



## *The Cultivation of Christmas Trees*

*by T. S. Eliot*

*There are several attitudes towards Christmas,  
Some of which we may disregard:  
The social, the torpid, the patently commercial,  
The rowdy (the pubs being open till midnight),  
And the childish — which is not that of the child  
For whom the candle is a star, and the gilded angel  
Spreading its wings at the summit of the tree  
Is not only a decoration, but an angel.*

*The child wonders at the Christmas Tree:  
Let him continue in the spirit of wonder  
At the Feast as an event not accepted as a pretext;  
So that the glittering rapture, the amazement  
Of the first-remembered Christmas Tree,  
So that the surprises, delight in new possessions  
(Each one with its peculiar and exciting smell),  
The expectation of the goose or turkey  
And the expected awe on its appearance,*

*So that the reverence and the gaiety  
May not be forgotten in later experience,  
In the bored habituation, the fatigue, the tedium,  
The awareness of death, the consciousness of failure,  
Or in the piety of the convert  
Which may be tainted with a self-conceit  
Displeasing to God and disrespectful to children  
(And here I remember also with gratitude  
St. Lucy, her carol, and her crown of fire):*

*So that before the end, the eightieth Christmas  
(By "eightieth" meaning whichever is last)  
The accumulated memories of annual emotion  
May be concentrated into a great joy  
Which shall be also a great fear, as on the occasion  
When fear came upon every soul:  
Because the beginning shall remind us of the end  
And the first coming of the second coming.*





## Report on the Recent Joint Anglican Synod

(October 2-6, Atlanta, GA).

Rev'd. Mr. Peter Joslyn (Curate)

Delegates John Bell and Allen Joslyn along with alternate, Mary Lou Nance enjoying some free time at the Synod with Fr. Mark, Laura Bell and Bill Wall.



It was my privilege to attend the Joint Anglican Synod, this last October, at which four “Continuing” Anglican Churches—our own Anglican Province of America (APA), the Anglican Catholic Church (ACC), the Anglican Church in America (ACA), and the Diocese of the Holy Cross (DHC)—came together to hold their respective Provincial synods in tandem. The history of these separate Anglican bodies is long, convoluted, and often painful to recall and relate; let it suffice to say that all four jurisdictions, in some measure, trace their origins to the unrest which was sparked in the Protestant Episcopal Church during the 1960's and 70's, a period marked by intense debate over the issue of holy orders, liturgical innovation, and the role of the Church in society. The end of that unrest and dissatisfaction was the formation of several ecclesiastical bodies, either the result of internal schisms or of failure to combine, all of which have claimed to be faithful to the truly catholic, biblical, and liturgical heritage of orthodox Anglicanism, that tradition of theology and worship which identifies with the historical Church of England. The past several decades have demonstrated the futility and shame of Continuing Anglican disunity; the recent Joint Synod represents a real and laudable effort on the part of the four jurisdictions both to “turn the page,” so to speak, on our history of division and internal bickering, while looking for the eventual emergence of a unified, orthodox Anglican province whose single witness to the Gospel of Jesus Christ can shine without the shadows of schism.

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The end result of the Synod was the signing, by the four Primates (i.e., head bishops) of the respective jurisdictions of a *Communio in Sacris* (Latin for “a sharing in holy things”), a common agreement among the APA, ACC, ACA, and DHC to recognize the orders and sacraments of the others as valid. The *Communio*, then, is a tentative first step toward what the political founders of America termed “a more perfect union.” The synod gave all attendees the opportunity to mingle, not only with our fellow churchmen in the APA (as happens at every synod), but also to converse with representatives of the wider, “Continuing” Anglican world. On the whole, the synod was pervaded by a sense of fraternal affection and joy at the prospect of healing old divisions and strengthening new bonds. While the prospects of wider unity were heartening, it was also encouraging simply to meet again within the context of our own diocese (DEUS) and jurisdiction (APA), and to learn of the exciting developments within our more immediate circle of church fellowship. Two of these (one diocesan and one provincial) developments I would like to bring to the attention of our parish, in particular. In the first place, please continue to be in prayer for the Indigenous Pastoral of the Anglican Province of America in Ecuador, our newest Global Partner. +Bp. Walter recently traveled to receive into our communion a large (20,000) fellowship of Quechua-speaking Ecuadorian Anglicans. Their greatest needs, at present, are for appropriate facilities in which to worship and clergy to serve their congregations. You can find more information about the Indigenous Pastoral through our Provincial website, [anglicanprovince.org](http://anglicanprovince.org). The second development which I would bring to your attention is the establishment of Lindisfarne Hall, a parish school at Holy Trinity (Fernandina Beach, FL). More information on the school is available through their website, [goodshepherdfernandina.com](http://goodshepherdfernandina.com); it's my opinion that schools like Lindisfarne are a huge ingredient in the growth and survival of the Continuing Anglican Church, so be in prayer for Fr. Brad and his parish.

