



The Mike

The Newsletter of St. Michael & All Angels Episcopal Church, Studio City, CA

VOLUME 24, ISSUE 2 • April 2015

The Message of Easter: Is, not Was

By the Reverend Dan Justin

The celebration of Easter is the most important event of the church year. We have come to the end of our Lenten journey. We have walked the way of the cross. We have witnessed the horror of the crucifixion and death of Jesus. On Easter Sunday we make our way to the tomb and find that the stone has been rolled away. He is risen. He is alive. Death and the grave could not hold Jesus. This is the victory of God. Sin and death are ended through the life, death, and resurrection of our Lord.

And yet, despite our Easter proclamation, I hear people speaking of Jesus in the past tense. We use the word *was* rather than *is* when we speak of Jesus. We ask things like, "Who was Jesus?" Or we say, "Jesus *was* the Son of God, the incarnate one." But Easter reminds us that *was* is always the wrong way to refer to Jesus. The Easter promise is that Jesus *is*. On Easter God raised the crucified Christ to life again. And once raised, Jesus never tasted death again. He did not live a few more years and then die quietly at some later time. That would describe what happened to Lazarus. No, Jesus ascended into heaven where he now lives and reigns. Jesus *is*. Not Jesus *was*. He *is* still alive. He *is* still with us. He *is* still present in unique and wonderful ways. To refer to Jesus using *was* is to deny the central truth of the Christian faith. St. Paul, in 1 Corinthians 15:14 writes, "If Christ has not been raised, then our proclamation has been in vain and your faith has been in vain."

You see, some argue that Jesus did not literally rise from the dead. They suggest Jesus' disciples kept Jesus alive through their memories, stories, and actions. According to this version of resurrection Jesus lives on in those that follow his teachings. Others suggest that Jesus was resuscitated rather than resurrected. He must not have died on that cross, but rather he was unconscious and later came around. Perhaps it took him a few days to find a way out of the tomb, but eventually he managed.

But there is a problem with these versions of

the story. To accept these reduced versions of the resurrection is to deny something greater. It denies the victory of God over sin and death. It allows for the possibility that evil and injustice will go unchecked in the world. The



resurrection of Jesus is the promise that the enemies of God—sin, death, evil, injustice, and violence—don't stand a chance. Jesus became subject to the worst the world could throw at him. But Jesus reverses the verdict given by the world. Sin and death

are defeated. And by his victory Jesus wins freedom for all humanity. We now have hope in the face of suffering and death. Jesus has made a way where there was no way.

The resurrection of Jesus was a bodily resurrection. When he appeared to his disciples he was not a ghost, or a spirit, or a poltergeist of some kind. No, he ate with his disciples. He invited them to touch the

wounds in his side and in his hands. Later he ascended to heaven where he still lives.

Let us never refer to Jesus using *was*. To do that is like going back to that old tomb and expecting to find his body. But just as the angel proclaimed, "He is not there!" Jesus *is*. That is the hope of Easter and the proclamation of the Church. That is the good news. Our task now is to join with Jesus in his current, active ministry and mission in the world. We are not trying to honor his memory by living in the way he lived. No! We are participating in the work he is actively doing. We are invited and freed to participate in that ongoing work.

I am not sure about you, but the message that Jesus *is*, not *was*, gives me strength, courage, hope, and joy. We are not in this alone. Jesus is always with us. After all, that is what he promised when he said, "And remember, I am with you always, to the end of the age."

Happy Easter!
Blessings,
Dan+

Holy Week and Easter

at St. Michael and All Angels

Maunder Thursday

6:30 p.m.

10:00 p.m.

Good Friday

Noon and 7:00 p.m.

Easter Eve

7:30 p.m.

Easter Day

8:00 a.m.

10:30 a.m.

11:30 a.m.

