



FALL 2019

the SPIRE

on the square

WELCOMING NEWCOMERS

*The church
exists, in part,
for those who
have yet to
walk through
our doors*

{ The Rev. Melissa Wilcox,
Associate Rector }

“A much stronger association with growth can be found among churches that greet people warmly and individually before or during worship and that also make one or more efforts to contact the visitor after the service. The more types of contact a church uses to reinforce the greeting, the more likely it is to grow”

—C. KIRK HADAWAY, *Sociologist for the Episcopal Church*

A few months ago, when I was new to Carlisle I got up my courage to attend a yoga class. You see, I was not much of a yoga person after having been a soccer goalie and, more recently, pursued tennis. I know how to stop balls and hit balls, but I don't know how to contort my legs around my head. I came into the class and I immediately noticed there were unspoken rules. You went and got a mat and then you quietly just stretched on said mat until the class began. You were allowed to say hello to other people in whispers, but no boisterous chatter. During the class, nobody says a word—even if you don't know what toe or leg to lift. Finally, at the

continues...

end of the class, you bow to your teacher, and say “Namaste.” And, while nobody tells you so, you must find spray and clean your mat before you put it away. I finished my first yoga class and said, “Wow, so this is what it like to walk into a new church for the first time!”

This spring we welcomed thirty-one new members to St. John’s since last May. While not everyone was able to be physically present, we had introductions and prayers for our new members. Many of the people pictured also attended a six week class to help them understand the Episcopal Church more fully. We looked at the Old and New Testaments, the Book of Common Prayer, questions about the liturgy, the Anglican Reformation, and life on the ground in the church.

All of the members have now committed themselves to St. John’s as new members.

One of the markers for a growing church is the ability for newcomers to join in worship easily. Because of a user friendly bulletin, a warm congregation, an incredible new members committee, and clergy engagement specifically through phone calls and a newcomers’ class, we are an anomaly. Most Episcopal churches experience a 3% decline each year and we are now growing at about 5% in the last two years. Our most significant growth is that we have welcomed 19 children under the age of 18, in the past year!

When somebody moves to a new home, it usually takes about two or three years to feel integrated into the community. Now that our new members have joined,

we will assign them shepherds to help integrate them into the church in the coming year. Shepherds introduce themselves to the new members and invite them to a few church functions during the course of the year. If you are interested in serving as a shepherd, please let Mother Melissa know. Jennifer Still is heading our New Members Committee and they created a hospitality table in the cloister. This table will be a great resource to take anyone new to and introduce them to the person staffing the table. Recently, parents of a well known member attended St. John’s and commented that “You have welcoming down.” We hope to continue this spirit of openness and friendliness to any who decide to walk through our doors. It takes courage to come in to any new environment—



...we welcomed thirty-one new members to St. John’s since last May.

RAISE *the* ROOF

Campaign
Update

{ Dan Hayward,
on behalf of the Raise
the Roof Committee }

■ OUR SACRED SPACE

A Sacred space is a place born of out of God’s Creation, where God and humans have labored together to make heaven closer to earth and earth closer to heaven.

Most would agree that St. John’s church represents a sacred space in the lives of our parishioners, and it is an icon of the Divine within our community. St. John’s has a history going back to the 18th century, and since the consecration of the original Sanctuary in 1827, there have been numerous additions, modifications and improvements to our sacred space. We are now at a point where the external ravages of time, sun, wind, rain, snow and hail have created a situation where our heavenly gifts are threatened by our earthly environment.

■ ACTING NOW to PRESERVE OUR FUTURE

St. John’s requires a comprehensive project to replace the roofing materials on all parts of its structure to preserve its sacred presence for future generations. For example:

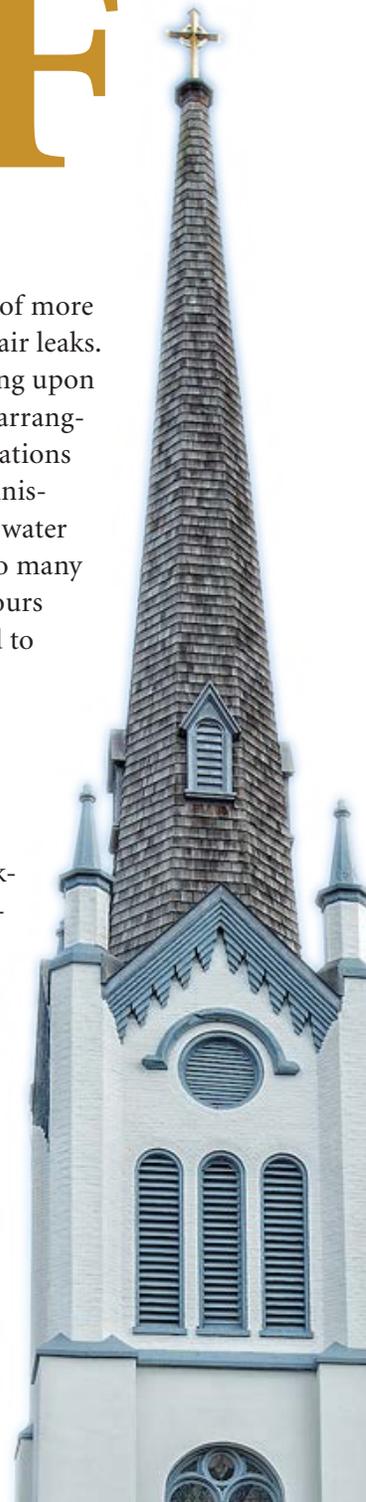
- The asphalt roof of the Church and the slate roof of the Office/Cloister Connecting Building have been frequent areas of water intrusion—most recently water dripped into the Sanctuary.
- We recently discovered that the rust-colored stain on the Steeple resulted from oils from the cedar shake shingles leaching down the building. To fix this we must replace the shingles.
- There is rotting wood in certain areas along the roof line.

The time to address these problems is now—before they become worse! Forestalling the repair

requires expenditure of more funds to find and repair leaks. Scheduling and waiting upon repair contractors, rearranging schedules and locations for regular church ministries and cleaning up water damage consumes too many precious volunteer hours that could be devoted to more positive tasks.

■ MEETING the CHALLENGE: RAISING the ROOF

Project challenge. Working with our construction manager and the roofing contractor selected by our Roof Task Force Team, we have set a tentative start date for the Spring of 2020 with about three months required to complete the project.





The plan: replace our incongruent and aging roof systems with a beautiful and durable synthetic slate roof.

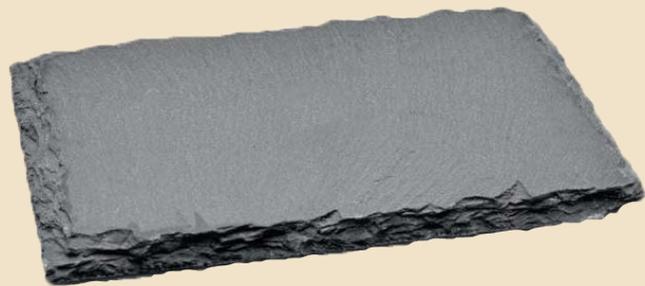
Financial challenge. Based on bids from several contractors, we estimate the cost to replace the roofing materials on the Sanctuary, Nave, Sacristy, Chapel, Steeple, Cloister/Office Area and Parish Hall to be \$325,000. Prudent management of a project of this complexity dictates setting aside a contingency fund for unanticipated costs, and we are adding \$25,000 for such contingencies. This brings the total amount needed for the roof to \$350,000.

■ **PROPOSED CAMPAIGN**

It is our job as a Parish to preserve our sacred space by raising the funds necessary to accomplish this project. At our Parish Meeting in February, we will review the situation in greater detail and discuss opportunities for participation. All pledges will need to be committed by late spring 2020.

We are truly blessed to have such a beautiful, peaceful and historic sacred space where we may worship, and from which we may

serve God and serve our community. Your support of the *Raise the Roof* effort will help us be good stewards of this place.



SLATED *for* GREATNESS

By using synthetic slate for the entire roof replacement, we will enhance the overall attractiveness of our historic buildings. Synthetic slate weighs less than natural slate, is less costly to install, and is extremely durable—with a 50-year guarantee (longer than other materials). This promises a solution far into the future—so we can focus on ministry, not the roof over our heads!

Please look for pledge cards and additional information in February 2020. **Thank you for your consideration.**

Q&A



Q: How did the Roof Task Force decide what parts of the roof must be replaced?

A: Over a period of months, the Task Force has solicited advice from roofing contractors and our Construction Manager, R.S. Mowrey. We have pictures taken from a drone showing significant damage. Most recently a team from Mowrey, our selected roofing contractor and our Team Leader walked the roof and the perimeter of the building to identify as many of the potential issues that may be seen without actually removing the roof.

Q. How long will the entire project take to complete?

A. 55 working days (est.).

Q: We have a variety of roofing materials on the buildings...are we going to replace them with similar materials or take this opportunity to have the same look on all parts of the church complex?

