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## FAITHWAY – Advent 2020

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### *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,

During this absence from in-person worship, I have found myself spending more time in the back of the church while we wait for the livestream broadcast to end. My eyes have been drawn to the stained-glass window depicting a woman titled “Faith.” I knew instinctively that “Faith” had to be the basis of Holy Faith’s stewardship campaign during this pandemic. Then I recalled the words of that great old hymn “Faith of our Fathers”: “Faith of our fathers! living still, in spite of dungeon, fire, and sword.” (And in this season, I would add pandemic) “O how our hearts beat high with joy, when-e’er we hear that glorious word:” (and then the refrain) “Faith of our fathers, holy faith!” Ours is a faith that is living still. The faith of our fathers, those faithful who have gone before us, lives in us. Ours is a faith that is still living and still giving.



In this time of pandemic and uncertainty, it is our faith that has brought us this far, and it is our faith that will sustain us through this pandemic and in

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*“...run this race with endurance by looking to Jesus ...”*

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the years to come. And in this time of pandemic and uncertainty, it is our parish of Holy Faith that has brought us this far, and it is our parish of Holy Faith that will sustain us through this pandemic and in the years to come. It is these two constants in our lives — our faith and our parish of Holy Faith — that are the theme of this year’s Stewardship Campaign.

The writer of the letter to the Hebrews tells us that “faith is the assurance of things hoped for, the conviction of things not seen.” (Hebrews 11.1) I hope you all have received your stewardship brochure because it contains a bookmark that has this verse of Scripture emblazoned on it. Many have said this verse is not so much a definition of what faith is, as it is a description of what faith does. Faith produces assurance of future hope, and faith produces conviction of present realities. Hope is faith relating to the future. Conviction is faith relating to the present.

The writer of the letter to the Hebrews goes on to give examples of people of faith — people like Abel, Enoch, and Noah; people like Abraham, Sarah, Isaac, Jacob, Joseph, and Moses; other Israelite heroes like Joshua, Rahab, Samson, David, Samuel, and the prophets. The writer of the letter to the Hebrews concludes with the example of Jesus, stating, “Therefore, since we are surrounded by so great a cloud of witnesses ... let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who instead of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God.”

We at Holy Faith are surrounded by a great cloud of these witnesses — not just the examples of faith from Biblical times, not just all the saints on the church calendar — but those examples of faith who came before us in this parish church, whose treasure built this place, whose traditions informed the way we worship, whose faith was passed on to us so that we might have a living faith, and whose prayers over the generations are still palpable in these pews, within these walls, and at this altar today. We get glimpses of these witnesses as names on pews, along the stained-glass windows, and on doors and walls. We have the examples of William and Florence Jones who donated the “Faith” window along the west aisle of the nave, a photo of which graces the cover of this year’s stewardship brochure. I could not learn anything about the Joneses in Stanford Lehmborg’s history of Holy Faith, but I am sure they faced the same challenges we face. They may have survived the Pandemic of 1918. They survived war, natural disasters, and uncertainty, and so we stand in line with these our predecessors and examples in the faith.

The Eucharistic preface for All Saints’ Day mirrors the words from Hebrews: “For in the multitude of your saints you have surrounded us with a great cloud of witnesses, that we might rejoice in their fellowship, and run with endurance the race that is set before us; and, together with them, receive the crown of glory that never fades away.” And so it is appropriate in this season after All Saints’ Day that we ask all parishioners to make a pledge of your time, talent, and treasure to further the mission and ministry of The Church of the Holy Faith in the year to come. The detachable pledge cards from your stewardship brochure that are returned before November 22 will be blessed at God’s altar as an acknowledgment that all things come from God, and from all that God gives us we give back to God. From all the blessings God bestows on our lives, we are called to act on the blessing of our faith to commit ourselves to being assured of future hope and to being convinced of present possibilities through a pledge to Holy Faith. This will help ensure that both our faith and Holy Faith will remain intact to see us through this pandemic and the uncertainty ahead, looking to Jesus, the pioneer and perfecter of our faith.

In this season, the pandemic and all the accompanying uncertainty is the race that is set before us. We can run this race with endurance by looking to Jesus, the pioneer and perfecter of our faith. This looking to Jesus recalls the words of that other great faith hymn: “My faith looks up to thee, thou Lamb of Calvary, Savior divine! Now hear me while I pray, take all my sins away; O let me from this day be wholly thine.” And is not that the purpose of our faith — to be wholly Christ’s, to have the mind of Christ, to be Christ-like in our lives?

