

# CHRIST EPISCOPAL CHURCH



## OCTOBER 2020 - CHRONICLE



Our 150th year—Steadfast and growing since 1870

Where we seek to glorify God, follow Jesus Christ, and serve all people through the power of the Holy Spirit.



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# Pastoral Message:

## *Stewardship and St. Matthew*

Dr. Daniel DeForest London, Rector



As some of you already know, Christ Church hopes to receive portraits of the twelve apostles painted by Fr. George Leonard Schultz (1896 – 1971), an Episcopal priest who served here during some summers in the 1960s and who was affectionately known as “Father Shag.” His granddaughter is Annalee Veach, a Christ Church parishioner who has generously offered to donate her grandfather’s portraits to the church. As we prepare to receive these portraits, I have been inviting us to reflect on the apostles, as their feast days approach. Most recently, we celebrated the feast day of St. Matthew the Apostle and Evangelist (September 21); and it’s hard for me to imagine a better model for stewardship than this tax-collector-turned-saint.

Matthew is often associated with the symbol of a purse, which represents his former tax-collecting life. Fr. Shag imagined Matthew as a wealthy man since tax collectors would often benefit personally by charging taxpayers more than the empire demanded in order to line their pockets *or purses*. In Fr. Schultz’s portrait of the apostle (see image on page 4), we see a taxpayer at a Roman tollbooth raising his arm in disgust at the tax collector’s exorbitant rate. It is important to note that this event occurs in the distant background of the portrait thus demonstrating that such behavior is in Matthew’s past. In contrast, the foreground depicts the apostle holding an empty purse upside down, indicating that he has now let go of selfish pursuit for monetary gain.

The artist describes Matthew as “happy,” but his smile is subtle and slightly seditious, having left his career as an imperial officer (a servant of the empire) to follow someone whose ministry would threaten and ultimately topple the empire. Matthew’s happiness runs deeper still as he learns to let go of wealth’s false security and embrace his true identity as a royal priest. British author Herbert Lockyer (whose writings informed Fr. Schultz) suggests that Matthew was from the Jewish priestly tribe of Levi since the Gospels of Mark and Luke both refer to him as “Levi” (Mark 2:14; Luke 5:27). When Jesus calls Matthew to “Follow me,” he instantly leaves his exploitative career because he hears, in Jesus’s voice, the voice of his ancestors calling him to let go of his greed and to invest in the treasury of wisdom offered by his Jewish tradition and rabbi. In following Jesus, Matthew discovers the true gold of Christ’s teachings, which he then shares with the world through his compelling Gospel. In this way, he lives up to his name “Matthew,” which means “Gift of God.”

In Fr. Shultz’s clever portrayal of St. Matthew, I see an invitation for us to ask ourselves: “Where do we hear the voices of our ancestors calling? Of what are we being called to let go? What purses in our lives need to be emptied?” I remember an Episcopal priest playfully saying to his congregation, “When the offering plate comes to you, please empty out the contents of your purse.” This is exactly what St. Matthew is doing in Fr. Schultz’s painting.

And in that ever so subtle and mischievous smile of Fr. Shag’s Saint Matthew, I see a call for us all to play our part in subverting systems of injustice, investing in treasuries of wisdom, and discovering our true identity as a ‘Gift of God’ for the world. Pope Francis (named after another great saint) said, “Rivers do not drink their own water; trees do not eat their own fruit; the sun does not shine on itself and flowers do not spread their fragrance for themselves. Living for others is a rule of nature.” We discover our true selves by giving to others; and so I invite you to discover your true self by giving to Christ Church.



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## Pastoral Letter: Stewardship and St. Matthew—Dr. Daniel DeForest London

If your income has been negatively affected during this time, please let us know how we can help you. Also, please prayerfully consider this question: *How can I give generously to the church through my time and talent?*

If your income has remained consistent during this time, I invite you to prayerfully consider these two questions: *What percentage of my income am I being called by to God to give to Christ Church? And am I being called to give more this year than I did last year?*

As your priest, I urge you to consider these questions not because the church needs to pay its bills but because stewardship is an ancient spiritual discipline that is crucial for the soul's health and growth. In fact, the discipline of tithing (giving a tenth of one's income to God) dates all the way back to Abraham in Genesis 14! And so I urge us all to work towards tithing, if we are not already. A priest's job is to care for souls and I am convinced that giving to the church (and especially tithing!) is good medicine for the soul. St. Matthew knew this so well that he emptied his entire purse in order to further the mission of God's kingdom on earth. He found his true self and deepest joy and so much more in giving generously to God and thus he embodied the divine wisdom that is inscribed in the Gospel that bears his name: "Strive first for the kingdom of God and everything you need will be provided for you as well" (Matthew 6:33).

With Gratitude and Love,



Fr. Daniel +



St. Matthew the Apostle and Evangelist  
painted by Fr. George Leonard Schultz

P.S. After prayerfully considering the questions above, please fill out your pledge card and mail it (or drop it off) to the church before All Saints Day (November 1, 2020), when we will gather with St. Matthew and all the saints to celebrate God's great faithfulness by offering our generous pledges to the church. We will celebrate communion on All Saints Day and you will be invited to pick up pre-consecrated wafers at the church on All Hallow's Eve to consume on Sunday morning.

