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# ❖ News and Views From St. Paul's ❖

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Vol. 11 Issue 1

January 2008

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## UPCOMING EVENTS

- Jan. 2:** 5:30 PM, Wednesday Worship  
7 PM, Choir Rehearsal
- Jan. 4:** Crafters Corner Store, 11 AM – 7:30 PM
- Jan. 4-5:** Vestry Retreat
- Jan. 6:** Sunday, The Epiphany  
9 AM, Worship  
Church School & Adult Forum
- Jan. 9:** 5:30 PM, Wednesday Worship,  
Julia Chester Emery  
7 PM, Choir Rehearsal
- Jan. 13:** Sunday, The Baptism of Our Lord  
9 AM, Worship  
Church School & Daughters of the King
- Jan. 16:** 5:30 PM, Healing Service Worship  
7 PM, Choir Rehearsal
- Jan. 20:** Sunday, II Epiphany  
9 PM, Worship  
Church School & Adult Forum
- Jan. 23:** 5:30 PM, Wednesday Worship  
7 PM, Choir Rehearsal
- Jan. 24:** 6 PM, Daughters of the King  
Florence Li Tim-Oi
- Jan. 27:** Sunday, III Epiphany  
9 AM, Worship  
10:30 AM, Budget Brunch
- Jan. 30:** 5:30 PM, Wednesday Worship  
7 PM, Choir Rehearsal

## Looking Ahead:

- Feb. 1:** Crafters Corner, page 3
- Feb. 2:** Annual Celtic Dinner (Bridget of Kildare)
- Feb. 5:** Shrove Tuesday Pancake Supper, page 6
- Feb. 6:** Ash Wednesday (Lent Begins)



## BUDGET BRUNCH SUNDAY, JANUARY 27

The annual Budget Brunch will be held on Sunday, January 27, 2008 immediately following the 9 AM Worship. This is an important meeting of all members of the parish, especially in this time of transition.

The meeting serves several vital roles in the governance of our community:

1. The vestry reports to the congregation on the budget of the preceding year (2007);
2. The vestry presents the draft budget for the coming year (2008); and,
3. The congregation has the opportunity to ask questions regarding not only the financial report, but also the alignment of the budget to the mission and program.

All members of the parish are encouraged to attend, and to fully participate in the planning of our corporate life.

The brunch is one of the methods by which the vestry fulfills its fiduciary responsibilities in a transparent and public process.

CAC

**HAPPY NEW YEAR**

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January 2008

My dear Friends,

I am writing this letter two days after Christmas, and how quickly things have changed.

After weeks of inane holiday songs, and then the rush of Christmas Carols, the music on iTunes this morning is back to the same elevator music.

On the front pages of the four newspapers I read everyday, gone are the heartwarming and inspiration stories of people helping people, families gathered together, and photos of the faithful at worship. It's back to the stories of war, murders, DUI accidents, and the gloomy economic forecasts for the coming year.

Just as the Twelve Days of Christmas are beginning, I could not believe that I saw a denuded Christmas tree at the end of one driveway.

Yikes! Where has Christmas gone?

Well, in the secular world, they have slammed the cash register drawers closed and it's over.

But, it's just beginning at St. Paul's --- and for faithful Christians!

On Christmas Eve the church pews were occupied by extended families for worship; our hearts were filled to the brim with the joy that flowed from our Children's Choir; we had joined as a community in feeding 550 of our needy neighbors, and provided gifts for their children; and, there was an overflowing of generosity for our sisters and brothers in Kajo Keji with a record offering for New Hope. On Christmas Day, twenty-five volunteers from St. Paul's greeted, served, and serenaded 80 senior citizens at a festive dinner at the Senior Center. Our Church School Scholars made winter scarves for the seniors, and presented them to the guests at the dinner. Instead of ripping open their own gifts, our children were bringing wide smiles to the seniors!

Christmas was special at St. Paul's. However, in some ways it was a day like all days in the life of a Christian community. We feed the hungry, we visit the sick, we care for those who are alone, we comfort those who mourn, and we help the needy, helpless, and homeless.

Christmas Day is a day like every day at St. Paul's. Christ is born each and every day in our hearts, and we share the blessings he brings with our family and our neighbors, whoever and wherever they may be.

