



St. Michael's  
Episcopal Church

# the Chronicles of Canterbury

may 2019

*From the Rector*

## In Atonement, God Forgives Us All

When Christians are asked, “How are people made right with God?” The answer we must give is, “Through Christ.” And when we are asked, “How does he do it?” then we speak with some clarity about our theology of atonement.

Atonement literally means at-one-ment. Being made right, reconciled, purified and justified with God.

The first people who believed in the atonement given by Christ explained Jesus’ saving work with existing Hebrew concepts rooted in the Law of Moses and in the everyday thinking of every Jew alive in those days.

Old Testament Judaism explains that atonement is required when there are violations of God’s laws. The Hebrew word is *kippur*. According to the Law, such violations, ranging from sins of idolatry to simple ignorance, require that atonement must be made. And not only by people, but even on behalf of things, a mildewed tent for instance.

The Jewish concept of atonement was enshrined in the complex rituals of the Temple in Jerusalem — in the priestly process of making atonement for sin through

regular sacrifice. In addition to bulls, goats, sheep, and birds as sacrificial animals, there were also grain, oil, and drink offerings, and ransom money also could provide atonement for the lives of the people.

The Jewish system of atonement was summed up in the Day of Atonement, or Yom Kippur, when sacrifices were made in atonement for both the high priest and for the people.

Because Jesus and all of his people were Jewish, the earliest Christian texts present the person and work of Christ according to Jewish ideas. Reconciliation, propitiation, giving his life as a ransom for many, pouring out blood for the forgiveness of sins... these are all Jewish concepts. The Letter to the Hebrews, in the New Testament, for instance, explicitly identifies Christ as both the true and perfect sacrifice and the true and perfect priest. Jesus was viewed as both priest and sacrifice in his new and final act of atonement for the sins of the whole world.

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*Holy Michael Foundation*

## Documents Not Simply for the Old and Wealthy

When I was in my 20s, I gave absolutely zero thought to having an estate plan. In fact, I probably thought an estate was something only the rich enjoyed. As a 27-year-old, I hardly considered a car, a student loan, a checking account and a savings account an estate. And I’m sure I never considered the possibility of being incapacitated, necessitating someone else responsible for making my health decisions for paying my bills.

Many of us identify with living in the short term. After all, the short term is fun! (Where shall we go for dinner Saturday? Can we get tickets to a Canes’ playoff game?) However, planning for your future also happens now. A

recent health scare brought this sharply into focus for me.

A few weeks ago, quite unexpectedly, our 23-year-old son went to the emergency room and was in the hospital for five days. We were very frightened. Arriving at the hospital we were reminded that, as an adult, our son needed to grant permission for us to talk to the doctors about his condition. Whoa.

Hearing that launched the control freak in me to begin asking myself the “what ifs?” What if he is unconscious – would we be able to have any say in his health care decisions? Do we even know what he wants? How could we pay his bills? What *are* his bills?

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## The People of St. Michael's

Church Phone: (919) 782-0731

All area codes are 919 unless otherwise noted.

**THE REV. SAMUEL GREGORY JONES, Rector**  
ext. 117 • jones@holymichael.org  
(c) 559-2004

**THE REV. HOLLY GLOFF, Associate Rector**  
ext. 127 • gloff@holymichael.org  
(c) 612-7228

**THE REV. ROBERT FRUEHWIRTH, Associate Rector**  
ext. 105 • fruehwirth@holymichael.org  
(c) 475-0082

**MARION B. "CHIP" CHASE, VERGER**  
(h) 851-9576

## VESTRY

Kristen Lingo, Recording Secretary  
Valerie Jackson, Sr. Warden  
Dan Cahill, Jr. Warden  
Robin Kennedy, Clerk

## Class of 2019

Tim Berry • 785-9573 | Dan Cahill • 785-1610  
Valerie Jackson • 917-5164  
Robin Kennedy • 571-3633 | Lee Walker • 232-7726

## Class of 2020

Ashleigh Black • 789-8284  
John Connell • 336-407-891 | Rob Griffin • 510-9982  
Marty Munt • 847-6780 | Karen Wagoner • 601-2881

## Class of 2021

Liz DRISCOLL • 886-3424 |  
MATT MARCHIONE • 426-8504  
KATHERINE POOLE • 623-3498  
LOGAN PRICE • 270-3700 | MELISSA RALEY • 219-2746

