



Church of St. Uriel the Archangel

# Regent of the Sun

Volume VI, Issue I

Winter Edition 2010

## Thoughts from the Rector

I think you will find this newsletter uplifting and encouraging. I am very pleased with the ministries which are being lived out in this parish. The Lord has used us and I believe we have been richly blessed by his grace and favor. Our Christian education, pastoral care and outreach ministries continue to grow and strengthen even in the midst of this crippling recession.

Of course, a recession is subjective in nature. If another person is out of work, it is a recession. However, if I am the one out of work, it is a depression. I am sure many of you know someone who has lost his or her job. The Church has not been

spared from the economic meltdown. In our own diocese, and in churches of all denominations, parishes have been closed and staffs are being reduced. This results in many people becoming unemployed.

It is comfortable for us to think that there will always be a St. Uriel's. At the height of the British Empire the British would say with pride, "There will always be, an England". There are parishes with larger endowments than ours that have liquidated their endowments. Some parishes that once had endowments are now "aided" parishes. This means they no longer are able to support themselves and need diocesan assistance.

Several of these parishes do not have a priest. Our diocese is also struggling financially. The good news is that, at this point in time, we have *not* touched any of the principle of our endowment. Our focus and dependence must be on God and not on the government and Wall Street.

I realize that with our government incurring enormous debt, many people have become frightened about the future. Perhaps that is why, as of December 14<sup>th</sup>, we are about 40 pledges *behind* last year's pledging numbers. For year 2010, we are \$50,000 behind our pledging numbers for 2009. The vestry and parish staff are doing their best to keep expenses low while attempting to maintain

*(Rector, Continued on page 3)*



**Thanksgiving Outreach Baskets**

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## From the Manasquan Board of Education

As you recall, after the Sunday Masses on the 22nd of November, we went into the parish hall and wrote letters of support to the faculty, coaches, and staff of the Manasquan High and Middle School. We did this in conjunction with many of the other churches in the Manasquan Ministerium. I want to thank all of you who remained and wrote letters. The feedback from the faculty and

staff was very moving. They were greatly boosted by your support and encouragement.

I received a letter from Ms Geraldine Margin, the Superintendent of Public Schools in Manasquan, and I wish to share that letter with the parish.

*Dear Father Griffin,*

*I would like to thank you and the members of your*

*congregation for the wonderful lunch and caring notes received by our staff. The Manasquan School District staff along with our students and families have experienced an unprecedented painful two years.*

*The kindness you have extended to our staff is greatly appreciated and*

*(Manasquan H.S., Continued on page 2)*

## Ordination Anniversary: December 21

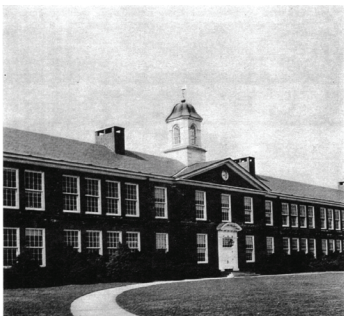
- Monday, December 21, being the feast of St. Thomas the Apostle, there will be a Mass celebrating the 30th anniversary of Fr. Griffin's ordination to the Priesthood. A reception will follow in the parish hall.

# Outreach



**Youth Ministry Coat Drive**

**“In addition to our outreach in support of missionaries and St. Mark’s at the Crossing in Williamstown, I want to also commend the parish for the outreach efforts in other areas, especially in this time of great economic uncertainty.”**



**Manasquan High School**

Over the last month or two I have had the opportunity to reflect upon the outreach being conducted by this parish. In addition to our outreach in support of missionaries and St. Mark’s at the Crossing in Williamstown, I want to also commend the parish for the outreach efforts in other areas, especially in this time of great economic uncertainty. Since the Church in Corinth sent aid and support to the Church in Jerusalem in the first century, the community has been called to help those in need even at the expense of one’s own self interest.

This fall St. Uriel’s has been a drop off site for the winter coat drive. To date we have collected almost four hundred coats! This ministry was organized and run by the our Youth Group along with the assistance of the Brotherhood of St. Andrew. A number of people have purchased new coats. One of the donors began to weep when she shared with me why it was essential for her to support this ministry.

In early November we had special collections for the Christian orphanage in Israel. In the midst of the conflict in the Middle East-the Christian community

*(Manasquan H.S., Continued from page 1)*

*certainly helps to remind us all of the many warm, loving people who make this a wonderful community to live in.*

*I hope you and your congregation have a healthy,*

becomes opposed. We raised \$2,000 for the orphanages from these two collections. Peter Cavagnaro and Fr. John-Michael are overseeing the use and deployment of the funds.