*Behold, the dwelling of God is with mankind. He will dwell with them, and they shall be his people, and God himself will be with them, and be their God. (Revelation 21:3)*

Charles A. Cesaretti

PS. See the article on The Twelve Days of Christmas elsewhere in this Newsletter



## *From Your Senior Warden*

The Vestry was snowed out of their December meeting, and, with all the bustle of the season, decided to postpone business until their annual retreat. The retreat will be held on January 4-5 at St. Paul's. The vestry will finalize the budget, articulate the missions of St. Paul's, and identify the major goals for the 2008 Year.

We will communicate all of the above at a special brunch planned for January 27th. Please bring a dish to pass. We will be eager to share our work with you and solicit your ideas and input.

Happy New Year!

Come and grow,  
Rachel

## **IN CARBONDALE AND FOREST CITY FATHER DONALD SCHAIBLE CALLED TO BE RECTOR**

Father Donald Schaible will be the new rector at Trinity Church, Carbondale, and Christ Church, Forest City, effective January 2008. Father Schaible was ordained a Roman Catholic priest in 1989. His 14-year ministry in the Diocese of Allentown encompassed service in parishes (including associate pastor, St. Thomas More, Salisbury Township) and as a teacher, director of spiritual activities, and administrator in four diocesan high schools (Marian in Tamaqua, Allentown CCHS, Notre Dame in Easton and Pius X in Bangor).

He left active ministry in the RC Church in 2003, was received into the Episcopal Church at St. John's, Palmerton, two years later, and married in September 2005. Bishop Paul received Father Schaible as a priest of the Episcopal Church in June of this year.

Welcome Father Donald!

## **CRAFTERS CORNER STORE RETURNS ON JANUARY 4<sup>th</sup>**

Christmas may have come and gone but the holiday spirit lives on. The mid-day snow storm kept some shoppers away in December; however, enthusiasm ran high for those who braved the elements. Even Santa stopped by to join in the caroling. As you may recall, a basket filled with holiday treasures was raffled off, with proceeds benefiting the Jackie Viteritto Scholarship fund. A total of \$76 was raised and the winning raffle ticket drawn by one of our shoppers was purchased by none other than our own Father Charles.

Now the crafters are eager to welcome in the New Year and they have been busily utilizing their creativity to ensure a continuing variety of options for shoppers. New crafters are being added monthly and craft demonstrations will be given at 1 and 3 p.m. Our kitchen, as always, will serve up some hot food to take the edge off the winter chill. Our new winter hours are 11:00 a.m. to 6:30 p.m.

Anyone interested in donating baked goods for the January Crafters' Corner Store should contact Rita Leigh. Please watch the Sunday bulletin and Friday emails for further news

Don't let the January doldrums settle in—visit us at the January 4<sup>th</sup> Crafters' Corner Store instead.

*Submitted by Sandy Schwab*

## **Thank you from the Arnolds**

"Father Charles and Church members, Thank you for the floral arrangement and your concerns for our family at this time of loss. Sincerely, Bob and Carol."

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## CHRISTIAN PSYCHOTHERAPY

In modern life, spiritual formation, a complete regime of spiritual growth, is difficult to obtain.

An Observation: In our times we don't see many saints around.

Saints are not born holy, they are made holy. To be more precise, they are self-made, with the help of God, or made by God in a way that involves long and intense individual efforts; a personal participation that makes the process a true self-therapy.

The second observation is that saints are not, as some people seem to imagine, protected people, living a life of sweetness and light, and cut off from the turmoil of humanity. It would be more true to describe them, even more than the great names of science, as the cutting edge of expanding human consciousness.

The Inner Tradition of the early Church was a stream of teaching produced by the early saints and tested for its ability to bring about a progressive change in the state of mind of a faithful disciple.

"The essence of this psychological method is that it acts... 'from the top down,' changing the action of the psyche before needing to make massive changes in the student's lifestyle.... Choice has to originate from a certain state of mind-sometimes called conscience-based on a way of viewing the world... a change of consciousness... described by certain sources as 'waking up.' Such a method requires knowledge, and that knowledge must be understood through direct experience." (Robin Amis, *A Different Christianity*, p.346.)

There are "esoteric" keys held by the Inner Tradition, dedicated to healing the culture by healing the psyches of its participating individuals so as to connect those individuals back to the roots of their life:

to meaning and purpose;

to the capacity to love;

to an awareness of God's presence and support;

to a source of healing and personal renewal;

to a state of inner stillness.

