

CHRIST EPISCOPAL CHURCH



MAY 2022 - CHRONICLE

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, as a community of companions walking together in the Way of Christ's Love for all.



ALLELUIA. Christ is risen. The Lord is risen indeed. ALLELUIA.



FROM THE RECTOR

The Rev. Dr. Daniel D. London

How Long?



I always love Good Shepherd Sunday (the Fourth Sunday of Easter) and I especially love it when it coincides with Mother's Day, as it does this year.¹ One of the reasons I love Good Shepherd Sunday is because it is the day when we read from the Good Shepherd discourse in John 10, which along with John 9 was the subject of my dissertation and first book *Theodicy and Spirituality in the Fourth Gospel* (Fortress Academic, 2020).² In this book, I argue that the Good Shepherd discourse functions as part of Jesus's response to the question of suffering, which the disciples ask in their own way in John 9:2. The divine response to the question is multi-layered, but in John 10, it becomes clear that Christ does not offer a theological and philosophical explanation, but rather he offers himself. As Anglican theologian Austin Farrer put it, "God does not give us explanations; God gives up a Son."³

In the section of John 10 appointed for this year, we hear Jesus's Jewish interlocutors asking him, "How long will you keep us in suspense?" (John 10:24). Their question hearkens back to the disciples' initial question of suffering, especially since their first two words echo the classic question of biblical lament: "How long?" (Psalm 13:1-2; 94:3; Habakkuk 1:2; Revelation 6:10), words that have been famously echoed by my favorite rock band U2 in their songs "Sunday Bloody Sunday" and "40" (based on Psalm 40).

A more literal translation of the question asked of Jesus is "How long will you steal away our breath?" This feels like an especially poignant question today as COVID-19 continues to steal away people's breath and claim millions of lives.⁴ It's a question that many of us have been asking since we first went into lockdown over two years ago. How long? How long will this take? How long will we need to keep reorienting our lives and our worship around COVID? How long will we need to keep wearing masks? It was only days after the Regathering Task Force's last meeting (wherein we decided to make masks optional for the fully vaccinated) when we learned yet again of increased COVID cases, including cases within our own church family. *How long* will we keep taking one step out of pandemic conditions only to take two more steps back in? Also, *how long* can we sustain our church programs (including our livestream worship) with our limited number of lay leaders?

THEODICY AND SPIRITUALITY IN THE FOURTH GOSPEL

A Girardian Perspective

DANIEL DeFOREST LONDON



¹ The last time Good Shepherd Sunday and Mother's Day coincided was May 13, 2019, when I had just returned from Iona in Scotland, UK. I preached on St. Brigid of Kildare, which you can read and listen to here: <https://deforestlondon.wordpress.com/2019/05/14/giving-birth-to-new-life-good-shepherd-motherhood-and-st-brigid/>

² Shameless plug: this book was recently released in paperback, which means it's now more affordable than the original hardcover and it makes an excellent Mother's Day gift (especially for mothers who 'geek out' on biblical studies J): <https://rowman.com/ISBN/9781978702400/Theodicy-and-Spirituality-in-the-Fourth-Gospel-A-Girardian-Perspective>

³ Austin Farrer, *The Essential Sermons* (SPCK, 1991), 204.

⁴ The World Health Organization now estimates that 15 million people have been killed directly or indirectly by COVID-19: <https://www.theguardian.com/world/2022/may/05/who-estimates-15m-people-were-killed-by-covid-or-overwhelmed-health-systems>, accessed May 5, 2022.

When I bring these questions to Christ just as the Jews did in John 10:24, Jesus responds not by giving a detailed timeline but rather by once again offering himself as the Good Shepherd who calls us each by name and gently guiding us out of the shadow of death into life-giving pastures. We are each invited to deepen our relationship with the Good Shepherd by deepening our relationship with the church and re-engaging with the Body of Christ on earth.

So, how are *you* being called to deepen your relationship with Christ Church Eureka during this crucial time? How are you being called to be part of God's answer to the question of suffering and to the biblical mourner's question, "How long?"?

As you reflect on these questions, I offer some powerful words that I posted on the parish Facebook page a couple months ago, words that urge us deeper into relationship with the Good Shepherd by urging us to engage more fully with the church:

As church attendance numbers fade across the nation and online services become very convenient, it's important to remember why church attendance for you and your family matter so much. You can't serve from your sofa. You can't have a community of faith on your sofa. You can't experience the power of a room full of believers worshipping together on your sofa.

Christians aren't consumers. We are contributors. We don't watch. We engage. We give. We sacrifice. We encourage. We pray by laying hands on the hurting. We do life together.

The church needs you.

And you need the church.

I hope the articles in this May Chronicle inspire you with ideas on how you might re-engage and/or engage more fully with the Good Shepherd and his beloved flock at Christ Church. Mother Lesley invites prayerful reflection on Our Lady of Walsingham in this "Month of Mary." Fr. Shewmaker calls us to practice the presence of the divine Good Shepherd through prayer, including Centering Prayer (which he leads in the Chapel every Monday evening). Merry invites us into a conversation about ideas and assumptions regarding worship, liturgy, and music (and perhaps the "Assumption of Mary"). Your Senior Warden Steven Preston highlights new parish teams (Facilities Team and Emergency Response Team) and continuing ministries (Quilters and Coffee Hour) that rely on your involvement for their success. David Lochtie invites you to imagine what Mary Magdalene might look like at Christ Church. And finally, we are given a blast from the past from Father J. Thomas Lewis, who preached at the 50th anniversary of our church building back in 1988, offering words that still speak to us today, "The members of this parish cannot rest upon the laurels of the past. The Cross of Christ must be lifted by its membership...May God's Holy Spirit help you to be a witness for Christ in His community. May God give you the means to maintain this structure for another 50 years. And now may Almighty God, who has redeemed us and made us children through the resurrection of his Son Jesus Christ, our Lord, bestow upon you the riches of his blessing now and forever. Amen."

REGATHERING TASK FORCE UPDATE

On April 26, the Task Force decided to further modify our COVID-19 protocols in response to improving conditions. We encourage people to be fully vaccinated and we expect unvaccinated people to wear masks at church events.

For those who are fully vaccinated, **masking is now optional.**

Our Lady of Walsingham

The Rev. K. Lesley McCloaghrie, Associate Priest



Many of you will remember that, when I completed my time as your Interim Rector, you gifted me with an icon of Our Lady of Walsingham. Written by local artist Kathrin Burleson, it is one of my most treasured possessions, not only as an object of devotion, but also as a reminder of my time with you, and of other parts of my spiritual journey.

