
❖ News and Views From St. Paul's ❖

Vol. 13 Issue 1

January, 2010

Upcoming Events

- January 1: 10 AM Mass for the
Feast of the Holy Name
- January 3: Christmas II
9 AM, Worship at St. Paul's
10:15 AM, Church School
- January 6: 12:10 PM, Wednesday Worship
7 PM, Choir Rehearsal
- January 10: Epiphany I
9 AM, Worship at St. Paul's
10:15 AM, Adult Forum and
Church School
- January 13: 12:10 PM, Wednesday Worship
7 PM, Choir Rehearsal
- January 17: Epiphany II
9 AM, Worship at St. Paul's
10:15 AM, Adult Forum and
Church School
- January 20: 12:10 PM, Wednesday Worship
7 PM, Choir Rehearsal
- January 23: 4 PM, Celebration of New Ministry
- January 24: Epiphany III
9 AM, Worship at St. Paul's
10:15 AM, Adult Forum and
Church School
- January 27: 12:10 PM, Wednesday Worship
7 PM, Choir Rehearsal
- January 31: Epiphany IV
9 AM, Worship at St. Paul's
10:15 AM, Adult Forum and
Church School

*The Wardens and Vestry,
on behalf of the Parish of
St. Paul's Episcopal Church,
request the honor of your presence for
The Celebration of
New Ministry
and the institution of
The Rev'd Paul Edward Walker
as our Rector
Saturday, the twenty-third of
January
at four o'clock in the afternoon.
Reception to follow in the Parish
House.*

January 1, 2010
Feast of the Holy Name

Sisters and Brothers in Christ,

All of you have reached out to both me and my family as we moved into Montrose and slowly but surely began to settle into our new parish family and the Montrose community. I have never experienced so much concern, care and support while going through this type of transition. I want to experience my deep gratitude for all you have been doing to make us feel truly welcome at St. Paul's. **YOU ARE GREAT!**

I have been greatly impressed by the Sunday Adult Forum which I have had the opportunity to sit in on. Alisoun Bertsch is blessed with abundant gifts which made her a very effective convener of the Adult Forum. **Thank you Alisoun for a job very well done!**

Over the last two months I have been asked several questions regarding the history of Christian worship, our liturgy, and the Prayer Book in general. In response to these questions the Adult Forum will begin a study of the history of Christian Worship, our current Prayer Book, and supplemental materials including *Enriching Our Worship*, which contains several authorized trial liturgies to compliment our current Prayer Book. The **Adult Forum will reconvene on Sunday, January 10** after Holy Eucharist. New participants are most welcome.

We are beginning the process to organize the **Bountiful Blessings** program for this year. This program provides Easter dinners to those in need. Last year almost 700 Easter dinners were provided. We were able to raise over \$8,000 in donations which exceeded the goal of \$7,000! Monies raised beyond the expense of the program were then given to the Community Food Bank. Your help is certainly needed to make this program a success again this Easter. **Those wishing to be part of the planning team will tentatively hold their first meeting on February 23.** Confirmation of the date and time will be forth coming. The collection date is set for Monday, March 29. Bagging will take place on Tuesday, March 30. Distribution will be on Wednesday, March 31. If you would like to be part of this program either as a volunteer or someone who is in need please speak with me over the next several weeks.

As announced elsewhere in this newsletter the **Celebration of New Ministry is set for Saturday, January 23, 4:00 p.m.** January 25th is the patronal feast of the parish, the Feast of St. Paul making this time an exceptionally good time for the Celebration of New Ministry. I am excitedly looking forward to being with the family of St. Paul's as we begin our new year together. I pray it will be a year of great blessings for our life together. My family and I extend our wishes to all of you for a very **Blessed and Joyous New Year!**

Faithfully,
Paul+

Glimmers of Grace—thoughts from Father Randy

My dear sisters and brothers in Christ,

In Roman mythology the god Janus was the god of gates, doors, doorways, and of beginnings and endings, and most often depicted with two heads or faces, facing in opposite directions. His most prominent remnant in our modern culture is his namesake, the month of January which begins our year. Perhaps this god is a good icon for much of what the church celebrates in this month of January.