## STAFF

**STELLA ATTAWAY, DIRECTOR OF CHRISTIAN EDUCATION**  
attaway@holymichael.org • ext. 106

**ANN GAREY, PUBLICATIONS**  
garey@holymichael.org • ext. 103

**CHARLOTTE GRIFFIN, DIRECTOR OF DEVELOPMENT**  
griffin@holymichael.org • ext. 121

**LEE HAYDEN, DIRECTOR OF OPERATIONS & NEWCOMER MINISTRY**  
hayden@holymichael.org • ext. 108

**ABBY VAN NOPPEN, DIRECTOR OF YOUTH MINISTRY**  
vannoppen@holymichael.org • ext. 115

**KEVIN KERSTETTER, DIRECTOR OF MUSIC**  
kerstetter@holymichael.org • ext. 101

**SUSAN LITTLE, FINANCIAL ADMINISTRATOR**  
little@holymichael.org • ext. 113

**CAROLYN L'ITALIEN, ASSISTANT TO CHILDREN'S MINISTRES & OPERATIONS**  
litalien@holymichael.org

**JEAN OLSON, PARISH SECRETARY**  
olson@holymichael.org • ext. 112

**SUSAN ROUNTREE, DIRECTOR OF COMMUNICATIONS**  
rountree@holymichael.org • ext. 122

## FACILITIES STAFF

Jesús Epigmenio, Groundskeeper  
Marcela de la Cruz, Housekeeper

## PARISH DAY SCHOOL

782-6430

**MANDY ANNUNZIATA, DIRECTOR**

annunziata@holymichael.org • ext. 110

**CASON MADDISON, ASSISTANT DIRECTOR** • ext. 114

## OFFICE HOURS

Monday-Thursday, 9 am-5 pm  
Friday, 9 am-2pm

## CANTERBURY SHOP HOURS

Monday - Friday  
10 am - 1 pm  
Sundays 9 am - 9:30 am & 10:30 am-noon

## Lifelong Disciple

## Easter for a Medieval Saint

Ever since I arrived at St. Michael's, I have quoted frequently from Julian of Norwich's classic text, *The Revelations of Divine Love*. With a great crowd of theologians, scholars of spirituality and devout Christians across the world. I believe that Julian's *Revelations* is one of the most astounding pieces of theological and spiritual writing in the Christian Tradition.

Julian's feast day is celebrated in our church on May 8; it is a special day for me every year. But May is also usually in the Easter season. The question thus naturally arises as we celebrate Julian and her *Revelations*: what would Julian say about Easter and the Resurrection?

To begin with, there was not much reason to have an Easter spirit in Norwich, England, during Julian's time. The Black Plague struck that part of England three times in Julian's lifetime, wiping out a third to a half of the population. With such loss of life, some villages were abandoned completely. (Today you can still find traces of these abandoned "plague village" in the Norfolk countryside, marked by a still standing medieval church in the middle of what is now an empty field.) But the Plague was only one of the horrors of Julian's time. There were gruesome peasant revolts and oppressions, a divided Papacy, widespread starvation, execution of "heretics" by public burning not far from where Julian lived, and nearly continuous war on the Continent. Julian's Bishop was known for his cruelty and his habit of riding with the English army into battle.

I think it's this historical context, in which everything external and institutional was breaking down, ridden with cruelty and violence and corruption — it's this exact historical context that makes sense of Julian's heart being undone by the revelation to her of Jesus, God, as gentle and kind, as directly present with unspeakable tenderness and intimacy to every human being. While several writers of her time thought God, in wrath for our sin, was at work in the plagues and famines, seeking to destroy us Julian experienced a God who looked on us, even in our sin, with pity and not with blame. In spite of the way the world and church were in her time, at the heart of everything, and every human being, for Julian there is Jesus giving himself to us with great vulnerability and joy and love.

While Julian did not have a vision of the Resurrection in the same way that she had a vision of Jesus' Passion, there is a striking moment of resurrection in her experience of Jesus, when this inner reality becomes clear. She is gazing on Jesus on the cross and suddenly his face changes to joy:

"And just at the same time that I thought, by appearance, that His life could no longer last, and the showing of the end properly needed to be near, suddenly, as I gazed upon the same cross, He changed His blessed countenance. The changing of His blessed countenance changed mine, and I was as glad and as merry as possible. Then brought Our Lord merrily to my mind: "Where is now any point to thy pain or to thy distress?" And I was completely happy."

Later, Julian reflects on this further:

"And here I saw truthfully that if He showed us His most blessed face now, there is no



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# SAINT

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pain on earth nor in any other place that would distress us, but everything would be to us joy and bliss. But because He showed to us an expression of suffering as He bore in this life His cross, therefore we are in distress and labor with Him as our frailty demands.” [Revelations. Ch. 21]

Today, I believe Julian would say to us that our final resurrection into God’s joy is kept for the end of time, and yet we can, even in this life receive glimpses of God’s joyous life that Jesus keeps safe for us at the center of our living and dying, and the center of our relationships and communities, at the center, too, of the Word’s loving and dying. That eternally joyous life that Jesus is, is always kept safe at the center. And when we touch on that life that Jesus is, we experience a resurrection in our lives, a greater necessity and capacity for love and truth, for presence and service. Our life is touched by God’s life.

