



# THE CURATE



October 2011



## Rector's Corner

### THINKING INSIDE THE BOX

The current buzz phrase in the business world and strategic planning in general is “thinking outside the box.” Within the church this has been a popular expression of forward thinking and progressive churchmanship. It seems that at every church conference we attend, we are told that we need to “think outside the box.” “Thinking outside the box” may be a helpful concept in strategic planning, but it has been disastrous in biblical exegesis and the formation of doctrine. Orthodoxy is more about thinking “inside the box.” The concept of orthodoxy is immensely important in establishing a right relationship with God and has been since Adam and Eve were in the Garden of Eden. The term “orthodox” implies boundaries. For some mysterious reason, God created humankind with free will, in his infinite wisdom, he also gave humans definite boundaries. “And the Lord God commanded the man, ‘You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.’” (Genesis 2: 16-17) Adam and Eve were the first people to “think outside the box,” providing the first indication of the human propensity to want to step outside God’s boundaries. Over the centuries this has not changed, and today, orthodoxy gives the Church an outline of proper boundaries and a common ethical standard.

“Orthodox” is one of the most frequently used labels in describing certain types of church people. It is one of those words whose meaning is quite clear until you seriously think about it. *The Oxford English Dictionary* describes the origin of the adjective and noun form of “orthodox” from the ancient Greek *orthos* meaning true or correct and *doxa* meaning opinion or, interestingly enough, glory. The noun “orthodox” appears first in the writings of Origen but the adjective does not appear until the late third or early fourth century. The use of the word was almost entirely restricted to Christian

writers. The *OED* defines current usage as, “right, correct, true; in accordance with what is accepted or authoritatively established as the true view or right practice.” With regard to the church, “Of, belonging to, or in accordance with the accepted theological or ecclesiastical doctrines of a particular religion.” In extended use, “Of or in accordance with views, attitudes, beliefs, or practices prevalent or established in a particular society, field, profession, party, etc.”

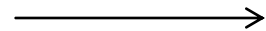
*The Westminster Dictionary of Christian Theology* defines “orthodox” as belief in or assent to the fundamental truths of the faith and goes on to ask how these truths can be defined. According to the *Dictionary*, some brief confessional formulae such as “Jesus is Messiah” (Mark 8:29; John 11:27) grew into creeds that were accepted by the entire church forming the boundaries of orthodoxy. Vincent of Lerins provides a much quoted framework for orthodoxy, “that which has been believed everywhere (quod ubique) always (quod semper) and by all (quod ab omnibus).” According to Professor Thomas Oden, orthodoxy is the faith shared by all Christians as defined by the early church bodies. These doctrinal statements of the faith were not written by individuals but by synods, councils, and consensual bodies. The seven worldwidecouncils that met to establish the general consent of the faithful have been the standard for the church for 2000 years.

In modern times, the word “orthodox” has taken on a pejorative air and the word itself has become a barrier to appreciating the wisdom of our fathers. Modernity views “orthodoxy” as “little more than a dogma imposed upon people by a coercive authority.” C. FitzSimons Allison, a retired Episcopal Church bishop, has observed, “This word ‘orthodoxy,’ whose very meaning begs the question of right and true, has somehow attracted to itself unmistakably negative and pejorative connotations such as ‘not original’ or ‘conventionally approved.’ ‘Not independent minded or original’ is another meaning found in dictionaries.” The modern intellect finds little wisdom in the church fathers.

### Inside this issue:

Rector's Corner	1-2
Altar Guild	2
Cursillo	2
St. Mary's Guild	2
Treasurer's Report	2
ECW	3
DOK	3
Prayer Shawl Ministry	3
Rally Day Pictures	3-4
Calendar, Birthdays	5
Church Information	6

### St. Philip's Episcopal Church



**Rector's Corner Continued**

As most of you know, I am a trustee of Nashotah House Theological Seminary in Wisconsin. The Nashotah House Statement of Identity is a pretty good picture of what it means for a church to be considered orthodox:

*In grateful obedience to the Apostolic Tradition of Faith, Order, and Morals, as consistently proclaimed in Anglican tradition and formularies, this House affirms and confesses the historic faith and practice of the Church as it is set forth in the Holy Scriptures of the Old and New Testament together with the Apocrypha, as summarized in the Apostles', Nicene, and Athanasian Creeds, as proclaimed by the first seven ecumenical councils, and as embodied in the Book of Common Prayer including the Articles of Religion and other documents contained in the "Historical Documents" section of the 1979 Prayer Book (BCP p. 863). We affirm the principles of the Chicago-Lambeth Quadrilateral (BCP p. 876) as the basis for our present unity with our brothers and sisters in the Anglican Communion and for present and future relationships with all the divided branches of Christ's one, holy, catholic, and apostolic Church.*

Orthodoxy values the wisdom of the past. Interpretation of Scripture is mentioned as being consistent with tradition and the historic faith. This view of the Bible as affirmed and confessed in the "historic faith and practice of the Church as it is set forth in the Holy Scriptures" is very important in identifying the orthodox members of today's Episcopal Church. Again according to Thomas Oden, "To walk in the orthodox way as a Christian means to think and live within the boundaries of the ancient Christian consensus of teaching from the prophets and apostolic witness, applying that teaching contextually within ever-emergent cultural situations."

Blessings in Christ,  
Ted +

**Altar Guild**

*Beverly Beck*

The Altar Guild looks forward to its Fall service.  
Please keep the members in your prayers.

**Cursillo**

Martha Polasek

Cursillo group meetings are now every Tuesday afternoon at 5:30 p.m. in the parlour.

The men's group continues to meet at 8 a.m. on Friday mornings at the Subs and Dogs.

**St. Mary's Guild**

*Marian Raney*

Thank you St. Philips' Church family, friends and St. Mary's Guild! The parish hall was festive and full for Rally Day Spaghetti Luncheon.

Ann Davis and Mary Kolstad's sauce was delicious and so was Nancy Kacvinski's vegetarian sauce. Jackie Gragg's meat donation was greatly appreciated.

Bebe Beasley's dressing complimented the salad donated by Frank and Jeanette George and Kay Chapman. Cynthia Dickey and Sharon Gouras's garlic bread was enjoyed by everyone.

The dessert girls Maxine Barnette, Elenor Eilenberger, Peggy Beye, Joe Ann Leggett, Jenny Cunningham, Katherine Price, Hanna Ray and Marian Raney, have a winner with the cheesecake.

Sara Minton had plenty of spaghetti for our cooks and helpers, Mark Davis, Walker Price and Billy Minton!!! Thank you so much for your help.

Rally Day was a great success and we appreciate all the love and support! We deposited around \$850.00 which will be used for our community service outreach.

God Bless You, Marian Raney

St. Mary's Guild will have our first lesson on "Living The Question", led by Bebe Beasley. Everyone is welcome October 17th at 6:00 pm in the choir room

**Treasurer's Report**

*Norwood Brenneke*

	August 2011	Year-to-Date
<b>Beginning Balance</b>	53,354.74	39,944.82
<b>Total Income</b>	14,623.97	126,132.09
<b>Total Expenses</b>	17,328.15	115,738.23
<b>Ending Balance</b>	50,650.56	50,650.56



# ECW



*Katherin Wardlaw  
President*

Thank you to John and Janet Tanner for their wonderful program. John is Director of ALERT (“**A**ir **L**and **E**mergency **R**escue **T**eam”). Janet is John’s Program Director and is also a leader at Bible Study Fellowship in Tyler. Also a big thank you to Jeanette George and Mary Kolstad for being hostesses.

The next ECW meeting is scheduled for Tuesday, October 11th at 9:30 AM. All St. Philip’s church women and their guests are invited to attend.



The ECW (Episcopal Church Women) Display

# DOK

*Kathleen Smith*

DOK will meet on Thursday, October 13th at 5:30 p.m. in the parlor.



## The Prayer Shawl Ministry

There is a good supply of prayer shawls available. They are available through the church office!



