

‘ ‘THE TOWN CRIER’ ’

**DIOCESAN BULLETIN #17
FEBRUARY 2015**



**We congratulate and celebrate with Fr Gonzalo, who
received this prize for his work within the prisons!**





A Message from the Diocesan Bishop

Dear All,

I hope you are enjoying these summer days.

Participants in our annual **Synod**, held in late November, will remember that I raised some issues which were aimed at trying to improve the life of our small Church in Uruguay.

I want to share with you that since that gathering we have begun to work with these issues.

Specifically, I want you to know that the **ITAU** (Anglican Theological Institute of Uruguay) is now in a period of moratorium. The ITAU will not be offering any courses over the next two years.

During this time we will explore and discern what educational needs there are in our parishes and how we can respond to these.

I want to thank P. Leonardo and the team of teachers who have worked without financial reward for many years to teach individuals who were preparing for ordination.

At this particular time we have very, very few of these students.

They will be served academically through Setek, in Brazil.

The focus for us in the Diocese will be on **Christian education** for the laity. And this will be developed over the coming months.

If you have any need or questions on this matter, please contact me directly or speak with your priest or deacon.

As well at the Synod I spoke about our **Diocesan Canons**, and the necessity that they should better reflect our realities here in Uruguay.

With this in mind, I have appointed Father Enrique Illarze to fill the position of Diocesan Chancellor. This position involves working with the Canons, a task which I am confident that Father Enrique and his small team accomplish exceedingly well.

The other issue discussed as the Synod was ending was the formation of a **small team** (of laity and clergy) that would be working with me to pray, discern, and plan for some changes in our Diocese and parish communities.

This team consists of: Cynthia Dickin, Danilo Sosa, Alejandro Manzoni, Gonzalo Soria, Asdrúbal Toledo, myself, and Patrick Browne, from Chile, who joins us via Skype.

I ask your prayers for the work of this team, and I ask for your support if and when they might ask for your assistance.

We have begun a journey that I hope takes us all to greater spiritual health and which will give more life to the Church in this country.

With my gratitude and blessings,

+ Michele

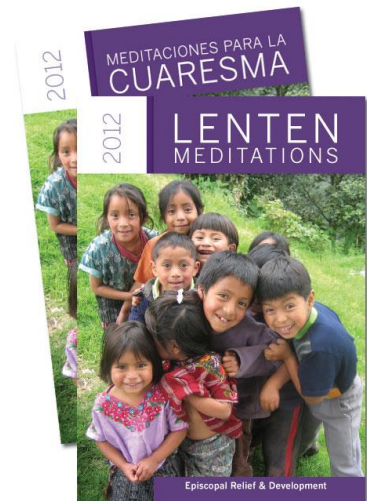
Diocesan Bishop

LENT



Ash Wednesday services:

- ❖ Chapel of the Good Shepherd, British Hospital @ 10:00 hs – English
- ❖ Holy Trinity Cathedral @ 18:00 hs – Spanish



Using the following link, you´ll be able to
Access the Lenten Meditations –
prepared by various authors, together with Friends and
Staff of Episcopal Relief & Development

Version in English:

http://www.episcopalrelief.org/uploaded/files/Church-In-Action/Church-Campaigns/Lent-2015/FM_ERD-Lent_Book%202015-ENG-with%20covers.pdf

Liturgical symbols (1)

INTRODUCTION

In all religions there are elements that are always present, are understood by the faithful in various ways and received through the five senses. The communication link between the one who proclaims the religious message and the receiver can be direct or indirect. In the first case we encounter the signals (conventionally, an object means something practical: traffic lights, for example) and signs (the link between the object and its meaning is in the nature of the object: lion = strength). In the second case we find the symbols.

An example: the wedding ring. The object participates in the symbolized truth and makes it effective (love and marital fidelity). The symbols are based on basic human relationships and bind two different realities, who are called to be united (sim-bolein = march together, in Greek). In Christian liturgy, symbols are widely used to communicate in all its fulness (using our reason and our intuition) the mystery of God's communication with humans: light, incense, water, oil, flowers, altar, the cross - are some of them.