I am reminded of the prayer from the Prayer Book my seminary music professor offered at the start of each class, a Prayer of Self-Dedication: “Almighty and eternal God, so draw our hearts to thee, so guide our minds, so fill our imaginations, so control our wills, that we may be wholly thine, utterly dedicated unto thee; and then use us, we pray thee, as thou wilt, and always to thy glory and the welfare of thy people; through our Lord and Savior Jesus Christ.” (BCP pp. 832-33) We can be wholly Christ’s by dedicating our lives, through our time, talent, and treasure, to Jesus, thereby being an example of our faith and joining the cloud of witnesses at Holy Faith.

Yours faithfully in Christ,

Robin D. Dodge  
Rector



Picture of "Faith" window courtesy of Gabriella Marks

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## LITURGY WITHOUT PEOPLE – WHAT IT'S LIKE ON THE OTHER SIDE OF THE CAMERA

STORY BY FATHER JIM GORDON AND PHOTOGRAPHS BY CATHY GRONQUIST

The word liturgy derives from the Greek *leitourgia*, which means "work of the people," but how does it affect those involved in liturgy when the people aren't physically present?

For Fr. Robin Dodge, the Sunday experience without a congregation has been strange, especially when giving a sermon. "It's difficult without having people to focus on while preaching. When I preach I do look at the camera and think of the people watching. But you can't see their reactions, you can't see if you are connecting or how you are connecting. "Not just preaching but how the entire service is going is hard to gauge without a congregation."

Those doing the "work of the people" on Sundays are doing more than working during the services — they're also worshipping. Fr. Robin found that part of his Sundays more difficult since COVID-19 hit the country. "Until I got used to format, the experience wasn't as worshipful as before" he said. "It's getting a little more worshipful now, but it's still not like it was like before all this went down."

For Fr. Robin, the hardest thing about celebrating sans congregation is not dispensing the body of Christ. "Without being able to give the Eucharistic elements — without being able to see the communicant at the rail with hands



outstretched, making eye contact and otherwise connecting — it feels incomplete. It's still a privilege to celebrate the Eucharist, to consecrate and offer the Eucharistic prayer, but there's a sense of incompleteness, of emptiness — not emptiness because the real presence of Christ isn't there, for it is. It's the lack of human connection. It's connection with the body of Christ, the bread, but not with the body of Christ, the people."



When Holy Faith was able to open to a limited congregation, it called for another adjustment. Now there were people to receive the Sacrament but rather than them coming to the rail to receive as in the pre-coronavirus days, the congregants — mask wearing and socially distanced — sat in the pews to receive from the priest. "Once we began to have people, I was a little nervous because it was a different format," Fr. Robin said, "but I got used to it and it is better because there are live people."

Mark Childers, music director, organist and liturgist, found the adjustment less difficult. "Because of my ministry as the church musician, my conversation and my connection with the parishioners has always been through the music. As the music and the liturgy that brings the people of God to that place where heaven and earth meet continues to happen, even though parishioners may not be physically present, I haven't suffered or felt a disconnect with the people because that's how I communicate with them."

Asked what he does miss since COVID-19 changed the way we worship at Holy Faith, Childers replied, "seeing the faces of the parishioners." When the church is able to allow some people in the congregation, it's "wonderful," he said, "wonderful because it's hopeful that we're getting back to normal. We were created to interact with one another; we were not created to be isolated, not created to be shut up for seven months."

One thing that doesn't change between having a small congregation under COVID-19 rules or no congregation at all is we're not allowed a choir. Not surprisingly, that's been the hardest thing for the director of music. "The choir — that is an emptiness, that is a grief, a very realized grief for me," he said. "But for the parishioners watching at home we do have the blessing of having music — a cantor and now two cantors. "

One of the cantors, Kathlene Ritch, is thankful in that the Sundays she is scheduled she can worship in person, and finds that serving as cantor without a congregation is less difficult for her because as a performer, "I've sung for the camera before." "I can imagine the whole congregation seeing through that camera," she said.

That said, she found the first Sunday that Holy Faith allowed a small congregation quite moving. "The first time we had people back and Fr. Robin said, 'The Lord be with you,' and I heard 'And with thy spirit' coming back at him, I got teary," Ritch said. " 'Oh, my God,' I thought, 'you're not alone anymore.' "

The recent uptick in the pandemic has resulted in Holy Faith going back to a streaming-only service — for now. The hope is that we'll be able to return to worshipping in person sometime soon, though a period of switching back and forth for a while is entirely likely.

