

# The Red Door

## St. Mary's Episcopal Church

March 2023

### RAMBLINGS FROM THE RECTOR

### PARISH READING

#### ST. JOSEPH PARISH SERVICE CENTER

I DON'T KNOW WHY SOME PEOPLE  
CHANGE CHURCHES. WHAT DIFFERENCE  
DOES IT MAKE WHICH ONE YOU STAY  
HOME FROM ?

*I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. (Ephesians 4:1-3)*

The next step of our grand experiment begins this month. We have all become accustomed to worshipping at 10am on Sunday morning. It's the way it has always been (not!). What is the "traditional" service time? Well, it depends on how far back you go? In the earliest church, it is quite likely that the service was Saturday after dusk (the beginning of Sunday). And by the 2nd century, the service was about 3 hours long. If we look much more recently, many churches had multiple services on Sunday morning. Those that have only one service (sometimes due to the availability of a priest) held their services sometime between 8am and 11:30am (Eucharist could only be celebrated in the morning – historically not true and currently not true, but for a time in our history).

So here at All Saints and Saint Mary's, we are honoring our traditions by trying out different service times. For two months we will be trying 9am at St. Mary's and 11:30am at All Saints. After that we will probably try reversing the times. Then we will try something else. After each trial, it will be very important to get feedback. We have a team from both churches working to help us through this uncertain time. When we finish a trial, please let one of them (or me) know in writing whatever feedback you would like to share. Your team is:

All Saints: Geoff Mavis, Loren Puckett, and Rodney Wright  
St. Mary's: Andrea Harner, John Glaze, and Judy Sauer

*Thank you and God Bless.*

*Rev Warren Huestis*

#### Extracted from the clutter on the Rector's desk! Time for Change: Reflections on Lent and Easter

Few times in the Christian year call us to reflect on transformational change like Lent leading toward Easter. Springtime is lush with rebirth, new beginnings, and new growth. Too often, however, we want to race to the Easter Resurrection without fully embracing the Lenten process that leads there. Lent reflects the forty days that Jesus wandered in the wilderness — tempted by Satan — in readiness for a ministry destined to end in tragedy. Few of us can relate to the level of sacrifice and commitment that Jesus displayed in his forty days, yet Lent provides us with an opportunity to deepen our spirituality by engaging in regular discipline from Ash Wednesday through Easter Sunday. The wilderness — the desert days of Lent — is the true path toward spiritual transformation.

There is a compelling metaphor that helps us embrace the wilderness and prevents us from racing to Easter. It is the metaphor of the seed. Jesus began his teaching ministry with the parable of the sower (Matthew 13) and referred to seeds and trees, fruit and branches, throughout his ministry. To see the metaphor of Christian growth and spiritual development contained in a seed is to learn valuable lessons about change and transformation. Receive these six lessons from the seed as six weekly devotionals for this Lenten season. Incorporate them into your daily meditations so that they might grow to full bloom in your heart.

#### Lesson One: Seeds Need a Rich Environment

A seed that lacks appropriate soil may sprout, but will quickly wither and die. Even in the best soil, without water and nutrients, growth will be limited. Without sun and cultivation, plants will decay and spoil. Seeds require a rich, healthy environment in which to grow. This applies to the environment in which we grow as Christian disciples. There must be an ongoing flow of comfort and security, challenge and inspiration, learning and service. Without such an environment, discipleship growth is stunted, stagnant, or worse, dead. We create an environment for our spiritual formation through prayer, study, worship, fellowship, and service.

#### Lesson Two: Seeds Can't Be Rushed

When seeds do not sprout, take root, and grow, try yelling at them. Of course, that is a preposterous idea. No one would ever think that they could somehow rush the normal growing process. Seeds require the amount of time that they require. In God's plan, the time things take is the right time. People, however, get impatient. Our culture puts pressure on us to rush through everything. We live in an age of instant gratification. Seeds teach us that we need to learn to wait, to develop patience. Christian formation is a process of seedlike growth. Patience is the key ingredient to transformational growth.



# VESTRY

# Vestry Report

John Joy, Sr Warden  
 Charles Everhart, Jr Warden  
 Richard Davis  
 Judy Franklin  
 open  
 Andrea Harner  
 Judy Sauer  
 Barb Zumwalde  
 Newsletter editor—John Glaze

## Jeopardy!

### COMING MARCH 19

Immediately after church on March 19 we will be having a game of Jeopardy! The questions will be about St. Mary's history, the people, the building, the priests and more! Start thinking about building a TEAM of 2 to 5 to compete.

The game rules are similar to the television version. Teams may use any and all materials as reference to look up answers, but be quick or another team may buzz in first!

*(Is the Jeopardy jingle playing in your head?)*

Best wishes to all our readers for a blessed and peaceful New Year. While 2022 is rapidly fading from our (rear) view, we are well into 2023, and Lent will be underway when most of you read this. Let's start by welcoming our two new Vestry members, Barb Zumwalde and Judy Sauer. We are blessed to have these additions to our Vestry, and their willingness to support the church through Altar Guild and Soup's On is much appreciated.

