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## FAITHWAY – Lent / Eastertide 2021

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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,

What a year it has been! We have just passed the one-year anniversary of the coronavirus being declared a pandemic and Holy Faith closing its doors to in-person worship. Since last March, we have found new ways to be connected as a parish community by continually improving the live-streaming of Eucharists and Evensongs; providing the Daily Office, study groups, forums, and meetings via Zoom; and reinvigorating the good old-fashioned telephone tree.



We even tried some special ways to gather, with masks and social distancing of course – like the Blessing of the Animals in the parking lot for St. Francis' Day, the lighting of the farolitos around the entrance of the church on Christmas Eve, and the Distribution of Ashes in the parking lot on the Saturday morning before Lent began. I can't tell you what a delight it was for me to see the smiling faces of so many of you who stopped by that morning for conversation and for me to hand you the book of Lenten meditations prepared by parishioners, the new parish directory, a liturgical calendar and, of course, the ashes for self-imposition on Ash Wednesday – we are a full-service church!

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*"...through the life, death, and resurrection of Jesus Christ, God shows us what we can be made of, what our true calling is."*

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We have had to do things differently during this past year. There were a number of ways we could have imposed ashes, for example, but we decided that we would have you impose yourselves with ashes at the appropriate time as you viewed the Ash Wednesday service online, using the words from the Prayer Book, "Remember you are dust, and to dust you shall return." I think this Ash Wednesday was all the more poignant for it. As I said in my sermon for that day, "Can there be a better way to acknowledge our own mortality than to hear those words from our own lips? I know I am

humbled when I say those words as I trace the sign of the cross on a person's forehead, and I often get choked up as I say those words, knowing what the individual is going through, what health issues that person is facing, the fact that he or she may not be here when next Ash Wednesday comes around. But to say these words to yourself, knowing what you are going through, what issues you are facing, I think can be very powerful indeed. We can take these words on board for ourselves what God already knows - that we are dust and to dust we shall return. And we know what we are made of - yes, we are dust - but through the life, death, and resurrection of Jesus Christ, God shows us what we can be made of, what our true calling is."

From that day that seems long ago, we are now poised to move into Holy Week and the great season of Easter, with the prospect of gathering together again for worship! Of course, things necessarily will be different from past Holy Weeks and Easters. Following state health orders, diocesan guidelines, and our approved Phase II protocols that your Vestry worked so hard to prepare, resumed Sunday services at Holy Faith will look like those offered back in the fall when the church was able to reopen for a few weeks before the number of coronavirus cases began to spike. As a reminder, only two Sunday Eucharists will be offered, at 8:30 a.m. and 11:00 a.m. The nave will be cleansed and disinfected after each service. To limit the time we are gathered together, the 8:30 Eucharist will be spoken with no singing. The 11:00 Eucharist will be spoken, with cantors only chanting the psalm and singing an anthem. To maintain social distancing, a limit of 48 people will be allowed in the nave, seated every other pew and alternating between the ends and the middle of the pews. After being checked-in, seating will occur from the front to the back in the order that the registered worshipers arrive so as not to cross paths. The rest rooms in Conkey House will be available, and it is advised to use them upon arrival because no one will be readmitted to the church once seated. Single use orders of service containing the entire printed liturgy can be taken; there will be no Prayer Books, hymnals, or Bibles in the pews. There will be no Gospel or offertory processions, but offering plates will be available at the doors. Passing of the Peace among households will be long distance only. Communion will be distributed in one kind only, the consecrated bread, with the priest bringing the Sacrament to the people in the pews and placed on outstretched hands. Worshipers are encouraged to dress warmly because door and windows will be open to increase air exchange.

A reservation system will be used to facilitate attendance for the Sunday Eucharists. Reservations for the following Sunday can be made between 10:00 a.m. Monday and Friday noon, or until the particular Eucharist has reached the 48-person capacity, on the Holy Faith website or by calling the parish office. To make a reservation, the attendance guidelines that appear on the website must be agreed to. Given the pent-up desire for worshiping again in person and the limited number of seats, you are advised to register as early as possible in order to avoid the disappointment of learning that capacity has already been reached.

