



# *In Spire*

## **Christ Church Staff**

The Rev. Mimi Savidge

*Rector*

Jim Sauls

*Administrative Assistant*

Dr. David Bennett

*Organist/Choirmaster*

Carolyn Johnson

*Director of Christian Ed.*

Cosette Hardwick

*College Coordinator*

Melissa Robinson

*Youth Group*

Kathy Kapp

*Sexton*

James Vega

*Senior Warden*

Ron Hardwick

*Junior Warden*

Linda Justin

*Clerk*

Joanne Phillips

*Treasurer*

## **Church Office Hours**

**Mon. & Tues. 8 am-12 pm**

**Wed., Thurs. Fri. 8 am-4 pm**

**Mother Mimi Sat. 8 am-12 pm**

## **January Events**

### **Friday, January 1**

No Holy Communion

Office Closed

### **Saturday, January 2**

Office Closed

### **Sunday, January 3**

#### **2 Christmas**

8:00 am Holy Communion

No Church School

#### **No Breakfast**

10:00 am Holy Eucharist

Sign Up Sunday ODFK

### **Wednesday, January 6**

#### **The Epiphany**

6:0 pm Confirmation Class

### **Thursday, January 7**

6:30 pm St. Fursey's

### **Friday, January 8**

12:05 Holy Communion

## **Newsletter**

**January 2010**

The Observer, Sunday 20 December 2009

By Diarmaid MacCulloch

Dear Archbishop Rowan,

Even though I'm not sending Christmas cards this year – ran out of time – you are not going to escape my seasonal circular letter. It is filled not with the record of my many achievements, holidays taken, operations survived and the GCSE results of my imaginary children, but instead has a few tidings of great joy, because you seem to need them at the moment.

You sounded a bit down the other day when you were talking to the Daily Telegraph, complaining that our government assumes 'that religion is a problem, an eccentricity practised by oddities, foreigners and minorities'. Well, the government is often right about that, so if I were you I wouldn't worry about it too much. I'd be more worried if the government didn't think religion was a problem.

The Telegraph came up with more why-oh-why material last week, publishing the results of a survey indicating that only half those questioned in this country called themselves Christian. I wouldn't pay too much attention to that either. God will no doubt cope. Let me draw on the words of the Blessed Ian Dury and give you some reasons to be cheerful: one, two, three.

The first reason is the established Church of England. It's true, as that Telegraph survey suggests, that it's not what it was, and the change has been astonishingly quick – encompassing my own still not over-prolonged lifetime. When my father, an Anglican parson, moved in the mid-1950s to become rector of a little country parish in Suffolk, there were still old ladies who would curtsy to him in the street, just because he was the rector.

Worldly power has gone out of the established church, and that is why so many of its adherents have fallen away. Thank goodness for that; churches never handle power well. Think what 1950s England was like when you and I were small boys: the stodgy conformity, the sexual hypocrisy, the complacent, monochrome white Anglo-Saxon Protestant culture. The Church of England, in its funny, messy, unwitting way, helped us to get out of that – giving vital help, for instance, to the tentative and much opposed moves in that same decade to decriminalise homosexuality. Compare the grim-faced, negative reaction of the Roman Catholic church in Spain in recent years to new freedoms as democratic Spain has thrown off General Franco's legacy; give public thanks for the Church of England's bumbling liberalism.

The C of E doesn't deliver strident moral or doctrinal judgments to make an easy headline. Journalists and broadcasters often sneer at such indecisiveness, even though rarely would they be inclined to subject themselves to any system of moral stridency. The history of Anglicanism is confused and contradictory, and because the C of E never succeeded in achieving the monopoly over national religion that it undoubtedly sought, the church has become an icon of diversity and plurality for the nation.

Its doctrinal statement, the Thirty-nine Articles of Religion of 1563, is pleasantly anchored in past history, fighting ancient battles. Any Anglican would be happy to acknowledge the importance of such history, while not having to believe personally, for instance, that 'the laws of the

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**Sunday, January 10**

**1 Epiphany**

8:00 am Holy Communion  
9:00 am Church School  
10:00 am Holy Eucharist  
Donation Sunday ODFK  
Youth Group Cooks after Service

