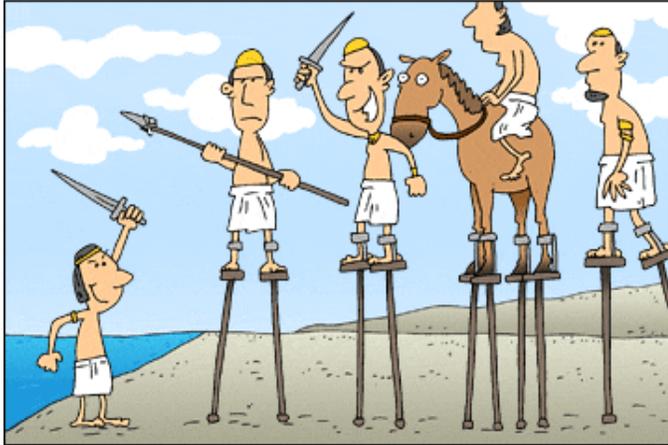


Also available online at [www.annunciationoradell.org](http://www.annunciationoradell.org); click on "Events" then "e-News" to go green and see your paperless copy—in color!

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(See Exodus 14)

11-27-2009

## THE EGYPTIANS PREPARE FOR POTENTIAL REPEAT RED SEA INCIDENTS

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## Christmas Eve



We will have one service only on Christmas Eve this year, a candlelight festival Holy Eucharist, beginning at 5 p.m. The service will include special activities for children, although not the full-blown pageant of recent years. Both our mixed-voice choir

and the Episcopbells (hand-bell ringers) will participate in the service.

There will also be no service on Sunday, December 26. Our regular Sunday worship will resume on Sunday, January 2, with a celebration of the Holy Eucharist that will include the singing of more Christmas carols, as it will still be within the twelve days of Christmas.

## World AIDS Day

Friends for Life of Oradell will celebrate their second World AIDS Day Remembrance and Celebration of Life on December 1, at 6 p.m. here at the Church of the Annunciation. New Jersey Buddies, Bergen Family, and the Patterson-Passaic Bergen County Planning Council are co-sponsoring the event. Both our rector and the Rev. Dr. Allison More, rector of the Church of the Good Shepherd in Fort Lee, will participate. (Folks at Good Shepherd founded Friends for Life in 1992.)



Now based at Annunciation, Friends for Life offers hot meals, a food bank, counseling, physical therapies, and transportation to HIV/AIDS clients in Bergen County. "We give our clients a safe, warm environment where they can find friends and comfort, and hear about the latest

medical breakthroughs," says Program Director Nelson Rivera. "We're thrilled at the support we've received from the Oradell community. At last year's service, over 120 people gathered to remind the community of the ongoing challenge that AIDS presents to Bergen County."

This moving, interfaith program will offer participants a chance to remember the lives of lost friends and family, as well as celebrate the life worth living for those who live with HIV. A reception and musical performance will follow in the Parish Hall. (It's basically a full-on dinner, served buffet style.) For more information, please visit [www.friendsforlife-oradell.org](http://www.friendsforlife-oradell.org) or call (201) 262-1150.



*Photo from the reception following the 2009 service, showing panels of the AIDS Quilt on display:*

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## December Dates to Note on Your Calendar:

- Dec 1:** World Aids Day  
**Dec 12:** Guest Oboist during Service  
**Dec 24:** Christmas Eve Service 5:00 PM  
With guest Cellist
- 

## From the Rector:

### About the Polity of the Episcopal Church

“Polity” means the particular way in which an organization makes decisions and governs itself. Speaking in general terms, there are three types of church polity: episcopal, congregational, and presbyterian.

In the *episcopal* form (the small “e” is intentional), church authority is vested in bishops, who make major decisions of doctrine and direction for the churches in their charge. Bishops are also the chief ministers of the church. Other ordained ministers are presbyters (or priests) and deacons. All these are mentioned in the New Testament, and this three-fold form of ordained ministry dates to the early church. Contemporary examples of this form are found in Roman Catholic, Eastern Orthodox, and Anglican churches.

