

JULY 2010

The

Grail

ST. JOSEPH OF ARIMATEA

103 Country Club Dr. Hendersonville, TN 37075 | stjosephofarimathea.org |
T: 625-824-2910 | info@stjosephofarimathea.org

From the Priest-in-Charge



Lord God Almighty, in whose Name the founders of this country won liberty for themselves and for us, and lit the torch of freedom for nations then unborn: Grant that we and all the people of this land may have grace to maintain our liberties in righteousness and peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

(Collect for Independence Day, The Book of Common Prayer p. 242)



Our Mission:

"To encourage and equip one another as the baptized people of God, to witness to the transforming and reconciling power of Jesus Christ."



We are fast approaching another birthday. Not my birthday or your birthday (though perhaps yours is close as well), but the birthday of the United States, the anniversary of the adoption of Declaration of Independence, appropriately called Independence Day. This Fourth of July will mark the two hundred and thirty fourth year since the declaration was adopted by the Continental Congress. Two hundred and thirty four years is a respectable amount of time. It may only be a drop in the bucket in terms of length of existence compared to some nations, but it's definitely a good amount of time for a people to live under a democratic form of government. Our cultural roots in North America may not extend so far into history as some other nations, for instance, in Europe, but our stability as a republic is unmatched. Not only that, but we have many accomplishments and freedoms to celebrate. The honoring of individual liberty is part of the DNA of

the United States, and through its influence, this trait has been shared with or expanded in many other nations.

In recent years some Christians in attempting to shine a light on some of the unhelpful ways the Church has accommodated itself to the culture, have pointed out an unhealthy link between certain patterns of thought masquerading as Christianity, which serve to prop up negative versions of nationalism or to blur the distinction between the Kingdom of God and the United States of America. In an attempt to combat this "Constantinian" turn, these folks have called attention to the ways in which Americans, like the English, Germans, Russians, Holy Romans and Byzantines (pick a country) before us—and contemporary with us—have sometimes justified wrongful national ambitions and actions in religiously steeped language. Since all of these have been culturally Christian nations, that language has often

~ Continued on p. 2

Want to see the Grail in Color? Interested in extended content, such as devotionals?

If you're receiving the Grail in printed form and would like to see it in color with more content, you can visit <http://stjosephofarimathea.org/congregational-resources/grail> to download a PDF version.

taken the guise of Christian speech. This is a helpful critique, and one that we should always be mindful of—all nations (indeed, all human institutions and every one of us individually) have a drive to self-justify. And yet we should not let a drive to prevent the baptism of national vices stop us from appreciating the fruits of a hard won and costlily preserved Godly liberty. And I would argue that one of the positive things we Americans have inherited and expanded from our English forebears is a conviction that freedom is a gift of God, and that freedom rightly exercised is a virtue both private and civil.

The line that all Christians must walk is the one that recognizes our status as resident aliens, citizens of another country first and foremost. The Lordship and claims of Christ subvert and overcome all earthly claims and yet, I would argue they are not necessarily opposed to all earthly claims, helping us to prioritize and—at our best—become loyal citizens, patriots and ardent critics of our nation. This is the line that Christians have had to walk since Constantine made the faith a licit or legal religion—I might repurpose the term and call this the “Constantinian line” that Christians have to walk. You see, it’s rather easy to determine one’s relationship to a state that is hostile to your beliefs, and the New Testament is clear: be good citizens and follow the law unless it conflicts with your faith, then be willing to die for Jesus. It’s a much more difficult situation to define one’s relationship to a state that doesn’t persecute, but even protects you and your right to worship. This is the tension that our Christian forebears had to deal with, as they went from a position of being persecuted, and therefore withdrawing from public life, to one of being a legal—even an official—religion and then called upon to take up roles in civil affairs that they had never participated in before.