"We're still living into these new formats for worship," Fr. Robin said. "I'm becoming more familiar with them and, with more familiarity, more natural. But I still have a way to go. And that's OK — I wouldn't want to think of this as normal."





## IN THE FOOTSTEPS OF JESUS: A PILGRIMAGE TO THE HOLY LAND

STORY BY LORA MORTON AND PHOTOGRAPHS BY KENT GRUBBS



The Library Committee was apprehensive about holding a virtual open house via Zoom instead of in Palen Hall as originally planned, but speaker Kent Grubbs was willing to give it a try. So on July 7, about 35 people clicked on the link provided and became pilgrims vicariously through Kent's PowerPoint presentation of his exceptional photography.

He and his wife, Kaki, spent two weeks in the Holy Land in September 2018, on a tour offered by St. George's College in East Jerusalem, with additional time on their own. The trip took the two Holy Faith parishioners to key sites associated with the life, ministry, crucifixion and resurrection of Jesus Christ. Travel tip: the weather was hot so Kent suggests waiting for the more comfortable autumn months. (By the way, during the pandemic, St. George's is offering virtual tours of the Holy Land on YouTube.)

A geologist by training, Kent organized his talk geographically, showing us how one area relates to another. For both Kaki and him, seeing the physical setting made the stories of Jesus more real. Just as significant, he realized that the essence or feeling of a place is more important than the precise location. "Did Jesus stand on this rock, or that one?" It doesn't matter, Kent said, "tradition trumps authenticity."

The photographic journey began in Nazareth and traveled south to the Sea of Galilee, Capernaum, the Mount of the Beatitudes, the Jordan River Valley, Jericho, Jerusalem, and back to Galilee where Jesus' story ends as he appears to his disciples and instructs them to "feed my sheep." Weaving scripture into his presentation, Kent clarified and enhanced the Biblical events at various locales. For example, when we saw pictures of the Judean wilderness, he reminded us that the parable of the Good Samaritan occurred in that desert environment. Its desolation dramatically illustrated the extraordinary behavior of the Samaritan.

If you're interested in becoming a pilgrim, or someone who makes a trip to a sacred destination (such as El Santuario de Chimayó here at home), Kent has a few suggestions for how to make the journey spiritually. First, do some homework, which means reading up on the subject. You'll be rewarded. Next, act intentionally while you're there, or to put it another way, be in the moment. And then reflect afterward.

Kent's reflections on his pilgrimage included acknowledging there's nothing like being on the ground (versus reading about it.) Jesus was there, after all. This trip emphasized the humanity of Jesus — it was a trip to meet the human Jesus. And he was struck that Jews, Christians and Muslims live side by side in Jerusalem but there's so little love there.

In the end, we all appreciated the intimate and personal nature of the talk even though it was through technology. Kent's organizational skills and articulate commentary made the open house a rewarding experience. And as a bonus, Kent and Kaki have published and generously donated a beautiful hardcover book of their photos, with text and captions, to the Holy Faith library. Please have a look when you're able.





## ALL CREATURES GREAT AND SMALL

STORY AND PHOTOGRAPHS BY JAMES L. OVERTON

"All things bright and beautiful,  
All creatures great and small,  
All things wise and wonderful:  
The Lord God made them all."

Cecil F. Alexander, 1848

This refrain from the Anglican hymn celebrating God in nature could have been a theme of Holy Faith's annual Blessing of the Animals on the Feast of St. Francis October 4. The Holy Faith campus became a "barking lot" reverberating with the sounds of a mostly canine chorus.

Driven by the pandemic rules of social distancing and masking, more than a dozen intrepid parishioners parked in every other parking space to bring their padded and pawed four-legged family members for blessings, treats and a certificate for just being there.



