



# The Franciscan



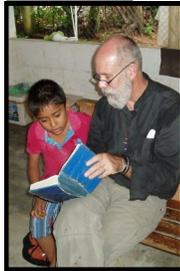
Volume XLIII, Issue VI

St. Francis by the Lake  
Canyon Lake, Texas

June/July 2021

## Small details make a big difference... fr. david

I received a few bewildered emails and texts after last week's "A Little Leaven," at the bottom of our "Good News" e-news. Several people were scratching their heads over the beloved Pooh of A.A. Milne fame and the problem with his red shirt. It got me thinking... about so much that we take for granted.



\*\*A "redshirt" is a stock character in fiction who dies soon after being introduced. The term originates from the original *Star Trek* (NBC, which only aired from 1966–1969) television series in which the red-shirted security personnel frequently die during episodes.<sup>[1]</sup> Redshirt deaths were used to dramatize the potential peril that the main characters face.

In *Star Trek*, red-uniformed security officers, and engineers who accompany the main characters on landing parties, often suffered quick deaths.<sup>[2]</sup> The first instance of what now is an established trope can be seen in the episode "What Are Little Girls Made Of?" (1966).<sup>[3]</sup>

A total of 55 crew members were killed in the series. In 15 of these, the shirt color is unknown. Of the remaining 40, 24 (60%!!) were wearing red shirts, compared to 9 wearing gold shirts, and 7 wearing blue shirts. However, over half of the crew of the starship *Enterprise* (239 out of 430 crew members, those in engineering, operations, or security) wore red shirts,

making redshirt casualties just over 10% of the red-shirted crew. The comparable death rate for gold shirts was higher, 13.4%, despite the stereotype that red-shirts were in the most danger (blue shirts were the safest, at 5.1%).<sup>[4]</sup> Analysis of the numbers also shows that it was the red-shirted security personnel who were at high risk, not their redshirted crewmates in engineering or operations.<sup>[5]</sup>

Not only is it amazing what you can learn from Science Fiction, it's perhaps more interesting to learn what Sy-Fy (sic) has contributed to our culture. Literature (see above) is just the beginning; there's technology (e.g., cell phones and tablets), the TASER (*Tom A. Swift's Electric Rifle*, written in the early 1900s), economics (the credit card makes its first appearance in Edward Bellamy's *Looking Backward*, written in 1888), and the list goes on and on.

So too it is with the Church. Whether in ancient liturgy carried through to today, music/hymnody that has exerted influence, or

customs whose origins are long forgotten, the Church has contributed to our culture and our lives of faith.

I was talking with some people a few days ago about some of our Episcopalian idiosyncrasies (standing, kneeling, sitting, etc.). As we discussed these habits and behaviors, I asked if anyone knew why the priest received the consecrated Host when they did during the liturgy. There were several suggestions and even questions about differences they had observed, such as was it before or after the people. Their answers ranged from: to make sure it's not poisoned; to show the people it's not poisoned; guests go first,

hosts always go last; and so forth. But the answer I gave was a real conversation stopper.

The priest receives the Sacrament first because in the days when Christianity was still outlawed and illegal, the faithful gathered anyway. At these gatherings, every so often, a quisling (i.e., a spy or traitor) would infiltrate the assembly. This person would take notice of who received the Eucharist, *and in what order*. This information would then be used, after the trial of those who'd been arrested who were in attendance, *to determine the order in which the Christians were to be executed*. This is the deep origin of sacrificial leadership. This is part of the profound picture of what leaders demonstrating vulnerability looks like. And please note: this isn't about the priest. There was a time in another parish, when, after the Consecration, I would issue the invitation: "Who would like to die first?" This would always fine-tune the focus on our lives in Christ; and it provided an excellent reflection on how Christian leadership was meant to be...



