

# What you can do to help get the feast of a woman Apostle on the Episcopal calendar of Saints

## *Preface*

I am writing as an enthusiast about Saints Junia and Andronicus. My name is Kathryn Piccard and I live in the Episcopal Diocese of Massachusetts. My role in promoting this minor holy day is entirely unofficial. My contact information is at the very bottom.

## *Introduction*

The Bible names only one woman who it calls an Apostle, although there may have been a number of women Apostles. This woman is **Saint Junia the Apostle**, named in one Bible verse, Romans 16:7. She was canonized almost exactly 1,400 years ago in Constantinople with Andronicus, the man mentioned in the same Bible verse. While our historic knowledge of **Saints Junia and Andronicus** is limited, there is some legendary material from the Eastern Orthodox tradition. May 17<sup>th</sup> is their feast day.

In 2006 the Episcopal Diocese of Massachusetts approved the trial use of a feast for these two saints for a few years, also on May 17. The General Convention of the Episcopal Church will almost certainly be asked to vote in **2009** on whether or not to add these saints to the Episcopal Church calendar of optional observances, called “black letter” days. **This is a critical time to prepare for the next General Convention July 8-17, 2009** for the future of the feast day of these two saints for years to come. The reasons why it can’t wait are complicated, but the result is that **your** help is really needed now, for a unified effort from across the Church!

1. Please celebrate the feast day in **2008 & 2009**, record it and let me know (see my contact info at the bottom.)
2. Please try to get others to celebrate the feast day, record it and let me know that they have done so, in your diocese and in other dioceses, as many places as possible.
3. Then please try to have your diocese pass a resolution for General Convention in 2009 asking to have this feast on the calendar—details below. The clergy in your diocese and the delegates from your parish can sponsor a resolution to do this, as can other clergy and/or delegates. You could do educational work to spread the word to help get it passed in your diocese. I stand ready to help you. Call on me—my contact information is below, at the end.

If the interest in Junia remains merely academic, only something for biblical scholars to note as an oddity, it won't become a feast in the Episcopal Church. **The only thing that will get it onto the Episcopal Church calendar is if there is widespread celebration of the feast day—a number of parishes in a number of dioceses—and if that encourages deputies to General Convention to vote for it to be on the calendar, first at General Convention 2009 on a trial basis, and later on a permanent basis.** That is why **your help is needed.** We need more parishes in more dioceses than the number which observed the feast and than notified me in 2007. There are a number of things which you could do to help this effort, whether you live in the Diocese of Massachusetts or elsewhere. The more you can do, and the sooner you can do it, means that that many more girls and boys will grow up that much sooner knowing that the Bible says that at least one woman was an Apostle, knowing that the office of Apostle was one both women and men held. Would you have liked to know that as a child? Would you like to celebrate it now? Would you like the children of your parish to know about these saints? What about your godchildren? Join the fun! Have a party! Use your imagination!

### ***Celebrate the feast in your parish, and please notify me***

Talk with your rector about the possibilities of having a service on or near May 17. Even if your parish does not have midweek services and even if the calendar is full it is still likely that you could do a short service on a Sunday: keep reading. It is permissible (under the rubrics) to observe a saints' day on a Sunday at any service other than the primary service. Not only might a few people, with or without the rector, do Morning Prayer, Evening Prayer, the Noonday service (p. 103) or Compline before or after one of the other Sunday services using the propers for Ss. Andronicus and Junia, a midweek Holy Eucharist at the Church or a home could be requested. Even if those options are not feasible, you may still be able to do a very short service to mark the feast day for these saints. The easiest way to do this is for two or more people to gather, perhaps in a chapel and maybe shortly before or after one of the regular Sunday services, and do the Noonday service (*BCP* pp. 103-107), or one of the very brief services found on pages 137-140 in the prayer book, using the collect of the day from the pdf file in the prior paragraph and Romans 16:7 as the Bible reading, at a minimum. These services last about two to four minutes each. Then, whatever the service, record it in the parish service record book, which probably has a red cover, and in the comments line or the date line specify "Ss. Andronicus & Junia, Apostles!" Also, please notify me of the parish name, town, diocese or state, and date; see below. If you'd like to have an adult ed program afterwards to focus on these saints, that might be a great idea. You might even like to have everybody participate in the brief service at the end of the adult education program, and then record it. Or, the celebrant could insert their names in the Eucharistic prayer, and record that.