This Palm Sunday, there will be no procession to the plaza, but Eucharists will be held at 8:30 and 11:00 with reserved seating using either the online registration system or by calling the parish office. For other Holy Week services, reservations can be made by calling the parish office. We will offer the Holy Eucharist at 6:00 p.m. on Monday, March 29, and Tuesday, March 30. Because of state gathering restrictions and discouragement by the Sanctuario, our annual pilgrimage to Chimayo is canceled, but we will offer the Holy Eucharist at 6:00 p.m. on Wednesday, March 31, in place of the monastic office of Tenebrae. Maundy Thursday will be observed at 7:00 p.m. on April 1 with the Holy Eucharist, the Procession to the Altar of Repose, and Stripping of the Altar, but there will be no foot washing this year. An all-night Watch will be kept at the Altar of Repose in the chapel until the Mass of the Pre-Sanctified at 7:00 a.m. on Good Friday. The Three Holy Hours will be observed from noon to 3:00 p.m. on Good Friday, April 2, with meditations on Jesus' last seven words from the Cross. Reservations are not required for this service, and people will be able to come and go as necessary, but capacity in the nave will still be limited to 48. The Great Vigil of Easter will start at 7:30 p.m. on Holy Saturday, April 3, and conclude in darkness awaiting Christ's Resurrection. The festival Eucharists on Easter Day, April 4, will be held at 8:30 a.m. and 11:00 a.m., for which reservations are required through the online reservation system or by calling the parish office beginning at 10:00 a.m. on Monday in Holy Week. The 11:00 Easter Day Eucharist will be a Solemn High Mass with incense. The Palm Sunday 11:00 Eucharist, all the Holy Week services, and the Easter Day 11:00 Eucharist will also be livestreamed and available for viewing thereafter on Holy Faith's YouTube channel.

At Holy Faith each week, in the Summary of the Law, we are commanded to love God and to love our neighbor. Your safety and the safety of others are important to us. We cannot eliminate all risk from worshiping in person, but we understand the desire of many to be able to receive the Sacrament, and want to do our very best to ensure that this can



happen in as safe a manner as possible. We encourage those who are deemed as being a part of a vulnerable population, those who have underlying medical health conditions, those who have not been vaccinated, or those exhibiting COVID-19 symptoms as described by the CDC or Health Departments to refrain from attending in-person services at this time. We invite you to view the liturgies on the Holy Faith website.

I look forward to the time when we can all worship together again. In the meantime, please pray for one another, please pray for the parish of Holy Faith, and please pray for a speedy end to this pandemic.

Yours faithfully in Christ,

Robin D. Dodge  
Rector

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**"IT WILL BE EXCITING...." – THE LITIGATOR AS SENIOR WARDEN**  
STORY AND PHOTOGRAPHS BY JAMES L OVERTON

You've seen her raise high the cross.

You've likely taken the chalice from her. But the next time you see Evangeline Swift at Sunday service (usually 11 a.m.), you will be looking at Holy Faith's new senior warden.

Known simply as "Van" to many congregants, few know the longtime acolyte comes to her new role on the vestry after a decades-long career spent mostly as a government lawyer. Despite the constraints of the pandemic, she sees the challenge as opportunity. "It's a very difficult time and a difficult job to begin with. And it's even more complicated because of the COVID crisis," Van said in a recent interview.

In the Episcopal Church, the senior warden works alongside the rector to share the mission and vision of the parish and manage its operations. "I've served in strategic positions through the years, so I know what it's like. I was also on the vestry for a year before I took this position. All of that makes a difference but it's still difficult. But I love Holy Faith."

