

# St David's Episcopal Church Bean Blossom, Indiana

Advent 2005

Dear Friends in Christ,

I'm a big fan of winter. I suspect this affinity for bare trees, short days, squeaky snow and the attendant desire to kindle fires, hunker down and think deep thoughts, is an artifact of my having been raised in the foothills of the Adirondacks. Winter there was a force to be reckoned with. Familiar landmarks disappeared beneath a blanket of white before Thanksgiving, often not to be seen again until Easter. I lived in a snow-belt community where, in the late Fall, tall poles would appear, lashed to guard rails, put there to alert drivers of plows to the presence of things unseen beneath the tons of snow they moved each season. Winter was deep. Much lay hidden.

I'm a big fan of Advent. It, too, is a deep season in which much lies hidden. In the half-century that lies between my childhood Adirondack winters and now, I have come to understand this truth: that which is closest to the Divine Heart is least comprehensible by intellect.

Some things are just meant to be mysteries. When they are pulled out of the depths and into too bright a light, they melt away like snow would if it fell out of season. Their power to move and change us is thus lost. But, when allowed to rest in their true home, undisturbed by naming, these holy secrets summon us into the place they live. We enter, first as guests, then, in time, as residents and, perhaps one day, as hosts.

Advent calls us to surrender into mystery. We have our signal poles, lashed to the invisible – wreaths with small fires kindled in the dim, a stable empty, talk of Word made flesh, the potent symbol of a quickened womb, the promise of One who dwells with us now and would come again, showing us a wholeness that can now and surely will be ours.

But all these things are metaphors. They tell us that something lies beneath, hidden, beyond our minds' capabilities to articulate, but well within our hearts' capacities. Fellow Travelers, from the 27<sup>th</sup> of November until the 24<sup>th</sup> of December, do your best to lay aside the outward intensities of the rush toward Christmas. Practice Advent. Rest, rest, rest in the mystery. God will be with you.

*Deborah*

## **Do What I Do, Not What I Say Department**

During the season of Advent, your preachers will pontificate on the importance of expectant waiting and advise against joining the popular culture's headlong rush into Christmas Frenzy. Nevertheless, mindful of the need to plan ahead, the Hutchisons remind members of the congregation of the availability of vast quantities of CD's and cassettes of their music, suitable for Christmas giving. Look for displays in weeks to come. A portion of the proceeds will help provide Christmas cheer for a needy local family.

*Rats and roaches live by competition under the laws of supply and demand; it is the privilege of human beings to live under the laws of justice and mercy. – Wendell Berry*

## **St. David's Bishop Committee Members**

### **Outreach Commission**

*"Promotes ministries of charities...local and general"*

Marilyn Day  
436 Pine Ridge Road  
Nashville, IN 47448  
(812) 988-7130

### **Pastoral Care Commission**

*"Promote Ministries of spiritual growth"*

Jim Simms  
2561 St. Rd. 135  
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### **Education Commission**

*"Promotes transmission of the faith"*

Marge Steiner  
409 Vernon Drive  
Bloomington, IN 47408  
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### **Property Commission**

*"Promotes necessary improvements and repairs"*

Doug Miller, Jr. Warden  
1503 Fruitdale Road  
Morgantown, IN 46160

### **Stewardship Commission**

*"Promotes personal and corporate stewardship"*

Jim Huber  
P O Box 1278  
Nashville, IN 47448  
(12)88-4007

**Communications Commission**

*"Promotes an informed and involved membership"*

Jim Simms

**Evangelism Commission**

*"Promotes the spread of the gospel"*

Marilyn Day

**Worship and Music Commission**

*"Promotes an empowered community of faith"*

Pamela Grenfell Smith

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Bloomington, IN 47408

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**Congregational Life**

*"Promotes building of church community"*

Phyllis Sindlinger, Sr. Warden

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**Bishop's Committee Treasurer**

Sandy Ridenour

(812) 597-0135

**What is Advent?**

Advent was the last season to be officially added to the church calendar, in about 600 AD. It was made the first season of the church year because it begins the story of the events of Christ's life, death, and resurrection. Advent always includes four Sundays before Christmas, this year (2005) beginning on **November 27**. Originally, in the Eastern Church, Advent focused on the Annunciation (when the angels told Mary that she would bear a son); but in the West it came to concern the first Coming at the Nativity, the future Coming at the end of time, and the present coming, through grace, to the hearts of men. Thus the themes of consciousness of the coming judgment and of joyful expectation have shaped our observance of Advent for centuries. Our Advent wreath candles, symbolizing the coming of the Light of the world, are to remind us of these themes. It has often been customary to have one rose-colored candle to symbolize joyful expectation. See the article on the next pages and make your own Advent wreath.

