

Good SHEPHERD News

Church of the Good Shepherd, Athens, Ohio

March 2002



Inside . . .

View from the Terrace	p. 1
Senior Warden	p. 2
Organ Bench Notes	p. 8
Worship Schedule	p. 11
Christian Education	p. 16
Calendars of Events	p. 21



The Episcopal Church on the Campus of Ohio University
Since 1875 - Established 1907 - Parish 1958

*George Lohr
2002*



View from the Terrace

The subtitle for this month's column is "View from beneath the Steps" - for it is time to feature a long-term parishioner whom we could say is a key component of the very "foundation" of the Good Shepherd family. Let me introduce the Rt.

Rev. P. (for Percival) Hocking Marmota Monax Chogs who lives under the front steps - hence the picture. I had planned to interview the Rt. Rev. Chogs for the February *Good News*. It being winter I figured the Rt. Rev. would be home (for they say even bishops hibernate) but alas he was not there, which is why that upstart Mr. Hocking River Groundhog stood in for the Rt. Rev. on our February cover.

However, one warm sunny afternoon last week, while eating lunch at the Oasis, I saw the Rt. Rev. surveying the campus and went out to the front yard to consult him. It seems that Punxsatawney Phil with all the attention and pampering has grown so corpulent he can no longer cast a suitable shadow, even when abundantly graced by sunshine - in order to cast a shadow one has to have some discernable shape - so this year it was actually our own the Rt. Rev. Chogs who blessed those folks in Pennsylvania with a shadow. The Rt. Rev. noted that he must avoid too much association with the Parish Health Ministry Coordinator, for he needs to achieve a harmony between "pretty fat" and "not too fat" to cast a good shadow.

So besides the potential threat of living a healthy life style, another thing that concerns the Rt. Rev. is all the talk about repairing the front steps. That fellow who was the Junior Warden last year, now Treasurer, just won't drop the idea - and that "capital campaign" stuff, really scary! But on the other hand fixing the steps is only a temporary inconvenience and would have some long-term advantages. The steps would quit seeping and the Rt. Rev. notes that a dry place to lay his head would be appreciated. And that dreadful noise when people slip on those crumbling steps would also stop - makes it hard to concentrate on hibernation. So let the repairs commence - of course the Rt. Rev. noted that any activity would have to stop on February 2nd - not for what you might think, but because that day celebrates the baptism date of William Shakespeare's twin children.

Ted Foster, Newsletter Editor

Page 1

Senior Warden's Comments



In February Sr. Faith Margaret, CHS, returned for the second in a series of meditations which she has been doing for Good Shepherd. She is an inspiration to all of us who have worked with her.

I am happy to give the Senior Warden's Comments space in order to share one of these mediations.

Lent: From Betrayal to Love

A Journey of Faith and Reconciliation

I think we'd all agree that there are times when loving is *hard*. We know we're supposed to love – God tells us over and over again to love; to love our neighbor as our self even. This is a loaded issue when we consider it in a vacuum; yes, we're supposed to love our self! It becomes even more loaded when you add other people in to the mix, especially the people that we come into contact with. These interactions with other people can disturb our delicate equilibrium. We "church folk" use words like faith, hope, trust, forgiveness, reconciliation a lot; I believe it is an attempt to explore the ways we *want* to be with other people. I've been doing a lot of thinking and praying about the difference between faith and trust. In many ways the words *technically* mean the same thing, and are often used synonymously, however, they "*feel*" quite different to me.

Think for a moment about some of the newborn babies you have known and held over the years, maybe your own child, perhaps not. The newborns I have known and loved entered this world trusting it completely. Babies believe that their needs will be met.... When they cry, whimper or howl someone usually leaps up to discern what the need is... For a time at least, the environment is good to us all, or at least it really tries to be. Given that I believe in a good and loving God, I have to believe that this place of trust that we see in the newborn, fresh from God, is the default mode, the "factory setting."

At some point though (and this is different for each of us) the rules seem to change, and we are permitted to cry for a while, to see if the "need" is real.... Most of the time this works out just fine, but sometimes a faint,

fine, or blurry line is crossed and, probably unintentionally,¹ the child is damaged... (Unfortunately parents are not given a manual with fool-proof instructions.) Perhaps the child was allowed to cry too soon, or too long, or too often.... This experience might lead the child to... have a hard time trusting. The damage sustained may be physical or emotional. At some point we all come squarely face-to-face with the shocking realization that we are *not* the center of the universe! If this realization comes on us suddenly or violently, it can be jarring and painful.