It is not enough that we improve ourselves by performing moral deeds, and becoming better than before. Our ultimate aim is to unite with God. The universe was created for this purpose. This is our desire.

Our contemporary thinking is different from that of the first Christian millennium in ways that may be of great significance to modern humanity. The divergence in *meaning* began to appear to be the direct product of a deeper divergence between two very different ways of *seeing* the world. This difference crystallizes in the way we live in the world. By aspiring to sainthood, we open ourselves to the workings of the *heart* that unite us with God, and we find ourselves marked forevermore as the people called out to live "in Christ".

*Submitted by David Plank*

**Have you returned your 2008 Loyalty Commitment to St. Paul's?**

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*Dear Friends, St. Paul's Episcopal Church Family,*

*On behalf of Susquehanna County Interfaith's  
Christmas Bureau, we would like to express our  
thankfulness for your generosity.*

*Without your dedication and giving this  
endeavor would not be possible. We have joined together to  
touch lives and bring joy into the hearts of many.*

*We know the blessings you receive for helping will  
follow you through the new year.*

*Blessings,*

*Brenda*

*Brenda Loubet, Director  
and the Christmas Bureau  
Volunteers*

*We appreciate your giving*

## INDICTED

The phone call was innocent enough. Father Cesaretti introduced himself and after a few pleasantries asked the question, "There is some food left over from xyz. Do you know anyone who could use it?" I had to admit that my mind was blank. I am living in one of the lowest economic counties in Pennsylvania and I couldn't come up with ONE name.

The more I thought about it, the more I felt indicted. I've been here for over six years. I'm sure someone must have been hungry that I crossed trails with. I evidently didn't care to say hello. Perhaps I felt some type of threat, which meant if I said hello, then I'd be obliged to help. Or maybe, I didn't want to be associated with "THEM."

Echos of Bishop Paul's video on how to read the bible came to me. Bishop Paul quoted scripture by deriding Jesus saying, "He (Jesus) associates with sinners ... and He EATS with them."

January is a time for New Year resolutions. It is clear that I need to lift my head up and look around me and observe those in need. Then I need to DO something about it. Quietly. Unobtrusively. Even anonymously.

*Submitted by Al Leigh*

## SHROVE TUESDAY 2008

This year Shrove Tuesday falls on February 5<sup>th</sup>. As always we will have our pancake supper. Men will be in the kitchen. Women will do the desserts. Your cooperation will be appreciated.

## HYMN STORY: JOY TO THE WORLD (HYMN 100)

Isaac Watts (1674-1748) was born to Dissenting parents (people who refused to accept the authority and practices of the Church of England). As a boy, he sang hymns outside prison walls to encourage his father, who had been arrested for his non-conformist beliefs.

Isaac showed promise as a poet at a very young age. As he grew, he became increasingly unhappy with the hymns that he sang in church each week. In those days, hymns were psalms set to music. Watts saw that the hymns thus reflected little or nothing of the New Testament, and set out to remedy that error. His hymns — at least his earlier hymns — reinterpreted the psalms in the light of the Christian faith. In 1719, he published a book of hymns entitled, *The Psalms of David Imitated in the Language of the New Testament*.

One of those hymns was "Joy to the World," based loosely on Psalm 98, which says, "Make a joyful noise to the Lord, all the earth; break forth into joyous song and sing praises" (Psalm 98:4). That psalm looks forward to the day when the Lord will come to judge the world in righteousness. In this hymn, Watts reinterpreted the psalm to rejoice in the coming of the Christ as our Lord and savior.

This hymn was sung to various tunes for many years. Then in 1839, Lowell Mason, a banker who happened to be quite interested in church music, published the tune that we now associate with "Joy to the World." Mason borrowed liberally from classical music, and acknowledged his debt to Handel's "Messiah" for parts of this hymn tune.

Watts wrote some 600 hymns altogether, and is considered to be the father of Christian hymnody. His hymns include such favorites as "When I Survey the Wondrous Cross" and "O God, Our Help in Ages Past." But the favorite of favorites is "Joy to the World."

From ~ Dick Donovan

CAC

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## FLORENCE LI TIM-OI (January 24<sup>th</sup>)

We tend to think of the ordination of women in the Anglican Communion as a relatively recent event. Eleven women were ordained as priests in the Episcopal Church in 1971; three years earlier two women had been ordained in Hong Kong.

