

# THE PHOENIX

## FATHER HARDING'S MUSINGS

The Season of Lent will be soon upon us and I want to share with you what we will be doing during this season.

Lent begins on **ASH WEDNESDAY, February 6th**. The Imposition of Ashes and Holy Eucharist will be held at **12 noon and 7:00 p.m.**

The regular Sunday services will be at 8:00a.m. and 10:00a.m. No Gloria or Alleluias will be used during this time.

On **Wednesdays** in Lent: February 13, 20, 27 and March 5 and 12 we will have a **Soup and Pretzel dinner at 6:30p.m.**, followed by a **Lenten Meditation on the Stations of the Cross**; followed by the regular **Bible Study** directed by Daniel LeBeouf.

You will also find special Lenten Booklets that will aid you in your Lenten Meditations as well as a special Bagel prayer. It is also my hope to have a special Lenten Liturgy to begin our Sunday worship which will be led by a member of the congregation

All this will bring us to that great and holy week before Easter which I will tell you about next month.

***In the mean time, if you can assist us with helping prepare soup for our Wednesday evenings please let me know.*** Linda will have a sheet with the dates.

I hope you will find this time worthwhile. A blessed Lent to you all!

*Father Harding*

## TRANSITION TEAM UPDATE

We pray that everyone had a prayerful and blessed Advent and Christmas. The Transition Team is once again moving forward with the process. We will be reviewing the profiles of the candidates that Canon Keydel brings us and will soon be interviewing. We are excited to announce that Nickie Wyckoff has agreed to join the team! We appreciate her time and the perspective she brings. Please continue to pray for the team, that we may discern God's will in all things as we move into this phase of the transition process. And please pray for the priest who God is already preparing to accept a call from us.

*Submitted by Candy Philbrick*

## Lent

Early Christians observed "a season of penitence and fasting" in preparation for the Paschal feast, or Pascha (BCP, pp. 264-265). The season now known as Lent (from an Old English word meaning "spring," the time of lengthening days) has a long history. Originally, in places where Pascha was celebrated on a Sunday, the Paschal feast followed a fast of up to two days. In the third century this fast was lengthened to six days. Eventually this fast became attached to, or overlapped, another fast of forty days, in imitation of Christ's fasting in the wilderness. The forty-day fast was especially important for converts to the faith who were preparing for baptism, and for those guilty of notorious sins who were being restored to the Christian assembly. In the western church the forty days of Lent extend from Ash Wednesday through Holy Saturday, omitting Sundays. The last three days of Lent are the sacred Triduum of Maundy Thursday, Good Friday, and Holy Saturday. Today Lent has reacquired its significance as the final preparation of adult candidates for baptism. Joining with them, all Christians are invited "to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God's holy Word" (BCP, p. 265).

*Glossary definitions provided courtesy of Church Publishing Incorporated, New York, NY, (All Rights reserved) from "An Episcopal Dictionary of the Church, A User Friendly Reference for Episcopalians," Don S. Armentrout and Robert Boak Slocum, editors.*

[http://www.episcopalchurch.org/19625\\_14668\\_ENG\\_HTM.htm](http://www.episcopalchurch.org/19625_14668_ENG_HTM.htm)

## Thank You....

...to guest organist, Caryle Collins, who has kept the music in our Sunday worship.

...to everyone who submitted articles to this issue of The Phoenix; special blessings to those who beat the deadline!!!

...to the 42 member/families who sent in 2008 pledges: total pledge amount as of January 27, 2008 is \$93,294.

# Preparing for Lent

By Pamela Todoroff

I was raised in an Eastern Orthodox household, where Lent was a season to fear. My family observed the very strict dietary restrictions set by our Church—nothing from an animal, so no milk, cheese, meat, or eggs. We were essentially made vegetarian for the long weeks of the Lenten season. I remember enduring the taunts of my junior high school friends who felt no hesitation to ridicule rather than sympathize. My mother said that it made us stronger. I just remember the hunger.

As an adult, I find myself involuntarily cringing when I think of the season of Lent. Perhaps it is a remnant from my Orthodox childhood; perhaps it is the natural adult reaction to an entire season devoted to penitence, reflection and self-denial. I never permitted my children the frivolous exercise of “giving up” something nonsensical, like chocolate. My physician is Buddhist and she tells me to give up chocolate all year long. Besides, even when I was a kid, I never thought that giving up chocolate would impress God or his Son.