The senior warden is also charged with encouraging parishioners to become more involved with the church as a way of incorporating the Gospel into their daily lives. Van is hopeful her enthusiasm will help draw parishioners back to Holy Faith as live services resume. "Holy Faith is the most exciting church I've ever been in. In normal times, you find people doing something every day at Holy Faith," she said. "New people come in and they are very enthusiastic because there's always something going on. But now we have new members who've never been to a service because of COVID-19."

During her Washington days, Van was the first woman attorney hired by the Interstate Commerce Commission. She worked in the legal department at the Department of Labor and is a former president of the Federal Circuit Bar Association. "I loved Washington, D.C. It was a lot of fun back in those days," she said. And she loved being in one of the first waves of women lawyers in the nation's capital. "The world would have been closed to me had it not been a time when careers started opening up for women," she said. "This was a time when women lawyers had to become law librarians or work as assistants to lawyers."



At the peak of her career, Van was chief litigator for the Equal Employment Opportunity Commission. She then went to the Merit Systems Protection Board where she served as the Executive Director and General Counsel. "When President Reagan fired the air traffic controllers, more than 11,000 of them were fired. All of them filed appeals with us. Everyone lost except those who did not have the intent to strike. I practically lived in the U.S. Court of Appeals. So many clients."

A native of San Antonio, Texas, Van's father was a Methodist minister. She attended college at the University of California, Los Angeles (UCLA), Southern Methodist University in Dallas, started law school at Vanderbilt University, and finished her law school education at St. Mary's University in San Antonio, Texas.

She came to Santa Fe from Las Vegas, Nevada, more than 11 years ago. Like many parishioners, she became an Episcopalian after her 9-year-old son wanted to be an acolyte at their neighborhood Episcopal church in the District of Columbia.



Van is only the second woman in Holy Faith's history to serve as senior warden. Parishioner Molly Lott was the first. But Van's bonafides reflect an enviable track record.

Not surprisingly, Van's first goal – and the challenge of the pandemic – is “to get the church reopened and get people back with enthusiastic participation.”

“My goal is to get the parish back into the pattern of coming to worship services,” she said. “We need to bring Holy Faith back to where the church was before the pandemic. It will be exciting.”

### **LIBRARY TALK GIVEN BY SALLIE BINGHAM – DORIS DUKE: GIVING AS GRACE**

STORY BY LORA MORTON AND PHOTOGRAPHS FROM ZOOM



We at Holy Faith are fortunate to have some very talented parishioners, among them author Sallie Bingham (pictured, left) who gave an entertaining library talk on Tuesday, March 9 via Zoom. Fr Robin welcomed everyone to what we're temporarily calling a library talk instead of our normal open house, as we can't assemble in person in the library yet.

Sallie spoke about her latest book, *The Silver Swan: In Search of Doris Duke*, which came out in March 2020, but the various readings that had been scheduled were canceled because of the virus, so we were the first group to finally hear about it. Sallie began

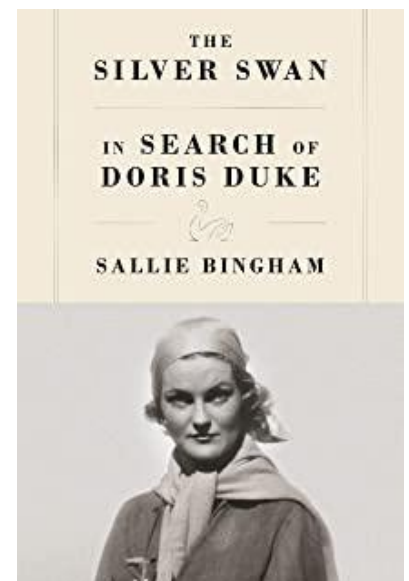
the project ten years ago, using the papers which Doris had donated to the Duke University archives. While it took about three years of actual writing, there were several years of going back and forth with the editor who was looking for scandals—but that was not the book Sallie was going to write.