I previously mentioned in this newsletter the outreach letters so many of you wrote to the faculty and staff at Manasquan High School and Middle School. A catered lunch was also provided by the Ministerium.

This year, when we faced the tragic death of another Manasquan High School student, St. Uriel’s was asked by the Sea Girt Police and the School district to serve as a crisis intervention cite for students and parents. Two trained crisis counselors, Stacey our Youth Director, several parents of the parish, clergy, a member of our Youth Group , along with Baxter [the Cavagnaros’ dog] were made available.

Sponsored by the Brotherhood of St. Andrew and in conjunction with the Shillelagh Club, the parish supplied over 50 Thanksgiving Dinners for needy families. These families we helped through the Division of Youth and Family services.

At Christmas, the Division of Family Services has

*safe and joyous holiday season.*

*Sincerely,  
Geraldine Margin  
Superintendent*

Again I want to thank all of you who took the time to write these letters.

given us the names of a number of families who are in particular need at this time of year. Within two weeks, the parishioners had “adopted” all the families on the tree. We were then asked, “Could St. Uriel’s accommodate a few more families.” We said, “Yes.” Within one Sunday all the additional tags were taken as well. This ministry has been coordinated by MaryJo Kurtz, Jeanne Kurtz and Andrea Webster.

Fred Hand and his crew of merry elves packed off eight large cartons of Christmas goodies to a number of the men and women serving in our armed forces that we have been praying for on our parish prayer list. These packages were made possible by the generous gifts from this parish.

Another outreach project was led by one of our teens, James Ransom. Along with many other community groups , we contributed to over 700 lbs of Halloween candy sent to our troops. [The military dentists will love that!]

Having returned from a week long mission trip to Erie, Pa, our youth Group continued with their outreach programs. In addition to their coat drive, they have been doing minis-

*(Outreach, Continued on page 3)*

Have you ever wondered what it is like to be on a silent retreat? Several people have said to me, "I cannot keep silent for an entire weekend." My only response is, "Would you like to be away from the telephone and all the noise and distractions that are around you? Would you like to get away from the television? How would you like to have all your meals prepared for you? Would you like time to sleep and catch up on some well deserved rest? Would you like to take a walk alone down a quiet country lane with only the sound of the wind blowing over the tree tops? Would you like the opportunity to quietly sit and read?" Usually I get the response, "Yes, where do I sign up?" That is generally the benefits of a traditional silent retreat.

Many first time retreatants are concerned with their ability to maintain the silence. First, the silence does not begin until Friday night after compline and ends Sunday afternoon. Many find serenity and peacefulness in the silence. In addition, there are times for speaking. For instance, responses made at the liturgies and music is sung. I usually read out loud during the meals. The silence is a very pleasurable experience. At the end of the retreat, most of the participants wished to sustain the silence longer. When they returned to world, it was the silence they missed the most. If Jesus, who is the author of Salvation, went off to a quiet place to be in communion with the Father; it also important for every Anglican to go on retreat.

We need at least 20 people to reserve our spot for a full weekend retreat. At this point, we have 18 people signed up. We can accommodate up to 26 people. The dates of this year's retreat is February 12-14, 2010. It will be held at St. John the Baptist Retreat House in Mendham.

Please give serious thought to joining us for retreat. It will be a great Lenten discipline for our spiritual life. The world will be there when you get back. I have also found that the world got along just fine while I was away. The cost of the retreat is \$150. For additional information, call the parish office (732) 449-6173.

*Fr. Russell*



**Joe Martino:  
Parish Retreat  
2009**

*(Outreach, Continued from page 2)*

try in Asbury Park with a number of needy families. Their project, "The Garden of Hope, is designed to help low income families

to grow their own food.

I am so thankful for the determination of this parish to answer the call of our Lord to serve the poor and needy, even in the midst of these difficult economic times. *Fr. Russell*

*(Rector, Continued from page 1)*

our ministries. On a positive note, the Treasurer's Report at the December vestry meeting was, in the light of the economic times, very encouraging. Closing out fiscal year 2009, we will be very close to our budgeted pledge figures. This demonstrates that the people of this parish are endeavoring to be good stewards of

God's gifts. In addition, it was reported that non-

pledge giving is higher than was originally budgeted for in 2009.

I realize that at this Christmas time most parishioners are not thinking about pledge cards. However, it is my hope and prayer that those who have not submitted their pledge cards will do so in the near future. This is vital to our being able to plan for the fiscal year 2010. Most importantly, your pledges enable us to fulfill our call-

ing in the proclamation of the Gospel. Remember the words of our Lord Jesus when He said, "Fear not, I have overcome the world."

