



FAITHWAY – 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,

Thank you to all who attended the Special Vestry Meeting to discuss the second endowment fund to be used for operating expenses. Your presence, prayers, and participation were most welcome. As I said to the Vestry, my take-away from that meeting was clear. The Vestry must consult more broadly and listen more deeply.

Since that meeting, the Vestry has established a task force to consider a second endowment fund for operating expenses and to find a way forward to address the procedural issues raised at the 2018 Annual Parish Meeting. The members of the task force are Asenath Kepler,



“The Vestry must consult more broadly and listen more deeply.”

author of an “Analysis of the Procedural Propriety of the Establishment of The Church of the Holy Faith Endowed Reserve Fund” distributed at the Special Vestry Meeting; Vestry Members Heidi Hahn and Charles Rountree; Senior Warden Guy Gronquist; and myself as Rector. The task force has met several times and has prepared for consideration a draft amendment to the parish by-laws and a proposed procedure to clear up the unresolved items from the 2018 Annual Parish Meeting.

Before parishioners vote on any draft amendment to the parish by-laws or procedural proposals, the draft amendment and procedural proposals will be circulated, and there will be listening sessions open to all parishioners for comment and information. From those listening sessions changes to the draft amendment and procedural proposals may be made. As always, your presence, prayers, and participation are welcome.

If you have any questions, please speak to any member of the task force, any member of Vestry, or me. We would like to hear from you.

Yours faithfully in Christ,

Fr. Robin †
Rector



The Right Rev'd Michael Buerkel Hunn blesses Fr. Robin during his June 2019 visitation. Photo by Overton.

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FATHER RICHARD MURPHY AND THE ART OF THE 10-MINUTE HOMILY

STORY AND PHOTOGRAPHS BY JAMES OVERTON

"Don't ask what the world needs. Ask what makes you come alive and go do it. Because what the world needs is people who have come alive."

– Howard Thurman, preacher and theologian



The legendary comedian George Burns once quipped that “the secret of a good sermon is to have a good beginning and a good ending, then having the two as close together as possible.”

For his fans and followers at The Church of the Holy Faith, the Rev. Dr. Richard Murphy defines that pastoral approach with his incisive “10-minute” homilies. And his congregation is rapt because the narrative is always content-rich and sprinkled with humor only the Irish can muster. And he never looks down to check a single note!

While steeped in reconciliation and Anglican theology, he says he was inspired and encouraged by a liturgical professor, decades ago.

“He said in the Episcopal Church, if your homily goes more than 10 minutes, you’re going to lose your congregation. If he said it once, he said it a hundred times,” Fr. Richard said in a recent interview. “As to using notes, I was told in seminary by two professors to get rid of them, because I was being held prisoner by them.”

Through the years his approach to a sermon begins with studying the readings on Sunday evenings, factoring in daily experiences that relate to the lesson. “Then, on Friday and Saturday I do the academic stuff.”

The telling of the tale comes with the genetic and conversational art of having grown up Irish and Roman Catholic delivered in a brogue that rings of greater Boston and beyond. He counts among his immediate family, a nun, a priest, a Franciscan, two Jesuits, and diocesans.

"I actually thought of being a priest in the church at age six. I would tie a towel around my neck and run around the schoolyard pretending I was a priest at mass. It was always there," he said, reminiscing his childhood.

Then, life and a call to the priesthood intervened.

Fr. Richard and his wife, Carol, moved to Santa Fe in 1997 to accept a call as Rector of St. Bede's Episcopal Church. He retired from St. Bede's in 2011. Following retirement, he and Carol began worshipping at Holy Faith. He became assisting priest in 2016.

But he's giving up on fulltime retirement because it just isn't working out.

While serving as an assisting priest at The Church of the Holy Faith, Fr. Richard is writing a book, doing pastoral work in the Diocese of the Rio Grande, preaching some, going to the opera, enjoying Santa Fe's cultural scene and visiting his grandchildren in North Carolina with Carol.

"I did not see myself slowing down," he said in a recent interview. "But I do have three rules: no office, no key, and no committees. It's great!"



A native of New England, he was born and raised in New Haven, Conn. He earned his bachelor's degree from St. John's Roman Catholic Seminary in Brighton, Mass., his Masters of Divinity from the General Theological Seminary in New York City, and his Doctor of Ministry degree from the Graduate Theological Foundation in Mishawaka, Ind. He did his doctoral class work at the University of Oxford Summer Program in Theology which he continued to attend for several summers following the completion of his degree requirements.

