

# The Messenger

*The Monthly Newsletter of The Episcopal Church of the Holy Cross; Tryon, North Carolina*

*February 2011*

## **Rector's Annual Address ~ January 23, 2011**

The Rev. Dr. Michael Doty

Grace and peace to you in the name of our Lord Jesus Christ.

I am very happy to be with you today. This coming February 13 will mark my ninth year with you as your rector, and this is our eighth annual meeting together. I want you to know that Pam and I are very glad to be part of this wonderful church and community.

For the past few weeks I have reflected on our common ministry here in the Carolina Foothills these past nine years and how many changes we have seen in such a relatively short time. I have thought about our young children who have now become our young adults. Some of them are in college and others are getting ready to set out on that big adventure at the end of this school year. A few we will have with us for another year or two, but that is not a very long time. One of our exemplary young adults, Ian Williams, is now on our Bishop's staff with the tremendous responsibility of overseeing Camp Henry. And, some of our children have grown up, started careers, gotten married and given a few of us grandchildren (Pam and I are extremely jealous of those cases).

Over these same nine years the faces in the pews have changed. We have all gotten a little older, and some of us a little greyer, and too many of our dearest friends, family and fellow church members have shed this earthly existence to step through that heavenly door into a new, fulfilled, divine life in the presence of our Lord. Over this past decade we have held funerals for 147 former or present members of Holy Cross. In many locations that is an entire Episcopal Church congregation. And, when I look out across our congregants on Sunday mornings I am aware that almost half of you have come to Holy Cross since I became your rector.

Those are the changes we note most readily; children grow up and leave home to make lives of their own in other places, and we grow older and eventually leave for our heavenly abode. Those changes are simply part of our human condition and are to be expected, though not necessarily welcomed.

However, other changes and transitions occur that are often simply part of the background noise of life in the 21<sup>st</sup> century, and while we are aware of them the subtlety of the change may not draw our close attention. In this new age of electronic media and instant communication those of us who study the history and systemic dynamics of the Church and culture are seeing radical changes in how churches must function in this new world. Not since the Italian Renaissance of the 16<sup>th</sup> and 17<sup>th</sup> centuries and the Industrial Revolution in the late 18<sup>th</sup> through the 19<sup>th</sup> centuries has society and culture been propelled toward such staggering social and cultural modifications. Only the English Reformation in the 16<sup>th</sup> century has had such a profound impact on how we are to be the Episcopal Church. As the practice of the Church had to adjust to its context then, so must we today – especially in the areas of mission and ministry.

Prior to the adoption of the 1979 *Book of Common Prayer* “ministry” was considered to be strictly the province of the ordained clergy. That assumption carried with it a broad range of expectations and many stated or assumed entitlements and responsibilities, but at its core were hundreds of years of belief that “ministry” was done only by those men – and in those days it was all men – who had been specifically ordained to that purpose. We need to be cognizant of the fact that the 1979 *Book of Common Prayer* was more than a mere updating and modernization of the rites of the Episcopal Church. The '79 Prayer Book carried forward centuries of Anglican Tradition, but it also redefined and broadened our entire understanding of what it means to be a “minister” of the Gospel and “minister” of the Church. That redefinition begins in the Sacrament of Baptism which makes every one of us a minister of the Gospel. The Baptismal Covenant is our vow to carry out Christ's mission of healing, forgiveness, fellowship, teaching, repentance, proclamation, service, justice and peace every day of our lives. Plus, the Catechism names the

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The Episcopal Church of the Holy Cross  
is a parish of the Diocese of Western North Carolina  
The Rt. Rev. G. Porter Taylor, Bishop

**Rector**

The Rev. Dr. Michael Doty

**Clergy & Staff**

The Rev. Marilyn Walters, Deacon  
The Rev. Dolores Zeese, Retired Deacon  
Wanda K. May, Parish Administrator  
Susie Mahnke, Organist and Choir Director  
Lori Walter, Finance Administrator  
John Douglas, Parish Sexton  
Henry Moffitt, Sacristan

**Vestry**

Sam Doar, Senior Warden  
Geoff Carey, Junior Warden  
Boyd Correll, Ben Davis, Pat Komorous,  
Harry Love, Ray Norden, Lynn Page, Jerry Pospisil,  
Doug Price, Faith Weathington, Greg Wright

**Leadership Circle**

Administration - Wanda May  
Administrative Volunteers - Harriett Sams  
Messenger - Greg Wright  
Funeral Coordination - Marilyn Walters  
Funeral Receptions - Caroline Chapman  
Foyers - Wanda Doar, Katy Murphy, Beverly Renfro  
Wednesday Suppers - Greg Wright  
Sunday Morning Coffee -  
Special Events - Ellen Carey  
Birthday Celebrations - Beverly Newton, Peter Fenn  
Nurturing Newcomers - Jack Newton  
Shepherd's Program - Barbara Salmon, Dorothy Wyckoff  
Inreach Support Groups - Bill Kelly, Jeanne Mills  
Grief Support - Mary Hales, Cam Lawrence  
Memorials - Lynn Page  
Treasurer - Bill Hillhouse  
Budget - B. Hillhouse, L. Walters  
Investments - Bill Jenks  
Stewardship - Jerry Pospisil  
Funds Disbursement - Bill Hillhouse  
Properties - Ben Davis  
Facility Assessment - Jerry Pospisil  
Rental Property - Ben Davis  
Landscaping - Ben Davis  
Vacant Land - Austin Chapman  
Kitchen Oversight - Ellen and Geoff Carey  
Worship - Rector, Music Director  
Altar Guild - Lynn Page  
Flower Guild - Mimi Pospisil  
Music - Susie Mahnke  
Lay Ministry - Sam Doar  
Spiritual Growth - Rector  
Youth - Geoff Carey, Sam Doar  
Daughters of the King - Barbraann Barraud  
Outreach - Pam Doty  
Church Of The Advocate - Ken Rossen  
Thermal Belt Outreach - Cindy Barnett  
Hospice - Cam Lawrence  
Steps to Hope - Mary Hales  
Meals on Wheels - Pam Doty  
Indigent Care - Pam Doty