*Fr. Russell*



**Letters to Faculty and Staff at Manasquan High School**

**"How would you like to have all your meals prepared for you? Would you like time to sleep and catch up on some well deserved rest?"**



**Youth Outreach  
in Asbury Park**

**“Parishioners as young as 5 [Bobbie Thompson] and as “old as dirt” to quote Ed Eckler were involved. “**



## Annual Parish Meeting—2010

Please mark your calendars for the annual parish meeting on January 25, 2010. We will begin with Mass at 7:00pm and the meeting will follow at 7:30pm.

During the meeting we will elect new members to the vestry, three delegates to Diocesan Convention, and three alternates to Convention. The six elected delegates (three to diocesan convention and three as alternates) will all serve as delegates to the Mon-

mouth Convocation. The 226th Convention of the Diocese of New Jersey will occur on March 5-6, 2010 in Cherry Hill, New Jersey.

The 2009 Financial Report will be provided during the meeting along with the 2010 Budget. In addition, I plan to present my Rector's Report. For those who cannot attend, copies of the Parish Journal will be available in the parish office.

This will be my sixth annual

parish meeting as your Rector. The previous five have been very pleasant with a video overview of the previous year's activities and some visioning for the future.

*Fr. Russell*

## Ministry of Vestry and Delegate to Convention

What is the Church looking for when we ask for someone to serve on the vestry? First, we are seeking someone who has and continues to turn his or her life over to the Lord. This is a life-long journey. The person knows that only God can be in control of his life. Therefore, when that person seeks to make a decision in a vestry meeting, he is seeking what God wants, not what the world wants.

Another qualification to serve on the vestry is the willingness to trust enough in God to make a pledge commitment

while seeking to make the tithe your goal. Tithing is the biblical standard.

There is more involved than simply being present for 11 meetings a year. Other responsibilities for members of the vestry include being present at various parish functions in order to be available to the parishioners.

At the annual parish meeting we will also be electing 3 delegates to Diocesan Convention and 3 alternates to Convention. The 3

delegates and 3 alternates will also serve as delegates to Convocation. The 226 Convention of the Diocese of New Jersey will occur on March 5-10, 2010 in Cherry Hill, New Jersey.

If you are interested in these ministries, please contact the Rector.

## Parish Bazaar Thank You

“The Lord be with you”-”and with Thy Spirit.” We say these words automatically when we are in church or gathered with other parishioners but an example of it's meaning was demonstrated just this past November, and for almost a year before, by the outpouring of help for a successful Holiday Bazaar. Suggestions, volunteering and even saying “Yes” when asked to do some-

thing was evidence of His guiding hands. Parishioners as young as 5 [Bobbie Thompson] and as “old as dirt” to quote Ed Eckler were involved. The saying “Many hands make light work” was used frequently and the proof was that this was the highest percentage of parishioner participation. Our profit might not be as high as previous

bazaars, but we had a HUGE amount of Fellowship and a positive feedback from all participants. Thank you all for the Love.

Blessings,

*Pamela Gallamore*

## First Communion Classes

Carol Luebering is a book editor for the *St. Anthony Messenger*. She writes, "In the world of fantasy, food has an instant effect. Pop-eye's muscles swell with the magic contained in a can of spinach; Alice nibbles her way through Wonderland, changing size in seconds.

In real life, nourishment is a daily process. This morning's orange juice, for example, provides only enough vitamin C for today; tomorrow will require more. Just so, the life of the risen Lord is nurtured in his people by a consistent lifetime diet of his flesh and blood. A child's First Communion is but the *first* taste of this food.

First tastes can be wonderful. Watching the face of a tot trying a first spoonful of ice cream is fun: shock at the coldness followed by delight. The first bite of spinach or beets is another matter; some folks never acquire the taste.

The physical taste of Eucharist does little to please the palate, and the portions are skimpier than

those from the pot on a Third World hearth! The sweetness of Eucharist stems from the intimacy of the table, from union with the Lord.

Relationships also have magic moments. The first step toward new intimacy—exchanging wedding vows, holding a newborn infant, falling into friendship—these are precious and memorable moments. But the real depth of intimacy unfolds over the years.

First Communion is just such a step into new intimacy. From Baptism a first communicant has been one with Jesus, filled with the risen Lord's indestructible life as part of his very Body, the Church. Taking a place at his table marks a new stage in the relationship with Christ, a conscious willingness to let the Lord nourish and nurture what began at Baptism. All of us can help first communicants appreciate this truth. We are all part of this nourishing."

I cite her observations because they describe the heart of the importance of

First Communion.

The course will run between January 30 and March 27, 2010. The classes will be on Saturday beginning at 9:00am. Fr. Russ will lead the parents segment while Pamela Gallamore will lead the children's segment. Both segments will run at the same time each Saturday. Parent who have already taken the course with their child need not re-take the parents segment. Only parents who have not attended the course with their child(ren) will be required to take the class.

