



The Church of the
HOLY FAITH
Established 1863

FAITHWAY – Late Pentecost 2019

The Church of the Holy Faith

welcomes all people into an ever-deepening relationship with Jesus Christ our Lord.

We believe in God the Father, Son and Holy Spirit, the Sacraments, and the Authority of Scripture.

We honor our Anglican heritage and praise God with Solemn liturgy, traditional Prayer Book worship, and music to exalt the spirit.

We strive to live as a community with compassion for one another and the world around us.

We worship together in peace to praise and thank God, to transcend division, and to celebrate the mystery of faith.

A MESSAGE FROM THE RECTOR

Dear Faithful and Friends of Holy Faith,

The Church of the Holy Faith began our 2020 Stewardship Campaign on Sunday, November 3rd, with its theme inspired by the Lighting of the Paschal Candle at the Great Vigil of Easter, “The Light of Christ!”

Each Easter Eve at Holy Faith, we gather in the front of the church to kindle the new fire to keep vigil of our Lord Jesus Christ passing over from death to life. We light the Paschal Candle from the newly kindled fire and the candle is processed into the darkened church, with the deacon pausing three times to proclaim, “The Light of Christ!”



“Let your light so shine.”

The congregation responds, “Thanks be to God!” The Paschal Candle then burns at each funeral and baptism that year. Last year, the baptism font was moved to the entrance to the church, thanks to the hard work and supervision of Paul D’Arcy who, with his wife Ruth, are the able co-chairs of this year’s Stewardship Campaign. The Paschal Candle now stands with the baptismal font at the entrance of the church to underscore that it is through baptism that

we enter the Church, the Body of Christ. It is through baptism that we are commissioned for ministry. It is through baptism that we are called to represent Christ and his Church; to bear witness to him wherever we may be; and, according to the gifts given us, to carry on Christ’s work of reconciliation in the world; and to take our place in the life, worship, and governance of the Church. It is through baptism that we vow to follow Christ; to come together week by week for corporate worship; and to work, pray, and give for the spread of the kingdom of God. (Book of Common Prayer pp. 855-56)

In Mark’s Gospel, Jesus tells us, “You are the light of the world. Jesus also encourages us to “let your light so shine before men, that they may see your good works and give glory to your Father who is heaven.” (Mark 5:14-16) During the campaign, we all will have the opportunity to read and to listen to our fellow parishioners share how they have

experienced the Light of Christ through Holy Faith, and how we in turn are called to let the Light of Christ shine in the world through Holy Faith and its ministries.

So, think of what Jesus has done for you. Consider how God has blessed you and how you want to return thanks to God for those blessings. Think of what God has entrusted to you. Think of what God means to you. Think of what Holy Faith means to you. And then prepare to give back to God the first fruits of your blessings to “let your light so shine” by returning your pledge on Sunday, November 24th to carry out Christ’s mission and ministry in and through Holy Faith. “The Light of Christ!” Our response is “Thanks be to God!”

Yours faithfully in Christ,

Robin D. Dodge
Rector



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A MYSTERIOUS JOURNEY IN FAITH HANGS ON THE WALL

STORY AND PHOTOGRAPHS BY JAMES OVERTON AND MARTY BUCHSBAUM

"We knew it rightfully belonged in a church..."



Religious themes and art are everywhere in Santa Fe, the City of Holy Faith. The Church of the Holy Faith is blessed with several fine examples, including the Gustave Bauman reredos that graces the altar. But for decades, the back wall of Holy Faith's nave remained bare.

That changed in 2017 with the unexpected and extremely generous gift of a Spanish Colonial altarpiece by longtime worshipers, Nancy and Tony Jacobs, pictured, right. The Jacobs were leaving Santa Fe for health reasons and headed to Arizona for a more favorable year-round climate. "There was that big blank space at the back of the church. We thought the piece belonged there. It would not work in our new home," Tony said in a recent interview. "We love the piece but when we left Santa Fe, we knew it rightfully belonged in a church."

While any number of worshipers walk by the piece sometimes barely giving it a glance, few actually know the story and the mystery carried with it. The roughly three-foot by eight-foot construction is actually four silver and gold wash altar panels crafted by a Bolivian silversmith(s) circa 1700. It is unsigned, and its provenance is decidedly uncertain.



What is known is how the piece ended up in Santa Fe. It was purchased by a Santa Fe gallery owner from a client in San Antonio, Texas, who inherited it from a grandparent. The grandfather had been a mining engineer in South America during the first quarter of the 20th century. The Jacobs bought the piece from John Schaefer of Peyton-Wright Gallery on Palace Avenue. They subsequently turned to an expert in Spanish Colonial art who conducted a thorough appraisal and authenticated the piece.

