



PIER REVIEW

THE MINISTRY JOURNAL OF THE CATHEDRAL CHURCH OF ST. LUKE, ORLANDO, FLORIDA

Hope or "Hope So"

By The Rev. Canon J. Gary L'Hommedieu

ONE OF MY MOST OFT PLAGIARIZED sermon illustrations is on the difference between Christian hope and "hope so" hope, which is another name for no hope. I am indebted to Dr. Jay Adams for this important distinction as well as the illustration, which I recall from one of his sermons.

"Hope in the Scriptures always is a confident expectation."

Jay Adams

The sermon goes like this. A man walks by a fisherman standing on the side of a lake with a line in the water. He asks casually, "Think you'll catch anything today?" The answer: "Hope so." While the reply sounds positive, it doesn't exactly wreek of anticipation. It's somewhere between a wish and a guess.

That's what Christian counselors call "hope so" hope, and they are quick to distinguish it from Christian hope, which is rooted in the certainty of God's love.

"Hope in the Scriptures always is a confident expectation," writes Adams in his classic *The Christian Counselor's Manual*. "When Paul wrote to Titus about the 'blessed hope,' ...he was urging him to look forward to the 'happy expectation' of the 'appearing of the glory of our great God and Savior Jesus Christ.' He had no uncertainty about the fact of this event."

"There is no 'hope so' about the biblical concept."

People can live their whole lives with a wistful "hope so" feeling. We tell ourselves we're being positive and hopeful, but often this can be a surface hope based on our recollection of what hope feels like. People recall the feeling and call it "hope." Then when the chips are down, they try their best to recapture the feeling, forgetting what the feeling was based on to begin with.

The foundation is what gives hope its power. It's what turns a positive feeling into genuine hope.

The importance of recalling this distinction is to protect ourselves from the depression that can gradually seep through our positive emotions. We can be stunned when after a while it seems like things aren't going to turn out for us the way we had hoped. What now? We may realize for the first time we had never asked ourselves, what is my real foundation? What have I built my life on?

VOLUME 3 • NUMBER 4 • SEPTEMBER 2010

Hope or "Hope So".....	page 1
Healing In Four Dimensions	page 2
Walking the Mourner's Path.....	page 3
Christian Hope	page 4
Five Years Later	page 6
Solid Rock	page 7



Dean Clark at the monthly meeting of the Vision Community

Healing In Four Dimensions

By The Very Rev. Anthony P. Clark

WHEN YOU HEAR OR READ THE phrase “Christian healing,” what comes to your mind? For many of us, our minds focus on the physical dimension of Christian healing. We recall the biblical accounts of miraculous healings, or we have a friend or loved one who has experienced such a healing.

The physical dimension of Christian healing is significant and one of the greatest gifts by the Lord to his Church and to his people. That being said, physical healing is only one dimension of Christian healing, and we can shortchange the Lord’s grace and healing in our lives if we only seek or expect physical healing.

Look at the Cathedral logo on this issue of *The Pier Review* or your Sunday bulletin and you will see four words: Gathering, Healing, Sending and Renewing. These action words describe the four supporting missions or “piers” of our Cathedral ministry.

When you consider the supporting mission of Healing, always remember our understanding of Christian healing includes spiritual, emotional, relational and physical dimensions. For our Cathedral ministry Christian healing has a holistic or whole person meaning. We pray for and seek “the peace that passes all understanding”—the Lord’s *shalom*—throughout the many facets of our lives.

Christian healing addresses the human condition of brokenness. That brokenness extends from the broken relationship with our Creator, the broken relations with our

neighbors, and our emotional brokenness all the way to our often broken bodies. Within this four dimensional understanding of Christian healing, the spiritual dimension always stands front and center and of primary importance.

We all begin our lives with a broken relationship with our Creator. We may protest that it is not our fault and it is not fair, but our self-centered behavior reveals that broken relationship with God the Father. Jesus shows us the way back to the Father through his cross: by his wounds on the cross he can heal our broken relationship with the Creator. Our fundamental healing is accepting Jesus’ cross as the instrument of healing and reconciliation with the Father.

