



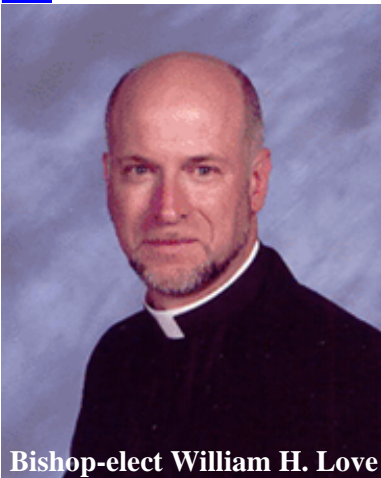
# The Archangel

St. Michael's Episcopal Church, 49 Killian Park, Colonie, NY 12205



Inside this issue:  
April 3, 2006

## THE VERY REV. LOVE ELECTED BISHOP COADJUTOR



Bishop-elect William H. Love

The Very Rev. Canon William H. Love, 48, rector, St. Mary's, Lake Luzerne, New York, was elected bishop coadjutor by the Diocese of Albany.

Love was elected from out of a field of 11 nominees

### FROM THE EDITOR'S DESK...

Those who have attended services or functions at St. Michael's over the last few months will have noticed that there have been a couple of special editions of "The Archangel". Our goal is to try for a minimum of one issue each month around the first with additional issues when conditions and time permits.

on the fourth ballot. With an election requiring 54 votes in the lay order and 80 in the clergy order, Love was elected with 62 lay votes and 84 clergy votes. The electing convention met at the Cathedral of All Saints in Albany, New York.

The newly elected bishop coadjutor will replace Bishop Daniel Herzog who announced his intention to step down in October. He must step down as bishop within three years of Love's consecration. Love's election must be approved by the Episcopal Church at its General Convention in June.

Former Bishop David Ball ordained Love as a Deacon on June 22, 1991 and as a priest on March 28, 1992 at the Cathedral of All Saints and placed him at St. Mary's upon his ordination as a priest. Commenting on Rev. Love, the former Bishop said, "He's got more inner strength than people might think."

Meanwhile, Bishop Herzog said of Love in com-

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ments quoted by the Albany Times Union that "He's widely respected. He's immensely loved. He's a great guy. I'm honored to be succeeded by him."

Prior to his installation as Rector of St. Mary's, he was the Dean's Vicar at the Cathedral, and an Air Intelligence Officer in the Air Force. He is the Dean of the Southern Adirondack Deanery, member of the Standing Committee, Diocesan Council, Healing Ministry Team at the SLC, and Priest Associate of the Community of St. Mary in Greenwich.

Past Ministries include Happening Spiritual Director and Deputy to General Convention.

In addressing the divisions in the national Episcopal Church and those in the Albany Diocese Love said, "If we focus on that which

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PASS THIS NEWSLETTER ON TO FRIENDS AND FAMILY.

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## "Thoughts From the Hart"

**"We preach Christ crucified."**

Paul wrote this because to him, the cross was central. It is the only place where opposites exist concurrently: death and life, suffering and joy, and despair and hope. In our journey as Christians, we must come to the foot of the cross and discover what Jesus did and who he is for us. So the ques-

tion for us to consider as we go into Holy Week is: Which side of the cross do we live on? Do we live on the side of death, suffering and despair, or have we discovered the life, joy and hope that God brings us through the death and resurrection of Christ? Let us together discover anew the truth of Christianity.



## LYONS' CHRONICLES

**Lyons' Chronicles will return in next month's edition of "The Archangel."**

### Archbishop of Canterbury urges greenhouse gas emissions cuts

**[ENS, Source: Lambeth Palace]**

The Archbishop of Canterbury, Dr. Rowan Williams, speaking with environment correspondent Roger Harrabin of BBC Radio 4's Today program, said the public has a moral responsibility to change lifestyles.

The consequences if they do not, Williams warned, would be the deaths of billions of people worldwide from the effects of extreme climate change.

He said the Bible made it clear that God would not forgive people who had been warned they were doing wrong. And he said US President George W Bush's stance of refusing to cut emissions because it might compromise American jobs was not compatible with a Christian point of view.

### Grace Cathedral supports New Orleans' Grace Episcopal Church

**[ENS, SOURCE: Grace Cathedral]**

Sadly, like many of its neighbors, New Orleans' Grace Episcopal Church

was devastated – body and soul – by Hurricane Katrina. Both its buildings and its well-known and highly-regarded community-outreach programs were destroyed. Now, the church is attempting to rebuild.

San Francisco's Grace Cathedral held a special collection to help Grace Episcopal Church – on Sunday, April 2, at the 11:00 a.m. Eucharist and will again on Thursday, April 13, at the 6:00 p.m. Evensong service. Individuals may contribute to the rebuilding of Grace Episcopal Church in New Orleans at any other time by sending a check to Grace Cathedral with "Grace Episcopal" or "New Orleans" designated as the beneficiary.

Grace Episcopal Church has been an anchor in New Orleans' historic Mid-City neighborhood for over 120 years, and is reflective of the city's rich ethnic and cultural diversity. The congregation is made up of African immigrants, African-Americans, Hispanics, and people of European ancestry. Worship takes place in English, Spanish, and several other languages.

In addition to providing worship, spiritual guidance, and comfort, Grace Episcopal is depended upon by the people of New Orleans for vital social services; for example, the church has operated a childcare center for the area's working poor for over 30 years.

## HAPPENINGS ELSEWHERE IN THE EPISCOPAL CHURCH

**SAN FRANCISCO:** Haydn's Seven Last Words of Christ at Grace Cathedral -- On April 9, 3 p.m., at Grace Cathedral, four of America's leading early music artists, the Novello Quartet, present the rare quartet setting of Franz Joseph Haydn's The Seven Last Words of Christ. Alan Jones, dean of Grace Cathedral, will offer meditations on the last words of Christ to introduce each movement of the work. Admission is free.

For more information call 415.749.6355 or email [rebec-can@gracecathedral.org](mailto:rebec-can@gracecathedral.org).

**WASHINGTON, D.C.:** Presiding Bishop's Holy Week pilgrimage at Cathedral College -- Join the presiding bishop of the Episcopal Church, the Most Rev. Frank T. Griswold, for The Paschal Journey: Through Darkness into Light. Beginning on Maundy Thursday, April 13 and ending on April 15, this residential program at the Cathedral College at Washington National Cathedral allows pilgrims to immerse themselves in the rhythm of prayer, meditation and the liturgy of the Easter season. Sessions by Bishop Griswold complement attendance at the Holy Thursday, Good Friday and Saturday evening Easter vigils at the Cathedral. For more information e-mail [pilgrimages@cathedral.org](mailto:pilgrimages@cathedral.org) or call 202.537.5246.

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# Episcopalian Terminology

Some of the terms we Episcopal people often use, and figure everybody knows. And your editor knows that it isn't so because there are some he doesn't know. So beginning with this edition of *"The Archangel"* we will include some terminology and a brief description of it. This list was compiled by Father John Burwell of Holy Cross.net in April of 1998 and was last updated in January of 2003. For those with Internet access who wish to see the entire listing it can be found at [www.holycross.net/anonline.htm](http://www.holycross.net/anonline.htm). His disclaimer in part reads, *"This collection is by no means intended to be exhaustive, and is a work in progress. The majority of the inspiration for this work (especially the etymology) came from an out-of-print book by Howard Harper, entitled the Episcopalian's Dictionary (Seabury Press, 1974).*

## ABC

A sort of "short-hand" used by many participants in worldwide web discussion groups when referring to the Archbishop of Canterbury.

## Ablutions

Ceremonial washing of communion vessels and/or the ceremonial washing of the hands of the celebrant.

## Absolution

A declaration by a bishop or priest, announcing forgiveness by God to those who have confessed their sins and repented.

## Acolyte

From a Greek word meaning, "to follow." Acolytes are lay volunteers who follow the Cross in the procession and recession and assist the priest in worship. An acolyte lights and sometimes carries candles, and helps in the preparation of communion.

## Advent

From the Latin: Adventus: "Coming." Advent is the first season of the Church year. Advent begins four Sundays before Christmas and ends on Christmas day. The color of Advent is traditionally purple, marking the preparational aspects of the season. In Advent we prepare for our Lord's coming in three ways: at Christmas; for his coming into our hearts; and for his coming again at the end of time.

## Advent Wreath

A wreath with four or five candles, used in most Episcopal churches and in some homes during the season of Advent. Four candles are placed in a circle, and a fifth may be placed in the center. One candle is lit on the first Sunday in Advent, two on the second Sunday, three on the third and four on the fourth Sunday in Advent. On Christmas day, the fifth candle is lighted.

## Agnus Dei

From two Latin words: angus, meaning "lamb" and dei, meaning "of God." The term refers to a three-part litany frequently said or sung after the fraction in the Holy Communion part of the Eucharist.

## Aisle

The center passage of a church building bisecting the pews, extending from the narthex to the chancel. see also: Ambulatory

## Alb

A white robe worn by many priests when celebrating communion, generally worn over daily clothes but under other vestments. A polyester variation of the alb called the cassock-alb has become the de facto standard Eucharistic garment for many, if not most Episcopal, Lutheran and Roman Catholic clergy.

## All Saints' Day

November 1st - a day we commemorate all the saints of the Church and those we know who've joined the saints in worship at the heavenly banquet table. Originally known as "All Hallows Day," and followed "all hallows eve" (Halloween).

## Alms

From the Greek word eleos, meaning "pity." Money given by the Church to the poor. According to the canons, the loose offering (cash and undesignated checks) on the first Sunday of every month is supposed to go into an Alms account.

## Alms Basin

An Episcopalian "offering plate."

## Altar

A table, usually in the sanctuary, on which the bread and wine used in the Communion service are consecrated. Also known as and referred to in the prayer book as the Holy Table.

## Altar Guild

A special lay service group in a church who prepare the altar and maintain the furnishings in a church building. The altar guild usually supervises all seasonal church decorations and is usually responsible for all flower arrangements.

## Ambulatory

A side aisle in a church building, between the pews and the side walls, most often used for special processions.

## Amen

From Hebrew, meaning, "So be it." Episcopalians say "ah-men," while most other communions say "eh-men."

## Amice

A rectangular neckpiece or collar worn with an alb. The amice is generally not worn by a low church person.

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# Episcopalian Terminology

Continued from Page 3

## Anglican

A term which simply means "English." The Episcopal Church is part of the worldwide Anglican Communion -- a collection of Churches around the world that has their origins in the Church of England.

## Anglo-Catholic

Primarily a style of worship which is noted for its beauty, majesty and formality, but also a fundamental understanding of the nature of the Church and the sacramental way that the church relates to everyday life. See High Church.

## Ante-Communion

The first part of the Eucharist service, including The Peace, and ending before the offertory. In the prayer book, the ante-communion is also known as "The Word of God."

## Anthem

A hymn or choral piece sung only by a choir, without the congregation.

## Antiphon

From the Greek words anti, meaning "against," and phone, meaning "sound." An antiphon is literally a song sung back and forth by two choirs, or by one choir divided into two sections. In the Episcopal Church, the Kyrie and the Sursum Corda are two examples of antiphons. The familiar exchange "The Lord be with you" - "And also with you" (Rite I: "And with thy spirit") is also an antiphon.

## Apostolic Succession

The doctrine that holds that bishops are the direct successors of the original eleven apostles (excluding Judas) and are thus inheritors in an unbroken line to the ministry to which Jesus Himself ordained the Apostles. In the Episcopal Church, we believe that our bishops had hands laid upon them by bishops who had hands laid upon them by bishops who had hands laid upon them... all the way back to the original apostles.

## Archbishop

The term used by most of the Anglican Communion (America being the largest exception) to define a bishop in charge of a group of dioceses in a geographical area, or a national church. His superiority over other bishops is only a matter of organizational rank. As the saying goes, "He (or conceivably she) is first among equals." In writing or speaking to an archbishop, the form of address is "The Most Reverend." The Archbishop of Canterbury has an additional title: The Most Reverend and Right Honorable Dr. Rowan Williams. In speaking to him directly, you call an archbishop "Your Grace."

## Archbishop of Canterbury

The equivalent of a Presiding Bishop for the Church of England. Most Episcopalians (in an honorary sense) acknowledge the Archbishop of Canterbury to be the spiritual head of the worldwide Anglican Communion. Increasingly, the letters "ABC" are being used as a shorthand code for the title. See Canterbury.

## Archdeacon

A priest (or increasingly, a deacon) who is part of a bishop's staff and who usually has some administrative supervision over missions for the bishop. Archdeacons are referred to as "The Venerable" [The Ven.]: The Venerable John Q. Beckwith. (The title "Reverend" is not used if Venerable is used.) Archdeacons sometimes wear purple cassocks instead of black ones, or black cassocks with purple piping.

## Ash Wednesday

The Wednesday marking the beginning of the season of Lent, usually observed with a period of fasting and spiritual preparation. In the Ash Wednesday liturgy, the celebrant usually smears ashes on a person's forehead as a mark of their mortality ("Remember that you are dust, and to dust you shall return.") The ashes are often burned palms saved from the previous year's Palm Sunday celebration.

## Aumbry

A box or cupboard in the wall of a church building or in a sacristy where the Reserved Sacrament is kept.

## Baptism

The sacrament that celebrates a person's joining of the Church. At our baptisms we are cleansed from sin, and adopted by God into His family, and made heirs of His eternal Kingdom. Since we can only be adopted once, baptism is a final, non-repeatable act. The Episcopal Church recognizes both adult and infant baptism and offers both. Also, in the Episcopal Church, one can be baptized by being immersed, by being sprinkled, or by having water poured on them. Baptism and Holy Communion are the two great sacraments of the Episcopal Church.

## Bible, The

The primary source of inspiration and the single most important book for Episcopalians. Three or more Bible readings are included in a typical worship service. Over 80% of the prayer book comes directly from the Bible.

## Bishop

From the Greek word episcopas, meaning overseer. A Bishop is a member of the highest of the orders of ministry in the Church. In the Episcopal Church, there are five kinds of Bishops - Presiding, Diocesan, Assistant, Coadjutor, and Suffragan. No bishop is "higher" in rank than another. The five kinds merely define their function. Bishops

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# Episcopalian Terminology

Continued from Page 4

are the only order allowed to wear purple shirts, and their crosses are usually gold, while priests' crosses are usually silver.

## **Bishop, Assistant**

A bishop who assists the diocesan bishop in overseeing a diocese. An assistant bishop is chosen by the diocesan bishop (not elected by the people of the diocese), and was already consecrated as a bishop by another diocese prior to serving as an assistant.

## **Bishop, Coadjutor**

A priest who is elected by a particular diocese and consecrated to become the next bishop of that diocese when the diocesan bishop retires. The coadjutor serves as an assistant bishop until the retirement of the diocesan, and takes over the diocesan responsibilities at that point.

## **Bishop, Diocesan**

The primary bishop of a diocese, elected by the people of the diocese he or she serves. Sometimes referred to as "the diocesan."

## **Bishop, Presiding**

See Presiding Bishop

## **Bishop, Suffragan**

A bishop elected by the people in a diocese to serve as the diocesan assistant. The Suffragan does not have the right to succeed as the diocesan, but may be elected as the diocesan bishop in a new election.

## **Book Of Common Prayer**

The worship book of the Anglican Church since its inception in 1549. Commonly called the "prayer book," commonly abbreviated as the BCP, the Book of Common Prayer is a collection of classic and contemporary prayers, devotions, services and psalms designed to allow the entire Church to worship in common union. The current prayer book was last revised in the 1970's.

**1928 Prayer Book** - A version of the Episcopal Book of Common Prayer, in use from 1928 to 1976. Some services from this prayer book were modified and inserted in the current prayer book (1979) as "Rite I" services. The 1928 Book of common Prayer was the last of the American prayer books to offer nationwide unified common Sunday worship (only one form available for Eucharist and one form for Morning Prayer).

**1979 Prayer Book** - The single largest update of a prayer book in Episcopal Church history. Begun in the late 1960's with numerous and often controversial trial liturgies, compiled in 1976 as the Proposed Book of Common Prayer, and ratified by the 1979 General Convention. The

book attempted to retain traditional Episcopal liturgies while incorporating many innovative forms of worship. The Convention mandated its exclusive usage, thus alienating many traditional parishioners who, in the 2000's, still refer to the book as the "new" prayer book. The book has the distinction of being copyright free, so that its pages may be used by anyone at any time.

See Rite I, Rite II, Rite III

## **Bread**

One of the two elements of communion, signifying to us the Body of Christ. As Scripture reminds us, "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body." (Matthew 26:26)

## **Broad Church**

One of three popular designations to define the style of worship in a particular Episcopal church. "Broad church" worship is vaguely midway between low and high, and may or may not include elaborate liturgy, incense, and/or sanctus bells. A generation ago, an irreverent saying defined the three styles of Episcopal worship as follows: "High and crazy; broad and hazy; low and lazy."

See High Church, Low Church.

