



Christ Church
Sixth and Main Streets
Clarksburg, WV

The Good News Weekly

Christ Episcopal Church ~ St. Barnabas Chapel

January 24, 2021



St. Barnabas Chapel
721 Hall Street
Bridgeport, WV

www.christchurchclarksburg.com
www.stbarnabaschapel.com
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Facebook: <https://www.facebook.com/Episcopalparishinclarksburg/>
Email address: christchurch1853@aol.com

Upcoming Events

Book Discussions

The Noticer, by Andy Andrews

Wednesdays at 7:00 PM on Zoom

January 27

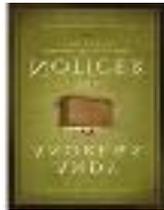
February 3

February 10

February 24

March 3

March 10



Join Zoom Meeting

<https://us02web.zoom.us/j/81664729648?pwd=S3dLNG9VZFRQai8yY3VhK09JL1dOZz09>

Meeting ID: 816 6472 9648

Passcode: 011821

One tap mobile

+19292056099,,81664729648#,,,,*011821# US (New York)

+13017158592,,81664729648#,,,,*011821# US (Washington D.C)

Dial by your location

+1 929 205 6099 US (New York)

Ash Wednesday

February 17

Noonday Office Prayers with the Diocese of WV

Daily at 12:00 noon can be found on Facebook Live

at: <https://www.facebook.com/EpisDioWV/>

Compline with the Diocese of WV

Daily at 7:00 PM can be found on Facebook Live

at: <https://www.facebook.com/EpisDioWV/>

This Week at Christ Church, Clarksburg and St. Barnabas Chapel, Bridgeport

Sunday, January 24, 2021

3rd Sunday after Epiphany

Zoom Morning Prayer at 10:00 AM

<https://zoom.us/j/5245181878>

Meeting ID: 524 518 1878

Another option is to dial in: (646) 558-8656

No reservation needed for Zoom.

When we return to in-person services reservations are required.

Email Christ Church at: christchurch1853@aol.com

Give the following information: Your name and total number of family members planning to attend.

(Your reservation will be confirmed by a return email.)

Or phone in your reservation to the Church office at 304-622-3694, if necessary please leave a message.

(Your reservation will be confirmed by a return call.)

Reservations must be made by Friday morning. If unable to keep a reservation, please cancel.

Sunday, January 24, 2021

3rd Sunday after Epiphany

Zoom Evening Prayer at 5:30 PM

Join Zoom by clicking on this link

<https://zoom.us/j/5245181878>

Meeting ID: 524 518 1878

Another option is to dial in: (646) 558-8656

Backpack Schedule

Pack backpacks after church on January 24

Deliver backpacks January 28Beth Sickles

**. . . to know, live, and share
The Good News Story of Jesus Christ.**

January Prayer

"O God of liberty and justice: we live in a nation in which the institution of human bondage was once a legal and accepted practice. We give thanks for those who worked and fought, at great personal sacrifice, to bring about an end to that cruel and oppressive system in our own land, and we pray that governments and authorities everywhere in the world might be led to make a quick end to the enslavement of any human being, throughout the Earth." Amen

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E-Giving to Churches Without Fees

Parishioners are encouraged to use e-giving at:
<http://www.wvdiocese.org/pages/aa-egiving.html>
Just scroll down and click on the donate button located by Bridgeport-St. Barnabas or Clarksburg – Christ Church.

**Checks can also be mailed directly to
Christ Episcopal Church
PO Box 1492, Clarksburg, WV 26302**

The Good Book Club

Begin 2021 with the Gospel of Mark! The Good Book Club returns to read the earliest and shortest of the four gospels, starting Friday, January 1, 2021, through Shrove Tuesday, February 16.

We're excited for this journey through Mark. Make plans now to join Forward Movement and partner organizations from across the Episcopal Church to encounter the risen Lord through the Gospel of Mark. [Sign up to receive updates](#) on the Gospel of Mark. View and download [the readings](#).

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Prayer for Bishop Coadjutor Search

Almighty God, you have created each person with many and varied gifts and joined our lives together as members of the Diocese of West Virginia. Look graciously upon us as we search for our eighth Bishop, that we may receive a faithful pastor, who will care for your people and equip us for our ministries. Give us minds to discern your will, courage to follow where you lead, and hearts to love as you command, to the glory of your Son, our Savior Jesus Christ. Amen.