## From the Organ Bench. . .

by Susie Mahnke

Epiphany blessings to you all, as we "Now Greet the Swiftly Changing Year" (see hymn #250, The Hymnal 1982). Our Holy Cross Choir members were such an inspiration to me throughout the Advent and Christmas season--they are dear people. The handbell choir members polished their bells and technique and added much to the ambience of our Christmas Eve prelude with their performance of the choral anthem *Sussex Carol*. Church members and friends cheerfully offered their talents during Advent and Christmas. We have gained some new choir members. I continue to be amazed and touched by the talent in our church and community and the grace with which that talent is shared.



The beautiful poinsettias in the church a memory, and the Epiphany star behind us, in our Sunday morning Bible lessons we begin to observe once again the teachings from Jesus' life. Epiphany seems longer this year, as Ash Wednesday does not occur until March 9; and Easter is Sunday, April 24. Easter was on April 25 in 1943. That is as late as Easter ever falls, if my eyes aren't failing me as I scan the Table to Find Easter Day, page 882 in the BCP. This changes the church music landscape somewhat, as the minor keys so prevalent during the penitential season of Lent will not be upon us until March.

Peace and joy this Epiphany season,

Susie

## Grace Note

From the Flower Guild: Thank you everyone for helping make the church look beautiful at Christmas. We would not have all this beauty if it weren't for all the loving helpful people that do all the work up front and behind the scenes. Thank you to the **flower guild ladies** and **John Douglas** for decorating the inside of the church. **Renee Duvall**, the Christmas tree looked beautiful with all the cookie stars. The poinsettias and the Christmas tree that you dedicated to loved ones gave beauty for the celebration. Thank you for your donations. Thank you to **Mary Clare** and **Bill Jenks** and **Patsy** and **John Hanskat** for decorating the outside of the church.

You can find program information, weekly schedules, sermons, and more on the Holy Cross website [www.holycrossstryon.org](http://www.holycrossstryon.org)

"The Messenger" is published monthly.

If you would like to see an article on a specific topic in future editions, have any suggestions for further improving The Messenger, or would be interested in writing for the publication, please contact:

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Greg Wright (828-894-3482 or [gawright@windstream.net](mailto:gawright@windstream.net)).

We welcome your thoughts and ideas.

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ministers of the church, with lay ministry taking precedence of place alongside bishops, priests and deacons.

Ministry, therefore, is not a commodity managed by and meted out by an elite cadre of professionals. To be engaged in the “doing of ministry” is the very heart of what it means to be a Christian. To be called into Christ through baptism is to become immersed in ministry as a way of life. We come together in worship to be energized in our hearts, souls and minds. We are fed with the very life of Christ, filled with the power of the Holy Spirit and empowered by the fellowship of the Church to go out and do something – to do ministry: to work for justice, freedom and peace – to build up what has been torn down – to heal the broken hearted – to love unconditionally – to lead in kindness and generosity – to forgive freely – to help the poor and the oppressed – to be gentle and tolerant of others – to be Christ in the world.

While on retreat about four years ago the vestry worked very hard to create a comprehensive mission statement for Holy Cross. After a very long and hard day of prayer and discernment they adopted the following mission statement: *The Episcopal Church of the Holy Cross seeks to welcome, love, and serve all people as we come to know God through Jesus Christ.* This is our particular statement of purpose and identity. This is who we intend to be as the people of Holy Cross. Please note that the operative words in that sentence are *welcome, love and serve* and the object of those ministries is *all people*. This is our mission, and our mission is not confined to this building on Melrose Avenue. We are to welcome all people, not just if they happen to walk in the door on Sunday morning but when we see them at the IGA, on the golf course, on the street, or anywhere else. We are to love all people, not just the ones who sit around us on Sunday mornings but those who have no one to care about them, who need friends and a place to be included. We are to serve all people, not just give coffee to one another after Sunday worship but more importantly to serve those who have no help or whose life is oppressed by one care or another. That is our job description as Christians here at Holy Cross Episcopal Church. That is our purpose; to welcome, love and serve all people in the name of Jesus Christ.

As I said earlier, our Episcopal Church practices are rooted in hundreds of years of Anglican traditions and assumptions. One of those deeply rooted traditions that carries with it many assumptions is the role of the clergy, and as that role is changing we find ourselves, clergy and laity alike, sorting out who and what we are to be in this new age of the Church. I have spent the past thirty years of my life in full time church-related work with twenty years as an ordained priest in the Episcopal Church, and as a result of my formal studies, daily experiences and observations in the areas of pastoral care and congregational development I am acutely aware that the old models of clergy dependency have to die.

