

Alpha & Omega News Letter  
Grace Episcopal Church  
Three Hundred Six Northwest Third Street  
Madison, South Dakota 57042

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Lois J. Moose

Richard D. Moose

Editor

Founder

605-256-2325

# ALPHA 8 OMEGA

MONTHLY NEWSLETTER  
OF  
GRACE EPISCOPAL CHURCH

REV. KAREN E. HALL

Priest in Charge  
519 8th Street  
Brookings, South Dakota 57006  
1-692-2717  
1-692-2617  
256-2325



Distributed on the Last Sunday of the preceeding month

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## APRIL

*Nursery  
Available*

Christy Reverts is now babysitting during the Sunday Service. All children are welcome to spend time with her.



It is now approaching the time for Easter. The Church would like to have Easter Lilies for Easter. If you would like to donate a Lily as a memorial please let Rev. Karen Hall know. All Lilies will be welcomed.



Taken from April 1987 Guidepost

- April 12 Palm Sunday - Marks the entry of Jesus into Jerusalem and the beginning of Holy Week.
- April 16 Maundy Thursday - Commemorates the Disciples' last supper with Jesus and the institution of Holy Communion.
- April 17 Good Friday - The day of Jesus' Crucifixion.
- April 19 Easter - A major holiday of the Christian year in celebration of the Resurrection of Jesus.

## *Announcement*

Effective May 1, 1987, The Rev. Stephen M. Hall, Rector of St. Paul's, Brookings, will assume his new duties as Canon Theologian of the Diocese of South Dakota and the Assistant to the Dean at Calvary Cathedral in Sioux Falls. This means that the Halls will be moving to Sioux Falls in early June. That in no way affects Karen's ministry in the Wider Area Ministry churches. However, for the next few weeks, there will be some modest adjustments in her schedule as she organizes the Hall family in their move from Brookings, helps in the transition at St. Paul's, and moves her Brookings office into Madison. The normally scheduled activities at Grace Church will continue as usual. Please rejoice with Stephen and Karen in this new and exciting venture in God's church and in his ministry.

## VISIONS OF A VICAR

Printed below are excerpts from an article that I recently read entitled "A Doctor's View of the Crucifixion." I share it with you with little comment.

"...It is well documented in the New Testament that our Lord had a rigorous ministry, requiring that he travel by foot throughout Palestine. Most certainly, this would have precluded any major physical illness or a weak constitution. It is well known that Jesus made the frequent trek by foot between the Sea of Galilee and Jerusalem in order to be present for the various Jewish feasts. Accordingly, it is reasonable to assume that Jesus was in excellent physical condition prior to his walk to Gethsemane where he was arrested.

However, in the twelve-hour period following the Passover meal, our Lord suffered great emotional stress as evidenced by him perspiring blood in the garden of Gethsemane, abandonment by his disciples, and a savage beating by Roman soldiers after his trial. In addition to being deprived of sleep that night, he was forced to walk close to three miles while being transported to the sites of the various Roman and Jewish trials. Considering the physical and emotional impact of these factors of our Lord, it would seem reasonable that Jesus was rendered particularly vulnerable to the cruel effects of scourging.

...The scourging was carried out by using a short whip with several single or braided leather thongs of various lengths. Incorporated in the thongs of leather were small iron balls, sharp pieces of sheep bones, and sharpened metal buttons designed to exact maximum physical damage, undoubtedly producing deep gashes in the flesh, along with deep bruising. Clearly, the victim of a scourging was sent to the cross physically weakened, but still able to bear his own cross to the execution site, as was the custom. Indeed, it was rare for the victim not to be still able to bear the cross after scourging...

Thus, considering the excellent physical condition of our Lord, it must be considered that the scourging of Jesus was extraordinarily severe and resulted in an excessive amount of blood loss, bordering on circulatory shock. The actual scourging was usually carried out by two soldiers with the victim stripped of his clothing, tied to an upright pole by his hands. The soldiers would then alternate their blows flogging the back, buttocks, and legs. The severity was dependent upon the disposition of the soldiers and was usually limited to thirty-nine lashes in accordance with Jewish law. In addition to the previously mentioned results of the scourging, it also produced a condition known as hematidrosis. This syndrome, a result of blunt trauma to the skin, causes swelling and bleeding under the skin, the results in the skin becoming extremely tender and sensitive.

As a result of a vicious beating, the victim undoubtedly lost a considerable amount of blood. Thus the severity of the flogging and the resultant blood loss could lead to circulatory collapse and shock. This could well determine the length of time that a victim could survive on the cross. Although the Gospels do not discuss the severity of the scourging, no doubt it was severe considering the physical weakness of Jesus on his way to the cross. We do know that Christ was mocked and taunted by Roman soldiers, his beard was plucked out, and a robe was placed across his shoulders. Later, when this robe was removed, the scourging wounds were probably reopened, and the bleeding resumed. Further blood loss would have resulted, and Jesus probably would have been near circulatory shock...As Scriptures tell us, Jesus was so weakened by the flogging and by the abusive treatment of the Roman soldiers that he was unable to bear his crossbar the entire distance to Calvary.