\*\*adapted from [https://en.wikipedia.org/wiki/Redshirt\\_\(stock\\_character\)](https://en.wikipedia.org/wiki/Redshirt_(stock_character))

<sup>1</sup> Bly, Robert W. (1996). [Why You Should Never Beam Down in a Red Shirt: & 749 More Answers to Questions About Star Trek](#).

<sup>2</sup> Itzkoff, David (14 May 2006). "On 'Lost,' the Castaway Who Stands Out Without Even Trying." *New York Times*.

<sup>3</sup> DeCandido, Keith (12 May 2015). "Star Trek The Original Series Rewatch: 'What Are Little Girls Made Of?'" *Tor Books*.

<sup>4</sup> Kooser, Amanda. "Surprise! 'Star Trek' gold shirts more deadly than red shirts." *CNET*.

<sup>5</sup> Official Star Trek website: <https://www.startrek.com/article/did-redshirts-really-die-more-often-on-tos>

<sup>6</sup> Behr, Ira Steven; Robert Hewitt Wolfe (1997). [Legends of the Ferengi](#).

<sup>7</sup> Jermaine, H (30 January 2015). "The Star Trek Red Shirt: A Mysterious In-Show Omen?" *Allposters.com Blog*.

<sup>8</sup> "To Boldly Go," *Star Trek* featurette

This article was published in May 2021's "The Power of Small Churches" edition of the Episcopal Church Foundation's [Vital Practices](#) online publication.

## One Body, Many Caring Hearts

By [Tricia Jones](#)

*Pastoral care is provided when a faithful person is truly present in a listening, compassionate, non-controlling manner to an individual or group for the purpose of consciously or unconsciously representing God to them and seeking to respond to their spiritual needs.*

[Community of Hope International, Overview]

*We have a priest. Why do we need lay pastoral caregivers?*

Pastoral care is an important responsibility and the ordained usually receive training in providing it. Many clergy have spiritual gifts that propel them to excel in pastoral care, but it may not be the strongest gift for others. No matter what their gifts and skills, all ordained ministers have experiences where a parishioner's needs weren't met or fell completely through the cracks. In smaller churches especially, where there is but one priest, sometimes there just isn't enough pastor to go around!

The growth and faithfulness of the church today "calls for a renewed empowering of the Holy Spirit, guided by spiritually sensitive leaders, grounded in Biblical theology and solid education. We must train lay people to communicate the truth of the Gospel... with power and understanding." [Selig, *Finding Your Spiritual Motivations*, p 34 (COHI Manual, Module 6)] Thanks be to God, this is actually the most ancient and authentic way for the church to minister. But over the centuries this "everyone is a minister by virtue of their baptism" became the guarded domain of the "professional" pastor.

Properly trained lay pastoral caregivers bring with them the resources, wisdom, and authenticity of the Christian life.

### St. Francis meets COHI

St. Francis by the Lake is an Episcopal Church in Canyon Lake, Texas,

with an average Sunday attendance of about 100 and one priest. Primarily of "retirement-plus" age, we are very hospitable and relational. Seven years ago, the rector and a core team recognized there were more pastoral care concerns than one person could attend to with timeliness and regularity. They also recognized that many parishioners had caring hearts and the spiritual gifts of mercy, service, encouragement, generosity, prayer, wisdom, and faith. What they needed was formation.

That need was answered when St. Francis was introduced to Community of Hope International (COHI), a non-profit founded in 1994 in Houston, Texas, which trains lay people to serve as pastoral caregivers. There are about 100 centers across the USA and one in Malawi, Africa. The foundation of COHI is St. Benedict's belief that all are called to love God and love each other in community. Its mission is "creating communities, steeped in Benedictine spirituality, to serve others through compassionate listening." COHI uses three paths to create and sustain communities: training, service, and growing the spirituality of its participants within a nurturing community.

