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Our tradition recognizes that we appropriate reality not just through the intellect, but through sight and sound, touch and smell and taste.

# The St. James' Epistle

March 2011

## Seasonal Sense

Just as the days grow a bit longer, the Church moves into its darkest season. Advent has its penitential tones, but even as it begins, Christmas is tangible just a few weeks away. Lent is another matter. Easter awaits us, but it is a long way off and Lent's tone darkens as the weeks go on. Yet we are asked to enter in, not that we might be bowed down by grief, but that we might travel with Jesus on the way that leads to life.

Lent is a season of truth-telling. It reminds us of human frailty and evil; it tells us of conflict and the human drive for power. It reminds us of our need for a savior. It shows that God alone can save us and that God in Christ shall do just that. Our worship—what we do and what we say—draws us into those hard and hopeful truths.

## Changed Words, Changed Perspectives

In this season, there are several changes in our Eucharistic celebration. (The changes in the service of Morning Prayer are more subtle and the music carries and conveys much of the meaning of the season.) On the first Sunday in Lent, both the 9:10 a.m. and the 11:15 a.m. services begin with the Great Litany, chanted by the congregation as a solemn procession moves through the church. This ancient prayer encompasses both the Prayers of the People and the Confession. Yet with its more detailed and expansive petitions, it reminds us that all of our life depends upon God's mercy. It is a fitting start to the season.

Throughout Lent, our services begin with the Penitential Order and the Decalogue (the ten commandments). This re-ordering of the service places confession first, as does the season. Members of the

fourth grade class will lead us in the ten commandments at the 9:10 a.m. service; at 11:15, members of the choir will do so. We then continue with the *Kyrie Eleison* (Lord, have mercy), rather than the more joyful *Gloria in Excelsis* (Glory to God). At the Breaking of the Bread, we will either sing or say the *Agnus Dei* (O Lamb of God), and at the conclusion of the service, in place of the usual blessing, the priest will offer a solemn Prayer Over the People.

Our Rite I services will continue to use Eucharistic Prayer I from the Book of Common Prayer, as well as add the Prayer of Humble Access (authored by Archbishop Thomas Cranmer) prior to the administration of Holy Communion. We also use Form I for the Prayers of the People during Lent, prayers that remind us of our need for redemption and the grace given through Jesus' death and resurrection. These prayers also include a congregational response to each petition, "Lord have mercy," echoing the Great Litany used on the first Sunday in Lent.

The Rite II services will use Eucharistic Prayer A. In this prayer we are reminded that Jesus took on human nature "to live and die as one of us" and to reconcile us to God. Its emphasis on Jesus' sacrifice, manifesting God's love through the cross, highlights the meaning of these weeks. For the Prayers of the People, we use Form IV. The congregational response to the versicle following each petition, "Lord in your mercy," is "Hear our prayer," underscoring our dependence on that mercy.

## Sense and Sensibilities, Posture and Prayers

Worship in the Episcopal tradition is sensible. This does not mean it is stolid and workmanlike (as in sensible shoes), but rather that our liturgical tradition values the senses. Our tradition recognizes the totality of the human person and the truth that we appropriate reality not just through the intellect, but through sight and sound, touch and smell and taste. This is evident, if unstated, in every season. We light candles and carry crosses. The color of the hangings and vestments



## A joyful kickoff!

Parishioners kicked off our \$12.5 million capital campaign at our festive Adirondack-themed Winter Parish Celebration and a Sunday forum. Photos from the events appear on pp. 2-4.



## As the Spirit Moves

After moving to New York more than sixteen years ago, I went church-shopping. With a list of seven or eight Episcopal parishes in mind, I first visited the one nearest my home: St. James'. Walking up the front steps and into the narthex, I immediately felt drawn to the spotlight reredos at the end of the chancel and never looked back. By the end of the service (appropriately enough, it was Epiphany), my shopping list had been abandoned. Why look further when what was lost had just been found?

The St. James' then is essentially the St. James' now: a vibrant church with beautiful liturgy, moving sermons, transcendent music, and a catalytic laity engaged in a host of vital ministries. In this warm community, I have discovered over the years callings that have fed my spirit and stretched my talents: confirmation class teacher, youth group advisor, lay Eucharistic minister, healing prayer minister, Pastoral Committee member, and pastoral apartment coordinator; currently, I serve as lay reader and chalice bearer, speaker at the Way, seminar leader with the Rev. Craig Townsend, member of the Vestry, member of the Lilly Fellow Committee, and Vestry liaison to the St. Jamesians. Many other parishioners, too, could tell similar stories of being spiritually nourished—and of learning to nourish others—at St. James' Church: the kingdom come on earth.