For more advent facts take a look at: <http://anglicansonline.org/special/advent.html>

**The Meaning of Greening**

Why in the world do we haul a tree into our homes and hang things on it? And speaking of the stuff that we hang "just so" all over this tree...what does that mean to us? Does the wreath that gets hung on the door mean anything...or is it just "pretty?" If you would like to know the answers to these questions, instead of just going through the motions every Christmas Season, please plan to attend the "greening of the church" on **December 18**. This time is so much more than "just decorating the church" and we should treat it as

such. It is truly a time for our church family to be together...all generations...all backgrounds...one family! Just as your individual families cherish the traditions that you have created, so must St David's create and cherish theirs. So, with that in mind, we are encouraging the greening to be a time of young and old (and those in the middle) to stay for a while after Sunday Service and be with family.

### **A Service of Healing**

For some time there has been a desire among many of us at St. David's to incorporate prayer and laying on of hands for healing into our worship. Although this practice was central to the life of the early church, it is not something we have experienced in our corporate life at St. David's, and may be quite unfamiliar to some of our worshiping community. After prayerful deliberation, the Worship and Music Commission has concluded that the best way for us to initially experience prayer and laying on of hands for healing at this time is in the form of a liturgy which is set aside specifically for that purpose.

And so, on the **first Wednesday in Advent, November 30<sup>th</sup>, at 7 p.m.** in the sanctuary at St. David's we will be gathering for a Service of Healing. The worship will include prayer, song, and silence and will conclude with Communion. There are many ways to participate – as vocal contributor to corporate prayer and song, as quiet and prayerful supporter of those seeking and those administering healing; as recipient of prayer and laying on of hands for healing in body, mind and/or spirit for oneself; and as proxy recipient on behalf of another person not able to be physically present. Our hope is to a service of healing on a quarterly basis, while exploring ways such practices may be incorporated into our Sunday worship as they become more familiar to the community. Please consider making this service a part of your practice of Advent.

*--Deborah Hutchison*

### **Make an Advent Wreath at Home**

Did you know that Advent wreaths were originally used in the home? They didn't become popular in churches until the middle of the twentieth century. You can make an Advent wreath with either four or five candles.

#### **How to Make an Advent Wreath:**

To begin, put four candles on a wreath or at least in a circle. Traditionally the candles are purple, because in antiquity, purple dye was very expensive and it was the color of royalty. We use purple for Advent because it is the season of the coming of the King. If you can't get purple candles, you can substitute blue ones. You can also make one of the candles pink if you like—technically, it is rose colored. If you have a fifth candle, it goes in the center of the wreath and it should be white.

#### **How to Use Your Advent Wreath:**

The idea is to use the wreath in conjunction with worship services or personal or family devotions on the four Sundays in Advent. You light candles at the beginning of each service and snuff them out at the end.

- On the first Sunday in Advent, you light the first candle. Have your service, then snuff out the candle.
- On the second Sunday in Advent, you light two candles, first the one from the previous Sunday, then the second one. Have your service, then snuff out the candles.
- On the third Sunday in Advent, you light the two candles from the previous weeks, in the order you lit them before, then you add the third one. Have your service, then snuff out the candles.
- On the fourth Sunday in Advent, you light the three candles from the previous weeks, in the order you lit them before, then you light the fourth one. Have your service, then snuff out the candles. You should get a stair-step effect, since each candle is a different length by now.

If you have a fifth candle in the center, then on Christmas Day you light the four candles in the order you lit them before, and then you light the center candle. Have your service, then snuff out the candles. You notice how I emphasize snuffing out the candles at the end of each service? This has absolutely no liturgical significance whatsoever, but it is vitally important and you must not leave it out. It prevents the candles from burning your house down. I recommend that you snuff out the candles, rather than blowing them out. The reason is that if you blow them out, you might spray hot wax over everything.

### **Prayers for Use with the Advent Wreath:**

When you use an Advent Wreath in personal or family devotions, you can use whatever scriptures and prayers you like. If you need a point of departure, here is something to get you started. Please don't take it as a set form. You can use different readings, you can modify the prayers, and you can add hymns, carols, or other prayers as you like.

#### **On the First Sunday in Advent**

- Light one purple candle
- Read Isaiah 60:2-3

Lord God, we light this candle to thank you for your Son our Savior Jesus Christ, who is the light of the world. We who have sat in darkness have seen a great light, the light of Jesus Christ, our salvation. We give you thanks and praise in Jesus' name, because he lives and reigns with you in your glory, and in the unity of the Holy Spirit, Amen.

#### **On the Second Sunday in Advent**

- Light two purple candles
- Read Mark 1:4

Lord God, we light this candle to thank you for your Son our Savior Jesus Christ, who is the way. We who like sheep have gone astray have found the way to you through Jesus Christ. We give you thanks and praise in Jesus' name, because he lives and reigns with you in your glory, and in the unity of the Holy Spirit, Amen.

#### **On the Third Sunday in Advent**

- Light three purple candles
- Read Isaiah 35:10

Lord God, we light this candle to thank you for your Son our Savior Jesus Christ, who brings us great joy. We who have walked in the shadow of the valley of death have found life in the resurrection of Jesus Christ. We give you thanks and praise in Jesus' name, because he lives and reigns with you in your glory, and in the unity of the Holy Spirit, Amen.

