

CROSSROADS

Fr. Chris writes ...

My dear people,

For 143 years now, St. Andrew's has stood witness to the gospel of Jesus Christ as our Episcopalian ancestors have received it. Priests, people, buildings – all have come and gone. What has been stable throughout all that time is the Word of God, the water of Baptism, holy Eucharist, and the community of the faithful who have been nourished and saved by them. The Christians of St. Andrew's have built a good thing here in Emporia.

Psalm 127 begins “Unless the Lord builds the house, their labor is in vain who build it.” The Lord has built the house, but it wouldn't have happened without the faithful stewardship of our members! In the Episcopal Church, we tend to handle our finances through pledging; every household in the church commits some portion of their money to the life of the parish. We use pledges, bluntly, to set and meet our budget.

It wasn't always this way. In the early church, people met in somebody's house. Everyone would bring bread and wine. Some would be used for the Eucharist. The rest would be distributed among the poor and the widows, with the priest keeping a little. As time passed, and the church grew, church communities started to buy up land, which was of course the source of most wealth. People would leave a significant proportion of their property to the church when they died. As always, church benefited from rich patrons (like kings, dukes, and - in time - merchants) who would cover many of the expenses for the parish.

Up until the 20th century, many churches (including the Episcopal Church) raised funds through “pew rents.” Essentially, the pews in church would be auctioned off or rented for a year. Naturally, the more a family paid, the more prestigious their pew would be. Everyone would be able to tell your family's social status by how close to the pulpit you sat.

It was only at the beginning of the 20th century that churches discovered the concept of stewardship, of pledging, and of the tithe. Tithing is paying 10% of your income to the church, and while it's based on writings in the Hebrew Scriptures, it wasn't formally part of Christian practice until the last 110 years or so!

Despite all the different ways we've raised money for the church through the centuries, pledging is currently the most stable and reliable. The truth is we have a budget that takes us through the year, and St. Andrew's has expenses that need to be paid. The other truth is that God has given you everything you have. If you give 5% back to the church for our Godly work, it still means you get to keep 95% of what God has blessed you with. That's not bad, is it? Over the next few weeks, you'll be hearing from the Vestry about stewardship, how to make your pledge, why you should make a pledge.



October 2014

All Saints and All Souls: What's the difference? Read about it on page 2.

Can you come to church for some special services this month? They're listed on page 5.

Rachel Held Evans reflects on the Episcopal liturgy. See page 6.

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All Saints and All Souls

At the beginning of November stand a pair of related and important days in the church calendar. One is the feast of All Saints, and the other is the commemoration of All Faithful Departed, otherwise known as All Souls' Day. One celebrates the communion of saints; one prays for all those who have died.

In the New Testament, the word “saint” is applied generally to any Christian, to any member of the church. In time, we began to identify the saints as those whose lives had been special witnesses to the power and glory and grace of God. All Christians strive in some way to follow Christ, but only to a few is given the church-wide recognition of sainthood. Everyone, you see, is on a spiritual journey that draws them towards God over the course of their lives (and beyond this mortal life). For some, their progress in the spiritual life shapes them into living testimonies of heavens power. They are heroes of the faith.

Many of us, probably most of us, do not become saints, at least not in this lifetime. There is no shame in it – out of all the billions of Christian lives through history, only a small percent are recognized as saints. For these many people, for our own loved ones and for our many ancestors in the faith, we pray for them as they continue on the spiritual pilgrimage beyond this mortal life.

Two related holidays: one when we ask the saints to pray for us, and one where we pray for the souls of the departed. All of us, the living and the dead, joined together in communion and fellowship, in adoration and contemplation of our God.

All Saints and All Souls Worship Sunday, November 2

8:30 Holy Eucharist for the Feast of All Saints

10:45 Holy Eucharist for the Feast of All Saints

5:00 Requiem Eucharist for All Souls, including the reading of names of the departed.

All Saints is November 1, but it may be transferred to the following Sunday.