Now that I’m an Episcopalian, I still spend considerable time preparing for Lent. I prayerfully consider my preparations beginning about the time everyone else is considering their soon-to-be-ignored New Year’s Resolutions. The exercise is the same, the rationale is prodigiously different. Self-denial by itself is meaningless, in my opinion. Instead, I seek a valuable experience that will make my spirituality stronger and my own will more subservient.

I reflect on verses from Psalm 51 when I need to adopt the penitential veil and reach out to the Holy Spirit for guidance. “But you desire honesty from the heart, so you can teach me to be wise in my inmost being” says verse 6. How do I offer “honesty from the heart?” My goal in this life is truly to “be wise in my inmost being,” but unless I can produce the honesty, I fear the wisdom will escape my grasp.

“Restore to me again the joy of your salvation, and make me willing to obey you.” (verse 12) This touches the very essence of my struggle. I know that I’ve been blessed with many beautiful gifts. Ofttimes I wonder if I am using them to exert control where no control should be exerted. Or perhaps not using them at all, which would be infinitely worse. That is why this verse speaks to me; the verb “make” in “make me willing...” speaks to my own resistance and, well, the concept of “obey” has frequently eluded me.

Psalm 51 concludes with verse 19 that refers to “worthy sacrifices.” That validates my refusal to give up chocolate for its unworthiness, and explains why I seek an appropriate stance during Lent. I know that I will fast this year by eating much less food in general and no food at all on certain days of the season. I willingly choose to do that, not because of my Orthodox upbringing (or because my mother still requires it). I do it because it is my way of imploring “Wash me clean from my guilt. Purify me from my sin.” (verse 2) Ultimately, my “worthy sacrifices” are probably still unworthy in God’s eyes, but he has “unfailing love” for me anyway. Thank God.

## **WEDNESDAYS IN LENT:**

**Soup and Pretzel dinner at 6:30p.m.**, followed by a **Lenten Meditation on the Stations of the Cross**; followed by the regular **Bible Study**. **JOIN US!!**

## Bible Study News

Now that the Bible study class has started meeting again, I'd like to share some of what we discuss with those of you who don't come.

I promote Bible study every month and every week because Bible study is like a vaccination against life. The more steeped you are in the history and wisdom of your faith, of your God, the better your perspective is when the bad things happen - and when the good things happen too. Life's ups and downs become more tolerable when you can piece together the working of God in your life as a whole.

In Acts we find the first Christian martyrs. Now, martyr as used today means a person who dies for his/her faith. We think of Stephen, Joan of Arc, Polycarp, and 11 of the 12 apostles. We could also think about the folks Saul of Tarsus arrested before his conversion during the period when he "harried the church."

Martyr didn't start out with that meaning, though. It simply meant a witness. Thus, it's not incorrect to say that Christians are all called to be martyrs for the message of Jesus. As was pointed out during a Bible study session, to be a witness for Christ involves some kind of sacrifice, at least of your will, in order to be effective. The Christian ceases to do what he/she wants to do, and starts to do what Christ wants him/her to do. That is martyrdom in a very real sense, and though we here in Oakland County aren't often killed for such actions, Christ-inspired acts still lead to death for many Christians around the world. The Bible shows us the cost for following Christ, but also shows us the glory of God as a higher reward than any we could achieve on our own. That's one reason we study it.

*Submitted by Daniel LeBoeuf*

## HELP WANTED!

We are still looking to fill a number of positions around our parish: priest-in-charge, music director, newsletter editor, and Bookkeeper. Pray for those who work to discern and identify, and for those of you who are called. The following two job descriptions are out there—if you know someone who might be interested, please have them call us!!

### **Director of Music Ministries (part-time)**

- Provide leadership to the music and worship life of the growing congregation. Resurrection is a liturgical worship parish, with regular Sunday services and special services on holidays and other holy days. Position includes organ and keyboard performance, choral direction of adult choir and bell choir. Preferably five years of professional experience either in secular or religious context.

### **Bookkeeper (part-time):**

- Approximately 4 - 12 hours a week, flexible, on-site) to serve the church by providing appropriate and accurate accounting and business records for the church.  
**Primary Duties And Responsibilities:** Maintain and reconcile accurate financial records; Prepare and make appropriate weekly bank deposits; Manage accounts payable and receivable, including writing checks; Conduct Biweekly payroll processing; Receive, record and acknowledge memorial gifts to the church; Prepare balance sheet and statement of activities; Prepare and mail quarterly giving statements to donors; Cooperate with the interim rector/priest-in-charge, treasurer, vestry by performing any other duties when asked to do so.  
**Educational requirements:** B.A. or B.S. degree in Accounting or Business Administration, or proven work experience in all facets of the job responsibilities. Computer literacy required; experience on computerized accounting system desired. Must possess ability to work with non-accountant church vestry members and staff, and assist them with interpretation and execution of financial information.

