

219 State Street - Petoskey, Michigan - 49770 - 231.347.3448

*We will glorify God by deepening the roots of our Anglican faith,
and bringing people to new life in Jesus Christ.*



This is a reprint of a Joyous News article from 2014. Someone recently came across it and asked that I share it again, so that is what I am doing. It is presented as printed in 2014, unedited.

* * *

I have been a part of the Anglican Church since I was in ninth grade. Even though I wasn't formally "received" as an Anglican until around ten years later, I considered myself Anglican from shortly after I started attending. I come from a Roman Catholic background, but my conversion to Anglicanism had less to do with what I was leaving than with what I was joining. I never felt any animosity or discomfort with the Roman Church. In fact, I pretty much held on to my Roman theology all the way until I got to seminary. No, I never felt like I was leaving something. I felt like I was joining something.

For many people, that something of Anglicanism is hard to define. People join the Anglican Church for all sorts of reasons. I think those reasons, diverse as they might be, come down to this: for us, the Anglican Church feels like family. It can be a messy and difficult family, but it is a family that we recognize. When I get together with my own family, we don't all believe the exact same things the exact same ways. We don't all want the exact same things. We have disagreements and disputes. But we always love each other. My family isn't, and never has been dysfunctional. We are just a typical family.

That is what you see in Anglicanism, and it is explained very well in *The Anglican Way* by Thomas McKenzie. You have evangelicals and catholics. You have charismatics and orthodox. You have activists and contemplatives. You have conservatives and liberals. Each thing properly understood, and when not taken to an extreme, has a home within the Anglican Church. It is like a family. We can disagree with some of what others are doing, but it doesn't mean they aren't family. This doesn't mean that there are no limits or boundaries. As we have seen and experienced with the Episcopal Church, one can get to an extreme that puts them outside of traditional Anglicanism and historic Christianity. But just because there are extremes that must be avoided, it doesn't nullify the real diversity within the body.




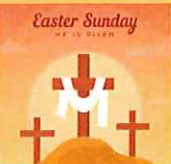
Some families are dysfunctional, sadly. There may be destructive people within the family who tear it apart. Some families require everyone to be a certain way, believe a certain thing, or behave in a certain manner. Many denominations are this way. Of course, I don't mean to suggest that any denomination (or non-denomination as the case may be) is dysfunctional if it doesn't look like Anglicanism. But the metaphor works. In most denominations and churches there are much tighter boundaries. This is what it means to be Catholic, Presbyterian, Southern Baptist, etc. It can be hard to have that natural family feel if you exist within a body that expects everyone to be exactly alike in many ways. If you are Pentecostal and you don't speak in tongues, you are out of the family. If you are an Orthodox Presbyterian and you do speak in tongues, you are out of the family. These are somewhat vulgar over-simplifications, but you get the point.

