

Glad Tidings

Pentecost/Advent

November 2004

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Exciting things are happening! By the time this newsletter arrives in your home you will have already received a personal invitation to our **Forward in Faith** kick-off event. It will be held at the Church of the Redeemer on Charles Street. We are having it there instead of in our Great Hall so that everyone may have equal access. This is an event that we wanted to make sure that everyone would be able to attend.

The evening should be fun for all ages and you will not be asked for a pledge at this gathering. Instead, it will be a time to enjoy fellowship with one another and to let everyone know how we stand in regards to the capital campaign. Don't miss this opportunity to gather with your parish family.

Not only will we have a good time, but we will announce the actual target for our campaign at this event. Some of you have been concerned about the dollar amount for the campaign. One thing that you need to remember is that we began with the "dream." The total reflects an architectural master plan for bringing the dream to fruition in all its fullness. When we officially kick off the campaign on November 12th, we will have completed the silent portion of the campaign and will be able to announce the real target. If it appears that we will be able to raise more money than we had imagined, the goal will be revised upward to expand the vision. If we find that what we can really expect to raise is somewhat lower, then we will revise our target to reflect that. The one thing that we will never do is begin the official campaign with a number that is unrealistic. It is the intent of the committee, the vestry, and your rector that this be a successful campaign. If it is to be a success, it will require the best efforts of each and every one of us. In order for our dream to become a reality, we will all need to give sacrificially. One thing we must remember about sacrificial giving is that we should all make equal sacrifice. That does not mean that all gifts are equal. Rather, it means each of us should sacrifice equally according to our ability. If we do that, I am convinced that we can adjust our dream so that it becomes reality. Pati and I made the first pledge to the campaign. We prayed long and hard before coming up with a pledge that represents a sacrifice for us. Our commitment is based on being convinced that God is calling us to make this happen. For many years we have all dreamed of facilities that are open and accessible to all people. Now is the time for each one of us to move **Forward in Faith** to accomplish our dream.

There is one relatively painless way that we can each contribute to the campaign. If you ever go on the Internet to make purchases, you can do so and have a portion of the proceeds be automatically donated to the church. All you have to do is go to www.igive.com/nativity and you will be at the website to sign up. iGive.com has literally hundreds of top name vendors that will give a portion of their profits to the Church of the Nativity just by shopping online through their network. You don't pay any more for the products. Over time, the contributions will add up. The link will take you directly to the place where you can sign up to make Nativity the charity of choice to receive the benefits from your purchases. Does anyone else have some creative ways that we might make extra income for the **Forward in Faith** campaign? We are open to all suggestions.

Tom+

Our Need for Hospitable Hearts

The Presiding Bishop, a Small Boat, and Ministering Angels

As you read this, we will have just observed the Feast of St. Michael and All Angels on September 29. The Letter to the Hebrews points out that by welcoming strangers, many have welcomed angels without being aware of it. The writer has in mind a meeting with flesh and blood reality which is the medium for an encounter with the divine.

In my own life there have been many instances, usually moments of uncertainty or vulnerability, in which a seemingly random encounter with another proved to be a moment of profound grace. I am sure many of you have had similar experiences.

Not long ago I had a free afternoon while I was at a conference in Kentucky. As the previous weeks had been particularly stressful and difficult, I welcomed this open space.

I put on old clothes and set out for Pleasant Hill, a former Shaker village which is now a museum. I passed the time quite agreeably and was just about to leave when I decided to visit one last building. Just inside the door was a guide, a woman dressed in Shaker garb who was explaining the contents and purpose of the building to a group of visitors. After they left I asked her several questions and was caught by surprise when she suddenly asked: "Are you the Archbishop who lives in New York?"

How could she have recognized me, I thought, until she explained that she had been a communicant in the Diocese of Chicago during the time I served as its bishop. She then reminded me that, after my election as Presiding Bishop, at a diocesan farewell gathering she had given me a small boat and told me that though it would be a difficult journey, I had been called to bring the ship through rough waters.

