

# The Coracle

St Davids Cullowhee



August 12, 2012

Called to embody God's love by welcoming everyone who enters and by empowering all who stay to make a difference in the world.

## Calendar

Sun	Aug 12	11 <sup>th</sup> Sunday after Pentecost
Tue	Aug 14	Vestry Meeting 5:30 pm
Sun	Aug 19	12 <sup>th</sup> Sunday after Pentecost, Godly Play
Sat	Aug 25	Yoga Workshop with Chad
Sun	Aug 26	13 <sup>th</sup> Sunday after Pentecost
Sat	Sept 1	Monthly Mindfulness 10 am-noon
Sun	Sep 2	14 <sup>th</sup> Sunday after Pentecost
Wed	Sep 5	Healing Prayer 5:30 pm
Sun	Sep 9	15 <sup>th</sup> Sunday after Pentecost
Tue	Sep 11	Vestry Meeting 5:30 pm
Sun	Sep 16	16 <sup>th</sup> Sunday after Pentecost, Godly Play
Sun	Sep 23	17 <sup>th</sup> Sunday after Pentecost Church at East LaPorte Park
Sun	Sep 30	18 <sup>th</sup> Sunday after Pentecost

### Canterbury House Activities

Mondays 7:25 am	Mindfulness Meditation
Mondays 9-10:30 am	Chad's yoga
First Saturdays 10 am	Monthly Mindfulness
Thursdays 11:30 am	Cullowhee Men's Group
Thursdays 5:30 pm	Alcoholics Anonymous
Fridays 5:30 pm	U-Club

### Serving this Sunday

#### Holy Eucharist

Reader: Rosa Reily  
 Chalice: Lydia Aydlett  
 Coffee Hour: Judy & Jere Annis  
 Organist: Brad Martin  
 Readings: [1 Kings 19:4-8](#), [Psalm 34:1-8](#)  
[Ephesians 4:25-5:2](#), [John 6:35, 41-51](#)

#### Serving during August

Bread: Jane Coburn  
 Flowers: Betty Lynn Kirwan (Aug 11 & 18)  
 Judy Robinson (Aug 25)  
 Linen: Faye Jacobson (Aug 12)  
 Claire Marsh (Aug 19 & 26)  
 Eucharist: Newt Smith & Tom Wilcox

#### Serving during September

Bread: John Slater  
 Flowers: Margot Wilcox (Sep 2 & 9)  
 Betty Lynn Kirwan (Sep 16, 23 & 30)  
 Linen: Claire Marsh (Sep 2, 9 & 16)  
 Faye Jacobson (Sep 23 & 30)  
 Eucharist: Muff Lyons & Carole Wood

We collect food for United Christian Ministries on an ongoing basis. Non-perishable food may be placed in the basket at the back of the church. All food is appreciated, but things such as rice and beans (dried or canned) are more useful to the groups providing meals to the needy than are more highly processed foods. Please keep in mind the basket at the back of the church, a place where we can share our bounty with others in need through the food program of United Christian Ministries.

## Sunday evening, August 12, Perseid Meteor Party (an auction item hosted by Michael Hudson)

### Water Rock Knob Visitor Center (BRP milepost 451)



Come and settle in about 8:00. Catch a few falling stars after dark. Leave whenever you need to (Michael will probably leave about 10:30). A few of you might bring a tarp to share—Michael will bring one large tarp (we'll be laying on damp grass). Everybody should also seriously consider bringing a blanket--and wearing warmer clothes than you might think! There will be hot tea and some store-bought cookies. If any of you would care to bake the real deal that would be wonderful too.

To get there, turn onto the Blue Ridge Parkway entrance road at Balsam--and when in .2 miles you get to the Parkway itself, turn RIGHT, South, toward Cherokee. It's roughly 8 miles at the highest point of the drive (if you start going precipitously downhill, you've gone too far!).

## **The Gospel**

### **John 6:35, 41-51**

Jesus said to the people, "I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty."

Then the Jews began to complain about him because he said, "I am the bread that came down from heaven." They were saying, "Is not this Jesus, the son of Joseph, whose father and mother we know? How can he now say, 'I have come down from heaven?'" Jesus answered them, "Do not complain among yourselves. No one can come to me unless drawn by the Father who sent me; and I will raise that person up on the last day. It is written in the prophets, 'And they shall all be taught by God.' Everyone who has heard and learned from the Father comes to me. Not that anyone has seen the Father except the one who is from God; he has seen the Father. Very truly, I tell you, whoever believes has eternal life. I am the bread of life. Your ancestors ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh."

