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## FAITHWAY – Epiphany/Lent 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,

Thank you all for a great Annual Parish Meeting! A traditional part of the annual meeting is the Rector's Charge to the Parish. This year my charge to you came from the Outline of the Faith, commonly called the Catechism, near the back of the Book of Common Prayer. I charged you with carrying out your ministry as lay persons (BCP p. 855) and duties as Christians (BCP p. 856):

- + Represent Christ and his Church
- + Bear witness to him wherever you may be
- + Carry on Christ's work of reconciliation in the world
- + Take your place in the life, worship, and governance of the Church
- + Come together week by week for corporate worship; and
- + Work, pray, and give for the spread of the kingdom of God



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*"We are invited to the observance of a Holy Lent by self-examination and repentance;"*

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The Holy Season of Lent is a wonderful time to focus on your ministry and duties with added emphasis on taking your place in the life and worship of the Church through additional services and more opportunities for prayer, study, and fellowship. It became the custom of the Church to prepare for the days of our Lord's Passion and Resurrection with a season of penitence called Lent. This year, Lent begins on Ash Wednesday, February 26, when through the imposition of ashes and the Holy Eucharist we are put in mind of our own mortality and the message of pardon and absolution set forth in the Gospel of our Savior, and of the need which all Christians continually have to renew their repentance and faith. We are invited to the observance of a Holy Lent by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God's Holy Word. (BCP p. 265).

At Holy Faith – in addition to the three Sunday masses, Children's Chapel, Sunday School, and Forums – there will be opportunities for more worship and study on Wednesdays in Lent between Ash Wednesday and Holy Week. Each

Wednesday at 5:00 p.m. in the church we will trace the Way of the Cross from Jesus’ Trial to his Crucifixion and Death using the beautiful Stations of the Cross designed and carved by parishioner and Chilean artist Andrea Pichaida. At 5:45, we will gather in Palen Hall for a simple Soup Supper to sample some of the best recipes of Holy Faith parishioners.

Each Wednesday at 6:30, we will continue with a study series entitled “Sign of Life: Why Church Matters,” offered by the Episcopal monks of the Society of St. John the Evangelist (Cowley Fathers) and Virginia Theological Seminary. Each week we will explore the signs and symbols at the heart of Christian worship and discover the riches of our traditions, liturgy, and sacraments, and the art and architecture of our worship spaces. Beginning with a video presentation by one of the Cowley Fathers, we will delve into one of the Signs of Life – Light, Water, Food, Shelter, and Community – and then discuss questions like where is the light in our lives, what keeps us afloat, for what do we hunger, where do we feel most at home, and who is our community. We will end each session by 8:00 with the night prayer called Compline.

There will also be a calendar to guide you in related daily practices of worshiping, praying, learning, turning, blessing, going, and resting. You may want to read the Bible each day on your own or by following the daily lectionary in the back of the Prayer Book by joining your fellow parishioners for Morning Prayer at 9:15 a.m. in the church or for Evening Prayer at 4:30 p.m. in the chapel. Once again, a booklet of meditations on the Eucharistic readings, prepared by Holy Faith parishioners, for each day in Lent will be available. Or you may want to join in one of the Bible studies or book discussions offered each week.

Finally, the sacramental rite of Reconciliation of a Penitent, commonly known as private confession, is especially appropriate in Lent. If you would like to unburden yourself of something that has been weighing you down, Father Jim, Mother Pam, and I are available to meet with you.

I hope to see you many times at Holy Faith in the coming weeks as we journey together in the Holy Season of Lent.

Yours faithfully in Christ,

Fr. Robint  
Rector

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## EIGHTH ANNUAL WOMEN'S QUIET DAY: AN INVITATION TO WHOLENESS AND HOLINESS

STORY BY BONNIE HARDWICK, PHOTOGRAPHS BY MARK CHILDERS AND CATHY GRONQUIST



Over one hundred women gathered at The Church of the Holy Faith in Santa Fe on Saturday, February 8<sup>th</sup>, for the eighth annual Women's Quiet Day. Many came because they look forward to this yearly pre-Lenten day of study, reflection, sharing, and silence. Others were drawn by the topic: "Hildegard of Bingen – An Invitation to Wholeness and Holiness." And still others were attracted by this year's much-loved speaker, the Very Reverend Dean Peggy Patterson, former Associate Rector at The Church of the Holy Faith. All were uplifted and refreshed.

