

# THE GOOD NEWS

Holy Faith Episcopal Church  
6990 South Federal Highway  
Port St Lucie Florida 34952

A congregation of many  
nationalities worshipping  
together in joy.

AUGUST 2012. Vol. 13 No. 8



This *GOOD NEWS* is  
especially for

*You*

***Rev. William H. Smith – Priest – in - Charge***

**HOLY FAITH EPISCOPAL CHURCH**

**Office Telephone 772-464-4570**

**Email [holyfaithpsl@aol.com](mailto:holyfaithpsl@aol.com)**

**Website: <http://holyfaithpsl.org>**

## **Clergy**

**Priest in Charge - The Rev. William H. Smith 337-4887**

**Assistant Priest –The Rev. Jose P. Fernandez (Spanish) 340-4910**

**Associate Priest – The Rev. Burnet Cherisol (Haitian) 672-1310**

**Organist – Susan Adams 873-9493**

**Email [eyequilt@bellsouth.net](mailto:eyequilt@bellsouth.net)**

## **Services**

### **Sunday**

**8 am. Rite I with music**

**10 am Rite II with Choir**

**Noon Rite II Spanish**

**Sunday School at 10am and noon**

### **Wednesday**

**10am Holy Communion and Healing Service**

**THE GOOD NEWS** is published monthly by Holy Faith Episcopal Church,  
6990 S. Federal Hwy, Port St. Lucie Fl. 34952

**Leadership**  
**Vestry**

Senior Warden: Olga Chavez (2013)  
Junior Warden: George Cleary (2014)  
Bonnie Claren (2015)  
Elias Jansen (2015)  
Aquinda Toppin (2015)

Wayne Griffin (2014)  
Janet Clarke (2013)  
Juan Gomez (2013)  
Carmen Mendoza (2014)

Treasurer: George Adams  
Assist. Treasurer: Fay Edwards Taylor 879-4557

Recording Secretary: Susan Adams  
Parish Coordinator: TBA

**Committee Chairs**

Acolytes: Ginny Williams – 873-9428  
Aurora Mata – 561-704-3495  
Activities: Aquinda Toppin – 237-2501  
Adult/youth Ed: Terri Mullins – 465 - 4184  
Carmen Mendosa  
Altar Guild: May Thomas - 871-1740  
Jocelyn Newport – 879-7920  
Buildings & Grounds: George Cleary  
Coffee Hour: Aquinda Toppin  
Daughters of the King: Ethlyn Moody – 344-4777  
Florists: Paula Smith - 337-4887  
Finance: Wayne Griffin  
Lectors: Linda Crossett - 343-9777/ Aurora Mata  
LEM: Linda Crossett/ Maria Publito Barrios  
Mens Group: TBA

Music/Choir Director, Spanish: Miguel Pena  
Newsletter: Editor-in-Chief - 464-4570  
Editor - Arlene Mighty - 879-3071  
Organist/ Choir Director: Susan Adams - 873-9493  
Outreach: Jennifer Gardner - 408-6699  
Pastoral Care: Shirley Heath - 344-5043  
Publicist: Allan Anter - 468-8560  
Search: Terri Mullins - 465-4184  
Stewardship: TBA  
Thrift Shop: Ethlyn Moody - 344-4777  
Ushers/Greeters: Martha Hovsepian - 460-8777  
Leo McCalla - 871-9621  
Vision: TBA  
Web Mistress: Carole Gooden - 336-0329  
Youth Group: Bonnie Claren - 621-9803  
Cecilia Escorbore -

Episcopal Church Women/ St. Margaret's Guild/Happy Talk : Janet Clarke – 878-2140

**HAPPY BIRTHDAY**

8/01 David Yorkirons  
8/02 Elrene Francis  
8/07 Veronica Alleyne  
Santiago Catala  
8/10 Kristie Quintero  
8/11 Leo McCalla  
8/12 Ulit McCalla  
Lilianna Arias  
8/13 Gilbert Possebon