The propers (lessons and collect approved for use in the Diocese of Massachusetts) are in a leaflet which can be printed on an 11 x 17 sheet of paper. You can see this online in a pdf file at [http://www.diomass.org/webfm\\_send/1146](http://www.diomass.org/webfm_send/1146). (If you prefer to use a collect with

prison imagery you might want to use or adapt one of the collects printed below in the section titled “Pray for discernment.”) In order to document how widespread the observance of this feast is becoming it will help if you record it in the service register of your parish and let me know if you celebrate this feast in your parish or chaplaincy, so please notify me; see below, at the end, and tell me your diocese (MA or not), parish and date, even if it is not exactly on May 17<sup>th</sup>. Then when the proposal is due to come before General Convention (July 2009) I will notify you and ask you to notify your diocesan deputies and bishop(s), to let them know that your diocese has been having observances of this feast day and that you support placing it on the national calendar. It will especially help if you can observe this feast for more than one year, 2008, 2009, etc. In my parish we have been celebrating it many years since 1984.

There is an evening hymn by Mary Louise Bringle which mentions Junia. It has five stanzas. It can be found in *A Prayer Book for Remembering the Women* by J. Frank Henderson, Liturgy Training Publications, (ISBN 1-56854-314-X) stanzas 1-4 pages 77-78, and stanza 5 on page 9. (The © [2001 MLB] administrator is GIA Publications Inc., 7404 South Mason Ave., Chicago, IL, 60638 U.S.A. Contact GIA with details for reprint © request 708-496-3828.) CM (86.86). Usable tunes include 445 and 603 in the *Hymnal 1982*.

Several hymns in Episcopal hymnals are quite suitable for May 17<sup>th</sup> services, such as these: in the *Hymnal 1982* hymns 614 and 231/2 stanzas 1 and All Saints Day stanza (as well as 364 st. 1-5, 521, 535, 536, 544, 528, 539! 506/7, 239, 225, 230 st. 1-2, 279, 287 st. 1-4); *Lift Every Voice & Sing II* hymn 782 (as well as 778, 779, 789); *Voices Found* hymns 21, 90, and 109 (as well as 12, 51, 57); the *Lutheran Book of Worship* 285 st. 1-4, especially at ordinations (as well as 177[4], 388, 530, 559); and *Wonder, Love & Praise* hymn 782 (as well as 778, 779, 780).

### ***Have your diocesan convention pass this resolution ASAP***

There is more information below about this resolution and another which your diocesan convention could pass. This is the important one, which needs to be sent to General Convention, meeting in July, 2009. Get a priest or parish delegate to sponsor it by the deadline in your diocese for submitting resolutions, or ask your diocesan Liturgy & Music Committee to consider co-sponsoring it. If you need to, ask me for help educating your diocese, because advance publicity can definitely help get it passed. The wording for the *Resolved* part below is acceptable, and that is the critical part. Omit *whereas* clauses since this resolution is going to General Convention, but add a two paragraph explanation after the resolved clause. I have included a sample: the first paragraph can address their worthiness, and the second paragraph should address the experience your diocese has had with these two saints—or even with discovering that falsification of Bible translations had hidden them from you.

**A:**

**Resolved** that this \_\_\_\_<sup>th</sup> convention of the Diocese of \_\_\_\_\_ direct the Standing Commission on Liturgy & Music to consider adding the feast day for the biblical Saints Andronicus and Junia, Apostles, May 17, mentioned in Romans 16:7 and venerated for 1400 years in Eastern Orthodoxy and for over three decades in Anglican Churches in the U.S.A. and Canada, to the calendar of Lesser Feasts and Fasts.

**Explanation:**

These saints who model faithfulness during persecution, evangelism, building up local Churches, women and men working together in the Church, and prison ministry—all needs of the Church today—are suitable models in the Communion of Saints for all the baptized. St. Junia is the only woman the Bible explicitly calls an Apostle. Let us echo St. Paul's praise of them, and pray to follow their examples.

