

THE CALL

The Reverend Adam S. Linton, Rector

SEPTEMBER 2007

Episcopal Church of the Good Shepherd

2374 Grant Avenue, Ogden, Utah 84401

Rector's Reflections

"Reasons, #2"

Dear friends,

I got the quote that I shared with you last month slightly wrong. It is, indeed, a line from one of my favorite film comedies, *The In-Laws*. I refer, of course, to the 1979 original, starring Peter Falk as the highly eccentric CIA agent Vincent Ricardo and Alan Arkin as the conventionally-minded dentist Sheldon Kornpett. Vince does say the line, but not to Shel. Rather he says it, right near the beginning of the film, to a mob operative making a drop-off of stolen goods. All this is part of the crazy scheme on which Vince is working (and into which Shel will later be swept up, much to his distress). Anyway, once again, here it is, with its ironic assurance of purpose in the midst of the unlikely...

"There are always *reasons*."

I received enough positive feedback from last month's article, explaining the meaning of the Dismissal of the Eucharist, that I thought I'd start a series reflecting on key aspects of the service of Holy Communion – our central act of worship as Episcopalians. And since I've already started at the end, we'll be working our way backwards, focusing on things we perhaps think are so obvious that we don't always reflect on them adequately. So, this month, we'll address why it is, after all, that it's specifically bread and wine that are used as the Eucharistic elements.

If the Eucharist is a meal (which it is), why shouldn't other kinds of food be used or included? Especially since Episcopalians, more and more, are highlighting the call to godly hospitality in this meal?

Yes, Holy Communion is a meal to be eaten. Yes, it should manifest Christ's radical hospitality. But this meal is a very particular kind of supper. And the real grace and power of any hospitality come from a grateful awareness of what is being shared – a truly mindful awareness of what it is in which we are seeking to include people.

"Do this in remembrance of me." The Last Supper was a Passover Seder, reinterpreted by Jesus. By the time of Christ, the Seder was a well-established ritual. And then, especially when the Temple was still standing, the sacrifice of the Passover lambs would have been a central part of the experience. (By the way, for those interested in studying what I'll be discussing here, in substantial detail, I would recommend the scholarly classic, *The Eucharistic Words of Jesus*, by Joachim Jeremias.) The Seder ritual specified that certain foods be shared in a certain order, with the inclusion of prayers, blessings, psalm singing, and such.) The Words of Institution ("Take, this is my body...This is my blood") are most probably the reinterpretation by Jesus of the graces over the unleavened bread and the wine that frame the beginning and end of the main part of the meal.

So, this is the context in which Jesus invited his disciples (and invites us) to understand what was going on: specifically, that his death was a purposeful, redemptive sacrifice – a decisive, once-for-all, defining sacrifice in which his people were to share. Christ has become our Passover. To affirm this does **not**, by the way, lock us into any one of the particular theories of the Atonement, which have been articulated and much debated in the course of Christian theologizing. However, it **does** make clear the centrality, for Christians, of the death of Jesus. After all, Baptism and Eucharist, our two central acts of worship, are manifestly participations in that Death. So for us (as long as we remain who we are in faith, that is), there can be no such thing as getting "over" or getting "past" the Cross.

While the Jewish Passover Seder was a once a year event, for the Church – from the beginning – the Lord's Supper was a regular on-going event. Around this meal we have always gathered, and characteristically so. Its roots and its reinterpretation by Christ become part of our living experience.

From this context, then it has always been bread and wine:

Bread (unleavened wheat bread at Passover; later – as Communion became the on-going central constant of our devotion – leavened bread was used, especially in the Christian East); and,

The Fruit of the Vine (in Jewish understanding this meant wine from grapes, not juice – and, in accordance with the regulations for use at the Passover – specifically red wine; this serving, as well, in our context as the more apt signification of the Sacramental Element).

Since Communion is not a simple replication of the Passover ritual, but a decisive, re-centered, reinterpretation of Passover, it did not retain the other elements of the Seder (lamb, bitter herbs, fruit puree). Rather, we share what Jesus gave (and Jesus still gives); that is, what he highlighted and set forth. “Do this in remembrance of me.”