#### **On the Fourth Sunday in Advent**

- Light all the purple candles
- Read Isaiah 9:6-7

Lord God, we light this candle to thank you for your Son our Savior Jesus Christ, who is the Prince of Peace. We who live in discord and strife have found peace in the promise of eternal life, through Jesus Christ. We give you thanks and praise in Jesus' name, because he lives and reigns with you in your glory, and in the unity of the Holy Spirit, Amen.

#### **On Christmas Eve or Christmas Day**

Remember, it isn't Christmas Eve until sundown on December 24!

- Light all the purple candles and the white candle
- Read Luke 1:68-79 and Luke 2:1-20

We praise you, Lord God, because on this day, your Word became flesh in our Savior Jesus Christ, was born of a woman, and walked among us as a man. Help us to imitate your incarnation, by manifesting our faith in our conduct as well as in our speech. To you, O Lord, we give our honor, praise, worship, and love, in the most holy and precious name of the One who is born today; because He lives and reigns with you in your glory, and in the unity of the Holy Spirit, Amen.

*This information was taken from: <http://www.kencollins.com/question-10.htm>  
--from Judy Huber*

## Reflections on the Current State of Affairs in The Anglican Communion

*Readers of this newsletter may be aware of the recent meeting in Pittsburgh between conservative Episcopal leaders and traditionalist bishops from other parts of the Anglican Communion. News reports suggest that these leaders are determined to force a showdown at the upcoming 2006 General Convention of the Episcopal Church in the USA (ECUSA). If the Convention does not repudiate the actions of the 2003 Convention, the conservative element is determined to leave the Episcopal Church once and for all, and to join with traditionalist foreign bishops in an effort to remove ECUSA from membership in the Anglican Communion.*

*The following is an excerpt from an address of **The Rt. Rev. Jeffrey Steenson, the newly consecrated Bishop of the Episcopal Diocese of Rio Grande**, to its annual convention. Bishop Steenson cautions progressive Episcopalians who would affirm the autonomy of ECUSA, risking alienation from the Anglican Communion as a whole. At the same time, he cautions traditionalists who would separate from ECUSA and align themselves with more amiable parts of the Anglican Communion.*

The practical problems would be immense, but it is the spiritual problems that concern me more. Breaking communion, cutting relationships with other Christians is dreadful business and goes to the very heart of the Anglican understanding of the Church. The Anglican reformers identified three key principles for the unity of the Church, which they got directly from St. Augustine of Hippo in his writings against the Donatist schism in North Africa:

1. The true identity of the Church as Christ's Body is in no way diminished by the imperfections and defects of its human members.
2. As long as we live in this present age, we must accept that it is God's will that saints and sinners are mixed together in the Church.
3. Breaking communion and separating from the Church is ultimate more damaging than the heretical ideas and practices that may have occasioned them.

St. Augustine understood the Church, both as the visible body of those who are baptized and bear the name "Christian," and as the mystical body whose membership can only be discerned by God. It is one and the same Church, the present Church as it exists here on earth and the future Church as it will be in heaven. Augustine emphasized that the Church on earth remains a work in progress, a necessarily imperfect reflection of the perfect Church in heaven. It is in the process of coming into being, and it will only realize perfection at the Second Coming of Christ.

The Donatist church, by contrast, was marked by an urgency to get things sorted out and by an anxiety that the true Christians would be contaminated, defiled, if within the Church they were to be in contact with the wicked. Against this rigorist and puritanical impulse, Augustine counsels humility, citing I Corinthians 4:5 "Therefore do not

pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart.”

Until that time the Church must be a tolerant community, where saints and sinners exist side-by-side, in outward respect undifferentiated and co-mingled, in accordance with God’s purpose that many may be saved.

*(The Vicar notes: Perhaps even more significantly, saintliness and sinfulness co-mingle in each member of the community. The Donatist purification is a spiritual impossibility, as it would leave no one remaining.)*

***(Bishop Steenson continues -)***

The Donatists advanced proof texts to support their call to purify the Church, but Augustine argued that these must be balanced by other texts.

The Parable of the Wheat and the Tares (Matt. 13:24-30). The enemy comes in the dark to sow weeds amidst the grain, intending to ruin the crop. When this is discovered, the servants are anxious to go into the field and root out the weeds. But the farmer understands that this would also destroy much of the good grain, and so he directs them to wait until harvest time, when it will be a simple matter of winnowing the wheat from the tares. Augustine observes: “What arrogance it is, what lapse of humility and gentleness, that one should presume he can do what the Lord did not even grant to the apostles, to think that he can distinguish the tares from the wheat.”

The Parable of the Net (Matt. 13:47-50). The Church is symbolized by the net that Jesus cast into the sea of the world. We should not attempt to separate the good and bad fish caught in the net but rather wait patiently until Jesus himself returns and draws it to the shore at the end of time. Until that time, toleration within the net is essential to its preservation. Judas Iscariot is the most prominent example of this principle of toleration in action; Jesus, serenely confident in his Father’s purposes, permits him to remain within the apostolic community; it is Judas in the end who removes himself. Augustine’s words are wonderfully *à propos*: “But let the separation be waited for until the end of time, faithfully, patiently, bravely.”

