

# Smatterings

Saint Matthew's  
Episcopal Church

September 2016



## Can the Church still be relevant?

In this edition of *Smatterings*, I want to reflect and expand on some of the prevailing historic trends and rationale for the decline of the church in America and discuss some creative approaches or models of how the church might situate itself in the current societal setting or context.

*"The church is a crock!" "I'm spiritual but not religious." "I think there is a God or a higher power or universal force, but I don't believe in organized religion." "The church is stuck in the dark ages; it's not relevant to where people are today." "Christians are hypocrites!" "Organized religion is nothing more than a political institution with its own agenda." "I live a good life, am kind to others, that's really what life is about." "I don't need some minister telling me how I should live." "The rules are outdated, judgmental, and are used to control people."*

These are actual phrases that many of us have heard and perhaps even said on occasion. When people ask me and I tell them that I am a priest, the conversation seemingly results either in the person disgorging their life's problems or, more frequently, letting me know why they don't go to church... anymore. I am usually annoyed by this, but lately have found myself more fascinated by it. Listening deeply to the stories or reasons why someone doesn't "believe" or doesn't believe in religion "anymore" often reveals some painful phenomenon where the person has been significantly dismayed either by the church, a minister, members of the congregation or some combination thereof.

I am curious about why the person is telling me these things. Learning that I am a priest strikes me as significant that the person is choosing to tell me this particular story at this par-

ticular story at this particular time. Is it that I am an easy target to vent their frustration? Do they do it for the sheer shock value? Is it some conscious or unconscious testing of my degree of judgment or sanctuary? Maybe it's just part of the human condition to let it all out in the company of a stranger that they will likely never meet again. Whatever the underlying rationale may be, my response – our response – is critical.

The word "religion" means "to link" or "to tie back." As ambassadors of the church, I believe we have some degree of responsibility to engage people in their stories and find creative ways to "link up" with what is relevant in their lives and experiences.

### Some Prevailing Historic Trends and Rationale for Decline

When I was at Seabury-Western pursuing my Anglican Studies diploma, my class members and I had the opportunity to meet and talk with a few college-age students who were completing their Julian Year. The Julian Year brings together young adults to live in an intentional faith-based Episcopal community. This intensive year offers young adults the time and atmosphere to discern how their lives shape the world in which they live. Julians in the Chicago program work 32 hours each week in community service or advocacy organizations. As their recruitment materials read, they attract people who are willing to grow in:

**Power:** Julians learn how to organize power for justice, examining the systemic abuses of power that aggravate homelessness, violence, hunger, and racial injustice in Chicago. Julians also practice the tools and habits of public life alongside the leaders of PACT, a Chicago-wide organization led by and for young adults.

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**Beginning September 25**

**Holy Eucharist 8am and 10:30am**

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## VESTRY

### Vestry meets with Bishop Cate

Members of the vestry met for a pitch-in dinner and conversation with Bishop Cate Waynick on August 4.

The topics of conversation were wide-ranging. Vestry members responded to the bishop's question about the state of the parish with a consensus that positive things are afoot. The continuity of leadership from Father Frank Impicciche's presence was noted as significant, resulting in a changed climate, with a better and more positive mood pervading the parish.

The strategic planning process was mentioned as a sign of growth as it sets metrics for St. Matthew's to strive toward specific missions. The vision statement and mission statement were reviewed, and the current goals and strategies were laid out. They are as follows:

Goals:

1. to afford a full time priest by 2017
2. to expand St. Matthew's presence in the community by participating in

community event monthly  
3. to develop formation for all ages in 2017, including Sunday School for children, adult forums, and an Education for Ministry class

Strategies (and the vestry members leading each area)

1. possible deanery retreat at Waycross—Zella Rosene
2. book group to discuss *The New Jim Crow* by Michelle Alexander—Angie Wilkinson
3. EFM formation—Natalie Weir
4. potential partnership with police officers located at former Morehead School—Joe Weaver
5. updated website information/presence—Greg Staab
6. participation in neighborhood events—Andrew Lloyd-Jones
7. developing St. Matthew's business cards to distribute—Natalie Palmer
8. enhanced social media presence—Don Runyon
9. exploration of a labyrinth installation—Phil Sowders

Open conversation about challenges followed. Three primary areas were mentioned: ongoing concerns about budget (especially affording a full time priest); adapting to all personnel changes; and the reality that many pa-

rishioners carry a heavy load of duties and are rowing weary.

