

THE QUILL

ST. BEDE'S EPISCOPAL

CHURCH

PARISH LEADERSHIP

CHOSEN

Following the Annual Meeting,
the Vestry organized itself for 2001:

Phyllis Morrison appointed Sr. Warden;
elected are: Mike Mullins, Jr. Warden;

Karen Kuchel, Clerk;

Tom Ledsam, Treasurer.

****Vestry & Guild officers will
be installed on March 4th.*



NOTES FROM THE FEBRUARY VESTRY RETREAT

COMMITTEES: **Communications:** Carl Townsend, Mark Scott, & Phyllis Morrison; **Facilities:** Mike Mullins, Richard Dancer, Carl Townsend, Virginia Greco, & Mark Scott; **Outreach:** Karen Kuchel, Joanne Atkinson, Adelaide Vaughn, Richard Dancer, & Phyllis Morrison; **Parish Life:** Adelaide Vaughn & Joanne Atkinson; **Stewardship:** Jerry Hornof & Mike Mullins; **Worship, Spiritual Life, & Education:** Virginia Greco, Karen Kuchel, Adelaide Vaughn, & Mike Mullins.

****These committees are seeking other interested members!!!*

ROOM C TO BECOME ST. BEDE'S LIBRARY

One of the outgrowths of the Vestry Retreat in February was the desire to have a parish library -- both to serve as a focal point for parish education AND to serve as a lending library for the congregation. Three components are necessary:

SHELVES: 2 sets of shelves have been purchased and will soon be installed.

BOOKS: Fr. Newman will be moving some of his books to room C to begin the collection -- furthermore, suggestions will be made for acquisitions.

COORDINATION: We need a parish librarian. That person would be responsible for setting up a system of organization & utilization.

The Library will still be used as a classroom & meeting room

RENOVATION UPDATE

*****The chairs have arrived and been "stocked" with Hymnals & BCPs.**

*****The work on the organ has been completed.**

*****Three cabinets have been purchased for the rest-rooms; two book-cases have been purchased for Room C.**

*****The altar platform is under construction; the patio is being tiled.**

Ongoing projects:

1. privacy screens
2. aiming outdoor lights
3. sanctuary furnishings

*****The Renovation Committee met 2/27 ... report next month.**

**LENTEN
EVENSONG
SUNDAY
March 11
7:00 p.m.**

ARCHIVIST SOUGHT

Would you like to spend some time with pictures, clippings, books, & memorabilia? No, you are not being asked to clean the Rector's office! We need an archivist to put our history in order. Please see Fr. Newman or Phyllis Morrison.

FR. JIM'S JOTTINGS

"Prayer Chains"



Lent is a time of "penitence and fasting" -- both of which are associated with prayer. What is prayer? How do we use it? How does it use us? We have had many and varied ideas shared here at masses over the years. Fr. Howard Happ, an assisting priest at St. Bede's and a Professor of Religion at Cal State, Northridge, shares this provocative piece with us this month.

May our Lent be Prayerful!

The Rev. Jim Newman +

During the period when I was in process towards ordination in this Diocese, my Vicar, Doug West, suggested that I call on an elderly but very lively lady he'd met through an interdenominational group of some kind. I gathered that she was, among other things, lonely, and 'interesting' from a pastoral point of view. "Is this a test?" I wondered. I'm sure it was.

The lady in question was a very bright, amusing, manipulative and problematic personality whom I grew both to like and occasionally to wish to escape from. A 'plus' was that her hook was baited with pork roast dinners (the recipe she discovered proved absolutely invariable) of the sort that reminded me of my Iowa roots (simple, delicious, bc(a)use). She did her memoirs of life as a high school teacher in Oklahoma City.

But she wanted (in both senses!) attention. Early on in our friendship, she asked me if she could add me to 'the chain' that had its origins in her Disciples of Christ congregation (whose then pastor is now one of our bishops) but which had developed 'links' throughout the ecumenical network of 'the Valley.' I should have regarded the metaphorical 'chain' with proper intuitive caution.

I was still at work on my dissertation. In those carefully stolen hours, the jangle of the telephone would 'pull me out of the chain,' dragging me in an instant from Jacobean England to Nixonian Northridge. "PRAYER CHAIN ALERT!" My answering machine voice would crackle (cackle?). I would then be informed of the particular misfortune -- usually described in gory and excessive detail -- of someone I would probably never meet, relayed very much in the fashion of the childhood 'telephone.' Firm assurances of my prayers did not secure an immediate release from the chains of conversation. (The telephone, the answering phone machine and 'call waiting,' &c., had yet to be invented by the Devil.) In the microseconds between hitting the pillow and plummeting into Tudor/Stuart dreamland in the subsequent 'wee hours,' the intention of intercession probably caused a momentary neural firing in the region of my brainstem.