Once that broken relationship with the Father is reconciled through Jesus’ cross we are family members in the household of God. Like the relations in any household or family, the relationship with the Lord and our brothers and sisters in Christ can become strained by our human tendency toward self-centeredness and “doing it my way.”

When the family relations are strained, the Holy Spirit stands ready to offer forgiveness, reconciliation, restoration and healing. If we wish to become more and more like our Big Brother, Jesus himself, then seeking the Holy Spirit’s continuing ministry of healing becomes a way of life. As disciples of Jesus—living stones in the household of God—Christian healing is one of our best “family traditions.” **PR**

Our fundamental healing is accepting Jesus’ cross as the instrument of healing and reconciliation with the Father.

Walking the Mourner's Path



Danielle Morris is the author and developer of Walking the Mourner's Path®, a program that has become nationally recognized as the standard for Christ-centered bereavement recovery. Formerly a writer and producer for Disney, Danielle was ordained priest here in Central Florida in 2007 and serves as Assistant at St. Michael's in College Park.

By The Rev. Danielle Morris

“THE WORST PART OF GRIEF,” SHE said, “is that once the funeral is over, people stop coming by, the food is gone, the paper work is over, and that’s when grief hits. And there you are, all alone with this horrible ache in your heart. What are you supposed to do with the pain?”

The death of a loved can cause us to wonder if we will ever enjoy happiness again. We often ask ourselves, how can we continue our lives while the mortal life of our loved one is no more? And yet somehow, if we are to honor life and to honor God in the process, we must find the courage to go on. But how? Sometimes just getting out of bed is all we can do in our grief.

“When I finally get out of bed and I think about facing a day without my husband, all I want to do is crawl back under the covers,” says Jennie, a recent widow. “It’s been three months and I still cry all the time. I pray very hard asking God to help me but I’m not making any progress. I’m beginning to wonder, does God care?”

God does hear our pain and He does care. Jesus suffered the anguish of grief at the grave of his friend, Lazarus. He shares our sorrow and longs to comfort us. Even as he was preparing for his own death, Jesus thought of us. “Let not your hearts be troubled; believe in God, believe also in me. In my Father’s house are many rooms; if it were not so, would I have told you that I go to prepare a place for you And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you

may also be.” (John 12: 1-3). Where Jesus is, love abides.

While the sadness we feel will never completely go away, the consuming sorrow we feel today will begin to heal through the abundant Grace of our Lord. And through Walking the Mourner's Path®, a bereavement program offered here at the Cathedral.

Walking the Mourner’s Path® is an eight week, Christ-centered grief support program. Its purpose is to transform grief into joyful living by offering the outstretched hand of Christ during bereavement. Loss due to a death is always difficult. We invite those who have faced death and suffered the loss of a loved one to come into our Lord’s loving presence and experience the abundance of his tender mercies as they walk their own mourner’s path.

While Walking the Mourner’s Path® is a non-denominational ministry, it is distinct from many other bereavement programs in that it is Christ-centered, scripturally and church based. Walking the Mourner’s Path® is not group therapy but is spiritually directed. Through their eight week program, led by trained facilitators including a member of the clergy, participants learn new ways in which they may honor their loved ones, seek spiritual direction and discover Jesus’ promise of comfort. PR

**If we are to honor
life and to honor
God in the process,
we must find the
courage to go on.**



Joanne Mumley is a full time seminarian and part time occupational therapist. She came to the Cathedral in 2009 and is involved in liturgical, pastoral care and teaching ministries.

"The one who has begun to see life's narrative as the quest for God, even during the difficult times..."

Christian

“CHRISTIAN HOPE IS TO LIVE WITH confidence in newness and fullness of life, and to await the coming of Christ in glory, and the completion of God's purpose for the world.” (BCP, page 861)

During times of crisis or trauma an individual may experience great distress in physical, psychological, emotional and spiritual dimensions of life. As I would like to bear personal witness, a person can rely on spiritual coping skills from classic Christianity, which includes the development of spiritual disciplines available to the individual living through suffering.