8/14 Alexandra Yorkirons  
Denton Yorkirons  
8/19 Basil Pennycooke  
8/21 Rudolph Stephenson  
8/28 Angel Smith  
8/28 Bishop John Said  
Adolfo Barrios Jr.  
8/30 Marilyn Coffey  
Jacqueline Viamonte

**HAPPY ANNIVERSARY**

8/04 Conrad & Marianna Upright  
8/05 David & Rev. Jamie Turner  
8/10 Dennis & Ethlyn Moody



8/14 Guillermo & Ana Melendez  
8/17 John & Virginia Williams  
8/21 Richard & Linda Crossett

# AFGHANISTAN

## *Some thoughts gleaned from Father Bill's bookshelves*

This month I want to share with you some thoughts about Western powers seeking to rearrange the situation in Afghanistan. I am quoting from a couple of books I have been reading lately.

The first passage, extracted from "The Decline and Fall of the British Empire 1781-1997" by Piers Brendon, published by Alfred A Knopf in 2008, describes the retreat of the British army from Kabul at the end of First Afghan War of 1838-1842.

"On 6 January 1842 a column of 4,500 fighting men (mostly sepoy) and 12,000 camp followers set off on the ninety-mile march through the mountains. Their goal was Jalalabad. ... Deep snow hampered the progress of [the] force, as did the immense baggage train. One regiment had required two camels to transport its stock of cigars to Kabul and British subalterns, who might have as many as forty servants each, would have soon have left behind their swords and pistols as march without 'their dressing-cases, their perfumes, Windsor soap and eau-de-Cologne.' Here was loot on the hoof and the Afghans tore at it like wolves harrying a flock of sheep. They cut down stragglers, drove off pack animals, ransacked bullock carts. At dusk on the first day [the vanguard] had only gone six miles and [the] rearguard was still leaving the cantonment, which the Afghans burned to the ground. In the intense cold that night some sepoy, bivouacking in the open, made fires of their caps and equipment. Others woke up so badly frost-bitten that their legs looked like charred logs. One Englishwoman saw 'men taking off their boots, and their whole feet with them.' Everywhere the weakest perished. 'Firing from the enemy recommenced at sunrise,' recorded [one officer} in his unpublished journal. 'Our people had become such a mass of confusion as I never witnessed – our own servants and followers plundering the camp in every direction while the officers were exerting themselves to get the troops out of the chaos.'

"By the time [the] column struggled as far as the Koord-Kabul pass, narrow, precipitous, five miles long and threaded by an icy torrent that had to be crossed and recrossed twenty-eight times, it was a frozen, famished rabble. Caught in 'the jaws of this terrible defile', it proved easy meat for Ghilzai and Ghazee marksmen perched

on the rocky heights. Their long-barrelled matchlocks (*jezails*) were more accurate and had a longer range than English muskets, and they poured a devastating fire on their foes. The gorge became choked with corpses. [The British commander] tried to bribe his way out and [the Afghan leader] did take a few Britons into protective custody – wounded officers, women and children. But the local chiefs said that they did not want gold; 'nothing but blood could satisfy them.' Among the white remnant 'despair with its usual extremes of passiveness and frenzy now prevailed.' The Afghans barricaded the next major pass and massacred the rest of the British array. A single European, [an] assistant surgeon, reached safety – on 13 January.

The second passage is not history. It is a poem by Rudyard Kipling, written at the time of the Second Afghan War of 1878-1882. It seeks to express the views of a British private serving in Afghanistan as he strives to understand the futility of what he is being asked to do, and the great waste, in human and economic terms, of the whole endeavour.

### **ARITHMETIC ON THE FRONTIER**

A great and glorious thing it is  
To learn, for seven years or so,  
The Lord knows what of that and this,  
Ere reckoned fit to face the foe –  
The flying bullet down the Pass,  
That whistles clear: "All flesh is grass."

Three hundred pounds per annum spent  
On making brain and body meeter  
For all the murderous intent  
Comprised in "villainous saltpetre"  
And after? – Ask the Yusufzaies  
What comes of all our 'ologies.

A scrimmage in a Border Station –  
A canter down some dark defile –  
Two thousand pounds of education  
Drops to a ten-rupee jezail –  
The Crammer's boast, the Squadron's pride,  
Shot like a rabbit in a ride!

