

REGENT OF THE SUN

FALL EDITION 2010

Behold
behold, the
wood of the
Cross; on
which is hung
our salvation.
O come, let
us adore Him.



THOUGHTS FROM THE RECTOR

The liturgy speaks to us in the present.

By Fr. Russell A. Griffin, SSC

The Church's liturgy has a way of bringing us into the mysterium and awesome presence of God. When the community of faith at Mass is brought into the presence of God, Christ is made known to us *now* and in our day to day lives.

Often, people tend to understand the liturgy as remembering a past event in the life of our Lord. Now do not get me wrong, I love history, but I think we tend to over romanticize the past at the expense of the present. Case in point, Christmas. At the first Mass of Christmas, we love the scene where the little child in the parish places the baby Jesus in the creche. A problem is, I do not want that child to think that Jesus is a little porcelain doll that we bring out at Christmas time. I want that

child to know that Christ is alive and now. We love the quiet moment where we sing "Silent Night."

However, when we read the Last Gospel of John, and we hear proclaimed, "...and the Word became flesh and dwelt among us, full of grace and truth." Now that is a claim that should shake the very core of our being. That is the Christmas event! That is the Incarnation! Every core decision a Christian makes in one's life should be centered around that eternal truth.

Yes, the liturgy has a remembrance aspect to it, and it also has an eschatological dimensions to it [look that word up if you do not know it], but it also speaks to us here and now in our every day lives because our Lord lives and reigns now!



"I salute you for your dedication and faithfulness as you continue to labor for the Catholic Faith..."

Canon Hulbert

**Canon James E. Hulbert
A Letter to the Wardens,
Vestry, and Parishioners
of the Church of St. Uriel
the Archangel**

Dear Friends,
I wish to thank you and the people of our parish for all you have done for me over the years, but especially in dedicating the parish hall in my name. It is a very special honor, which I shall cherish forever.
I salute you for your dedication and faithfulness as you continue to

labor for the Catholic Faith, which has been a part of our history from the beginning.

It has been a blessing for me to have shared with you so many years as your Rector. May God continue to bless and guide you and Father Griffin in all you continue to do for the glory of almighty God and our Holy Parish.

Affectionately,
Canon James E. Hulbert+

**Our New Director
of Youth and
Family Ministries**

By Fr. Russell A. Griffin, SSC

We are blessed to have Rebecca Latham as our new Director of Youth and Family Ministries. Becky, as she likes to be called is a "Jersey girl." Presently, Becky is living in Easthampton, NJ with her mother and father. As most people are well aware of, housing along the Jersey Shore is very expensive. Becky is seeking to find an apartment, perhaps a little more inland, but closer to Sea Girt than Easthampton.

Becky received an Associates Degree from Burlington County Community College in 2007. She then transferred to Philadelphia Biblical University where she earned a Bachelor of Science degree in biblical studies with her emphasis in Youth Ministries.

She served as Youth Group Leader and Sunday School teacher at the First Presbyterian Church of Mount Holly. From



"My ministry is to glorify God by leading students into mature believers and followers of Christ."

Rebecca Latham

2008-2009, Becky served as Youth Group Leader at the Bucks County Community Church before coming to St. Uriel's.

Last July, Becky had an opportunity to meet with a number of the parents and teens which make up St. Uriel's Sunday School and Youth ministry. At that time, she spent some private time with the teens away from parents and clergy. This gave the

teens and Becky a time to see if the "click" together. From what a number of the teens told me, they liked her very much.

I am pleased to report that Becky has indicated to me that so many of our parishioners have since met her and welcomed her to St. Uriel's. Please keep Rebecca and our youth ministries in your daily prayers.



The Brotherhood of St. Andrew is a missionary and evangelism ministry of the Episcopal Church and Anglican Communion. We are the oldest evangelistic ministry of the Episcopal Church and in continuous service for over 120 years.