Hildegard of Bingen (1098-1179), a saintly German Benedictine abbess, was a visionary, a mystic, a writer, a composer and, as was clearly revealed by Dean Peggy, a woman very much for our time as well.

To everyone's surprise and delight, Dean Peggy began the morning by reading the life of St. Hildegard as told in the children's book, *The Secret World of Hildegard*, by Jonah and Jeanette Winter. The assembly settled in to hear about the colorful spiritual visions that began in the gray, gray, gray world of Hildegard's childhood, even before she entered a Benedictine monastery at the age of eight. After years of holding them inside her, they blossomed into writings, colorful paintings, soaring chants, and a manifest joy in God's creation.

Color reproductions of some of the paintings done by Hildegard's sisters of "the wondrous visions" she saw with her "innermost eyes" served as inspiration for the participants to draw and share their own mandalas, incorporating personal experiences and new perceptions of holiness.

As abbess, Hildegard also brought to monastic life a rule that stressed wholeness as the foundation for holiness—a sensible and nourishing diet, attention to sufficient rest, and a "green and juicy spirituality . . . replenished by the living waters of Scripture." She was also an herbalist and healer. All were particularly intrigued by her prescription of "nerve cookies"—a sugar cookie with various spices and possibly almonds – three to five of which would alleviate nervous conditions!



Throughout the day, Hildegard's chants pervaded the times of reflection and creativity. In the afternoon, parishioner Kathlene Ritch illustrated the innovation of her soaring melodic line in comparison with the plainchant common at the time. The music of Hildegard continued as Kathlene graced all with her lovely voice at the Eucharist as well.

As the culmination of the day, women filled The Church of the Holy Faith with song and prayer for the celebration of the Eucharist. Dean Peggy's sermon spoke of her own very personal experience of holiness and wholeness, interweaving the readings of Moses meeting God in the burning bush and the Samaritan woman encountering Jesus at the well. And at the Communion,

all were also offered to take a white feather as a reminder of Hildegard's teaching that each of us is "a feather on the breath of God."





## THE MOSAIC OF ST. FRANCIS – A GIFT OF GRATITUDE FROM ST. BEDE’S

STORY BY LORA MORTON, PHOTOGRAPHS BY CATHY GRONQUIST

Have you ever seen the handmade mosaic of St. Francis that hangs in the Healing Resource Center in Conkey House? It was on display downstairs in the Holy Faith library on January 14<sup>th</sup> when about three dozen parishioners and visitors gathered to hear Mother Connie Delzell, assisting priest at St. Bede’s, tell us about its history. The mosaic had been presented to Holy Faith in gratitude for our generous support of the extensive expansion and renovation done by St. Bede’s in 2017. Father Robin commented that “it was such a thoughtful gift” which had come “out of the blue.”

In order to teach us about our own mosaic, Mother Connie first spoke about the design of the new worship space at St. Bede’s. Its design committee had wanted a striking piece of art, and artist John Alan Warford came up with the idea of a mosaic. The only hitch? “John had never done a mosaic,” said Mother Connie. “We learned on the job.” Since Mother Connie had been a major force in its creation, it seems fitting that its subject is Creation, although a loose interpretation, expressing the movement involved.

Their eight-paneled mosaic measures 8-by-12-feet and was done primarily by eight volunteers from their congregation. The results were based on a painting that Warford did for them and they followed his color scheme.



Mother Connie, the first woman who was ordained a priest in the Diocese of Colorado, also gave us a brief history of mosaics, which began with pebbles laid down for pavements. Mosaic designs were geometric at first. The invention of glass tiles by the ancient Greeks provided variety and many colors for images. The art flourished in Mesopotamia and the Eastern Mediterranean area where makers mastered color and light. The most used color was gold, whose reflective quality probably represented God’s holiness. Mosaics faded at the Renaissance when designers weren’t as intimately connected to the technique behind their work and weren’t necessarily the expert craftsmen of old.



