

# ST. PAUL'S EPISCOPAL CHURCH



## Children's, Youth & Family Ministries

*That which we have heard and known,  
and what our forebears have told us,  
we will not hide from our children.*

*We will recount to generations to come  
the praiseworthy deeds and the power of God,  
and the wonderful works God has done.*

Ur Psalm 78:3-4

April 6, 2014

Fifth Sunday in Lent

Vol. 6, Issue 19

### From Mary Anthony

Today's lessons from the Lectionary in church are, Ezekiel 37:1-14, Psalm 130, Romans 8:6-11, and the Gospel is John 11:1-45.

In our Godly Play Class the children will hear the story of The Faces of Easter 3. Today's story focuses on Jesus Baptism and Blessing. Our Storyteller is Kathleen Chase and our Dookeeper is Heather Coyle.

This week the youth group's lesson will focus on John 11:1-45. This lesson focuses on raising Lazarus from the dead and finding faith and hope. We will begin with Eucharist at 6:30 pm followed by dinner at 7 pm with the adults who are doing their own Bible study. We will then break off for our lesson followed by an activity. Please have your youth to the church by 6:20 pm so we can gather to go into the service together

The youth are busy planning for their Annual Homeless Awareness Sleep-out. They will do the whole weekend this year, starting on Friday, April 25 through Sunday April, 27. I am looking for some adults who would be willing to spend one of the nights with us as chaperones. They would have to take Safeguarding God's Children if they have not done so. Please start saving newspapers, large cardboard boxes, and wood for our fire, so that we can create our homeless village. Many thanks.

I leave you with a prayer from the Revised Common Lectionary this week:

God of all consolation and compassion,  
your Son comforted the grieving sisters, Martha and Mary; your breath alone brings life to dry bones and weary souls. Pour out your Spirit upon us, that we may face despair and death with the hope of resurrection and faith in the One who called Lazarus forth from the grave. Amen.

### Collect for Sunday

Almighty God, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.



### ☸ Sunday Schedule ☸

9:00am - Nursery opens  
9:45am - Godly Play Choir  
10:00am - Godly Play Class (Pre-K - 5<sup>th</sup> grade)  
6<sup>th</sup> - 12<sup>th</sup> grades meet Wednesday evenings 6 - 9 pm  
10:00am - Holy Eucharist  
*Children join their parents in  
Church at the Peace*  
11:45am - Youth Choir

## Nursery (Infants to age 3)

Unless otherwise noted, the Nursery is open from 9:00 am until the end of the 10am service. Please sign your child in and out, and remain in the building in by watching **Mickens**. Please come meet Cara.

## Primary – (Pre-k – 2<sup>nd</sup> Grade)

The Godly Play classroom is located in Canterbury House, just inside the door on your left. The goal of Godly Play is to teach children the art of using religious language – parable, sacred story, silence and liturgical action – to help them become more fully aware of the mystery of God’s presence in their lives. The ideal Godly Play session has four parts- Opening, Hearing the Word of God, Sharing the Feast, and Leaving the Space. Led by **Storytellers Mary Anthony, Kathleen Chase, Heather Coyle, Linda Garman, Carol Goslee, Kim Hennigan, and Melinda Rucinski** and **Doorkeepers Tracy French, Michelle Meade** on a rotating basis. Visit them in the classrooms. If you would like to make a difference in the lives of some great children and have fun doing it, contact Mary Anthony about assisting on a rotating basis in the Godly Play class. See the sign-up calendar on the Christian Education Bulletin Board.

## Intermediate (3<sup>rd</sup> – 5<sup>th</sup> Grade)

The Intermediate class is meeting with the Primary class in Canterbury during construction. The curriculum for this age level is also Godly Play. Led by **Heather Coyle, Kim Hennigan, Tracy French, Roanne Lisi and Melinda Rucinski** on a rotating basis.

## Middle School & High School (6<sup>th</sup> – 12<sup>th</sup> Grade)

The Middle and High School Sunday School Class will meet every Wednesday evening at the beginning of Youth Group starting at 6:00 pm unless otherwise noted. The curriculum for this age level is Making It Real and Relevant, which is Lectionary based. Our teachers in this class are **Mary Anthony, Pam Ruesch, Barbara Michelson and Rosana Powell**.

## Youth Group (6<sup>th</sup> Grade & Up)

The Youth Group meets at St. Paul’s on Wed. evenings starting with dinner at 6 pm. Led by **Mary Anthony, Pam Ruesch, Barbara Michelson and Rosana Powell**.

## Children’s Ministry Committee

Fr. Eric Funston, Mary Anthony, Heather Coyle  
Rosana Powell, Kim and Sean Hennigan and  
Melinda & Steve Rucinski.

