



Grace Notes

July/August 2021

A Greening Season

By Rev. Melissa Howell

As I write this, in mid-June, my eyes are simultaneously craving and soaking in all of the green around us. The trees and grasses and plants here are still bright green, that new spring green... which is different from the dusty, deeper, darker, slightly tired green of, say, late August. The color green has also reappeared on our altar and in our vestments at church, signaling that we have entered into what our church calendar calls the Season after Pentecost, or Ordinary Time.

As I mentioned in a recent sermon, this season is called Ordinary Time simply because the weeks are numbered, or ordered, with ordinal numbers: the second Sunday after Pentecost, the third Sunday after Pentecost, etc. This green season after Pentecost is a long and spacious linking time between the Easter and Advent seasons. Our main liturgical color will be green until November!

So another way to think about the ordinariness of Ordinary Time, of all of these green Sundays, is that it is the time we are actually living in—we live between Easter and Advent. We live in between Jesus's life, death, and resurrection—Christ's first coming—and the future return of Jesus—the second coming that we long for.

Our liturgical year, this cycle of Jesus's life that we are invited into and move through together as a church community, is not only an annual circle, but also an ever-deepening, life-long spiral. As we move through the seasons each year, the stories and readings we hear, our prayer lives, our relationships with God and one another grow and change in meaning and significance according to the changes in our own lives and in the world around us. We hear the stories differently and experience the seasons differently as we age.

So, as we enter this particular green Season after Pentecost in 2021, this

particular Ordinary Time, after an extraordinary 15 months—we might ask, what is greening in us? In this green growing season of summer, in this green and spacious in-between season in the church, what is growing and greening in our internal and spiritual lives, as individuals and as a community?

This idea of a spiritual and religious “greening” is certainly not new, and in the Christian tradition it was first recorded and named as *viriditas* by early authors and theologians such as Gregory the Great. *Viriditas* was later developed into a full theology by Hildegard of Bingen, a 12th century Benedictine abbess, artist, philosopher, composer, theologian, scientist, and polymath. For Hildegard, greening is a kind of sanctifying action that flows always from God the Creator and from the redemptive work of Jesus's life, death, and resurrection, outpouring into the world and into us through the Holy Spirit's breath.¹ We participate in and grow in this greening through our relationship

with God and with God's creation. Verse 8 of Psalm 52 comes to mind as an example of our greening in God:

But I am like a green olive tree
in the house of God.
I trust in the steadfast love of God
forever and ever.

As we travel through this particular 2021 season after Pentecost together, boldly or timidly re-emerging, re-gathering with all that we have carried through the difficulty of a long pandemic wintering, we might consider how the very old theological concept of greening could inform our lives and our work together as followers of Jesus today, most acutely in the intersecting realms of social and environmental justice. How can we better connect with and care for God's creation, which includes our environment and our neighbors, so that all of us can "green" and flourish together?

Perhaps our prayer in this season could be something like this: to trust in and be rooted in God's love for us and for the world, that we might grow and green and blossom in that love, following the example of Jesus, and that the seeds of any fruit God's love produces in us might be scattered far and wide by the winds of the Holy Spirit.

With blessings for a holy greening!
Melissa †

ⁱ For more on Hildegard and Gregory and *viriditas*, see Jeannette D. Jones' paper "A Theological Interpretation of Viriditas in Hildegard of Bingen and Gregory the Great" here: <http://www.bu.edu/pdme/jeannette-jones/>

From the Rector

By Rev. Chris Morck

Some of you know that I like to do a bit of hiking. Often, while hiking, the trails are marked, pointing the way or showing you that you are on the right path.

There are many forms that these way marks take: blazes - paint on trees, carvings, ribbons, signs. There is the labor-intensive and ancient form of making cairns to mark a way or a spot of significance. And then there are ducks – cairn's baby sibling – just three or four rocks on top of each other.

On the Camino de Santiago in Spain, many of the way markers are cement posts – mojones – adorned with a scallop shell and a yellow arrow.

