

The Red Door

St. Mary's Episcopal Church

May 2022

HOLY TRADITIONS AND THE SACRED SPACE

There are many liturgies and practices in the Church that have their origins in what could be termed, "practicality" or "necessity." In fact, the roots of most of our liturgical traditions from vestments, altar paraments, candles, incense, are from ancient times. In the Anglican Church, of which the Episcopal Church is part, we have a lot of terms you don't hear elsewhere...Undercroft, Narthex, Nave, Chancel, Choir, Vestry, Wardens.

For example, the parish council in Medieval England was called a "Vestry" because they met in the room where the clergy vestments were kept and where the clergy "vested." Candles were a necessity, because ancient and medieval churches and cathedrals didn't have electricity. And, praying Compline in the dark, or any evening service, without some light was not practical or safe. Candles lit the Sacred Space for worship, something we still do today!

The Stripping of the Altar on Maundy Thursday has its roots in the ancient practice of having a bare and unadorned church on Good Friday. The tradition, which often included washing the Altar, grew out of the need of the altar guilds and clergy to prepare the altar for devotions on Good Friday (and, interestingly, not from an edict from the church hierarchy). And so, they would do this after the last service on Maundy Thursday (or Holy Thursday). People would stay and pray as little by little the entire chancel area was stripped bare. Over time, this became a powerful spiritual experience and a contemplative way to prepare for the somberness of Good Friday. It's why we depart in silence.



Beginning with the Easter Vigil, the Paschal Candle, symbolizing the Risen Christ, returns. The term "Paschal" comes from the 12th Century Old French word, paschal and directly from Late Latin paschalis, which derives from the Greek pascha." All mean Passover, or Easter. The tradition of the Paschal Candle that we have now can be traced back to the 4th Century, but is believed to have its origins in 1st Century Christian practices.

It's often decorated with the cross and the Greek letter, Alpha and Omega. It burns close to the altar from the Easter Vigil, or Easter morning until Pentecost...50 days. After Easter, it's usually placed near the Baptismal font and lit for Baptisms, representing the light of Christ which we share in our new life through Baptism. It may also be placed near the coffin at burials as a symbol of the resurrection life

Whatever the roots of our practices and traditions, we do them to develop and maintain a deeper commitment to loving God with our whole hearts and doing all that we do for worship with reverence and with a focus on creating that Sacred Space. And, to connect us to the past, our heritage going back 2,000 years, to those that came before us in the faith. We continue the traditions for those who will follow.

Most importantly, we do these things also to remind ourselves that we are stepping out of the secular world and into God's. God doesn't need us to do these things. We need to do these things to foster the holy attitude, to change our focus to the living God and the one who suffered, died, and rose again for us. This Eastertide let us remember that each Sunday is a "Little Easter" that gives us the opportunity to leave the darkness of the world and the tomb to enter into the joy and light that is the Resurrected Christ. A Holy and Blessed Easter and Eastertide to you all.

Blessings,
Rev. Terri

VESTRY

John Joy, Sr Warden
 Charles Everhart, Jr Warden
 Richard Davis
 Judy Franklin
 open
 Andrea Harner

Newsletter editor—John Glaze
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Samaritan Outreach continues to depend upon donations to meet their current needs. Please help us help SOS serve our community. There is a collection box in the foyer of the new building.

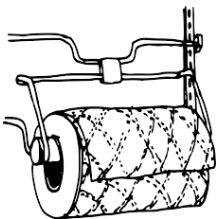


Diapers

Clothes Washing Liquid

Toilet Paper

Paper Towels



If you would prefer to mail a monetary donation:
Samaritan Outreach Services
 PO Box 242
 Hillsboro, OH 45133

Vestry Report

This year has been eventful for St. Mary's and the time seems to be passing quickly. Although spring is still playing hide and seek with us here in SW Ohio (mostly hide), warmer weather will return soon. I am pleased to report that some of the Covid restrictions previously in place have been lifted. For the first time in 3 years we were able to celebrate Maundy Thursday, Good Friday, and Easter in the church, and I am very appreciative of those of you who made the effort to attend. It was wonderful to see the color of flowers again in the Sanctuary, and to be able to smell those flowers as well.