### For Parents

#### THE BLESSING OF A B MINUS The Blessing Of Strange Fruit: Accepting The Unique Glory of Your Teen

Continuing from last week Dr. Wendy Mogul, PhD. writes; ““These boys have more homework than their parents ever did, but they are unable to articulate how boring and oppressive they find their work. Without the maturity to locate a middle ground between perfection and defeat, they choose surrender. What do girls do? They take the pain out on themselves. Poet Adrienne Rich writes that when girls can’t touch or name their anger, they “drive it inward like a rusted nail.” They try to look perfect on the outside, but in private they starve, scratch, cut or burn themselves. The pain they feel physically relieves the pressure they feel inside. One girl I saw in my therapy practice said simply: *I injure myself when I feel I have failed at something.*”

Our culture has such a narrow definition of success: grades, gregariousness, ambition, and appearance. While each of these qualities can fit onto a longer, deeper, and more nuanced list of ingredients for a satisfying adult life, we forget that our children come to us *b’ztelim Elohim*, made in God’s image. This is no less true in adolescence than when they are preschoolers. They are magnificent in their own way, not necessarily in the way we’d like them to be. Some teens have talents and traits that are easy to overlook or difficult to measure with a number: They can bond with animals or instantly find common ground with the person sitting next to them on the bus or have a wild but harmonious sense of color. And some are just different, and that doesn’t by definition mean defective.

Teens are also works in progress; they are naturally uneven and unsure. The qualities you see today may be gone by Monday. God and nature give them their developmental pace, and we parents cannot speed it up or slow it down. Accepting your teen’s individuality and natural evolution is one of the most difficult challenges you’ll face as a parent. It means working with, instead of against, your child’s unique developmental timetable, endowment, temperament, and style. But your bedrock acceptance of your teen’s God-given spirit is also wildly important for the flowering of your child’s gifts, for her confidence and zest for life, for her self-respect and respect for you.

It will be difficult to offer your unstinting acceptance of your teen unless you recognize the forces behind the frenzied drive for perfection. There are many factors at work, but three of the most important are parents’ own unfulfilled dreams; fears about college and the future; and the pain of their teenagers rejection.”“

Next week Big Dreams, But Whose?

From “The Blessing of a B Minus” by Wendy Mogul, PhD.

## In Church School this week:

Each week, the children's and youth Sunday School classes focus on a passage from Scripture. These follow the same Revised Common Lectionary that provides readings for Sunday services. We use a curriculum, *Seasons of the Spirit*, to tailor a lesson for each class that is interactive, fun and age appropriate. This section features the Scripture learned that week in Sunday School, along with some questions to ask about during the week.

### **Focus Scripture: John 11:1-45**

As Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a message to Jesus, "Lord, he whom you love is ill." But when Jesus heard it, he said, "This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it." Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was. Then after this he said to the disciples, "Let us go to Judea again." The disciples said to him, "Rabbi, the Jews were just now trying to stone you, and are you going there again?" Jesus answered, "Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. But those who walk at night stumble, because the light is not in them." After saying this, he told them, "Our friend Lazarus has fallen asleep, but I am going there to awaken him." The disciples said to him, "Lord, if he has fallen asleep, he will be all right." Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. Then Jesus told them plainly, "Lazarus is dead. For your sake I am glad I was not there, so that you may believe. But let us go to him." Thomas, who was called the Twin, said to his fellow disciples, "Let us also go, that we may die with him." When Jesus arrived, he found that Lazarus had already been in the tomb four days. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him." Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection on the last day." Jesus said to her, "I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?" She said to him, "Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world." When she had said this, she went back and called her sister Mary, and told her privately, "The Teacher is here and is calling for you." And when she heard it, she got up quickly and went to him. Now Jesus had not yet come to the village, but was still at the place where Martha had met him. The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus began to weep. So the Jews said, "See how he loved him!" But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?" Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, already there is a stench because he has been dead four days." Jesus said to her, "Did I not tell you that if you believed, you would see the glory of God?" So they took away the stone. And Jesus looked upward and said, "Father,

I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me." When he had said this, he cried with a loud voice, "Lazarus, come out!" The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, "Unbind him, and let him go."

Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him. ~The Lectionary Page

### **What's it all about?**

Perhaps Jesus encounters the blind man in the precincts of the Temple, where beggars habitually gathered. Illness and physical disability were attributed to sin: in this case, either of the man (prenatally) or of "his parents" (v. 2). Jesus dismisses the link between sin and illness, at least in this case; rather he says that this man's impairment provides him with opportunities to do (and show) the works of God. Jesus and his followers ("we", v. 4) must do his mission while they can. A time is coming (from his crucifixion to his resurrection) when he, "the light of the world" (v. 5) will not be in the world, so he will be unable to "work" (v. 4, and the disciples will desert him). Jesus takes earth (the substance from which human, Adam, was made), makes a "mud" (v. 6) poultice, and applies it to the man's eyes. If he has trust enough to go to the "pool" (v. 7) and wash it off, he will have sight. He does; thus Jesus completes one of "God's works" (v. 3). John draws attention to "Siloam" (v. 7) as meaning "Sent", thereby alluding to Jesus as sent for the salvation of humankind - so washing symbolizes baptism. Despite the man's claim to be the one who was a beggar, those who know him are divided: some say "it is he" (v. 9) but others doubt: he only looks like the beggar. In vv. 10-22, the man confirms his cure as genuine. The Pharisees consider making mud on the sabbath as breaking the Law (v. 14) so they examine the man. They too are divided (v. 16): between those who say Jesus can't be from God (for he breaks the Law) and those who wonder how a sabbath-breaker can perform miracles (which only one approved by God can do). So they question the man further, hoping that the dilemma can be resolved by discrediting the cure (v. 17). They ask: What do you say about his opening of your eyes? He insists that Jesus' power is from God ("a prophet"). The man's parents swear that their son was blind from birth but say no more, for fear of being cast out of the community (vv. 18-23). The Pharisees invite the man to confess that he has deceived them in claiming to be cured (v. 24). ("Give glory to God" is an Old Testament formula inviting confession.) The man boldly asserts the fact of the cure and adds, ironically: if you listen to my story you may admit that Jesus is right! (v. 27) They question Jesus' authority: "we know" (v. 29) that the Law is from God, but Jesus is an upstart! The man ridicules their expert opinion (v. 30). God only listens to sinners who are penitent (v. 31). Jesus must be "from God" (v. 33) for no one has ever before performed such a cure (v. 32). For trying to teach the Pharisees a lesson, the man is evicted from the synagogue ("drove him out", v. 34). Jesus invites him to express his faith shown by his conduct (vv. 35-38). He says he took on human form for two purposes: to give understanding, sight, of ultimate reality, and to punish those who think they "see" (v. 39) but don't. The Pharisees are incredulous (v. 40). Jesus says: if you were ignorant of God's ways ("blind", v. 41) you would be considered sin-less, but you make the unfounded assumption that you do "see", so you are liable to be punished..

~Revised Common Lectionary Commentary  
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No questions or prayer this week due to length of scripture and explanation.

## Meditation

Out of the depths have I called to you, O LORD;  
LORD, hear my voice; \*  
let your ears consider well the voice of my supplication.

If you, LORD, were to note what is done amiss, \*  
O Lord, who could stand?

For there is forgiveness with you; \*  
therefore you shall be feared.

I wait for the LORD; my soul waits for him; \*  
in his word is my hope.

My soul waits for the LORD,  
more than watchmen for the morning, \*  
more than watchmen for the morning.

O Israel, wait for the LORD, \*  
for with the LORD there is mercy;

With him there is plenteous redemption, \*  
and he shall redeem Israel from all their sins.  
~Psalm 130

Happy Birthday...

None this week!!!



## Planning Ahead

### Sunday, April 6

- Nursery opens at 9 am
- Cherub Choir 9:45 am
- Sunday School grades Pre-K - 5<sup>th</sup>, 10 am
- Youth Choir, 11:45 am

### Wednesday, April 9

- Youth Group 6 - 9 pm, Dinner provided by those signed up for our Lenten Soup Supper. Deadline for Registration and \$10 deposit for Spring Youth Gathering.

### Friday, April 18

- Youth Group leave at 4 pm for St. Matthew's, Brecksville for Good Friday Service, Lock-in, and service project

### Friday, April 25 - Sunday, April 27

- The Youth's Annual Homeless Awareness Sleep-out, 7 pm Friday to 12 Noon Sunday

### Thursday, May 1

- Mission Trip Deposit extended to this date. Absolute DEADLINE for commitment!

### Sunday, May 11

- \$10.00 fee due for Good Friday Youth Lock-in at St. Matthew's, Brecksville

### Saturday, May 17

- Scrapbooking Crop Youth Mission Trip Fundraiser here at St. Paul's 9 am to 9 pm

## Contact Information

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## Acolyte Reminders!

April 6: Jessica Syme, Julia Syme

Please remember to get a sub by the Wednesday before you are to serve if you are unable to make your commitment, and then let the office know no later than that Wednesday before.