What an astonishing vision for the Church! To have this confidence that we don’t have to sort out all the difficulties right now; that we can remain in fellowship with all the members of Christ’s visible Church; without the fear that we might lose our identity or compromise our convictions. This is the gracious, noble, hopeful understanding of the Church that is one of the great glories of Anglicanism. Do we really want to give this up in order to live in the gated communities of special interest groups? Provincialism, whether on the left or on the right is *not* our way.

Richard Hooker (an early Anglican theologian) reminds us: “For the preservation of Christianity there is not anything more needful, than that members of the visible Church have mutual society one with another.”

Dear brothers and sisters, it may be that we are looking at the approach of an ecclesial world very different from the one we know now. But I don't know any other way to meet that future than "the more excellent way" of St. Paul: "If I have not love, I am nothing" (I Cor. 13:3). This is the heart of the doctrine of the Church we Anglicans share with Augustine and the early Christians: the Church is animated by the Holy Spirit, who imparts to her the gift of divine life that is love; without love, the Church is nothing.

-- submitted by Jonathan Hutchison

## **Worship & Music News**

### **Making room for kids –**

In September, Phyllis Sindlinger and I moved some furniture and spent some money, trying to make the foyer more inviting & safer for little children. If you have comments or further suggestions, please don't be shy about sharing them with us. The current clipboard table is not going to win any beauty prizes; if someone can come up with something nicer, speak up – but it has to hold the clipboards. St. David's needs its clipboards!

### **Farewell to the organ loft –**

Any day now, having the Bishop's Committee's permission, I hope to remove the old organ loft – that's the arrangement of vertical planks to the left of the altar. This will open up the front of the worship space and we are hoping you'll like how it looks.

### **And - farewell to the organist, too!**

Steven Wietstock, who has been our organist since July, has accepted a position at Notre Dame beginning 11/15. He will travel back to Bloomington on weekends for a while, and has said he'll continue to play for us through December, possibly longer. An organist-trapping safari is even now being equipped to find a new organist. Steven and Anne have become part of the life of this community in the short time they have been with us, and they will both be very much missed.

### **Macramé the front porch? How en-CHANT-ing!**

While Eliot and I were living in California in the 1970's, a woman in our community got tired of her plain front porch and decided to macramé herself a new one. An unforgettable picture in the local paper showed her and her work – railings, pillars, arches, curlicues, doodads, and all.

In my humble opinion, this is what the Episcopal Church has done with chanting the Psalms. We have made it more and more and more beautiful, elaborate, and complicated - not unlike a macramé front porch. But chanting the Psalms is a practice that goes back thousands of years, and it doesn't have to be complicated, elaborate, or difficult.

Epiphany tends to be the season we experiment with liturgy at St. David's, and this year the plan is to have everyone chant the Third Song of Isaiah every Sunday in the simplest, plainest, easiest setting I can find. No macramé. Let me know what you think?

### **Relocate the preacher?**

Tim Fleck is an architect who specializes in places of worship. In September, at my invitation, Tim met with me, Jonathan, and Deborah to talk over how we are using our worship space.

One of Tim's suggestions was to combine the place of reading from Scripture with the place of preaching – that is, to make one single place where the Word is proclaimed. During Epiphany we'd like to try that out by having Jonathan preach from the lectern. I'll try to be available after services during Epiphany to hear your comments on this.

Thanks – and have a beautiful Advent,  
*Pamela Smith*

## **Outreach & Evangelism News**

### **Mission: Back Home Again In Indiana**

Two organizations – Turning Point Domestic Violence Shelter, Columbus and Shalom Center, Bloomington received the donated supplies gathered by St. David's. Our **generous congregation** gave enough to fill most of a van (especially the diapers and wet wipes for Shalom Center). In addition, funds were donated through the diocese for any organization that participated in the "Mission: Back Home Again In Indiana" and St. David's received \$100 toward support of this mission.

Outreach has designated half to Turning Point and half to Shalom Center.

St. David's received two big bags of children's books for our "Read To Me" program and two bags with personal care items for our "Christmas Giving Tree" program.

Thanks to Phyllis Sindlinger and Judy Huber for donating their time. We were able to take a picture of the booth with Bishop Cate and the Bishop from Brasilia. Look for the photos on our bulletin board or the web site.

### **United Nations' Millennium Development Goal**

A resolution (originally part of the United Nations' Millennium Development Goals) affirmed and embraced by the Indianapolis Diocese, states that a percentage of the Outreach funds should be designated to provide the basic necessities to the world. This resolution recommends that .7% of gross income be used for food, shelter, quality health care, etc. The Outreach Commission is approving \$700.00 of the Outreach funds in support of "Food for the Poor" – an international organization that helps with hunger and housing.