As the secular world celebrates the New Year on January 1 the church keeps The Feast of the Holy Name, recognizing the responsibility of new parents to have their male child circumcised in accordance with the Hebrew law and the giving of the name to the new child. The first lesson for this holy day is from Exodus and relates the story of how Moses went to the tent of meeting to talk with God after Moses had broken the two original tablets of the law that God had given to him following Moses' encounter with the people who had a night of drunken revelry, worshipping the golden calf. Expecting God to be angry, Moses instead meets a God who tells Moses to get new, fresh tablets, and who pronounces the "holy name" YHWH. Then, in patient tones like a wise teacher with a dull-headed student explains God's nature from that name: "*The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love to the thousandth generation, forgiving iniquity and transgressions and sin.* (Exodus 34:6)

In the Gospel passage for the day Jesus is given his name, declared to the shepherds by the angel, which means "The Lord is salvation." It is almost as though, much like the story of Moses, begins anew the patient explanation of who God is—a God as compassionate and gracious as the child who receives all without any distinction, as long-suffering as the child who spends hours at a simple task without boredom, as constant and true as the child who remains fiercely true even against reason, and as quickly forgiving as the child whose memory cannot keep record of petty indignations so often harbored by adults.

What a great way to begin our new year, to ponder the name of God and its meaning for us, and to begin anew with fresh, clean, new tablets in the company of this same God.

Days later the church keeps The Feast of The Epiphany. We hear the story of the magi, who pious tradition remembers as three kings. Scholars have begun to suggest that these people (nowhere does the Bible actually tell us that there were only three nor that they were "kings") may have actually been some kind of entertainers, magicians, if you will, who followed the bright star to the east. We don't know where these people came from, how many there were, where their treasures, which the church would later attach symbolic meaning to, may have come from, nor do I think those questions are what are at the heart of the encounter that we call "epiphany." I do know that when they left from that visitation to the infant Jesus, they were forever called "wise," and that wisdom may not have been the prerequisite for that visitation. I think that those who come into contact and relationship with this person of Jesus come away "wiser." If we come to know wisdom in our own relationships, are we not also wiser on the way home?

On the Sunday following Epiphany we hear again the story of the baptism of Jesus and reaffirm our own baptismal covenant. Because God calls Jesus "Beloved," we who share in Christ's own baptism are also, by extension, God's own adopted daughters and sons, and we too are called God's "Beloved." That experience of baptism calls us to conversion, which brings us to the final major day for those of us at St. Paul's as we celebrate the conversion of St. Paul the Apostle. *Cont. on page 4*

Cont. from page 3

Most of know the story of Saul's conversion and renaming as "Paul." Saul was a persecutor of the early Christians and, in a miraculous encounter with the risen Jesus, receives his own brand of baptism and conversion. While traveling in the company of others, Saul is struck blind in his encounter with Jesus Christ on the road to Damascus, an act that would render him both isolated and helpless. Saul would come to recognize his unique vocation in the wilderness of blindness. Jesus says to him, "I will rescue you from your people and from the Gentiles to whom I am sending you. "(Acts 26:17)" He enters a world in which both friend and enemy are indistinguishable, and he is able to give and receive all over again without the ability to discriminate, and that all of his relationships had to be remade in the light of Jesus Christ.

Perhaps sometimes the call we receive to new ministry is like Saul's experience. God calls us not to what has always been comfortable. That conversion does not always mean changing "the other" to our point of view: sometimes it means just the opposite, a casting off of our own exclusivism that prevents our own genuine conversion experience. Sometimes those experiences are dim and chaotic, and we find it difficult to find our way, but this is where God came to Saul and where God comes to us, to rescue us, not only from the familiar, but also from the unfamiliar so that we can see new ways of relating. In helplessness Paul learned anew the help he needed as well as the help that he could offer. God *invites* us, no, God *calls* us to engage our own powerful conversion experiences and to begin our conversation with the world. May you come to see your own "epiphanies," or encounters with the divine, as we experience these days of January, named for a god of both endings and beginnings. Thanks be to God!

"Warmly,"
Father Randy

Your Vestry At Work, Summary Of The December 7th Vestry Meeting

Approved the provision of family health coverage for Father Paul Walker, in accordance with Diocesan requirements

Established a schedule for provision of pledge statements to parishioners on a quarterly basis

Reviewed preliminary draft budget for 2010

Authorized the Property Committee to assess the extent of structural damage at St. Matthews and report findings to Vestry; authorized Carol Marker to investigate potential resources for St. Matthews

Authorized the Finance Committee to develop a rate schedule for use of the Parish Hall to offset costs incurred by St. Paul's

Discussed establishment of cost effective procedures to be developed by Finance Committee for procuring services and supplies; as well as establishment of bidding procedures/job specifications for contracted services

Accepted the bid for snow removal submitted by Bernie Zalewski

Approved the submission of an application to the Church Pension Fund for participation in the Episcopal Church Lay Employees' Defined Contribution Retirement Plan, per requirements of the Diocese of Bethlehem and the Episcopal Church

Complete minutes of the meeting are posted on the bulletin board in the Guild Room.

