Volume 57 Issue 41
July 2017

Shepherd’s Staff

Upcoming Events

July 7 – Circle of Prayer
July 9 – Presentation on UN Status on Women
July 9 – Deanery Meeting Honoring Deacons
July 24 – Friends in Service Mission
July 26 – Vestry Meeting
July 30 – Paws & Prayers

From the Rector

Last Things: Where Do We Go After Death?

By The Very Rev. George Conger, SOTH Rector

Over the past few months the Sunday rector’s forum has examined the History of Heaven and the History of Angels. I would like to continue this series in this space with a few shorter presentations. I started off the month of July with a sermon on the West Indian dance called Limbo, and used that as an introduction into the doctrine of Last Things.

What is Hell?

From where do we get the word Hell? It comes from the name of the Norse goddess of the dead, Hela, and in early English was understood to be the hidden place of the dead. When the compilers of the King James Version of the Bible translated the Scriptures into English, they used the word Hell from two different Greek words, Hades and Gehenna. And these two usages have led to rival views of Hell.

Hades is used eight times in the NT and we see it in passages such as Jesus' parable of Lazarus and the rich man. Luke 16:23, or in Matt 11:23 where Jesus says Capernaum is to be cast down into Hell. Gehenna is used seven times such as in Matt 18:19 “Better to enter heaven with one eye than to be in hell with two.”

Hades was the Greek god of the dead and he dwelt in the “House of Hades” or more commonly “Hades.” Greek was the common language of the Eastern Mediterranean during the time of Jesus and when the Old Testament was translated into Greek, the Hebrew word Sheol was translated as Hades. Sheol was the dusty place beneath the earth where the spirits of the dead would go after the breath left the body.

Hades therefore became the name for a place for the early church for the intermediate state of the dead between death and the final judgment at the end of time. Medieval theologians divided Hades into four regions: Paradise, Purgatory, Hell and Limbo. When Jesus comes again we will then enter into Heaven with God our Father or be banished from God’s presence forever.

Continued on Page 2
From the Rector: Last Things

Continued from Page 1

Limbo

Limbo was the place where unbaptized babies went upon death. Born with the stain of original sin, they had not been capable of accepting Christ as their savior nor were they baptized. They could not go to Paradise, they should not go to Hell, there was no place for them in Purgatory where they would be purged of their sins from life so Limbo was the solution the Medieval theologians devised in answer to the question what happened to dead babies? As an aside, the medieval church also believed that a second group could also be found in Limbo — faithful pagans: those who lived honest, decent lives as best they could under the circumstances in which they lived. That section of Limbo was now empty, the church believed, because when Jesus descended to the dead he preaches to the “spirits in prison” 1 Peter 3:19 and they were delivered by him and transferred to Paradise.

When the Apostles Creed was translated into English, the phrase “He descended into Hell” was used for the Latin “ad inferos.” The modern version of the creed says he “descended to the dead.” The change was made so as to avoid arguments over whether by Hell we meant the Purgatory of the Catholics or the Hell of the Protestants.

What about Gehenna? The valley of Gehenna is on the western edge of Jerusalem. The valley had been used by the Canaanites for the worship of their idols, and when the Hebrews drove them away, it was turned into a rubbish dump where large fires were always burning. It came to be known as the abode of the Devil and his angels and of the condemned spirits of evil men, and was the place of everlasting punishment and eternal fire.

Purgatory

Purgatory, meanwhile, was a place where the great majority of the faithful would go after death — some straight to Paradise, some straight to Hell/Hades, and babies to Limbo. The time spent in Purgatory depended upon the sins committed in one’s life. The Catholic Church believed that time spent in Purgatory could be shortened by prayers and Masses for the dead. It was the place or state where the temporal punishment of sins committed in this life was purged.

Purgatory does not offer a second chance to sinners. All

If I Could But Be

If I could but be artistic, Lord, in rainbow colors I’d abide. My palette key to vision’s dream Monet-like oils on every side.

If I could but be a musician, too, my harp and piano side by side, a musical comedy I’d create with Andrew Lloyd Weber as my guide.

If I could but be a lyricist so many songs and poems I’ve tried. Not Browning, Frost, nor Poe am I; “Could be” for me has been denied.

If I could but be a successful man climbing the ladder with social grace, I’d rise to the top of the business world secure and proud in my proper place.

My talent lies not in the arts. Appreciation gains no fame. But Jesus favored no special gift; the rich and poor were both the same.