Please remember this commitment prayerfully and consider those that do not have clean water to drink nor food for their table.

### **“Just Friends” letter writing program**

Correspondence with inmates all over the country will return to St. David's again in January (the program rotates to various parishes throughout the year). The Rev. Donna Olsen indicates that the program is growing and they are receiving increasing numbers of letters. St. David's is one of eight parishes that help with this ministry. Please take two or three when they arrive, write a letter (general information only), and bring cheer to those lonely individuals. For questions and/or envelopes with a return address, see Marylin Day - 988-7130

## **Bishops Blend Coffee**

Episcopal Relief and Development (ERD) helps people in need throughout the world. You can be a part of this ministry by purchasing "Bishops Blend" coffee through St. David's. It combines great taste (organic and shade grown), helps provide funds for ERD, provides a fair trade price to the farmers and their families. So have a good cup of "joe", help people, and keep the rain forest intact. **Buy a bag - Change a life**  
*See Marilyn Day for more information. (812) 988-7130 amosyogi@aol.com*

## **When God says No -- 25 Reasons why some Prayers aren't Answered**

*By Rev. John H. Hampsch, C.M.F.*

One translation of James 4: 3 says, "When you ask, you do not receive, because you ask with wrong motives." To "ask amiss" means almost literally "to ask with something missing." The God Who split the Red Sea for Moses, Who set fire from heaven for Elijah, Who miraculously routed the Assyrian attackers for Hezekiah; the God Who worked miracles galore for prophets and patriarchs, and Who scattered flurries of miracles through the early Church, as chronicled in the Acts of the Apostles, is the God who "remains the same," as Psalm 102:2 reminds us.

Since the failure can't be blamed on God's lack of willingness or ability, the only source of failure would have to be from some defect on our part. We "ask amiss,"—that is, with wrong motives, or not according to God's directions book, the Bible.

**IF ALL ELSE FAILS, FOLLOW DIRECTIONS** Nobody fulfills all of the many directions for successful prayer of petition, but the more we fulfill, the better chance we have of our prayers being answered the way we want, for anything, especially healing. Prioritizing our motives and methods for petition takes many forms, which thus become conditions for successful prayer of petition.

**Petition for faith to receive what is requested, prior to the request itself.** "Without faith it is impossible to please God (Heb. 11: 6)" Jesus adroitly led the father of the demonized child (Mark 9) to change his prayer for a prayer of healing to a prayer for more faith. Many people ask for healing, but very few ask for faith to receive healing.

**The exercise of the faith of serene expectancy** ("without doubt" – Mark 11:22) should have priority over the faith of urgency ("please, please"). "Whatever you ask in prayer, you will receive if you have faith" (Matt. 21:22).

**Forgive others "from your heart" before petitioning God.** Unforgiveness blocks petition prayer, for it leaves us in a state of sin that sets us at enmity with God. Matt 6:14-15. Love your enemies. Do good to them and pray for the Lord to bless them.

**Delight yourself in the Lord and He will give you the desires of your heart** (Ps. 37: 4). "Find delight in the Almighty and ...lift your face to God. (Then) pray to Him and He will hear you" (Job 22: 26-27).

**Seek adoration and praise of God before petition.**

**"In everything, by prayer and petition, with thanksgiving, present your requests to God"** (Phil. 4:6)

**When the petition deals with healing, the petitioner must seek priority in spiritual healing over physical or emotional healing. Sin interferes with the effectiveness of prayer for other healing needs, and is like a collapsed bridge on the road to God. To seek spiritual healing implies that one is truly sorry for one's sins and is desirous of being free from every evil thought word or deed.**

**Emotional healing should be prayed for as a priority over physical healing, since most of our physical ailments are either caused by or aggravated by emotional (psychological) factors –**

perhaps as much as 90%. “A cheerful heart is good medicine, but a crushed spirit dries up the bones” (Prov. 17: 22).

**The petitioner should seek deliverance healing (especially from a spirit of infirmity possibly present) prior to seeking a physical healing.** In some cases, a deliverance may be needed from a spirit of addiction, a spirit of lust or perversion, a spirit of anxiety, depression, anger, or a spirit of divorce, etc.

Another priority (when the petition involves healing) is to be had by **praying for health more fervently than praying for healing** that is, a prayer for preservation of health before a prayer for restoration of health.

An important priority to be cultivated is **a yearning to reverence God more earnestly than the yearning for one’s own health needs.** “Fear (reverence) the Lord and shun evil. This will bring health to your body and nourishment to your bones” (Prov. 3: 7-8). This reverence or “fear of the Lord” is one of the personal gifts of the Holy Spirit (Is. 11: 2).

**Infidelity in marriage** is mentioned in Scripture (Mal. 2: 13-16) as a reason for prayers being unanswered.

**Husbands lacking in consideration and respect for their wives, or not maintaining a close partnership with them in spiritual endeavors** will find their prayers of petition hindered, says Peter (1 Peter 3: 7). Men, if you do not love your wives, your prayers will not be answered.

