



# LORICA

October, 2011

## from mother cynthia

*The only constant in life is change.* – Heraclitus, Greek Philosopher, 535-475 B.C.

Heraclitus was a Greek philosopher, known for his philosophy that change is central to the universe. He is also known for establishing the term “Logos” in Western philosophy as meaning both the source and fundamental order of the cosmos. Logos, literally meaning “word,” is what, or rather who, we know Jesus is. Jesus, the logos, or word, spoken by God at the beginning of creation, and there was light. From the opening lines of John’s Gospel: *“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with*

*God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people.”* The first Christians understood the philosophy of Heraclitus and used his work to help understand what Jesus was about.

Jesus changed things. Jesus changed the world. He came preaching the realm of God is now, here in our midst, which is not the way the word typically responds. Jesus came challenging the social order as he forgave people their sins, spoke, ate and enjoyed the hospitality of all people, not just those who were like him. Jesus is the vision of God for the world for the way things could be – if we are willing to change. That sort of change requires radical love, forgiveness, tending to one another and the world God entrusts to our care. If we believe Jesus and believe that God is here with us, then that must mean we are all part of something sacred and holy. Imagine if we lived that way all the time! What changes might be required of us? This is the change that Jesus brings. No wonder Jesus upsets people.

In our beloved Episcopal church where tradition is so firmly held, it can be a challenge for some to consider Jesus a radical agent for changing the world. Our liturgy is ancient, based on the forms and prayers of the first Christians; and even before them, our liturgy is based on the Jewish rhythm of prayer. We start doing something in the church, and after awhile it becomes part of our institutional memory. It becomes part of the myth we tell ourselves that “we’ve always done it this way.” Surely you’ve heard this joke:

Q: How many Episcopalians does it take to change a light bulb?

A: You can’t change that light bulb -- my grandmother gave it to the church!

Did you know that those little communion wafers that so many churches use now are actually a recent phenomenon? Their widespread use began in the mid 1900’s when mass production and distribution became

*continued on page 2*



Sing a Song of Harvest Home  
*Amy Adams Squire*

*The Lorica’s mission is to share the love of Jesus Christ through communication, information, education, and wholesome entertainment.*

*We intend to make quality and substance a priority and to provide a safe forum for dialogue on the spiritual and social issues of the day in which divergent views are treated respectfully and without judgment.*

possible. Before then, nearly all churches used real bread, baked in people's homes. In the interest of making life easier, the church changed to using flavorless, pasty bits of fake bread to represent the Body of Christ. (You can tell how I feel about communion wafers.)

Change comes slow and hard for the church, in part because the average Christian participates in the life of the church, on average 35 times a year – coming to church two out of every three Sundays. That's on average, and is based purely on my observation, although I think there might be a statistic somewhere that supports what I and other clergy have noticed. There are some people who come by the church more frequently than that; there are others who only show up the requisite 3 times a year. So when things change in the church, and they do change, people tend to have strong reactions.

Change, though, happens whether we want it or like it. The reason change can be hard is because change is about the unknown. We often fear the unknown, or perhaps we get upset or angry when faced with something new, something different, something for which we don't have an explanation or understanding. When change is sprung on us, without our participation or awareness, our emotions can get the better of us. This is particularly true in a community such as the church.

There are some effective ways to manage ourselves when we find ourselves in the midst of change – ways in which we can minimize shock, fear or anger that can surface. There is a better way rather than complain or get angry, or run away and bury our heads in the sand. For example, we can engage with the change by:

- Learning why the change is taking place
- Asking questions
- Helping to create the new vision, or shape the direction of the change
- Listening to our own emotions, thoughts, to understand either where resistance, or excitement, might be for the change
- Experimenting -- trying the new way before passing judgement
- Participating -- not waiting until the change has happened before becoming involved

As you have no doubt heard, we plan on changing the way our worship space is configured. The question we have heard most frequently over the last few months is Why are we making this change? The answer is because the rhythm and shape of our prayers and worship does not match the current configuration of our space. The way we pray and the way we sit in the church is functional rather than participatory in the sacred and holy mystery we celebrate each Sunday.

The principal elements of our worship are the Altar, Font, Ambo (lectern – the place where God's word gets proclaimed), and the Gathered Assembly – the people. As I have talked about in

“Between Sabbaths” over the past two months, these elements do not have cohesion in our current configuration. The altar platform is oversized, awkward and removed from the people.

The font, while placed near the entrance of the church, is not in any relationship to the altar or ambo. The lectern where God's word gets proclaimed through scripture has to be clumsily moved in order for us to distribute communion. Instead it could have its own place in the midst of the congregation. Finally, there is a better way for us to arrange our selves as we sit, kneel and stand for prayers, ways in which the whole community is included and able to feel part of the gathering. The placement of the altar, ambo, font and the people makes all the difference in the enhancement of our worship so that we are refreshed, renewed and strengthened to live the Gospel in the world.