If I could but be your servant, Lord, my humble gifts bestowed by grace, and greet St. Peter at the gate, all in this world I’d bravely face.

—Natalie Warrick
Confirmation Classes for Adults and Children
Start in November

By The Rev. George Conger
SOTH Rector

The Rt. Rev. Gregory O. Brewer, Bishop of the Episcopal Diocese of Central Florida, will make his biennial visitation to Shepherd of the Hills on Sunday Jan. 7, 2018. At the 10:30 a.m. service, he will conduct baptisms, confirmations and receptions of new members. In preparation for his visit, we will be offering two confirmation classes.

In November, we will begin a series of classes on Sunday mornings between the 8 and 10:30 a.m. services for those adults who wish to be confirmed as Episcopalians or received into the Episcopal Church.

What is the difference you ask between confirmation and reception? And what does this signify? If you have not been confirmed, and wish to become a full member of the Episcopal Church, you are confirmed by the bishop. This is one of the rites reserved for bishops. If you have been confirmed in another denomination -- Catholic, Lutheran, Presbyterian, etc. — and wish to become a full member of the Episcopal Church, you are received.

Confirmation and reception is the public statement of your declaration that you are an Episcopalian. There is no such thing as an Episcopal (or Catholic or Lutheran or Presbyterian) baptism. When you are baptized, you are baptized as a Christian without affiliation in any one church. When you are confirmed, you are making your public choice of what sort of Christian you are.

To prepare for confirmation and reception, I offer an eight-week class that lays out the essentials of the Episcopal way of worship, church order and practice. Last year’s class was great fun and I encourage you to ask those who attended what they thought of the class. The same class is offered for confirmation and reception.

For young people, we will be offering a confirmation/catechism class after the start of the school year. At this point, five young people ages 12 to 17 have expressed a desire to be confirmed as Episcopalians. This class will meet during the week at a mutually agreeable time.

If you wish to be baptized, you can attend the confirmation class and receive private preparation.

Within the life of the church, if you desire to be an officer of an Episcopal congregation, you must be confirmed. To worship and participate fully in the daily life of the church you do not need to be confirmed — it is necessary only if you desire a leadership position.

At the January service, the bishop will also reaffirm those who have been confirmed in the Episcopal Church in the distant past and wish a refresher course in its doctrines and polity.
On the Feast of St. Alban
By Jamie Parsley
June 22, 2017

For Linda and Mike Hall on the 10th Anniversary of their Ordination to the Diaconate

There was a change.
It was an electric charge we felt above us
subtle as a breeze.

There was a spark
as it came upon you

with anointed hands
laid upon your sweating heads.

It kindled a flame
among the husks

and tinder
of former lives.

Everything in you that was not needed
was shed

so that you could
without doubt

embrace that one holy moment
when the veil—

that ephemeral barrier
between us and that other place—

was lifted,
and heaven
drew close.

In that moment,

the ground at your feet
was sacred as Sinai.

In that moment,

the earth and all its promises
fled. What happened

there, before the altar
was fire. We saw it

as it shook its wings
and spread.
Ministry of the Month

Hospitality

Helping to Make Our Guests Feel Welcome

By Bette Patz
Hospitality Ministry Leader

The Hospitality Ministry’s focus is to welcome visitors at each service and to integrate newcomers into church life.

Either a member of the Hospitality Ministry or a Greeter welcomes visitors, asks them to sign the Guest Book, invites them to coffee hour and introduces them to other church members. Many times individual parishioners will take the initiative to fill this role if there is no one available when a guest arrives.

Visitors’ names are then passed on to team members to deliver bread to our first time visitors. Bev Sorensen is our primary bread baker. This act of hospitality shows our appreciation to first-time visitors for their visit and hopefully encourages them to return and become a part of our church family.

As a part of integrating newcomers into our church life, the Hospitality Ministry sponsors the Annual Ministry Fair to showcase all the ministries at SOTH to our new and continuing members alike.

We also sponsor the Newcomers Get-Togethers with a pre-dinner social including various ministry leaders twice a year. For the past two years, the Hospitality Ministry has hosted SOTH’s Annual Picnic.

This summer, the Hospitality Ministry is reviewing its activities to determine how it can be more effective in its ministry. We welcome anyone who is interested in becoming part of a ministry that welcomes newcomers by introducing them to our friendly, spiritual parishioners and church. It is a good opportunity to meet new people and welcome them to SOTH. We meet on the 3rd Thursday of the month at 5:30pm in the church office.