When I wake up with a cold or a sore-throat, I know better than to trust that any attempt I make to sing in Chapel will produce anything more melodious than a squawk – the good news is that it probably won't even be terribly audible, so it won't make much difference. If I know that my friend consistently failed math and is notoriously bad at balancing her checkbook I'd be foolish to trust her to figure out who owes what when we go out to eat and decide to pro-rate the bill seven ways – I'd rather do it myself, or at least check her calculations. The sisters at home trust implicitly in my ability to recall phone numbers. Their experience of my ability to recall phone numbers leads them to want to believe that I can save them the trouble of looking a number up; often it works, and when it doesn't it isn't the end of the world. There are relatively painless ways around some of these things – someone else could sing the office, I could give my friend a calculator, we could use directory assistance.

It seems to me that the relationships we have with other people fall on a spectrum. They range from *spectacular* to *rotten*, with neutral relationships falling just about dead in the middle. It is curious that the "neutral" relationships are almost non-relationships, it seems like they mean the least to us; we don't go out of our way to develop them and they are usually pretty non-threatening. The *spectacular* and the *rotten* relationships, on the other hand, seem to be packed with passion. It is true that the enthusiasm that we feel for the love of our life, or our best-friend-in-the-whole-world is going to be very different from the extreme dislike we feel for our arch-rival or our worst enemy; but in one sense, passion is passion.

Trust has to do with relationships between people; it feels... pretty tangible. A snapshot at a specific point in time. Usually I can give reasons that I trust, or do not trust a person or I am able to enumerate the circumstance in which I trust a certain person and the circumstances I do not. I can move back and forth in a relationship with a particular

person between trusting and not trusting; my own personal experiences of an individual will largely determine my ability to trust....

It seems that there are at least two ways of being a person in relationship with other people. At either extreme, one can basically approach life as a trusting person or a non-trusting person. Like the newborn, a trusting person starts out in a relationship trusting the other. And as long as the other party proves to be "trustworthy", then all is well. If the other party falls short though, then the relationship may shift. If the incident is minor we may chalk it up to learning more about the other person, just a broadening of the facts about that person's personality. If so and so never turns up on time, we learn to compensate for that - either by adjusting the time we plan to meet, or accepting the fact that we will probably be left waiting, again. On the other hand, if the incident is major, it may be a lot harder to work around. Under the right set of circumstances, or perhaps I should really say the wrong set of circumstances, a breach of trust can feel like it was quite intentional, it can feel like betrayal, and no matter what, betrayal feels *awful*. The fact that betrayal usually feels intentional, direct, personal, planned, deliberate can leave us feeling as though we've had the rug pulled out from under us, been punched in the stomach or that our weaknesses have been plastered on a billboard for all the world to see.

A non-trusting person usually approaches a relationship in a fairly skeptical way - not trusting until the other has earned that trust. It is very difficult to maintain relationships that carry this much tension, and as a result the folks who approach life in a more non-trusting way seem to have fewer good, deep, fulfilling relationships. I suppose that some of it has to do with how much risk we are willing to take and how much hurt we have had to bear. In relationships with non-trusters even the smallest gefuffle will confirm that it is right not to trust and so, it is very hard to move into a trusting relationship. It becomes one of those old self-fulfilling prophecies.

If we didn't ever start out in a state of trust, we wouldn't know betrayal. Without the experience of the secure sense of absolute trust we couldn't know the naked pain of betrayal. If the one didn't feel so good, the other wouldn't, couldn't feel so bad. Just using the word betrayal elicits a physical reaction in me. In a sense we tend to take trust for granted. Most of us begin relationships by trusting. We trust until we find that it was a mistake to do it; and once we suffer the sting of betrayal it is very hard to move back to a place of trust again.

If we look at the classic, the ultimate story of betrayal, we may gain some insights. The betrayal of Jesus by Judas. When we read the Gospels we recognize that the Religious Authorities of the day had it in for Jesus; they felt threatened by him, but they were afraid to do anything about it directly because he was so popular with the people. We learn that Satan entered into the heart of Judas. He made a decision to go and talk to the Chief Priests and the Scribes. They were delighted that one of Jesus' followers was willing to do this. To betray him – to hand him over, as it were.

There seem to be several things going on in instances when we feel betrayed:

- Betrayal feels calculated, deliberate and purposeful.
- It feels like the intent was malicious, and that hurts.
- It is very hard to move out of the place of betrayal and back into a place of trust; it is a long arduous process.
- We feel foolish for having trusted, maybe even humiliated.
- We wonder why? Why does that "other" hate me so much?