The Brotherhood of St. Andrew Dedicated to the Spreading of Christ's Kingdom

There are all sorts of excellent social clubs and groups that men can be a part of and these groups play an important role in the life of the local community. The St. Uriel's Brotherhood of St. Andrew does many of the similar things that these other good secular men's groups do.

In outreach to the local community, the Brotherhood of St. Andrew has taken on the ministry of the winter coat drive. St. Uriel's is a major drop off point for the collection of winter coats for the poor. A number of our men on Saturday go to Asbury Park and work in the soup kitchen helping to feed the hungry. The Brotherhood have taken under their wing the Christmas and Thanksgiving collections for the poor. At Thanksgiving, and with in connection with the Shillelagh club, the parish has supplied between 50 and 75 dinners for needy families. There has been financial support of the teen youth center in Manasquan.

In connection to parish events, the Brotherhood is called on to do any number of things. In July, the Brotherhood organized the parish trip to a Blueclaws game.

So, what makes the Brotherhood of St. Andrew different from other groups? Jesus Christ! The men of the Brotherhood are drawn together in their commitment to the Lord Jesus Christ. When we meet, we share a meal together which has very strong eucharistic overtones - the sharing of a common meal. Following dinner, we have some prayer time together where one of the brothers will give a short mediation that is then discussed and shared by the rest of the brothers. This is followed by a very short business meeting and we are finished by 8:00 or 8:15pm.

Any men in the parish who has not officially joined the Brotherhood of St. Andrew is always welcome to attend our dinners and meetings. Men of St. Uriel's, you are all invited!

The Brotherhood of St. Andrew meets the second Thursday of every month at 6:00pm with dinner and then 7:00pm meeting. Some of our members work late and cannot make the meetings, but participate in any number of our programs or ministries.

Sacrament of Confirmation

October 31, 2010

You won't find the word initiation in



your Bible, and you won't find it in the Catechism. But, if you look at Church's documents there are many references to initiation,

Christian Initiation and the Sacraments of Initiation.

In baptism, we become Christians by a process of conversion. Conversion is a process of turning from a life of selfishness and sin—a “Me First” life to a life of Spirit-filled generosity and love. As Jesus says in the Gospel of John: “I give you a new commandment: love one another. As I have loved you, so you also should love one another. This is how all will know that you are my disciples, if you have love for one another” (John 13:34-35). And Christ, through the Church, has provided us with sacraments, ritual ceremonies which help us appropriate and celebrate this conversion process. The Sacraments of Initiation are also an *ongoing* invitation into this lifelong process of conversion.

The best way to understand Confirmation is to see it within the context of Baptism and Eucharist. At Confirmation, we learn the implications of our life in Christ which first began in baptism. It is in Confirmation where we enter even more deeply into our life in the Holy Spirit: The bishop prays over those who are to receive the sacrament of Confirmation and say, “Renew in these your servants the covenant you made with them at their Baptism.

Send them forth in the power of that Spirit to perform the service you set before them; through Jesus Christ your Son our Lord...” BCP, 418. The key words here are, “*in the power of the Holy Spirit.*” The newly confirmed receives the baptism of the Holy Spirit and thereby has imparted to him or her the sevenfold Gifts of the Holy Ghost, as in a “personal Pentecost”, [Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, Fear of the Lord.]

On October 31, 2010 at the 9:30am Mass, Bishop Cancell will be with us to administer the Church's ancient rite of Confirmation. Kevin Hoffman, Theresa Jurewicz, Katherine Knipple, Sarah Kurtz, James Ransom, and Victoria Webster will receive the Sacrament of Confirmation. Fred Hand and Eric Clauburg will be received into Anglican tradition of the Catholic Church.

Of course in St. Uriel's fine fashion, there will be a reception to follow. I encourage everyone in the parish to support these our brothers and sisters in Christ by packing the Church.

