

The Chart

October 2007

Letter from the Rector

October 1, 2007

Dear Friends,

As some of you will have noticed, we are trying to gather the e-mail addresses of the people on our mailing list so that (1) we can more quickly inform you of news and events at Christ Church, (2) we can protect the environment by using less paper, (3) we can save money at the church by minimizing postage, printing and folding of documents. We will, however, continue printing the *Chart* and sending it (and other printed material) to you by mail. If you have an e-mail address and have not sent it to us, please do so (christ_church@verizon.net). Please be assured that we send all mass e-mails by blind copy so others will not see your address.

In this copy of the *Chart*, I have written at some length about the issues that the Episcopal Church is facing in its relationship with other national churches in the Anglican Communion. Although the most often debated issue is the sexuality of clergy, the real issues are deeper and more complex. We are considering these issues in greater depth in our education program on Global Christianity (note times in the calendar).

In November, the Diocese of Long Island will have its annual convention. The Bishop has publicly said that he will call for the election of a Bishop Coadjutor at the convention. A Bishop Coadjutor has the right to succeed to Diocesan Bishop at the time of his retirement. The process of electing a Bishop Coadjutor will be long and the costs will be substantial. Word is that the earliest date for the ordination and consecration of the Bishop Coadjutor is January, 2009 and the Bishop Coadjutor will succeed Bishop Walker a number of months thereafter.

Unlike the Roman Catholic Church and other national churches in the Anglican Communion, bishops in the Episcopal Church have limited authority. In fact, much of their power of Bishops in the Episcopal is through influence rather than through legislation. However, our Bishop is an important part of our spiritual and ecclesiastical life and support for Bishop Walker through this time of transition is crucial for the Diocese of Long Island and for the Bishop personally.

Finally, please note the many important events listed in the *Chart*.

This comes with my best wishes.

Sincerely,

DAVID B. LOWRY, RECTOR

Parish Notes:

SEVENTH AND EIGHTH GRADE CHRISTIAN EDUCATION

Junior high schoolers are invited to attend a Christian education program on Sundays beginning at 10:00 am. The current topic is Christianity and Islam.

Wednesday Evening Adult Education: The Psalms Wednesday, October 10 & 27
Religion in the Global Community, continues on Wednesday, October 17

We will continue our evening classes on Wednesday evenings at 7:30pm in the Guild Room. This Wednesday it will be on the Psalms and next week, October 17 we will pick up on our discussions of Religion in the Global Community.

THURSDAY EVENING YOUTH GROUPS TO BEGIN ON OCTOBER 4

Youth activities will resume on Thursday, October 4 for those in grades 7 through 10. We will have two groups, one for 7th and 8th grades and another for those in grades 9 and 10. We will begin with 'bring-your-own dinner' at 5:00 pm and will conclude at 7:00 pm. Those in after school activities are welcome to join us late.

COMING EVENTS

Please plan to attend the **PROGRESSIVE SUPPER on Saturday, October 13**. The supper begins with cocktails at the home of David and Ariana Paterson, continues with dinners at homes and concludes with dessert at the home of Bill and Valerie Siener. Those attending are asked to bring either an appetizer or a dessert. Please sign up at church or call the parish office at 627-2184 to reserve your place.

♪ Music Notes

The choir season is well under way, but we are always looking for new members. In fact, we *really* need some more members. Our choir makes a valiant effort and greatly succeeds, but due to the small composition of the group, planning music can often be difficult since we need additional singers. I encourage each and every one of you to consider joining the choir. All that's necessary is a commitment twice a week and a willingness to worship the Lord through song. And if you're not completely convinced, check us out for a Thursday rehearsal sometime (7:30-9 p.m.). You don't even have to sing; you can merely observe. Please give it a thought. (Basses are especially in demand!) Remember: music soothes the soul, and those who sing, pray twice.

We have lots of interesting music coming up, including some special music for the Blessing of the Animals on October 7. And we're already looking forward to Advent Lessons and Carols, as it will arrive before we know it. So, please mark it on your calendars (December 2, 5 p.m.). Also, to check out what choral music is on the agenda (and thanks to Bruce Sternemann), just visit the Christ Church website and click on the appropriate link.

All the best for a fun Fall season!

Kyle

Save The Date

Please Mark your calendars and **Save the date**, the Healing Ministry of the Rev'd Nigel Mumford is coming to St. Paul's Episcopal Church in Glen Cove on the weekend of 11/17 and 11/18/07. Check the Dominion for the Schedule or call **St. Paul's** at **676-2215** for more details. All are Welcome!