Trust is the basis of all good relationships and a cornerstone of good character. What does it mean to be a person others can trust? As we progress through life we learn that trustworthy people keep their promises, are honest, reliable, principled, and never, ever, inappropriately betray a confidence.

When people care for and respect each other, trust takes root and grows. If I trust you, I acknowledge that I need you for something on some level – large or small. Trust also involves expectations. Trusting people means counting on them: having confidence in them, depending on them and expecting them to deliver. Communities of people cannot exist without a certain level of trust. Like other values, our trust might be foolish or misplaced, but a whole life without trust is impossible. Trust requires knowledge. I cannot trust myself if I do not understand myself, and I cannot trust you if I do not understand you.

What then is the difference between faith and trust? For me "faith" seems to have a more direct link to God. It also feels more about the future, a living into ... Faith is about possibilities, where trust seems to be based more on past experiences with people. Both have to do with expectation – faith, based on intuitive, gut-level knowledge, though perhaps without any tangible support for that assurance, that belief. Trust is based more on past experience.... Remember, trust is a snapshot, its status can change, sometimes rather suddenly, based on new information or new experiences. I trust this or that person, or this or that fact to be true. Faith is more *a way of being*, a believing, but without the solid substantiation. Not surprisingly, theologians down through the ages have shared their thoughts about faith – surely faith and trust are connected, maybe by a dotted line. As the author of the letter to the Hebrews tells us "Faith is the assurance of things hoped for, the conviction of things unseen."

Well that doesn't exactly clear it up either. Faith, Hope, Trust, Love – these words are all so hard to define – I begin to understand them more by intuiting them than by being able to define them explicitly. Hope. At home in the convent, I might say, "I *hope* we have ice-cream for supper tonight." That would be a real possibility, especially if it were a big feast day – we *might have* ice-cream. I could also say "I *trust* we will have ice-cream for Sunday dinner." We always do – unless it is Lent. "I have *faith* that the Community will figure out from time to time with what kind of regularity we will have ice-cream." On the other hand I would *never* say "I *hope* we have ice-cream for breakfast" – that is not going to happen – it is not in the realm of the possible. *Trust me*, Sister will never serve ice-cream for breakfast.

Here are some other thoughts about faith:

- "Faith embraces itself and the doubt about itself." Paul Tillich
- "Faith is to believe what we do not see, and the reward of this faith is to see what we believe." Augustine of Hippo
- "Faith is a living, daring confidence in God's grace. It is so sure and certain that man could stake his life on it a thousand times." Martin Luther
- "Faith is the sight of the inward eye." Alexander Maclaren
- "Faith is not belief without proof but trust without reservation." Elton Trueblood

- "Faith is not merely the acquiescence of the mind in certain truths, it is the gift of our whole being to Truth itself, to the Word of God." Thomas Merton, *Life and Holiness*

Margaret Farley once said that our critics:

Remind us that the present is not to be divorced from the future – that we are in the present to struggle for justice, to dwell with one another in peace, to respect and to try to understand one another in our intimate relations as well as in our institutions. We who know that we need a savior believe that our redeemer lives. In such faith is the hope of a new future but also the call to a renewed present.

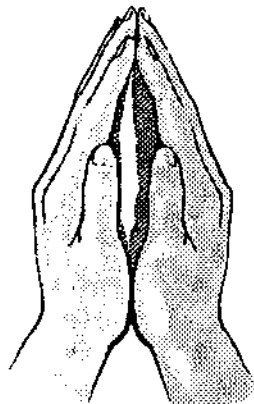
Reflection Suggestions:

1. Psalms 42, 43
2. Psalm 62
3. Luke 22: 1 – 3, 39 – 53 or Matt 26:3 – 5, 14 – 16
4. Luke 22: 54 – 62 or John 19: 15 – 18, 25-27

Sister Faith Margaret, CHS

I leave you with this thought by Susan Sater

"Trust in your faith,
and know that because of it,
you will receive answers
to your prayers."



Julia Nehls
Senior Warden



Notes From the Organ Bench

Hymn Study for Lent:

Lord, who throughout these forty days

It is probably safe to say that in the minds and experiences of most Episcopalians, no hymn is more closely associated with Lent than this text and tune.

Claudia Frances Herniman's hymns were written primarily for children. This text for the Lenten season takes the form of a prayer of petition. Stanzas 1 through 3 ask, "As you did these things (fast, pray, contend with Satan, win the victory, hunger and thirst), we ask you to help us to do these (mourn our sins, stay close to you, struggle against sin, die to self and live by your word.)" Stanzas 4 and 5 ask for Christ's presence in life and death and lift up the vision of Easter joy.