# The Daily Office

**Mtr. K. Lesley McCloghrie, Associate Priest**



Since March I have joined with a group of friends in saying Morning Prayer on Zoom. We do this Monday through Friday and, in this time of isolation I have found it to be a wonderful way to start the day. Joining with like minded others in prayer and song, even through electronic means makes a connection and provides a sense of community to my daily prayers. The time we spend visiting afterwards is good too.

You will have noticed that since Easter, our Sunday morning worship has changed from the usual celebration of the Holy Eucharist to Morning Prayer. Rather than continuing to celebrate a Eucharistic service where, because of the pandemic, no one was allowed to receive communion, it seemed more appropriate to follow the prayer book order of Morning Prayer for our joint worship. Those of us who are of more “mature years” will no doubt remember when Morning Prayer was the principal Sunday service, with Holy Communion being celebrated only on one Sunday a month. The change to the Holy Eucharist, as the primary Sunday service for all, came about with the introduction of our current prayer book, the 1979 Book of Common Prayer. So, Morning Prayer, whether said at home on a weekday, or together on Sunday, is part of what we know as the Daily Office, and I thought I might take this opportunity to share a little more about the offices, what they are, where they came from, where to find them, and how to use them.

The early followers of Jesus were Jews, and while they would meet weekly for Sunday Eucharist, they came from a tradition of being called to prayer at fixed times of the day. An integral part of their lives was the repetition of these traditional prayers and songs. The Christians assumed this practice, adopting the third, sixth and ninth hours, associated with events occurring during Jesus’ Passion, as well as midnight and dawn or cock-crow, for times to be set aside for prayer. In the fourth century, after the legalization of Christianity by Constantine, the weekday prayers became more formal, with readings, the recitation of the psalms and prayers. At the same time monastic communities were developing their own rotation of services separate from the sixth century Saint Benedictine order of these prayers, including Lauds (these two continued to become the custom. He these prayers, the work of is from *Opus* that we get schedule of daily prayers Divine Office, or the Daily Office, and passed some monastic churches condensed these morning and an evening service.



During the time of the Reformation, the English king, Henry VIII, broke away from the Church of Rome. This separation led to many things one of which was the publication, in 1549, of the first Book of Common Prayer. Written in the English language, this book contained the precursors of the morning and evening services we know today. The Book of Common Prayer evolved over time and, along with the Church of England, was carried overseas to the colonies, including the United States. After the Revolutionary War, the leaders of the then new, Episcopal Church, produced a revision of the English 1662 Book of Common Prayer.

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## The Daily Office—Mtr. Lesley McCloghrie

*Continued from page 4*

This American revision was adopted in 1789 by the first General Convention and became the first Episcopal Book of Common Prayer. There were subsequent revisions of this book in 1892 and 1928. The prayer book we know today was authorized in 1979 and is a departure from the previous pattern. It contains more contemporary language, a greater variety of rites, as well as more services within the Daily Office.

**The Daily Office:** If we look at the Daily Office section of the current Book of Common Prayer it lists an impressive array of options for our use.

Daily Morning Prayer: Rite One	37
Daily Evening Prayer: Rite One	61
Daily Morning Prayer: Rite Two	75
Noonday Prayer	103
Order of Worship for the Evening	108
Daily Evening Prayer: Rite Two	115
Compline	127
Daily Devotions for Individuals and Families	137
Additional Directions`	141
Table of Suggested Canticles	144

Each of these services contains what are known as rubrics or directions (rubrics used to always be printed in red, hence the name), along with Additional Directions at the end of the section. These two sets of information give us many different options for use with the words ‘may be used’, ‘may be said or sung’, featuring prominently.

**Daily Devotions:** Page 137 begins a section of very simple and brief prayers titled Daily Devotions for Individuals and Families. If you are new to using the daily office as part of your personal prayer life, I would strongly recommend that you begin with these. There are four sections, following the pattern of the day, these are: In the Morning, At Noon, In the Early Evening and At the Close of Day. Everything you need is contained within the pages of these services. No need to have a Bible to hand, or to look up a psalm, of course you may use these as additional resources and, should you wish to do so, the rubrics will guide you, but it is not necessary.

**Morning and Evening Prayer:** in Rite I, traditional language, or Rite II with more contemporary language, are the more substantial of the services offered, but can be shortened under the guidance of the rubrics.

**Other Offices:** There is a brief order for Noonday, prayers to be offered in the middle of the day, an order for Evening, which may be used in conjunction with Evening Prayer or alone, and at the end of day or at bedtime, Compline, a brief but beautiful service which is currently offered by Fr. Daniel, Tuesday evenings online.

**Canticles:** Pages 145 and 146 list the suggested Canticles to be used in Morning and Evening Prayer. Canticles are sections of scripture from books other than the Book of Psalms, usually arranged as verse, and may be sung to chants or sometimes hymn tunes. The canticles themselves are contained within the pages of the office. When you are more adventurous, you will find the musical settings in the front or “S” section of the hymnal.

