



The Shepherd's Voice

FEBRUARY

2010

CANDLEMAS & CHILI & CHOWDER

February 2 is a greater festival in the church year: Candlemas. A Sung Holy Eucharist will be offered at 6:00 PM on Tuesday, February 2, 2010. After the service we will gather in the parish hall for the Chili & Chowder Competition hosted by the Brotherhood.

BISHOP'S VISITATION

We are thrilled to have Bishop Sisk visit Good Shepherd on Sunday, June 20, 2010. Please mark your calendars!

FROM THE RECTOR: PATTERNS OF WORSHIP

Matthew Mead

In recent classes and conversations I have been asked why we do some of the things we do in church: Why do we sing certain hymns? Why do we say certain prayers some weeks but not other weeks? Is there any logic to the cycle of readings? Some of the things we do are because that is how things are done at Good Shepherd, but most of what we do is determined by Christian tradition and the influence of the Church. When there is a shift in worship practice of the Church, that shift affects every church in the world in some way, either by embracing the shift or reacting against it or trying to find some middle ground. The last big shift happened over fifty years ago during what is often called the Liturgical Movement, but the reality of that shift is still being lived out by parishes everywhere. With that in mind, I hope that this (very long) article will begin to answer some of those questions.

Part 1: The Big Picture and Good Shepherd

According to the Book of Common Prayer, 1979, the Holy Eucharist is “the principal act of Christian worship on the Lord’s Day and other major Feasts.” The 1928 Prayer Book and preceding Anglican prayer books, on the other hand, placed the Holy Eucharist on equal

footing with Morning and Evening Prayer. All things being equal, many parishes fifty years ago were “Morning Prayer” parishes – churches that celebrated Morning Prayer on Sundays as the primary worship service. Often Holy Communion was celebrated once every month and on other special occasions.

I think it’s fair to say that Good Shepherd, like many parishes, saw the shift in the 1979 Prayer Book language as a reflection of something that had already begun – in some ways the Prayer Book was catching up to the practice of the wider church. For example, the movement from Morning Prayer to the Eucharist as the normal Sunday service was something that took place at Good Shepherd in the 1950s. At Good Shepherd between March 5, 1944 (when our extant service records begin) and December 28, 1947, there were 175 Sunday services offered, of those only 52 were Holy Communion, the rest were Morning Prayer or Holy Baptism - that’s one Eucharist every three or four weeks. In 1948 there were 58 Sunday services, of those only 13 were Holy Communion –still about once per month. When Father K. Gordon Drescher arrived in October of 1953, Holy Communion had been celebrated on Sunday 12 times in the first 9 months of the year. By the end of the year that number had increased to 18 – an immediate jump to twice a month. In 1954 Holy Communion was celebrated 24 times on Sunday – still twice a month. In 1955 Holy Communion was celebrated 34 times on Sunday – basically three out of every five Sundays. By the end of 1956 Holy Communion had been celebrated 58 times on Sunday. In 1957, 66 times; in 1958, 73 times; in 1959, 75 times. The pattern had shifted from one service on Sunday, which was almost always Morning Prayer... to two services on Sunday, one always the Holy Eucharist, and the other splitting equally between the Eucharist and Morning Prayer.

Why did this happen? First, it is important to note that what was going on at Good Shepherd was happening in the midst of church-wide liturgical renewal, of which a part was emphasis on the Holy Eucharist as the primary Sunday worship service. It was not an arbitrary change. Father Drescher didn’t randomly decide to celebrate the Eucharist instead of offering Morning Prayer, just as the BCP 1979 didn’t refer to the Eucharist as “the principal act of Christian worship” out of the blue. Rather, it was a shift and recovery of Christian practice that had been well thought out by Christians in many different denominations.

I’ve always thought that the “big picture” of the Liturgical Movement involved refocusing Christian worship on the visible signs of the risen Lord: in the Eucharist, unlike a simple prayer service, the risen Lord is present in the sacraments of bread and wine, and Christians partake of Christ’s own Body and Blood; the involvement of the congregation in the service is a witness to the reality of the continued presence of Jesus in the corporate Body of Christ,

the church; the recovery of more ancient Easter and Christmas cycles refocuses many Christian celebrations on the Paschal Mystery & Incarnation. Candlemas, to use a timely example, had long been celebrated as a feast of Saint Mary and therefore was celebrated mostly by churches that had a particular devotion to Mary; by focusing less on Mary's purification and more on Jesus' presentation in the temple the church shifted its emphasis from an event in the life of Mary's to a celebration that concluded the Christmas cycle. The vast majority of parishes in the Episcopal Church, including Good Shepherd, have continued adopting elements of this renewal.