THE SIN OF RACISM 18 January 2021 Martin Luther King, Jr Day

A Pastoral Letter
From
The Rt Rev W Michie Klusmeyer
Bishop of West Virginia

(Original Document from House of Bishops Pastoral Letter of 1994)

For decades, The Episcopal Church and the Diocese of West Virginia have issued statements, passed resolutions and taken actions which have addressed many aspects of racism and racial justice. While positive changes have occurred at certain times in various situations, racism not only persists, but in many places is powerfully resurgent.

Cries for justice in our land and around the world inevitably confront us with the sin of racism. Those cries have not gone away – not from the far corners of the world, not from the communities in which The Episcopal Church ministers, nor from our beloved Diocese and Church itself.

Black Lives Matter, ethnic cleansing, riots in our streets and in our Capitol are all variations on the theme of racism.

Escalating violence in America illustrates the complexity of racism. At the heart of the matter is fear. We fear those who are different from ourselves, and that fear translates into violence which in turn creates more fear. Institutionalized preference, primarily for white persons, is still deeply engrained in the American way of life in areas like employment, the availability of insurance and credit ratings, in education, law enforcement, courts of law and the military.

A common working definition of racism sharpens the focus for us:

Racism [is the] abuse of power by a racial group that is more powerful than another group and the abuse of that advantage to exclude, demean, damage, control or destroy the less powerful group; a believe that some races are by nature superior to others; racial discrimination based on such a belief. Racism confers benefits upon the dominant group that include psychological feelings of superiority, social privilege, economic position, or political power.

The essence of racism is prejudice coupled with power. It is rooted in the sin of pride and exclusivity which assumes 'that I and my kind are superior to others and therefore deserve special privileges.' In our religious tradition the people of the covenant have frequently expressed this attitude. Often we have been challenged by prophetic witness to turn from a life of privilege to a vocation of responsibility and moral rectitude. Jesus, in his time, clearly called the people of God to lives of discipleship and servanthood without boundaries of race or class.

Racism perpetuates a basic untruth which claims the superiority of one group of people over others because of the color of their skin, their cultural history, their tribal affiliation, or their ethnic identity. This lie distorts the biblical understanding of God's action in creation, wherein all human beings are made 'in the image of God.' It blasphemes the ministry of Christ who died for all people. It divides people from one another and gives false permission for oppression and exploitation.

While our generation is not the first to experience it, racism has surfaced with particular intensity today because pluralism – the inevitable result of a shrinking world – exists on a scale not known before. The challenge of people with differing backgrounds having to live together has never been greater.

The sin of racism is experienced daily in our society, in our church and in its institutions. Our churches are filled with stories of racial prejudice and discrimination. Our communities and our country also.

God's response to human sin is to establish a covenant in Christ Jesus that overcomes division and isolation by binding human beings to God and to each other in a new way. Our Baptismal Covenant spells out a new way of living together in the Church, and becoming witnesses to the power of Jesus Christ.

Racism may be manifest in any race when it is in a position of power and dominance. In the United States, our primary experience is one of white privilege, even in places where whites may be a minority in the surrounding population. This comes as a surprise to many white people, because they do not think of themselves as racist. They may even see themselves as victims of various violent reactions against the dominant culture. Yet there are many in our society at all levels who seem to find a certain security in racially restricted communities, schools, clubs, fraternities, sororities and other institutions.

Questions abound. Can the old melting pot image of assimilation be replaced by a better metaphor that reflects the value of difference? How can the inherited privilege of unearned advantage of some people be used to bring about the reconciliation of all? How can the Church offer all people the 'supreme advantage of knowing Christ' when too often it is itself a bastion of separation? How can The Episcopal Church, which reflects the dominant culture, be a factor in changing destructive racial attitudes and behaviors? Are we ready to find new common ground on which all may stand together? Will we trust the grace of God to enable us to bridge our many unhappy divisions?

At this point in our lives, it is time that we all take a look at what we are doing, and why we are doing it. Flames have only been stoked in the recent past.

The silence is deafening. Words and action are needed. The Author of the Epistle of James reminds us that faith without action is dead. (James 2:17)

Please begin with prayer, and let the prayer lead us all into action for equality for all.

As Martin Luther King, Jr prayed to his Montgomery congregation, as he left them:

And now to Him who is able to keep us from falling, and lift us from the dark valley of despair to the bright mountain of hope, from the midnight of desperation to the daybreak of joy; to Him be power and authority, for ever and ever. Amen.

In Christ,

The Rt Rev W Michie Klusmeyer
VII Bishop of West Virginia

Much of this Pastoral Letter was lifted from a Pastoral Letter from the House of Bishops to The Church, in 1994 and revised in 1999.