No proposition Euclid wrote  
No formulæ the text-books know,

Will turn the bullet from your coat,  
Or ward the tulwar's downward blow.  
Strike hard who cares – shoot straight who can –  
The odds are on the cheaper man.

One sword-knot stolen from the camp  
Will pay for all the school expenses  
Of any Kurrum Valley scamp  
Who knows no word of moods and  
tenses,  
But, being blessed with perfect sight,  
Picks off our messmates left and right.

With home-bred hordes the hillsides teem.  
The troopships bring us one by one,  
At vast expense of time and steam,  
To slay Afridis where they run.  
The "captives of our bow and spear"  
Are cheap, alas! as we are dear.

August 14 marks the anniversary of the beginning of the Great War, while August 15 marks the end of the Second World War. Let us pray ever more fervently for today's young men and women who have been called upon to serve in the centuries-long efforts by Western powers in that remote corner of the world.

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### **PASTORAL CARE**

When the outlook is not good, we should not fret. We need a change of perspective to realize that God sees tomorrow more clearly than we see yesterday. The future is completely in his hands!

When they heard that the Lord was concerned about them and had seen their misery, they bowed down and worshipped.

Exodus 4: 3 1

"I am concerned for you and will look on you with favor" (says the Lord)

Ezekiel 3 6:9

### **God's Warning System**

Lord, you have seen what is in my heart. You know all about me. You know when I sit down

and when I get up. You know what I am thinking even though you are far away.

Your conscience instructs opinions, forms decisions, and establishes positions. It helps you distinguish between what is wise and what is foolish, what is good and what is bad, what is right and what wrong. Your conscience is a bright and shining star that guides you to right actions and good behavior.

Be happy when your conscience hurts you. Be worried when it does not.

A clear conscience is not always a good sign. A better sign is an inside voice that puts its hand on a proposed action and stops it from taking place. You will want to nurture your conscience for deep discernment and sensitize it to the most subtle of nuances. A small boy who, having been told by his dad that conscience is a small voice that talks to people when they have done wrong, went into his room and prayed,  
"O God, make the little voice loud!"

Your conscience is God's built-in warning system.

It is your inner prophet. Listen to what it says.

Aquinda Toppin  
Pastoral Care Ministry.

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### **THANK YOU!**

Thank you to my Holy Faith Family who have prayed for my niece, given words of encouragement and comfort.

I feel truly blessed that I am a member of this Parish.

Arlene

## How Badly Do You Want It?

**'...You have great faith! Your request is granted.'**

**15:28 NIV**

Matthew records: 'A Canaanite woman...came to Him, crying out, "Lord...my daughter is suffering terribly from demon-possession" ...He answered, "I was sent only to...Israel...It is not right to take the children's bread and toss it to their dogs." "Yes, Lord," she said, "but even the dogs eat the crumbs that fall from their masters' table." Then Jesus answered, "Woman, you have great faith! Your request is granted."' (**Matthew 15:22-28 NIV**) This Gentile woman was an outsider, yet she pushed through and got what comfortable insiders often miss. Talk about hurdles! First, Jesus refused to answer her. Next, He said, 'What I have is only for the Jews.' Finally He said, 'It wouldn't be right to give the children's bread to dogs.' Most of us would have walked away offended. Not her! She cried, 'Have mercy on me.' She wasn't asking for what she deserved, she was crying out for what she needed! As a result, Jesus removed every obstacle and answered her prayer. And if *you* persist, He will do the same for you too. In reality, this woman told Jesus, 'Let the children have the bread, all I need are the crumbs.' Church folks can become so complacent that they neglect the bread, waste the bread, complain about the bread and sometimes don't even come to church to get the bread. But some desperate people pick up the crumbs and find life! They know that if there's power in the loaf, there's power in the crumb. And when a crumb is all you can get, a crumb is all you need. So what do you need from God today? How badly do you want it?

Bob Gass – The Word for Today

## HAPPENINGS AT HOLY FAITH

On Sunday August 6, Holy Faith will be celebrating Caribbean Sunday. You are invited to wear your National colours. Brunch will be served in the Parish Hall. Please bring a dish to share.