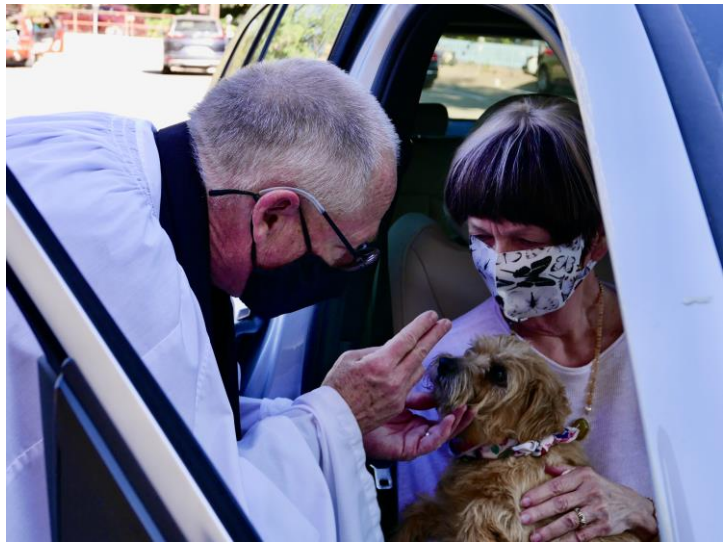
As most parishioners know, St. Francis of Assisi is the patron saint of Holy Faith as well as the City of Santa Fe. As many may not know, Francis was never ordained to the priesthood, but he became one of the most venerated religious figures in history.

There's even a story of why the saint, known for his humility toward nature, is usually portrayed surrounded by birds. It is said that one day, while Francis was travelling with some companions, they happened upon a place in the road where birds filled the trees on either side. Francis told his companions to "wait for me while I go to preach to my sisters the birds," according to

some of the folklore spun after his death. The birds surrounded him, intrigued by the power of his voice, and not one of them flew away.

And perhaps apropos of the COVID-19 era, Francis also said, "A single sunbeam is enough to drive away many shadows."





## HOLY FAITH: ZOOMING SPIRITUALITY

STORY AND PHOTOGRAPH BY MARTY BUCHSBAUM

Last March, a morose-looking Canon Robin approached me between Evening Prayer and Taizé and asked that I do a fast update to the website; The Church of the Holy Faith was locking down, the campus was closed. As I drove home and contemplated losing my lay ministry for a while, I realized the sadness in his eyes may have been from wondering how he could care for his flock from a distance. I am sure I was not alone in feeling darkness encircle me.

Then, in what I think of as a small miracle and a tangible gift of Our Lord's grace and mercy, we reinvented ourselves. How else would you define the phenomenon happening right in front of our very noses? Literally. Every weekday at the appointed hours, 10 to 20 or more folks all click into the same site on their favorite phone or computer to join their brethren in prayer, led by Sr. Warden, Guy Gronquist, at one of our two Daily Office offerings, sometimes both. How can it be that these ministries have not withered but grown and flourished as folks from other Episcopal congregations and even other faith traditions have joined in our centuries-old lay-centric worship services?

The small miracle. Technology and (at the time) a relatively unknown application named Zoom™ that would allow anyone to join in a meeting wherever they may be; all they need is an Internet connection.





Holy Faith has been praying daily Rite I Evening Prayer since early 2008 when the late Father Ken Semon shared a part of his daily worship practices with his flock. In May 2015 The Very Reverend Peggy Patterson brought daily Rite II Morning Prayer to us as a Lenten observance that was quickly and deeply woven into our Parish tapestry. As the lone parish in our Diocese that consistently prays both Daily Offices, could Zoom™ work for us?

Did I use the word “Happening?” The numbers say it much better than I am able. Prior to the pandemic, an average of about 55 to 60 people came onto our campus to

pray the Daily Offices each week. Since we started offering it to a broader audience in late March, as of Friday, November 13, the overall average weekly “attendance” has grown to almost 140 with more than 4,400 souls electronically sharing mutual prayer.

Our Lord’s grace and mercy guided those heartened to venture past Holy Faith’s physical walls by using technology to reach way beyond its hometown and make all of our interactive ministries, study groups, forums and Sunday Eucharists (via YouTube™) available to anyone, wherever they are.

Thanks be to God.

Should you care to join in worship, please call or write Donna Lukacs in the Parish Office [donna@holyhfaithchurchsf.org](mailto:donna@holyhfaithchurchsf.org).

## COPING WITH COVID

STORY BY JAMES L. OVERTON AND PHOTOGRAPH BY TIM ROBERTS

After months of virtual “house arrest,” social distancing, sheltering in place and working virtually from home, adults and children both suffering from severe cabin fever long for an escape beyond the same four walls. The isolation has been eased to some extent by the emergence of the virtual platform Zoom.

At Holy Faith, meetings, book discussions, Bible study, and kids church have used Zoom to reach out and touch someone.

The Eucharist is live streamed with no congregation present.