Today’s tiles can have different finishes, such as matte, shiny, variegated or iridescent. To get the shades required, the St. Bede’s volunteers painted the backs of tiles with acrylic paint and baked them on a cookie sheet in a 325-degree oven. As carefully as all that work was done, the application of mortar at the completion toned down the colors. And when the tilers, who had been seated for most of their efforts, saw the panels in their vertical orientation, they were surprised by how different the colors looked.

For the Holy Faith piece of our patron saint, Mother Connie (pictured, left) and her artist daughter worked on the design of St. Francis preaching to the birds. It is not meant to be a realistic rendering, but even so, the most difficult part of it was arranging the features on the saint’s face and hands. Pomegranates represent the Virgin Mary and fertility, and the wolf is for all dog-lovers. (There was a joke about god-lovers in there somewhere.)

They made the frame around it to be bright with joy. Within the mosaic, earthy colors are at the bottom and lighten toward the top. It took four months with five people gluing on tiles, or tesserae, to complete. “Some of them never wanted to see another mosaic again!” she told us. But she just fell in love with the process. “It becomes a form of meditation for me.” She even checked out the Mosaic School in Chicago and attended classes there for two weeks.

When Mother Connie finished, a few people tried the cutting tool on some tiles to see how artists can make the unique shapes in their designs. As usual, refreshments were served afterward in the Kinsolving Room. And the mosaic went back upstairs where it's waiting for you to stop in and admire it.

### PASTORS PANEL – “BE NOT AFRAID”

STORY AND PHOTOGRAPH BY CATHY GRONQUIST



Parishioners from the three downtown churches gathered on January 23 at Holy Faith to hear Fr. Robin, Fr. Timothy Martinez from the Cathedral Basilica and Dr. Harry Eberts from First Presbyterian Church discuss the broad theme “Be Not Afraid.” Fr. Timothy started out the evening with his thought that he often heard complaints from people about their loneliness to which he said he always replies, “You are connected to a Community!” Fr. Timothy noted that he had been diagnosed with a serious and chronic illness for which he continues to receive treatment which he said sometimes made him a “little afraid”. But, he said, he had learned that “there is no choice but to rely on people around me.” He also mentioned in this regard that in his experience “when our faith fails, others have it.” In his opening remarks, Pastor Harry mentioned that “we are all experts in fear.”

He noted that fear is mentioned in the Bible 365 times and also remarked that the early church gathered people around to respond to the fear of the empire. In linking his thoughts to that of Fr. Timothy, he noted that there are other forces at play which “hold us up.” Fr. Robin opened with the idea that there’s a sense of fear and disquietude in our world as we face “the perceived enormity of issues seemingly without solutions.” He said that often we “forget we are not alone. God is with us.” In his search of the Concordance in preparation for the panel, he noted the frequent use of the statement, “Be not afraid.” And, he said “we cannot solve everything ourselves. We must set aside time to listen to God.” Fr. Robin ended his thoughts with a Centering Prayer that he uses which is taken from Psalm 46 – Be Still and Know I am God. By repeating this phrase and dropping the last word as you repeat it, you may hear God and be comforted. There was an excellent question and answer period after these remarks. We all left feeling a little more in touch with the broader Community.

### SHELBY GREEN TEACHES FLOWER ARRANGING BASICS

STORY AND PHOTOGRAPH BY VAN SWIFT



The Holy Faith’s Women’s Guild sponsored a course in flower arranging which began in February and runs through March. Women from our congregation as well as St. Bede’s Episcopal Church are participating and really enjoying the course taught by our expert, Shelby Green. There are five two-hour sessions and seven participants. We are learning the very basics, which includes the proper tools to use and what kind of vases to use for different types of arrangements. For example, we have learned how to prepare flowers for dinner tables, hall tables, large arrangements like the ones prepared for the Altar, Japanese-type arrangements and many variants.

