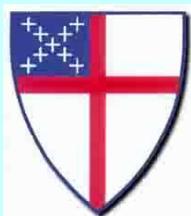


March
2015

The Anchor



Office Hours

Thursday

10:00 a.m.

to

1:00 p.m.

Look inside for:

Events &

Services

Birthdays &

Anniversaries

--

SUNDAY

WORSHIP

@

10 AM

--

WEBSITE:

stnicholasde.org

St. Nicholas' Episcopal Church/ 302-368-4655

The ANCHOR of our soul is Jesus - Hebrews 6:19

From the Pastor's Pen

Where is Jesus? Is Jesus only present with us when we are in church? Is Jesus present with us when we are not in church, on any day, in any place? When we feel the farthest away, can Jesus be there with us? Is Jesus with other people whether they believe in him or not? Is there any way in which those who lived before Jesus' time might find that he is present with them? If Jesus is present with us now what does that mean for us his followers, for us who have taken him into our hearts?

At a certain point in his ministry, Jesus decided that he had to go to Jerusalem, even though it was dangerous to do so. The religious authorities were out to get him. As he traveled to Jerusalem, he helped people along the way. He entered Jerusalem, riding on a donkey—which we celebrate on Palm Sunday a week before Easter. He presided at his last Supper with the twelve who were closest to him. He was arrested, tried, and crucified on Good Friday and there on the cross, he died. His body was placed in a tomb, and a stone was rolled over the entrance to the tomb.

That was Good Friday. The next day was Holy Saturday. Nobody saw Jesus. Then on Sunday, Easter Day, his followers went to the tomb and they found the stone rolled away, and the tomb empty. Later that day Jesus appeared to the two Marys and to some others, and they realized that he had risen from the dead. Later he appeared to many of his disciples, and 40 days after Easter as tradition has it, he ascended into heaven.

...But what went on from the time his body was placed in the tomb until he appeared to his followers on Easter Day?

There is a long-standing tradition in Christianity that after Jesus died and was buried he descended into hell.

One of the Creeds that has been passed down to us, The Apostles' Creed, says of Jesus:

" He suffered under Pontius Pilate, was crucified, died and buried. He descended into hell. The third day he rose again from the dead. He ascended into heaven..."

Jesus' descent into hell is reflected in scripture. For example, in 1 Peter Chapter 3, verses 18b-20:

^{18b} He was put to death in the flesh, but made alive in the spirit, ¹⁹ in which also he went and made a proclamation to the spirits in prison, ²⁰ who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water.

The tradition is that Jesus, God with us, descended into hell, the place of departed spirits, so that everyone who had lived and died before Jesus at one point were in the healing and saving presence of Jesus. Then on Easter Day Jesus appeared to his followers on earth, and before ascending into heaven. He went from the very lowest part of all that is, passed through our visible world, and went up to the very highest place of all that is. There is no place where Jesus is not! Even though Jesus ascended into heaven, the presence of Jesus is with us today, and I think that you could say the same thing about hell. The presence of Jesus is there today, just as it is in heaven.

Even if you feel very distant from Jesus at any time, in any place, Jesus is right there with you.

And Jesus is right there with people everywhere, whether they know it or not.

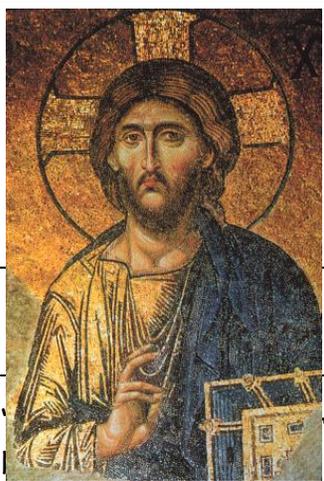
Everywhere, Jesus brings creative, healing, life-giving power. Because Jesus is in our hearts, everywhere we are, we can take risks. We can stand up for ourselves when we are threatened. We can stand up for others when they are oppressed. We can work for justice in our families and our workplaces. We can work for peace, for healing, and for reconciliation in our cities and throughout the world.

--Fr. Ed Pease

Announcements

Services During Holy Week

Palm Sunday, March 29th, begins Holy Week, one of the most special weeks of the Christian year. We anticipate having the Stations of the Cross early in the week and the Tenebrae service on Wednesday, April 1st. On Maundy Thursday, April 2nd, we will share a simple supper before the solemn service. Carolyn Bowman will provide us with a sign-up sheet toward the end of March. Good Friday's service will be ecumenical. Watch the Weekly Notes and the Sunday bulletins for final dates and times.



are, we can take risks."



