

REGENT OF THE SUN



KENYA: ARCHBISHOP ELIUD WABUKALA

A Pastoral Letter in Lent Season [2012] From the Anglican Church in Kenya

For my Lenten address to the parish, I will let the Archbishop of Kenya speak for me. It has been a long time since I have heard such a powerful epistle from a bishop in the Episcopal Church. Perhaps if we received teachings like this from our House of Bishops, the Episcopal Church might start growing again. After reading the Archbishop of Kenya's letter, you will see why the Anglican Church is growing so fast in the third world. Please take time to read this letter.

Fr. Russell A. Griffin, SSC

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Greetings in the Name of our Lord Jesus, the founder and perfecter of our faith!

The disciplines of Lent, which begin on Ash Wednesday, are not intended to be burdensome, but to open our lives more fully to the transforming power of the gospel. Our mission as the Anglican Church of Kenya is simple, yet powerful: it is 'to equip God's people to transform society with the gospel'. This is an holistic transformation much deeper and more lasting than any government

or international agency can bring because it addresses our deepest need, that of a restored relationship with the God in whose image we are made and whose workmanship we are.

The glorious truth of the gospel is that we are justified freely by God's grace alone, but far from making us complacent about doing good, the abundant grace and full forgiveness we have through the blood of Christ should be a great spur to Christ-like living, to walking

See **Kenya**: Continued on page 2

in those good works 'which God prepared beforehand'.

Imagine the transformation if our nation heeded this call. As we prepare for general elections which will test the cohesiveness of our civil society, Christians need to model what it means to live in peace, practicing tolerance and forgiveness, with a new sense of urgency. Moreover, the foundation of our civic life is the family so it is vital that the love of Christ deeply infuses family relationships and that the shameful violence being reported in the media, not only of husbands towards wives but now even of wives towards husbands, is replaced by the kindness and gentleness of Christ.

Our Christian faith can also have an impact on the scourge of unemployment; although the immediate causes often lie with economic forces beyond our control, the Christian values of hard work, thrift, enterprise and honesty have the capacity to bring long term prosperity.

These things are not easy. They call for the spiritual depth which comes from a real and growing awareness of Christ's presence in our personal lives. Otherwise, the good works God calls us to do will simply feel like burdens and we will not sustain them under pressure. During this Lenten season, whatever particular disciplines we adopt, our first aim

should be to draw near to God in prayer and through his Word, beseeching him to make in us new and contrite hearts, hearts that will desire the things of his heart.

Without this joyful discipline, we will be vulnerable to taking short cuts that lead us away from the truth of the gospel. Some church leaders seem to think that the transformation of society will simply come through commitment to the United Nations Millennium Development Goals, and at home in Kenya, the Vision 2030 initiative and the new constitution. While it is obvious that such good things as feeding the hungry, fighting disease, improving education and national prosperity are to be desired by all, by themselves any human dream can become a substitute gospel which renders repentance and the cross of Christ irrelevant.

Moreover, we need to be discerning about the values behind these visions. For instance the Millennium Development Goals have grown out of a secularised Western culture which is pushing Christianity to the margins and uses the language of human rights and equality to promote irresponsibility in social



life and diminish personal responsibility.

So this Lent, let us seek to experience a renewed walk with Christ in those good works that God has prepared. The good news of the gospel is that transformation begins with ordinary men, women and children, however sinful or insignificant we may feel. It is not a responsibility we can leave to governments and agencies, but a challenge to fulfil the purposes of Almighty God in our place for our time.

May the Lord establish your hearts in every good work as you trust in Him.

Amen.

Archbishop, Anglican Church of Kenya

THOUGHTS FROM THE RECTOR

"What must I do to inherit eternal life? ...Then who can be saved?...With man it is impossible, but not God; for all things are possible with God." Mark 10:17, 26-27

Ash Wednesday marks the beginning of Lent. Right away we ask ourselves, "What am I going to give up for Lent?" We think of a few things, including a few things we feel we could never give up. If there is something in our life that is difficult to do without, that may be exactly what we should fast from as our Lenten discipline. In addition to food, one can also fast from other things that we desire.