Rehearsal for 2010 Pageant

Part 2: Why we do what we do in church

This brings us to the specific details. The service leaflets provided each week ensure that everyone in the room is on the same page: everyone from the priest, to the lifelong member, to someone new to Good Shepherd or the Episcopal Church, to the first time visitor. I think that those leaflets eliminate confusion and delay (to use my favorite phrase from my son Liam's *Thomas & Friends* TV show), but the leaflets, like the Prayer Book, do not always explain why certain things are done or not done, why certain hymns are sung, or why certain lessons are read. Those details are not arbitrary, just like the movement towards the primacy of the Eucharist was not arbitrary. The details support and flesh out the big picture. Hymns and prayers chosen at random can cause a disconnect with worshippers just like a radio station playing Christmas carols in June or National anthems on Halloween would likely confuse listeners. Likewise using the same prayer, reading or hymn over and over might

work for a while, but eventually, like Christmas music on the radio in January, something seems off. The prayers, readings and hymns that we say hear and sing mark the liturgical season and highlight the themes of the day or of the season.

Part 2a: Prayers

The basic structure of the Eucharist doesn't change during the year. Occasionally there is an addition, like the blessing of the Crèche at Christmas or the healing service offered at Good Shepherd at the beginning of each month, but in general, the structure remains constant. Within the set structure the Prayer Book offers a variety of Eucharistic Prayers and Prayers of the People. Unlike the Collect of the Day (the opening prayer said right before the first lesson), one of which is mandated for every service of the year, there is no mandated time or season for the different Eucharistic Prayers and Prayers of the People. That said, some match certain days and seasons better than others.

We have been using Eucharistic Prayer B and Form VI of the Prayers of the People during Advent, Christmastide and Epiphany Season. Prayer B has a greater emphasis on the Incarnation of the Word made flesh than the other Eucharistic Prayers do, which seems particularly appropriate during the Christmas cycle when we are celebrating the Incarnation. Likewise Form VI has an optional confession embedded within it, which allowed for a mostly seamless transition from Advent, when there is a confession, to Christmastide, when there is no confession, to Epiphany Season, when the confession is once again said.

We will use Eucharistic Prayer D and Form III of the Prayers of the People during Lent and Easter. Prayer D is the most ancient Eucharistic Prayer in the Prayer Book. It is known as the Ecumenical Eucharistic Prayer and as St. Basil's Eucharistic Prayer. It is particularly appropriate during Easter, which is and always has been the heart of the Christian year, because it paints a very complete and also very ancient picture of salvation history in Jesus Christ. Prayer D is very long and includes a shortened form of the Prayers of the People within it. For that reason we will use Form III because it is the shortest form of the Prayers of the People.

We used Eucharistic Prayer A and Form IV of the Prayers of the People during the summer throughout the Season after Pentecost. Prayer A is the shortest Eucharistic Prayer and the closest in phrasing to older Anglican Eucharistic Prayers: it is short and sweet which works very well in the summer. The same can be said for Form IV.

We will generally not use Eucharistic Prayer C for three reasons. The first is that its focus seems to be more on creation and salvation history seen in the Old Testament than on the salvific acts of Jesus Christ. There's nothing wrong with that, per se, but the church doesn't

really have a Creationtide that focuses on the world behind us and around us... rather we have the Season after Pentecost when the focus is on the presence of God in Christ through the power of the Holy Spirit in our lives today. The second is that the language is dated, but not ancient. The Prayer sounds like it came from the 1960s and 1970s; “the vast expanse of interstellar space”, to my ears, sounds more Star Trek or Buck Rogers than Sunday morning. Finally, its many responses are traditional of the Eastern churches (like the optional opening song of praise *Trasagion*), and for better or for worse, our worship life for centuries has been part of and shaped by the Western rite. The two rites tend not to mix well and feel unfamiliar to the majority of Episcopalians, Mainline Protestants and Catholics.