A: All parts of the roof—the Tower, Cloister, Sanctuary, Sacristy, and Chapel—will be replaced with

synthetic slate. Environmentally friendly and extremely durable, synthetic slate roofing will provide a unified appearance, looks very much like slate, and is warranted to last for at least 50 years (twice as long as asphalt shingles).

Q: Can the Diocese help pay for this—after all, it owns the church building?

A: The Diocese does not make outright grants for such projects; however, it does have a loan program and we are seeking a loan to bridge the gap between when we must pay our contractors for their work and when all pledges are fulfilled and grant monies, if any are received. Please remember, like a mortgage, a loan from the Diocese must be repaid, and it does not decrease the total amount needed to complete the project.

Q: May we give over a period or several years, or do you need all the cash up front?

A: We offer the opportunity to either make immediate gifts or to pledge a specific amount and com-

plete the pledge over three years.

Pledging: Complete a pledge card to declare your intentions and advise on the schedule you choose to fulfill the pledge. The first payment may accompany the pledge or be deferred to a later date.

Cash Giving: The most common way to satisfy pledges and / or make immediate gifts if via a check to St. John's Church, marked for the *Raise the Roof* campaign.

Appreciated Assets: Gifts of stocks whose value has appreciated over time may be a tax-wise way to give.

Qualified Charitable Distribution: For those who are age 70 ½ or older and who have Individual Retirement Account or 401(k) / 403(b) accounts which require annual distributions, directing a distribution from your account to St. John's may be another tax-wise alternative.

St. John's Treasurer, Alvin Blitz is available to answer questions about individual giving options. You may contact Alvin via email: ablitz@masonicvillagespa.org

PREACHING *as* PROCESS

{ **The Rev. Melissa Wilcox,**
Associate Rector }

JUST THE OTHER EVENING, my brother was on a radio talk show discussing domestic violence and whether clergy addressed that issue from the pulpit. He asked me, “Have you ever preached on domestic violence?” I paused and began a quick explanation of how clergy end up crafting sermons.

We do not decide to “preach” on domestic violence or gun control or abortion or other social issues. Rather, our task is to hold the position of the rabbi of the congregation. You pay us to study the sacred texts with regularity and intentionality. We are set aside to interpret these texts with our knowledge and experience of the Old Testament and New Testament.

We spent a year in Seminary, in a class called Homiletics, where we were guided through the process of preaching.

We prepared sermons and took turns preaching to our professor and our budding preaching colleagues. We were also filmed so we could see our mannerisms, gestures, and other parts of our embodied humanity that come into account when we are preaching.

So, how does the preaching process begin? In an ideal world, two or three weeks before the appointed Sunday, I spend about a half hour reading through the four texts appointed for that day. Some people use a process called *Lectio Divina* to try and read these texts in a prayerful way. After I have read all of them, I usually let the texts sift through my mind for a few days. Then I come back to the process

and choose one text to deal with. (Some older preachers were taught to find a theme, such as mercy, and weave that through all three lessons. Contemporary preachers are encouraged to stay with one text because of the narrative or theological arc that one text provides.)

Once a particular text is chosen it is time to begin a process called exegesis. Exegesis literally means to draw out.

So, a preacher will look at the reading and read it aloud. She will then look up Greek words she does not know. She will then find tension in the text. She will consult commentaries on the *sitz em leben*—the setting in which the text was written. For example, if you are preaching an Epistle you have to know something about Greek and Roman culture. During this time, I take notes and jot down ideas. Eventually, I come up with an idea about how the sermon may take shape.

After this process of exegesis, I take a break and begin to look for illustrations to open my sermon or use during my sermon. As you probably have noticed, I don’t refer to a little book of illustrations. I work very hard to see the world around me and let that world preach to me and to us. Illustrations come to me when I’m in the garden, or parenting my kids, or reading the newspaper. I try to scribble them down before I lose them. When I have an opening, I usually move to the stage of writing.

At this juncture, I have some idea where the sermon is going and I begin to write. I need a completely quiet space with no interruptions because

once I get started, I usually don’t stop! It is at this point, the Holy Spirit does her work because sermon writing is like good coffee which has been percolating now for a few days. Lots of ideas have been gurgling and combusting in my head and they need to come out. The writing process takes about one or two hours. When I get stuck, I leave the sermon and come back to it for another day.

Finally, I am ready to revise it—usually the night before and then I disappear into a room and preach the sermon to the mirror. This practice helps me hear the sermon because, after all, a sermon is an oral event. Diction and word choice matter in writing and speaking. Even though, I have been preaching for seventeen years, I still often get butterflies when I climb into the pulpit.