This text is well suited for teaching children about certain aspects of the Christian observance of Lent, particularly because it is so comprehensive in its inclusion of some of the season's main theological themes. (from *The Hymnal Companion* 1982)

Choir Schedule for March

March 3rd: Singers are needed to participate in the Lindley Inn service at 3:00 p.m. We will sing some hymns that the residents have requested.

March 6th: No rehearsal

March 10th: Rehearsal after Church

March 13th: Regular rehearsal

March 17th: Choir in the pews

March 20th: No rehearsal

March 24th: Palm Sunday - rehearsal at 9:45 a.m.

March 27th: regular rehearsal at 7:30 p.m.

Coming in April: April 21st - Good Shepherd Sunday - 4:00 p.m.
Festive Evensong followed by potluck



Marsha Reilly
Music Director

Parish Health Ministry

Dear Family & Friends,

God's richest blessings on your Lenten journey! March is often a month of contrasts: the somber watchfulness of Lent and the victory of Easter; the fury of late winter and the hopeful anticipation of spring. March is also recognized as National Nutrition Month and I would like to focus on **Healthy Eating**.

Physicians and dietitians still recommend that the healthiest diet is one low in fat and full of grains, fruits and vegetables (often referred to as a plant based diet). Such a diet is rich in the antioxidant vitamins (C, E, and beta-carotene) which may protect us from some changes associated with aging, cancer and heart disease and often reduces obesity. Diseases such as heart disease, colon, prostate, breast cancer, diabetes, high blood pressure and cholesterol levels have all been linked to diets rich in animal based foods (the usual American diet). So, pass the brown rice and occasionally pass up the prime rib! Please contact me if I can be of any help. I have many resources I'd love to share with you.

Healthy Eating includes:

- Choosing a diet rich in a variety of plant-based foods.
- Eating ample grains, fruits and vegetables.
- Maintaining a healthy weight & regular physical activity.
- Drinking alcohol in moderation if at all.
- Selecting foods low in fat and salt (AICR, 1998).

March is a great time to reflect on healthy food choices and wholistic eating. Eating nourishes our bodies, minds and spirits. As Christians, we are encouraged to place our eating and drinking within the context of our faith (Romans 14:23). Please see me if I can be a help to you. May the Lord abundantly bless all of our health choices!

Debbie Hillard
Coordinator, Parish Health Ministry

Parish Health Ministry Upcoming Events

Blood Pressure Checks:

Sunday, March 3rd, during Coffee Hour

Parish Health Ministry Team Meeting:

Monday, March 4th, at 7:00 p.m. in Hobson Lounge

Lindley Inn Services:

Sunday, March 3rd: Rev. Katharin Foster and the Good Shepherd Choir

Sunday, March 17th: (St. Patrick's Day) Rev. Deacon Bill Bales and the Church of the Epiphany, Nelsonville, Children's Choir

Sunday, March 24th: (Palm Sunday) Rev. Mike Morgan

Everyone is welcome to attend!

A Note to Parishioners:

At the February Vestry Meeting believing that "all things work together for good to them that love God," I took a step in faith and indicated my decision to leave Good Shepherd. I did this in order to begin exploring new directions and possibilities in my vocational life. The process may take six to eight months - perhaps more, maybe less - before it is completed. There was clear understanding that an optimum situation would result if the time were marked by collaboration and mutual support during the next several months, and that a positive outcome in my quest would benefit everyone.

I sensed genuine support for my decision from the Vestry; and I trust the parish will likewise be supportive and understanding. During this time of transition I ask your prayers - for me, for my family, for the Vestry, and for the Good Shepherd parish community. Thank you.

The Rev. E. F. Michael Morgan, Ph.D., Rector

March's Worship Schedule

Sunday, March 3rd:

8:00 a.m. - Holy Communion Rite I - Bishop Black Chapel

10:30 a.m. - Holy Communion Rite II - Nave

Wednesday, March 6th:

5:30 p.m. - Choral Evensong - Nave

followed by a simple soup supper and a panel discussion with members of the Hinduism faith in the Undercroft

Sunday, March 10th:

8:00 a.m. - Holy Communion Rite I - Bishop Black Chapel

10:30 a.m. - Holy Communion Rite II - Nave

Wednesday, March 13th:

5:30 p.m. - Choral Evensong - Nave

followed by a simple soup supper and a hymn sing in the Undercroft

Sunday, March 17th:

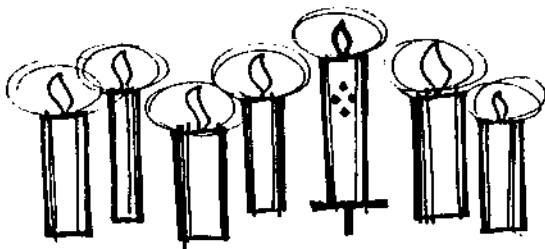
8:00 a.m. - Holy Communion Rite I - Bishop Black Chapel

10:30 a.m. - Holy Communion Rite II - Nave

Wednesday, March 20th:

5:30 p.m. - Evening Prayer

followed by a simple soup supper in the Undercroft



Holy Week Worship Schedule

Sunday, March 24th:

8:00 a.m. - Holy Communion Rite I - Bishop Black Chapel

10:30 a.m. - Holy Communion Rite II,

Liturgy of the Palms, Liturgy of the Passion - Nave

Wednesday, March 27th:

5:30 p.m. - Evening Prayer - Nave

Thursday, March 28th:

7:30 p.m. - Commemoration of the Last Supper

Giving of a New Commandment

Stripping of the Altar - Nave

Friday, March 29th:

7:30 p.m. - Service of Tenebrae - Nave

Saturday, March 30th:

7:30 p.m. - Easter Vigil - Nave

Sunday, March 31st:

There will be no 8:00 a.m. worship service.

10:30 a.m. - Holy Communion Rite I - Nave



The Great Vigil of Easter

The six weeks of Lent lead us with Jesus of Nazareth toward his moment of final testing and suffering, to the cross in Golgotha, in the cemetery outside the walls of Jerusalem. On Palm Sunday we share in reading his Passion, and during the week that follows—Holy Week—we join in a final Wednesday service of Evening Prayer, participate in his institution of the Last Supper on Maundy Thursday, after which we watch the stripping of the altar in preparation for his leaving us, and then watch the gradual extinction of light from the church on Good Friday in the service of Tenebrae, leaving in silence. Barrenness, darkness, silence surround us in the suffering and death of our Lord.

But then, almost as though no grief had come and no time had passed, he is risen, and we celebrate our new life with him, now knowing what it was we had lost and so rejoicing in all we find again in his return. Assisted and accompanied by trumpets and lights and bells, with pure linen on the altar, and with banners and flags and crucifers and torchbearers and even a thurifer, we shout Alleluia (again! at last!) to our risen Lord. That's the feast of Easter.

Since the days of the early church Christians have begun their Easter celebration on Saturday night, in the service called the Great Vigil of Easter. This service is among the earliest liturgies of the Church and the most important. It was for many centuries the service at which all catechumens—all those who had been for many months preparing for reception as members of Christ's body—were baptized. It was the greatest celebration of the Church, delayed no moment longer than necessary, to rejoice at Christ's rising.

The Vigil is a dramatic, complex, and joyful service. It begins in darkness, reminding us of the darkness before his light came into the world and the darkness into which we were cast by his crucifixion; then—suddenly—it explodes in light to celebrate his light's return to the world in the Resurrection and his coming in glory in the last days. It is fundamentally a story, the story of God's mighty acts of love toward and salvation of his people as recounted in the Old Testament. It begins by looking backward to the beginning of time. In darkness we listen together to the stories of Creation, of God's leading the Jews out of slavery into the promised land, of Ezekiel's vision of the dry bones reunited to live again, along the way in song and prayer celebrating God's deeds. And then—now in light—we rejoice at the greatest of God's mighty deeds of love and salvation for his people, his dying for us that we may live with him forever. The celebration thus culminates with a Eucharist, surrounded by alleluias. Ideally, the service includes baptisms, now as in the early church, with the water blessed by prayers

recalling God's use and blessing of water for cleansing and salvation throughout human history.

When in 1979 the Episcopal Church published its newest edition of the Book of Common Prayer, it included for the first time a service for the Great Vigil of Easter. If you look on the Internet for information about this service you will find announcements and explanations from Episcopal churches all over the United States. One of them will be the announcement from Church of the Good Shepherd, Athens, Ohio, that this year again, as in years past, we will celebrate the Great Vigil of Easter, at 7:30 on Saturday night, March 30. We just can't wait any longer to celebrate Christ's Resurrection. Wanting to emerge from darkness and cold and barrenness and silence as soon as possible, wanting to shout Alleluia again as members of the community of saints, we join to hear the story of God's love for us and mighty deeds through history, and we rejoice together at the new coming of light into the darkness.