In 17<sup>th</sup> century England our ancestors in the faith lived in a world controlled by the king and the clergy. Bishops were lords, rectors were the landed gentry of the church, and vicars the ambitious up-and-coming second sons of the nobility. As the educated class of people and those holding the sacred mysteries of heaven and hell the clergy dominated life in their parishes. Loving or fearful deference was often given, even when the mandatory tithe was collected to fatten the coffers of the Church. The rise of Protestantism did little to change those attitudes as Puritan and Presbyterian pastors drew away from the mother church separatist congregations with a deep dependence on the interpretation of the word of God offered by their preachers. Even after the American colonies were settled, a revolution fought and won, a national identity established and a plethora of Christian denominations had taken root in the United States there was an ongoing clericalism present in most churches. By clericalism I mean the mutual expectation between a congregation and its pastor that the ordained person was called to do ministry on behalf of the whole church.

That expectation and attitude has been the generally accepted practice in our tradition for a very long time, but the era in which it may have worked well is now long past. No one person is capable of doing all the ministries for all the people, even in a small church, and we are not a small church. I know some who try, I have tried to do it myself, and I know from first hand experience how unsatisfactory the results can be for everyone. The ministry of a priest is specifically defined in *The Book of Common Prayer*. During the “Examination” in the rite for the “Ordination of a Priest” the Bishop says:

*My brother, the Church is the family of God, the body of Christ, and the temple of the Holy Spirit. All baptized people are called to make Christ known as Savior and Lord, and to share in the renewing of his world. Now you are called to work as a pastor, priest, and teacher, together with your bishop and fellow presbyters, and to take your share in the councils of the Church.*

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*As a priest, it will be your task to proclaim by word and deed the Gospel of Jesus Christ, and to fashion your life in accordance with its precepts. You are to love and serve the people among whom you work, caring alike for young and old, strong and weak, rich and poor. You are to preach, to declare God's forgiveness to penitent sinners, to pronounce God's blessing, to share in the administration of Holy Baptism and in the celebration of the mysteries of Christ's Body and Blood, and to perform the other ministrations entrusted to you.*

*In all that you do, you are to nourish Christ's people from the riches of his grace, and strengthen them to glorify God in this life and in the life to come.*

A priest is called therefore to serve a congregation in particular ways – to preach, to teach, to preside over the administration of the sacraments, to love, to declare God's forgiveness to those who are penitent, to set an example, to offer pastoral care, and to show no favoritism. All these ordained ministries are to one purpose: *to nourish Christ's people from the riches of his grace, and strengthen them to glorify God in this life and in the life to come.*

Nowhere does it say we are to try to please everyone, make everyone happy or to meet individual expectations. It is not a “job” but a life – a vocation – a way of being in the world that varies from priest to priest and place to place. It is an art and not a science, and its primary purposes are leadership and empowerment through teaching the Gospel of Jesus Christ so that the whole people of God – the church – might be actively engaged in fulfilling the ministries our Lord entrusted to us. In this new age of the church the ministry of the priest is primarily one of raising up and enabling lay ministers to the work God has given us to do.

Over the past few years we have moved bit by bit toward realizing this model of shared ministry here at Holy Cross. I have been deliberate in my intentions and actions to empower you, the people of Holy Cross, in all the ministries of the church. In many ways those efforts have taken root and are flourishing, bearing good fruit. But we still have a long way to go. Last year I issued the challenge that Holy Cross become an “outreach church;” that we intentionally look beyond ourselves and be of deliberate service in the world. You have heard Pam Doty's report (you can read its details in the printed Annual Report) and you can see that we are entering into a new way of being in terms of service to our community and the world. That ministry of outreach should continue to be a priority and to grow accordingly.

This year I want to issue another challenge. Beginning today I want you to make Holy Cross the most welcoming church in the foothills. I challenge you to become ministers of outrageous hospitality. Greet everyone who comes through these doors with sincere warmth and love. Let no one be a stranger here. I want you to be deliberate and intentional about offering our shared life to others outside these walls. Invite them to worship services, surely, but also to parish dinners, foyers and special events. Use your imagination, but let us purposefully seek to make everyone in our region know that Holy Cross Episcopal Church is a good place to be. We are the best kept secret around, it is way past time to let the secret out.

Finally, we need to face the fact that I am not going to live forever and that my retirement in three to six years will be upon us before we know it. When that time comes I want Holy Cross to be the strongest church in this diocese. I want you, the ministers of this church, to insure that the life of this congregation is a vital, inspiring, comforting, challenging example of what it means to do the work of the Kingdom of God. When I “ride off into the sunset” I want hundreds of priests clamoring to take my place.

In the Prayer Book we have several prayers for the church. If you are curious you can find them on pages 816 through 819. We used the one *For a Church Convention or Meeting* as our Collect for the Day this morning. Those prayers cover almost every aspect of life as a Christian community of faith, but my favorite is the one entitled *For the Parish* on page 817. Let us recite it together:

*Almighty and everliving God, ruler of all things in heaven and earth, hear our prayers for this parish family. Strengthen the faithful, arouse the careless, and restore the penitent. Grant us all things necessary for our common life, and bring us all to be of one heart and mind within your holy Church; through Jesus Christ our Lord. Amen.*

May God bless us and keep us, lead and guide us, strengthen and help us in our shared ministry.

Amen. ■

## The Gift

by Hilary Giner-Sorolla



Most of us have heard of the GNP which measures cash flow through the economy. A lesser known index is the GNH which stands for Gross National Happiness.

A country which counts itself near the top of the list in the GNH index is Bhutan, a landlocked country in the eastern Himalayas where fewer than a million inhabitants enjoy a closely guarded cultural heritage together with a high quality of life. Every family has land, livestock and a weaving loom. Both education and health care are free. The scenery is unsurpassed. The mountain air is pure. Hunting and fishing for sport are banned and wildlife of very sort abounds. It would seem that the inhabitants of this mountain kingdom have everything for a happy existence.