**Lectionary:** At the back of the prayer book is the lectionary section, the list of assigned readings for regular services. You will find two lectionary sections, the first for celebrations of the Eucharist, Year A, B and C, ignore this one, and one for the Daily Office, Year One and Year Two beginning on page 934 with directions. The selections are listed on facing pages, Year One on the left, Year two on the right. Year One begins on the First Sunday of Advent before an odd numbered year, Year Two on the First Sunday of Advent before an even numbered year. We are currently in Year Two, and at the time of writing, in Proper 21. You will see that during the season after Pentecost, each Sunday is assigned a “Proper” number related to the date on which it falls. The weekday readings that follow are listed under that Proper. The season after the Epiphany is similar in that some years we use all the

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# Manageability?

The Rev. David Shewmaker, Associate Priest

Jesus said, “Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.”

Matthew 11:28-30, NRSV



“Yoke,” as used in the above Gospel reading for St. Francis day (October 5,) most likely refers to the wooden collars that were placed of oxen and other draft animals to pull plows or other agricultural devices. If any of you grew up around draft animals, you will remember that they were often abused in the name of expediency, causing the skin to chafe and eventually break down and leave the poor animal in great discomfort. At that point, since these animals were abundant and considered expendable, they were sometimes put to death. I do not wish to judge this action, because I realize how very, very difficult life on the farm really was. My contemporary value system teaches me to value all of God’s creatures and to treat them with kindness.

I learned much of this value system from my father, who would rescue these aging draft animals, usually horses, by buying them at the farm auctions that were held all summer in the Midwest. He would point out to me the disfigured necks of the animals, built up with scar tissue from being over worked with the yokes on their necks. Then we’d buy them, quite cheaply, take them home and put them out to pasture. Most of them were quite gentle, and I exhilarated in climbing onto their backs and stroking their necks. They would often reach around and nuzzle my leg to return the affection. I adored these large but gentle creatures and I still do.

However, to fully appreciate Jesus’ message in this gospel, one must understand that in the first century the draft “animals” were frequently humans, held in slavery by the wealthy folks. Therefore, to those who had been under yokes and those who had empathy for the animals that were often worked to death, this was a very real metaphor. Many of them had a very physical reaction to this young rabbi telling them that his “yoke” was “easy.” The Greek word translated as “easy,” is *Chrestos*<sup>1</sup>, which meant something like manageable, kind, benevolent. What a salve to their burdened and abused souls these words must have been!

However, one must acknowledge that with abuse often comes cynicism and the inability to allow Jesus’ balm to be applied. No doubt many of His listeners shook their heads and turned away, not able to accept that their lives could be anything but painful and filled with suffering. Only a minority of his listeners took his message to heart, using his promises to help them continue in life.

We must acknowledge that in each of our lives, especially in the face of pandemics, global warming, deadlocked government, massive smoke in the air that we breathe, it is easy to fall into cynicism and despair. Each of us has within him/herself both those who turned away and those who became disciples. It is up to each of us to remember to ask for the help of The Holy Spirit to remain a disciple in this difficult life. Each of us must acknowledge this interior struggle so that we may openly combat it to remain in the light of the world, Jesus Christ our Lord.

If we turn to scripture, we can find the anecdote to this malady of disbelief. St. Paul’s words give us comfort, courage, and reassurance:

*See that none of you repays evil for evil, but always seek to do good to one another and to all. Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you. Do not quench the Spirit. Do not despise the words of prophets, but test everything; hold fast to what is good; abstain from every form of evil. (1 Thessalonians 5:15-22, NRSV.)*

<sup>1</sup>Chrestos – manageable, kind, benevolent.

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### **The Daily Office —continued from page 5**

Sundays after the Epiphany and in others only a few. These two sections of the liturgical calendar vary according to the date of Easter, adjusting to shorter or longer as they accommodate an early or later Easter Day. This sounds much more complicated than it is.

**The Collects:** These are prayers found between pages 150 and 261. There are Collects in traditional language for use with Rite I services, and contemporary language for use with Rite II. Each Collect is assigned to a Sunday or a special day or occasion. When the Collect of the Day is suggested within one of the services, for example on page 98 in Morning Prayer Rite II, you would use the Collect for the preceding Sunday, which at this time of writing Proper 21 on page 234. The Collect, like the assigned readings and psalms follow the calendar of the liturgical year. Using the Collect of the Day is optional. Again this sounds much more complicated than it actually is.

**The Psalms:** are found close to the back of the prayer book, beginning on page 585. The lectionary assigns psalms for each day, and in the listing you will see a symbol, rather like an elaborate asterisk in the form of a cross. The psalm or psalms listed before the symbol are for the morning, and the ones after, for the evening.

I do hope you will join with me and countless others in saying one or more of these daily offices, and making it a part of your regular prayer life. You will find it adds rhythm and comfort to your days, providing a quiet space to be with God. If you are concerned about finding time, begin with one of the daily devotions, these are simple and short. Set aside a few minutes in the morning, lunchtime, or bedtime, and give thanks for the many blessings we have been given as you participate in *Opus Dei*, the Work of God.

