

The Chart

Letter from the Rector

May 1, 2006

Dear Friends,

Holy Week and Easter were very special at Christ Church. The church was wonderfully full on Easter Sunday and many commented on how much the service meant to them. Those who attended the liturgies on Maundy Thursday and Good Friday said that they were enlightening, especially about the theologies that undergird our Easter celebration. Over time Easter has come to stand on its own liturgically and theologically. However, a "stand-alone" Easter really doesn't work. The mystery and drama of Easter begin with Maundy Thursday and Easter becomes the conclusion and affirmation of Jesus' act of redemption for mankind. I hope I can plant with many of you a desire to take time on Maundy Thursday and Good Friday next year.

We are now in the 40 days of Easter, which parallel the 40 days of Lent. The Easter season commemorates the time when Jesus visited with his disciples in post-resurrection appearances, which confirmed what he had taught them throughout his ministry. The 40 days of Easter end with the Feast of the Ascension (which always falls on a Thursday, this year on May 25). Ten days thereafter the Feast of Pentecost celebrates the giving of the Holy Spirit to the apostles (Sunday, June 4). More about the 40 days of Easter and the Feast of Pentecost can be found in this edition of the *Chart*.

Looking forward to Pentecost, I want to remind you the Bishop Witcher, retired Bishop of Long Island, will be visiting with us on Pentecost to celebrate the Eucharist, preach, consecrate the Chapel of the Good Shepherd and to formally admit some of our young people to communion. As many of you know, Bishop Witcher and his wife Alice lived for almost twenty-years on Dogwood Lane in Manhasset. We will joyfully welcome them back to Christ Church.

This comes with my wishes for a blessed Easter season to you and your families.

Sincerely,

Rev. David Lowry

PARISH NOTES:

Planting Sunday

The Sunday School children will be planting on Sunday, May 14. Lisa and Heather will be preparing the gardens in front of the Parish House during the prior week beginning at 5:30 each evening (weather permitting) for as long as it takes to get the gardens ready. Anyone interested in helping is MORE THAN WELCOME. Please bring gloves, garden tools and dress for dirt! "Music-to-garden-by" will be provided. **All help is gratefully appreciated!!!!!!!** Any questions, see Lisa Carr or Heather Bennett.

Adult Education in May

In addition to the regular Sunday morning scriptural study (9:00 a.m. in the Rector's Office), the following Christian Education programs will be offered in May:

History of the American Episcopal Church—Wednesday evenings, May 3 and 10 at 7:30pm. A continuation of the program offered in the fall in which the history of the Church of England was explored. The two sessions on the American Episcopal Church will focus on the Church of England in the American colonies, the struggle to establish an independent church in the colonies before and during the Revolutionary War, the role of the Episcopal Church after the War, the Episcopal Church in the debates over slavery and during the Civil War, the Episcopal Church in the "Gilded Age," the Episcopal Church in the 20th Century, and the struggles of the Episcopal Church in the last 30 years. Sessions will be held in the Guild Room.

Literature and Religion—Wednesday evenings, May 24 and 31 at 7:30pm.

The last two books of this year's program will be discussed. On May 24 Marilyn Robinson's recent book, *Gilead*, will be discussed. Robinson's earlier novel, *Housekeeping* won the PEN/Hemingway award for fiction. *Gilead* is a gentle and moving account of a 76-year-old pastor in Gilead, Iowa, who has a young son whom he will be unable to tell about his life and that of the boy's ancestors because of the pastor's approaching death. The Reverend Mr. Ames memoir of his life is complex and moving. It is, nonetheless, a gentle and pleasant read—with much that can be discussed found within its pages.

On May 31 we will take a shot at Walker Percy's first published novel, *The Moviegoer*. It is the story of a 'lost soul' in New Orleans who can find little, if any, meaning in life. It is one of the most accessible of Mr. Percy's novels, but even at that it is by no means an easy read. It is, however, a fine example of the brooding Catholic religious novels that Flannery O'Connell and Walker Percy wrote in and for the "Protestant South."