Way markers do not need to be so involved as this. Many are basic, like the yellow paint swatches in the White Mountains or the plastic circles at Destruction Brook in Dartmouth, but whatever shape they take, they all serve the same important function, telling us, "This is the path. Keep going."

One characteristic of these markers is that they usually are not set at predictable distances; they don't occur at defined intervals. Depending on the trail, one way marker could be spaced out quite far from another, or farther than you might want. As you are leaving one marker, the next one often is not in view.

I have been hiking and start to doubt that I am still following the trail and moving in the right direction. Usually, I keep going and the next marker appears at some point, reassuring me that I am on the right path.

Sometimes, though, I have to turn back and look for the last way marker to help orient me. Sometimes I encounter somebody else while walking who either tells me I am still on the right trail or points me in the right direction. Once in a while I meet somebody else, and we are both a little lost together. So, I meet a new friend.

Today, gathered here together, feels to be a way marker, a blaze, a cairn, a duck. We have reached a marker in our walking together.

We may have felt that we haven't seen one of these for a while, an indicator that we are still on the path. Understandably, we may have wondered or doubted, or we may have tried to double back, or... we may have found a new friend. And now, here we are.

For the last fourteen months, Grace Church has been together in different ways – virtually (a lot), in services, groups (including children and youth), meetings, and coffee hours; in small groups, sometimes in-person; in working together in feeding ministries or in Grace Cares.

We *have* been together, though not like this. I feel this time together, right now, as a visible marking on our way, forward.

When I am hiking and haven't seen a blaze or mojón or cairn or duck for what seems like a considerable distance, coming across one on the path always feels like such a relief. And really it brings me joy. I had started to doubt, but now I see that I'm still on the path.

And this way marker, us gathered here, feels like that. Joy, and gratitude.

My analogy is not perfect, because the way ahead is not marked out for us. We do not know where it is leading. There is no map to orient us. The rest of our path is in the future and we do not know what it holds. And no one has gone there before.

Really, this has always been true. Yet trying to turn back to some moment in the past - or standing still - aren't options. So, we make the way as we walk it.

As the poet Antonio Machado wrote,

“Traveler, the path is your tracks,
And nothing more.
Traveler, there is no path.
The path is made by walking.
By walking you make a path
And turning, you look back
At a way you will never tread again.”

Sisters and brothers, we make the way as we walk, and I am grateful that we are together as we do. And we know that God is here. Walking with us. Making the way with us.

We may not be able to see the next way marker, and I'd venture that the path ahead is not level nor straight, because it never is. No matter. Let us keep walking, knowing that we are together in this, and that God is right here with us.

And, might I add, let us continue to reach out and invite others on this journey.

With much gratitude,
Chris +

Liturgy & Liturgical Ministry

By Jerré Croteau, Verger

Here we are enjoying the middle of summer, particularly welcome this

year as Covid restrictions have slowly been rescinded. And hopefully the number of cases will continue to go down, so that we do not have to return to more stringent measures. As of **July 4**, our Sunday services, which have already moved to 9AM for the summer months, will again be open to the presence of a live congregation. A limited number of worshipers will be able to attend and will sign up ahead of time so that we can create a viable and safe seating arrangement. As not everyone will be vaccinated we will continue to be **masked** for the time being. The e-news will provide the information you need to sign up for a particular Sunday. If you have any questions about the procedure, please contact **Charlene Ryder 508-728-4374 or cryder@umassd.edu**. The Sunday services will continue to be broadcast on Facebook and YouTube.

As we progress through July, August, and Labor Day Weekend, we are still in the ordinary **Season of Pentecost**, July 4 through September 5 are the **Sixth** through the **Fifteenth after Pentecost**; the color is **green**. On Saturdays, as of now, we are continuing the 5PM service outside in the lower parking lot to the north of the church; in inclement weather, the service will be moved into the main church. This actually happened on June 18, when a thunderstorm arose just before the beginning of the service; the transition to the service was handled efficiently. It is possible at some point that the outside service may be permanently moved inside. We thank those who stay after the outside service who help bring everything inside; it has saved so much time for those of us who set up.