*May is the month of Mary,
Bright is the sun above,
Bluebells all nod in chorus,
Joining our song of love.*

From an old folk hymn

We are in the month of May, which is often known as “Mary’s Month”. As with many Christian traditions, this name has its origins in the mists of time, when a female goddess was celebrated for the coming of the spring. In ancient Rome, Flora was the Goddess of Spring; ceremonies were held in her honor to welcome and thank her, for the return of green vegetation after the bareness of winter. Over time, many Maytime customs involving flowers were established, such as the crowning of a young girl with a chaplet of flowers, and naming her “May Queen”. In the Middle Ages the church felt these obviously pagan customs should be given a more Christian guise, and in popular custom the month of May became associated with the Blessed Virgin Mary. During May many churches, Roman Catholic, Orthodox and Anglo Catholic Episcopal, will crown their statues of Mary with a chaplet of flowers, usually roses. It is interesting to note that it is from this crown or chaplet, that the name “rosary” derives, as the beads were often carved in the shape of roses. The French word for rosary is *chaplet*, and in German, *Rosenkranz*, or a rose crown. May culminates in the Feast of the Visitation, May 31, celebrating the visit of the pregnant Mary to her cousin Elizabeth, who was also expecting a child, later John the Baptist. It is during this visit, *Luke 1:39-56*, that Mary says the words we know as the Magnificat, BCP pages 50, 65, 91 & 119.



Walsingham is a town in Norfolk located near the east coast of England, and has been known as a place of pilgrimage since medieval times. Legend has it that in 1061, the lady of the manor, Richeldis de Faverches, had visions of the Virgin Mary. In these visions she was shown the house in Nazareth where the angel Gabriel told Mary that she was to have the child Jesus, *Luke 1:26-35*. Mary asked Richeldis to have a replica of this house built in Walsingham. Richeldis subsequently ordered the building of the house. This took place around the time of the crusades, when trips to the Holy Land were impossible and so this house became a place of pilgrimage. Known as “England’s Nazareth”, Walsingham became the premier shrine of the Virgin Mary, a place of pilgrimage for many, with the area around the house seeing growth. A priory, and monasteries were established and to accommodate the huge influx of pilgrims, the town itself grew into, what we would call today, a “Tourist Center”. Thousands of people from Britain and Europe visited Walsingham, including many of the kings and queens of England, from Henry II, 1226, to Henry VIII, in 1511, prior to the dissolution of the monasteries, which began around 1536.

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The Reformation saw the destruction of the shrine and monasteries associated with Our Lady of Walsingham, and her distinctive statue was taken to London and burned. Today, nothing remains of the original shrine. The late nineteenth century saw the revival of interest in the shrine, beginning with a pilgrimage on 20th August 1897, to the Slipper Chapel. This chapel is located about a mile outside Walsingham in the village of Houghton St Giles and is now the Roman Catholic National Shrine of Our Lady of Walsingham. The Anglican shrine was begun in 1921 by Fr Alfred Hope Patten, vicar of the parish of Walsingham. Determined to re-establish Walsingham as a shrine to Our Lady he set up a statue of her in the parish church of St Mary. By the early 1930s, Fr Patten had built a new shrine containing a modern Holy House, just outside the Priory walls. Pilgrimages to Walsingham have increased in popularity and today Walsingham is one of the most significant spiritual places in the England, visited each year by around 350,000 pilgrims of all ages and backgrounds. Each May there is an Annual Pilgrimage which attracts many thousands of visitors.

There are a number of contemporary mystery stories set in and around Walsingham, “The Blue Lady” by Elly Griffiths, whose plot revolves around Holy Week, “The Snares of Death” by Kate Charles culminates in the Annual Pilgrimage to Walsingham.

For a time, I was a member of the Society of Our Lady of Walsingham, belonging to the cell associated with St. Peter’s Church in Ellicott City, Maryland. The “Regina Coeli” group was based on prayer, offering daily devotions and intercession, often using the Rosary. After moving to California in 1988, I was looking for a church home. On my visit to Church of the Advent in San Francisco, I saw that they had a chapel dedicated to Our Lady of Walsingham, with a traditional statue made out of pear wood. This was not necessarily the deciding factor when I made that parish my church home, but it certainly contributed to the decision. On talking with a parishioner, who has since become a lifelong friend, we discovered that he had recently returned from Walsingham where, on his visit to the Anglican shrine, they were praying that day for the “Regina Coeli” prayer group I belonged to.

Our Lady of Walsingham is only one of many visions/manifestations of and shrines to Mary worldwide. Think of our Lady of Guadeloupe, Our Lady of Lourdes, Our Lady of Fatima, to name but a few. For many of us praying to God through Mary, can seem more accessible, more comfortable, more familiar. Knowing her story, we may feel a greater connection through her, although this is not true for everyone.

Christ Church may not have a shrine to Mary or the tradition of crowning her in May, but as part of the Episcopal Church we celebrate many feast days in her honor. The Annunciation on March 25, the Visitation on May 31, and St. Mary the Virgin, Mother of Our Lord Jesus Christ, on August 15. In the scriptures, especially during Advent and Christmas we hear the story of Mary, and she is woven into many of the accounts of Jesus’ ministry. Perhaps during May you may focus some of your prayers through Mary, you might look at the Collects associated with her, BCP pages 240 (2) and 243, or use the “Hail Mary” a traditional prayer, dating from the sixteenth century.

*Hail Mary, full of grace, the Lord is with thee.
Blessed art thou amongst women,
and blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God,
pray for us sinners,
now and at the hour of our death. Amen.*

Lesley+

Waiting for God

The Rev. David Shewmaker, Associate Priest

*The Lord waits to be gracious to you;
therefore he will rise up to show mercy to you.*

*For the Lord is a God of justice;
blessed are all those who wait for him.*

*Truly, O people in Zion, inhabitants of Jerusalem,
you shall weep no more. He will surely be gracious
to you at the sound of your cry; when he hears it,
he will answer you. Though the Lord may give you
the bread of adversity and the water of affliction,
yet your Teacher will not hide himself any more,
but your eyes shall see your Teacher. And when you
turn to the right or when you turn to the left, your
ears shall hear a word behind you, saying, "This is
the way; walk in it."*

Isaiah 30: 18-21

We are required to make many decisions in our lives, some small and insignificant, some overwhelmingly large and of great consequence. Can we trust in our God, our "Teacher," to show us the way we should go for each turn in our roads? What if some choices we have made have ended in suffering for ourselves and for others? We can easily become devastated by such instances (which at times seem to be endless.) Therefore, what are we to do?

The epistle of James offers this solution: "Are any among you suffering? They should pray. Are any cheerful? They should sing songs of praise." (James 5:13, NRSV.) However, when one is in the midst of hurting, praying may seem like not much of a solution, if we are honest. It is certainly easier to sing praises when we are "cheerful," than it is to even remember to pray when we are in pain. Indeed, James' admonition may seem easy for him to say, not so easy for us.

Perhaps the common understanding of what prayer is may be the problem. Christian mystics have long pointed out that prayer is mainly practicing the presence of God within us and all around us. If we can learn to acknowledge his presence within us, then we will be able to endure pain and discomfort, both physical and emotional, knowing that God is there with us, also enduring with us our suffering and anguish.