Bishop Cate offered advice on those topics and others. She suggested an emphasis on the notion that "stewardship is a way of life," a key piece of that concept being the proportional giving to be requested during the upcoming fall pledge campaign. She gave specific ideas for the stewardship committee to use to help the parish re-interpret its habits of giving.

She also focused on the notion that the vestry and all the members need to discern which missions God is calling them to do. She suggested keeping an inventory of individuals' volunteer work as a way to record and examine the passions of the parishioners. Further, she suggested it is acceptable, even wise, to examine ministries and pare them down as needed to avoid discouragement or a sense of being "run ragged." Her encouragement was to "fail forward"; in other words, to try things, and if they fail, be at peace with the knowledge that a solid attempt to do good was made.... and then move on to the next idea.

The meeting ended with the Lord's Prayer and a blessing from the bishop.

### Vestry has August meeting

The vestry met August 22 to cover various housekeeping items and complete the strategic planning process.

Father Frank Impicciche opened the meeting with a devotional based on the question: "What difference does it make that you are a follower of Jesus?" Vestry members read a short passage on the topic and responded to various questions based on the reading.

The financial report was approved unanimously. Pledges are down only 3%, a low number for the summer when many are away on vacation. Gifts in kind are ahead of targeted projections by 50%.

Angie Wilkinson reported on the painting days held in June and July and announced that a pre-Centennial gala all parish clean-up day will be held September 10. There are many tasks: trim to be painted, much to be cleaned, windows to be washed, outdoor spaces to be tidied, and more. Natalie Palmer will not be

available September 10 and volunteered to lead a pre-clean-up session September 3 for anyone who may wish to pitch in then.

Greg Staab led the rest of the meeting in the final session of strategic planning. The vestry reviewed the St. Matthew's purpose, mission, vision, focus areas, and goals and agreed that for now, they characterize well the plans of the vestry. (See full strategic plan below.) They then prioritized the nine strategies into a grid based on the premises of "ease of implementation" and "short v. long term goal."

The planning session closed with vestry members voicing their next-step action items and reflecting on the process of strategic planning. The reflections included phrases such as "energized," "hopeful," "sense of direction," "sense of accomplishment," and "quick wins."

The meeting was closed with the Lord's prayer and a blessing from Father Frank and was adjourned at 8:48 p.m.



# St. Matthew's 2016 Strategic Planning



**Our Purpose:**

“To restore all people to unity with God and each other in Christ.”

**Our Mission:**

We do this through worship of God, education of ourselves and our children, care for each other and outreach to others, sharing faith stories with others, and caring for all our resources (our time, treasure, and talent).

**Our Vision:**

*As disciples of Jesus, we aspire to open our hearts to the community. With love for God and neighbor, we offer restoring, caring hands to send forth the Good News to all with passion and determination*

**Our Focus Areas:**

- Formation
- Community Partnership
- Communication
- Worship

**Our Goals:**

- the ability to afford a full-time priest in 2017
- expansion of our presence in the community (participate in one community event each month in 2017)
- formation for all ages, including EFM in fall of 2017 and Sunday School and Adult Forums three Sundays per mont

**Our Strategies:**

1. deanery retreat at Waycross – Owner: Zella Rosene
2. book group/Adult Forum w/*The New Jim Crow* – Owner: Angie Wilkinson
3. EFM formation – Owner: Natalie Weir
4. partnership with police – roll Call, crime Watch – Owner: Joe Weaver
5. new/updated content on web – Owner: Greg Staab
6. participation in neighborhood events – Owner: Andrew Lloyd-Jones
7. business cards to pass out to community – Owner: Natalie Palmer
8. increase of our digital presence – Owner: Don Runyon

	short term goals	long term goals
easy to implement	begin book group/adult forum: <i>The New Jim Crow</i> <i>obtain</i> proposals and estimates on a possible labyrinth create business cards to pass out to community	begin EFM formation class increase digital presence across social and other media
more difficult to implement	create partnership with police post at former Morehead School update and improve use of website	develop Sunday School and adult forum programming organize deanery retreat at Waycross participate regularly in neighborhood events

## OUTREACH

### Coming soon

Coming this fall will be a variety of **outreach** activities in which to participate. Lots and Lots and Lots of new things are happening on the east side of Indy. Please join us and invite others to be a disciple at St. Matthew's.