Part 2b: Readings

Like the Collect of the Day, the church assigns readings for every Sunday and Holy Day (and beyond that to every service offered during the week). The Gospel reading matches the theme for the day. The two events around which the church year revolve are the Resurrection and the Incarnation, Easter and Christmas.



Twelfth Night Celebration 2010

During the Easter cycle and the Christmas cycle, the primary themes are the resurrection and real presence of Christ in the world. Since there are only so many Gospel accounts of the resurrection, Sundays in Easter also feature Gospel accounts from Saint John which teach about the presence of the risen Lord in the Eucharist or in the church. Lenten Gospel

readings look ahead to Easter. The Gospels illustrate signs of the resurrection, events that happen before the Passion and teachings that are appropriate in Lent.

The Christmas cycle begins with Advent. In Advent, the Gospels prepare for the coming of Christ in different ways (The Second Coming, the witness of John the Baptist to the One who will follow him, the Annunciation and events leading up to Jesus' birth). During Christmastide, the readings focus specifically on the Incarnation (the birth of Jesus in Bethlehem and other events from the Infancy Narratives and the Word made flesh).

Two other seasons fill out the rest of the year, retold by Matthew, Mark, and Luke in a three-year cycle. Epiphany Season marks the transition from the infancy narratives to the ministry of Jesus. We move from the Magi to the Baptism of Jesus at the Jordan to Cana and beyond. The Gospel readings usually focus on some way that Jesus is revealed as the Messiah to those around him. The Gospel on the final Sunday after Epiphany is the Transfiguration, when Jesus is revealed as Son of God on the mountaintop. During the Season after Pentecost, which lasts all summer and most of the autumn, the Gospel passages are read in sequence. The story picks up, basically, where it left off when Lent began. By the last Sunday after Pentecost, Jesus' teaching ministry is concluding.

Holy Days have Gospels that match or illustrate the theme of the day. Some of these days are connected to other seasons – Candlemas is an extension of Christmastide – others stand on their own and are usually associated with an important date in the history of the Church.

The Old Testament passage always matches the Gospel. Either the Gospel will be prefigured in the OT passage (e.g. Jesus transfigured on the mountain paired with Moses or Elijah witnessing the presence of the Lord on the Mountain), or the Old Testament is directly quoted in the Gospel. The psalm likewise matches the Gospel, there will usually be an obvious echo in the psalm of one of the Gospel themes. The New Testament passage matches the Gospel or the theme of the day during the Easter and Christmas cycles and on Holy Days. During Epiphany Season and the Season after Pentecost (whenever the vestments are green) the New Testament is read in sequence. For example, right now we are reading through 1 Corinthians; in Lent, the NT will match the Gospel or have a Lenten theme.

Part 2c: Hymns

There are a lot of great hymns, but they don't all work for every occasion. In fact, most hymns are only really appropriate once or twice each year. The Hymnal 1982 contains many great hymns for a wide variety of liturgical days and seasons. It allows for the lyrical content of the hymns to match the readings and themes of almost every Sunday.

In general, during Advent, we sang hymns each Sunday that were particularly appropriate companions to the readings and themes each Sunday. During Christmas, we explored many, but not all of the great Christmas carols in the Hymnal, and when we did repeat hymns we often sang versions with slightly alternate lyrics. Epiphany Season (like the Season after Pentecost) is traditionally known as Ordinary Time, referring to the sequential way that the Sunday Gospel is read each week, and commonly called Green Time. This allows for more of what I call the “Greatest Hits of Green Time”. When a specific Gospel or other reading matches a specific hymn, it might be ideal to make that match, but it’s not always possible because the hymn might be accompanied with difficult or unfamiliar music. When a day of the year focuses on a specific theme, like a saint or a certain national day, it’s nice to try to highlight that theme with an appropriate hymn.

A good example of why certain hymns are used on certain days will come up in a few weeks on the Last Sunday after Epiphany which always includes the reading of the Transfiguration at the Gospel. The hymns that day will focus on that event and also make clear that Lent is a very different season and things will be toned down for weeks to come. For that reason, the hymns will often include “Alleluias” which are not sung during Lent.