There is also the *congregational* form, where final authority for belief and practice rests with the members of the individual congregation. As the name implies, this puts the emphasis on the place of the congregation—not the governing board, the diocese, or a national church. Congregationalism as a system appeared after the Reformation. In congregational polity, a binding vote of the congregation often determines the direction of the local church. Examples include United Church of Christ, some Baptists.

The third form is *presbyterial*, where the authority of ruling the church is vested in elected church officials, who make the major decisions on the behalf of the congregation. This system emphasizes the importance of elders, or presbyters. From the account of the Council of Jerusalem in the Acts of the Apostles (Chapter 15), we see that the presbyters occupied an important place at the very highest levels of the early church. For example of this type of polity, consider the Presbyterian Church (U.S.A.) and its off-shoots.

### Our Form of Polity

Our church, though it shares its name with the “episcopal” form, is not strictly episcopal in its organization and structure of authority. The Episcopal Church effectively blends the episcopal and presbyterial forms. This structure shares decision-making between clergy and lay and in so doing broadens our base of discernment and authority.

### Baptismal Authority

We believe that the Holy Spirit is active in the lives and voices of all Christian people; and that the authority of the church is grounded in our baptisms.

The process of sharing baptismal authority begins with the “communicants” in the parish. At the parish annual meeting, communicants in good standing in the parish vote to elect new members of the vestry.



When a communicant votes in the annual meeting of her parish, she invests *some* of her baptismal authority in the vestry. The vestry members receive that authority as responsibility to make their appointed decisions on behalf of the parish. A vestry’s election of wardens and appointment of a rector are further examples of investing *some* of one’s

baptismal authority in others.

The congregation also invests baptismal authority in the delegates it sends to the annual Diocesan Convention. Delegates have seat, voice, and vote and are charged with electing a bishop (when required); passing the diocesan budget; electing leaders of the diocese (Standing Committee, Diocesan Trustees, etc.), who in turn receive the baptismal authority as responsibility to make their particular decisions on behalf of the diocese; setting policy and canon law for the diocese; and electing our diocesan deputies to General Convention. Delegates also participate in District 9 convocations, which elect members of Diocesan Council and other boards and committees. When our diocesan bishops and deputies attend General Convention, they take with them the baptismal authority invested in them to make decisions for the Episcopal Church on behalf of the diocese that sent them. They in turn elect the President of the House of Deputies (from among the deputies) and the Presiding Bishop (from among the bishops).

In our Episcopal Church of the U.S.A., the authority is in the pews—not over us, coming down, but among us, coming up. We are not, strictly speaking, a

democracy—but a republic. That is, we are not governed by an omnipotent majority. Instead, we elect a vestry, who in turn call a rector, who acts during his tenure as the ecclesiastical authority of a parish. The vestry also elects delegates to diocesan convention, and they elect a bishop, who serves during his tenure as ecclesiastical authority of a diocese. Diocesan conventions in turn elect deputies to General Convention, who elect our Presiding Bishop (who—guess what?—serves during her tenure as ecclesiastical authority of the entire Episcopal Church. This is the process by which we invest our baptismal authority in others, providing for the orderly governance of the church at all levels. Our rector is guided by a parish vestry; our bishop by the Diocesan Council (of which our rector is currently a member), the Diocesan Trustees, and something called the Standing Committee; and the Presiding Bishop by an Executive Council, which assists in running the national church in the three-year period between

General Conventions.



When we invest our baptismal authority in others through election, we surrender our authority to them, which they then receive as

responsibility to exercise that authority on our behalf. As in any representative democracy, we surrender our authority to others by election, so that those whom we elect can make decisions on our behalf, for the good of the whole. When we believe those to whom we have surrendered some of our authority are acting in accordance with God's good will, we may choose to continue to elect them. When we are concerned that is not happening, we may choose to elect others.

