

The Season is almost upon us!

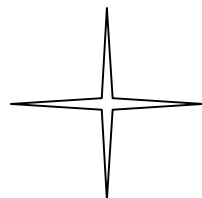
Friday, December 4, at 7 and 9 pm

Saturday, December 5, at 7 pm only

A Ceremony of Carols – Benjamin Britten
MU Choraliers
Jacquelyn Davis and Mary Dicken, harpists

Missa Brevis – Zoltan Kodaly
MU Chamber Singers
Heather MacPhail, organ
(featuring the newly installed pipe organ in Kumler Chapel)

Tickets available at the MU Box office 529-3200 or online



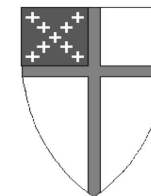
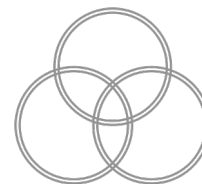
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Holy Trinity Episcopal Church, Oxford, Ohio

Welcoming all seekers and believers



The Triad

November 2009

Holy Trinity Pantry

As always, we need your help to stock the pantry. We especially need laundry detergent, toilet paper, paper towels, baby products such as wipes, diapers (sizes 2-5.) Give us some cash and we'll shop for you. Thank you!!! Geoff Blackwell, Stephanie Nowack, Judith de Luce

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Community Dinner: Wednesday, November 25

Please remember our Community Dinner the night before Thanksgiving, November 25. Each month we have new people, grateful for the food, pantry items, and fellowship. Each month we hear stories about jobs lost, health challenges, and other struggles in maintaining a decent life. If you want to be ever more thankful this year on Thanksgiving, come and join in the feast the eve before. Look for more information about how you can help in the coming days.

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Adult Forum for November

November has a variety of topics for Adult Forum.

- On November 1 Bishop Breidenthal will be our guest speaker.
- The topic for November 8 is Form and Meaning in our Liturgy. Immediately after this session, Karen will lead an Instructed Eucharist at the 10:30 worship service.
- The topic for November 15 and 22 is Bounteousness and Human Need. Anne Lodge will organize these sessions in which we will discuss, and share, our Thanksgiving gifts and responsibilities.
- Due to the Thanksgiving holiday, there will be no Adult Forum on November 29.

Adult Forum meets in the Undercroft at 9:15; coffee is available at 9:00.

For more information, contact Mary Melvin.

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FREE NOON CONCERT

The next free concert of the Midday Music in Oxford series will be performed at 12:00 p.m. on Wednesday, November 4 by the Jim Connerley Jazz Trio at the Oxford Presbyterian Church, 101 N. Main St. in Oxford, OH. In addition to traditional jazz, Jim also leads the United Methodist Jazz Trio, a group devoted to treatments of gospel songs, hymns, and spirituals, some of which will be performed on November 4. The Trio is from the Greater Cincinnati area and performs widely in that vicinity and elsewhere. Information: Jack Daugherty at 513-523-6969.

Rector's Ramblings

This year November is framed by two significant church celebrations, All Saints on November 1st, and I Advent on Sunday, November 29. Our Diocesan bishop, The Rt. Rev. Thomas Breidenthal, and his wife, Margaret, will be with us to celebrate All Saints on November 1st. One of our newest members, twelve-year-old James Stokes, will be baptized that day at 10:30. Names of all the saints you have given us will be lifted up in prayer as we remember all those who have gone before, those present, and those who will follow after us. Please join us for the Adult Forum that day with Bishop Breidenthal (9:15 a.m.) and for the reception following the 10:30 service.