Adult classes will be held for those wishing to: Reaffirm their Baptismal Vows, be Confirmed, or Received into the Episcopal Church. Please inform Terri Mullins at 772-465-4184 or the Church Office at 772-464-4570.

Classes will be held on Monday evenings at 6pm in the Parish Hall, starting on August 6.

Remember the date, September 30<sup>th</sup>, when Bishop Gregory Brewer will be visiting Holy Faith. The Bishop and his wife will be spending the whole day with us.

The Jr. Warden has requested your help on Saturday Sept. 29<sup>th</sup> at 8:30am to clean and spruce up the Campus. Please bring cleaning supplies. Many hands will make the work light.

The Thrift Shop will be closed for vacation from July 28<sup>th</sup> to September 5<sup>th</sup>.

The Search Committee is continuing the search for a new Rector. They are going through the supply of names to choose the best fit for Holy Faith. Please keep them in your prayers.

Please reserve the dates November 15<sup>th</sup>, 16<sup>th</sup>, 17<sup>th</sup>. These are the dates that have been reserved for having our pictures taken for the Pictorial Directory. More information will be forthcoming in the near future.

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## **A PASTORAL LETTER**

The Episcopal Church  
Diocese of Central Florida  
July 18, 2012

To My Brothers and Sisters in the Household of Faith,

I must admit from the outset that I am saddened that I have to write my first pastoral letter to you around the recent actions of General Convention endorsing Same Sex Blessings. Two reasons:

1. Some wonderful things happened at General Convention where God was clearly at work (which I tried to communicate in my video spots), and I would much rather comment on these wonders. It was not just a challenge to be at General Convention, it was also a blessing.
2. I am quite tired of having issues of sexuality politicized into resolutions, forcing the church to handle them through a political process. There is a relentlessness about it that is almost without equal in the present life of our church. This very time consuming preoccupation says more damaging things about the life of our church than I would care to say in this letter. At the very least, our internal preoccupations have robbed us of what is preeminently important which is the time and energy needed for inspired missionary service.

You will know that while I am new to this vocation, I do not write this letter unaware of the diversity in our Diocese. I know there are parishioners who are in same sex relationships. I know there are parishioners who wrestle with their same sex attractions and in response have chosen a life of celibacy. I know there are parishioners who have gay friends and family members, some of whom are in active relationships and some are not. In other words, while there is a strong evangelical center we in the Diocese of Central Florida are not of one mind about these matters. No matter what I write today, there will be those whom I will not please. Politics always creates winners and losers. The fact that we are not of one mind is something that I do not want to pass over too quickly. I bear a responsibility to serve as chief pastor to the entire diocese, not merely to those who may agree with me on this or any other concern. So, the responsibility of writing a pastoral letter is that I speak as a pastor- a responsibility that is also at the heart of my vocation as a bishop.

As you are aware, both the House of Deputies and the House of Bishops passed by wide margins a resolution that gives Episcopal clergy the opportunity to offer an authorized liturgy for the blessing of same-sex unions (A049). The liturgy is entitled, "The Blessing of a Lifelong Covenant." One can only preside using this liturgy with the permission of the Ecclesiastical Authority- in our case, the diocesan bishop. This liturgy also has the status of being only in "provisional" usage- meaning that it has no constitutional or canonical status, it is presently temporary.

While the title of the liturgy might indicate that something is happening other than a marriage service, the rite itself contains the same structure and components of the marriage rite found in the Book of Common Prayer: Scripture readings, vows, rings, a pronouncement, prayers and a blessing. Consequently, it is clear that such a service is a step towards redefining Christian marriage as clearly expressed both in the Scriptures and in the Book of Common Prayer. As such, I cannot endorse or extend permission for the use of this rite by the clergy under my care in the Episcopal Diocese of Central Florida. As I wrote to the Diocese during the election process for bishop: I see nothing in the Scriptures or in our Anglican tradition that give me permission to expand or redefine the institution of marriage. The Scriptures and the Book of Common Prayer are clear that God established the bond and covenant of marriage; and it is my responsibility as a bishop to uphold and maintain what God has created.