Collects for All Saints and All Souls

Collect for the feast of All Saints

Almighty God, you have knit together your elect in one communion and fellowship in the mystical body of your Son Christ our Lord: Give us grace so to follow your blessed saints in all virtuous and godly living, that we may come to those ineffable joys that you have prepared for those who truly love you; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. *Amen.*

Collect for commemoration of All Faithful Departed (All Souls' Day)

O God, the Maker and Redeemer of all believers: Grant to the faithful departed the unsearchable benefits of the passion of your Son; that on the day of his appearing they may be manifested as your children; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*



For the Saints and Faithful Departed (BCP p. 836)

We give thanks to you, O Lord our God, for all your servants and witnesses of time past: for Abraham, the father of believers, and Sarah his wife; for Moses, the lawgiver, and Aaron, the priest; for Miriam and Joshua, Deborah and Gideon, and Samuel with Hannah his mother; for Isaiah and all the prophets; for Mary, the mother of our Lord; for Peter and Paul and all the apostles; for Mary and Martha, and Mary Magdalene; for Stephen, the first martyr, and all the martyrs and saints in every age and in every land. In your mercy, O Lord our God, give us, as you gave to them, the hope of salvation and the promise of eternal life; through Jesus Christ our Lord, the first-born of many from the dead. *Amen.*

St. Andrew's receives a letter from former choir director and organist Ellen Hart

Hello, Karen, Fr. Chris

My name is Ellen Hart and for quite a few years (1970's-1987) our family were members at St. Andrews. My husband, Dr. Kenneth Hart taught in the Music Dept. at ESU, eventually serving as Chair. I just wanted to express my appreciation for the continued e-mailing of the news and Crossroads from St. Andrews.

Especially the fact that information about the Reuter organ was included - during our time in Emporia, I was the organist, choir director and we also had a Children's Choir that I led. The Reuter became a familiar companion as we sang the hymns, anthems and service music. My husband was one of the tenors and our 2 sons sang in both choirs. As Suzuki violin students they also played upon occasion. St. Andrews was a very special place for us and we are still in touch with [some of the members].

We wish you all the best for the fall - I will especially think of you, pray for you this weekend as I serve as a substitute* organist in a parish here in Texas, that is very similar in many ways. *I retired from full-time Music Ministry in 2006 but am still very active as a substitute.

Blessings & Regards, Ellen Hart

Fr. Chris writes, cont.

“Unless the Lord builds the house, their labor is in vain who build it.” God has brought us here and sustains us, and God willing, we will draw others to the beauty and truth of our faith. The Lord has provided and will provide all that we need. Trust that. Believe it. And contribute your share to the work of your parish.

Faithfully,
Chris+

Faith Formation: *Mere Christianity* book group

During World War II, C. S. Lewis gave a series of talks on the radio in England. He talked about what he saw as the common heart of Christianity. The transcripts of these talks eventually became *Mere Christianity*, a book of astounding popularity and importance since it was published.

Over the next few months, we will work through *Mere Christianity* as a group, reading a few chapters at a time, and discussing what we discover. Reading assignments will be posted on the bulletin board, and included in the Sunday announcements. We meet in the Conference Room at 9:45 on Sundays.

Voice: Emporia State Episcopal Students

Episcopalian and Anglican students at ESU are starting to gather. We have been meeting at 9:00 p.m. on Monday nights to discuss the book of Revelation and to pray the ancient prayer service of Compline together. While we're a network of students, we invite anyone who wants to join us.

We stay in touch with a Facebook page: search for Voice: Emporia State Episcopal Students, or find the link through <http://www.standrewsemporia.org/campus-ministry.html>

Diocesan Convention October 24-25

Each year, we gather as a diocese in Topeka to worship and spend time together as a diocesan community, and to take care of diocesan business. Our delegates Sue McKinney and Jean Runge will be there along with Father Chris. All parishioners are invited to visit convention. Information can be found at <http://www.episcopal-ks.org/life/convention.php>.