If you see someone new, we encourage you to introduce yourself, talk to them after church, invite them to coffee hour and introduce them to those you sit with. Recall how you feel when walking into a new environment? What is it that you would want someone to do for you on such an occasion to make you feel at ease?

Try it.

Remember...

Let mutual love continue. Do not neglect to show hospitality to strangers for by doing that some have entertained angels without knowing it.

Hebrews 13:1-2

Helping to Make Our Guests Feel Welcome
Mission Team Blasts Off This Month

By Art Eddy
Mission Team Leader

There’s still a chance to jump on the Friends in Service: God’s Love in Action Mission Team ship as it takes off daily July 24 through July 28.

This year, the team of parishioners will be sprucing up the Episcopal Children’s Services Carter Street Head Start School in Inverness. The team includes those working at the site and those helping by preparing breakfast and lunch for the team. This is an all-church ministry, so parishioners may get behind this worthwhile project by making up a work or meal team of their own. If you feel called to join either group you will be more than welcome.

Head Start is a free program for children for low-income families. It provides full-day, early learning center- and home-based programs to help children ages 3 to 5 prepare for school. The center also offers early learning programs for pregnant women and children birth to 3 years old, family support, literacy workshops and parenting skills training with directed attention for parents and special needs of children with disabilities. The programs also include areas of health, mental health, nutrition and community engagement.

The team has been collecting items for the center and is still in need of balls, pails and sandbox toys. A collection container is in the parish hall. Among the work to be done at the school at 2285 Carter St. is pressure washing and painting the building exterior plus other work.

The daily schedule will begin each day at 7 a.m. at Shepherd of the Hills with morning devotions and a breakfast meal. Then it’s off to work at the site. Lunch break starts with noonday prayers, lunch and continues with an afternoon of painting.

Your continued prayers are the armor of God that protects and inspires the Mission Team whose motto is God’s Love in Action. Please contact Deacon Linda for the food team and Art Eddy for the work team.

Come join us.

Services During the Week

† Healing Service: 10 a.m. Wednesdays, Chapel

† Circle of Prayer: 5:30 p.m. Fridays July 7, Aug. 4 and Sept. 1
Birthdays
1  Maria Khan
3  Larry Hopper
4  Sara Payne, Robert Kosty, Kim Krewson
5  Art Eddy
10  Susan Conger
12  Alex Medvigy, Ben Cannon
17  Jack Holeman
20  Mary Ann Johnson, Teo Hart
22  Sandra Leonard, Cheveta Wilson
23  Shirley Federico
25  John Bourdeaux, Kevin Harjes
26  Suzanne Carvajal, Valerie Pratt
27  Bailey Stokes
29  Sandra Miller, Jane Powers
30  Elaine Ford
31  Bob Powers

Anniversaries
3  David and Constance Blair
6  Mel & Karen Black
17  Kevin & Agda Hart
20  Mary & Cecil Gooden

Greeters
Saturday 5 p.m.
July  1: S & J Carvajal
July  8: J & B Horn
July 15: B Hanning & J DeMerchant
July 22: I & T O’Day
July 29: S & J Carvajal

Sunday 8 a.m.
July  2: P Hoxie & L Mullen
July  9: J & R Fontaine
July 16: K Rosselet & B Matarrese
July 23: M A Johnson & F Panza
July 30: Volunteer needed

Sunday 10:30 a.m.
July  2: R & A Harlow
July  9: J & B Hombergen
July 16: L & B New
July 23: K & M Black
July 30: A Harlow & R Foster

Lectors
Saturday 5 p.m.
July  1: J. Carvajal
July  8: J. DeMerchant
July 15: L. Williams
July 22: Izzy O’Day
July 29: L. Graybiel

Sunday 8 a.m.
July  2: J. Lawry
July  9: D. Goss
July 16: J. Fontaine
July 23: N. Warrick
July 30: D. Goss

Sunday 10:30 a.m.
July  2: D. Radcliffe/B. Billingham
July  9: M. Johnson/N. Miller
July 16: L. Hopper/Sonna Muntz
July 23: S. Torres/J. Lawry
July 30: R. Harlow/A. Harlow

Serving our Savior
Food Pantry
Contribution for July
Toilet Paper, Paper Towels
Napkins, Diapers
Feminine Products

