

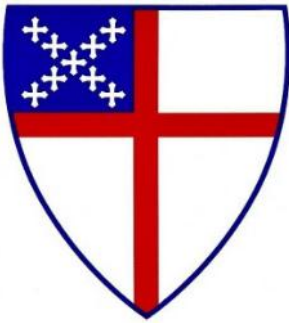


THE ANCHOR

APRIL 2021

St. Clement's by-the-Sea
EPISCOPAL CHURCH

Welcoming all since 1929



**Member, Anglican
Communion**

PARISH MISSION:

*Follow Christ through the
way we live and love,
spreading the good news
of God in Christ, opening
our hearts to all, and
experience and spread*



**“This Church of
Ours is Open To
All...There Will
Be No Outcasts.”**

-The Most Rev. Edmund
Browning *Emeritus*
Presiding Bishop



Roads...

On Palm Sunday, also called Passion Sunday, I mentioned how hard it was to restrain myself from preaching a homily. The service is already quite lengthy and many preachers in our tradition tend these days to let the Passion narrative be the homily. We tried that this year, and I heard from many that they really appreciated the art and music and, I presume, the time of quiet, simply to reflect upon the Passion themselves, in essence to let it wash over us.



Each of the Gospel writers has material that is unique to that author's perspective. This year, we heard from Mark, and there are certainly things unique to Mark. Take, for example, his inclusion of a disciple in the garden of Gethsemane, whom the soldiers grab during the arrest of Jesus, but who quickly wriggles his way out of his clothing and flees *naked* into the darkness. Many believe that this was Mark's way of writing himself into the story in a symbolic way. As he flees from Jesus, trying to save his own hide, he throws off his only true protection. Or perhaps it is that very *fleeing* that is the embarrassment for the disciples, who had just earlier that evening courageously promised their fidelity to Jesus.

Matthew and Luke have material that is unique to their version of accounts too, and John is certainly the most different in his details from the others. We hear John's perspective on Good Friday every year. It is worth reading each perspective and comparing what is similar and what is different. So, I commend that to you as a spiritual exercise.

On Palm Sunday, I promised you a reflection on where these things took place. It was part of what made it so hard not to preach. Once you've been in that place, Jerusalem, the images of where these things happened immediately come to your mind. Of course, we can reflect upon what Christ endured for us in any place, and at any time. But, for me, these events are now rooted in that place, that city.

From the "upper room" where it is believed that Jesus had his *last supper* with his disciples, to the walk down from there to the Kidron Valley, and the Garden of Gethsemane, I can see these places. That upper room where Jesus took bread and said "this is my body," and where he took wine and said "this is my blood." The likely road that he and the remaining eleven walked along, as they made their way to the garden. Did they see others out on that Passover night? Were they still singing the Psalm that they had sung at the end of that supper? I can see that garden, there at the base of the Mount of Olives, where the poor would have camped (not being able to afford better lodging in the city) for the festivals. That place where Jesus prayed his anguished prayer, and where his drowsy disciples could not keep awake, even for an hour.

...Continued on next page

There is a stairway that goes up from the Kidron valley to just beside Caiaphas' house, where Jesus was brought to face the High Priest. There is also that courtyard, where Peter denied that he knew Jesus, three times. And where, according to Luke's account, Jesus turns and his eyes meet Peter's at that very moment. I imagine the weight of that gaze. Our Lord surely did not look with contempt or condemnation, but the reaction in Peter as he looks upon his Lord, the one whom he first called "Messiah" but whom he now denies, causes him to run out and weep "bitterly" (Lk 22:61-62). On the lower level of that house, is a prison, a dungeon as you might find in royal households in Europe for example, and is it probable that Jesus spent several hours there until daybreak when the council meets to decide his fate. Was it in that prison that he was blindfolded, beaten, and mocked?

The road from Caiaphas' house to Pilate's headquarters is not long, perhaps a 12 minute walk. I'm assuming that Pilate was lodging in Herod's palace. After all, why would he stay in the barracks when he had a palace at his disposal? Roman Governors had lived in Herod's palace when in Jerusalem from about 6 A.D. until the first Jewish revolt (66-70 A.D.). You may recall from Sunday that Mark says that Jesus was before Pilate in the "courtyard of the palace." John's narrative (19:13) also speaks of Gabbatha, or "the Stone Pavement," also believed to have been in the courtyard of Herod's palace, as the place where Pilate condemns Jesus to death.