My ministry in hospital chaplaincy and occupational therapy has given me the opportunity to be present in the process of meaning-making, finding purpose and hope as a practice of care for individuals, families and medical staff.

Chaplaincy is not about the black and white of life and living. It is about living in the messiness of the grey zone. It's about living and dying with faith, hope and love in the midst of uncertainty.

Life will continue to have its ups and downs, its seasons of stress and joy. Yet the one who has begun to see life's narrative as the quest for God, even during the difficult times, will be infused with the attribute called hope.

It is the arena of the classic Christian tradition that cultivates and upholds hope. It is the experience of scripture, doctrine, tradition, history, spirituality and community that sustains Christian hope. These are the truths that are founded on Christ's resurrection and now communicate the grace of God that is the bedrock of Christian hope.

SCRIPTURE

Scripture gives us insight into the nature of God, provides standards for Christian living, establishes the foundation for worship, and gives words (partial as they may be) for the mystery of the Holy.

“On him we have set our hope that he will continue to deliver us” (2 Cor. 1:10). The verb *to hope* means to trust in that on which we place our hope. As Christians we put our hope in the One who rescues us, who sacrificed Himself for us, thus showing His love for us.

It is through relationships and the rites of the church that our personal narratives merge with the biblical narrative. Our stories become part of God's Story. Theologian George Stroup writes, “When biblical narratives fall silent, the people of God have nothing to remember, and with nothing to remember they soon forget who they are. Their untutored imaginations turn to other narratives and other gods. It is a familiar story.”¹

Christians pass on the biblical narrative to succeeding generations through their community life, and through worship and spiritual formation, all of which allow God's Story to be remembered.

REASON

Christians hold to the knowledge that God is with them always. It is Christ who died and now is risen who is our hope. Any other “hope” pales in comparison. Christian hope is the reassurance from God that supports and comforts us in the midst of suffering. As Henri Nouwen put it, “Hope makes it possible to look beyond human suffering and even death.”²

Hope is for all—the healthy and the unhealthy, those suffering and those not suffering. Hope is remembering our place in God's narrative in order to facilitate the

...will be infused with the attribute called hope."

Hope

By Joanne Mumley

complete healing of our bodies. Hope calls the church to live with confidence and in fullness of life as we await the completion of God's purpose for the world.³

This kind of stance isn't just a form of "positive thinking" to help us accept the inevitability of suffering. It is Christian hope, not self-confidence. ⁴ God shares in our suffering. He has owned suffering for himself by undergoing it in Christ.

TRADITION

Classic Christianity holds a depth and power established and upheld through the classic doctrines of the faith. It shines a light through the darkness of postmodernity and the pluralistic culture that is seeping into our churches.

There is one God, the Father Almighty, Creator of heaven and earth and of all that is seen and unseen. The world belongs to its Creator, and we are called to enjoy it and to care for it in accordance with God's purposes. This revelation was handed down through a community created by a covenant with God.⁵

The creeds continue to provide a lens for reading the scriptures, providing a means of identity and a basis for unity. They contain the basic Christian confession, which is a summary of the church's witness to the truth of God in Christ Jesus. The creeds are used to rule out false readings of the Bible and false presentations of Christian belief and identity. They provide the basis of church doctrine. ⁶

This knowledge of Christian tradition is the source of Christian hope for believers. It gives us assurance and enables us to cope. The prospect of accessing spiritual resources for coping is more likely to occur in an environment where the classic tradition is valued and



Joanne with the newly formed Pastoral Visitors: left to right, Judith Warren-Brown, Mary Hayes, and Noy Sparks.

shared, and where it takes root in the lives of individuals who make these resources a personal priority.

CONCLUSION

As a Chaplain Intern at Ryder Trauma Center and then later in Duke's Neuroscience Center I began to notice a difference in the meaning of hope expressed by patients and their families who came from a solid faith tradition verses those who were uncertain about their faith.