**Interpersonal conflict in a family or any group** is a sign of spiritual immaturity that renders prayers of petition ineffectual.

**The prayers of persons involved in the occult will not be answered by God, since they are seriously offending Him by consorting directly or indirectly with His enemy, the devil.**

An important priority to keep in mind is **the desire for God’s glory** in the expected healing, or other answer to prayer, more than the desire one naturally has for the comfort of the healing itself.

**“Pray for each other so that you may be healed”** (James 5: 16). “Each of you look not only to your own interests, but also to the interests of others” (Phil 2:4) – and not just family members. “Seek the good of others” (1 Cor. 10: 24). “Carry each other’s burdens (Gal. 6: 2).

**One common obstacle to prayer is simply selfishness or greed,** which always tends to eclipse God’s glory as the basic motive. A prayer to win the lottery, if it be merely so that one can become rich, will not get high priority in the courts of heaven.

An often neglected priority is **saturation with Scripture** as a condition for answer to prayer: “If you remain in me, and my words remain in you, ask whatever you wish, and it will be given you,” (John 15:7). Those who devoutly read God’s Word frequently are the best candidates for answered prayer.

Matthew reminds us (quoting Is. 53: 4) that Jesus, in healing the sick, “took up our infirmities and carried our diseases (Matt. 8: 17). Peter says “by His wounds you have been healed” (1 Pet. 2: 24). We can thus “dump our illnesses on Jesus” to rid ourselves of them. If by His wounds we have been healed, then **Jesus has already suffered our pains for us, so we can simply “let go” of them.**

One condition for successful prayer of petition (mentioned five times in John’s gospel) is that **the prayer be made in Jesus’ name.** In asking in Jesus’ Name (“through Jesus Christ our Lord”, etc) it must be not simply a prayer that mentions Jesus’ name, but prayer in accordance with all that comprises the person bearing that name.

**Plurality of petitioners** gives an added assurance that our prayer will be answered. Jesus advocated community prayer when he said, “I tell you that if two of you on earth (the smallest possible community) agree about anything you ask for it, it will be done for you by My Father in heaven. For where two or three come together in My Name, there am I with them” (Matt. 18: 19-20).

Another difficult condition for successful prayer is **perseverance;** it is especially difficult when the need is great or the hurt is severe and we want to scream for immediate relief. David encourages us to “wait for the Lord; be strong and take heart and wait for the Lord” (Ps. 27: 14). If all of our

prayers were answered immediately, we may be disillusioned, as we would come to realize that God's timing is ultimately the best for us.

**One very important condition is that we seek only God's will when we pray.** John makes this a bottom-line condition for prayers of petition: "This is the confidence we have in approaching God: that if we ask anything according to His will He hears us" (1John 5: 14).

A final condition for successful prayer—also related to God's will—is that **we shouldn't demand** an answer on our own terms. God may choose to heal by surgery or a new medicine while we seek a miracle; He may bring prosperity by an inheritance or a job promotion while we seek a lottery win, etc.

2 Cor. 12: 9, "My grace is sufficient for you, for my power is made perfect in weakness."

--from *Becky Morrison (this a summary of a healing conference she attended in September-- see Becky for more information)*

## **Parish News**

### **from Hazel Olive:**

On September 20, The Health Foundation of Greater Indianapolis, Inc held a retirement celebration for G. Scott Olive. He had been a Board Member since it's beginning, 20 years ago. He also received a beautiful big crystal vase, with that info stamped on it.

The Foundation gives grants to Health related organizations of Indianapolis and surrounding counties.

Scott Olive's daughter, Anne Olive Moore, was ordained on October 8, by the Bishop of Oregon. She is now an Episcopal Priest. Her husband, Jim and their 2 daughters, Hanna and Katie, were there, but Katie's twin, Jesse Scott lives in New York City, and didn't make it for the ceremony.

Scott is very proud of Anne. So am I. --*Hazel Olive*

## **Children's Drawings Needed for Christmas Eve Bulletin!**

To illustrate our Christmas Eve bulletin, we'd love to have some drawings by children (and grandchildren) connected to St. David's. All Christmas themes are welcome, but these would be of special interest: shepherds, stars, sheep (lots of sheep!), angels, Mary, Joseph, and the baby Jesus.

We'll need these by December 18, so please put them in the Christmas box on top of the piano. If you want your drawing returned to you, you will need to put your name on the back.

## **Christmas Show at the Pine Box Theatre**

On **December 11 at 3:00 PM**, a group from St. David's will attend the Christmas show at the Pine Box Theatre in Nashville, featuring those "Good Time Guys and Gals."

After the show, there will be a dinner in the parish hall, thanks to Coral Hamlin who said she feels like cooking for a crowd! If you would like to come to just the show or just the dinner, please let us know. We hope to get 20 seats filled for the performance, and we can probably get more. As of this writing, approximately 15 people have already signed up. Thanks to the generosity of Bob Hamontre, tickets will only cost \$8, as he is going to honor the Lions' coupons.