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### **Yoga Workshop**

#### ***Redefining the Possible***

**Saturday, August 25**

**9 am-noon**

**Canterbury House**



There are fairly strict genetic limits on the range of your possible flexibility, but much fewer limits on how much skill and strength you can build. We'll break down Sun Salutes step-by-step and examine the practice path that can move you towards some of the more advanced "yoga tricks" such as arm balances and inversions. And we'll put all of this into a philosophical context of "Why should I care, anyway?" You'll apply what you learn to everyday situations to make your life more "yogic."

You do NOT have to be an advanced practitioner to participate and benefit from this class. I don't expect you to "achieve" the advanced asanas at the end of the day--just to see that there is the possibility of working towards them.

Workshop donation is \$30. All proceeds will go to Full Spectrum Farms, a local organization working with individuals with autism and their families

Contact Chad for more information or to sign up, via FB, or [centeringyoga@yahoo.com](mailto:centeringyoga@yahoo.com).

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## **Big Yard Sale**

**Saturday, September 8 in the Canterbury House**

This sale will be the same day as the big community sale in the Ramsey Center to better avail ourselves of the attendance at that event. Volunteers are being sought to make some large signs to direct buyers to our sale. Additional volunteers will be needed during the week before the sale to sort price items. Contact Alice Mason [fiddlinal@hotmail.com](mailto:fiddlinal@hotmail.com) if you can offer to help in any way.

## **It's Summer Reflection Time!**

Michael asked three church members to present reflections on the Sundays that he was away on vacation. Since many of us likewise are traveling, we, too, may miss these informative and inspiring messages. Reprinted here is the final reflection for summer 2012, delivered by Terry Kinnear on Sunday, Aug 5, 2012.

### **Construction as a Communal and Spiritual Process**

Michael Hudson recently asked Margot Wilcox and Curtis Wood to reflect on matters of spiritual importance. He also approached me and asked that I address the development of our new parish hall and its relationship with the St. David's community.

My belief is that the designing, building and completing of a new parish hall go well beyond just thinking about a physical space. I decided upon my subject, "Construction as a Communal and Spiritual Process," because throughout this process we have been engaged in and influenced by much more than function and building principles. Therefore, I am offering my limited understanding of how the people of St. David's collectively affect the new parish hall and vice versa.

I could be very brief, considering nothing major has occurred since my last update following the Construction Committee's July 5<sup>th</sup> meeting with the contractor, Clark and Leatherwood, and the architect, Odell Thompson, and add that since early July, there have been a few conversations among Committee members about reducing costs, material preferences, and how the members of St. David's might physically be involved in the building process. So, until all parties meet again there is not much to report. Regarding the role of our community, I could simply state that what is nice about being a part of this small church community is that when I don't know what I'm doing, someone else does.

I don't believe this would be a very satisfying report, however. So, let me first bring you up-to-date on what I do know that's new. I called Lewis Clark this past Monday and inquired about recent developments. Lewis, the project manager for the hall, informed me that Clark and Leatherwood have been consulting several engineers with civil, structural, electrical, mechanical expertise, and so on. Consultations are necessary because they will affect the final design as well as the cost. Tomorrow, Maggie and I will meet on site with Lewis Clark, Odell Thompson, and the civil engineer. Soon, the Construction Committee will meet with all parties involved as a "team," a concept I will address later.

It only appears there is little to report; but, in reality, there is much. It's just not visible. However, what is this like for us? Are we feeling anxious? Uncertain? Impatient? There is certainly little to no instant gratification in a process where much of the work being done for months is intangible. Furthermore, at this point in time the project is largely in the hands of our contractor, part of the normal design-build process. This may be a good time for practicing putting our faith in people outside of St. David's. Alluding to both Margot and Curtis's closing statements, *this* may be an excellent time for each of us to listen for what the Spirit is saying to God's people!

I will keep you informed as work continues and I certainly invite you to speak with me or any member of the Committee (Maggie Bowles, June Smith, and Newt Smith) if you have questions or comments. As before, the process has been and will continue to be open to all.