Palm Sunday

April 2023

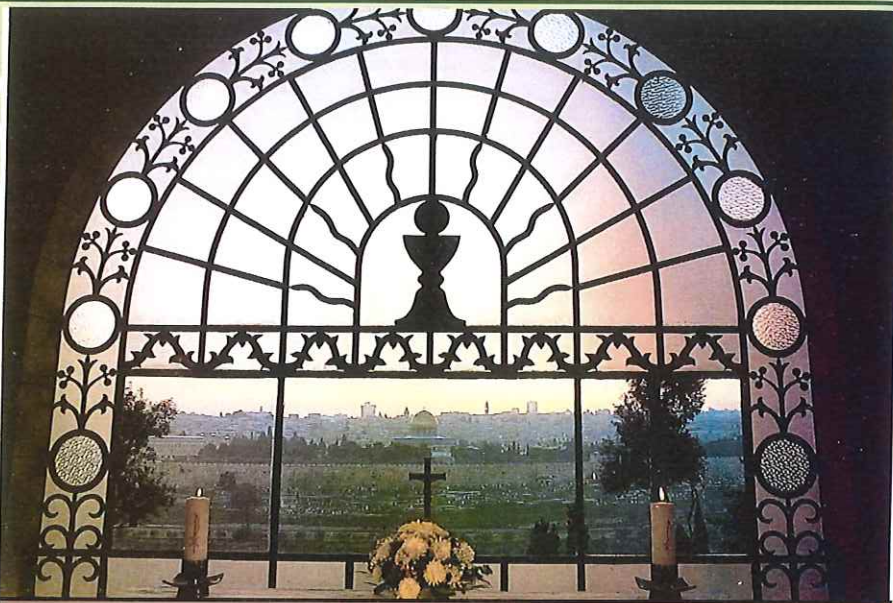
at New Life



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
2 Worship Service 10:00am Coffee Hour The Dielmans 	3	4 Men's Breakfast 8:30am @ JW Filmore's	5 Men's Ministry Group 10:30am @ The Davis'	6 Morning Prayer 8:00am  6:30pm Maundy Thursday SERVICE	7  6:30pm GOOD FRIDAY	1 8 Ladies Bible Study 10am
9 Worship Service 10:00am  Easter Sunday	10	11 Men's Breakfast 8:30am @ JW Filmore's April Vestry Meeting 6:00pm	12 Men's Ministry Group 10:30am @ The Davis' 6:00pm Pizza & Salad 6:30pm Book of Acts Bible Study	13 Morning Prayer 8:00am Women's Bible Study 6:30pm	14	15
16 Worship Service 10:00am Coffee Hour The Bowmans	17	18 Men's Breakfast 8:30am @ JW Filmore's	19 Men's Ministry Group 10:30am @ The Davis' 6:00pm Pizza & Salad 6:30pm Book of Acts Bible Study	20 Morning Prayer 8:00am Women's Bible Study 6:30pm	21	22 Ladies Bible Study 10am
23 Worship Service 10:00am Coffee Hour The Honeycutts	24	25 Men's Breakfast 8:30am @ JW Filmore's	26 Men's Ministry Group 10:30am @ The Davis' 6:00pm Pizza & Salad 6:30pm Book of Acts Bible Study	27 Morning Prayer 8:00am Men's Ministry Group 5:30pm in Blanz Hall Women's Bible Study 6:30pm	28	29
30 Worship Service 10:00am Coffee Hour The Williams	1	2 Men's Breakfast 8:30am @ JW Filmore's Joyous News Deadline April Issue	3 Men's Ministry Group 10:30am @ The Davis' 6:00pm Pizza & Salad 6:30pm Book of Acts Bible Study	4 Morning Prayer 8:00am Women's Bible Study 6:30pm	5	6 Ladies Bible Study 10am

WALLY'S GALLERY —

“The Bible is an ancient document written over 1,500 years by more than 40 authors in three different languages. It tells of the creation of the world; the fall of mankind; the exodus of the Jewish people from slavery in Egypt and the rise and fall of nations. Of all the vast events and stories in the Bible there is one that rises above all the others. It can even be said that within this one event we find the reasons for which all the others were written. The impact of



The photo was taken at the Church Dominus Flevit (Jesus Wept) in Jerusalem.

this event is so significant that it caused much of the world to change its calendar. From this one event nearly a third of the people on earth today would come to call themselves Christians. This event is the resurrection of Jesus. It is what we celebrate at Easter.”

These are the opening words of Matthew West spoken at the Museum of the Bible in Washington D.C. The rest of this article is taken either directly or indirectly from his presentation which can be watched at: themuseumofthebible.org. The video is “The History of Easter.”

Easter is directly tied to another holiday called Passover. Passover takes its name from the deliverance of the of the Jewish people from slavery in Egypt. “Then they shall take some of the blood (from the lamb) and put it on the two doorposts and the lintel of the houses in which they eat....The blood shall be a sign for you, on the houses where you eat. And I will see the blood and pass over you, and no plague will befall you to destroy you when I strike the land of Egypt.” (Exodus 12: 7;13)

It was the Passover meal that Jesus and his disciples were celebrating just before his crucifixion and later his resurrection. Consequently Passover and Easter became inexorably tied together in time. The Jewish calendar is based on the cycles of the sun and the moon contrary to our calendar which is based on the earth's yearly passage around the sun. In the Hebrew calendar Passover occurs on the 15th day of Nisan which falls on the first full moon following the spring equinox. (The spring equinox happens when the sun passes over the equator on its journey north.) Consequently the dates for Easter vary from year to year. In order to provide some uniformity for the christian church for a day to celebrate Easter, in 325 AD the Council of Nicaea declared that Easter would be celebrated on the first Sunday after the first full moon on or after the spring equinox.