October Milestones

In our daily prayers we celebrate and remember

We celebrate

Births

Oct. 2 Janet Ayres
 Oct. 4 John Brownlee
 Oct. 5 Walt Viggiano
 Oct. 8 Kelley Fowler
 Eddie Gilpin
 Oct. 11 June Hubert
 Oct. 13 Doug Amend
 Oct. 15 Jacque Heckman-James
 Oct. 17 Dobby Bailey
 DeLores Johnson
 Oct. 21 Nancy Cordill
 Oct. 30 Patrick Davis
 Carolyn Murphy
 Oct. 31 Jacob Moore

Baptisms

Oct. 7 Nancy Pontius
 Oct. 13 Bob Basler
 Oct. 17 Ruthann Resch
 Oct. 28 Gloria Stewart

Confirmations

Oct. 8 Shirley Crist
 Oct. 20 Anna Basler
 Bob Basler
 Oct. 21 Elaine Edwards
 Mary Mingenback
 Lucas Moody

Marriages

Oct. 1 Eddie & Nancy Gilpin
 Oct. 15 Fred & Pat Adams
 Oct. 20 Grant & Melissa Geis

We remember

Oct. 2 William Drescher
 Oct. 3 Edith Gray
 Sarah Thomas
 Oct. 4 Rebecca Johnson
 Oct. 6 Jacob Rothfelder
 Edna Stowe
 Oct. 9 Lena Jones
 Gladys Pantler

Oct. 10 Marian Howard
 Bob Johnson
 Oct. 12 Isabell Gunkel
 Oct. 13 Helen Samuelson
 Oct. 15 Benjamin Jones
 Esther Teichgraber
 Oct. 18 Deanna Hawes
 Oct. 19 Mabel Olin
 Oct. 20 Marge Frick
 Oct. 22 Maggie Ackenhansen
 Ruth Hamble
 Oct. 25 Norma Jones
 Sylvester Kufahl
 Oct. 26 Ruth Hazel Jensen
 Patricia Jenuine
 Oct. 27 Catherine Austin
 Oct. 28 A.L. Lewis
 Oct. 29 Bessie Russell
 Oct. 30 Francis Dotson
 Lydia McCollough

Looking ahead: special worship services and events

Sunday, Oct. 5 Blessing of the Animals. Bring your companions animals to church! On the front lawn at 5:30; meal follows. Indoors in case of inclement weather.

Tuesday, Oct. 7 through Tuesday, Oct. 14 Fr. Chris is away for a national clergy gathering and retreat.

Thursday, Oct. 16 Feast day of St. Luke. Noon-day prayer at 12:00, followed by Holy Eucharist at 12:10.

Wednesday, Oct. 22 Instructed Eucharist at 6 p.m.

Thursday, Oct. 23 Feast day of St. James of Jerusalem. Noon-day prayer at 12:00, followed by Holy Eucharist at 12:10.

Thursday, Oct. 23 - Saturday, Oct. 25 Annual diocesan convention. See item on page 4.

Tuesday, October 28 Feast day of saints Simon and Jude. Noon-day prayer at 12:00, followed by Holy Eucharist at 12:10.

Coming up...

Sunday, November 2 All Saints and All Souls. See page 2 for our schedule of worship.

New Songs: a blog post from Rachel Held Evans

Rachel Held Evans is the author of [A Year of Biblical Womanhood](#) and [Faith Unravelled](#). She has recently been worshipping with an Episcopal church congregation. This post, her reflection on the spiritual beauty of our liturgy, is reprinted here with her gracious permission. Read it online at <http://rachelheldevans.com/blog/new-songs>

“You are loved, someone said. Take that and eat it.” -Mary Karr

I am folding laundry, its starched, orderly scent a sort of incense, as the hymn rises to my lips.

“Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory...”

I can't remember the rest of the words exactly, and the tune meanders a bit, so I improvise, prompting Dan to shout from the other room, “Hon? You okay? You crying about something?” which happens just about every time I burst into spontaneous song because, apparently, my version of a joyful noise remains indistinguishable from a sob.

Still, I sing on.

“...For you alone are the Holy One, you alone are the Lord, you alone are da da da da la la la.”

It is a season of new songs.

It is a season of new people, new prayers, new questions.