Others say that Jesus was condemned at the barracks of the Roman troops, the Antonia Fortress, which is on the other side of the Jerusalem, overlooking the Temple grounds. That is also a possibility, though to my mind, and that of most modern scholars, unlikely. Still some argue that, while Herod's palace was certainly a place acquainted with suffering, Pilate nonetheless would have sent Jesus to the Fortress to be "prepared" for his crucifixion. There is therefore a couple of churches there, one the Church of the Condemnation and another the Church of the Flagellation. And it is at the Antonia Fortress, where the Via Dolorosa, or "way of suffering," begins today, on which our Stations of the Cross are based.

The Via Dolorosa however is less of an historical or literal path, as it is spiritual one and faith journey, as we contemplate the *possible* words, interactions, and falls that Jesus experienced along his way. Note, for example, that there is no biblical reference to Jesus falling on his way to his crucifixion, yet there are three such falls in the Stations of the Cross. This is, as a wise person put it, a "legacy of traditional devotion."¹ And it makes sense that Jesus did fall, though we have no mention of it in scripture, if another – Simon of Cyrene – was forced to carry his cross for him some of the distance. Jesus would have been exhausted from his trials, rejection and physical scourging, and the cross beam was heavy. Though it is highly probable that Jesus' actual route to Golgotha began elsewhere (as noted above), it was still a holy experience to journey through those streets in prayer with him, as it every time we walk the Stations of the Cross, wherever we are.

If, historically, Jesus was at Herod's palace (later known Tower of David and today as the Citadel), then his march to Golgotha would have been to that gate that no longer exists, in a city wall that was moved further out not long after his crucifixion. Or perhaps he was forced to walk up the Roman *cardo*, the main North South road through the city, to maximize his ridicule. Parts of the *cardo* are still accessible, about a story below the main streets of Jerusalem. Was it on this road, that Jesus fell (if he did fall)? Is this where his blood dropped upon the stones of that street, and where the "passer-by" Simon of Cyrene was compelled to help him carry his cross?

Golgotha was an abandoned quarry in Jesus' time, just outside a city gate which served the main East West road coming into Jerusalem. There was, in other words, maximum visibility. Those who were crucified (a punishment usually reserved for the worst crimes and for revolutionaries) were intended to serve as a warning to others who might try to resist Roman rule. Note the charge on the *titulus* (which would have had the name and offense of the crucified person) that Pilate has affixed upon cross, "Jesus of Nazareth, King of the Jews," written in the three languages of the day Latin, Greek and Hebrew. Everything about crucifixion, as a punishment, was terrible. It is from crucifixion that we get our English word, "excruciating." And that word reflects the reality of this form of capital punishment.

At Golgotha, there were Jewish tombs hewn into the walls of that quarry already. We heard from Mark's account on Sunday that Joseph of Arimathea bought a linen shroud, wrapped Jesus' body into and laid him in a rock hewn grave, rolling a stone over the entrance (15:46). Matthew adds that it was Joseph's own tomb, and that the rock was "a great stone" (27:60).

John says that Jesus was buried by both Joseph of Arimathea *and* Nicodemus, the latter lovingly prepares Jesus' body with ointments and myrrh based on the Jewish burial customs. There is a much revered stone in the Church of the Holy Sepulcher where it is said this anointing took place. The text of John emphasize that the tomb was in a garden *nearby*, i.e. one of those tombs that was at hand. In the church of the Holy Sepulcher today, both Calvary (the place of the crucifixion) and the aedicule built over the tomb are contained. That church has an amazing history, recently covered in the journal *Biblical Archeological Review*. If you'd like read it, let me know, and I'll provide you the sign on for our parish.

Palm or Passion Sunday, and really all of Holy Week, leaves us in our pain and sorrow. That is intentional. But its purpose is more than a macabre exploration of the cruelty of man upon the Son of God. Rather it is an opportunity for us to consider our lives, and how we even today inflict others, allowing them to be crucified (metaphorically speaking), through our neglect and contempt. We might consider how we deny Christ, in ourselves and others. We might reflect upon those who are innocent yet condemned to die anyway. It is a time to think about those whose lives have only known crucifixion and who yearn for resurrection, for new life. We might be motivated then to change our world. To meet the needs of the suffering. To see Christ in their faces. Or, like Simon of Cyrene, to ease their burden. We also have a greater sense of the deep love of God for us, made manifest in his Son who suffered so much that we might know the width, breadth, height and depth of that love, for us!