April 2

Agapé Supper, Holy Eucharist, washing of feet, and stripping of the altar

Compline

April 3

Good Friday Liturgy and Stations of the Cross

April 4

The Great Vigil of Easter

April 5

Holy Eucharist

Holy Eucharist

Easter Egg Hunt for children

Centuries of Music for Maundy Thursday

By Kristen Toedtman

I always look forward to the Maundy Thursday service at St. Michael's. The music and ritual feed my soul just as the Agape supper feeds my belly. While we eat, we connect with the countless who have communed in the breaking of bread together over the centuries and while we sing, we tap into an ancient tradition as well. *Ave verum corpus* is a 14th century hymn text which has been set to music by many different composers. We begin the service with a section of Byrd's setting:

O Jesu dulcis, O Jesu pie,
O Jesu, fili Mariae,
Miserere mei. Amen.

O sweet Jesus, O holy Jesus,
O Jesus, son of Mary,
Have mercy on me. Amen.

The entire text reflects on the suffering of the body of Christ, and we sing Byrd's setting in its entirety during the foot washing. If time permits, we will also sing the well-known Mozart setting of the same text.

Since the beginning of Christianity, devotees have sung their praise. According to Matthew and Mark, Jesus and his disciples sang a hymn at their Last Supper. We know that early Christians sang hymns and that unique styles of chanting developed in various regions. Pope Gregory is credited for compiling the chants in an attempt to codify and unify the

singing across the continent. Thus we refer to standard chant as Gregorian Chant. In the late 19th century, monks of the Abbey of Solesmes in France compiled the most-used of those chants in the *Liber Usualis*, still used today. In fact, Duane just gifted me my very own copy! Several hymns in our Hymnal 1982 are transcribed verbatim from the *Liber Usualis*—with English translation—including our second communion hymn, #329 "Now, my tongue, the mystery telling" based on *Pange Lingua*. It was very common in the Renaissance to base a new piece of music off of an existing chant. The chant was typically "held" by the tenor (from the Latin for "to hold") and the other parts filled in harmonies and counterpoint. Composers still continue this trend.

This year we will sing a favorite anthem before communion: Maurice Duruflé's interpretation of *Ubi Caritas* from 1960. I will intone the ancient chant and the sopranos will take over while the other parts sing a rich, harmonic tapestry below them. Duruflé wrote this piece in 1960. The *Ubi Caritas* from the Taizé service which we will sing while you enter the sanctuary is not based on the chant melody but rather a simple melody to be repeated

chant-like for all to sing.

During the foot-washing, we return to the *Liber Usualis* for a chant sung by the men, *Dominus Jesus*.

Dominus Jesus, postquam cenavit cum discipulis suis, lavit pedes eorum, et ait illis: "Scitis quid fecerim vobis, ego Dominus et Magister? Exemplum dedi vobis, ut et vos ita faciatis.

The Lord Jesus, after he had supped with his disciples, washed their feet, and said to them: "Do you know I am the Lord and Master? I have given you an example, so that you may do likewise."

I found two settings of a similar text by relatively unknown composers from the Old and New World, Manuel Cardoso (1566-1650) of Portugal and José Mauricio Nuñez Garcia (1767-1830) from Brazil.

After singing the *Ave Verum Corpus*, we end the service with an Anglican chanting of Psalm 22 to prepare the sanctuary for the All Night Vigil.

April Birthdays

Day	Name
5	James Reber
11	Bradley Robertson
13	Marilyn Ballowe
18	Reeve Carney Trevor Vincent
22	Zane Carney
24	Betty DuVall
25	Michael Mitchell
29	Liam Fields

April Anniversaries

Day	Name
9	Bill & Gail Wright

Should you be listed here?

Or, if you wish to leave your birthday or anniversary unpublished, give the church office a call or e-mail administrator@stmikessc.org to let us know. Please Note: Birthdays and Anniversaries will be celebrated on the last Sunday of each month.