### ICAN in need of donations

Financial gifts may be mailed to ICAN c/o IAM, Emerson Avenue Baptist Church, 308 N. Emerson Avenue, Indianapolis, IN 46219.

Non-perishable food items and clothing items etc. may be placed in the ICAN basket in the narthex at St. Matthew's.

**Items needed:**

- Jeans, for all ages and sizes,
- School uniforms - all sizes,
- Shoes and socks for all,
- Summer clothing only, storage space is limited.
- Men's clothing,
- NEW underwear for all,
- Blankets, sheets, towels

ICAN Clothing closet has NO boundaries; ANY in need may visit.

**Volunteers needed** for their food pantry at Downey Avenue Christian Church. The pantry is open 1-3 on Thursdays. Volunteers should arrive around 11:30 to help set up. If you are interested, contact Terri Davis at 317-498-5690.

“...whatever you did for one of the least of these brothers of Mine,<sup>3</sup>  
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## CENTENNIAL COMMITTEE

### Centennial Update: Time to Celebrate!

We have been building up to this for more than a year and now the celebration is almost here. On September 18 Saint Matthew's will host a celebration of its founding 100 years ago. There will be a regular service on the morning of the 18<sup>th</sup> at 9:30 AM. The Centennial celebration will begin with an Evensong service at 4:00 PM that afternoon with special guest clergy the Reverend Canon Bruce Gray. The Boy Scout Troop will be on hand to direct traffic for parking and the parking lot at Moorhead School just east of Saint Matthew's will be available for additional parking.

Following the Evensong people are invited to gather in the Parish Hall for punch, dinner, stories and socializing. The Boy Scout Troop will have a golf cart on hand to help anyone needing

assistance getting to the Parish Hall in the lower level. A catered dinner will be provided and seating will be available both in the Parish Hall and in a tent that will be set up outside the west end doors.

In preparation for the Centennial projects continue to be completed. Have you noticed the new carpet in the entry way and nursery? Check out this recent upgrade that is a result of feedback from the parish and financial contributions in support of the Centennial celebration. There will be a parish work day on September 11 to prepare for the Centennial Celebration. Projects include painting, cleaning and light yard work. Everyone is welcome

Finally, the Centennial Committee sends out a large thank you for all

your help with food and hospitality to all our visiting clergy this past year in celebration of our 100th year. The heart of St. Matthew's was clearly represented by your generosity and participation when called upon in welcoming our guests. Thank you. Now it is time to celebrate!! Hope to see you on September 18<sup>th</sup>.

#### Schedule for Centennial Sunday

Sunday morning Eucharist	9:30am
Evensong	4:00pm
<b>Punch, catered dinner, stories, and socializing to follow Evensong</b>	

### Christian Education

Coming soon in the Fall Line UP are some changes and additions. Following are some examples.

- The 8am service will have a new shape and style that is more congruent with our vision and focus areas.
- Adult Sunday School (Adult Forum) will feature different

series on such things as *Discipleship, Prayer, and Advent.*

- We will read the book *The New Jim Crow.*
- There will be classes for Newcomers and/or those interested in Confirmation, Reception, and Reaffirmation.

### Featuring: Flour-De-Lis Bakery



Flour-De-Lis Bakery is a special order bakery located at St. Matthew's Episcopal Church. It is owned and operated by Amanda Lloyd-Jones. Custom decorated cakes and personalized cookies are our top sellers but we can do so much more! Amanda graduated

from Ivy Tech's culinary program with a focus on baking. With her training and work history, she can do anything from soft pretzels to petits fours. All of our baked goods are made fresh to order. We also offer specials during

are made fresh to order. We also offer specials during certain holidays, so please keep an eye open for those details to be posted on Facebook <https://www.facebook.com/FDLBakeryLLC/>. Additionally, we offer shipping and delivery options. If you have a wedding, birthday, business meeting or other special event that needs bakery treats please contact us! Orders and questions should be directed to [FDLBakery@gmail.com](mailto:FDLBakery@gmail.com) or 317-953-3563



# Announcements

## REMINDER



Please don't forget to wear your St. Matthew's Centennial t-shirt to church for the next three Sundays.