On an historical note, the Episcopal Church's polity was devised by many of the same people who wrote the United States Constitution. We have a bicameral legislature (House of Deputies and House of Bishops), just like the federal government (House of Representatives and Senate). We have a chief executive (called our Presiding Bishop), akin to the U.S. President. We even have a system of courts, similar to the judicial branch.

And it's not just the authority that begins in the pews, but the issues of the day as well, as when communicants ask questions: Why should women not serve as clergy? Or as a warden? Or as a member of vestry? Why can't people of different colors worship together? Does our common prayer still speak to our community as well as it did fifty years ago? These things—and many others—changed because someone

first asked. On every level of our church, authority is shared between lay people and ordained people.

## Polity in the Wider Anglican Communion

This approach to leadership is uncommon in the Anglican Communion (the worldwide fellowship of Christian churches who trace their roots to the Church of England and the Archbishop of Canterbury). In the Church of England and across Africa and Latin America, bishops make



decisions in a more strictly *episcopal* polity, and then hand them down to the communicants. Throughout most of the Communion, there is no such thing as a "House of Deputies" or a Standing Committee that includes laypeople in the decision making process. In the Episcopal Church, and in a few other Anglican provinces, such as Canada and New Zealand, authority is in the pews; it is manifested through our relationships, so that every communicant has a voice of authority and can participate in the Church's decisions.

To become more involved in the decision-making process, you should prayerfully consider running for election to the vestry or volunteering to serve as a delegate to District 9 and the diocesan convention. There are also diocesan offices that need competent and energetic lay leadership. This year's Nominating Committee at Annunciation will be chaired by Brian Demay, as continuing warden, who will be assisted by Jan Simpson, whose current term as vestry member expires at the annual meeting in February. ✕

*This article is based on a presentation given by the Rt. Rev. Greg Rickel, Bishop of Olympia (Seattle area), who, in turn, pulled his information from a presentation by the Rt. Rev. Mark Hollingsworth, Jr., Bishop of Ohio (based in Cleveland).*

—The Rev. Dr. J. Barrington Bates

## Special Thanks to...

- **Ginny Baird**, for volunteering to serve as a Lay Eucharistic Visitor, one of only two in our parish who are authorized to bring Communion to you when hospitalized or unable to come to church
- **Grace Oliff**, for creating and posting trilingual signs in our restrooms (we've been having quite the challenge with clogged plumbing!)

- **Elizabeth Craig, Sue Keitel, David Hertel,** and **Brian Eslinger,** for volunteering to serve as licensed Lay Preachers. This means no more “canned” sermons in the Rector’s absence!
- **Jamie MacKenzie,** for helping to heft some furniture
- **All Newsletter Contributors,** I appreciate the help.

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## Parishioners’ Milestones

**Birthdays:** James Gwynne 12/12, David Wechselblatt 12/13, Nancy Tyrell 12/15, George Fry 12/16, Marie Papp 12/25, Jean Pazoga 12/23

**Baptisms:** Daniel Oliff 12/2, Emily Sobeck 12/6, Susan Dziemian 12/9, Laura Munson 12/23, Disha Dass 12/25

### Confirmations:

**Anniversaries:** Robert and Jane Sarnicki 12/6, Joseph and Kathleen Bellitto 12/16, Rahul and Jyoti Dass 12/26

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## “Adapt a Soldier and Platoon”

Greg Kouletsis and I are delighted to introduce a new “Caring Ministry” at the Church of the Annunciation. During the month of December we will be putting together letters and care packages to send to our troops overseas. Our goal is to be able to adopt soldiers and their Platoons. How wonderful would it be to send monthly letters and care packages to our sons and daughters, men and women overseas and let them know how proud we are of them and how much we appreciate, miss and love them. If you have family and friends with sons or daughters overseas please email their names and address to Brian Eslinger at [bte59@optonline.net](mailto:bte59@optonline.net) or Greg Kouletsis at [greyheads@optonline.net](mailto:greyheads@optonline.net). If you do not have email please call Brian Eslinger at 201-498-9559.