The funds raised by this endeavor go to the Guild, which will be distributed to the community of Santa Fe through nonprofits. The feedback has been terrific and very positive and as one participant exclaimed, “I will never look at flower arrangements the same way again, Shelby has given me so much to think about, I look at each arrangement I see with a more careful eye.”



## CANDLEMAS RETURNS TO HOLY FAITH

STORY BY JANET SANDERS AND PICTURE BY MARTY BUCHSBAUM

On Sunday evening February 2 many Santa Feans, bathed in the television's glow, cheered on their Super Bowl favorite. At the same time, candlelight illuminated congregants walking from Palen Hall to the church to celebrate Candlemas at Holy Faith for the first time in over a decade. As we walked, we honored a Christian ritual dating from at least the second century A.D., with roots extending even more deeply into the past.

The feast day of The Presentation of our Lord Jesus Christ in the Temple is February 2, 40 days after Christmas. Jewish law required a newborn's mother to be purified in the temple 40 days after the birth, and a firstborn son to be brought to the temple 40 days after birth for consecration to God with an animal sacrifice. By the middle ages Mary's cleansing ritual was the focal point of the feast honoring The Purification of the Blessed Virgin. The publication of the 1979 Book of Common Prayer codified the name and emphasis of our modern celebration as The Presentation of our Lord Jesus Christ in the Temple.



This feast day mandates a high Mass more fitting for a Sunday than a weekday, which helps explain both the rarity of its Holy Faith celebration separate from the morning Masses and its 2020 confluence with Super Bowl Sunday evening. But other interesting intersections mark Candlemas.

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The feast is halfway between Christmas and Easter and helps define the transition of church seasons. From the mid-1600s to the mid-1800s Christmas decorations — especially manger scenes — in churches and homes were kept up until Candlemas.

In ancient Rome, Lupercalia was a mid-February celebration of the god of fertility, with boisterous parades featuring phallic symbols and fertility rituals for the coming growing season. The ancient Northern European celebration Imbolc featuring torchlit parades through the fields, also occurred at mid-point between the winter solstice and the spring equinox, with the superstition that if the weather that day was fair, the rest of winter would linger with cold. An old English rhyme goes:

*If Candlemas be fair and bright, Come winter, have another flight.  
If Candlemas bring clouds and rain, Go winter, and come not again.*

Candlemas became the day for European badgers and bears to become ancient weather forecasters for the coming of spring, determined by whether there was sufficient light for them to see their shadows. Centuries later we have Punxsutawney Phil.

So now we've linked Candlemas with Jewish law, Christian feast days, the Super Bowl and Groundhog Day. But what about the candles? The exact time and reason Christendom put candles in marchers' hands on Candlemas is disputed, but the tradition emerged of bringing to the church candles that would be used in the next year and blessing them. Around the 11th century St. Anselm of Canterbury highlighted key symbolism of the blessed candles: "The wax of the candles signifies the virginal flesh of the Divine Infant, the wick figures His soul, and the flame His divinity." Candles as symbols of light also referenced the coming of spring's light, and the recognition by Simeon of Jesus as "...the light to lighten the Gentiles, and to be the glory of thy people Israel."

Sunday evening in Palen Hall the flame from the Paschal candle — lit from last Easter's holy fire and kept burning continually in our sanctuary afterward — lit the candles in our hands and then in the chancel, and symbolized the hope expressed in the evening's final blessing: "...that your lives may be a light to the world."

**2019 ST. NICHOLAS BAZAAR, LAS POSADAS, CHRISTMAS AND EPIPHANY 2020 IN PICTURES**  
PHOTOGRAPHS BY JAMES OVERTON AND CATHY GRONQUIST

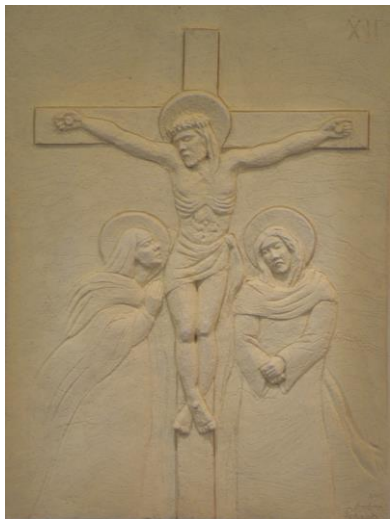












## THE WAY OF THE CROSS

STORY AND PICTURE BY MARTY BUCHSBAUM

What we call “The Way of the Cross” or “Stations of the Cross” is a distinctly Western Christianity worship practice that may have begun with followers of the 12 Apostles as they made pilgrimages to the Holy Land to walk the Via Dolorosa, Jesus’ path to Golgotha, and later began imitating holy places much closer to home.