The Rich Young man in Mark's gospel did all the right things. He knelt before Jesus and desired eternal life. He knew all the rudimentary disciplines and obeyed the Commandments. Jesus then looked at him with love and said, "Give up all that you have and come follow me." The man was

saddened and left Jesus since he could not do that one thing. It was not that his wealth was a sin. No, Jesus enjoyed the company of many wealthy people. The rich young man, while he kept all the Judaic Law, would not let go of his possessions in order to allow Jesus to become first in his life. Jesus looked into the man's heart and for this man, his wealth and prestige was his primary object of worship. That was his identity. Not everyone is called to give up all their possessions; but we are all called to make Christ primary in our lives.

What in your life do you hold onto and feel that you cannot live without? Why not offer to Christ over these next 40 days?

Fr. Russ.

LITURGIES IN LENT

Mondays: 9:30am Mass [Arbors, Spring Lake, NJ]

Tue. 12:10pm Mass - St. Joseph's Chapel

Wed. 9:30am Mass - St. Joseph's Chapel

Thur. 9:30am Mass - St. Joseph's Chapel

Fri. 7:30am Mass - St. Joseph's Chapel

Major Holy Days

March 19, 9:30am Mass *Feast of St. Joseph,
Guardian of the Holy Family*

March 26 9:30am Mass *The Annunciation*

Stations of the Cross

Fridays 9:30am and 7:00pm

Benediction of the Blessed Sacrament

Fridays 10:00am Benediction

Confessions-6:00pm St. Joseph's Altar

[No Confessions on March 2]

*Appointments for Confessions can be made by
contacting Fr. Griffin.*

FIRST COMMUNION



This year we have five young people preparing to make their first Holy Communion.

The class meets Monday afternoon at 4:30pm. Pamela Gallamore instructing the young people and Fr. Russ is teaching the parents' class.

Annual Parish Meeting

The annual parish meeting was held on January 30th beginning with Mass at 6 PM followed by the meeting at 7 PM.

Peter Cavagnaro was reelected as JuniorWarden. Elected to the vestry for a three year term was, Peter Barnett, Jackie Joule, and John Muly. For Jackie and John, this will be their first time serving on vestry. After having taken a year off from vestry, Peter Barnett returns for a three year term. Steve Sroka, Karen Cavagnaro, and Pamela Gallamore were elected as delegates to Diocesan Convention. Tom Branch will be going to convention as an alternate.

Ministry Reports and Financial Reports are in the Parish Journals. The Journals are available in the back of the Church or may be obtained through the parish office.

As in past years, the Rector's Report to the parish can be found in the Journal. Fr. Griffin put together a video, "2011, A Year in Review" which on hand for anyone who might like have a copy.

Holy Water in Lent

I wish to make a correction regarding the non use of Holy Water during Lent. A number of years ago, I was informed that Holy Water is removed from the Church during the season of Lent. Here is the official teaching on the use Holy Water in Lent.

1. The liturgical legislation in force does not foresee this innovation [removal of Holy Water in Lent], which is contrary to a balanced understanding of the season of Lent, which

though truly being a season of penance, is also a season rich in the symbolism of water and baptism, constantly evoked in liturgical texts. The encouragement of the Church that the faithful avail themselves frequently of her sacraments is to be understood to apply also to the season of Lent. The "fast" and "abstinence" which the faithful embrace in this season does not extend to abstaining from the sacraments or sacramentals of the Church. The practice of the Church has been to empty the Holy Water fonts on the days of the Sacred Triduum in preparation of the blessing of the water at the Easter Vigil, and it corresponds to those days on which the Eucharist is not celebrated (i.e., Good Friday and Holy Saturday).

So, during Lent, continue to use Holy Water for your spiritual edification.

Sister Joan Helen: Solitary



For many years, Sister Joan Helen served as a nun in the order of the Servants of the Sacred Cross. While the Order is ecumenical, [Anglican, Eastern, Orthodox, and Roman Catholic],

many of the Sisters have gone over to the Roman Catholic Church. A few of the Sisters have remained Anglican.