Just three days after our secular celebration of Thanksgiving, the season of Advent begins on Sunday, November 29. After months of our liturgical green, the altar will be adorned with blue. Out comes the Advent wreath in the chancel and the seasonal wreaths on our red doors, beckoning all to come inside. Hopefully our worship, and our lives, will slow down as we wait and watch, prepare for and anticipate the birth of the Holy Child. "O come, O come Emmanuel" we sing. "O come, thou Wisdom from on high ... O come, Desire of nations, bind in one the hearts of all mankind" So many of our hopes and dreams are expressed in this Advent text, sung by all the saints for centuries. How glorious it is to know that we are related to the Holy Child, and to all the saints, past, present and future, known and unknown.

I eagerly await our celebration on November 1st with all of you, and our shared entry into a renewed season of hope, peace, joy, and love.

Thanks be to God,
Karen

Instructed Eucharist

On Sunday, November 8, we will celebrate an Instructed Eucharist at 10:30. During the Adult Forum just prior to this service, participants (acolytes, lectors, etc.) will share something about their roles in this ancient, weekly contemporary celebration we all share. Please come to both the Forum and the service and bring any questions you have about Holy Communion.

Diocesan Convention

The Diocese of Southern Ohio will have its annual convention on Friday, November 6, and Saturday, November 7, in Sharonville. Our deanery, the Miami River Deanery, is one of the two hosting deaneries. Members of Holy Trinity will be both working and attending as delegates. Representing Holy Trinity as delegates are Karen Burnard, clergy, and Judy Evans, Glenn Julian, Dick Smith, and Ginger Smith, lay delegates. You can stay informed about convention and other diocesan news through the *Interchange*, our diocesan newspaper, or by looking online to diosohio.org. Please keep the convention in your prayers.

The Bible in 50 Words

God made
Adam bit
Noah arked
Abraham split
Joseph ruled
Jacob fooled
Bush talked
Moses balked
Pharaoh plagued
People walked

Sea divided

Tablets guided
Promise landed
Saul freaked
David peeked
Prophets warned
Jesus born

God walked

Love talked
Anger crucified
Hope died
Love rose
Spirit flamed
Word spread

God remained.



November Birthdays ...

3 Kay Calvert
7 Jamie Evans
11 Susan Kay
14 Cleve Callison
17 Alex Atkinson (2003)
18 James Woodworth
19 John Pontius
22 Isabel Coyle (child)
24 Carolyn Wilson
Elizabeth Harlan
26 Michele Patterson
29 Ted Schmitt

.... and Anniversaries

23 Ruth & Al Lindsey



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The Rev. Karen Burnard, Rector
Carty Ellis, Senior Warden
Chris Church, Junior Warden
Frank Jordan, Organist
William Bausano, Choir Director
Steven Elliott, Treasurer

*

Church School: Ellen Phelps,
Bonnie Kretschmer, and Barbara Hamilton

*

Mary Fahnestock-Thomas, *Triad* editor
(suggestions and contributions welcome
at fahnestockthomas@verizon.net and
in the *Triad* box at the Holy T. office)

Deadline for next *Triad*:

November 20

Remember that **Vestry** decided not to have its **minutes** printed in the *Triad*, given its wide extra-parish distribution. If you would like a copy, look in the Narthex and/or the Bishop's Foyer. (Of course, if you can't get to church, just call the office to have one mailed to you.)

Church. For Jews, then and now, being part of the Chosen People continues to provide them with a sense of not being alone, of being part of a community with a past, present, and future. As the New Israel the Church welcomes all, regardless of race or clan, to choose to become part of a new chosen people, a community that can sustain us through bad times and through good.

We are privileged today to participate in the ritual of entrance into that community. Baptism is the oldest of the Church's sacraments, when Jesus himself was immersed by John in the Jordan. In the early Church, it was reserved for adults, who could only enter after a lengthy period of purification and instruction. As the old Roman Empire became Christianized, though, the emphasis shifted to baptizing infants, since they were being born into a Christian community. This approach has had its dangers, since it risks blurring the lines between the Church and the broader society. It also has its joys, when it is done properly, as we are experiencing here at Holy Trinity today.