Bread and wine are both profoundly rich Biblical images. Once again, this is imagery that Jesus himself deliberately both drew upon and developed. “I am the bread of life...Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you...I am the vine, you are the branches.” (John 6:35,53; 15:5) In my view, these words from John’s Gospel, and the entire discourses in which they are found, could not have been heard among Christians at the end of the First Century, C.E., (just as they can’t be heard now) without Eucharistic reference.

In these comments so far, I’ve referenced both John’s Gospel (in the Bread of Life and True Vine Discourses) and also what we call the “Synoptic Gospels,” that is, Matthew, Mark, and Luke (in the Words of Institution). To round this out, in terms of New Testament witnesses, I’ll conclude with Paul: “For as often as you eat this bread and drink the cup, you proclaim the Lord’s death, until he comes.” (1 Corinthians 11:26)

Now, these are “Reasons,” indeed, which transform and renew all our reasonings!

“The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.”

Blessings, always, in our Crucified and Risen Lord.

Adam †

The Church in the World

I had some time during office hours not long ago, to look through some of the historical scrapbooks that have stored the collective memories of our parish over the years. I’ve looked through these books before. The pictures of people and events from decades ago are interesting, entertaining, and connecting.

These books remind me of the good times and successes of our parish life. But they are also filled with the memories of over due utility bills, money owed to patient clergy, and

times when only a few souls found their way into the sanctuary on a Sunday morning.

There are pictures, newspaper clippings, and Vestry minutes of the church attempting to exist in the midst of the world. We live in a time when it seems easier for people to read the Sunday paper in bed than to come worship in church. That is a sad, but constant commentary

The church – the whole church – is, after all, the place of divine transformation. It is the place where God turns our water into wine. It is the place where God turns us toward himself and toward each other. It is also, often, the place where we talk about “the church” against “the world.” The world is where the rich get richer and the poor get poorer. It is the place where drugs are too easy to get and health care is too difficult to maintain. The church and the world rarely seem to connect.

Yet, in spite of its hazards, failures, and distortions, the world is where I live. It is in the flawed world that I am asked to not only talk about my faith, but to walk it.

This world offers me the people I love. It offers amazing inventions and incredible natural beauty. All of this is mixed in with cruelty, greed and waste. The world is where I am occasionally good for something and sometimes good for nothing.

I know about this mix of yin and yang in the world because the church has given me eyes to see it. In church community I find spaces for figuring out what is happening to me in the world. Within its spaces are traditions older and wiser than I. These spaces give me breathing room for loving, grieving, and being.

This happens because the church pours itself out to me – and then, it insists that I pour its gifts into the world. The church reminds me that I will have all I need if I will give all I have. If I will look the world in the face through the eyes I’ve been given by Mother Church – I will see God in the world and not be afraid.

Taking the riches God pours upon the church – its Gospel message of life, its joy, its financial and spiritual wealth, and pouring them into the world, is to fulfill God’s promise of abundance. Believers whose faith is funded by a giving God find their lives by giving too – not reasonably, but lavishly. Church is organized around the self-donation of Jesus, so it cannot be invested in self-preservation.

I am called constantly back into the world by the same church which teaches me to truly see the world in all its flaws. I am called back because that is where God needs me most. The church is called to give its all to the same world which almost always scorns it. The church must always answer with generosity to the world.

Barbara Brown Taylor examined this pouring out of the church upon the world by re-writing Philippians 2:5-8.

“Let the same mind be in you that was in Christ Jesus – you who, though called to be God’s body in this world did not regard your dearness to God as something to be exploited,

but emptied yourselves, taking the form of slaves, being born in the likeness of Christ himself. And being found in human form like him, you humbled yourselves and became obedient to the point of your own dissolution – even death before your time.”

God calls us through his church, to pour ourselves out into the world. It is a call to help, to mend, to give, to love. As our deacons remind us at the end of each service, “Let us go forth into the world, rejoicing in the power of the spirit.”