## Lay Ministry Schedule

### Acolyte

Cheryl LaBoeuf



### Eucharistic Ministers

*The Eucharistic Ministers will be announced at Sunday Services.*

### Greeter

Lynda Forbes

### Lectors

Sunday 2/3 Pamela Todoroff

Ash Wednesday 2/6

daytime: Bob Simpson

evening: Daniel LeBoeuf

Sunday 2/10 Russ Philbrick

Sunday 2/17 Vic Peters

Sunday 2/24 Lou Beer

### Altar Guild

Barbara Bolden

Judy Roeser

Carol Lowrie

## Lenten Array

**Lenten array usually refers to a rough or homespun fabric. It may have an off-white color or it may be made without any dye. Lenten array may be decorated with purple or dark orpheys and Lenten designs. Use of Lenten array follows the custom from the late middle ages of using dark or drab colors during penitential seasons. Many Anglican parishes use Lenten array instead of violet or purple for vestments and liturgical hangings during Lent.**

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[http://www.episcopalchurch.org/19625\\_14668\\_ENG\\_HTM.htm](http://www.episcopalchurch.org/19625_14668_ENG_HTM.htm)

# How Our Church Works

*Second in a Series "Church Governance 101"* By Louis Beer

In the past the Diocese has provided some charitable services directly and through an entity known as CESA (Combined Episcopal Service Appeal). However, Convention has now voted to create a new organization called Episcopal Community Services, which will function separately from the Diocese. It is hoped that this will make the new organization more able to receive grants both from public and private sources that are not able to give money to a directly religious organization.

In some cases, the Diocesan office will provide direct support for a "redevelopment parish", allowing for a full time ministry that will help a parish to grow. Church of the Resurrection has been such a redevelopment parish. This is why we have had a full time priest for the past three years, and expect to continue to do so, although we are moving towards being expected to be self-sufficient.

Recently the Diocese has, through the Trustees, begun to provide comprehensive services for parishes with regard to Stewardship (which means among other things fundraising). Particularly the Diocesan Office is helping congregations learn techniques to encourage their members to remember the Church in their wills.

The Diocese also maintains a registered Mutual Fund, called the Growth and Income Fund. Not only does this Fund manage the funds of the Diocese, it offers an investment vehicle for individual congregations at their choice. Currently the Growth and Income Fund contains some Twenty-Eight Million Dollars.

This financial work is done through the Trustees, who are also elected by Convention. The Trustees also supervise the management of additional trusts which have been created by donors for specific elements of the work of the Diocese.

A unique and important part of our church is the powers and responsibilities of the Bishop as it relates to the Clergy. We are in some ways both a Protestant and a Catholic church. Like most Protestant churches the local congregation is responsible for calling their priest to serve their parish.

But like the Roman Catholic Church, all those priests serve under the supervision of the Bishop. The Bishop imposes requirements on the congregation with regard to fringe benefits, pensions, vacations, sabbaticals, etc. The Bishop has power, with checks and balances, to discipline or even remove, a priest. The Bishop, through the Clergy Deployment Officer, works with any parish that wishes to replace a serving priest, to achieve a fair, just and godly result for all concerned.

All of the real estate owned by any Episcopal church is ultimately under the control of the Diocese. Our constitutions and canons (by-laws) provide that any real estate owned by an individual congregation is held in trust for the Diocese of Michigan. An individual parish may not buy, sell, or mortgage its real estate without permission of the Diocese.

Our church at the Diocesan level is financed from three basic sources. They are direct gifts and bequests made to the Diocese, income from investments, which are the product of previous gifts and bequests, and direct financial support from individual congregations. This support takes the form of an annual "asking". Each congregation is expected to "tithe", that is, provide 10 percent of its own income, for the work that is done through the Diocese. If a congregation is unable to tithe, a process of assistance and exploration is begun to help work out the problems the congregation is experiencing.

