

Saint Paul's Episcopal Church

Celebrating Christ in Community,
Serving Others in Christ's Name.



Tuesdays at Noon

—Centering Prayer

Sundays at 9:30 AM

—Worship followed by
Fellowship at Coffee
Hour

St. Paul's Episcopal Church

363-3025

**600 3rd Street
P. O. Box 758
Hamilton, Montana 59840**

Priest – Fr Richard Reynolds
406-640-8941

St. Paul's Youth News May 2018

- May 2nd** **6pm-8pm**— Dinner and discussion—
World Council of Religions.
- May 9th** **6pm-8pm**— Dinner and discussion—
*Where Do You Stand:
The Power to Choose.*
- May 16th** **6pm-8:30 pm**—**YEAR-END FAMILY PICNIC**
with Faith Lutheran. St. Paul's hosting.
There will be burgers and hotdogs and
great games in the yard!

For more information on events or how you can help support our youth contact:

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The Rite of Confirmation

For centuries, the exact role and nature of the ritual of Confirmation has been debated within the church. Different views about this sacrament is reflected in the variety of ages suggested for its celebration. In some places, the Orthodox churches confirm infants when they are baptized. In most other cultures, confirmation comes at "the age of discretion" when the confirmand is believed to be making the decision to confirm their baptismal vows as may come as the mark of a more mature decision for membership in the church where the young person is invited to choose to follow Christ teachings as a Christian adult. Confirmation is historically a sacrament of initiation, along with baptism and eucharist.

In the liturgy, the presence of the candidates is primary. At the confirmation liturgy, their individual names need to be heard, and each face seen. They are not a "confirmation class," a crowd of anonymous eighth graders and adults: They are so many individuals, each one of whom has requested confirmation and has been found ready, each one of whom the pastor has to testify to that readiness. The candidates and sponsors should help in the preparation of the confirmation liturgy, learning about and especially experiencing the power and the history of the laying on of hands and the anointing with perfumed oil.



Confirmation means the presence of the bishop. The liturgy is often simple, the central symbols of laying on of hands, anointing and eucharist. Preparation rites can set a festive mood. The liturgy of the word proceeds much as on any Sunday.

In the rite of confirmation, after the gospel, the candidates are called by name; the bishop addresses the candidates in the homily. The rites that follow proceed without commentary or explanation. Everything is arranged so that the imposition of hands, with the silence that comes before, is a most powerful experience. That can happen when all attention is on the bishop and the candidates, when the silence is total, when the gesture is full and the prayer is well spoken or sung, when the "Amen" is like the great Amen at the conclusion of the eucharistic prayer. Then all should be able to see the chrism, the oil mixed with fragrant perfume and blessed by the bishop on Monday of Holy Week. The anointing is to make generous use of the oil, and the oil is not to be wiped off afterward; if anything, it should be rubbed in. The fragrance of the chrism should fill the whole room. The vessel used for the oil, its rich fragrance, even carrying the oil in the entrance procession and honoring it with incense: All help to transform the anointing from a mysterious bit of tradition to a beautiful rite of the church, honoring and strengthening the presence of the Holy Spirit in its members.

After the anointing, the table is prepared for the eucharist, for a festive banquet.

Bishop Brookhart will administer Confirmation to those seeking it on Sunday, May 13.

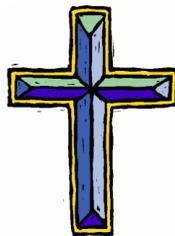
PENTECOST SUNDAY – MAY 20

The Christian holiday of Pentecost, which is celebrated on the seventh Sunday (49 days) after Easter, commemorates the descent of the Holy Spirit upon the Apostles and other followers of Jesus Christ while they were in Jerusalem celebrating the Feast of Weeks, as described in the Acts of the Apostles (Acts 2:1–



31). Some Christians believe this event represents the birth of the Church. The holy day is also called "White Sunday" or "Whitsunday", especially in the United Kingdom. The main sign of Pentecost in the West is the color red. It symbolizes joy and the fire of the Holy Spirit. Priests or ministers, and choirs wear red vestments, and in modern times, the custom has extended to the lay people of the congregation wearing red clothing in celebration as well. Red banners are often hung from walls or ceilings to symbolize the blowing of the "mighty wind" and the free movement of the Spirit.

The Bishop's Search Listening session for St Stephen's will be Sunday, May 20 at 12:00 Noon. If you were not able to make the session as St Paul's on April 22, please try to attend this service.



Bishop Brookhart will meet with the vestry of St. Paul's at 4:00 PM on Saturday, May 12, and with the Vestry of St Stephens at 5:30 PM.