We are well into our second month with the Rev. Terri J. Thornton as our interim. Terri's official title is Interim Transitional Professional for the Diocese. With her background in organizational development, she has been a terrific resource for the Vestry, and her sermons and preaching are first rate. I hope any of our readers who have not heard her preach will take some time and visit us in person, or view one of the services on Facebook. Terri typically incorporates some Bible study and history into her sermons, and I have heard only positive feedback to date.

With the passing of Easter, we will soon begin some major construction projects at St. Mary's. The Sanctuary pews are likely to be removed within the next month or so, and new HVAC installation will begin as well. New units, capable of heating and cooling us properly will be installed outside, and with the floor up the proper ductwork and return air ducting will be installed. We are also going to install new flooring in the Sanctuary during this time, and repair any damage to floor joists that may be discovered. The floor is weak in places and, to our knowledge, has never been replaced. The Sanctuary will not be able to be used for a limited period of time, so we will meet in Lacy Hall while that work is being completed. Please be sure to read the weekly bulletin and the Red Door to keep up with the latest developments. Also, with Terri's help, we will continue to focus on spiritual and outreach efforts that will best serve our church and community moving forward.

Lastly, one thing for all to be aware of is the shortage of trained clergy. Many more clergy have left the pulpit than are being ordained. These shortages are dramatic and face most every denomination, Episcopalians included. It is unlikely that we will be able to return to the days of a full time priest dedicated only to St. Mary's. I understand this may be disappointment to some of you, but it is the reality we face. As always, if you have questions or concerns about our church, please feel free to reach out to me or any other Vestry member. We are all working diligently to improve communication and the sense of community at St. Mary's Episcopal Church.

Respectfully submitted,
John Joy

*New signs have been placed in front of St. Mary's regarding **Sandy's Free Lunch.***

Please help us get the word out to those who are hungry.



Last Saturday
 of each month!
 Stop by here for a
 free sack lunch!
 Front door of
 Education Building
 11am-1pm

So called “megachurches” these days rely primarily on “Praise Songs” or choruses for their worship. Songs are taught by rote; no printed music is provided. This puts reliance on the performer in front of the church to “get it right” when singing the song. If he or she makes a mistake in the melody, that is the way it is learned and good luck when visiting elsewhere. Secondly, there are virtually no harmonies being sung which thins out the sound, relegating it to simply the melody rather than the richness of the human voices when they sing together in harmony. Most of these churches have gotten rid of hymnals in the pews and the words are projected on a big screen or the wall in the front of the building.

In addition, the words of most of today’s praise songs lack the rich meat of the older hymns of our faith. What effect has this? The praise songs being sung a few years have been cast aside, with few exceptions, for newer songs, whereas the hymns we find in our hymnals represent a wide expanse of years of hymnody.

One of my favorite hymns found in our HYMNAL 1982 is based on a poem written by George Herbert. George Herbert (3Apr1593–1Mar1633) was a Welsh poet, orator, and priest of the



Church of England. He is recognized as “one of the foremost British devotional lyricists.” He was born into an artistic and wealthy family and largely raised in England. He received a good education that led to his admission to Trinity College, Cambridge, in 1609. He went there with the intention of becoming a priest, but he became the University's Public Orator and attracted the attention of King James I. He served in the Parliament of England in 1624 and briefly in 1625. After the death of King James, Herbert renewed his interest in ordination. He gave up his secular ambitions in his mid-thirties and took holy orders in the Church of England, spending the rest of his life as the rector of the rural parish of Fugglestone St Peter, just outside Salisbury. He was noted for unflinching care for his parishioners, bringing the sacraments to them when they were ill and providing food and clothing for those in need. Henry Vaughan called him “a most glorious saint and seer.”