Worship the Lord in the beauty of holiness: Come let us adore him. *BCP p.81*

Lesley+

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### **Manageability?—continued from page 6**

St. Paul piles adverb upon adverb to make his point: “always... always... without ceasing... in all circumstances.” He wants to make sure to know that we are to resist despair, hatefulness, and “every form of evil.” Here are the behaviors that are listed for us Christians to strive for...

- “Always seek to do good to one another...”
- Always rejoice...
- Always pray...
- “Give thanks in ALL CIRCUMSTANCES...”
- “Hold fast to what is good.”

So, when having to wear a mask on your face and keep a distance from those whom you love, give thanks for what you DO have. Think how you can “do good” to your brothers and sisters despite the smoke filled pandemic. Find the joy that is somewhere within you and lift it up. If you cannot find it then pray, which, according to Paul, you should be doing already anyway.

Praying does not necessarily mean asking for anything. At its core, prayer is practicing the presence of God, which is there “always,” whether we are aware of it or not. That presence (Shekinah) that light, that glory is always there for us to enter into. That is how we “rejoice always.” That is how we “do not quench the Spirit.” That is how we can learn to rise above the frustration and suffering that is life on earth. That “is the will of God in Christ Jesus for you.” That is “the way” to MANAGE your life through all kinds of times. In Christ life is more easily managed, if I keep my attention on Him, instead of on my own troubles.





## Sacred Saunter at Sequoia Park on Feast Day of St. Francis Premieres October 3 at 11:00 AM

*“People ought to saunter – not hike! Do you know the origin of that word ‘saunter?’ It’s a beautiful word. Back in the Middle Ages people used to go on pilgrimages to the Holy Land, and when people in the villages through which they passed asked where they were going, they would reply, ‘A la sainte terre,’ ‘To the Holy Land.’ And so they became known as sainte-terre-ers or saunterers. Now these [trees] are our Holy Land, and we ought to saunter through them reverently, not ‘hike’ through them.”- John Muir*

Like John Muir, we appreciate the term “saunter” as it invites us to walk more slowly and mindfully and to bathe in the forest trees’ ancient and verdant light. Although some have called our church building the “Cathedral of the North Coast,” it is only when we gather for Sacred Saunter services at Sequoia Park that we feel we are in the *true* Cathedral of the North Coast. Nature mystics such as St. Francis, Teilhard de Chardin, Mary Oliver, and the Celtic Saints have been our favorite guides so far as we glorify God among the giant sequoia trees.

Following our new tradition, we will hold a Sacred Saunter, Saturday, October 3 to honor St. Francis of Assisi (Feast Day October 4). Join us virtually as we gather for opening prayer and then saunter to a beloved sequoia tree that we affectionately call “the gargoyle tree” because of its delightfully gnarled burls. We then pray a Psalm together by a trickling waterfall. From there, we proceed to a nearby bench for the reading of the Gospel and a brief devotional reflection. We then gather around a fountain by a duck pond for the Prayers of the People and the Passing of the Peace. Finally, we slowly ascend a small hill to arrive at a meadow, where we form a circle around a redwood tree trunk altar to sing and celebrate Eucharist.



## From the Senior Warden Royal McCarthy



This past month has been a busy one. We successfully completed our first outdoor worship service on the lawn between the Chapel and the office building.

At last count we had 41 people attend. Despite having to face into the sun, all seemed to thoroughly enjoy the service.

The next outdoor service will be scheduled for later in October. The next big event will be our Virtual Stewardship Dinner on Saturday, October 3rd. I hope you can join us via Zoom for an auction and dinner. The Stewardship Team has put a lot of thought and effort into making this year's event a success despite the current shelter in place.

The Multimedia Team has met with a consultant, Jesse Orr, who has agreed to help us with our live streaming. He is very knowledgeable and enthusiastic about our project. We should be seeing improvements in both video and audio in the near future. The items mentioned in my last report as having been identified as needing attention are still being investigated. As plans are solidified, we will be sharing them with the congregation. We are approaching a very busy time for the Church with All Saints, Advent and Christmas so pay close attention to the weekly email blasts and communications from Thomas in the Church office for upcoming services and events.



Mevo Start Wireless Camera



## From the Junior Warden John Patton

Fans, Filters and Pot Holes! Those are some of the projects completed in the past month.

The vestry approved the purchase of four pedestal fans, commercial grade, for the church. Studies indicate that by opening windows and introducing fresh air will create a safer, indoor environment. Two of the fans are oscillating. The fans are being used on Sundays to bring fresh air into the church and pull

it through the Heritage Room and out the windows in Lewis Hall. This is a work in progress as we determine the best placement for the fans to improve airflow in the church.

Regular ongoing maintenance projects are being worked on including changing the filters in the heating system. Working with the Administrative Assistant, we have scheduled an automatic reminder to pop-up on our office computer calendar to remind us to change the heater furnace filters every 90-days.

We also filled several of the pot holes in the driveway prior to the in-person service. We are still searching for a sexton. I want to thank everyone that is helping to keep the church grounds maintained during this time.



Christ Episcopal Church presents  
a Spooktacular and Virtual

# Monster Mash Concert

Featuring Halloween favorites on the pipe organ and piano

Sunday, October 25, 2020, 4:00 pm - YouTube Premiere

Join us from home! Costumes encouraged!

