

TEMA/TÍTULO: Endosas Onomástico de Santo

PROPONENTE: Diocese of Western Michigan

PÁGINA CYC:

PÁGINA LA:

1 *Se resuelve*, con la aprobación de la Cámara de \_\_\_\_\_ que la 76ª Convención General añade al  
 2 calendario a manera de ensayo un onomástico el 17 de mayo para San Andrónico y Santa Junia,  
 3 Apóstoles, mencionados en Romanos 16:7 y venerados por 1400 años en la Ortodoxia Oriental y  
 4 por más de tres décadas en algunas Iglesias Anglicanas en Estados Unidos y Canadá.

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 6 Como pueblo cristiano, es importante preguntar: “¿Qué hay en la vida y enseñanza de Jesús que  
 7 apoya a esta resolución?”

EXPLANATION:

The Bible verse mentioning these saints, written by St. Paul, says, "Greet Andronicus and Junia, my relatives and prison companions; they are notable Apostles, and they were in Christ before me." It is appropriate to include in our calendar and to celebrate these two Apostles, a woman and a man, who worked together in mission and evangelism despite being jailed. These Apostles are suitable models in the Communion of Saints for all the baptized. We believe this feast serves as a reminder that both men and women were part of Jesus' inner circle. Paul called them outstanding Apostles. Ancient church sources such as Jerome, Chrysostom and others consider "Junias" a woman. John Chrysostom writes in a homily on Romans, "...Oh! How great is the devotion of the woman that she should be even counted worthy of the appellation of apostle!..." We feel it would be fitting if the wider church would honor them in like fashion. Since 1984 some parishes in the Episcopal Church have celebrated this feast day, long hidden from our knowledge by the mistranslation of Junia's name in Romans 16:7. (The evidence for the correct translation has now been well documented by Dr. Eldon J. Epp and CEB Cranfield, Professor of Theology at the University of Durham, 1984.) 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 their discipleship. They also represent for us our acceptance of the Spirit calling both men and women to all lay and ordained ministries in our Church. Adding this feast to our calendar would balance it so that it would reflect the truth that the Risen Christ entrusted the Gospel ministry to both men and women. The Diocese of Massachusetts began formal trial use observance of this feast in 2007, and by 2008 parishes in at least seven dioceses observed this feast, from Rome to Iowa to Texas to Hawaii. In 2009 even more parishes and dioceses will be observing this feast.