In moments of guilt, part of my Calvinist inheritance, I would wonder if I should consistently (as on a few occasions I did) rise from my desk and kneel at my bedside, dispatching my promised intercessory participation in the telegraphic manner expected. These pangs of conscience were salved by my always serviceable sense of humor. I remember the TV 'ads' of the '50's' about the brave lads who manned our northernmost 'line of defense' against Soviet air attacks on the Arctic. The filmstrip began with the jarring ring of an alarm, the picture of Air Force crewmen springing from between the sheets and dressing instantaneously, almost immediately thereafter entering the cockpits of jet fighters and taking off. I think the concluding shot was an officer's depressing the stem of a stopwatch. The whole operation was a miracle of clockwork. My imagination demonically supplied the analogy: sleeping clergymen or would-be sleepers nodding over dissertation index cards, jarred into action by a telephone, racing to don cassocks and birettas, then hitting an assemblyline of priedieux with military precision. "Prayer Chain Alert!"

This less than pleasant if amusing memory has left me with an abiding skepticism about our ordinary practices and presumptions about prayer. St. Thomas Aquinas and John Calvin both treat of the subject in a way that is practical and devotionally profound and at the same time intellectually as puzzling and goading as their discussions of predestination, and sanctification. We are taught to pray, to pray constantly, and to pray for our own needs and the needs of others. Calvin begins there. But are our human efforts in prayer necessary for God's Providence to achieve its ends? Or for Christ's high priestly prayers for his flock to minister to their needs, or for the Holy Spirit's freedom and power to be efficacious? To this question these and other teachers thunder, "NO!" Thus, Thomas, Calvin, Hooker, Herbert, Newman (J.H.) -- my faves -- all teach that the principle function of our prayers and praying is its effect upon our souls: to make us more aware of God, our need for him, our proper sharing of His love for our neighbors, which manifests itself in visiting the sick, &c.

FROM THE RECORDS

Visitors: Victor & Gerda Griffin, Peggy Cathcart, Bob & Nancy Cheney, Stan & Jane Henning, Larry Hallett, Jack & Hannah Forbes, Victoria Sunshine, Carolyn & Paul

Still, the Creator whose Eternal Son became incarnate (and employed the touch of His hand, water, earth, spittle, bread and wine) and whose Spirit is conveyed through persons laying hands upon heads, is not denied the use of means. John Macquarrie, perhaps our Communion's most generally recognized recent theologian, speculates that psychic processes still not fully known (and perhaps never comprehensible) may well be at work in bringing about the healings that sometimes appear answers to prayer. But in the great tradition, he argues that we are to pray as part of our fellowship in Christ's body, not to involve ourselves in 'spiritualism.'

"Prayer Chains" can involve bondage. When in Seminary and often before and since, I've observed that groups can use the practice of praying within tight fellowships as a way of fending off insecurity -- often by imposing conformity. Such a group met regularly in a room across from mine, and it seemed to derive cohesion from directing its collective intentions towards my sitting room where my clique read Evening Prayer most un-Presbyterianly, to the accompaniment of incense, recorded Plainsong, and audible clinking of ice cubes. Observing angels were probably not impressed by much evidence of burgeoning charity on either side of "Alex."

Human relations can be freeing and they can be imprisoning. Sociologists from Durkheim forward have described the elaborate mechanics by which society, as if innocent, marks members out for marginalization and victimization. To pray for someone may be an act of growth in grace on our part or the part of a group. It may also be a way of affixing to someone else or some other group the label of opprobrium that we glue on as fixedly and irreparably as we profess we wish to remove it. Often prayer is at least a way of wishing, especially with respect to others, not that God's will be done but ours.

Our Lord withdrew himself to pray. We assume readily and probably rightly, that this was for the sake of His uninterrupted conversation with his Father. But His practice may also point out for us the dignity and essential importance of human privacy. Our contemporary concern to be inclusive, to be warm, literally embracing, open, spontaneous, extroverted may well have driven from the Church those people who used to cherish the silence ensuing upon crossing the threshold, touching the font, and kneeling in silence before the organ enclosed everyone in the blanket of prayerfulness and privacy. Surely the point of intercessory concern and the sharing of Christ's peace is not to say, "Introverts need not apply."

"Prayer Chains?" Or isn't it Charity that is 'the bond of peace and of all other virtues'?

Howard J. Happ +

WHAT'S A WEB SITE ??

One of our goals for the last several years has been the establishment of a Web Site on the Internet. Many congregations are "living" on the Internet. The Anglican Communion, the Episcopal Church and the Diocese of Los Angeles both have web sites.