## **Burse**

From the Greek byrsa, meaning, "a bag." A burse is one of the furnishings of the altar for communion, and is a pocket case made from two squares of some rigid material covered in cloth. The burse sits on top of the chalice, paten and veil, and serves to hold a corporal. Often, the burse also serves to hide an extra purificator.

To be continued in the next edition of "*The Archangel*".

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*Some material contained in this newsletter is taken from the following sources:*

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# A VERY BRIEF HISTORY OF OUR CHURCH

With so much going on in the Episcopal Church today we thought it wise to give you a history of how the present church evolved to where it is today. Page 9 has additional historical data. We encourage you to learn even more.



**Protestant Episcopal Church** also called Episcopal Church, autonomous church in the United States. It was part of the Anglican Communion, formally organized in Philadelphia in 1789 as the successor to the Church of England in the American Colonies. In points of doctrine, worship, and ministerial order, the church descended from and has remained associated with the Church of England.

The history of the church began with the first permanent English settlement at Jamestown, Va., in 1607. As more settlers arrived in America, the church spread and was the established church in several colonies. It was limited in its work, however, because no bishop was sent to the colonies, and only bishops could ordain priests and confirm church members. When the American War of Independence began in 1775, there were about 300 Church of England congregations in the 13 colonies. The church suffered persecution and a decline in membership during the

Revolution, because all of the clergymen had taken an oath of allegiance to the crown at the time of their ordination, and many of them were Loyalists who were forced to flee to Canada or England.

Some, however, supported the Revolution. William White, chaplain of the Continental Congress, proposed that congregations form themselves into an American church that would continue the spiritual legacy of the Church of England but would otherwise separate from it. Conventions of clergy and laity were held in the early 1780s to claim church property formerly claimed by the Church of England and to plan for a new church. Interstate conventions in 1784 and 1785 began drafting a constitution and prayer book. In 1787 English bishops consecrated White as bishop of Pennsylvania and Samuel Provoost as bishop of New York.

In the 19th century the church expanded westward through the work of the Domestic and Foreign Missionary Society (organized in 1820). Foreign missions were begun in Greece in 1829 and subsequently expanded to other countries.

The Oxford Movement in the Church of England, which emphasized the Roman Catholic heritage of the church (High Church), became influential in the

Protestant Episcopal Church in the 1840s. Though it enriched the worship services and spiritual discipline of the church, it caused considerable controversy, because many Episcopalians preferred to emphasize the Protestant heritage (Low Church). In later years the promotion of liberal theology, biblical criticism, the Social Gospel, and the ecumenical movement lessened the tensions between the High and Low Church attitudes.

During the American Civil War, Episcopalians fought for both South and North. Unlike some other Protestant churches, however, the Episcopal Church avoided schism.

The church inherited its doctrinal statements from the Church of England, but it does not apply these statements as rigid confessions. It accepts the Apostles' and Nicene creeds and its prayer book as statements of its doctrinal positions. The Thirty-nine Articles of the Church of England, slightly adapted for American circumstances, are part of the prayer book and of official doctrine, but formal acceptance of them is not required of the clergy or laity.

In the organization of the church, each self-supporting congregation (parish) elects its lay gov-

erning board (vestry) for temporal affairs and its rector as spiritual leader. Congregations that are not self-supporting (missions) are directed by the bishop of the area. In a given area the parishes and missions make up a diocese, headed by a bishop. (The first woman bishop, the Reverend Barbara C. Harris, was elected by the Diocese of Massachusetts in 1988, but she did not head the diocese.) All clergy and laity representing all congregations meet annually in convention to conduct the business of the diocese. The convention elects the bishop to serve until death or retirement.

The dioceses and mission districts belong to the General Convention, which meets triennially. All bishops are members of the House of Bishops, and the House of Delegates is made up of equal numbers of clergy and laity. The Executive Council, the administrative agency of the General Convention, is headed by the Presiding Bishop (elected by the House of Bishops), who also presides over the House of Bishops. Headquarters are in New York City.

**"Protestant Episcopal Church."** *Encyclopædia Britannica*. 2006. *Encyclopædia Britannica* 2006 Ultimate Reference Suite DVD 27 Feb. 2006.





## News From The Mission

### *Sue Waldron's Experiences at Nashotah House Episcopal Seminary*

*(Editor's Note: There are two articles from Sue in this issue.)*

Life is quiet this month at the Mission. After a wonderful visit to New York, Tori and I returned to a quiet campus. The trip was wonderful and we enjoyed seeing all of our family and friends. Most especially, we greatly enjoyed worshipping at St. Michael's with all of you.

Upon my return I have had much time for reflection. We thoroughly enjoyed our visit with our friends and family but also appreciate the solace we find here in the Wisconsin woods. And, it appears that life at St. Michael's has continued on without us as well. There were many new faces to greet and events to catch up on. Somehow, the congregation had grown without us as we grew here as well. Life is like that. And, our faith is like that as well.

The faith we are gifted is the building block of our relationship with God. And, that starting point is safe, comfortable and satisfying. But, he is consistently calling us to more. This is because he has much more for us to discover; about him, about ourselves, about each other, and about how he wants to use us to do his will. We must not be afraid to learn and grow with him. Sometimes, growth is challenging, unsettling, even frightening. But, with God as our comforter and guide, growth will always be purposeful and rewarding. And, most importantly, it will lead us closer to him.

Take time each day to present yourself to him in prayer and ask him to lead you to more. When you do this, he will take pleasure in your ex-

citement and willingness and will expose new and exciting things to you. He will grow your faith in amazing ways and you will never be the same. And, he will lead you to his most perfect will for your life. This does not mean that you will end up in the Wisconsin woods! But, it does mean that you will be on your own unique adventure with our Lord. And, he will bring you peace, happiness and contentment wherever he leads you.

The month of February flew by and I'm happy that it did. I've never much liked the month of February. It's too cold, too bleak and too dark most of the time. However, by the time March rolls around one realizes that winter won't last forever - there is hope that spring will come soon. The days start getting warmer and longer. The birds begin to return and fill the air with their joyful singing. And, if we are really lucky, new life begins budding up through the snow on the ground reaching towards the sun, their source of sustenance.

The Season of Lent is upon us and many feel the same way about Lent as I described the month of February above. They find it is a cold, dark, bleak season of the church. I would agree that it certainly begins that way. Lent begins on Ash Wednesday which is a day set apart for Christians to contemplate their mortality. When the ashes are placed on one's forehead, the priest announces:

***Remember that you are dust, and to  
dust you shall return***

Read that one more time because it bears meditating on. Remember

that you are dust, and to dust you shall return. This profound statement easily re-focuses one's attention on the insignificance of their being. Just one minute ago, the whole world centered on the thoughts whirling in your mind and now you contemplate that you are nothing more than dust, and that to dust you shall return. This is where Lent begins, but it is not where Lent ends.

Lent is a time of re-focusing and purging. Many people give up things for Lent. One lady I knew would gorge on chocolate on "Fat Tuesday" because she knew she wouldn't taste it again for six weeks. But I think the Lord wants us to go deeper than that. Lent is a time of re-focusing and purging but it is also a time of preparation.

Many of the early Christians would spend years, yes years, studying and learning about the faith before their baptism. During this time they would worship with the baptized Christians but did not join in the Eucharistic feast. Their years of devotion would culminate in a special period of preparation before their baptism. One of the most important things they would do during this time of preparation is reflect on the sins they had committed so they could renounce them and prepare to receive the Lord's forgiveness of them.

This facet of preparation is very important for today's Christian. When one can spend time reflecting on their sins, renouncing them and preparing to receive God's forgiveness, a new self can begin to grow within them. They realize that the bleak times they are living won't last forever. They begin to look at the world differently and may even hear new joyful singing all around them. And if they are very lucky, they may even experience new growth from within, ever reaching upwards to its source and sustenance, our heavenly father. This season of Lent, I pray the

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## **FROM THE EDITOR'S DESK...**

**Continued from Page 1**

oriented from the Anglican and Episcopal News Services. This is news that is not readily found in the secular press. Another goal is to make everyone more aware of the roots of the Episcopal Church. To that end in this edition we have included a very brief history that can be found on Page 6. Additionally, beginning on Page 3 we have started to list some Episcopalian terminology and a brief description of same.

We also want you to be more informed of what is happening here at St. Michael's. Everyone is invited to attend vestry meetings and can voice an opinion. The meetings are the second Wednesday of the month at 7 p.m. in Dwyer Hall. We realize that many of you cannot attend the meetings so we will attempt to keep you informed through "The Archangel". This will by no means be a perfect solution nor will we always succeed in our goal; however, we will try our best.

We will try to have a Warden's Report each issue, which will pretty much cover what has transpired at vestry meetings and what may be occurring in the near or distance future.

We are asking that those who chair ministries here at St. Michael's prepare a short paragraph to let everyone know what is happening in their area of ministry.

You can also contribute poems, thoughts, recollections, etc. at any time for inclusion in "*The Archangel*". If you have a relative who is doing something special or has achieved some award or other honor, we would really like to share it with others through "*The Archangel*". These items will add much to this publication.

All this being said, we don't want the increased size and number of issues to create a financial burden on the church. That is why the two special editions were not mailed; just distributed at church.

As a way of getting all issues to you, we would like to determine who would like to pick up their copy at church, who would like to receive their copy in their email that can be opened with the free Adobe Acrobat Reader, who would like a link to view the latest edition online, or who would like to receive it by U.S. mail. There is a form following the calendars for you to use for this purpose.

Your response, assistance, input, and comments are appreciated.

We strongly believe it is important for all to have a better understanding of what is happening with the national church and with us here at St. Michael's. We also want to dispense more news that is Episcopal Church

## **FROM THE EDITOR'S EMAIL...**

We are featuring two items from my email this time. The Explanation of God was supposedly written by an 8 year-old boy named Danny Dutton in Chula Vista, CA. I have checked with [www.truthorfiction.com](http://www.truthorfiction.com) and did not find any reference to it so I am inclined to believe it was written by him. If not, I think you will agree, it is wonderful that someone did. Where is God's Perfection is true. According to [www.truthorfiction.com](http://www.truthorfiction.com), it is attributed to Rabbi Paysach Krohn, a popular lecturer and best-selling author of the ArtScroll Maggid series of short stories. In a message to TruthOrFiction.com, Rabbi Krohn said, "Every single word in the story is accurate. I heard it from Shaya's father himself - who is a close friend of mine."

### **EXPLANATION OF GOD:**

*One of God's main jobs is making people. He makes them to replace the ones that die, so there will be enough people to take care of things on earth. He doesn't make grownups, just babies. I think because they are smaller and easier to make. That way he doesn't have to take up his valuable time teaching them to talk and walk. He can just leave that to mothers and fathers.*

*God's second most important job is listening to prayers. An awful lot of this goes on, since some people, like preachers and things, pray at times beside bedtime. God doesn't have time to listen to the radio or TV because of this. Because he hears everything, there must be a terrible lot of noise in his ears, unless he has thought of a way to turn it off.*

*God sees everything and hears everything and is everywhere which keeps Him pretty busy. So you shouldn't go wasting his time by going over your mom and dad's head asking for something they said you couldn't have.*

*Atheists are people who don't believe in God. I don't think there are any in Chula Vista. At least there aren't any who come to our church. Jesus is God's Son. He used to do all the hard work, like walking on water and performing miracles and trying to teach the people who didn't want to learn about God. They finally got tired of him preaching to them and they crucified him But he was good and kind, like his father, and he told his father that they didn't know what they were doing and to forgive them and God said O.K.*

*His dad (God) appreciated everything that he had done and all his hard work on earth so he told him he*

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*The Archangel*





## WHO WE ARE

From the Albany Diocesan website

Episcopalians are the people who are members of the Episcopal Church. "Episcopalian" is the noun; "Episcopal" is the adjective. The word "Episcopal" comes from the Greek word "Episcopos" which means an "overseer" in the New Testament and which refers to "that which pertains to a bishop." Bishops are key leaders in The Episcopal Church, but God did not call them to do his mission work, alone.

The Episcopal Church is sometimes known as ECUSA (The Episcopal Church in the United States of America) and has also been known as PECUSA (The Protestant Episcopal Church in the United States of America), though it has been officially incorporated as The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America. Technically, every Episcopalian is a missionary.

Prior to the American Revolution, the members of what became The Episcopal Church had been members of the Church of England (which has been known as "The Anglican Church"). Basically, in areas where the British Empire expanded, national churches have sprung up, having roots in the Anglican Church. These associated churches have joined together as a society which is known as the Anglican Communion; and also, other Churches in the Anglican Communion have sprung up, planted by existing Churches in the Anglican Communion.

As recently as the beginning of the 16th Century Reformation in Western Europe, the Anglican Church was considered the English part of the Roman Catholic Church, and the Ro-

man Catholic Church, in turn, was a key participant in the larger undivided Church as recently as the 11th century, until the time of the Great Schism. Various ideas for reunion have been considered from time to time. The Episcopal worship services not only reflect our vast heritage from across the last 2,000 years Church history but also reflect our vast heritage from Old Testament times.

Today, the world-wide branches of the Anglican Communion have the Archbishop of Canterbury in England as their spiritual leader. Bishops from all over the Anglican Communion meet once every 10 years at Lambeth Palace in England to discuss the issues before the Church, and each 10 year meeting is called a Lambeth Conference of Bishops (or just "Lambeth Conference").

Other Anglican churches include The Anglican Church of Canada, The Church of Ireland (which includes the United Dioceses of Down and Dromore), The Episcopal Church of the Sudan, and Iglesia Anglicana del Cono sur de America (which includes the Diocese of Argentina).

The Presiding Bishop of The Episcopal Church is elected by the General Convention of The Episcopal Church which meets every three years (this gathering is sometimes known simply as "General Convention"). General Convention has two legislative chambers: the House of Bishops and the House of Deputies (the House of Deputies consists of priests and lay people; priests are sometimes known as "presbyters."); and the General Convention issues and amends the Constitution and Canons which affect the entire Episcopal Church. The primary administrative offices of The Episcopal Church are in New York

City. The National Cathedral (Cathedral Church of St. Peter and St. Paul) of The Episcopal Church is in Washington, D.C.

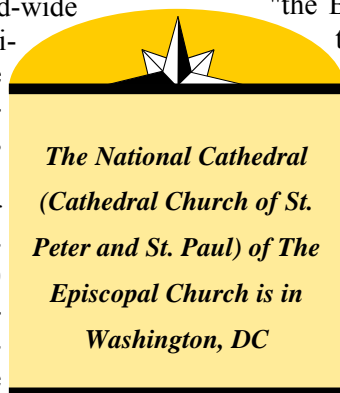
In accordance with Church administration since perhaps the 4th century and as elsewhere in the Anglican Communion, The Episcopal Church is comprised of dioceses, and each diocese is led by a Bishop Diocesan (sometimes simply known as "the Bishop") who is elected by the respective diocesan convention. Bishops diocesan are sometimes assisted by one or more of the following people: an Archdeacon, a Bishop Assistant, a Bishop Coadjutor, or a Bishop Suffragan. The Bishop Diocesan is the ecclesiastical authority in each diocese.

When the Diocese of Albany separated from the Diocese of New York in 1868, and became "The Diocese of Albany," it elected the first Bishop of the Diocese of Albany. Prior to that time, the Bishop who presided over what became the Diocese of Albany was the Bishop of the Diocese of New York.

Dioceses of The Episcopal Church are united regionally into provinces, and there are respective Provincial Synods, each synod having two chambers: one for bishops and the other for priests and lay people. The Diocese of Albany is in Province II (Province 2) along with the dioceses of Central New York, Long Island, New Jersey, New York, Newark, Rochester, and Western New York as well as the Dioceses of Haiti and of the Virgin Islands, and the Convocation of American Churches in Europe. Each Diocese in this Province has its own personality.