When we move into Lent we will explore the glory of those forty days by singing hymns primarily, but not exclusively, from the Lenten section of the hymnal. This year the weekly Doxology will change in Lent. Instead of *Praise God from whom all blessings flow*, we will sing *Therefore we before him bending*. There are reasons for this particular change. The first reason is that the tune, *Pange lingua*, is associated with Holy Week. It will be sung (with different words) on Palm/Passion Sunday, on Maundy Thursday, and on Good Friday. Lent is a season of penitence, but it is also a time of preparation for Holy Week and Easter. Maintaining a strong musical connection to Holy Week throughout the season makes sense. Every Sunday during Eastertide some hymns will be from the Easter section of the hymnal.

There are reasons for everything that is done in church. If you aren’t sure why we are doing something, please feel free to ask! There are no secrets when it comes to why we do what we do in church.

Part 3: Living into the pattern

My own formation as a Christian has been greatly deepened because of the patterns that I worshipped in. Once I understood that there was a pattern, that every detail had been carefully thought out by Christians living into that pattern (in different ways, at myriad churches), that nothing was haphazard but rather with purpose, then I realized that digesting one small detail opened my eyes to something else. Did you ever notice that those famous

hymns about the Magi offer theological teaching on the different gifts they bring? Did you ever notice that *Glory to God in the highest* rings out in a particular way on Christmas Eve – because it has not been sung for four weeks, of course, but especially because it is the song heard on the lips of angels at Jesus’ birth! Did you notice on The Baptism of Our Lord that the psalm we sang prefigured the voice from heaven: We sang again and again about the “voice of the Lord” and then we heard a voice from heaven proclaim Jesus the Son and beloved of God. Whenever I notice these connections my understanding of Scripture grows and my faith is deepened. Two years ago I noticed that the hymn *Songs of the thankfulness and praise* has the same tune as the great Easter hymn *At the Lamb’s high feast we sing*. Now, when I sing *Song of the thankfulness and praise* on the last Sunday before Lent my mind leaps ahead to Eastertide! It clicked that the connection wasn’t arbitrary, but intentional, and it opened my eyes to the fact that the church is constantly pointing us toward the Risen Lord Jesus Christ.

Everything is linked and organized for a reason. Of course, there are different ways to worship: patterns that play out in different yet equally appropriate ways in diverse Christian communities, but they all feed into the primary pattern of Christian worship: The Holy Eucharist on Sunday morning celebrating the Resurrection of the Son of God and what that means for us as his Body in the world. It begins and ends with Easter Day and the celebration of the Resurrection. From that focal point, the Spirit moves among us every time we gather and allows us to see, hear, and understand God’s love for us in the Resurrection in new and different ways.

THE PASSION OF OUR LORD JESUS CHRIST: ADULT EDUCATION & CONFIRMATION CLASSES

Matthew Mead

Parts of the Gospel accounts of the Passion are read every year during Holy Week (Matthew, Mark & Luke are read in a three year cycle on Palm/Passion Sunday; John is read every year on Good Friday). The narratives of Jesus’ death and resurrection are the heart of the Gospels. The texts are better, richer and more interesting than any movie. The class will be offered on Sundays at 9:00 AM and again on Tuesdays at 6:00 PM (The Tuesday class will repeat what was covered on Sunday). This class is designed both for **adults** and also for **young people who wish to be Confirmed** by the Bishop in June. This class is open to everyone. It is a wonderful opportunity for people who recently discovered or rediscovered Christ to learn about their faith. It can serve as a helpful refresher for Christians who want to recharge their spiritual batteries. It is a fantastic way for any Christian to prepare for Holy Week & Easter. The class is being offered twice each week in the hopes that more people

will be able to find a way to fit it into their schedules. Food and beverages are welcome at both classes.

ASH WEDNESDAY & LENT

The Holy Eucharist on **Ash Wednesday, February 17**, will be celebrated at 8:00 AM, 12:00 Noon and 6:00 PM. Ashes will be offered at those services. Morning and Evening Prayer will be offered at 7:40 AM and 5:40 PM, respectively.

The Great Litany will be offered at the start of the Holy Eucharist at 8:00 AM and at 10:00 AM on the **First Sunday in Lent, February 21**.