How do we learn to become aware of the presence of God within us? I strongly believe that there ARE ways to move steadily in our lifetime more and more into becoming aware of the indwelling in us of the Holy Spirit. These experiences become more prominent as we mature in Christ, both in solitude and in community.

In solitude, our prayer life comes into play, although, of course, we pray also in community. However, the discipline of a daily prayer practice is most frequently done in solitude. It is in this daily prayer that we learn that God is alright with who we are and will draw us gently towards a deeper and more loving and intimate relationship. As we become more deeply and comfortably in this relationship with God, we naturally become capable of being closer and closer to our siblings in Christ, being able more and more to be able to follow Jesus' command to love one another. This also applies to everyone that we encounter in our lives.

I urge you to consent to the presence of the Holy Spirit within you. Doing this daily will slowly but surely lead you to being ever more capable of being the bearer in this world of the image of God and gently to bring Jesus' gospel of love that can heal our sick world.

"Hallelujah! Salvation and glory and power belong to our God...." (Rev. 19:1, NRSV.)

"...but your eyes shall see your Teacher. And when you turn to the right or when you turn to the left, your ears shall hear a word behind you, saying, 'This is the way; walk in it.'"

Our Lord is within each of us all the time anyway, but once we acknowledge that presence and intentionally seek more awareness each day, then we will experience joy more and more. That is because we will notice God's joy in us being enhanced by our recognition of and assent to God working within us. Then our trust in God becomes solid and our kindness to ourselves and to others becomes more spontaneous. Remember what St. Paul said in Ephesians 3:20-21, "Glory to God whose power, working in us, can do infinitely more than we can ask or imagine."

Fr. David Shewmaker



Vantage Points and Assumptions



Definitions of **Assumption**:

- A taking to or upon oneself
- Laying claim or taking possession of something
- An assuming that something is true; a fact or statement taken for granted
- The taking of a person into heaven
- Arrogance; pretension



I've found myself thinking a lot about "assumptions" recently (not the heavenly kind) – about the assumptions we too often make about what other people are thinking and feeling. And how much easier it is to "assume" rather than ask. I have learned the hard way, that while it may be "easier," to assume it is much safer and kinder to ask someone what they would like rather than mistakenly assume something that may lead to misunderstandings, hurt feelings or worse.

We are looking at the world from a vantage point we have not had before – two years of pandemic living have changed our lives and our outlooks on life in many ways. There is a tension – between celebration and mourning – that we are experiencing. We are entering a new era as COVID evolves from pandemic to endemic stage and struggling to figure out what it will mean as we go forward. What has changed? What has stayed the same? What needs to change as we move forward? How do we celebrate what has been and what will be as we mourn what we have lost and more importantly, those we have lost?

Churches across the world are grappling with questions about re-opening and re-gathering again in person and what it will mean in terms of our liturgy, music, physical spaces, and online presence. There are no easy answers as our leadership groups at Christ Church can attest to. We can give thanks that we are blessed with committed lay leaders, clergy, and many faithful servants who work together to plot our way forward. At a recent meeting, the idea of surveys was brought up. As the discussion evolved, a suggestion was made, that since we have now resumed coffee hour, perhaps we can offer some small 'round table' discussions and find out how folks are feeling about returning to church, maintaining our live-stream, and thoughts or ideas about our liturgy and music that you would like to share. After all, liturgy is the "work of the people", and your input is valuable.

This is one reason for my pondering about assumptions, because all too often we fall back on anecdotal stories and a few individual comments (which, to be fair, is all we have to work with) to inform our decision-making,

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rather than asking for input. I'm using "we" in the universal sense – this happens far beyond Christ Church! I hope that as we move forward, we will find ways of engaging the parish at-large in our decision-making processes.

As a musician and a church musician, I recognize that my "vantage point" may be different. I also know how easy it is for me to make the wrong assumptions, often because my ego gets in the way. I continue to make a concerted effort to broaden my horizons, musically and liturgically, through reading, online workshops, etc. Recently, I joined The Church Music Institute (CMI). This organization is dedicated to the advancement and stewardship of the best sacred music for the use of Christian congregations. While many organizations offer a vision/mission statement and goals on their homepage, CMI offers the following list of what they call "Assumptions." I share these as they deeply resonated with me and reflect the tradition and spirit of church music that I would like to follow.

At the Church Music Institute, we believe music is one of God's greatest gifts, deserving of our best understanding and care. The following tenets guide our work:

- *Music in worship should be chosen for its capacity to approach holiness, beauty, and transcendence in the worship of God*
- *Music is a vehicle for prayer and praise, serving the gathered community of all ages and backgrounds*
- *Leaders of music and worship must be prepared with the finest musical and theological skills to enable congregational song as prayer and praise*
- *Clergy and musicians must be equipped to work together so they can combine word and music to the glory of God as a vehicle for the worship of the congregation.*

Our views of church life and our expectations for worship in the months and years ahead may well have shifted over the past two years. We now need to ask questions new for a post-pandemic church and strategize on how to integrate new virtual methodologies and physically re-engage with everyone.

In a post titled "3 Dangerous Assumptions for Worship Leaders," by Canadian blogger Chris Vacher, he relates what he has learned in his 20-plus years of experience as a worship leader:

Worship leaders, in general, are artists. Artists, in general, tend to be emotionally invested in their own situation. Emotional investment, in general, results in assumptions which have varying degrees of truthiness.

And we all know what happens when we assume. ... Time and time again I'm reminded that there are assumptions I make, there are assumptions I used to make and there will be assumptions I will make in the future which are wrong, unhealthy and potentially dangerous.

Not dangerous in the sense of "look both ways before you cross the street" or "don't stick that fork in the electrical outlet" but dangerous in the sense that our hearts can become callous, our passion can fade, and our sense of entitlement can grow over time. Dangerous, especially for those of us called to lead God's people in worship.

How do we counter this? I would offer that by maintaining honest and open communication with those we serve, by holding the assumptions from CMI in our hearts as a constant reminder of the values we hold and the passion we carry, and by keeping our hearts and minds open and humble to God's grace.

"This is the beauty of the story we have entered. To be caught in the assumption trap with ourselves or with others can be quickly undone thanks to the grace of Jesus and the grace we have toward one another."¹

¹ Chris Vacher, "3 Dangerous assumptions for worship leaders," (<https://www.worshipitogether.com/blog/3-dangerous-assumptions-for-worship-leaders/>)

From the Senior Warden Steven Preston



***A Correction:** In my April article, I said the Vestry discussed things at its July 27th meeting. No, we didn't time-travel into the future. The meeting was on March 27th.*

Regathering Task Force: On April 26th, the task force decided to further modify our Covid-19 protocols, in response to improving conditions. We will encourage people to follow government recommendations to be fully vaccinated, will expect unvaccinated people to wear masks while at church events, and will make masking optional for those who are fully vaccinated. With increasing requests from small and large outside community groups to use the Church's facilities, the Vestry will be asked to develop revised Covid-19 guidelines for them to use Church facilities. And finally, the Task Force will meet at the Rector's call, as needs or conditions change.