She believes that no one mentions Doris's spiritual life because no one believes she had one. “I think that's because large amounts of money, especially if it's inherited, are associated in our minds with luxury, greed and self-indulgence but not with the grace of giving, in spite of the many exceptions,” Sallie said.

As she dug through the archived papers, Sallie found no proof that Doris had ever gone to a church and would probably not have been familiar with Luke's lesson that “to whom much is given, much will be required.” However, she was moved toward a philosophy of giving, beginning with her father's example. Although his money was primarily from tobacco, his example was positive and powerful, one conspicuous result being Duke University in Durham, NC, which Buck founded and endowed with \$40 million upon his death in 1929.

Buck left Doris and her mother \$100 million in trust, and said he wanted her to be charitable and marry a Southerner. (She did fulfill the former.) Her first foundation was called Independent Aid, formed with the first disbursement from the trust, and it financed the causes in which Doris was personally interested: the welfare of women and children, education, family planning, and mental health. She was one of Margaret Sanger's early supporters. Her initial efforts at philanthropy can be seen as well-intentioned but limited in effectiveness.

How did she then develop a philosophy of giving with no spiritual training or model? Perhaps Doris is a prime example of the teacher appearing when the student is ready,



because during her nine-month honeymoon in 1935, Doris sought a meeting with Mahatma Gandhi at his retreat. There she felt awed. Her spiritual growth continued in Hawaii, at the end of her honeymoon, where she was amazed by the natives' spirituality, the hula being a dance of sacred meaning.

Doris remained a spiritual seeker all her life, and because she had absorbed her father's commitment to the stewardship of wealth, she continued to develop as a philanthropist, eventually expanding her giving to establish four trusts as well as to make many personal gifts. Over time, her gifts began to reveal a less conventional and more individual point of view, for example, giving to the dancer Katherine Dunham (because movement was important to Doris).

It is Sallie's understanding that her subject's relationships with people often ran into conflict, but research was restricted to what had been left in the archives so she didn't always know what happened to the players. What were left in the archives, however, were letters that Doris kept which showed her in an unfavorable light. Not everyone would have saved such evidence. These led Sallie to suggest that there might be more truth in this archive than in others generally.

Sallie concluded that for Doris, giving was a form of grace, a spiritual practice not aligned with any church, but powerful and precious in itself. When we have means, though, we don't always know the best ways to affect change and do good in the world. "What Doris lacked—which we here at Holy Faith have—is a community of spiritual people with whom she could have shared some of her dilemmas," Sallie remarked.

During the Q & A, we learned that the paths of the two women crossed when Sallie was 21, newly married, in Paris with her husband. Along with several Frenchmen, the couple had been invited to a formal lunch, apparently hosted by Doris, but the ladies were seated at opposite ends of the long table and didn't speak to each other.

Sallie has graciously gifted our library with a copy of her book. There are also two copies at the main library, and the book is sold at Garcia Street Books (which can arrange for it to be autographed). And if you missed the presentation, you can watch the recording of it now on our YouTube channel.

## **WELCOMING NEW PARISHIONERS – VIRTUALLY, FOR NOW!**

PHOTOGRAPHS COURTESY OF KATHERINE ROWE AND LEAH GORDON

Katherine Rowe – Interview by Janet Sanders

Holy Faith's worship and fellowship practices have been changed by COVID, but still attract and nourish both new and veteran congregants. On All Saints Day 2020, Katherine and Phil Rowe moved to Santa Fe from the Denver suburb of Thornton where she had held "every position but Senior Warden" at Intercession Episcopal Church. While a student at St. John's College, Katherine attended Holy Faith a few times but rediscovered us online as part of her exploration of local Episcopal churches. Our Morning Prayer Zoom service is a blessing to Katherine, as is the "community of God" she experiences among the regular morning worshippers she's never met in person, but with whom she immediately felt comfortable. She also values the stimulation of the Spiritual Classics reading group, and as a musician looks forward sometime soon to sitting in a pew for a full Sunday morning organ and choral experience or for a stirring Evensong. Asked if there was anything she wanted to say to the Holy Faith community in this article, she responded "God is Great!" Yes, indeed He is. Holy Faith friends welcome you, Katherine, and others who have found us during this challenging time.



