

# ST. JOHN'S HERALD

St. John's Episcopal Church  
518.274.5884 | 146 1st St., Troy, NY 12180

AUGUST - SEPTEMBER 2020

## SPECIAL INTEREST ARTICLES

Ministry feature:  
Memorial Garden  
Ministry feature:  
Communion Music Ministry  
Interview:  
Therese Duvil

## INDIVIDUAL HIGHLIGHTS

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## A Message from the Rector

Almost thirty years ago, I called a dear friend of mine in a panic. "I am going to have a baby, and I feel like my life is over! What have I done?" In order to understand the utter ludicrousness of this moment, you need to know that Tom and I were five years into a happy marriage. This pregnancy was planned, and this was a baby that we truly wanted.



And yet I also understood that my life as I had known it was indeed over. We were embarking on a new adventure. My precious baby would ensure that my life was never going to be the same. I intuited that I was going to emerge in 20 years a very different person than when I started. The familiar patterns of my life without children were now a thing of the past.

Here at Saint John's, we are making our way through a dynamic, re-orienting time. The church development experts tell us that we are not returning to an old way, and we are not even heading toward a new normal. We are in an adventurous time when we must respond to each new challenge that we are being given. We will be changing. A new reality awaits us at the other side.

The churches that will do best in this challenging time are the ones that are outwardly focused, constantly learning, willing to try new things, and finding new ways to gather and to serve. Fortunately, that is Saint John's: we have long been in training for a time such as this.

So fear not, little flock. It is our Father's good pleasure to give us the kingdom, a new reality at the far end of this adventure.

*Mother Judith+*

## A Note from the Editor

Your faithfulness remains from one generation to another; You established the earth, and it abides.

~Psalm 119:90

A perusal of the articles in this issue of **St. John's Herald** attests to these words of the Psalmist, for we are indeed first-hand witnesses to God's faithfulness. When we sing and respond to music, when we are summoned and stirred by the bells, when we seek serenity in the Memorial Garden, when we find solace in our liturgy and traditions, we sense the harmonious echoes of those who came before us.

The Catechesis of the Good Shepherd curriculum provides a hands-on way for children to learn about our faith, including many of the sacred articles used in our liturgy. In the "Children and Youth Ministries" section, Katie shares photographs of the work in progress to complete the "atrium" room where the materials will be displayed and presented. Most of the holy articles used and the vestments worn during our worship services date from centuries ago and the curriculum helps children learn their names and purpose, and allows them to hold and use them so they may engage in our liturgy more aware of God's presence. Some of the photographs in Dave Hunn's "What to Wear? What to Wear!" article feature vestments made for our Catechesis Collection. Built into this rich curriculum is its capacity to pass along our faith traditions and inspire children to draw closer to God.

The words of the hymns we sing and hear when we gather are as apt now as when they were written. They speak of changeless truths that resonate in our souls as they did in the souls of congregations generations ago. George Richardson draws our attention to the hymn "Where cross the crowded ways of life," in the "Communion Music Ministry" article—a hymn written more than a hundred years ago, which describes the realities we recognize today and our yearning to see the compassion of God's face.

Donna reminds us in "A Look Back" that our Memorial Garden was designed "to be a garden of memories." It was envisioned as a serene place where a beloved Rector, parishioners, and people from the community—who walked the nearby streets could be honored and remembered. Now 82 years later, as Gail describes in "A Reflection on the Memorial Garden," the Garden continues to offer such a place.

Our Meneely chime was installed 150 years ago and these bells continue to beckon worshipers each Sunday as they have since 1870. To help celebrate this anniversary, a chime concert is planned for September 12 at 3 p.m., with seating in the Memorial Garden—a setting most apropos to enjoy these cherished, steadfast sounds.

We thank God for His great faithfulness to us. May the reminders of His abiding presence strengthen and renew us to serve others as we have been served.

Jennifer Firth

### Upcoming at the Christ the King Center School of Healing Prayer Level 1

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# St. John's First Chime, 1870

Andrew Mace

From the *Troy Daily Whig*, September 12, 1870:

**THE NEW CHIME.**—"Ring out wild bells," and they did ring out in a wonderfully beautiful manner. Saturday evening crowds of people gathered in the neighborhood of St. John's church to listen to the new chime which was placed in the tower of that church last week. Peter McGouldrick, sexton of the Albany cathedral, struck the bells here and there with a certain sort of precision and faultlessness, that brought forth most delicious music. Commencing at eight o'clock the following pieces were rendered:

Changes on Eight Bells; Old Hundred; Hail Columbia; Brattle Street; Blue Bells of Scotland; Hardwell; De Beriot's Fifth Air; Home Again; Midnight Hour; Yankee Doodle; Evening Bells; Portuguese Hymn; Waltz; Last Rose of Summer; Home, Sweet Home.

The music was sweet and harmonious, and the new chimes was praised by all who had the pleasure of listening to them. The new chime is the largest in the city, and comprises eleven bells, while that of the Holy Cross numbers but nine, and that at Woodside but eight. Each of the bells of the St. John's chime was presented by individuals separately or conjointly. The largest bell weighs about 2,800 and the smallest about 350 pounds. The cost of the chime was over \$5,000. The bells are appropriately inscribed in respect to the donors. The congregation of St. John's are well pleased with this handsome addition to their really handsome edifice.

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[NOTE: \$5,000 in 1870 would be worth something over \$98,000 in 2020 dollars!]

How did St. John's get to this point? The present building was erected in 1854 and the tower added just a couple years later. Apparently, the tower was "silent" for some 14 years. Then, at a meeting of the Vestry on June 8, 1870, "...the Committee on chime of bells reported that the subscription was complete and the matter of purchasing the same was left to the following Committee [Mann, Tillinghast, Thompson, Babcock] with power." (page 87 of the Vestry ledger from 1870)

From the *Troy Daily Times*, July 18, 1870:

—E. A. & G. R. Meneely have received an order from St John's church of this city for a chime of eleven bells.

**Troy Daily Times.**  
—E. A. & G. R. Meneely have received an order from St. John's church of this city for a chime of eleven bells.