Vestry Meeting: At the April 24th meeting, the March Vestry minutes, the Senior Warden's report, and the Clerk's Outreach report were received. After review of the Financial Statements, and reports from the Rector, Junior Warden, Archdeacon, and a report on the Diocesan WordFest Workshop, there was discussion of updating and revising the Vestry Telephone Tree, for calling parishioners periodically to check in with them. The Vestry also approved the establishment of a new Facilities Team (to replace the Building and Grounds Committee) and a new Emergency Response Team, and the renewal of the Welcome Bag Ministry. We also began the monthly process of reviewing the Church's Constitution, starting with Articles 1-3, to see if any updates or clarifications are needed. This is based on the volunteered analysis of parishioner and parliamentary expert Byrd Lochtie, whom we thank very much.

New Teams: The **Facilities Team** will prepare a prioritized list with costs and action plans for addressing the deferred maintenance of the church properties, and will also set up and clear meeting rooms for church groups when needed. The **Emergency Response Team** will plan and train for: **Personal Emergencies**, such as medical or mental health crises during church events; **Internal Emergencies** at the church, such as earthquakes, fires, or threats during church events; and **External Emergencies** in the community, like tsunamis or firestorms, by marshaling parish resources to help. The Wardens and Rector will appoint the Team Leaders, who will report to the Junior Warden. The Leaders will recruit and train other parishioners with skills and experience appropriate to their Team's mission. **If you feel God calling you to either of these new ministries, please contact Junior Warden John Patton, me, or Fr. Daniel.**

Welcome Bag Ministry: Vestry member Belinda Zander has volunteered to "revive" the Welcome Bag Ministry, assisted by Vestry members Robin Cardona and Elizabeth Harper-Lawson. They will order and assemble bags, which contain the current Chronicle, welcome brochure, stained glass windows brochure, and chocolate bars, with church labels on the bags and bars, to give to visitors. They will ensure there are Welcome Bags available at every service. There also may be the resumption of mailing hand-written welcoming notes to visitors. **If you would like to volunteer for this Welcoming Ministry, please contact Belinda Zander.**

Livestream Team: The high-quality livestream of our 10:30 Sunday Service, and occasionally other services and events, is brought to you by a very dedicated Team of three parishioners: Paul, Royal, and Thomas. (Thank you, Michael, for volunteering while you could). Many parishioners who cannot attend depend on the

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livestream to stay connected with us in worship. We also have visitors from near and far, sometimes even from Europe.

Do you have the ability to work with online video or audio? Or would you like to learn? The Team needs a few reinforcements in this vital ministry, in order to keep streaming weekly. Each livestream involves two people at the control desk, one to control the online and in-house audio, and a second to control the cameras and the livestream (as well as the simultaneous recording of the service for later viewing). **If you would like more information or to volunteer for the Livestream Team, please contact Paul Gossard, Royal McCarthy, or Thomas Swanger.**

Quilters+: It was a joy to stop by Lewis Hall on Wednesday morning, April 20th, to visit with members of the Quilters+ ministry. They have several completed prayer quilts ready for when parishioners are in need of support, and a supply of fleece blankets ready for blessing before providing them to The Forgotten Initiative for children who are entering foster care. **New quilters (experienced or beginners) are always welcome!**

8:00 am Service Coffee Hour Returns: The post-8:00 am service Coffee Hour will return. There will be a sign-up list on the Lewis Hall bulletin board for those who would like to host this Coffee Hour between the services. **For any questions, please contact Peg Gardner.**

10:30 am Service Coffee Hour Returns: The “soft” return of the Coffee Hour after the 10:30 Easter Sunday service went very well, thanks to the leadership of Lynne Bean and the very capable work of the Hogans on Easter and of the Bonds on April 24th! Our thanks to Peg Gardner for rustling up the supplies! Fr. Daniel has approved continuing these Coffee Hours with single-serve food. Lynne has emailed the list of those who hosted in the past, and already has volunteer hosts through the end of May! Let’s hope that this is a powerful incentive for folks to return to in-person companionship! **If you would like to be an occasional 10:30 am Service Coffee Hour Host, please contact Lynne Bean.**

Diocesan Online WordFest Workshop: Seven of us Christ Church Lectors/Intercessors (plus Fr. Daniel) took part in this day-long Zoom workshop, which I think was the largest group from a single parish! There were 54 attendees from around the diocese, both clergy and laity, including the Bishop, three members of the diocesan staff, and three Vergers from Trinity Cathedral.

The morning was centered around three presentations from Biblical experts, including our own Fr. Daniel. Their topics included close reading of the text, as well as the importance of intertextual study of both the surrounding passages and related passages from the lectionary. Then there were small group breakout rooms for discussion, followed by the large group regathering for reports on our valuable discussions.

After a short lunch break, we returned to Zoom for presentations on public reading skills by the Vergers from Trinity Cathedral. Then there was a break for each person to review and mark up the passage they would read (from materials sent to the registrants ahead of time). The readings and helpful discussions of the reading styles were done in small group breakout rooms, after which we returned to the large group for closing remarks, prayers, and a dismissal by the Bishop.

Many participants expressed confidence, in person and in the chat, that the workshop will help with their public readings in church. The general sessions were recorded and will be released soon for viewing on the Diocesan website (stay tuned).

Centering Prayer Group: The group began regathering happily in person in the Chapel, on Monday, April 25th from 6:30-7:30 pm. We will continue meeting in person each Monday, and will continue Zoom availability for those who cannot attend in person. Also, Fr. David has begun a discussion of having a Contemplative Eucharist in the group on occasional Monday evenings.

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Quilters+

The day: Wednesday, May 11

The time: 9:30 AM

The place: Lewis Hall

Our next meeting will be in Lewis Hall on Wednesday, May 11th at 9:30. We will continue to work on Prayer Quilts. We need to always have a supply of these on hand. We currently have about 10. We also will continue to work on blankets for foster children. We will soon be blessing completed blankets so that they can be donated for the children.

If you wish, you can also bring your own project to work on. No experience necessary. We look forward to seeing you!

Please come and enjoy the company. No experience necessary.

Questions: Contact Belinda Zander, 442-4222, or Peg Gardner, 443-9627.

From the Senior Warden — Steven D. Preston *Continued from page 10*

St. Mary's Ferndale Closing Liturgy: On Saturday morning, April 30th, The Bishop led a Closing Liturgy for the remaining parishioners and the Deanery at St. Mary's Episcopal Church in Ferndale. There were dozens of people in attendance, from churches around the Deanery, including Fr. Daniel, Rev. Anne, and many others from Christ Church. Archdeacon Pam Gossard served as the Bishop's Chaplain, and our Music Coordinator and Organist, Merry Phillips, was organist. Our Parish Administrator, Thomas Swanger, prepared and printed the worship booklet, coordinated other "behind-the-scenes" matters, and helped with the delicious luncheon reception after the service. And Paul Gossard served as one of the ushers.