In my mind, stewardship expresses the spirit nourished in the kingdom. Over the years, I have been called to regular increases in pledging far beyond what I had

first imagined (especially given my teacher's salary). Online giving has helped to make increases sustainable as those monthly credit card payments have been integrated into my monthly expenses. I only wish that I could give more. Sharing God's bounty has become a natural part of my routine, as it has for so many parishioners. Giving is a natural expression of the spirit as well as a practical necessity to support our work in the world.

Supporting the For All the Saints capital campaign, then, is a further expression of my gratitude for the spirit working in my life, and in our collective life at St. James'. In pledging to the campaign (paid over five years), I have stretched myself, certainly, yet also found that this gift, too, is sustainable. Indeed, it helps to sustain me in my commitment to the church. How many others of relatively modest means, I wonder, could pledge as much? How many others, depending on their means, could pledge, say, \$10,000, or even \$50,000? If all parishioners were to give generously, each to his or her own capacity, St. James's ministries to the city, the nation, and the world surely would be secured for generations. To those who have already given, you have the heartfelt thanks of the Vestry and the entire parish. To the rest of you, won't you join us in this effort? Won't you fully express your gratitude as the spirit moves you to share God's gifts? Please join us in building the kingdom on earth—now, here at St. James'.

—Brad Whitehurst



# Seen and Unseen

No matter what kind of week I am having, I am always cheered up when I receive a simple thank you e-mail from Jessica Oliveri, St. James' Stewardship Coordinator, acknowledging our family's weekly online contribution. The message includes the phrase "unless otherwise noted, the only goods or services provided are intangible religious benefits." I know this phrase is there for tax purposes, but it still makes me smile. Since joining the church about five years ago, St. James' has provided so many benefits to our family, and some of them feel very tangible indeed (if you work for the IRS, it's time to put this article down). Every Sunday our children are educated by deeply committed, talented teachers through a program spearheaded by St. James' and recognized nationally. Our younger son is receiving outstanding instruction in music. My older son is given opportunities to participate meaningfully in the Sunday services, as well as to hone his public speaking skills through the readings. My husband and I are deepening our understanding of the spiritual traditions and history of the church through the weekly Sunday forums. Our family is learning about different neighborhoods, different cultures and different needs through the various ministries we have experienced and the various perspectives we hear during the Sunday sermons.

My hunch is that our story is a fairly common one among St. James' families. Our involvement started slowly and somewhat cautiously then gradually ex-

panded over time as we witnessed the remarkable work the church was doing. The bicentennial celebration was a wonderful opportunity to take a breath and reflect upon the positive impact that St. James' has through its ministries and signature programs, such as the Lilly Fellowship and Partners in Mission. But it also allowed me to reflect on the impact St. James' has on my family's spiritual life and growth. The For All the Saints capital campaign gave me the opportunity to recognize the importance of St. James in our lives, and to act warmly and decisively in support of its unlimited future. Our simultaneous increase in annual stewardship gave us the opportunity support the ever-expanding outreach of the clergy and parishioners' on a day-to-day, week-to-week basis. In my view, the two contributions link together tightly to help the church to accomplish its mission: to share the love of Jesus Christ with each other, our city and the world.

The efforts and financial support of hundreds of St. James' parishioners will touch many thousands in need. In doing so, we continue to benefit from our own spiritual growth as individuals and as a community. The positive momentum that I have seen building in the church over the past five years truly reflects all parts of that spiritual circle. So Jessica, we are delighted to be provided with the "intangible" religious benefits of St. James'. While they might not be tangible, they are extraordinarily palpable.

—Donna Trammell



Stewardship Committee Chair Holcombe Green; Co-Chairs of the For All the Saints capital campaign (l to r): Paul Bitler, Phoebe Stanton, Peggy Bitler, Missy Condo





Organ Scholar Jem Lowther

## Jem Lowther Joins Music Staff

During the months of February, March and April, you will meet Jem Lowther who is volunteering as Organ Scholar for St. James'. Jem was raised in London and is a graduate of Eton College where he received a music scholarship and studied organ. He is also a fine pianist and singer having achieved Grade 8 in both disciplines. Jem has been awarded an Organ Scholarship at Corpus Christi College, Oxford which will commence in October.