Although quality of life goes a long way in producing happiness, it does not complete the whole picture. The early Christians were made aware of this when they wrote in their letters about a miraculous new dimension which had entered theirs and other people's lives, the living spirit of God.

Jesus said: "Peace I leave with you; my peace I give to you. I do not give to you as the world gives." John:14:27

## Holy Cross DOK Chapter Looks To The Future

Empowered by the Holy Spirit, our vision as Daughters is to know Jesus Christ, to make Him known to others and to become reflections of God's love throughout the world.

In the Christian life nothing can be substituted for prayer. Our first priority at our meetings on the second Saturday of the month is review our prayer list. Currently, we are studying St. Paul's Epistle to the Galatians and we are in the planning stages of hosting a "tea" in the spring to extend our fellowship to the women of the parish.

Beyond the boundaries of the Chapter we look forward to gathering at St. Francis Church, Rutherfordton for the DOKWNC Spring Assembly on May 14th. A "Quiet Day" is planned for DOKWNC in the Fall.

Our revived Holy Cross Chapter is almost 5 years old. We are going to hold a training class led by Leslie Huntley for women who may be considering enriching their lives by becoming a Daughter.

Please contact Barbraann Barraud for information about any of the above opportunities. Tel:864/457-2323. ■

*The Order of the Daughters of the King is seeking women who might be interested in our ministry. We are empowered by the Holy Spirit. Our vision as Daughters of the King is to know Jesus Christ, to make him known to others, and to become reflections of God's love throughout the world. All women are welcome. Please contact Barbraann Barraud at 864 457-2323 , for more information.*

## Holy Cross Scholarships

by Cam Lawrence

It is again time to reach out from Holy Cross and serve our own students and those of the community who plan to further their education after high school graduation. The Holy Cross Scholarships are awarded to students in our community who demonstrate a serious attitude about academics, financial need, and community and church involvement.

Applications for the Holy Cross Scholarship are due March 1, 2009. The application must be complete and turned in by 4 PM on the day due (March 1) to the Church Office. Upcoming graduates of Landrum and Polk County High should contact their school's guidance department for applications. Previous recipients of the Holy Cross Scholarship who wish to reapply should contact the Church Office at 859-9741 to obtain an application for reapplication if they do not have one already. ■



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## Sara Ardrey-Graves Ordained on January 8

by Ben Davis

On Saturday, January 8, 2011, Sara Caroline Ardrey-Graves was ordained into the Sacred Order of Priests at Emmanuel Episcopal Church. A contingent from Holy Cross that included Robin Margeson, Cam Lawrence, Jacque Brown-Williams, Katy Murphy, Craig Williams, and Ben Davis made the trip to Harrisonburg, Virginia to witness this great event and were joined there by Grant Stokes and his sister. The trip up included several snow showers which thankfully were of little consequence. The Shenandoah Valley under a blanket of snow was quite a sight.

Emmanuel Episcopal Church is housed in a beautiful structure just on the edge of the James Madison University campus in Harrisonburg. We found the parishioners to be warm and inviting and discovered quickly that they are big Sara A-G fans. There is a fairly large contingent of youth and young families. The youth of Emmanuel were, in fact, among Sara's presenters during the Ordination Service.

The ordination service was borderline high church, complete with incense. As you may know, Mark is Director of Choral Music at Emmanuel, and Robin, Cam, Ben, and Craig joined his very fine choir, along with Mark's Duke friend, Mark Kryzak at the organ to provide the music for the service. Sara's three sisters were the lectors.

Bishop Porter Taylor's sermon was truly inspiring. He characterized the process of becoming a priest as one of subtraction rather than addition—that rather than adding to one's self, the calling to be a priest requires subtraction of those things in the former self that would hinder God's work. He also described a piece of religious art that depicts Mary, holding the Christ Child with one arm and pointing to him with the other hand. Bishop Taylor indicated that pointing to Christ was the fundamental duty of Sara's new role (as well as our own). He also said that we, as God's people are not called so much to be successful as to be grateful.

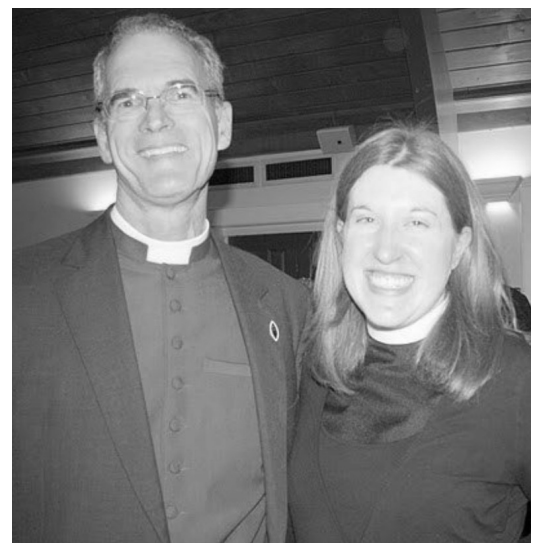
The service was followed by a sumptuous buffet of food and drink prepared by the Emmanuel folks. Holy Crossers got an opportunity to meet and greet Sara's friends, family, and parishioners. They all seemed to think that Sara and Mark were in good hands while they were here.

For you fashionistas out there--while the outfit for a priest is pretty well proscribed, Sara wore a seriously boss pair of red high heels (which I understand is a custom with female ordinands in that diocese). One Holy Cross wise guy dubbed them the "ruby slippers"—the other Holy Cross wise guy suggested that maybe Sara isn't in Kansas anymore.