All denominations in the State of New York are affected by the Religious Corporations Law of the State

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## ***FROM THE EDITOR'S EMAIL...***

**Continued from Page 8**

*didn't have to go out on the road anymore. He could stay in heaven. So he did. And ! now he helps his dad out by listening to prayers and seeing things which are important for God to take care of and which ones he can take care of himself without having to bother God. Like a secretary, only more important.*

*You can pray anytime you want and they are sure to help you because they got it worked out so one of them is on duty all the time. "*

*You should always go to church on Sunday because it makes God happy, and if there's anybody you want to make happy, it's God!*

*Don't skip church to do something you think will be more fun like going to the beach. This is wrong. And besides the sun doesn't come out at the beach until noon anyway.*

*If you don't believe in God, besides being an atheist, you will be very lonely, because your parents can't go everywhere with you, like to camp, but God can. It is good to know He's around you when you're scared, in the dark or when you can't swim and you get thrown into real deep water by big kids.*

*But...you shouldn't just always think of what God can do for you. I figure God put me here and he can take me back anytime he pleases.*

*And...that's why I believe in God.*

### ***WHERE IS GOD'S PERFECTION?:***

*In Brooklyn, New York, Chush is a school that caters to learning disabled children. Some children remain in Chush for their entire school career, while others can be mainstreamed into conventional schools.*

*At a Chush fund-raising dinner, the father of a Chush child delivered a speech that would never be forgotten by all who attended.*

*After extolling the school and its dedicated staff, he cried out, "Where is the perfection in my son Shaya? Everything God does is done with perfection. But my child cannot understand things as other children do. My child cannot remember facts and figures as other children do. Where is God's perfection?"*

*The audience was shocked by the question, pained by the father's anguish, stilled by the piercing query.*

*"I believe," the father answered, "that when God brings a child like this into the world, the perfection that he seeks is in the way people react to this child."*

*He then told the following story about his son Shaya:*

*One afternoon Shaya and his father walked past a park where some boys Shaya knew were playing baseball.*

*Shaya asked, "Do you think they will let me play?"*

*Shaya's father knew that his son was not at all athletic and that most boys would not want him on their team. But Shaya's father understood that if his son was chosen to play it would give him a comfortable sense of belonging.*

*Shaya's father approached one of the boys in the field and asked if Shaya could play. The boy looked around for guidance from his teammates. Getting none, he took matters into his own hands and said "We are losing by six runs and the game is in the eighth inning. I guess he can be on our team and we'll try to put him up to bat in the ninth inning."*

*Shaya's father was ecstatic as Shaya smiled broadly. Shaya was told to put on a glove and go out to play short center field.*

*In the bottom of the eighth inning, Shaya's team scored a few runs but was still behind by three. In the bottom of the ninth inning, Shaya's team scored again and now with two outs and the bases loaded with the potential winning run on base, Shaya was scheduled to be up. Would the team actually let Shaya bat at this juncture and give away their chance to win the game? Surprisingly, Shaya was given the bat.*

*Everyone knew that it was all but impossible because Shaya didn't even know how to hold the bat properly, let alone hit with it. However as Shaya stepped up to the plate, the pitcher moved a few steps to lob the ball in softly so Shaya should at least be able to make contact.*

*"Do you think they'll let me play?"*

**Continued on Page 14**



# WHO WE ARE

From the Albany Diocesan website

Continued from Page 9

tain to incorporated parishes in each diocese within the State of New York. Some of these laws were adopted as far back as 1795, and their interpretation has been determined by case law to a certain degree.

Within the Diocese of Albany, there are parishes, and these parishes are united regionally within the Diocese into deaneries. Annually, canonically resident clergy (bishops, priests, and deacons) and lay people from eligible parishes come together for the regular Diocesan Convention which consists of one chamber. The Diocesan Convention issues and amends the diocesan Constitution and Canons for the Diocese of Albany. In addition, parishes have their more frequent vestry or executive committee meetings, and deaneries have their periodic deanery council meetings. The primary administrative offices of the Diocese of Albany are in Albany, New York, as is the Diocesan Cathedral, the Cathedral of All Saints.

The current edition of the Book of Common Prayer is the primary public worship book used in The Episcopal Church.

In order to interpret the canons of the Church in proper perspective, in terms of precedence, the Constitution and Canons of the Episcopal Church would normally supersede the Constitution and Canons of a particular diocese. These, in turn, and as well as the Religious Corporations Laws of the State of New York would normally supersede any parish By-laws as may exist, and all these, in turn, would normally supersede any Vestry resolutions for parishes in union with the Diocesan Convention of the Diocese of Albany.

The ministers of the Church are bishops, priests, deacons, and lay people. The "clergy" of the Church are the bishops, priests, and deacons. ("Clergy" is a noun; "cleric" is a noun; "clerical" is the adjective.) They have been called and ordained to Holy Orders. The other ministers of the Church are lay people; those people who have not been ordained to Holy Orders. All members of The Episcopal Church have been ordained for service by their initiation at Baptism, and this call to service as disciples of Jesus Christ is reaffirmed in the services of Holy Eucharist, Confirmation, Reception, and Reaffirmation, and other rites which are found in the Book of Common Prayer and in The Book of Occasional Services. The work of these respective ministries is summarized on pages 855 and 856 of The Book of Common Prayer, and further information

of New York. There are only particular sections which pertain singularly to the Episcopal Church, especially as per-

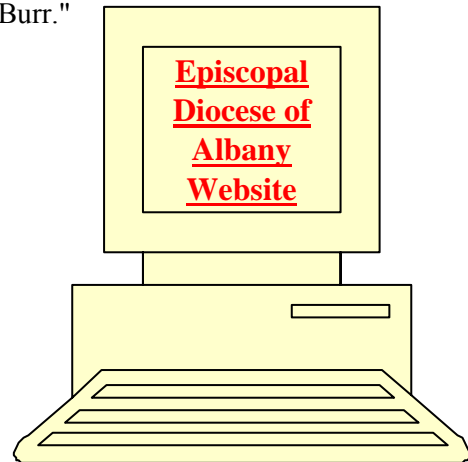
on the role of bishops, priests, and deacons, can be found on page 510 of The Book of Common Prayer. Further information on the role of lay people can be found in the service of Holy Baptism. Additional information on the responsibilities and roles of bishops, priests, deacons, and lay people can be found in the Constitution and Canons of The Episcopal Church, the Constitution and Canons of the Diocese of Albany, The Religious Corporations Law of the State of New York, diocesan policies, and in the Holy Scriptures.

The formal Title for a Bishop is "The Right Reverend," as in "The Right Reverend Daniel Herzog," though sometimes this title is abbreviated "The Rt. Rev." Sometimes, the word "Bishop" is abbreviated "Bp." When addressing a bishop in person in the Diocese of Albany, it is customary to address a bishop in conversation by the title of "Bishop," followed by the bishop's first and last name (as per Bishop's preference), such as in "I would like to be a missionary, Bishop Dan," or "I would like to pray for you, Bishop Dave." Some bishops may like to be addressed in conversation, using their last name, such as in "I remember when you visited our parish, Bishop Ball."

The formal title for a priest or deacon is "The Reverend," usually abbreviated "The Rev." or "The Rev'd.," although deans of Deaneries are titled "The Very Reverend." There are other special titles such as "Canon," which is usually abbreviated "Cn.," and such a person would be formally addressed as "The Reverend Canon." As when addressing a bishop in conversation or in an email transmission, the particular clergy might have a preference for first or last name. When addressing priests in the Diocese of Albany, the usual form of direct address is to call male priests "Father" (usually abbreviated "Fr.") and to call female priests "Mother" (usually abbreviated "Mtr."). A Canon might wish to be addressed simply as "Canon" as in "Canon Burr."



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# Reflections on the Bishop Coadjutor Candidate Forum

By Dave DiSisto

I'm so thankful for the opportunity I had to be at the Candidate's Forum on March 4, 2006. It was a long but mind-expanding day. By the end of the day I felt like there were some excellent candidates for this most important position and I feel confident that the person selected will carry us forward to build a better diocese.

Those in charge of setting up the forum did an excellent job in organizing the presentation of the eleven candidates. Our group was excellently facilitated by Mother Carola von Wrangel.

Most candidates were very positive about the Spiritual Life Center and expressed strong support for the healing ministry.

For me, the most important consideration was what the candidate would do as bishop if there was a split away from the Episcopal Church USA. Most of the candidates felt that a split could be avoided and most said they would not move to sever the diocese's affiliation with the Episcopal Church USA.

Personally, I feel that it is important for us to remain one church regardless of the action or actions taken by the General Convention this year. As others have said, there has always been conflict in the Episcopal Church and we have always survived the differences and it should be no different this time. It is the nature of Episcopalians to disagree.

Unfortunately, the secular press reports on the more controversial actions of the 2003 General Convention and actions taken subsequent, leading one to think that the differences between the two factions is much more decisive than it actually is. The sense I got from the candidates is that a split is less likely regardless of what happens at the General Convention.

By Norma Unverhau

Walter and I felt that the process of examining the candidates for Bishop Coadjutor was very well run, that is that everything ran according to a schedule with everyone being given equal time to explain their qualifications for the position and for the people attending to phrase and ask meaningful questions of the candidates. Almost all seemed very well qualified and it will be an arduous task to discern the best man for the job.



## THE VISITOR

Author Unknown

One day, a man went to visit a church. He got there early, parked his car, and got out. Another car pulled up and the driver got out and said, "I always park there! You took my place!"

The visitor went inside for Sunday School, found an empty seat and sat down. A young lady from the church approached him and stated, "That's my seat! You took my place!"

The visitor was somewhat distressed by this rude welcome, but said nothing.

After Sunday School, the visitor went into the sanctuary

and sat down. Another member walked up to him and said, "That's where I always sit! You took my place!"

The visitor was even more troubled by this treatment, but still he said nothing.

Later as the congregation was praying for Christ to dwell among them, the visitor stood up, and his appearance began to change. Horrible scars became visible on his hands and on his sandaled feet.

Someone from the congregation noticed him and called out, "What happened to you?"

The visitor replied, as his hat became a crown of thorns, and a tear fell from his eye, "I took your place."

***The Archbishop of Canterbury has written a pastoral letter to the 38 Primates of the Anglican Communion and Moderators of the United Churches, setting out some thinking on the Lambeth Conference in 2008 and asking them to use Lent as a period of reflection about their own journeys and the challenges facing the worldwide Anglican Communion.***

***The full text of the letter, as written in the King's English, is presented below.***

My dear Brothers in Christ

Every year as we approach Easter, we are instructed to spend some time in self-examination. The season of Lent is about penitence, and penitence always requires us to see ourselves more clearly in the light of God's holiness and justice. Each of us must begin again at the foot of the Cross, recognising that the death of Our Lord is first and foremost my business, the result of my betrayals and sins. Only as I face this can I begin to open myself up to the news of Easter - my debt is paid, my prison doors are opened. What I could not do, God in Christ has done. When I know myself, I know my weakness; but, as St Paul says, when I know my weakness, I become strong in God's strength, I receive in my broken self the deathless life of the Risen Lord.

All of us in the Communion will be making this same journey in the weeks ahead - the journey to the places of our weakness, so that we may encounter the strength and life of God. For a relatively short spell, we are asked to look within to find the roots of the world's disaster, not to search for them outside, in the other and the unbeliever. Our hearts are still on the way to full conversion, and so the work of the Cross, finished in itself once and for all, is still working itself through the life of every Christian. Lent is our best opportunity to let God move more deeply and permanently into the areas of our lives that still resist his grace.

And during this period I hope that we shall be continuing to think and pray about the challenges that face us as a worldwide church. The discussions and consultations around the Lambeth Conference planned for 2008 are developing rapidly. I hope that they will give us a chance to know ourselves better, so that we can more fully encounter the grace and gift of Christ crucified.

This letter is an opportunity to say a little about what my own expectations are of the Lambeth Conference, and to reinforce the invitation to Provinces and regions to identify the priorities they wish to see addressed. There are many practical questions still to be settled, and the coming months will bring some of them into clear focus. But here are some of the thoughts in my mind at the moment about the general character of the event.

Despite the levels of bitter controversy over sexuality in the Communion, I do not hear much enthusiasm for revisiting in 2008 the last Lambeth Conference's resolution on this matter. In my judgement, we cannot properly or usefully re-open the discussion as if Resolution 1.10 of Lambeth 1998 did not continue to represent the general mind of the Communion. But there are nonetheless two things that I believe will be relevant and helpful to bear in mind. First, in response to Resolution 1.10 of Lambeth 1998 (***See Page 19 for the entire resolution***), and with the encouragement of ACC 2005, a process has begun of collecting and co-ordinating work done in the Provinces about the issue, reflecting the experience and discernment of Anglicans around the world. It will be important to allow time for this to be presented and reflected upon in 2008. Second, the controversies of recent years have spotlighted the difficulties we have as a Communion of making decisions in a corporate way. The Windsor Report raised this as a major question, and we shall need time to think about the Report's theological principles and its practical suggestions, particularly the idea of a 'Covenant' for our Provinces, expressing our responsibility to and for each other.

However, the main focus of Lambeth 2008 will, I hope, be upon 'equipping the people of God', a theme that has emerged strongly from the work of the Lambeth Conference Design Group. This is very much in step with the work of the Primates' working party on theological education. TEAC—Theological Education in the Anglican Communion—has been working hard on identifying training needs at every level and also at shaping a definition of 'the Anglican Way', the distinctive characteristics of Anglican theology and ministry. Lambeth 2008 will offer a unique opportunity for us to think together as bishops about what we need to equip us for building up the Body of Christ, for really effective, truthful and prayerful mission. How are we 'formed' in that particular kind of discipleship that is episcopal ministry? I am encouraging TEAC to work closely with the planning groups for Lambeth to see how not only the agenda but also the style of our meeting might maximise the opportunities for training and development. And this means

**Continued on Page 14**

that we are less likely to be doing our work in the traditional four large 'interest groups' that have provided the structure for previous conferences. We shall be looking at a bigger number of more focused groups, some of which may bring bishops and spouses together.

There will still of course be plenary sessions and resolutions. But it will be of great importance, I believe, to think, when we pass resolutions, of the processes by which they can be made effective, and for the organisers of the Conference to be ready to propose ways of implementing them, so that the next Lambeth Conference may have a way of assessing whether they have made a difference.

The daily Bible studies will again be fundamental for our time together. I have already begun the commissioning of this work; and its emphasis will be strongly based on the experience of biblical reflection in the developing world. Let me encourage you all to share as fully as you can in the preparatory work that has started. Sue Parks (who can be contacted at the Anglican Communion Office, St Andrew's House, 16 Tavistock Crescent, Westbourne Park, London W11 1AP, UK) is, as you know, steering the process, and is always glad to hear from you; she is also attempting to visit as many local churches as she can in the time available. Later this year and early next year, the St Augustine's Seminar, in a new format, will be digesting what emerges from the process and working towards a full programme. But it is a conference that should reflect the discernment of the wider Communion, and it is essential that your agenda should be addressed, in a way that is fruitful for everyone. The proposed focus on theological formation and development is a way of trying to encourage you to explore what are your own most important needs, as individual bishops and as churches, not to impose a plan from outside.

But this brings us back to where we started. Self-examination and self-knowledge will be needed by all of us, and I trust that this Lent will be a time of deepening and of spiritual refreshment that will help us find out more of what we need and how we are to open ourselves to what God seeks to give. Lent began for me with the Episcopal Church of the Sudan, learning about the healing and renewal that, by God's grace, we are longing to see triumph in that battle-weary context. We must pray together that Lambeth 2008 will be a time for God to give his gifts abundantly to every bishop and every church represented, so that we are more and more eager to share the Easter Gospel in a world of suffering and sin.

With my warmest greetings and continuing prayers  
Rowan CANTUAR:

## **FROM THE EDITOR'S EMAIL...**

*Continued from Page 10*

*The first pitch came in and Shaya swung clumsily and missed. One of Shaya's teammates came up to Shaya and together they held the bat and faced the pitcher waiting for the next pitch. The pitcher again took a few steps forward to toss the ball softly toward Shaya. As the pitch came in, Shaya and his teammate swung at the bat and together they hit a slow ground ball to the pitcher.*

*The pitcher picked up the soft grounder and could easily have thrown the ball to the first baseman. Shaya would have been out and that would have ended the game. Instead, the pitcher took the ball and threw it on a high arc to right field, far beyond reach of the first baseman.*

*Everyone started yelling, "Shaya, run to first. Run to first." Never in his life had Shaya run to first. He scampered down the baseline wide-eyed and startled. By the time he reached first base, the right fielder had the ball. He could have thrown the ball to the second baseman who would tag out Shaya, who was still running. But the right fielder understood what the pitcher's intentions were, so he threw the ball high and far over the third baseman's head. Everyone yelled, "Run to second, run to second." Shaya ran towards second base as the runners ahead of him deliriously circled the bases towards home. As Shaya reached second base, the opposing short stop ran to him, turned him in the direction of third base and shouted, "Run to third." As Shaya rounded third, the boys from both teams ran behind him screaming, "Shaya run home."*

*Shaya ran home, stepped on home plate and all 18 boys lifted him on their shoulders and made him the hero, as he had just hit a "grand slam" and won the game for his team.*

*"That day," said the father softly with tears now rolling down his face, "those 18 boys reached their level of God's perfection."*



*I  
am the  
Way  
the truth  
and  
the life*



# *Special Committee on Church and Communion Named*

## *Deputies, bishops will craft next step in Windsor process*

By Rev. Mary Frances Schjonberg, National Correspondent for the Episcopal News Service

[ENS] Presiding Bishop Frank Griswold and the Very Rev. George Werner, president of the House of Deputies, have appointed a 18-member special committee to handle General Convention resolutions concerning the Episcopal Church's relationship with the Anglican Communion.

The group is one of 22 committees that will consider proposed resolutions and prepare them for debate during the 75th General Convention, which meets June 13-21 in Columbus, Ohio. The other appointments will be announced soon.

Werner and Griswold said the special committee will handle all resolutions that propose the church's official response to the process set in motion by the Lambeth Commission on Communion, which issued the Windsor Report in October 2004.

The committee will also consider resolutions that deal with "reconciliation and communion in the service of mission occasioned by differing views regarding expressions of human sexuality within the Episcopal Church and other provinces of the Anglican Communion," according to the committee's charge.

It is anticipated that such a response would come during the first week of the convention, Griswold said.