During this "gap" year between academic programs, Jem has served as Organ Scholar at St. Paul's Parish, K Street in Washington, D.C. (which also houses a large Schoenstein organ) and requested to do the same work at St. James' this winter and spring. Since our music program is multi-generational and diverse while being grounded in the Anglican musical tradition, there are a variety of musical experiences which St. James' may offer him which are not available elsewhere. He requires no payment from St. James', only the opportunity to gain the unique experience our parish can provide. Jem is donating forty hours each week and will usually be at the church Sunday through Thursday.

During his time here, Jem will have regular, weekly organ lessons and coaching with Director of Music & Organist Davis Wortman. He will play voluntaries, choral accompaniments and hymns frequently in Sunday services. He will assist in rehearsals with the choirs, perform administrative tasks for the Music Department including work in the music library preparing ninety folders of music each week, and will make use of his considerable skill with music software to update some of our scores.

We are delighted to welcome Jem to our parish for these months and look forward to our journey together.

—Davis Wortman



## City-Wide 20s and 30s Trivia Night

Saturday, April 2, 6:30 p.m.

Celebrate the fifth annual St. Jamesians' Trivia Night fundraiser and help put a new roof on a Haitian school. Quizmaster Campbell Wharton leads tables of young New York City Episcopalians in a trivia contest covering everything from 80s TV to Aboriginal pottery. Tickets for the evening are \$25.00 and include dinner, games, and an array of prizes. Attend on your own, or bring friends to form a table of eight. All proceeds go toward a new roof for the St. Andre Episcopal School in Haiti, a country in which only 40% of school-age children have access to formal education. Caribbean attire is encouraged.

## Donations for May

Antiques and Treasures  
Wednesday, May 11

The Second Time Around  
Thursday, May 26

The Second Time Around Thrift Sale Committee and the Community Festival 2011's Antiques & Treasures Committee are now collecting for their May sales. You may drop off donations of gently used clothing and shoes for women, men, and children, housewares, jewelry, linens, art, and collectibles at the Parish House reception desk Monday-Friday from 9:00 a.m.-5:00 p.m. Please remember that books and toys are no longer accepted. Due to space limitations, furniture cannot be accepted without pre-approval. For more information, contact Grace Beacham at 212.774-4231 or gbeacham@stjames.org.



## Parish Register

January 2011

### Baptisms

Tallulah Gage Knapp  
daughter of John Knapp, Jr.  
and Rachel Rutherford Englund

Duncan Peter Bross Wilson  
son of Robert and Ayse Wilson

Georgia Clementine Bartlett, daughter  
of Stephen and Mackenzie Bartlett

Alexandra Grey Gibbins  
daughter of Brooks Gibbins  
and Ashley Christopher

Ashton Penn Gibbins  
daughter of Brooks Gibbins  
and Ashley Christopher

### Weddings

Bruce Lee Kennedy and  
Margaret Gawthrop Klarberg

### Funerals

Anne Barclay Parsons Priest  
Lois Clemens Fankhauser





## Shrove Tuesday Pancake Supper

Tuesday, March 8, 5:00-7:00 p.m.

Parishioners, newcomers, neighbors, and guests of all ages are invited to St. James' annual Shrove Tuesday pancake supper. Enjoy all you can eat of the Upper East Side's best pancakes, bacon, sausage, and fruit salad while the children decorate the 2011 St. James' Alleluia banner for Easter. We estimate our cost for the pancake supper to be between \$5 and \$10 per person. Register online at [www.stjames.org/community](http://www.stjames.org/community) and contribute an amount that is comfortable for you. For more information, contact Grace Beacham at 212.774-4231 or [gbeacham@stjames.org](mailto:gbeacham@stjames.org).

## Family Friday

Friday, March 11, 6:00-8:00 p.m.

This month's Movie Night features *Free Willy*. Join us and bring your friends for a great movie, pizza and popcorn. The cost is \$5/person with a maximum of \$15/family. Register online at [www.stjames.org/families](http://www.stjames.org/families) or pay at the door. For more information contact Peggy Bitler at [peggybitler@aol.com](mailto:peggybitler@aol.com) or Lisa Smith at [lisa-smith@nyc.rr.com](mailto:lisa-smith@nyc.rr.com).