Founded in 1897, St. Mary's was started as a mission of Christ Church, and in turn was the missionary parish for St. Francis in Fortuna. While this was a bittersweet time, the remaining parishioners felt truly loved and supported, and, while no longer a parish or mission, they plan to continue meeting for Morning Prayers for as long as possible.

Feedback: Please share your concerns and your vision for Christ Church with members of *your* Vestry, so we can be more aware of the needs and opportunities for ministry that exist, and can make them part of our planning for the future.

Steve Preston
Senior Warden

A Call to Imagine

Would you like to bring Mary Magdalene to Christ Church Eureka?

My wish is to paint a portrait of Mary Magdalene to hang beside the twelve male apostles in Lewis Hall—to place “The Apostle to the Apostles” next to her friends.

I can imagine that her picture, like the others, will include some symbolic objects that help tell her story, and that her pose, gaze, and garment will reveal aspects of her character that might enlighten and inspire.

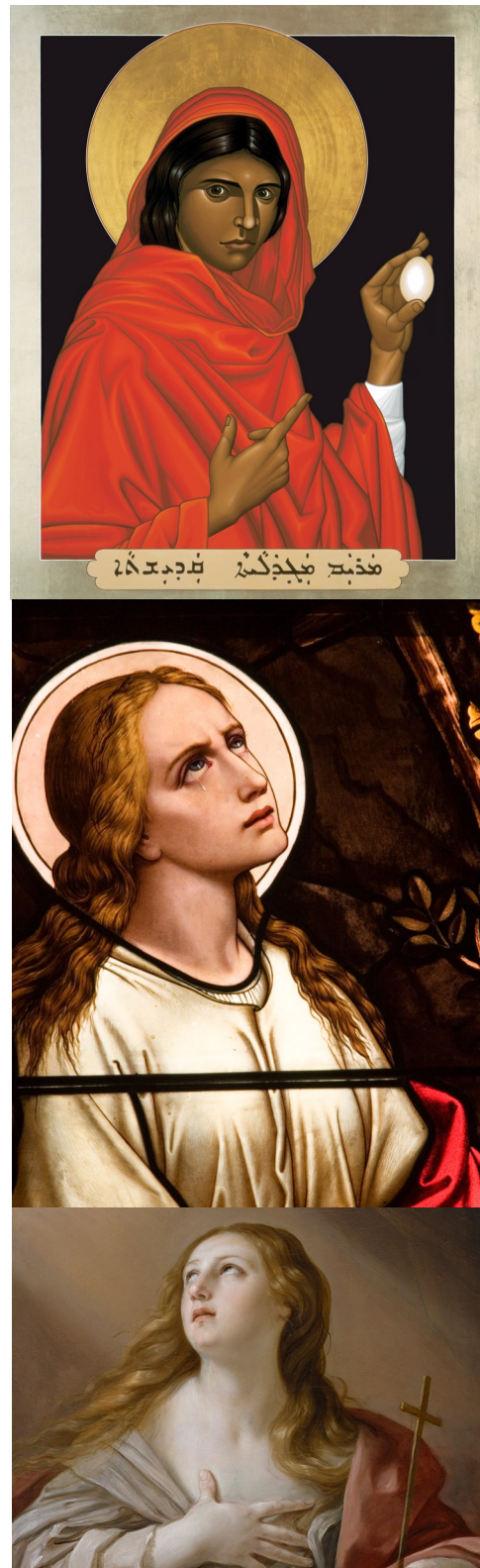
But I don't know what those aspects and images will be. I look forward to learning about Mary—the themes, associations, and psychic significances of her relationship with Jesus—and am inviting anyone who wants to be part of this inquiry to join me in seeking and generating ideas for the portrait's content. I want our work together to include images, texts, musings, and dreams, so that we draw from iconographic and mythological traditions as well as emergent associations that want to come through.

So please be part of this creative project if it calls you. You can share your favorite stories, poems, and artwork with me at dvdlochtie@gmail.com. Also, write to me your personal associations with Mary Magdalene as you meditate upon her numinous presence.

At some point we will gather for a collective look at Mary. I have some group approaches to collective inspiration that can result in notions that are greater than the sum of their parts.

I am a beginner in this subject. I have never painted a religious icon, nor constructed an intentionally inspirational image. I will be relying on you good folks, whether you are steeped in an understanding of church symbols or simply have a strong intuitive vision you want to share. Thank you for your curiosity; this will be an adventure!

David Lochtie dvdlochtie@gmail.com



Almighty God, whose blessed Son restored Mary Magdalene to health of body and of mind, and called her to be a witness of his resurrection: Mercifully grant that by your grace we may be healed from all our infirmities and know you in the power of his unending life; Through the same Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, now and for ever. Amen.

The Unflashy Faithfulness of St. James the Less

A reflection on St. James the Less inspired by the oil painting of Fr. George Leonard Shultz (1896 – 1971). This same reflection was published in the *Times-Standard* on Saturday May 1, 2022 as [“St. James the Less’ Unflashy Faithfulness”](#)

Because the name “James” was so popular in the first century AD, scholars often debate about the identity of the apostle known as James the son of Alphaeus. Was he the same person who wrote the Epistle of James? Was he the same James who served as the first bishop of Jerusalem? Or was he James the brother of Jesus?



According to Herbert Lockyer who informed Fr. George Shultz in his paintings of the apostles, the only conclusions we can make about this James is that he was one of the 12 apostles and that his father’s name was Alphaeus. Since Matthew’s father is also named Alphaeus (Mark 2:14), Lockyer and others suggest that Matthew and James may have been brothers.

Fr. Shultz seems to highlight this possibility in his paintings since Matthew and James are the only two apostles in his series that feature pairs of pedestrians in the background behind stoned archways. However, unlike the people in the background of Matthew’s portrait (which I wrote about on Oct. 3, 2020), the people in the background of James’ portrait are silhouetted figures almost obscured by shadows. This obscurity of people in the background underscores the general obscurity of this “background disciple,” who became known in the early church as “James the Less,” because he was less well known than the other James, the son of Zebedee a.k.a. James the Great. Although some suggest that he was called “The Less” because of his smaller stature, there’s no doubt that he was and still is overshadowed by James the Great, who is considered one of most famous of the 12 apostles.

When people think of an apostle named James, they are most likely not thinking of James the Less. Similarly, if you were to look up my name on Google, you would have a hard time locating me since “Daniel London” also happens to be the name of a relatively popular actor. So, according to Google, I’m Daniel London the Less.