Blessings

Claudia †

Adult Sunday School – Fall 2007

Tuttle Hall, 9:30 to 10:15am
September 9 through December 16
Leader: The Rev. Adam Linton

Eugene Peterson is a noted writer, poet, scholar, and Presbyterian pastor. For many years I have found him both congenial and challenging – particularly so, in fact. He often engages key spiritual issues through literature – and has a way of combining rootedness and freshness, the classic and the vivid, the enduring and the truly contemporary that I find remarkably helpful. He’s hard to categorize, but has a way of going and leading deeper, beyond our pervasive consumerism, into the heart of faith. His recent work, *Christ Plays in Ten Thousand Places* (the title taken from a poetic line of Gerard Manley Hopkins), begins a summing of his life’s work. Its subtitle *A Conversation in Spiritual Theology* gives an indication of his approach. This outstanding, profound volume will be the basis of our Adult Sunday School this fall. Reading the book itself, while encouraged, is not required for class participation. **Our first session, on Sunday, September 9**, will serve as an introduction including viewing an interview with Peterson, at the 2007 Pt Loma Writers Symposium, earlier this year. From there, we will work through the book’s contents, with section summaries, our usual lively discussion, and some facilitated small group follow-up conversation.

For those wishing to purchase the volume, it will be available in our Attic Bookstore.

The following is a schedule of the sessions following September 9:

- September 16: “Preface” and “Introduction” pp.xi-xii, 1-3.
- September 23: “Clearing the Playing Field” pp. 11-47
- September 30: “Christ Plays in Creation: (1) pp. 49-62

Sunday School Registration and Spaghetti Dinner Saturday, September 8, 2007

It is time for the annual Youth Ministries Spaghetti Dinner! Come join us for food and fellowship. Take this opportunity to meet this year’s Sunday school teachers and other families.

Time: 5:00pm
Where: Parish hall (downstairs)
Cost: Donations accepted

Contact Letitia
With questions, for registration forms or
to RSVP
Itsgoodshepherd@qwest.net or 920-3187

Sunday School 2006-2007

Atrium I

If your child is 3,4 or 5 years old, they will be in the Atrium for Catechesis of the Good Shepherd. If your 5 year old was in the Atrium last year and has turned six, they may remain in the Atrium for one more year.

Chatechist: Letitia Teneau-Sword
Assistants:

Grades 1-3

If your child is in 1st, 2nd or 3rd grade, they will be in the primary room using our existing curriculum

Lead teacher:
Substitute:

Grades 4-6

If your child is in 4th, 5th or 6th grade, they will be in the intermediate room using our existing curriculum.

Lead teacher: Tricia Dirks
Substitute: Amy Ellis

Junior High Group

If your child is in 7th, 8th, 9th or 10th grade, they will be in the junior/senior high group using our existing curriculum.

Lead teacher: Laura Clark

Surstitute: Carol Mansfield

Episcopal Youth Event Sunday September 15, 2007

Come help keep God's creation in good order and provide an important community service at the same time! We will meet at Ladyfinger Point on Antelope Island to pick up trash, clean the picnic area and trim the vegetation along the parking lot. Afterwards, we will explore the island by taking a hike and end the day with an early picnic dinner.

Cost: Free

Wear: Protective clothing, sunscreen, insect repellent and sturdy shoes

Bring: Sacked meal and drink, water

Attention: This activity counts as community service hours

Contact Letitia

With questions or to RSVP

Itsgoodshepherd@qwest.net or 920-3187

Study Groups

Please join us on Tuesdays at 7:00pm or Thursdays at 12:45pm, as we journey through Fyodor Dostoevsky's *Notes from Underground*, a classic exploration of existentialism. Copies of the novel are available in The Attic. We will discuss:

September 18 & 20: Forward, pp.vii-xxiii and Part I, "Underground," pp. 3-41.

September 25 & 27: Part II, "Apropos of Wet Snow", Chapters i-v, pp. 42-87.

October 2 & 4: Part II, "Apropos of Wet Snow", Chapters vi-x, pp. 87-130.