As was mentioned in the opening of this article, the resurrection of Jesus was of such significance that much of the world now bases their calendars on what occurred before and after this historic event. In 525 Pope John I commissioned a monk named Dionysius to calculate the Sundays on which Easter would fall up until 626. While working on the project Dionysius proposed to change the method by which history is recorded so that years would be numbered as to whether they was before or after Jesus. He designated years either as AD (Anno Domino - in the year of the Lord) or

Continued on page 4

Continued from page 1

To the Anglican, both things are acceptable. I am not simply saying that it is ok that some do and some don't speak in tongues. I am taking it even further than that. It is acceptable to believe in speaking in tongues as a Christian trait, and it is ok to believe that speaking in tongues and such gifts ceased at the end of the first century. It isn't that both groups are right. Instead, this is about what it means to be Anglican. It means to not look for boundaries to divide us from one another, but to look for that which unites us as a family, even in our disagreement. For us, we recognize that if we are all adopted as sons and daughters of God, then we are family. Families fight. Families disagree. Families don't always believe all the same things. Those things don't make the family dysfunctional. They make them real families.

The Anglican Church is a real family. There are those even within New Life who hold vastly disparate, yet equally Christian views. There are those who speak in tongues, those that don't, and those that think tongue speaking doesn't exist. There are those that believe in women's ordination and those that don't. There are those that believe in predestination and election and those that are committed to their own free will. There are those who hold a high view of the sacraments and those that don't care if they ever come to the Lord's Table. All of these are present within New Life. In many ways, New Life is a microcosm of the Anglican Church as a whole.

In so many churches, so many people of disparate views could hardly exist alongside one another. In the Anglican Church, it is assumed that such diversity exists. It is what makes us Anglican. It is what makes us family. It is that kind of a family that I knew I was joining about 22 years ago, that I found so attractive. And it is that kind of a family which allows each of its members to grow and flourish in Christ.

~ Fr. Mike

Continued from page 3

BC (Before Christ). By the 1600's scholars began to change the abbreviations to CE (Common Era) and BCE (Before Common Era). Regardless of the abbreviations used, the system for dating of years is still the system proposed by Dionysius that marks birth and life of Jesus. While these abbreviations are not indicative of Jesus' resurrection, had that not occurred, Dionysius never would have been motivated to restructure the calendar and the name of Jesus might have faded into history.

Some scholars believe that the English word for Easter comes from an old German plural word (Eostarium) which means dawn. Others hold to the idea proposed by the English monk Saint Bede, or the Venerable Bede. He suggested that Easter is named after the Germanic goddess of Spring and fertility - Astra. The truth of its origins is debated and may never be known.

Around the world there are various ways in which Easter is celebrated. In Germany Good Friday and Easter Monday are celebrated with a bonfire on holy Saturday. This is to mark the passage from the darkness of winter to light of spring and the renewal it brings. In our own country Easter eggs or colored and hidden for children to find - eggs a symbol for new life. In 1732 the first sunrise service was held in Germany. By 1773 a British colony in north American also adopted the tradition which spread throughout America. In all its traditions Easter has been commentated with sunrises, fire, flowers, and water. All of which resonate with the emergence of winter to spring, from death to life, and from darkness to light.

“Let us know; let us press on to know the LORD;
his going out is sure as the dawn;
he will come to us as the showers,
as the spring rains that water the earth.” (Hosea 6:3)

~ Wally's Gallery

LITURGICAL SEASON — *by Karen Dielman*

JESUS COMES TO JERUSALEM AS KING - PALM SUNDAY

As they approached Jerusalem, Jesus sent two disciples into the village for a donkey and told them to exclaim... the Lord needs them. This fulfilled the prophesy "Say to Daughter Zion, 'See, your king comes to you, gentle and riding on a donkey, and on a colt, the foal of a donkey.'" When coming in to town, a very large crowd spread their cloaks and palm branches on the ground shouting "Hosanna! Blessed is he who comes in the name of the Lord!" Palm leaves represent righteousness. Thus begins the journey of Holy week.

HOLY WEEK AND EASTER

We began our journey into Holy Week with Jesus entry in to Jerusalem. As we progress on his walk we hear of the last supper and foot washing with the disciples on Maundy Thursday. Good Friday.....the goodness of our sins paid with the death of our Lord and Savior. Easter...the rising of the Son! As Mary Magdalene came to the tomb and saw the stone rolled away and the tomb empty. She runs and cries, "they have taken him and we don't know where he is". The disciples go, see, and believe. Scriptures fulfilled. On the third day the temple will be rebuilt. Alleluia! The Lord has risen. He has risen indeed. Alleluia!