Page 91 of that Vestry ledger details the inscriptions, donors (and costs) of each of the 11 bells: **1.** Sing a psalm of thanksgiving, Praise the Lord, Praise His Holy name, Francis N Mann, from 1830 to 1870 (\$781.88); **2.** The pastors bell, presented by Sarah B. Tibbits (\$538.56); **3.** Sing we merrily unto God our strength, Make a cheerful noise unto the God of Jacob; St. John's Sunday School, Easter 1870 (\$397.76); **4.** The offering of Elizabeth Jermain, Isabel, and Walter Cox in memory of their brothers and sister Henry Augustus, Florence, and Arthur Edward, Easter 1870 (\$333.76); **5.** Children's songs delight His ear, Gloria in Excelsis; Clarkson Crosby Thompson (by William A. Thompson) (\$235.84); **6.** Come for all things are ready, Mary W. Squires, Norman H. Squires, and Jennie S. Squires (by N. B. Squires) (\$176); **7.** Cælestia canimus ["Heavenly glory" or "We sing {of} heavenly things"] presented by Marie Kate Young and Jennie M. Sims, Easter 1870 (\$228.06); **8.** This bell is given by Julia Louise Babcock who was born April 11, A.D. 1849 (\$140); **9.** Give unto the Lord the glory due His holy name, worship the Lord in the beauty of Holiness, Fannie Southwick Tillinghast, Easter, 1870 (\$120);



## St. John's First Chime, 1870 (continued)

**10.** *The Lord reigneth, Let the Earth rejoice, Alice Griffith Tillinghast, Easter 1870 (\$120);* **11.** *Hossanah [sic] to the Son of David, St. Matt. XXI, 15, Infant Class of 1870 (\$94.68).* [Note: Total cost of just the bells was \$3166.54; that translates to just over \$62,300 in 2020!]

Notably, St. John's was closed for some period of time in late summer 1870. Likely as not, that was due to the amount of work required to install 11 bells in the tower! At the time, the front of the church had but two entrances, one of which was under the tower. There was (and still is) no access from the outside large enough to accommodate bells, some several feet in diameter. Note also that the tenor (largest) bell alone weighed some 2538 lb., and the total weight of the 11 bells was 9,483 lb.! Each bell would have come through the street-level door and then be hoisted up *inside* the tower to their frame. After that, several levels of "floor/ceiling" would have been (re)fitted inside the tower. It would have been quite the labor-intensive process! The church reopened on September 11, 1870, with various services and the concert.

The original chimestand (keyboard from which the bells are played) from 1870 probably resembled the one in the image at right, which is of the chimestand at the PostContemporary, the arts organization at the former Woodside Presbyterian Church in Troy. That chime was installed in 1869. (Note that there are only nine levers; St. John's chime has always had 11 bells.)



While all this was happening, a nine-bell chime was being installed at the Church of the Ascension, a "mission" church sponsored by St. John's. That chime would first play just two months later, in November of 1870, in a concert that also featured an "answer" concert from St. John's. (Presumably, there was a somewhat clearer line of sight/sound between Ida Hill at the top of Congress Street and the intersection of First<sup>t</sup> and Liberty streets well below, and there certainly would not have been the noise of traffic that we experience in 2020!) That, however, is a story for a future **Herald**. So is the story of the "recasting" of the original bells for the replacement chime installed at St. John's in March 1911 by the "other" Meneely bell foundry; that is the chime one still hears just about every Sunday! +

These photos depict two of the current bells, # 9 & # 10, from the 1911 replacement of the original chime by the Clinton H. Meneely Bell Co. of Troy. All 11 current bells carry the same inscriptions as did the originals from E.A. & G.R. Meneely Bell Co. of West Troy (now Watervliet). We'll talk about the current chime, as well as the sometimes fierce rivalry between the two Meneely foundries, in a future issue!





## A Reflection on the Memorial Garden

Gail Richardson



*"... our Memorial Garden has been a source of beauty and peace for 82 years."*

We pass this lovely space every time we visit the office or any other space within the Parish House. We may notice the foliage, or the flowers, or the weeds! The impetus for our Memorial Garden was the demolition of the old rectory in 1936, which left a cellar hole. Established in 1938 by a dedicated committee of St. John's women, our Memorial Garden has been a source of beauty and peace for 82 years. The guiding vision for the creation of the garden is beautifully described in Donna Rem's "A Look Back" article.

The Garden is a unique ministry in that although it is intensely "hands-on," the people it serves are largely unknown. A small crew of volunteers maintains the garden weekly during the season (roughly April - October). In the spring, we plant annuals near the St. Francis statue; we also plant and maintain the urns in the garden and on the corner of First and Liberty, and mulch the hydrangeas in the Elizabeth Garden. Danyelle Brownlee and her daughter Nathalie Gibeau have created lovely plantings beneath the trees on First Street; Wendy Ide has created an exuberant small garden in the tree well near our front entrance.

Because there is a small endowment to support the Garden, we are able to hire some professionals to help us. Oliver Holecek trims the yews each year, and Katie Nare usually opens and closes the garden (this year we opened it ourselves because of the pandemic). Additional donations allow us to buy mulch and annual flowers, as well as to purchase new perennials on occasion. In past years, "Garden Sunday" has provided an opportunity for us to enjoy the garden during coffee hour and be reminded of the need for donations. We were unable to have this event during the pandemic.

I love working in the garden but will not minimize that it is often hard work in uncomfortable heat. We get dirty, we get scratched, and we sometimes encounter unfriendly insects. Like other ministries, there is never enough time, it is never "done," and there are not enough helpers. But like St. Paul, we carry on! And there is plenty of joy among the weeds, and a spirit of happiness and community supports us in our efforts. There is always much laughter during our work sessions.

At present, the weekly garden team includes Jennifer Firth and me (co-chairs), Danyelle Brownlee, and Lois Hodkinson. We usually meet on Thursday mornings around 10 with our masks in place, and work for about two hours. No experience is required. If you would like to join us, just send an email to Gail at [office@stjohnstroy.org](mailto:office@stjohnstroy.org) ... we would love to have you!✚

## Interview with Therese Duvil



**Q: Where did you grow up?**

**A:** I grew up in Haiti until I turned 21 and I went to Italy for college.

**Q: What was your religious life like growing up? Were you "religious" as a child?**

**A:** I was raised Roman Catholic and I received all the sacraments in the

Roman Catholic Church. I was in the youth group and choir as a child. It was not because I was religious; I was a child and going to church activity was the only activity we had. We didn't have any TV or video games. We played tag and jump rope, we had snacks, and we had Bible lessons. We had a good time and it was a good place to be. In my teenage years, I taught Catechism lessons to the younger kids and participated in many other activities. I was a happy child.