God bless, Dcn. Peter

# Annual Meeting Report by Allen Joslyn

On November 4th the congregation of St. John's Anglican Church met for their annual meeting. Nichole Isely was kind enough to organize this event, which included a wonderful meal. The barbecued meat was provided courtesy of Kevin Isely, and was very much appreciated. The addition of some very tasty libations made this gathering particularly pleasant!

The annual budget was presented and received by the congregation, with appreciation expressed to Laura Bell for her continued excellent work as our treasurer. The Senior Warden gave his report, and made particular mention of the completion of another successful stewardship program, along with the reading of a letter from Betsy Joslyn in Zambia. Betsy works in the Peace Corps in this African nation, and in her letter gave thanks for the funds provided by the members of the church for the rebuilding of the dam near her village (see the letter in this issue). There was a brief discussion of plans for construction of a play area for the youth in front of the church.

This was followed by the Rector's report, which included several stories of how our St. John's is demonstrating Christ's love by its work in the Triad area. Fr. Mark also recognized the efforts of Fr. Sam as assistant priest to the parish, and the increasing role of our new Curate, Peter Joslyn. With the addition of many children in our congregation, there is much enthusiasm for the future of our faith community should Jesus tarry.

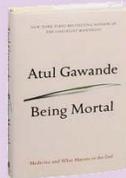
This was followed by a report by the Membership Committee, which described the ongoing work of demonstrating hospitality to visitors and work on the church website. John and Catherine Reams spoke about upcoming plans for a hospice presentation to the church, scheduled for this winter.

This was followed by elections for new Vestry members. Jan Smith and Bonnie Swaney are completing their terms of service on the Vestry this December, and Kevin Isely and Mary Lou Nance were elected to take their places starting in January. They will each serve for 3 year terms and then will be eligible for reelection. The church also elected Judy Daughtry and Posey Godfrey as representatives of the church to the DEUS Meeting in the summer of 2018, with Mary Lou Nance as alternate.

Following a closing prayer, the annual meeting closed. Special thanks to the ladies who helped set up our tables, and for all those who remained following the meeting to help break things down. Our annual meeting represented a wonderful celebration in gratitude to our Lord for another exceptional year in the life of our parish.



## Upcoming Film-viewing of Atul Gawande's Being Mortal



The Membership Committee will shortly be sponsoring (via Greensboro Hospice and Palliative Care) a screening of the documentary film, *Being Mortal: Medicine and What Matters in the End*, itself inspired by Dr. Atul Gawande's book of the same name. *Being Mortal* is a consideration of medical practice in the modern age, especially in the field of geriatrics, that branch of medicine devoted to the care of the elderly and those approaching the end of life. Gawande's book, and the film dedicated to it, record his observations and changing convictions over a twenty-year career in geriatric medicine, and he poses a serious challenge to the ways in which our modern society has conditioned us to approach the issues of both preventative and palliative care on the threshold of mortality. The film-viewing and following discussion will be valuable to anyone thinking through these issues for self or for loved ones, and, depending on the continued interest of the parish, might serve as a spring-board for a more extended study of Gawande's book. Be on the lookout for further announcements, either by email or during services!

## *“Getting to know You”....Jim Alspaugh*

Recently, I asked long time choir member Jim Alspaugh to share the story of his faith journey with us. Thank you, Jim for your gracious response!