The last five Stations of the Cross are contained within the Church of the Holy Sepulcher. But, we know that the story doesn't end with Christ burial. We know that he got up from the grave, and rose victoriously, there is that place! Something I'll be saying more about on Sunday, I assure you. Or, as that beloved hymn puts it, "death is conquered, we are free, Christ has won the victory!"

As always, I welcome your feedback: frpatrick@scbythesea.org

Yours in Christ,

Fr. Patrick

⁴http://www.vatican.va/news_services/liturgy/2011/via_crucis/en/station_03.html

Other links you may find helpful:

https://en.wikipedia.org/wiki/Via_Dolorosa

<https://www.baslibrary.org/biblical-archaeology-review/47/1/2>



Maundy Thursday, April 1

Bilingual Service, at 6pm
Reserve your space now by clicking the link below:

<https://www.signupgenius.com/go/9040445a5ac2ca3fc1-reservations3>

Good Friday Services, April 2nd

Stations of the Cross at Max Berg Part at 12pm
Good Friday Service (English) at 1pm
Via Crucis y Viernes Santo (Spanish) at 6pm
Reserve your space now by clicking the link below:

<https://www.signupgenius.com/go/9040445a5ac2ca3fc1-reservations4>

Easter Services on Sunday, April 4th

Easter Service (English) at 8am & 10am
Easter Service (Spanish) at 12pm
Reserve your space now by clicking the link below:

<https://www.signupgenius.com/go/9040445a5ac2ca3fc1-reservations2>

The Great Vigil of Easter

Saturday, 03 April 2021 8:00 pm - 10:00 pm
Episcopal Diocese of Los Angeles
Streaming on Facebook [here](#) and YouTube [here](#)



Join our Ongoing COVENANT GROUPS

Can't wait to be able to worship together again? Missing a weekly connection to others at the church? Heard about this new ministry but haven't checked it out yet? If you answered YES to any of the questions above, please consider joining one of our ongoing groups.

Since getting underway in December, parishioners have continued to report that our time together, getting to know each other, learning, and encouraging each other has been a real blessing.

Currently, three groups (Co-ed, Women and Men) meet weekly (via Zoom) for Fellowship, Bible Study and Prayer. In addition, a NEW in-person daytime women's group has just started meeting (masked and socially distanced) outside.

For more information or the Zoom link to join in, contact:

WOMEN: Monday, 7 p.m.

Contact Laura Casellas: Laura.casellas@yahoo.com (203) 451-7598

WOMEN: Friday, 11 a.m.

Contact Hilary Viscount: hviscount@gmail.com (714) 932-2210

MEN: Wednesday, 7 p.m.

Contact Beto Casellas: betolaura@mac.com (704) 661-6994

CO-ED: Thursday, 7 p.m.

Contact Ken and Laurie Baxter: kbaxter@choc.org (630) 674-5017

ST CLEMENT'S OUTREACH ACTIVITIES

SAN CLEMENTE MILITARY FAMILY OUTREACH (SCMFO) ANNUAL BABY SHOWER

As the vestry representative, I plan to highlight one of St. Clement's activities or organizations that are part of our Outreach Ministry in our monthly Anchor Newsletter. This month, I wanted to share the annual SCMFO Baby Shower that took place in February.

Due to social distancing, we could not have our traditional baby shower with lunch, games and fellowship. So, for the first time ever, SCMFO held a Drive-in Baby Shower for 42 military moms-to be. We followed COVID protocols throughout the afternoon, wearing masks, sanitizing surfaces, cart handles, etc., checking temps, asking the required COVID questions and having all volunteers sign waivers.

Each mom-to-be was greeted at their car and escorted by a volunteer through different stations where they received gift bags containing stuffed animals, books, gift cards to Chick fil-A at the Outlets, cookies, \$25 Commissary Cards, masks for adults & kids; a colorful quilt-wrapped layette for welcoming their newborns; a large gift that they could select which included stroller/carrier combos, car seat/carrier combos, filled diaper bags, all kinds of learning/developmental toys, big boxes of diapers, etc.

AND IT WAS A HUGE SUCCESS! Here are some notes we received from a few of our moms-to-be.

"This is truly a blessing for our family and it will be lots of help to us. We thank you all and will return the favor by blessing others"

"My family and I are truly grateful for the wonderful gifts for our little boy."