Youth Group News

By Becky Latham

Hello everyone! I have been on a very wild ride the past few weeks, but have really enjoyed every minute of it. I have met so many faces (although I do not have the names down yet) and everyone has taken to me so nicely.

Teenagers are the future of this world and in today's world they are very concerned with worldly ideas other than spiritual ideas. My vision for a youth ministry that reaches youth is to glorify God by transforming students into mature believers and followers of Christ.

There are some core values that need to go along with that and help to make the vision possible. They are *Relationships* (John 8:32 and 36, James 5:16), *Prayer* (James 5:16, Acts 4:42), *Faith* as a journey (Eph 3:14-4:32), *Scripture* based (2 Tim 3:16-17), *Unity* (Philippians 2:1-2), and *Student Leadership* (1 Tim 3).

This is still God's ministry and He will make it what He wants to make it despite what the youth or I try to do. God has a plan for this group and I can already see God at work inside them. I think that is something that God continues to teach me in different parts of my life. I am not necessarily someone who likes to plan every little detail, but I do like to see a vision for my future and just from graduating college, I have learned over again that God has a plan for my life and to move over and let Him take care of it. God's plan is so much better than mine and God is glorified when I let Him take over and not give into selfish desires. Jeremiah 29:11 and Romans 8:28 have both been verses that remind me that through God's plan everything will work out and it is something that we all need to remember in our daily lives.

I have met with most of the youth and look forward to spending more time with them the longer I am here. I just had my first encounter with a pork roll egg and cheese Sunday and I look forward to having more of those. Right now I am trying to build community in the group and relationships. Teenagers need someone to trust and with me just starting I am trying to build that trusting relationship with them. All of the kids seem really fun and have been so accepting and helping me each week.



Archbishop of Canterbury's Speech to Pope Benedict

Lambeth Palace, 17 September 2010



Your Holiness, brother bishops, brothers and sisters in Christ:

It is a particular pleasure that on this historic occasion we are able to come together as bishops of the Roman Catholic and Anglican churches in this country to greet you, Your Holiness, during a visit which we all

hope will be of significance both to the Church of Christ and to British society. Your consistent and penetrating analysis of the state of European society in general has been a major contribution to public debate on the relations between Church and culture, and we gratefully acknowledge our debt in this respect.

Our task as bishops is to preach the Gospel and shepherd the flock of Christ; and this includes the responsibility not only to feed but also to protect it from harm. Today, this involves a readiness to respond to the various trends in our cultural environment that seek to present Christian faith as both an obstacle to human freedom and a scandal to human intellect. We need to be clear that the Gospel of the new creation in Jesus Christ is the door through which we enter into true liberty and true understanding: we are made free to be human as God intends us to be human; we are given the illumination that helps us see one another and all created things in the light of divine love and intelligence. As you said in your Inaugural Mass in 2005, recalling your predecessor's first words as pope, Christ takes away nothing "that pertains to human freedom or dignity or to the building of a just society... If we let Christ into our lives we lose absolutely nothing of what makes life free, beautiful and great. Only in his friendship is the great potential of human existence revealed." [Inaugural Homily, Rome, 24 April 2005]

Our presence together as British bishops here today is a sign of the way in which, in this country, we see our task as one and indivisible. The International Anglican-Roman Catholic Commission on Unity and Mission has set before us all the vital importance of our common calling as bishops to be agents of mission. Our fervent prayer is that this visit will give us fresh energy and vision for working together in this context in the name of what a great Roman Catholic thinker of the last century called 'true humanism' – a passionate commitment to the dignity of all human beings, from the beginning to the end of life, and to a resistance to every tyranny that threatens to stifle or deny the place of the transcendent in human affairs.

We do not as churches seek political power or control, or

the dominance of Christian faith in the public sphere; but the opportunity to testify, to argue, sometimes to protest, sometimes to affirm – to play our part in the public debates of our societies. And we shall, of course, be effective not when we have mustered enough political leverage to get our way but when we have persuaded our neighbours that the life of faith is a life well lived and joyfully lived.