“We had a little history on it. I don’t know if it was stolen. Or confiscated. Or what. But you never know what truth is. God only knows how it arrived in America. We don’t have any doubt of its authentication,” Tony said. “But it was something I had no fear in buying because it will always have value,” Jacobs continued. “Some art in the world doesn’t take a lot of talent. But this took enormous talent and a lot of silver. There are about 800 ounces of silver in that piece!”



The altarpiece does have its own story, one muted by time but that likely made ordinary sense at the time of its commission and creation: The metal is 95% silver and approximately 4.5% copper, lead and tin. It is silver repoussé, an embossing method in which the designs are raised or pushed forward with hammers and punches in relief from the back or the inside of the article. It is surrounded or framed by leaf motifs, including pomegranates.

From left to right are four elaborately tooled baroque cartouches with images that include a bishop (perhaps the one who commissioned the piece?), an apostle holding open the Gospel, and a center monstrance – a vessel used in Roman Catholic and Anglican churches for displaying an object of piety, such as the consecrated Eucharistic host or a Benediction of the Blessed Sacrament. The monstrance is followed by St. John the Baptist holding an open book



and monstrance. The monstrance has the initials “JHS” signifying the name of “Jesus” surmounted by a cross.

The monstrance has traces of gold gilding, which prompted an endearing anecdote from Fr. Robin Dodge involving our late parishioner, Charles Cole. Other than his singing, Charles’ ministry was a quiet one. Behind the scenes, Charles would come to the church midweek and polish all the silver and brass. He was the parish’s “Polisher Extraordinaire.” Charles would simply say, “I’m polishing for Jesus.”

When the 17th century Bolivian altarpiece was installed on the back wall of the nave, both Fr. Robin and Parish Administrator Mark Childers told Charles not to polish any part of it for fear of losing the patina and diminishing its value. But Charles couldn’t resist. “One day, when Mark was in my office, Charles happened by to announce that he had finished polishing, but he had a little sheepish grin on his face and a little twinkle in his eye. When I asked him if he had touched the altar piece, he said he couldn’t help himself. ‘I just had to give it a rub-a-dub-dub!’ Charles said.”

“When we heard his whistling stop from down the hall, indicating that he had left the building, both Mark and I rushed over to the church to check on the altarpiece, and sure enough, the relief of the monstrance in the center of the altarpiece looked a little shinier than the surrounding area. Less than a year later, I used this anecdote in my homily at Charles’ funeral. I was glad that Charles had ignored our instruction, because we now have a little memorial to Charles. Whenever I see the altarpiece’s shiny monstrance on the back wall of the nave, I think of Charles,” Fr. Robin recalled.

Earlier this year, Tony Jacobs made a quick trip to Santa Fe to see the installation. He said he was pleased with the placement and lighting. “I think about the piece and its new home even though much of its history is still a mystery. It’s pliable, workable metal, and there were many skillful artisans and plenty of silver in Bolivia at that time. People like to have religious artifacts as part of their worship, and their religious art is everywhere.



“Nancy and I love it and know it belongs in a church. And, we are so glad that it’s found a permanent place in our Santa Fe church.”

The altarpiece, prior to the monstrance polishing by the late Charles Cole.

REFLECTION ON SERVICE AT THE INTERFAITH COMMUNITY SHELTER – AKA, PETE’S PLACE

STORY AND PHOTOGRAPHS BY MARTY BUCHSBAUM



Imagine living in the shadows, seen but unseen. Aimlessly wandering the streets with no place to go but having to keep moving. Stealing your courage to stand at a busy intersection with a handmade sign hoping someone will show a bit of compassion as others tease by rolling their windows down – then up as you approach. Or the signal changes. Diving into supermarket and restaurant dumpsters to seek any available tossed but edible sustenance. Seeking whatever shelter you can find under a bridge, in a culvert, in a wooded copse as you protect all your worldly possessions in your sweat-stained backpack.

Unfortunately, the mental images the word “homeless” evokes are all too real for all too

many. Some view the homeless or needy as bums or as drug users or as mentally unstable but the large majority are folks just like you and me who find themselves eking out an existence we cannot fathom.

From modest beginnings hosting our less fortunate residents on mats on the floor of Palen Hall and First Presbyterian Church to an office building on Saint Michael’s Drive to a former pet store (Pete’s Pets), I have been blessed to participate in a much-needed ministry and watch as the Interfaith Community Shelter moved and grew.