"We appreciate the love and kindness towards the military community."

"Thank you so much for blessing us with items for our little girl!"

"Since Covid began, I have been so sad, not being able to see family & friends or even have a baby shower. . .you have helped more than you can imagine."

SCMFO is able to have these experiences for our military families at Camp Pendleton due to the generosity of the parishioners at St. Clement's and other churches and organizations that partner with SCMFO. Many of you participated in the annual SCMFO fundraising auction that we held on line this past fall. And St. Clement's Vestry voted to donate, as a Church Family, funds to support that auction fundraising event. The generosity of St. Clement's, and our other partnering churches and organizations make these experiences possible.

If you have any questions, or would like to volunteer at some of the SCMFO events, please contact Mark Pocino (SCMFO Advisory Committee member) or me. We would love to have you help!

Tina English,

Vestry Outreach



FAM Food Distribution...

Join us for our Friday food distribution with FAM. Many are facing economic hardship right now, and FAM has been blessed with food donations from farmers (who formerly sold to restaurateurs). A crew of volunteers has been here on Fridays, putting the food which FAM provides into bags and then placing those bags in the trunks of people's cars as they drive through our parking lot. **Our distributions take place from 2:00 pm - 4:00pm, with volunteers turning up at 1:30 pm. Upcoming distribution dates are: April 9th & 23rd.** Thank you to all of the amazing volunteers that have been serving. If this is a ministry that would appeal to you, please let us know that you can serve. We'll need volunteers to set up our tables in the parking lot every other week, help to unload the food and sort it into boxes, to distribute it, and to clean up afterwards. Please sign up today (info@scbythesea.org)!

Bible Studies



Resuming April 14th, join us on Wednesdays at 11am for our weekly Bible Study. We presently meet by Zoom. You need not be a biblical scholar to participate. Just come with a desire to learn more.

Here is the link:

<https://us02web.zoom.us/j/84765551451?pwd=UXdNYUxtT29FNU1YRolkNFdPQmxqdzo9>

Meeting ID: 847 6555 1451

Passcode: 823922

Vestry Meetings

Tuesday, April 20th

7:00 pm

Currently meeting via Zoom.



St. Clement's is looking good!

Although our services have been online and outside over the last few months it has been quite busy here on site. As we have shared in previous editions of *The Anchor* there has been lots of reconstruction happening to get our beautiful St. Clement's structure up and functional again since the flood of 2020. The contractors have been at it for several months and it is very evident as we walk through the halls, rooms and most recently the Sanctuary. Here are a few pictures of the prep work that took place in getting the Sanctuary ready for a fresh coat of paint. It looks great and is awaiting the time of when we all return to worship indoors together.





Palm Sunday in our lovely courtyard



Marc Allen and Sue King "palming the church" for our Palm Sunday services



Vestry member, Matt Hawblitzel hard at work ensuring all of the foliage in the courtyard is well taken care of and looks its best.



Reading the Passion Narrative

- April Birthdays -

3-Lanneau Miller	12-Miguel Berber
4-Larry Gates	13-Tina English
5-Brandon Berube	14-Patty Clarke
5-Cameron Berube	14-Fred Stewart
6-Wesley Ulz	18-Rebecca Marcu
7-Karen Williams	25-Mark Pocino
11-Hailey Allen	26-Evelyn Seech

- April Anniversaries -

10- Kent & Laurie Adamson

29- Marc & Carolyn Allen

The restoration work is complete,
PRAISE GOD!

**PARISH
WORK DAY**

Saturday, April 10th, 9am - 1pm
Saturday, April 24th, 9am - 1pm

VOLUNTEERS NEEDED

We need volunteers to help move things back to where they belong downstairs and toss out things that are no longer needed.

Might you spare an hour or two to help us? Click the link below to sign up.

<https://www.signupgenius.com/go/9040445a5ac2ca3fc1-parish>

St. Clement's by-the-Sea EPISCOPAL CHURCH

San Clemente's First Church

Welcoming all since 1929



SUNDAY WORSHIP

Currently holding Outdoor Services as well as streaming on YouTube

202 Avenida Aragon
San Clemente, CA 92672

OFFICE HOURS
Vary during these times.

Phone: 949.492.3401
E-mail: info@scbythesea.org
Website: www.scbythesea.org
The Rev. Patrick Crerar, Rector