If you would like to sign up or have any questions, please call *Judy Huber at 988-4007*.

The Dalai Lama has written a remarkable editorial in *The New York Times* concerning the relationship between faith and science. To obtain an e-copy, contact the Vicar at [chesed2@msn.com](mailto:chesed2@msn.com). Others may request a printed copy.

## Inspiration

### **Whoever has Love**

*Eberhard Arnold*

When someone is driven by love in any way, he or she is driven by Christ. Whoever has love, has the love of God, even if he or she does not confess Christ in words. There is a hidden Christ; he is much too great to be confined by human thought

### **The Lake Isle of Innisfree**

*William Butler Yeats*

I will arise and go now, and go to Innisfree,  
And a small cabin build there, of clay and wattles made:  
Nine bean-rows will I have there, a hive for the honeybee,  
And live alone in the bee-loud glade.  
And I shall have some peace there, for peace comes dropping slow,  
Dropping from the veils of the morning to where the cricket sings;  
There midnight's all a glimmer, and noon a purple glow,  
And evening full of the linnet's wings.  
I will arise and go now, for always night and day  
I hear lake water lapping with low sounds by the shore;  
While I stand on the roadway, or on the pavements grey,  
I hear it in the deep heart's core.

### **For the Longest Day**

*Walt Whitman*

Love the earth and the sun and the animals, despise riches, give alms to everyone that asks, stand up for the stupid and crazy, devote your income and labor to others, hate tyrants, argue not concerning God.

### **Only Then...**

*Hasidic*

A rabbi asked his students, "When is it at dawn that one can tell the light from the darkness?"

One student replied, "When I can tell a goat from a donkey."

"No," answered the rabbi.

Another said, "When I can tell a palm tree from a fig."

"No," answered the rabbi again.

"Well, then what is the answer?" his students pressed him.

"Only when you look into the face of every man and every woman and see your brother and your sister," said the rabbi. "Only then have you seen the light. All else is still darkness."

*The above quotes are some of my favorites from the Daily Dig, published online by the Bruderhof community. Peruse their great web site and subscribe to the Daily Dig yourself at*

*<http://www.bruderhof.com>*

*--from Jane Herr*

## Funny Pages

### Food for Thought

Why do we press harder on a remote control when we know the batteries are getting weak?

Why do banks charge a fee on "insufficient funds" when they know there is not enough?

Why does someone believe you when you say there are four billion stars, but check when you say the paint is wet?

Why doesn't glue stick to the bottle?

Why do they use sterilized needles for death by lethal injection?

Why doesn't Tarzan have a beard?

Why does Superman stop bullets with his chest, but ducks when you throw a revolver at him?

Why do Kamikaze pilots wear helmets?

Whose idea was it to put an "S" in the word "lisp"?

If people evolved from apes, why are there still apes?

Why is it that no matter what color bubble bath you use the bubbles are always white?

Is there ever a day that mattresses are not on sale?

Why do people constantly return to the refrigerator with hopes that something new to eat will have materialized?

Why do people keep running over a string a dozen times with their vacuum cleaner, then reach down, pick it up, examine it, then put it down to give the vacuum one more chance?

Why is it that no plastic bag will open from the end you first try?

How do those dead bugs get into those enclosed light fixtures?

When we are in the supermarket and someone rams our ankle with a shopping cart then apologizes for doing so, why do we say, "It's all right?" Well, it isn't all right so why don't we say, "That hurt, you stupid idiot?"

Why is it that whenever you attempt to catch something that's falling off the table you always manage to knock something else over?

In winter why do we try to keep the house as warm as it was in summer when we complained about the heat?

How come you never hear father-in-law jokes?  
If at first you don't succeed, shouldn't you try doing it like your wife told you to do it?  
And obviously if at first you don't succeed, then don't take up sky diving!  
The statistics on sanity are that one out of every four persons is suffering from some sort of  
mental illness. Think of your three best friends, if they're okay, then it's you .  
*--from Jennifer Rekers*

## **Signs You Are Not a Spring Chicken Anymore**

You and your teeth don't sleep together.  
You try to straighten out the wrinkles in your socks and discover you aren't wearing any.  
You wake up looking like your driver's license picture.  
Your idea of a "night out" is sitting outside on the patio.  
Your idea of weight lifting is standing up.  
It takes twice as long to get yourself looking half as good.  
You give up all your bad habits and still don't feel good.  
You appear to have more patience, but actually you just don't care anymore.