Book Review

By Nicholas Renton

Welcome to Church Music and the 1982 Hymnal by Matthew Hoch
Morehouse Publishing

Out of politesse and diffidence, Episcopalians often refrain from explaining elements of their service that may puzzle the newcomer. One such element is music. Those who wish to take a sounding of our church's music-making will profit from Matthew Hoch's *Welcome to Church Music and the 1982 Hymnal*, part of Morehouse Publishing's *Welcome to* series for inquirers and new members, now available in the Ministry Center.

From its rack in front of you, the seemingly untouched 1982 Hymnal mutely informs our service through the medium of the bulletin. As Hoch explains, the hymnal offers a wide selection of hymns suitable for various services throughout the year. Our service also leans upon the Hymnal's dusty rack mate, the Book of Common Prayer.

In the book's first chapters, Hoch traces the origins of music in our communion. What I found most interesting was the contrast between the trained, elite choruses of urban cathedrals and the more congregation-centered hymn-singing of smaller parishes. Over the centuries, the Anglican Communion has come to value both of these facets: the beautiful and skilled

See BOOK REVIEW, page 5

Treasurer's Corner

February 2015—Revenue and Expense Summary

	February Actual	February Budget	YTD Actual	YTD Budget
Total Revenue	\$ 27,680	\$ 37,592	\$ 95,994	\$ 75,184
Total Expense	35,633	37,589	70,757	75,178
Net	\$ (7,953)	\$ 3	\$ 25,237	\$ 6



The liturgies, that are the center of our Lenten observation, have been augmented by the formation of growth groups. A second group has recently started and the first has decided to continue their faith journey by continuing to meet. These growth groups are an opportunity to reflect further on the sermon and passages in the Bible. The group has a host that provides their home and a leader that coordinates and engages the participants in meaningful conversation, reflective of where they are in their faith journey. Fr. Dan provides the questions for reflection by the group. These groups meet for six sessions and are made up of about twelve people. If you are interested in starting or joining a

third growth group, please speak with Fr. Dan, he can answer any questions.

Maundy Thursday is on April 2nd (6:30 pm), Good Friday is on April 3rd (12 noon and 7 pm), the Great Vigil of Easter is on April 4th (7:30 pm), and Easter Sunday is on April 5th (8 am and 10:30 am). After the 10:30 am service, there will be an Easter egg hunt for the children.

We wish for the parish family a blessed and joyous Easter season.

Dear St. Michael's,

I heard a bishop say recently that he has stopped saying "what a small church," the way one might say "what a small world," when he makes an Anglican to Anglican connection somewhere. Now he says "what a connected communion." He wants to remind people that we are not series of small churches, but a connected community working out God's will for the world.

As a priest and cradle Episcopalian, I have always known that word "communion." However, I do not think I began to understand what it means until I travelled to Haiti in mid-February.

I travelled to Haiti on a reconnaissance mission for Campbell Hall's first trip there with students this summer. Campbell Hall is connected to three schools around Port de Paix as a part of the Haiti Partnership Program, developed through the National Association of Episcopal Schools (NAES). There are, according to NAES, 254 Episcopal schools in Haiti. Therefore, Haiti has the distinction of having the most Episcopal schools of any diocese.

I flew into Port au Prince airport not knowing what to expect, and left with a thirst to know more about this country's rocky past and uncertain future. Haiti has a history, starting with the arrival of Christopher Columbus, of colonization, slavery, brutal and corrupt dictators, destruction of natural resources, and natural disaster. Such a history has created a present filled with hunger, strife, and unemployment. Haiti was once lush and green, but now only has twenty percent of its once verdant rainforest. With few remaining natural resources and a seventy-five percent unemployment rate, it is hard to imagine Haiti's future with much hope.

One Church, One Communion

And yet, visiting the schools we were met with a host of hopeful people who believed in the future of Haiti and educating its youth. We met students who walked hours every day for a chance at an education and teachers who worked diligently to provide their students with food and clean water so that they could be prepared to learn in the classroom.