As she spoke I felt a surge of quiet confidence. At that moment she was truly a ministering angel, and I felt deeply that her words came not simply from her but from the Spirit. I knew then it was not by accident that I had decided to look in this building before leaving.

We not only receive ministering spirits, sometimes we are ministering spirits, often without our knowledge. We appear, seemingly by chance, in someone else's life at a particular time. We utter a word, or show some expression of encouragement, or are simply present, and what is most deeply needed by the other is conveyed through us. And grace occurs. How often I have been thanked for saying

or doing something helpful or illumining and realized what had been conveyed exceeded anything I had intended: I was simply a bearer of God's grace.

What is true for us personally about bearing and receiving grace can also be true of us collectively –as a church and as a nation. At this moment in the life of our church, and indeed the Anglican Communion, how different things could be if we looked upon "the other" not as threat but as a potential angel. How much more fully the risen Christ would be revealed in the splendor of difference if we could act toward one another, not in a spirit of suspicion or judgment but with hospitality.

Hospitality, of course, is not without its risks because "the other" whom we receive may stretch us in ways we had not intended, and the dimensions of Christ's Spirit they reveal may challenge or expand our perspectives and understandings. This has certainly been my experience in the context of encounters with those of other faiths.

With regard to our nation so blessed in resources, I believe we are called to act toward the global "other" in a spirit of hospitality. We should acknowledge that our values superimposed on others do not always serve the common good,

"Let us remember that the stranger, 'the other,' the one who most challenges us may be a potential angel and a messenger of God's larger purposes. Therefore, let us go forward with hospitable hearts"

or even our own longer-term interests. In that regard, I observed as we marked the third anniversary of the horrific events of September 11, 2001, that rather than seeking to explore and understand what might have driven such fury, we chose instead a path that

has intensified the very evil we are trying to address. I believe that our current path only makes the peace and well being of us all that much more elusive.

In these current days of polarizing political rhetoric, we have a responsibility to sort and sift what we hear and ask some larger questions. Why are we so afraid to welcome the other? What word may God be seeking to speak to us through other nations, other cultures and even other religions? How would our world look if that word were embraced and taken into our national consciousness such that we transformed our unequal relationships of power into relationships of solidarity and mutual support? To be sure, there are those who wish us ill. Even so, are we really well served by assuming the stranger is an enemy?

Let us remember that the stranger, "the other," the one who most challenges us may be a potential angel and a messenger of God's larger purposes. Therefore, let us go forward with hospitable hearts ready to receive the One who seeks continually to come among us in the faces and lives of those whom we call strangers.

By the Presiding Bishop Frank T. Griswold
"Upon Reflection," *Episcopal Life*, October 2004, p. 31
<http://ecusa.anglican.org/presiding-bishop.htm>

Baptism



Larissa McKenzie Keith was baptized on October 2, 2004. She is the daughter of Raymond Howard Keith and Jennifer Liana Bell. Larissa was born on July 6th.



Special Birthday Wishes



On October 24, 2004, Betsy Smith was surprised on the occasion of her 50th birthday with a party in the Great Hall during the After-Church Fellowship. Many happy returns!

Mid-East Peace Service

Dear Peace Service Participants,

We had a wonderful Peace Service on Sunday, October 24th, at the Metropolitan Memorial United Methodist Church in Washington, DC. ... The Holy Land Christian Ecumenical Foundation sponsored the service. The participants from the Holy Land were

- Bishop Riah Abu El-Assal, Bishop of the Episcopal Diocese of Jerusalem
- Patriarch Michel Sabbah, Latin Patriarch of Jerusalem
- Bishop Munib Younan, Lutheran Bishop of Jerusalem
- Archimandrite Innokentios Exarchos, Greek Diocese of Jerusalem

Our thanks to all who came, prayed, sang, and worshipped as we prayed for peace.