This does not mean, for me, that I simply knuckle down in prayer, experience God’s joy, and then shoot out revived into the tasks of the day, spreading Easter graces as I go. Much more opaquely, much more prosaically, a life of daily prayer connects me in a very subtly life of kindness and compassion that God is. And even though my connection to God can be vague and elusive, it still claims me as my truth. It anchors and establishes me in a different way of life, God’s way. I become ever so slightly more capable of authentic kindness with myself and others. I become more creative. I care more when I encounter the suffering of the world.

Yes, I am still drawn to sin, my body is still liable to suffering and death — the final resurrection has definitely not happened. But here is the great Christian mystery: even before that resurrection, even in the midst of our world, cruel like Julian’s, focused on the wrong values, just like Julian’s, we can touch on and inhabit God’s life. This is resurrection, and resurrection *now*. God’s goodness and kindness, kept safe for us at the center of ourselves and the world, is ours to share with the people around us.

— The Rev. Robert Fruehwirth

## Foundation

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His having a *living will* and a *healthcare power of attorney* would have quieted my what ifs. A Living Will specifies the medical treatments doctors can provide in the event you are unable to communicate our wishes. This covers resuscitation, nutrition and when (or if) you would like to be placed on a ventilator.

In a *healthcare power of attorney* you appoint a specified person to make the medical decisions you desire and provides access to your health records. Keep in mind, this can be used even when recovery is expected.

A *power of attorney* would enable an appointed person to access your account(s) to pay bills in the event you are incapacitated. This applies to single and married folks. I wager, as newlyweds, you did not spend your honeymoon wondering what would happen if one of you got sick. Yet, if you are married and you and your spouse don’t have, or don’t plan to have, joint accounts, your spouse would need access to your accounts to help pay the rent or mortgage, among other obligations, in the event you are incapacitated.

Which brings me to *wills*. No one wants to think about dying, but it will happen to all of us. Why not ensure all you have is given to whom or what you desire?

Even if you’ve just begun “adulthood” and think you have nothing of value; just got married; have no children; or you’re unmarried – whatever life stage you are in, you need a will.

Questions to consider:

If you have children, who will be their guardian if something happens to you and your spouse?

Who will get your assets?

Would you like support of your church to continue as your legacy after your death?

What other causes do you support?

To whom do you give your prized guitar (or other cherished possession) collection?

A will is the ultimate demonstration of love for your loved ones and stewardship. A will provides peace of mind as you’ve planned the care of your loved ones after your death. Your loved ones will be comforted in the knowledge that you’ve written a will, eliminating the lengthy process that follows when you die intestate (without a will).

### *Wills and Won'ts*

Keep a copy of your will in a safe place and tell your loved ones where it is. Let them know the name of the attorney who drew up the will.

Do not keep a will in your safe deposit box unless the box is jointly owned.

Wills can and should change as your life changes. (Confession – we wrote our wills when our children were very young and would require a guardian. With three sons in their 20s, I think it’s time we updated our wills, don’t you?)

So yes, even if all you have is a car, a student loan and checking and savings accounts, you have an estate. And it needs a plan.

For more information about including the Holy Michael Foundation in your estate plan, please contact Charlotte Griffin, director of development, [griffin@holymichael.org](mailto:griffin@holymichael.org), 919-782-0731, ext. 121.

This is not intended to act as legal or financial advice. Please consult your attorney or financial advisor for more information.

— Charlotte Griffin, Directory of Development

# Belize Team Begins Work on Priest's House



Bottom row (left to right): John Schmid, Will Bickley, Kevin O'Shea, John McHenry, Ben Hopkins, Bekah Hopkins, Phil Lambe; Middle Row (left to right): Hamp Dempster, Leann Madtes, Meg McHenry, Audrey Cook, Paige Madtes; Top Row (left to right), Alison Sural, Catherine Lambe and Jonathan Stafford



The Belize 2019 Mission Team has returned from a successful mission – some stayed for two weeks – where they started work on a Priest's House that will accommodate visiting and/or local clergy in San Mateo, Belize. They hosted another Vacation Bible School as well. In addition to out of state churches, four NC churches will work on the house, along with local labor, with the goal of completing it in late summer. Once the house is finished, work will begin on a church/community center. Watch for a fuller story about the mission in the summer edition of Archangel. Photos: John McHenry. Photo at left: Bekah Hopkins



St. Michael's provided lodging for several homeless women from The Women's Center with the help of Molly Painter. At left, Rebecca reads her well-worn Bible; right, Molly, center, with her daughters Margaret, foreground, Julia and Louise, take a selfie with a few if the women.