Several parishes in our diocese have celebrated with pleasure this feast day, long hidden from our knowledge by deliberate mistranslation of Junia's name in Romans 16:7, mistranslation which has now been well documented by Dr. Eldon J. Epp. We used the propers already approved in 2006 in the Diocese of Massachusetts. God the Holy Spirit gave both these saints gifts, and the Spirit is giving men and women in our diocese gifts, and we can see how our call to use our gifts for the mission of the Church is an echo of theirs. They also represent for us our acceptance of the Spirit calling both men and women to all lay and ordained ministries in our Church.

### ***Educate yourself & others about these saints***

1. The easiest introduction for learning about the history of Bible commentaries of Romans 16:7 and efforts to hide the fact that the Bible really does call one woman an Apostle is a four page online essay reprinted from a book. Go to <http://www.womenpriests.org/classic/brooten.asp>.
2. For an excellent detailed scholarly treatment of the Bible verse (and how modern publishers of the Bible in Greek which scholars and translators use faked data to hide what the original Greek said) see Eldon J. Epp's *Junia: the First Female Apostle*. Minneapolis: Fortress Press, 2005.
3. For a popular treatment (with a few errors) see Rena Pederson's *The Lost Apostle: Searching for the Truth About Junia*. San Francisco: Josey-Bass, 2006.

You could read the essay and books, donate copies of these books to your parish library, write reviews for your diocesan paper or parish newsletter, or hold a book discussion group about one or both books. The table-top display, described below, is a great educational tool if you have the energy to do something like that, as an individual or a group!

4. You could check out an evangelically oriented website about Junia and make your own judgments about its content. See: <http://www.geocities.com/abduhmuhib/junia>.

5. You could ask everyone in the parish to make a note of the name of each different Bible version they have at home, the year it was made, and how it renders Romans 16:7 (including footnotes), and bring it to Church as part of the adult ed program to make their own comparisons. How does the King James Version compare to the Jerusalem Bible, for example, or the NRSV compare to the Living Bible?

### ***Donate an icon of these saints to your parish or cathedral—and why not get one for yourself?***

Icons are designed for use in prayer, and most Episcopalians are not accustomed to using icons in prayer. You might wish to learn more about praying with icons if you are not yet familiar with the practice. Some excellent books by Anglicans are *Sacred Doorways: A Beginner's Guide to Icons* by Linette Martin (see especially chapters 10 and 11), and two books by the Archbishop of Canterbury, Rowan Williams: *Ponder These Things: Praying With Icons of the Virgin* and *The Dwelling of the Light: Praying With Icons of Christ*. They are excellent additions to parish libraries and bookstores. Also see the two sections below on prayer.

You can get a mounted photo-reproduction of an icon of these saints from the Episcopal Order of Saint Helena; to see it go to [www.osh.org](http://www.osh.org), then click on **Icons**, or go directly to <http://www.osh.org/icon/icon13.html>. To get prices and place an order contact the iconographer, Sr. Ellen Francis at 1-706-798-5201 or close the spaces in this email address: [Srellenfrancis @ yahoo.com](mailto:Srellenfrancis@yahoo.com). Different size reproductions of the 14" wide 11" high original are available, both larger and smaller. If you cannot afford an icon you can probably afford a greeting card showing the icon, and you might want to mat and frame this. Icons showing just one of the saints are also available upon request. You might want an icon for yourself for home use. In any case you can have the icon(s) blessed in your parish. (Simple blessing forms are found in the *Book of Occasional Services*. Eastern Orthodox icon blessings are longer.) While May 17<sup>th</sup> would be a splendid occasion, All Saints' Day would be another fine time. If an icon is donated in honor of a particular person, that might influence the date of the blessing. If you would like an explanation of the symbolism of this icon contact me; see below, at the end.

If you plan to donate an icon to an Episcopal parish or cathedral, you may wish to check with your vestry (the body which formally takes or declines ownership of property donations) and the rector (who has the power under canon law to decide where, when or whether to display movable parish property), to be sure arrangements will be to your satisfaction. Some Episcopal Churches only bring icons out on the saint's day—which is better than not at all, and others treat them like stained glass windows, displaying them as if for education or decoration, in places which make veneration and prayer difficult or impossible.