The St. Philip’s Episcopal Church Choir Display

Here are some pictures from Rally Day



The Altar Guild Display



The Alpha Course Display



The **DOK** (Daughters of the King) Display



The serving line from the front of the line



The Prayer Shawl Ministry Display



Enjoying the spaghetti and the fellowship

**And here are a few pictures from the St. Mary's "famous spaghetti" lunch fund raiser**



The serving line from the back of the line



The Fabulous Kitchen Workers

# October 2011

Sun	Mon	Tue	Wed	Thu	Fri	Sat									
						1									
2 7:30a Euch Rite I 8:45a Christian Ed 10a Euch Rite II	3 6 pm Alpha	4 5:30 pm Womens Cursillo Group	5 10a Bible Study 5:30p Euch/Heal 6:30p Choir	6	7 8:00am Men's Cursillo Group	8									
9 7:30a Euch Rite I 8:45a Christian Ed 10a Euch Rite II	10 6 pm Alpha  Columbus Day	11 9:30 am ECW 5:30 pm Womens Cursillo Group 6p Vestry Mtg	12 10a Bible Study 5:30p Euch/Heal 6:30p Choir	13 5:30 pm DOK	14 8:00am Men's Cursillo Group	15									
16 7:30a Euch Rite I 8:45a Christian Ed 10a Euch Rite II	17 6 pm Alpha	18 5:30 pm Womens Cursillo Group	19 10a Bible Study 5:30p Euch/Heal 6:30p Choir	20	21 8:00am Men's Cursillo Group	22									
25 7:30a Euch Rite I 8:45a Christian Ed 10a Euch Rite II	24 6 pm Alpha	25 5:30 pm Womens Cursillo Group	26 10a Bible Study 5:30p Euch/Heal 6:30p Choir	27  PRC Parish Hall	28 8:00am Men's Cursillo Group  PRC Parish Hall	29									
30 7:30a Euch Rite I 8:45a Christian Ed 10a Euch Rite II	31 6 pm Alpha	<b>September 2011</b>					<b>November 2011</b>								
		S	M	T	W	T	F	S	S	M	T	W	T	F	S
						1	2	3			1	2	3	4	5
		4	5	6	7	8	9	10	6	7	8	9	10	11	12
		11	12	13	14	15	16	17	13	14	15	16	17	18	19
18	19	20	21	22	23	24	20	21	22	23	24	25	26		
25	26	27	28	29	30		27	28	29	30					

## Birthdays

- 1 Jeanette George
- 2 Nelda Eppes
- 2 Norwood Brenneke
- 6 Allen Mills
- 7 Cad Williams
- 7 Charles Steen
- 9 Kathryn Fagalde
- 11 Dorothy Fulton
- 14 Jackie Tokarczyk
- 15 Katherine Sullivan
- 16 Barbara Nemar
- 16 Mike Paul
- 17 Ashley Williams (Brown)
- 19 Caron Fraser
- 19 Dede Kenderdine
- 19 Laura Kolstad
- 21 Bebe Beasley
- 22 Cathy Norton
- 22 Alice Rogers
- 22 Terry Thorn

## Anniversaries

- 18 David & Sandy Mettauer
- 24 Don & Pat Derby

# CHURCH INFORMATION

## St. Philip's Staff

## Parish Office Hours

Rector Ted Welty  
 Church Administrator Kelan Eckerman  
 Organist/Choirmaster Clarissa Delany  
 Sexton Chris Rogers  
 Sparky Kolstad (Senior Warden)  
 Curt Winkler (Junior Warden)  
 Norwood Brenneke (Treasurer)  
 Cynthia Dickey (Vestry Clerk)  
 Bob Blackwell Kay Chapman  
 Frank George David Sullivan  
 Marian Raney Martha Styner  
 Charlie Nichols Albert Holmes  
 Bob Beck Joann Evans

Monday -Thursday 9a-5p  
 Friday 9a-12p  
**Closed Federal Holidays**  
**Phone:** (903) 729-4214  
**Fax:** (903) 729-8691

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**Curate:** [tomprater@yahoo.com](mailto:tomprater@yahoo.com)

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