Submitted by Sandy Schwab, Clerk to Vestry

The Feast of The Epiphany, or the Manifestation of Jesus Christ to the Gen- tiles, to be observed on Sunday, January 3

The name “Epiphany” is derived from a Greek word ([Greek](#): *ἐπιφάνεια*, "the appearance; miraculous phenomenon") meaning “manifestation” or “appearing.” Anglican Prayer Books interpret the word with an alternative title, “The Manifestation of Christ to the Gentiles.” The last phrase, of course, is a reference to the story of the Wise Men (traditionally named [Caspar](#), [Melchior](#) and [Balthasar](#)) from the East.

A Christian observance on January 6 is found as early as the end of the second century in Egypt. The feast combined the commemorations of the visit of the Magi, led by the star of Bethlehem; the Baptism of Jesus in the waters of the River Jordan; and Jesus’ first recorded miracle, the changing of water into wine at the marriage of Cana of Galilee—all thought as manifestations of the incarnate Lord.

The Epiphany is still the primary feast of the Incarnation in Eastern Churches, and the three-fold emphasis is still prominent. In the West, however, including Anglican Churches, the story of the Wise Men has tended to overshadow the other two events. Modern lectionary reform, reflected in the 1979 Prayer Book, has recovered the primitive reform, setting the event of the Baptism as the theme of the First Sunday after the Epiphany in all three years, and providing the story of the Miracle at Cana as the Gospel for the Second Sunday after the Epiphany in Year C. We will hear all three of these stories at Christ Church over the next three weeks.

Baptism was always connected to Epiphany in the early Church, second only to its celebration at the Great Vigil of Easter. The preparation time was identical to the period during Lent, beginning on November 11, the Feast of St. Martin of Tours. For this reason the period was referred to as “St. Martin’s Lent,” and the color was purple. This explains why Advent’s color was frequently purple and the tenor of the season was penitential.

The Baptism of Jesus to be observed on Sunday, January 10

The first Sunday after The Epiphany is called “The First Sunday after The Epiphany: The Baptism of Our Savior Jesus Christ” and is referred to as a major holy day in the church’s calendar and one of the four principal days for the sacrament of baptism.. It is observed this year on Sunday, January 10. The service will include the renewal of our Baptismal Covenant, reminding us of our own baptism and adoption as God’s own beloved daughters and sons.

*Wash, O God, our sons and daughters,
where your cleansing waters flow.
Number them among your people;
bless as Christ blessed long ago.
Weave them garments bright and sparkling;
compass them with love and light.
Fill, anoint them: send your Spirit,
holy dove and heart’s delight.*

*We who bring them long for nurture;
by your milk may we be fed.
Let us join your feast, partaking
cup of blessing, living bread.
God, renew us, guide our footsteps;
free from sin and all its snares,
one with Christ in living, dying,
by your Spirit, children, heirs.*

*Oh, how deep your holy wisdom!
Unimagined, all your ways!
To your name be glory, honor!
With our lives we worship, praise!
We your people stand before you,
waterwashed and Spirit born.
By your grace, our lives we offer.
Recreate us; God, transform!*

Ruth Duck

Almighty God, by our baptism into the death and resurrection of your Son Jesus Christ, you turn us from the old life of sin: Grant that we, being reborn to new life in him, may live in righteousness and holiness all our days; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen. *Cont. on page 6...*

Cont. from page 5

Father in heaven, who at the baptism of Jesus in the River Jordan proclaimed him your beloved Son and anointed him with the Holy Spirit: Grant that all who are baptized into his Name may keep the covenant they have made, and boldly confess him as Lord and Savior; who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. Amen.

The Feast of The Conversion of St. Paul the Apostle to be celebrated at St. Paul's on Sunday, January 24

The parish of St. Paul's, named for St. Paul the Apostle, is "fortunate" to have not one but two major Holy Days to observe every year as our patronal feast days. One of them occurs on January 25, The Conversion of St. Paul the Apostle (following The Confession of St. Peter on January 18). The two most important saints of the early church are celebrated together on June 29, The Feast of St. Peter and Saint Paul. Patronal feast days are so called because they observe the feast day of the "patron saint" of a parish when it is named for one, in our case St. Paul the Apostle. We will observe The Conversion of St. Paul on Sunday, January 24. Of interest to our parish is that this day is also the twenty-third anniversary of Father Paul's ordination to the priesthood.