You could also send icon greeting cards to selected people, perhaps including a copy of the collect for the day or one of the collects below.

## ***Have copies of the two books about Junia in parish & diocesan libraries & bookstores & at a table top display***

Along with copies of the leaflet with the propers which you might either give away or sell, you could have copies of Epp's book and Pederson's book. These are listed above under "Educate yourself & others about these saints." If your diocesan or parish bookstore does not already stock these books you might ask them to carry them. If there will be a bookstore at your diocesan convention you could ask them in advance to stock these two books. They might also wish to stock the three books on icons mentioned in the next paragraph, and some icon cards and maybe even some smaller icons of these saints.

## ***Why bother with these saints when we can know virtually nothing about them? What kind of example can they provide us if we only have information about them from one Bible verse?***

While all we know *directly* is contained in the one verse (Rm. 16:7), a great deal of the New Testament forms the context which gives meaning to that verse. Because Paul is the author of that verse, all his authentic epistles shed light on it *indirectly*. The witness of Paul's life—his faith, his imprisonments, the kind of things he did that led to his imprisonments, what he considered an Apostle to be, why he defended his ministry as an Apostle which was critically important to him, what he considered central to his Christian faith, and so on—these things demonstrate the context of the verse.

Even though Romans 16:7 is only one verse, there are four themes from the saints' lives which a great many Episcopalians can relate to today: **1.** their evangelism, which was central to the ministry of Apostles, and building up local Churches; **2.** their holiness and faithfulness *despite* persecution; **3.** women and men working together in the Church; and **4.** prison ministry, which was part of the saints' experience, and which may have sustained their interest after their release. Themes three and four are justice themes, in which many of us are also interested.

By our baptism we are each called to holiness and faithfulness, to work with others in the Church, to have some role in evangelism, and to serve the least of our brothers and sisters, either in prison or elsewhere, so there are themes in the lives of Saints Junia and Andronicus to which everybody can relate.

Theme 3, the matter of women and men working together in the Church is something which the World Council of Churches examined in depth worldwide, and there is room for (and interest in) improvement throughout the Church. Even in the Diocese of Massachusetts, where all our diocesan canon laws treat women and men equally, both lay

and ordained, as do our national canon laws, we have not fully implemented this equal treatment in practice. The literary parallel whereby Andronicus and Junia are treated equally in Romans 16:7 does not tell us whether or not they received equal treatment from each other or the early Church. Doubtless that would have depended partly on which gifts the Holy Spirit gave each of them. Since Paul called them both outstanding Apostles—the meaning of the Greek, according to Dr. Eldon Epp—they must have each been quite gifted, and must have used their various gifts. Sociological evidence about new and reforming religious groups suggests that traditional gender roles could well have been loosened in the early Church, and there is biblical evidence consistent with this. Prisca is given priority over Aquila, for example. In any case, their equal treatment in Romans 16:7 is an encouragement for those seeking equal treatment for women and men in the Church today.

### ***Hold an art contest for children***

This contest of art work showing the saints could be diocesan wide or parish wide, or at the diocesan summer camp. It might be judged at the diocesan convention, or winners might be presented there. It could be multi-media or a single medium, and any judging could be by age groups. There might be different subject areas, (such as: preaching, being imprisoned, being sent by Jesus on mission after the Resurrection, hearing Phoebe read Paul's letter in Rome, traveling to Rome, leaving the Holy Land behind, the saints as children, the two Apostles together, Junia without Andronicus, Andronicus without Junia, proclaiming the Gospel, learning from Jesus, most imaginative, etc.) or the subjects could be open for the artists to select, title and offer a paragraph explanation.

The winner(s) might have their art reproduced in the parish newsletter, posted on the parish website, printed in the diocesan paper, or in the diocesan propers leaflet, or illustrating a booklet about the lives of the two saints. Of course, this would require that some simple teaching material be available for Sunday School students and their teachers. Feel free to contact me about this; see below, at the end.