Like every "mainstream" denomination, our Diocese has faced significant financial challenges. In recent years our financial situation has been complicated by something called the Extended Ministries Fund, or "EMF". The EMF is where the Diocese deposited a very large gift received in the

*Continued on next page*

# Congratulations!

## CONFIRMANDS:

Dorothy Ann Dowlan  
 Laura Jeanette Hottman  
 Doris Jeanne Merritt  
 Jaime Marie Pierce

## RECEIVED

Stephen Matthew Cherry

## BORN

Emily Louise Peters (January 7, 2008) granddaughter of Vic and Michele Peters

## **St. Theresa's Prayer**

May today there be peace within.  
 May you trust God that you are exactly where you are meant to be.  
 May you not forget the infinite possibilities that are born of faith.  
 May you use those gifts that you have received, and  
 pass on the love that has been given to you....  
 May you be content knowing you are a child of God...

Let His presence settle into your bones, and allow  
 your soul the freedom to sing, dance, praise and love.  
 It is there for each and every one of us.

*Continued from previous page*

1980's. Currently the balance of the EMF is about Ten Million Dollars. (The annual budget of the Diocese is about 2.2 Million Dollars.)

Diocesan policy as passed by Convention is that only 90 percent of the interest and "appreciated value" of the EMF may be used for programming. The remainder is to be added to the principal to support and conserve the fund against inflation. However, there have been repeated contentious disputes at Convention about the EMF.

On one side are those who seek funds for a variety of worthy purposes believed to be so important that it is appropriate to deviate from the policy. Then there are others who believe that maintaining the fund, and the policy designed to do so, is a critical element of Christian Stewardship. There are of course many differing shades of opinion in between. The lack of any clear resolution of this argument has divided Convention for many years.

In 2006 Convention appointed an EMF task force to look for resolution of these issues. In 2007 Convention received the report and directed the Diocesan Council to report to the next Convention with a "permanent, just, and sustainable" resolution of what to do with the EMF. The Council is directed to provide for broad discussion and participation throughout the congregations of the Diocese. That work is just now getting under way.

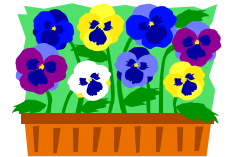
*Louis Beer's Church Governance 101 will continue in the March Issue*

"Despite what may be a common perception, Lent is not a time for suffering or misery. That is not what giving up things or taking on new challenges is all about. The purpose of all of this is renewal. Lent is about remembering Abraham and Sarah and heeding their example of faith and moving into the unknown by following Jesus wherever he may lead us. Lent is about hearing and heeding the words Nicodemus heard from Our Lord: that to enter into God's Kingdom, we must be born again; born anew to a way that turns upside down the values of our world."

From *Sermons that Work* ([www.episcopalchurch.org](http://www.episcopalchurch.org)) and The Rev. Kenneth Kesselus, rector of St. Paul's Episcopal Church in Waco, Texas.

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## Judy's Garden Corner



By Judy Roeser, Master Gardener

Winter is a good time to reflect back to summer and a beautiful sunny warm day. Picture your yard and garden with lush green grass and colorful flowers. Is there a spot in this picture you would like to change? Is it too cluttered? Is it too bare? Are the color combinations not pleasing to your eye? Do some perennials need to be replaced? Now is the time to think about this area and how you could change it for the better. There are many garden landscape books available at the library, a garden store or book store. Or you can try to "do it yourself" with a few helpful hints. Think about the area. What do you like about it? What don't you like about it? Is there a focal point you want to accent or hide? Get out a pencil with a good eraser and draw the area. Draw the area looking down on it. Is it a rectangle or does it curve in and out drawing your eye to the focal point you want to accent. Draw it from the ground up. Are your plants all the same height or do they flow up and down, in and out to add interest. What about the shape and texture of your plants? The combinations are unlimited. Combine fine, medium and course texture plants with tall, bush and flat shaped plants. As an example, combine a tall course spike plant like a delphinium with a fine texture medium height golden marguerite and a flat medium texture ageratum or petunia. Make a list of the flowers and colors you like. Get out one of the several garden catalogs that you received in the mail and start putting different plants combinations together. Have fun with your design. The worse thing that can happen is you wouldn't like and next season you can try something new. That's what gardening is all about.

## HELD IN TRUST

*By Daniel LeBoeuf*

I received an email regarding Christian action this month. I suppose it's making the Web rounds, but I'll share it with you in case you haven't seen it. A little boy has wet his britches and prays to God to solve this mess so he, the boy, can escape ridicule. A few moments before discovery, a little girl carrying a fish bowl trips and pours the water in the bowl all over the front of the little boy. The boy, far from being ridiculed, is now the object of sympathy and assistance. The girl, however, is ridiculed as a klutz and isn't allowed to help clean up the mess, even though she tries. Later, the boy asks the girl if she had done that on purpose, and her reply was, "I wet my pants once, too."