O God, by the preaching of your apostle Paul you have caused the light of the Gospel to shine throughout the world: Grant, we pray, that we, having his wonderful conversion in remembrance, may show ourselves thankful to you by following his holy teaching; through Jesus Christ our Savior, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

St. Paul's to observe The Feast of The Presentation of Our Savior in the Temple, or "Candlemas" on Sunday, January 31

On Sunday, January 31 St. Paul's will observe The Feast of the Presentation of Our Savior Jesus Christ in The Temple, one of the major feasts of the church's year, and one that marks the end of the "Christmas cycle," fulfilling Mary and Joseph's ritual obligations following the birth of their firstborn child. The day is often called Candlemas because the candles for the year are blessed on this occasion; blessed candles for your use in the home will be available following the morning service.

In addition we will observe the commemoration of Saint Blasé with the blessing of throats at the same service.

The following reflection, written by Bruce Ford, comments on the significance of the feast day.

The Presentation of Our Savior in The Temple, or "Candlemas"

Candlemas is a major feast day kept on the eve or day of February 2. The liturgical movements and meanings of this feast are reflected for your edification in this short article. We celebrate this feast with a Sung Mass and parish supper.

Accounts of four discrete events are recounted in the gospel pericope that we read on February 2.

The first event is the Blessed Virgin Mary's ritual "purification after childbirth." Such purification was prescribed in Leviticus. According to Jewish law, a woman who had borne a child was ritually unclean until a prescribed number of days had elapsed— 33 if the child was male, 66 if the child was female—and until she had made a ritual offering of a lamb and a pigeon, or, if she was poor, an offering of two pigeons.

Cont. on page 7...

Cont. from page 6

The second event is the “presentation” of Christ in the Temple, a rite known technically as the “redemption of the firstborn,” prescribed in Exodus and Deuteronomy, where the father of a woman’s first-born male child is commanded to offer the child to God, but permitted to buy him back with a money offering.

The third event is the Messiah’s meeting with the Jewish people, personified by Simeon and Anna—two *anawim*: poor but pious elderly Jews—who had been passing their last days at prayer in the Temple, awaiting the coming of the Christ.

The fourth event is Simeon’s prophecy, addressed to Mary: “A sword shall pierce your own soul also.”

Moods associated with these events differ. The mood associated with purification is penitential. The mood associated with redemption of the firstborn is gratitude. The mood associated with the meeting between the Messiah and his people is one of overwhelming joy and relief. The mood associated with Simeon’s prophecy is foreboding.

The feast we call Candlemas was first celebrated in Jerusalem during the last quarter of the fourth century. Its observance spread first to Eastern Europe and then to the West. Rites used at various times and places have placed differing degrees of emphasis on particular events commemorated and have, consequently, differed in mood.

Rites used in the East emphasized the *meeting*. The dominant mood of the observance was festal.

Churches in the West emphasized the *purification*, and at Rome the procession that preceded the Mass was distinctly penitential. (The pope walked barefoot through the streets from one basilica to another.) Until recently Western Christians called the feast “The Purification of the Blessed Virgin Mary.”

Kenneth Stevenson, a Scottish liturgist, asking whether the observance of Candlemas does not reflect a “struggle for identity and coherence,” answers that liturgy must mirror life, which is seldom neat and manageable, and that the kinds of ambiguity and paradox that we encounter in the celebration of Candlemas are the kinds we frequently experience in life.

The Virgin Mary, who typifies purity, undergoes purification. He who is to redeem the world from sin by the shedding of his precious blood is redeemed for a few shekels. He who is himself the Temple enters the Temple to meet his expectant people. Simeon, who personifies this people, even as he praises God for sending the promised Messiah to Israel, declares that this Messiah will be “a light to lighten the Gentiles” and also warns the mother of impending sorrows.

We, the Body of Christ, who are called to bear the light of Christ into the world, and who ourselves are “built up into a holy temple” enter a temple in procession, carrying lighted candles, to “offer spiritual sacrifices acceptable to God through Jesus Christ.”

Candlemas, which stands midway between Christmas and Lent, serves as a bridge between the two. While bidding us to look back to the joys of Christmas, it also bids us look ahead to a time of purification and to the soul-piercing commemoration of Christ’s passion.

--- Bruce Ford

Saint Blasé was the bishop of Sebaste in Armenia during the fourth century. Very little is known about his life. According to various accounts he was a physician before becoming a bishop. His cult spread throughout the entire Church in the Middle Ages because he was reputed to have miraculously cured a little boy who nearly died because of a fishbone in his throat. From the eighth century he has been invoked on behalf of the sick, especially those afflicted with illnesses of the throat.