You now will notice that Sister Joan is no longer wearing her traditional blue habit of the Order. Instead, she is wearing a gray habit. Since many of her fellow nuns have "gone to Rome", it is her wish to remain Anglican.

In conversation with Bishop Cuncell, and with his blessing, Sister Joan Helen will be what is known in the life of the Church as a "Solitary". Because she has faithfully lived the life of a religious and has taken her vows with the utmost seriousness, it is her desire to continue living this life.

This is not a negative reflection upon the Servants of the Sacred Cross. They are a very good Religious Community which continues to grow and flourish. In the past number of years, other Religious Orders have left the Episcopal Church. Back in the 1970's, the monastic community of Anglican Augustinians left the Episcopal Church over the ordination of women to the priesthood. They Aligned themselves with Eastern Orthodoxy. Recently, the All Saints' Sisters of the Poor in Catonsville, Maryland also left the Episcopal Church and aligned themselves with the Roman Catholic Church.

RETREAT, 2012



"Listen: there are two things the devil is deadly afraid of: fervent Communion and frequent visits to the Blessed Sacrament."

- St. Don Bosco

A Life of Conversion

"Conversion and the Spiritual Life" was the theme of the parish retreat which was held from Friday, February 17th through Sunday, February 19th. With Lent starting the next week, the theme of conversion in Christ seemed like a good place to start. On the third Sunday after the Epiphany, the gospel reading was from Mark. In the reading we hear Jesus proclaiming the good news of God and saying, "The time is fulfilled, and the Kingdom of God has come near: repent, and believe the Good News." That is Jesus' inaugural address stating that the Kingdom of God is present in the Person of Jesus Christ. God's order, God's way of doing things has been made flesh so that we can enter the Kingdom.

So what is the urgent call? Repent! In the Greek, this word means to go beyond the mind you have. The Kingdom is here. God's order is here. Therefore, go beyond the attitudes and perspectives that you presently have.

We who have committed our lives to Christ are called to enter into the great mind of God and to go beyond our narrow way of seeing the world.

On the contrary, since the Kingdom of God is at hand in the person of Jesus Christ, He now rules. This Lent is a time when like Blind Bartimaeus, the Magi, and the man with Leprosy, we have the opportunity to get on our knees and beg. I realize that this is contrary to our human nature of self-determination, which is the sin of Adam.

On the retreat we examined what the converted life looks like when it has been surrendered to Christ. We came to see that conversion is a journey of the spiritual life in Christ. It is a journey that is measured from Ash Wednesday through Easter. It concludes with the Great Easter Vigil and our joyous Alleluias!

This Lent, since the Kingdom of God is at hand, let it be Christ who rules your heart, rules your mind, rules your will.



Search for Significance

Twenty-three parishioners are participating in this course. I am pleased that a number of the participants are in leadership roles within in the parish. Presently there are 17 parishioners in the night class and 6 parishioners in the day class.

In the evening class, Tom and Barbara Burkard, who are in Florida, have been able to participate in class discussions thanks to the technology of Skype.

The course is designed to help the participants gain new skills for getting off the performance treadmill and to discover how four false beliefs have negatively impacted our lives. We are growing in overcoming our obstacles that prevent us from experiencing the truth that our self-worth is found only in the love, acceptance, and forgiveness of Christ. True significance is found only in Christ.



Shrove Tuesday Pancake Supper

The Shrove Tuesday Pancake Supper was a great success. The Youth Group served over 50 dinners. At one point, the teens had to set up additional tables to accommodate all the guests.

The parish did such a wonderful job supporting our youth, that they sent Mary Kate Cavagnaro out to get more supplies. Poor Mary Kate. All she did was come for dinner and we sent her out on a mission of mercy.

The youth group wishes to thank all of the parishioners who attended the dinner in order to support the preparations for their mission trip in June.

PRE-SCHOOL



Pictures above:

We presently have over 30 students in our Preschool. Pictured above is the Christmas Program which the children put on for their parents.