At first, the liturgy of the Episcopal Church captured me with its novelty. The chants and collects, calls and responses were a refreshing departure from the contemporary evangelical worship I'd come to associate with all my evangelical baggage. I liked confessing and receiving communion each week. I liked reciting the Lord's Prayer and the Apostle's Creed together in community. I liked the smells and bells. Each Sunday I'd stuff the sandy-colored bulletin in my purse so I could go home and study the rhythm of this worship, imbibing the poetry of those holy words.

We didn't know many people then. I kept my eyes on the floor as I walked away from the Table on Sundays, afraid of exchanging too many warm smiles, afraid of becoming too familiar to these kind, religious people who, like all kind, religious people will inevitably disappoint and be disappointed. The melodies of the hymns remained largely inscrutable to my untrained ears, except for when the director of music, (raised Pentecostal), threw in an “Amazing Grace” or “Rock of Ages” and I sang loud and badly just to hear my voice grip those solid words again.

But we've been showing up for nearly six months now, and so it is a different sort of beauty I encounter on Sunday mornings these days—the beauty of familiarity, of sweet routine.

I know the order of service now. I know it well enough to have favorite parts, to skim ahead when I'm hungry or restless, to get the songs stuck in my head. And we know the people too, not merely as strange faces gathered around the Table but as the Alabama fan, the new mom, the student who loves talking theology, the quilting club, the recovering fundamentalists, the friends. Yesterday, my eyes clouded with tears as the choir sang “I Shall See,” somehow pulling every frantic, disparate prayer from the week into a single sweet plea. The music director told me the song made her think of me.

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Evans, cont.

It is a season of new songs.

It is a season of receiving, of being loved *just for showing up*.

I am holding all these gifts gingerly, like fragile blue eggs I'm afraid to break. I am holding them the way I hold that white wafer in my cupped, open hands—grateful, relieved, and still just a little bit frightened of what will happen when I take it and eat.

We pray for ...

Every week we pray for the needs of the church and the world in our Sunday liturgies. We pray as well for specific people who are sick or suffering, or who have died, or who are actively deployed on military service overseas.

To include somebody's name in the weekly prayers, please fill out a Prayer Request slip. The slips can be found on the table at the back of the church, or on the table near the church office. You can place the slip of paper in the offering plate on Sundays. You can also put it under the office door.

We pray for that person for four Sundays. You can always re-list a name of someone whose need lasts longer than a month.

The basics: the regular schedule of worship

Be sure to check page 5 for special worship services and events. The regular schedule is below.

Worship

Sundays Holy Eucharist, Rite II said at 8:30 a.m. and Rite II sung at 10:45 a.m. Faith Formation for adults at 9:45 a.m.

Loose change and designated checks in the collection plate the first Sunday go to Jezel Marie, our “adopted” daughter in the Philippines, and on the second Sunday to Fr. Chris for the priest's discretionary fund.

Second Sundays We worship at Presbyterian Manor with our parishioners there.

Wednesdays Worship begins at 6 p.m.

Mondays through Thursdays Matins (Morning Prayer) said at 8:30 a.m.

Recurring events

Second Thursdays The vestry meets in the conference room at 6:30. Interested parishioners are welcome to attend.

Fourth Tuesdays The women of St. Andrew's gather for their monthly luncheon, from 11:30 a.m. to 1 p.m. at Amanda's, Seventh Avenue and Commercial Street. Pay your own way; come and go as your schedule permits.

The Rt. Rev. Dean E. Wolfe
Bishop of Kansas

The Rev. Chris Arnold
Priest in charge

David Mai - Sr. Warden
Rick Mitchel - Jr. Warden
Bill Barnes
Millard Harrell
Jordan Kline
Nancy Pontius
Jean Runge
Trish Weidert
Members of the Vestry

**ST. ANDREW'S
EPISCOPAL CHURCH**

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WORSHIP TIMES

Sundays 8:30 (spoken) and
10:45 a.m. (sung)

Wednesdays 6:00 p.m., followed by fellowship
and a meal during the academic year

OFFICE HOURS

Monday-Thursday, 9:00 - noon

FR. CHRIS' DROP-IN HOURS

Monday-Thursday, 9:00 - 1.p.m.
Other times by appointment



**St. Andrew's
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828 Commercial
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