The way that Christian communities have chosen to walk this Constantinian line is one that has helped define them throughout history. There have always been more sectarian groups that looked with greater or lesser degrees of skepticism on the claims of the state; the Anabaptist tradition is one example (think of the Amish or Mennonites), as are some forms of revivalism and holiness traditions. Anyone who has seen the old movie “Sergeant York” will have seen an example of a revivalism committed to Christian non-violence come up against the claims of the state (and, we can tell from the title, how things played out). Movements, like individuals, have changed their stances over time—the Assemblies of God, for example, were officially pacifistic until the 1960’s. Our own tradition, as Anglicans, has been less skeptical of the authority of the state, and, sometimes to our detriment, more willing to work with the nation (England, and later the United States among others). On the positive side though,

our refusal to absent ourselves from public life has meant that we have attempted to fulfill a calling to act as a conscience to the nation, calling it back to its own best principles, celebrating triumphs and mourning failures.

It is this role as public conscience that I would argue we as a body of Christians are called to exercise, and in large measure this is most helpfully and fruitfully realized when we as individual Christians take up our roles in civic life as Christians, guided by the moral compass of our faith and calling our leaders—and ourselves—to account to the “better angels of our nature.” This is where the true heart of Christian patriotism resides, not in justification of every act of the state, but in the love of neighbor that extends out to the love of home and nation.

The great philosopher Alasdair MacIntyre once compared being called to sacrifice for the modern bureaucratic state as something akin to being asked to die for the phone company (Ethics and Politics: Selected Essays Vol. 2, p. 163). If that were all our nation consisted of, he would be right. But as any veteran will tell you, no soldier fights for a bureaucracy—at least not for very long—instead, people sacrifice for their neighbors, their loved ones, the people right next to them, the fellow members of their units, and those virtues of their homelands that they believe make life worth living, and which they believe are worth dying for. The heart of Christian patriotism is the love of neighbor, “Greater love has no one than this, that someone lay down his life for his friends (John 15:3).” The best way to honor these sacrifices, I believe, is to honor the virtues that have made this country worth sacrificing for. Senator Carl Schurz said the following in 1872 on the floor of the Senate:

“The Senator from Wisconsin cannot frighten me by exclaiming, ‘My country, right or wrong.’ In one sense I say so too. My country; and my country is the great American Republic. My country, right or wrong; if right, to be kept right; and if wrong, to be set right.”

These words echo very well the call of the Collect for Independence Day, which asks that we be granted the grace to “maintain our liberties in righteousness and peace.” On this two hundred and thirty fourth birth day of our nation, let us give thanks to Almighty God for the many gifts and blessings he has bestowed upon our homeland, let us take this day and celebrate, enjoying the freedoms that have been won and held at so dear a cost. And let us also, as faithful followers of Christ, exercise our calling to be in the world, not to retreat, and to work to make certain that this great and virtuous nation has not yet seen its greatest or most virtuous day, and that it remains one nation, under God, indivisible with liberty and justice for all.

WYOMING: 14 MEMBERS OF ONE FAMILY BAPTIZED TOGETHER

By Pat McCaughan, June 17, 2010

[Episcopal News Service]

Betty Lou Anderson was overjoyed to hear there'd be two baptisms in her family June 13 at Holy Trinity Church, Gillette, in the Episcopal Diocese of Wyoming.

And then another one was planned. And then a few more, until the number swelled to 14.

"They just kept coming forward," Anderson said June 16 of her grandchildren, great-grandchildren and four other relatives who were baptized by the Rev. Tom Fiske.

"It's a miracle," added Anderson, 77, a widow who has attended Holy Trinity since moving to Gillette from South Dakota in 1956.

It's a miracle she helped along.

"Betty Lou Anderson is a very near and dear member of Holy Trinity, and she's been after them to get baptized," Fiske said during a June 16 telephone interview from his office. "In this post-modern society, it's very difficult to get that generation to step up to the plate and say, 'All right, we need to be baptized.'"

With each additional request, Fiske recalled, "I just said, all right, we can do that. So I ended up with 14 baptisms That's the most I've ever done, and it wasn't even Easter."