And, as this is the greatest feast of the Christian year, we will gather together after the Eucharist in the undercroft to eat and drink together in fellowship. Come; celebrate; bring your children and give them bells to ring, so that we may all together cry out "The Lord is Risen! The Lord is Risen Indeed!"

Marsha Dutton
Christian Formation

Wednesday Free Lunch Program

Between June 6, 2001 and December 31, 2001, we served 497 meals to 367 persons, many of them "old faithfuls." But these are just statistics.

What is more important is that we tried to have 367 conversations. Sometimes just to be present with our guests was enough for them and for us. We are so grateful for those who have helped us in the kitchen and at the tables, and for the very generous money and food donors. YOU really make this ministry happen.

Respectfully submitted,
Pat Grean
Joanne Larson
Helen Marsh

Lay Ministry Notes . . .

Ultreya:

The monthly Ultreya will be held Saturday, March 2nd. The potluck begins at 5:30 p.m. with the Ultreya beginning at 6:30 p.m. Julie Stout will be the leader for March. All are invited to attend.

Easter Breakfast:

The All Parish Easter Breakfast will take place on Easter Sunday (March 31st) at 9:00 a.m. In March I will be contacting people to help set up, cook, clean up and donate food. I will also have a sign up sheet in the kitchen for people to sign up to work and donate food. This has been a festive occasion in the pas and we hope to continue that tradition. Any questions may be directed to Lynn Graham at 593-5098 or grahammowery@aol.com.

Easter Vigil Reception:

After the Easter Vigil service on Saturday, March 30th, a small reception will be held. The Worship Committee is requesting that people bring snacks to share with those in attendance.

Lynn Graham

Coordinator of Lay Ministries

Inquirers' Class

I'll confess right here to a punctuation quandary: I never know where to put the apostrophe in this phrase, whether it's properly "Inquirer's Class" or "Inquirers' Class." It depends of course on whether one focuses on one's individual inquiry into the doctrine, liturgy, and history of the Episcopal Church or on the group of those who together engage in such inquiry. Whichever way you yourself prefer, you would be welcome to join the class currently underway on Sunday mornings in Hobson Lounge, after the 10:30 service. We meet until about 1:00 p.m. each time, a group of about eight of us inquiring together. New members are welcome, whether confirmed or unconfirmed, seeking confirmation or not seeking confirmation. If you want more information, call or write me at 594-5121 or dutton@ohiou.edu.

Marsha Dutton
Christian Formation

Unit 5: Who's There? Jesus!

Teachers: Christy Ortman & Elisabeth Shepherd
9:30 every Sunday in the Undercroft

Christians, we say, are those who live into the future rather than in the past. It's the first part of that that's important: Christians live into the future, preparing, looking, waiting. Our hope is fundamentally about confidence in that future, when the community of saints will gather around the eternal banquet table and, as Paul says, God will be all in all. Hope, Paul also says, is the evidence of things not seen. It's not about wishful thinking but about certainty, firmness in our faith and in God's love, and so an ability to look forward to life eternal with God. We live in expectation.

But that very expectation, of course, is shaped by past experience and our knowledge of that experience: God's mighty acts in history to save his people through love. So in church we always read from both the Old Testament and the New, looking backward in order to look forward. And in church school we study the Bible, the evidence of things past, in order to understand and to look to the things to come. Because Christians live into the future.

During Advent, then, the church school focused on the time of preparation for the coming of Jesus, delaying our celebration of the Nativity until the time had been fulfilled that he should be born among us. And now again in Lent we are looking forward, preparing for his making himself known to us not as a human baby, born to a human mother, but as truly the Son of God, indeed God himself, who died as a man and then, as no man can, rose, still in his human flesh but with his divinity made clear.

So this is another season of waiting, planning, preparing, trying to understand who Jesus is in order to understand what he will do.

We began the unit with Jesus' baptism, when God publicly announced "this is my beloved son, in whom I am well pleased," and then discussed the forty days Jesus spent in the desert, when he began to prepare himself not only for his public ministry but also for the torment of the cross—and the temptation to avoid it. Over the next few weeks we will be moving with him, inexorably, to Jerusalem, through the years of preaching and healing, along the dusty road with his disciples bickering and competing and resisting the knowledge of what was to come, and finally to the end: his last meal with his friends and followers, his betrayal by one of them, his arrest, his trial and torture, his death. We are, that is, doing Lent.

Why, we ask, do we look forward to such awful things? Why not continue to look backward to the baby in the stable and the visitors with gifts from the fabled East? Of course we know why: because only through suffering can we know joy. Through Christ's crucifixion comes his resurrection, and as we are crucified with him (says Paul), we rise with him in glory. We look toward the future—even the bad future—in order to live in the future. That is how we Christians live: forward, in hope.