Station IX by Charlie Wilson.

Stations of the Cross will be offered throughout Lent on Wednesday evenings (beginning on February 24) at 6:00 PM and on Friday mornings (beginning on February 19) at 8:00 AM. Stations of the Cross is a devotional service – you can go more than once. The words of the service are deeply rooted in scripture. A number of the stations are taken directly from Gospel accounts of the Passion and quote extensively from the New Testament. Other stations are traditional events that are not narrated in the New Testament, but quote extensively from Old Testament passages that prefigure or predict the Passion of Christ. The most common pattern used in churches these days is fourteen stations with an optional fifteenth station of the Resurrection. At various times the common practice had been to observe as few as seven stations and as many as 33 stations.

The **Holy Eucharist** will be offered Wednesdays in Lent at 6:30 PM, following Stations.

A BLACK BISHOP REMEMBERED

By Bill and Gwendolyn Greene

Thirty five years ago the first African American Bishop of the Episcopal Diocese of New York, Harold L. Wright, performed the confirmation of Thelma Barlow's son, William (Billy), on May 24th, 1975 at the Church of the Good Shepherd. At the time Mrs. Barlow had no idea how momentous that occasion would be. Three years later Bishop Wright would be dead.



Bishop Wright was a native of Boston and a graduate of the New England public schools, the New England Conservatory of Music and Boston University. It was at the university that he was told there was no place for blacks in the Episcopal Church but this encouraged rather than discouraged him and he went on to earn a Theological degree from the General Theological Seminary and to be ordained the Bishop of Long Island in 1957. The bishop was an accomplished organist and singer.¹

But not for the persistent advocacy of our parishioner Thelma Barlow and others to have the traditional portrait of Bishop Wright created, he may have lingered in obscurity.

It all started, said Mrs. Barlow, when an appeal was made to parishioners in the diocese after the bishop's death in 1978 to give money to establish a special fund so that a portrait could be painted of Bishop Wright. Yet after 28 years there was no portrait. So when Bishop Mark Sisk came to CGS 2006, she asked what happened to the portrait. He said unfortunately there was a lack of funds to finish the project. But apparently Bishop Sisk was stimulated by the question.

Last November, prior to Father Mead leaving to attend the Diocesan Convention, Mrs. Barlow prevailed upon him to find out about the portrait. To Father Mead's astonishment when he attended the convention was the unveiling of Bishop Suffragan Harold L. Wright's portrait, which now hangs in Donegan Hall in Diocesan House.²

¹ Episcopal News Service June, 15, 1978.

² The Episcopal New Yorker, December 2009.

Mrs. Barlow had no idea at the time the significance of her individual act of good works. To her, it was just the right thing to do. Like her undaunting efforts to support the Boy Scouts at CGS despite opposition some years ago. We must, she said, give the right impression to our youth. They will inherit the world.

Yes, symbols and good works are important. Where would we be if not for those brave souls who stood up for what they believed? I fear today there is so much pressure to conform, not to rock the boat and follow the crowd, that old fashioned strength of purpose is receding. We must never let the fear of dissent cripple our ability to think for ourselves. Thelma Barlow never did.



Bishop Harold L. Wright, and William Barlow, May 24th, 1975, at the Church of the Good Shepherd

OUTREACH & MISSION

The Outreach Committee will meet the **Last Sunday after Epiphany, February 14** after the 10:00 AM Holy Eucharist. We will outline all current parish mission and outreach projects and discuss ways to support them more fully. We will also discuss upcoming projects for 2010 and look into ways to expand Good Shepherd's outreach endeavors. All are invited to join the Committee.

BOYSCOUT SUNDAY

Every year Boy Scout Troop 376, sponsored by Good Shepherd, offers their help ushering, reading and assisting at the 10:00 AM service. This day is commonly called Boy Scout Sunday. This year, Scout Sunday will be the **Fifth Sunday after Epiphany, February 7, 2010.**

THANKS!

Thanks so much to the Sunday School for the wonderful Pageant and Twelfth Night Celebration. Thanks especially to Glenn Hintze, Fran DiBernardo, Susan Hintze for organizing this fantastic event. Attendance was over 100 people!