So, to return to my brother’s question: I may end up preaching on domestic violence if the illustration is appropriate. It’s also possible if the Biblical text deals with violence against women, such as the rape of Dinah, then I may preach about domestic violence. But, no preacher should come to a text with an idea about what she is going to preach before all this work is completed. Preaching is a demanding and creative process which requires time. Father Adam spends Tuesdays at home working on sermons. I spend (non-Tuesday) mornings at home working on mine. Even though I have served on Preaching Excellence Conference Staffs and had sermons published, I still have to work each time I preach. But, I truly love it and thank God for this vocation as a preacher.

MUSIC *in the* CHURCH

{ **Brian Rotz,**
Director of Music }

THREE QUOTES FROM the fifth through twentieth centuries regarding music in the church:

1. “To sing once is to pray twice.” (*Qui cantat, bis orat*) literally “he who sings, prays twice.” Augustine of Hippo, 354-430; one of the most important figures in Western Christianity.

2. “Let the chant be full of gravity; let it be neither worldly nor too rude and poor... Let it be sweet, yet without levity, and whilst it pleases the ear let it move the heart... It should not contradict the sense of the word; but rather enhance it. For it is no slight loss of spiritual grace to be distracted from the profit of sense by the beauty of the chant, and to have our attention drawn to a mere vocal display, when we ought to be thinking of what is sung.” Bernard of Clairvaux, 1090-1153, a French abbot and the primary builder of reforming Cistercian monastic order. He was a dominating figure in the Christian church from 1125 to 1153, helping to end the schism of 1130. He was the main voice of conservatism during the Renaissance.

3. “If we consider and ask ourselves what sort of music we should wish to hear on entering the church, we should surely, in describing our ideal, say, first of all that it must be something different from what is heard elsewhere; that it should be a sacred music, devoted to its purpose; a music whose peace should still

passion, a dignity should strengthen our faith, whose beauty should find a home in our hearts to cheer us in life and death; a music worth of fair temples in which we meet; and holy words of our Liturgy; a music whose expression of the mystery of things unseen never allowed any trifling motive to ruffle the sanctity of its reserve.” Robert Seymour Bridges, 1844-1930, an English poet and medical doctor who was England’s poet laureate from 1913 to 1930. He was also a hymn writer.

These quotes emphasize the importance of sacred texts being enhanced by music. Consider some of the key words in the Bridges quote to describe sacred music—different, devoted, dignity, beauty, home—while thinking of music you hear in church, regardless of style. Composers of sacred music throughout history and up to this day consider genuine enhancement of the text to be the ultimate goal, culminating

in—*Soli Deo gloria*—for God’s glory alone. J.S. Bach labeled much of his music with the initials SDG for this reason (as did G.F. Handel)

Throughout history the church has been home to musicians, poets and artists. Within its walls they have been supported and encouraged. From Ecclesiasticus, “Let us now sing the praises of famous men, our ancestors in their generations.”... The Lord apportioned to them great glory, his majesty from the beginning.”... those who composed musical tunes, or put verses in writing.”... all these were honored in their generations.” Music has enabled worshippers for countless generations to be drawn near to God.

Let the word of Christ dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God.

—Colossians 3:16



LASTING LIVES *of* FAITH

{ **The Rev. Adam Kradel,
Rector** }

THIS PAST JULY, four St. John's youth and I participated in summer camp at Peterkin, the Episcopal church camp in West Virginia.

There are plenty of summer camps for kids out there: soccer, basketball, YMCA and the like, but church camp is different. Campers in church camp have fun. There are water sports, campfires with s'mores, and plenty of time with friends, but the foundation of life at Peterkin and Shrine Mont (both Episcopal church camps) is to build your relationship to God. I know of one St. John's family that attended the Family Camp at Shrine Mont, the church camp in the Episcopal Diocese of Virginia, and they raved about their experience there.

In the past many have wondered if there were any long-term effects on the faith life of church camp campers. It is possible that some would get an infusion of faith, only to have it dissipate

as the immediate experience of church camp faded from memory.

In 2005, the American Camp Association began a longitudinal study of the ongoing impacts of camp, and they found significantly higher levels of faith in those who had church camp experience. Surveys of more than 1000 campers and 300 parents showed that there were lasting changes among campers in their acknowledgment of the relevance of faith to everyday life.

Those who had been to church camp were more likely to seek support from Christian friends or adults at church in times of need. Those who had participated in camp were more likely to participate in devotional practices such as worship attendance, college religious groups, and Bible studies.