I noticed the discrepancy in the sources of hope and the effects that hope had on their experience of crisis. Generally, Christians made use of the simplest spiritual disciplines—such as kneeling in prayer, reciting memorized scriptures, or simply having a Bible, cross or rosary in their hands, while their families or church communities prayed for them in the lobby. These symbolic actions brought their hearts and minds back to the Holy, giving them reassurance.

What is it about the Christian hope that helps our faith community not only survive a crisis but thrive in the aftermath? How can I, as a minister, help people stay connected to the Holy before, during and after crisis?

One thing I am sure of is that nothing will separate us from God, not suffering, not tragedies in life, not trauma, and not even death. Nothing will separate us from the love of God which is in Christ Jesus our Lord. (Romans 8:39) PR

¹ Stroup, G. "Theology of Narrative or Narrative theology?" *Theology Today*: Vol. 47 #4 Jan. 1991

² Nouwen, H. *The Wounded Healer*. Image Books: NY, 1979,72

³ Smith, D. *Health and Medicine in the Anglican Tradition*. Crossroad Publishing: NY 1986,11

⁴ Seitz C. (ed.) *Nicene Christianity*. Brazos Press: Grand Rapids. 2001, 11

Ellen Smith posing beside her painting "Good Friday" on display at the Maitland Art Center earlier this year. Ellen came to the Cathedral in 1947 met her husband-to-be Dan here in 1958. Ellen is a long time member of the Orlando art community. She is at the center of prayer and healing ministries at the Cathedral as well as the head of Cathedral Arts.



Five Years Later

By Ellen M. Smith

WHEN MY HUSBAND DIED FIVE years ago we had been married 46 years. He died on Saturday, July 2, 2005. On the following day, Sunday, July 3, the church celebrated the 4th of July holiday. We sang the Navy Hymn (Dan had served in the Navy) and other patriotic songs. During the offertory an honor guard marched down the aisle in total silence. It was a most powerful moment. The preacher that day spoke briefly of Dan and their friendship. The service had all of the earmarks of a funeral honoring Dan. It was very powerful for me, and very painful as well.

Now, five years later, the 4th of July service was almost a repeat, with the Navy Hymn and honor guard, etc. I was immediately taken back to that earlier service and the power of that moment but, amazingly, there was no pain! I am caught up by the fact that the real pain of loss is no longer in the memory. It shouldn't surprise me because, as an active member of inner healing ministry, I know that memories are healed when their recall carries no pain. A healed memory carries with it strength, depth and wisdom in place of bondage, fear and loss of control. Inner healing happens in so many ways, and when we think we have exhausted the list, God adds more ways to make us whole.

There are two things that I now recognize as important in moving on through grief. The first is healing of regrets, "the saddest words of tongue or pen are the words, 'It might have been.'" There are things we might have done that

we didn't do. Then there are regrets that carry a burden of guilt: if only I hadn't been so selfish, so insensitive, and on and on. The answer is confession, absolution and the willingness to accept forgiveness.

The second major awareness is the blessing of having relationships that encourage individual growth. Dan and I did many things together but also maintained some separate friendships and interests. There can be a level of dependence upon each other that is not healthy and leaves one treading deep water when the other is gone. This same co-dependence can spoil the relationship even when both are still living.

We gave each other the right to disagree. We often laughed as we drove to the polls because we knew we were cancelling each other's vote. Our response to crisis was very different, but together we created a more complete balance. We also defended the other person's right to be different. The last thing we wanted was to be a clone of the other.

It is important to realize that grief is not only a process but a very *individual* process. We cannot gage our progress by that of others. But we can look to the day when the memory contains no pain. The day will come when we can rejoice in the past, in the present and in the future.

Although I have moved on in life, I will always be Mrs. Dan Smith and will enjoy the memories.