**Monday, January 11**

11:15 am Service Day ODFK

**Tuesday, January 12**

6:15 pm Vestry

**Wednesday, January 13**

6:00 pm Confirmation Class

**Thursday, January 14**

6-8 pm Autism Support Group, Undercroft

**Friday, January 15**

12:05 pm Holy Communion

**Sunday, January 17**

**2 Epiphany**

**Paul Johnson, Preacher**

**9:00 am Single Service with Annual Meeting and Brunch after the service**

No Church School  
3 pm Memorial March for Martin Luther King, Felix St. Square

**Wednesday, January 20**

12 pm Endowment Committee  
6:00 pm Confirmation Class

**Thursday, January 21**

1:00 pm Standing Committee, KC

**Friday, January 22**

12:05 pm Holy Communion

**Sunday, January 24**

**3 Epiphany**

8:00 am Holy Communion  
9:00 am Church School  
10:00 am Holy Eucharist

**Wednesday, January 27**

6 pm Confirmation Class

**Thursday, January 28**

6-8 pm Autism Support Group, Undercroft

**Friday, January 29**

12:05 pm Holy Communion

**Saturday, January 30**

7 pm Bishop's Ball, St. Paul's, KC

**Sunday, January 31**

**9:00 am Single Service**

No Church School  
Sign Up Sunday ODFK

The **Brotherhood of St. Furse**y will have their next dinner at 6:30 p.m., **Thursday, January 7, in the undercroft**. If you will attend please sign up on the sheet located on the bulletin board across from the church office. All men of the parish are invited and encouraged to attend.

The **Stewardship Drive** is complete. We are now running on a deficit budget. If you have not made a pledge and would like to help out financially or with a ministry, please fill out a pledge card. You can find them on the table across from the Chapel or contact the church office.

Ministry leaders may begin their reports for this year's **annual meeting** to be held on Sunday, January 17. Please have them into the church office no later than Thursday, January 14. **There will be a single service on this day at 9:00 a.m. with the meeting and a brunch to follow the service.**

Mother Mimi has formed a **Confirmation Class** for those who wish to be Confirmed into the Episcopal Church during Bishop Howe's next visitation on February 21, 2010. The classes were scheduled to begin on Wednesday, December 30 and run for eight weeks on Wednesdays prior to Bishop Howe's visitation. **The beginning date has been changed and the class will begin on Wednesday, January 6.** If you would like to participate for Confirmation or if you would like to be baptized please speak to Mother Mimi and let her know of your interest.

There will be a number of events to commemorate **Dr. Martin Luther King, Jr.** around the January 18, Holiday in his honor. Week long activities will include an Art Exhibit K-12 at various locations TBA, and Heroes of Our Past Wax Museum at MWSU Blum Union. Sunday January 17, 1 pm, Peace and Social Justice Rally at MWSU, Blum Union, 3 pm, Memorial March from Coleman Hawkins Park to emPowerU, 5 pm, Oratory Exploration at emPower U. Monday, January 18, Various locations for speakers and projects TBA, 9 am, Motivational Speaker, 11 am-3 pm, Service Learning Project. Tuesday, January 19, 6 pm, I Have a Dream Speech, The Media, and Critical Thinking, Panel Discussion, MWSU Blum Union Lobby. Wednesday, January 20, 6 pm, East Hill Library Feature Movie, "Glory," ®. Thursday, January 21, 6 pm, Freedom Fund Banquet, \$10 students, \$20 non student, Vision Awards, Drum Major for Justice Awards.

There will be two services in January that will be single combined services. **The first 9:00 a.m. combined service** will be on Sunday, January 17, the day of our annual meeting and brunch. **The second 9:00 a.m. combined service** will be on Sunday, January 31, the fifth Sunday of the month. Please note these schedule changes.



Prayers will be offered for those sick or recovering from an illness, especially: Winston, Claudia, Jeannie, Robert, Ruby, Mike, Sue, Gordon, Boomer, Kylie, and Allison

As the Scots, Welsh and Northern Irish withdraw into their own search for national identities, please tell the English, whoever they are, to cherish this ecclesiastical symbol of a rainbow nation. At the moment the English church is afflicted by humourless, tidy-minded souls who want everyone in it to think just like them, and who frequently use the Bible to achieve their aim in the manner of a blunt instrument in an Agatha Christie mystery. Resist them, firm in the faith! Remember what Neil Kinnock achieved against the entryism of Militant in the Labour party of the 1980s. You and archbishop John Sentamu could together witness in the same way for sanity in the C of E.

My second reason to be cheerful is the ordination of women in the Anglican priesthood. Anglicans were the first episcopally governed church grouping to ordain women, way back in the Second World War, in a dire emergency in Japanese-occupied Hong Kong, when the only person available to do one priestly job was a woman, Florence Li Tim-Oi. Loud were the condemnations then, and there has been much angry noise since. But what riches the Church of England has gained since it joined sister-Anglican churches in ordaining women in 1994!

Women priests have faced some extraordinarily childish behaviour from many male counterparts: bullying, condescension and frank undervaluing of their ministry. Besides this has been the glass ceiling that prevented them from being eligible for choice as bishops. Now all that is about to change, and not least among the considerations behind the General Synod's overwhelming vote for change has been the grace so many women have displayed in the face of masculine bad manners. But there is also an everyday grace that women have brought to the ministry: a general reluctance to join in the theological party strife so common among male clergy, who like nothing better than to line up as Anglo-Catholics or evangelicals, as if they were a set of football hooligans out on the streets after the match.