COHI training consists of 14 modules, ideally completed over 14 weeks. It encompasses active listening, thoughtful talk, empathy, trust, confidentiality, boundaries, debriefing/accountability, understanding systems, grief and loss, senior care, and caregiver care. What differentiates COHI from other resources is the undergirding focus on Benedictine spirituality which focuses on pastoral identity, prayer, silence, and the discovery of spiritual gifts and vocations.

Living in community is hard. Caregiving is draining. Without continual nurture, there is burn-out. COHI provides ongoing support for lay caregivers at the local level through monthly "Circle of Care" gatherings, quarterly



regional gatherings, and an annual conference for all COHI members.

St. Francis took the steps to become a COHI center late in 2014 and it has become one of the strongest ministries of the parish. In six years St. Francis has offered three classes and trained thirty caregivers. We presently have 19 active caregivers who use their spiritual gifts in meeting the emotional and spiritual needs of our parish and community. The parish care list is constantly in motion; but at this writing, we have 48 care receivers on our list for critical and ongoing contact ranging from once a week to once a month.

St. Francis has a broad definition of pastoral care and ministry. Pastoral care is about relationships, seeing and serving Christ in others. Pastoral care is God's love in action. Any interaction where one is present and attentive to an other's needs is a pastoral moment.

### Listening with the ear of our hearts.

Lay caregivers strive "to listen and attend with the ear of our hearts" to the calling of the Holy Spirit, surrendering ourselves, and responding in obedience. This sometimes stretches us to grow beyond our comfort zone. Praying and trusting the Holy Spirit to equip us for situations is often rewarded with the privilege of being present with another who feels safe enough to trust us with their deepest fears, suffering, pain, and burdens.

*Continued on page 5: One Body...*





Reaching up...  
Reaching out...  
Growing Something  
Eternal!

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### June/July birthdays

Sheila Mulbry 6/3  
Shirley Duren 6/4  
Bella Huneau 6/7  
Josie Loria 6/15  
Reagan Pollock 6/17  
Pennie Curry 6/23  
Susan Kelch 6/27  
Judy McClendon 6/27  
Tatiana Hoecker 6/28  
Chris Benham 6/30

Cille Hardy 7/8  
Emily Hopkins 7/8  
Nancy Summers 7/9  
Deborah Cason 7/14  
Doris Marlow 7/17  
Tom O'Bryant 7/17  
Chuck Schwakhofer 7/18  
Tom Meyer 7/20  
Phil Duncan 7/24  
Tim Ellwood 7/27  
Lynn Zimmermann 7/27  
Bob Amos 7/28

### June/July anniversaries

Rick & Veronica Griffin 6/16  
John & Ginger Rose 6/17  
Kevin and Valeska McHugh 6/18  
Phil and Emily Hopkins 6/27

Ken & Lynda Leadford 7/2  
Hollie Malone & Diane Thovson 7/10  
Dwain & Gloria Glass 7/14  
J. P. and Cindy Smith 7/17  
Burnham Jones & Betty Colley 7/18



### CRRC

Current  
Food Pantry Needs

- toilet paper
- toothpaste
- toothbrushes
- shampoo & bar soap;
- boxed mac & cheese  
*(not single-serve)*
- jelly *(we have peanut butter!)*
- canned spaghetti sauce
- canned applesauce-15 oz. cans  
and
- tomato soup

*All contributions are greatly appreciated.*

Wow! What an amazing opportunity we all have to gather together again as a church community! Let us look forward to a new and exciting time of faith, fellowship, friends, – and food!