HOLY WEEK SCHEDULE

**Maundy Thursday Service on April 6th at 6:30pm,
Altar of Repose beginning April 6th at 8pm thru April 7th at 7am,
Good Friday Service on April 7th at 6:30pm**

WOMEN'S MINISTRY ANNOUNCEMENTS

WOMEN'S BIBLE STUDY – Forgiving What You Can't Forget by Lysa TerKeurst, will be meeting on Saturdays, March 11th and 25th at 10am. Please contact Lacy if you are interested in attending.

WOMEN'S BIBLE STUDY – Women of New Life, we have a new opportunity to join together to study scripture, unite in prayer, and support one another in love. Please join us in the line by line study of 1st, 2nd, and 3rd John. We will work through the Abide Bible Study Thursday nights at 6:30 beginning April 13. Books are available at a reduced price of \$15. This includes a video code so those who miss a week still have access to the teaching. (We have arranged to have a number of free books available if needed.) Please see Suzanne or Bonnie. Orders are being placed this week, so let us know if you would like to join this 10 week study.

MEN'S MINISTRY ANNOUNCEMENTS

MEN'S BREAKFAST – meets each Tuesdays at 8:30am for food and fellowship at J.W. Filmore's.

MEN'S BIBLE STUDY – Wednesdays at 10:30am at the Davis Home

MEN'S MINISTRY PROGRAM – meeting is Thursday, April 27th at NLAC in Blanz Hall. Our meetings will include fellowship 5:30 – 6:30p.m., dinner 6:30 – 7:30p.m. and a short teaching 7:30 – 8:00 p.m. Bring your beverage of choice. I hope you will join us.

April 2023 Service Calendar

If you are unable to fulfill your service duties on the dates listed, please try to rearrange and find your own replacement.

	April 2	April 9	April 16	April 23	April 30	May 7
ALTAR GUILD	Karen Dielman	Karen Dielman	Karen Dielman	Karen Dielman	Karen Dielman	Karen Dielman
SOUND/ MUSIC	Ferd & Wes	Ferd & Wes	Ferd & Wes	Ferd & Wes	Ferd & Wes	Ferd & Wes
USHER/ COUNTER/ GREETERS	Don L./ Randy F./ Taylor DuBois	Randy F./ Dan W./ Sally Stump	Dan W./ Dylan W./ The Flynns	Dylan W./ Don L./ The Bowmans	Don L./ Randy F./ Taylor DuBois	Randy F./ Dan W./ Sally Stump
LECTOR	Ferd Dielman	Wally Stansbury	Karen Dielman	Erika Dielman	Dylan Williams	Gretchen Lucky
LAY MINISTER	Mickey Bridge	Howard Bates	Wally Stansbury	Karen Dielman	Erika Dielman	Mickey Bridge
PRAYER TEAM	Sally & Leah	Sharalen & Betty	Sally & Leah	Sharalen & Betty	Sally & Leah	Sharalen & Betty
CHILDREN'S SUNDAY SCHOOL	Darlene & Taylor	Darlene & Taylor	Darlene & Taylor	Darlene & Taylor	Darlene & Taylor	Darlene & Taylor
COFFEE HOUR HOSTS	The Dielmans	Happy Easter	The Bowmans	The Honeycutts	The Williams	The Greenwells



Thursday
Morning Prayer
8:00am in
Fr. Mike's Office



ALTAR GUILD

April Karen Dielman
May Karen Dielman
June Gretchen Lucky

Birthdays

Wes Ostrander 4/2
Taylor DuBois 4/4
David Honeycutt 4/4
Nate Greenwell 4/18
Sharalen Greenwell 4/22
Chris Woods 4/23
Josh Greenwell 4/24
Wally Stansbury 4/28

April



Wedding Anniversaries



May the Lord richly bless you on your special day and all year!
Please let us know if we have missed your Birthday or Wedding Anniversary
so that we may celebrate with you and remember you in prayer.

Congregation — We Need You!

To volunteer to serve, please contact the Team Leaders listed below.