Building Committee Notes

The Building Committee asked that each member take a month to write a report on their perspective of where our project is. I originally chose next March but the more I thought about it the more I felt that I had to do it now.

As a parishioner, parent and also an employee, I see things from all sides. As you know, my children grew up in this church, and one was married here. For this I am truly grateful. Good Shepherd has always been a stable place in their lives. After moving here with the military, Good Shepherd became their "family". This was their safe oasis in this desert that we live in. They are not the only children that have done this.

This is evident by looking in the parish registers (one of the perks of the job!). I hear stories about Lucia Browning making her famous brownies for her Sunday school class and I can remember bringing my small children to Grandma Beem's parties. I hear how Steve Bauter was a really cool youth leader and of course my children would have to include Robb Hall. I think what I am trying to say is that I know a lot of the history of Good Shepherd and never really thought that I would be a part of it, but I am, as are we all in some ways.

After attending the first annual "Tuttle Day" last month and watching the first two DVDs, I was struck by how much this Diocese has accomplished in the 140 years that it has been here, and also by the risks that they have taken to grow and how it has paid off. Now Good Shepherd is taking its own huge step forward in the noble tradition of Episcopalians in Utah. This is both scary and awesome!

So far we have 56 pledges from our congregation for a total of \$236,200, and have collected to date \$62,000. If you include the donations from the community as well we have a total of \$74,441.31 in our building fund. Thirty percent of our parish has turned in pledges. The fundraising committee has said that when they approach the community they would like to be able to say that they have 100% participation from the parish. To be a part of this 100% does not mean that you have to give thousands of dollars (but of course you can if you want to!). We want everybody to have some ownership in this process. Whether it's a one-time pledge, or a monthly donation doesn't matter, large or small doesn't matter; we want to be able to show the community that we have the commitment for this project.

I remember once sitting in church when it was full and thinking to myself "Why didn't they build it bigger" and then shortly after going in there when it was empty and being struck that the small congregation that started Good Shepherd actually built it huge for their numbers. Imagine what families will be saying in the next 100 years about the foresight of what we are about to undertake. We will truly be visible in Ogden again. This is the time to let people know that contrary to some news reports that paint a bleak future for the Episcopal Church, that we are a vibrant church "Welcoming All" and that we will soon have the facility to

share this with more people. This is a very special place full of very special people, I feel honored to be on this journey with you.

Linda Harden

Service with the Altar Guild

Who and what is the Altar Guild? Our Altar Guild today at the Church of the Good Shepherd is a group of women, who quietly and behind the scenes prepare our place of worship. These women clean the church, set out the furnishings for worship, replenish the supply of bread, wine and candles, handle the flower monies and order the flowers for worship, provide care and maintenance of the linens, vestments, and vessels used in worship. They work closely with our priests and deacons to ensure our worship service runs smoothly. These women are called to serve God in this ministry of love, and enjoy their opportunity to serve both Him and you.

Our Altar Guild meets monthly (except June, July and December). We meet for worship, enjoy a luncheon together and conduct a business meeting. We serve on rotating teams. These teams usually have 5 to 6 people on them. The teams work at cleaning the church and setting up for worship services for the assigned month. This rotating gives each member a chance to serve on a team usually once every 3 months. The teams rotate the members as well, so we all have an opportunity to get to work with each other.

I personally love my time in the quiet of the church. Dusting the pews, filling the candles, and sharing the care with the other women of the Altar Guild brings me great joy. This is time I really look forward to. I know everyone in the Altar Guild feels the same. If you are interested in serving on the Altar Guild, please contact Adam or Claudia. This is a great ministry.

Come and join us,

Bonnie Taylor, Directress

Spread Environmental Awareness

Our diocese has formed a new group called the Episcopal Interfaith Power and Light, which is an environmental group which grew out of our Utah Convention in 2006 when Rocky Anderson gave a presentation about all the programs he started in Salt Lake to promote environmental awareness and combat global warming. The Interfaith Power and Light program was started in California by an Episcopal priest and is now in 35 states. It is based in different faith groups and then spread to individual homes. On September 20, we will be having a big "kickoff" for this

group at the Salt Lake Library at 7:00pm, and we need volunteers to hand out information and work the "footprint" stations. If you are interested in helping, we will get you all the information you will need. Contact Deacon Nancy and we'd love to have your assistance for this important project.