Pictured Left:

The participants of the *Search for Significance* class which meets on Monday evenings.

ST. PATRICK'S DAY DINNER MARCH 17



ST. PATRICK'S DAY DINNER

SPONSORED
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“May the strength of God pilot us, may the wisdom of God instruct us, may the hand of God protect us, may the word of God direct us. Be always ours this day and for evermore.” - St. Patrick

It had been a number years since St. Uriel's sponsored a St. Patrick's Day dinner. In 2011, the Brotherhood of St. Andrew reinstated this joyous celebration. The evening began with a Mass at 5:00pm followed by dinner at 6:00pm. That night we served over 80 dinners of corn beef, cabbage, and potatoes. As part of the night's festivities, Joe Mahon sang three traditional Irish ballads.

The Brotherhood will again sponsor the dinner for the entire parish.

**March 17,
2012**

Place: St. Uriel's in Hulbert Hall

Date: Saturday, March 17, 2012

Time: Dinner between 6:00 and 8:00pm

Cost: Adult \$10.00,
Children under 12: \$5.00

Mass: 5:00pm *For the feast of St. Patrick*

Early purchase of tickets will be most helpful. Tickets may be purchased at the door, or they can be purchased after any Mass. Reservations can also be made by contacting the Parish Office: 732-449-6173.

BENEDICTION



Tantum ergo Sacramentum

Therefore we, before Him
bending,
This great sacrament
revere;
Types and shadows have
their ending,
For the newer rite is here;
Faith, our outward sense
befriending,
Makes our outward vision
clear.

The Liturgical Corner

Benediction means a blessing, a greeting, an expression of kindness and love. Benediction is also a liturgy of the church. It is a service that makes real to us in an impressive way the fact that God is always reaching out to us, to bless, to strengthen, to assure us of his loving kindness toward us. The greatest blessing that God ever bestowed or could bestow upon mankind was the sending of his Son. He is no longer present in the physical body that was his in Palestine many centuries ago, but we believe that he is really present among us in the Sacrament which he appointed. "This is my body," he said over the bread at his Last Supper with his disciples. The same words are said over the bread at every Eucharist, that it may be to us the body of the Lord, so that he may come again among us today as he came at his first appearing in Palestine.

Benediction is a popular service, that is to say, a people's service. The clever and the sophisticated do not come much to Benediction, but the simple, the poor, those who acknowledge an emptiness in their lives that only God can fill. Even those who might not come to Holy Communion will sometimes come to Benediction where God reaches out to them though they think they are only on the fringes. I think of some of those with whom I have knelt at Benediction: harassed citydwellers in New York, working-class people from the back streets of Dublin, soldiers serving in the deserts of North Africa, Indian Christians living as a tiny minority in a great Hindu city ... They have all

had the grace of humility. Those who seek a blessing come with empty hands. "How blessed are those who know their need of God!" (Matthew 5.3, New English Bible) God cannot give a blessing to the proud, the self-sufficient, the superior, those who secretly despise the simple devotion of their brethren. So we can only come to Benediction waiting and expectant. As we sing the hymns and look upon the Host, we open our hearts to God, knowing that he who sent the blessing of his Son to lighten the darkness of the world still sends through the same Son his blessing to us.

Then a very remarkable thing happens. For we find ourselves saying the words of the Divine Praises: *"Blessed be God! Blessed be his holy Name!"* We came seeking God's blessing, and now we find that we are blessing God! We begin by coming in our need to God, seeking his blessing. He gives us that blessing, and our response is to bless and adore him. This indeed is the goal of all our worshipping — that we may come to love God better. And we cannot love God without loving our neighbours who are God's children, so that in seeking God's blessing, we are praying that in blessing us he will make us a blessing to others.

Extracts from Benediction © copyright 1975 & 1979 John Macquarrie

Fr. Macquarrie was Lady Margaret Professor of Divinity at Oxford and the Canon Residentiary of Christ Church, Oxford. He also was guest lecturer and professor at Nashotah House.