However --- in 1944 Florence Li Tim-Oi was ordained in the Anglican Church by the Bishop of Hong Kong. Controversy induced her to give up her priestly duties two years later, but eventually she resumed her vocation in China, and finally in Toronto, ten years before her death in 1992.

Li Tim-Oi was born in Hong Kong in 1907, choosing the name Florence, after Florence Nightingale, at her baptism as a student. After four years at a theological college in Canton she was ordained Deacon in 1941, taking responsibility for an Anglican congregation in Portuguese Macao.

Soon the Japanese occupation of China made it impossible for a priest to travel to Macao to preside over the Eucharist and so the Bishop of Hong Kong ordained her Priest, believing, apparently, that the Holy Spirit picks its residence and its manifestation without reference to gender.

The Rev. Florence Li Tim-Oi is remembered in the Church calendar on January 24<sup>th</sup>, commemorating her ordination as Priest in 1944.

*Submitted by Ed Stark*

## GIVING

We have just completed the Advent and Christmas Seasons, celebrating the coming of the Messiah. Now we are beginning Epiphany;

Also, we are beginning to think seriously about the money we spent over the holidays, perhaps wondering why we spent so much.

We may have heard that the Magi originated the idea of giving gifts at Christmas. After all, they did bring gifts of gold, frankincense and myrrh to the Christ Child.

But the gifts we exchange in commemoration of Christ's birth don't represent the thinking of the Magi. They are a manifestation of the religion evolving over the centuries from the message sent by God, through His Son and the example Jesus set in His earthly ministry.

A very large part of Jesus' teaching, and His example, is the self-sacrifice characterizing His life. When he said, "Love your neighbor as yourself" he seems to have meant that each of us should give something of ourselves for the benefit of the people around us.

So while it is popular to decry the "commercialization" of Christmas, gift-giving is a way of letting the people around us know that their welfare is of immediate concern to us.

While we tend to think of gifts as "things", anything we can share – our time, attention, respect and concern are all ways we support our friends, relatives and the multitude of people populating and sharing our world.

In a way Christianity is a subversive religion. What percentage of the people buying, giving and receiving gifts during the "holiday" season think of themselves as Christians? Probably not 100%, by a long shot, but whether they consciously intend it or not, each is demonstrating an inclination to "love your neighbor".

*Submitted by Ed Stark*

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# Youth Page

**KAJO KEJI AND  
POMOJU PARISH**

## Church School Update

Three cheers for our church school scholars! They have had a busy November and December, performing 4 times and making over 75 fleece scarves for the local Senior Citizens. The scarves were given out at the annual Christmas Day Luncheon at the square. The children have also collected over 3 bags of kid friendly food to donate to our local food bank.

December was carefully focused on the Advent season:

1. preparing for the birth of Jesus (lessons about Jesus' birth)
2. sharing our joy (singing in church)
3. offering our gifts of love (scarves for the seniors)
4. getting ready for Christmas (prayer jars devoted to special prayers and thanksgivings for the past year)

On December 23rd, the children and parents joined together for a pizza luncheon. It was a great chance to relax and enjoy each other! Our plans for the New Year include wonderful lessons about our faith, our second annual sledding party (date TBA) and a trip to the local movie theatre

What a splendid group we have gathered together at St. Paul's; it is joy and pleasure to work together!

*Rachel*

Our parish has a companion relationship with Pomoju Parish, a part of the Anglican Diocese of Kajo Keji. We know that Pomoju is in the Southern Sudan, on the continent of Africa; but most of us probably don't know a great deal more about Pomoju and its people.

What we do know is that many of the people of Kajo Keji are Christians, and that these Christians practice their faith in an environment almost totally different from ours, and infinitely more hostile.

The physical environment of the people in Pomoju represents, from our perspective, an almost insurmountable challenge; they deal with it on a day-by-day basis. When we experience ninety-degree temperature, for example, we perspire heavily and look for the first available shade, or the air conditioner. When the temperature reaches ninety degrees in our companion parish, everyone heaves a sigh of relief, thanking God for the cooler weather!

Like ours, the ancestors of the people of Pomoju arrived in the area looking for a better place to live and to raise their families. Many are refugees driven from their homes by civil war. They make their living by growing crops, and while many would like to raise cattle, diseases carried by the tsetse fly have killed many cattle over the years.

The people of Pomoju have experienced civil war, 'ethnic cleansing', murder, forced migration, famine and drought for many years. Their survival is testimony to the strength and resilience of the human spirit. Their persistent Christian faith is testimony to the strength and the validity of Christ's message as He spoke of, and to, the Holy Spirit within each of us.