This would be:

****a place for people to find St. Bede's when looking for church,*

****a way to read the current issue of the Quill,*

****a forum for communicating with the parish leadership,*

****an educational tool on the program & outreach of this parish,*

****a record of our history in pictures.*

Carl Townsend is setting-up this website; if you wish to help,

March Birthdays

Helmi Hisserich-Patterson, 3/3

Alice Short, 3/8

Angus Mackay, 3/13

Jim Chapa, 3/17

Kelly Zullo, 3/18

Diane Gandara, 3/21

Devin Beaulieu, 3/21

Patricia Toy, 3/22

Monica Sands, 3/23

Barbara Sands, 3/23

Karen Kuchel, 3/25

Zane Householder, 3/27

Mark Scott, 3/27

Ashley Cooke, 3/29

Richard Dancer, 3/29

March Anniversaries

Brian & Jenu Mark, 3/15

Evelynne & David Householder, 3/24

MARCH LESSONS

MARCH 4 (Lent 1)

Deut. 26.1-11; Psalm 91.1-2,9-16;

Romans 10.8b-13; Luke 4.1-13

Preaching: Dr. Countryman

MARCH 11 (Lent 2)

Genesis 15.1-12,17-18; Psalm 27;

Philippians 3.17-4.1; Luke 13.31-35

Preaching: Mother Golie

MARCH 18 (Lent 3)

Exodus 3.1-15; Psalm 63.1-6;

1 Corinthians 10.1-13; Luke 13.1-9

Preaching: Fr. Newman

MARCH 25 (Lent 4)

Joshua 5.9-12; Psalm 32;

2 Corinthians 5.16-21;

Luke 15.1-3,11b-32

Preaching: Fr. Happ

APRIL 1 (Lent 5)

Isaiah 43.16-21; Psalm 126;

Philippians 3.4b-14; John 12.1-6

Preaching: Fr. Newman

WEEKDAY EUCHARISTS

3/7 - Perpetua & her Companions

3/14 - Wed. of Lent 2

3/21 - Thomas Ken

3/28 - Wed. of Lent 4

NOTES

*****FR. NEWMAN IS LEADING AN ADULT INQUIRERS' CLASS WHICH MAY LEAD ONE TOWARD CONFIRMATION OR RECEPTION IN THE CHURCH -- NEXT CLASS: 3/12.**

*****PLEASE CHECK WITH KAREN KUCHEL FOR AVAILABILITY OF TICKET TO SISTERS OF BEDE EVENTS.**

*****BROCHURES ARE AVAILABLE FOR "2001-A Bede Odyssey" (Scotland & England), 6/25 - 7/7.**

*****PLEASE CONSIDER MAKING A PLEDGE TO THE SECOND CENTURY FUND OR THE PARISH BUDGET IF YOU HAVE NOT YET DONE SO.**

*****NEEDED "PARISH LIBRARIAN" AND "PARISH ARCHIVIST", SEE FR. NEWMAN.**

*****DIOCESAN MINISTRY FAIR ON SATURDAY, MARCH 17 -- SEE FR. NEWMAN FOR LIST OF WORKSHOPS.**

*****"Tea for the Soul" has moved to 8 pm Thursdays.**

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ST. BEDE'S EPISCOPAL CHURCH

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SCHEDULE OF SERVICES & CLASSES

SUNDAYS 8 am, Holy Eucharist (no music)
10 am, Church School & Nursery
10 am, Holy Eucharist (w/choir)
7 pm, Evensong or Evening Prayer (as announced)

MONDAYS 7 pm, Evening Class & Compline (as announced)

TUESDAYS 9 am, Breakfast, Morning Prayer & Bible Study

WEDNESDAYS 7 pm, Holy Eucharist & the Sacrament of Healing
7:45 pm, Adult Class

THURSDAYS 8:00 pm, Tea for the Soul (chapel)

MONDAY EVENING CLASSES

"Welcome to the Episcopal Church"
Classes - 3/ 12

BREAKFAST & BIBLE

*A weekly class - beginning with breakfast -
which looks at the lessons for the upcoming Sunday.
All are welcome!*

WEDNESDAY EVENING FORUM

Holy Eucharist will be celebrated each week at 7 p.m.

LENTEN STUDY: The Poetic Imagination

An Anglican Spiritual Tradition
2/26; 3/7-14-21-28

ST. BEDE'S VESTRY & STAFF

RECTOR: The Rev. James A. Newman
ASSISTANT: The Rev. Argola E. Haynes
ASSISTING: The Rev. Giles Asbury,
The Rev. John J. Hancock, The Rev. Howard J. Happ, Ph.D.
MUSIC DIRECTOR: Mr. Frank Basile
SEXTON: Mr. Masoud Jammeshan

VESTRY

Phyllis Morrison ('02) - Senior Warden
Michael Mullins ('02) - Junior Warden
Karen Kuchel ('04) - Clerk
Tom Ledsam - Treasurer
Joanne Atkinson ('02) Richard Dancer ('03)
Virginia Greco ('04) Mark Scott ('04)
Carl Townsend ('03) Adelaide Vaughn ('03)
Jennine Townsend - Financial Secretary

DELEGATES TO CONVENTION & DEANERY

Patricia Toy (DY -- (A) - ('03)
Jerry Homof (DY/Dennis Winston (A) - ('02)