**YOU ARE INVITED**  
to an  
**ALL PARISH RETREAT**  
**"TOGETHER AGAIN"**

Saturday, June 12, 2021: 8:30 a.m. – 12 :30 p.m.  
at

St. Francis by the Lake's Ministry & Outreach Center  
8:30 a.m. – 9:00 a.m.: Meet & Greet Continental Breakfast  
9:00 a.m. – 11 :30 a.m: Retreat \*Nancy Springer is the Guest Presenter\*  
11:45 a.m. – 12:30 p.m.: Lunch will be provided

**Please RSVP to parish office (830-964-3820 or francis@gvtc.com)**

Indicate # attending/# staying for lunch/# *via* Zoom only

**by June 8, 2021**

\*\*\*The latest Parish Covid protocols will be in place\*\*\*

## The Franciscan

A *mostly*-monthly publication of  
St. Francis by the Lake  
Canyon Lake, Texas  
The Rev. David Chalk, Rector

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## June/July 2021 Churchlady

*As Editor of "The Franciscan," I have decided to start republishing a monthly series called "Ask the Churchlady" that provided background information about our liturgy and Church Tradition until October 2013. The two authors of these articles were anonymous—and shall remain that way; the last one retired from writing the series for personal reasons, and we were unable to get a volunteer to replace her. In addition, we were so active and had so much to publish in "The Franciscan" that it was hard to find space for everything being reported. Due to the pandemic, the Franciscan has been much shorter due to restricted activities, and while I believe and pray that will change in the coming months, I hope this recycling of the series will be of interest to our newer parishioners, and perhaps provide a little amusement for those who remember them. This month's article was originally in the June/July 2011 issue.*

Dear Churchlady,

Were the 12 original men that Christ chose to follow him the 12 Apostles or the 12 Disciples? I have heard people say it both ways.

Sincerely,  
Shelly Waters

Dear Shelly,

You are right – this is sometimes confusing! The term **apostle** is from the Greek noun *apostolos*, "one who is sent forth as a messenger." A **disciple** is a student who learns from a teacher. Jesus chose 12 Apostles who were with him throughout his earthly life and whom he sent to spread the Gospel after his resurrection. This is sometimes confused with the times he sent his disciples to preach and heal and the traditional number of them is 70 disciples (see the Gospel of Luke, chapter 10, verse 2).

The names of the 12 original Apostles are in Mark's Gospel: Simon, a fisherman, nicknamed Peter (meaning rock) by Jesus; Andrew, brother of Simon/Peter, a fisherman and former disciple of John the Baptizer; James the greater and John, sons of Zebedee; Philip; Bartholomew, son of Tol'mai;

Matthew, the tax collector, also called Levi; Thomas (also called Didymus, meaning the Twin); James the lesser, son of Alphaeus; Thaddeus (Luke uses Jude or Judas, son of James); Simon the Zealot, or Cananean in Luke; and Judas Iscariot, also "Judas, the son of Simon." After Judas betrayed Jesus and killed himself, Matthias was chosen to take his place (Acts 1:15-26).

In the gospels of Matthew, Mark, and Luke, Matthew follows Mark's names, and Luke has some variations. John's Gospel refers to the 12 without naming them all; he uses the name Nathanael, rather than Bartholomew (his name could well have been Nathanael son of Tol'mai); and John uses the circumlocution "beloved disciple," for himself. Jesus also called the brothers James and John "Boanerges," which means "sons of thunder" (Mark 3:17).

Paul of Tarsus was not one of the 12 and had little if any association with Jesus during his (Jesus') earthly life. However, Paul claimed a special commission from the Resurrected Jesus and adopted the title "Apostle to the Gentiles," though other apostles also actively ministered to Gentiles (non Jews). In usage, many major missionaries are called apostles, for example Mary Magdalene is called the "Apostle to the Apostles," and St Patrick is the "Apostle of Ireland."

The period of the apostles' lifetimes is called the Apostolic Age. In the 2nd century, association with them was regarded as evidence of their authority. Eastern Orthodox, Roman Catholic, and Anglican bishops trace their lineage of succession back to individual apostles, who founded communities of Christian faith across vast territories (we call this "apostolic succession"). The Apostles' Creed was thought to have been composed by the apostles, referring to a myth that each of the Twelve contributed an article to the twelve articles of the creed. This was challenged and debunked in the Western Church at the Council of Florence (c 15<sup>th</sup> C.).