In the future we hope to be able to help them with their lives, as they help us with our faith.

*Submitted by Ed Stark*



Remember to bring in canned goods and other household supplies on the first Sunday of each month. The winter months can be hard on families. It is such a simple way to help those less fortunate.

Remember the Women's Resource Center. There is a separate basket for them in the back of Church.

## **THE FEAST OF THE EPIPHANY: SUNDAY, JANUARY 6**

by Victor Hoagland, C.P.

The Feast of the Epiphany (epiphany means "manifestation", "revelation") is the oldest of the Christmas feasts and is still celebrated on January 6th as the major feast of the season by the eastern Christian churches. The feast probably began in those churches in the Middle East strongly influenced by the Gospel of John, who proclaimed of Jesus Christ:

And the Word became flesh  
and made his dwelling among us,  
and we saw his glory,  
the glory of the Father's only Son,  
full of grace and truth. (John 1, 14 )

As "the true light, which enlightens everyone " come into the world, Jesus came not only that we might see his glory but also that we might share in it. "From his fullness we have all received, grace for grace." (John 1,16) His baptism in the Jordan and his presence at the marriage feast of Cana in Galilee (two themes from John's gospel still closely connected with the Feast of the Epiphany) portray Jesus revealed as God's Son and uniting humanity to himself.

From earliest times the Feast of the Epiphany, like Easter, was a day for baptizing those who believed in his name. To them, "he gave power to become children of God." (John 1, 12) The story of the Magi, from Matthew's gospel, celebrates the call of God to all peoples to share in the grace of Jesus Christ. "The Gentiles are fellow heirs, members of the same body, and partakers of the promise in Jesus Christ through the gospel." (Ephesians 3, 5-6)

Historians see the Feast of the Epiphany originating from early Jewish-Christian celebrations of the Jewish Feast of Tabernacles, which celebrated God's glory in covenant, light and water. In John's gospel this same Jewish feast often becomes the setting for the question: Who is Jesus Christ? (cf. John 7-10) The gospel affirms, as does this feast, he is God's divine Son.

In some regions the Feast of the Epiphany is also called the Feast of the Holy Kings or Three King's Day. Gifts are given in memory of the Magi's gifts of gold, frankincense and myrrh. Homes are blessed with holy water, in remembrance of that blessed home where the Magi found the Child and his mother. The Feast of the Baptism of Jesus usually follows the celebration of this feast in the western church (Sunday, January 13).

### **IT'S IN THE PRAYER BOOK PROPERS FOR THE EPIPHANY**

January 6

The Collect:

O God, by the leading of a star you manifested your only Son to the peoples of the earth: Lead us, who know you now by faith to your presence, where we may see your glory face to face: through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen. (Prayer Book, page 214)

The Proper Preface:

[said by the celebrant before the Sanctus ~ Holy, Holy, Holy]:

Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord. (Prayer Book, page 378)

[then, the celebrant continues: "Therefore we praise you, joining our voices with Angels and Archangels...."]

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## THE ORIGIN OF THE TWELVE DAYS OF CHRISTMAS

You're all familiar with the Christmas song, "The Twelve Days of Christmas" I think. To most it's a delightful nonsense rhyme set to music. But it had a quite serious purpose when it was written.

It is a good deal more than just a repetitious melody with pretty phrases and a list of strange gifts.

Catholics in England during the period 1558 to 1829, when Parliament finally emancipated Catholics in England, were prohibited from ANY practice of their faith by law - private OR public. It was a crime to BE a Catholic.

"The Twelve Days of Christmas" was written in England as one of the "catechism songs" to help young Catholics learn the tenets of their faith - a memory aid, when to be caught with anything in \*writing\* indicating adherence to the Catholic faith could not only get you imprisoned, it could get you hanged, or shortened by a head - or hanged, drawn and quartered, a rather peculiar and ghastly punishment I'm not aware was ever practiced anywhere else. Hanging, drawing and quartering involved hanging a person by the neck until they had almost, but not quite, suffocated to death; then the party was taken down from the gallows, and disemboweled while still alive; and while the entrails were still lying on the street, where the executioners stomped all over them, the victim was tied to four large farm horses, and literally torn into five parts - one to each limb and the remaining torso.