The candidates ranged in age from 33 years to about 15 months, said Fiske, who said the celebration didn't faze him. "Grace does abound, and baptism is the entrance into Christ's family. You might not know all the ifs, ands or buts about the church, but you are welcomed into our family. There you begin a process of learning and discerning about the presence of the Holy Spirit in your life."

As family matriarch, Anderson presented the adults—her grandchildren—to Fiske for baptism. "And then the adults who were baptized brought forth the children," Fiske said. "I reiterated over and over again that, while they may not all go to Holy Trinity, I really do care that they go to church."

Holy Trinity has an average Sunday attendance of about 75, but the baptisms drew a standing-room-only crowd, including family members from as far away as South Dakota and Montana, said Fiske, rector for three years

Holy Trinity is also celebrating its centennial year on July 11 and the church has embarked on a building campaign in the "an on-again, off-again boom town," of Gillette with a population of about 24,000 in northeastern Wyoming, Fiske said. The community is supported mostly by the mining and energy industries, with some ranching and farming, he said.

Fiske said he told the congregation "that baptisms are a family affair, and baptism brings us all into the family."

"It was awesome, really, really awesome," he said. "The Episcopal Church—for all our faults and foibles—we are a church that will grow and can grow and is growing."

Anderson has five children, 11 grandchildren and nine great-grandchildren. She said on June 16 that she still was savoring witnessing the baptism of 14 family members at once.

"I told Father Tom that I didn't go out on the street and grab them in, they just decided they wanted to be baptized," she said. "I'm so happy to think they wanted to do it at my church."

Unfortunately, she added, she didn't capture the big moment on camera. No one took photos of the event.

Fiske said he thought family members took his instructions about photography during worship a bit too literally. "I told them they could take photos, but no flash. 'No flashing Jesus,' I said."

— The Rev. Pat McCaughan is a national correspondent for the Episcopal News Service. She is based in Los Angeles.

LAMENT FOR THE FALLEN SOLDIERS

They went with song to the battle, they were young,
Straight of limb, true of eye, steady and aglow,
They were staunch to the end against odds
uncounted,
They fell with faces to the foe.

They shall not grow old as we who are left grow
old;
Age shall not weary them, nor the years condemn.
But, at the going down of the sun, and in the
morning,
We will remember them.

They mingle not with their laughing comrades
again;
That sit no more at familiar tables of home;
They have not lot in our labour of the day time;
They sleep beyond the foam.

But where our desires are and our hopes profound,
Felt as well's spring that is hidden from sight,
To the innermost hearts of their land,
They are known as the stars are known to the night.

As the stars that shall be bright when we are dust,
Moving in marches upon the heavenly plain,
As the stars that are starring in the time of our
darkness,
To the end, to the end, they remain.

∞ Laurence Binyon
(1869–1943)

Note about this poem: The author was an Australian
war veteran who fought at Gallipoli (against the
Turkish Army who were allied with the Germans) in
the First World War (1914–1918).

(Submitted by George Fossey)

BIRTHDAYS & ANNIVERSARIES

| | |
|---------|--------------------------------|
| July 8 | Brendan Melcher |
| July 10 | Jackie Lindsey John Melcher |
| July 15 | Patricia Collins |
| July 20 | Bill House |
| July 21 | Joy McCormick |
| July 22 | Fred Skipworth |
| July 27 | Brian Dunigan |
| July 28 | Bob Burns |
| July 30 | Charles Manis |



| | |
|---------|---------------------------------------------------|
| July 3 | Bob & Naomi Burns |
| July 6 | Bruce & Joanne Layton Warren & Sarena Pettit |
| July 9 | Jeff & Deborah Jordan Chris & Cornelia Pullins |
| July 10 | Terry & JoAnne Kemp |

HELP WANTED

Web savvy volunteers to help maintain St. Joseph's
web site (<http://stjosephofarimathea.org>) and Face-
book page. A knowledge of the WordPress content
management system is beneficial but not necessary.
If you can write an email, you can help!