*Courtesy, Tee Hee Ministries, Mr. Judd Green (a friend of Mike Day's)*

## **Birthdays and Anniversaries**

### **NOVEMBER**

21 - Michael Smith  
26 - Patrick Hutchison  
28 - Carol Ruffin

### **DECEMBER**

1 — Erin Fleser  
4 - Karen Anderson-Haldeman  
4 - Caleb Miller  
4 - Stephen Stouder  
8 - Alan Von Stein  
9 - Anniversary of Ray & Judy Laffin  
12 - Donna Neidnagel  
15 - Charlene & Daniel Folz Anniversary  
27 - Anniversary of Jim & Janet Drum  
28 - Phyllis Sindlinger  
29 - Deborah Hutchison  
29 - Benjamin Hensel  
30 - Mark Niednagel  
30 - Anniversary of Scott & Hazel Olive  
30 - Anniversary of Stephen & Donna Stouder  
30 - Anniversary of John & Mickie Williams

### **JANUARY**

7 - Cody Woods

- 7 - Jim Reichert
- 16 - Michael List
- 18 - Janet Drum
- 19 - Natalie Stant
- 22 - Andy Herr

#### **FEBRUARY**

- 2 - Sarah Eads
- 3 - Rosemary Pedrey
- 4 - Mike Day
- 4 - Eliot Smith
- 9 - Thomas Smith
- 10 - Tom Hensel
- 11 - Anniversary of Tom & Desiree Hensel
- 13 - Anne Wietstock
- 15 - Sandy Fittz
- 22 - Phyllis Bailey
- 22 - Jan Baer
- 24 - Shanna Smith
- 26 - Kjestine Woods
- 29 - Anniversary of Marc & Dana Skirvin

#### **MARCH**

- 2 - Anniversary of John & Rosemary Pedrey
- 2 - Paul Nelson
- 5 - Desiree Hensel
- 5 - Tracy Green
- 5 - Gail Hyde
- 6 - Sean Cole
- 6 - Laura Martin
- 14 - Becky Meyer
- 15 - Adrienne Skirvin
- 17 - Bob Nixon
- 19 - Howard Zody
- 24 - Gene Russell
- 28 - Bess Smith
- 29 - Emma Folz

"The miracles of the church seem to me to rest not so much upon faces or voices or healing power coming suddenly near to us from afar off, but upon our perceptions being made finer, so that for a moment our eyes can see and our ears can hear what is there about us always." - *Willa Cather, Death Comes to the Archbishop*

--from *Laura Martin*

## **Yoga at St. David's**

Our yoga classes are on hiatus for the holidays. The classes will return to the Parish Hall starting Thursdays in January 2006. Please see Desiree Hensel (988-2037) if you are interested.

## **E-mail Corrections and Address Updates**

As many of you know the internet wants the correct to the last letter e-mail address, not a close facsimile. Here are a few e-mail addresses that may have been slightly off in the directory:

(Note – we don't list parishioners' email addresses on the Web site. Please call the church office for these corrections or consult a print copy of the Newsletter. Thanks!)

Bob and Nancy Nixon  
Adam McCord  
Tom Robertson  
Laura Martin  
Gail Hyde

And a new address for Peg Franzen:

Peg Franzen  
1111 University Blvd.  
Richmond, IN 47374  
Phone: (765) 962-7915

## **Hurricane Rebuilding Teams Forming**

Now that rescue and relief efforts in the Gulf Coast have given way to recovery and rebuilding, teams of Episcopalians from the Diocese of Indianapolis are beginning to form. It is expected that several teams will depart after the first of the year. For more information, see the posted notice on the bulletin board or contact the Vicar.

## **Newsletter Submissions?**

Please send your news items, stories of spiritual growth, book reviews, jokes, cartoons, etc. to Jane Herr (812)988-7611 or P O Box 609, Nashville, 47448 or (the preferred method!):

**jane@rjherr.com** Next deadline for submissions: **Sunday, Jan. 30, Lenten newsletter**

## **Update your Directory entry!**

Now you've seen it--what needs changed? Want a picture? Want the one you have changed? New addresses, new phone numbers, new e-mails, new parishioners--send me

your information! Jane Herr (812)988-7611 or P O Box 609, Nashville, 47448 or (the preferred method!):

**jane@rjherr.com**

Deadline for information for the latest update: **Sunday, January 1**  
**(start the year out right!)**

### **Schedule of Services and Parish Events**

Sunday	Nov. 20	Annual Faithraising Pitch-in	after service	Parish Hall
Sunday	Nov. 20	Annual Brown County Hymn Sing	6:30 PM	Nashville Methodist
Wednesday	Nov. 30	Service of Healing & Holy Communion	7 PM	St. David's
Sunday	Dec. 11	"Good Time Guys and Gals."	3 PM	Pine Box Theatre
Sunday	Dec. 18	Fourth Sunday in Advent <i>the greening of the Church follows the service</i>	9:30 AM	St. David's
Saturday	Dec. 24	Christmas Eve Candlelight Communion	7:00 PM	St. David's
Sunday	Dec. 25	Nativity of Our Lord	9:30 AM	St. David's
Sunday	Jan. 1	Directory update deadline		
Sunday	Feb. 19	Lenten newsletter deadline		
Wednesday	March 1	Ash Wednesday ( <i>Lenten season begins</i> )		St. David's
		Prayer Service and Imposition of Ashes	7 AM	
		Imposition of Ashes and Holy Communion	7 PM	