



FAITHWAY – Late Pentecost 2021

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,

There has been a lot happening around Holy Faith lately, as these pages show! If you have not been on the Holy Faith campus lately for a service, a study group, a social gathering, or just to stop by to say hello, you deserve yourself a visit.

The columbarium garden has been replanted and looks beautiful. New wainscoting has been crafted for Palen Hall to complement the new audio-visual system there. Glass doors have been installed in the Palen Hall hallway to act as a sound barrier and fire break between Palen Hall and the church. A new security system has been put in place throughout the campus. Soon a new fire alarm system will go live. The renovated chapel sacristy, by Vestry resolution, was dedicated “To the Glory of God and in thanksgiving for the ministry of The Reverend Doctor Richard W. Murphy” on the day before Fr. Murphy’s Solemn Requiem Mass.

If you watched the livestream of Fr. Richard’s funeral, or were at services on October 17 or watched the livestream of that Sunday’s 11:00 service, you may have noticed that the stationary camera at the font and the control table as you enter the church were missing. That’s because one of the biggest



“...now we have to rebuild the true infrastructure that Holy Faith is known for, which is the spirit of community....”

enhancements has been the installation of non-intrusive video cameras around the nave that can pick up all the action of the liturgy. Our beautiful church looks the way it used to and now our live-streamed services are more dynamic and engaging, thanks to our new ministry of videographers who sit in the converted control room off the Palen Hall hallway.

We took advantage of the pandemic to make these capital improvements around the Holy Faith campus, and now we have to rebuild the true infrastructure that Holy Faith is known for, which is the spirit of community as people return for worship, study, and fellowship. The in-reach ministry of Faith Family is being reinvigorated under the auspices of our new deacon, Deacon Lynn Finnegan. Social gatherings have been limited, but they are coming back. The Blessing of the Animals for St. Francis Day was great fun. Regrettably, some of these gatherings have been receptions after the funerals of Fr. Murphy, Mary Dale Gordon, and Harvey McCroskey, all giants and stalwarts of Holy Faith.

By their deaths, I am reminded of the importance of every member of Holy Faith. Together we can do amazing things, with God’s help. Just as many stones support one another to form the building we call Holy Faith, with Christ Jesus as the chief cornerstone, so we as members of Christ’s Body support one another to form the Holy Faith community.

With the theme “We who are many are one body in Christ,” recalling the sending of Lay Eucharistic Ministers from our worship into the community, Holy Faith’s stewardship campaign will kick off on Sunday, October 24, under the gifted leadership of Leslea and Frank McCabe. That evening at 6:00 p.m. there will be a Solemn Evensong for the Feast of St. James of Jerusalem, followed by a festive reception celebrating the generosity of Holy Faith parishioners. Over the next few Sundays, you will hear from parishioners about what Holy Faith means to them. We ask that you prayerfully consider making a pledge to support the mission and ministry of Holy Faith for 2022 by returning your pledge card by November 21, Christ the King Sunday, to be blessed at God’s altar at services that morning. That evening at 5:00 p.m. we will gather for our annual Parish Thanksgiving Dinner to celebrate our life and community in this great parish.

Yours faithfully in Christ,

Robin D. Dodge
Rector

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Photograph of Bagpiper after the Memorial Service for Fr. Richard Murphy, courtesy of James Overton.

MEET DEACON LYNN FINNEGAN – ONE WOMAN’S SPIRITUAL JOURNEY FROM LAW TO LITURGY

STORY AND PHOTOGRAPHS BY JAMES L OVERTON

Ask Lynn Finnegan if there’s any leadership position in the Episcopal Church she’s not explored and there’s a pause — a long one.

It’s a defining question because, if you’ve been paying attention, there’s not much Deacon Lynn has not done -- or ministries that remain untouched – from her long association with Trinity on the Hill in Los Alamos, St. Bede’s in Santa Fe and other Anglican churches for the last quarter century.

Lector. Sunday School teacher. Vestry. Senior Warden. Stewardship chairperson. Evangelism. Mental health first aid training. Mission trips to Haiti. Mission outreach to multiple homebuilding projects with Gateway Missions, Mission Ministries and Casas por Cristo in Mexico. Monthly newsletters. Parish organizer. Endowment Fund Committee trustee. Prayer Through Movement (spiritual yoga.) There are others too numerous to mention.

Our bishop sent Deacon Lynn to The Church of the Holy Faith in August for her newest liturgical experience. As a new deacon on assignment at Holy Faith – refining the liturgical ropes on the pathway to priesthood – Lynn is focused on how to become a pastoral shepherd, while embracing her diaconal role.