(<https://www.youtube.com/user/ChristChurchEureka>)



This is a **Free, family-friendly** event for all ages!

## Knitting Needles Needed

*In the rhythm of the needles  
there is music for the soul*

Do you have some unused or unneeded knitting needles? Betty Chinn has a group of beginners who have access to a very generous quantity of yarn, but no needles. That's a real challenge when you want to learn to cast on, knit and purl!

Can you help?

Please drop off extras during church office hours or email Peg Gardner at [peg.gardner@sbcglobal.net](mailto:peg.gardner@sbcglobal.net) to arrange for pick up.

Hope you can help. Thank you.





## Pastor's Corner: Under the fig tree with St. Bartholomew

Following the Western Church's Calendar of Saints, Episcopalians celebrate the feast of St. Bartholomew on Aug. 24. This apostle is associated with the symbol of a knife since, according to legend, he was flayed alive in Armenia, where he converted King Polymios to Christianity and thus aroused the violent anger of the king's brother, Astyages, who ordered his execution. In the Sistine Chapel, Michelangelo portrays Bartholomew holding a knife in one hand and his own flayed skin in the other, and Renaissance artist Marco d'Agrate created a sculpture of the saint flayed.

There is another artistic portrayal of St. Bartholomew that will hopefully find its home at Christ Church Eureka in the coming months. It is a life-size painting of the apostle by Fr. George Schultz (1896-1971) who served as an Episcopal priest at Christ Church during some summers in the 1960s when Bishop Jack Thompson was on vacation. Affectionately known as "Father Shag," he was from Missouri and served at several Episcopal parishes in Oklahoma. Although the hand-carved frame of his portrait includes a flaying knife, the painting itself presents the apostle still clothed comfortably in his skin.

In the portrait, Schultz refers to Bartholomew as Nathanael, which was likely the apostle's first name, while "Bartholomew" (Son of Tolmai) was his surname. In the Gospel of John, Jesus described Nathanael as a true descendant of Jacob in whom there is no deceit. According to Herbert Lockyer (whom Schultz was reading), "Nathanael was like the patriarch Jacob in that he was a very prince of God in devotional life, but, unlike Jacob, he had not a trace of cunning or deceit in his nature."

In the painting, Nathanael is dressed like a prince with a purple and bejeweled cape, standing upright and beaming with sincerity. Based on Lockyer's reading of John 1:43-51, Nathanael may have been studying the Torah under a fig tree, when he experienced a kind of "holy tryst" with the divine, not unlike Jacob's dream of the ladder to heaven (Gen 28:10-17). Jesus, who was miraculously privy to Nathanael's mystical experience, promised him that he would later see the heavens open with angels ascending and descending right before his very eyes. This is why Schultz portrays Nathanael under a fig tree, holding a book closely to his chest. The fig tree was intimately connected with Nathanael's realization of Christ's divini-



Pictured is a painting of St. Bartholomew  
by The Rev. George Schultz

ty, a realization that later compelled him to share the love of God with the people of India, where I imagine his story resonated with that of the Buddha, who attained a different kind of enlightenment under a fig tree. Not only does the life and witness of Nathanael Bar Tolmai invite us to fearlessly pursue truth for the sake of God's love, I believe he also invites us to go grab a book, sit under a shady tree and remain open to the possibility of angels, and to discover our own identity as a beloved prince or princess of a God who looks upon our true selves with joyful affection.

*The Rev. Dr. Daniel London of Christ Church Episcopal Eureka is writing a series of brief reflections/devotionals on the 12 apostles, inspired by a series of paintings the church hopes to receive in the coming months. The artwork was painted by Fr. George Schultz, an artist and Episcopal priest who served at Christ Church in the summers of the 1960s. One of his granddaughters is Annalee Veach, a Christ Church parishioner, and his other granddaughter, Molly, is also a local resident.*



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# CALLING ALL BLUE UTO BOXES!

By Peg Gardner

This year one hundred per cent of the UTO (United Thank Offering) donations received by December 11, 2020 will go to support Episcopal/Anglican ministries directly responding to the COVID-19 pandemic and economic downturn. We typically bless UTO donations on Ascension Sunday, but due to sheltering-in-place we had to postpone this. The other traditional date is All Saints' Day, and this time we have a plan with several options for returning your blue box in time for an **All Saints' Day blessing on November 1**.



- 1 Or bring your box to the office during office hours and exchange it for a new box.  
(Office hours: Tuesday, Wednesday or Friday, 9 am until 1 pm)
- 2 Or contact the office to arrange for someone to pick up your box.

If you are unfamiliar with the United Thank Offering program, it is one of the long-standing in the church. During the year as many of us count our blessings, we drop a coin in the box. Though 2020 is a challenging year, this helps us to acknowledge that we also have many blessings and are able to share with those in need. (Some do prefer to count their coins (blessings), and if you do write a check, please make it payable to DFMS with UTO on the memo line.)

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## Labyrinth Walking

*Walk not to learn about the labyrinth, but to learn about yourself.*



An ancient path of pilgrimage, rich with meaning, serves as a powerful tool for self-discovery, stress reduction, gaining awareness and clarity, as well as a path of prayer and spiritual renewal.