James the son of Alphaeus represents all those “behind-the-scenes” disciples who are faithful, but not famous. He represents the vast community of disciples who pray, worship and serve God faithfully but don’t have millions of followers on Instagram. He represents the disciples who, like the silhouetted figures in the background of the portrait, keep moving forward step by step and day by day, even when no one seems to notice and even when shadows seem to darken the path. Moreover, James the Less represents all the disciples today who have continued worshipping loyally with their faith communities under the long shadow of the pandemic, despite online services, mask wearing, social distancing, vaccine requirements, Zoom meetings and more.

In the Sermon on the Mount, Jesus preached about praying and serving the community not for the purpose of achieving fame and glory but because that is what faithful disciples do (Matthew 6:1-18). James the Less understood and embodied this teaching perhaps more than any other apostle. His unpretentious life calls forth unflashy faithfulness in us; and when it comes to popularity and fame, may we, like James, be content with less.

50th Anniversary of the Consecration of Christ Church Saturday, April 9, 1988

Sermon by the Rev. James Thomas Lewis (Rector 1947 – 1959)

Welcome to the 50th Anniversary of the Consecration of this Church building. Some of us are making our pilgrimage to this holy place with many memories of our life within its walls. To most of you your coming is a thanksgiving for the witness and work of many people over a 50-year period. You come to thank God for the privileges you enjoy as you worship here.



The Rev. J. Thomas Lewis

These walls echo with the praises and prayers of many people. Many are at rest with our Lord, many have moved away, some are aged and infirm and unable to be with us. A host of young and old were baptized and confirmed here. I remember presenting a class of 83, mostly adults. Bishop Porter, a saint of God, not a mitred bishop found a small miter for the occasion. Of course, these walls echo the praises and prayers of those who attend the services now.

When I speak of the consecration of this building we exclude the parish hall, built in 1950 and the educational buildings and chapel built in 1956 when I was rector.

What more appropriate text for this important milestone than some verses of Psalm 84, the song of a man who visited the temple in Jerusalem, even returning to his home sang of his remembrance.

Quote –

["How dear to me is your dwelling, O LORD of hosts!
My soul has a desire and longing for the courts of the LORD;
My heart and my flesh rejoice in the living God...

...For one day in your courts is better than a thousand in my own room,
And to stand at the threshold of the house of my God
than to dwell in the tents of the wicked." Psalm 84:1, 9]

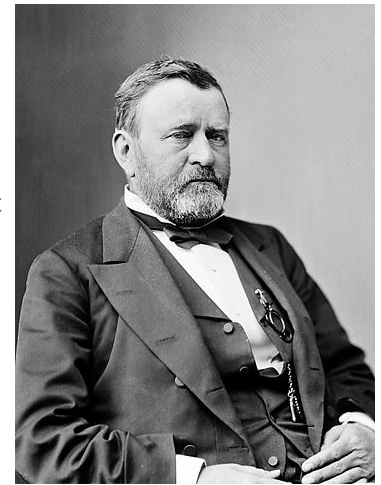
This beautiful Church building is a *combination* of the old and the new. This structure built in 1938 is built of Redwood, the ever-living tree. It is therefore a symbol of the everlasting Gospel of God's eternal love for us in Jesus Christ, both Lord and Savior. The old is represented in the many appointments from the old church erected in 1870. They consist in part of the stained-glass windows, the pews, the pulpit and lectern, the altar made from a Redwood Burl, the communion rail, the font, the bells, and some parts of the organ. There are very few buildings that can boast of such a combination. Some of you may remember the Rev. Charles Leachman — golfer and bicycle rider who was rector when the building was erected. It was about 9 years old when I became rector.

The old and new in this building symbolizes the continuity of the One Holy Catholic and Apostolic Church. Our roots are deep going back to those Anglicans who settled in Jamestown, Virginia in 1607, then back to the Anglican Church in England from then back to the Apostolic Band in Jerusalem. Then came to Eureka one Thomas Walsh who finding a few Episcopalians in 1869 said, "Let us make a commencement and he did. With Prayer Book in hand and faith in God the old Church with its beautiful appointments was built. So, this building stands with a long history of Catholicity and Anglicanism [in] back of it.

Continued on page 15

When we celebrated the 90th Anniversary of the establishment of the parish Andy Genzoli wrote an article for the Humboldt Times. It's dated 1962 and because of its historical contents I quote from it. It is titled "A Pew for U.S. Grant."

"When Episcopalians built Christ Church on its old site at the southeast [southwest?] corner of Fourth and E Streets in 1870, they set aside one pew for a man who had spent a short part of his military career at old Fort Humboldt. Later he led the North Troops victoriously to end the Civil War—and then went on to reach the political peak by occupying the White House as President of the United States..." Of course, I am referring to Ulysses S. Grant. Quoting a Times reporter 120 years ago: "There is one section in the auditorium that we would not fail to mention, which is that upon the front slip or pew on the right hand side of the central aisle going in, is the name of 'U.S. Grant, President U.S.' engraved upon a metallic plate—he has been informed that he may know that in Christ Church Eureka there is a pew reserved for him. His secretary wrote on April 7, 1870, 'Sir, the President directs me to acknowledge the receipt of your letter of March 8 informing him of the disposition that has been made of one of the seats of your Church and to thank the Church, through you, for the honor *conferred* and *thank you* for your personal interest in the matter—the President wishes me to express his sincere hope that the good cause of your Church may be ever prosperous—.' " I wonder where the plate is what pew it was. (Someone here this afternoon is sitting in that pew). No one appears to be sitting in the pew tonight.



General Grant [Photo courtesy of Wikipedia]

Mr. Genzoli continues in his article, about the organ, the bells and a communion set. "An old issue of the Humboldt Times refers to a Mason and Hamlin double bank eight stop cabinet organ, one of the best of that manufacturer." This organ in use when *I was rector* is now a part of the present instrument.

In October 1969 [more likely 1869] another news item reports, "The chime bells for Christ Church was landed from the Schooner N.L. Drew last week. It is the first set of chimes ever brought to California." These bells are in the belfry of this building.

Another article mentions 16 Tucker and Company Jewelers in San Francisco donating "on October 7, 1869 to the church a full communion set valued at over \$200." When the present Vesting room was being prepared for my office Elsie and I found this set hidden in rummage. She spent hours cleaning and polishing it. It is now on exhibition in the Church vestibule.

An event occurred when I was rector which I called "The Great Unveiling." The windows above the altar were covered with louvers [shutters] apparently to soften the sun's glare on the worshippers. I was accustomed to ask the Church School Children, as did Bishop Porter, how many sheep were in the center window. The louvers darkened the Good Shepherd window so much that the children could not distinguish the sheep. The Vestry agreed to have Mr. Fred Mauner remove the louvers as I was consecrating the bread and wine at a weekday service.

The louvers were lowered and the glory of that beautiful window of Christ the Good Shepherd was revealed in all its glory and now enjoyed by those who come to worship here.