### ***Make a table-top display to publicize these saints or make an educational bulletin board in your parish***

You can make a portable table-top display to cart around to diocesan events, Episcopal Church Women gatherings, Prison Ministry Committee meetings, Episcopal Women's Caucus meetings, etc., to publicize these saints. A stationers' store should have a cardboard triptych that folds up for under ten dollars, and plastic adhesive lettering, or markers for you to do your own lettering. I had some of the papers laminated, but it may be easier to place them in plastic sleeves. I tried to vary colored and black and white material, print and pictures and music scores, to make it more visually interesting. I have included things like these on my display:

1. The triptych I made said in large red letters in the central panel: **CELEBRATE MAY 17<sup>th</sup>, SS. ANDRONICUS & JUNIA, APOSTLES!** You might want to write: “**The Diocese of East Cupcake CELEBRATES MAY 17<sup>th</sup> as the feast of SS. JUNIA & ANDRONICUS, APOSTLES!** Or something similar.

2. Below that I had a black and white woodcut-style icon print. You might like to produce your own artwork, or use the icon greeting card from the Order of St. Helena, or print Romans 16:7 in large type.

3. I had the folded 11” x 17” propers leaflet from the MA Liturgy & Music Committee hanging at an angle, with copies on the tabletop for people to pick up and take.

4. (In addition to the next section,) I had a 22 font landscape formatted page (single space, double between) saying this: **Four reasons to observe this feast day:** **1.** To learn about and celebrate this part of our biblical and historic heritage in the Communion of Saints, and **2.** to celebrate these two Apostles, a woman and a man, sent out by the Risen Christ in the power of the Spirit, working together in mission and evangelism despite having been jailed. **3.** It is a wonderful model and validation of our experience of the Spirit’s guidance, as well. **4.** This will allow our diocese to test propers, and to judge how much support there is for celebrating these saints more widely in the Episcopal Church.

5. On the right panel of the triptych I had the hymn by Mel Bringle with the music by Patrick Michaels (tune: St. Junia) with permission for free use of the tune in the Diocese of MA, and information on how to get a license to use the words.

6. On the table top I displayed a reproduction of the icon of the two saints (from the Order of St. Helena) on a short rack. I had an electric votive candle lit in front of the icon. I have a copy of the “Explanation of the Icon’s Symbolism” beside it.

7. I had two thin 9” x 12” binders. Each had a clear pocket cover into which I had slipped a color copy of the cover of either Epp’s book or Pederson’s book and in large lettering “Book Reviews,” and inside I had a number of reviews of each book.

8. I got a copy of *Remembering the Women*, Liturgy Training Publications, 1999, and cut out page 315 with the picture (by Luba Lukova) of Junia, as if confined in a man-shaped box, laminated it and put it on a side panel with a note explaining it, like a caption. It is a powerful picture, representing how centuries of Bible translators and commentators have tried to pretend she was a man.

9. At another place I typed the following in large print & laminated it: Several editions of Lesser Feasts and Fasts comment (in “Concerning the Proper” for the weekdays of Easter) that “**Since the triumphs of the saints are a continuation and manifestation of the Paschal victory of Christ, the celebration of saints’ days is particularly appropriate during this season.**” It encourages giving priority to saints’

days over the weekday propers offered for congregations which have frequent weekday services.

### ***What about that Eastern Orthodox legendary material you mentioned?***

When you read this passage which is typical of the legendary material you will see that it is stereotyped and vague. It is not very historically reliable, and it tells us more about how they were regarded at the time that it was written than about their actual history. You will notice that it overemphasizes Andronicus and treats him as one of the (supposed Seventy) Apostles, but regards Junia merely as his helper, though she does preach and “help” bring people to Christ and baptism. She is not called an Apostle here. This passage is taken from *P. G.* vol. 117 col. 461:

*“Andronicus, apostle of Christ, went all over the world, as if carried on wings, to preach Christ and overthrow all errors. He implanted piety and the knowledge of God. He had with him a companion and helper in the divine preaching, the admirable Junia, who was dead to the world and to the flesh, and alive only in the service of Christ. They converted many unbelievers to the knowledge of God, and led them to Christ, making them children of the day and of the light through baptism. Thus they built up the Church of God everywhere. Paul the apostle, a light to the whole world, mentions them in his epistles: Greet, he says, Andronicus and Junia. After having cast out unclean spirits from people, and cured incurable diseases, they went home to the Lord.”*