Pictures of the congregation wearing their shirts will be taken, and we will flood the social media sites! It will be a fun way to begin celebrating our 100 years.

## September Birthdays

- September 2 Angie Wilkinson
- September 8 Andy Wilkinson
- September 10 Celeste Sheets-Eaton
- September 13 Trevor Teague
- September 14 Carolyn Kirkendall
- September 14 Dave Wilkinson
- September 15 Barb Steward
- September 17 Bill McMahon
- September 22 Brayton Leswing
- September 22 Philip Sowders
- September 26 Edna Mae Fisher
- September 29 Hadley Jean Bell

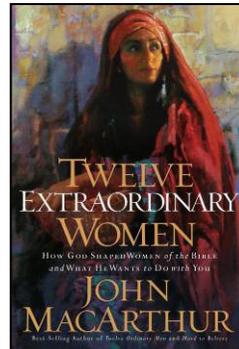


## September Anniversaries

- September 1 Joe and Julie Hauptmann
- September 22 Del and Lester Arbuckle/Burkeen
- September 24 Andrew and Amanda Lloyd-Jones



## Book, Yarn, and Prayer



Due to the Labor Day holiday, Book, Yarn, and Prayer will meet Tuesday, September 6<sup>th</sup> at 7:00 PM at St. Matthew's Episcopal Church.

MacArthur. We are starting a new book, "Twelve Extraordinary Women" by John Biblical accounts of these women form a legacy of faithfulness. The hope is that we will get to know more about them and see how they are so much like we are! The hope is that they are going to **"challenge us, motivate us, encourage us and inspire us with the love for God whom they trusted and served"** and find ourselves extraordinary in our own way.

Bring your favorite yarn project or other craft and join in the fun. In October, we will return to our usual first Monday of the month date and time.

Contact: Alice Moody, Jan Higbie, and Amanda Lloyd-Jones

The first Sunday of the month, **September 4**, St. Matthew's nurses will be available for the **blood pressure clinic** starting at **9:00am**.

**Wednesday, September 28, 2016**, is the **deadline** for sending in any calendar events, meeting dates and times, articles, and announcements for the October issue of **smATTERings**.

The next **Wednesday Pitch-In** will be on **Wednesday, September 28**, following the 10am service. Come join the fun. Bring whatever; there's no set menu.



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# ALL PARISH WORK DAY SATURDAY, SEPTEMBER 10

## Help St. Matthew's get ready for the Centennial Celebration!

Work items will include, but are not limited to:

Painting narthex                      Deep cleaning restrooms/floors  
Washing windows                      Interior team painting  
Trimming and weeding

For further information or if you have questions, please contact  
Andy Wilkinson at [awilkinson@ccmis.com](mailto:awilkinson@ccmis.com)

**Altar Guild members**, please come ready to:

Wash pews (Murphy's Oil Soap!)  
Clean brass  
Get the nave/chancel in order for  
the Centennial Celebration

### VESTRY FINANCIAL UPDATE AS OF 7/31/2016

Actuals vs. Budget	<u>Actual</u>	<u>Budget</u>	<u>Variance</u>
Total income	\$127,788	\$121,798	\$5,990
Total expenses	\$102,153	\$ 116,557	-\$14,404
Net operating income	\$25,635	\$5,241	\$20,397
<b>Total in General Fund</b>	<b>\$56,980</b>		

## Happenings

On Sunday, August 28. We welcomed back the Revd. Dr. J Gerald Janzen as our centennial guest preacher. Revd. Janzen was our interim priest from 1981 to 1982. He is an author and MacAllister-Petticrew Professor Emeritus of Old Testament at Christian Theological Seminary.

### Bibliography for article on pages 1, 7, 8, an 9

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**Spirit:** Julians explore spiritual and reflective practices to keep themselves joyful, peaceful, and faithful to their deepest values. They are rooted in the Episcopal traditions of common prayer and the Eucharist.

**Community:** Julians share their lives with one another, with their neighbors, and with people on society's margins. The Julians strive to use common resources justly, wisely, and sustainably. They seek participants who are fully inclusive and willing to dismantle the barriers that constrain human relationships.