My Opinion

In the October Anchor, I wrote that I was amazed about some of the chores that get done at St. Nicholas. There are so many things that get done and we don't even know who happily jumps in there to do it all. I suppose it would be impossible to mention everybody, but I know Betty Dehel keeps the books straight. Carolyn and Lynn are always working in the kitchen. Liz needs helpers in the food pantry, and this job really takes the cake. Every Tuesday, John Ferenz drags the trashcan out to the street. He said one day he didn't think he was going to make it. The can was overflowing with the odds and ends from our church renovation. I think St. Nicholas of Mira would be quite pleased with our little church of Newark. Barbara Redden

***A word from our Presiding Bishop, ++Katharine, about healing and wholeness:***

Healing is the primary work of people of faith and the communities of which they are a part. Christians, as disciples of One who came to save (rescue, heal, make whole) the world and its inhabitants, seek to heal their relationships with one another and with all that is.

Episcopalians believe this is God's mission and we are its ministers or servants. We are meant to seek to repair what is breached and broken, to stitch up what is torn, to heal what is sick, to release what is imprisoned and oppressed, to comfort the dying, to encourage the ignored, forlorn, and grieving. Our life finds meaning in responding to the cries around us and within us, as individuals in community. We follow One who was himself vilified, tortured, and finally executed for proclaiming the possibility of reconciled relationships in communities divided by poverty, violence, and religion.

The tragic death of Thomas Palermo challenges us all to attend to the work of healing. We cannot restore what is past, but we can seek reconciliation and wholeness for all who have been affected - the Palermo family, Heather Cook, the biking community and others in Baltimore, the Diocese of Maryland, bystanders and onlookers who have witnessed any of these traumatic events. We begin in prayer - lament and wailing at loss and at human frailty. We continue in prayer - for succor and comfort, for compassion, for transformation and healing. Episcopalians worship a God who came among us in fragile human flesh and suffered pain and death at the hands of other human beings. We understand his resurrection to mean that death does not have the final word - and that healing and wholeness transcend the grave. That healing is never quick or easy, it does not "fix" what has already happened, but it does begin to let hope grow again.

Our task is that hard work of healing. It requires vulnerability to the pain of all involved - victims, transgressors, onlookers, friends and families and coworkers and emergency responders and community members. A violent death often divides communities, yet ultimately healing requires us all to lower our defenses enough to let others minister to us, to hear another's pain and grief, to share our own devastation, and indeed to look for the possibility of a new and different future. Healing also comes through a sense of restored order, which is the role of processes of accountability.

Healing requires hope for a redeemed future for the Palermo family as well as Heather Cook. Many have been changed by this death, yet their lives are not ended. They can be healed and transformed, even though the path be long and hard. Our work is to walk that path in solidarity with all who grieve and mourn. May we pray with the psalmist, "Yea, even though I walk through the valley of the shadow of death, you are with me." May we also be that companioning presence, the image of God in the flesh, for those who walk through that valley.

Blessings on your . . .**March****Birthdays**

14 Amanda Shuhart
 15 Leona P. Smith
 19 Laura Hughes
 28 Gloria Sealy

Baptisms

3 Barbara Redden
 27 Andrew Swain

Marriages

29 Lisa & Gil Beckett

More announcements

Sunday, March 1, was a special time of reconnecting with the parish. Fr. Ed and I had fun with our dialogue homily! I so appreciated the cake that said, "Welcome back, Elizabeth+." I'm looking forward to working with the new and returning Vestry members. May God's blessing continue on our ministry here, so indeed we will be "lively, thriving and faithful." Peace, Elizabeth

The Lenten series, *Animate Bible*, continues with these sessions: March 10 - "The History of the Bible" at Christ Church Delaware City; March 17 - "The Gospels" and "Interpretation" at St. Nicholas'; and March 24 - "Grace" at Church of the Nativity. Since Elizabeth+ is back, she will be driving to the March 10 and March 24 sessions. Let her know if you would like a ride. Perhaps the bad weather is ending, and we can enjoy having good fellowship and good discussions! A simple soup and bread supper begins at 6:30 pm and the sessions end at 8:30 pm.

Our Sunday worship on March 22 will include prayers and anointing for healing.

Holy Week starts in March and ends in April. The palms have been ordered for Palm Sunday, March 31, so plan to come at 10 am and rejoice as Jesus enters Jerusalem. Stations of the Cross will be observed with traditional readings and responses at 7 pm on Tuesday, March 31. Stay tuned for the rest of Holy Week schedule in the April *Anchor*.

"The Anchor" is
 Published by:

St. Nicholas' Episcopal Church
 10 Old Newark Rd., Newark DE 19711
 302-368-4655
 e-mail: st.nicholas.newark@gmail.com
 Wayne Buchanan - Editor