### ***Pray for discernment about mission***

Is God calling you as a parish or an individual to particular acts or projects of mission or ministry in relation to these two saints? Does your diocese have a prison ministry group, or ministry to former prisoners? What about criminal records reform efforts? Or co-operation of men and women in ministry? If you would especially like to honor these two saints, are there acts of evangelism or mission support to which God may be calling you? See the *Book of Common Prayer* pages 816 [# 8], 826 [all]. Here are two alternate collects composed in 2005, using more prison wording, which you might like to adapt or use:

O Risen Christ, who sent forth both men and women Apostles to proclaim your Gospel and extend your reign, we thank you for your Apostle Saint Andronicus and your Apostle Saint Junia, faithful witnesses in prison and proclamation. Send your Holy Spirit among us, we pray, that we, too, like them may co-operate in faithful witness to your Gospel, for the sake of your love. *Amen*

O Almighty God, whose Son Jesus Christ taught us the importance of visiting prisoners and who later suffered in prison, we thank you for your Apostle Saint Andronicus and your Apostle Saint Junia, who Christ sent forth as faithful witnesses to extend your realm and proclaim the Gospel both within prison and outside. Send your Holy Spirit among us, we pray, that we, too, like them may co-operate in faithful witness to the liberating power of your Gospel and service to those in need; we ask in the Name of the same Jesus Christ in the power of your Spirit. *Amen.*

### ***Give the name Junia!***

Now here's a nice gift! If you have a baby daughter to be baptized, you could either give her the name Junia as a legal name, or add it as a baptismal name in addition to her first and middle legal names. (Maybe you will even want to give it as a legal name.) If that is what you want, be very clear with the baptizing cleric as to just what name is to be used at the moment of baptism, on the certificate, in the service leaflet and in the records. You may wish to write her baptismal name clearly on an index card and attach it to her clothing. Thus somebody with the legal name Cathryn Marilyn Lee might have the baptismal name Cathryn Marilyn Junia. If you do this, could you notify me? See below at the end. Similarly, the name Andronicus can be added as a baptismal name. Or it could be taken as a confirmation name. There are some people with these names today, usually Eastern Orthodox or Eastern Rite Catholics, but also a few Anglicans and Protestants and independent Catholics. If your family name happens to be a variation on the word Apostle—such as Apostolos, Apostal, Apostolico, Apostolides, Apostolopoulos or Apostolou—then having the name Junia for any family member would seem like a wonderful and a natural thing!

If a **new mission or parish** is looking for a name, or a name is sought for a chapel, or if two or more congregations are merging, the name **St. Junia the Apostle** would be terrific. Alternatives include **Saints Andronicus & Junia, St. Andronicus the Apostle, The Apostle Saints Andronicus and Junia, or Church of the Apostle Saints Junia and Andronicus**. This is simultaneously both “back to the Bible” and “up to date” (in terms of scholarly research). A parish named Holy Apostles might like a chapel named after one or both of these saints, or a window or icon picturing these saints, to balance the rest of its iconography! If any of these are done I'd love to know; see my contact information below, at the end.

### ***More on submitting resolutions to your diocesan convention***

The Diocese of Massachusetts approved trial use in 2006 for a minor feast day for these saints you are welcome to use a revision of our MA resolution for diocesan trial use! (It is printed below.) However it is even more important that General Convention 2009 be memorialized by as many dioceses as possible asking for this feast day to be placed on

the national calendar of lesser feasts and fasts, which is having its name changed to Holy Women and Men. So you could do two resolutions. **The first resolution (A) is by far the most important.**

If your diocese has a Liturgy & Music Committee it would probably be ideal for them to submit resolution B to your diocesan convention, the one for diocesan trial use, or to co-sponsor it with you, because this gives them a sense of ownership, and they may use diocesan resources to promote the feast. (You can ask them to co-sponsor it.) However if your diocese does not have such a committee; then it would be fine if the clergy and lay representatives from a parish or two adapted and sponsored the resolution, especially if they said, "We've been observing this feast for a year or two, and we'd like to share it with the rest of our diocese." You might ask a number of lay leaders and clergy in the diocese to co-sponsor the resolution with you. Not only does the process of polling potential sponsors spread the word, but the longer list of co-sponsors lets people know that this has strong backing. In many dioceses you can even ask vestries to co-sponsor.