2023 promises to be an exciting and crucial year for St. Mary's. Join me in welcoming Rev. Warren Huestis as our Priest in Charge, who we will be sharing with All Saints in Washington Court House. In March we will begin our trial runs and experimentation with changes to our service times so that Rev. Warren can offer two services on Sunday, one each in Hillsboro and WCH. Rev. Warren has a wonderful voice and traveled an interesting road on his path to St. Mary's. Please join me in welcoming him to St. Mary's and attending one or both of our Sunday and Wednesday services. The Wednesday service is usually at noon twice per month, and is about 40 minutes long. If you have difficulty attending on Sundays, please consider the Wednesday noon service; I found the two Carol and I attended to be uplifting and informative.

The work on the Sanctuary sub flooring has largely been completed. The piano and organ have been moved so that the Altar area floor supports can be replaced. After much consideration, we have asked McCarty and Associates for engineering support to make sure the HVAC installation is the best we can do. We have revised our thinking about putting ductwork under the floor, and are waiting on other recommendations from McCarty. We have also discovered a leak above the balcony roof, from the area of the steeple. This had been identified as an area for repair a couple years ago, but now it appears it will have to be done. We are in the process of getting a revised quote from Legacy, the firm doing most of the restoration work for us. We are going to store the old pews and marble slabs from the Sanctuary as try out options in the Sanctuary space, once the flooring and HVAC are complete. We are grateful to Barb Zumwalde for providing us with the storage space.

A big thank you to those old and new faces who have joined us on recent Sundays and Wednesdays. Although we have been dislodged from our beautiful sanctuary space, our time in Lacy Hall has been a blessing. I hope and pray you share in some of the spiritual rebirth and closer sense of community we have experienced in Lacy Hall. Please continue to attend and join with us as we strive to "love our neighbors as ourselves." As always, if you have suggestions or concerns, please speak with Rev. Warren or a Vestry member; you are also always welcome to call Maggie in the office at 937 393 2043.

*John Joy*, Senior Warden

### Lesson Three: All Seeds Grow at Different Rates

Plant a package of seeds, and immediately you see diversity in the rate of growth. Some sprout almost immediately and begin a steady rate of growth. Late sprouters often become early bloomers. And some normal beginners end up stunted and sickly. Growth is rarely even, and it is often chaotic. Nothing we do will change this diversity. Where seeds are concerned, we are comfortable with different rates of development. This is not always true with our attitudes about Christian believers. We often adopt a "cookie-cutter" approach to disciple making that makes some seem advanced, while others lag behind. The seed teaches us that to mature in different ways at different times is the only true normal.

### Lesson Four: Change Happens in Stages

Examine any plant as it grows from seed to maturity, and you will find that it is hard to believe you are looking at the same plant. While the growth follows a smooth process, it proceeds through distinct stages. These stages are marked by unique characteristics and are a measure for the relative health and well-being of the plant at any given time. Our spiritual development progresses through stages as well. Belief and inquiry deepen to devotion and discipleship. Learning and following evolve into teaching and leading. Growth within the community of faith matures to a life of service in the world. We move through ages and stages of faith development as we grow from seed to sapling to fruit-bearing tree.

### Lesson Five: Seeds Contain the Past and the Future

Each seed is the product of previous generations and contains within it all the genetic code for the future. Seeds are filled with the information that yields transformation. Each generation builds upon the last and lays the foundation for the next generation. The Word of God is the information we contain — passed down throughout the ages and preserved in us for the future — that holds the power to transform us. When we give ourselves time to grow, we unleash the God-given power to become mature Christian disciples.

### Lesson Six: Seeds Have a Purpose Larger Than Themselves

Growth is not the purpose of a seed, but a means to an end. Unless seeds give rise to new seeds, they fail to fulfill their purpose. Transformation never happens for its own sake. Change happens to lead us to a new place. Growth occurs that we might not only know more, but that we might do more. Seeds are judged, ultimately, on the fruit that they bear. Christians may

# LENT

What is Lent all about? What is the history of the practices of Lent? We looked into several sources to find some answers for you.

From "An Episcopal Dictionary of the Church" page on episcopalchurch.org, we found:

Early Christians observed "a season of penitence and fasting" in preparation for the Paschal feast, or Pascha (*BCP*, pp. 264-265). The season now known as Lent (from an Old English word meaning "spring," the time of lengthening days) has a long history. Originally, in places where Pascha was celebrated on a Sunday, the Paschal feast followed a fast of up to two days. In the third century this fast was lengthened to six days. Eventually this fast became attached to, or overlapped, another fast of forty days, in imitation of Christ's fasting in the wilderness. The forty-day fast was especially important for converts to the faith who were preparing for baptism, and for those guilty of notorious sins who were being restored to the Christian assembly. In the western church the forty days of Lent extend from Ash Wednesday through Holy Saturday, omitting Sundays. The last three days of Lent are the sacred Triduum of Maundy Thursday, Good Friday, and Holy Saturday. Today Lent has reacquired its significance as the final preparation of adult candidates for baptism. Joining with them, all Christians are invited "to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God's holy Word" (*BCP*, p. 265).