If you're interested, please talk to Fr. Jody or email
him at frjody@mysja.org

UPCOMING EVENTS

| | |
|---------|---------------------------------------------|
| July 4 | Instructed Eucharist |
| July 6 | Memorial service for Betty Ryan, 2:00 pm |
| July 11 | Adult Dinner night out, 6:00 pm |
| July 16 | Deadline for July's <i>Grail</i> |
| July 18 | PB&J dedication |
| July 21 | Vestry Meeting, 6:30 |

ADULT DINNER GROUP

The Adult Dinner night out will meet Sunday, July 11, 6:00 p.m. at Barefoot Charlie's (125 Sanders Ferry Road, Hendersonville). All adult members are invited to attend. This social event is a great mixer with many different members from our church attending each month. For reservations, please contact Donna Holt by Saturday, June 10 (452-7242).

A Celebration of the Life of Elizabeth Atwood Ryan



Tuesday
July 6, 2010
2:00 p.m.

at

St. Joseph of Arimathea



RYAN, Elizabeth Atwood “Betty” Age 84 of Hendersonville, passed away on the 27th of May, 2010 at her home. Mrs. Ryan was born the 28th of November, 1924 in Atlanta, GA. She was preceded in death by her parents, Henry John (a Sea Captain) and Harriett Atwood; and her husband, John G. Ryan. She is survived by many friends, neighbors, church family and beloved cat, “Coontail”. She was employed by Nashville Memorial Hospital Credit Union for over 30 years. Her passions were feeding and caring for God’s creatures, her greenhouse, reading, needlepoint and catalog shopping. She served as an election official, the Hendersonville Women’s Club, The N.M.H. Auxiliary and was a

member of her church’s choir and also attended St. Timothy Lutheran Church. A Memorial service and celebration of her life will be held at 2 p.m. Tuesday, July 6, 2010 at her church, The Church of St. Joseph of Arimathea in Hendersonville, TN. Inurnment will be in Arlington Cemetery in Atlanta, GA.

In lieu of flowers, donations in memory of Betty can be made to the following organizations:

St. Joseph of Arimathea
Attn: Memorial Fund
103 Country Club Dr.
Hendersonville, TN 37075

National Audubon Society
225 Varisk St., 7th Floor
Attn: DMOG
New York, NY 10014

National Wildlife Federation
11100 Wildlife Center Dr.
Reston, VA 20190

The Nature Conservancy
P.O. Box 6014
Albert Lea, MN 56007

SUBMISSIONS:

Next deadline: Friday, July 16

Did something in *The Grail* pique your interest? Feel free to send your comments, prayers, reflections, essays, articles, jokes or other material you would like to share to grail@stjosephofarimathea.org with “the Grail” in the subject line.

If you would like to change delivery preferences (change your address, receive the Grail electronically in addition to or in place of a physical copy) visit our web site at: <http://www.stjosephofarimathea.org/congregational-resources/newsletter-survey/>

HOSPITAL ADMISSION, SICKNESS, OR FACING SOME OTHER DIFFICULTY?

If you or a loved one are admitted to the hospital, please let us know. While admissions clerks may ask specific questions regarding religious affiliation, due to government regulations they cannot and will not notify St. Joseph of Arimathea to let us know that you are there. Please get in touch with the church office (615-824-2910) or with Fr. Jody (615-440-6492) as soon as possible.

If you’re sick and in need of assistance please let us know that as well. You can call or fill out our new care calendar information sheet located at: <http://www.stjosephofarimathea.org/how-can-we-help-you/>

VACATION BIBLE SCHOOL, 2010—A JOURNEY TO EGYPT

About 15 children traveled through “Egypt” (also known as the Church of Our Saviour in Gallatin) during the week of June 6 to learn the story of Joseph’s journey from prison to palace.

After dinner each night, the children were led in worship by our own Dave Mason before they were divided into groups to begin their adventures. Church members from St. Joseph’s and from Our Saviour worked together to provide this interactive learning experience for the children. The program was designed to have children rotate among centers where they could see a drama, make a craft, play outdoor games, visit an Egyptian marketplace, sing songs of worship, and spend time in small groups learning about each day’s lesson.