**Q: Did you ever leave the church? If so, what brought you back?**

**A:** No, I never left the church. Even after I got separated and later divorced, I continued to go to church.

**Q: Please share a little about your call to be St. John's Community Health Minister.**

**A:** More than a call, it was a request from Father Steve and Carol. I said yes after I prayed to the Lord, not knowing what I was going to do. I was afraid because of my accent. But it turns out to be one of the most beautiful experiences of my life. I continue to pray to the Lord about what He wants me to do. During my prayer times, the ideas come in my heart.

**Q: What do you enjoy most about being a Community Health Minister?**

**A:** The Saturday morning that is the pantry day has been a very rewarding time for me. People who came in the health-ministry room were very open in sharing their health situation and any kind of family health problem or crisis. At the beginning, I was afraid of not being accepted by people in the community for who I am. It is a kind of preconception that we build on ourselves when we are afraid and feeling inadequate.

I enjoyed the monthly articles that we wrote for the bulletin. The visitation ministry also is the most important way for me to spend my time. For example, I spend time at work, I spend time at home doing housework, I spend time studying for an advanced nursing career; all those times are for *my* benefit. But when I go to visit somebody bringing Communion or just a little visit to listen to the person, to show presence and empathy, it is not about me or what I want to have or to be, it is about my *neighbor*.

**Q: You are also a member of St John's Holy Spirit chapter of The Order of the Daughters of the King®. Has your life as a Daughter affected you?**

**A:** Definitely! Since I became a Daughter, it is like the Lord finally found a way to get my attention because He wants me to know how precious I am to Him and He loves me unconditionally. It took me a long time to get it. I had to go through trials and dark times, but today I am happy for what the Lord has done in me and for me. Being a Daughter helped me to understand how important I am for the King. In consequence, I must respect Him and remember His eyes are focused on me. The Daughter of the King is a princess and she is very precious to the King. At the moment you understand it, you believe it and draw closer to Him.

**Q: How was your role as a health care provider impacted by COVID-19?**

**A:** Covid-19 Hmmm . . . Bless the Lord O my soul, worship His Holy Name. I am alive and negative for Covid at this time. When Covid-19 started and was detected in my workplace, I kept wearing my N95 mask. On the floor where I work, the residents were asymptomatic. We followed all the guidelines and the necessary precautions. When the virus was detected in the building, the Department of Health asked to swab all the residents. One morning, three days after the swabs, 28 patients out of 40 were detected positive for Covid-19 on the floor where I work daily. When I received the news, I was working on the floor; I told myself "I have Covid, too. There is no way that I am negative." I started crying, feeling helpless like everybody else. No one knows what to do and we cannot help ourselves and others.

At that moment I prayed; I knelt near the window and I cried out to the Lord for protection and safety. The

## Interview with Therese Duvil (continued)

following day, I went to the University at Albany campus where I got swabbed and then I returned to work. Three days later, I received my result and Covid-19 was not detected.

Like the hospitals, the nursing homes were locked to visitors. The shortage of staff had become a big issue. Many staff tested positive or were afraid to get the virus. The saddest part of it was to see a resident dying with no family members and nobody to hold their hands and with no funeral. Every day I cried and told myself I can't do this, but the next day I went back to work asking the Lord for His protection and safety. I am not sure how I got through this Covid-19 time at work until today, but I am sure that the Lord listened to my cry. This is the only way I can explain it.

**Q: What are your hobbies?**

**A:** Sincerely, I don't have a hobby. But there are things that I enjoy doing like going to the gym, taking a good nap when I can, listening to music, and reading.

**Q: Is there something about you we don't know that you'd like to share?**

**A:** I have a good friend from Nigeria. She is a religious Sister. She wears a beautiful veil. She invited me to Nigeria a long time ago. I dream of going there one day to visit the Sisters' ministries and their congregation, and also witness their love for Jesus. ✝

## From the Deacon's Den

Marilyn asked me this morning what I was going to write for *The Herald*. My response was I have no idea. As I thought about it throughout the day, I came up with a question for you. Is God in your life? I will leave it at that for a while and let you think about that. Life seems to have been turned upside down these days with the coronavirus, senseless shootings, looting, and taking over of blocks at a time inside cities. I hesitate to mention some of these topics because they involve those left of center and have political connotations. Most of you have probably figured out by now that I am a little right of center. With that said, it takes a mix of each side to make up this world and I think we have just the right mix here at St. John's. You might be wondering where I am going with this.

Well, let's get back to my question that I posed to you earlier. Is God in your life? I think I know the answer for all of you here at St. John's; the answer would be an overwhelming yes. But what about those who are involved with the plethora of things going on across the country that I listed earlier? I think the answer would be an overwhelming no. Of course, only God knows.

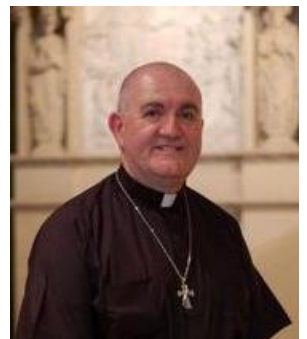
We all need God in our lives. Having God in our lives puts us on a path of righteousness. It sets us

right to live in a spiritual world of what is good for all of society, not just for those with selfish needs or wants. Earlier today, we filmed the Sunday service and one of the hymns brought tears to my eyes and I think some of its lines are appropriate for the closing here.

America! America!  
God shed his grace on thee,  
And crown thy good with brotherhood  
From sea to shining sea!  
America! America! May God thy gold refine,  
Till all success be nobleness,  
And every gain divine!  
America! America!  
God mend thine every flaw,  
Confirm thy soul in self-control,  
Thy liberty in law!