This is hard—painful—stuff. It's not any easier for adults than for children, but we all take it on as our own Lenten discipline each year. Whether we give up something for the season or take on something or merely look ahead to the suffering we are about to share as we remember Christ's suffering and die with him, our Lenten discipline is that we know what's coming, and we do it anyway—as he did.

Aelred of Rievaulx, my best teacher on such things, says that so long as we live apart from God, living out our mortal lives in this life and this world, we are in exile, and that *really*, then, we ought to live out our lives conscious of being exiles. On the other hand, he says, that's really too hard. We just can't do it. But for at least forty days a year, he goes on, we ought to recognize the pain of exile a bit. (That's of course why we don't say or sing *alleluia* during these weeks, to remind ourselves that we are not yet able to rejoice in God's presence.)

On the other hand, he says, you might want to think of Lent not as a time of exile, waiting out the days, but as a time of joyous expectation and preparation. "Consider this time as your wedding day," he suggests, "as you look toward union with your lover and lord."

However we do it, however we make sense of it all, we—adults and children alike—look forward during this season to the celebration to come. For as the Psalm says, suffering lasts a night, but joy comes in the morning.

On Palm Sunday and Easter there will be no church school class: our time of preparation leads all of us to the Palm Sunday Procession of the Palms and the reading of the Passion in church and then to the great celebration of Easter; the children's own preparation would be incomplete if they were excluded from either. They too need to share in Christ's suffering in order truly to share in the great *alleluia* when the Lord is risen.

Marsha Dutton
Christian Formation

Coffee Hour Schedule for March

The newsletter will continue to list those who have signed up to host Coffee Hour each month. We hope that this will act both as a reminder to those who have signed up, and as an advertisement for those weeks which still need hosts.

To sign up to host Coffee Hour, use the sheet posted on the cabinets in the kitchen. For more information, contact June Wieman 592-2454 or Betty Larson at 592-4847.

March 3rd: Lynn Graham
March 10th: Geoff and Alex Buckley
March 17th: Curt and Terrie Sherman
March 24th:
March 31st:



The "Piano Padre" made a special guest appearance at the recent 2nd Annual Shrove Tuesday Pancake Dinner, which raised \$250 for the June Black Music Fund. Each year the Adult Choir hosts the event with all proceeds benefiting the Fund to ensure special music can be held at Good Shepherd throughout the year.



The Rt. Rev. Herbert Donovan, D.D.
Former Anglican Observer to the United Nations
Executive Director; Compass Rose Society



When Bishop Donovan visited Good Shepherd on February 3rd he spoke of the activity of the Compass Rose Society, and pointed to the stained glass "Bishop's window" by the baptismal font that has the seal of the Compass Rose embedded within it. That local glass inset serves as a reminder of the vital work which is undertaken throughout the world under the auspices of the Anglican Communion and the Anglican Consultative Council.

Recently the Compass Rose Society co-sponsored the All Africa Anglican AIDS Conference, held in Johannesburg, and as a result of that gathering several opportunities and initiatives for giving were listed. Among them were the following:

God's Babies - supporting sick and dying children in Soweto Township ...providing life saving and life extending pharmaceuticals ... sponsored by the Diocese of Johannesburg ...\$10,000 (US) would extend this work for a year.

Diocese of Highveld AIDS Program - one of the longest running programs in the Anglican Church in South Africa ... offers education, hospice care, children's and mothers' support ... \$5,000 (US) would extend this work for a year.

Archbishop Carey AIDS Resource Center - AIDS leadership conference, bringing together those who are affected by HIV or have lost a family member, an empowerment event to help educated dioceses and communities \$5,000 - \$7,500 (US) would be used for scholarship support and travel.

Hillcrest AIDS Center of the Anglican-Methodist Care Center - Diocese of Natal, care giving and home based care, three nurses, three AIDS educators, a true community self help program ... \$5,000 - \$10,000 (US) would make major impact.

Fikelela Children's Home - new project in Khayelitsha township near Cape Town ... foster care and respite care facility for children of parents living with AIDS ... places children in long term foster care at death of parents ...\$3,600 - \$5,000 (US) guarantees three months' operation.

More information about the Compass Rose Society, the work that Bishop Donovan is engaged in, and various addresses and numbers where contributions can be made, are available in the parish office.

