



FAITHWAY – February 2018

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,

For my letter for this issue of the Faithway, I would like to share with you the remarks I gave at the Pastor's Panel* in Palen Hall on Thursday, January 25, with our ecumenical partners, Fr. Adam of the Cathedral Basilica and Pastor Harry of First Presbyterian Church.



CHRISTIAN CIVILITY IN POLARIZED TIMES

Let us pray: "O God, you have bound us together in a common life. Help us, in the midst of our struggles for justice and truth, to confront one another, without hatred or bitterness, and to work together with mutual forbearance and respect; through Jesus Christ our Lord. Amen. (Book of Common Prayer, p. 824)

I start with this prayer from the Episcopal Prayer Book designed for "Times of Conflict" because I think we all could agree that we live in conflicted times. When we were trying to come up with a topic for this year's Pastors' Panel, we wanted to be – well – topical, relevant to what is happening in the world today. We all agreed, and I suspect that you also agree by virtue of your presence here this evening, that we live in a polarized world. Everything

seems to be polarized – to be set in opposition to and in competition with each other: the developed world and the developing world, the Global north and the Global South, Christianity and Islam, Republican and Democrat, conservative and liberal, rich and poor, urban and rural, young and old, us and them.

"Civility is the action of working together productively to reach a common goal."

How, as Christians, do we climb up and out from that malaise? How do we inject some Christian civility into our polarized world? I looked up the definition of "civility" in the dictionary and found words like "courtesy" and "politeness," which sounded a little wishy-washy to me. Then I came across this explanation from Wikipedia: "Civility comes from the word civilis, which in Latin means '[citizen](#)'. Civility is more than the individual's actions as a citizen, [however]...Civility is the action of working together productively to reach a common goal, and often with beneficent purposes. Some definitions conflate civility with [politeness](#), which suggests disengaging with others so as not to offend...The notion of positively constructive civility suggests robust, even passionate, engagement framed in respect of differing views. In his call for restoring civility, [Evangelical] Pastor Rick Warren said, 'In America, we've got to learn

how to disagree without demonizing each other.’ Pastor Warren was speaking metaphorically, but the fundamental principle he is trying to restore is the idea that people can still work together even if they do not always absolutely agree with each other’s point of view.” We, as Christians, are citizens of God’s world and are called to work collaboratively with all persons of good will to work actively for the in-breaking of Christ’s reign.

Borrowing from Benedictine spirituality, one charism of which is hospitality, Chapter 53 of the Rule of St. Benedict states, “All guests who present themselves are to be welcomed as Christ.” I begin the prayers each day in the Morning Office with “Help us to see Christ in all the people with whom we will come in contact today, and help us to reflect Christ to them.” Imagine if everyone was looking for Christ in the other and trying to be Christ-like themselves, what a different world it would be! I sometimes watch the various political talk shows, and all I see are people on those split screens talking over one another and trying to score points. Maybe the commentators should all be in the same room so they could at least have the possibility of looking at each other and seeing the face of Christ and reflecting the love of Christ! And in order to work together, to be civil, whatever happened to listening – listening with the ear of the heart, as the Prologue to Benedict’s Rule says – in order that we might learn something? As Christians, we need only to look to Jesus as our model. The question “What would Jesus do?” applies here. Jesus didn’t talk over those with whom he disagreed. He didn’t shout down the scribes and the elders and the Pharisees. No, he engaged in civil debate and silenced them with clever answers.

We also have scriptural authority for our remit to be Christ-like in our civility. St. Paul’s tells us in his letter to the Ephesians, “speaking the truth in love, we must grow up in every way into him who is the head, into Christ.” (4:15) I have heard this interpreted to mean that, in our discussions, we must discern whether or not we have to speak. Sometimes it is better to remain silent. If we must speak, then we must make sure that what we say is true. And if we know what we say is true, then we must deliver the truth with love and compassion so that he can be heard.

Our traditions also have guides on how to be Christ-like in our civility. All the great religions have something akin to the Golden Rule, and Christianity is no different: “Do unto others as you would have them do unto you.” This is a far cry from the adage, “do unto others before they have a chance to do unto you,” that seems to carry sway in these polarized times.

In the Episcopal tradition, we have the Baptismal Covenant, which is renewed at each baptism and recommended on those feast days that are especially appropriate for baptism. The congregation affirms, with the words, “I will, with God’s help,” a series of questions including: “Will you strive for justice and peace among all people, and respect the dignity of every human being?” and “Will you seek and serve Christ in all persons, loving your neighbor as yourself?”. Imagine if we took our Baptismal Covenant seriously in our public debates and personal interactions and respected the dignity of every human being and loved our neighbors as ourselves!