On the Sunday I was there, I had the honor to preach and worship with the congregation of

St. Innocents. Though it was Lent, the church was decorated in ornate paper flowers in celebration of the scout troops receiving their badges. The church was packed with children and families in their Sunday best. The choir sang incredible four-part anthems to invite people into worship and the acolytes filled the sanctuary with incense as we processed into the church.

I worried about participating in the service because I knew it would be in a combination of French and Creole, both languages equally unknown to me. However, when we started, I realized that though I did not know the language we were speaking, I knew the words deep in my soul. I knew the cadence and intentions. As people in the congregation shared their prayers aloud, I did not know exactly what they were praying for, but I understood the emotion in their voices and the support of the community around them. As we shared Eucharist together, we knew Christ together.

I realized, that morning, that we, as baptized members of Christ's church, are part of something much bigger than our own communities. We are a part of a communion that truly is Christ's body in the world. It was a profound reminder that our weekly worship together at St. Michael's is one part of a great communion of worshippers, a great body that is renewed each week by Christ's body and blood, and sent to go out in peace to love and serve the Lord.

While my visit to Haiti left me with more questions than answers, it filled me with hope that St. Innocents is not alone in its struggles, as St. Michael's is not alone in its. No, we are part of a great communion that prays together each week for one another and for the world.

In love,
Mo. Stefanie



Holy Week and Easter



Palm Sunday



Stations of the Cross on Good Friday



Easter Sunday



Blessing of the New Fire and lighting of the Paschal Candle at the Great Vigil of Easter



The Triduum at St. Michael and All Angels

By the Reverend Dan Justin

The Triduum, or The Three Great Days, is the annual celebration of Maundy Thursday, Good Friday, and the Great Vigil of Easter. This year the dates of this event are April 2nd, 3rd, and 4th. You will find a schedule of times for each service printed in this edition of *The Mike*.

The Triduum is actually one service spanning three days. It begins on Maundy Thursday. Here we remember Jesus celebrating the Passover with his disciples. The word "Maundy" is an abbreviated form of the Latin word for "Mandate." It was during this last meal with his friends Jesus commanded a perpetual memory of his life and sacrificial death in what is known as the Lord's Supper or communion. Jesus also commanded his disciples that they be servants. He showed the example of this service by washing his disciple's feet. On Maundy Thursday we begin our service with an Agape Meal in the Ministry Center. We reenact this last supper of Jesus by celebrating the Eucharist and eating together. We then process to the church where we wash one another's feet. We then strip the altar and prepare the church and ourselves for Good Friday. There is no dismissal at the end of the Maundy Thursday service. The Triduum will continue the following day.

On Good Friday we hear the story of the passion of Jesus. We read of the crucifixion and we remember the sacrifice of Jesus' life for our salvation. This is the only service of the church year when communion is not available. Following the Good Friday liturgy we read the Stations of the Cross. Once again, there is no dismissal at the end of the service. The Triduum will continue the following day.

The Great Vigil of Easter is on Saturday night. The service begins in total darkness. In the Meditation Garden a new fire will be lit and blessed. From that new fire the Christ Candle—known as the Paschal Candle—will be lit representing the light of Christ. That light is then processed into the church. Each member of the congregation lights their own candle from the Paschal Candle. We listen to the stories of salvation history and the mighty acts of God. A sermon is preached and we respond by renewing our baptismal covenant. The congregation is sprinkled with Holy Water as a reminder of our own baptism. Finally Easter is declared. Bells are rung and the church explodes with light as we remember how Christ burst from the tomb, conquering the grave and defeating death once and for all. We sing the joyful Easter hymn and once again

celebrate the Holy Eucharist.

If you have never attended the Triduum, or if you have only ever attended one or two of the services that make up the Triduum, I encourage you to make plans to attend all services this year. The true power and glory of

the Three Great Days can only be appreciated when you participate from beginning to end. I am certain that your faith will be deepened and your hearts will be touched. Please be sure to see me with any questions you may have about Holy Week or the Triduum.