My sense is that these young people are similar to many others in their generation. What I learned was that what drew them to this year-long experience was a yearning for something of sustained meaning in their lives and their ability to live in such a way to tangibly impact the world around them. They were drawn to the strong social justice dimension of community life and were curious enough about social issues and spirituality to quit jobs, postpone careers, and move hundreds of miles from home in order to commit themselves to a year learning to live with people they didn't know, in an atmosphere that in all likelihood was foreign to them, and working in and among the poor and disenfranchised. Impressive!

On the whole, the church isn't doing a good job of attracting these folks to fill its pews. Or, maybe to put it differently, the church "as is" is not attractive to people who are willing and desiring to grow in these sorts of ways. How is it that a Julian Year or the Jesuit Volunteer Corps or such experiences like these can be a magnet for so many young folks but that local congregations can't draw people from across their neighborhoods?

Yet, the decline in the American church can not only be understood as an epidemic among the young. A 2010 Gallup pole revealed that while religious participation in the U.S. has not changed dramatically, Americans are less likely to identify with a particular religious group. People simply do not belong to churches the way they once did, even when they show up for religious services. This was congruent with the conversations with the members of the Julian Year. They identified that while their faith deepened and their values and convictions for life became clearer, finding a church and joining a church was not on the radar. In their plans to transition back to home (or their next phase in life), worshipping in various ways and settings, churches, etc was a more important factor to them than belonging to any one identifiable denomination.

What factors have influenced this de-identification with a religious group? According to the authors of *American Grace*, over the last half century the direction and pace of change shifted and accelerated in three seismic phases.

Since the 1950s one major shock and two major aftershocks have shaken and cleaved the American religious landscape, successively thrusting a large portion of one generation of Americans in a secular direction, then in reaction thrusting a different group of the population in a conservative religious direction, and finally in counterreaction to that first aftershock, sending yet another generation of Americans in a more secular direction.

They emphasize the importance of the postwar period as a backdrop for understanding the momentous religious changes over this last half century. The period from the late 1940s to the early 1960s was one of exceptional religious observance in America. The returning veterans and their wives – who had survived the Great Depression in their teenage years – began producing offspring whose generation would be known as the baby boomers. The resulting surge in religious identification was massive. A picture of "normal" life for this generation included working a steady job, growing a family, moving into a new house, and buying a new car. These were symbols of stability and respectability and churchgoing was an important emblem of that respectability.

The 1960s represented a perfect storm for American institutions across the spectrum, including religious institutions. The impact of the social, political and sexual turmoil in the 60's played an unprecedented role in the alienation of a large part of the Baby Boom generation from conventional religion and conventional morality. There was a rapid, widespread revolutionary shift in society's moral worldview. Institutional authority and credibility – including that of organized religion – suffered a dramatic loss of confidence. Other factors influencing this disaffection with religion included an increase in religious experimentation outside of the church. Religious certainties began to erode in proportion to the developing attitude of religious relativism.

In addition to the shifting moral attitudes and beliefs, the social and political movements in the 60's also impacted religious disaffection. Major events such as the civil rights movement, the changing of gender roles, the "death of God" movement, and the Supreme Court's decision to widen the separation of Church and State intensified the polarity between liberalism and conservatism in society. As this polarity sharpened and conservative values were threatened, the wave of conservative evangelicalism began to swell.

With the growth of the religious right, a more explicit relationship between religion and political parties began to appear. Christian fundamentalists have been increasingly identified in the public mind with ideological intervention in politics and a perceived attachment of evangelicals to the Republican Party.

The cavernous polarization between religious, social, and political conservatism and religious, social, and political liberalism became visible in all parts of the religious spectrum. The book, *American Grace*, notes that this change was most nota-

ble among the growing number of “nones,” those who rejected all religious identification. The prevailing attitude of young Americans about religion was that it was judgmental, homophobic, hypocritical, and too political. Some of the lasting affects of these mammoth cultural shifts are seen in a Gallup query about factors attributed to the decline in religious observance:

1. Young people were losing interest in formal religion, finding it not “relevant.”
2. The increase in immorality, crime, and violence.
3. Materialistic distractions.
4. The church was not playing its proper role in society – equal numbers said the church was not keeping up with the times, and that it was too involved in current social and political issues.