You may have noticed that many Spanish missions use scallop shells in their architecture. Scallop shells have been a symbol for baptism and for the apostles, whose first acts after Jews and

Gentiles became Christian were to baptize them. The book of paintings "The Apostles" by Kenneth Wyatt (1989) states that "Wherever the sea touches the shore in any part of the world, the scallop shell is found. For this reason, the shell has become a symbol for missionaries (the apostles were the original missionaries) as they too, touched every shore."

Very truly yours,  
Churchlady

P.S. If you have a question for the Churchlady, please send an e-mail to [francis@gvfc.com](mailto:francis@gvfc.com) or leave it at the parish office.

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## Church Periodical Club grant for Honduras

By [Betty Morris](#)

A grant request has just been submitted to the Church Periodical Club (CPC) "Miles of Pennies" Fund to provide books for our Honduras Mission. A mile of pennies equals \$844.80, and we are asking for that amount. Patricia Perea has compiled a list of 56 books for several levels of education and teachers' books to accompany those books.

The CPC funds grant requests from contributions made by members of The Episcopal Church. On behalf of CPC, I recently sent letters to each Episcopal Seminary offering \$800 to assist seminarians with book purchases. For our 10 seminaries, that is \$8,000. We have many requests to the National Books Fund to meet needs in the United States and for ministries all over the world.

If you would like to participate in this work, you may send us a check [St. Francis by the Lake, P.O. Box 2031, Canyon Lake, 78133] or place a check in the offering basket with the memo: "CPC" and the amount you wish to donate.

Thank you for your participation in this vital ministry.

*Continued from page 2: One Body*

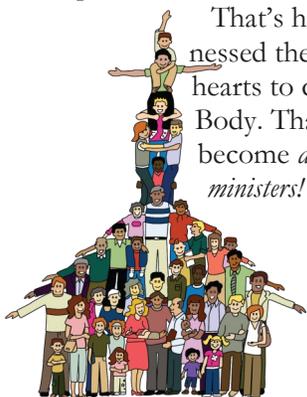
The lay caregivers at St. Francis by the Lake participate in ministries like bringing Eucharist to the homebound, visiting sick and lonely persons in various settings (before COVID-19), being present with those who are mourning and praying with and for others. Since COVID-19, in-person visits are restricted, but nevertheless, we are present with others as we make telephone calls, write notes, make and deliver prayer shawls, do drive-by porch visits, deliver prepared meals and groceries and provide transportation for medical appointments. St. Francis is blessed to have caregivers who are active in food pantries, resource centers, homelessness ministries, veterans' support, animal support, world missions, and more.

These intimate encounters between the lay caregivers and care receivers create friendships and strengthen our parish community. They grow our prayer lives and equip us to be bold in sharing our Christian gifts, faith, and experience.

The ongoing strength and backbone of the St. Francis Community of Hope is the monthly Circle of Care gatherings where we worship, fellowship, share, debrief, learn, and pray. The emotional and spiritual nourishment received at these gatherings prepare us for ministry.

Good, frequent communication between the COH leadership and the ordained leadership is *imperative*. It gives everyone assurance and peace of mind that parishioners are receiving sensitive, appropriate, and regular attention by well-trained pastoral caregivers. It also provides the necessary oversight and deeper assistance when needed.

That's how we've harnessed the power of many hearts to care for Christ's Body. That's how we've become *a community that ministers!*



## Germs, Viruses, and the Common Cup: Is Intinction Safer?

29 February 2020

by Fr. Aidan Kimel

*What e'er my God ordains is right:  
His loving thought attends me;  
No poison can be in the Cup  
That my Physician sends me.*

Thus sings an old Lutheran hymn. Surely Episcopalians must agree, yet given the popularity of intinction across the country, one wonders. Increasingly, intinction is being adopted as a way to avoid drinking from the common Cup. This practice is fueled, of course, by the fear of infectious disease. Twenty years ago we became aware of AIDS. Now there is SARS. Other diseases abound. And so we find more and more Episcopalians intincting. But all of this is happening contrary to sound scientific evidence. We have surrendered to paranoia and fear. What is the truth?