At the execution site, it was the custom of the Romans to nail the victims to the cross with tapered iron spikes five to seven inches in length. The spikes were nailed through the wrists rather than the palms since the wrists would give better support and were less likely to tear...Roman guards would customarily hasten death by either breaking the legs below the knees, or by piercing the body with a spear or lance. The Roman soldiers were probably taught that an efficient fatal wound to the right chest wall, thereby puncturing the heart. Since Roman spears were five to six feet in length, one could easily reach the chest of a man crucified on the customary low cross.

The major physiological effect of the crucifixion, beyond the excruciating pain caused by the spikes, was a marked restriction of respiration, primarily exhalation. With the weight of the body pulling down on the outstretched arms and shoulders, the respiratory muscles located between the ribs would be fixed in an inhalation state and thereby make exhalation a difficult feat requiring significant strength.

Although shallow exhalations were possible, this would suffice for only a short while. Only by elevating the body by pulling up on the hands while pushing upward with the legs thus supporting the entire weight of the body by the pierced members could normal exhalation be accomplished. However, this was such a painful maneuver that it could be performed only intermittently, and for short periods of time. In addition, the lifting of the body probably would painfully scrape the scourged back against the rough wood of the cross, and cause a resumption of the bleeding.

As noted above, respirations were primarily diaphragmatic and thus very shallow. With such shallow breathing, carbon dioxide would quickly accumulate in the blood leading to painful muscle cramps and tetany. With the limitation of breathing (combined with the circulatory shock that was probably present, fluid would quickly accumulate in the lungs and in the pericardium (the sac surrounding the heart). This would further worsen respiration and hasten death. Death on the cross usually resulted from suffocation, shock, and exhaustion as a direct result of the victim's attempts to breathe. Other possible contributing factors would include dehydration, pulmonary edema, and congestive heart failure.

In the case of our Lord, the Gospel of John describes the piercing of Christ's side and the outflowing of blood and water... It seems probable that the spear wound was to one side of the chest wall...Medically speaking...the spear would first puncture the lung and allow the accumulated water, probably due to pulmonary edema, to flow out. In congestive heart failure caused by the stress, the right side of the heart enlarges, and results in fluid collecting in the lungs and pericardium. As the spear continued through the lung, it would next puncture the pericardium allowing more "water" to drain out of the wound. Finally, the enlarged right ventricle of the heart would be punctured causing a large flow of blood from the wound. Thus the water probably represents clear fluid from the lungs and pericardial sac, and the blood is from a direct puncture of the right side of the heart..."

And Jesus was reported to have said, "Forgive them, for they know not what they do." And he suffered that inhumanity and pain for us. Amazing!

*Karent*



ECHOS

FROM

THE

PAST



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Echos From The Past

is from the history of GRACE CHURCH MADISON

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THE REV. MR. WILLIAM JOSHUA CLEVELAND

This is taken from a little publication on the Rev. Wm. Joshua Cleveland, written by a History Professor at South Dakota State College - Gertrude Young, for the Dakota Territorial Centennial by the Protestant Episcopal Church District, SD.

The Rt. Rev. Conrad H. Gesner was Bishop and The Rev. Frank M. Thornburn, Historiographer. Prof. Young states that the Rev. W.J. Cleveland spent thirty two years of his life in the development of Dakota Territory and the State of South Dakota. Mostly doing mission work for the Episcopal Church among the Indian Tribes of South Dakota.

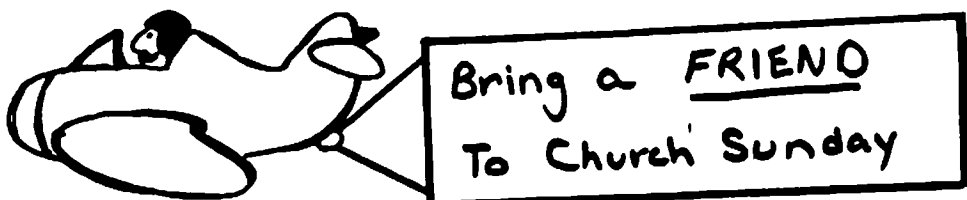
Rev. Cleveland lived at Orange, New Jersey. His family were Mother, Father, and 4 sisters. He was born in 1845 and was 27 years old when he came to Dakota Territory. His schooling for the ministry was at Habort, Geneva, New York, and at Berkeley Seminary. He and two other fellow seminary classmates were sent to what was called the Missionary District of Niobrara in Dakota Territory. He had been a priest of a church at Wilhee Barre, Na. for a brief period before coming to Dakota Territory. His father was the owner of a manufacturing buisness, owned a savings bank, and served as a Vestry Man at St. Marks Church, and also on the Board of Education. Wm Cleveland was born in Coleembur, Miss. - as his family travelled to various locations, due to his father's business. Mr. Cleveland entered Habort College in 1865, graduated in 1869 with a B.A. degree. He received a Master's degree from Habort in 1881. He did not have to be a resident to receive his M.A. In 1872 he graduated from Berkeley Divinty College. He was ordained a Deacon before the end of his Senior year at Berkeley and had been engaged to be in charge of a new church, St. Clements, Wilker-Barre- he had heard an address by a Mr. Wm Weleb given at Berkeley about Mission Work among the Indian Tribes. He was very impressed by this message and longed to go to the Mission field among the Indian people. He was at his new church 6 months when, with the consent of Bishop Hare he resigned and came to Santee Mission Dakota Territory. He served among the various Tribes Cross Creek Agency, at a Chapel 50 miles up river from Springfield, a short time in Nebraska, and on Rosebud creek and White River. He returned Orange, New Jersey fro a short period and returned to Dakota Territory. He came to Madison, Dakota Territory as the first priest at Grace Episcopal Church in 1888.