The Lord gives and the Lord takes away; blessed be the name of the Lord. PR

**I know that
memories are
healed when
their recall
carries no pain.**



In addition to choirs, music ministries, Bible studies and healing ministries, Joanne now meets every three weeks with the Vision Community. Here she is at the fall start up meeting at the Diocesan office.

Solid Rock

The Family of Hope

By Joanne Barton

ONE OF THE NAMES OF GOD IS THE God of hope. The Apostle Paul wrote to the church in Rome: “Now the God of hope fill you with all joy and peace in believing that you may abound in hope, through the power of the Holy Spirit” (Romans 15:13). One place that I have found hope is at this Cathedral.

In the early 70’s a women’s Bible study gathered every week in the church parlor. Jeanne Glanton, a doctor’s wife, was the teacher. At that point in my life I was a mess. I was pretty much drowning emotionally and spiritually. A precious older friend reached out to me with the good news that Jesus could help. I was drawn into this fellowship of godly women who “loved on” me and began to hear God’s word of hope and healing. I was experiencing God’s nurturing and unconditional love in ways that began to heal my soul and draw me toward Jesus Christ.

Our family had moved to Orlando over a decade earlier. As my sisters and I grew up, church attendance was simply a regular part of our lives. Much of our family life also involved various musical experiences—barbershop choruses and quartets, church and school choirs and orchestras, and music lessons. God has used music not only for enjoyment but also as a means of healing and reaching out to others.

My journey has included serious illnesses and losses. When faced with the diagnosis of cancer and the real possibility of dying, I was gripped with fear. Over the telephone when one of the dear ladies I had come to know in

the Bible study years before prayed for me, the paralyzing fear lost its grip!

Even though I believed I was a Christian, one burning question overshadowed my thinking. Where would I really spend eternity if I died? After having surgery, alone in a dimly lit hospital room, waiting for the results of the lymph node report, God supernaturally gave me a peace, so that whether I lived or died, I belonged to Him. What a gift—the peace that only God can give!

To truly trust God, I had to get to know Him. Like any relationship, that means spending time and going through life experiences together. There is so much I could share that time and space does not allow. But this I have been learning, that God is good, faithful, trustworthy. He desires to have an intimate relationship with each one of us that far exceeds anything that even the best friendship on earth can provide.

My trust has often been in the wrong things and people. Only my Creator and Redeemer is totally dependable and able to supply all that is best. He is I the great I AM, the One who never changes and is just a prayer away.

I’ve been learning that healing happens in community. The community called the family of God is where He has met me time after time. My earthly family has only grown closer because of God’s faithfulness and presence in times of trouble. Jesus Christ indeed is our true and Living Hope. PR

The community called the family of God is where He has met me time after time.



The view of the cathedral interior
looking from the credence table
over the lectern.

pier \pîr\ *n.*

1. *Architecture* Any of various vertical supporting structures, especially:
 - a. A pillar supporting an arch or roof.
 - b. The portion of a wall between windows, doors, or other openings.
 - c. A reinforcing structure that projects from a wall; a buttress.

2. *Literature* The monthly ministry journal of The Cathedral Church of St. Luke, Orlando, Florida.
 - a. Editor/Designer
The Rev. Canon J. Gary L'Hommedieu
 - b. Proof Reader
Theo Gordon
 - c. Original Photographs
The Rev. Canon J. Gary L'Hommedieu
Mary Clark

"HOPE SO" CONTINUED FROM PAGE 1

Christian hope is grounded in the reality of God's love demonstrated for all time in the death and resurrection of Jesus Christ. Jesus' death is God's personal sacrifice on behalf of hopeless sinners. His resurrection proves that this was not just any death, but God's own. Thus it has meaning for all the sons and daughters of Adam.

Hope "kicks in" when we see the story of our lives as part of the story of God's love for His lost creatures. (See Joanne Mumley's article on page 5 inside.) Hope is what we see in the lives of people who have kept the faith and then in times of trouble find that they are not alone, that God is with them. Even if they don't know exactly how their story will end, they know how His story ends.

The trust sustained by that knowledge is Christian hope. PR