And all God's people said,  
Amen. Have a great  
summer! ✝

*Deacon Paul*





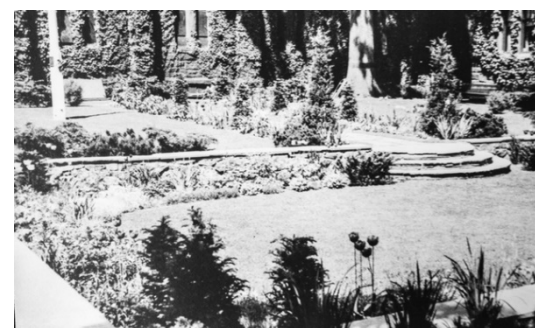
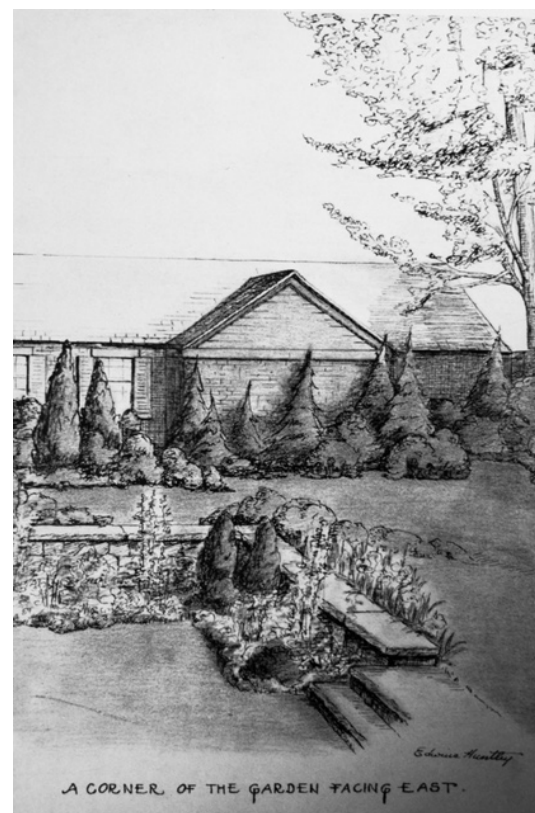
## A Look Back

Donna Rem

Did you know that our garden is really two garden memorials? In 1936, repair and upkeep of the old rectory that stood within our present-day garden became financially unfeasible and it was taken down. It had been home to the Reverend Henry Raymond Freeman, D.D., his wife, and family during his 44 years as rector, 1892 - 1930. He was a beloved minister who had been active in ecumenical, civic, educational, and fraternal institutions in the city of Troy. As Rector Emeritus, Dr. Freeman had recently died, and the idea was brought forth and undertaken to use the site of the former rectory along with the land on either side as a garden. The sunken section of our garden is over the foundation of the old rectory and is designated, The Henry Raymond Freeman Memorial to honor his memory. The remaining part of the garden was proposed to be a garden of memory open to all Trojans as a quiet place of ever living beauty to remember those departed and to bring visitors closer to God.

Along with the dedication of St. John's Memorial Garden on Rogation Sunday, May 22, 1938, a Book of Remembrance to record then and now the names of donors and the people they honored was also dedicated and given a permanent place in the church. Later in 1942, the garden area was observed to be a sanctuary for birds and the statue of Francis of Assisi feeding the birds was given in memory of both Dr. and Mrs. Freeman by the Daughters of St. John.

The upper-right sketch became the cover for a clarifying leaflet seeking donations. The lower-right photograph is an image used for postcards and notecards.



We are fortunate to have in our archives the five-page sermon that was preached by the Rev. Nelson M. Burroughs at the 11 A.M. service on November 15, 1936 to announce plans for a Memorial Garden. Here are several excerpts that summarize the project's objectives:

Hear the words of Jeremiah, . . . "Plant gardens[.]" says he. "They will bring you to God. They will recall to you the past. They will make you think of olden days. They will remind you that God still loves you and wants you for his children." Gardens do all that. . . . Jesus loved the gardens of his day. . . . The loveliest and most reassuring appearance of our Lord, after the resurrection, revealed him to Mary, in a garden. She supposed him to be the gardener! . . . They give strength, patience, insight, judgment which come from reflection, peace, to those who surrender to their charms. They recall the goodness of God, just as Jeremiah said they would.

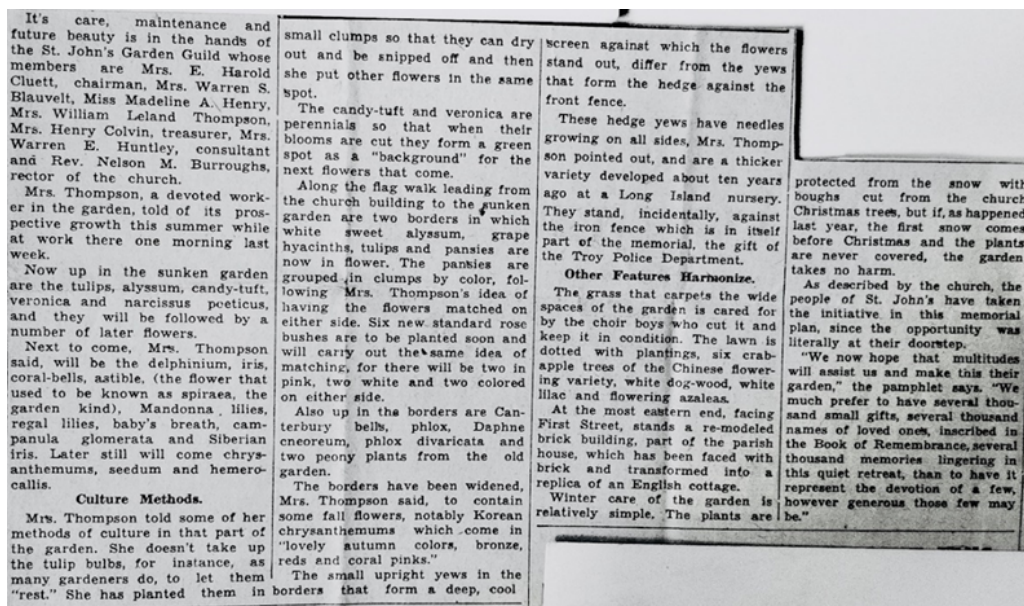
## A Look Back (continued)

... we propose to share with God in the creation of that which shall in days to come give to all people a glimpse of God's love for them. It is to be a wayside shrine into which weary souls can enter, rest, meditate, pray, and watch growing things lifting their faces to the sun, even as we lift our hearts to God. . . . O how greatly this city needs such an acre of beauty!