This Church has been a missionary Church—When I was rector, [we founded mission churches in] Crescent City, Redway, Arcata, Fortuna, Ferndale, [and] Orleans.

The members of this parish cannot rest upon the laurels of the past. The Cross of Christ must be lifted by its membership. In recent years, the Episcopal Church has lost its sense of awe for the majesty, the splendor, and the glory of God. Thank God for the Presiding Bishop's Call to Evangelism [Edmond L. Browning in office

Continued on page 12



Food for People

The Food Bank for Humboldt County



MOVE TO END HUNGER

A Fundraiser for Food for People

Walk, jog, or hike and raise funds through pledges or donations to rebuild Food for People

May 29th - June 4th: A self-paced week of logging your own miles

Community walk/jog event on June 4th, 10 am, Arcata Marsh

Food for People invites one and all to head outdoors for Move to End Hunger, a charity Walk/Jog/Hike -a-thon taking place the week of May 29th through June 4th. You can participate self-paced by logging your miles throughout the week. Additionally, all are encouraged to join us for a community walking/jogging event of 1, 3, or 4.5 miles at the Arcata Marsh on June 4th, 10 am, at the parking lot at Klopp Lake.

For more information, registration and pledge forms; visit Food for People webpage at:

<https://foodforpeople.org/node/986>

50th Anniversary of the Consecration of Christ Church *Continued from page 15*

from 1985 to 1997]. As a former English Church Army Evangelist, I hope that dioceses and parishes will respond. Let the bishops and clergy set the example. Wake up and heed the call. May every member become an Evangelist—speak a word for Christ and his Church. We will all be surprised at the growth in membership as each one brings one to Christ.

This building stands in this community as a witness to the truth of God. The cross on the tower speaks to the passersby of the redeeming love of Jesus our Lord. Its ancient bells peal the joy of being a Christian and beckon the lost and strayed to enter the portals of the Church to find salvation. The ancient appointments speak of the continuity of the Church with its rich past. Within its walls its members are fed with the Body and Blood of our Lord and sent out into the community renewed, strengthened, and sustained. May God's Holy Spirit help you to be a witness for Christ in His community. May God give you the means to maintain this structure for another 50 years. And now may Almighty God, who has redeemed us and made us children through the resurrection of his Son Jesus Christ, our Lord, bestow upon you the riches of his blessing now and forever. Amen.



SACRED SAUNTER

Saturday, May 21, 11 AM

The Feast of Lydia of Thyatira
Coworker of the Apostle Paul

Sequoia Park—gather at the red gate on W Street

Eternal God, who gives good gifts to all people, and who teaches us to have the same spirit of generosity: Give us, we pray you, hearts that are always open to hear your word, that following the example of your servant Lydia, we may show hospitality to all who are in any need or trouble, through Jesus Christ our Lord who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lydia of Thyatira was Paul's first European convert. She was a Gentile woman living in Philippi who, like many others, was interested in the Jewish faith, but had not converted. As what the Jewish community called a "God-fearer" she was undoubtedly accorded some level of respect by the Jewish community, but would not have been treated as a full member of the Jewish community in Philippi.

Paul encountered her on a riverbank where she and a group of women had gathered for Sabbath prayers. Paul and his companions began to talk with the women, and God "opened her heart" to hear what Paul had to say about Christ and the Gospel. Lydia believed what she heard and, as was the custom when the head of a household converted, her whole household was baptized along with her.

Lydia was a prosperous cloth-merchant and had the means to offer hospitality to the apostles during their time in Philippi. Her home, having served as a base of operations for Paul and his companions, became the location of a house church in Philippi. Although she is not mentioned by name outside of Acts 16, her significant role in enabling the spread of the Gospel in Philippi has led to her recognition as a saint in a wide range of Christian traditions, including the Roman Catholic Church, the Orthodox Church, and many Protestant traditions. In the Orthodox Church she is given the title "Equal to the Apostles" for her role in spreading the Christian faith.



Called to *Serve*

LAY MINISTRY

By Marty Vega

Coming to worship together face-to-face made this year's Lenten season, Holy Week and Easter especially meaningful and joyous. We're wearing masks, but we're three dimensional again. Alleluia! And we're still reaching out to the broader community by broadcasting our services on You Tube.



Thanks be to our many lay ministers who enhanced the beauty, happiness, and accessibility of our services with their hard, sometimes behind the scenes, work. This is a list of some of our lay ministries, all of which are becoming more active as our pandemic rules are relaxed.

Anne Pierson	Acolytes, Eucharistic Ministers	448-2025
Kathy Clague	Altar Guild	822-5860
David Powell	Choir	davidbpowell@gmail.com
Lynne Bean	Coffee Hour	822-6086
Bob and Sara Hines	Contribution Counters	445-8974
Elizabeth Harper-Lawson	Eucharistic Visitors	445-1726
Marty Vega	Lectors and Intercessors	443-9782
Jannetje Vrieze	Prayer Circle	499-8667
Vickie Patton	Story Corner	443-1825
Christ Church Office	Technical Team	442-1797
Jannetje Vrieze	Ushers and Greeters	499-8667
Sharon Kalberrer	Ushers and Greeters	630-3100

We will always need your ideas, your expertise, and your support for ways to reach out, connect and help each other. We also need for each of you to imagine yourselves joining one of the above groups – and then doing so.

St. Mary's Ferndale Closes Doors After 125 Years

It was a bittersweet day - a time to celebrate the faithfulness of the congregation of St. Mary's, Ferndale... and a time to mourn the closing of this once thriving church, founded 125 years ago. St. Mary's Episcopal Mission was formally dissolved at the diocesan convention in November of 2020. But COVID delayed the closing celebration with Bishop Megan until Saturday, April 30, 2022. In the interim, the four faithful women remaining – Toni Mauney, Melinda Wagner, Sally Voorhees, and Pat Stolte – continued to support one another and worship together most Sundays for Morning Prayer. It was a joyous deanery-wide celebration with participants from each of the Semper Virens churches commemorating the Feast of the Annunciation to the Blessed Virgin Mary.

– Rev. Nancy Streufert

To watch a video of the service, visit our Christ Church YouTube channel:

<https://youtu.be/lqiNSa7OLFI>

Top Row: Exterior and interior of St. Mary's

Second Row: St. Mary's Altar

Third Row: Bishop Megan celebrates Eucharist, assisted by Rick Timmons, Senior Warden of St. Alban's, Arcata, and The Ven. Pam Gossard.