Liturgical Ministers & Acolytes
After your Verger returns from

vacation in August, he will be contacting Liturgical Ministers, Acolytes, or Acolyte Parents to ascertain who is still able and willing to serve at the altar once again, so that a schedule can be made out for the next season which will begin September 11. If everything progresses well, we will be slowly bringing Lay Ministers back to serve. Over the summer changes in the configuration and use of the rooms off the Processional Corridor (the hall connecting Grace House to the Church) have been implemented. Because the Audiovisual team's work area is now in the Robing Room, we will no longer be able to congregate in that area. All vestments are now being housed in the Flower Room and the Acolyte Room. Albs, cinctures, and Lector crosses are now hung on poles or hooks in the Flower Room where the shelves used to be located. Additional rods have been installed on the north wall of the Acolyte Room, which has been thoroughly reorganized. All cassocks, cottas, surplices, and acolyte crosses are now hung there. To avoid congestion before the service, we respectfully ask that Lay Ministers congregate in the South Room once they are vested and come up to the corridor when it is time to assemble the procession.

We look forward to welcoming back our wonderful volunteer staff of Lay Ministers and Acolytes, whose leadership in our worship has been sorely missed during the difficult fourteen months to which we have all been subjected.

Regathering Update June 9, 2021

Dear friends,

We will begin to open our Sunday

morning services for in-person worship on July 4th at 9AM. These will continue to be live-streamed for those who cannot be with us physically.

The Saturday 5PM outside services and Sunday 9AM indoor services this summer are part of a careful, phased approach, and are steps toward a fuller re-gathering at a later date.

For those who can be with us, all July dates for Saturday and Sunday in-person services will be posted on Sign-Up Genius on June 26th.

The Grace Re-gathering Ministry team, composed of parishioners who are medical professionals, outreach volunteers, and worship leaders, formed a year ago and continues to meet to talk through many of the various threads that are part of Grace's re-gathering fabric.

Our team continues to feel that everyone at Grace should stay masked while working or worshipping together as a group, regardless of vaccination status.

Please know that this comes out of an ethic that we hope has been and will be consistent -- we are acting together with attention to the needs of the most vulnerable and with respect for the most cautious.

We know that there are those in our congregation and in our ministries, along with those served by our ministries, who cannot yet receive the vaccine and others who are immunocompromised or have other underlying medical conditions.

Our faith implores us, over and over again, to set aside or to use our various privileges, in whatever forms they may take, in care for and service to those who are vulnerable or

excluded, without distinctions.

This is the lens through which we seek to view our re-gathering and our work together, and this guides our decision-making regarding masks and other protocols for our worship and ministry.

A compelling article about masks and faith comes from Sojourners Magazine, [linked here](#), and I commend its reading to you. (If you would like a printed copy, please let me know.)

Please know that I would be glad to discuss these things further with anyone.

We had asked those who wish to attend services to attend only once per month to allow for everyone to attend who would like to do so. Everyone has been exceptionally respectful of this. Often, there is still space left to attend Grace's in-person services. If there is still space for a weekend service by that Thursday before, please feel free to sign up. *Regardless of whether or not you have attended previously or plan to attend again soon, **anyone** can sign up for those services where space is left.* If there is space, please sign up for as many services as you would like!

[Sign up link for worship](#)

If you have questions or need assistance with signing up for in-person worship, you can contact the church office or Charlene Ryder by email (cryder@umassd.edu) or by phone call or text (508-728-4374).

With gratitude,
Chris +

Children's Ministry

By Charlene N. Ryder, Coordinator

Our Saturday 5PM Eucharist Service on June 12th was a Children's Liturgy celebrating and recognizing all the children and teachers who participated in our Children's 'Storytime' over zoom during the pandemic.

Jaliyah, Davy, Gloria and Gabby served as our lectors, intercessors and acolytes at the service. The sermon was The Story of Samuel proclaimed by Charlene, Jaliyah, and Davy.

Our time together awakened our hearts and spirits. We have awesome church school children!