Any resolutions coming to Convention concerning rites for blessing same-

gender relationships will go through the Convention's prayer book, liturgy and church music committee. Requests for consent to bishops elected during the 120 days before General Convention will be handled by the Committee on the Consecration of Bishops.

The special legislative committee will overlap the work of the Special Commission on the Episcopal Church and the Anglican Communion, which Griswold and Werner appointed in the fall to help prepare the way for General Convention to receive and respond to the Communion's request that the church respond to the Windsor Report and subsequent official statements.

The commission also served as a council of advice to Griswold and Werner to help them consider the "complex questions" involved in crafting a response "so that we might be able to present it to the houses [of Convention] and the church in the clearest possible terms," Werner said.

The commission's work will finish in late March and it will issue a report that may well include draft resolutions for General Convention, according to Griswold and Werner. The report will be a supplement to the Blue Book, which recently went to the printer.

The commission's work will give the convention

committee a head start so that the members do not, in the limited timeframe of General Convention, have to start their work from scratch. Seven members of the commission will serve on the legislative committee for the sake of continuity, Griswold and Werner said.

Griswold added that he hopes the committee can model for General Convention a way to deal with differences and continue to be "part of the mystery of growing into Christ." He said the commission members had very different views and worked hard to come to an "authentic common ground" from which to work.

Griswold said he would like to see the Convention make its response so that it can "then focus ourselves on the mission of the church."

He added that he sees the coming Convention's work "as a vast field of exploration rather than a moment of decision" that might be construed by some as a make-or-break moment in the history of the Communion.

Griswold said that it "betrays a lack of historical sense" to insist that this is the first time that the Christian church has faced a crisis. The church's history is one of experiences that result in an "expansion of understanding and consciousness," he said, adding that he's convinced that in 20

years the church "will be talking about something else."

"I am grateful that the Episcopal Church is able to deal openly and honestly with the challenges that are presented to it," he said.

The special commission also considered how the Episcopal Church might participate in a Communion-wide listening process that has been called for many years and is now starting. Auckland Bishop and ACC chair John Pater-son told the Executive Council March 6 that the Communion had hired a staff person to organize the process.

"We're anxious to be participants" in the process, Griswold said, while being sensitive to the various sensibilities of Communion members.

"We are aware that our actions, which came as part of an at least 40 year listening process of our own, had a drastic impact on a number of provinces where, if issues of human sexuality were discussed at all, they were discussed behind closed doors," he said.

The Episcopal Church recognizes that the actions of the 2003 General Convention forced some provinces into a conversation about human sexuality that they may not have been prepared to have, Griswold said. Thus, criticism of the Convention's decisions

**Continued on Page 16**

# *Special Committee on Church and Communion Named*

## *Deputies, bishops will craft next step in Windsor process*

**By Rev. Mary Frances Schjonberg, National Correspondent for the Episcopal News Service**  
**Continued from Page 15**

came not from "ill will" but from the awkwardness of varying degrees that often surrounds conversations about sexuality.

Griswold said the church must follow Paul's teaching that when one part of the body hurts, then all the body suffers. He said the Communion has a "profound interconnectedness that possibly we didn't give enough attention to" during the last Convention.

The Lambeth Commission on Communion, established by the Archbishop of Canterbury in 2003 in response to reactions in the Anglican Communion to the consecration of V. Gene Robinson as Bishop of New Hampshire. Robinson is an openly gay man who lives in a committed relationship with his long-time partner. The commission's Windsor Report also addressed the decision of the Canadian diocese of New Westminster to permit the blessing of committed same-gender relationships.

The primates of the Anglican Communion met in February 2005 at Dromantine in Northern Ireland. In their communiqué, issued at the end of the meeting, the primates asked that the Episcopal Church and the Anglican Church of Canada "respond through their relevant constitutional bodies to the questions specifically addressed to them in the Windsor Report as they consider their place within the Anglican Communion." (A primate is the chief or presiding bishop in an Anglican province.)

In June 2005, the Anglican Consultative Council (ACC), the principal deliberative body of the Anglican Communion, agreed with the primates' request that ACC members from the United States and Canada voluntarily withdraw from active membership on the council for the time leading up to the next Lambeth Conference in 2008. Those members attended the June meeting as observers. They and others made requested presentations to the ACC about both churches' experience with same-gender relationships.

### **Deputies appointed to the Special Legislative Committee on the Episcopal Church and the Anglican Communion include:**

- + The Rev. Dr. Ian T. Douglas (Province I, Diocese of Massachusetts, Episcopal Divinity School, vice chair of the Special Commission on the Episcopal Church and the Anglican Communion)
- + The Rev. Sandra A. Wilson (Province II, Diocese of Newark, member of the Special Commission on the Episcopal Church and the Anglican Communion)
- + The Rev. Francis H. Wade (Province III, Diocese of Washington, committee co-chair, member of the Special Commission on the Episcopal Church and the Anglican Communion)
- + The Rev. Charles E. Osberger (Province III, Diocese of Easton, member of the Special Commission on the Episcopal Church and the Anglican Communion)
- + Russell Palmore (Province III, chancellor of the Diocese of Virginia and Executive Council member)
- + Debby Melnyk (Province IV, Diocese of Florida, member of the House of Deputies Committee on the State of the Church)
- + Michael Howell (Province IV, Diocese of Southwest Florida)
- + Katherine Tyler Scott (Province V, Diocese of Indianapolis, committee vice chair, member of the President of the House of Deputies' Council of Advice, member of the Special Commission on the Episcopal Church and the Anglican Communion)
- + Christopher Wells (Province V, Diocese of Northern Indiana, committee secretary, member of the Special Commission on the Episcopal Church and the Anglican Communion)
- + The Rev. Carolyn Kuhr (Province VI, Diocese of Montana, General Convention 2003 chair of General Convention's Committee on the Consecration of Bishops)
- + Timothy Mack (Province VII, chancellor of the Diocese of Dallas)
- + D. Rebecca Snow (Province VIII, Executive Council member)
- + The Rev. Dan Martins (Province VIII, Diocese of San Joaquin) Griswold and Werner are still determining a representative from Province IX.

### **Bishops appointed to the committee are:**

- + Dorsey F. Henderson Jr. (Diocese of Upper South Carolina, committee co-chair, member of Special Commission on the Episcopal Church and the Anglican Communion)
- + Peter James Lee (Diocese of Virginia)
- + Edward Little (Diocese of Northern Indiana)
- + Robert O'Neill (Diocese of Colorado)
- + GERALYN WOLF (Diocese of Rhode Island)

# Bishop Vincent King Pettit

## Once Served in the Albany Diocese



**[Diocese of New Jersey]** The Rt. Rev. Vincent King Pettit, 81, retired Bishop Suffragan of the Diocese of New Jersey, lost his battle with cancer and died on March 10, 2006.

Pettit served as bishop suffragan from January 1984 to September 1990. His service to the church had a lasting impact on the way Episcopalians worship. He chaired the Standing Liturgical Commission during the years of work that resulted in the 1979 revision of the Book of Common Prayer.

“The Episcopal Church and the Episcopal Diocese of New Jersey has lost a loving brother,” said New Jersey Bishop George Cuncell. “His leadership as a bishop, his service to the church, and his warm and dedicated manner to all will be greatly missed.”

A son of New Jersey, Pettit was born on August 31, 1924. He graduated from Toms River High School in 1942 and then enlisted in the U.S. Army Signal Corps. He served with the Marines in World War II in the Pacific arena. He graduated from Rutgers University in 1950 and from Philadelphia Divinity School in 1958. He was ordained a priest in 1958.

Pettit believed in the importance of education, and continued a life-long learning process, resulting in additional master’s degrees from Temple University in Philadelphia and New York Theological Seminary in New York City, and an honorary doctorate from the General Theological Seminary, New York City.

As a priest, Pettit served in both rural and suburban churches throughout the Diocese of New Jersey. He was vicar at All Saints Episcopal Church in Wenonah and St. Barnabas in Mantua, and rector at St. George’s in Pennsville, St. Mary’s in Keyport, Trinity Church in Cranford, and Christ Church in Toms River. Pettit’s father, John Mervin, previously served as rector of Christ Church, and his daughter, Joan M. P. Anders, is now the rector.

Pettit served on various diocesan committees including the Standing Committee and the Liturgical Commission. He was the youth director of the diocese for many years. As a priest he was twice elected as deputy and once as an alternate deputy to the General Convention.

*...served as interim dean of  
the Cathedral of All Saints in  
Albany.*

As a bishop he served the diocese through visitations, confirming teens and adults. He led many diocesan initiatives including youth work and ministry development, and he focused diocesan mission churches. Pettit served on the Executive Council of the Episcopal Church.

Following his retirement from the diocese, he served as the interim dean of the Cathedral of All Saints in Albany, New York, and then as assisting bishop for the Diocese of Albany for five years. He returned to his home state and served the Diocese of New Jersey for another ten years.

In retirement he pursued his love of piano, computers, photography and gardening, becoming a certified Master Gardener through the Rutgers University Extension Program. As a resident of Seabrook Village in Tinton Falls, Pettit volunteered in the pastoral counseling department and in the television production studio as cameraman, interviewer and director.

He is survived by Virginia, his wife of 56 years this June; a daughter, the Rev. Joan M.P. Anders of Toms River; a daughter Ann Pettit (Ned Nicolai) of Geneva, New York; and nine grandchildren. His son, Vincent Jr., predeceased him. He is survived by a brother, Edward of Endicott, New York. His brother John, Jr., predeceased him.

Visitation was held at Christ Church, Toms River, New Jersey. The Burial Office and Requiem Eucharist was celebrated at Trinity Cathedral, in Trenton, New Jersey with Bishop Cuncell presiding. Pettit’s ashes were interred in the Christ Church Memorial Garden in Toms River.

Donations can be made to the Memorial Garden Fund of Christ Church, 415 Washington Street, Toms River, New Jersey, 08753-6742.

***May he rest in peace and rise in glory.***



## *From the Wardens*

By Sue Decker

Greetings to all. David and I are working hard on getting acclimated to our new roles as Sr. and Jr. Warden. Thank you to all who have offered their support.

David and I have been busy attending vestry meetings and committee meetings. David is still putting together the newsletter for St. Michaels and has taken on the task of keeping us up to date on the election of a new bishop. By the time you read this article, our diocese should have elected a new bishop. I am still involved with the Sunday School and I am also one of the lead counters in charge of counting the collection on Sundays.

We're hoping to be able to keep everyone updated on happenings at St. Michael's through the newsletter. A couple to mention: The downstairs of the rectory has been painted. It looks just great. Thank you to all who helped with this task. We also attended the resource committee meeting on March 12, 2006. There was extensive talk on the installation of the elevator. It was pointed out that this project has been around for a number of years and we really need to get this accomplished. We are committed to making progress on this project.

Last, but not least, David and I want everyone to feel that they can come to us with any questions or concerns they might have or if they just want to say "Hi." We're not only here to support Fr. Hart and Mother Lorrie, but we're here for everyone at St. Michaels.



## MINISTRY OPENINGS

**Treasurer:** Bruce Barnes would like to retire December 31, 2006 and asks that we take the time this coming year to find a replacement for him. Anyone interested in finding out more about this position should speak with Father Hart.

**Clerk of the Vestry:** The Clerk of the Vestry attends the monthly Vestry meetings and the Annual Parish meetings, takes minutes, and types them (or can give the notes to Linda Addison to type if necessary. Please see Father Hart if interested.

**Tender Loving Care:** The Outreach Committee seeks two volunteers. They are seeking two coordinators to organize bereavement luncheons following funeral services. Many families do not gather at the church and of those that do, many coordinate their own food. However, there are a few occasions where your help is needed. On these occasions, understandably, they have very little notice to put together a luncheon. They may only need you once a year—but when they do—their need is great. If you feel a call to this ministry, please contact Mary Pasko.

**We continue to collect bottle and can receipts from Hannaford and/or Price Chopper for donations to a needy family! Thank you to all who are participating in this outreach effort. If you'd like to contribute to this family please place your receipts in the soda bottle on the bulletin board in the narthex and we will mail them on a regular basis. Thank you for your continued support, compassion and generosity!**

## THE VERY REV. LOVE ELECTED BISHOP COADJUTOR Continued from Page 1

makes us one, our lord Jesus Christ, than those divisions will fade away."

Rev. Love has been described as kind in temperament and relatively conservative in theology according to his colleagues and his conservatism seems to be borne out by his answer to a question on the ordination of gay clergy as well as others.

"There are NO circumstances in which I would authorize the use of rites for, or any practice of, same-sex blessing, union, or marriage in this Diocese or anywhere else in the Church," he wrote.

"There are NO circumstances in which I would knowingly or purposely permit or approve the ordination or licensing of a person who is sexually active outside the bonds of marriage between a man and a woman."

Bishop Herzog is a national leader among opponents to the ordination of gay clergy and Bishop-elect Love is expected to continue Bishop Herzog's leadership direction.

The bishop-elect received a B.A. in Journalism in 1980 from Southwest Texas State University in San Marcos, TX, a Masters in Education from SUNY Plattsburgh in 1988 and his Masters in Divinity in 1991 from Nashotah House, Nashotah, Wisconsin. His continuing education includes the Emerging Leaders in Heal-

Continued on Page 37

## News From The Mission

*Sue Waldron's Experiences at*

*Nashotah House Episcopal Seminary*

**Continued from Page 7**

Lord gives new growth to each of you and that it guides you to reach closer towards our gracious and beloved Lord.

As always, there have been some exciting happenings at the House. We are through most of our mid-term exams and are extremely busy writing papers in anticipation of the end of the Easter term which comes May 8th. But, all work and no fun make us "dull" seminarians, and so, there have been some fun community events lately ...

The Women of Nashotah (WONH) gathered for a Lenten retreat led by Kitty Clark, a religious from the order of St. Julian (of Norwich). And, Bishop Ackerman (diocese of Quincy, Illinois) led the community with reflective talks during our Ash Wednesday silent day. Then, we hosted "Experience Nashotah", an open house for prospective students. As well as attending chapel and classes, these individuals join us for community dinners and a skit night where the seminarians show off their talents and humor; and I will emphasize humor!

I am being fed spiritually through a seminarian's African Bible study on the book of Hebrews, as well as a Prayer and Praise group that meets once weekly. Additionally, I join the intercessor's prayer group and the Julian group (which practices contemplative prayer) on Monday evenings.

Victoria is studying for membership in the Junior Daughters of the King St. Agnes Chapter here on Nashotah's campus. She will be inducted into the chapter on April 6th and we would ask that you hold the Daughters in prayer that day. She is also kept very busy babysitting on campus (with the 60+ children that live here and only a handful of "teens", she is in high demand!) She joins the Lake Country Youth Group for fun and spiritual growth on Wednesday evenings and attends teen religious education at St. Aidan's, Hartford on Sunday evenings. She has also joined the chamber orchestra at Oconomowoc Middle School, playing her cello.

Many thanks to our faithful and loving family and friends, especially those in the community of St. Michael's for holding us in prayer and remembering us often through calls and correspondence. The support you give us provides strength and sustenance and we are blessed beyond measure by each of you. God Bless You.

Contact Sue and Tori via U.S. Mail:

2777 Mission Rd., Nashotah, WI 53058

Email Sue: [waldron.sue@gmail.com](mailto:waldron.sue@gmail.com)

Email Tori: [bookreader13@juno.com](mailto:bookreader13@juno.com)

## Lambeth Conference 1998: Resolution 1.10 Human Sexuality

From the Anglican Communion Official Website

*Editor's Note: This is the resolution referred to in Archbishop Rowan Williams's pastoral letter setting out thoughts on the 2008 Lambeth Conference and is also presented in the King's English.*

This Conference:

1 commends to the Church the subsection report on human sexuality;

2 in view of the teaching of Scripture, upholds faithfulness in marriage between a man and a woman in lifelong union, and believes that abstinence is right for those who are not called to marriage;

3 recognises that there are among us persons who experience themselves as having a homosexual orientation. Many of these are members of the Church and are seeking the pastoral care, moral direction of the Church, and God's transforming power for the living of their lives and the ordering of relationships. We commit ourselves to listen to the experience of homosexual persons and we wish to assure them that they are loved by God and that all baptised, believing and faithful persons, regardless of sexual orientation, are full members of the Body of Christ;

4 while rejecting homosexual practice as incompatible with Scripture, calls on all our people to minister pastorally and sensitively to all irrespective of sexual orientation and to condemn irrational fear of homosexuals, violence within marriage and any trivialisation and commercialisation of sex;

5 cannot advise the legitimising or blessing of same sex unions nor ordaining those involved in same gender unions;

6 requests the Primates and the ACC to establish a means of monitoring the work done on the subject of human sexuality in the Communion and to share statements and resources among us;

7 notes the significance of the Kuala Lumpur Statement on Human Sexuality and the concerns expressed in resolutions IV.26, V.1, V.10, V.23 and V.35 on the authority of Scripture in matters of marriage and sexuality and asks the Primates and the ACC to include them in their monitoring process.