If you find yourself going in a circle, it just might be part of God’s plan. Take Leah Gordon, for example. Her parents spend the winters in Texas and the summers in Santa Fe, and when the two of them are here, they attend services at Holy Faith. When Leah and her three children would visit—from a succession of homes in New York, Vail, Palm Desert, Nashville and Chicago—they’d all go together.



It happened that Leah owned some land in town for 25 years, and finally built a house on it, finishing a little over a year ago. Around that same time, she saw the last of her three children leave the nest. (As a single mom for years, Leah made sure that all of them had attended Episcopal school through 8<sup>th</sup> grade.) She knew that for herself, choosing a church would be important once she was settled. The shutdown motivated her to search online where she saw the Holy Faith prayer group which she joined last fall. She has really enjoyed the experience because “it felt like I’d found my home,” she says.

Lucky for the Women’s Bible Study, Leah also found her way to the Thursday morning class currently via Zoom. With her big blue glasses and pretty, salt and pepper hair (which she cut herself with clippers that the delivery service Fetch brought her from Walmart—one had to think creatively during the virus), she’s a lovely addition and we’re all happy that her circle began and ended at Holy Faith.

## CHIMAYO PILGRIMAGE CANCELLED - AGAIN

STORY AND PHOTOGRAPH BY JAMES L. OVERTON

*Editor’s note: For the second year in a row, COVID-19 has forced cancellation of the historic pilgrimage to El Santuario de Chimayo’, which in recent years has become an established tradition at The Church of the Holy Faith. Here is a little cultural history of the tradition first published by the Episcopal News Service in 2020.*





## Miracle Moments in the Season of Eastertide

Following the penitential season of Lent, on Easter Sunday and during the fifty days of Eastertide, Episcopalians exclaim “Alleluia” and reflect on the mystery of faith.

That many Christians believe the seven miracles of Jesus were historical events and affirmed his divinity is also a thread common to the tri-ethnic religious and cultural history of northern New Mexico. This is especially true in Santa Fe, New Mexico – the city of the Holy Faith of St. Francis of Assisi – where for decades a growing number of Episcopalians have joined their Roman Catholic brethren for the annual pilgrimage to El Santuario de Chimayó. It is a key spiritual element of Holy Week for The Church of the Holy Faith in Santa Fe.

But this year – for the second year in a row -- COVID-19 said “NO.” The Santuario announced on its Facebook page last week that it would shutter the parish the afternoon of Good Friday.

“Since the pandemic is still with us and we do not want to invite the spread of the Coronavirus via super spreader event like a pilgrimage with tens of thousands of people, the Santuario de Chimayó will be closed on Good Friday,” the post read. “We are sorry that it has to be this way, but we’re hoping next year will allow for a return to the beloved pilgrimage as in the past.”

The Santuario is considered to be one of the most important pilgrimage sites in the United States, drawing some 300,000 Hispanics, Native Americans and people of other faiths and cultures every year. During Holy Week, it draws pilgrims from all over New Mexico. Some walk more than 100 miles carrying wooden crosses – often left in spontaneous shrines along a chain-link fence -- or treading on cactus needles in their shoes to demonstrate penitence or devotion.





Located between Santa Fe and Taos, the Santuario was founded in 1816. It was purchased by the Spanish Colonial Arts Society in 1929 and donated to the Roman Catholic Archdiocese of Santa Fe. Today, it is considered a prime example of Spanish Colonial architecture with its thick adobe walls, two bell towers and six-foot crucifix. The mission church has been compared to Lourdes, a major pilgrimage site in France where people come to heal and set miracles. El Santuario de Chimayó became a National Historic Landmark in 1970.