“Since we are spiritual beings we need to learn to connect with our spiritual God. The reason I am an Anglican is because one time I was in a death situation. The Lord told me my natural life was over. I had a wife and young children. I told the Lord I didn't feel ready to go, and ask if I could stay. He told me I could stay if I let him have my life. I asked him, “How do I do that?” God told me to meditate on Him and to take Anglican Communion. I asked him why did not the other churches' communion suffice, and He said the Anglican Church believes Holy Communion is the real thing. The other churches believe it is only a symbol, and I needed the real thing to get out of death. Since then I receive his real life for me and for others each Sunday at Holy Eucharist as I partake of Jesus' Body and Blood.”



## REJUVENATION CELEBRATION 2017



St. John's parishioners gathered once again this past September for the 3<sup>rd</sup> annual Rejuvenation Celebration.

The yearly social event, organized by the Membership Committee, was well attended and enjoyed by all. The delicious BBQ meal was catered by Carter Brothers of High Point.



### St. John's Has a Playground!

A HUGE thank you to Roger Rollman and the Building Committee for the new playground equipment that was recently purchased and installed. Our youngest members are thrilled with this addition to the property.



## Offshore: A Thank You from Betsy Joslyn in Zambia

Nabuyani is the name of my village; the name of this village means “relish is within.” The reason my village is called this is because of our irrigation center that is fed by our dam. This village is known specifically for our fish ponds and our gardens. Relish, aka food, is always within; however, to have good produce you must first be willing to work for it. This community doesn’t need to worry about where their next meal will come from, as long as they use the water the dam provides to let them work hard for the income it generates, or by harvesting directly for themselves. This all changed when our dam was destroyed. Southern Province has been exposed to drought for the last many years, except for last year when the community experienced rain levels higher than anyone had witnessed in the last 40 years. The rains flooded the crops, rotting out the maize and causing the dam spillway to collapse in on itself. The spillway is a man-made concrete structure that holds the dam water in, but also allows the water to ‘spill over’ when it becomes too full. When I saw the damage I asked a villager what had happened to which they replied “Tulapenga, manzi yazwa yoonse.” This means “We are suffering, all the water has run away.” The type of verb extension she used means that they are suffering now, but will also continue to suffer. The community knew the government didn’t have the money to fix the spillway and knew they were facing a catastrophe with the ability to plague our community for years to come. Agents from the government came for months to see the damage and shook their heads, but there was no plan to fix it. The community asked me if there was anything I could do to help.

I wrote the dam grant because if affects everything in this village and everyone can benefit from the renewal. I did not expect the grant to be so expensive and when I discovered otherwise I did not expect such a fast reaction from those at home with their generous support. When I told my community we had raised the money I was expecting the classic celebratory wails from my women and hollering of the men. I did not expect the silent tears of joy and looks of hope I received from all around me.



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## Con't– A Thank You From Betsy Joslyn in Zambia

I know saying a simple 'thank you' does not quite translate to how we feel here in Nabuyani as we slowly, but steadily reconstruct what was lost. In Peace Corps we strive for sustainability in all things we do. It's one thing to thank you for the money you have provided in order to make this project happen; it's another to thank you for the future you have provided for an entire village. You didn't just give money, you gave the ability for a mother to pay for her child to go to school this year, you gave an older brother the ability to create a business selling vegetables on the road side, you fed fish to a child struggling with malnutrition, you provided a women's group the ability to show the community that women can be successful fish farmers and you allowed an entire community to come together to build a structure that they will take pride in for years to come. In the words of my neighbor "Kuti Jesu bayakusiga alimwi, bayakujana dam awa oguno." Meaning "When Jesus comes back, he will find this dam here." On behalf of Nabuyani, we thank you for the future you have provided and the prayers you have fed that future with. Twalumba ka pati, tulamuyanda meninge, amshale a Leza. Thank you very much, we love you, and please stay with Christ,

Your brothers and sisters in Christ,

Nabuyani Community



**Remember the Little Red Wagon this Holiday Season!**





**FROM THE KITCHEN OF:**  
**MRS. ERIN JOSLYN**

**Goopy Butter Cake**

A recipe from Erin Joslyn's great-grandmother's cookbook and a Christmas morning tradition for the family.