## Convicted Murderer, Now Episcopal Priest, Released from Prison

**[Episcopal News Service]** Reversing an earlier decision, California Gov. Arnold Schwarzenegger has agreed with his state parole board's decision to parole a convicted murderer who became an Episcopal priest while behind bars.

James Tramel, 38, was released from Solano State Prison in Vacaville, California March 11th.

"I feel humbled," Tramel told the Los Angeles Times. "I feel the weight of my responsibility to justify the faith that people have put in me."

**James Tramel** Tramel was convicted in 1986 and was serving a sentence of 15 years to life. He was present when David Kurtzman stabbed Michael Stephenson to death in a park in Santa Barbara, California. Tramel was 17 at the time of the murder and was attending Northwestern Preparatory School in Santa Barbara. He had an appointment to the U.S. Air Force Academy.

The murder happened when Tramel, Kurtzman and other students set out one night to confront some gang members whom they said had attacked a fellow student, according to Tramel's written account of the murder. Tramel wrote the account for a hearing before the California Board of Prison Terms.

The students did not find any gang members but Kurtzman and Tramel encountered a man in the park's large gazebo to whom they spoke briefly. Tramel wrote that he turned his back on Kurtzman and Stephenson while he was standing on the far side of the gazebo. He heard a sound that made him turn around, only to see Kurtzman stabbing Stephenson.

Tramel wrote he is ashamed that he didn't help Stephenson or try to get help for him. He admits not contacting the police.

"Having reflected on this crime for more than half my life, I am intimately aware of my guilt," he wrote. "Every day I suffer remorse for my crime. To my perpetual regret, nothing will reverse that horrible day in 1985."

The victim's father criticized the decision to release Tramel.

"We certainly don't want him out but there's not a thing we can do," Edward Stephenson of Newport Beach told the Los Angeles Times.

Tramel's release was supported by the Santa Barbara County district attorney's office, which prosecuted him, and by many Episcopal clergy and lay people. Prior to becoming a priest, Tramel began an Episcopal congregation at the prison, which started with a group of inmates saying prayers from the Book of Common Prayer. Eventually, the congregation grew, and chaplains began visiting to conduct full communion services. He has also served on the prison's religious advisory committee, and thus has had the ability to move about the prison to visit inmates, hear confessions, make hospital visits and take communion to men who can not come to the Sunday Eucharist.

In 1998, he became the first inmate ever admitted to an Episcopal seminary when he entered the Church Divinity School of the Pacific (CDSP) in Berkeley, California. He earned a Master of Theological Studies degree in May 2003. Students, faculty and staff from CDSP regularly traveled to the prison and talked to Tramel on the phone during his studies.

Tramel joined the Episcopal Church of the Good Shepherd in Berkeley. When the congregation decided to sponsor him for ordination, he met with members of the congregation and the California Commission on Ministry through letters, over the phone, and in the visiting room at Solano Prison. Bishop William Swing of the Episcopal Diocese of California ordained him to the diaconate at the prison on July 4, 2004.

Tramel was granted parole in late October 2004, and was due to be released in March 2005, in time to serve as deacon at the Easter Vigil service at Grace Cathedral in San Francisco, California. Instead, Schwarzenegger reversed the board's decision on Good Friday. Swing strongly criticized the governor from the cathedral pulpit that Easter Sunday, calling him "a 90-pound moral weakling" for turning down Tramel's parole.

This Easter, the bishop plans to introduce Tramel to the congregation at Grace Cathedral.

"You don't have to believe in resurrection," Swing told the Los Angeles Times Thursday. "You can just look up and see it."

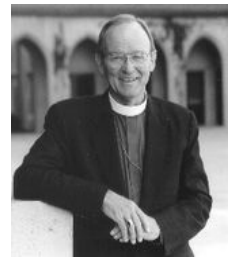
Swing thanked Schwarzenegger but acknowledged that any inmate's parole is a leap of faith.

"I realize that the test is what's going to happen when he's out," Swing said. "That's where folks have to trust somebody, and I thank them for trusting James and me and the Episcopal Church."

Swing ordained Tramel to the priesthood on June 18, 2005 at California State Prison, Solano, in Vacaville. He is the first person ordained to the Episcopal priesthood while incarcerated.

Tramel was licensed to serve the prison congregation by Bishop Jerry A. Lamb of Northern California, the diocese in which the prison is located. Lamb has made two episcopal visits to the prison. During his most recent visit in July 2005, Tramel baptized two inmates and Lamb confirmed them along with six others.

Tramel will be an assisting priest at the Episcopal Church of the Good Shepherd in Berkeley. He has also been offered a job writing for the Via Media program of the Every Voice Network. He is engaged to the Rev. Stephanie Green, a fellow Episcopal priest who he met when she and a number of CDSP students and others visited the prison to help him pursue his theology degree.



**Bishop Swing**



# Three More Nominated by Petition for Presiding Bishop

[ENS] Two more bishops have been nominated by petition for consideration as the 26th Presiding Bishop of the Episcopal Church, bringing the total number of nominees to seven.

The Rt. Rev. Stacy F. Sauls, bishop of the Diocese of Lexington, has told the members of his diocese that he will become a candidate for Presiding Bishop. Bishop Charles Edward Jenkins III of Louisiana and Bishop Francisco Duque-Gomez of Colombia announced their intention to accept nomination at the House of Bishops meeting at the Kanuga Conference Center in Hendersonville, North Carolina.

Bishops J. Neil Alexander of Atlanta, Edwin F. Gulick, Jr., of Kentucky, Katharine Jefferts Schori of Nevada, and Henry N. Parsley Jr. of Alabama were nominated in January by the Joint Nominating Committee for the Election of the Presiding Bishop.

All seven addressed the House of Bishops in a March 19 evening session devoted to hearing the nominees' views on the ministry of the Presiding Bishop in church, national and global contexts. Bishop Peter Lee of Virginia -- who co-chairs the Nominating Committee with Diane Pollard of New York -- convened the two-hour session. While the session was reserved for bishops only, views of the

nominees will be published by April 10 concurrently with release of the "Blue Book" reports to the upcoming 75th General Convention.

Each nominee by petition is subject to the same background checks and screenings conducted for the four bishops selected by the Nominating Committee, Lee and Pollard said, adding that April 1 is the deadline for any other nominees by petition.

The nominees will be formally submitted to the 75th General Convention during its triennial meeting in Columbus, Ohio, at a joint session of the House of Bishops and the House of Deputies on June 17. The House of Bishops will convene the next day at Trinity Episcopal Church, near the convention's venue (the Greater Columbus Convention Center), to elect the 26th Presiding Bishop. The House of Deputies will be asked to concur with the bishops' choice later in the day.

## SAULS

"I have come to the conclusion that I should allow my name to go forward for consideration by my colleagues, in whose judgment and faithfulness I have complete confidence," Sauls wrote in a letter mailed to the members of the diocese.

"They have convinced me that there are some things that would be brought to the table by my candidacy. For them, it

seems to be being a person who believes the actions taken in 2003 were the right things to do and at the same time respects those who disagree and has worked very hard to listen and find a way forward, particularly in the House of Bishops."

Sauls said February 24 during his address to the 120th diocesan convention that he had been asked by colleagues to allow his name to be put forward and that he was discerning his reply.

"I will be quite frank with you that one of the most troubling parts of coming to this decision for me has been my fear that I might inadvertently send a message to the people of our diocese that I had ceased to care for them or our ministry together," Sauls said. "I was particularly worried about that in light of the reality that my predecessor, Bishop Wimberly, had also been a candidate for Presiding Bishop [in 1997] and had left the diocese soon after not being elected.

"All I can do is assure you that my love for the people of this diocese and my excitement and enthusiasm for the ministry we share are unchanged," Sauls wrote.

## JENKINS

"I had to decide last Friday night whether or not I would agree to the request of twelve Bishops who asked me to allow them to nominate me from

the floor for consideration as the next Presiding Bishop," Jenkins wrote to his diocese March 19. "As you may know, I had been previously dropped from the process by the Nominating Committee. These twelve bishops who asked me were from across the spectrum of the Church and included liberal and conservative, male and female and are of various colors. I am humbled by and conflicted by their request.

"After a long night and day of struggle and wrestling with myself and with God, I decided to allow them to put my name in nomination, this time for consideration by the entire House of Bishops.

"... In saying yes to these Bishops I am not saying that I prefer something else over the work of 'episcopate' in Louisiana. I am saying that I want to be open to serve God as I might be called. Unless and until called elsewhere, I believe I am called to serve God in Louisiana. The Church will discern where best I might serve God and use whatever gifts and talents God gives me at this juncture in my life."

No letter from Duque to his diocese was immediately available to reporters.

*This story was reported by Bob Williams in Kanuga, Jan Nunley in New York and Mary Frances Schjonberg, National Correspondent for ENS.*

**THE ARCHANGEL  
COVERAGE  
GENERAL CONVENTION  
EPISCOPAL CHURCH  
JUNE 13—21, 2006  
COLUMBUS, OHIO**

**In our Special Edition of “*The Archangel*” published in mid-January we featured articles on the nominations made by the Joint Nominating Committee for the Election of the Presiding Bishop and provided brief biographical sketches on the four nominees. Copies of this special edition are still available in the Narthex.**

**Three more bishops have been nominated by petition as of this date. An article on these nominees can be found on Page 21. Biographical sketches begin on this page and continue on the following for the latest nominees.**

**The deadline for such nominations was April 1. As of April 2 no additional nominations were reported on the Episcopal Church USA website. Articles and biographical sketches will appear in the May edition if there are later reports.**

## **The Rt. Rev. Stacy F. Sauls, Bishop of Lexington (Kentucky)**

Stacy F. Sauls, 50, was consecrated as the sixth bishop of the Diocese of Lexington (Kentucky) on September 30, 2000.

Sauls serves as a member of the Executive Council of the Episcopal Church, the Standing Commission on Constitution and Canons, and the Budgetary Funding Task Force. He is a member of the board of Forward Movement Publications, the Episcopal Media Center, and the American Committee for the Kiyosato Environmental Education Project (Japan.)

Two new congregations have begun in his tenure as bishop, including one designed by and for young adults. A third is in the early planning stages. Yet another congregation, near closing five years ago, is being successfully redeveloped in Northern Kentucky. Under Sauls' leadership, the diocese hosted the 2004 Provincial Youth Event, which resulted in the building of St. Timothy's Youth Outreach Center at the diocesan mission at Barnes Mountain, Kentucky. The diocese hosted the 2003 national Episcopal Hispanic Youth Event at Berea College, and the 2005 Episcopal Youth Event, also at Berea College.

Sauls is a native of Atlanta, Georgia, where his family has lived since the 18th century. He was born on December 9, 1955 to Kenneth and Joyce Ballard Sauls, now deceased. He moved with his family to the New Jersey suburbs when his father was transferred to New York City in 1962. When he was 15, he and his mother moved back to Atlanta to be closer to family after his parents' divorce. He graduated from Headland High School in 1973 and went on to attend Furman University, where he majored in political science.

It was at Furman that Sauls met his future wife, Ginger Malone, of Clinton, South Carolina. Sauls graduated from Furman summa cum laude in 1977 and was inducted into Phi Beta Kappa. He went on to attend the University of Virginia School of Law, which was his other vocational interest, with the intention of going to seminary following graduation. He graduated from Virginia in 1980, a member of the Order of the Coif.

Sauls accepted a federal court clerkship with Judge Robert Hall and went on to practice in the corporate law department of Delta Air Lines and briefly in the newly formed firm of Phillips, Hinchey and Reid. He left the practice of law to enter the General Theological Seminary in 1985, from which he graduated cum laude with a master's in divinity in 1988.

Sauls was ordained a deacon in 1988 at the Cathedral of St. Philip in Atlanta and priest in 1989 at St. George's Church in Griffin, Georgia, where he served as assistant to the rector. He also began a more than ten-year tenure leading the Diocese of Atlanta's senior high camp. Sauls was called to be rector of St. Thomas' Church in Savannah in 1990, and by St. Bartholomew's Church to be its rector in 1994, bringing the Sauls family back to Stacy's hometown.

The Sauls were investigating opportunities to serve as missionaries in South Africa when he was elected Bishop of Lexington from a field of four candidates on the second ballot in 2000.

Ginger and Stacy Sauls were married on August 11, 1979. Ginger has been a special education teacher for 27 years, and currently directs the personal learning program at the Sayre School of Lexington. She is a founder of the diocesan Reading Camp program. Their oldest son Andrew, adopted from Korea in 1984, plans to follow his mother as a teacher and expects to continue his college education at the University of Kentucky in the fall. Their second son Matthew, adopted from Korea in 1987, is a freshman at the University of Alabama. Three dogs are a part of the family: two Labrador retrievers, Griffin and Annie, and one "other," Dottie.

## The Rt. Rev. Charles Edward Jenkins, Bishop of Louisiana

A native of Louisiana, Charles Edward Jenkins III attended Louisiana schools and graduated from Louisiana Tech University in 1973 and Nashotah House Seminary in 1976. He was consecrated bishop coadjutor of Louisiana in New Orleans on January 31, 1998 and was invested as the tenth bishop of Louisiana at Christ Church Cathedral, New Orleans, on March 28, 1998.

Jenkins was awarded an honorary Doctor of Divinity degree from Nashotah House in 1992 and an honorary doctorate from the University of the South, Sewanee, Tennessee, in 1999. In his continuing education, he studied for five years with Rabbi Edwin Friedman.

Jenkins was ordained to the priesthood by Bishop James Brown in 1977. His first call was as assistant chaplain at Louisiana State University in Baton Rouge where he served from 1976-77. He next served as assistant rector at Grace, Monroe, until 1979. In his only tenure out of state, he was called as rector of St. Mark's, Arlington, Texas where he served from 1979-1985. Jenkins was called as rector of St. Luke's, Baton Rouge, in 1985 where he served until his election as bishop coadjutor in 1997.

As a priest, Jenkins was president of the Standing Committee from 1992-1994. He was elected a Louisiana clerical deputy to General Convention in 1994 and 1997. He also served on the Board of Trustees of Nashotah House Seminary from 1981-1991. At the 73rd General Convention in Denver, Jenkins chaired the House of Bishops Structure Committee and served as a member of the church's Standing Commission on Constitution and Canons.

At the 74th General Convention in Minneapolis in 2003, he served on the Cognate Committee on Evangelism and was appointed to the Presiding Bishop's Council of Advice. In 2004, he was elected president of the council.

In 2005 he was invited by Presiding Bishop Frank Griswold to join the delegation to address the Anglican Consultative Council's meeting as representatives of the Episcopal Church.

Following hurricanes Katrina and Rita in the fall of 2005, Jenkins partnered with Episcopal Relief and Development to form the diocesan Office of Disaster Response and is involved in long-range community rebuilding plans.

He and his wife, Louise Hazel Jenkins, reside in New Orleans and are the parents of two grown sons.

## The Rt. Rev. Francisco Duque-Gomez, Bishop of Colombia

Francisco J. Duque-Gomez was chosen unanimously on February 2, 2001, as Bishop Coadjutor of Colombia and consecrated in the Church of San Albán of Bogota on July 14, 2001. He is the fourth bishop of the Episcopal Church in Colombia, constituted as a Missionary Church by the General Convention in 1963.

Born in Salamina (Caldas), Colombia, in 1950, he is married to Blanca Lucia Echeverry. They have three children.

He was received into the Episcopal Church in December 1967 by the first bishop of Colombia, the Rt. Rev. David Reed.

Duque holds a doctorate in law and social sciences from the Universidad Libre de Colombia in 1978. He is a practicing trial attorney for several companies and in the financial sector, as well as a university professor, teaching in the area of civil, family and commercial law since 1978.

He has studied alternative mechanisms of conflict resolution at the National University of Colombia and participated in several symposiums and conferences on the subject.

Duque studied theology at the Seminary of the Caribbean in Puerto Rico, the Universidad Javeriana of Bogota, and the Theological Training Center of the Diocese of Colombia (CET), where he currently serves as a professor of constitution and canons.

Duque also participates in social work with vulnerable groups who are victims of Colombia's internal conflicts, in union with different churches and religious denominations. He participates in different ecumenical forums involving the country's minority churches. He was the first nonstipendiary priest of the Diocese of Colombia for 12 years.

From 1997 to 2003 he represented the Episcopal Church's Province IX as a member of the Executive Council and also served as a member of its communications and international relations subcommittees. He also represented Province IX before the Latin American Council of Churches (CLAI) in Porto Alegre, Brazil. He served on the Comité de Convenio of Province IX, regarding autonomy with the Episcopal Church, and participated in the writing of agreements with the Church of Costa Rica and Puerto Rico. He is president of the Province IX Court of Appeal and representative of Province IX to the Ministry Development Committee of the Episcopal Church.

He served the Diocese of Colombia as Secretary of Diocesan Convention in 1972, as well as president of the diocesan standing committee and of various diocesan committees. In 1975 he represented the Diocese before the Provincial Synod and has been a member of the Province IX Council for 20 years. In 1978 he was elected Provincial Chancellor, a post he held for 14 years.