## A Hopeful Respite for Homeless Friends

*"The kingdom of God is not coming in ways that can be observed, nor will they say, 'Look, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you." Luke 17:20-21*

I have truly seen God's kingdom in the eyes of our homeless friends in mid-April. My heart is full and tears of joy fall as I type about the experience.

Robert asked how St. Michael's could support the homeless ladies at The Women's Center. We decided a few nights in a comfortable hotel room with a bathtub would give our friends a chance to rest and feel renewed. The effort was easy to coordinate because our church is extremely generous. So many



of you provided necessities for the welcome bags, including water, snacks, clean underwear, lotion, bus passes, deodorant, shampoo, conditioner, toothbrushes, toothpaste, floss, mouthwash and Chapstick. The Canterbury Shop provided beautiful ceramic crosses, kids wrote notes of encouragement, and several of our parishioners cooked or donated money for dinner. The ladies received this gift with open arms and infectious smiles!

As the week unfolded, they were rested, grateful, clean, joyful and humbled. One friend named Patricia asked me how we knew what she needed. The question took me by surprise because it seems logical that women sleeping outdoors, exposed to the elements, without a comfy bed would want to sleep in a hotel. What she really meant though was how did we know what her spirit needed. The ladies brought almost everything that was important to them for their two-night, three-day respite. They unpacked their belongings

in the drawers and made themselves comfortable. They invited me into their rooms to show me the view and to visit, like it was their own home.

One of the ladies I most admire is Rebecca. She is smart, encouraging, constantly smiling, but most impactful, she gets up every morning after sleeping outside, kneels down on the concrete and reads her Bible. Every day! She says the other women who sleep out back with her at The Women's Center don't always want to hear about Jesus' Good News. Many haven't heard about Jesus' love before or even if they have, life's circumstances have left them with little hope.

Rebecca doesn't try and teach or preach to her friends. Even still, they see her day after day, rain or shine, freezing or sweltering temperatures, reading her well worn, trusted Bible. Not only does she read it, but she claims Jesus' promises for herself. Her faith gives her hope in the midst of her circumstances. This love helps keep

her going. The kingdom of God is among us and I saw it in the warm, loving, hopeful eyes of Rebecca and Karen and Jasmin and Amber.

I have to admit I was teary on Wednesday morning when Sally Duff, my daughter Margaret, and I delivered the last breakfast to their hotel rooms. I hated thinking of them back on the street. Guess what? They were not upset. They were all smiling and full of hugs. The several days that our church provided gave them a respite for their souls, a glimpse of hope and a sense that the kingdom of God is among us. Thank you so much for coming alongside me and our friends!

— Molly Painter

Parishioner Molly Painter has been volunteering at The Women's Center for the past few years.

## The ECW Garden Party: Beach House, Dinners among Auction Items

Members of the Episcopal Church Women are putting the finishing touches on their annual Spring Garden Party, Friday, May 3, from 6 p.m. - 9 p.m. in the Parish Hall. Several items will be on auction during the live auction, including:

- Figure Eight Beach House stay
- Three reserved Sunday parking spaces for a full year
- Italian /French dinner for *Live Auction*
- French/Italian Dinner - Tuxedoed wait staff and full course dinner with Tim & Linda Berry, Hayden & John Constance, Lee & David Hayden, and Rick & Susan Rountree
- Six-Couple Dinner Experience with Melanie & Greg Jones

### *Silent Auction*

- Nightlife Tour on the Raleigh Trolley
- Sunset Beach House Weekend
- North Myrtle Beach Condo for four nights
- Three-Course chef dinner for two @ Brewery Bhavana
- Photo portrait session with William Branson III
- King's Bowling party
- NC State Football tickets
- UNC and Duke basketball tickets
- Garden Consultation with Liz Driscoll
- Artwork by Jimmy Black & Martha Crampton
- Yoga class offered by Alison Sural

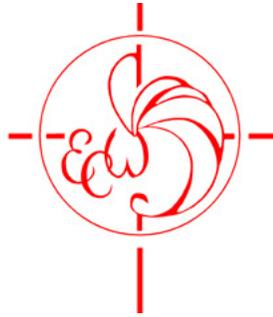
Unique this year is a class offered by the Rev. Robert Fruehwirth —

“Kind to Self, Strong for Self, and Kind to Others: The Journey of Meditation.”

In this 2.5 hour seminar, participants will revisit Meditation, what Christians call Silent Prayer, and the Christian Fruits of the Spirit, and see how the shift in the relationship to ourselves makes us more fluid and strong in our relationships with others. Eight spots. Time to be arranged.