The Episcopal Church Calendar
July 2 — Fourth Sunday After Pentecost
July 4 — Independence Day
July 9 — Fifth Sunday after Pentecost
July 16 — Sixth Sunday after Pentecost
July 22 — Saint Mary Magdalene
July 23 — Seventh Sunday after Pentecost
July 25 — Saint James the Apostle

Servers
Saturday 5 p.m.
July  1: K. Jones
July  8: K. Jones
July 15: K. Jones
July 22: K. Jones
July 29: K. Jones

Sunday 8 a.m.
July  2: J. Bourdeaux
July  9: R. Kosty
July 16: M. Herman-Smith
July 23: J. Fontaine
July 30: B. Radcliffe

Sunday 10:30 a.m.
July  2: B. Radcliffe
July  9: Cathy Allen
July 16: B. Huntsberry
July 23: B. Patz
July 30: K. Eddy

Paws & Prayers 5 p.m.
July 30: G. Towell

Crucifer
Sunday 10:30 a.m.
July  2: B. Radcliffe
July  9: Cathy Allen
July 16: B. Huntsberry
July 23: B. Patz
July 30: K. Eddy

NOTE: If you cannot come as scheduled, please, call for a replacement and notify the office at 527-0052 to be sure the master list is corrected.
in Purgatory will go to Paradise one day, but it will take longer for some than others. It is essentially the Atlanta airport of salvation. You have to change planes on your way to your final destination and some have shorter layovers. Catholics believe that time spent in Purgatory is necessary to reform the habits of a saved sinner and make him fit for entry into Heaven.

The Reformers rejected the Catholic doctrine of Purgatory, arguing there was no basis for it in Scripture. Drawing upon the teaching of the early church Fathers, they taught that we would not see the Beatific Vision (come before God in all his completeness and holiness) until after the resurrection of the dead at the final judgment. All saints, including the Virgin Mary, were still in an imperfect condition in Paradise. Heaven would be their permanent home after the final judgment. Paradise was their temporary home until Christ came again.

The Reformers pointed to Scripture in support of their view, citing Jesus’ words from the cross to the repentant thief. “Today you will be with me in Paradise.” Luke 23:43. If anyone needed purging of the sins committed in life it would be a convicted thief, they argued — but by faith through grace, the repentant thief went straight to Paradise, the Protestant reformers taught.

So what do Episcopalians believe?

Both. Many Anglo-Catholics believe in the Catholic doctrine, while the majority follows the Protestant understanding. Which is: when we die, we go to Paradise or to Hell until Christ comes again. Then at his second coming we shall be held to account for our sins and stand in judgment before God. Those who fall short will be cast into darkness of Hell. Those who have no sin will be saved. And those who are sinners (like me) who have accepted Jesus Christ as Savior will have the penalty of sins paid by the atoning death of Christ on the Cross. And we will then enter in Heaven forever.

No one will be condemned to Hell because he knew nothing of Christ. The Gospel of Matthew at 25:32 shows that the heathen (“all the nations”) will be judged by the extent to which they followed the light that was given them.

Nor does God condemn anyone to Hell. He does not intend anyone to be lost, Paul and Peter tell us. (1 Tim 2:4; 2 Peter 3:9). Jesus was willing to die on the cross, rather than, that anyone should be lost. But he will not save them against their will. He has given us the free will. And if free will means anything, it means that we must be capable of misusing it up until the end.

In other words, Hell is a choice. So far as we know, our fate for eternity depends upon this life and we must act now. If a second chance is given to anyone, we have no evidence for this from Scripture. And, if experience is a guide, those who seek a second chance almost always want a third or fourth try.

While we may disagree on how we get there, all Christians (Catholics, Protestants, Orthodox) believe that salvation awaits those who trust in him.
## SOTH Activities Calendar

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<th>SUNDAY</th>
<th>MONDAY</th>
<th>TUESDAY</th>
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<tr>
<td>Pentecost IV</td>
<td>9:15 AM FEEDING OUR FLOCK</td>
<td>OFFICE CLOSED 4th OF JULY</td>
<td>10:00 AM HEALING EUCHARIST</td>
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<td>8AM CURSILLO</td>
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<td>1:30 - 5PM WJS</td>
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<td>6:30PM FRIENDS IN SERVICE</td>
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<td>10:00 AM HEALING EUCHARIST</td>
<td>8:30 AM - 11:00AM SOS</td>
<td>1:00PM CMUG</td>
<td>5:30PM DOK CIRCLE OF PRAYER</td>
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|                     |                                | 10:00 AM HEALING EUCHARIST      | 8:30 AM - 11:00AM SOS          | 1:00PM CMUG |!Table continues...
DOK Introduces Circle of Prayer using the Anglican Rosary on the First Fridays

By Jan Fontaine and Karen Kennedy-Hall
DOK Esther Chapter Executive Board

The Esther Chapter of The Order of the Daughters of the King will offer an opportunity to worship together during Circle of Prayer, a half hour of Prayers and Reflections, using Anglican Prayer Beads as an aid to contemplative focus. The Circle of Prayer will be on Fridays July 7, Aug. 4 and Sept. 1 at 5:30 p.m. on in the Chapel.