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## Christ the King Spiritual Life Center

**575 Burton Road  
Greenwich, NY 12834  
518-692-9550**



**Men's Retreat:** The Men's Ministries of the Diocese and the Brotherhood of St. Andrew will host a men's retreat April 28—30, 2006 at the Christ the King Spiritual Life Center. The theme of the retreat is "***Jesus Is Our Compass***". They will be participating in a variety of activities that highlight the importance of keeping our bearings as we navigate through life. The retreat will mix Christian encouragement, worship, fun and team building into a great weekend. Many of the activities will take place outdoors on the Christ the King grounds. If you want to laugh, learn and make some new friends, please consider joining them. For information contact Joe Acanfora at [acan4a@frontiernet.net](mailto:acan4a@frontiernet.net) or Don Rohr at [rohrdf@aol.com](mailto:rohrdf@aol.com).



**ALTAR GUILD RETREAT:** Altar Guild members from across the Diocese are welcome Thursday, April 6, 2006 to a retreat at the Christ the King Spiritual Life Center beginning at 9:45 a.m. For reservations and more information, call 518-692-9550.

While ballots were being cast for a bishop coadjutor in Albany, the Rev. David Mitchell Reed, 49, rector, St. Alban's Church, Harlingen, was elected bishop suffragan by the Diocese of West Texas.

The Diocese of Tennessee will reconvene on May 6 to try again to elect a successor to Bishop Bertram Herlong. The first meeting of the electing convention on March 18 recessed after 14 ballots. The lay

and clergy electors returned to Christ Church Cathedral in downtown March 25. They cast 11 more ballots without success.

In West Texas, Reed was elected on the third ballot. With an election requiring 165 votes in the lay order and 55 in the clergy order, Reed was elected with 230 lay votes and 63 clergy votes.

He will work as bishop suffragan with Bishop Gary

Lillibridge, 49, who was elected coadjutor in October 2003 and consecrated as the ninth bishop of West Texas on Feb. 23, 2006.

The electing convention took place at TMI - The Episcopal School of Texas in San Antonio.

In the Diocese of Tennessee, it is not unusual for bishop elections to require a number of ballots. Herlong was elected after 15 ballots and it took 39

ballots to elect his predecessor.

One reason for the length of the process is that both the lay order and the clergy order must cast two-thirds (66.7 percent) of their votes in favor of a single nominee on the same ballot. The diocesan lay order has 131 delegates. There are 89 in the clergy order.

Herlong retires at the end of 2006. The bishop-elect will become the 11th bishop of Tennessee.

# The Days of Holy Week By Dennis Bratcher

Holy Week is the last week of Lent, the week immediately preceding Easter Sunday. It is observed in many Christian churches as a time to commemorate and enact the suffering (Passion) and death of Jesus through various observances and services of worship. While some church



traditions focus specifically on the events of the last week of Jesus' life, many of the liturgies symbolize larger themes that marked Jesus' entire ministry. Observances during this week

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## HAPPENINGS ELSEWHERE IN THE EPISCOPAL CHURCH

**THE PLAINS, VIRGINIA:** Grace Episcopal to present the Passion of Christ with Carols -- On April 14 at 7 p.m., the Grace Episcopal Church Choir, soloists and cellist under the direction of Samuel Carabetta, organist and choirmaster will present a Meditation on the Passion of Christ with Carols. The carols, readings, and gospel narratives heard and sung will help give a particular focus to the passion of Christ in preparation for his glorious resurrection.

Child care will be available. For more information, visit <http://www.gracechurch.net> or call 540.253.5177.

**SAN FRANCISCO:** Grace Cathedral to host Easter Day Jazz Evensong. Join the Boys of the Choir with vocalist Pat Yankee, accompanied by Bob Schulz and his Frisco Jazz Band on April 16, 3:00 p.m., for choral music in a magical acoustical setting.

Choral Evensong is a captivating service of music and prayer, lasting 45 minutes long with no sermon. All are welcome! Admission is free.

For more information visit: <http://www.GraceCathedral.org>, email [concerts@gracecathedral.org](mailto:concerts@gracecathedral.org), or call 415.749.6350.

**WASHINGTON, D.C.:** John Shelby Spong to speak at Washington Cathedral -- Missiles unleashed, car bombs detonated, wars waged all in the name of God. Individuals, social movements and nations invoke God to justify violence and bigotry. On April 18, 7:30 p.m., the Rt. Rev. John Shelby Spong, retired Bishop of Newark, and preeminent voice for progressive Christianity draws us back to an image of God that is affirming and loving of all. He will speak on "The Promise of Jesus: Abundant Life for All"

For more information call 800.937.8728.

**CAMBRIDGE, Massachusetts:** Da Vinci Code will be explored at EDS -- This spring "The Da Vinci Code" goes from the New York Times best seller list onto the cinema screen. In preparation for the release of the Da Vinci Code movie, Episcopal Divinity School is putting together an engaging discussion on the content of the Code on April 19, 7 - 9 p.m. Register through April 7 at [cmaynard@eds.edu](mailto:cmaynard@eds.edu) or call 617.868.3450.

*This information is presented so you might know what is happening across the country in the Episcopal Church and possibly attend if time and circumstances permit.*



# Griswold Urges 'Just and Humane' Immigration Reform

[Episcopal News Service] Presiding Bishop Frank Griswold has issued a



**Bishop Griswold**

statement in support of Senate action on immigration reform which creates more opportunities for immigrant workers to enter the United States legally and for those already here without legal status to regularize their status, rather than be detained or deported.

Calling for Congressional action that is "just and humane," Griswold underscored that "as Christians, we are called to remember the Gospel mandate to extend hospitality to the stranger. As Episcopalians we embrace a baptismal covenant which requires that we seek and serve Christ in all persons. It is primarily for these reasons that we ask the Senate to reject those measures now before it which are essentially punitive and impractical."

The statement notes further that "basing national policy on fear of the stranger and a rejection of those newcomers whose gifts we need is in conflict with the teachings of the Gospel."

The Senate Judiciary Committee, chaired by Senator Arlen Specter (R-PA) of Pennsylvania, is expected to complete work this week on the Comprehensive Immigration Reform Act of 2006. Church activists from



**Arlen Specter**

more than 35 states converged on Capitol Hill on Monday, March 27 to express strong support for legislation that allows workers to enter the

those already here without documentation to eventually earn legal status.

National Action for Immigrant Rights, a coalition of groups from around the country, has called on church leaders to indicate strong disapproval for the House version of immigration reform, which focused exclusively on enforcement measures, including the criminalization of 11 million now in the US without status, and to affirm America's commitment to "humane and fair solutions" to a broken immigration system.

Many aspects of the House-passed bill advanced by Representative James Sensenbrenner of Wisconsin (R-WI), an Episcopalian, are included in Senator Specter's legislation. Amendments are being proposed which would reverse the more punitive aspects of the Specter bill. Faith based groups are actively pressing for measures that give workers



**J. Sensenbrenner**

from outside the U.S. legal access to work in the U.S. and over time allows those workers who are here without valid papers to become legal.

Another key concern of church leaders has been attempts in both the House and Senate to make assistance rendered to immigrants who are undocumented against the law. In Monday's Judiciary Committee mark-up of the Comprehensive Immigration Reform Act, Senator Durbin of Illinois offered an amendment that passed which would exclude religious workers and organizations from being deemed criminal smugglers if they offer assistance to individuals along our borders.

The amendment would allow religious workers or organizations "to provide humanitarian assistance including medical care, housing counseling, victim services and food, or to transport the alien to a location where such assistance can be rendered."

C. Richard Parkins, director of Episcopal Migration Ministries, joined Episcopal clergy and lay persons assembling in Washington to advocate for positive and comprehensive immigration reform, where he



**C. Richard Parkins**

noted that the statement of the Presiding Bishop reflects not only the sentiments of the Episcopal Church but also the

views of a broad spectrum of faith groups who want a just and humane immigration system.

Parkins expressed hope that "this opportunity to reform our failed immigration system should not be missed. There are compelling moral, humanitarian, and practical reasons for protecting our immigration system from an overzealous emphasis on enforcement and punishment. We must not surrender our faith traditions to an unwarranted fear of the outsider. We follow a Gospel mandate of hospitality. We must vigorously assert that mandate as we appeal to our legislators."

*From time to time, Episcopal News Service (ENS) and "The Archangel" provide information and resources which we consider to be of interest to our readers. However, statements and opinions expressed in the articles and communications herein, are those of the author(s) and not necessarily those of ENS, the Episcopal Church or St. Michael's.*





## ST. MICHAEL THE ARCHANGEL

*Editor's note: In as much as our church's name is St. Michael and our newsletter is "The Archangel" I thought it appropriate to provide some biographical information on St. Michael the Archangel.*

1\_Michael, in the Bible and the Qurān, one of the archangels. He is repeatedly depicted as the "great captain," the leader of the heavenly hosts, the warrior helping the children of Israel; and early in the history of the Christian church he came to be regarded as helper of the church's armies against the heathen. He holds the secret of the mighty "word" by the utterance of which God created heaven and earth and was "the angel who spoke to [Moses] on Mount Sinai" (Acts 7:38). The numerous representations of Michael in art reflect his character as a warrior: he is shown with a sword, in combat with or triumph over a dragon, from the story in the Book of Revelation (Apocalypse).

The feast of St. Michael, which originated in Phrygia, is kept in both East and West on September 29. In the Roman Catholic Church the feast

of the Appearing (or Apparition) of St. Michael the Archangel is kept on May 8. According to legend, this appearance took place on Mt. Gargano, in Apulia, c. 492, and the mountain became an important medieval pilgrimage site.

2\_The cult of St. Michael began in the Eastern Church in the 4th century and spread to Western Christianity by the 5th century; the date of May 8 commemorates the dedication of a sanctuary to St. Michael at Monte Gargano in Italy in the 6th century. Because of St. Michael's traditional position as leader of the heavenly armies, veneration of all angels was eventually incorporated into his cult.

During the Middle Ages, Michaelmas was a great religious feast and many popular traditions grew up around the day, which coincided with the harvest in much of western Europe. In England it was the custom to eat a goose on Michaelmas, which was supposed to protect against financial need for the next year. In Ireland, finding a ring hidden in a Michaelmas pie meant that one would soon be married.

3\_The Jews regarded Michael as the special protector of Israel, and in Christian usage he became the protector of the church. In the prayers after low mass, he is accordingly invoked to be 'our safeguard against the wickedness and snares of the devil,' and is referred to as the 'captain of the Heavenly Host' because of what John tells us about him in the Apocalypse (12:7 to 9:): "And there was war in heaven. Michael and his angels fought against the dragon... And the great dragon was cast out, that old serpent called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

In the offertory anthem of the mass for the dead, Michael is charged with the care of all departed souls

that he "the holy standard bearer (may) introduce them to the holy light, which thou didst promise of old to Abraham and to his seed."

4\_St. Michael, who ranks among the seven archangels, is also one of the three angels mentioned by name in the Scriptures, the others being St. Raphael and St. Gabriel. St. Michael is spoken of twice in the Old Testament, and twice in the New. The first reference occurs in the Book of Daniel (chapter x), where Michael comes to comfort Daniel after he has had a vision, and promises to be his helper in all things. In Daniel xii, Michael is called "the great prince who standeth for the children of Thy people." In these references Michael is represented as Israel's great support during the seventy years of the Babylonian captivity. Daniel, wise and holy leader that he was, wanted his people to understand that God had not forgotten them, and that, even though enslaved, they had a royal champion. In the New Testament (Jude ix), we are told that Michael disputed with the devil over the body of Moses; this episode is not mentioned elsewhere in the Bible.

In the Apocalypse (chapter xii) we find the most dramatic reference to St. Michael. Here John recounts the great battle in Heaven, when the wicked angels under Lucifer revolt against God, and how Michael, leading the faithful angels, defeats the hosts of evil and drives them out. In this role he has been painted by many artists, and the poet Milton, in book vi of <Paradise Lost>, recounts the famous struggle. Because of this victory, St. Michael is revered in Catholic tradition and liturgy as the protector of the Church, as once he was regarded as the protector of the Israelites. In the Eastern Church, as well as among many theologians in the West, St Michael is placed over all the angels, as prince of the Seraphim.

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# ST. MICHAEL THE ARCHANGEL

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He is the special patron of sick people, mariners, and grocers; in Asia Minor many curative springs were dedicated to him. His cult has also been popular in Egypt, Rome, France, and Germany. His emblems are a banner, a sword, a dragon, and scales. The name Michael is a variation of Micah, meaning in Hebrew, "Who is like God?"

5\_Regarding his rank in the celestial hierarchy opinions vary; St. Basil (Hom. de angelis) and other Greek Fathers, also Salmeron, Belarmine, etc., place St. Michael over all the angels; they say he is called "archangel" because he is the prince of the other angels; others (cf. P. Bonaventura, op. cit.) believe that he is the prince of the seraphim, the first of the nine angelic orders. But, according to St. Thomas (Summa Ia.113.3) he is the prince of the last and lowest choir, the angels. The Roman Liturgy seems to follow the Greek Fathers; it calls him "Princeps militiae coelestis quem honorificat angelorum cives". The hymn of the Mozarabic Breviary places St. Michael even above the Twenty-four Elders. The Greek Liturgy styles him Archistrategos, "highest general" (cf. Menaea, 8 Nov. and 6 Sept.).

## VENERATION

It would have been natural to St. Michael, the champion of the Jewish people, to be the champion also of Christians, giving victory in war to his clients. The early Christians, however, regarded some of the martyrs as their military patrons: St. George, St. Theodore, St. Demetrius, St. Sergius, St. Procopius, St. Mercurius, etc.; but to St. Michael they gave the care of their sick. At the place where he was first venerated, in Phrygia, his prestige as angelic healer

obscured his interposition in military affairs. It was from early times the centre of the true cult of the holy angels, particularly of St. Michael. Tradition relates that St. Michael in the earliest ages caused a medicinal spring to spout at Chairotopa near Colossae, where all the sick who bathed there, invoking the Blessed Trinity and St. Michael, were cured.

Still more famous are the springs which St. Michael is said to have drawn from the rock at Colossae (Chonae, the present Khonas, on the Lycus). The pagans directed a stream against the sanctuary of St. Michael to destroy it, but the archangel split the rock by lightning to give a new bed to the stream, and sanctified forever the waters which came from the gorge. The Greeks claim that this apparition took place about the middle of the first century and celebrate a feast in commemoration of it on 6 September (Analecta Bolland., VIII, 285-328). Also at Pythia in Bithynia and elsewhere in Asia the hot springs were dedicated to St. Michael.

At Constantinople likewise, St. Michael was the great heavenly physician. His principal sanctuary, the Michaelion, was at Sosthenion, some fifty miles south of Constantinople; there the archangel is said to have appeared to the Emperor Constantine. The sick slept in this church at night to wait for a manifestation of St. Michael; his feast was kept there 9 June.



Another famous church was within the walls of the city, at the thermal baths of the Emperor Arcadius; there the synaxis of the archangel was celebrated 8 November. This feast spread over the entire Greek Church, and the Syrian, Armenian, and Coptic Churches adopted it also; it is now



the principal feast of St. Michael in the Orient. It may have originated in Phrygia, but its station at Constantinople was the Thermae of Arcadius (Martinow, "Annus Graeco-slavicus", 8 Nov.). Other feasts of St. Michael at Constantinople were: 27 October, in the "Promotu" church; 18 June, in the Church of St. Julian at the Forum; and 10 December, at Athaea.

The Christians of Egypt placed their life-giving river, the Nile, under the protection of St. Michael; they adopted the Greek feast and kept it 12 November; on the twelfth of every month they celebrate a special commemoration of the archangel, but 12 June, when the river commences to rise, they keep as a holiday of obligation the feast of St. Michael "for the rising of the Nile", euche eis ten symmetron anabasin ton potamion hydaton.

At Rome the Leonine Sacramentary (sixth century) has the "Natale Basilicae Angeli via Salaria", 30 September; of the five Masses for the feast three mention St. Michael. The Gelasian Sacramentary (seventh century) gives the feast "S. Michaelis Archangeli", and the Gregorian Sacramentary (eighth century), "Dedicatio Basilionis S. Angeli

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# ST. MICHAEL THE ARCHANGEL

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Michaelis", 29 Sept. A manuscript also here adds "via Salaria" (Ebner, "Miss. Rom. Iter Italicum", 127). This church of the Via Salaria was six miles to the north of the city; in the ninth century it was called Basilica Archangeli in Septimo (Armellini, "Chiese di Roma", p. 85). It disappeared a thousand years ago. At Rome also the part of heavenly physician was given to St. Michael. According to an (apocryphal?) legend of the tenth century he appeared over the Moles Hadriani (Castel di S. Angelo), in 950, during the procession which St. Gregory held against the pestilence, putting an end to the plague. Boniface IV (608-15) built on the Moles Hadriani in honour of him, a church, which was styled St. Michaelis inter nubes (in summitate circi).