... This garden will not only give peace to those who rest within its gates. It will not simply cause men to think of themselves and God. . . . This will be a garden of testimony, a garden of witness, a garden of thanksgiving for those who have already won the battle of life. . . . This is to be a garden of memories. [I]n this old part of town will live again those men and women, those children and youths who at one time or another lived in these surrounding homes, worshipped in this growing church, walked in these narrow streets. . . . Right in the center of the garden will be a special place which provides for a beautiful tribute to him who was for so long a time our leader and guide, Doctor Henry Raymond Freeman.

... we undertake this memorial, because we believe it will answer a definite need in our city, because it will afford a unique opportunity to do honor to any number of churchmen and citizens, because it will give what gardens always give, peace, contentment, privacy, confidence in the great Creator, — a witness, in other words, to God's eternal care for his children. May He bestow his blessing upon this which we trust may grow to reveal his nature.

The group of parishioners who formed to oversee, manage, and maintain the gardens and the Book of Remembrance were known as St. John's Garden Guild, later renamed the Memorial Garden Committee. They hoped to fund \$2,000 for the initial work through subscriptions. The Troy Police Benevolent Association helped with one of the hardscape requests by donating two iron fencing sections along First Street. On May 24, 1939, the Troy newspaper reported on the specific plants that were used to achieve the goal for continual blooms and an ever-green spot within the noisy and stark city environment.



Our archives have wonderful primary sources that further detail the exceptional 1938 dedication ceremony for St. John's Memorial Gardens and the Book of Remembrance. Therefore, plans are to continue the garden theme and showcase additional items in an upcoming "A Look Back" article. +



## Children and Youth Ministries

Katherine Brillat

How wonderful for the families of St. John's that Mother Judith has enriched us with the knowledge and materials of the Catechesis of the Good Shepherd (CGS).

I have had the privilege of working one on one with her since the pandemic forced all formal training to be cancelled.

This exciting hands-on curriculum is rooted in the Bible, the liturgy, and Montessori methods. Children gather in an *atrium*, a room with beautiful materials that are used

for presentations by the catechist and later used by the children.

The curriculum is divided into age groups. For children ages three to six, the heart of the Catechesis is the parable of the Good Shepherd, who knows his sheep by name and keeps them safe. For the six- to nine-year-old child, the focus is on the moral parables and the image of the True Vine: "I am the vine, you are the branches. Whoever remains in me bears fruit in plenty; for cut off from me you can do nothing." The nine- to 12-year-old child focuses on the history of salvation, God's plan in history, and our response to God's generosity. +

### Preparing the atrium ...

A blank canvas



Never enough shelves!



Shelves and supplies



"Will it ever get done?"





## Children and Youth Ministries (continued)

### Unpacking materials



### Putting shelves to use!



### Some Presentation Materials

#### Liturgical Calendar



#### Models of Jerusalem (Thanks to Brian Thomson for building the perfect tables!)



## Children and Youth Ministries (continued)

### Books of the Bible



This is just a small sampling of what's to come. See you soon!

### Model Altar (my favorite)



### Nomenclature in the Catechesis of the Good Shepherd

The naming and identifying of things—nomenclature—is important for all of us in the church. But for young children, it is especially important. Young children take special delight in learning new words. In the atrium (the children's place of religious formation) there is a three-point naming lesson for *many* sacred articles, which follows this pattern:

1. This is a chasuble. Can you say chasuble?
2. Which one of these is the chasuble?
3. What is this? (a chasuble)

In the atrium, a holy article is lifted up for the child and named. The child is encouraged to hold it, place it, clean it, and use it purposively. Because of this, the child tunes in to the liturgy when the article is used, draws near to the sacred, and develops a sense of competence as they take their place in the life of the church. Some of the illustrations for Dave Hunn's delightful article on vestments are photographs of materials made for the children in our atrium.

*Mother Judith+*

## What to Wear? What to Wear!

Dave Hunn

Vestments are the “uniforms” worn by priests, deacons, choir, acolytes and sometimes servers during our worship services and by priests and bishops on other occasions, nearly all the time! The “What to Wear” question is already decided: there are traditions that date back centuries governing what is worn on what occasion. For ordained bishops, priests, and deacons, these apply to masses, ordinations, and other liturgical or official occasions, and even suggest what should be worn in daily public life.

Garment designs have evolved only slightly (a matter of opinion) from around the sixth century. Some vestments are derived from the fashion of Roman leaders and nobility. The church adopted these designs and essentially codified them as a uniform. Most vestments have also “evolved” slightly in the different Christian apostolic religions: Roman Catholic, Anglican, Eastern Orthodox. These uniforms can also denote the wearer’s status within their denomination. Vestments are the most enduring “fashion”! ✚

### A Short Primer on Vestments

#### Alb



An ankle-length white tunic worn by any baptized Christian serving as a minister of any kind at worship. It is worn over *street clothes* and *under* other vestments. It is the baptismal garment.

*Photo from the St. John's Catechesis Collection*

#### Amice



A piece of cloth worn high on the neck to cover the collar of a priest's street clothes.

*Photo from Wikipedia*

#### Cassock



An ankle-length black tunic optionally worn by anyone while going about their duties within the church itself, and sometimes by clerics (ordained ministers and seminarians) as street clothes (these days, paradoxically, more frequently only as the equivalent of “formal dress”).

*Photo from the St. John's Catechesis Collection*

#### Chasuble



The poncho-like outer garment worn by priests during mass. Chasubles are often colorful and beautifully embroidered.

In western denominations, different colors are used for different liturgical seasons (Advent, Christmas, Lent, Easter, for example).

*Photo from the St. John's Catechesis Collection*



## What to Wear? What to Wear! (continued)

### Chimere



A red or black open-front sleeveless coat worn by bishops and vergers (ours are grey).

*Photo from Wikipedia*

### Cincture



*Photo from the St. John's Catechesis Collection*

Technically a "belt" but most of our clergy at St. John's use a white rope, doubled and tied. It gathers the alb at the waist.

### Cotta (see Surplice)

### Miter



A head covering worn only by bishops.