During a Circle of Prayer, those gathered stand or sit in a circle to pray together, using a focus, such as a rosary or prayer beads, and recite a prayer for each bead.

The present-day Anglican Prayer Beads are made up of 33 beads, one for each year of Christ’s life, the beads include four Cruciform beads interspersed between 7 Week beads that represent the seven days of creation, and form a Cross when the beads are laid flat. An Invitatory bead is used at the beginning similarly to the Collect used at the beginning of our services to invite us into worship. Although a cross is most commonly used at the start of the circle other meaningful items, such as a dove or a spiritual family heirloom, can be used to personalize this contemplative journey into prayer.

There is no set formula of prayers that must be used and people can personalize their prayers to reflect their own spiritual journey or need.

The Esther Chapter recently discovered a number of prayers used during regular prayer gatherings with rosaries in the early days of Shepherd of the Hills. Oral history revealed that the prayers were written by Sister Ann Rose at St. Anne’s Church in Crystal River and were presented to the SOTH Episcopal Church Women and founders. Those same prayers will be said as we reintroduce the Anglican Rosary to our congregation.

Unlike the Roman Catholic Church, using rosaries or other items to deepen prayer grew out of favor with many churches including the Episcopal Church. It only became popular again in the mid-1980s when The Rev. Lynn Bauman, an Episcopal Priest, reintroduced the practice to the Anglican Church. It quickly became popular with those wanting a more profound prayer experience. The use of rosaries today is still not widespread in churches, but the roots of the tradition can be found throughout the history of Christianity. For centuries, the faithful have searched for ways to feel closer to their Lord and Maker through prayer. To keep their minds from wandering, a human trait we’re all too familiar with, they realized that having something “physical” to hold on to while they prayed kept them focused, allowing them to sink deeper, with each meditation, into the presence of God.

The earliest recorded example of this is the use of “Mala” beads to meditate on self, in the Hindu and Buddhist religions. These could have been as simple as various seeds strung on a string. The use of knotted ropes is part of the tradition in some Buddhist sects.

Anglican Rosary (top) , Buddhist beads and the Hindu (Mala) beads were all used to focus and count prayers.

Continued on Page 14
<table>
<thead>
<tr>
<th>Dates</th>
<th>Sunday 8am for Christian Studies &amp; 10:30am</th>
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</thead>
<tbody>
<tr>
<td>July 2 – Deacons Celebration Sunday</td>
<td>Vestry/Church</td>
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<tr>
<td>July 9</td>
<td>DOK</td>
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<tr>
<td>July 16</td>
<td>Flower Guild</td>
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<tr>
<td>July 23</td>
<td>St. Francis Ministries</td>
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<tr>
<td>July 30</td>
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<tr>
<td>August 6</td>
<td>Prayer Shawl</td>
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<tr>
<td>August 13</td>
<td>Choir</td>
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<tr>
<td>August 20</td>
<td>Choir</td>
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<tr>
<td>August 27</td>
<td>Sunday School</td>
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<tr>
<td>September 3 (Labor Day weekend)</td>
<td>Vestry</td>
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<tr>
<td>September 10</td>
<td>Prayer Shawl</td>
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<tr>
<td>September 17</td>
<td>Hospitality</td>
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<tr>
<td>September 24</td>
<td>Cursillo</td>
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<tr>
<td>October 1</td>
<td>St. Francis Ministries</td>
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<td>October 8</td>
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<td>October 15</td>
<td>Friends in Service</td>
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<tr>
<td>October 22</td>
<td>Cursillo</td>
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<tr>
<td>October 29</td>
<td>Flower Guild</td>
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<tr>
<td>November 5 – Daylight savings</td>
<td>DOK</td>
</tr>
<tr>
<td>November 12</td>
<td>Vestry</td>
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<tr>
<td>November 19</td>
<td>Friends in Service</td>
</tr>
<tr>
<td>November 26 (Thanksgiving weekend)</td>
<td>Fr. Christmas</td>
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<tr>
<td>December 3</td>
<td>Christian Ed/Confirmation</td>
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<tr>
<td>December 10</td>
<td>Flower Guild</td>
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<tr>
<td>December 17</td>
<td>Hospitality</td>
</tr>
<tr>
<td>December 24 – Christmas Eve</td>
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<tr>
<td>December 31 – New Year’s Eve</td>
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</tbody>
</table>

