

TEMA/TÍTULO: Añadir a Santa Tecla al calendario

PROPONENTE: Rev. Ruth A. Meyers

PÁGINA CYC:

PÁGINA LA:

Se resuelve, con la aprobación de la Cámara de _____, que la 76ª Convención General proponga la conmemoración de Santa Tecla el 23 de septiembre en el Calendario del Año Eclesiástico y que autorice el ensayo del mismo durante el trienio 2010-2012 con los siguientes propios:

I God of liberating power, thou didst raise up thy servant Thecla, who allowed no obstacle or peril to inhibit her from bearing witness to new life in Jesus Christ: Empower courageous evangelists amongst us, that men and women everywhere may experience the freedom thou dost offer them in thy kingdom; through Jesus Christ our Lord, who livest and reignest with thee and the Holy Ghost, one God, for ever and ever. Amen.

II God of liberating power, you raised up your servant Thecla, who allowed no obstacle or peril to inhibit her from bearing witness to new life in Jesus Christ: Empower courageous evangelists among us, that men and women everywhere may experience the freedom you offer to them in the realm of God; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Salmos 91:9-16

Éxodo 1:15-21

2 Timoteo 3:10-12

Juan 4:23-30, 39-42

Prefacio de los Apóstoles y Ordenación

EXPLANATION:

Thecla, widely known as a disciple of the apostle Paul, was the most popular female saint after Mary in the early church. In the contemporary church, the Seabury-Western Theological Seminary community has commemorated her for several years. Thecla's story is found in the second-century Acts of Paul and Thecla. According to this narrative, upon hearing Paul preach the gospel, Thecla abandoned her plans for marriage and followed Paul. Condemned to burn at the stake, her life was saved by a miraculous thunderstorm. As her adventures continued, she was thrown to the beasts in the local arena. There she was protected by a fierce lioness. Finally, she threw herself into a pool with ravenous seals, who were struck dead by lightning. Thereupon, Thecla baptized herself in the water. The governor then released her, and she went on to travel and preach the gospel. According to Tertullian (writing in about the year 200), early Christian

Endorser(s): The Rev. Jan "Raisin" Horn, The Rev. Leigh F. Waggoner

women appealed to Thecla's example to defend women's freedom to teach and to baptize. A shrine to Thecla in Seleucia (Asia Minor) became a popular pilgrimage site in the fourth and fifth centuries. Devotion to Thecla from Gaul to Palestine is also evident in literature, art, and the practice of naming children after her. Her image appeared on wall paintings, clay flasks, oil lamps, stone reliefs, textile curtains, and other media. Including Thecla in the calendar of the Episcopal Church would add a saint who reminds us that women's ministry was important in Christian antiquity, and who inspired generations of Christians, particularly women, by her courageous and bold evangelism.