First Communion will be received at the Great Easter Vigil on Saturday, April, 3. Please contact the Parish Office to register [732] 449-6173. There is also a sign-up list on the parish hall bulletin board.

Please register soon so that the course material can be purchased and available by the time the course begins in January.



**Jesus offers Himself through the Sacrifice of the Mass**

**"To catch the reader's attention, place an interesting sentence or quote from the story here."**

## Shawl Ministry

This fall St. Uriel's has seen an expansion in women's ministry: Shawl Ministry. This ministry developed out of a vision from Pamela Gallamore whose desire it was to further our pastoral ministries. The prayer shawls are either knitted or crocheted in prayer by members of the Prayer Shawl Ministry at St. Uriel's.

Presently, we have about 12 people who are involved in this new ministry. Many of those

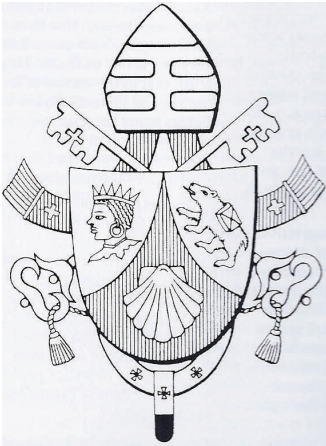
involved are making the shawl while a number of other parishioners who cannot make them are providing the funds to purchase the necessary material needed.

Since we have started this ministry, shawls have been created, blessed, and presented to individuals in need. The shawl is a tangible reminder that God's love enfolds us - and the prayers of his people surround us - in times of

sadness or sickness, as well as times of joy and celebration. Prayer shawls remind us of God's caring presence and the loving support within the community of faith. The shawls are also an invitation to be people of prayer - faithful in offering intercessions, thanksgivings and blessings in the name of Jesus. For further information, contact the parish office, 732-449-6173.



## News From Rome



Since the amazing development of Benedict XVI openness towards disaffected Anglicans, many parishioners have been asking me question about what exactly does all this mean. Many of you have also been showing me articles from the various newspapers on the subject. The following article is from "Forward in Faith", an Anglo-Catholic periodical. I print this article in order to aid our parishioners in try to understand what all these documents coming out of Rome mean.

This is part of a larger article by Auburn Traycik, for further information visit: [www.challengeonline.org](http://www.challengeonline.org), and look under "Recent News From Rome"

By Auburn Traycik, Foundation for Christian Theology .

IN A MAJOR DEVELOPMENT, the Pope has proposed a structural provision enabling Anglican groups worldwide to come into full communion with the Holy See while retaining some aspects of their Anglican identity and heritage.

Responding to "many requests" from faithful Anglican clergy and laity in different parts of the globe, the Congregation for the Doctrine of the Faith (CDF) said October 20 that Pope Benedict XVI is soon to issue an Apostolic Constitution authorizing the establishment of "personal ordinariates" for Anglican groups seeking corporate reunion with Rome.

Under the Constitution, such groups would be permitted to use elements of Anglican liturgy in worship and receive oversight from a formerly Anglican priest or unmarried bishop. As well, married Anglican priests and seminarians could become Catholic priests (albeit not bishops), in much the same way that Eastern rite priests who are in communion with Rome are allowed to be married.

A CDF note deemed "personal ordinariates" as similar to the structures created throughout the world to provide pastoral care for members of the military and their families. The structures are in effect separate dioceses, presided over by a bishop and with their own

priests, seminarians, and faithful, according to one report.

A personal ordinariate is also similar to the canonical status of "personal prelature," currently held by only one Catholic group: Opus Dei.

The Congregation for the Doctrine of the Faith note said the ordinariates will be created in consultation with the national bishops' conference of a given country. Thus, it appears that the Apostolic Constitution will not itself erect any new structures but instead make them possible "as needed," by action of the local bishops of a given nation. The president of the U.S. Conference of Catholic Bishops, Cardinal Francis George, Archbishop of Chicago, has voiced support for his church's move to welcome Anglican groups, while adding that U.S. Catholic bishops remain committed to seeking deeper unity with members of The Episcopal Church (TEC).

This week's Vatican announcement jibed with "buzz" over the last year or more that Rome was poised to significantly expand the U.S. Pastoral Provision. Put in place under Pope John Paul II in 1980-not long after TEC voted to admit women priests and bishops, and adopted a prayer book departing from the historic Anglican model - the U.S. Pastoral Provision has facilitated the transfer of married Episcopal clergy, and Anglican congregations, to the Roman Catholic Church, and fostered the establishment of a small number of "Anglican Use" Catholic parishes in America. They employ a specially-developed Anglican-based liturgy called The Book of Divine Worship. However, as liberal revisionist trends among Anglicans have both expanded to include the homosexual issue and spread beyond North America, leaving larger numbers seek-

ing or taking refuge outside their Anglican province, Rome's October 20 announcement indicates that the Provision is now to be further developed and made international in scope.