For those within our congregation who remember serving our guests sandwiches and soups carried within crock pots and countertop roasters, using a full commercial kitchen and steam tables is quite a leap. Can I be the only one who remembers washing dishes in a bathtub once used for pet bathing and grooming? It was actually a joy to do so knowing it was the Lord’s handiwork that brought a vacant building to life when, a week prior, it seemed our service to the homeless may have to cease due to a lack of a home.



Two weeks a year, The Church of the Holy Faith serves as hosts for those less fortunate. The next week of service will be February 2-8, 2020. Whether it be for a hot meal or a pastoral visit or an overnight stay, we welcome and serve and chat with those who, but for the grace of God, could well be ourselves. Oh, did I mention we of Holy Faith also serve a hot meal at Pete’s Place every fourth Sunday at noon?



*“Yea verily I say unto thee, once thou hast broken bread
with the neediest among us,
thou shalt never again cast
thine eyes downward upon them.”*

M.B.

SCHEFFLER LECTURE LOOKS AT NEAR-DEATH EXPERIENCES

STORY BY LORA MORTON AND PHOTOGRAPHS BY CATHY GRONQUIST



Almost 100 people gathered in Palen Hall on October 25th for the Annual Scheffler Lecture, sponsored by the Holy Faith library committee, featuring The Reverend John W. Price who spoke about something which is obviously of interest to many and happens to be the subject of his book *Revealing Heaven: the Christian Case for Near-Death Experiences*. The stories he wrote about came from his seven years as Chaplain at St. Luke's Episcopal Hospital in the Texas Medical Center. He also served as a parish priest for 33 years, concurrently serving as an Army Chaplain.

Father Price has visited nearly 400 people who've had a near-death experience. From his book, he told us about "Private Alberto," a soldier who described a really bad drug trip he'd had when younger. The Private had died but been told, "It's not your time," and was sent back. This prompted him to quit drugs cold turkey. The most bizarre story Fr. Price told was of a woman who woke up inside a body bag in the morgue.

Today, it is estimated that 13 million adults in America have had a verge-of-death experience. They may be very reluctant to talk about it, however, asking themselves if anyone will believe them if they discuss what happened. Will everyone think they're crazy? Were they judged and rejected by God? Or do they just have more to do on earth? When Fr. Price asked the audience if anyone had had such an experience, three people raised their hands. No one at the lecture called them crazy—at least not out loud—and they confirmed that an out-of-body experience can occur without a death.

He strongly recommends that people talk about these experiences. Some who listen will believe you and take you seriously. They need to hear you. Coincidentally, many who believe in the possibility of these experiences are routinely involved with resuscitation, such as first-responders.

We learned that there are various ways people exit the body and move into death: floating up; moving through a tunnel; getting up and walking; going into a void; being engulfed by light; being taken away by Jesus; being met by a loving but dead relative; feeling intense inexpressible love; reviewing their life; being given instructions by an angel; or zipping off at light speed. They don't always realize they're dead. A study of the blind reports that some have floated above their operating table and seen what's below them in color.

Afterward, when people have returned to their body, (sometimes having been slammed back in), some report being able to see others' auras (and knowing when someone is up to no good); they can hear others' thoughts, see dead people, see angels; some see medical infections in others. They have an electromagnetic field around them that runs down batteries, leaving their watches useless. They can develop a new spirituality and become more empathetic and loving, which can contribute to divorces. They develop an awareness of what it means to have a meaningful life, gain belief in the sacredness of life, and become more relaxed and less materialistic, which also contributes to divorces (if the spouse doesn't appreciate a change in lifestyle). They have no fear of death and become seekers, sometimes leaving churches that dwell on the negative, because now they delight in life.

Father Price was stunned by Raymond Moody's 1975 book *Life After Life*, and he mentioned Elisabeth Kubler-Ross, author of *On Death and Dying*, who wrote of the experiences people had while clinically dead. But who was the first author of something on the subject? That would be Plato, responsible for the first written account of someone's having had a near-death experience.

Historically, there were four opposing points of view about the afterlife. The Sadducees believed there is nothing (which is why they were sad, you see); or we sleep in the ground forever; or we sleep till Jesus returns; or the soul goes off on a magnificent adventure. But it is Paul who wrote in I Cor. 12 that we take on a spiritual body. Father Price wonders if Paul was describing himself and a near-death experience found in chapter 13, when he was taken away and stoned. He also wonders if the reason Jesus wept (John 11:35) over Lazarus was because he was sorry to bring the dead man back from Paradise.