Drivers Needed

The Area Agency on Aging is in need of drivers to deliver meals. For more information contact Kelly Allen at 278-7667 Tuesday, Wednesday and Thursday or 934-2575 Monday and Friday.

Crafters Corner Store Update

Another season of the Crafters Corner Store is ended and our sincerest thank you goes out to those who kept out kitchen filled with delicious home made foods. All funds raised in the kitchen are donated to St. Paul's Capital Improvement Fund. Table fees collected from crafters are utilized to cover all advertising costs, with all surplus money also going to St. Paul's. We are pleased to advise you that Crafters Corner Store raised \$452 for St. Paul's during the 4 days of its operation this year. In addition to the funds raised it is important to note that this event draws many from the community and surrounding areas to St. Paul's. A number of welcome packets were picked up by visitors and as always, Jerry Sock was on hand to fill the requests for tours of the church. We extended our December store to include the first Saturday in December and worked in partnership with the Methodist Church to market each others events—which proved very successful for everyone. Rita, Esther, the crafters and I all extend our thanks to everyone who supported this event.

Submitted by Sandy Schwab

Vesper Service

On January 10, 2010, the Second Sunday Vesper Service will be held at historic St. Paul's Church, Church Street, Montrose, PA at 5:00 p.m. Dick and Sandy Schwab will be greeters and Alisoun Bertsch will introduce the service. Douglas Sivers will serve as reader of the lessons. Mrs. Chase Page (Connie) will provide special music along with Sarah Bertsch, organist. All are invited to this ecumenical service; a light meal will be served in the Parish House.

Are You Somebody?

Times are tough for everyone, including the church. Income is shrinking, and expenses are growing, for everyone, including the church. It's cold outside, and the heating bill is going up, for everyone, including the church.

That is the refrain of my song.

Here is the first verse:

We all need to economize. At the church, we need to work together. We all need to find out what we can do to help. Some can give a little more money. Some can help support programs by working for them. Some can bake. Some can sew. Some can give of their time to do other things that need to be done.

Here is the second verse:

I've been in many groups where people say, "Someone should . . ." or "Why doesn't someone . . .?" (These dots mean fill in the blanks.) Have you ever heard this kind of talk? Have you ever said words like this? I think we all have. I know I have. That's how I got to be in charge of the Bazaar.

Here is the third verse:

When you hear or say, "Somebody should. . .," why don't you be that somebody? If you think that something should be done by somebody, why don't you be that somebody? Be a part of things. **Be somebody!** *Submitted by Jane Chandler*

What numbers are on your plastic containers?

[From a NYTimes column by Nicolas Kristof] I asked the doctors [at the recent symposium at Mount Sinai School of Medicine in New York, exploring whether certain common chemicals are linked to breast cancer and other ailments] what they do in their own homes to reduce risks. They avoid microwaving food in plastic or putting plastics in the dishwasher, because heat may cause chemicals to leach out. The symposium handed out a reminder card listing "safer plastics" as those marked (usually at the bottom of a container) 1, 2, 4 or 5. It suggests that the "plastics to avoid" are those numbered 3, 6 and 7 (unless they are also marked "BPA-free"). Yes, the evidence is uncertain, but my weekend project is to go through containers in our house and toss out 3's, 6's and 7's. *From DioBeth newSpin: 091208*

Psalms and resolutions and oats

1) I got a card that explains the psalms used in the Divine Office by the Benedictines at Mount Savior Monastery near Elmira, NY. Did you know that the numbering system for the psalms is different for the monk's bible (Catholic) and the one we Episcopalians use (NSRV)? The monks say all 150 psalms in two weeks.

My New Year's resolution is to read/sing all 150 of the psalms in two weeks sometime in 2010. I've recalibrated their card on a spreadsheet to help me find the psalm they refer to. Anyone care to join me in the "Biggg Read?"

Physical Update: .A couple of follow-up visits. The MRIs show that I had a small stroke. One risk factor for stroke is sleep apnea ...you stop breathing for a short while. Rita says I breathe properly at night now after the July surgery. The sleep apnea appointment is scheduled in late January. Feel OK. All is well.

Went to a group of doctors where there are FOUR diplomats. (Pronounced "dip-lo-matt" not "dip-lo-mate") For those who haven't heard of doctors who are diplomats, they are the cream of the crop as recognized by their peers. The high-priced spread. Must be interesting to be a nurse there. Was Hippocrates a diplomat?

Back to the psalms ... not yet. For 50+ years I have been searching for another human being who knows what "putting rocks in their oats" means. Found one right here in Montrose on Sunday, November 29, 2009. Banner day. Found a second one a week later at the December 4th Crafters' Corner. Wow!