A "new era begins, as Benedict throws open gates of Rome to dis-affected Anglicans," declared the headline of a report by London Daily Telegraph religion writer Damian Thompson. The Pope "has created an entirely new Church structure" that will allow alienated Anglicans to worship together, Thompson wrote.

"It might be the biggest news of the decade," wrote Anglican e-journalist David Virtue. Thousands of Anglo-Catholics opposed to "the liberalizing trends in the Church of England, Australia, The Episcopal Church (US), Canada and New Zealand" can now find refuge in Rome.

The development came as profoundly good news for two groups in particular: the Traditional Anglican Communion (TAC), a some 400,000-member international Continuing Church fellowship, based in Australia, that has formally sought corporate reunion with Rome (even while many dismissed the TAC initiative as a pipe dream); and the many constituents of Forward in Faith, United Kingdom who have long desired reunion with Rome, even while fighting vigorously for a fully protected means of remaining orthodox Anglicans within the Church of England, first after the C of E approved women priests in 1992, and now as it moves toward admitting female bishops. Leaders of the TAC and FIF-UK issued statements of warm and grateful welcome for the Congregation for the Doctrine of the Faith announcement.

**"Under the Constitution, such groups would be permitted to use elements of Anglican liturgy in worship and receive oversight from a formerly Anglican priest or unmarried bishop."**

By Dean Don Richmond on *The Book of Common Prayer*

There is absolutely no doubt that the purpose of the Book of Common Prayer (BCP) is found in its very title: Prayer. Prayer, well ordered and commonly applied, is what the BCP seeks to encourage and promote. Recognizing this, everyone will also appreciate that prayer also has a distinct purpose. Among the purposes of prayer, and the central thesis of this article, is the assertion that prayer sanctifies those who faithfully participate in its practices. Prayer transforms us in heart, soul, mind, and strength.

As I examine the BCP, I am impressed with how this cherished historic document provides a means for effective pastoral counseling, spiritual direction, and people helping. When we come to the BCP, we encounter God, ourselves, others, and a real world. Effectively helping people addresses each of these four factors of the human condition.

## A Holistic Text

The BCP provides at least seven means for effective pastoral care. The first of these is that the BCP is a holistic text that addresses every human life-passage. It comprehensively deals with our human predicament from birth until death, and extending into eternity. Moreover, and central to the healing process, the BCP wrestles with these passages within the context of Sacraments, Rites, and Ceremonies. Sacraments, Rites, and Ceremonies are of great importance to the transformation of the inner person. It might capably be argued that there is a direct parallel between our society's loss of ritual and our socio-psycho-pneumatic disintegration. Sacrament sanctifies persons and societies.

## The Recovery of History

A second observation involves history. We live in a society which is not only dangerously self-centered, but also demonstrates a great deal of anti-historic arrogance. Like Job's friends we believe that we are the ones, and that wisdom begins and ends with us. This type of "thinking" divorces us from history, emphasizes self-centeredness, and rejects the philosophic and practical possibility of change. The BCP does not allow us the dangerous luxury of such fallacious thinking. It resists the premise of socio-evolutionary thinking, and in doing so places humanity in proper perspective to itself, others, and the world. The BCP is centered in history, and challenges us to remember history in order to redeem history.

## Emphasizes Holy Scripture

Of great importance to the BCP and the transformation of humanity into the image and likeness of God is the BCP's emphasis upon Holy Scripture. An ordered reading of and reflection upon the Bible, correlated to the calendar of the Church, is clear and fortuitous. The therapeutic value of this emphasis is underscored by a number of factors, among which is the return to what has been called "Biblical Counseling" over the past thirty-five years and the revival of the Benedictine emphasis upon biblically-based spiritual direction and formation within the larger catholic community. Prayer changes us. Scripture changes us. The BCP emphasizes both.

## The Holy Spirit in the Christian Community

But the written word alone does not empower change. We need the Holy Spirit. We need Christian community. We need an

ordered life of prayer, and it is in this discipline that the BCP excels. The therapeutic power of Holy Scriptures is facilitated through the Spirit-inspired rubrics of faithful and well-ordered prayer. To apply a therapeutic direction to the ancient dictum, *Lex orandi-Lex credendi-Lex Agendi*: the way of prayer is the way of belief which, through the process of worship, sets the addenda (direction) of our lives. He who prays well, lives well.