“WHY I LOVE GOOD SHEPHERD”

Phil Levy

This article is the third in a series presented by the 2010 Stewardship Committee. If you are interested in submitting an article for the series, please contact Father Matt, we'd love to print your submission! This month we continue the series with a note from Phil Levy:

I have been a member since 1952 – a long time to stay at one church. If you look at the service book from when we dedicated the building in 1954 you will see my name as an active member. I have 12 years of Sunday School pins. I was an acolyte, and I even sang in the choir: maybe not in 1954 but soon after. I took off from 1967 to about 1982 or so.

Once I came back I became part of the church's inner workings. There are a few of us still here that have served the church in the vestry as voting and nonvoting members for many years. I loved being loved... who wouldn't? Good Shepherd is a place where you can make a difference. Being in a leadership role here helped me get where I am today in the work place. We each have our ways of serving God and his family. I like knowing what is going on and being part of it all.

We may only see each other on Sundays, but we are a family in God. We each have our parts. I have never felt the need to look for a different church. Even through the hard times. I felt even more needed then to help hold it all together. Being on the vestry helped me learn what God meant when he said we are all one body. I would sometimes make suggestions to do something that I wanted to see done and done my way, but putting it out on the table

would have everyone's input and maybe my idea was not so good or there was a better way to do it. The point is that it takes all of us to keep God's place of worship going. These are some of the reasons why I love the Good Shepherd.

2010 STEWARDSHIP CAMPAIGN

The Stewardship Committee

The 2010 Stewardship Campaign continues. Our goal is \$120,000. So we have received 47 pledge cards totaling \$84,854. We're 71% of the way to our goal!

SUNDAY SCHOOL

Jan Corning for the Sunday School Committee

I have been on the Sunday School Committee since its inception 12 years ago. When I first came on the committee, my focus was strictly on making the children have fun so that they would want to be there. To me, it was almost irrelevant what they learned as long as they continued to come. Over the years, and with much guidance, I have come to believe that what we teach is just as important as what they feel when they are here.

As most of you know, Jim and I own a house in Vermont. Since we purchased it 12 years ago, we have spent most, if not all, winter weekends there. So years ago, when the first Twelfth Night celebration was held, I was thrilled to make two dozen cupcakes for the attendees, though I could not attend. The following year, I was again thrilled to make four dozen cupcakes, still not attending. Last year, I was ecstatic to make sixty cupcakes (again, I was no show!). This year, I made seventy seven cupcakes, and was overjoyed that the event had grown to the point that I needed to dedicate two nights to cupcake baking, so I thought, "Gee, I probably should stay home and see what this is all about."

Next year I am going to need some help! The official count was 105 attendees, and yes, I was there for the first time ever. I was, and continue to be, blown away. The joy and fellowship and friendship that was shared was truly something to behold. The children's love of learning and commitment to sharing that knowledge was apparent in the fabulous Christmas Pageant. They embody what I think every Christian should. They are dedicated to Christ, our church, it's teachings, and to one another. I cannot remember such joy being shared by so many.

Yes, there are moments of levity. Liam was a fabulous herder – keeping all the sheep on the altar – running, but on the altar, much to his father's chagrin. The songs were sung

beautifully by both the children in the front and the back of the church – though not at the same time. Glenn exhibited more patience than any human being ever when the children were clamoring for gifts – trying to figure out what age group they belonged to. Every moment sings in my memory.

I should be telling you that we need volunteers and supplies. I should be telling you how it is so enriching to see our growing group of children revel in God’s love. I should be sharing how every minute spent with them reverberates back through the week and reminds you that God’s love sometimes comes in packages that you don’t expect. Instead, I want to tell you that it was a wonderful event. There was not a frown in the building. Young and old had - well – fun! Please join us, as we plan many more fun activities!

BIBLE STUDY & ADULT CHRISTIAN EDUCATION

Matthew Mead

Every Wednesday morning at 8:00 AM a fantastic group of early risers is learning more and more about the Prophets. Do you get up early? Can you carve an hour out of your morning on Wednesday’s to learn something new? We meet at 8:00 AM right after Morning Prayer (7:40 AM). Please join us! **Sundays until Easter at 9:00 AM**, On Sundays during January, February and March the rector will offer a class on the Passion of Our Lord Jesus Christ. We will read through the Passion Accounts in the four Gospels. Set your clocks a little early on Sundays this winter... you don’t want to miss this. **Tuesday Evening Bible Study at 6:00 PM** On Tuesdays, the Bible Study will repeat what was covered on Sunday morning.