Community Co-op

The community food co-op based in Ogden at Youth Impact is going strong and you are encouraged to join us. We are a monthly food buying network where you turn in your order once a month and on the third or fourth Saturday of each month you pick up your order at Youth Impact. The food is of good quality and at a great discount. We ask that members volunteer by helping out with food pick-up or distribution. Right now we are in need of drivers to pick up the food at the Salt Lake warehouse on the distribution day. You will need a pick-up truck and will be given gas money from donations. Please contact Deacon Nancy and thank you.

St. Anne's Center Report

The Board of St. Anne's would like to thank people of the Church of the Good Shepherd for your generosity the past month. Through your giving of over \$1500 this month we were able to help a lot of people. We can always use your financial support but here are other items we really currently need.

Disposable razors (we have been out for a month)
Deodorant
Liquid Detergent
Garbage bags (55 gallon, especially)

You can drop any of these items in the box across from Fr. Adam's office or give to Mother Claudia or Dave Seiter.

The Board is still in its search process for an Executive Director. We will keep you informed when things move along those lines. We now have gutters that run away from the front door and also in the back away from the air-conditioners. Thanks to Tim Wilson for installing cabinets and working with Hoskins plumbing to fix the vent in the men's showers and the floor tile. We are also replacing the dishwasher and will be doing some landscaping and painting shortly.

Two paying positions open are a third shift night person and a 30 hour/week custodial position. If you know of someone interested see or call Dave Seiter. We are also seeking potential board members that are CPAs or attorneys.

This increases our viability and relationship with the community at large.

Speaking of community at large, did you know that St. Anne's is in partnership with nearly 15 agencies and organizations beyond the churches in the area? We are moving more toward program help and have currently placed 80% of qualified candidates in transitional housing.

Again, thank you for your assistance in the past. If you have questions regarding St. Anne's please do not hesitate to ask.

Dave Seiter, Vice-Chair
St. Anne's Center

First Annual Tuttle Day a Roaring Success

Nearly 100 parishioners enjoyed the first annual Tuttle Day celebration on July 24th. In an effort to raise the consciousness of everyone around that there are many diverse early pioneers in the area, Good Shepherd decided to throw a party. A barbeque was held with parishioners bringing their own cultural treats to celebrate. Yes, there was good old pecan pie and even hummus to go with the burgers and brats. We did not see, however, any green jello with carrots.

Parishioners later gathered in Tuttle Hall to view the first two diocesan DVD productions regarding the history of the diocese. Craig Wirth, writer and producer of the programs exceeded the films. Craig had fond memories of being an auctioneer a time or two at Good Shepherd and even outbidding a few people for some unusual prizes.

Next year's event promises to be even bigger and better.

(Thanks to the Vestry and Tim Wilson, and Emily, Brandon, Sarah, Brandon's brother (cousin?) and the rest for their efforts behind the scenes, too.)

Home Movies Needed for Film

Craig Wirth, addressed the congregation this month while filming the Eucharist for the third installment of his documentary on the history of the Episcopal Church in Utah. He is seeking any old movies any of us may have of events at Good Shepherd – youth activities, gatherings, ceremonies, etc. to possibly incorporate in his project. Anyone with useful footage, please contact the church office. Thanks.

Hymn of the Month

In Christ there is no East or West ~ #529
 “In Christ there is no East or West, in Him no South or North; but one great fellowship of love throughout the whole wide earth.”

The Hymnal 1982 lists John Oxenham as the author of “In Christ there is no East or West”. John Oxenham, British buccaneer and hero of Charles Kingsley's novel *Westward Ho!* Was not, however the author of this hymn. Our hymn writer's true name was William Arthur Dunkerley (1852-1941), owner of a wholesale grocery company, born in Manchester, England. He wrote for newspapers and magazines under the name Julian Ross and as a poet and novelist he became John Oxenham. During the First World War, he was the most popular poet of that time, selling over a million volumes.