After earning her law degree at Florida State University in 1986, she clerked on a Florida appeals court, served as a public defender, was a staff attorney in Florida’s Department of Natural Resources and then became an instructor at Florida State’s College of Law. But when her husband took a job at the Los Alamos National Laboratory (LANL) in 1992, her career path needed some adjustments. While waiting to take the bar exam in New Mexico, she became a certified fitness instructor, practiced and taught yoga, and studied nutrition and wellness. She also refined her parenting skills with two young children at the time.



And life has a way of putting things in perspective.

A native New Yorker, she was baptized Roman Catholic. Her husband, Thomas Burr, was raised Methodist. Lynn and her husband were disconnected from organized religion as young adults. But when her husband’s sister received a challenging cancer diagnosis, their journey in faith searched for a roadmap. They needed a destination. “I went through a period in my life where I was not involved in church at all. I had these young children, and I wanted to ground them in

something. I wanted to give them the benefit of structure, regardless of whether they held on to that in the future,” Lynn said in a recent interview from her office in Conkey House. “My husband needed to come to prayer. He was needing God in his life. I was kind of ‘church shopping’ – Methodist, Lutheran, Unitarian. “Our children were three and five. They were enrolled in a Christian Montessori located at Trinity on the Hill (Episcopal) in Los Alamos,” she said. “It was a good place to meet in the middle. There was a sense of familiarity to it. At Easter one year I went to a service and listened to Handel’s ‘Halleluiah Chorus,’ (from Handel’s ‘Messiah.) I said, ‘Okay, Lord, this is it!’”

Lynn had found her church home. And thus began a succession of ministries that would chart her path. The date was 1996. But sometime later, as she began the period of discernment to decide her call to holy orders, she ended up in Vienna, Austria, at the Anglican/Episcopal Church. “I was leaning into discernment. Going to Vienna was a bi-vocational experience. How to be in one vocation — the law — and continuing with another profession. The more I got into seminary and knew I was learning so much, I found out that I did not miss practicing law. I did not think I could go back to practicing law,” she said on a recent fall day.

After returning to America, she served at St. Bede’s in Santa Fe, as part of her internship for seminary. “It was a warm, welcoming congregation. I enjoyed the liturgy, as I tend to be on the more liberal end of the spectrum. But I said when I graduate, I want to be placed somewhere different. It’s OK if some parishioners disagree with me. I want to have the experience of being in a congregation where everyone does not necessarily agree with me. I wanted to figure out how to be a pastoral shepherd.”

Upon her arrival, an engaging mentor and now a colleague, our own Mark Childers, said, “Holy Faith may be a good fit and we’re going to learn a lot from each other.” “What I learned very quickly — despite masking and COVID restrictions — is what a warm and welcoming congregation we have here at Holy Faith. This congregation has been wonderful in making me feel at home,” Lynn said.

“What I really enjoyed about the law was the counseling part of it. I really loved seeing the stress melting off, of demystifying the legal part of probate work. If you’re not a lawyer, it can be a scary and overwhelming system. I was realizing that what I liked was really being able to serve that way.”

But mostly what Deacon Lynn loved was the conversation and bonding that allowed her to listen, share experiences, and be there to listen to people and their stories. She sees her pastoral mission with similar conviction. “I want to help build a community of parishioners comfortable about sharing needs and concerns. It’s building relationships and a community that’s Christian-based,” she said. “The bishop’s desire and my desire is that I’m not just a priest in training, but that I really serve in the diaconal role of connecting the congregation with the community. I’m excited to be here as a priest-in-training and as a deacon. We’re tip-toeing through our lives because of COVID-19. It’s a challenge and an opportunity.”



Lynn, who will be at Holy Faith for six months to a year before ordination, is currently working with Fr. Jim Gordon to reinvigorate the “Faith Family” ministry which focuses on connecting members of the congregation who may be in need with other parishioners who may be able to assist, putting Holy Faith in a better place to care for our own. (More on Faith Family in this Faithway. Page 5.)

As Holy Faith seeks a return to “normalcy,” the wild card in all hopes and goals is the ongoing impact of COVID-19 and its variants. Deacon Lynn Finnegan sees this not so much as a crisis but more of an opportunity. “We’re all experiencing the pandemic in real time, but we’re turning virtual ministry into a reality.”

FAITH FAMILY MINISTRY RELAUNCH

STORY BY DEACON LYNN FINNEGAN

When St. Paul wrote his letter to the Galatians, he was facing a sticky problem: How to convince Jewish and Gentile followers of Jesus they were all part of the one Body of Christ, called to spread the gospel and love and care for one another? Centuries of animosity had to be overcome. "You are all children of God through faith," Paul reminded them, neither Jew or Greek, slave or free, male or female. He was trying to impress on these early "parishioners" the special relationship they had as fellow baptized Christians. "So then," he concluded in his letter, "whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith."