Come to church on Sunday, December 5, 2010 for more information.

Brian Eslinger

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## Music Corner:

### Chimes with Linda:

Each week after Sunday service the young people have an opportunity to play hand chimes. For about 20 minutes, they learn new techniques and play a “mystery tune”.

### During Christmas Eve Services:

There will be a guest cellist along with our own Ginny and Michael. There will be special instrumental music for Prelude and Postlude, and the solo instruments will also be heard with choir and congregation.

### >LOVE AND JOY COME TO YOU=

I do hope, as you read this, that you are singing that little refrain from the carol, *AHere We Come A-Wassailing.* And smiling as well! Carols carry the emotions of the season. We can all remember the words to our favorites, no matter how long it has been since we last sang them. And as we sing them we are remembering the things we did as we sang them years ago. For us, they are the *Astuff* of Christmas. Without them, no Christmas!

What is the difference between hymns and carols? Are they the same? Loaded questions! Carols are so ancient that they may have their roots in the circling dances of early Greece. In the middle Ages and early Renaissance they grew out of a need for music for the common people, a music which could be understood and shared by all. Only clergy and the educated could understand all of the Latin hymns sung in church. Some Latin phrases, however, heard repeatedly in the liturgy, were carried over into the carols, which were sung in the language of the people. An example is *AIn dulci jubilo,* which we know as *AGood Christian Friends Rejoice.*

Other carols were ballads in form, that is, they tell a story. The very old ones, *AJoseph Dearest,* *Joseph Mine* (German), and the *ACarol of the Animals* (French), can be traced to the mystery and miracle plays performed in church in the fifteenth century. There were many verses to each, describing and telling the simple story of Christmas. *AJoseph Dearest* has eight verses (in the *Oxford Book of Carols*) with a refrain between each of them. The *ACHerry Tree Carol* has ten verses. Its words are the painful communication between Joseph and Mary over the parentage of the coming child. These were

sung in the language of the people: French, German, and English; and *not* in Latin, except for the occasional phrase.

Whereas carols tell the human story, hymns have a different intent. They are theology set to music. Many hymns were written in the eighteenth and nineteenth centuries which attempted to atheologize the carol, and some of these have become part of the body of Christmas music that we call Christmas Carols. Some of these are O Come, All Ye Faithful, Hark! The Herald Angels Sing, and Joy to the World. Other carols were written in the simple style found in the ancient carols, for example, both forms of Away in a Manger.

If you love a carol, it does not matter where it came from or how it came to be a part of the Christmas canon. It belongs there! As Percy Dearmer says in his Preface to the Oxford Book of Carols, *A...to take life with real seriousness is to take it joyfully, for seriousness is only sad when it is superficial: the carol is thus all the nearer to the ultimate truth because it is jolly*.

Merry Christmas and Happy Caroling to All!

Linda Lanier-Keosaian  
Director of Music Ministries  
Church of the Annunciation

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## Note Worthy:

### Attention Music Lovers:

Ginny Baird (along with Ken) have been members for more than 50 years of The New Jersey Chorale which will be presenting its 75th and LAST Christmas program at St. Matthew RC Church, 555 Prospect Ave., Ridgefield on Sunday afternoon, December 12 at 4 pm. The program will include all of Part I of Messiah with soloists and brass quintet and other music of the season. Tickets are \$15.00. If interest and time permit, see Ginny Baird for more information.

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## Providing for the Church after Your Death

Buried on page 445 of our prayer book is this rubrical instruction:

*The Minister of the Congregation is directed to instruct the people, from time to time, about the duty of Christian parents to make prudent provision for the well-being of their families, and of all persons to*

*make wills, while they are in health, arranging for the disposal of their temporal goods, not neglecting, if they are able, to leave bequests for religious and charitable uses.*

I always remind parents of small children being baptized that they should do much more than simply designate godparents. They should also have a will, have designated guardians for their children, and have begun to save or otherwise provide for their offspring in case of extreme circumstances.