Margot and Curtis emphasized we are in a period of change and have new experiences and opportunities before us. A new adventure, as Margot put it. Curtis mentioned it as a journey. They are absolutely correct, we *are* being challenged, both individually and collectively, and I know the challenges go beyond building a new hall. Although construction has yet to commence, the project is already having an impact upon us; we are being affected emotionally and psychologically now and will continue to be influenced during construction as well as after building completion. Having said this, it will soon become more clear that the

physical hall itself is *not* the issue but something else: how *we* collectively impact the construction and the use of the building as well as how these affect us.

As I further address us as a collective, keep in mind that communities are characterized by a mutuality of member interests enabling people to identify with their group. In our case, we have common spiritual interests and desires.

So, here I am with my life intertwined with the lives of others, coming together as members of St. David's, identifying with the church because of mutual, largely spiritual, interests. At the very least, my life is interconnected with yours for this reason.

I already stated the parish hall is not the issue, but rather something else. What in the world is a parish hall, anyway? Is our existing parish hall's location of real importance beyond convenience? Has there been a hall since 1879 and, when not, did the absence make a substantial difference? Does the structure itself have a meaningful purpose? What do we really hope future generations will inherit?

To build from Robert Pirsig, I see the real parish hall as a state of mind. Like our remarkable sanctuary, like the Episcopal Church. The Church "...is that great heritage of [spiritual experience] that has been brought down to us through the centuries and which does not exist at any specific location. It's a way of thinking regenerated throughout the centuries [by a body of people who traditionally carry the title of Rector, parishioner, and so on]. The foundation for the Church of which Jesus spoke was not physical and neither was the Church. Will the real foundation for our parish hall be poured concrete? No, it will be something else. For us, the *real* parish hall will be nothing less than a place for continuing our [pursuit of spiritual truth]." (*Zen and the Art of Motorcycle Maintenance*)

The new hall will be part of St. David's; it will serve as a physical, albeit sacred, space constructed of concrete, wood, drywall, paint, be handicap-accessible, and have electricity and running water. But, having these tangible qualities does not mean it can develop our hearts and minds; it will be just another church building. However, it can be the physical place where conditions can exist when our real work can take place.

I believe Phillip Wegner's perspective on communities being imaginary might help with our understanding here. They are not real in the sense that they portray actual places, but they are real *because* they have effects and influence the way people think and act. (*Imaginary Communities*) The same may be true for a parish hall. Its existence is significant because it will influence the way we think and act and its existence will affect actions from the meaning that *we* place on the hall.

Following is an example of this kind of abstract thinking. While in rural Ontario, Canada, almost two months ago, Linda and I attended an interdenominational service one Sunday morning. It was not held in a traditional place of worship; none of the dozen or so churches held their regular services that morning but decided to come together under one roof. To me, it was a powerful event with people coming together and playing their usual roles as greeters, singers, preachers, and parishioners, and communally celebrating that Sunday morning despite ties to different religions and churches scattered about the countryside. As suggested, the service was not held in a building with a visible cross; the structure did not have a steeple or other symbol related to the morning's purpose. There was a sign outside, but it didn't identify times for services or who was preaching. So, where did we all meet? Keep in mind we're in Canada; it was on the floor of a hockey rink with the altar at one of the goals. So, if that can be pulled off, our off-site gatherings during the construction of the new hall will be a piece of cake. These activities will be, however, as both Margot and Curtis acknowledged, part of an adventure. But, then, isn't spiritual growth itself an adventure?

To me, the new building and our community seem to be one and the same. I see the construction process as communal, and not only including members of this parish. All part of a larger whole, many individuals

and groups are engaged, and they are clearly interrelated. These include, but are not limited to, the Construction Committee; Michael Hudson; the people engaged in fund raising; those involved in the selling of the Rectory; our architect; Clark and Leatherwood; and all who are part of St. David's community. We are all on this path together.

I alluded to teamwork earlier and the first item in the General Provisions of our contract with Clark and Leatherwood is identified as TEAM RELATIONSHIP. It explicitly states we “. . .and the contractor agree to proceed with the Project on the basis of trust, good faith and fair dealing. . .” This means a lot to me and has been at the heart of our deliberations from the very beginning. It's like a traditional barn raising, work that is both spiritual in nature and communal, where people come together to labor.