*Photo from St. John's Photo Library*

### Stole



*Photos from St. John's Photo Library*

A long strip of cloth, usually decorated, worn by ordained bishops, priests, and deacons while administering the sacraments. Bishops and priests drape it over the shoulders. Deacons wear the stole over their left shoulder and gather it at their right hip. For priests, the stole can also be crossed in front.

### Surplice



A knee-length white tunic worn over a cassock. It has very full sleeves. Often worn by acolytes, choir members, and servers. A short surplice is called a **cotta**.

*Photo from the St. John's Catechesis Collection*



## Communion Music Ministry

George Richardson

It all began in Advent 2017, answering a request from Father Steve Schlossberg. I started playing and singing acoustic music with a trio of wonderful teenagers: Lydia Schlossberg, Amalia Nardone, and Lydia Smith. Our intent was to provide a quiet musical "hug" to support parishioners on their spiritual path to Communion. Our rehearsals were often not quiet; in fact, they were usually a bit out of control and silly. It was delightful.

After about a year, two of our original three drifted away, leaving what you now see and hear: Lydia Smith and me. But that change had a hidden benefit. I remember a wonderful moment during Communion when Lydia and I were singing "Somos el Barco" about unity in diversity, and on a whim, I spun off into a harmony that we had not rehearsed. Lydia was completely unfazed; she did not miss a beat. I always knew she was superbly talented, but that was the moment I knew we could do music with lovely harmonic richness. We could do almost anything.

From that point on, I've arranged harmonies for all our songs. I love doing it, I love the process, and I usually love the product. Sometimes a harmony just "flows out" as if I had little to do with it. Sometimes it feels like I'm Sisyphus. It often happens that the first version doesn't work very well and gets revised. Sometimes it's because of my own dissatisfactions, and sometimes Lydia and I realize something's not right. Fortunately, sometimes the result is just right for us—for example, our "Prayer of Saint Francis."

Our primary sources for music are hymnals. I have about six or seven, including the 1940 Episcopal Hymnal from my youth that preceded our current (1982) blue hymnal. I conducted a church choir for about ten years and selected all the hymns and anthems. And as a "cradle Episcopalian," I've sung this music since that old 1940 hymnal. But "hymnal" doesn't tell the full story. I can draw on the "Oxford

Book of Carols," the collection of African-American church music called "Lift Every Voice and Sing," 19<sup>th</sup>-century "white spirituals," a collection of modern, less formal songs for worship called "Come Celebrate," the famous 19<sup>th</sup>-century collection called "Southern Harmony," and probably some collections that people don't think of as hymnals. Those sources often hide some wonderful ancient tunes: Lydia and I have sung melodies at St. John's dating back to the 9<sup>th</sup> and 15<sup>th</sup> centuries.

Another source for us is music in folk traditions, including a little from other nations and languages. I've been singing folk music since 1960. Some of it is perfect for church, so we have insinuated it into St. John's services. You may recognize "The Great Storm is Over," and "How Can I Keep from Singing?," "Blessed Assurance," and "The Lord of the Dance." Some of you may have recognized "Precious Lord, take my hand," written by Thomas Dorsey, called the father of Black gospel music. You certainly know "Amazing Grace" and some of those heartfelt 19<sup>th</sup>-century revival hymns like "Just a Closer Walk with Thee." (People have sometimes asked if they could sing or hum along, as we sing any of these favorite hymns; I'd say certainly.)



## Communion Music Ministry (continued)

With Mtr. Judith's arrival, we have a third source of music. Among the many gifts she brings to our parish is a phenomenally rich background in church music. From the time she arrived she has supported Lydia and me, always giving us great latitude in what we sing, and sometimes making suggestions of music for us. The music of Holy Week was a great example of how we can now collaborate. For Good Friday, she suggested a modern anthem, "Pieta." I found it on the web, liked it immediately, arranged it for guitar, wrote a harmony for it, and sent it to her and Lydia for their approval. Lo and behold, I had found the wrong "Pieta"! I quickly found the one Mtr. Judith had intended, but we both realized that we liked the unexpected one. Indeed, for Lydia and me that Good Friday "Pieta" is among our most memorable Communion offerings, and we owe it, in a lovely collaborative way, to Mtr. Judith.

All the music we sing overflows with meaning as well as melody. Sometimes we try to match the Communion song with one of the readings (e.g., the moving "He healed the darkness of my mind" suggested by Mtr. Judith), sometimes with thoughts that are on our minds, and sometimes we're simply drawn to lovely songs we like a lot. Recently, Mtr. Judith and I thought we needed to address somehow the sad stresses of our times. I reached for Seeger's wonderful musical unity prayer, "River of my People." Mtr. Judith drew me back to our hymnal for songs that more overtly spoke of our spiritual needs in times of trial. We settled on the familiar hymn "Where cross the crowded ways of life," which begins:

Where cross the crowded ways of life,  
Where sound the cries of race and clan,  
Above the noise of selfish strife,  
We hear thy voice, O Son of Man.

In haunts of wretchedness and need,  
On shadowed thresholds dark with fears,  
From paths where hide the lures of greed,  
We catch the vision of thy tears.

I set these dramatic 19<sup>th</sup>-century words to a haunting 15<sup>th</sup>-century English melody I found in our hymnal, in hopes that we would could make the familiar words new all over again, as if they had been written for our time.

By now most of you have heard all of our instruments. The guitar accompanies most of what we do, plucked in a traditional folk style known as double-thumbing or three-finger picking. Occasionally, I substitute a 12-string guitar because of the strong, ringing richness it can provide. I've also used a traditional folk instrument called an "autoharp," played in the style introduced by the Carter Family in the 1920s. You heard the autoharp recently on the old-time hymn that begins "I come to the garden alone . . ."

Because Lydia is a fine cellist, I've written cello parts for Bob Franke's exquisite folk carol, "Star Upon the Snow," and the remarkable hymn in our hymnal that begins "A stable lamp is lighted" and repeats, with new meanings for each verse, "and every stone shall cry." For the last two years, she has played both of these at Christmas, and "Every stone shall cry" during Holy Week; I like them so much that I hope she'll continue to do them as long as we work together. There will be more.