The sweeping cultural shifts in the last half of the 20<sup>th</sup> century and these resulting realities of today’s society have given rise to the term, “the nones.” The people who are captured by this term form loose connections with churches and other institutions. Loose connections, as described by Amy Frykholm, are mostly young people in their twenties and thirties who are less likely to join either a church or a social club; they stay in one place for less time and connect through informal networks rather than through institutions. They are wary of any long-term commitment to an ideology or institution. It is more common for this group to engage in church shopping and hopping – that is, attend sporadically at several different congregations. Perhaps it is theological irony that in the 21<sup>st</sup> century we live in a world of instant connection through email, internet, twitter, social networks, smart phones, and live streams yet when it comes to belonging or joining, we talk of loose connections and declining community.

### The 21<sup>st</sup> Century Approach to “Church”

Our current operating models for the church are threatened by the trend toward loose connections. Despite the changing patterns of church affiliation, most churches still approach membership the way they did in the 1960s. For example, new attendees are encouraged to attend a class to learn about the history and theology of the national and local church with the expectation that they will join the church. The result is that about each quarter, leadership surveys the congregation asking for ideas of how to meet budget. The answer is always the same: grow membership! This pandemic likely infests most of our churches. We repeatedly address this new set of circumstances by using old approaches. Someone once wisely said that the definition of insanity was doing the same thing over and over again expecting a different outcome!

I want to suggest that Anglicanism, in general, and the Episcopal Church, in particular, is well-suited for the challenges facing the church in this generation. First, a fundamental aspect of Anglican identity is to preserve our rich tradition and to reinterpret it in each set of circumstances. By emphasizing history and heritage we may seek to **preserve continuity** with tradition and doctrine or may seek to **alter tradition or belief**

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because of necessity in light of prevailing circumstances.

Second, in the Book of Common Prayer, the Catechism defines the church as the community of the New Covenant, whose mission is to restore all people to unity with God and each other in Christ. The New Covenant is the new relationship with God given by Jesus Christ. This new covenantal relationship ushers forth the kingdom of God and life in all of its fullness. These are not static words to be pondered, but rather a dynamic relationship to be pursued. The “new” relationship with God is an incarnational relationship. Being an incarnational church means that God-in-Jesus is present in and through the affluent and the poor, in and through the melodious choir members and the screaming children, in and through the priest and the laity, and in and through long-term members and loose connectors. To be an incarnational people means, for me, that we can embrace the diversity of peoples, races, sexual orientation, cultures, and ways of belonging.

Third, in all forms of pastoral literature is the necessity to initiate relationships with others. We do not wait for people to come to us; we must go to where the people are. Though we hold services in our sanctuaries, we must also meet with others and learn from others about what is most important to them. In my work at the hospital, we gather with small groups of nurses or other staff to offer services. During national nurses’ week, we meet on the units sometimes in the hallway or a crowded break room to bless hands with oil. On Ash Wednesday in addition to making ashes available to patients and staff on clinical units, we gather with strangers and visitors in the lobbies, next to the coffee bar, and near entrances to ensure that all who want to receive ashes, get their needs met. We must take the initiative to make contact and offer care that others are free to accept or decline.

I wonder what it might look like if we adopted similar principles. That is, instead of trying to draw people to the church building, we brought the church to them by loosely connecting in areas and locales where contact could be made and in doing so, met them on their terms, were curious about their stories, and offered pastoral presence without strings. This might mean things like reaching out to others through blogs, gathering in small groups at the local pub, and/or being involved in community projects like Habitat for Humanity. I am not sure if this would increase the church’s membership, but I wholeheartedly believe that this would be participating in the mission of the New Covenant.

Fourth, we can look to scripture for ways to recast our nets. For example, central to the Gospel of Matthew is the notion that God, in the person of Jesus, draws near to abide with his people. Matthew highlights this fundamental message in the key passages 1:23 and 28:20. These passages stand in reciprocal relationship to each other. At 1:23, Matthew quotes Isaiah as he says of Jesus: “Emmanuel, God is with us” and at 28:20, the risen Jesus declares “I am with you always, to the close of the age.” What would it mean for the church to abide with the nones; again, not to reign them in with the goal of signing a membership card, but to really abide with them. To abide

with another means to put up with behaviors unlike your own; to stand for another with whom you do not see or hold the same value as; to bear witness to those who have lost their confidence in you; to stomach that which goes against your grain; to tolerate and make room in your heart for the ways another embraces life. To abide with another doesn't mean hanging on or hanging in until the other becomes like you. Rather it means being grounded in one's own tradition and values and entering into the world of another and risking being changed or transformed by the experience.