The Silent Auction will also include:

- A round of golf for four at a McConnell Golf Course
- Synergy Spa Package- 75 min. customized massage or facial followed by a soothing pedicure



- Dinner for two with wine pairing at Stanbury Restaurant
- Dinner for two with wine pairing at Royale Restaurant

It's not too late to RSVP to this lively annual event. Join your friends and plan now to bid on your favorite items!

### PLEASE JOIN THE ECW OF ST. MICHAEL'S TO

**BACK**  
*the*  
**PACK**



*a special evening  
to benefit*  
**BACKPACK  
BUDDIES**

**MAY 3 2019**

*Six until Nine in the evening*



**ST. MICHAEL'S EPISCOPAL CHURCH**  
*1520 Canterbury Road*

**DINNER | BEER | WINE | MUSIC**

- *Live Auction*
- *Silent Auction*
- *Raffle*



*All proceeds benefit our Backpack Buddies program*

# RECTOR

from page 1

The New Testament is filled with similarly explicit references. To cite a few, “For Christ, our Passover lamb, has been sacrificed.” 1 Corinthians 5:7-8

“Christ Jesus, whom God put forward as a sacrifice of atonement by his blood...” Romans 3:22-26

“For there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all...” 1 Timothy 2:5-6

“The Son of Man came not to be served but to serve, and to give his life as a ransom for many.” Mark 10:45

After the apostolic age, somewhere into the second century or so, the Church begins to explain things to a world now far removed from Judea or Judaism. Indeed, not only because the early church began to include more and more Gentiles, thanks to missionaries Peter and Paul, but also because Judea, the Temple, the Hebrew Priesthood, and hundreds of thousands of Jews were wiped out by the Romans in 70 A.D.

In the second and third centuries, the Church engaged more in controversy and debate with critics from the wider Roman society — with classical pagans and philosophical schools and with mystic gnostic cults. As such, the ancient Church produced arguments to explain the holy mysteries, borrowing heavily from Greek philosophy and Roman legal thinking. By late antiquity and the Middle Ages, the Church was so far removed from any Jewish origins (in its mind) and had totally absorbed the intellectual framework of the Greco-Roman world, it seems to have converted the basic Jewish concepts of atonement into something quite different.

By the late Middle Ages the Church had become such an entrenched, formalistic institution — whether Roman Catholic or Protestant — that its teachings were dogmatic and sometimes absurdly formulaic.

You probably know the more classic theories of the atonement from this period. The Ransom theory held the death of Christ was a ransom sacrifice paid either to the powers of death or even Satan himself, who held humanity captive. The Satisfaction theory of Anselm of Canterbury said Christ suffered the cross as a substitute for humanity’s collective sin against God’s honor — satisfying God’s justified anger by Christ’s infinite merit.

The Penal Substitution theory of Protestant reformers built on Anselm, says Christ suffered as a substitute for God’s wrath at our sinful violation of God’s justice — that Jesus takes the heat of God’s wrath on our behalf, bearing a penalty which God requires for our transgressions. The formula is “God’s justice required that someone had to pay ... so Jesus suffered the penalty on our behalf.”

Even in the Middle Ages, some people thought these sounded a little nutty, and one famous scholar, Saint Peter Abelard came up with a different theory. Abelard argued for the Moral Demonstration theory, that Christ’s death on the cross demonstrated God’s love that all who are moved by the example are inspired to make moral changes in their lives.

All of these theories fall short for me. But then I don’t usually care for sacred formulas, or handy slogans about how God’s mysteries work. I tend to worry that people make idols of such notions.

When I seek to explain how it is that Jesus is the savior, I first focus on the texts of the New Testament. First, I look at the words of Jesus. What did he say? Then I look at the accounts of Jesus’ life and resurrection. What did he do? Then I turn to people like Paul.

In those places, I see a Jesus who seems primarily focused on declaring that God is setting the world to rights, and that the Kingdom of God has begun in him, and that God’s Kingdom is one which turns the world upside down. I see a Jesus who is self-aware as Messiah and who heals bodies and hearts and souls, and who says to people their sins are forgiven. I see a Jesus whose critics are offended by this claim to have the power to forgive sins. I see a Jesus who when he comes into the fullness of his identity as God’s true king is immediately rejected by the world, then arrested, abandoned, tortured, crucified and buried.

Based entirely on what Jesus said and did, as well as what his apostles said about him, and on their reflections after their experiences of his resurrection, I have a pretty simple theory of how Christ saves us.