Well known is the apparition of St. Michael (a. 494 or 530-40), as related in the Roman Breviary, 8 May, at his renowned sanctuary on Monte Gargano, where his original glory as patron in war was restored to him. To his intercession the Lombards of Sipontum (Manfredonia) attributed their victory over the Greek Neapolitans, 8 May, 663. In commemoration of this victory the church of Sipontum instituted a special feast in honour of the archangel, on 8 May, which has spread over the entire Latin Church and is now called (since the time of Pius V) "Apparitio S. Michaelis", although it originally did not commemorate the apparition, but the victory.

In Normandy St. Michael is the patron of mariners in his famous sanctuary at Mont-Saint-Michel in the Diocese of Coutances. He is said to have appeared there, in 708, to St.

Aubert, Bishop of Avranches. In Normandy his feast "S. Michaelis in periculo maris" or "in Monte Tumba" was universally celebrated on 18 Oct., the anniversary of the dedication of the first church, 16 Oct., 710; the feast is now confined to the Diocese of Coutances. In Germany, after its evangelization, St. Michael replaced for the Christians the pagan god Wotan, to whom many mountains were sacred, hence the numerous mountain chapels of St. Michael all over Germany.

The hymns of the Roman Office are said to have been composed by St. Rabanus Maurus of Fulda (d. 856). In art St. Michael is represented as an angelic warrior, fully armed with helmet, sword, and shield (often the shield bears the Latin inscription: Quis ut Deus), standing over the dragon, whom he sometimes pierces with a lance. He also holds a pair of scales in which he weighs the souls of the departed (cf. Rock, "The Church of Our Fathers", III, 160), or the book of life, to show that he takes part in the judgment. His feast (29 September) in the Middle Ages was celebrated as a holy day of obligation, but along with several other feasts it was gradually abolished since the eighteenth century (see FEASTS). Michaelmas Day, in England and other countries, is one of the regular quarter-days for settling rents and accounts; but it is no longer remarkable for the hospitality with which it was formerly celebrated. Stubble-geese being esteemed in perfection about this time, most families had one dressed on Michaelmas Day. In some parishes (Isle of Skye) they had a procession on this day and baked a cake, called St. Michael's bannock.



1\_ "Michael." *Encyclopædia Britannica*. 2006. *Encyclopædia Britannica 2006 Ultimate Reference Suite DVD* 21 Mar. 2006 .

2\_ "Michaelmas." *Encyclopædia Britannica*. 2006. *Encyclopædia Britannica 2006 Ultimate Reference Suite DVD* 21 Mar. 2006 .

3\_ *The Saints: A Concise Biographical Dictionary*, edited by John Coulson

4\_ Taken from "Lives of Saints", Published by John J. Crawley & Co., Inc.

5\_ *The Catholic Encyclopedia*, Volume X. Copyright © 1911 by Robert Appleton Company. Online Edition Copyright © 2003 by K. Knight. Nihil Obstat, October 1, 1911. Remy Lafort, S.T.D., Censor Imprimatur. +John Cardinal Farley, Archbishop of New York





## The Days of Holy Week

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range from daily liturgical services in churches to informal meetings in homes to participate in a Christian version of the Passover Seder.

In Catholic tradition, the conclusion to the week is called the Easter Triduum (a *triduum* is a space of three days usually accompanying a church festival or holy days that are devoted to special prayer and observance). Some liturgical traditions, such as Lutherans, simply refer to "The Three Days." The Easter Triduum begins Thursday evening of Holy Week with Eucharist and concludes with evening prayers Easter Sunday.

Increasingly, evangelical churches that have tended to look with suspicion on traditional "High-Church" observances of Holy Week are now realizing the value of Holy Week services, especially on Good Friday. This has a solid theological basis both in Scripture and in the traditions of the Faith. Dietrich Bonhoeffer, the German theologian who was executed by the Nazis, wrote of the *Cost of Discipleship* and warned of "cheap grace" that did not take seriously either the gravity of sin or the radical call to servanthood: "When Jesus bids a man come, he bids him come and die."

It is this dimension that is well served by Holy Week observances, as they call us to move behind the joyful celebrations of Palm Sunday and Easter, and focus on the suffering, humiliation, and death that is part of Holy Week. It is important to place the hope of the Resurrection, the promise of newness and life, against the background of death and endings. It is only in walking through the shadows and darkness of Holy Week and Good Friday, only in realizing the horror and magnitude of sin and its consequences in the world incar-

nated in the dying Jesus on the cross, only in contemplating the ending and despair that the disciples felt on Holy Saturday, that we can truly understand the light and hope of Sunday morning!

In observing this truth, that new beginnings come from endings, many people are able to draw a parable of their own lives and faith journey from the observances of Holy Week. In providing people with the opportunity to experience this truth in liturgy and symbol, the services become a powerful proclamation of the transformative power of the Gospel, and God at work in the lives of people.

The entire week between Palm Sunday and Holy Saturday is included in Holy Week, and some church traditions have daily services during the week. However, usually only Palm Sunday, Maundy Thursday, and Good Friday are times of special observance in most churches.



This Sunday observes the triumphal entry of Jesus into Jerusalem that was marked by the crowds, who were in Jerusalem for Passover, waving palm branches and proclaiming him as the messianic king. The Gospels tell us that Jesus rode into the city on a donkey, enacting the prophecy of Zechariah 9:9, and in so doing emphasized the humility that was to characterize the Kingdom he proclaimed. The irony of his acceptance as the new Davidic King (Mark 11:10) by the crowds who would only five days later cry for his execution should be a sobering reminder of the human tendency to want God on

our own terms.

Traditionally, worshippers enact the entry of Jesus into Jerusalem by the waving of palm branches and singing songs of celebration. Sometimes this is accompanied by a procession into the church. In many churches, children are an integral part of this service since they enjoy processions and activity as a part of worship. This provides a good opportunity to involve them in the worship life of the community of Faith.

This Sunday is also known as Passion Sunday to commemorate the beginning of Holy Week and Jesus' final agonizing journey to the cross. The English word passion comes from a Latin word that means "to suffer," the same word from which we derive the English word patient.

In most Protestant traditions, the liturgical color for The Season of Lent is purple, and that color is used until Easter Sunday. In Catholic tradition (and some others), the colors are changed to Red for Palm Sunday. Red is the color of the church, used for Pentecost as well as remembering the martyrs of the church. Since it symbolizes shed blood, it is also used on Palm Sunday to symbolize the death of Jesus. While most Protestants celebrate the Sunday before Easter as Palm Sunday, in Catholic and other church traditions it is also celebrated as Passion Sunday anticipating the impending death of Jesus.

Increasingly, many churches are incorporating an emphasis on the Passion of Jesus into services on this Sunday as a way to balance the celebration of Easter Sunday. Rather than having the two Sundays both focus on triumph, Passion Sunday is presented as a time to reflect on the suffering and death of Jesus in a Sunday service of worship. This provides an opportunity for people who do not or cannot attend a Good Friday Service to experience the contrast of Je-

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Jesus' death and the Resurrection, rather than celebrating the Resurrection in isolation from Jesus' suffering. However, since Sunday services are always celebrations of the Resurrection of Jesus during the entire year, even an emphasis on the Passion of Jesus on this Sunday should not be mournful or end on a negative note, as do most Good Friday Services (which is the reason Eucharist or Communion is not normally celebrated on Good Friday).



There are a variety of events that are clustered on this last day before Jesus was arrested that are commemorated in various ways in services of worship. These include the last meal together, which was probably a Passover meal, the institution of Eucharist or Communion, the betrayal by Judas (because of the exchange with Jesus at the meal), and Jesus praying in Gethsemane while the disciples fell asleep. Most liturgies, however, focus on the meal and communion as a way to commemorate this day.

During the last few days, Jesus and His disciples had steadily journeyed from Galilee toward Jerusalem. On the sunlight hillsides of Galilee, Jesus was popular, the crowds were friendly and the future was bright. Even his entry into Jerusalem had been marked by a joyous welcome. But in Jerusalem there was a growing darkness as the crowds be-

gan to draw back from the man who spoke of commitment and servanthood. There was an ominous tone in the murmuring of the Sadducees and Pharisees who were threatened by the new future Jesus proclaimed.

Even as Jesus and his disciples came together to share this meal, they already stood in the shadow of the cross. It was later that night, after the meal, as Jesus and His disciples were praying in the Garden of Gethsemane, that Jesus was arrested and taken to the house of Caiaphas the High Priest. On Friday He would die.

There is some difference in the chronology of these events between the Synoptic Gospels (Matthew, Mark, and Luke) and John's account. In the Synoptics, this last meal was a Passover meal, observing the exodus of the Israelites from Egypt when death "passed over" the Hebrew homes as the tenth plague fell upon the Egyptians. Yet, in John's account the Passover would not be celebrated until the next day. And while the Synoptics recount the institution of Communion during this final meal, John instead tells us about Jesus' washing the disciples' feet as a sign of servanthood.



In any case, this Thursday of Holy Week is remembered as the time Jesus ate a final meal together with the men who had followed him for so long. We do not have to solve these historical questions to remember and celebrate in worship what Jesus did and taught and modeled for us here, what God was doing in Jesus the Christ. And the questions should not shift our attention from the real focus of the story: the death and resurrection of Jesus.

Traditionally in the Christian Church, this day is known as Maundy Thursday. The term Maundy comes from the Latin word *mandatum* (from which we get our English word *mandate*), from a verb that means "to give," "to entrust," or "to order." The term is usually translated "commandment," from John's account of this Thursday night. According to the Fourth Gospel, as Jesus and the Disciples were eating their final meal together before Jesus' arrest, he washed the disciples' feet to illustrate humility and the spirit of servanthood. After they had finished the meal, as they walked into the night toward Gethsemane, Jesus taught his disciples a "new" commandment that was not really new (John 13:34-35):

***A new commandment I give to you, that you love one another; even as I have loved you, you also ought to love one another. By this everyone will know that you are my disciples, if you have love for one another.***

The colors for Maundy Thursday are usually the colors of Lent, royal purple or red violet. Some traditions, however, use red for Maundy Thursday, the color of the church, in order to identify with the community of disciples that followed Jesus. Along the same line, some use this day to honor the apostles who were commissioned by Jesus to proclaim the Gospel throughout the world.

The sharing of the Eucharist, or sacrament of thanksgiving, on Maundy Thursday is the means by which most Christians observe this day. There is a great variety in exactly how the service is conducted, however. In some churches, it is tra-

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traditional for the pastor or priest to wash the feet of members of the congregation as part of the service. Increasingly, churches are observing some form of the Passover Seder as a setting for the Eucharist of Maundy Thursday. Some churches simply have a "pot-luck" dinner together concluded with a short time of singing and communion.

In some church traditions all of the altar coverings and decorations are removed after the Eucharist is served on Maundy Thursday. Since the altar in these traditions symbolize the Christ, the "stripping of the altar" symbolizes the abandonment of Jesus by his disciples and the stripping of Jesus by the soldiers prior to his crucifixion. This, like the darkness often incorporated into a Good Friday service, represents the humiliation of Jesus and the consequences of sin as a preparation for the celebration of new life and hope that is to come on Resurrection Day. Some churches only leave the altar bare until the Good Friday Service, when the normal coverings are replaced with black.

However it is celebrated, the Eucharist of Maundy Thursday is especially tied to the theme of remembering. As Jesus and his disciples followed the instructions in the Torah to remember God's acts of deliverance in their history as they shared the Passover meal together, so Jesus calls us to remember the new act of deliverance in our history that unfolds on these last days of Holy



**GOOD FRIDAY**

Friday of Holy Week has been traditionally been called Good Friday or Holy Friday. On this day, the church commemorates Jesus' arrest (since by Jewish customs of counting days from sundown to sundown it was already Friday), his trial, crucifixion and suffering, death, and burial. Since services on this day are to observe Jesus' death, and since Eucharist is a celebration, there is traditionally no Communion observed on Good Friday. Also, depending on how the services are conducted on this day, all pictures, statues, and the cross are covered in mourning black, the chancel and altar coverings are replaced with black, and altar candles are extinguished. They are left this way through Saturday, but are always replaced with white before sunrise on Sunday.

There are a variety of services of worship for Good Friday, all aimed at allowing worshippers to experience some sense of the pain, humiliation, and ending in the journey to the cross. The traditional Catholic service for Good Friday was held in mid-afternoon to correspond to the final words of Jesus from the cross (around 3 PM, Matt 27:46-50). However, modern schedules have led many churches to move the service to the evening to allow more people to participate. Usually, a Good Friday service is a series of Scripture readings, a short homily, and a time of meditation and prayer. One traditional use of Scripture is to base the homily or devotional on the Seven Last Words of Jesus as recorded in the Gospel traditions.

*Father, forgive them . . . (Luke 23:34)*

*This day you will be with me in paradise (Luke 23:43)*

*Woman, behold your son . . . (John 19:26-27)*

*My God, my God . . . (Matthew 27:46, Mark 15:34)*

*I thirst. (John 19:28)*

*It is finished! (John 19:30)*

*Father into your hands . . . (Luke 23:46)*

Some churches use the Stations of the Cross as part of the Good Friday Service. This service uses paintings or banners to represent various scenes from Jesus' betrayal, arrest, trial, and death, and the worshippers move to the various stations to sing hymns or pray as the story is told. There is a great variety in how this service is conducted, and various traditions use different numbers of stations to tell the story.

Another common service for Good Friday is Tenebrae (Latin for "shadows" or "darkness"). Sometimes this term is applied generally to all church services on the last three days of Holy week. More specifically, however, it is used of the Service of Darkness or Service of Shadows, usually held in the evening of Good Friday. Again, there are varieties of this service, but it is usually characterized by a series of Scripture readings and meditation done in stages while lights and/or candles are gradually extinguished to symbolize the growing darkness not only of Jesus' death but of hopelessness in the world without God. The service ends in darkness, sometimes with a final candle, the Christ candle, carried out of the sanctuary, symbolizing the death of Jesus. Often the service concludes with a loud noise symbolizing the closing of Jesus' tomb. The worshippers then leave in silence to wait. Some churches observe communion on Good Friday. However, tradition-

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## The Days of Holy Week

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ally Eucharist is not served on Good Friday since it is a celebration of thanksgiving. Good Friday is not a day of celebration but of mourning, both for the death of Jesus and for the sins of the world that his death represents. Yet, although Friday is a solemn time, it is not without its own joy. For while it is important to place the Resurrection against the darkness of Good Friday, likewise the somberness of Good Friday should always be seen with the hope of Resurrection Sunday. As the well-known sermon title vividly illustrates: "It's Friday. But Sunday's a'comin'!"



### Holy Saturday

This is the seventh day of the week, the day Jesus rested in the tomb. In the first three Gospel accounts this was the Jewish Sabbath, which provided appropriate symbolism of the seventh day rest. While some church traditions continue daily services on Saturday, there is no communion served on this day.

Some traditions suspend services and Scripture readings during the day on Saturday, to be resumed at the Easter Vigil after sundown Saturday. It is traditionally a day of quiet meditation as Christians contemplate the darkness of a world without a future and without hope apart from God and his grace.

It is also a time to remember family and the faithful who have died

as we await the resurrection, or to honor the martyrs who have given their lives for the cause of Christ in the world. While Good Friday is a traditional day of fasting, some also fast on Saturday as the climax of the season of Lent. An ancient tradition dating to the first centuries of the church calls for no food of any kind to be eaten on Holy Saturday, or for 40 hours before sunrise on Sunday. However it is observed, Holy Saturday has traditionally been a time of reflection and waiting, the time of weeping that lasts for the night while awaiting the joy that comes in the morning (Psa 30:5).

## The Easter Season

### Resurrection of the Lord



Easter or Resurrection Sunday is the day Christians celebrate the resurrection of Jesus the Christ from the dead. Even before theologians explained the death of Jesus in terms of various atonement theories, the early church saw his resurrection as the central witness to a new act of God in history and the victory of God in vindicating Jesus as the Messiah. This event marks the central faith confession of the early church and was the focal point for Christian

worship, observed on the first day of each week since the first century (Acts 20:7; Sunday was officially proclaimed the day of Christian worship in AD 321). Easter as an annual celebration of the Resurrection that lies at the center of a liturgical year has been observed at least since the fourth century. Even in churches that traditionally do not observe the other

historic seasons of the church year, Easter has occupied a central place as the high point of Christian worship.

Prior to the fourth century, Christians observed **Pascha**, Christian Passover, in the Spring of the year. Adapted from Jewish Passover, Pascha was a festival of redemption and commemorated both the crucifixion and resurrection of Jesus as the vehicle for God's grace. While historical records are not clear, it is likely that early Jewish Christians observed both Passover (Pesach) and Pascha. However, many Gentile converts were hesitant to adopt the Jewish festival, especially since the Jerusalem Council had decided that Gentile converts to Christianity did not have to observe Jewish religious practices (Acts 15). Gradually by the fourth century, with an increasing emphasis on Holy Week and Good Friday, Easter moved into a distinctively Christian celebration of the Resurrection, with Good Friday commemorating Jesus' crucifixion and death.