**Ingredients**

- ~1 stick soft margarine
- ~1 yellow cake mix
- ~1 tsp. vanilla
- ~4 eggs
- ~8oz. cream cheese
- ~1 box powdered sugar



**Directions**

Mix the margarine, cake mix, vanilla and 2 of the eggs together in a bowl. Pour into a greased and floured 9x13 pan. In another bowl, mix the remaining 2 eggs, cream cheese and powdered sugar and pour the mixture over the top of the first mixture (it should be lumpy). Bake at 350 degrees for 35-40 minutes. Sprinkle with more powdered sugar.

**Just For Laughs**



**The "Chrismon Tree" will be dedicated in the Sanctuary on the first Sunday in Advent, Dec. 3, 2017.**



**BIRTHDAY CELEBRATIONS**

**December**

- 20 Catherine Reams
- 22 Jan Smith

**January**

- 1 Courtney Smith
- 1 Daniel Aguto
- 3 Fr. Mark Menees
- 4 John Reams
- 7 John Godfrey
- 11 Frank Grove
- 13 Bill Chaney
- 22 Laura Eckenrod
- 24 Kenneth Reedy
- 24 Nancy Slezak
- 26 Laura Bell
- 29 David Young

**February**

- 2 Amanda Young
- 7 John Barclay V
- 12 Fr. Peter Brewer
- 12 David A. Young III
- 24 Bill Ward
- 25 Clare Joslyn
- 26 Mary Lou Nance

**WEDDING ANNIVERSARIES**

**December**

- 11 Roger and Bettylou Eckenrod
- 16 Fr. Sam and Sandy Steere
- 19 Franklin and Joan Pitzer
- 21 Kenneth and Sylvia Reedy
- 27 John and Rose Okonji



**January**

- 24 David Jr. and Amanda Young

**February**

- 19 Bill and Joan Ward
- 22 Bill and Patrice Chaney
- 24 Kevin and Nichole Isley

Sunday      Monday      Tuesday      Wednesday      Thursday      Friday      Saturday

December 2017					1	2
3 	4	5	6 Eucharist. 6:00 PM	7	8 9 AM Friday Morning Prayer Service	9
10 10 AM Eucharist 	11	12	13 Eucharist. 6:00 PM	14	15 9 AM Friday Morning Prayer Service	16
17 10 AM Eucharist 	18	19	20 Eucharist. 6:00 PM	21	22 9 AM Friday Morning Prayer Service	23
24 10 AM Eucharist Christmas Eve Service 6:00 PM 	25 	26	27 Eucharist. 6:00 PM	28	29 9 AM Friday Morning Prayer Service	30
31 10AM Eucharist	Notes: 					



# JANUARY 2018



SUN	MON	TUE	WED	THU	FRI	SAT
10AM Eucharist	1	2	Eucharist. 6:00 PM 3	4	9 AM Friday Morning Prayer Service 5	6
10AM Eucharist  Vestry Meets. 11:30 AM 7	8	9	Eucharist. 6:00 PM 10	11	9 AM Friday Morn- ing Prayer Service  Membership Comm. 12	13
10AM Eucharist  14	15	16	Eucharist. 6:00 PM 17	18	9 AM Friday Morn- ing Prayer Service 19	20
10AM Eucharist  21	22	23	Eucharist. 6:00 PM 24	25	9 AM Friday Morn- ing Prayer Service 26	27
10AM Eucharist  28	29	30	Eucharist. 6:00 PM 31			



# FEBRUARY 2018

SUN	MON	TUE	WED	THU	FRI	SAT
					  9AM Friday Morning Prayer Service	
				1	2	3
10AM Eucharist			Eucharist 6:00 PM		9 AM Friday Morning Prayer Service	
4	5	6	7	8	9	10
10AM Eucharist			Eucharist 6:00 PM		9 AM Friday Morning Prayer Service	
Vestry Meets						
11:30 AM	12	13	14	15	16	17
11						
10 AM Eucharist			Eucharist 6:00 PM		9 AM Friday Morning Prayer Service	
18	19	20	21	22	23	24
10 AM Eucharist			Eucharist 6:00 PM			
25	26	27	28			