The celebration continued at a local establishment called "The Local". Suffice it to say that whatever happens at "The Local" stays at "The Local".

Katy and Ben attended the 10:15 Sunday service at Emmanuel as it was Sara's first opportunity to celebrate as a priest. Sara's future unquestionably includes holding seminars for Episcopal priests on how to chant the Liturgy of the Table as she did it more beautifully than this author has ever heard.

Please keep Sara in your thoughts and prayers as she embarks on this new journey. ■



## Hospice Update

by Cam Lawrence

The excitement of Christmas and the New Year are over. We have tunneled out from under the snow. It's time to volunteer! Please think about how YOU can fit into the Hospice picture.

All types of volunteer opportunities are waiting for you.

- ♥ Greeters for the Hospice House
- ♥ Patient care volunteers
- ♥ Sewing volunteers
- ♥ Hospice Barn volunteers, call 457-7348. Training is given every Monday at 10 am.
- ♥ Donating volunteers - **personnal care products** such as no-rinse shampoo (available at Walmart), no-rinse body wash (moisturizing, unscented), Gillette Custom Plus disposable razors, shaving cream (moisturizing, unscented) are always needed for home patients.
- ♥ Give **something special** to add to the comfort of the patients at the Hospice House, please see the list posted in the hallway at the church.
- ♥ Advertising volunteer! Has your family or friend benefited from hospice care? If so, please share the Hospice concept so that more people will benefit from this excellent program during times of difficulty.
- ♥ Give as your heart allows!

Please call Tracey Brannon at the Hospice House 457-9100 to register or learn more or speak to your Hospice Good Samaritan Volunteer, Cam Lawrence at 457 4469. Literature about Hospice is available on the rack outside the Common Room. ■

## Wednesday Dinners in 2011

By Greg Wright

Wednesday Dinners for the remainder of the year (until we take a summer break) will be held on February 9, March 9, April 6, and May 4 at 6:00 in the Parish Hall. The menu and a sign-up sheet is posted on the bulletin board outside the Common Room. To help us plan, please sign up to attend. If you forget to sign up, please call Ann Curtis (828-859-9712) by 5 p.m. on Monday. To cover the cost of the food, we ask for a donation of \$5 per adult and \$3 per child under 12. Plan to join us! ■

## Seasons of Grief Conversations to Begin

by Cam Lawrence

As life goes by, many of us are touched by the loss of a loved one or a close friend. Most of us find help in support from others who have experienced the same type of loss. The purpose of "Seasons of Grief" is to provide a place to express the grief of loss, and move through the stages of grief or bereavement towards a new life honoring the loved one yet building a new life without that person. In this class, four tasks are considered:

- Task one is to accept the reality of the loss.
- Task two is to work through the resulting pain.
- Task three is adjusting to the world without that loved one.
- Finally, the last task is to reinvest love and energy in others.

A new class will be starting soon. Stay tuned for the dates. Please call Mary Hales at 8592434 or Cam Lawrence at 4574469 if we can be of any assistance at any time. ■



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## Reflections from the Breakfast Table

By Dolores Zeese



*"Reflection is that attunement of the imaginative and the intuitive parts of our inner being, giving yourself over to openness, freedom and vulnerability. It means walking through very ordinary days with a heart that is open to surprises and wonders, graced by the insight of the moment and aware of the feelings that accompany that insightful moment. Out of the daily stream of busy-ness and activity, "the here and now", there will often be a revelation of God and His will for us." (Sr. Joyce Rupp)*

As I looked out the windows at the woods, pristine and white, with the sun coming over the mountain and reflecting off the snow, I couldn't help but think that any Christmas card could not be lovelier. And even as I had this thought, the words of a very wise priest came to my mind.

Paul and I spent Christmas in Savannah this year, and attended the children's service at St. Paul's there. As Father Anderson gathered the children around him and related the Christmas story to them, he talked about the baby and how Mary might have felt, giving birth in such a lowly place and having all these strangers come in to look at her baby. He told them that these strangers all gathered together there in peace and love, both the lowliest of shepherds and wealthy kings. Not everyone had an expensive gift to offer either. He told them, and reminded us, that humans come in all shapes, sizes and colors; they have different customs, personalities and beliefs. However, we are all God's beloved children and as such, we should take Christmas with us when we go out into the world.

Father Anderson's message has stayed with me, over the past few weeks and keeps nagging at me. How easy it is to forget that Christmas is more than just a few days of parties, fat food, shopping, and gifting. Yes, we Christians celebrate it as Christ's birthday, but then what? Even as the echoes of "Peace on Earth, Good Will to Men," fade away, congress resumes the partisan politics, war goes on and hateful words spew forth from all sides. A mentally sick man kills and wounds many people and even as the President prepares to address the mourners, he is already being judged by what he may or may not say.

We don't always go forward with our focus on the beauty of life. We sometimes look backward, into the past, on those areas of our life where we have failed or not given our best. We feel guilty or discouraged when we realize that we are still struggling with our failures and our weaknesses. Why else do we make New Year's resolutions, based on what has gone before?

This time of year, I believe it is not unusual for people to fall into what Ezekiel described as a "dry bones" kind of feeling. It is fed by life's unexpected turns, extended illness, or the eruption of harsh criticism from too many outside or inner voices. I expect that one of Heaven's surprises will be that God doesn't mind the dust and disorder in our lives. Jesus wrote in the dust. We will not be judged on our housekeeping skills, but rather on how we've loved. When we encounter those "dry bones" feelings, remember that Ezekiel breathed life into dry bones and they danced. We cannot undo the past, but we can walk in the present, with Jesus. We can take Christmas with us.