I call it the Dynamic Theory, from the Greek word “*dunamis*“ which means POWER. It goes like this:

God — who is the fullness of all power and being — took human form in the person of Jesus. In Jesus, God fulfilled His own promises made through the prophets, so that good news might be proclaimed — to the poor, to the captive, to the blind. As God’s anointed, the one true king of creation, Jesus lived a blameless life *and* it was not merely poignant but *inevitable* that he would be betrayed, abandoned and murdered by the very human beings he came to be with as healer and forgiver. God in Christ foresaw this outcome — counting on it even — but still emptied himself of all power and did it anyway.

And here’s the key — *and then he forgave us*. He forgave us all. Everything. Jesus said, “Forgive them Father for they know not what they do.”

And then, he rose from the dead — defeating death and demonstrating God’s total power to do whatever God wills — including having no power.

How are we saved? I believe Christ was and is the expression of the fullness of God’s power made perfect that can do whatever God wants to do. And that what God wants to do is to bring us into loving relationship with Him and one another.

God wants us to be reconciled. God has the power to make that happen. And so that’s what God in Christ does. In the fullness of Christ, we are made one with God by God’s power. And God’s power is gracious love which knows no limits and cannot be bound nor restrained by anything. Thus we the poor, blind and captive — to sin and death — are set free by Christ.

Now, we can stay in prison, even though the key to the gates have been given. That’s up to us. Our faith in Christ is the accepting of the gift, and our life going forth is under his lordship.

— The Rev. Samuel Gregory Jones

## The Blessed Virgin Mary Celebrated in May Each Year

On the 31st of May each year, we celebrate the Visitation of the Blessed Virgin Mary (at our Jesuit College, she was fondly referred to as the “BVM.” Mary was such a familiar and well-loved saint, she got a nickname).

As I write this, her cathedral in Paris, which I am due to visit for an organ concert in two weeks, is being destroyed by fire! Such a horrific tragedy!

It was so thoughtful of God to give us real people we can pattern our lives after, people who shared, carried the burdens of others, comforted, and cared for, whose stories have lived down through the ages. Over the years, I have spent a fair amount of time pondering these lives, often while meditating on the Rosary. Rosaries are not just for Catholics anymore. But the stories contained in the “mysteries” of the Rosary can teach us so much. We can, in a way, enter into the world of Mary, as we spend time with her in prayer.

As recorded in the Gospel of Luke, immediately following the Annunciation, Mary went “up to the hill country” to visit her cousin Elizabeth who was also pregnant with John the Baptist. When the Bible says “hill country,” they are not kidding. I’ve walked up some of those hills to the church which was built on the supposed site of Elizabeth’s house in Ein Karem. You can stand where Mary stood and see terraced rows of vegetables being grown, and feel a bit of what she felt looking out over the same hills. I found it tremendously moving. I could easily

imagine Mary’s very long — approximately 100 miles — uncomfortable ride on a donkey while pregnant (a time when one is never comfortable), climbing the steep hills. But she was single-minded in her desire to be with Elizabeth, where they could share observations of what God was doing in their lives.



*The Blessed Virgin Mary statue at Notre Dame in Paris, before the fire. The statue survived. (Notre Dame Cathedral)*

Even while John was in his mother’s womb, he leapt with joy as he became aware of the presence of Jesus. Elizabeth also recognized who this child of Mary’s was to become, and thus Mary, according to Catholic tradition, exercised her function as the mediator between God

and man. Elizabeth said the famous line, “Blessed are you among women, and blessed is the fruit of your womb.”

Those of you with a Roman Catholic background will recognize those words as being part of the main prayer one recites in the Rosary. In response to Elizabeth’s remark, Mary proclaims the Magnificat, “My soul magnifies the Lord”.

Be sure to attend Evensong at St. Michael’s on May 19, and I’m sure you will hear the magnificent Magnificat. Meanwhile, our thoughts and prayers go to the people of France as they grieve the damage to Mary’s most glorious cathedral.

— The Rev. Holly M. Gloff

ST. MICHAEL’S PRESENTS THE ANNUAL

# Senior Spring Fling

May 16 2019

- 11:30 A.m. Wine Reception
- 12 p.m. Luncheon
- Entertainment by the Junior League Chorus
- Announcement of Senior of the Year

VOTE FOR SENIOR OF THE YEAR IN THE LOBBY  
APRIL 24-MAY 8

THERE IS NO CHARGE FOR THIS EVENT.  
SIGN UP AT THE FRONT DESK OR CALL THE CHURCH TO RSVP (919-782-0731) BY MAY 13

# Find the Perfect Job for You with Family Promise Hosting

For two weeks each July, St. Michael's houses up to five families that, through Family Promise of Wake County, are transitioning from homelessness into safe, affordable, permanent housing in our community. During those two weeks, St. Michael's parishioners have the opportunity

to do one of the things we do best: hospitality. In partnering with Family Promise, we have the opportunity to show God's loving, compassionate kindness by extending our hospitality.