Martin Luther apparently had a lot to say about loving our neighbor. Earlier this week I had the privilege as diocesan Canon for Ecumenical and Interfaith Dialogue to accompany my bishop, Michael Vono, the Episcopal Bishop of the Rio Grande, in attending an ecumenical gathering hosted by the Lutheran Bishop of the Rocky Mountain Synod that included representatives from the Roman Catholic, Presbyterian, Methodist, United Church of Christ, Quaker, Episcopal, and Lutheran communities. Lutheran Bishop Jim Gonia was talking about Martin Luther’s catechism on the Ten Commandments, and here’s what he said (Note that, as this Pastors’ Panel falls during the Week of Prayer for Christian Unity, I have managed to cite evangelical, Benedictine, Episcopal, and now Lutheran, sources!): “‘The Eighth Commandment: You shall not bear false witness against your neighbor. What does this mean? We are to fear and love God, so that we do not tell lies about our neighbors, betray or slander them, or destroy their reputations. Instead we are to come to their defense, speak well of them, and interpret everything they do in the best possible light’...In this work we do together as...people of faith, we can have honest differences about how we see our neighbor’s needs and how what steps we believe are necessary to address those needs. What do you suppose might happen in our political discourse and engagement if we took seriously this commandment: not to tell lies about one another, betray or slander each other, or destroy each other’s reputations? What would happen if instead I spoke well of my neighbor across the aisle, interpreted everything you did in the best possible light. I wonder how this would transform our political landscape and our capacity to actually get something done for the sake of our neighbor in need?” I would add, what if we actually put that driver in

front of us in the best possible light and didn't think every he did – his pulling out in front of us without looking, her slowing down to a crawl, his lack of a turn signal – was not just a way to thwart us? Sometimes it really isn't about us!

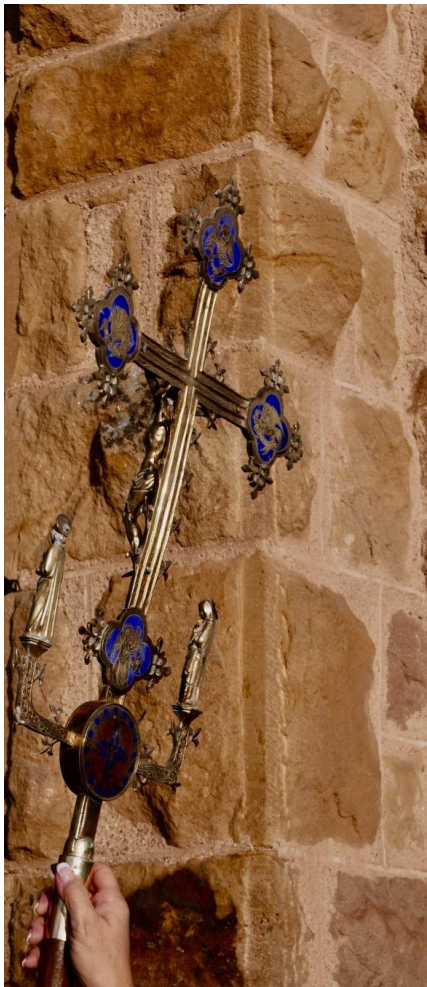
Christian civility above all rests on not demonizing those with whom we disagree, to return to evangelical pastor Rick Warren's point. After all, there are enough real demons in the world without our adding to the count. Our role is as reconcilers using Christ's love. The Episcopal Catechism states, and The Church of the Holy Faith prints on all its bulletins, that the "mission of the Church is to restore all people to unity with God and each other in Christ" and "The Church carries out its mission through the ministry of all its members." (Book of Common Prayer, p. 855)

I would like to close my remarks with the following from the Book of Common Prayer, which I love because of its even-handedness (or should I say, civility?), in thinking of our enemies. Let us pray: "O God, Father of all, whose Son commanded us to love our enemies: Lead them and us from prejudice to truth; deliver them and us from hatred, cruelty, and revenge; and in your good time enable us all to stand reconciled before you; through Jesus Christ our Lord. Amen." (Book of Common Prayer, p. 816).

Yours faithfully in Christ,

Robin D. Dodge
Rector

*For more information about the Pastor's Panel, see the story by Fr. Jim Gordon on page 10.