Book Review

from page 2

voices rendering their greatest talents in praise of God, and the unifying swell of hymns.

Our church, with its paid section leaders, occasional solos, and (simplified) Anglican chant, reflects the former, while still inviting the amateur singer with beloved and familiar hymns. Furthermore, our music director, Kristen Toedtman, incorporates traditions beyond Anglican practice: in my 19 years in the choir, we have sung African praise anthems, African-American spirituals, Toedtman's own compositions, and Taizé, a contemplative and repetitive body of simpler music that invites spiritual meditation. Mind you, that's only a partial list that omits our occasional Choral Eucharists, or sung services, which are reverent visits to high points of Anglican music-making. Hoch invites readers to gauge the practices of their parish. Toedtman enjoys hearing feedback from the congregation, so I urge you to speak up if you find the music moving—or not.

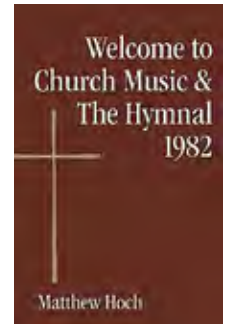
Hoch urges the reader to read the book with hymnal in hand. The fourth chapter discusses the service music in the hymnal—those sections of the hymnal prefaced with an S-; much of the music here we never sing, but it is there if we need it. Chapter Five goes through the hymns, discussing their origin and their use throughout the liturgical calendar. You've probably noticed that the service music changes during the seasons of Advent, Christmas, Epiphany, Lent, and Pentecost; similarly, many hymns are devoted to specific points on the calendar, most memorably in the Christmas hymns—carols. In addition, our rector, the Very Rev. Dan Justin, Toedtman, and our organist and parish administrator Duane Steadman choose the hymns, which follow the lectionary, thereby reflecting the readings and sermons for a particular Sunday.

Chapter Six looks at the choir's role in a church. Despite its "high-church" stance, our choir offers itself as a support to the congregation: it helps with the chanting of the psalm, leads in less familiar hymns, and presents (when necessary) the new service music such as the Sanctus, Gloria, Kyrie, and Fraction Anthem. Furthermore, the choir makes its greatest efforts in a weekly anthem during the Offertory. Finally, our children sing music designed for them several times a year.

The book also includes a chapter on the organ. Hoch invites readers to ask their organist questions, and our organist, Duane Steadman, will be happy to answer them. Come early and enjoy his prelude, or—as I have seen more people doing lately—remain in the pews and listen to his postlude. Organs are quirky instruments, each unique, and each designed to fit and fill its sonic space. St. Michael and All Angels has made a big investment in our organ, and we are reaping the dividends.

If you, like me, find music a beautiful gateway to worship, I suggest you spend some time thinking about how the hymns comment upon and reflect the message of each Sunday. Hoch's book will help you live out the exhortation of Psalm 47:

Sing praises to God, sing praises;
sing praises to our King, sing praises.
For God is King of all the earth;
sing praises with all your skill.



Doctor of Ministry Research to Begin Soon

I am now in my third and final year of my Doctor of Ministry program at Luther Seminary. Time certainly flies when you are having fun. I have enjoyed the program even more than I anticipated. I have found both the classes and assignments to be beneficial.

The primary work of the third and final year is the completion of the doctoral thesis. Our thesis projects require both exhaustive knowledge of a subject and a research/practical component as well. My thesis is called *Mystagogical Preaching in the Episcopal Church: Connecting Sermon and Liturgy*. Mystagogy seeks to understand the mysteries of the faith as they are experienced in the liturgy. A mystagogical sermon focuses on one of the liturgical rites of the church and seeks to explore its meaning. It seeks to connect the liturgical rite to the scriptures and explores the theology presented through that rite. It seeks to uncover how we become active participants in God's saving actions through our participation in the liturgy.