Deacon Anne Pierson has graciously offered her garden Labyrinth to our Parish Family to walk. Please contact Deacon Anne by email at:

[eurekamariahjane@gmail.com](mailto:eurekamariahjane@gmail.com)

to schedule a time to walk the labyrinth and receive directions to her home.

Anne asks that you please practice social distancing while on her property and wear a mask when it's not feasible to maintain a physical distance of 6 feet from others outside your household.

## Liturgical Calendar — October 2020

### FRANCIS OF ASSISI

Friar and Deacon, 1226



St Francis watching over the Chapel courtyard  
Justin Schmit, Sculptor

*Most high, omnipotent, good Lord, grant thy people grace to renounce gladly the vanities of this world; that, following the way of blessed Francis, we may, for love of thee, delight in thy whole creation with perfectness of joy; through Jesus Christ our Lord, who lives and reigns with thee and the Holy Ghost, one God, for ever and ever.  
**Amen.***

Francis, the son of a prosperous merchant of Assisi, was born in 1182. His early youth was spent in harmless revelry and fruitless attempts to win military glory. Various encounters with beggars and lepers pricked the young man's conscience, however, and he decided to embrace a life devoted to Lady Poverty. Despite his father's intense opposition, Francis totally renounced all material values and devoted himself to serve the poor. In 1210, Pope Innocent III confirmed the simple Rule for the Order of Friars Minor, a name Francis chose to emphasize his desire to be numbered among the "least" of God's servants.

absolute poverty, both for the individual friars and for the order as a whole, was found to be too difficult to maintain. His last years were spent in much suffering of body and spirit, but his unconquerable joy never failed. In his later years he was ordained as a deacon, but he resisted all efforts to persuade him to become a priest.

The order grew rapidly all over Europe. But, by 1221, Francis had lost control of it, since his ideal of strict and

Not long before his death, during a retreat on Mount La Verna, Francis received, on September 14th, Holy Cross Day, the marks of the Lord's wounds, the stigmata, in his own hands and feet and side. Pope Gregory IX, a former patron of the Franciscans, canonized Francis in 1228 and began the erection of the great basilica in Assisi where Francis is buried.

Of all the saints, Francis is perhaps the most popular and admired but probably the least imitated; few have attained to his total identification with the poverty and suffering of Christ. Francis left few writings; but, of these, his spirit of joyous faith comes through most truly in the "Canticle of the Sun," which he composed at Clare's convent of St. Damian's. The version in The Hymnal begins (The Hymnal 1982, #406; #407):

Most High, omnipotent, good Lord,  
To thee be ceaseless praise outpoured,  
And blessing without measure.  
Let creatures all give thanks to thee



# El Día de Los Muertos

The congregations of the Episcopal Diocese of Northern California are warmly invited to join in observing El Día de Los Muertos on All Saints Sunday, November 1, 2020. This diocesan observance was proposed in June 2020 by the Task Force for Latino/Hispanic Ministries, a working group of the diocesan Commission for Intercultural Ministries, and approved by the Office of the Bishop in July 2020.

Why observe El Día de Los Muertos this year? This has been a year of widespread loss, loneliness, and grief like none other in recent history. As people around the world grieve the terrible toll of the COVID-19 pandemic, the Church is called to offer pastoral care and consolation to all who have lost loved ones. As wildfires in California ravage communities already weakened by the COVID-19 crisis, the Church is called to stand as a place of refuge and a wellspring of resilience. As people across the United States rise up for social justice, the Church is called to speak prophetic truth to power. As polarized politics and dysfunctional government fail us in this time of urgent need, the Church is called to give renewed witness to the way of love and the vision of beloved community.

In the communities served by the Episcopal Diocese of Northern California, the public health and economic impacts of COVID-19 have fallen disproportionately hard on people of Latino/Hispanic identity and heritage. Economic inequity, political disenfranchisement, anti-immigrant bias, and discriminatory policing remain pervasive facts of Latino/Hispanic experience. Yet Latino/Hispanic culture offers a unique opportunity not only to mourn the dead but also to affirm and celebrate life in community: El Día de Los Muertos, a festival originating in central and southern Mexico and now widely observed in Spanish-speaking communities in the United States. By observing El Día de Los Muertos as local congregations and as a diocese, we have an opportunity to offer a sacred and civic space for the great grief of this extraordinary time, and to express our solidarity with our Latino/Hispanic congregants, neighbors, and friends. Participation in El Día de los Muertos 2020 by clergy, parishes, missions, and other local ministries is entirely voluntary. We hope that many clergy and congregations will participate to embody a corporate embrace of our shared grief and enact a unifying expression of our solidarity.

## *All Souls Day*



Watch your mail over the next week as you will be receiving an All Souls Day (pictured above) card along with an All Souls Remembrance Card. This will be your opportunity to submit the names of the beloved deceased for the All Saints' necrology.

More information will come out in the weekly Email Updates on how to celebrate this important feast day.

On page 15 you can read, from the Book of Occasional Services, a collection of liturgical resources related to occasions which do not occur with sufficient frequency to warrant their inclusion in The Book of Common Prayer.

Over the next several weeks we will share information on how you can create your own observance of El Día de Los Muertos at home.