Hugs from Dz

*O God, by your Grace you have called us in this Church to a fellowship of faith. Bless us all that your Word may be truly heard and faithfully received. Heavenly Father, in you we live and move, and we humbly pray that you will guide and govern us by your Holy Spirit, that in the midst of all our cares and concerns, we may not forget you, but remember that we are always walking in your sight. By your Spirit grant that we may show the power of your love to all among whom we live; through Jesus Christ our Lord. Amen. ■*

## Church of the Advocate Visit on February 6

by Ken Rossen

Mark your calendars! Our next organized visit to Church of the Advocate will be on February 6. Please join us, especially if you have never made the trip before. We go as a group and provide the meal on the first Sunday of every even-numbered month, but Advocate has a service every Sunday afternoon, and visitors are welcome always.

We continue to collect cold-weather clothing for the Advocate Clothes Closet on the donation table downstairs. Men's warm jackets and coats are the most urgent need. The Clothes Closet also needs hoodies, thermal underwear sets, blankets, sleeping bags, warm tops, and gloves to help get our homeless men through the bitter cold nights. We also need shoes and boots, belts, warm caps, and baby clothes (newborn to 6 months). Your generosity is especially appreciated this time of year.

Contact Ken Rossen or Mary Hales for more information, and thank you for supporting this important ministry. ■

## Anglican History

By Henry Moffitt

One cannot think upon the medieval Church without paying some attention to the Knights Templar. They consisted mainly of three branches. There were the knights, of course, but there were also farmers and craftsmen who tilled their land and maintained the equipment. There were also clergymen to officiate at Sunday and Holy Day services. None of them appeared to have been too well educated. But there were a few that did embark on scholarship; perhaps there was a central core of scholars who studied the books that the knights had captured on their Crusades. As it is, much has been speculated about all sorts of arcane and esoteric knowledge gathered by them and said to be transmitted to future generations through various secret societies, the sort of things brought up in 'The DaVinci Code', 'The Temple and the Lodge', and 'Bloodline of the Holy Grail' etc.

On the other hand, we must also be aware that, though Albigensianism or Catharism as an organized religion was done away with in the mid 13<sup>th</sup> century, their beliefs and doctrines passed on into popular literature and songs as sung by troubadors, trouveres and minnesingers (wandering minstrels). Apparently the Church didn't pay that much mind, since that was popular song and not religion. It reminds me of the Arthurian Legend. Once a somewhat allegorical tale of the early history of Christianity in Britain, it got embellished and overlaid with Albigensian overtones at the hands by such as Cretien de Troyes and Wolfram von Eschenbach. And as it comes down to us today, it is still further stretched to 'prove' the beliefs of New Age folk, neo-Druids, and the like. So, just what the Templars are responsible for, and what was in common circulation, who can tell? We must also be aware that remnants of ancient northern European paganism also had survived among people, both high and low; those beliefs were part of the collective intellectual mix of both high and low.

There is one interesting fact about them that has emerged: their dealings with the Catharists. Of all the military orders, the Templars were the last to enter into battle with them. When called upon to fight them, they demurred a time; but when they did battle with them, they did it with a great ferocity. Perhaps the Templars were busy in the Holy Land and couldn't spare the troops; or, was there something else going on? We'll never know. Speculation about it has been quite profitable for authors on the fringes of history and science. But they also shielded those Catharists who either worked for them or were their tenants. Perhaps this was the basis for charges that they themselves practiced heresy.

As it was, the Crusades came to an end with the fall of Acre in 1291. The Knights Templar lost their reason for existence as a military order. No sweat, for, they had built up a considerable wealth in lands and had gotten into the banking industry, displacing Lombards and Jews from their traditional roles for a time. Like the Cistercians mentioned before, they had become a multinational business of extreme proportions, to the point where local businessmen were complaining about their underselling them and driving them from their trades. They also angered the local nobility in their thirst for land, and people in general for the interest rates their banking arm charged. Some kings began to look upon them as a threat to their authority. Times were changing, and in the West, at least, the feudal society was beginning to be replaced by the nation-state. There was a shift in the pattern of authority in Western Europe; the Templars, as well as other monastic orders, were becoming anachronistic. In England, where the king was the head of the Church in his country by law (Henry VIII wasn't the first) there was always a degree of tension between Templar and Crown. An organization that was not subject to it (and not taxed; Templars were ruled directly by the Pope) would be regarded as a threat to the nascent English nation-state.

England notwithstanding, the first king to take action against the Templars was not the English, but the French king, Philip IV, "The Fair", a good-looking guy, but with a personality that caused people to liken him to being a statue. As it was, he sought to establish his authority over his kingdom and was very conniving in his methods. Indeed, he wanted to extend his authority over the Church as well! He was of the Capetian dynasty which for centuries had put forth a mythos that the French throne was of divine origin. Philip played on that mythos, building himself up to being a demi-god, and garnering a following amongst the people who looked to him about the same way that Germans looked to Hitler in the 1930's and -40's. He gathered about him ministers of like mind and talents, and loyal because of that mythos. He had foot soldiers who were absolutely loyal and able to keep secrets. With such an organization he set out to be the absolute monarch of France and Head of the Church.