I. INCENSE. Technically, is a tree resin, taken since ancient times, from trees in Asia, Africa, and later on also in America and is ritually burned in religious ceremonies. It's usage is within religion in general.

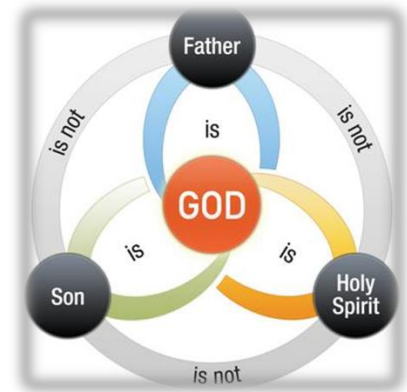
In the Old Testament: God Himself establishes its method of preparation and usage, which are carefully regulated in the Pentateuch, in the books of Exodus 30: 34-38; 25: 6 and Leviticus 16:12.



The smoke of incense offered only to God, represents the prayers of the faithful and is also linked to rites of expiation of sins, in Jerusalem's temple. A special altar (known as: of perfumes), placed in front of where the Ark - was where 3 times a day, offerings of incense were burned. In the New Testament its use also appears in the texts of the NT: in the Gospels of Matthew 2:11, Luke 1: 9-10 and in the book of

Revelation 8: 1-5.

In the Early Church and the Middle Ages: its use was not a common thing but did become widespread after the Peace of Constantine (315 AD) and prevailed throughout the Middle Ages, both in the Eastern Church, as in the Western Church and which continues to date.



In Anglicanism: its use appears sporadically during the sixteenth, seventeenth and eighteenth centuries, but after 1831 (XIX century) its use is restored, first in England and thereafter in America, thanks to the liturgical reforms introduced by the Oxford Movement – however, always remaining optional.

The "General Guide to Rites and Ceremonies of the Book of Common Prayer of England", published in 1894 shows a widespread use in some Anglican areas in the 40 years prior to that date and continues to this day.

Personal experiences: When I was studying at St. John's College (Nottingham) I worked for a semester within the Parish of Carrington (St. John's) where Sunday Mass was sung, celebrated by three ministers and acolytes, with the use of incense, bells, etc.

At my Faculty of Theology (St. John's College) as part of its program of Liturgy and Spirituality Formation, I spent a month exploring the possibilities of its use in the life of faith of Christians, and in 1998, during the Lambeth Conference, I participated in the celebration of Solemn Vespers and the Opening Solemn Eucharist, in which incense was used as part of the celebratory rite. In Brazil it is rarely used, but is not prohibited.



I was struck when I got here, to find within the sacristy of the Cathedral a thurible (or censer) of chains, complete and its receptacle, full of coals and ready to use ... which indicated that it had already been used on some occasion.

Summarizing: we see that the use of incense in Christian worship: a) has biblical basis, in both Testaments; b) has a deep symbolic meaning; c) forms part of the Christian liturgical tradition of East and West since its inception; d) that for

almost 200 years it has been used within the Anglican Communion on several continents, as a means of enriching our liturgical/spiritual path, within our Church.

Fr Illarze, ObISB.

Note: During the coming months, Fr Enrique will be sharing the following subjects with us: ashes, light, oils, flowers, bread and wine, altar, ambry, cross/crucifix, vestments, ornaments, bells, temple.

Espíritu Santo, Fray Bentos



**Celebrating the improvements to
the chapel and Fr Gonzalo's 12
years as parish priest**





Welcoming our advisory council! Fantastic to have so much international experience and expertise in one room. We'll be posting news online so you can keep up to date.

<http://www.anglicanalliance.org/news/19971/introducing-the-advisory-council-for-the-anglican-alliance>



We'll be discussing the Anglican Alliance's work and strategy, looking ahead to the next few years and discussing emerging global priorities. Looking forward to the days ahead!