In what seems to be a contradiction, the current practice began as a result of war. Saladin, the first sultan of Egypt and Syria, conquered Jerusalem in 1187. In 1217, when Franciscan monks led by their founder, Francis of Assisi, were allowed back into Jerusalem, he led a special veneration; it was during a Passion of Christ worship in 1224 in Italy that it is said he was the first person to receive stigmata. He also formed a group to protect and extol holy places, which was recognized when Pope Clement VI proclaimed the order as the official custodian in 1342. Franciscan friars and others erected a number of outdoor and indoor shrines within detached buildings throughout the Holy Roman Empire and Holy Land until 1686 when Pope Innocent XI granted them permission to erect stations within their own churches. Forty-five years later (1731), Pope Clement XII extended the right to have the stations in all churches, provided that a Franciscan father erected them and the local bishop consented, and set 14 as the number of panels.

In 1534, King Henry VIII severed British ties with the Bishop of Rome by an act of the English Parliament called the “Act of Supremacy” which declared the Crown to be the head of Church in England. Although many things — including the language used for services — changed, the early Church of England was loyal to its Catholic roots — including the installation of Stations of the Cross.

Franciscan exclusivity to the stations ended 10 years prior to the 1867 Lambeth Conference forming the Anglican Communion when Pope Pius IX eased the restriction by “allowing” bishops of England, over whom he had little control anyway, to erect the stations by themselves. In 1862 Pope Pius further eased the restrictions requiring the intervention of a Franciscan priest when he extended this right to all bishops of the Roman church.

Fourteen Stations of the Cross, crafted and carved in clay by Chilean artist Andrea Pichaida for The Church of the Holy Faith in 2012, are a year-round reminder of Jesus’ Passion. We ask you to join us as we remember His Passion every Wednesday evening during Lent as we pray “The Way of the Cross.” If you are unable to join us in person, you may view the stations and pray with us at <https://holyfaithchurchsf.org/the-way-of-the-cross-2/>

Some folks occasionally wonder why Saint Francis is the Patron Saint of not only our parish but the Roman Catholic Basilica just down the street and so ubiquitous in street and business names in our community. Santa Fe’s official name as founded was — and still is — “La Villa Real de la Santa Fe de San Francisco de Asis” or “The Royal Town of the Holy Faith of Saint Francis of Assisi.”

## WHY DO WE CALL IT “LENT?”

STORY BY JANET SANDERS AND PHOTOGRAPH BY JAMES OVERTON

Since the early second century A.D. Christians have practiced a period of prayer and discipline before celebrating Easter. After the early fourth century A.D. our Christian calendar included a 40-day period of preparation for Easter called “Lent,” a word melding both linguistic and scriptural history.

The Anglo-Saxon word *lencten* for “spring” is related to both the Germanic *langitinaz* or “lengthening of the day” and *lengizin*, “spring,” the season when daylight increases in the Northern Hemisphere. The Anglo-Saxon *lenctentid* was the name of our month “March,” which in most years contains most of the days of Lent.





Lent's 40-day duration, codified at the Council of Nicea in 325, echoes the 40 days of fasting and prayer experienced by Moses awaiting the Ten Commandments and by Jesus after his baptism by John and the Holy Spirit. In some Romance languages the word for Lent is derived from the word for "forty."

Fr. Norman Tanner SJ in his essay on Lent\* connects the derivation of the word "Lent" and the intent of our spiritual practice during Lent: "Just as the sun was seen to do the work of 'lengthening' the days in spring, so it is the Son of God, Jesus Christ, who does the work of 'lengthening' in our spiritual growth."