The crafts were designed to teach the children about Egyptian culture. The girls beaded Egyptian head-dresses, and the boys decorated leather headbands with the help of Stella Broome. On other evenings, the children created their own jeweled usekh collars, learned to stamp their names on cartouche necklaces with hieroglyphics, made beautiful sand art, and colored small cardboard sarcophagi.

In the Egyptian marketplace, participants had the opportunity to taste foods that the ancient Egyptians would have eaten. The leaders for this area were sometimes surprised by the foods, such as green onions, that the children would try when they were given the chance.

One of the participants was so excited about VBS that he was already asking “where” we are going to go next year. We don’t know the topic of next year’s VBS yet, but we do know that with the group of dedicated volunteers from St. Joseph’s and Our Saviour, that VBS is sure to be a success. Many thanks to all who helped in so many ways to make this year’s VBS a memorable experience for all participants!



Isaac Broome decorating a usekh collar.



Photographs by Anna Howard, Daily Ikon Photography, used with permission.

VBS, 2010

Church Calendar, Community use, Kalender, US Holidays

Jul 2010 (Central Time)

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|--------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------|----------------------------------------------------------------------------------------------|-------------------------------------------------------------|---------------------------------|--------------------------------------------------------------------------------------|----------|
| 27 8am - Holy Eucharist @ St. 10:30am - Holy Eucharist | 28 7:30am - Community Use @ 11:30am - Community Use @ | 29 7:30am - Community Use @ 11:30am - Community Use @ | 30 7:30am - Community Use @ 11:30am - Community Use @ | 1 11:30am - Community Use @ | 2 7:30am - Community Use @ 11:30am - Community Use @ | 3 |
| 4 Independence Day 8am - Holy Eucharist @ St. 9am - First Sunday Breakfast 10:30am - Holy Eucharist @ | 5 7:30am - Community Use @ 11:30am - Community Use @ | 6 7:30am - Community Use @ 11:30am - Community Use @ | 7 7:30am - Community Use @ 11:30am - Community Use @ | 8 11:30am - Community Use @ | 9 7:30am - Community Use @ 11:30am - Community Use @ | 10 |
| 11 8am - Holy Eucharist @ St. 10:30am - Holy Eucharist @ | 12 7:30am - Community Use @ 11:30am - Community Use @ | 13 7:30am - Community Use @ 11:30am - Community Use @ | 14 7:30am - Community Use @ 11:30am - Community Use @ | 15 11:30am - Community Use @ | 16 Grail Deadline 7:30am - Community Use @ 11:30am - Community Use @ | 17 |
| 18 PB & J Dedication 8am - Holy Eucharist @ St. 10:30am - Holy Eucharist @ | 19 7:30am - Community Use @ 11:30am - Community Use @ | 20 7:30am - Community Use @ 11:30am - Community Use @ 6:30pm - Vestry Meeting @ St. | 21 7:30am - Community Use @ 11:30am - Community Use @ | 22 11:30am - Community Use @ | 23 7:30am - Community Use @ 11:30am - Community Use @ | 24 |
| 25 8am - Holy Eucharist @ St. 10:30am - Holy Eucharist @ | 26 7:30am - Community Use @ 11:30am - Community Use @ | 27 7:30am - Community Use @ 11:30am - Community Use @ | 28 7:30am - Community Use @ 11:30am - Community Use @ | 29 11:30am - Community Use @ | 30 7:30am - Community Use @ 11:30am - Community Use @ | 31 |

The Grail

St. Joseph of Arimathea Episcopal Church
103 County Club Drive
Hendersonville, TN 37075
Church Phone: (615) 824-2910
<http://sjosephofarimathea.org>

Service Schedule

- Sunday
8:00 am Holy Communion, traditional language
(Rite I), no music
10:30 am Holy Communion, contemporary language
(Rite II), with music
9:15 am Christian formation for all ages

Non-Profit Organization
U.S. POSTAGE
PAID
Hendersonville, TN
Permit No. 12

Address Service Requested