Diocesan Newsletter:

<https://mailchi.mp/c011ab55e65d/diocese-of-montana-may-newsletter?e=4a900cc186>

TRINITY SUNDAY, MAY 27TH



The Sunday after Pentecost is observed among the western churches as Trinity Sunday. In the early Church, no special Office or day was assigned for the Holy Trinity. When the Arian heresy was spreading, the Fathers prepared an Office with canticles, responses, a Preface, and hymns, to be recited on Sundays. Pope John XXII (1316–1334) ordered the feast for the entire Church on the first Sunday after Pentecost. The feast ranked as a double of the second class but was raised to the dignity of a primary of the first class, 24 July 1911, by Pius X (Acta Ap. Sedis, III, 351). Since it was after the first great Pentecost that the doctrine of the Trinity was proclaimed to the world, the feast becomingly follows that of Pentecost.

According to this central mystery of most Christian faiths, there is only one God in three Persons: while distinct from one another in their relations of origin and in their relations with one another, they are stated to be one in all else, co-equal, co-eternal and consubstantial, and each is God, whole and entire. Accordingly, the whole work of creation and grace in Christianity is seen as a single operation common to all three divine persons, in which each shows forth what is proper to him in the Trinity, so that all things are "from the Father", "through the Son" and "in the Holy Spirit".

Trinitarian theologians believe that manifestations of the Trinity are made evident from the very beginning of the Bible. Genesis 1:1-3 posits God, His Spirit and the "creative word of God" together in the initial Genesis creation narrative account. While the Fathers of the Church saw Old Testament elements such as the appearance of three men to Abraham in Book of Genesis, chapter 18, as fore shadowing of the Trinity, it was the New Testament that they saw as a basis for developing the concept of the Trinity. One of the most influential of the New Testament texts seen as implying the teaching of the Trinity was Matthew [28:19](#), which mandated baptizing "in the name of the Father, and of the Son, and of the Holy Spirit". Another New Testament text pointing to the Trinity was John [1:1-14](#), in which the inter-relationships of the Triune God are reflected in the gospel author's description of "the Word", again showing the elements of the Triune God and their eternal (always was, always is, and always shall be) existence. (Revelation 1:8) Reflection, proclamation, and dialogue led to the formulation of the doctrine that was felt to correspond to the data in the Bible. Thus, while the term "Trinity" never appears in the Holy Scriptures, the Church has taught that it is revealed in the Biblical witness.

The Heart of Nuba at the Roxy

Monday, May 7, 2018 7:00 PM



Two things remain constant: Dr. Tom's faith and his enduring love for the Nuba people.

Welcome to the war-torn Nuba Mountains of Sudan, where American doctor Tom Catena selflessly and courageously serves the needs of a forgotten people, as the region is bombed relentlessly by an indicted war criminal, Omar Al-Bashir.

A Documentary Hosted By
Missoula Medical Aid

April 16 Vestry Meeting

Opened with prayer by Father Reynolds.

Present: Fr. Richard Reynolds, Bill Frieble, Roy Grant, Jocelyn Snider

Guest: Jean Drescher

Jean presented the Artists Along the Bitterroot program Youth Art in Action. Artists will present steam trunk, clay, concrete, crochet, weaving, drawing, painting and silk painting classes. They need a calendar of church availability from June into November. St. Paul's needs to present a going rate or price for the in-kind use of space for grant reporting. The vestry also discussed the idea of providing a scholarship to help youth with the deposit fees.

Topic #1 - Audit engagement letter was in the office and the Audit topic was tabled.

Ministry Updates:

Bishop's Visit—Saturday, 4-5 PM the Bishop will meet with the Vestry and then have dinner with Fr. Reynolds and Vicky. Sunday we will have a regular coffee hour. Jocelyn will order more BCP to present to the youth being confirmed.

Youth Home meeting is planned for the 25th at 4 PM, Bill Frieble, Barbara Olin and Jennifer Hammond have expressed interest in the youth home volunteer opportunity.

Sept. Camp Marshall Retreat—Vestry will need a registration form. We will start the retreat Friday at 5 PM and end at noon on Sunday. We will need a deadline for registrations.

Outreach—ERD from the Lent booklets was successful

Youth—BBQ on Wednesday, May 16 here at St. Paul's

Building & Ground—Dutch is doing mowing schedule. Inside the church, not much is needed. Outside, Roy will do some yard work. Adjust the wires, ask Ron.

Baroque practices/ Alex—so far no conflicts with practices

Consent Agenda—Minutes approved, (Rob out of town) no Treasurer's report

Next meeting will be the 3rd Monday, May 21 at 6 PM

Submitted by Jocelyn Snider