Altar Guild:	Karen Dielman.....	231/347-3532
Altar Flowers:	Karen Dielman.....	231/347-3532
Music/Sound:	Ferd Dielman	231/347-3532
Ushers:	Dan Wandrie.....	231/347-5871
Greeters:	Carol Bowman	231/459-4566
Lectors:	Tracey Jepsen	231/347-3448
Lay Eucharistic Ministers:	Mike Bridge.....	231/330-0689
Acolytes:	Mike Bridge.....	231/330-0689
Children's Sunday School:	Darlene Wandrie ..	231/347-5871
Youth Sunday School: (middle & high school)	Don Lucky	231/622-2058
Adult Sunday School:	Mike Bridge.....	231/330-0689
Nursery:	Bonnie Bridge	231/445-1810
Fellowship/Hospitality:	Liz Ostrander	231/348-2802
Prayer Chain:	Ron Davis	231/330-6355
Women's Ministry:	Suzanne Schulte....	517/899-1946
Men's Ministry:	Mike Bridge.....	231/330-0689
InReach:	Gretchen Lucky ...	231/622-2057
OutReach:	Lacy Bates	231/373-7997
Christian Ed. Scholarship:	Susan Davis	231/330-4821
	Toni DuBois.....	231/330-8626
	~ Needed ~	
Missions:		
Building and Grounds:	Dan Wandrie.....	231/347-5871
	Ron Davis	231/330-6355
Art and Architecture:	Susan Davis	231/330-4821
Church Historian:	Liz Ostrander	231/348-2802
Communications: (newspaper articles, etc.)	Bonnie Bridge.....	231/445-1810
	~ Needed ~	
Student Visitor's Liaison:		
Treasurer:	Wes Ostrander	231/330-4930
Assistant Treasurer:	Susan Davis	231/330-4821
Assistant Treasurer:	Sally Stump	231/881-2818
Assistant Treasurer:	Dan Wandrie.....	231/347-5871

New Life Anglican Church

2023 Vestry

Sr. Warden. Erika Dielman
Jr. Warden. Dylan Williams
..... Carol Bowman
..... Susan Davis
..... Toni DuBois
..... April Honeycutt
..... Don Lucky

Our Joyous News Needs You!

Please consider submitting an article or item of interest for the next issue of the Joyous News.

Submission deadline

is April 27th.



SAVE YOUR

OLESON'S RECEIPTS

We appreciate grocery receipts from Oleson's Food Stores. You may leave your receipts in the coffee hour donation basket, in the Outreach shopping cart or on Tracey's desk.

PRAYER CHAIN



To activate the chain call:
Ron Davis at 231.330.6355 or
e-mail at rsdavismgr@gmail.com

To Help Keep You Informed

You may contact Tracey Jepsen our Administrative Assistant at 231.347.3448 for copies of Vestry Approved: Financial Statements and Vestry Meeting Minutes.

Treasurer's Report ~ March 31, 2023

	March			Year to Date		
	Actual	Budget	Difference	Actual	Budget	Difference
Offering	13,405.36	13,562.00	(156.64)	42,255.00	40,686.00	1,569.00
Other	163.00	1,635.00	(1,472.00)	1,078.30	4,905.00	(3,826.70)
Income	13,568.36	15,197.00	(1,628.64)	43,333.30	45,591.00	(2,257.70)
General Exp	(15,533.00)	(16,724.00)	1,191.00	(45,527.23)	(50,202.00)	4,674.77
Difference	(1,964.64)	(1,527.00)	437.64	(2,193.93)	(4,611.00)	2,417.07
Assets				\$629,676.64		
		Jan. 1,2023	Donations	Expenses	Difference	Mar. 31,2023
211 Fund		\$130,814.89	-	-	-	\$130,814.89
211 Fund In/Out Reach		\$22,546.65	-	270.00	270.00	\$22,276.65

New Life Anglican Church

P.O. Box 481

PETOSKEY, MICHIGAN 49770

office@newlifeanglican.net

newlifeanglicanchurch.org

*We were therefore
buried with Him
through baptism into
death in order that,
just as Christ was
raised from the dead
through the glory of
the Father, we too
may live a new life.*

Romans 6:4



ANGLICAN CHURCH
IN NORTH AMERICA

JOYOUS NEWS

April 2023

219 State Street - Petoskey, Michigan - 49770 - 231.347.3448

*The glory of light
from the mountain
opens this new born day,
a herald of Christ,
who is risen,
to be our strength
and our way.
The Lord is risen.*



*The glory of life unfolding
for us
in this covenant new
assuring love and forgiveness
which our hearts
did stubbornly rue.
The Lord is risen, indeed.
Halleluiah! Halleluiah!*

*In the sweetest sounds
of thanksgiving,
from the ends of the earth
great praise
that our Lord, Jesus Christ
has risen
from the fast, dark depths
of the grave.
The Lord is risen, indeed.
Halleluiah! Halleluiah!*

BES