Its provenance is a legend unto itself. In 1810, a local Penitente was performing his rites when he saw a light coming from a hillside near the Santa Cruz River. Following the light, he discovered it came out of the ground. Further investigation revealed a large crucifix bearing a black Christ. The crucifix was taken to the church in nearby Santa Cruz and hung high above the altar. Three times the giant crucifix disappeared. It was then decided that a chapel would be built over the hole where it was originally discovered. The chapel was later razed to make way for what is now the Santuario.

Not unlike the pilgrims who travel to Lourdes for healing and spiritual enrichment, pilgrims and visitors who come to the Santuario are drawn by the powers of the “tierra bendita” or “holy dirt” believed by many to have miraculous healing powers. The dirt is found in a small hole in a precept off the main altar. Pilgrims are warned not to eat or drink the dirt but are advised to say silent prayers when rubbing the dirt over body parts that need a healing intervention.

While myth is that the dirt is from a never-ending supply, Chimayó priests have clean fill dirt trucked in from the surrounding hills to routinely replenish the supply in the hole, where it is consecrated. Chimayó is the name of a nearby hill where the soil was believed by Native Americans to have sacred healing powers long before los conquistadores arrived in the mid 16<sup>th</sup> century. Soil analysis has shown the dirt to have elevated levels of calcium carbona. Belief in the curative powers of the dirt is purely faith based. But pilgrims and the infirm routinely leave behind canes, crutches, rosaries, wooden crosses of all sizes and other iconic religious articles, talismans and amulets in affirmation of their healing and spiritual experience.

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## HOLY WEEK SCHEDULE

IN-PERSON WORSHIP BY RESERVED SEATING ONLY VIA THE WEBSITE OR BY CALLING THE OFFICE



SUNDAY, 3/25, Palm Sunday, 8:30 a.m. Holy Eucharist, 11:00 a.m. Solemn High Mass+ with incense  
(in person by reservation only)

MONDAY, 3/29 6:00 p.m. Holy Eucharist (contact the Parish office for reservations at 982-4447 or via email before noon on Mon., 3/29)

TUESDAY, 3/30 6:00 p.m. Holy Eucharist (contact the Parish office for reservations at 982-4447 or via email before noon on Tues., 3/30)

WEDNESDAY, 3/31 6:00 p.m. Holy Eucharist (contact the Parish office for reservations at 982-4447 or via email before noon on Wed., 3/31)

MAUNDY THURSDAY 7:00 p.m. Solemn High Eucharist with incense (contact the Parish office for reservations at 982-4447 or via email before noon on Thursday, 4/1)

GOOD FRIDAY 7:00 a.m. Mass of the Pre-sanctified (contact the Parish office for reservations at 982-4447 or via email before noon on Thursday, 4/1) 12-3 p.m. The Seven Last Words from the Cross (no reservations required)



HOLY SATURDAY 7:30 p.m. The Great Vigil of Easter  
(contact the Parish office for reservations at 982-4447 or via email before noon on Friday, 4/2)

EASTER DAY 8:30 a.m. Holy Eucharist, 11:00 a.m. Solemn High Mass+  
(make reservations online beginning Monday, 3/29 at 10 a.m.)

+Also available by Livestream via our YouTube Channel.

## CLERGY

**The Rev. Canon Robin D. Dodge** – Rector

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**The Rev. Jim Gordon** – Associate Rector

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**The Rev. Madelynn Kirkpatrick Johnston** – Assisting Priest

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## VESTRY

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Van Swift – Sr. Warden

Dan Green – Jr. Warden

Steven Berkshire – Treasurer

Charles Rountree – Vestry Clerk

Vann Bynum

Leslea McCabe

Walter Sterling

Chris Frenk

Charles Chambers

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## NEWSLETTER EDITOR

Cathy Gronquist

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## PARISH OFFICE HOURS

Monday through Friday

9:00 am – 4:30 pm

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Phone (505) 982-4447

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

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Faithway – Lent / Eastertide 2021