Apocryphal or factual, this story gets its punch from the love of one human being for another. The girl gladly accepts the derision of her classmates in order to spare the boy. Was this a conscious decision? Did she count the cost of her action before doing it? Probably not. This was, more likely, an "instinctive" reaction of a loving heart to seeing someone in trouble.

Maybe humans are born with such instincts, and then they are bred out of us as we mature, or maybe we aren't born with them and have to have them bred into us. Currently, science leans in the direction of brain chemistry and "hard wiring" to explain our behaviours, rather than the direction forty plus years ago when science believed we were born "tabula rasa" and had all our behaviours programmed into us by our environments. Probably somewhere in the middle will be what really happens, but what do I know?

What I do know is such "instinctive" loving action is so rare that I feel compelled to separate the word instinctive. The love may be prevalent, I certainly hope so, but the action doesn't usually follow. I used to quip that I loved humanity, it was just the individual humans I had a problem with. Unfortunately, that is still too often true for me, especially in the store. I may love customers, but many is the time I wish they'd just leave me alone and let me get my "real work" done. Real work means the assigned tasks I'm being measured against, as opposed to customer service, which isn't quantifiable at the end of the day.

Have you ever avoided someone because you knew about their problems and didn't feel like dealing with them right now? Have you ever wondered why so-and-so just can't get past whatever her complaint is? Have you ever looked away and avoided someone's eye because you just didn't want to take the time to engage that person in conversation?

It's much easier to love humanity as a whole. It's a nice intellectual exercise, and gives us a nice rosy glow internally. Our internal monologue might be, "I love people, I pray for world peace and an end to hunger - oh crap, that's a homeless guy. I'll cross the street so he can't ask me for a handout."

Still, we can't just open ourselves up full time to the misery (and the joy) of our fellow beings. Even Jesus had to get away from the throngs, if only to refresh His own spirit. He met many demands on His time and grace, but sometimes He just didn't respond. He got tired. He crossed the lake. I think even Jesus sometimes had a problem dealing with individual humans. Of course, I don't speak for our Lord - I'm only supposing.

I pray that the next time someone figuratively "wets his pants," that I'll be loving enough to dump a figurative bowl of water on him. We hold Love in trust from God. It isn't for us to hoard, it's for us to spend freely. We can't be perfect about it, but we can be more conscious of our charge to love one another as Christ loves us.



Check out these relevant, interesting and sometimes entertaining sites:

Anglican Church of Canada	<a href="http://www.anglican.ca">www.anglican.ca</a>
British recipes	<a href="http://www.retrofoodrecipes.com/local_dishes.html">www.retrofoodrecipes.com/local_dishes.html</a>
Episcopal Church and Visual Arts	<a href="http://www.ecva.org">www.ecva.org</a>
Episcopal Diocese of Michigan	<a href="http://www.edomi.org">www.edomi.org</a>
Church of England	<a href="http://www.cofe.anglican.org">www.cofe.anglican.org</a>
Episcopal Church America	<a href="http://www.episcopalchurch.org/elife">www.episcopalchurch.org/elife</a>

## **SEND A (VALENTINES DAY?) CARD**

To:

A Recovering Soldier/Marine  
c/o Walter Reed Army Medical Center  
6900 Georgia Avenue, NW  
Washington, D.C. 20307-5001

## **YOU KNOW YOU ARE FROM MICHIGAN.....**

1. You've never met any celebrities.
2. "Vacation" means going to Cedar Point.
3. At least one member of your family disowns you the week of the Michigan/Michigan State game.
4. Half the change in your pocket is Canadian.
5. You drive 86 mph on the highway and pass on the right.
6. Your idea of a traffic jam is 40 cars waiting to pass an orange barrel.
7. You know how to play (and pronounce) Euchre.
8. You know how to pronounce "Mackinac."
9. You've had to switch on the "heat" and the "A/C" in the same day.
10. When giving directions, you refer to "a Michigan Left."

*Many thanks to Dave and his newsletter sources*

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Resurrection**

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**Clarkstonepiscopal.org**

*Our mission is to proclaim  
the power and love of Jesus  
Christ, through our worship,  
fellowship and service to  
others.*

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## Sign Up Today!

Don't forget to join the e-mailing list to receive the Diocesan e-newsletter, *The Record Weekly*. It is free and easy to sign up. Don't miss out on your chance to stay in the know about what is going on in around the Diocese.

Just visit [www.edomi.org](http://www.edomi.org) and click on *The Record Weekly*.