We will be at St. Thomas Moore Roman Catholic Church, 6808 McClean Boulevard, Baltimore 21234, on Monday, November 22nd, at 7:30 p.m.

Peace, love, and joy, Charles Cloughen, Jr.

National Cathedral Thanksgiving Service on Web and Satellite

A morning prayer service, modified with a liturgy of Thanksgiving, from Washington National Cathedral will be offered on the Internet and by TV satellite downlink at 10 a.m. on Thanksgiving Day, November 25th. Present plans are for Bishop John Chane of the Diocese of Washington to officiate and Presiding Bishop Frank T. Griswold to introduce the service. Service participants will include the Rev. Canon Bruce McPherson and Bishop Theodore Eastman. For information about the webcast or to find the satellite downlink coordinates, go to www.episcopalchurch.org.

Puny's Cranberry Salad

Ingredients: 3 (3-ounce) packages orange Jell-O, 3 cups boiling water, 2 tablespoons fresh lemon juice, 1 cup sugar, one-eighth teaspoon salt, 2 tablespoons orange zest, 2½ cups fresh cranberries coarsely chopped, 2 large navel oranges peeled and sectioned, 1½ cups finely chopped celery, 1 cup crushed pineapple in juice, ½ cup chopped walnuts, and leafy green lettuce.

Directions: Place the Jell-O in a large bowl and pour in the boiling water. Add the lemon juice, sugar, and salt. Stir for a couple of minutes, until the Jell-O is dissolved. Cool. Add the orange zest, cranberries, orange pieces, celery, pineapple, and nuts and mix until well combined. Pour into a 9 x 13-inch Pyrex dish and chill until set. Place a square of the salad over a piece of green leafy lettuce on individual serving plates.

From Jan Karon's *Mitford Cookbook & Kitchen Reader*

Praying with Children

Parents Can Guide Youngsters in Expressing Their Natural Spirituality

When participants in a Christian education conference wanted their children included in the daily Eucharist, Chaplain Robyn Szoke sat with some of the youngsters to discern their role. Led by the children's stories, the conversation turned to healing and, soon, to planning a healing service.

When the time came, five 7- and 8-year-old leaders, with younger children beside them, laid hands on the adults. "It stopped the conference because it was so powerful," recalls Szoke, former national church staff officer for children's ministries and Christian education.

"Every one of the children called the adult by their name, invited a question of what would they like prayers for, laid their hands on them, and prayed in the most beautiful way extemporaneously. ... I had parent after parent come up to me and say, 'Well, I knew my child was precocious, but I never heard my child pray, let alone for me'."

Prayer is integral to Christian living, and parents naturally want to help their children develop a healthy prayer life. The goal ... is less teaching children to pray certain prayers than praying with them, modeling prayer, and fostering their natural spirituality.

"I really am a big proponent that children are born with a spirituality," says the Rev. Anne Kitch, author of several books of and about family prayers. "It's not, 'There's this child who's ready for me to teach prayer.'" Here's this child who, like anyone else, is ready to be a prayerful person. The question, she says, is how to engage with that.

For Sharon Pearson, Diocese of Connecticut children's ministries and Christian education coordinator, "at the top of the list is just to model prayer. ... Be conscious of your own prayer life as an adult and how you share that in conversation with children."

Bedtime prayers are common. Brynn Williams, 11, of Boonton, New Jersey, learned about prayer from her grandmother. "Every night she would say a prayer, and my sister and I would pray with her."

Mealtimes provide another time for modeling prayer. In the Comings household in New Jersey, family members take turns saying what they are thankful for during dinner-time prayers, says Libby Comings, 9.

Parents also can model prayer by seizing "teachable moments," such as when picking up children from school or when a friend or pet is ill, Pearson says. Those "are great ways to expose children to show we have conversation

with God and how we can share our thoughts and our feelings and our deepest desires with God."

"Really," Kitch says, "if we understand prayer as one of the ways that we communicate with God, then it's about relational language, and it has a lot more to do with children's spirituality and their relationship with God than learning a specific thing."