It is not only parents—but “all persons”—who are enjoined to make such a will, providing, if they are able, bequests to the church. In recent years, such bequests have been an important source of income for operating purposes as well as for capital repairs and improvements. The Church of the Annunciation might not have survived without them.

Some people choose to give a fixed sum to the church; others designate a percentage of their final estate's assets. Either of these is fine, but another, far simpler, way to leave a bequest to your parish is to designate the Church of the Annunciation as the beneficiary of a saving account (such as an IRA or 401(k) plan account). That way, when the financial institution is advised of your death, they simply transfer the assets to the church. This avoids the long, drawn-out probate process. (For our beloved Willabelle Edson, who died over a year ago, we have yet to be notified that a probate case has even been opened—so the church's share of Willi and Ed's estate may be tied up for some time to come!)

Please consider prayerfully whether and how to provide for your parish family after your death, as a tangible sign of your love for God and your neighbor.

✠

—The Rev. Dr. J. Barrington Bates

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## About Our Memorial Fund

The Memorial Fund of the Church of the Annunciation was founded in 1974. Names listed on the original bylaws may still be familiar to some: Walt Edwards, Bill King, Byron Pardee, Janet Conway, Richard Wills, Robert Granville, and George Allen. The purpose of the Fund is simply to “receive bequests and gifts.” Generally, these are donations made in memory of a friend or loved one, and the names of the honorees are listed in a memorial book kept in the church by the columbarium.

The Fund is restricted to use for “the religious, charitable, and capital programs” of the church, although in recent years the practice has been to use

such monies exclusively for capital improvements and repairs. The bylaws of the fund can be changed only by a congregational vote at the Annual Parish Meeting, a rare exception to our usual polity.

One particular concern at present is a requirement that the Fund maintain a minimum balance of \$50,000. Since the current value is just about that amount, this means that funds are not available to repair the Church's plumbing waste pipe, replace the Rectory fence, or renovate the Parish Hall—all of which desperately need to be done. Cynthia Palladino, the chair of the Memorial Fund Trustees, reported in July of 2009 that "it is in the interest of the church's life and sustainability to dispense with that minimum." If we hold on to those funds while the church property deteriorates further, we risk facing a more serious situation without the financial means to address it.

The original \$50,000 minimum was intended to foster the Fund's growth, something that clearly never happened. The sum of \$50,000 in 1974 would be worth *at least* \$221,540 in today's dollars, had we maintained the *value* of the Fund, rather than some arbitrary balance number—and that's if we kept the money "under a mattress" and did not invest it, or even deposit it in an interest-bearing account. Clearly, the question facing us is how to be the best stewards of the Memorial Fund, given the many challenges our parish faces. In the coming months, you'll be hearing more about this. In the meantime, if you have questions, please direct them to the Rector, Treasurer, or Wardens, or to any member of the Memorial Fund's Trustees: Cynthia Palladino, Diane May, Kathiann Krott, Chris Gwynne, Sue Dziemian, Ted Gustenhoven, or Barrie Bates.

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## December: Member Profile

### Marie Mitchell

While preparing this Profile, I had a revelation. Members of the Annunciation congregation have some very interesting and varied backgrounds. For example we have a man who developed a number of technological improvements in the field of Photo Engraving. We have a young man who started up a successful electronic communication business. A couple who emigrated from a foreign country, and became proud, productive American citizens and an other couple who had a romantic moment in Van Saun park. And now a parishioner, who as a 10 year old girl, flew as a passenger in a six seater airplane flying from Jersey City to Atlantic City and back in 1930. The pilot was Col. Clarence Chamberlin who was the second man to fly across the Atlantic Ocean



non-stop in 1927.