Opposed to Philip was Pope Boniface VIII, who thought the Church with him at its head should be ruler of both secular and sacred. There were some exchanges; Philip had Boniface kidnapped and imprisoned. The pontiff died soon thereafter, being 86 years old. Philip then engineered having Clement V elected. A French archbishop with worldly ambitions, he was a pawn in the hands of the king. Philip then, being in need of money, had all the Jews in France arrested and their goods confiscated. But that wasn't enough. He set his sights on getting rid of the Templars, to whom he owed a considerable sum of cash. At one time Philip had wanted to join the order, but was turned down. During riots in Paris, they protected him. But the king had his sights set on destruction of the order, first having a dozen agents infiltrate the order and report on their activities.

He was assisted in his efforts by his chief lawyer, Attorney General of the realm in modern terms, named Guillaume de Nogaret. Nogaret

*(Continued on page10)*



# Weekly Worship, Learning, and Fellowship

## Sunday Morning Worship

8:30 AM Holy Eucharist

10:30 AM Holy Eucharist with Music

## Sunday Mornings 9:30 AM Church School

**Young Children, Pre-K through 6<sup>th</sup> Grade:** The lessons will include bible studies, along with fun craft projects like candle making, flower arranging and maybe some pottery. *Mimi Pospisil, teacher.*

**Youth:** Inquirers' Class. *Sam Doar, Jr. teacher.*

## "Those Episkopals"

On Sunday, January 30, Father Doty will begin a new class, "Those Episkopals" based on the book by Father Dennis Maynard. Anyone who wants to learn more about the Episcopal faith, our church's history and our customs is welcome to join the group. This class is especially helpful for those who plan to be received or confirmed when Bishop Taylor visits later this year.

## Sunday Service at Benson Hall 10:30 a.m.

Holy Eucharist for residents of White Oak and Benson Hall, led by Lay Eucharistic Ministers.

## Wednesday Worship Opportunities

8:30 AM Morning Prayer (Chapel)

10:00 AM Holy Eucharist with Prayers for Healing (Chapel)

11:15 AM Holy Eucharist at Tryon Estates (1<sup>st</sup> and 3<sup>rd</sup> Wednesdays of the month)

5:30 PM Evening Prayer (Chapel)

**Wednesday Night Dinners** Our monthly dinners will be held on February 9, March 9, April 6, and May 4 at 6:00 PM. The menu and a sign-up sheet is posted on the bulletin board outside the Common Room. To help us plan, please sign up to attend. If you forget to sign up, please call Ann Curtis ( 828-859-9712) by 5 p.m. on Monday. To cover the cost of the food, we ask for a donation of \$5 per adult and \$3 per child under 12. Plan to join us!

**Parish Choir** New singers are always welcome to join the choir. The Holy Cross Choir leads the hymns and service music at the 10:30 service each Sunday morning. We will be learning some beautiful music for Epiphany and Lent in the coming weeks. Rehearsals are on Wednesday nights at 7:00 p.m. in the choir room. Interested? Please contact Susie Mahnke, 864-982-1014.

The very talented **Holy Cross Youth** will be actively leading some services later in the spring, and Susie has some music that they might enjoy learning and singing. Anyone interested can see Susie after any worship service.

## Anglican History *continued from page 9*

was the son of Catharist shopkeepers. They did not work for the Templars, nor were they their tenants. So when Templars came through to eliminate Cathars, the parents were slain; some say that young Guillaume was forced to watch. He bore a great grudge against the knights for the rest of his life, and I begin to wonder if exterminating them wasn't his idea. He masterminded a mass arrest of them; on the night of October 13, 1307, all the Templars in France were rounded up and cast in prison, with Clement V's consent. An order went out from the Vatican for other countries to do likewise. The Inquisition was sent around to investigate charges of heresy against them.

In France, the Templars were tortured until they admitted to all manner of heinous practices and wicked heresy. Most of them retracted their admissions once they were off the rack. Some died under torture maintaining their innocence. A few escaped and went elsewhere. The history of that is readily available and needs no repeating here. Much has been said about continuity between Templars and Freemasons. Nothing can be proved one way or the other. But since the Templars were architects as well as bankers and soldiers, it may well be that the stonemasons' guilds hid Templars fleeing the wrath of the Church and the King of France. As to Templars and Scotland, let it be said that there were only two Templars residing in Scotland at the time the order was dissolved. Enough said.

In England, King Edward II was reluctant to allow the inquisitors in his country. After all, it was the government that dealt with matters of heresy. But after a few promises and a number of threats of excommunication, the monarch agreed to let the Inquisition in. But then there was the matter of English law. Templars were to be regarded innocent until proven guilty, something the inquisitors had no idea of. Needless to say, after a few weeks the Inquisition was kicked out of England. We may begin a 'countdown to the English Reform' with Bishop Grosseteste's telling the Pope to keep his hands off his diocese. Edward II otherwise was a lackluster king, but his treatment of the Inquisition reveals something of English character that indicates that the country was on the way to reform.