In other words, we shall be effective defenders or proclaimers of our faith when we can show what a holy life looks like, a life in which the joy of God is transparently present. And this means that our ministry together as bishops across the still-surviving boundaries of our confessions is not only a search for how we best act together in the public arena; it is a quest together for holiness and transparency to God, a search for ways in which we may help each other to grow in the life of the Holy Spirit. As you have said, Your Holiness, "a joint fundamental testimony of faith ought to be given before a world which is torn by doubts and shaken by fears." ['Luther and the Unity of the Churches', 1983]

In 1845, when John Henry Newman finally decided that he must follow his conscience and seek his future in serving God in communion with the See of Rome, one of his most intimate Anglican friends and allies, the priest Edward Bouverie Pusey, whose memory the Church of England marked in its liturgical calendar yesterday, wrote a moving meditation on this "parting of friends" in which he said of the separation between Anglicans and Roman Catholics: "it is what is unholy on both sides that keeps us apart".

That should not surprise us: holiness is at its simplest fellowship with Christ; and when that fellowship with Christ is brought to maturity, so is our fellowship with one another. As bishops, we are servants of the unity of Christ's people, Christ's one Body. And, meeting as we do as bishops of separated church communities, we must all feel that each of our own ministries is made less by the fact of our dividedness, a very real but imperfect communion. Perhaps we shall not quickly overcome the remaining obstacles to full, restored communion; but no obstacles stand in the way of our seeking, as a matter of joyful obedience to the Lord, more ways in which to build up one another in holiness by prayer and public celebration together, by closer friendship, and by growing together both in the challenging work of service for all whom Christ loves, and mission to all God has made.

May this historic visit be for all of us a special time of grace and of growth in our shared calling, as you, Your Holiness, bring us the word of the Gospel afresh.

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<http://www.thepapalvisit.org.uk/Replay-the-Visit/Speeches/Speeches-17-September/Archbishop-of-Canterbury-s-Speech-to-Pope-Benedict>

Pope Benedict's Speech to the Archbishop of Canterbury

Lambeth Palace, 17 September 2010



Your Grace,

It is a pleasure for me to be able to return the courtesy of the visits you have made to me in Rome by a fraternal visit to you here in your official residence. I thank you for your invitation and for the hospitality that you have so

generously provided. I greet too the Anglican Bishops gathered here from different parts of the United Kingdom, my brother Bishops from the Catholic Dioceses of England, Wales and Scotland, and the ecumenical advisers who are present.

You have spoken, Your Grace, of the historic meeting that took place, almost thirty years ago, between two of our predecessors – Pope John Paul the Second and Archbishop Robert Runcie – in Canterbury Cathedral. There, in the very place where Saint Thomas of Canterbury bore witness to Christ by the shedding of his blood, they prayed together for the gift of unity among the followers of Christ. We continue today to pray for that gift, knowing that the unity Christ willed for his disciples will only come about in answer to prayer, through the action of the Holy Spirit, who ceaselessly renews the Church and guides her into the fullness of truth.

It is not my intention today to speak of the difficulties that the ecumenical path has encountered and continues to encounter. Those difficulties are well known to everyone here. Rather, I wish to join you in giving thanks for the deep friendship that has grown between us and for the remarkable progress that has been made in so many areas of dialogue during the forty years that have elapsed since the Anglican-Roman Catholic International Commission began its work. Let us entrust the fruits of that work to the Lord of the harvest, confident that he will bless our friendship with further significant growth.