This year, even the venerated St. Nicholas Bazaar is moving online. Details are forthcoming on how to order your potholders, jams, jellies, chutneys and twice-blessed treasures. Breads, pies and pastries will be available for pre-order and picked up the day before Thanksgiving.

How some parishioners spend their Sunday mornings seems to have become closely held information. A recent sampling of parishioners indicates that Sunday morning for some means “a Bloody Mary and a good book.” Others have caught up on episodes of the PBS series “The Grantchester Mysteries,” which always end with an Anglican sermonette.

Some have used the isolation of the pandemic to reflect on their life and place in the world. “In the midst of the Covid pandemic I began to realize that I had fallen prey to feeling sorry about many changes in my life such as not being able to see family or attend live church services,” said Ruth D’Arcy. “Then I realized that I needed to put on a gratefulness offensive. I began to pray a daily list of things for which I was grateful and found it very healing.”

Having been to a forum taught by Fr. Jim Gordon on how to write a Collect, Ruth was inspired to write one for herself, one that is mindful of our season of Thanksgiving.





### *Collect for Gratefulness by Ruth D'Arcy*

Almighty and gracious God, author and giver of every good and perfect gift: Enlist our hearts in humble and steadfast gratitude to thee, that we may be drawn ever closer to the hallowed source of all good where there is complete fullness of joy; through Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God forever and ever. Amen.

Lisa Moore, poet and parishioner, offered thoughts in a similar vein. "In the ups and downs and all arounds of pandemic life, my faith finds rest within these two Christian realities. We are concretely and eternally united in the heavenly realm and we also share in a magnificent synergy on earth when two or more are gathered in the name of Christ."

## **HAVING THRIVED THROUGH ONE PANDEMIC, WHAT'S A SECOND ONE?**

STORY BY CATHY GRONQUIST AND PHOTOGRAPHS BY DORA HORN

They say that "necessity is the mother of invention." Indeed. 2020 will be the 138<sup>th</sup> consecutive year of the Women's Guild St. Nicholas Bazaar. No global pandemic is going to stop this intrepid group of women. Generations of Holy Faith women have managed to forge through two world wars and, indeed, a previous global pandemic. So why should this year be any different?

When the group met to discuss the allocation of funds from the 2019 Bazaar it was overwhelmingly decided to favor charities with a focus on feeding the neediest among us: Feeding Santa Fe, The Food Depot, Interfaith Community Shelter, Kitchen Angels, Bag 'n Hand and the Food Ministries at Holy Faith. This meant, of course, that gone were many worthy nonprofits previously receiving funding from the Women's Guild. Let's trust there will be a year in the future for them.

Early on in the pandemic, the focus turned to how the rest of the year would play out. So, intrepidly, the group decided to explore an online webstore and other flexible ways of getting the goods which the Guild is famous for, sold, rather than hoping that some miracle would allow the group to hold the Bazaar as planned.



Fast forward to September of this year when in its first "thinking out of the box" act the Guild held a pop-up sale of potholders and jams in the Breezeway. Coming up next will be the Thanksgiving Bake Sale where you can order pies and sweet breads for pick up on the Wednesday before Thanksgiving.

The online store (available via the Holy Faith Website) will follow shortly where you can shop to your heart's content in the comfort of your own home. There is a splendid selection of Twice Blessed articles, an almost complete array of craft goods as well as some jams and chutneys. And then, finally, just before Christmas there will be more sweet treats to help you through the Christmas season. Watch for more information on the Christmas bake sale and on-line bazaar

and please support this incredible effort! Remember, it takes a village.....

## ANNUAL SCHEFFLER LECTURE: RELIGION AND THE PRESIDENCY SINCE JOHN F. KENNEDY

STORY BY LORA MORTON AND PHOTOGRAPH BY  
FR. ROBIN DODGE

The Holy Faith library committee was pleased to present the annual Scheffler Lecture on October 20, albeit by Zoom, with 62 people having signed up. Fr. Robin introduced the Rev. Dr. Randall Balmer who, it turns out, was ordained as a priest out of The Church of the Holy Faith in 2006. Dr. Balmer shared his thoughts on the various ways that presidents were guided by their religion when implementing policies. With some, the connection is noticeable while with others, not so much.



The lecture began with an anecdote about President Eisenhower who happened to have been asked if he were baptized, and Ike replied that he hadn't gotten around to it, but he actually followed through with the service within days of winning office. Compared to the stories that followed, this seemed the most innocent and lighthearted.