The complex set of circumstances and forces that have wrought

the changes we now feel, experience, and must effectively deal were borne out of a multifaceted history. The ways we will effectively meet these challenges are not yet known. Certainly, no simple solution exists. Our incarnational theology calls us to be here, in this moment, in these circumstances, and within this society...and to restore and transform it! As the first apostles were called to leave their old way of life to fish in a new world-order, this is our day, our time to be laborers in the new world-order vineyards. As we leave our old nets behind, we can be assured of God's promise to be with us to the ends of the earth. Amen!

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## *Sunday Ministry Schedule September 2016*

<b>Ministry Schedule</b>	<b>September 4 9:30 AM Pentecost 16</b>	<b>September 11 9:30 AM? Pentecost 17</b>	<b>September 18 10:30 AM? Pentecost 18</b>	<b>September 25 10:30 AM Pentecost 19</b>	<b>October 2 10:30 AM Pentecost 20</b>
<b>Preacher</b>	Revd Frank Impicciche	Revd Frank Impicciche	Revd Frank Impicciche	Revd Frank Impicciche	Revd Frank Impicciche
<b>Lectors</b>	Missy Ellis	Steve Albrecht	Natalie Weir	Brenda Runyon	Don Runyon
<b>Lectors</b>	Crystal Black	Andy Wilkinson	Joe Hauptmann	Suzanne Kissling	Denny Krauser
<b>Intercessor</b>	Joe Hauptmann	Jeff Higbie	Brenda Runyon	Don Runyon	Suzanne Kissling
<b>Chalice</b>	Don Runyon	Suzanne Kissling	Bill McMahon	Joan Porter	Jan Higbie
<b>Crucifer/</b>	Joe Weaver	Brayton Leswing	Jacob Cooper	Devon Teague	Bonnie Godfrey
<b>Ushers</b>	Andy Wilkinson	Jeff Weir	Greg Staab	Natalie Palmer	Kaye Palmer
	Angie Wilkinson	Natalie Weir	Missy Ellis	Denyse Palmer	Jeff Higbie
<b>Greeters</b>	Kaye Palmer	Angie Wilkinson	Joe Weaver	Greg Staab	Jon Robbins
	Denyse Palmer	Zella Rosene	Jennifer Albrecht	Missy Ellis	Kaye Palmer
<b>Oblations</b>	Andrew Lloyd-Jones	Natalie Weir	Palmer Family	S. Albrecht	Andrew Lloyd-Jones
	Amanda Lloyd-Jones	Jeff Weir		Family	Amanda Lloyd-Jones
<b>Counters</b>	Angie Wilkinson	Julie Hauptmann	Joe Hauptmann	Greg Staab	Natalie Palmer
	Don Runyon	Andy Wilkinson	Zella Rosene	Joe Weaver	Jennifer Albrecht
<b>Coffee</b>					
<b>Altar Guild</b>	Team 1	Team 2	Team 3	Team 4	Team 1

If you are unable to serve, please find a substitute and advise the Parish Office. Thank you.



St. Matthew's Episcopal Church

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# Smatterings

September 2016

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The Revd Frank Impicciche, *Priest-in-Charge*  
Ms. Carissa Riedesel, *Parish Administrator*  
Crystal Black, *Hand Bell Choir Director*  
Ron and Brenda Iacocca, *Interim Music Ministers*

## Services

- Sundays: Holy Eucharist Rite II  
9:30am
- Wednesdays : Holy Eucharist 10:00am

Nursery available on Sundays starting at 9:15am  
Parish Office Hours: Tues., Wed. 8am-5pm

## St. Matthew's Mission Statement

The mission of St. Matthew's is  
"to restore all people to unity with God and each  
other in Christ."

We do this through worship of God,  
education of ourselves and our children,  
care for each other and outreach to others,  
sharing faith stories with others,  
and caring for all our resources (our time, treasure,  
and talents).

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