On the Episcopal Church and the Anglican Communion: Religious Faith in Differing Cultures:

For the past three years there has been an open battle within the Episcopal Church and between the Episcopal Church and the Anglican Communion on the issue of the ordination of homosexuals to the priesthood and the episcopate. This is the latest of a number of divisive

issues that have roiled the Episcopal Church over the last thirty years. Many will remember similar battles over ordination of women and the introduction of the new Book of Common Prayer—battles which took a toll on church membership and vitality.

These battles have been described as battles between 'liberals' and 'conservatives'—and there is some accuracy in such characterizations. But the issues are far greater than who is ordained and what our worship is like. The issues go to the very core of the rapidly changing social, cultural and economic world in which we live.

The best way into the issue is through an analysis of the world today. Although we are living in a technologically and economically interconnected world, we are not living in a politically and culturally homogenized world. In fact, our current interconnectedness has exacerbated our perceptions of differences as much as it has forced us to interact. More than a decade ago, Samuel Huntington, in an article in *Foreign Affairs* and later in a monograph (*The Clash of Cultures and the Remaking of the World Order*), made the case that the fall of Communism, which was seen as the event that would usher in global peace and prosperity, would, on the contrary, bring about new conflicts between and within nations and regions based on religion and ethnicity. Regrettably, Huntington has been quite right. In the Cold War era, the West and the East came to an accommodation which, after the showdown between Russia and the United States in 1962, proved durable and peaceful. Today, the balances that assured a modicum of peace and tranquility have broken down. The United States has become the world's policeman—but without sufficient power to protect global peace. That is the big picture; there are also numerous little pictures as well to be considered.

One of the little (but vitally important) parts of the picture is the division between the agrarian world and the industrial/post-industrial worlds. In spite of the economic dominance of the 'developed' world (that is the industrial and post-industrial [technological] world), the agrarian (developing) world contains more people, is growing in numbers and is becoming more influential.

The agrarian world is economically and socially a very different world from the developed world. The agrarian world is based on land, the working of the land and the on-going possession of land. In the agrarian world people marry earlier, have more children, spend less time and resources educating their children than those who live in the developed world. Families are the center of agrarian societies. In industrial and post-industrial societies, people marry later, have fewer children (in fact in many industrial and post-industrial societies there is a negative birth rate),

spend far more time and expense on education of their children and have longer life-expectancies—and have a higher rate of divorce and familial breakdown. It is much more difficult to find the center in developed societies. Finally, agrarian societies, which have been existed for numerous centuries, have a flow of life that is well-known.

Industrial societies are the product of the last two centuries, and post-industrial societies are brand new. Their 'life experiences' are short and much of their behaviors are experimental. All religions are agrarian based and the primary literature of Judaism, Christianity and Islam is all agrarian. Our religious stories fit neatly into the agrarian world and the agrarian world resonates to traditional religious stories. The same stories fit less well in industrial and post-industrial societies—and it is not just the stories about sheep and grain that confuse. It is the basic agrarian messages that confuse and sometimes offend those who struggle with the real-life issues of the industrial and post-industrial world. The distrust of wealth, the requirements not to lend money at interest, and the flow of days, weeks and years, which speak so eloquently to those who scratch-out an existence on the land, say much less to those who are no longer living within the confines of agrarian life.

The churches in North America and Europe have struggled for nearly 20 years to find the appropriate spiritual, ethical and religious response to the 'new world' (post-industrial) in which

they live. The changing role of men and women in the family, the work-place and the community, the place of children in society and the family unit, the challenges of marriage when life-expectancy increases and the response of society to people of differing sexual orientation have been just some of the struggles the societies in the developed world have had to face. Within those societies there have been numerous responses. A good number of people in the developed world have tried to hold-on to 'traditional' values (agrarian-based) in the face of rapid societal change; others have run to embrace change; still others have watched with perplexity and trepidation.

The issue of sexuality, homosexual relations and divorce within the church is the latest and in some ways the most immediately divisive of these 'changing world' issues. They also have formed the battle lines between the 'agrarian churches of the global south' and the 'post industrial churches of the developed and post-industrial north.' For those in agrarian regions, marriage and children are the lifeblood of an economic present and future. They form the producing hands of the present and the inheritors of family land for the future (whether through legal inheritance of land or usufruct). Anything that disturbs this economic process is forbidden. That includes any sexual relationship that cannot produce offspring. In New Guinea, where I have worked for many years there are no 'homosexual relationships,' but there is much homosexual behavior. Everyone marries and has children. Multiple wives help assure this. But the men live away from their wives and families (in 'long houses') while women and children live together in the women's houses.