To make a long story short, I was just in eighth grade.. My dad had bought us a horse from a riding stable. The owner of the riding stable, Strawbridge, I think, fed all the horses at one time. However much oats he gave them, he just dumped it and left. The horses would race to the feed bin and gobble up as much as they could, as fast as they could. Tough luck if you didn't get any, no second bucket. Our horse, Queen, acted that way when she was fed... in our barn. But since there were no other horses, she'd get colic.

One morning as we went to feed her, my dad said, "I guess we're going to have to put rocks in her oats." My quizzical look (like yours) was met with the statement, "Watch." He bent down and scooped up a small handful of small pebbles and put them into the bucket. He took the bucket into the barn and put the oats into it and he stirred the mixture by hand. In anticipation, Queen ran (if you can run in a 12' x 12' stall) over to eat. He dumped the bucket into her feed bin. And then the show really started!

The first act was the crunch of the first pebble. There was no other such sound. She had learned the hard way (pun intended) that something was in the feed bin besides oats. Act two followed with the most hilarious spitting out of the rocks. Her tongue would come out on the right side, then on the left. You wouldn't think a tongue was hinged in so many places! ...But she slowed down. And my dad smiled at the lesson he'd taught to his teenager.

This was a practical, modern application, I was to learn later, of the ancient Latin motto, "Festina lente", i.e., "Make haste slowly." And my dad didn't even know Latin, just life.

Submitted by Al Leigh (BoSA) BoSA (Brotherhood of St. Andrew) = f(study, prayer, service) "Bringing men and boys to Christ."

St. Paul's Collection day for the Food Bank and the Women's Resource Center, January 3

Food Bank:

Our collection date is the first Sunday of the month which is Youth Sunday. Our youth will bring the food up to the altar as a way of thanking those who contributed.

Women's Resource Center:

If you can bring in some items for the first Sunday of each month, it will be greatly appreciated. A basket has been placed in the rear of the church for your donated items. Thank you.

Restoration

St. Paul's was chartered in 1831. The first church building was completed at a cost of \$1200, and dedicated on Christmas Eve, 1832. By 1856 the parish had outgrown its original building, and plans were made for a new and larger building. The present building was dedicated in 1857 and since then, it has undergone routine maintenance, and a number of significant modifications. The parish house was added in 1927, as a gift from the son of St. Paul's Rector Emeritus, doubling the size of St. Paul's physical plant and greatly extending the parish's capacity for outreach both within and beyond the community.

In a very real sense, the history of St. Paul's is a recapitulation of the history of the Church: Constant growth in both understanding of, and ability in expressing our relationship with God and with each other.

The one constant in the history of the parish is, paradoxically, change. The dedication of the first church building in 1832 serves as an interesting example. It constituted a dramatic change in the way Christmas was worshipped in Montrose: The Rev. Mr. Marks found it necessary, in his first sermon in the new building, to explain the use of greens in decorating the church: "...to shew (sic) our joy ... to call (Jesus) our Lord and our God, Who was born in a stable and cradled in a manger". Nobody in Montrose had ever seen greenery used in the decoration of a church!

Many other changes have occurred in the life of St. Paul's. The new building, dedicated in 1857, had clear leaded windows. When, over the years, they were replaced with stained glass, the original windows were stored, and eventually sent to the Bishop of Wyoming to be used in churches in that diocese.

An organ was installed in the late 1800's, to be replaced early in the next century, by a water-powered organ which in turn was replaced by an organ pumped by a boy, at a cost of \$2.50 each month, only to be electrified a few years later. This fine organ was replaced, in turn, by an organ costing more than \$3000. St. Paul's choir was vested, for the first time, in honor of the new organ. Later, this organ was refurbished at a cost of \$24,000.

Many other changes have been implemented over the years, each having an effect, however subtle, on the life of the parish. Eventually as our view of the relationship among the Priest, the laity and our Savior evolved, the altar was moved away from the wall of the sanctuary. This permitted the priest to face the congregation during the Eucharist, and encouraged members of the congregation to participate more intimately in the service as acolytes and chalice-bearers. This in turn created the problem, of fitting participants in the Eucharist, around the altar.

Another change has been in the attitude of the parish and, perhaps the church toward children. Sunday School has been an integral part of the church for many years, but in the past few years we have begun to see children, not only as "the future of the parish", but as an integral part of the Church as it exists in the present. "Suffer the little children..." has taken on added meaning. Children have begun to be integrated within worship services, as well as in the outreach mission of the parish. Traditionally, we have waited for children to become 'active' members until they have had time to achieve a 'mature' understanding of their relationship with God. How many of us believe that we, ourselves, have reached a mature level of understanding?