Close attention to church camp life indicates why this ministry is so effective at formation. Church camp is: participatory, faith-centered, different from home, relational, and a safe space.

At times dramatic things happen at camp; one likely cause of this is that campers know that it is a safe space, so they wait until they are in a safe space to pour out their heart. I have had many experiences where campers wait until the third day of camp and then let loose all their problems. The all-encompassing camp community makes this open environment possible.

A luminous example of the relationships developed in the faith forming environment of camp comes from a sermon illustration I preached last fall:

"A little over 20 years ago I served as a church camp counselor, and because

of the wonders of Internet-based social media, I still kept in contact with many of my old campers.

About five years ago a former camper of mine. She was 33 years old. She had a newborn baby, and her husband died in a bicycle accident. He was an avid bicyclist and he was hit by a car.

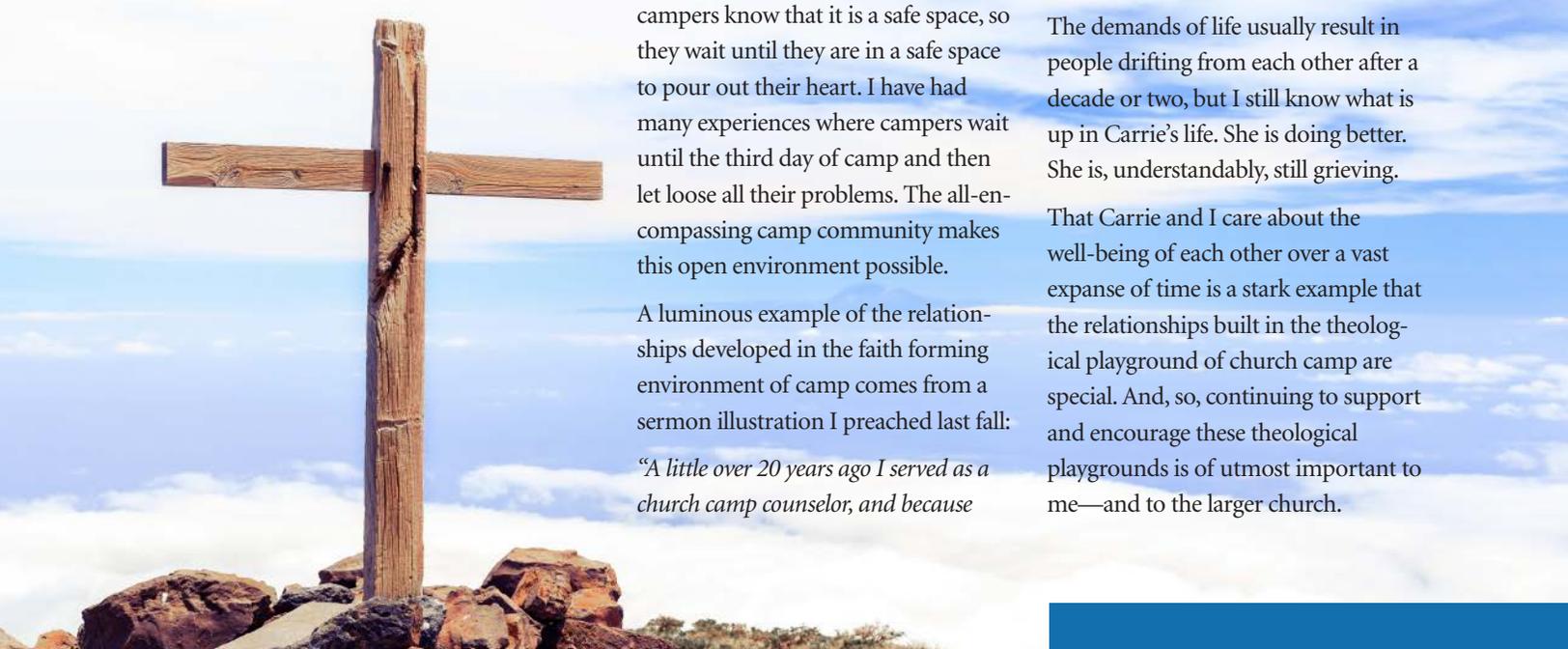
One day Carrie was a happy mom with a newborn and a supportive family, and the next day she was a widow. Carrie has a great family of origin, and they were a great support, but still Carrie had suffered a horrible loss and she was upset. She was justifiably upset.

Keeping up with the world through social media is a method that has many faults. But it also provides quick communication for people with far flung social networks that would not be possible otherwise. Carrie expressed her distress through social media regularly. Her main message was, 'This sucks.'