We give thanks to our church school teachers, Mimi Monteiro, Pam Souza, Andrea Medeiros, Erin Mingola, Nadine Gomes, Claire Morck and Courtney Botelho who made this pandemic teaching year over zoom possible. I also want to thank Chris and Melissa for their guidance and support throughout the year.

I will be in touch with our church school families regarding our Fall 2021 start-up once more information and guidance is received from the Episcopal Diocese of Massachusetts and Grace's Regathering Team.

If you have any questions, please contact me at any time by phone, text or email at 508-728-4374 or cryder@umassd.edu.





Food and Faith

By Trish Morck

One of my favorite times of the year has arrived – the beginning of our weekly farm share! It’s always fun to see what we get each week, and what can be done and made with all these amazing, fresh ingredients from the farm. Before I get to something I concocted this week, let us reflect a little on why it’s good to consume produce that has been locally grown:

- Eating lower on the food chain (read: eating less meat) uses less resources and fossil fuels.
- Purchasing produce that’s been grown locally means that produce hasn’t had to travel hundreds or thousands of miles to get to your table.
- Consuming local produce supports your local farmers and the local economy.
- By supporting local farms, you can feel more confident that your food hasn’t come from migrants or children who have been exploited to get that food to your table.

On this last point, a little story – one of my co-workers was raised in a migrant family. Every year, two months before school ended each spring, the family packed up and moved to a different state to work in

the fields of a farm. The entire family – children and adults – were up at 3:30 a.m. to start work. The children worked until the Migrant Education bus picked them up and brought them to evening school, where they stayed until after dark. They arrived home, did their homework, and were in bed around 11:30 p.m. These children (7 siblings in all) got four hours of sleep every night. Two things that may surprise you (and surprised me) – the children were all born in the United States and are U.S. citizens, and my co-worker is younger than me. This is not a phenomenon from the past, but rather something that is still happening today. It is another good reason to be intentional about our purchasing and doing what we can to know from where our food comes. Not something I do perfectly, but this story challenged me to be even more vigilant and thoughtful about my food purchases!

Anyway, my share this week included shitake mushrooms, sauté greens, cilantro, mint, thyme, strawberries, rhubarb, sugar snap peas, lettuce, and a few other things. I wondered what to do with the rhubarb, wanted to try something different. I remembered something I read from a new book about cooking I got for Mother’s Day, “Salt, Fat, Acid, Heat” by Samin Nosrat, about making compotes. Compotes are fruit that’s been macerated with sugar. You can’t do that with rhubarb, but you can stew the rhubarb a little with some sugar before you add other fruit. I looked around the kitchen and noticed some mandarins that had been left by the Vestry Retreat a couple of weeks ago and decided to try a rhubarb citrus compote. I stewed the rhubarb for a little bit with some sugar (not too much), a sprinkling of ground cloves, juice of half a lemon, and the mint from the

farm share wrapped in cheesecloth. Once the rhubarb started to lose its shape, I turned off the heat and added mandarin sections. I let it sit overnight, and it’s delicious! Good with plain, whole milk yogurt (Greek or regular), add some plain granola, and you’ve got a filling, healthy breakfast. Or whip some cream and you’ve got a delightful dessert! What are you doing with your farm share? Let me know, and I’ll share it in upcoming editions of “Food and Faith!”



May-June 2021 Gifts

Community Breakfast

Gifts of James Bisagni, James Ring

Memorial Gifts

Gifts of John & Candida Howcroft, Michael & Liliana DeAlmeida **in memory of Alfred Smialek**

Gift of Lucy Gundersen **in memory of Departed Loved Ones**

Martha's Pantry at Grace

Gifts of Robert Allen III, James Ring, John Buck, Artie Hodge & Lavard Blanche

Gifts of John & Candida Howcroft, Jerré Croteau **in memory of Dennis Beck and Dennis Beck II**