<https://www.episcopalchurch.org/lent-resources/>

If you are interested in reading more, check out the link above.

Early Christianity records the tradition of fasting before Easter. The Apostolic Constitutions permit the consumption of "bread, vegetables, salt and water, in Lent" with "flesh and wine being forbidden." The Canons of Hippolytus authorize only

➔ never content themselves with growing in their knowledge and love of God. Growth that fails to lead to a change in behavior is cancerous, not healthy. We grow for a reason, and that reason is something much larger than any individual's needs. The lessons of the seed help us see Lent, not as a time of sacrifice and denial, but as a time of preparation and anticipation — preparation for the work to which God calls us and anticipation of the fullness of life that God promises.

<https://www.umcdiscipleship.org/resources/time-for-change-reflections-on-lent-and-easter>



THE  
FORTY  
DAYS  
of LENT

RETURN  
to the  
LORD  
YOUR  
GOD

bread and salt to be consumed during Holy Week. The practice of fasting and abstaining from alcohol, meat and lacticinia during Lent thus became established in the Church.

In AD 339, Athanasius of Alexandria wrote that the Lenten fast was a forty-day fast that "the entire world" observed. Saint Augustine of Hippo (AD 354–AD 430) wrote that: "Our fast at any other time is voluntary; but during Lent, we sin if we do not fast."

Three main prevailing theories exist on the finalization of Lent as a forty-day fast prior to the arrival of Easter Sunday: First, that it was created at the Council of Nicea in 325 and there is no earlier incarnation. Second, that it is based on an Egyptian Christian post-theophany fast. Third, a combination of origins syncretized around the Council of Nicea. There are early references to periods of fasting prior to baptism. For instance, the *Didache*, a 1st or 2nd-century Christian text, commends "the baptizer, the one to be baptized, and any others that are able" to fast to prepare for the sacrament.

For centuries it has been common practice for baptisms to take place on Easter, and so such references were formerly taken to be references to a pre-Easter fast. Tertullian, in his 3rd-century work *On Baptism*, indicates that Easter was a "most solemn day for baptism." However, he is one of only a handful of



writers in the ante-Nicene period who indicates this preference, and even he says that Easter was by no means the only favored day for baptisms in his locale.

Since the 20th century, scholars have acknowledged that Easter was not the standard day for baptisms in the early church, and references to pre-baptismal periods of fasting were not necessarily connected with Easter. There were shorter periods of fasting observed in the pre-Nicene church (Athanasius noted that the 4th-century Alexandrian church observed a period of fasting before Pascha [Easter]). However it is known that the 40-day period of fasting – the season later named Lent – before Eastertide was clarified at the Nicene Council. In 363-64 AD, the Council of Laodicea prescribed the Lenten fast as "as of strict necessity."

*From Wikipedia*

During Lent, you will receive a bulletin insert each week to assist you with your devotions! Don't miss a week!



**March**  
7 - Peggy Addington  
11 - Gary Ferrell  
18 - Tom Zumwalde

# The Red Door

St. Mary's Episcopal Church  
234 N. High St.  
Hillsboro, OH 45133

**MARCH & APRIL**  
**\*NEW\* SERVICE TIMES**

**Sunday - 9am**  
**2nd & 4th Wednesdays - 12n**



COMING TO ST. MARY'S MARCH 19



## Lector & Intercessor Schedule

<b>1st week</b>	<b>Betty &amp; Jim Heathcote</b>
<b>2nd week</b>	<b>Connie Reynolds &amp; Dea Flinn</b>
<b>3rd week</b>	<b>Carol &amp; John Joy</b>
<b>4th week</b>	<b>Rich Davis &amp; Connie Reynolds</b>
<b>5th week</b>	<b>Connie Reynolds &amp; Dea Flinn</b>

## ST. MARY'S EPISCOPAL CHURCH INFORMATION

The Diocese of Southern Ohio  
St. Mary's Episcopal Church  
234 N. High St Hillsboro, OH 45133  
937-393-2043

The Rev. Warren Huestis  
Rector

SUNDAY WORSHIP - **9 am** *Note new time in March!*  
In person & Streaming on Facebook

2nd & 4th WEDNESDAYS - 12 noon  
In person only

COMMUNION FOR THE HOMEBOUND  
Sunday after service.

*We strive to be safe and make our parishioners and guests feel safe and welcome!*

**WEB SITE:**  
[www.smehillsboro.weebly.com](http://www.smehillsboro.weebly.com)