His book project – which he’s researching and writing – “is on the Anthropocene, the age of the human impact on the climate crisis and earth system, through the eyes of our oneness with the earth, nature and the kingdom of God.”

In his years as a parish priest – and one of the reasons why he became an Episcopalian – Fr. Richard adheres to a ministry of reconciliation. He says he owes that to his mother.

“She was one of the finest peacemakers I’ve ever known. She kept the peace in what, at times, could be a stormy life,” he reflected. “Jesus has given to us the ministry of reconciliation. It’s at the core of our faith. It’s one of the things I prize about the Episcopal Church: that we can afford that place in our lives and our church to come together. We may not always agree theologically or politically, but we can talk to each other.”

As a young seminarian coming of age in the turbulent 1960s, Fr. Richard reached beyond his own neighborhood to work in the inner city, followed the liberation theology of South Africa’s Bishop Desmond Tutu (now Anglican Archbishop Emeritus of Cape Town), and was no stranger to the civil rights movement through St. Martin De Porres Roman Catholic Church in New Haven. He was also drawn to the American Baptist preacher Howard Thurman, a mentor and spiritual adviser to Dr. Martin Luther King.

“I never met King but I marched a lot, I protested a lot, led marches and worked in inner-city neighborhoods for five years,” he said. “There’s an errant monk inside me.”

The experience set him on a pathway. Fr. Murphy has been engaged in peace and reconciliation ministry in Northern Ireland and the Balkans. In addition to his parish work, he has always remained involved with civil rights, the homeless, the seaports and hospitals. Prior to seminary and ordination, he was a probation officer in Massachusetts. He is past president of our Diocesan Standing Committee and has served the Diocese in a number of areas. He is also past president of the Interfaith Leadership Alliance here in Santa Fe.

Since 2014, he has served as State Senate Chaplain during New Mexico’s legislative sessions.

In the meantime, Carol, a retired teacher who specialized in early childhood development, works part time at Santa Fe’s Original Trading Post. And coincidentally, she is also a native of Springfield, Vt., Fr. Robin Dodge’s hometown. Her career has also included stints at the Georgia O’Keeffe Museum and as a professional tour guide.

“I don’t even know what retirement means,” she says knowingly.

But the two of them, held together by humor and love and a lifetime together, make one:

“Carol is the calm one. She keeps me calm when I need to be,” he said.

SILENCE, TOGETHER, BEFORE GOD

STORY BY JANET SANDERS, PHOTOGRAPH BY ALEXANDRA WARD

“To everything there is a season...a time to keep silence and a time to speak.” [Eccles. 3:1,7]

Holy Faith’s services are “liturgical” in that they are corporate – shared with others, and follow specific patterns of worship and participation. Each liturgy has times for speaking or singing, and times to keep silent in the presence of God and in the company of others.

In our Masses, “Silence is an integral part of liturgical worship, for it affords us the opportunity to reflect, to think, to pray, to offer personal petition and praise, and above all, to be in the presence of God. Silence should never be seen as a waste of time or a needless addition to the service. Silence marks different stages in the liturgy as well as providing time for the above.” [A Priest’s Handbook: The Ceremonies of the Church, Dennis G. Michno] Silence is encouraged before the

service, when the beauty and symbolism of Holy Faith's sanctuary inspire private devotions. "For God alone, O my soul, wait in silence." [Psalm 62:5] The organ postlude after the recessional – usually triumphant and celebratory here at Holy Faith – is savored in silence by some as a musical "Alleluia." During the service, appropriate brief silent periods include after a Scripture reading, after the words "Let us pray..." before a prayer or collect, after the Invitation and before the Confession of Sin begins, before or within the Prayers of the People, and after the final petition in those Prayers.

In our Taizé service, silence plays a significant part. Holy Faith's website describes the liturgy as using "...calming music, candlelight and silence to promote an atmosphere of peaceful, meditative worship." There is one extended silent period and other shorter ones interspersed among repetitive singing and lessons, but as the Taizé brotherhood website [www.taize.fr] reminds us, "A moment of silence, even very short, is like a holy stop, a sabbatical rest, a truce of worries."

Our Morning Prayer service has a history related to silence. Dean Peggy Patterson led a 2013 Assisi pilgrimage which inspired her to suggest that we start weekdays during Lent of 2016 with the office of morning prayer. Participants found it so meaningful the service has continued. Holy Faith's website still shows the office beginning with silence from 9:00 to 9:15 a.m. but during five years the practice of a silent quarter hour has eroded somewhat so 9:15 can seem to be the start of the service. Pilgrimage alumna Chris Frenk, who with her husband, Skipp, prepares the chancel for daily morning prayer, feels the beauty and impact of that preparatory silence: "We come early to open the church, light the candles, and be in our seats when the bells ring the Angelus at 9:00 am. The morning light filters softly through the stained glass. We are surrounded by silence and the awareness of God's presence. The time is ours to pray, to contemplate, to do nothing at all but rest in God's love."