The Rev. Jerome Berryman, who developed the Godly Play religious education curriculum, says humans use two communications systems: verbal and nonverbal. "Our spirituality is in that nonverbal communication system." Words, he adds, can invite us into that nonverbal, spiritual realm—or get in the way. Godly Play uses storytelling to teach children the Christian language system and invite them into the mystery of God's presence. "What needs to happen is to take the time to teach children how to listen to the presence of the mystery of God in the sacred stories, in nature, and in themselves."



It's important to remember that prayer comes in many forms. Nonverbal spiritual communications range from symbolic gestures like crossing oneself to a child's capacity for joy. "If you ever watch a young child in times of contemplation, ever see a child pick up a little tiny stone and just watch it and look at it and turn it around ... there's a sense of God's presence and God's creation," says Szoke.

Play isn't apart from prayer, educators note; it can be prayer. Books and crayons are useful, even in church. When choosing what to bring to church, Kitch advises, "It's important to think of tools, not toys." She likes the Sunday Paper bulletins, which connect to the day's lectionary. "It's not bringing a Clifford book. That's about distraction."

Ultimately, Szoke says, the key to praying with children is love. "The more a child is unconditionally loved, the more a child comes closer and understands God. I think the more a child is in an environment of trust, the deeper a child's capacity and awareness continues of God."

Tips for fostering family prayer life include the following:

- Establish family prayer rituals, such as mealtime and bedtime prayers
- Encourage children to draw their prayers
- Celebrate saints' days
- Read books that include biblical prayers
- Use labyrinths or finger labyrinths or Advent calendars
- Have children participate in outreach, liturgical activities, and singing in a choir
- Go to church early or stay late to examine the symbols in stained glass, brass, wood, sculpture

Adapted from *Episcopal Life*, November 2004, pp. 1, 7-9, by Sharon Sheridan (http://www.episcopal-life.org/26724_53350_ENG_HTM.htm?menu=undefined)

Saying That Last “I Love You”

Ideas for a Final, Graced Conversation with Your Dying Parent or Friend

Being scared of death—our own and others’—is something everyone shares. As human beings, we are fragile in the face of the unknown. Yet despite all, somehow we are strong and brave. When someone we love nears the end of earthly life, we face a climb up a personal Mount Everest of fear. We wish to be useful to our dying loved one, and we *can* be. I want to tell you how.

It is very important to talk about dying. Verbalizing questions and communicating fears can provide healing and peace. Approach these conversations prepared. The first step in preparing yourself for a healthy conversation about death is to acknowledge your own mortality, come to terms with your own dying.

To do this, and at the same time confront any hidden issues, write your own obituary. Do it by discarding the cut-and-dried form once used by newspapers to write a lively, colorful portrait. Record all the details of your life, but include all your best memories, too. And then write the rest. Go ahead and write about drinking, smoking, swearing or other bad or humorous habits. Your goal is to be realistic, not to perpetuate romantic views. Sketch a mental image of how you would like to be remembered.

The reason you do this is to understand the process your loved one will be going through internally as she reviews her life. As your loved one lies in bed for hours, day and night, she is already thinking about the life that is now slipping away—accomplishments, how others will remember her. Presuming to encourage anyone to talk about a life lived before you have examined your own is sticky. So review your own.

Now you are ready to begin the conversation about dying. Right up front, I want to assure you that what you say does not matter as much as how you listen. Listen and believe what your family member tells you. Dismissing, belittling, fluffing off, and discounting perceptions or experiences are demeaning behaviors that stop dialogues. In this case, the dying person gets to perceive reality in any way she cares to.

Share what you have done to prepare yourself to talk about death; you have written an obituary for yourself. Be honest about how it felt, what made you laugh and what made you cry. Then open the possibility to your loved one. You can even offer to take notes.