One thing that makes today's baptism proper is that it is taking place at Sunday Eucharistic worship, with the entire parish community gathered together. Although Baptism is a time of rejoicing for the family of the child being baptized, it is also an extension of that family. Godparents back up the parents with their pledge to see to the child's growth in Christian nurture. But the family extends still further. The whole congregation participates actively in the ritual, reaffirming our own baptismal vows while pledging our support of the newly baptized. "It takes a village to raise a child," as a public figure remarked recently, and the parish, the congregation, now becomes that village. We are united through this new birth as a new family. This new family doesn't deny the birth family; rather, it expands it. It becomes a broad base of support in which the entire biological family can grow and flourish and find support in good times and bad. The family is the Church and the Church is the family.

The language of the baptismal service, like that of the Psalms, seems archaic, even quaint, in some places. "Do you renounce Satan and all the spiritual forces of wickedness that rebel against God?" The candidate is asked. "Do you renounce the evil powers of this world which corrupt and destroy the creatures of God?" it's easy to smile at language like this, since many of us no longer visualize the Devil as a fearsome creature with horns and a pitchfork. But Satan doesn't have to look like this for evil to be real. The "spiritual forces of wickedness that rebel against God" are all familiar to us: not only are we surrounded by them daily, we feel them surging up inside ourselves all too frequently. We try to fend off the evil that others try to do to us and to others, but we also fight to push back the narcissism in ourselves that regularly aims to make our own comfort, our power, our self-importance, the focus of our lives. It's an unending and uphill fight, and we can't win it alone. But we can with the aid and comfort of the Church.

The symbolism of the baptismal ritual is powerful. Water is an essential component of life; the human body is composed mostly of water. At the very beginning of Genesis, a wind from God sweeps over the face of the waters, and in Exodus the Red Sea parts for the children of Israel to pass through. In the New Testament, Jesus is baptized in the waters of the Jordan. Water is the primordial stuff of life as well as the means through which dirt and sin are washed away. The fire of the candle, the source of light, recalls the light of the Paschal candle at the Easter vigil, another primordial image. "God said, 'Let there be light.'" "In him was light, and the light was the life of men." Anointing with oil is a very old custom, since oil was the ancient Near Eastern means of cleansing after a hot and dusty day. Finally, Baptism, when properly performed, is only Act One of the liturgical drama of which the Eucharist is Act Two, where we receive the bread and wine, the body and blood. All of this is performed with very ordinary materials, but in the very midst of this everydayness is the stuff of eternal life.

Through the symbols and drama of Baptism, we reaffirm and renew our sense of being a people, a family whose boundaries are as wide as the world, but which we experience in its concreteness here in the everydayness of Oxford, Ohio. Today we welcome a new member—Will—into that family through an ancient ritual that at once affirms the goodness of the everyday while strengthening him and all of us in a call to perpetual vigilance against the forces that are continually at work to destroy that goodness. He and we today are born again in the baptism of the Holy Spirit. In the midst of the ordinary, we are playing out roles in a cosmic drama, as part of the

VOLUNTEERS NEEDED AND WANTED: Saturday, November 14

All ages are welcome to come by for an hour or two: 10 am-1 pm on Saturday, November 14. It's time for us to give the grounds and gardens a final cleanup with rakes and blowers; to clean and put away hoses; to fill and distribute salt buckets and shovels. Let Sally Southard know what is possible for you to do to help: 523-5511 or sally@southard.net.

I Hate Litter (IHL) Welcomes New Volunteers

Every Saturday and Sunday, volunteers ages 2 through 80+ years come forth to pick up cigarette butts, paper plates, and beer cans around the quarter-block of Holy Trinity. Each individual or team dedicates one Saturday or Sunday a month. Volunteers never stop volunteering, but a family has moved away so a Saturday per month is now available (an hour at the most).