We live in a relatively benign community environment. Eventually we are faced with the question, when our children leave the community for college, or for entry into the work force: How do they reconcile their experience as developing adults with the experiences, and impressions, of their new friends and acquaintances in the 'outer world'? How does our parish contribute to that reconciliation? Is active participation in worship, learning and outreach a part of the solution, and how might that impact our physical facilities?? *Cont. on page 11*

Cont. from page 10

Each change has had an effect on the quality and the meaning of worship, and on the ability of the congregation to learn, and to reach out to the community and the world outside the parish. Most recently St. Paul's was able to build an access ramp, making it possible for people with mobility problems, finally, to worship regularly, and to make use of the facilities – and the people and the services – available in the church and the parish house.

The buildings associated with the church are vital to the mission of the parish, in a number of different ways. They provide shelter, obviously, but in addition, they incorporate design features, structures and symbols intimately entwined with the articles of Christian faith, and with our unique Episcopal culture. When we come to worship at St. Paul's we see an altar, representing the table at which Christ and His disciples ate their last supper together, where Christ mandated the Holy Eucharist. We see the font at which each of us receives our mission as followers of Christ, and we see the stained glass windows, dedicated to the memory of people responsible for the development of St. Paul's unique character, and reminding us of many of the stories articulating Christ's revolutionary message of love and salvation. In addition they symbolize also, perhaps, the immense diversity of His universe as well as the wonderful diversity of colors God has managed to bind up in a simple ray of light, just for our enjoyment.

We know from experience that we, both as individuals and as a parish will continue to grow in our understanding of our purpose as Christians, and in our ability to live out the responsibilities God has given us as we have developed as His people. We know also, from experience, that the physical elements of the parish will continue to change for the foreseeable future and that many of these changes will have potential for enhancing, or even detracting from our abilities as a Christian community. Because of this, the Restoration Committee will conduct studies of our mission to help the parish to ensure that future changes to our facilities positively enhance parish worship, study, evangelism and outreach.

We can expect changes in St. Paul's facilities in the future, for at least two general reasons: First, routine maintenance and second, changes associated with new or expanded mission functions. By far the most significant changes are those associated with the parish mission. In general our mission involves worship, teaching, evangelism and outreach. Perhaps we should begin, by trying to spell out the various elements of our mission, to help us to see how 'restoration' can support and enhance them.

Edward A. Stark
Restoration Committee

A Saint For January, 2010

Harriet Bedell is remembered in the Church calendar, on January 8th. Harriet worked with the Cheyenne Indians in Oklahoma, then as a missionary in Alaska. Finally she spent many years working with the Seminoles in Florida. I was struck by the similarities between Harriet Bedell's work and that of our own Margaret Merrell.

Margaret Merrell grew up as an especially active member of St. Paul's, and in 1956, published "***A History of St. Paul's Parish***". Like Harriet, Margaret spent much of her life working as a missionary in Alaska, and with Indian tribes, in Wyoming. In 1979 she became the first woman to serve as a Rector in the Diocese of Bethlehem.

Margaret H. Merrell is St. Paul's very own 'saint'. *Cont. on page 12...*

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We can learn a great deal about Margaret Merrell, reading her funeral sermon, delivered in 2007 by the Rev. Canon Carol Horton, but in addition I remember two stories which convey, to me, essential facets of the character of the Rev. Miss Merrell.

The Episcopal Church operated a mission on the Wind River Indian Reservation in Wyoming. The Wind River mission is located within a reservation created, in 1868 as a 'temporary' home for two ancestral enemies, the Shoshone and the Arapaho. When the priest in charge of the mission was murdered, the church decided that the mission was too dangerous and decided to leave the position vacant, but Margaret volunteered to replace the murdered priest as a lay missionary. Miss Merrell's initial reception by the tribes was not actively hostile, but at best, cool.

After a short time, she was invited to attend the annual harvest celebration. Among other things, members of the tribes demonstrated their ancestral dances. The elders were aware that she had recently worked with the Eskimos in Alaska, and invited her to demonstrate one of the Eskimos' ceremonial dances. Although never having heard of, much less *seen* an Eskimo dance, she was keenly aware that she *had* to somehow respond. With great trepidation, she entered the performer's circle, wearing her elegant wolf-fur Eskimo parka, and offered a rendition of what she could recall of the 'Charleston'.

The performance brought down the house, and ensured her place as an integral part of the reservation!