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EX VOTO WORKSHOP: GRATITUDE FOR DIVINE PRESENCE

STORY BY BILL GAHR AND PHOTOGRAPHS BY MOLLY LOTT AND KAREN GAHR

On January 20, seventeen participants painted images in gratitude for Divine support in their life at a workshop sponsored by the Holy Faith Grief Ministry. Santero Juanito Jimenez supplied the materials and guided the group in preparing these visual prayers of thanksgiving. John explained: "These images are commonly called *ex votos* because they are prepared out of a vow of thanks for Divine intervention." They are called *retablos* when they venerate particular saints. This folk art form emerged from early faith communities. New Mexican santeros/santeras continue this tradition and encourage anyone who is thankful for God's presence in their life to try their hand in this visual prayer of gratitude. Molly Lott prepared advance materials and coached the participants on what to expect in the workshop. On the day of the event, everyone had a good idea of what image, person or event they wanted to use in their piece.



The variety of images that were prepared in the one-day workshop demonstrated the many ways that God is a constant companion in our journey. Several participants chose saints or angels as the focus of their work. Others concentrated on family or friends, life energy, inspired poetry, the Trinity or the Incarnation. Three participants chose St. Francis, patron saint of Santa Fe and The Church of the Holy Faith, as the conveyor of peace and all good in a Southwest landscape. Another painted watercolor portraits of both St. Francis and St. Clare as they focused on the Divine.

Two people chose angels, an early Coptic image of an angel protecting culture and an angel filled with energy and life. One panel was a burst of brilliant energy surrounding an image of Julian of Norwich and inscription "All will be Well Again." One image highlighted St. Bernadette. One person remembered the energetic life of Fr. Bob S. J. of Fordham University. Another memorialized her family, husband and three children with poetry. Another painted an Irish seascape and included family heritage and poetry. Three people chose more mystical scenes, one that opened the self to spiritual energy, another that located a figure of openness in a prairie landscape, and a third that included the inscription "God being with us always" in a Southwest river landscape. Two participants memorialized family, one with three raised emblems and the other with painted images of two brothers and a cousin. And one image appeared to be a Christmas card, which



included a music score of "Silent Night" beneath the Nativity.

All of the participants found the workshop to be a useful part of the cycle from sorrow to thanks. There was a discussion of displaying some images at an annual art show in the future.



**ST. NICHOLAS BAZAAR, LAS POSADAS AND CHRISTMAS
2017 - IN PICTURES**

PHOTOGRAPHS BY JAMES OVERTON, ALEXANDRA WARD AND CATHY GRONQUIST











SOUP AND SALVATION: LENTEN SOUP SUPPER AND STUDY

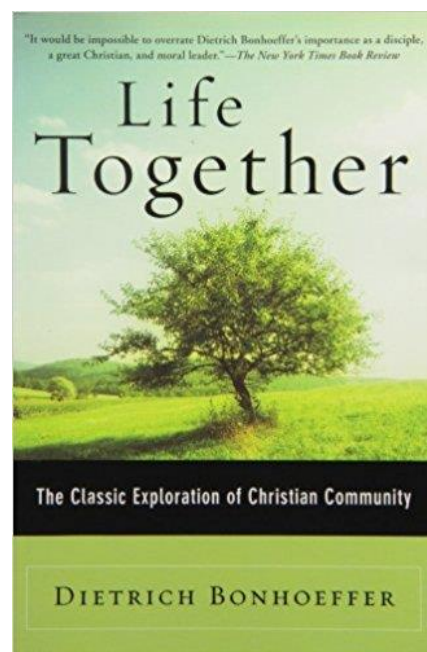
STORY BY CATHY GRONQUIST AND PHOTOGRAPHS FROM THE WORLD WIDE WEB

Dietrich Bonhoeffer's acclaimed *Life Together* is the text for our annual soup supper and study, which begins February 21, and continues each Wednesday, concluding on March 21. Fr. Robin will lead the discussion. Bonhoeffer, a renowned pastor, professor, and author recounts his unique fellowship in an underground seminary during the Nazi years in Germany. Giving practical advice on how life together in Christ can be sustained in families and groups, *Life Together* is bread for all who are hungry for the real life of Christian fellowship. Even if you've read it before, as one review said, "I just reread this book. I think it's my fourth reading. This book gets better each time. I'm amazed by



Bonhoeffer's insight and the understanding of God that informs the whole work. It's small but packed with import." And then there's the most delicious soup and, of course, the opportunity to eat, meet and discuss with members of our Parish Family. Sign-up on the bulletin board opposite the kitchen to bring soup or bread. The soup suppers begin at 5:45 p.m., preceded by the Stations of the Cross at 5 p.m., and followed by the study from 6:30-8 p.m. A

nursery will be available from 5:15-8:15 p.m.