Sunday is different. We need 2 or 3 new volunteers to give a Sunday a month at 7:45 am to quickly pick up before the 8 am service and then to go around the quarter-block and pick up Saturday night droppings (a half hour at the most).

CHURCH EMERGENCY SNOW SHOVELERS NEEDED

It happened in 2005, there was **NO Christmas Eve service**—deep snow covered the walkways into the church and the service was called off by the rector. Would YOU be willing to be on call if such an emergency happened again? (We do have a vendor who begins after midnight to clear snow and ice; however, his first obligation is rental units. He did arrive, by the way, at 9 pm on December 24, 2005.)

Have You Noticed...?

Judi Nelson, during October, is weeding, deadheading, and trimming shrubs in all the gardens around Holy Trinity. Last Sunday, with the lawns just mowed, the rains giving vibrancy to the plantings, the sun bursting forth, Judi's work done, compliments came to me—the gardens and grounds could not have looked more beautiful. Thank you, Judi. And thank you to the earlier months' volunteers: Diana Uhlman; Lila Greer; Susan, John, and Laura Harlan; Stephanie Southard.

Sally Southard
Interim Grounds Coordinator

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November News from the Adult Day Service

Time to give thanks! November is "I am so Thankful" month. We at the Day Service are very thankful for all the support we receive and our very wonderful volunteers from Miami, Bob Baer, Pastor Logan, and Pete Carels. The young violin students from Oxford Violin Studio came in and put on a recital for us to enjoy. We hope they come back again.

We will be enjoying the autumn smells, colors, and crafts throughout November. We have several craft projects going on, and we will be going to the Senior Center for many activities such as Song Birds, Bible Study, and Friday afternoon luncheons.

In November we will also be celebrating Veteran's Day. We are very thankful for the service our Veterans have given our Country. We have three Veterans George B., John P., and John S. We are so thankful for you Gentlemen!

We are growing, but we do have some opening available. If you know anyone who may be interested in Adult Day Service, please contact Debbie Curry, Director at 513-523-0464.

Dohn Family Prayer Letter, October 2009

Anita and Michael Dohn are physicians serving as missionaries with La Iglesia Episcopal Dominicana through the South American Missionary Society at the diocesan Clínica Esperanza y Caridad. They live along the southern coast in San Pedro de Macoris in the Dominican Republic. E-mail: < DohnFamily@sams-usa.org >

<http://dohnfamily.org>

Where everybody knows your name ...

Hoyo del Toro is a small, rural community where everybody knows everyone else. The Clinic has started its newest group of volunteer health promoters there. I was at the meeting when the sponsoring community group assigned houses to each of the volunteer health promoters to visit. Every promoter went forward in turn to get a notebook, a tote bag, and other materials, as well as to hear the assigned homes.

Because the community is relatively small, the assigned houses were identified by the first name or nickname of a resident in the household (as opposed to larger communities where assignments are usually made by street or sectors within the neighborhood).

The third promoter in the line listened as her assigned families were read. Suddenly, after one name, the other twenty-two promoters erupted into a mixed cacophony of guffaws, laughs, chortles, and expressions of sympathy! The promoter at the front was just standing there with her mouth open and blinking slowly. Obviously, some households in Hoyo del Toro are more challenging than others. The process proceeded through the other twenty promoters with several house assignments evoking similar reactions of various degrees.

There are conceptual reasons for encouraging community involvement in the community health program: sustainability, to encourage self-reliance, to support community autonomy, etc. However, there are also more practical reasons, like assuring that the household assignments are based upon a real knowledge of the situation. While some promoters received the less enviable families, the distribution was generally conceded to be fair (and those with the most difficult assignments got a family or two less as compensation).