The context in which dialogue takes place between the Anglican Communion and the Catholic Church has evolved in dramatic ways since the private meeting between Pope John XXIII and Archbishop Geoffrey Fisher in 1960. On the one hand, the surrounding culture is growing ever more distant from its Christian roots, despite

a deep and widespread hunger for spiritual nourishment. On the other hand, the increasingly multicultural dimension of society, particularly marked in this country, brings with it the opportunity to encounter other religions. For us Christians this opens up the possibility of exploring, together with members of other religious traditions, ways of bearing witness to the transcendent dimension of the human person and the universal call to holiness, leading to the practice of virtue in our personal and social lives. Ecumenical cooperation in this task remains essential, and will surely bear fruit in promoting peace and harmony in a world that so often seems at risk of fragmentation.

At the same time, we Christians must never hesitate to proclaim our faith in the uniqueness of the salvation won for us by Christ, and to explore together a deeper understanding of the means he has placed at our disposal for attaining that salvation. God “wants all to be saved, and to come to the knowledge of the truth” (1 Tim 2:4), and that truth is nothing other than Jesus Christ, eternal Son of the Father, who has reconciled all things in himself by the power of his Cross. In fidelity to the Lord’s will, as expressed in that passage from Saint Paul’s First Letter to Timothy, we recognize that the Church is called to be inclusive, yet never at the expense of Christian truth. Herein lies the dilemma facing all who are genuinely committed to the ecumenical journey.

In the figure of John Henry Newman, who is to be beatified on Sunday, we celebrate a churchman whose ecclesial vision was nurtured by his Anglican background and matured during his many years of ordained ministry in the Church of England. He can teach us the virtues that ecumenism demands: on the one hand, he was moved to follow his conscience, even at great personal cost; and on the other hand, the warmth of his continued friendship with his former colleagues, led him to explore with them, in a truly irenic spirit, the questions on which they differed, driven by a deep longing for unity in faith. Your Grace, in that same spirit of friendship, let us renew our determination to pursue the goal of unity in faith, hope, and love, in accordance with the will of our one Lord and Saviour Jesus Christ.

With these sentiments, I take my leave of you. May the grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all (2 Cor 13:13).

<http://www.thepapalvisit.org.uk/Replay-the-Visit/Speeches/Speeches-17-September/Pope-Benedict-s-address-to-the-Archbishop-of-Canterbury>

Solemnity of All Saints

November 1, 2010

Monday

9:30am Mass and

7:00pm Mass

In the early Church, Christians would celebrate the anniversary of a martyr's death for Christ - known as the saint's "birth day"—by serving an All-Night Vigil, and then celebrating the Mass over their tomb or the shrine at their place of martyrdom.

In the fourth century, neighboring dioceses began to transfer relics, and to celebrate the feast days of specific martyrs at a common time.

Frequently, a number of Christians would suffer martyrdom on the same day, which naturally led to a joint commemoration. At the time of the persecutions during the reign of Diocletian, the number of martyrs became so great that a separate day could not be assigned to each. The Church, feeling that every martyr should be venerated, appointed a common day for all.

A commemoration of "All Martyrs" began to be celebrated as



early as the year 270, although no specific month or date is mentioned in existing records. The first trace of a general celebration on a specific day is attested in Antioch on the Sunday after Pentecost. There is mention of a common day in a sermon of St. Ephrem the Syrian (373), and the custom is also referred to in the 74th Homily of St. John Chrysostom (c.407), who speaks of a "feast of martyrs of the whole world." As early as 411, there is found among the Chaldean Christians a general commemoration

"The glorious company of the apostles praise thee. The goodly fellowship of the prophets praise thee. The white-robed army of martyrs praise thee. All thy saints and elect with one voice do acknowledge thee, O blessed Trinity one God!"

-- Feast of All Saints [November 1] Antiphon at Lauds, from the Te Deum.

of all Confessors, celebrated on the Friday after Easter.

The origin of the festival of All Saints as celebrated in the West dates to May 13, 609 or 610, when Pope Boniface IV consecrated the Pantheon at Rome to the Blessed Virgin and all the martyrs.

In our present day the feast of All Saints Day falls on November 1, followed by All Souls' Day on November 2, and is a Holy Day of Obligation.