What if your loved one is resistant to the obituary exercise? Instead, talk about the immediate future, as this naturally involves the acknowledgment of coming death. Draw the subject out with a brief question: “What do you hope will occur . . . next month, a year from now, five years from now?”

Keep the conversation centered on her dreams. Ask questions that favor more than a “yes” or “no” answer. Be empathetic, but do not say, “I know how you feel.” You do not.

Once the conversation is going, your loved one will be offering thoughts, stories, fears. While you are attentively listening, interject calm feedback . . . but no personal anecdotes, opinions, or extensive commentary. Asking for more information is a positive response. It communicates that you are truly interested, and it may deepen the conversation. It is a great compliment to contemplatively listen to a person. It means that person’s words are riches of your present awareness.

When it becomes clear that your loved one is dwelling on the subject of dying and wondering what it will be like, ask a clarifying question such as: “You are wondering about the dying process for you?” A clarifying question rephrases what has just been said to you. It may open the door to conversation about palliative care for pain control, inheritance, funeral wishes.

The use of repetition, saying back what you heard, is helpful, too. You will want to avoid pat reassuring phrases like, “It will all work out in the end,” or, “You will get better.” Trying to stop the other person from feeling sad or angry emotions is degrading. Pleasantries are fine at other times, but when the opportunity to have a serious conversation arises, keep on topic. One conversation about dying may well be enough if it flows into deep intimacy. You do not have to press the topic every time.

When your loved one is ready or has had enough, let her change the topic however she wishes. Be prepared that this change of direction may come in the form of an unexpected and distracting joke. It is okay to laugh. Laughter is an excellent relaxant. It clears away the leftover emotion. Laughter heals.

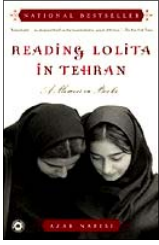
This may sound like a lot to remember, but most of these things come to you naturally. Simply being more attentive to them will turn a good conversation into a graced conversation.

At some point, there will be no more chance to talk together. Your conversation will be one-sided. You may be the only one capable of speech. Realize that hearing is the last function in the human body to shut down. So keep talking. Your caring voice will be a final comfort.

By Garnette Arledge for *Episcopal Life*, October 2004, p. 28

Garnette Arledge, spiritual director, educator, writer, and hospice chaplain, is a member of Christ the King Episcopal Church, Stone Ridge, NY. This column was drawn from her new book, On Angel’s Eve: Making the Most of Your Final Time Together, published by Square One Publishers, www.squareonepublishers.com. Garnette chaired the New Jersey Coalition for On Our Own Terms—a Bill Moyer’s PBS special on dying.

Nativity Book Club



Seven young university women sit sprawled on their professor's sofas and chairs discussing the literary works of Nabokov, Henry James, F. Scott Fitzgerald, and Jane Austen. Their academic conversation is irreverently laced with pithy comments and opinions concerning government, family, other university staff and classes, fashions, make-up, men, and love. Boldly they question and reflect on their own positions in society and the world.

When their tutorial is over, they quickly gather their belongings and make ready to depart. Poet, painter, rebel, quiet thinker, flirt, newlywed, and writer then don their usual uniforms: black chadors and thick matching headscarves. These clothes not only cover their bodies but also envelop their personalities and their inner sense of self.

The vibrant, exuberant women of just minutes ago assume new appearances and become shadowy, pale, uninterested, and uninteresting forms. With bent heads and defeated posture they leave singly or in twos in order to avoid drawing attention to themselves. These young women of Tehran, Iran, in the mid-90s are not unlike the young women there today.

Azar Nafisi's eloquent work of non-fiction, *Reading Lolita in Tehran*, is our Book Club selection for November. Pat Brain who suggested this work will present, and Amy Norwood has kindly offered to host. We'll meet at Amy's home on Sunday, November 21st, at 2:30 p.m.

Our October tea at *Finnerteas* in Hampden went very well; we thoroughly enjoyed the delicious tea treats, the company, and (as always) a lively book discussion. How pleasant it was to see Dorothy Brown again and to welcome new member Fred Ladd.