WOW !!! By her own admission, Marie Sakorafus Mitchell's family resembles the "League of Nations". Her mother, Winifred, was born in London, England, her father, Markos, was born in Athens, Greece and her husband Henry was born in Edinburgh, Scotland. They all became American citizens. Marie was born in Farmingdale, Long Island. At age 5 the family moved to Secaucus, New Jersey. and from the age of 10 to 18 she was a Brooklynite. She attended and graduated from Richmond Hill High School where she was active in sports and music. During her time at Richmond High School, she had lead rolls in two Gilbert and Sullivan school productions; "Iolanthe" and "Princess Ida". 1939 found Marie living in Paramus (which, at that time did not have a single mall). Wedding at the Church of the Annunciation to Henry Mitchell was in 1940 and a move to River Edge. All four children, Diane, Bonnie, George and Mark were baptized at Annunciation and attended Sunday school. The love of her life at this time are the seven grand children and seven great grand children her children presented to her. While her children were in school, Marie had a home based sewing business. At the same time she was active in the PTA's, girl scouts and local town affairs. At Annunciation, she taught Sunday school, served on the vestry and started a more than 25 year service on the Altar Guild. Leaving, after a 25 year stint with Gimbel's, when they closed at Garden State Plaza, Marie is still busy, although on a part-time bases at Citi Corp. In her spare time (What spare time?) Marie has completed three needle point kneelers for the communion rail at the altar. Marie loves to travel. Her first international trip was to Great Britain in 1938. It took ten days on board ship to cross the Atlantic. Since then she has really enjoyed travelling and is looking forward to some more trips. When she is not dreaming of places she has visited and the countries she would like to go to, she is listening to classical music, enjoying gardening and thinking about her grandchildren and great grand children, Marie Mitchell is truly a "Class Act".

Anonymous

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# Finance Report

Thanks to the hard work of our Treasurer in improving our bookkeeping and accounting, this feature appears regularly in e-News.

As of September 30:

Annual	Since Jan.	Budget
Offerings Received	\$64,876	—
Offerings Promised	\$68,740	\$91,500
Difference	\$-3,864	
Total Income	\$145,025	\$131,223
Total Expense	\$169,408	\$162,147
Difference	\$-24,383	\$-30,924
Unrestricted cash on hand:	\$13,696	
Total pledges for 2010:	\$82,400	

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## Demise of the International Food Fair

For the past nine years, Annunciation has held an International Food Fair in October. This event served as a fundraiser, a way to get a little community exposure, and another opportunity to enjoy each other's company while working together in support of the church we all love. Many people contributed to making this a successful event, far too many to name individually. Donations not just of food, but of significant time and energy were generous and much appreciated. Unfortunately, the Food Fair held this past October will have to be our last. Health Department regulations actually prohibit such events unless all the food is actually prepared on the premises, and that of course is not manageable. I would just like to thank everyone for everything they have done in the past to help make this event successful. If anyone has any ideas for an alternate fundraiser, do speak up!

Grace Oliff

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The monthly newsletter is a joint effort by all members of the congregation. It's a place to get updates and share things that are happening that are important to us.

If you have something you would like shared in a future edition please email me at:

[lynnademay@gmail.com](mailto:lynnademay@gmail.com)

Thank you

Lynna Demay.

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### Prayer Request

*Please add this name to the Prayers of the People:*

Name \_\_\_\_\_

Relationship to  
You \_\_\_\_\_

Concern or  
Illness \_\_\_\_\_

Your Name  
\_\_\_\_\_

Date to  
Remove \_\_\_\_\_

*Please leave this form in the Administrator's mail box. Instead of using this form, you may send a request containing this information via electronic mail to [administrator@annunciationoradell.org](mailto:administrator@annunciationoradell.org).*

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### The Church of the Annunciation

*A Parish of the Episcopal Church in the Diocese of Newark*  
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201-262-7222 ✉ [www.annunciationoradell.org](http://www.annunciationoradell.org)