When John Kennedy ran in 1960, he was only the second Roman Catholic to run on a major ticket (the first, Al Smith, lost in a landslide to Herbert Hoover in 1928). Kennedy argued that being Catholic should not be harmful to electability, and the electorate should bracket out a candidate's faith when voting. However, others argued at the time that Catholics were not true American citizens because they were beholden to the pope. Kennedy's successor, Lyndon Johnson, was a Disciple of Christ, and this directed his Great Society ambitions. For this religion, "The strong had an obligation to care for the weak," explained Balmer. The rich should care for the poor, and this justified Johnson's domestic agenda as well as the expansion of the Vietnam War (because we should help a country in trouble).

Gerald Ford, an Episcopalian, was "clearly a person of faith," said Balmer. His downfall was perhaps the pardon of Richard Nixon, but Ford believed strongly that it was the right thing to have done. Jimmy Carter was a Southern Baptist — Progressive Evangelical, really — who promised "to never knowingly lie to the American people." Back then, American evangelicals believed that politics was the realm of Satan but eventually they appreciated the novelty of being able to vote for one of their own.

In 1980, Reagan's election possibly benefitted from conservatives who were scandalized by the Supreme Court's decision in *Roe v. Wade*, and the ethics and morality of abortion. And then there was Bill Clinton, a Southern Baptist who knew his Bible but was morally flawed in many ways. In 1998, Joseph Lieberman became the first Jew on a ticket, with Al Gore. Being a self-described observant Jew didn't seem to harm his standing, but he and Gore lost to George W. Bush, an Evangelical Christian who has written about his conversion and giving up alcohol as a result.

There was a kerfuffle over Barack Obama's pastor, Jeremiah Wright ("America's chickens have come home to roost"), from whom he had to distance himself. Would his re-election opponent, Mitt Romney, have performed better if he had talked about his Mormon faith instead of repeating, "I am not a theologian"? Perhaps — talking about his faith didn't seem to harm Jimmy Carter.

For a more in-depth look at this subject, you can check out Balmer's book *God in the White House: How Faith Shaped the Presidency from John F. Kennedy to George W. Bush*.

Among his accomplishments, Randall Balmer served as rector of two parishes in Connecticut and taught at Columbia University for 27 years before moving to Dartmouth College in 2012 where he is the John Phillips Professor in Religion. He is the author of more than a dozen books, and his second book, *Mine Eyes Have Seen the Glory: A Journey into the Evangelical Subculture in America*, was made into a three-part series by PBS for which he was nominated for an Emmy for



writing and hosting that series. His commentaries appear in newspapers across the country. He and his wife, Catharine, now live in Stowe, Vt., when he is teaching, and the rest of the year in Santa Fe.

## THE SPIRITUALITY OF VIRTUAL CHILDREN'S CHAPEL

STORY BY JAMES L. OVERTON AND PHOTOGRAPH BY DORA HORN



The Sterling boys on a break from zoom chapel to check parishioners in for the church service.

As if the ever-present parental tussle over screen addiction and remote schooling were not enough, Zoom and YouTube have become a key element in developing spirituality in the kids amongst us. Yes, there are children at Holy Faith! Every other Sunday close to a dozen of Holy Faith's youngest members gather via Zoom for worship services. The youngest – age four to 10 – do it one week. The next week a handful of older kids gather to do the same.

The classes are led by Kathlene Ritch, Janet McCroskey and Pam Jones, among others. Thérèse St. André works with the older kids on her designated Sundays. "We're doing it on Zoom and it's working out fine," Janet said. "We send out papers and arts and crafts that relate to the Sunday school lesson. "They get their materials before class and are ready to go when everyone joins the Zoom meeting."

Long-distance, Waco Horne, who is close to finishing school at the University of South Carolina leads the prayers virtually, as he has future plans of becoming a chaplain in the US Army. "They all get on and we talk about what's going on in their lives and families, then we ask them for prayers," Janet said. "They are all very polite and respectful of one another and they really get into it."

During COVID-19, when even adults are feeling the pressure of little or no socialization, Janet said even the youngest children are electronically aware and actively engaged in the half-hour chapel call. For the older kids, efforts are made to broaden their approach to faith. This includes studying "The Lion, the Witch and the Wardrobe," the fantasy novel for children written by the lay theologian, C.S. Lewis. "The kids are phenomenal in what they come up with," she said.

And the order of service is the real thing – learning the sign of the cross, the children's creed, the lesson, then prayers from all. "We end with the singing of 'Jesus Loves Me,' just as we would, if we were walking into the 8:30 a.m. service," Janet said.