## The Sacraments

The Holy Eucharist is central to the process of change from the inside - out. In Holy Communion God in Christ by the Holy Spirit graciously agrees to dine (Supper) with His people, fellowshiping with us as individuals in community (Communion), in celebration (Eucharist) of who He is, what He has done, and what He will do. As such, in this dynamic sacramental continuum (which has personal, interpersonal, intrapersonal, and trans-personal applications), shame, guilt, and bondage are each salvifically addressed. In short, Eucharist implies and secures forgiveness, fellowship, freedom, and fraternity with God and with one another. All of these are critical to the healing of persons.

## The Psalter

Another ingredient of change embodied in the BCP is the Psalter. Drs. Dan Allender and Tremper Longman have chronicled the importance of the use of Psalms in therapeutic practice in *The Cry of the Soul*. The Psalter helps us express human longings which divest us of unwholesome attitudes and emotions while simultaneously forcing us to confront ourselves, engage God, and relate to others. This, together with their acts of praise, promotes health.

The Psalter is good psychology when properly understood and applied.

## Instruction

Finally, in its Offices, Catechism, and Articles of Religion the BCP offers sound instruction that encourages whole-some thinking. From our thoughts proceed the potential and power for emotional and behavioral stability. "As a person thinks, so the person is." A great deal of evil is supported through unwholesome thinking. The instructive nature of the BCP can prove an effective corrective.

Although these few words do not begin to fathom the therapeutic advantages of the BCP, my purpose is to encourage us to embrace the BCP as a critical agent in the process of pastoral counseling, spiritual direction, and spiritual formation. Can effective people-helping be facilitated through the BCP? Absolutely!

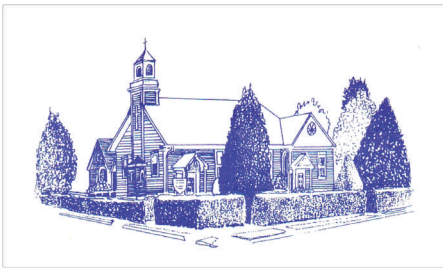
*Forward in Christ*  
October-November 2009

### Next Women's Fellowship

Date: Monday, January 11, 2010

Place: The home of Marjory Hopper  
612 Union Lane  
Brielle, NJ 08730  
(732) 528-7496

Topic: Video "The Potter's Wheel"



**Church of St. Uriel the Archangel**  
**Stewardship for 2010**  
 219 Philadelphia Blvd., Sea Girt, NJ 08750

**TREASURE**

In thanksgiving for the grace and mercy shown to me by our Lord, and as a sign of my faithfulness to Him through His Church,

I pledge for the coming year

\$ \_\_\_\_\_ (yearly total)

I plan to contribute; weekly / bi-weekly / monthly / other \_\_\_\_\_ (circle one)

**Signed**

\_\_\_\_\_

**Name (print)**

\_\_\_\_\_



In thanksgiving for the grace and mercy shown to me by our Lord, and as a sign of my faithfulness to Him through His Church, I ask that you join me as I pray for the following persons / families, that they will come to a deeper knowledge of the Lord, and worship with us at St. Uriel's - if it be His divine will.

(Even if you do not wish to sign this card, please feel free to enter any names of those to whom you would like to have prayed for.)

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_

(use the back for more names)

**TIME AND TALENT**

In thanksgiving for the grace and mercy shown to me by our Lord, and as a sign of my faithfulness to Him through His Church,

I would like to offer my time and talent in the following ways:

(check as many as you would like)

- Acolyte
- Lay Reader
- Eucharistic Minister
- Usher
- Altar Guild
- Flower Guild
- Music Ministry
- Youth Ministry
- Outreach ministry
- Brotherhood of St. Andrew
- Women's fellowship
- Volunteer office worker
- Sunday School Teacher
- Work on an upcoming Alpha Seminar
- Newcomer Welcoming Committee
- Help with special parish events
- I am a plumber
- I am an electrician
- I am trained to \_\_\_\_\_
- Other \_\_\_\_\_
- I think we should \_\_\_\_\_