Hocking Valley Deanery

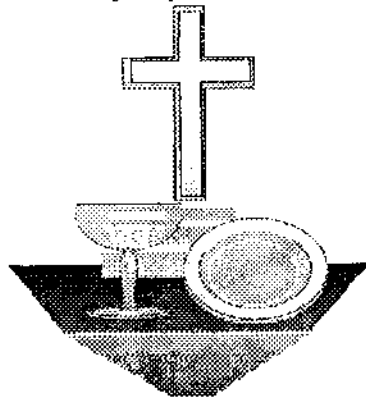
The Hocking Valley Deanery met Sunday, February 10th, at St. Peter's, Gallipolis. Those present included the Lay Representatives: Epiphany, Nelsonville - Amy Abercrombie and Howard Whitmore; Good Shepherd, Athens - Debbie Hillard and Lynn Graham; St. Paul's, Logan - Albert and Sue Martin; St. Peter's, Gallipolis - Tim Betz, provost, and Jim Doubletree. Clergy present were the Revs. Bill Bales, Katharin Foster, Michael Jupin, Becky Michelfelder, and Mike Morgan, Dean.

Tim Betz opened the meeting with a prayer. Tim then led those present through past goals of the Deanery. The development of a congregation in Jackson has not succeeded at this time. Discussions are on going with the Lutherans in Jackson regarding a shared ministry. Trinity, McArthur with the Rev. Larry Lane has been added to the Hocking Valley Deanery. The goal of securing funds for a Deanery Youth Minister was not successful. The most successful program that the Deanery sponsored was the Healthy Congregations workshops. Rev. Mike Jupin reported that two new workshops have been added and he would be willing to do these in the future. The Rev. Jupin also expressed interest in quarterly meetings of those who have attended Healthy Congregation workshops to discuss concerns and have mini-refresher courses.

It was decided that the two goals for 2002 would be the continuation of the Healthy Congregation workshops and youth. For the youth it was discussed that we might have a Deanery Acolyte Festival. Youth would also be encouraged to participate in the camping program and other Deanery events. These two goals are in line with Bishop Thompson's Strategic Initiatives for 2002. Canon Muncie will be contacted to see if any financial support is available for these goals.

The next meeting will be Sunday, April 28, 2002 at Trinity, McArthur.

**Respectfully submitted,
Lynn Graham,
Deanery Representative**



CALENDAR OF EVENTS

- Friday, March 1st: Ted Foster, birthday
- Saturday, March 2nd: Zelma Coleman, birthday
Ultreya Potluck & Meeting
5:30 p.m., Undercroft
- Sunday, March 3rd: Matthew Canter, birthday
- Monday, March 4th: Parish Health Ministry Meeting
7:00 p.m., Hobson Lounge
- Tuesday, March 5th: Jim Walker, birthday
- Wednesday, March 6th: Peter Buckley, birthday
Free Wednesday Lunch
12:00 p.m. - 1:00 p.m., Undercroft
- Saturday, March 9th: Robert Wieman, birthday
- Sunday, March 10th: Arvin Wells, birthday
Choir Rehearsal
11:30 a.m., Nave
- Monday, March 11th: Joan Majalia, birthday
Katherine Ziff, birthday
- Wednesday, March 13th: Administrative Council Meeting
9:00 a.m., Hobson Lounge
Free Wednesday Lunch
12:00 p.m. - 1:00 p.m., Undercroft
Choir Rehearsal
7:15 p.m., Nave
- Thursday, March 14th: Jan Gault, birthday
Vestry Meeting
7:30 p.m., Hobson Lounge
- Friday, March 15th: Larry & Betty Larson, anniversary

CALENDAR OF EVENTS

Sunday, March 17th:

Larry Larson, birthday



Monday, March 18th:

Sarah Marsh Stenberg, birthday

Tuesday, March 19th:

Gail Payne, birthday

Wednesday, March 20th:

Phillip Ortman, birthday
Free Wednesday Lunch
12:00 p.m. - 1:00 p.m., Undercroft

Thursday, March 21st:

Patricia Funk, birthday

Monday, March 25th:

Jim Gault, birthday
Ben and Caitlin (Reilly) Schave, anniversary

Wednesday, March 27th:

Julia Nehls, birthday
Administrative Council Meeting
9:00 a.m., Hobson Lounge
Free Wednesday Lunch
12:00 p.m. - 1:00 p.m., Undercroft
Choir Rehearsal
7:00 p.m., Nave

Friday, March 29th:

Amy Larson Dinger, birthday

Sunday, March 31st:

Arron Auflick, birthday
Aspasia Couladis, birthday
All Parish Easter Breakfast
9:00 a.m., Undercroft