Under normal circumstances, partaking of the common Cup poses less a danger to one's personal health than most other forms of human intercourse.

The common Cup has been studied for over a century and has never been identified as responsible for the communication of disease. In 1943 W. Burroughs and E. Hemmens reported: "Experiments on the transmission of organisms transferred from one person to another by common use of the chalice showed that 0.001% of the organisms transferred even under the most favorable conditions and when conditions approximated those of actual use, no transmission could be detected." In 1967 Betty Hobbs and team concluded that the risk of transmission of disease via the Cup was probably much smaller than "other methods in any gathering of people." In 1973 Dr. Edward Dancewicz of the Centers for Disease Control confirmed that the risk of contracting disease through the chalice is minute.



The number of bacteria on a person's lips is small, and the chance that there are pathogens among them is not great. Moreover, "even if pathogens are present, the risk of ingesting them is small." In 1985 Dr. David Ho verified that the AIDS virus is not spread through common eating or drinking utensils. In 1988, after an extensive study, Dr. O. N. Gill concluded: "Currently available data do not provide any support for suggesting that the practice of sharing a common communion cup should be abandoned because it might spread infection." In

1997, after studying 681 individuals over a ten week period of time, microbiologist Anne LaGrange Loving reported that she observed no differences in illness rates between those who communed from the chalice on a daily basis and those who never attended church. And so, in 1998 the Centers for Disease Control issued a letter stating that while there exists a theoretical risk for the transmission of infectious diseases

by the use of a common communion Cup, "the risk is so small that it is undetectable." Moreover, this risk, the CDC says, is even further diminished if the community practices certain safeguards, such as wiping the chalice after each communicant. Experimental evidence shows that wiping the Chalice with the purificator reduces the bacterial count by 90%.

There are a number of general principles which govern the transmission of infection. Exposure to a single virus or bacterium absolutely cannot result in infection. For each disease there is a minimum number of the agent (generally in the millions) that must be transmitted from person to person before infection can occur. Our defenses against stray bacteria are immense and can only be overwhelmed by very large numbers of the infective agents. Thus, while research has confirmed the presence of mouth organisms on the rim of the Cup and in the [consecrated] Wine after communal drinking, there is no evidence of the transmission of disease from one communicant to another through the common Cup.

But what about intinction? Is it safer or more hygienic? The answer is no.

*Continued on page 6: Germs*

*Continued from page 5: Germs*

Not only does intinction not protect the individual communicant from whatever germs might be present in the sacred Wine, but it is probably the best way to contaminate the Wine with germs. Why?