See [www.thinkingfaith.org](http://www.thinkingfaith.org), 15 March 2011

## SO, WHAT DOES ONE DO FOR LENT?

HOMILY BY FR. JIM GORDON AND PHOTOGRAPH BY CATHY GRONQUIST

This homily, back by popular demand and given on Ash Wednesday, 2018 offers some thoughts. To listen, visit <https://holyfaithchurchsf.org/wp-content/uploads/2018.02.14-Rev-Jim-Gordon.mp3>



*In the name of God — Father, Son and Holy Spirit. Amen.*

Ash Wednesday homilies, I believe, should be short — short and real, as real as the grave.

For Lent is about getting ourselves ready to journey with Jesus to his death.

And to our death.

You are dust, and to dust you shall return.

Pretty straightforward.

Our belief is that at the very end of the journey, there's a kicker, a surprise, a twist that turns everything upside down, or as N.T. Wright prefers to put it, right-side up. But that twist is something we know by faith. Our death is something we know by fact. Lent we use to connect the two — connect what we know by faith and what we know by fact. The bridge between those two ways of knowing is Jesus. My advice to you this Lent and every Lent is to stay close to him.

But how, you may ask, how do we stay close to him throughout these 40 days?

"Self-denial," Dietrich Bonhoeffer wrote, "means knowing only Christ, and no longer oneself. It means seeing only Christ, who goes ahead of us, and no longer the path that is too difficult for us... Self-denial is saying only: 'He goes ahead of us; hold fast to him.' "

Self-denial is not giving up chocolates or your favorite flavor of Haagen Dazs. Self-denial in Lent is giving up something — or adding something — that makes you feel mortality, his and yours.

You are dust, and to dust you shall return.

But self-denial is also personal, so I offer no one-size-fits-all prescription. I do, however, have four simple ideas that might form a frame for your Lenten discipline.

The first is printing out a simple phrase to look at each morning: “You are dust, and to dust you shall return” would suffice

The second is the wearing of a simple, unadorned cross this Lent — wood or plain metal, not jewelry — so that you might remind yourself, and others, of the season in this increasingly secular society. As the first lines from today’s New Testament reading reminds us: “We are ambassadors for Christ, God making his appeal through us.”

The third thing is to give God five minutes of your time, five minutes of silence, every day. This isn’t complicated. I don’t have to talk with you about Centering Prayer or this technique or that technique — just find a place where you can be still and know that he is God — 5 minutes.

The fourth thing is to follow that brief silence with Scripture reading. Monday through Saturday, you can use our Lenten meditations booklet as a guide; it lists all the readings. I encourage you to read at least the day’s Gospel. Sundays, of course, you’ll be hearing the day’s Scripture readings at Holy Faith.

Four things — saying, cross, silence, scripture — a frame for your Lenten devotions. Add more, if you like. But whatever you decide to do, DO. Every day. Don’t over-promise God and under-deliver. But don’t under-promise him either. Or under-promise yourself.

In the last few days I searched for an apt Lenten quotation and finally found the following one by the late Edna Hong, an author and noted Kierkegaard translator: “It is a long, painful journey to become a new creature. For there is so much to tear down before the Holy Spirit can build up. And the end of the painful road is not perfection, but a humble and contrite heart.”

That’s the heart we need in Lent, the heart we need to get ourselves ready to journey with Jesus to his death. And walk with Jesus to our death. To walk toward fact in such a way that one day we may fly with faith.

We begin our walk today.

Remember that you are dust, and to dust you shall return.

Amen.

## LENTEN SOUP SUPPER AND STUDY BEGINS MARCH 4 AT 5:45PM



Through a video presentation by monks of the Society of St. John the Evangelist and small group discussion, each week we will engage with a different aspect of liturgy and scripture: light, water, food, shelter, community. Each session will help us connect these rich symbols and necessities of life to our own worship, prayer life, and spiritual practices. We will conclude by 8 p.m. with worship for the close of the day called Compline. A nursery will be available from 5:15-8:15 p.m. Sign up to bring your favorite soup on the bulletin board across from the kitchen.



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

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Faithway – Epiphany/Lent 2020