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The Great Forty Days of Easter

Everyone is aware that Lent has forty days, actually, by the calendar, 46 days since Sundays are feast days, not Lenten days of fasting. Fewer Christians are aware that Easter has forty days. The season of Easter begins on Easter Day and continues through Ascension Day, although the solemnities of Easter are in reality extended through Pentecost and on to Trinity Sunday. The season of Easter is as joyful and festive as Lent is penitential.

The stories from the New Testament of the weeks after the resurrection are most interesting. Mark's Gospel ends with the simple story of the women coming to the tomb and finding it empty (Mark 16:1-8). Some versions of the Bible add another eleven verses to Mark's Gospel in which the stories of the post-resurrection appearances of Jesus are summarized. However, most Biblical scholars believe this ending long postdates the rest of Mark. Hence the Gospel of Mark is bereft of post-resurrection appearances and instructions.

The Gospels of Matthew, Luke and John have more fully developed stories of events after Jesus' resurrection, but the stories are very different from each other. Matthew's Gospel has a simple story of the single time Jesus came to visit his disciples:

Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw him they worshiped him, but some doubted. And Jesus came and said to them, "All authority in heaven and earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."

Luke has a fuller post-resurrection story, but like Matthew, it is still only a single appearance and it concludes with Jesus ascending into heaven, which is unique to the Gospel tradition. The story begins with Jesus' coming to two believers who are on a journey to the village of Emmaus:

That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing together, Jesus himself drew near and went with them. But their eyes were kept from recognizing him. And he said to them, "What is this conversation which you are holding with each other as you walk?" And they stood still, looking sad. Then one of them, named Cleopas, answered him, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?" And he said to them, "What things?" And they said to him, "Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since this happened. Moreover, some women of our company amazed us. They were at the tomb early in the morning and did not find his body and they came back saying that they had even seen a vision of angels, who said that he was alive. Some of those who were with us went to the tomb and found it just as the women and said; but him they did not see." And he said to them, "O foolish men, and slow of heart to believe all that the prophets have spoken! Was it

not necessary that the Christ should suffer these things and enter into his glory?" And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself.

So they drew near to the village to which they were going. He appeared to be going further, but they constrained him saying, "Stay with us, for it is toward evening and the day is now far spent." So he went in to stay with them. When he was at the table with them, he took the bread and blessed, and broke it, and gave it to them. And their eyes were opened and they recognized him; and he vanished out of their sight. They said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures." And they rose that same hour and returned to Jerusalem; and they found the eleven gathered together and those who were with them, who said, "The Lord has risen indeed, and has appeared to Simon!" Then they told what had happened on the road, and how he was known to them in the breaking of the bread. As they were saying this, Jesus himself stood among them. But they were startled and frightened, and supposed that they saw a spirit. And he said to them, "Why are you troubled and why does questioning rise in your hearts? See my hands and my feet, that it is I myself; handle me, and see; for a spirit has not flesh and bones as you see that I have." And while they still disbelieved for joy, and wondered, he said to them, "Have you anything here to eat?" They gave him a piece of broiled fish, and he took it and ate before them.

Then he said to them, "These are my words which I spoke to you, while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled." Then he opened their minds to understand the scriptures, and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, and the repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And behold, I send the promise of my Father upon you; but stay in the city, until you are clothed with power from on high."

Then he led them out as far as Bethany, and lifting up his hands he blessed them. While he blessed them, he parted from them. And they returned to Jerusalem with great joy, and were continually in the temple blessing God.