**Offers to Assist Ministries for Coffee Hours:**

<table>
<thead>
<tr>
<th>Helpers</th>
<th>Phone</th>
<th>Email</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clarence &amp; Nancy Miller</td>
<td>708-310-1497</td>
<td><a href="mailto:Welsh.mimi@gmail.com">Welsh.mimi@gmail.com</a></td>
</tr>
<tr>
<td>Sue Hovis</td>
<td>746-9799</td>
<td><a href="mailto:Momsue17@tampabay.rr.com">Momsue17@tampabay.rr.com</a></td>
</tr>
<tr>
<td>Denise Lowe</td>
<td>513-4080</td>
<td><a href="mailto:Dalowe1@iwe.com">Dalowe1@iwe.com</a></td>
</tr>
</tbody>
</table>

**Food**

<table>
<thead>
<tr>
<th>Helpers</th>
<th>Phone</th>
<th>Email</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mary Gooden</td>
<td>527-3368</td>
<td></td>
</tr>
<tr>
<td>Stephanie Hopper</td>
<td>344-0288</td>
<td><a href="mailto:Hostanh34450@email.com">Hostanh34450@email.com</a></td>
</tr>
<tr>
<td>Sue Hovis</td>
<td>746-9799</td>
<td><a href="mailto:Momsue17@tampabay.rr.com">Momsue17@tampabay.rr.com</a></td>
</tr>
<tr>
<td>Dottie Radcliffe</td>
<td>382-3656</td>
<td><a href="mailto:dmradcliffe@tampabay.rr.com">dmradcliffe@tampabay.rr.com</a></td>
</tr>
</tbody>
</table>

If you’re willing to assist, please add your name to the list.
Treasurer’s Report-May

Revenue
In May, the Parish gave back most of its year-to-date positive financial position when compared with the Budget.

May total revenue was $16,168 which included $14,922 of pledge income. Thus, May total revenue was $7,168 less than was budgeted. Most of the deficiency came in the area of pledges, as pledge income was $5,295 less than was budgeted.

Year-to-date total revenue is $11,337 below budget which includes pledge income which is $7,003 less than was budgeted.

Expense
May Expenses were $23,589 versus budgeted expenses of $23,365. Thus, May expenses were $224 more than was budgeted. The mortgage payment expense appears to be high when compared with prior months. We are looking into the matter and suspect that this has something to do with the way in which the March double mortgage payment was applied. Year-to-date expenses are $117,337 versus budgeted expenses of $128,087. Thus year-to-date total expenses are $10,750 less than was budgeted.

Year-to-date mortgage principal payments of $4,243 have been paid.

Recap

In summary, May net revenue before mortgage principal payment was $7,391, less than was budgeted. Year-to-date net revenue before mortgage principal payment is $587, less than the budgeted amount. Actual year-to-date net revenue is $9,678.

Year-to-date net cash flow after mortgage payment is positive and is $247, less than was budgeted. Year-to-date positive cash flow is $5,435.

The diminution in May revenue is somewhat surprising, especially as to the shortfall in pledge income. The decrease in revenue seems to be more acute and earlier than might be expected based on the seasonal nature of our parish. An analysis is being put together from our ACS historical files that will compare May revenue with the amounts realized in prior years. We will continue to monitor the financial position as we complete June and will reevaluate revenue and expense as we continue through the year. The present position of 2017 pledge income will be brought to the attention of Peter Cass and the newly formed Stewardship Committee.

Parishioner Reports on UN Women’s Conference

Lupe Ayllon New will share her findings and experiences when she attended the 61st session of the Commission on the Status of Women last March in New York City.

She was part of The Episcopal Church Delegation, representing the Diocese of Central Florida, at the week-long conference.

A native of Peru, she is a Human Rights Attorney who has worked in the field to advocate for women and indigenous rights not only in Peru but also other South American countries. Her work also includes fund raising in Europe and advance projects in Latin America in support of women, children and families in emerging countries.