### Bring a Friend to Church Sunday

The Bishop's Committee, at its meeting in March, set aside May 3 as Bring a Friend to Church Sunday. We ask that each of you think of one of more persons that you know of who either do not attend church at all, or who are inactive or irregular church members. In the next month we ask that you begin sharing with these persons about the life at Grace Church, inviting them to come and be with us at the service on May 3. Preceding the service, we will briefly orient your friend(s) to the Book of Common Prayer, and Karen will do an instructed Eucharist. Following the service, there will be a potluck dinner, and we will use this time for introductions, questions and answers, and a time for fellowship.

The Bishop's Committee has offered this event as a means to begin including potential new members to our congregation. It is a project in which all of us can participate, and one that has had success in other parishes. This project is also a concrete way that we can manifest that portion of our Baptismal Covenant which says "Will you proclaim by word and example the Good News of God in Christ", a charge to all Christians. To help prepare your friend(s) and yourself for this task of Evangelism, a prayer is printed below to be used between now and May 3.

Almighty God, we thank you for calling us to be a community of friends on a journey of faith. We thank you for the saving act of your Son Jesus Christ and for the Holy Spirit who is his own first gift for us who believe. We ask you now to send your Holy Spirit into the hearts(s) of N.N., filling them with your love and your grace. Prepare him (her, them) and me for a time to talk together of you and your church, that we may share our faith one with another and thereby encourage one another on our journey towards you. I claim the promise of your Son that in the hour of trial I will be given the words to say, and offer myself in obedience to your Son to be your messenger of Good News. I ask this in the name of my Lord and Savior Jesus Christ. AMEN



ECW

The March 17th, 1987 meeting was held at the home of Myrtle Newcomb. President Janice Johnson opened the meeting with the ECW prayer. There were 6 members present.

The secretary's report was read and approved. Lois Moose gave the treasurer's report with a balance of \$55.34 in the checking account. Approved as read.

Christi Reverts is baby sitting at church. Kitty moved and Myrtle seconded that the guild will pay her \$10.00 per month. Passed.

Janice reported on the tablecloths. We can get the same lace as Trinity Lutheran uses with a 10% church discount - a 20-yard bolt for \$72.00 which should make at least 5 cloths. Janice will bring it to church Sunday so we can see how it looks on our tables.

Janice mentioned Christi might like to entertain all the children with an Easter egg hunt. We will discuss it later.

The next meeting is tentatively set for April 21 at Lois's.

Money-making projects were suggested: bake sale, rummage sale, popcorn machine. Tabled until later.

Motion was made and seconded to adjourn. Passed.

Beverly Hunter, secretary

# APRIL

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURDAY	FRIDAY	SATURDAY
			1 7:30 Evening Prayer Pastor Brian Gentz	2	3 9:30 Bible Study	4
5 10:00 Sunday Sch 11:00 Holy Communion 12:00 Coffee	6	7	8 7:30 Evening Prayer	9	10 9:30 Bible Study	11
12 Palm Sunday 10:00 Sunday Sch 11:00 Holy Communion 12:00 Coffee	13	14	15 7:30 Compline Passion Story	16 7:30 Holy Communion Maundy Thursday	17 Good Friday 12:15 Good Friday Service  Anniversary - Stephen & Karen Hall	18
19 EASTER 10:00 Sunday Sch 11:00 Easter Service  Birthday - Kitty Brewer Elizabeth Campbell	20	21 4:00 ECW at Lois Moose's  Rev. Karen Hall on Vacation	22	23	24 9:30 Bible Study ?	25
26 10:00 Sunday Sch 11:00 Morning Prayer 12:00 Coffee  Rev. Karen Hall on vacation	27	28	29 Anniversary - Merrill & Beverly Hunter	30 7:00 Bishops Committee Mtg		

April 5 - Remember to change your Clocks!!!

Check the Calendar for evening services and Holy Week Services.

May 3 - Bring A Friend to Church  
Sunday  
Potluck Dinner

Holy Week  
12 - Palm Sunday 11:00  
15 - Passion Story 7:30  
16 - Maundy Thursday 7:30  
17 - Good Friday 12:15  
19 - Easter 11:00

April 21 ECW  
Lois Moose's  
424 South Egan



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Three Hundred Six Northwest Third Street  
Madison, South Dakota 57042

Katherine Brewer  
~~113 N. Union~~  
Madison, SD 57042