I believe this topic is of particular interest to the Episcopal Church. That is because our theology is located in our liturgy. We are not a confessional church. Unlike Lutherans or Presbyterians, the Anglican Church has never sought to outline what we believe through the use of a confession of faith. Examples of these kinds of confessions include the Augsburg Confession of Faith or the Westminster Confession of Faith. Anglicans have always held to the idea of *Lex Orandi Lex Credendi*. This means "The law of prayer is the law of belief." In other words, what we pray is what we believe. The location of our theology is the Book of Common Prayer.

My theory is that many Episcopalians, particularly newer Episcopalians, do not have a full understanding of the theology communicated by our liturgical rites. As a result, people have a tendency to attach their own meaning to aspects of the liturgy.

I plan to offer a series of Mystagogical sermons in order to test my theory. This will be a four-week sermon series. Each sermon will focus on one aspect of the liturgy. The sermons will still be anchored in one of the lectionary readings as well. My goal is to determine if mystagogical preaching helps people understand the theology found in the liturgy. I plan to use an action/reflection model of research. Parishioners will be invited to complete a brief survey prior to the sermon. The same survey will be administered a second time after the sermon has been delivered. The goal will be

to determine if understanding of the topic changed after hearing the sermon.

All surveys will be anonymous. Participation is voluntary. In order to widen the scope of the research, St. Augustine by the Sea Episcopal Church in Santa Monica has also agreed to participate. The Rev. Nate Rugh, the rector of that parish, will be preaching the mystagogical sermons on the same topics and their congregation will also complete the surveys. I will also be welcoming a small focus group of non-Episcopalians to attend the sermon series here at St. Michael's. These people are not members of the Episcopal Church and have no familiarity with our liturgy. Mystagogy, in its original form, was for new converts to the faith. The focus group will simulate that experience and hopefully determine the effectiveness of mystagogical preaching for new members of the Episcopal Church.

My research is currently scheduled to begin on April 26, 2015. It will continue on May 3, 10, and 17. You will receive your survey with your bulletin when you arrive. You may complete the first half of the survey any time before the sermon is preached. The second half of the survey will be completed immediately following the sermon. Time will be allotted for survey completion during the service.

Please feel free to let me know if you have any questions. Thank you in advance for your

New Members/New Comers Breakfast— Saturday, April 25, 2015 at 9:00 am

Are you new to St. Michael's? Have you been wondering what membership means and how to join? If yes, the rector and vestry invite you to our next New Comer/New Member Breakfast. We will gather in the Ministry Center at 9:00 am on Saturday, April 25, 2015. We will share a hot breakfast and spend time getting to know one another. Fr. Dan will share a bit about the history of the parish, what it means to be a member, and how to become a member. He will also explain how the church is governed and provide information about the Diocese of Los Angeles and the national Episcopal Church. These gatherings are a great time to ask questions, get to know other new comers, and meet long-time members. If you would like to attend please RSVP by e-mailing Duane Steadman, our Parish Administrator, at administrator@stmikessc.org. Feel free to contact Fr. Dan if you have questions.

assistance and support as I complete my Doctor of Ministry degree. I also offer thanks to the Rev. Nate Rugh and the good people of St. Augustine's.

Blessings,
Dan+

Sunday School Activities

By Diane Ballowe

The children of St. Michael's have enjoyed a productive Lenten season, combining their study of the Bible with entertaining celebrations. Many of the Sunday School students and their families attended the Shrove Tuesday Pancake Supper, an event that included delicious food, games such as Musical Chairs and Pancake Flipping, and novelties including Mardi Gras beads, masks, and sunglasses with lighted frames. The evening culminated in a rousing parade around the Ministry Center while the audience sang, "When the Saints Go Marching In." It was a grand celebration and a fitting way to balance the more somber days of Lent.

In Sunday School, we have been using the season of Lent to learn more about God's ways. We have learned about God's promises through the stories of Noah, Abraham, and Jeremiah. A study of Psalm 19 reminded us of the beauty of God's creation and our responsibility to care for the earth. We have given prayers of thankfulness for God's love and His promise to be with us always. The lessons for the two weeks preceding Easter emphasized Holy Week stories in addition to discussions about the meaning of the holiday.