SUNDAY & HOLY DAY ATTENDANCE IN JANUARY

The Holy Name of Jesus, Friday, January 1, 2010: 18

The Second Sunday after Christmas, January 3, 2010: 76

Epiphany, Wednesday, January 6, 2010: 12

The First Sunday after Epiphany: The Baptism of Our Lord, January 10, 2010: 164

(including Pageant and Evening Prayer the night before)

The Second Sunday after Epiphany, January 17, 2010: 89

The Third Sunday after Epiphany, January 24, 2010: 78

ARTICLES FOR MARCH SHEPHERD’S VOICE

Please submit all articles for the February Voice by February 15.

WINE TASTING

The Feast of the Annunciation will be celebrated on March 25, 2010. Sung Holy Eucharist will be celebrated at 6:00 PM. The service will followed by a wine-tasting/fundraiser for the parish. All are welcome to the event. Children under 21 (who for obvious reasons cannot drink wine) are welcome to come for free. The suggested donation for adults is \$20 in advance of the event. That suggested amount will increase to \$30 on the night of the event. The wine that we taste will be made available for sale. The church receives 15% of all wine sold and all donations for entry. Our goal is to raise \$3000 of which 20% will go directly to the Carpenter's Kids Program..

FEBRUARY LITURGICAL ASSIGNMENTS

Please contact Father Matt if you are unable to serve as scheduled. Thanks a million!

	Tuesday 2/2	Sunday 2/7	Sunday 2/14	Sunday 2/21	Sunday 2/28
OT Reader:	Jim Corning	Scout Sunday	Marshall Kidder	Arleen Flury	Gwen Greene
NT Reader:	Sara Corning	Scout Sunday	Amanda Corcione	Joe Corcione	Alex Matos
Servers:	Abby Vesperman, Emily Vesperman, Jesse Lewis	Emily Barber, Sarah Corning, Gretchen Hintze	Abby Vesperman, Emily Vesperman, Jesse Lewis	Emily Barber, Sarah Corning, Gretchen Hintze	Abby Vesperman, Emily Vesperman, Jesse Lewis
Prayers:	Bernie Sotter	Scout Sunday	John Kaprielian	Bob Bubeck	Maria Kaprielian
Chalice Bearer:	Phil Levy	Dorothy Baeder	Diane Buchsel	Gwen Greene	Phil Levy
Ushers:	Rick Vesperman, Bob Velzy	Bernie Sotter, Scout Sunday	Sally Stevens, Rick Vesperman	Bernie Sotter, Bob Velzy	Rick Vesperman Sally Stevens
Altar Guild	<i>Rotating basis</i>				

FEBRUARY BIRTHDAYS

02/07 Lorne Robbins, 02/07 William Anderson, 02/07 Marshall Kidder, 02/07 Samuel Parsons, 02/11 Matthew Corning, 02/12 Richard Slattery, 02/13 Mike Kordys, 02/15 Joseph Corcione, 02/16 Baeder Dorothy, 02/23 Emily Vesperman, 02/24 Maria Kaprielian, 02/24 David Kaprielian, 02/26 Gretchen Hintze, 02/27 Brhet Hohwald, 02/28 Pat Katz, 02/28 Fran DiBernardo.

THE CHURCH OF THE GOOD SHEPHERD

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STAFF

The Reverend Matthew Mead, *Rector*; Cindy Sotter, *Secretary*;
Cecilia Sparacio, *Organist*; Anne Siemerling, *Sexton*.

VESTRY & PARISH OFFICERS

Jim Corning, *Warden*; Bruce Barber, *Warden*; Jan Corning, *Clerk*; Bob Bubeck, *Financial Officer*,
Sally Stevens, *Treasurer*; Arleen Flury; Glenn Hintze; Gwendolyn Greene;
Maria Kaprielian; Dorothy Light; Pat Mulholland; Bob Velzy.

Contact information for the Reverend Matthew Mead

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THE CHURCH OF THE GOOD SHEPHERD

P. O. DRAWER A

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