How can I help, you ask? There is something for everyone. Read on to find out what appeals to you!

During our Family Promise weeks, five of our children's classrooms in the undercroft are transformed into bedrooms for our families. On the afternoon our guests arrive, our team sets up and makes the guest's beds, folds and stacks towels and blankets, sets out already assembled welcome baskets in each room and personalizes each family's room with their names on the door. All of this takes no more than two hours as many hands make light work. Consider joining our setup team. The take-down team helps at the end of our two weeks, with the assistance of the laundry crew.

Do you like to cook and prepare meals for a crowd? We all like a warm meal at the end of a long day. You do not need to be a gourmet cook, but think about gathering a few friends and prepare dinner for our families. Sit down with our families and join them in breaking bread. Talk with them, listen to them. Meals are simple, filling and fun. Head up or join a meal team.

Do you love working with children? Last year we had close to 20 children. Our evening activities provide a welcome respite for tired parents at the end of the day. For the children this is often the highlight of their day. Consider signing up to lead an activity for the children, music, arts & crafts, games — the sky is the limit.

How about meeting and talking to new people? As an evening host, be

the first face our families they see when they walk through the doors of our church every evening. Greet them with a smile as you let them back into their room to unwind before dinner.



*Living spaces are bright, attractive and comfortable, made so by volunteers.*

Is driving one of your many strengths? If so, you can pick up our guests in the Family Promise van and provide transportation to and from church and the Family Promise day center in the morning or from the day center to church in the evening.

We have all spent many mornings in our church, even afternoons and evenings, but have you ever spent the night? Our overnight hosts spend the night at church (cots provided) to be the support our families need overnight. In the morning, you will be the caring, compassionate voice our families need to start their

day.

Family Promise returns to St. Michael's July 14 to 28, giving us an opportunity to connect with others and to get to know Jesus in a way we don't often do. If you aren't available during those two weeks, there are opportunities to help ahead of time and again after.

Please look at the SignUp Genius below and see what you would like to do and get ready for an amazing experience. Join us as we offer the friendship of God to those in need.

— Sally Norton, Family Promise co-chair

## SIGN UP GENIUS TO GO HERE.....

*For even the Son of Man did not come to be served, but to serve and to give His life as a ransom for many.  
Matthew 20:28*

**Save the Date!**  
**St. Michael's Will Host**  
**Family Promise**  
**of Wake County**  
**July 14 - 28, 2019**

BRIEFLY



**Evensong**

**Sunday,  
May 19**

**5 p.m.**

**with the  
Raleigh  
Convocation  
Choir**



**Words &  
Wisdom**

**Wed.,  
May 14**

**7 p.m.**

**One True  
Thing by Anna  
Quindlen**

**817  
Runnymede  
Drive  
Raleigh  
27607**

## Join Us for Evensong

Join us for Choral Evensong, one of the liturgical and musical jewels of our Anglican tradition, on Sunday, May 19, at 5 p.m.

Choral Evensong, as it is arranged in the Book of Common Prayer of the Church of England, has been sung regularly since the 16th century.

Evensong on May 19 will be sung by St. Michael's Adult Choir, St. Cecilia Girls Choir and St. Gregory Boychoir, as well as the Raleigh Convocation Choir.

The Raleigh Convocation Choir, conducted by former Duke University Chapel Organist David Arcus, was founded in 2008, and includes singers from throughout the Triangle.

The combined choir of over 70 singers will be conducted by Kevin Kerstetter and accompanied by David Arcus. The service will include music by Richard Lloyd, William Smith, Herbert Howells and H. Balfour Gardiner.

Evensong is a contemplative service and attending is a wonderful way to bring one's day to a peaceful end.

## Search Library Catalogue

The Elizabeth Walker Library card catalogue is now searchable online. If you are interested in a certain title, need research for your Bible study, or are interested in listening to one of our teaching CDs, it's all searchable on holymichael.org! Select the "Meet Us" tab at the top of the page and scroll down to the Library page. The library has dozens of titles — fiction, non-fiction, research, popular culture, etc.. No need to wait on the public library to find the perfect read!

## Words & Wisdom Reads Quindlen

St. Michael's book club will be discussing Anna Quindlen's *One True Thing* at its next meeting on Wednesday, May 14, at the home of Lisa Willisamson, 817 Runnymede 27607. Newcomers are welcome. This will be the last meeting of the program year. Please RSVP to Lisa at lisa@dtsssoftware.com.