Eventually in 1973 Margaret was ordained deacon. In 1977 she was the first woman to be ordained priest in the Episcopal Church in Wyoming. In 1979 she was the first woman to become Rector in the Diocese of Bethlehem, as she assumed responsibility for St. Mark's in New Milford, and Christ Church in Susquehanna.

Margaret was, among other things, a professional musician, skilled on both the clarinet and the organ. Prior to her career as an Episcopal missionary, she had served in the United States Marine Corps as Assistant Director of The Women's Marine Corps Reserve Band.

One Sunday, as Rector of St. Mark's, she found herself without a lector, and without an organist. She was forced to fill in for both, as she conducted the Holy Eucharist. As she prepared for the final hymn and dismissal, she commented, "By the way, I don't do windows!"

Following the service, she found herself greeting, along with the members of the regular congregation, the Presiding Bishop and members of his staff, vacationing in the New Milford area.

Each month we remember the lives of the various 'saints' for the examples they set for our own lives. Many are remembered for their extraordinary, and sometimes superhuman courage, skill, devotion and sacrifice. While some of us may be inspired to emulate these heroes of the Church, most of us are more likely to be able to identify with people like Margaret Merrell and Harriet Bedell who had a special talent for making a truly saintly life seem attainable.

Submitted by Edward A. Stark

Food Bank Ministries

What a wonderful job we are doing our donations to the Food Bank. !

Since most of the food being distributed to those in need now comes from the private sector, we just need to raise our perception of what NORMAL is. We hope that the cloth bags donated by ABC and Price Chopper were pleasant reminders of our commitment to the Food Bank. By no means do we expect each bag to be filled to the top each month. Let's try to be consistent in donating 1, 2 or 3 items per week. The more families participating the more food will be collected the first Sunday of each month.

Any way your family can participate is gratefully appreciated by all concerned with this special ministry.

This may be a good time to get children involved too. Perhaps they could pick out the item while you shop or you could give them an amount to spend and let them shop for the item for the "Food Bank Bag"

Women's Resource Center

Last year, thousands of women and children were victims of domestic violence and sexual assault, and were given shelter, counseling, and emergency services through the Women's Resource Center. It is through the support of individuals and businesses in our community that the WRC can bring help to these individuals as they try to start their lives over again. We at St. Paul's continue to support the WRC. There are baskets at the back of the Church, one is for the WRC and one is for the Food Bank. A wish list of items is attached to the basket, and one is on the bulletin board in the Guild Room. An easy way of thinking of what you could give is by imagining leaving your home in the middle of the night with your children and only the clothes on your back. You are scared and only know you must get out of the living situation you are in, for your safety and your children's safety. What items would you need to restart your life again? Like the Food Bank collection, it is asked that you bring something in on the first Sunday of each month. If you forget, bring it in any Sunday, but we will deliver the items to the local WRC following the first Sunday. Gift cards, phone cards, and monetary donations are also accepted by the WRC. If you wish to learn more about the WRC, go online to www.wrcnepa.org

Angel Food Ministry Orders will be taken at the Bridgewater Baptist Church:

January 13 - 4:30 pm – 5:30 pm

January 14 - 11:30 am – 12:30 pm

January 14 – 4:30 pm – 5:30 pm

Distribution will be January 23 from 8:00 am – 9:30 am. at the

Bridgewater Baptist Church, Montrose, PA.

January, 2010 Lay Ministry Schedule

Altar Guild

3: Betty Smith
10: Helen Viteritto
17: Esther Welden
24: Alice Wood
31: Bernie Zalewski

Camera and Closing

Ron Chandler

Coffee Hour

3: Carol Lasher
10: Colleen McAleer
17: Sandy Schwab
24: Betty Smith
31: Helen Viteritto

Counters

3: Jane Chandler and Sandy Schwab
10: Joan Hamilton and Karen Wolfson
17: Jerry Sock and Carol Marker
24: Warren Morgan and Bernie Zalewski
31: Ed Stark and Dick Schwab

Eucharistic Minister

3: Margaret Baker and Jennie Bowen
10: Jane Chandler and Alma Shingler
17: Mary Jane Syle and Brenda Syle
24: Esther Welden and Bernie Zalewski
31: Margaret Baker and Jennie Bowen

Greeter

3: Nancy Finlon
10: Carol Lasher
17: Jack Lasher
24: Richard Marker
31: Fraser Moffat

Lector

3: Ed Stark
10: Brenda Syle
17: Mary Jane Syle
24: Bernie Zalewski
31: Mary Zalewski

Usher

3: Mike Shingler
10: Jerry and Maggie Sock
17: John Finlon
24: Al Leigh
31: Dick Schwab