## Youth Host the Dinner Program

Friday, March 11, 5:30-9:00 p.m.

On the second Friday of every month, September through May, Youth in grades 7 through 12 grade host the Friday Night Dinner Program, which serves a seated, home-cooked dinner to ninety homeless guests. RSVP by Thursday, March 10 to Kate Salisbury at [ksalisbury@stjames.org](mailto:ksalisbury@stjames.org).

## Monthly Brunch for 20s and 30s

Sunday, March 20, 12:30 p.m.

Parishioners in their 20s & 30s meet for a no-host brunch in the neighborhood on the third Sunday of every month, following the 11:15 service. Newcomers are always welcome - it's a great way to meet other young adults at St. James'.

## French Doubles Concert

Sunday, March 6, 4:00 p.m.

The Canterbury and Compostela Choirs will present a concert of music written by French composers of the late 19th and 20th centuries. The two mass settings on the program, by Charles-Marie Widor and Jean Langlais, were composed to be sung in large French Cathedrals, which have a unique configuration for choir and organ. As in English Cathedrals, the Choir sits at the east end of the building, in front of the high altar and sanctuary area in the Quire (or Choir) area in stalls facing each other, taking the place of canons and monks who would have sat there in medieval times. However, while in England the main and usually only organ is found in a single case either on the Quire Screen (a giant stone wall between the Nave and Quire) or above the north and south Quire stalls, French cathedrals actually have two organs: "*L'orgue de Chœur*" at the east end of the building and "*Le Grand Orgue*" at the west end. *L'orgue de Chœur* is used to accompany the choir while *Le Grand Orgue* is used to play improvisations and organ voluntaries.

In the masses by Widor and Langlais, both organs are employed, and thus two organists are needed to execute a proper performance of the work. Widor also employs a group of men's voices in the gallery with *Le Grand Orgue*, which in his day would have been seminarians singing a chant-like portion of the mass.

The Bicentennial Organ at St. James' is modeled according to English Cathedral principles in that the main organ is at the east end of the building, but since there is also a substantial gallery instrument, this concert will be performed using the Gallery Organ as *Le Grand Orgue* and the Chancel Organ as *L'orgue de Chœur* so that the same sonic effect can be experienced by the audience (minus the twelve second acoustics of Notre Dame in Paris!).

Interspersed throughout each of these Masses will the choir will sing a capella motets by Maurice Duruflé and Pierre Villette, a student of Duruflé. These motets will provide a dramatic contrast in color and harmony from the bold settings of the Mass Ordinary.

Join us on March 6 and experience this sonorous treat of French music sung by our wonderful choirs of adults.

—Christopher Jennings



The composers Charles-Marie Widor, Maurice Duruflé, Jean Langlais, and Pierre Villette (above) are featured on a March 6th concert. Youth will host the dinner program on the 20th (below).



# Adult Ed Highlights for March

Sundays, March 6 and 13  
10:30-11:00 a.m.

“Ashes to ashes”? What happened to everlasting life? On the Sundays before and after Ash Wednesday, the St. James’ End-of-Life Task Force presents a two-part series on faith and mortality. Some of us are afraid that the church expects us to believe the unbelievable about death; others are afraid that what we want to believe about death doesn’t hold up under theological scrutiny. What perspectives on death and mortality does the Bible offer? And what do our Ash Wednesday, Good Friday, and burial services tell us about our Church’s perspective? On March 6, Associate Rector Will Peyton will lead an exploration of these issues, and on March 13 a panel of parishioners representing a wide range of ages and backgrounds will share questions and convictions about mortality, as well as reflections on the spiritual aspects of experiences such as funeral planning, estate planning, enacting living wills, and writing spiritual wills.

*NB: the Parenting Conversation with Craig Townsend and Dorothy Hutchison originally scheduled for March 6 has been moved to May 1 following the 9:10 a.m. service.*



## Languages of Grace Poetry in the Bible, the Prayer Book, and the Anglican Tradition

A four-part series beginning March 20  
Sundays, 10:30-11:00 a.m.

March 20: Poetry in the Bible

The Rev. Craig Townsend, Vicar, will explore the use and forms of poetry in the Psalms, Job, and the Song of Solomon.

March 27: Poetry in the Bible

Craig will argue for the poetic use of language in the Book of Common Prayer.