While both children and some adults were disappointed by not having the normal animal blessing, having to abandon Halloween merriment by a spike in the coronavirus (Janet and Libby Lokey personally delivered games and treats when "Trunk and Treat" was cancelled), plans continue to engage the children as we approach the season of Advent. "There will be a bag for each Sunday of Advent," Janet said. "And Van Swift has painted a manger scene for the kids. She even put fur on the sheep and gold around the halos, making it three-dimensional in a virtual reality. It will also be an original art piece."

As the parish is able to move back to some semblance of normality, plans are underway to develop a Children's Task Force with the mission of helping our youngest members along their journey in faith. "We are growing," Janet said. "And Zoom has kept us together."

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Members of the Children's Task Force:

Janet McCroskey	Kathlene Ritch	Pam Jones
Lynsey Bernard	Meghan Sterling	Waco Horne
Steven Canny	Karen Gahr	

## FEEDING THE HUNGRY IN THE TIME OF COVID

STORY BY CATHY GRONQUIST AND PHOTOGRAPHS BY CATHY GRONQUIST AND DORA HORN

The pandemic has turned volunteers of Holy Faith's traditional food ministries into flexible thinkers in order to serve those most in need.

For example, serving at the Interfaith Community Shelter (Pete's Place) is now a very different affair. Instead of committing ourselves to a full week of full dinner service for more than 100 people, our week is a much more sedate affair with meal service for about 40 people — the maximum overnight capacity at Pete's — a night.

However, COVID-19 has put the shelter under great stress, according to Holy Faith board representative Van Swift. "Just because there are a reduced number of guests at the shelter doesn't mean that the workload and responsibility for our homeless guests has lessened," she said. In fact, she reports, the financial strain has increased because many of the roles normally fulfilled by volunteers are now having to be staffed by paid people. And, of course, some of the guests are staying at a local motel nearby paid for by the shelter. These folks are visited twice a day by the shelter staff, thereby increasing the workload.



The potential for the City of Santa Fe to purchase a motel for use for the homeless population is unlikely to ease the day-to-day routine at the shelter, however, as most of those spots will be taken by families who, understandably, go to the top of the list for secure housing.

Van Swift and Pam Jones, our other representative on the shelter board, are grateful for the support of the Holy Faith community, as always. This year's Chefscapades, the shelter's annual fundraiser, was wildly successful with the chefs using the Holy Faith kitchen to prepare the meals. The parking lot was the staging area for dinner pickup and then the proceedings went online.



The funds are still dribbling in but it appears that more than \$75,000 was raised in support of the neediest in our community. Continuing to seek financial support for the shelter will continue to be a top priority for the board in the coming months. And, if you are able and willing, there is always need for volunteers to prepare and drop off dinner during the shelter season. Please contact Sue ([sue@interfaithshelter.org](mailto:sue@interfaithshelter.org)) at the shelter if you can help

Meanwhile, the monthly Feed the Hungry ministry has also continued strongly and has morphed into a sack lunch service for 80 hungry guests on the fourth Sunday of the month. To say that the guests were initially disappointed that the usual gourmet hot lunch was no longer being served by Holy Faith is an understatement. And, likewise, it's been a disappointment to the Feed the Hungry team for whom this is an important ministry. However, there's a new routine for this service with Dora and Van Horn, the coordinators of FtH, securing donated items from the Food Depot such as fresh fruit, chocolate bars and eggs (hardboiled



by Ron Odion) which are a great source of protein and easily transportable for those guests on the move.