During Holy Week services, silence can be deeply symbolic. At the Maundy Thursday service, after the stripping of the altar, clergy and congregation depart in silence without a final blessing and dismissal since the liturgy will be continued – following the nightlong Watch in the Chapel of Repose – on Good Friday with a silent processional and lengthy silence without the usual Acclamation. As Michno says, "...the watch through the night and the continuation of this liturgy in that of Good Friday is the timelessness of silence, the silence of God."

Mother Teresa said, "God speaks in the silence of the heart." At any time, we each can be alone with God in silence. In the liturgies of Holy Faith's various services, we can listen for God in silence shared with our sisters and brothers in Christ.

RYAN JORDAN ORDAINED DEACON

STORY AND PICTURES BY FR. ROBIN DODGE

The Rev'd Ryan Jordan was ordained into the Sacred Order of Deacons in Christ's One, Holy, Catholic, and Apostolic Church on June 22, 2019 at the Cathedral Church of St. John in Albuquerque, along with three other candidates from the diocese. The Rt. Rev'd Michael Buerkel Hunn, Bishop of the Diocese of the Rio Grande, was the celebrant and The Venerable Patty Soukup was the preacher. Deacon Ryan and his wife, Mallory, were students at St. John's College when they began worshipping at Holy Faith. Perceiving a call to ordination, Deacon Ryan entered the discernment process through Holy Faith, and many Holy Faith parishioners supported the couple while at Nashotah House, a seminary that forms people for ministry in The Episcopal Church. Deacon Ryan and Mallory attended Holy Faith the day after his ordination, and during the Forum thanked the parish for its support. Deacon Ryan is serving as curate at St. Philip's Episcopal Church in Frisco, Texas, in the Diocese of Dallas.



LET US BREAK BREAD TOGETHER: DINNER FOR 8 PROGRAM COMES TO HOLY FAITH

STORY BY FR. JIM GORDON

- 1 Oh, how good and pleasant it is, *
when people gather together in unity!
- 2 It is like fine oil upon the head *
that runs down upon the beard,
- 3 Upon the beard of Aaron, *
and runs down upon the collar of his robe.
- 4 It is like the dew of Hermon *
that falls upon the hills of Zion.
- 5 For there the LORD has ordained the blessing: *
life for evermore.

(Slightly) adapted from Psalm 133

Our Christian relationships are meant to be cross-shaped — equally strong in our vertical relationship to God and in our horizontal relationships to one another. We extend the vertical by prayer, Bible study and worship; we extend the horizontal by getting to know our fellow parishioners.

That can be a challenge when because of timing or preference we attend the same Sunday service week after week. Parishioners who attend the 8:30 a.m. service, for instance, may know some 7:30 a.m. and 11 a.m. worshippers, but there will be many more that they do not know — at least to any extent. For that matter, as we tend to not only regularly attend the same service, but also sit in the just about same pew, we often don't know those who sit in other areas of the church or chapel at our favorite service.

The beauty of a church the size of Holy Faith is that we're large enough to offer a variety of ministries, but still small enough for parishioners to get know one another, and Fr. Robin, Mother Pam and I would like to facilitate that by offering a "Dinner for 8" program.

Here's how it will work:

Beginning immediately, you simply sign up and we'll match you with up to 7 other people who also desire to get to know other Holy Faith members. Couples and singles are all welcome to participate. You will meet 3 times — once in October, November and December — rotating hosting homes or not, depending on everyone's wishes.

The get-togethers are not Bible studies but informal meals; participants are free to discuss anything they like, including their faith stories, movies, literature, what brought them to Holy Faith etc. Everything is fair game — though politics are probably broached at everyone's peril. :) The meals can be host-prepared with guest side-dishes, pot-luck, take-out or even at a restaurant. The point is not a gourmet meal, but a friendly discussion and strengthening the bonds within our parish community.

If you are interested — and we hope you will be — either sign up with the forms provided at the back of the church or online via this link: [Dinnersfor8](#). You will also find this link on the website under News and Events.

If you have any questions, contact Fr. Jim at fr.jimgordon@gmail.com or 505-982-4447.