# December 2009

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p>Key to Abbreviations:</p> <p>Abs. = Abbess            Abt. = Abbot            Ap. = Apostle            Achrbp. = Archbishop            B. = Bishop</p>	<p>B.V.M.= Blessed Virgin Mary            C. = Confessor            Compp. = Companions            D. = Doctor            Dn. = Deacon            Dns.=Deacone</p>	<p><b>1</b> <i>Nicholas Ferrar, Dn. 1637</i></p>	<p><b>2</b> <i>Channing Moore Williams, Missionary to Japan, 1552</i></p> <p>9:30am Mass            7:00pm OSL</p>	<p><b>3</b></p>	<p><b>4</b> <i>John of Damascus, Pr., c. 760</i></p>	<p><b>5</b> <i>Clement of Alexandria, Pr., c. 210</i></p>
<p><b>6 Advent 2</b></p> <p>8:00am <b>Mass</b>            9:30am <b>Mass</b></p> <p>11:00am Adult Forum</p>	<p><b>7</b> <i>Ambrose, B. of Milan, 397</i></p> <p>9:30am <b>Mass</b> [Arbors]</p>	<p><b>8 Immaculate Conception of the Blessed Virgin Mary</b></p> <p>9:30am <b>Mass</b></p>	<p><b>9</b></p> <p>9:30am <b>Mass</b></p>	<p><b>10</b></p> <p>12 Noon Soup and Salad</p> <p>6:00pm Dinner            St. Andrew            7:00pm Meeting</p>	<p><b>11</b></p>	<p><b>12</b> <i>Jane Francis de Chantal, 1641</i></p> <p>5:00pm Contemporary <b>Mass</b></p>
<p><b>13 Advent 3</b></p> <p>8:00am <b>Mass</b>            9:30am <b>Mass</b>            No Forum            3:30pm Our Lady of Guadalupe            St. Mark's, R.C.</p>	<p><b>14</b> <i>John of the Cross</i></p> <p>9:30am <b>Mass</b> [Arbors]            7:00pm Vestry</p>	<p><b>15</b></p>	<p><b>16</b></p> <p>9:30am <b>Mass</b>            10:30am Altar Guild Meeting            7:00pm OSL</p>	<p><b>17</b></p>	<p><b>18</b></p>	<p><b>19</b></p>
<p><b>20 Advent 4</b></p> <p>8:00am <b>Mass</b>            9:30am <b>Mass</b></p> <p>11:00am Adult Forum</p>	<p><b>21</b> <i>St. Thomas the Apostle</i>            7pm Mass - Fr. Griffin's 30th Anniversary to the Priesthood followed by Reception in</p>	<p><b>22</b></p>	<p><b>23</b></p> <p>9:30am <b>Mass</b>            No Order of St. Luke</p>	<p><b>24 Christmas Eve</b></p> <p>5:00pm <b>Mass</b>            11:00pm <b>Mass</b></p> <p>Parish Office Closed</p>	<p><b>25 Christmas Day</b></p> <p>10:00am <b>Mass</b></p> <p>Parish Office Closed</p>	<p><b>26</b> <i>St. Stephen, Dn. and Martyr</i></p>
<p><b>27 Christmas I [Holy Family]</b></p> <p>8:00am <b>Mass</b>            9:30am <b>Mass</b>            No Adult Forum</p>	<p><b>28</b> <i>The Holy Innocents</i></p> <p>9:30am <b>Mass</b> [Arbors]</p>	<p><b>29</b> <i>Thomas Becket, Archbp. Of Canterbury</i></p>	<p><b>30</b> <i>John Butler, 1906</i></p> <p>9:30am <b>Mass</b>            No Order of St. Luke</p>	<p><b>31</b> <i>Sylvester, Bp of Rome, 335</i></p> <p>Parish Office Closed</p>		<p>Her. = Hermit            K.. = King            M. = Martyr            MM = Martyrs            Mat. = Matron            Pr. = Priest            Q. = Queen            V. = Virgin            W. = Widow</p>