The annual Easter Egg Hunt will occur after the 10:30 am service on Easter Sunday. Over 200 eggs filled with candy and prizes are hidden in three age-designated areas. The congregation generously donates the eggs, candy, and prizes used for the activity. As Lent is a time of growing in faith for our students, it is fitting to celebrate their deeper understanding of God by enjoying a wonderful traditional event with their church family.



The Calendar

April 2015

Sunday Schedule • *Sunday Services are 8:00 am (no choir) and 10:30 am (with choir) in the Sanctuary.*
 • *Adult Learning Opportunity begins at 9:15 in the Ministry Center*
 • *Sunday School begins at 10:15 with Family Sing in the Ministry Center; the children are brought into Eucharist for the Peace.*
 • *Coffee Hour immediately follows the 10:30 am service unless otherwise noted.*

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1 Wednesday Holy Week	2 Maundy Thursday 6:30 pm Holy Eucharist, Agapé Supper, Washing of Feet, Stripping of the Altar (MC, S)	3 Good Friday 12:00 noon Good Friday Liturgy (S) 7:00 pm Good Friday Liturgy (S)	4 Holy Saturday 7:30 pm Great Vigil of Easter (S)
5 Easter Day 8:00 & 10:30 am Holy Eucharist	6 Monday Easter Week	7 Tuesday Easter Week	8 Wednesday Easter Week	9 Thursday Easter Week	10 Friday Easter Week	11 Saturday Easter Week 9:00 am Adult Confirmation Class (MC) 1:00 pm Concerned United Birthparents (FR)
12 Easter 2 8:00 & 10:30 am Holy Eucharist	13	14	15	16 7:30 pm Choir Rehearsal (MR)	17	18
19 Easter 3 <i>Episcopal Visitation by Bishop Diane Bruce</i> 8:00 & 10:30 am Holy Eucharist	20	21 7:00 pm Vestry (L)	22	23 7:30 pm Choir Rehearsal (MR)	24	25 St. Mark 9:00 am New Member Breakfast (MC)
26 Easter 4 8:00 & 10:30 am Holy Eucharist 11:30 am Prayer Shawl Ministry	27	28	29	30 7:30 pm Choir Rehearsal (MR)		

Locations:
 CO Church Office
 MR Music Room
 FR Fireside Room
 MC Ministry Center
 L The Loft (formerly the stage)
 S Sanctuary

St. Michael and All Angels Church

3646 Coldwater Canyon Ave., Studio City, CA 91604

phone • 818.763.9193

fax • 818.763.2172

general e-mail • mail@stmikessc.org

web address • www.stmikessc.org

ADDRESS SERVICE REQUESTED



VESTRY

Tina Wilson, Senior Warden
Ron Schwartz, Junior Warden
Jenni Hernandez, Treasurer
Karen Andrews
Diane Ballowe
Julie Bellevue
Bill Fields
Gail Green
Janet Kirkpatrick
Alex Morales
Amber Russo
Bill Wright

PARISH STAFF

Rector	The Very Rev. Daniel Justin (rector@stmikessc.org)
Priest Associate	The Rev. Stefanie Wilson (wilsons@campbellhall.org)
Director of Music	Kristen Toedtman (kristentoedtman@gmail.com)
Parish Administrator	Duane Steadman (administrator@stmikessc.org)

THE MIKE STAFF

Publisher	Duane Steadman
Editor	David Connors
Editor Emerita	Soni Wright

Vision Statement

We are a welcoming and evolving community of conscience engaged in the renewal of our faith by embracing diversity and encouraging growth through prayer, scholarship, social action, and artistic endeavor.

Our Mission Priority

Our mission priority is to focus on the United Nations' First Millennium Goal: To eradicate extreme hunger and poverty.