Consider, Archbishop Rowan, that one of the most positive images of the Anglican parish priest in the English media is the now evergreen Vicar of Dibley. There's what the Great English Public think of their women clergy: a bit daft, fond of a box of chocolates or two, but, underneath it all, a source of love and common sense for a community that always has the potential to behave badly. When you think of some of the other stereotypes of priests around at the moment in these islands or beyond, just thank your lucky stars for the folksy silliness of the vicar of Dibley.

My third reason is the election of a bishop in a diocese of the American Episcopal Church in California who happens to be a lesbian. There's maturity for you. Faithful, seriously worshipping Christian folk have made a free decision in an open election that the best candidate for the job is a woman, who has shown by her decisions in life that fidelity, love and honesty are demanded by her practice of the Christian gospel.

These Californian Anglicans are grown-up enough to believe that it is entirely irrelevant that such fidelity, love and honesty are expressed in a same-sex relationship rather than a heterosexual one. Perhaps they have come to the conclusion that it would be a strange sort of supreme being who cared that much for a particular configuration of genitalia in her servants.

The Episcopal Church of the United States of America has been subjected to continuous abuse and carping from fellow Anglicans, attempted poaching of its churches by dissidents and demands that it curb its understanding of love and sexuality to fit in with the sexual mores of an entirely different society. So American Anglicans have decided that enough is enough: that they should just get on with being Anglicans and elect the best person for the job.

It would be nice if the election of bishops in the Church of England were that democratic and so effectively took into consideration the wishes of all the diocesan faithful. That's a job to be tackled in Lambeth Palace once the mince pies have gone down and the archiepiscopal sherry decanter put back in the sideboard.

Meanwhile, I hope that you may rejoice at Christmas in this multiform church over which you so graciously and thoughtfully preside – give a welcome to the continuing unobtrusive and untrumpeted trickle of converts, not least from your sister church of Rome, join in the worship at one of your cathedrals, so packed to the gills, so well cared for and cherished as never before in their history, and enjoy the heritage of beautiful music that is one of the treasures of Anglicanism.

The Christmas story may be expressed in biblical forms that are not very good history and which some of your congregations may find difficult to take literally, but Christmas music can sweep past the puzzles of words to celebrate a new human life, weak, vulnerable and humble, which is glorified precisely for that. You will know the saying of Thomas Aquinas, which a wise old Dominican friar once quoted to me over a great deal of Irish whiskey, that God is not the answer, he is the question. As long as your church, and all other churches, go on asking the question, they will never die.

Diarmaid

Diarmaid MacCulloch is professor of the history of the church at Oxford University. His latest book is *A History of Christianity: the First Three Thousand years* (Allen Lane). His BBC4 television series on the same subject ended last week.

## Memorial and Thanksgiving Flowers



January 3 The flowers at the altar are given in loving memory to honor the birthday of Emeline D. Riney by Rob and Brenda Houp, Village Flowers by Rob. The cascade at the altar is given with love and remembrance of Harriet Schuster by her daughter, Luanne Cooke, and her son, Lee Schuster.

January 10 The flowers at the altar are given in memory of loved ones by Clark and Nancy Hampton. The cascade is given in loving memory of Harriet Schuster by her daughter, Luanne Cook, and son, Lee Schuster.

January 17 The flowers at the altar are given in loving memory of Marjorie G. Mills, mother of Allene Wright, by Michael, Allene, Terzah, and Ted Wright. The cascade is given by Michael Shaw in loving memory of his mother, Jane Hiner Shaw August 20, 1914 - Jan. 17, 1990.

January 24 The flowers at the altar are given by Larry Lucas in loving memory of his wife, Diane, his brother, Stanley, their parents, Dorothy and Laurence Lucas, Sr., and his great-grandson, Noah Andrew Lucas.

January 31 The flowers on the altar are given in loving memory of Harold and Alma Dugdale and their service

If you would like to donate altar flowers or a cascade in Thanksgiving or Remembrance please contact one of our Flower Ministry coordinators, **Kay Temps (233-8179)** or **Ginny McLaughlin (901-0254)** or sign up on the flower schedule posted by the bulletin board and fill out one of the attached donation forms.

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### Worship Opportunities

#### Sundays

##### Summer

8:00 AM-Holy Communion  
& Homily

**10:00 AM**-Holy Eucharist & Sermon

#### Fall and Winter

8:00 AM-Holy Communion  
& Homily

9:00 AM-Church School

10:00 AM-Holy Eucharist &  
Sermon

#### Fridays

12:05 PM-Holy Communion in the  
Chapel

During Lent and other special seasons of the church year, opportunities are provided for additional spiritual growth and development. Please consult the Sunday bulletin or [InSpire](#) for details.

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