ANNUAL PASTOR'S PANEL

STORY BY FR. JIM GORDON AND PHOTOGRAPH BY
MARTY BUCHSBAUM

The 2018 Pastors' Panel, featuring pastors from Santa Fe's three downtown churches, tackled the thorny subject of "Christian Civility in Polarized Times" at the annual forum Jan. 25 at in Palen Hall.

Fr. Robin Dodge, rector of Holy Faith; Fr. Adam Lee Ortega y Ortiz of the Roman Catholic Cathedral Basilica; and the Rev. Harry Eberts of First Presbyterian agreed that the key to promoting civility was looking within.



On the feast day of the Conversion of St. Paul, Fr. Adam began by pointing to Paul's pre-conversion zealotry against the church and said, "Those types of feelings are where we often are today in the midst of our society. I asked our congregations at our Masses today to look at ourselves and see when this panel is taking place — the Week of Christian Unity."

Fr. Adam said, "Consider how much of today's incivility is done by Christians. I can honestly say that the majority of what goes on is done by Christians themselves. We can go down our different covenants, we can go down our different faiths, we can go down our different tenets, and disagree. But are we carrying out truly the message of unity that Christ so desires, that Christ so prayed for, that Christ so longed for?"

"I invited our congregations," he said, "to look not at other congregations but at ourselves, at our own communion, and see the incivility that is taking place in the midst of our own community."

Fr. Adam talked about the division within the upper reaches of the Roman Catholic Church, adding, "But let's not just look at the cardinals, the men in red in Rome, let us look at the bishops in our own country who are just as polarized and at times uncivil with each other."

"... And then I say, why do we go to that level, why don't we look at ourselves as priests? I know within our own communion, within our own archdiocese, there is incivility with each other — what we say, what we do; what I say, what I do. There's the root of the problem, I think, pointing to the drivers in front of us rather than at ourselves."

Overall, he said, "The communion of our faith, and of all faiths, needs to be introspective, to look at ourselves first."

Pastor Harry began by telling the crowd that on his first day of ordained ministry, the head of his church took his young assistant aside and said, "You know what, we have 2,400 members here and 3,000 opinions."

He was shocked, he said, but admitted that his very own father, a minister for four decades, told him, "Our main job is to keep the saints from killing one another."

Pointing out that the Presbyterians have "no pope and no bishops," he said, "We are destined to work things out through a group of people trying to figure out the will of God. What we do is we talk, we talk and we talk. Maybe that's what we need to keep doing, talking and listening, to one another."

Luckily, Pastor Harry said, "Of all the issues facing us, the church has been there before, the prophets have been there before, Jesus Christ has been there before. We know the words of the prophets; we need to let them speak. We know the words of Jesus Christ; we need to let him speak."

Fr. Robin, the first to speak (his complete remarks begin on Page 1 of “Faithway”) said, “I sometimes watch the various political talk shows, and all I see are people on those split screens talking over one another and trying to score points. Maybe the commentators should all be in the same room so they could at least have the possibility of looking at each other and seeing the face of Christ and reflecting the love of Christ!”

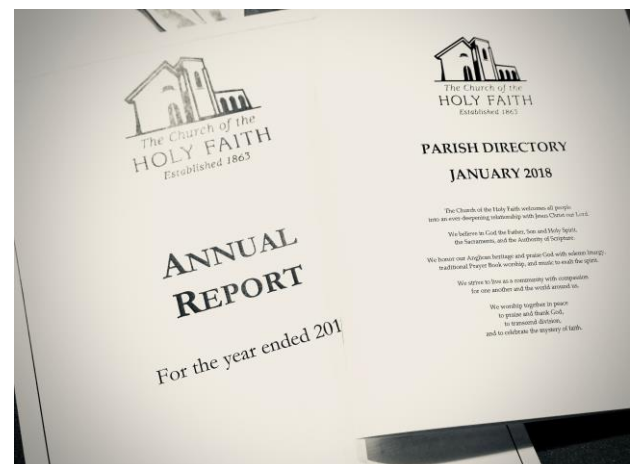


Fr. Robin quoted from Evangelical Pastor Rick Warren, who said, ‘In America, we’ve got to learn how to disagree without demonizing each other.’ ”

Added the rector, “Pastor Warren was speaking metaphorically, but the fundamental principle he is trying to restore is the idea that people can still work together even if they do not always absolutely agree with each other’s point of view. ... We, as Christians, are citizens of God’s world and are called to work collaboratively with all persons of good will to work actively for the in-breaking of Christ’s reign.”

ANNUAL PARISH MEETING – JANUARY 2018

PHOTOGRAPHS BY JAMES OVERTON AND CATHY GRONQUIST



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