She was not angry at God. She did not even seem to be upset at the driver of that car. She was simply angry at her situation."

The demands of life usually result in people drifting from each other after a decade or two, but I still know what is up in Carrie's life. She is doing better. She is, understandably, still grieving.

That Carrie and I care about the well-being of each other over a vast expanse of time is a stark example that the relationships built in the theological playground of church camp are special. And, so, continuing to support and encourage these theological playgrounds is of utmost important to me—and to the larger church.



COUNCILS *of the* CHURCH

{ **The Rev. Adam Kradel,**
Rector }

IN NOVEMBER 2017 at St. John's we had a liturgy of Celebration of New Ministry. It was a grand service. In the midst of the liturgy, one of the vows that Bishop Audrey had me take involved her handing me the canons (church law) of the church and saying, "Adam, obey these Canons and be among us to share in the Councils of the Church."

As you might imagine, keeping the ministries of God's Church up and running requires work on many Councils. At St. John's Episcopal Church, we have a Finance Committee and Vestry that provide broad oversight and leadership. We also have councils for almost every ministry in which we engage; for example, the Pre-school Committee works diligently to nurture the preschool children.

The Episcopal Diocese of Central Pennsylvania is the larger council of the church of which we are a part. They also seek the service of committed Episcopalians to do the work of its Councils, and St. John's is well represented among those who serve. St. John's parishioner, Charles Banks, is the Diocesan Chancellor. The Chancellor is the chief legal counsel for the Bishop and other ministers of the diocese.

The Diocesan Disciplinary Board is the official body to hear cases for

the violation of Canon Law. Recent changes have helped these boards' work toward reconciliation of disputes as their primary ministry and formally try cases as a last resort. Barbara Cross serves on the Diocesan Disciplinary Board and the board for the Episcopal House in Shippensburg. Finally, the Commission on Ministry oversees the process by which aspirants seek ordination and they work with the Bishop to craft a vision for how ministers of the Church will be raised up in the

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future. Both Larry Alexander and Bill Lord serve on this important team.

I do not serve in a Diocesan position, but I do serve on a national board. Every three years at General Convention, members are elected to serve on the General Board of Examining Chaplains (GBEC) and we construct and evaluate the professional examination for those seeking ordination in The Episcopal Church. Every senior in Seminary, takes an exam in the middle of their Senior year to evaluate how much they have learned during the course of their formation. The exam is divided into sections such as Scripture, theology, ethics,

liturgy, and church and society. We meet twice a year at a Episcopal conference center to construct and then evaluate the exams. Bishops then take this information and decide whether they will proceed with ordination of their seminary students.

As soon as I finish writing this article, I will also be taking part in a diocesan ministry, but in the Diocese of West Virginia—the diocese which sponsored me for ordination. I serve as the priest in charge of the camp and help devise the curriculum for the week, recruit other clergy and lay leaders to participate and teach as well. I also provide liturgical and pastoral care for the 4th through 8th graders while I am there. As you can imagine, this is quite a contrast to my national church responsibilities.

Sometimes it is easy to slip into the delusional state that St. John's is an island that takes care of itself and can do ministry by itself. These ministries that I have noted, which our parishioners engage in, are ministries that we need from the broader church. Just imagine an individual parish trying to do the work of the Disciplinary Board by themselves. It would not be good. Just imagine an individual parish trying to construct an exam for ordination. It would not be good. We are greatly blessed that the Diocese of Central Pennsylvania and The Episcopal Church live into their ministries, and together we act as the Body of Christ.



SAVING FUNDS FOCUS: *The Gloria Ewing Children and Youth Fund*

{ **Alvin Blitz,**
Treasurer }

THIS IS THE FIRST in a series of article of savings funds, held by St. John's for specific ministries. Gloria Ewing died in 2000 at the age of 63. She was survived by her husband, Bill Ewing, brother-in-law, Seymour Ewing and sister-in-law, Joan Ewing. In 2005, Bill and Seymour Ewing, twin brothers, each contributed \$25,000 in memory of Gloria to establish the Gloria Ewing Children and Youth Fund (Fund). The purpose of the Fund is to be used for the ministry of the children and youth of the church, including but not limited to salaries to support the children and youth programs of the parish and to subsidize or provide seed funds for children and youth programs or capital projects.

Since its inception, the Fund has underwritten numerous children and youth programs and projects, including providing seed money for the preschool program. Presently, it is a major funding source for under-

writing the salary of the Children and Youth Director.

As you will see, this fund could use an infusion of contributions to remain viable and continue to help us develop ministry with children and youth.