In industrial and post-industrial societies, the benefits of children as workers in the family unit are diminished while the costs of children are increased. For that reason the birth rate in the industrial and post-industrial north is far lower than in the agrarian south. In the developed world marriage is also transformed. In the global north life expectancy has increased to a point that a good number of couples live well beyond the fiftieth anniversary of the marriages—although many of those couples do not reach that anniversary married to each other. In the context of the 'global north' the re-thinking of the roles of family and women—and by implication many aspects of daily life must be evaluated. Many of us won't like to outcomes of that re-thinking. However, to pretend that we can live our lives with integrity based on models that don't reflect current realities cannot, in the long-run be helpful.

In colonial times (which ended more recently than most of us wish to believe), the Christian north dictated to the rest of the world our vision civilization, world order and religious truth. Today, some of our teaching is coming back to challenge us. In the 19th century many English missionaries taught a Christianity that was influenced by anti-industrial, evangelical principles that were being espoused by the London-based Church Missionary Society. Many of those ideas (including a top-down sense of governance) are now resonating in the 'global south.'

I am a social conservative by nature. I yield to change reluctantly. However, I also need to accept the necessity of rethinking our Christian social and ethical bearings in the world in which we live today. Our church cannot pretend to be in the agrarian south—it is not only firmly in the post-industrial north; we invented the post-industrial world. As Christians, it is our task to find how to live the Gospel in a new and evolving world.

For those interested in this topic, a few books may be of interest. On the nature of the church in the 'global south,' I recommend Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (New York: Oxford University Press, revised edition, 2006) and Jenkins, *The New Faces of Christianity: Believing the Bible in the Global South* (New York: Oxford University Press, 2006). I also suggest the last chapter of Kevin Ward's *A History of Global Anglicanism* (Cambridge: Cambridge University Press, 2006). On marriage and family, I recommend a reading of Stephanie Coontz' *Marriage, a History: from Obedience to Intimacy or How Love Conquered Marriage* (New York: Viking, 2006).

Happy Birthday!!

We are pleased to congratulate these friends and parishioners this month on their birthdays...

Doris Finn, Kathryn Schmidt, James Kelly, Elizabeth Hopkins, Fred Horne, Warren Mazek, William Riggan, William McMahon II, Terry Riggan, Kristina Schmidt, Wyndham Stopford, Marge Trapp, Jonathan Siener, Diana Tadler, Alexandra Conrad, Adam Faeth, Heather Bennett, Zachary Field, George Faeth, Dorisene Roberts, Nicole Sternemann, Pamela Storozum

Happy Anniversary!!!

Our congratulations to all those friends and parishioners celebrating their wedding anniversaries this month... Claude and Yoshi Mapes

SUNDAY READINGS AND ALTAR FLOWER MEMORIALS FOR THE MONTH OF OCTOBER:

THE NINETEENTH SUNDAY AFTER PENTECOST – OCTOBER 7, 2007

Habakkuk 1: 1-11, 12-13; 2: 1-4; Psalm 37: 1-18; 2 Timothy 1: 1-14; Luke 17: 5-10

Altar flowers are given in memory of David Finn by Doris Finn and
in memory of Ferenc Czeglédý by Debbie Czeglédý

THE TWENTIETH SUNDAY AFTER PENTECOST – OCTOBER 14, 2007

Ruth 1: 1-19; Psalm 113; 2 Timothy 2: 3-15; Luke 17: 11-19
Altar flowers are given in memory of Edwin Towl and Daniel Burr Towl
by Mary Louise Gallo

THE TWENTIETH – FIRST SUNDAY AFTER PENTECOST – OCTOBER 21, 2007

Genesis 32: 3-8, 22-30; Psalm 121; 2 Timothy 3: 14-4: 5; Luke 18: 1-8

Altar flowers are given in memory of Bill Bancker, Thelma, Dudley
& Doria Sinitsch by Luba S. Norton

THE TWENTY-SECOND SUNDAY AFTER PENTECOST – OCTOBER 28, 2007

Jeremiah 14: 1-10, 19-22; Psalm 84; 2 Timothy 4: 6-8, 16-18; Luke 18: 9-14

Altar flowers are given in memory of William Angus by Amy Angus & Family
and in memory of Kenneth Fribush by Louise Fribush

+ + +

CHRIST CHURCH STAFF

The Rev. David B. Lowry, Rector, Residence: 516-570-0318

Mr. Kyle Babin, Organist/Choir Master

Ms. Kathy Hoffmann, Administrator Church Office: 627-2184

Mr. Enrique Valdes, Sexton

+ + +

*Christ Church
1355 Northern Boulevard
Manhasset, NY 11030*