You could make a table-top display that would be visually attractive, for people to see as they arrived at the convention. You might use a table-top display to solicit co-sponsors for a resolution for your diocesan convention, at other diocesan gatherings during the year; you would have to be careful to limit signatories to those able to vote at the convention—or have a second petition for supporters who are not voters, and keep them informed. If you think that the resolution is likely to pass in your diocese, it may be that the convention would be an opportune time to have an icon of these saints blessed by your bishop or a guest bishop for use at your cathedral, depending, of course, upon local preferences and prior approvals and arrangements. Alternatively a parish sponsoring the resolution might want an icon blessed then, or one might be blessed the following year, maybe in conjunction with the progress report of the Liturgy & Music Committee. If your diocese passes a resolution for trial use, please notify me; see below, at the end.

### **(A is urgent!)**

**A:** is printed above, and goes from your diocese to General Convention.

**B:** is for trial use in your own diocese.

**Whereas** dioceses as far apart as Hawaii and Massachusetts have found the authorization of trial use of minor holy days useful, therefore be it

**Resolved**, that the \_\_\_ Convention of the Diocese of \_\_\_\_\_ charges (or directs) our diocesan Liturgy and Music Committee

1) to prepare and distribute educational and liturgical material for trial use in the years \_\_\_\_\_ through \_\_\_\_\_ for the optional observation of a feast day marking **May 17,**

**Saints Andronicus and Junia, Apostles**, which shall be superseded by any liturgical texts approved by General Convention or its committees, and

2) to evaluate responses and prepare a report for our diocesan convention in \_\_\_\_\_, including, if appropriate, a resolution urging General Convention to refer this feast day to

the Standing Commission on Liturgy and Music for study for possible addition to the Church's calendar, with suggested propers, and  
3) in the period between now and the end of our \_\_\_\_ diocesan convention, to keep the Calendar Committee of the Standing Commission of Liturgy & Music informed of our diocese's approval of this trial use period, our experience with it, and our recommendations.

### **Explanation/pro statement accompanying resolution B**

Use as much of this as you wish.

We should pass this resolution to publicize and celebrate this part of our biblical and historic heritage in the Communion of Saints, to celebrate this woman and man working together in mission and evangelism, sent out by the Risen Christ in the power of the Spirit. It is a wonderful model and validation of our experience of the Spirit's guidance, as well. This will also allow our diocese to test proposed propers, and to judge how much support there is for celebrating these saints more widely.

The Bible verse mentioning these two saints, is found in Paul's epistle to the Romans (16:7) and it says, "**Greet Andronicus and Junia, my relatives and prison companions; they are notable Apostles, and they were in Christ before me.**" The Bible calls more people Apostles than just the Twelve (think of Paul, Barnabas, Andronicus, etc.), but Junia is the only woman that the Bible actually calls an Apostle, and that means a lot to some women and men. Yet many people have never heard of her, because (especially in the last 300 years) there has been tampering with Bible translations to alter her name to look like a man's name. That story is well told in *Junia: The First Woman Apostle* by Dr. Eldon Jay Epp (Fortress Press, 2005). The Diocese of Massachusetts, where some parishes began to observe this feast at least as early as 1984, approved trial use in 2006. Some people consider these saints to be a good model of what the World Council of Churches has called "the community of women and men in the Church," collaborating and co-operating. Since some of our parishes already observe the day, now that Dr. Epp's excellent scholarly work is available it seems like an ideal time for our diocese to begin to publicize these two saints, to implement trial use of a feast day, to test propers for the day, and to see whether there is support for regular annual celebrations of these saints.

Eastern Orthodox Churches have observed May 17 as the feast day for these two saints for fourteen centuries, and they all accept Andronicus as a man and Junia as a woman. But they are ambivalent about their status as Apostles; were one or both among the "Seventy Apostles"? That's the kind of detail that can be addressed by our Liturgy & Music Committee in educational material. As Dr. Epp shows, St. Paul clearly thought Andronicus and Junia were as much Apostles as he was, and that he was as much an Apostle as they were. We can call them saints because of what Rm. 16:7 says, because the *BCP* only uses the title "Saint" for holy people named in the Bible, and because of the witness of these other Churches. It is an established, respectful, ecumenical principle to choose the same calendar date originally chosen, in this case May 17<sup>th</sup>, which was selected early in the seventh century.