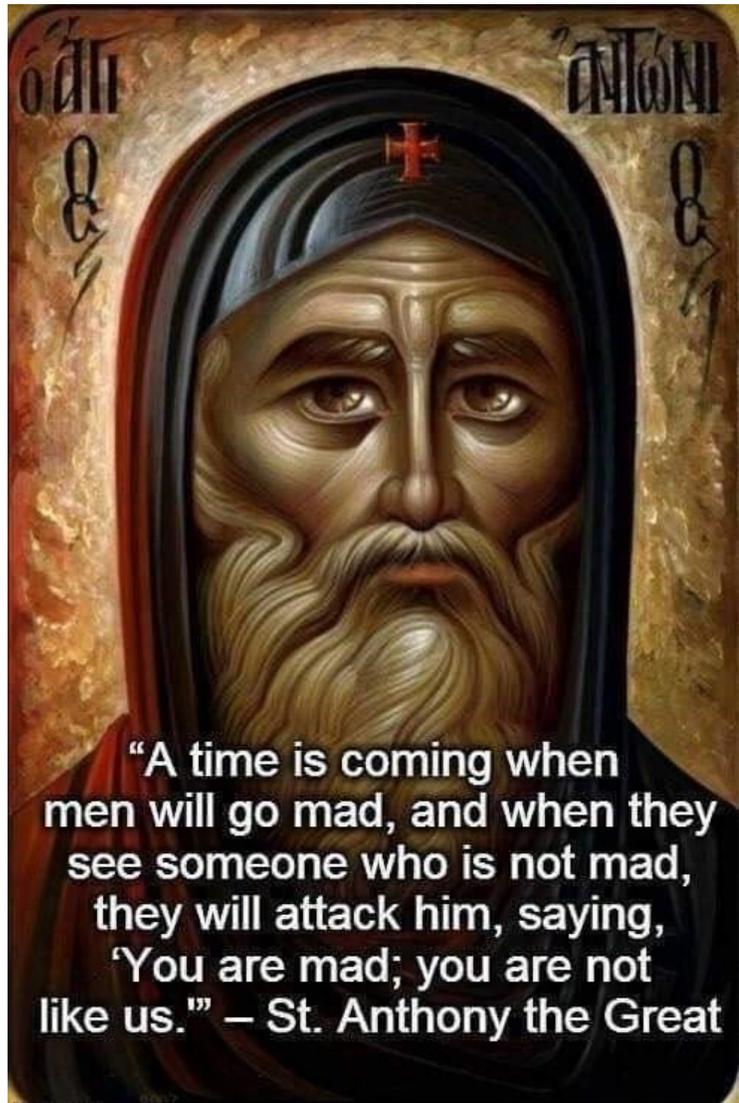
Because hands are a primary repository of infectious agents. Pathogens are transferred to the wafer/host by the altar guild member who puts them into the ciborium, by the priest who distributes the Sacrament, by the communicant in whose palm the consecrated Wafer is placed. The communicant then dips the Host into the Chalice, thus completing the transmission of pathogens to the sacred Wine—sometimes in the process even plunging his or her fingers into the Species. All of which provides a strong reason to proscribe the practice of intinction within the public liturgy of the Church; but when we remember that intinction is a clear departure from the Supper’s dominical mandate, then its proscription becomes compelling.

Life in society is risk. We risk airborne infection whenever we gather with a group of people, especially in a closed room. We risk infection whenever we shake hands—or exchange the peace!—with another. We risk infection whenever we touch a doorknob or a tabletop or an altar rail. We risk infection whenever we go to a restaurant and order a meal. Drinking from the common Cup is less risky than most forms of social intercourse that we accept every day of our lives; but we irrationally fear and dread the Cup. Yes, it is possible, no matter how unlikely, that one might catch a cold from the Chalice; but one might just as easily catch a cold standing in line at the movie theater. “If Christ makes us brothers and sisters in the cup,” theologian Robert Jenson writes, “then sharing one another’s human messiness belongs to the humiliation we thereby assume.”

Jesus commands us to *drink* his precious Blood. Faith is trusting that the Lord wills our good; faith is overcoming those fears and apprehensions that would alienate us from the blessings of his holy Chalice. Be reassured.



We need not fear the Cup our Physician sends us.



“A time is coming when men will go mad, and when they see someone who is not mad, they will attack him, saying, ‘You are mad; you are not like us.’” – St. Anthony the Great

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*The previous article, was written by an acquaintance of mine (fr david). We conferred on many subjects, many years ago. He is an amazing scholar, a faithful pastor, and a remarkable priest. He co-authored this article with Dr. David Gould, which was originally published as “Intinction: Is it Safer?” in The Living Church (16 November 2003). For further information, see also Dr. Gould’s report to the Anglican Church of Canada, “Eucharistic Practice and the Risk of Infection.” Please note that that this piece was written almost 20 years ago. Fr. Aiden concludes with his typical modesty: “I am unacquainted with any research that may have been done since then, nor do I know how the above applies to a virus like COVID-19. I am neither physician nor scientist—caveat emptor.”*