April 3 and April 10: Poetry in the  
Anglican Tradition

Craig and parishioner Brad Whitehurst, English teacher at the Nightingale-Bamford School, will look at British and American poets in the Anglican tradition, from Elizabethan times to our own.

### *New Beginning in Lent*

## Sunday Evenings at St. James’ Connecting Faith and Life

Study 4:45-5:30 p.m.

A member of the clergy will lead a series of discussions on a topic that connects faith and life. Each series will run for 4-6 weeks.

Fellowship 5:30-5:50 p.m.

In the hallway outside Sunderland, an opportunity for coffee and conversation.

Candlelight Communion 6:00 p.m.

Our weekly service of hymns, homily, and Eucharist. Beginning on the first Sunday of Lent, we will gather in the church in a newly configured worship space, a space that allows for the growing attendance at this service while maintaining the intimacy that marks this Eucharist.

Join us for all of the evening or just those parts that fit your schedule.

## Seasonal Sense

continued from p. 1

changes seasonally. We sing and chant, listen and speak. We come forward to receive communion, take the bread in our hands and, then, eat and drink the bread and wine.

Changes that affect our senses have the power to enhance our understanding. In seasons of joy, we stand for prayer in our Rite II Eucharists; this signifies our readiness to be on the way with Jesus and embodies the truth that we have been raised to new life with him. In Lent we kneel, both during the Prayers of the People and at the Confession, and during the Prayer of Consecration in the Eucharistic Prayer. Kneeling is a sign of both humility and obedience, and especially apt in a season of penitence.

The colors of vestments and hangings change with the season. The green of the season after the Epiphany symbolizes growth. It now gives way to purple, the traditional color of repentance long associated with Lent. In keeping with the penitential focus of the season, many churches do not have altar flowers during Lent. Although we do, those flowers will also be in the somber shades of purple, so that appearance may match the message of these weeks.

## Lost Language

“Alleluia!” is a shout of joy. It is not a word often uttered in daily speech, yet it occurs again and again in the worship of the Church. Our songs resound with alleluias, from the psalms of ancient Israel to the newest hymns in our hymnal. At the Eucharist, both the celebrant and congregation offer alleluias when the bread is broken. Except in Lent. In Lent, the alleluias vanish from the services and from the hymns. It reminds us of the power of words. Lost from our liturgical language for a season, it reminds us of the loss of joy in life lived apart from God and the gift of Jesus’ death and resurrection.

The changes of this season are not grand. Posture and colors, a shift in the order of things and some different prayers. Yet small changes may open us to important truths. In this season, may these changes remind us of our need for redemption. May they increase our longing for salvation. May they help us seek and follow Christ, who alone can bring the hope of heaven to earth.

—The Rev. Brenda G. Husson, Rector

# Light a Prayer Candle this Lent and Pray for Rain

*"The theology of God is that you make this ridge here ... God allows you to make this ridge. And you take a stem of sweet potato, you plant it here, and then you kneel down [and pray]: 'My God, bless my ridge.' And God comes here, and blesses this stem, and produces a big sweet potato here. And then I eat with my family. That's the theology that I teach my church."*

—A Malawian pastor affiliated with Love's Harvest

I live in a city of eight million people, but rarely does anyone take a day off to celebrate a bountiful harvest. No one discusses crop rotations at cocktail parties, as far as I'm aware, and I'm guessing that few New Yorkers ever go to church to pray for rain (especially not this winter). In fact, it's almost certain that no New Yorker will ever pray for rain because his life, and the lives of his family, depends on it.

We live a bit removed, geographically and spiritually, from our food sources here in the city. So it's hard to imagine that right now, a mother bends over her garden of pumpkin, tomatoes, and sugar cane somewhere in Africa to check the dampness of the soil because her life does depend on it. It's hard to imagine—especially as I leap over yet another slushy curb—that in Malawi a man pauses while hoeing a line of maize and, wiping sweat from his brow, takes a moment to thank God that his children won't be hungry this year. It's hard to believe, as I swipe my credit card to pay for my imported groceries, that in the village of Manyamba a woman is gathering eggs to sell at the village market, and with that small income her children will be able to attend school and have choices in life. More than anything, it's hard to imagine that these Malawians and I are in any way connected.