So this is the change we are in the midst of in our community. The group that has come together to work on bringing about this change has been and remains open to anyone who desires to participate. As we continue on this liturgical adventure, we are putting up our sails and letting God blow us where we need to go.

This will be a great time to ask your questions and participate! My sincere hope is that as our community moves through this change, we come to have a deeper and stronger sense of God in our midst. I know for certain that God will be with us, just as God has promised.

## Camp Fire Girl Trail Clean-up



Full pickup!



Klara pushes a full wheelbarrow



The whole trail crew.

## What Can I Do?

Think about \$75. What does it represent to you? Groceries? A utility bill? Clothing? Dinner out? Charitable Contribution? Is it s day's pay or an hourly wage? Your answer is determined by who you are.

To Bob Dunlap, of MANNA in Port Angeles, \$75 is the amount a household is allowed to receive from his agency in a year.

Think about that: \$75 for one year. To most of us, that doesn't sound like much. Yet, to someone who is in danger of having their lights or heat turned off, it is a gift. A gift of a bus pass to get to and from work. A gift of work clothes. A gift of driver's licenses. A gift of education. A gift of medical expenses. It paid for a key deposit, a storage fee, a birth certificate, a credit check, a car battery, eyeglasses, car tires, a welder's license, car tabs, a post office box, and a haircut. \$75. Bob explained that it is cheaper to pay \$75 to keep someone's lights on (and help them set up a payment plan with the utility company), than to pay the \$150-\$200 it costs to have the lights turned back on.

MANNA stands for Ministry Assisting Neighbors in Need with Agape. MANNA served 694 clients last year for \$42,258.62. They keep careful records to ensure that people adhere to the once a year policy. They receive funding from 10 churches in the Port Angeles area (which is the optimum use of the churches' outreach dollars) and from the Episcopal Charities Appeal.

*"The Episcopal Charities Appeal was started in 1988 as a way to corporately reach out to those in human need in Western Washington where we have Episcopal connections,"* said Bishop Greg Rickel in his Lenten letter to the Diocese.

MANNA is one of many organizations that is helped, in part, with funds from ECA. Last year, ECA helped 29 ministries with grants that range from \$500 to \$3,500. ECA distributed \$55,810.

This year, however, their current budget is \$4,857.66. ECA needs our help. During the month of November, they are asking everyone for a donation. In these tough economic times, charities are hit twice as hard: once with fewer contributions, and once with an increase in requests for their services.

Please think about it. I am thinking about contributing \$75.

– Suzanne P. Rizzotti

*Checks can go either to St. H. & P. or the Diocese of Olympia, with ECA in the memo line. This gift is tax deductible.*

## August Financials

Category	Actuals	Budget Est.	Variance*
<b>Income</b>			
Pledge Income	\$7,244	\$10,658	-\$3,414
Plate Income	\$996	\$833	\$163
Facility Income	\$100	\$684	-\$584
Other Oper. Income	\$25,356 **	\$294	\$25,062
Non-Operating Income	\$385	\$0	\$385
<b>Total Income</b>	<b>\$34,081</b>	<b>\$12,469</b>	<b>\$21,612</b>
<b>Expenses</b>			
Operating Expenses	\$32,168 ***	\$12,853	\$19,315
Non-Operating Expenses	\$439	\$42	\$397
<b>Total Expenses</b>	<b>\$32,607</b>	<b>\$12,895</b>	<b>\$19,712</b>
Over Run/Under Run (Income - Expense)	\$1,474	-\$426	\$1,900

\*\* Large Other Operating Income is due to Withdrawal of \$25,000 from Merrill Lynch for the Roof Repair Pament

\*\*\* Large, due to \$15,000 roof periodic payment and \$4,500 for the Swale repair.

**Comments for August:** Pledge Receipts for for the month were down due to the normal summer doldrums.

Hopefully these will come in when we are all back from our vacations. The large Other Operating Income is due to taking \$25,000 from the Merrill Lynch account for the Roof Repair.

The Large Operating Expense is due to the \$15,000 periodic payment and \$4,500 for the Bio-Swale repair required by the Snohomish County. Otherwise, things were normal.

## September Financials

Category	Actuals	Budget Est.	Variance*
<b>Income</b>			
Pledge Income	\$8,512	\$10,658	-\$2,146
Plate Income	\$945	\$833	\$112
Facility Income	\$105	\$684	-\$579
Other Oper. Income	\$12,205	\$294	\$11,911
Non-Operating Income	\$154	\$0	\$154
<b>Total Income</b>	<b>\$21,921</b>	<b>\$12,469</b>	<b>\$9,452</b>
<b>Expenses</b>			
Operating Expenses	\$12,872	\$13,138	-\$266
Non-Operating Expenses	\$0	\$42	-\$42
<b>Total Expenses</b>	<b>\$12,872</b>	<b>\$13,180</b>	<b>-\$308</b>
Over Run/Under Run (Income - Expense)	\$9,049	-\$711	\$9,760

**Comments for September:** The smaller Pledge Receipts continued in September as the summer doldrums went on.

The large Other Income amount is due to a generous donation for the Roof Repair. Otherwise, things were normal.