Easter, like Passover, is a **movable feast**. That is, the date of Easter (and Passover) is not fixed but is determined by a system based on a lunar calendar adapted from a formula decided by the Council of Nicaea in AD 325. In this system, Easter is celebrated on the first Sunday following the first full moon after the Spring equinox (the day when the sun's ecliptic or apparent path in the sky crosses the equator, thus making days and nights of equal length). This usually occurs on March 21, which means the date of Easter can range between March 22 and April 25 depending on the lunar cycle. Since Jewish Passover is calculated differently, the dates for Passover and Easter do not correspond, although often the first Day of Passover falls during Holy Week. Much of the calendar of the Church year is determined by the date of Easter.

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## The Easter Season

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In the Christian church year, the two major cycles of seasons, Christmas and Easter, are far more than a single day of observance. Like Christmas, Easter itself is a period of time rather than just a day. It is actually a seven-week season of the church year called **Easter tide**, the **Great Fifty Days** that begins at sundown the evening before Easter Sunday (the Easter Vigil) and lasts for six more Sundays until Pentecost Sunday (some traditions use the term **Pentecost** to include these Fifty Days between Easter and Pentecost Sunday). These seven Sundays are called the **Sundays of Easter**, climaxing on the seventh Sunday, the Sunday before Pentecost Sunday. This is often celebrated as **Ascension Day** (actually the 40th day after Easter Sunday, which always falls on Thursday, but in churches that do not have daily services it is usually observed the following Sunday). Ascension Day marks not only the resurrection of Jesus from the dead, but his exaltation from servanthood to Ruler and Lord as the fitting climax of Resurrection Day (Eph 1:20-22).

These special days and seasons are a means to shape sacred time, a structure in which to define what it means to be Christian and to call God's people to reverent and faithful response to God. Easter encompasses a time of preparation (Lent; Advent for Christmas) as well as a following period of reflection on its significance for the life of God's people (Pentecost; Epiphany for Christmas). However, while Epiphany following Christmas focuses on the mission of God's people to the world, the Pentecost season following Easter focuses on the church as the witness to the resurrection. In anticipation of this emphasis at Pentecost, the Scripture readings during the Sundays of Easter are different, with readings

from the Acts of the Apostles replacing readings from the Old Testament. This emphasizes that the church, as empowered by the Holy Spirit at Pentecost, is the best witness to the resurrection and the work of God in the world in Jesus the Christ.

Color used in worship is especially important during the season of Easter. The changing colors of the sanctuary from the purple of Lent to the black of Good Friday provide graphic visual symbols for the Lenten journey. The change of colors for Easter and the following Sundays helps communicate the movement of sacred time as well as personal faith journeys.

The Sanctuary colors for Easter Sunday and Ascension Day are white and gold, the colors of sacred days throughout the church year. For the Easter season, white symbolizes the hope of the resurrection, as well as the purity and newness that comes from victory over sin and death. The gold (or yellow) symbolizes the light of the world brought by the risen Christ that enlightens the world, as well as the exaltation of Jesus as Lord and King. The sanctuary color for the other five Sundays of Easter is usually also white and gold, although some churches use Red, the color of the Church, for these Sundays as well as for Pentecost Sunday. During this time worshippers are called to celebrate God's ongoing work in the world through his people, and to acknowledge and reflect upon their purpose, mission, and calling as God's people, which makes Red an appropriate color for this season.



various emphases that can be placed

on the season. But from the early days of the church, the **Easter Vigil** was the primary means by which Easter was observed. This practice has evolved in modern observance into the Easter sunrise service that many churches observe, but its history is much richer.

From the earliest days of the church, the Easter Vigil was primarily a means of preparing new converts for baptism into the Christian Faith, which was normally done on Easter Sunday as the focal point of the entire year. This preparation traditionally arises from a set of Scripture readings from the Old Testament that recounts the unfolding of God's creation of a people in the Exodus, and a promise of restoration from Zephaniah. Following the lead of the Gospels themselves, this provides a crucial link between the revelation of God in Christ and the creation of the church with God's past revelation of himself and the creation of his people Israel. This important emphasis on the continuity of the church with the Old Testament's witness to God also helps define the nature of the church and its mission in the world, thoroughly grounding it in the ongoing work of God in history. The Gospel readings at the Vigil are not normally read until after sunrise on Sunday, or at the very end of the Easter Vigil.

The Vigil itself can begin at any time after sundown on Saturday, although there has been a tendency in Protestant churches to begin just before sunrise on Sunday and conclude the service just after the Gospel readings while singing praises at sunrise. In more temperate climates, this is often an outdoor service.

In church traditions that observe a Service of Shadows on Good Friday, the Easter Vigil begins in darkness as a flame is lit. This can either be the Christ candle returned to the sanctuary or to the worshippers, or a

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## The Easter Season

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"new fire" lit amid the darkness. From this "new fire" all the other candles in the sanctuary are lit. Some churches use a special Paschal Can-



dle as the focal point for this part of the service. All the worshippers light individual candles from the Paschal candle as they sing a song of praise.

This return of light symbolizes the resurrection of Jesus from the grave and the light of salvation and hope God brought into the world through the resurrection, the triumph of the light of God's grace and salvation over the darkness of death and sin. If celebrated in a sanctuary, the lights are then either turned on all at once or in stages as the Scriptures are read, thus reversing the effects of the Service of Shadows and dramatically symbolizing the "true light that enlightens everyone" (John 1:9). Of course, if this is done as an Easter sunrise service outdoors, the spreading dawn serves the same purpose. In any case, the service intends to celebrate the newness, the fresh possibilities, new beginnings out of old endings that Jesus' resurrection embod-

ies.

In the early church, the Easter Vigil con-cluded with the baptism of new converts, celebrating not only Jesus' resurrection from death to life, but also the new life that God has brought through the death and resurrection of Jesus to individual believers. Those baptized changed into new white clothes to symbolize their new life in Christ, which is the origin of the tradition of buying new clothes at Easter. Although Easter baptism is rarely practiced today among Protestants, the Anglican practice of renewing baptismal vows during the Easter Vigil is becoming popular.

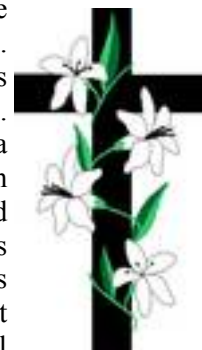
An ancient tradition from the early centuries of the church intensifies the fasting of Lent, so that no food of any kind is eaten on Holy Saturday, or for forty hours before sunrise on Easter Sunday. The **breaking of the fast** is the Eucharist or Communion that is celebrated at Easter sunrise at the end of the Easter Vigil.

Probably the most traditional way of celebrating Easter among Protestant and evangelical churches is the Easter musical or cantata, or a series of special music and song. This has a revered history in the Western church. Given the important place of music among most churches that tend to shy away from liturgical worship, it is easy to understand why music emerged as a primary means of worship for Easter. But even with music at the heart of many Easter services, there are still other symbols and activities that can be equally important and creative in communicating the message of the resurrection.



This is an especially striking and beautiful way to symbolize the new life that emerges from the death of Good Friday. There are many adaptations of this symbol, but they center on a very rough-cut wooden cross, often of cedar since it easily retains a rough texture. This cross can be of various sizes but a full sized cross six to seven feet high is most impressive (and most expensive to decorate!). For added effect, there can be three metal spikes driven into the wood at the arms and feet. This cross is usually erected at the front of the sanctuary on Ash Wednesday or on Palm Sunday. If it is erected on Ash Wednesday, it can also be used as a Prayer Cross throughout Lent. Sometimes it is draped with the purple of Lent and a crown of thorns made of thorny vines, but is often left bare throughout Lent until Good Friday. On Good Friday, the cross is draped in black, the color of mourning for the death of Jesus.

Before the Easter Sunday service, the spikes and black drape are removed and the cross is covered with real flowers and the top draped in white. There are various ways to do this. Some churches use a chicken wire mesh over the cross and have worshippers each place flowers on the cross as part of the Easter Vigil



service or as they arrive at church on Easter morning. For this to be effective, there must be enough flowers to cover all of the front and sides of the cross. Another approach is to have small holes drilled in the wood to accept florist-type vials that hold cut flowers. The entire cross is covered with the flowers and is placed prominently at the front of the church to greet worshippers as they enter the

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## The Easter Season

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sanctuary on Easter Sunday. The contrast between the starkly bare cross that worshippers have seen for 40 days and the living flowering cross of Easter Sunday dramatically and visually represents the new life that they are celebrating as they witness the very instrument of death and endings transformed into life and new beginnings.

#### Empty Tomb

This is a small model or symbolic representation of the tomb in which Jesus was placed. It can be constructed very simply from several hand-sized rocks stacked to make an enclosure, with a single rock at the front to serve as a closure for the tomb. If possible, a light is placed inside the tomb or a white candle placed near it, or both. If a candle is used, this can be the Christ candle that is removed from the sanctuary at the end of the Service of Shadows.

The tomb is usually placed at the front of the church in a visible location, often beside or near the communion table in Protestant churches. It is usually put into place on Ash Wednesday as a visible symbol throughout Lent of Jesus' impending death, although some churches only use it during Holy Week. It is normally left open during Lent, but with no light inside. On Good Friday as the last action at the end of the Service of Shadows, the tomb is closed by placing the rock in front of the opening. A loud sound usually accompanies the closing of the tomb to symbolize the feel-



ing of finality that the disciples experienced on Good Friday.



light inside is turned on or the candle is lit. Often flowers are placed over and around the rocks to symbolize the new life that has sprung from death.

#### Symbols of Easter

The origin of the English name "Easter" is not certain, but many think that it derived from the Teutonic or Anglo-Saxon goddess of Spring, Eostre or Eastre. This fact, and other aspects surrounding Easter observance

such as eggs and bunnies, has generated considerable debate concerning the origin of some traditions used in Easter observance, mostly since the Reformation and especially among evangelicals and low church traditions. Some argue that Easter is little more than an adaptation of a pagan fertility festival and has little to do with Christian tradition.

There is little question that many symbols of Easter have been adopted from various cultures. But this is true for almost all Christian symbols, including the cross (the sign of the fish is the most unique and original Christian symbol). But this has always been the case since the days of Abraham and Moses. That is, God's people have always used symbols with which they were



familiar from the surrounding culture, and then infused them with new meaning to commemorate and worship God. In the process the symbols are radically transformed into a means to express faith in the only true God in spite of their "pagan" origins. Such sacred Old Testament institutions as animal sacrifice, circumcision, temple worship, the priesthood, and prophets, even names for God like El, were all adapted from preexisting counterparts in Canaanite religious practice. Even the rituals of Passover itself were adapted from two preexisting Canaanite festivals associated with fertility, one celebrating the Spring birthing of livestock (the day of Passover) and the other celebrating the early barley harvest (the week long Feast of Unleavened Bread that begins on Passover.)

This simply suggests that the origin of the name Easter or other aspects of the Easter celebration are probably not as important as how those symbols have been transformed by a worshipping community or what is actually celebrated by the symbols and event. That does not mean that all elements should automatically be accepted uncritically or without question as to their Christian connection. And it certainly should encourage us to emphasize clearly, especially to children, what we are actually celebrating and the meaning of the symbols, and to do so deliberately and with purpose (Easter it is not a celebration of the coming of Spring!). But neither should it allow us to adopt a negative or hypercritical attitude toward the event so that people who should be hearing our witness to the grace and power of God at work in the world bringing hope and the promise of renewal amid endings, only hear grumbling and carping.

Easter should be the most openly joyful time of celebration of the

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## The Easter Season

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church year. Celebrated against the background of the shadows and darkness of Lent and Holy Week, this season truly becomes a living expression of the hope that God has brought into the world through the death and resurrection of Jesus. Since this hope of renewal and new life, both present and future, is at the heart of the Good News that the church is commissioned to proclaim and live in the world, every possible avenue of proclaiming that Good News should be utilized. No doubt that is why many traditionally non-liturgical churches are increasingly recovering the value of the various traditions of the Easter Season as a means of bearing witness to their Faith. Seen as Proclamation, the various aspects of worship during this season can become vehicles for God's grace and transforming work in the world, and among his people.

### An Easter Prayer

Adapted from

The Book of Common Prayer

*O God, who for our redemption gave your only begotten Son to death on the Cross, and by his glorious resurrection has delivered us from the power of our enemy: Grant that we who celebrate with joy the day of our Lord's resurrection, may be raised from the death of sin by your life-giving Spirit. Grant us so to die daily to sin, that we may evermore live with him in the joy of his resurrection, empowered and transformed by your grace in and among us.*

*O Lord, so stir up in your church, indeed in each of us, that Spirit of adoption and reconciliation that is made possible by your grace*

*revealed in Jesus the Christ, that we being renewed in both body and mind, may worship and serve you in sincerity and truth. We pray this in the name of the same Jesus Christ our Lord who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.*

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## THE VERY REV. LOVE ELECTED BISHOP COADJUTOR

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ing Conferences in February 2004 and July 2005, the Fishnet Healing Conference in June 2004, and Preparing Pastors for the Emerging Church Conference in September 2004.

He serves as a pastoral care volunteer at the Glens Falls Hospital and the Stanton Nursing Center in Glens Falls, NY and has previously served in the same capacity at the Capital District Hospice of Saratoga in Saratoga Springs, NY.

In his resume, he listed the following highlights of his pastoral experience as Rector of St. Mary's in Lake Luzerne that resulted from his leadership, strong parish support and the blessing and guidance of the Holy Spirit:

- Church as grown from Category I (Family Size Parish) with an Average Sunday Attendance (ASA) of 20 to a Category II (Pastoral Size Parish) with an ASA of 85 - moving toward a Category III Parish status
- Operating Income has increased steadily each year, moving St. Mary's from an aided parish to its current non-aided status
- Institution of a powerful Spirit-filled Healing and Intercessory Prayer Ministry reaching well beyond the parish into the surrounding communities
- Institution of a variety of Outreach Ministries
- Active Sunday School, Youth Ministry and Adult Religious Education Programs
- Installation of a new chapter of The Daughters of the King
- Successful completion of Four Phases of Operation Restoration Building Campaign, accomplishing the following work: replacement of the 130 year old church & parish roof; complete remodeling of the Sunday School Room; complete remodeling of the church kitchen; relocation of the two bathrooms to the main floor of the church & parish hall, making one handicap accessible; replacement of all church & parish hall light fixtures, carpeting, plumbing and heating systems, repair & repainting of the interior & exterior of the church & parish hall; construction of two handicap accessible ramps into the church & parish hall; and replacement of parish roof
- Landscaping of church front lawn and enlargement of the church parking area
- Design and construction of an outdoor Columbarium
- Construction of a parish office

He is married to Karen E. Love and they have two teenage children. His interests include travel, photography, kayaking, hiking, dining out, and friends.



# HOLY WEEK SCHEDULE

## APRIL 9—16, 2006

DAY OF WEEK	DATE	TIME	EVENT SCHEDULED
SUNDAY	4/09/06	08:00 am	Palm Sunday Holy Eucharist and Procession
SUNDAY	4/09/06	10:00 am	Palm Sunday Holy Eucharist and Procession
MONDAY	4/10/06	06:00 pm	Stations of the Cross
TUESDAY	4/11/06	NOON	Mass
TUESDAY	4/11/06	06:00 pm	Stations of the Cross
WEDNESDAY	4/12/06	06:00 pm	Mass with Healing Prayer
WEDNESDAY	4/12/06	07:30 pm	Stations of the Cross
THURSDAY	4/13/06	07:30 pm	Maundy Thursday Mass
FRIDAY	4/14/06	NOON	Good Friday Service
FRIDAY	4/14/06	07:30 pm	Good Friday Service
SATURDAY	4/15/06	05:00 pm	Easter Vigil and Mass followed by Annual Easter Egg Hunt
SUNDAY	4/16/06	08:00 am	Easter Sunday Holy Eucharist
SUNDAY	4/16/06	10:00 am	Easter Sunday Holy Eucharist

### Anglican Church warns leaders against political campaigning

[ENS, Source: Pacific Magazine] The Diocese of Hanuato'o of the Church of Melanesia in the Solomon Islands has warned church leaders on Makira-Ulawa against involvement in politics, Solomon Islands Broadcasting Corporation reports.

Bishop Johnny Kuper of Hanuato'o said he would not hesitate to strip priests,

catechists and church laymen of their practicing licenses if they are seen to be directly partaking in political propaganda, or publicly showing support for a particular political party or candidate.

Kuper said he strongly believes the church's role is towards peace and love, and that it must not be used as a platform for political propaganda.

He said the church must always remain neutral and avoid taking sides in politics.

### Tutu honored on commemorative gold coin

[ENS, Source: Ecumenical News International] South African Nobel Peace laureate Archbishop Desmond Tutu has been honored by the South African Mint at a ceremony in which he struck a commemorative gold coin celebrating his achievement.

"We are too prone as South Africans to sell ourselves short," Tutu, the former head of the country's

Anglican Church said at the March 28 ceremony. "We have so much about which to be proud. We ought to be a country that can show the world how to be compassionate."

The gold coin is one of a series struck to pay tribute to South Africa's Nobel Peace Prize winners. It features Tutu's image, with his hands prominent, and part of the acceptance speech he gave at the ceremony in Norway when he was awarded the 1984 peace prize.



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