He was never a healthy man and died of consumption at age 39. (Info from Wikipedia)

KING OF GLORY, KING OF PEACE

King of glory, King of peace,
I will love Thee;
and that love may never cease,
I will move Thee.
Thou hast granted my request,
Thou hast heard me;
Thou didst note my working breast,
Thou hast spared me.

Wherefore with my utmost art
I will sing Thee,
and the cream of all my heart
I will bring Thee.
Though my sins against me cried,
Thou didst clear me;
and alone, when they replied,
Thou didst hear me.

Sev'n whole days, not one in sev'n,
I will praise Thee;
in my heart, though not in heav'n,
I can raise Thee.
Small it is, in this poor sort
to enroll Thee:
e'en eternity's too short
to extol Thee.

To get the most from the text of a hymn, I have several suggestions. First, if you have time, read the poem over and between the stanzas, consider those words and what they mean. Herbert's recognition as “one of the foremost British devotional lyricists” tells us that he considered carefully how his words were put together so that they would have maximum impact on the reader or singer.

To fully ingrain the lyrics, one must actively participate by singing our hymns. What takes place when we sing? We become more involved, in a physical way, with the words and the spirit of the words. The words become our own as we participate by singing.

Many tell me, “Oh, you **DON'T** want me to be singing! No one wants to hear that!” Whether said in jest or earnestness, my comeback will always be “**MONKEY MUFFINS!!!**” Throughout the Bible, we are presented with instances of singing and making music or joyful noise before the Lord. I believe this is the example we must follow...we must sing regardless of what those seated close to us think. God loves that expression of worship and there's a reason we include it in our worship.

EVERYONE should sing. I shall repeat that: **EVERYONE**, without thought to what we sound like nor who

might be offended by our offering of praise.

Tips to make that happen:

>>Listen and watch the music as the hymn is completely played through as an introduction.

>>Can't read music? It matters not. Most folks can tell up from down. When the notes on the top line of the music, where is found the melody, go up, the melody will go up and vice versa. During that first playing, if you don't know the hymn, watch the music as it is being played and this will help when singing it.

>>If not a familiar hymn to you, sing the first stanza a bit softly and listen to those around you who may know the hymn better. With each stanza, you will feel more confident in increasing the volume at which you are singing.

>>Don't just stand and look bored. If there are visitors, does this send the message you wish to send? Be interested and sing! (Rumor has it God doesn't like that bored look either.)



Would you like to visit with Rev. Terri? Call the church office to schedule an appointment!

PARISH PRAYER LIST

For the special needs and concerns of this congregation and these on our Parish prayer list: Margaret Lyons, Eric McCann, Joyce Kittrell, **Keith Sowell**, Herschel Hook, Nancy Orth, Mary Reynolds, Maxine McGrath, Sharon Kamm, Bob & Dorothy Hodson, Susan Bright, Dan Fisher, **Randall Jones**, Bob Lowell, **Becki Crum**, the concerns of **Paul & Joyce Nort**, those suffering with coronavirus as well as all health workers treating them, the patients and staff at Georgetown Veterans Home as well as those serving in our armed forces: Macy Lyle, Henry Sherrill, Jaden Chin-Franz and Javier Paula.

*Names in **Bold** will be removed at the end of the month. If you know the person continues to need our prayers, please call the church office.

The Red Door

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



NOT ALL OF US CAN DO
GREAT THINGS
BUT WE CAN DO SMALL
THINGS WITH GREAT
LOVE.

-SAINT TERESA

Lector & Intercessor Schedule

1st wk	Betty & Jim Heathcote
2nd wk	Connie Reynolds & Dea Flinn
3rd wk	Carol & John Joy
4th wk	Rich Davis & Connie Reynolds
5th wk	Connie Reynolds & Dea Flinn

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. Terri Thornton
Supply Priest

SUNDAY WORSHIP - 10:00 am
IN PERSON & Streaming on Facebook
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