"Propers" are the liturgical texts designated for a particular feast, the collect and readings and preface to the Eucharistic Prayer. Having our Liturgy & Music Committee prepare educational and liturgical material, or using the choices made in the Diocese of

Massachusetts, is likely to produce better results than having each interested parish or priest work in isolation. As a next step, with convention's endorsement this material will encourage parishes to consider these saints. Then if parishes would like to try this out, they can do so, and submit their feedback to our Liturgy and Music Committee. After a period of trial use, we will be able to give realistic feedback to the SCL&M.

The Anglican Communion has had baptized lay women and men since its inception, women deacons in the Episcopal Church and elsewhere since the nineteenth century, women priests since January 25, 1944, women priests in the Episcopal Church since July 29, 1974, women bishops since 1989, and a woman Primate since 2006. This means that women and men have been working together in the Church in these positions since those dates in those places.

optional addition:

As it turns out, another Episcopal diocese (Diocese of Washington) has considered a commemoration of Thurgood Marshall on the same date, May 17, one of two dates associated with the *Brown v. Board of Education* decision. That proposal was or may be referred to the Standing Commission on Liturgy & Music for its consideration. We do not have to resolve this potential date conflict ourselves if both proposals eventually go forward, because it is customary for the Calendar Committee of the SCL&M to address dating coincidences.

Note that if your diocese is largely unfamiliar with these saints you may need extra work or more time to spread the word. Consider using your diocesan paper. In the calendar of the Episcopal Church the only people called saints are those named in the Bible, and these two saints qualify. Dioceses which have (or have had) both men and women bishops may especially cherish these saints.

## ***Prayer to the saints***

Because of Article of Religion XXII (*BCP* p. 872), *liturgical* invocation of saints (prayer to saints in the liturgy) is virtually unheard of in the Anglican tradition, although it does occur occasionally, especially in litanies. A few Anglican *BCPs* do recognize that the saints pray for us, (see a prayer in the American *BCP* on page 504), and private (*devotional*) prayer to saints is accepted, although it is rare except perhaps among Anglo-Catholics. In the section "Donate an icon of these saints..." three good books are mentioned which are helpful for those not used to praying with icons, whether for praying to God directly, or whether for praying to the saints to ask them to pray to God. Those who wish to pray with icons might use the collect appointed for use in the Diocese of Massachusetts, any of the collects listed or printed above under "Pray for Discernment" or they may write their own collects or use extemporaneous prayer.

If you recognize that the saints in heaven pray for the living, but do not wish to ask their prayers directly, you can always use a prayer formula like this one: **Almighty God, who hears the prayers of your saints, by the prayers of the Apostles Junia and**



ordinarily observe the saints of the day except on Saturday evenings in anticipation of the saint of the day for Sunday—which means about once every seven years for any given saint. Monastic communities, however, usually do observe the saint of the day.

### ***Ecumenical partners***

If you find it helpful, desirable, exciting, pleasing, etc. that the Episcopal Diocese of Massachusetts is having this trial use period for these two saints, and has approved propers (a collect/prayer and lessons), please write to the Liturgy & Music Committee of the Episcopal Diocese of Massachusetts, 138 Tremont St., Boston, MA 02111-1318, to say why you like. Also, please tell them your denomination, especially if it is in a special relationship with the Episcopal Church—ELCA, etc.

### ***Get on my list to be notified of developments***

If you would like to be notified of any new resources, such as a new hymn or publications about the saints, which might be used to enhance knowledge of the saints or the celebration of this feast day, please let me know that you would like to be placed on my “Ss. Junia and Andronicus e-mail notification list.” See below. If you have news to share, please let me know.

### ***How to notify me***

You can contact me by email at: [kpiccard@Comcast.net](mailto:kpiccard@Comcast.net); just close the spaces in that email address. My home phone is 617-242-4734. I am Kathryn Piccard, Charlestown, MA, 02129.