The songs gifts are hidden meanings to the teachings of the faith. The "true love" mentioned in the song doesn't refer to an earthly suitor, it refers to God Himself. The "me" who receives the presents refers to every baptized person. The partridge in a pear tree is Jesus Christ, the Son of God. In the song, Christ is symbolically presented as a mother partridge which feigns injury to decoy predators from her helpless nestlings, much in memory of the expression of Christ's sadness over the fate of Jerusalem: "Jerusalem! Jerusalem! How often would I have sheltered thee under my wings, as a hen does her chicks, but thou wouldst not have it so..."

The other symbols mean the following:

- 2 Turtle Doves = The Old and New Testaments
  - 3 French Hens = Faith, Hope and Charity, the Theological Virtues
  - 4 Calling Birds = the Four Gospels and/or the Four Evangelists
  - 5 Golden Rings = The first Five Books of the Old Testament, the "Pentateuch", which gives the history of man's fall from grace.
  - 6 Geese A-laying = the six days of creation
  - 7 Swans A-swimming = the seven gifts of the Holy Spirit, the seven sacraments
  - 8 Maids A-milking = the eight beatitudes
  - 9 Ladies Dancing = the nine Fruits of the Holy Spirit
  - 10 Lords A-leaping = the ten commandments
  - 11 Pipers Piping = the eleven faithful apostles
  - 12 Drummers Drumming = the twelve points of doctrine in the Apostle's Creed
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## ANNUAL CHRISTMAS DINNER HOSTS SENIORS

The 7<sup>th</sup> annual Christmas Day dinner at the Montrose Senior Center welcomed 80 guests to a traditional dinner of roasted turkey and baked ham with all the trimmings, and a cornucopia of desserts. The free dinner began six years ago for Endless Mountains Health Systems clients who had no nearby relatives, or those who would be eating alone. Anonymous donors have made it possible to continue this event each year.

The Staff, employees, and friends of Endless Mountains Health Systems sponsor this festive dinner. Employees donate casseroles, green beans, sweet potatoes, pies, and other items. Committees performed the set-up and takedown chores. The women's group at the Church of Latter Day Saints prepared old-fashioned mashed potatoes. Centerpieces were donated by Kathy Zayleskie, and were awarded to the guests through a drawing.

For the second year, over 25 volunteers from St. Paul's Episcopal Church in Montrose assisted with serving the dinner, and joined in the carol sing, which was led by Renee Tyler. The church volunteers welcomed each guest, presenting each with a corsage or boutoniere.

After the dinner, each guest received a scarf for the winter made by the Church School Scholars of St. Paul's. After focusing on international outreach last year, the children decided early in the year to devote efforts to the local community. Making scarves for the seniors was another way that the scholars at St. Paul's could give thanks for their own blessings.

At the conclusion of the festivities, a number of guests stood to thank the sponsors and volunteers, especially Dr. Ellis Rucker, who has chaired the event for a number of years.

"I look forward to this dinner every year," said one of the residents of the Senior Center, as she waited for the elevator with her scarf draped around her neck, and holding a plastic "doggie" bag. "This is the best event of my year."



**January 2008 Lay  
Ministry Schedule**

**Altar Guild**

6: Margie Baker  
13: Else Brunner  
20: Barb Buffington  
27: Carol Marker

**Coffee Hour**

6: Else Brunner  
13: Janet Kuhn  
20: Carol Marker  
27: Judy Ochse

**Camera and Closing**

Ron Chandler

**Counters**

6: Vickie Calby &  
Ron Chandler  
13: David Calby &  
Jane Chandler  
20: Warren Morgan &  
Richard Marker  
27: Ed Ochse &  
Ed Stark

**Eucharist Ministers**

6: Bob Arnold &  
Jennie Bowen  
13: Margie Baker &  
Alma Shingler  
20: Brenda Syle &  
Esther Welden  
27: Mary Jane Syle &  
Bernie Zalewski

**Greeters**

6: Rachel Bartron  
13: Jennie Bowen  
20: Else Brunner  
27: Margaret Burgh



**Lectors**

6: Fraser Moffat  
13: Vickie Calby  
20: Scott Finlon  
27: Richard Marker

**Ushers**

6: Ed Stark  
13: Maggie Sock  
20: Jerry Sock  
27: Mike Shingler

**St. Paul's Episcopal Church**

**60 Church Street**

**Montrose, PA 18801**

**(570) 278-2954**

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