By Judith Cox

Nativity Parish Library

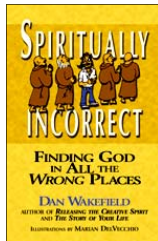
Short, Rupert. *Rowan Williams: an introduction*. BX5199.W655 S56 2003.



ality, and his politics.

In my search to find books by the present Archbishop of Canterbury, I found this introductory work to his life and thought. It is far from a full biography; rather, it relates his professional life from scholarship to ministry, with a small section on his family background and boyhood. It seeks to learn his professional and religious thought found in his published works and interviews, as well as in the opinions of his friends and colleagues. The latter part of the book explores his philosophy and theology, his spirituality, and his politics.

Wakefield, Dan. *Spiritually Incorrect: Finding God in All the Wrong Places*. BV4501.3.W34 2003.



Though Dan Wakefield had childhood links to a Bible Baptist Church, he calls himself an "academic atheist" from his college days until midlife. He was a successful novelist and Hollywood writer with a daily consumption of alcohol. When he was in his mid 40s, his tense life fell apart, and he fled back to his base in Boston. There he found medical help and King's Chapel, which he calls one of the few Christian congregations within the Unitarian-Universalist Association. He says that its Sunday bulletin describes it as "Congregational in governance, Unitarian in theology, and Anglican in worship." Since then he has sought spirituality in all areas of life. This book is a series of short essays on all aspects of spirituality. Wakefield tackles the tough subjects, such as female clergy and sexual orientation, as well as lesser topics, such as Coffee House and Spa spirituality, which he finds to be sacred places. His closing essays are on people who have promoted spiritual experience in others—some whom you might expect, such as Thomas Merton or Henri Nouwen, but also some lesser-known people who have been important for him. It is likely that you will not agree with all of his essays, but I do think he expresses possibly a layman's view of spirituality.

By Catherine Bishop

From *Forward Day by Day*

Editors' Note: With lingering memories of our recent celebration of Halloween and observance of All Saints Day, we all might find of interest the meditation for October 31, 2004.

2 Thessalonians 1:1-12. *To this end we always pray for you, asking that our God will make you worthy of his call and will fulfill by his power every good resolve and work of faith.*

All Hallow's Eve—secularized as Halloween. How interesting that ghosts and supernatural beings should be the theme of this celebration.

Consider the ghosts/saints of your life, those strong spirits who have served as mentors in your own life and spiritual journey. Mine include surprising candidates: a nurse, who showed gentle affection to me; a teenager, hospitalized for six weeks; my high school history teacher, who taught me to think "outside the box" and to organize my thinking; a friend, who has just celebrated her 100th birthday, who has taught me much about the cheerful endurance of physical pain and the patient expectation of death as a gateway to larger life.

All these persons and other "saints" have been human and flawed, teaching me about living in a world filled with problems and the holy. In them I saw God's power working to fulfill their good resolves and works of faith. And I strive to follow their examples, urged on by Paul's exhortation and their wisdom.

CROP Walk 2004



- It was a beautiful day with no rain, thanks to God.
- It was a success. Some said it was the largest turnout of walkers they've had so far at that location.
- Nativity had 15 walkers.
- Nativity, alone, raised a little over \$1,000: 25% will be put into local programs; 75% goes to Church World Service.
- CARES would love for Nativity to come back and help out next year as well.
- If you want to help CARES on a regular basis, they always need volunteers! Call 410-532-2273.

By Jessica Knowles

Some Thoughts on Giving

Fall is in the air once again! To many of us that means football and Homecoming weekends at our alma mater. For those of us who are approaching our 50th or 60th reunions, this is a very special time. Some of us have not been back on campus for years, perhaps decades. We have lost touch with former classmates and might feel a tad "out of the loop" about the school.