SUNDAY SCHOOL THIS FALL

STORY BY MTR. PAM, PICTURES BY JAMES OVERTON



This Fall we will begin using a Sunday School curriculum called Weaving God's Promises. Using the concepts of education, worship and service, this program will give our children a foundation in scripture, the Episcopal Church, special feasts and in practices of prayer, outreach, and Christian ethics.

The curriculum is divided into two programs:

Weaving God's Promises for Children for ages 4 – 11

Weaving God's Promises for Youth 12 – 14

Each of these programs weaves Episcopal history and theology into fun and engaging activities, incorporating multiple learning styles.

The program is flexible enough to address many ages in one classroom. We will divide into three age categories. This curriculum is being used throughout the Episcopal Church and has received high praise for its creativity and thoroughness. I invite you to learn more by going to their website: <http://www.weavinggodspromises.org>.



ANNUAL PARISH PICNIC – A NOT TO BE MISSED EVENT!



It's not too late to sign up to attend the annual Parish picnic which will be held on Sunday, August 25, from 5-7 p.m. at Camp Stoney. It will be a wonderful afternoon of food, fellowship and fun. Bring a salad, side dish or dessert to add to the feast of Whole Hog BBQ. The day ends with a traditional service of Compline. RSVP to Donna in the parish office by calling 982-4447 or emailing her at donna@holyfaithchurchsf.org.

(Picture, left, from 2018 Parish picnic.)

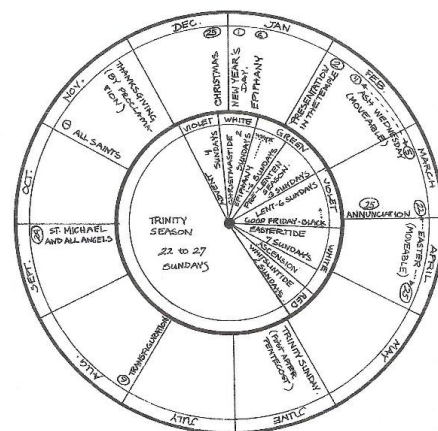
LIBRARY OPEN HOUSES ARE LIVELY, LOVELY AND LOADED

STORY BY LORA MORTON, PHOTOGRAPHS BY ALEXANDRA WARD AND DONNA LUKACS

You might have had several questions answered this summer in the two open houses put on by the Holy Faith library committee, beginning with why the altar flowers are red one Sunday and white the next. At the June 25th talk on flowers, you would have gotten that answer and more from certified Master Gardener and Holy Faith parishioner Shelby Green.



Shelby (pictured left, at work) introduced us to a wheel chart which she and her altar flower guild of Dora Horn and Sue-Ellen de Beer follow every week. The color choice for flowers follows the color of vestments for the season, which in turn is determined by the church calendar. Although there are nine major events in the church year, only five floral colors are used—violet, white, green, red, and gold—and we see white and gold more often than others. Sometimes tradition plays a part in the choices, such as red at Christmas and lilies at Easter. Most of the time, Trader Joe's has everything the guild needs but occasionally flowers need to be special ordered from Albuquerque, to ensure there are enough.



Besides the color, the shape of the flowers is also important. Round ones, for example, represent God's eternal love. But a small, round flower like baby's breath, no matter how popular, won't be chosen because it isn't visible from the back of the church. Once the guild makes their selection, they arrange the flowers in the shape of a triangle which stands for the Trinity.

The altar flowers used to be done by a local florist every week, but about twenty years ago, Shelby was asked to take over. She was joined by Dora, then Sue Ellen, and over the years various church members have helped them. Today, those three remain the ones who are responsible for flowers where needed. And the church is very blessed to have such talent regularly on display.



Then on August 20th, we heard from parishioner Pat Farr (pictured, left) about the almost 300 books written about the Southwest that are part of our library. Yes, the Holy Faith library houses the largest theological collection in the state, but we also have an excellent collection of books on a variety of subjects related to the Southwest. Who knew?

Pat became very familiar with the collection in preparation for her talk, and called it an exceptional resource for research as well as entertainment. About three-fourths of our Southwest books are non-fiction, which she arbitrarily broke down into six categories and briefly described: women; Native Americans; Early New Mexico Religion and Hispanic Culture; John Gaw Meem and architecture; the Southwest landscape; and World War II/Los Alamos. The works of fiction have stories based in this area.

As with all the library open houses, there was a reception afterward with beverages and goodies in the Kinsolving Room where, in case you were wondering, the Southwest Collection resides. Proper signage is on order and will be installed shortly, but in the meantime, look for the custom bookcases on the north wall to the right of the doorway.

CLERGY

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The Rev. Jim Gordon – Associate Rector

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

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