I think that you can tell from this note, and our music, that Lydia and I really enjoy what we are doing. We will continue singing the old songs we love, and searching for new meanings, melodies, and harmonies we haven't met yet. They carry our blessings to you all every Sunday. ✚

If you would like to suggest music for us, or talk with me, we'd love to receive something from you: email at [gprichardson72@gmail.com](mailto:gprichardson72@gmail.com), or text at 518-364-6334.





## Daughters of the King

Jennifer Firth

On September 14, 2020, St. John's Daughters of the Holy Spirit Chapter of The Order of the Daughters of the King® will celebrate its 15-year anniversary. The Chapter was formed on October 3, 2005 with nine founding members: Marilyn Carney, Carol Daniel, Judi Goyer, Virginia Holland, Shirley Parker, Elissa Prout, Linda Stevens, Cindy Tysiak, and Patty Williams. We are thankful for the growth that has followed—in our walk with God, with one another, in our prayer lives, and in membership, as we now have nineteen Daughters in the Chapter.

One of the many blessings the Chapter has enjoyed is the faithful ministry of our Chaplain, Deacon Sandy Tatem. Not only has Deacon Sandy inspired and heartened our Chapter as a whole, but she has ministered to each one of us individually. We can each recall precious moments spent with Deacon Sandy as she prayed with us and for us and nurtured our spiritual growth. Perhaps while leading a Quiet Day or Retreat, or while offering healing prayer, or by her prayers and encouragement at Chapter meetings—or by any number of other cherished experiences—we were each touched by Deacon Sandy's devotion to us, always drawing us closer to our Lord. And



*"We treasure the memories of the times we spent praying, learning, laughing, crying, and living our lives together."*



From left: (back row) Carol Daniel, Therese Duvil, Virginia Holland, Elissa Prout; (front row) Robin Prout, Marilyn Carney, Lois Hodgkinson, Liz Shanley, Judi Goyer, Jennifer Firth, Ann Parker, Sonie Hunn. Not pictured: Marie Job, Linda Muller, Angie Schlossberg, Cindy Schmehl, Deacon Sandy Tatem, Cindy Tysiak, and Patricia Wilson.

## Daughters of the King (continued)

now after many years of steadfast service she will give up her role as our Chaplain and will remain with us as a Daughter.

Our celebration on September 14 will commemorate the founding of the Daughters of the Holy Spirit Chapter and give us a chance to reflect on the ways our common life has shaped us, mindful of the spiritual imprint Deacon Sandy's ministry has fixed upon our hearts. We will participate in a Service of Rededication where we will renew the vows we made at our Service of Admission and rededicate ourselves to our Rule of Life: a vow of daily prayer, service, and evangelism. Mother Judith will celebrate the Eucharist and we will install her as our new Chaplain. We are grateful that Mtr. Judith has accepted the call to be our Chaplain and we are blessed to receive her leadership.

As we reflect on the joys and sorrows we've experienced in our common life, we are reminded of the ways our lives have been enriched by the Daughters who have departed this life. We thank God for the lives of Peg Barnewall, Shirley Parker, Linda Stevens, Patty Williams, and Barbara Zuber and for how their lives of faith have shaped us. We treasure the memories of the times we spent praying, learning, laughing, crying, and living our lives together. ✚



Making  
Journals

Therese  
receiving  
Daughter's  
Cross



If you have an interest in learning more about the Daughters of the King, please contact Cindy Tysiak (cintys2@aol.com), our Chapter President. You are welcome to join us.

## The Book of Job in Times of Trial

Gail Richardson

The Tuesday Bible Study has just completed a thirteen-week study of the Book of Job, and since then I have been searching for some connections. As you may remember, the Book of Job explores the notion of why bad things happen to good people, without giving any conclusive answers. So here we are living at the confluence of two really bad things. One is a terrible physical entity, a new virus that as of this moment has killed about 571,000 people world-wide. The other is a terrible social ill, an old entity that our country has struggled with since the Emancipation Proclamation in 1862.

[For Bishop Michael Curry's powerful Sermon for Pentecost on these themes, visit

<https://episcopalchurch.org/posts/publicaffairs/presiding-bishop-michael-currys-pentecost-sermon-live-streamed-service>]

In the Book of Job, three friends address Job in the days after his calamitous losses of family, possessions, and community status. They are absolutely certain of the truth of their understanding that God always rewards the righteous, and always punishes the wicked. According to their way of thinking, because Job is suffering, he is being punished by God. They urge him to repent so that he can be restored. The problem is that Job has done nothing wrong; his experiences were allowed by God to disprove the claim that Job's righteousness was self-interested, that he only did good things so God would reward him. Thus the friends' opinions do not comfort Job in the least, and in some ways only increase his suffering.

Another friend then appears in the story; although he also holds the position that divine justice is the primary source of order, he also values God's wisdom as he sees it in creation. He urges Job to look at a bigger picture. Finally God appears, grants Job a personal encounter, and Job realizes several things. He is not the center of the universe, the universe that God rules is far more complex than he could imagine, and that the grace of his encounter with God removes all of his complaints. He realizes that God is not always fair by human standards, but always rules with wisdom and grace. Suffering could be punishment, but not always. Trusting in God,

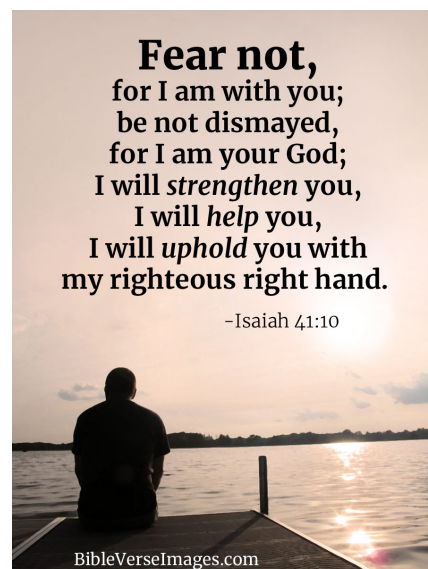
even in suffering, is the important thing, for God loves us and will not abandon us—ever.