## El Dia de los Muertos: Day of the Dead

Christians in parts of Mexico and Central America keep All Saints' Day (November 1) and All Souls' Day (November 2) with special devotions to honor the dead and pray for them. These devotions have spread beyond their geographical origins in Mexico into other languages and cultures. For those who are observing this tradition for the first time, adapt it to your own needs and consider engaging in conversation with communities or individuals that have experience with this tradition. Communities who observe El Día de los Muertos should consider the following principles:

1. Practices for keeping the Day include adornment of an altar or a sacred space to offer reverence for the dead, which may be placed in a home, church, or cemetery. Photographs of those being remembered are traditionally displayed. A place for prayer may be provided nearby.
2. Devotions may include prayers and thanksgivings for the dead. Resources for prayers may be found in the burial rites or the propers for All Saints' Day and All Souls' Day.

## LAY MINISTRIES

By Marty Vega

As a congregation, during Shelter-in-Place we continue to worship together, pray and study together and witness about our faith. We've been able to do this, thanks to our Lay Ministers – which means all of YOU.

Our opportunity to serve has not diminished, but it has changed. Instead of home baked goodies after Sunday services, we have a coffee hour while sitting comfortably at home, laughing and talking with each other on ZOOM, with our charming hostess, Mother Lesley.

Music - our Virtual Choir and music groups sing and play for us through the magic of technology. Who would have imagined an organ concert from our church to the world on YouTube? We have bible studies, and our fun Birthday Brigade. How about an on-line auction and Stewardship dinner? We had our first in-person regathering service with 41 people plus neighbors and passersby. Everything was made possible by talented, hard working and creative Lay Ministers.

Don't be shy; if you have an idea to continue expanding our worship, improving what we're already doing or something brand new - please let the church office know.





## October Birthday Wishes



Watch over your child, O Lord, as *their* days increase; bless and guide *them* wherever *they* may be. Strengthen *them* when *they* stand; comfort *them* when discouraged or sorrowful; raise *them* up if *they* fall; and in *their* heart may your peace which passes understanding abide all the days of *their* life; through Jesus Christ our Lord. **Amen.**

Douglas Frey	10/01	Barrett Mace	10/15
Catherine Mace	10/02	Lee Albright	10/26
Elizabeth Harper-Lawson	10/04	Bob Hines	10/28
Cathy Nickalou-Smith	10/08	Earl Morgan	10/28



*Happy Anniversary*



O God, you have so consecrated the covenant of marriage that in it is represented the spiritual unity between Christ and his Church. Send therefore your blessing upon these your servants, that they may so love, honor, and cherish each other in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

Fred & Jackie Moore 10/01

Daniel Hafer & Steve Preston 10/10



Did we miss your special day? The staff apologies for our time perception disorder with any omissions of birthdays and anniversaries. Send your special day information to:  
[christchurcheureka@gmail.com](mailto:christchurcheureka@gmail.com)  
We want to acknowledge and celebrate your special day next year!



## The October 2020 Cycle of Prayers

for our Diocese and the Anglican Communion

Please pray for the diocese', congregations, and clergy listed below on the Diocesan and Anglican cycles of prayer as well as those prayers requested by our Bishop, Dean and Diocesan Search & Transition Committees.

Every Sunday, the Diocesan Transition Committees requests that we pray for our bishop.

Look graciously on your Church, and so guide our new bishop, The Rt. Rev. Megan Traquair, that she may serve as a faithful pastor, care for your people and equip us for our ministries.

Every Sunday, The Very Rev. Sara Potter, Dean of our Semper Virens Deanery, has asked us to pray for:

Christ Church, Eureka and St. Mary's Ferndale

*Intercessor* We pray for the congregations of our deanery, for the people of Christ Church Eureka as they continue to stay connected in safe, healthy, and creative ways and fulfill their mission of glorifying God, following Jesus Christ, and serving all people through the healing power of the Holy Spirit. And, we continue our prayers for St. Mary's, Ferndale as they plan their final steps as a congregation, that God's grace is ever present to them in these days of mourning and thanksgiving for their life together. Lord,

*People* Hear our prayer.



St. Mary's Episcopal Church, Ferndale



Christ Episcopal Church, Eureka



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**October 4**

Diocesan Cycle of Prayer:  
Trinity Episcopal Church, Sonoma  
The Rev. Canon Dr. James Thomas Jr., Priest-in-Charge  
The Rev. Canon Stephen Brannon, Rector Emeritus

Anglican Cycle of Prayer:  
Pray for the Anglican Church of Tanzania  
The Most Rev. Dr Maimbo Mndolwa  
Archbishop of Tanzania & Bishop of Tanga

**October 11**

Diocesan Cycle of Prayer:  
St. George's Episcopal Church, Carmichael,  
The Rev. Dr. Raymond Hess III, Priest in Charge  
The Rev. Robert Olsen, Deacon

Anglican Cycle of Prayer:  
The Church of the Province of Uganda,  
The Most Rev. Stephen Samuel Kazimba  
Archbishop of Uganda & Bishop of Kampala

**October 18**

Diocesan Cycle of Prayer:  
St. James of Jerusalem Episcopal Church, Yuba City  
The Rev. Richard Laughman, Priest Associate  
The Rev. Cal Cornils, Deacon