She moved to Citrus Hills in 2016 and was married to William New at Shepherd of the Hills in January 2017.

Please join us as we hear her experiences at this very prestigious International Conference.
From the Vestry

CASH RECAP-MAY 2017

<table>
<thead>
<tr>
<th>Operating Account</th>
<th>Cash Reserves</th>
</tr>
</thead>
<tbody>
<tr>
<td>April Close</td>
<td>$16,158.12</td>
</tr>
<tr>
<td>Petty Cash fund</td>
<td>Operating Reserves $64,401.10</td>
</tr>
<tr>
<td>April Mortgage</td>
<td>Capital Reserves $45,323.59</td>
</tr>
<tr>
<td>Revenue</td>
<td>Deposits $0.00</td>
</tr>
<tr>
<td>Expense</td>
<td>Withdrawals $0.00</td>
</tr>
</tbody>
</table>

Operating Account Cash Reserves

| May Close | $8,214.28 |

Cash Assets

| May Close | $109,724.69 |

Liabilities: Mortgage Brannen Bank

| Balance May | $120,532.22 |

Other Assets

| Utility Deposits | $898.00 |
| SOS Brannen Bk | $21,333.89 |

Revenue Expense

| May 2017 |
|-------------------|-------------------|
| Donor Pledges | $14,921.50 |
| Non Pledge Offerings | $1,089.25 |
| Special Offerings | $70.00 |
| Other Income | $78.50 |
| Total Revenues | $16,168.25 |

Expenses

| May | $7,420.27 |
| Personnel | $15,110.59 |
| Building and Grounds | $700.04 |
| Utilities | $2,104.25 |
| Mortgage Interest | $814.42 |
| Insurance | $0.00 |
| Administration | $1,385.45 |
| Diocesan Support | $1,616.83 |
| Parish Life | $1,856.94 |
| Total Expenses | $23,588.52 |

Net Total

| May | $7,996.84 |
| Mortgage | $576.57 |
| ($7,996.84) | $5,434.67 |

Directory Update

New Home Phone
Deacons Mike and Linda Hall
(352) 419-4399

New Address
Yvonne Bonnie Kuntz
2757 N Forest Ridge Blvd. Apt A308

Hernando, FL  34442
(352) 201-1074

New Members
Kimberly (Kim) Krewson
8185 W Winifred Court
Crystal River, FL  34428
(352) 364-7747
Dkkz1212@gmail.com

CASH RECAP-MAY 2017
Operating Account Cash Reserves
April Close $16,158.12 April Close
Operating Reserves $64,401.10
Petty Cash fund closed $53.00
April Mortgage ($576.57) Capital Reserves $45,323.59
Revenue $16,168.25 Deposits $0.00
Expense ($23,588.52) Withdrawals $0.00
Operating Account Cash Reserves
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Mortgage $576.57 $4,243.24 $4,583.35 $11,000.00
($7,996.84) $5,434.67 $5,681.91 ($7,151.83)
Thursday Work Crew Ministry Restructures

By Linda Liebert-Hall
Parish Administrator

The Thursday Work Crew Ministry has so many different aspects to the ministry that it was decided to break it into four specialized focus areas under the single ministry, with the Junior Warden as the leader of the ministry. It has become difficult to oversee all activity and have volunteers get everything done on Thursday mornings.

The separate ministries within the Thursday Work Crew are:

- Campus Maintenance
- Interior Cleaning
- General Maintenance
- The Garden Club

Here is a description of each:

The Campus Maintenance team will continue to meet on Thursday mornings and will be led by Art Eddy. They will regularly focus their efforts on maintaining the grounds, including: mowing, edging, weed eating, blowing debris, trimming bushes and trees, fertilizing, maintaining mulch (where needed), and working with the Gardening Club to maintain the flower beds. Additional, more sporadic duties, include: maintaining and organizing the shed, purchasing yard supplies and oil and gas for equipment, scheduling of retention pond mowing, pressure washing the sidewalks, shed, and trash areas twice a year, maintaining the parking lot surface, and assisting the General Maintenance crew as needed. If you are interested in helping with this part of the ministry, please contact Art Eddy at: 419-5814 or Arthur_eddy2003@yahoo.com, or show up on Thursday mornings around 9am.

The Interior Cleaning team is a new ministry focus and has no leader, as of yet…. This crew can set their own work day(s).