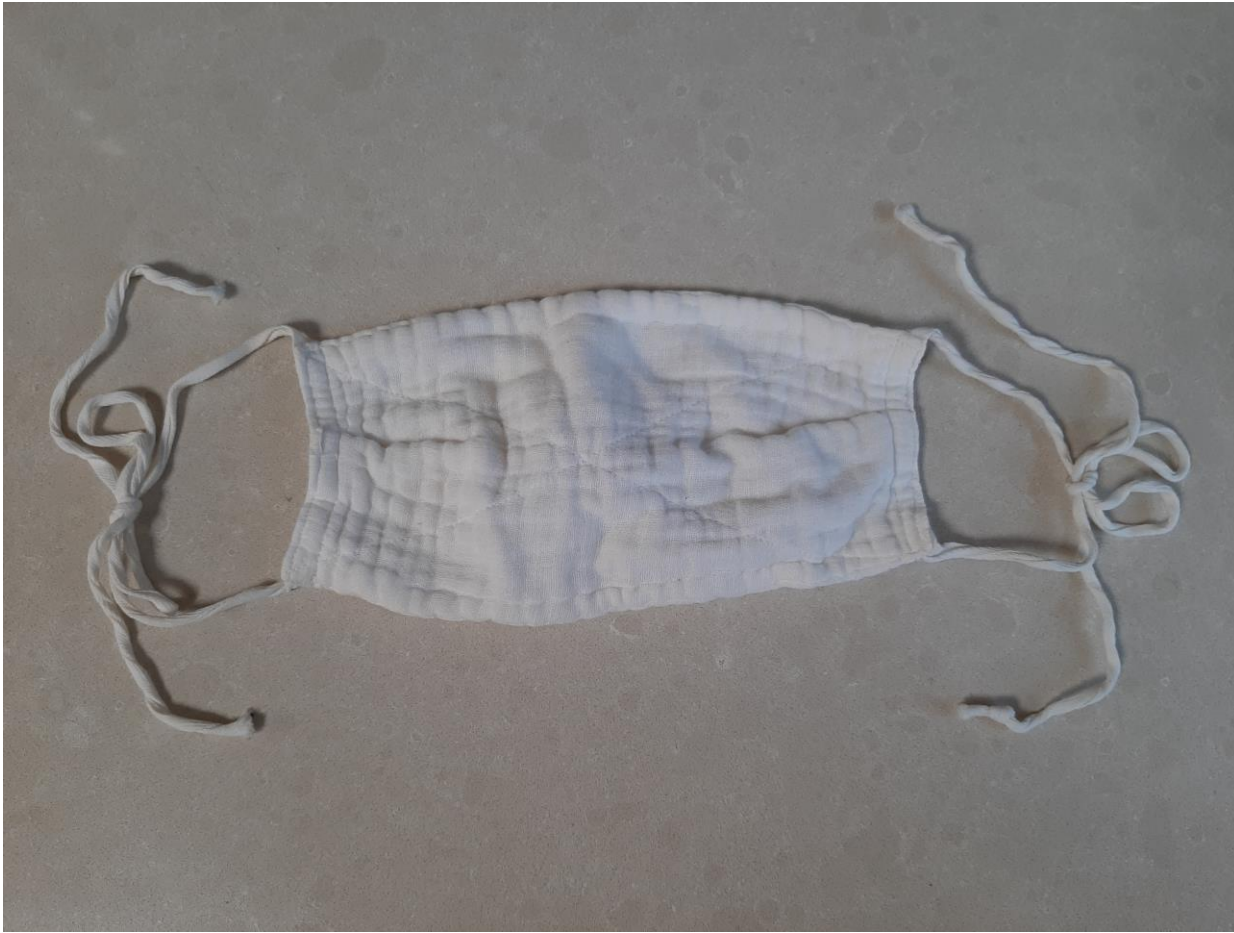
Whatever cannot be sourced from the Food Depot is augmented by fruit cups, cereal bars, sandwiches and other tasty treats put together by family pods from the ministry. As Dora Horn said recently, “It’s a great stash of food — enough for a least a days-worth of meals for our guests.”

All of the members of the FtH team are anxious to return to the crazy Sunday cooking service. As Shelby Green noted, “I miss you all!” Amen to that.



### THE STORY OF A MASK – A PERSONAL TAKE

STORY AND PHOTOGRAPH BY LORA MORTON



This is what I know about my mask:

- My mother gave it to me after my daughter was born in January of 1988, presumably to keep germs from the baby if I was sick.
- My mother was not in the health care industry but my father was, as a radiologist.
- My father died in 1959.

So, I’m guessing that the mask was what doctors used back in the 50’s. It seems to be made of two layers of thick cotton gauze and is meant to be tied behind the head. (I have it tied to go around my ears but elastic would definitely be more convenient.) I never wore it when my daughter was a baby but kept it in a drawer for a while until I moved it to her dress-up basket. For whatever reason, I reclaimed it when she grew up and left home, and put it back in a drawer, to be ignored. Until I noticed it recently when today’s virus bestowed it with invigorated purpose. It’s just white, it’s gauze which we’ve been told is ineffective, and it’s not as cool as what others are wearing now. But it’s washable, it is a mask, and it’s what I have.

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For more information, please visit our new website at [www.holylaithchurchsf.org](http://www.holylaithchurchsf.org).

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Faithway – Advent 2020