Within several months after the Fund was established, the Vestry and other

ence between the Fair Market Value of the Fund each year less the original \$50,000 contributed by the Ewing Family. For fiscal year 2018-19, the distribution amount is \$18,140.

As of October 31, 2018, the Fund is valued at \$109,804. This is down from around \$140,000 in 2014. We

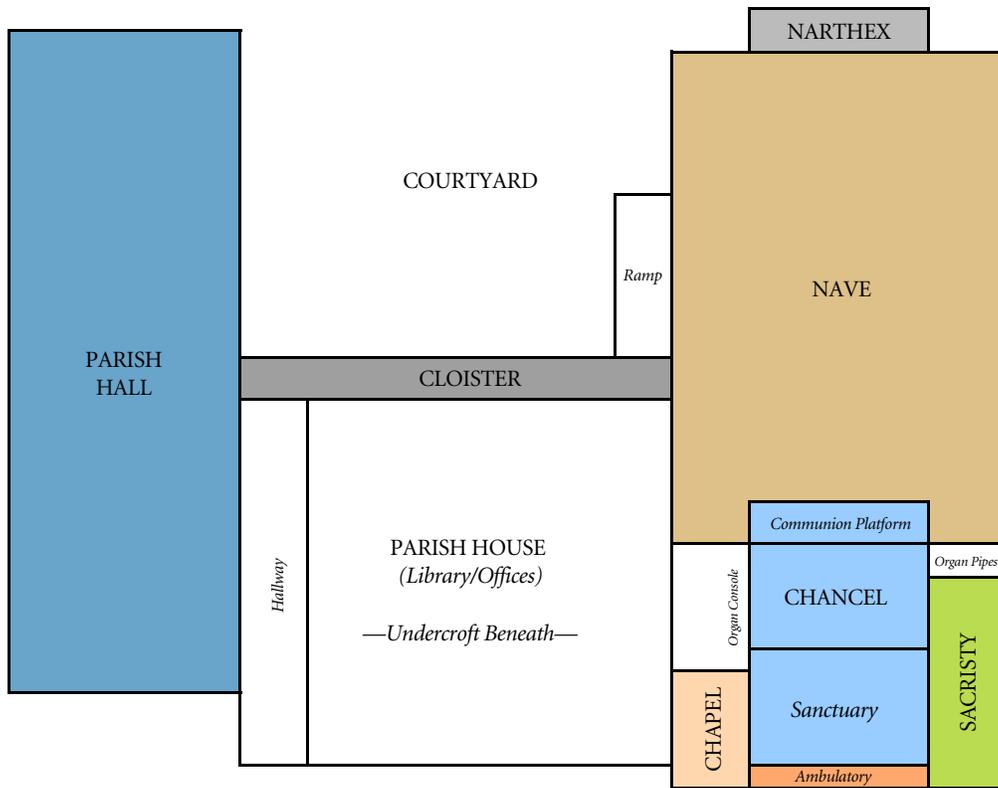
have been fortunate that wise investing has stemmed even a greater dissipation of the Fund. Without additional contributions to the Fund in the foreseeable future, it is only a matter of time before the balance is reduced to the \$50,000 threshold, resulting in the loss of a critical source of income used for children and youth programs. For this reason, the Vestry has made it a priority to encourage those

individuals interested in supporting the future of our children and youth at St. John's to consider giving to the Children and Youth Fund.

Gifts can be made by cash, appreciated securities or qualified charitable distributions restricted for this purpose. For further information on how you can make a difference, please contact Fr. Adam, Mo. Melissa or the church Treasurer, Alvin Blitz.

Without additional contributions to the Fund in the foreseeable future, it is only a matter of time before the balance is reduced...

contributors at St. John's matched the original \$50,000 gift from the Ewing Family. At this point, it was determined by the Vestry that a significant funds should be available each year to underwrite children and youth programs and projects while encouraging the congregation to continue to give to the Fund to help underwrite future projects. For this reason, the formula for disbursement each year from the Fund is 25% of the differ-



WHAT *in the* WORLD is a CLOISTER

(*And Where the Heck is it?*)

{ **Larry Alexander,**
Parish Administrator }

If you have children about to enter College/University and want them to declare a major, avoid speaking to me. I changed majors every few semesters. I was going to be a Veterinarian and discovered that Vet Schools in the 1980s were much harder to enter than Medical Schools. So I decided to become an Architect. After two years of engineering coursework, I realized the only classes I enjoyed were the ones in Art and Architecture History. It also became clear that for the first

few years, Architects were making less money than school teachers. At least my Architecture history classes paid off. One class focused on *churches!*