## Camden Street Garden Day

St. Michael's volunteers will be working in the Camden Street Garden on Saturday, May 18, from 10 a.m. - noon. Sign up is limited to 15 adults and children over 11 years of age. A parent must be present for each child in attendance. Those interested should email Karen Wagoner at kegwagoner@bellsouth.net.

## May Men's Events

Join the men of the parish for these events this month:

• Thursday morning Bible Study, 7 a.m., in the Parlor

• Monday, May 20 — Band of Brother's lunch, noon, Sawmill Taproom

• Tuesday, May 28 — Brothers on Tap, 5:30 p.m. at The Point at Five Points

Contact: Will Lingo, Will.Lingo@gmail.com



## It Will Take a Village

Since our initial informational meeting in January, the Refugee Ministry has embraced the challenges with grace and lightning speed. We've grown upward of 25 members, yet even before the task groups formed, we felt the urgency to help one of the most vulnerable refugees arriving in the Raleigh area — Dusabe, a single Congolese mother with three children.

We prayed and fastened our seat belts.

Before their arrival in mid-March, we furnished and set up a two-bedroom apartment, organized an airport welcome and initial visits. We planned play dates, outings to local attractions, and a church welcome picnic. We organized transportation to local grocery stores, doctor appointments, their church and school registrations. We managed apartment leasing and social security applications. We are teaching English, working with interpreters, and communicating with lots of hand gestures and of course, big smiles.

And with the initial flurry of resettlement behind us, the tough work begins. We need to teach Dusabe to become self-sufficient through language mastery, money management, employment and childcare. If you feel called to join this ministry, please contact Danielle Hensley (dhensley07@hotmail.com). Come join the village.

— Danielle Hensley

## may adult forums

**APRIL 28**

**THE BEAUTY OF HOLINESS: LEARNING THROUGH  
LOOKING AND ST. MICHAEL'S WINDOWS**  
WITH **ROBERT FRUEHWIRTH & TIM BERRY**

We experience God through beauty. We learn about God through symbols and story. The stained glass windows of St. Michael's are extraordinarily beautiful and rich with meaning. As we embark on a project to restore our windows to their original glory, come to this Sunday Forum to learn about the spiritual journey that led to the design of the windows and their meaning for us today.

**MAY 5**

**LAUGHING AT THE DEVIL: SEEING THE WORLD WITH  
JULIAN OF NORWICH**  
WITH **AMY LAURA HALL**

Duke Divinity professor Amy Laura Hall will share how she has learned to look honestly at the pain of the world and yet retain joy and meaning. Reviewer Andrew Lee wrote of her book, *Laughing at the Devil*: "A labor of love: a testament to the richness of Julian's writing and the balm of a new theological perspective for those deeply hurt by life. . . . For readers grappling with tragedy, pain, and bewilderment at the world's evils, *Laughing at the Devil* makes meaningful Julian's revelation that all shall be well, and all shall be well, and all manner of things shall be well."

**MAY 12**

**RESURRECTION NOW:  
THE FRIENDSHIP OF GOD ALIVE IN US**  
WITH **THE REV. ROBERT FRUEHWIRTH**

Resurrection seems like the most remote of Christian mysteries. We believe it happened to Jesus — somehow — but have no sense of it affecting our lives now. The Rev. Robert Fruehwirth will lead us in an exploration of the process of Jesus' resurrection happening in our lives now — the rising up of God's life within ours, in freedom and kindness and a new kind of friendship for the world.

LIFELONG DISCIPLE

## St. Michael's Episcopal Church



1520 Canterbury Rd.  
Raleigh NC 27608-1106  
Phone: 919-782-0731  
Fax: 919-782-5085  
www.holymichael.org

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Editor: Susan B. Rountree

Phone: 919-782-0731, ext. 122

Email: rountree@holymichael.org

#### QUESTIONS? STORY IDEAS?

Susan Rountree,

Director of Communications

rountree@holymichael.org

• 919-782-0731, ext. 122

*www.holymichael.org, Chronicles of  
Canterbury, ThisWeek@St. Michael's  
& Rector's Weekly Epistle  
& Archangel*

Susan Rountree, Editor

rountree@holymichael.org

*Canterbury Tales/brochures/bulletins:*

Ann Garey,

Publications Coordinator

garey@holymichael.org

Deadlines:

• *Canterbury Tales:*  
noon Wednesday before  
Sunday publication

*Chronicles of Canterbury*  
Wednesday, May 15



*And, they're off! It was all about the hunt on Palm Sunday, as the Children's Ministry challenged the first through fifth graders to a old-fashioned egg hunt. Eggs were plentiful in the garden, and everyone went home with a basket full. Photo by Courtney Phillips.*