The questions from the audience were thought-provoking as well. For example, if the soul is the seat of consciousness, and if the brain can die but consciousness doesn't, then is death just a moment in the ongoing life of the soul? Is Purgatory a review of one's life, which can be painful or tortuous because of our shortcomings? If people can come back from the dead, when should/can we harvest organs? And if some people report having examined their life to the point when their soul entered their body in their mother's womb, well, what does that say about abortion?

Another question was how long is an out-of-body experience? The answer is that it depends on how long it takes to be resuscitated. How many minutes were you dead? But some say they went to a timeless place, so that the five minutes in which they were gone felt like three weeks to them. This brought up the question of why some people come back and others do die. The consensus was that it's simply up to the Lord.

Father Price highly recommends reading *Life After Life*, the book by Raymond Moody. And he graciously gave the sermons at the Sunday services and led the Forum, telling different stories and giving different examples.



"FOX" MARGETSON BAPTIZED ON NOVEMBER 3, 2019

PHOTOGRAPHS BY CATHY GRONQUIST



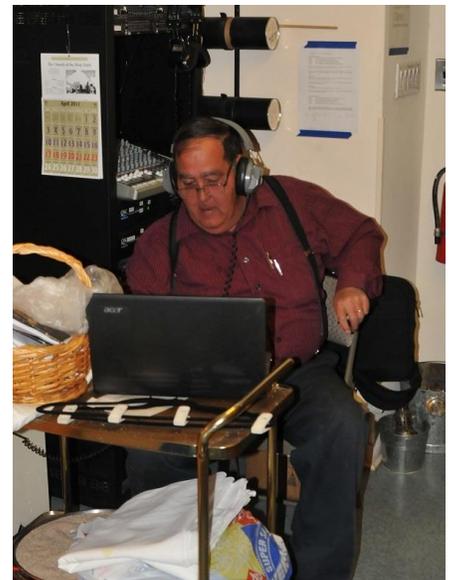
VARIETY - THE SPICE OF SPIRITUAL LIFE

STORY BY MARTY BUCHSBAUM AND PHOTOGRAPH BY ED COLSON

Holy Faith-ers are a tough crowd to please. We want our sermons to be vibrant, motivating, exciting, inspiring, thought (and sometimes even laugh) provoking – all in 15 minutes or less, Gospel included. Truth be told, I would not like to even try.

- ❖ The Advocate: With prayerful preparation and frequent citations of case law (the Great Prophets) Canon Robin's past life shows through as he preaches the Gospel as an advocate for Jesus Christ.
- ❖ The Journalist: Blend a deep faith, a thorough knowledge of Scripture, a penchant for clear language, and a wry sense of humor Father Jim gently relates Christ's message of repentance and redemption as, "And that's the way it is."
- ❖ The Raconteur: How can one resist Father Richard's extemporaneous homilies, each a sumptuous feast of Christ's covenant, Biblical and historical knowledge, life experience and sense of humor?
- ❖ The Nurturer: Mother Pam is an educator and parent; both are evident as she guides both children and adults into her faith just as any parent would offer gentle instruction to their own child.

The idea of placing our sermons on line to serve shut-ins and those who were traveling was first brought to us by Father Curt Norman; Father Ken Semon wholeheartedly agreed and a new ministry was born. Prior to his impending departure, Father Norman took me aside and asked if I would consider trying to carry it forward. Newly widowed, he knew I was seeking something, anything, to help keep me focused on Jesus Christ and he also knew I was something of a geek. One plus one equals two so, in February 2011, the candle was passed on. To date, we have processed more than 400 Sunday, Feast Day, Celebration, and other homilies to our web pages. If you are traveling, not able to get to church or simply would like to listen again, you can find the sermons at www.holyfaithchurchsf.org/services/sermons.



MARCOS CASTILLO BECOMES AN AMERICAN CITIZEN

Congratulations to Marcos and the whole family on his naturalization, October 19, 2019!



BLESSING OF THE ANIMALS 2019

PHOTOGRAPHS BY JAMES OVERTON AND CATHY GRONQUIST







DON'T FORGET THE ANNUAL PARISH THANKSGIVING DINNER – SUNDAY, NOVEMBER 24 AT 5PM

We as a parish family count our blessings and wrap up the annual Stewardship Campaign with a Thanksgiving Potluck Supper – a “not to be missed” event. The turkey, gravy, mashed potatoes and bread will be provided – the rest is up to you! Please bring your favorite side dish or dessert. Sign up on the sheets posted in the hallway outside the Palen Hall kitchen or contact the parish office at 982-4447 or donna@holyfaithchurchsf.org.

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Paul D’Arcy – Jr. Warden

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For more information, please visit our website at www.holyfaithchurchsf.org.

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