Anglican Cycle of Prayer:  
The Episcopal Church  
The Most Rev. Michael Curry  
Presiding Bishop of The Episcopal Church

**October 25**

Diocesan Cycle of Prayer:  
St. James Episcopal Church  
The Rev. Sarah Quinney, Priest in Charge

Anglican Cycle of Prayer:  
Pray for the Church in Wales  
The Most Rev. John Davies  
Archbishop of Wales

**November 1**

Diocesan Cycle of Prayer:  
St. John The Evangelist Episcopal Church, Chico  
The Rev. Richard Yale, Rector  
The Rev Lewis Powell, Deacon  
The Rev. Ann Powell, Deacon

Anglican Cycle of Prayer:  
The Church of the Province of West Africa  
The Most Rev. Dr. Jonathan Bau-Bau Bonaparte Hart  
Primate & Metropolitan  
Church of the Province of West Africa  
Archbishop of the Internal province of  
West Africa and Bishop of Liberia

**November 8**

Diocesan Cycle of Prayer:  
St. John's Episcopal Church, Petaluma  
The Very Rev. Daniel Green, Rector  
The Rev. Laurie Warren, Deacon

Anglican Cycle of Prayer:  
The Church in the Province of the West Indies  
The Most Rev. Howard Gregory, Primate and Bishop  
of Jamaica and Cayman Islands

If you wish to offer prayers daily for the church in the world, our Anglican Cycle of Prayer has a daily list of diocese and clergy who would benefit from your prayer ministry. This list can be obtained via this website: [https://www.anglicancommunion.org/media/352680/acp\\_2020.pdf](https://www.anglicancommunion.org/media/352680/acp_2020.pdf). If you do not have a computer, I would be glad to make a copy of the 2020 Anglican Cycle of Prayer for you. Anne Pierson, Deacon





# October 2020

Sunday	Mon.	Tuesday	Wed	Th urs	Fri	Saturday
				1	2	3 <a href="#">St. Francis Sacred Saunter</a> Premieres on YouTube at 11:00 AM
<b>The Eighteenth Sunday after Pentecost</b> Proper 22 4	5 Labor Day	Compline 6	7	8	9	10
10:30 Online Worship Morning Prayer <a href="https://www.youtube.com/user/ChristChurchEureka">https://www.youtube.com/user/ChristChurchEureka</a>		9:00 pm – Episcopal Bedtime Prayer <a href="https://www.facebook.com/ChristChurchEureka/">https://www.facebook.com/ChristChurchEureka/</a>				
<b>The Nineteenth Sunday after Pentecost</b> Proper 23 11	12	Compline 13	14	15	16	17
10:30 Online Worship Morning Prayer <a href="https://www.youtube.com/user/ChristChurchEureka">https://www.youtube.com/user/ChristChurchEureka</a>		9:00 pm – Episcopal Bedtime Prayer <a href="https://www.facebook.com/ChristChurchEureka/">https://www.facebook.com/ChristChurchEureka/</a>				
<b>The Twentieth Sunday after Pentecost</b> Proper 24 18	19 <b>St. Luke, Evangelist</b>	Compline 20	21	22	23 <b>St. James of Jerusalem</b>	24
10:30 Online Worship Morning Prayer <a href="https://www.youtube.com/user/ChristChurchEureka">https://www.youtube.com/user/ChristChurchEureka</a>		9:00 pm – Episcopal Bedtime Prayer <a href="https://www.facebook.com/ChristChurchEureka/">https://www.facebook.com/ChristChurchEureka/</a>				
<b>The Twenty-First Sunday after Pentecost</b> Proper 25 25	26	Compline 27	28	29	30	31 <b>Vigil of All Saints</b>
10:30 Online Worship Morning Prayer <a href="https://www.youtube.com/user/ChristChurchEureka">https://www.youtube.com/user/ChristChurchEureka</a>		9:00 pm – Episcopal Bedtime Prayer <a href="https://www.facebook.com/ChristChurchEureka/">https://www.facebook.com/ChristChurchEureka/</a>				



The Right Reverend Megan M. Traquair  
Bishop  
THE EPISCOPAL DIOCESE OF NORTHERN CALIFORNIA



## CHRIST EPISCOPAL CHURCH

### CLERGY AND STAFF

The Rev. Dr. Daniel D. London - Rector  
The Rev. David Shewmaker - Associate Priest  
The Rev. K Lesley McCloghrie - Associate Priest  
The Venerable Pam Gossard - Archdeacon  
The Rev. Anne Pierson - Deacon  
  
Merry Phillips - Music Coordinator and Organist  
David B. Powell - Choir Director  
Dr. Douglas Moorehead - Organist Emeritus  
  
Thomas Swanger - Administrative Assistant

### THE VESTRY

Royal McCarthy, Senior Warden; John Patton, Junior Warden; Peg Gardner, Clerk;  
Dr. Robert (Bob) Hines, Treasurer; The Venerable Pam Gossard; Lynne Bean, Sharon Kalberer,  
Bev Olson, Laura Rose, Christina Strevey, Nellie Thompson, Jannetje Vrieze

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