# January 2010

Sun	Mon	Tue	Wed	Thu	Fri	Sat
					<b>1 Holy Name of Jesus</b>  9:30am <b>Mass</b> Parish Office closed	<b>2</b>
<b>3 Christmas II</b>  8:00am <b>Mass</b> 9:30am <b>Mass</b> NO Sunday School or Adult Forum	<b>4</b>  9:30am <b>Mass</b> [Arbors]	<b>5</b>	<b>6 The Epiphany</b>  9:30am <b>Mass</b>  7:00pm Order of St. Luke	<b>7</b>	<b>8</b>  Rector's Day Off	<b>9 Julia Chester Emery, 1922</b>  5:00pm <b>Mass</b>
<b>10 The Baptism of our Lord</b>  8:00am <b>Mass</b> 9:30am <b>Mass</b> NO Sunday School or Adult Forum	<b>11</b>  9:30am <b>Mass</b> [Arbors]  7:00pm Women's Fellowship Hopper Home	<b>12 Aelred, Abbot of Rievaulx, 1167</b>	<b>13 Hilary, Bp of Poitiers, 367</b>  9:30am <b>Mass</b> 10:30am Altar Guild Meeting  7:00pm Order of St. Luke	<b>14</b>  12 Noon Soup & Salad Lunch  6:00pm Brotherhood of St. Andrew 7:00pm Meeting	<b>15</b>  Rector's Day Off	<b>16</b>
<b>17 Epiphany II</b>  8:00am <b>Mass</b> 9:30am <b>Mass</b> 10:25am Sunday School 11:00am Adult Forum	<b>18 Confession of St. Peter</b>  9:30am <b>Mass</b> [Arbors]	<b>19 Wulstan, B. of Worcester, 1095</b>	<b>20 Fabian, B. and Martyr at Rome, 250</b>  9:30am <b>Mass</b>  7:00pm Order of St. Luke	<b>21 Agnes, Martyr at Rome, 304</b>	<b>22 Vincent, Deacon of Saragossa, Martyr, 304</b>  Rector's Day Off	<b>23 Phillips Brooks, Bp. of Massachusetts, 1893</b>
<b>24 Epiphany 3</b>  8:00am <b>Mass</b> 9:30am <b>Mass</b> 10:25am Sunday School 11:00am Adult Forum	<b>25 Conversion of St. Paul</b>  9:30am <b>Mass</b> [Arbors]	<b>26 Timothy &amp; Titus Companions of St. Paul</b>	<b>27 John Chrysostom, B. 407</b>  9:30am <b>Mass</b>  7:00pm Order of St. Luke	<b>28 Thomas Aquinas, Priest and Friar, 1274</b>	<b>29</b>  Rector's Day Off	<b>30 Charles Stuart, King of England and Scotland, 1649</b>
<b>31 Epiphany IV</b>  8:00am <b>Mass</b> 9:30am <b>Mass</b> 10:25am Sunday School 11:00am Adult Forum				<b>Key to Abbreviations:</b>  Abs. = Abbess Abt. = Abbot Ap. = Apostle Achrbp. = Archbishop B. = Bishop	B.V.M.= Blessed Virgin Mary C. = Confessor Compp. = Companions D. = Doctor Dn. = Deacon Dns. = Deaconess	Her. = Hermit K. = King M. = Martyr MM = Martyrs Mat. = Matron Pr. = Priest Q. = Queen V. = Virgin



# February 2010

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	<b>1</b> 9:30am <b>Mass</b> [Arbors]	<b>2 Presentation of Our Lord Jesus Christ in the Temple—Purification of Mary</b> 9:30am <b>Mass</b>	<b>3 Anskar, Archbishop of Hamburg, M. to Denmark &amp; Sweden, 865</b> 9:30am <b>Mass</b> 7:00pm Order of St. Luke	<b>4 Cornelius the Centurion</b>	<b>5 The Martyrs of Japan, 1597</b> Rector's Day Off	<b>6 Titus, Bp. and Confessor</b>
<b>7 Epiphany V</b> 8:00am <b>Mass</b> 9:30am <b>Mass</b> 10:25am Sunday School 11:00am Adult Forum	<b>8</b> 9:30am <b>Mass</b> [Arbors]	<b>9</b>	<b>10</b> 9:30am <b>Mass</b> 7:00pm Order of St. Luke	<b>11</b> 12 Noon Soup & Salad Lunch 6:00pm Brotherhood of St. Andrew 7:00pm Meeting	<b>12</b> Parish Retreat—Feb. 12-14	<b>13 Absalom Jones, Pr., 1818</b> 5pm <b>Mass</b> Parish Retreat
<b>14 Last Sunday Epiphany</b> 8:00am <b>Mass</b> 9:30am <b>Mass</b> <b>No</b> Sunday School or Forum Parish Retreat	<b>15 Thomas Bray, Priest and Missionary, 1730</b> 9:30am <b>Mass</b> [Arbors] 7:00pm Vestry	<b>16</b>	<b>17 Ash Wednesday</b> 9:30am <b>Mass</b> 10:30am Altar Guild Meeting 7:00pm <b>Mass</b> <b>No OSL</b>	<b>18</b> 12:10pm <b>Mass</b>	<b>19</b> 7:30am <b>Mass</b> 9:30am Stations of the Cross 6:00pm Confessions 7:00pm Stations of the Cross	<b>20</b>
<b>21 Lent I</b> 8:00am <b>Mass</b> 9:30am <b>Mass</b> 10:25am Sunday School 11:00am Adult Forum	<b>22</b> 9:30am <b>Mass</b> [Arbors]	<b>23 Polycarp, Bp. and Martyr of Smyrna, 156</b> 9:30am <b>Mass</b>	<b>24 St. Matthias the Apostle</b> 9:30am <b>Mass</b> 7:00pm Order of St. Luke	<b>25</b> 12:10pm <b>Mass</b>	<b>26</b> 7:30am <b>Mass</b> 9:30am Stations of the Cross 6:00pm Confessions 7:00pm Stations of the Cross	<b>27</b>
<b>28 Lent II</b> 8:00am <b>Mass</b> 9:30am <b>Mass</b> 10:25am Sunday School 11:00am Adult Forum						