Keep praying,
Michael

Sermon by Peter W. Williams Holy Trinity Episcopal Church 11 October 2009

The Bible is a book of many moods. In both the Hebrew and Christian scriptures, we continually encounter people who exemplify a wide variety of spiritual conditions, from ecstasy to pride to despair. The lectionary readings today present us with three vivid examples of people in spiritual distress. The book of Job is one of the most striking stories in the Old Testament. Oddly enough, we have a phrase in our folklore that speaks of the “patience of Job.” Anyone who has read the book of Job carefully knows that Job was anything but patient; in Yiddish, he’d be called a kvetcher. And he had much about which to kvetch: he had lost his family, his flocks, and his health. When bad things happen to him and his friends try to persuade him that somehow it’s all his fault, he refuses to accept their morally facile explanations. Instead of patiently bearing his woes, he seeks a confrontation with God to demand an explanation, since he feels that God has not dealt with him justly. Amazingly, God actually does confront him, and Job gets a surprise. Where Job has been seeking an explanation of his plight in moral terms, God frames the argument very differently. God’s answer can be summed up in one of the questions he throws back at Job: where were you when I created the whirlwind? God, in short, denies Job’s premise that a human can hope to understand things from God’s point of view, which is ultimately unfathomable by human

understanding. Job ultimately gets back the things he feels were unjustly taken from him, but he is a chastened man: he never receives the satisfaction of an answer to his question that he can comprehend. Spiritually, he has learned to accept that humans cannot aspire to know the mind of God.

The Psalmist is also someone with deep woes. The beginning of Psalm 22 is particularly well-known by Christians, since it starts with the words that Jesus uttered upon the cross: “My God, my God, why have you forsaken me?” These are words that resonate with all of us; if they haven’t been privately repeated by each of us at one time or another, they probably will be someday. The idiom may seem a little strange in places: When later the psalmist calls on God to “deliver my life from the power of the dog,” I immediately visualize a demented golden retriever with a ball in its mouth demanding that I go outside and play with her. But though our relations with domestic animals may have changed, the human condition hasn’t. We all have moments of staring into the pit, of feeling desolate and abandoned and hopeless. The Psalm goes on beyond the fragment we heard today towards a more hopeful mood, where the speaker remembers God’s fidelity to his chosen people in the past and envisages that future generations will praise him and proclaim his dominion. But the reading today leaves us with a feeling of stark abandonment.

Our third take today is also of a Hebrew who is having problems with finding spiritual comfort within the terms of God’s covenant with Israel. In Mark’s Gospel, the rich young man comes to the prophet Jesus and wants to know what he must do to inherit eternal life. Jesus tells him to sell all he has and give it to the poor. The response is known as one of Jesus’ “hard sayings,” because it seems harsh and uncompromising in its demands. Unlike the speakers in the Old Testament passages, this young seeker is not in despair; like them, though, he is a pious Jew who has kept the commandments. He is presumably drawn to Jesus’ charismatic preaching because he senses a spiritual aridity within himself; he hopes that there might be something more than simply following the rather mechanical demands of Jewish law. Jesus responds with a summons to what might be called “radical discipleship.” He is not so much condemning wealth itself; instead, he follows in the tradition of the Hebrew prophets in sensing that the attachment to wealth and power can easily turn into a sort of idolatry that can blind one to what is ultimately important. Jesus intuits, like a good spiritual director, that this rich young man is in just such danger, and can be cured only by a radical turn-around in his orientation. The young man, however, doesn’t get it, or at least doesn’t want to. Instead, he goes away, even more spiritually empty than he had been before.

After his followers witness this poignant exchange, they ask Jesus what this was all about. If salvation is this difficult, who can be saved? Jesus says two important things in reply. First, he reminds them that they cannot save themselves. “For mortals it is impossible, but not for God; for God all things are possible.” (Some of you might recognize this as the source of the Ohio state motto, which makes you wonder whether the legislators who adopted it had any idea of its context.) As both Job and the Psalmist come to realize, life in the world isn’t going to provide them ultimately with meaning, justice, or satisfaction; that can only be found beyond this realm of being. Jesus then goes on to reassure his disciples that their renunciation of the world will not be in vain. Like Job, they will receive back many times over what they have forsaken. But in order for that to happen, a radical reversal of the order of this world has to take place: the first will be last, and the last will be first.