Rest assured though that when you return this fall for your Homecoming and reunion, the Development staff there will do everything possible to make your visit a most enjoyable one. Why? Because they want you to give generously to the college. Even though the college probably has millions of dollars in its endowment already,* they want you to give as much as you possibly can. The entire reunion weekend is designed to convince you that the college is worthy of your support.

Certainly your college is doing great work and is worthy of support, as are many charities in the US and the world. Who though will be asked to support the work of your college? Certainly all alumni, who include Baptists, Presbyterians, Lutherans, Methodists, Jews, Hindus, Muslims, and Episcopalians, in addition to corporations, foundations, and the government.

Compare that to your own parish. *Who can your parish turn to for support?* The government cannot offer aid, and most foundations and corporations have rules against religious support. Your parish can ask other denominations to support its work, but the reality is that only the people who call that parish "home" will give. Your parish's pool of supporters is quite small relative to most colleges. And your parish probably doesn't pay a development professional to raise gifts either, preferring to use its resources for ministry, not fundraising.

Speaking of ministry, some of the areas within your parish that could use your support include: *Outreach and Mission, Music, Church growth, Youth, Seniors, Scholarships, Building and Grounds*, and many others. All you have to do is ask your rector how you might be able to support some ministry of the parish, and he/she will give you more choices that you ever imagined!

So this year when you are asked by your college to consider a major or planned gift there, remind yourself that *your own parish* can offer every single benefit that even the largest universities can offer, with the added benefit of knowing that your generosity will have an impact right there in your community, among your fellow Episcopalians. Besides, would a gift of even \$10,000 have any impact at a place with a \$2 billion endowment? What about right there in your own parish? Who knows you and your family better—the college or your parish? Where is your life now? Where could you make a difference?

For more information on how you can give to the endowment of your parish, contact: John C. Kline, The Diocese of Maryland (800-443-1399).

* Duke, e.g., has \$4.4 billion, Emory, \$4.8 billion, and Vanderbilt, \$3.1 billion.



Friday, November 12

Church of the Redeemer

5603 North Charles Street
Baltimore, MD 21210

6:30–8:30 p.m.

Dinner provided. Casual dress.
Child care available.

Parish Work Day



Saturday, November 13

10:00 a.m. until ?

Mark your calendars for this time of fellowship as we make ready for the holidays.

Saints & Sinners Fellowship



Saturday, November 13

New Park, PA

Directions: Take Rt. 83 N to PA exit 4 (old exit 1). Follow 851 E. through Stewartstown. Turn left by train station, right onto Main Street, and left at funeral home to stay on Rte. 851 E, continuing on 851 to New Park stop sign. Turn left, go ½ block, and stay left at "Y" onto New Park Rd. Corn maze is 4 miles on right.

Congratulations



Mike Heffernan

In the October 16, 2004, Baltimore Marathon, Mike came in

with a time of 3 hours, 46 minutes, 25 seconds to place 543 in a very large field of runners. Way to go, Mike!



**Sunday Worship
8 and 10:30 a.m.**

Come and bring your
family and friends.
Visitors welcome.

The mission of the Church of the Nativity is to faithfully love
and serve Jesus Christ by embracing all people through wor-
ship, outreach, and fellowship in His name.



**Pentecost/Advent
November 2004**

Forward in Faith

Gracious heavenly Father,

*You welcome all who come to you, and you have called us to welcome
all people of this community in the name of your Son, Jesus Christ.*

*Guide us with your Holy Spirit in this campaign to renovate and expand
our facilities so that all may have equal access, and that no one may
feel outside the embrace of your love.*

*Grant us the joy of hearts that are ever generous and a spirit of love
and self-sacrifice that reflects your love for us.*

*Instill in us the will and the courage to move Forward in Faith to your
honor and glory, through Jesus Christ our Lord. Amen.*

THE CHURCH OF THE NATIVITY, CEDARCROFT
419 CEDARCROFT ROAD
BALTIMORE, MARYLAND 21212-2599

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