Being relatively new to regular church-going, not to mention church committee work, I have witnessed with great respect the value parishioners place on their church lives, the emphasis on cooperation, teamwork, spontaneous acts of kindness, all that is done to constructively manage conflict, and there is clear and respectful communication with others. People voice differences of opinions, yet shelter each other, bringing to mind a strong wind's ability to topple a single tree while a stand of trees is more likely to be flexible, survive, and perhaps flourish. In our case, not only are we affected individually and collectively, but we also contribute to the lives of others.

In conclusion, please give thought to what the new hall will mean to you. Considering spirit is the essence of our being together and collectively that we are embracing this new adventure, isn't the construction of a new parish hall better thought of as a state of mind? A collective state of mind and even heart. As Curtis stated well, even as individuals, our experience is that of a “we,” a oneness. I only offer that this oneness is a spiritual experience.

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## Parish News & Notes

### Birthdays

Aug 12 **Sara Addison**  
Aug 13 **Randi Neff**  
Aug 16 **Mike Reily**  
Aug 19 **George Holmes,**  
**Sandra Burbank**  
Aug 20 **Norma Hendrix**

### Anniversary

Aug 19 **Curtis & Carole Wood**

Barbara Hardie is going to be attending St. John's in Sylva, but she wanted to share her contact information because she wants to stay in touch with her friends at St. David's. She would very much like to get email messages, phone calls, dinner invitations, Facebook friend requests, etc., and would especially like to hike on weekends.

**Barbara Hardie**  
**PO Box 142**  
**Cullowhee, NC 28723**  
[bjhardie@gmail.com](mailto:bjhardie@gmail.com)  
[828-331-0000](tel:828-331-0000)

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Our thoughts, prayers, and wishes for a speedy and complete recovery are with Elizabeth Addison, who fell down the stairs in her home, broke her shoulder and arm, has had surgery, and is home recuperating. Elizabeth was quite active at St. David's some time ago, and, recently retired, is planning to return and become active here again.



## Escape to Flat Rock

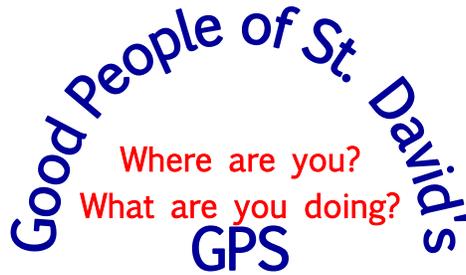
This popular auction item is offered each year by John and Gracia Slater. It includes an overnight stay at Gracia's family cabin in Flat Rock with dinner and breakfast, a performance at the Playhouse, (*Guys and Dolls* this year), and exploring the area. This included a visit to historic St. John in the Wilderness, the first Episcopal Church in western North Carolina, a visit to the excellent museum in the old Hendersonville Courthouse, and lunch and milkshakes at Mikes on Main, an old-fashioned soda shop. Attending this year were Bill & Betty Lynn Kirwan, Tom & Margot Wilcox, Steve & Pat Steinbrueck, and Jim & Maggie Bowles.





### Home For Sale

The church property that we call the rectory, 137 S. Country Club Drive in Forest Hills, is listed for sale with Cullowhee Real Estate agent Norman West. A great location close to campus, it is priced to sell as a fixer-upper at \$165,000. This is its [MLS listing](#). If you know of anyone who might be interested, please have them contact Norman West at 293-5678 or [normanwest@frontier.com](mailto:normanwest@frontier.com).



Everyone is encouraged to share their interesting tidbits--just send a quick email message to [magbowles@gmail.com](mailto:magbowles@gmail.com) and if you possibly can, include a picture.

**Cullowhee Mountain Arts "Drawing For Artworks 2012 CMA Fundraiser."** Nearly all of the artists who agreed to teach during the inaugural 2012 SUMMER VISUAL ARTS SERIES generously donated a piece of their art. The first 21 pieces reflect the range of workshops offered: painting, printmaking, photography, mixed media, fiber, sculpture, & ceramics. The last three works were donated by the Cullowhee Mountain ARTS Staff; a total of 24 works total from which you can select the art work that will best match your home or serve as a gift. ([Click here](#)) to view the work and make your selection.