Bottom: Bishop Megan with the last remaining members of St. Mary's – Toni Mauney, Melinda Wagner, Sally Voorhees, and Pat Stolte

(photos by Paul Gossard)



Reprinted from EDNC, April 26, 2022, E-News



May 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.**

Martin Van Zandt	05/03	Helen Taylor	05/13	Lin Chase	05/20
Rex White	05/04	Daniel Price	05/15	Sister Diana Doncaster	05/20
Casey Cardona	05/05	Veva Stone	05/18	Eva Hamer	05/22
Annalee Veach	05/06	Ann Clark	05/19	John Patton	05/22
Ashley London Bacchi	05/07	Janelle Harris	05/19	Susan Armstrong	05/23
Jacqueline Gordon Hubbard	05/08	Nellie Thompson	05/19	Marty Vega	05/23
Lyn Klay	05/08	Bill Walser	05/19	Dottie Hannaford	05/27
Alicia Shewmaker	05/09	Lilly Bowman	05/20	Pam Gossard	05/30
Carol Holland	05/13	Lotus Bowman	05/20	Daniel Hafer	05/30
Mary Jane Jennetti	05/13	Timber Bowman	05/20		
Victoria Patton	05/13				



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.**

Richard & Susan Whaley	05/16
Douglas & Nancy Frey	05/18
Daniel London & Ashley London Bacchi	05/20
Hal & Alice Rosendahl	05/28
Jake & Stephanie Schultz	05/28



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
 We want to acknowledge and celebrate your special day next year!



The May 2022 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 Committee requests that we pray for our bishop.

Look graciously on your Church and our bishop, The Rt. Rev. Megan Traquair, as she so graciously and ably serves as a caring, faithful pastor for your people, guiding and supporting us in our ministries during this time of Covid-19.

Every Sunday in May, The Very Rev. Sara Potter, Dean of our Semper Virens Deanery, has asked us to pray for: St. Alban's Episcopal Church, Arcata

Intercessor: We pray for the congregations of our deanery this month for the people of St. Alban's, Arcata. May they live as an Easter people, renewed with love found in the risen Lord. We pray especially for the children and youth of their community as they learn to thrive amid the world's many challenges. We pray to you, O Lord.

People: **Hear our prayer**



May 1

DIOCESAN CYCLE OF PRAYER

Holy Trinity Episcopal Church, Nevada City
The Rev. Bradley Helmuth, Rector,
The Very Rev. Canon Mary Hauck, Associate Priest

ANGLICAN CYCLE OF PRAYER

The Episcopal Church in the Philippines
The Rt. Rev. Brent Harry Alawas,
Prime Bishop of the Philippines

May 8

DIOCESAN CYCLE OF PRAYER

Holy Trinity Episcopal Church, Willows
St. Paul's Episcopal Church, Crescent City

ANGLICAN CYCLE OF PRAYER

The Anglican Church of Rwanda
The Most Rev. Laurent Mbanda
Primate and Bishop of Shyira

May 15

DIOCESAN CYCLE OF PRAYER

Holy Trinity Episcopal Church, Ukiah
The Rev. Bill Adams, Supply Priest
The Rev. Stephen Leonetti, Supply Priest

ANGLICAN CYCLE OF PRAYER

The Scottish Episcopal Church
The Most Rev. Mark Strange
Primus of the Scottish Episcopal Church
& Bishop of Moray, Ross & Caithness

May 22

DIOCESAN CYCLE OF PRAYER

Incarnation Episcopal Church, Santa Rosa
The Rev. Stephen Shaver, Rector
The Rev. Pamela Moore, Deacon

St. Paul's Episcopal Church, Oroville
The Rev. William Rontani, Supply Priest

ANGLICAN CYCLE OF PRAYER

The Church of Nigeria
The Most Rev. Henry C. Ndukuba
Metropolitan & Primate of all Nigeria
and Bishop of Abuja

May 29

DIOCESAN CYCLE OF PRAYER

St. Stephen's Episcopal Church, Colusa
The Rev. John Vafis, Priest Associate

ANGLICAN CYCLE OF PRAYER

The Church of South India
The Most Rev. A. Dharmaraj Rasalam
Moderator of CSI & Bishop of South Kerala

June 5

DIOCESAN CYCLE OF PRAYER

St. Stephen's Episcopal Church, Sebastopol
The Rev. Christy Laborda Harris, Rector
The Rev. Kate Sefton, Deacon

ANGLICAN CYCLE OF PRAYER




The Anglican Church of Southern Africa
The Most Rev. Thabo Makgoba
Archbishop of Capetown
And Primate of Southern Africa

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/resources/cycle-of-prayer/download-the-acp.aspx>. If you do not have a computer, I would be glad to make a copy of the 2022 Anglican Cycle of Prayer for you.

The Rev. Anne Pierson, Deacon



MAY 2022

SUN	M	T	W	Th	F	SAT
Easter 3 1 8 AM—Eucharist: Rite II 10:30 AM—Holy Eucharist: Rite II https://www.youtube.com/user/ChristChurchEureka Join us for Coffee Hour	2 Centering Prayer 6:30 PM Chapel of Our Merciful Saviour	3	4	5 Office closed	6	7 Altar Guild 10 AM
Easter 4 8 MOTHER'S DAY 8 AM—Eucharist: Rite II 10:30 AM—Holy Eucharist: Rite II and livestream https://www.youtube.com/user/ChristChurchEureka Join us for Coffee Hour	9 Centering Prayer 6:30 PM Chapel of Our Merciful Saviour Office closed	10 Choir Rehearsal 5:30 pm	11 Quilters+ Lewis Hall 9:30 am	12 Office closed Rose Society	13	14 Altar Guild 10 AM
Easter 5 15 8 AM—Eucharist: Rite II 10:30 AM—Holy Eucharist: Rite II and livestream https://www.youtube.com/user/ChristChurchEureka Brown Bag Coffee Hour	16 Centering Prayer 6:30 PM Chapel of Our Merciful Saviour Office closed	17 Choir Rehearsal 5:30 pm	18	19 Office closed	20  SACRED SAUNTER Sequoia Park 11 AM	21 Altar Guild 10 AM
Easter 6 22 8 AM—Eucharist: Rite II 10:30 AM—Holy Eucharist: Rite II and livestream https://www.youtube.com/user/ChristChurchEureka Brown Bag Coffee Hour VESTRY MEETING	23 Centering Prayer 6:30 PM Chapel of Our Merciful Saviour Office closed	24 Choir Rehearsal 5:30 pm	25	26 Ascension Day Office closed 	27	28 Altar Guild 10 AM
Easter 7 29 8 AM—Eucharist: Rite II 10:30 AM—Holy Eucharist: Rite II and livestream https://www.youtube.com/user/ChristChurchEureka Brown Bag Coffee Hour	30 Centering Prayer 6:30 PM Chapel of Our Merciful Saviour Office closed	31 Visitation of the Blessed Virgin Mary Choir Rehearsal 5:30 pm 				



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 - Parish Administrator

THE VESTRY

Steven Preston, Senior Warden; John Patton, Junior Warden; Peg Gardner, Clerk;
Dr. Robert (Bob) Hines, Treasurer; The Venerable Pam Gossard; Robin Cardona, Steve Cole,
Elizabeth Harper-Lawson, Jim Hendry, Sharon Kalberer, Nellie Thompson, Belinda Zander

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