Changing times, famine and plague were to rack the 14th century. Peoples' thinking, of both high and low, shifted towards a more objective and less allegorical point of view. But that awaits a later tale. ■

Enjoy.  
Henry

*Henry Moffitt has been a faithful member of Holy Cross for many years, serving in the choir, as a lector and lay reader, and chalice bearer. As sacristan he assists the rector or visiting clergy in preparing and conducting the mid-week services.*

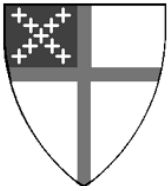
## Lay Schedule for February 2011

	30-Jan	6-Feb	13-Feb	20-Feb	27-Feb	6-Mar
<b>8:30</b>						
Greeter	Mary Clare Jenks	Claire Carey	Dorothy Wyckoff	Dorothy Schwobel	Mary Clare Jenks	Jack Newton
Greeter	Sam Doar	Mary Ellen Wuerfel	Gordon Downe	Ann Curtis	Doris Saunders	Beverly Newton
Usher "A"	Mike Jordan	Raymond Norden	Caroline Chapman	Alan Batchelder	Mike Jordan	Raymond Norden
Usher "B"	Paula Jordan	Tom Wuerfel	Austin Chapman	Ed Craig	Paula Jordan	Jerry Pospisil
Crucifer/Acolyte	Flynn Chapman	Stephen Doar	Flynn Chapman	Madison Alexander	Madison Walter	Joaquin Rossen
Acolyte in Training						Alita Rossen
Lector/Prayers	Lynn Page	Cynthia Norden	Jean Pettigrew	Norma Batchelder	Jack Saunders	Cynthia Norden
Chalice Bearer	Bill Jenks	Lynn Page	Peter Fenn	Bo Edwards	Bill Jenks	Sam Doar
Chalice Bearer	Rosmarie Gerstenburger	Ken Johnston	John Salmon	Lynn Page	R. Gerstenburger	Hoppy Long
Euch. Vis/Benson Hall	Rosmarie Gerstenburger	Ken Johnston	R. Gerstenburger	Lynn Page	R. Gerstenburger	Hoppy Long
Coffee	Toya Abbatiello	??	??	PARISH HALL	??	
<b>10:30</b>						
Greeter	Frances McCain	Lori Walter	Renee Duvall	Mary Hales	Sam Doar	Lori Walter
Greeter	Joan Shepherd	Todd Walter	Cindy Barnett	Wanda Doar	Joan Shepherd	Todd Walter
Usher "A"	Harry Sams	Paul Zeese	Ambrose Mills	Nancy Ernst	Carl Schumacher	Paul Zeese
Usher "B"	Doug Price	Nancy Myrick	Jeanne Mills	Harry Sams	Jane Schumacher	Doug Price
Crucifer	Megan Viehman	Madison Alexander	Stephen Doar	Megan Viehman	Stephen Doar	Madison Alexander
Acolyte "A"	Annie Doar	Joaquin Rossen	Sara Seagle	Annie Doar	Elizabeth Walter	Sara Seagle
Acolyte "B"	Leah Stockdale	Elizabeth Walter	Katy Murphy	Rebecca Price	Leah Stockdale	Katy Murphy
Lector	Pat Seifert	Charles Breuer	Geoff Carey	George May	Jean Boggs	Ben Stockdale
Prayers	Ben Stockdale	Ken Rossen	Frances McCain	Wanda May	Henry Moffitt	Cindy Barnett
Chalice Bearer	Sam Doar	Cam Lawrence	Boyd Correll	Sam Doar	Peter Franklin	Cam Lawrence
Chalice Bearer	Pam Doty	Bill Kelly	Craig Williams	Harriett Sams	Pam Doty	Bill Kelly
Euch. Visitor	Pam Doty	Bill Kelly	Craig Williams	Harriett Sams	Pam Doty	Bill Kelly
Coffee	Gene & Jean Moore	??	??	PARISH HALL	??	
Vestry in Charge	Sam Doar	??	Greg Wright	??	Boyd Correll	

## Do You Wish to Receive Communion at Home?

It is important to the life of Holy Cross Church that all our members, if they wish, be able to receive communion at home or in the hospital when they are ill. However, in order for Fr. Doty and Deacon Walters to facilitate the Lay Eucharistic Visitors' ministry of home communions they need to be notified ahead of time. Please be sure to call the church office by 3:00 p.m. on Fridays to let the clergy know that you wish to receive a home communion on the following Sunday. ■





# The Episcopal Church of the Holy Cross

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The Episcopal Church of the Holy Cross seeks to welcome, love, and serve all people, as we come to know God through Jesus Christ



Church of the Holy Cross  
Tryon - North Carolina

Almighty God, you proclaim your truth in every age by many voices: Direct, in our time, we pray, those who speak where many listen and write what many read; that they may do their part in making the heart of this people wise, its mind sound, and its will righteous; to the honor of Jesus Christ our Lord. Amen.

*The Book of Common Prayer, page 827*

## February Birthdays

02-01	Clem Cornay	02-16	Gordon Downe
02-02	Pam Willis	02-16	Ann Viehman
02-03	Kathryn Gillie	02-17	Jackson Harmon
02-05	Bernice Shields (97!)	02-18	John Renfro
02-05	Geroge Baker	02-19	Jane Schumacher
02-05	Wanda May	02-19	Barbara Salmon
02-07	Edith Larsen	02-19	Doug Price
02-07	Emily Carey	02-19	Travis Aldred
02-08	Bob Richardson	02-22	Bob Thomas
02-08	Ellen Carey	02-23	Flynn Chapman
02-09	Ned Dick	02-24	Grant Thomas
02-11	Kenneth Alexander	02-25	Mandy Doar
02-12	Virginia Correll	02-26	Pat Fero
02-15	Caroline Chapman	02-28	Diane Lee

## February Anniversaries

02-06	Mike & Allison O'Steen	02-20	Ambrose & Jeanne Mills
02-14	Bill & Frankie Hillhouse	02-23	Tom & Mary Elen Wuerfel
02-14	Jim and Jane Templeton		

 *The Episcopal Church of the*  
**Holy Cross**