Gifts of Sharlene Begley, Mary Ellen Claffey, Kathy & Roger Lafland, Colleen Costa, Richard & Jeanne Greenhalgh, Gerry Lopes, Jeremy Gentry, Priscilla Guillemette, Michael & Julie Vargo, Anna & Clarence Richardson Jr., Joanne Greaves, Travis Bowie, Deborah Clark, Rosalie Hutchinson, John Whiteside, Norma Dyer **in memory of Dennis Beck II**

Gift of Melinda Silva, Corvina & Vica **in memory of Roger Silva**

Gift of Pam & George McNamara **in memory of Joan Casby**

Gift of Polly-Ann Mort **in memory of David H. Mort**

Gifts of Diana & William Bullard, Blinn & Linette Dorsey **in memory of Frank Lonergan**

Children & Youth Ministries

Gift of Jerré Croteau **in memory of Nathan R. King**

Gift of Theresa Nowell **in memory of Theresa Ledoux**

Gift of Larry Correia

Rector's Discretionary Fund

Gifts of Richard Fabio, Nancy & David Faria, Jean Brown, Kingsley & Janet Doe, James Ring, Donald Driesen, Blinn & Lisette Dorsey

Flower Fund

Gift of Michael & Cynthia Shea

Gift of Brett & Amy Nadeau **in memory of Alden Taylor**

Gift of Donna Hebert **in memory of Paul Erickson**

Gift of Travis Bowie **in memory of Richard Bowie**

Audiovisual Equipment Fund

Gift of Michael & Caroline Blais

Leaflet Color Printing & Printer Rental

Gift of Jerré Croteau **in memory of Conrad Thibeault**

Guest Musicians

Gift of Lori Anderson

Easter Offering

Gift of Jean Brown

Miscellaneous

Gifts of Nancy Krueger, Mr. & Mrs. Andrew Frazee, Bonnie Silverstein

Anonymous Gift

MID-YEAR CONTRIBUTION STATEMENTS ARE COMING IN JULY

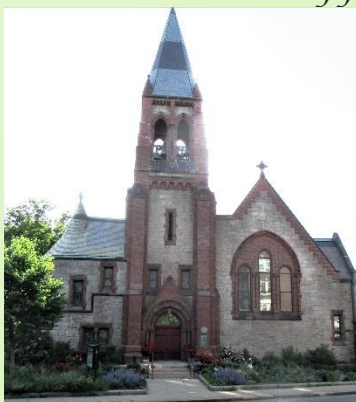
In July, the church office will mail out mid-year contribution statements. Please review your statement and contact the office at office@gracechurchnb.org or 508-993-0547 if you have any questions or corrections.

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* If you don't receive it already, you can subscribe to Grace Church's weekly e-news by going to www.gracechurchnb.org and clicking the "Subscribe" button at the top of the homepage

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*Whoever you are, wherever you are on your journey of faith,
You are welcome to receive the supper of the Lamb.*



*You are invited
to a Service of Healing and Prayer for Mary Bettencourt
and All Those in Need.*

*Sunday, July 11, 2021 at Twelve Noon
Grace Episcopal Church
County Street, New Bedford
Please R.S.V.P. to
Charlene Ryder*

*cryder@umassd.edu or telephone or text to 508 728-4374
Masks are required to be worn at the Service.*

*Current restrictions are limited to 100 participants
which may change prior to the event.*

Church Staff

Rector	Rev. Christopher Morck
Curate	Rev. Melissa Howell
Director of Music	Brian Roderick
Parish Administrator	Katie Brengle
Verger	Gérald Croteau

Wardens & Officers

Senior Warden	Jean Pitcairn
Junior Warden	Charles Green
Treasurer	Sharlene Begley
Assistant Treasurer	Pamela Mello
Clerk	Betsy Pye

Vestry Members 2021

Travis Bowie
Sean Corwin
Rob DaSilva
Maureen Decker
Jim Doe
Cheryl Gammell
Nadine Gomes
Eric Jaikes
David King
Beth Sharp
Lisa Thibeault

Grace Episcopal Church
133 School Street
New Bedford, MA 02740

508.993.0547
office@gracechurchnb.org
www.gracechurchnb.org