–Bernie Johnson, Treasurer

\*Actual - Budget

## THE PIOUS GOURMET

16 oz bag of frozen green peas  
 1/4 cup mayo  
 1/4 cup plain yogurt (or sour cream)  
 1/2 small red onion, diced  
 3/4 teaspoon curry powder  
 1/8 teaspoon salt  
 scant 1/8 teaspoon cayenne  
 sliced almonds to taste (I put on top as the kids don't like these)

## Pam's Curry Pea Salad

Cook peas per package directions. Mix everything else except almonds. Add cooked peas. Add almonds to taste. Keep chilled.

Great make ahead salad.

## Godly Play and Coffee Hour

“The children reconnected following their summer breaks. Preparing for coffee hour provided an opportunity to give back to the St. Hilda St. Patrick community while re-establishing their own relationships. The children prepped the food, moved the tables, chose the tablecloths, and served the food. The moms provided clean up assistance. Thanks to everyone who participated!!”



## Camp Huston

- **Scrapbook Retreat**, November 2-6, 2011 – Spend your weekend cropping and scrapping to finish those long lost scrapbook projects!
  - **Thanksgiving Family Camp**, November 24-27, 2011 – Looking for a new way to spend your holiday?? Join the Huston community and Rev. Peter DeVeau for a night of thanks with a traditional Thanksgiving dinner (prepared by the Huston staff!) followed by a weekend of crafts, activities, and sitting by the fire!
  - **Huston Quilters**, December 9-13, 2011 – Get those holiday quilt projects complete while enjoying time with friends!
  - **Women’s Getaway**, January 13-16, 2011 – A weekend escape to Camp may be just what you need after the holidays. Join Rev. Gail Wheatley and other women of the Diocese for quality time, conversation, worship, and some well-deserved R&R!
- More information and online registration for these fun-filled events can be found at [www.huston.org](http://www.huston.org)!

---

## Music Notes

A new season of music has begun at SHSP, and I hope the choir and Rock of Ages can inspire and delight all of you with our offerings. As always, we will sing old favorites along with new material. The choir is open to everyone who loves to sing and can handle the commitment. Many of the choir members do not read music. We work very hard in rehearsals. I teach all the parts so that the non-readers learn by rote. Our music reading members also help. Together we truly praise God.

You have heard me announce that the choir has worked all summer learning a wonderful Christmas cantata by Pepper Choplin called Night of the Father's Love. This is the most ambitious undertaking we have attempted to date, and it's coming together beautifully. I hope all of you put Saturday, Dec. 17 on your calendars to come hear this wonderful work of music and spirituality as the choir narrates and sings the wonder of Jesus' birth,

I want to thank all of you for the love and support you have given me during my time of family crisis. Most of you know that my father took a fall on the escalator at the Mariners in June and we are still struggling with the complications from his hospital stay. It is my privilege to care for him, considering the lifetime of love and care he has given me.

I hope this fall finds all of you in good health and spirit.

*B'Shalom, Andrea*



Three fifths of Hilda's Horns: Ray Smith, John Heberling and Colin Pratt



Hilda's Horns, Ray Smith, John Heberling, Jeanne Weiss, Colin Pratt and Andrea Brown.



**St. Hilda St. Patrick  
Episcopal Church**  
15224 52<sup>nd</sup> Ave West  
Edmonds, WA 98026  
425.743.4655

## **Bishop's Committee**

Bob Cairns  
Bernie Johnson  
Valerie Kelley  
Don Kelso, Sr. Warden  
Sam Magill  
Denice Patrick  
Sharon Rader, Jr. Warden  
Carol Rypkema  
Nancy Smith

## **Convention Delegates**

### **Sr. Delegates**

Michael Rader  
Loretta Matson

### **Jr. Delegates**

Bernie Johnson  
Nancy Smith

### **Alternates**

Greg Walrath  
Nancy Ariz

## **Office Hours**

Monday through Wednesday: 10 a.m. to 2 p.m.

Thursday: 10 a.m. to 1 p.m.

Friday: Office CLOSED

If you would like to schedule an appointment with Mother Cynthia, you may reach her through the church or email at [vicar@sthildastpatrick.org](mailto:vicar@sthildastpatrick.org). Cynthia takes her days off on Friday and Saturday.

## **Lorica**

**Editors:** Loretta Matson, Sue Shepherd

**Layout:** Martha Walker

**Contributors:** Mother Cynthia, Deb Walrath, Pam Gaspers,  
Sue Rizzotti

**Photos:** Amy Adams Squire, Brett Gaspers



The St. Hilda St. Patrick Calendar can be found here:  
<http://www.sthildastpatrick.org/index.php/calendar/>