After World War II, two ships anchored together, Japanese on one, Americans on the other, waiting to return to their own countries. Suddenly one began to sing “In Christ there is no East or West”; from the other ship another and another joined in. Soon these former enemies were all singing together.

The music, “McKee” was adapted from an African-American spiritual, “I know the angel's done changed my name”, by Harry Thacker Burleigh, the first composer to set the Negro spiritual as art song.

The words remind us of Galatians 3:28: “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for we are all one in Christ Jesus.”

Cherie Wittwer
Member, Diocesan Liturgy and Music Committee

Acolyte Schedule: September

September 2:

8:00 Dan Johnston
10:30 **Server:** Betsy Guyon
Crucifer: Sarah Guyon
Torches: Shayn Moss, Madeline Gale

September 9:

8:00 Bonnie Taylor
10:30 **Server:** Mark Campbell
Crucifer: Hope Linton
Torches: Tiffany Arnett, Andrea Arnett

September 16:

8:00 John Kunkel
10:30 **Server:** Isabel Robinson
Crucifer: Melissa Fairchild
Torches: Tiffany Arnett, Andrea Arnett

September 23:

8:00 David Seiter
10:30 **Server:** Jeffery Hales
Crucifer: Mathew Hales
Torches: Shayn Moss, Madeline Gale

September 30:

8:00 Brenda Ruffier
10:30 **Server:** Teryn Kelly
Crucifer: Alaina Kelly
Torches: Madeline Gale, Shayn Moss

Confirmation Class Schedule

Youth Classes, 5:00 to 6:10pm
 Adult Classes, 6:30 to 7:45pm

Monday, September 10

The Story of Anglicanism, Part I, Ancient & Medieval Foundations

Monday, September 24

The Story of Anglicanism, Part II, Reformation & Consequences

Rector's Office Hours:

Monday - Thursday, 9:30am - 4:30pm
 Friday is Fr. Adam's usual day off. Always feel free to contact him in the event of a hospitalization or a pastoral emergency at the office (392-8168) or at home (605-1883).

Parish Office Hours:

Monday - Thursday: 8:00am - noon, 1:00 - 4:30pm
 Fridays: Office closes at 3:30
Phone: 392-8168
Fax: 627-7026
Email: goodshepherd -ut@qwest.net
Website: www.goodshepherdogden.org

Deadline for submissions to the October edition of The Call is September 20. Your editor has a box in the office, or you may email me at bguyon801@msn.com, call me at 745-0417, or buttonhole me at church! Thanks – Betsy.

September Birthdays

O God, our times are in your hand: Look with favor, we pray, on your servants as they begin another year. Grant that they may grow in wisdom and grace, and strengthen their trust in your goodness all the days of their lives; through Jesus Christ our Lord. Amen. (BCP)

1. Delores Ottley, Letitia Teneau-Sword
2. E.J. Brooks, Sarah Linton
4. Bobbie DeHaan
5. John Torghele
7. Madeline McDonald
8. Jan Clute, Shyanne Thornsbury
11. Jerry Groshart
18. John Coy
21. Kristin Bauter
22. Charles Campbell
24. Danielle Hall, Lee Hardy, McKenna Wilson
26. Natalie Fairchild
29. Jeffrey Hales, Lucy Stretch

September Anniversaries

Give them wisdom and devotion in the ordering of their common life, that each may be to the other a strength in need, a counselor in perplexity, a comfort in sorrow, and a companion in joy. Amen. (BCP)

9. William & Sylvia Doe
24. Bob & Collette Torghele
27. Bill & Sherrie Bangert

Ordination to the Diaconate

September 13, 1980 – Pete Poggemeyer

The Attic

Good Shepherd Episcopal Church
 2374 Grant Avenue, Ogden

Gifts ~ Books ~ Jewelry

Open Sundays 9:00am - 1:30pm
 Wednesdays 10:00am - 1:00pm
 Thursdays Noon - 1:00pm

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