But we are. As parishioners of St. James' Church, we are all connected to these small but essential harvests in Malawi. We have been connected since 2005, when the Partners in Mission Africa program started. We are since connected by the ninety people from St. James' who have traveled to Malawi, ambassadors who work side by side with their Malawian Anglican brothers and sisters; worship together in church; share meals; and even play soccer and jump rope with the children. We are connected by the three rectories built with St. James' support

*Bless us, O Lord, in the breaking of this bread.*

*May we be faithful stewards of your abundance, this Lent and always.*

*Bless the people of Malawi, our brothers and sisters in Christ.*

*May they enjoy sufficient rain, healthy crops, and an abundant harvest this year and always.*

*Bless all your children, O God.*

*Help us to know that you are true and living bread, and that with you, every hunger is satisfied.*

*For these and all your mercies, Lord, your holy Name be blessed and praised.*

*Through Jesus Christ our Lord.*

*Amen.*

and by the health clinic and two rectories under construction. But ultimately we are connected because our faith connects us, and God connects us.

Malawi is a poor country. Most Malawians do not have money to purchase food and 90 percent of the people rely on subsistence farms of less than an acre, having to endure dry seasons of unpredictable duration. HIV/AIDS has devastated the country, leaving many adults destitute and children orphaned. It can be daunting, and easy to turn away. But such issues can also be welcomed into our spiritual lives: it begins with blessing one stem of a sweet potato, or simply lighting a candle in prayer.

In the weeks before Lent, Partners in Mission Africa will be in the hallways and around the parish meetings asking for a suggested \$10 donation for a prayer candle and a prayer card. All candle sale proceeds will go to Love's Harvest ([www.lovesharvest.org](http://www.lovesharvest.org)) to help the villagers in Manyamba, where St. James' members built a rectory in 2007, establish kitchen gardens and an animal husbandry project. A candle's light is a reminder of God's presence in the room; the Malawi prayer candles are a symbol of hope. As you prepare to sit down for dinner each night during Lent, light the prayer candle and consider saying a prayer for our partners in Malawi—not out of pity for them, but in unity with them. Pray for rain in Malawi, pray for healthy crops and an abundant harvest. Pray in grace for the food we do receive, and in gratitude for God's connections, as together we share the love of Jesus Christ with each other, with our city and with the world.

—Emilie Øyen



*Top to Bottom: Church women in Malawi celebrate the success of the goat project funded through St. James' Sunday School contributions and Mother's and Father's Day sales in 2009. A church member with a goat; villagers contributed materials and labor to build pens. Anglicans in their garden in Malawi pray for a good harvest. A pastor teaches principles of permaculture, an earth-friendly and sustainable system of agriculture.*



**THE EPISTLE**  
**St. James' Church**

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# March Calendar

## Sunday Worship Schedule

8:00, 9:10, 11:15 a.m.; 6:00 p.m.

## Weekday Worship Schedule

Wednesdays, 8:00 a.m. followed by  
Bible Study

## Ash Wednesday Services

Wednesday, March 9  
8:00 a.m., 12:00 noon, 4:00 p.m. (for  
children), 6:00 p.m.

## More information on the pages in parentheses

- 6 SUN First Sunday Food Drive  
Fair Trade Sales  
Ashes to Ashes Forum (6)  
French Doubles Concert (5)
- 8 TUE Shrove Tuesday Pancake Supper (5)
- 9 WED Ash Wednesday; services at 8:00  
a.m., noon, and 6:00 p.m.
- 11 FRI Youth at the Dinner Program (5)  
Movie Night (5)
- 13 SUN Ashes to Ashes Forum (6)
- 20 SUN Poetry in the Bible (6)  
20s/30s No-Host Brunch (5)
- 27 SUN Poetry in the Bible (6)
- 31 THU Mission Trip to Albion Prison

## ...and save these dates

- 2 APR Trivia Night (4)
- 11 MAY "Passport to Asia"  
Community Festival  
Benefit Evening  
Antiques & Treasures Sale (4)
- 26 MAY The Second Time Around  
Thrift Sale (4)

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St. James' Church is a community that actively shares the love of Jesus Christ with each other, our city and the world.

*Dear friends,*

*Many, many thanks for making my ordination to the priesthood such a wonderfully memorable and joyous evening for me, Dan and my whole family.*

*I knew some time ago that I wanted my priestly ordination to be in a parish, among the people with whom I would be serving. It wasn't until the day itself, though, that I knew just how right it would feel to make my vows surrounded by your love and prayer. So thank you, both for a great evening and for all the ways in which you have welcomed me into this truly remarkable community called St. James' Church.*

*—Ryan*