As Anglicans, we have a language all to ourselves. Much of it was inherited from our Roman Catholic forefathers. Many of the terms and particularly the names we use are “Anglicized” versions of archaic Latin and Greek words. I will try and take you on a quick journey through the St. John’s complex of buildings and explain some of these terms. All cruciform (shaped like a cross) churches have similar sections that share the same names:

■ **CLOISTER** The Hallway you use when you walk from the Church to the Parish Hall is called the Cloister. A Cloister is loosely defined in architectural terms as a covered walk in a convent, monastery, college, or cathedral, typically with a wall on one side and a colonnade opening on to a courtyard. These were quite practical in ancient times for getting around a complex of buildings during very hot/cold/rainy weather. At one end of the Cloister is the Parish Hall. It is a room or building normally part of a parish church used by the local community for social activities (though not

necessarily religious activities). Keep in mind there were not many public spaces to use in towns hundreds of years ago. At the other end of the cloister is the “Church” itself. From the Latin *claustrum*, “enclosed place”.

■ **NARTHEX** This is the main entry of the Church. The Narthex is an architectural element typical of early Christian and Byzantine Basilicas and Churches consisting of the entrance or lobby area, opposite the church’s main altar. The Narthex is traditionally found at the west end of the Church. The reason it is normally in the west, is that for hundreds of years, the main altar most always faced east. We actually inherited this from our Jewish ancestry. Mizrah is the Hebrew word for “east” and the direction that Jews in the Diaspora west of Israel face during prayer. Practically speaking, even ancient Jews would face the city of Jerusalem when praying. In non-ecclesiastical architecture this area would be called a Vestibule. A Narthex is a Vestibule for a church. The word is from ancient Greek and was the “place for the penitents.”

■ **NAVE** This is the main body of the church where the congregation worships. The word Nave comes from the Medieval Latin *navis*, “ship” and was probably suggested by the shape of its vaulting resembling an upside-down hull (bottom of a ship). *Navis* is a very common root in church language because of the references to ships/boats/fishing found in the texts of the Bible.

■ **CHANCEL** The Chancel is the next part of the architecture of the church going towards the Altar of Sacrifice. It serves as a barrier between the part of the church (Nave) accessible to lay people. There is often a Rood Screen (an ornate partition between the chancel and nave) that defines the space. The Chancel at St John’s includes the area of the Communion platform (behind the Communion Rail) and the Choir Stalls. From Latin *cancellous*, “railing or screen.”

■ **SANCTUARY** The Sanctuary in liturgical churches (Anglican, Lutheran, and Roman Catholic) is the area immediately around the Altar, not the entire worship space. At St. John’s this area was once sectioned off by the altar rail that was relocated in 1995 to create the current communion platform. There is typically a lamp that is always illuminated that indicates the presence of the Blessed Sacrament in a Tabernacle or Aumbry (called a Sanctuary Lamp or Presence Lamp). The term Sanctuary is directly from the word *Sanctus*: Holy. The Sanctuary is the most holy of all places in the church building itself and the entire complex of buildings.

■ **SACRISTY** A Sacristy is a room for keeping vestments and other church furnishings, sacred vessels, and parish records. In some countries, it is known as the Vestry. The Sacristy is usually located inside the church, but in some cases it is an annex or separate building (as in some monasteries). At

St. John’s the Sacristy is located just through the door on the left hand side of the Sanctuary. Sacristy comes from the Latin *sacer*, “sacred”. Literally translates “repository for sacred things”

■ **CHAPEL** The term Chapel refers to a Christian place of prayer and worship that is attached to a larger, often nonreligious institution or that is considered an extension of a primary religious institution. Our Chapel at St. John’s is named “The Chapel of the Good Shepherd.” The Chapel houses a columbarium that contains niches that serve as the final resting place for deceased members of the congregation. We have weekday Eucharists on Wednesdays and Morning Prayer several times a week in the chapel. The Chapel is to the right of the Chancel and is accessed by the doors beyond the organ console.

■ **AMBULATORY** There is a passage from the Chapel to the Sacristy, behind the High Altar. This passageway is called the Ambulatory. It is used by Servers, Priests, Deacons, and the Altar Guild to move around during worship without distracting the congregation. The word now also refers to the ability to walk/move around.

■ **UNDERCROFT** In more ancient times a cellar or vaulted storage area that often held a crypt (underground burial chamber) of a church. We now use the term to refer to any basement in a church. The choir at St. John’s rehearses in the Undercroft.