I recognize that there are faithful Christians in this Diocese and beyond who deeply disagree with me and with my decision. While I expect our diocesan clergy to follow my directives, my affection for them will be no less for their disagreeing with my position on this matter. We all see through a glass darkly, and as a church, we are living in the midst of an unfolding story. The last chapter of that story is written in heaven, but is still being played out on earth.

Therefore, is it possible for us as the Diocese of Central Florida to be a community that vocally condemns violence and prejudice against anyone- including gay people? Is it possible for us to be a community that “respects the dignity of every human being?” Is it possible for us to commit ourselves to stand beside to all people who desire to follow Christ? In other words, is it possible for us to truly love one another in the name of Christ and, at the same time not move towards the liturgical blessings of gay relationships? Can we be on mission together in a way that bridges the present liberal/conservative divide? That would certainly be my hope. What binds us together are the bonds of our baptism, our creeds, and our mutual commitment to serve Jesus as Lord. It is in that service, that missionary service, embodied in what we describe as “the Great Commission” and the “Great Commandment” that we should frame our conversations, including those about sexual ethics. We have vows to keep. We have a witness to maintain. May God help us to love one another and serve the world together in the Name of Christ!

Given under my hand and seal in the  
City of Orlando, Florida  
On the 18th day of July, 2012, and  
in the first year of my Consecration.

Gregory O. Brewer, Bishop

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### **For the election of our new Rector**

*Almighty God, giver of every good gift, look graciously on your Church, and so guide the minds of those who shall choose a rector for this Parish, that we may receive a faithful minister who will care for your people and equip us for our Ministries, through Jesus Christ our Lord. AMEN*

### **For the Parish**

Almighty and ever living 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

BCP p817

**FIGHT YOUR BATTLES ON YOUR KNEES!** (Church sign)

# **SERVERS SCHEDULE AUGUST 2012**

<b><u>LAY EUCHARISTIC MINISTERS</u></b>	<b><u>LECTORS</u></b>	<b><u>USHERS/ GREETERS</u></b>	<b><u>FLORISTS</u></b>
<b>5.</b> 8am – E. Francis 10am – G. Williams  <b>12.</b> 8am S. Heath 10am – B. Claren  <b>19.</b> 8am – E. Francis 10am - B. McCalla  <b>26.</b> 8am – S. Heath 10am – H. Walcott  <b><u>ALTAR GUILD</u></b>  <b>5.</b> 8am - J. Newport 10am - I. Vaceannie  <b>12.</b> 8am - M. Thomas 10am - I. Vaceannie  <b>19.</b> 8am - J. Newport 10am - I. Vaceannie  <b>26.</b> 8am - M. Thomas 10am - I. Vaceannie	<b>5.</b> 8am - E. Francis V. Alleyne  10am – C. Inniss G. Horne  <b>12.</b> 8am – S. Heath A. Anter  10am – J. Stone I. Duncan  <b>19.</b> 8am – E. Francis M. Upright  10am - D. Moehl M. Sangster  <b>26.</b> 8am - S. Heath G. Adams  10am – I. Duncan C. Inniss	<b>5.</b> 8am - R. Newport J. Newport  10am - TBA  <b>12.</b> 8am - R. Newport J. Newport  10am – TBA  <b>19.</b> 8am - R. Newport J. Newport  10am – TBA  <b>26.</b> 8am - R. Newport J. Newport  10am - TBA	<b>5.</b> P. Smith A. Creary V. Stephenson  <b>12.</b> M. Stephenson E. Dixon  <b>19.</b> S. Heath P. Simeon E. Francis  <b>26.</b> P. Smith I. Vaceannie E. Hunt  <b><u>COFFEE HOUR HOSTS</u></b>  <b>5.</b> Caribbean Sunday Congregation  <b>12.</b> TBA  <b>19.</b> TBA  <b>26.</b> TBA

**IF YOU ARE UNABLE TO SERVE ON YOUR APPOINTED DAY OR TIME, PLEASE ARRANGE FOR A SUBSTITUTE.**