Unlike the accounts in the other Gospels, John has a series of post-resurrection appearances in the final two chapters of his Gospel. The stories are very full and, in many ways, quite distinct. They contain the story of the giving of the Holy Spirit, the doubting of Thomas and the restitution of Peter after his threefold denial of Jesus by a threefold affirmation. In spite of the length of the text, it is can look at the text (and compare the texts without having to get out your New Testament.) The stories begin in John 20:1 and conclude at the end of John 21:

Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. So she ran, and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him." Peter then came out with the other disciple, and they went toward the tomb. They both ran, but the other disciple outran Peter and reached the tomb first. Stooping to look in, he saw the linen cloths lying there,

but he did not go in. Then Simon Peter came, following him, and went into the tomb; he saw the linen cloths lying, and the napkin, which had been on his head, not lying with the linen cloths but a rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not know the scripture, that he must rise from the dead. Then the disciples went back to their homes.

But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. They said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid him." Saying this, she turned round and saw Jesus standing, but she did not know it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom do you seek?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you had laid him, and I will take him away." Jesus said to her, "Mary." She turned and said to him in Hebrew, "Rabboni!" (which means Teacher). Jesus said to her, "Do not hold me, for I have not yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God." Mary Magdalene went and said to the disciples, "I have seen the Lord"; and she told them that he had said these things to her.

On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." And when he had said this, he breathed on them, and said to them "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained."

Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe."

Eight day later, his disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said, "Peace be with you." Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand and place it in my side; do not be faithless, but believing." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet believe."

Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name. After this Jesus revealed himself again to the disciples by the Sea of Tiberias; and he revealed himself in this way. Simon Peter, Thomas Called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples were together. Simon Peter said to them, "I am going fishing." They said to him "We

will go with you." They went out and got into the boat; but that night they caught nothing.

Just as day was breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus. Jesus said to them "Children, have you any fish?" They answered him, "No." He said to them "Cast the net on the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in, for the quantity of fish. That disciple whom Jesus loved said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on his clothes, for he was stripped for work, and sprang into the sea. But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land about a hundred yards off..

When they got out on land, they saw a charcoal fire there, with fish lying on it, and bread. Jesus said to them "Bring some of the fish that you have just caught." So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred and fifty-three of them; and although there were so many, the net was not torn. Jesus said to them, "Come and have breakfast." Now none of the disciples dared ask him, "Who are you?" They knew it was the Lord. Jesus came and took the bread and gave it to them, and so with the fish. This was now the third time that Jesus was revealed to the disciples after he was raised from the dead.

When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Feed my lambs." A second time he said to him, "Simon, son of John, do you love me?" He said to him, "Yes Lord; you know that I love you." Jesus said to him, "Feed my sheep. Truly, truly, I say to you, when you were young, you girded yourself and walked where you would; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go." (This he said to show by what death he was to glorify God.) And after this he said to him "Follow me."

Peter turned and saw following them the disciple whom Jesus loved, who had lain close to his breast at the supper and had said, "Lord, who is it that is going to betray you?" When Peter saw him, he said to Jesus, "Lord, what about his man?" Jesus said to him, "If it is my will that he remain until I come, what is that to you? Follow me!" The saying spread abroad among the brethren that this disciple was not to die; yet Jesus did not say to him that he was not to die, but, "If it is my will that he remain until I come, what is that to you?"

This is the disciple who is bearing witness to these things, and who has written these things; and we know that his testimony is true.

But there are also many other things which Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written.

The perusal of the Gospel texts in a historical context suggests that the tradition of post-resurrection appearances developed over time. Mark's Gospel, which was written in approximately 68 AD has the least developed tradition. Matthew and Luke, who wrote about a decade later, had a much more developed tradition to work with, and John, who

wrote at the end of the first century, shared with his readers a much richer tradition which spoke to many issues of the church as it emerged as an institution independent of Judaism and the synagogue.

Word of the Month

This month's word is *supralapsarianism*. In some cases it is rendered as *antelapsarianism*. In either case the root of the word is the Latin, *lapsus*, which means the fall in the sense of the sin of Adam and Eve in eating the forbidden fruit. The antecedents *supra* or *ante*, both from the Latin, mean before, and the suffix *ism*, (Latin, *ismus*) means 'system or doctrine.' However, many people use the fuller term *supralapsarian double-predestination* to describe the "issue".