I am still wrestling with what this might mean for me. The COVID-19 pandemic continues. I have had to learn new ways of living; I have had to abandon some old assumptions about how my world works. I find myself weary of this new normal. I realize that my difficulties are nothing compared to the suffering of so many others. The killing of George Floyd shocked and sickened me. For many people, this incident was a clear call to action. I am trying to learn more about what it means to live as a Black person in this country; I am trying to be aware of my white privilege. As with COVID-19, I find myself questioning assumptions, wishing for "normal," and aware that my discomfort barely registers on the suffering scale, when compared with the pain inflicted on Black people living with racial injustice.

My conviction is that our current situation is so much bigger than something we can solve by ourselves. Unless we pray for wisdom and listen carefully, we will not embrace the changes that we need to make, but will satisfy ourselves with short-term answers. We need to trust that God is working in all of this and will not abandon us. We need to listen to one another. We need to love one another. ✚

**Fear not,  
for I am with you;  
be not dismayed,  
for I am your God;  
I will strengthen you,  
I will help you,  
I will uphold you with  
my righteous right hand.**

—Isaiah 41:10



BibleVerseImages.com



## Some Prayers for Difficult Times

***We invited parishioners to share any poems or prayers that they found helpful during this time of multiple challenges.***

### **A Prayer to Combat the Coronavirus Pandemic**

Most Merciful & Triune God: We come to You in our weakness; we come to You in our fear;  
we come to You with trust for You alone are our hope.

We place before You the disease present in our world; we turn to You in our time of need.  
Bring wisdom to doctors; give understanding to scientists; endow caregivers with compassion  
and generosity; bring healing to those who are ill; protect those who are most at risk;  
give comfort to those who have lost a loved one; welcome those who have died  
into Your Eternal Home.

Stabilize our communities; unite us in Your compassion; remove all fear from our hearts;  
fill us with confidence in Your care.

Jesus, we trust in You; we thank You! Amen

[Taken from: **My Catholic Life**]

(submitted by Deacon Sandy Tatem)

From Pentecost Sunday through the first Sunday in September, Presiding Bishop Michael Curry and his Lutheran counterpart Presiding Bishop Elizabeth Eaton welcome congregations and individuals to regularly pray “A Prayer for the Power of the Spirit among the People of God.” (at right) This prayer—crafted by a team of Lutheran and Episcopal prayer leaders in light of the COVID-19 pandemic—is meant to unite us in common prayer and revive us for common mission, wherever and however we may be gathered.

### **A Prayer for the Power of the Spirit among the People of God**

God of all power and love,  
we give thanks for your unfailing presence  
and the hope you provide in times of uncertainty and loss.  
Send your Holy Spirit to enkindle in us your holy fire.  
Revive us to live as Christ's body in the world:  
a people who pray, worship, learn,  
break bread, share life, heal neighbors,  
bear good news, seek justice, rest and grow in the Spirit.  
Wherever and however we gather,  
unite us in common prayer and send us in common mission,  
that we and the whole creation might be restored and  
renewed, through Jesus Christ our Lord. Amen.

## Some Prayers for Difficult Times (continued)

### A Prayer for Kindness

Lord,  
As we welcome a new day,  
endow us with cheerful generosity  
and genuine sensitivity to everyone we meet,  
so that we may serve you with  
humble and undivided hearts.

Let your love and grace be enough for us  
as we face a changed and changing world,  
so that we may not grieve the past  
as those do who have no hope,  
but, with bold devotion,  
follow your Son  
beyond the horizon of our sight.

Set a guard over our hearts,  
and keep watch over the door of our lips:  
lest our thoughts and words cause any to stumble.  
Make us slow to speak,  
and quick to listen.

Transform us by your Holy Spirit:  
so that, in all of our thoughts and in every expression,  
we may be  
patient;  
gentle;  
kind;  
encouraging;  
trustful;  
self-controlled;  
and lovingly able to bear all things,  
and become your people,  
full of peace and hope.

We ask these things for the love of him who is meek and  
humble, Jesus Christ, our Lord. Amen.

[Adapted from a prayer in use at St. Paul's, Kinderhook]  
(submitted by Jennifer Firth)

### Collect for the Sixth Sunday after Pentecost

O Lord, mercifully receive  
the prayers of your people  
who call upon you,  
and grant that they may know  
and understand what things  
they ought to do, and  
also may have grace and power  
faithfully to accomplish them;  
through Jesus Christ our Lord,  
who lives and reigns with you  
and the Holy Spirit, one God,  
now and for ever. *Amen*

(BCP, p. 231)

This is another day, O Lord.  
I know not what it will bring forth,  
but make me ready, Lord, for whatever  
it may be.  
If I am to stand up, help me to stand  
bravely.  
If I am to sit still, help me to sit quietly.  
If I am to lie low, help me to do it  
patiently.  
And if I am to do nothing, let me do it  
gallantly.

Make these words more than words,  
and give me the Spirit of Jesus. *Amen.*

(BCP, p. 461)

See also an excellent collection, [Prayers for Times of Uncertainty](#), prepared by  
the Washington National Cathedral.

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## Save the Date

### SEPTEMBER 12<sup>TH</sup> CONCERT TO MARK THE 150<sup>TH</sup> ANNIVERSARY OF ST. JOHN'S CHIME

On Saturday, September 12, 2020, we will celebrate the 150<sup>th</sup> anniversary of the installation of our Meneely Chime with a special concert. These bells have rung from the steeple of St. John's since September 11, 1870, and are one of the very few manual chime sets left in the United States. As you know, they are still rung every Sunday, thanks to our chimers Andy Mace and Lydia Smith. Mother Judith is also at the chimestand on occasion.

The celebration concert will take place at **3 P.M.** There will be socially-distanced seating in the garden, weather permitting (bring your own chair), or people can be seated in their cars in the parking lot across the street. In case of rain, there will be socially-distanced seating in the church.

A portion of the concert will be for requests from parishioners. A list of songs that have been configured for the chime will be sent out before the concert, and requests can be made from this list.

Please plan to attend this celebratory event and enjoy our chime's unique and joyous sound!

### ST. JOHN'S PARISH CALENDAR

For the current version of our August Calendar: click [here](#)

For the current version of our September Calendar: click [here](#)

### *THE MISSION OF ST. JOHN'S EPISCOPAL CHURCH IS:*

*TO WORSHIP AND GLORIFY JESUS CHRIST,  
 TO PROCLAIM GOD'S LOVE JOYOUSLY, AND  
 TO SERVE THE WORLD THROUGH GOD'S GRACE*