Advisory Council Members:

John Deane (**chair**) - Canon Grace Kaiso (**vice-chair**) - Clifton Dillon Nedd - Mara Luz - Alejandro Manzoni - Reginald Frimpong Anash-Adjaye - Msidi Eleanor Daka - Jaysiri Peiris - Claudette Kigeme - Robert Kereopa - Eliud Njeru – + Brent Alawas - Desmond Cox - Elisha London - Nagulan Nesiah - Andrew Khoo - Leonidas Niyongabo

Absent: She Hong Yu - Abigail Nelson - Charles Reed - + Alison Taylor - + Griselda Delgado
Jessica Ingen - Alwan Masih



Refreshing our Spirituality

Looking at our spiritual footprints through the eyes of our last Synod

First footprint: What is my path these days, that to which God is calling me, within my vocation for service?

A first approach: that my heart may be broken by those things which break God's heart.
Where is your heart - what is that that moves your life today? Does the call of Jesus and of your neighbor, as truly 'other', move you?

Second footprint: Rediscover Jesus as the path to follow today, the path of freedom. "And who do you say I am?"

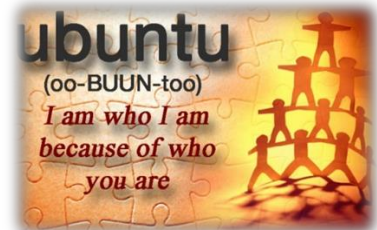
Let us approach Jesus, allowing ourselves to be surprised by Him, without defining or pigeonholing Him into our own blueprints and that these may be broken by Jesus himself. Where God reigns, a distinct people are seen, whose distinguishing mark is fellowship. The people are not focused on domination, their only characteristic is that of being faithful to their vocation, which is to serve.

I am challenged by a non-Christian Gandhi: "I like your Christ, I do not always like your Christians. Your Christians are so unlike your Christ."

Third footprint: daring to be a community of faith, chosen to be God's people.

I invite you to reflect on a word in the Xhosa language, UBUNTU; language creates reality, this word means, "I am because we are".

Amid the individuality of our society, we choose to be community, "No one is saved alone, we are saved as a / in community."



Fourth footprint: Read the Holy Scriptures, rejoice anew with that which surprises, the word which shines forth on our path. Sometimes writing is domesticated, in order that it says merely what we wish to hear. How true are we to the Word, taking into account how it is opened in the midst of the community of faith?

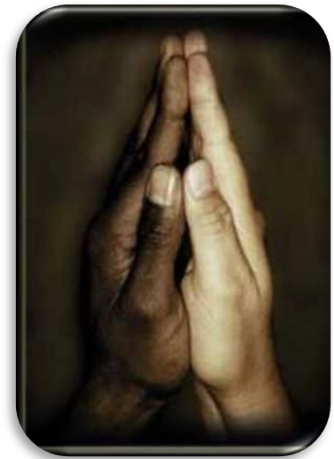
Rev. Patricio Browne, Chile

Note: Patricio share with us, during Synod. His workshops considered the points mentioned within this article.

What message does it leave with you / me / us?

WE PRAY & GIVE THANKS FOR

- ❖ The Anglican Church of Uruguay and our mission to be God's instrument in the midst of our society; our clergy and their families and the workers at each Project and their families.
- ❖ For each person who draws near to a Parish / Mission / Project ... May we be open to welcome every one of them ...
- ❖ For the sick, the lonely, the homeless, those who haven't sufficient food...



Pls note: The Anglican Church of Uruguay's, new email address for Administration: adm.iglesiaanglicanadeluruguay@gmail.com

You may contact Lucia for the time being @ [2320 6777](tel:23206777)

Eventually, you will find Adriana @ [098 021 696](tel:098021696)

- ❖ We receive your news at:

elpregoneroiau@gmail.com

- ❖ You'll also find us at:

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