David Blain cleans the building’s bathrooms and water fountains, and mops all floors every Thursday morning.

DOK Introduces Circle of Prayer (Continued from Page 10)

of the habit of Eastern Orthodox and Greek-Catholic monks and nuns and is employed by monastics and others to count the number of times one has prayed the Lord’s Prayer or other prayers. Early Christian Monks would collect small pebbles and put them in their pockets. As they meditated throughout the day, they would hold and then dispose of one pebble each time a prayer was completed. Can you imagine having to restock your pockets several times a day? No wonder reusable strung beads became popular with the Roman Catholic Church.

Saying the Anglican Rosaries is growing in popularity in Episcopal churches and may be purchased in some religious gift stores and offerings and on the Episcopal Church Website.

There are no restrictions in size or color, many are turning to customizing personal rosaries. Throughout June, members of the Esther Chapter have been meeting twice a week to create them, in part from beads offered by Sister Ann Rose, to offer to congregants who want to borrow them during the Circle of Prayer.

As the Anglican Rosaries are much smaller than those used by the Roman Catholic Church, they are easy to make and take no time to put together. Each of the rosaries is beautiful and unique in color and size. If anyone is interested in making one rosary, please let a Daughter know and, with enough interest, we can arrange a workshop.

Please plan to join us as we share this awesome experience and grow closer to God through prayer.
Circle Of Prayer

As we gather for a half-hour Circle of Prayer, it is our time as a whole church to offer prayers together, asking God to help us deepen our relationship with Him and guide us as we go forward to grow God’s Kingdom in our church, community and also in our nation and the world. Using the Episcopal Rosary as our focus, we will offer specific prayers with time for reflection. Hosted by Daughters of the King Esther Chapter

Please Join Us for Prayers and Reflections
Fridays July 7
Aug. 4
Sept. 1
at 5:30 p.m.
All are Welcome

Make Your Own Prayer Beads

Daughters of the King Esther Chapter is offering a chance for parishioners to make their own Episcopal Rosary on Tuesdays and Thursdays at 1:30 p.m. through July 6 in the Choir Room. All supplies will be available with many great choices to make your own design.

In addition, SOTH is hosting the Deanery meeting for Deacons on July 9 and we are making 30 or more rosaries to give as gifts to attendees. It's an opportunity to thank the Deacons for their contributions to the parishes in our Deanery.
Casey Jones vacuums all buildings every Thursday. The team would not need to perform these tasks. Instead, the team would supplement their cleaning by working on the following in both buildings: Wash windows, wipe down/dust “everything,” clean and condition furniture, thoroughly clean the kitchen appliances, organize the pantry, and wash all stainless steel in kitchen areas. Plus, whatever else the team determines needs to be cleaned. A specific list of items to be cleaned will be hung either in the parish hall closet or the cleaning storage room so we always know what’s been done and when. **If you are interested in helping with this part of the ministry, please contact Deacon Linda at: 419-4399 or Linda.Liebert.Hall@gmail.com.**

The **General Maintenance** team will be led by Rich Allen. This team will perform regular maintenance work, and do all preventative work and repairs of all building systems and equipment. This includes the kitchen equipment, sprinkler system, air handlers, air return vents, emergency lighting, and lawn equipment, as needed. **If you are interested in learning these skills, or want to help with this part of the ministry, please contact Rich Allen at: 419-5489 or reacia@tampabay.rr.com.**

As the Junior Warden, Dennis Hall will remain responsible for overseeing the buildings and grounds activities, making sure the proper inspections are performed and current, leading special projects, and authorizing purchases from the annual budget or restricted accounts for buildings and grounds.
We are a Parish Church of the Episcopal Diocese of Central Florida

It is the mission of Shepherd of the Hills Church to be a beacon of faith known for engaging all persons in the love and truth of Jesus Christ.

Our Ministers are the People of our Congregation
The Very Rev. George A. M. Conger, Rector
The Revs. Mike Hall and Linda Liebert-Hall, Deacons
(Phone 352-527-0052) E-mail: office.sothec@tampabay.rr.com
Website: www.sothec.org

Vestry Committee
Michael Herman-Smith, Senior Warden
Dennis Hall, Junior Warden
Roberta Graybiel, Mari Guarneri,
Sue Hovis, Jeremy Moyes, Leslie Palmer,
Natalie Warrick, Kim Velazquez,
Robert Kosty, Treasurer; Jan Fontaine, Vestry Clerk