### Meditation Opportunity at St. David's

**Monday Mindfulness: 7:25-8:30 am** in the library of the Canterbury House. Our practice is Contemplation of Wise Texts (Lectio), Sitting Meditation, and Informal Dialogue.

#### Other Meditation Opportunities

**Living Mindfully, Not Mindlessly--Mindfulness Meditation:** Wednesdays at 12:30 pm WCU Health & Counseling Center, 225 Bird Building, Pillow Room. For details, call 227-7469 and ask for Michelle or go to [www.facebook.com/wcumindfulness](http://www.facebook.com/wcumindfulness). To view a flyer, [please click here](#).

The **Tuesday Meditation Group** meets in the undercroft at St. John's Episcopal Church in downtown Sylva on the **2nd & 4th Tuesdays at noon**. The format is to meditate for 15 minutes at the beginning and 15 minutes at the end. The inspirational material for the half hour in between will be decided by whoever volunteers to facilitate that week.

**Mindfulness Meditation: 9:15 am on Thursdays** at Sylva Yoga above Lulu's on Main Street in downtown Sylva. Meditation gives students the opportunity to focus on the deep interconnection between mind and body, which can be experienced directly by practice in mindfulness.

#### St. David's Links and Contact Information:

Website: <http://www.st-davids.org/> [Lectionary Page](#)  
Newsletter editor: Maggie Bowles: [magbowles@gmail.com](mailto:magbowles@gmail.com)  
Church phone # and email: 354-0166 [stdavids1879@gmail.com](mailto:stdavids1879@gmail.com)  
Mailing address: PO Box 152, Cullowhee, NC 28723

#### [Altar Guild Schedule for 2012](#)

#### Diocesan Links:

[Diocese of Western North Carolina](#)  
[Center for Spiritual Resources](#)

## Ordinary Mindfulness

By Michael Hudson

Tuesday, August 7, 2012

### Food in the Desert

Here's a powerful story to consult when life gets rough.

Elijah the prophet has just learned that one of the most ruthless monarchs of all time, Queen Jezebel (you've probably heard that name before), has sworn to kill him. Elijah is literally undone. He journeys into the desert and sinks down in the meager shade of a lone broom tree and tells God he wants to die. Then sinks into a deep sleep.

Elijah is 'us' in our darkest moods--in those times when we feel threatened, confused and powerless, and the best response we know is unconsciousness--numb, dull-witted escape of one kind and another.

Yet it's right here in Elijah's most lifeless state that LIFE touches him. Literally. While he's sleeping an angel touches him--perhaps has to shake him to wake him up.

Then, when Elijah is conscious enough to hear a voice beyond his own listless depressive looping thinking, the angel, in 4 words, speaks the bleeping secret of life: "Get up and eat."

That gets his attention. Waked him up enough to do one thing--to look, to see what the angel was talking about. Was there really something to eat?

What do you know, there was! Flat bread, baked on a stone. A jug of water too.

Elijah is awake enough now to eat and drink. Though that's about it. He eats the bread, drinks the water, and lies back down to sleep. Apparently this is okay with the angel, who leaves and lets Elijah rest.

Yet the angel returns. Lays a hand on Elijah again. Wakes him up. Says the same thing--but this time adds a crucial bit of wisdom: "Get up and eat--otherwise the journey will be too much for you."

Sometimes it seems to me all the grace of God is encoded in the DNA of this story. Life can get overwhelming sometimes. On our own, in our default states, we're just not up to it. The best we can do is duck and cover.

Until we learn that's NOT the best we can do.

Somehow, as we are touched by Messengers of God, we get waked up, we shake off the dullness, realize our depletedness and our hunger and our thirst, and *we find fresh bread and cool water in the desert.*

The truth--it's rarely as plain to us as it is in this story of Elijah. Yet this story of food in the desert is just as true for us as it was for Elijah. As we 'open' to the hope, challenge, and beauty of the story--and as we learn to trust it and try it, its reliability proves itself over and over and over.

We get touched by angels and find our bread and water and our rest in many unexpected places and in many different ways. Yet at the center of the story and at the Center of every lone and precious soul we all share in the same offered grace. We just have to 'hear' it, 'trust' it, and 'do' it. We have to remember that it's always possible to lie down hopeless and rise up trusting.

"Get up and eat," says the Messenger of God. "Otherwise the journey will be too much for you."

God give us grace to remember.