All Souls Day

Tuesday,

November 2, 2010

9:30 am Mass

All Souls' Day is marked on 2nd November, directly following All Saints' Day, and is an opportunity for Anglican and Roman Catholics churches to commemorate the faithful departed. It affords the time for the church to pray for the souls of people who have gone on before them.

Around the 7th and 8th century, a prayer from the Office of the Dead was read in churches on All Souls' Day. Other rituals

include the offering of a Requiem Mass for the dead, visiting family graves and reflecting on lost loved ones.

While praying for the dead is an ancient Christian tradition, it was Odilo, Abbot of Cluny (France) who, in 998AD, designated a specific day for remembering and praying for those who have died. This started as a local feast in his monasteries and gradually spread throughout the Church towards the end of the 10th century AD.

There is a prayer list in the back of the Church. Anyone who would like to have those loved one's who have died, remembered at the All Souls day Mass, may add the names of the faithful departed to that list.

News Briefs And Points of Information

- **Porkroll, egg, and cheese sandwiches** will be sold by the youth group after each Mass on the first Sunday of the month. Proceeds to go towards youth ministry.

- Over these last two months, **Mass attendance** has been increasing. This is most encouraging.

- **Sunday School:** Along with an increase in the Mass attendance, our Sunday School teachers are reporting more children have been enrolled and consistently attending Sunday School.

- **Women of Faith Conference:** Laura Ransom will be selling tickets for the next Women of Faith Conference in September [9-10] of 2011. We sold 50 tickets to this year's conference. Laura has indicated that 30 tickets have already been sold for next year.

- **Women's Home Fellowship:** Speaking about women's ministries, every month we have women's home fellowship which meets in the home of a parishioner. The event moves to a different site each month so please check the web-site, Sunday bulletins, or check with the parish office. More on women's fellowship in an upcoming newsletter.

- **Confirmation Reception:** We are planning a reception when the bishop comes for Confirmation on October 31. We could use people to help make and bring culinary delights for the reception. If you are going to help, please either signup your name and what you are planning to bring on the list in the parish hallway, or call the office.

- **Coffee Hour:** Every 3rd, 4th, and 5th Sunday of the month we have a coffee hour often accompanied with the Adult Forum. The Youth Group takes care of the 1st Sunday of the month. Because of our Saturday evening Vigil Mass on the second Sunday of the month there is no coffee

hour. There is hanging in the hallway, a sign up list for people to be responsible for hosting coffee hour. Parishioners can also contact Ginger Braneder who coordinates the coffee hour.

- **Operation Treat For Troops:** Last year, the parish along with other groups and individuals, helped James Ransom to send over 700lbs of candy to our troops. James is once again launching his ministry "Operation Treat For Troops". We will be collecting at the church from October 18th through November 7th - a three week period.

- **Saturday Evening Mass:** Do not forget that every second Saturday of the month at 5:00pm we have our contemporary Mass in the Hulbert Hall. There is no Sunday School the next day.

- **Youth Group:** Youth Group is meeting every Wednesday evening at 6:00pm with a meal and then youth program.

- **Soup and Salad:** Soup and Salad lunch is offered every 1st Thursday of the month. Lunch is served at 12:00Noon and we are cleaned up and out by 1:00pm. We hope to have different people each month make either soup, salad, or bread. There is a sign up list in the hallway [or call the office] for anyone who would like to make a soup or a salad for any of the upcoming luncheons.

- **The Order of St. Luke:** Our "OSL" has 15 participants in the course. We have finished reading Francis MacNutt's book *Healing*, and *Christian Healing* by Fr. Mark Pearson. We are now reading *Inner Healing* by Fr. Mike Flynn and Doug Gregg. The class has also completed 20 healing case studies from the Gospels. OSL meets at 7:00pm on Tuesday. Classes are held in the Rectory.