The terms came to be used in the 16th century by Jean Calvin, the Reformation leader and theologian to guard the omniscience and omnipotence of God by asserting that prior to the fall of mankind God determined who would be saved and who would not. *Supralapsarianism* became an important issue in England during the sixteenth and seventeenth centuries as differing theologies vied for ascendancy.

Around the Parish

Senetta Koch completed her term as President of the Manhasset Library Board. She served in that position throughout the building of the new library. We extend our congratulations to her on her leadership of the Manhasset library during a crucial time in its history. Now for the new Parish House at Christ church...

Our two seminarians/diocesan interns, who served Christ Church so well over the past two years, are both moving forward. Karen Davis has been accepted by the Commission of Ministry of the Diocese of Long Island as a postulant for Holy Orders. This means that she can start seminary in the fall. Karen plans to attend the General Theological Seminary in New York City.

Gideon Pollach will graduate from General Seminary this May and will be ordained a deacon soon thereafter. He has accepted a position at St. Bartholomew's Church, Park Avenue in New York City. Gideon's wife, Sarah, is well into her training at Columbia University School of Medicine to become a nurse practitioner. We hope Gideon will find time in his busy schedule to preach again at Christ Church this spring.

Father Lowry will be in Vancouver, British Columbia the week of May 15th to speak at the University of British Columbia and to lead a session on social and ethical issues in the extractive industries at the Canadian National Mining Conference.

Happy Birthday!!

We are pleased to congratulate these friends and parishioners who have birthdays during this month... Elaine Schaefer, George Sherwood, Gloria Ryan, Helen Beall, Lorinda de Roulet, Yoshi Mapes, Emily Bunyon, Sheila Kumari Subaiya, Gregory Beinecke, Arlene Blocker, Michelle Soloff, William Stackler, Annemarie Schreiber, Patrick McMahan, Alaina Melichar, Marianne Horne, Hannah Phillips, David Paterson, Earl Diener, Jennie Whalen, Richard Scheib, Phyllis Ivers, Marianne Templeton, Blanche Kambourian, Amy Angus.

Happy Anniversary!!!

Our congratulations to all those friends and parishioners celebrating their wedding anniversaries for this month...Douglas and Carole Schmidt-Spadaro, Douglas and Holly Melichar, Peter and Rosemary Andel.

**CELEBRATIONS OF THE HOLY EUCHARIST ARE HELD AT
8 AM, RITE I ; 10 AM AND 6 PM RITE II**

BIBLE STUDY IS AT 9 AM

CHURCH SCHOOL IS AT 9:30 AM

THE CHILDREN'S CHOIR REHEARSES ON TUESDAY EVENING AT 5:30 PM

THE ADULT EDUCATION PROGRAM IS WEDNESDAY EVENINGS AT 7:30 PM
MAY 3, 10/ADULT READING PROGRAM, MAY 24 AND 31

THE THURSDAY CELEBRATION OF THE HOLY EUCHARIST IS AT 10 AM

THE ADULT CHOIR REHEARSES ON THURSDAY EVENING AT 7:30 PM

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The Fourth Sunday of Easter, May 7, 2006

Acts 4:23-31, 32-37; Psalm 23; 1 John 3:1-8; John 10:11-16

The Fifth Sunday of Easter, May 14, 2006

Acts 8:26-40; Psalm 66:1-11; 1 John 3:14-17, 18-24; John 14:15-21

The Sixth Sunday of Easter, May 21, 2006

Acts 11:19-30; Psalm 33; 1 John 4:7-21; John 15:19-17

The Seventh

Sunday of Easter (The Ascension) May 28, 2006

Acts 1:15-26; Psalm 68:1-20; 1John 5:9-15; John 17:11-19

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