Followers of Jesus ever since have known that, at some level, we have to learn to let go of our attachment to this world if we are ever going to find the resources that we will need when we someday stare into the pit. To help us in this task, Jesus left us one great source of assistance: the Church, guided by the Holy Spirit. The Church is a complex organism, with bishops and bureaucrats and theologians and all sorts of creatures within it that are necessary and useful in their own places. Where we usually experience the church to the fullest, though, is right here in our own parish. We are

November 2009 - Lay Servers, etc.

	Sunday, 1 November All Saints' Day	Sunday, 8 November Pentecost 23	Sunday, 15 November Pentecost 24	Sunday, 22 November Pentecost Last: Christ the King	Sunday, 29 November Advent I
Lectionary	Wisdom of Solomon 3:1-9 Psalm 24 Revelation 21:1-6a John 11:32-44	Ruth 3:1-5; 4:13-17 Psalm 127 Hebrews 9:24-28 Mark 12:38-44	1 Samuel 1:4-20 1 Samuel 2:1-10 Hebrews 10:11-25 Mark 13:1-8	2 Samuel 23:1-7 Psalm 132:1-19 Revelation 1:4b-8 John 18:33-37	Jeremiah 33:14-16 Psalm 25:1-9 1 Thessalonians 3:9-13 Luke 21:25-36
Early Service	Al Lindsey	Carty Ellis	Kathleen Carels	Rob Thomas	Rich Bement
Reader: OT Lesson	Ginger Smith	Alan Burke	Mary Cayton	Carrie Galsworthy	Oliver Mogga
Reader: Psalm	Rob Thomas	Rosalyn Benson	Chris Church	Kathleen Carels	Emily Murphree
Reader: NT Lesson	Diana Uhlman	Cleve Callison	Carty Ellis	Glenn Julian	Dick Nault
Reader: Prayers	NA (Baptism)	Kathleen Carels	Kathleen Flanagan	Jim Michael	Stephanie Nowak
Chalice 1	Dick Smith	Rob Thomas	Bill Bausano	Carty Ellis	Ted Schmitt
Chalice 2	Ted Schmitt	Peter Williams	Bob Benson	Lila Mason	Bob Benson
Crucifer	Alan Burke/Stephanie McCabe	Laura Harlan	Stephanie McCabe	Alan Burke	Steve Elliott
Torchbearer	Wagner M/Kathryn H/Manushak K	Ethan Hamilton	Nina Stahr	Manushak Kiloian	Ethan Hamilton
Altar Server	Andrew Mogga	Marti Ganev	Marti Ganev	Laura Harlan	Kathryn Hamilton
Greeters	Cleve Callison Harriet & Ted Schmitt	Dick & Anne Lodge Elaine Brandner	Eula & Gary Martin Yero Peterson	Dick Nault Judy Shaw Jack Southard	Harriet & Ted Schmitt Yero Peterson
Healing Minister	Lila Mason	Kathleen Carels	Kathleen Flanagan	Kathleen Carels	Kathleen Flanagan
Flowers	Margaret Miller	Eleanore Vail	Frank Jordan	Walter Secrest & Lillie Hill	OPEN
Altar Guild					
Oblationists	Barbara & Ethan Hamilton	Phyllis Hollenbaugh/Yero Peterson	Laura Poppendeck/Jessica Toglea	Carty & Margo Ellis	Mary & Hannah Cayton
Ushers	Jack Heitsman, Peter Dahoda				
Coffee	All Saints Reception	Ruth Ann & Peter Williams	Barbara & Kathy McCabe	Margo & Carty Ellis	Lillie Hill & Walter Secrest

If unable to serve, PLEASE FIND A SUBSTITUTE & then call the Office if there is time.

THANK YOU!