As Christians we are called to imitate Christ's love and compassion towards all, but Paul's words remind us of the unique bond we have as members of The Church of the Holy Faith. As our mission statement reads, "We strive to live as a community with compassion for one another and the world around us." The pandemic has demonstrated the resilience of our church family, but it has also awakened us to the growing need to reach out to one another, to strengthen relationships, and to provide a safe and loving resource for our fellowship of believers. Alice McSweeney, who reached out with phone calls when the church building closed in the early days of the pandemic, reflected on the need to simply be present to one another, especially in an increasingly technological world. "People want contact; they need to hear a voice."

The timing, therefore, is ripe for a relaunch of our Faith Family ministry, started approximately five years ago. While many of you already support one another through friendships you have formed over the years, the purpose of Faith Family is to provide a constant and reliable source of care and assistance for anyone in our church family. Parishioner Shaw, who currently relies on caring clergy and parishioners for transportation, sees this as a "means of grace." He is grateful for "these people [who] take time out of their life to enable me to live my life with dignity."

Taking time. Taking time to care. Van Swift, who was encouraged to help with pastoral care by Dean Peggy Patterson, spent over five years with parishioners with ongoing needs ranging from rides to the doctor to meals to simply being a caring presence and a good (and patient!) listener. "We provided everything," she commented about the team of parishioners who stepped forward to assist her. When asked how she found the time to help, Van responded, "I just did!"

The Faith Family ministry we are relaunching is designed to assist the clergy, but also ensure no one parishioner is overwhelmed. From the group of volunteers, 12 "disciples" will be chosen, each of whom will be the care coordinator for a given month. The disciple's contact information is advertised to the congregation; with the understanding care will be provided by either the lead disciple or another volunteer. Anyone interested in helping in any capacity is welcome!

As followers of Christ, we are ALL called to care for others in ways both simple and profound. God invites us into relationship with Himself and calls us to partner with Him in his compassion and love for his children. How will you accept this invitation?



To register to help, please contact Deacon Lynn at (505) 412-0506 or rev.lynn@holylaithchurchsf.org. A training, "Exploring Pastoral Care" for all interested will be held Saturday, November 6th, 9 am – 3 pm (lunch provided).

NO MERE COINCIDENCE – IT HAS TO BE A GOD THING

STORY AND PHOTOGRAPHS BY MARTY BUCHSBAUM AND TIM ROBERTS

Our late Rector, Father Ken Semon, frequently said, “There is no such thing as coincidence.” How then could I have predicted that Santa Fe – and our parish – would emerge as a confluence of two continents?

In early June, as is my custom, I was browsing the Lectionary Page when I happened on this entry: In 1890, Lucien Lee Kinsolving and James Watson Morris were sent as Episcopal missionaries to Brazil. The following year, they were joined by three other American missionaries (William Cabell Brown, John Gaw Meem, and Mary Packard) are now celebrated as the founders of the Episcopal Anglican Church of Brazil. — from Holy Women, Holy Men

Kinsolving? Meem? The Church of the Holy Faith knows these names; I need to know more.

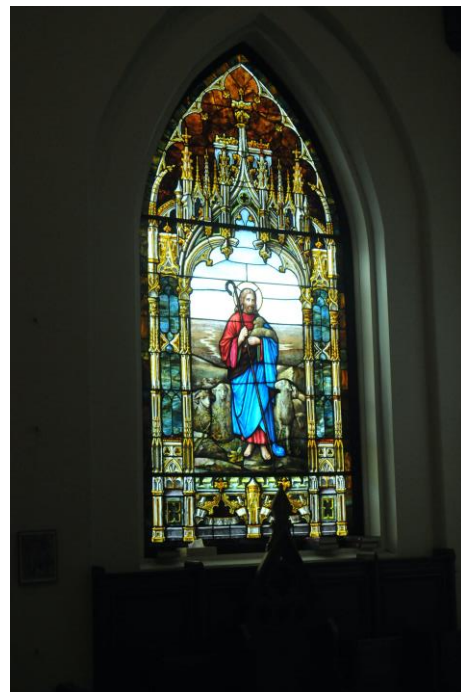
Rt. Rev. Lucien Lee was born in 1862 to Lucy and Rev. Otis Alexander “Americus” Kinsolving (1822-1894). As Lucy died shortly after Lucien was born, Americus then married Rachel Clagget who gave birth to Charles James in 1874. His son, CJ Junior continued the naming tradition in 1904 when Charles James III, the former Holy Faith Rector and Diocesan Bishop for whom the Kinsolving Room is named and great nephew of Bishop Lucien Lee, was born.

“Our” John Gaw Meem (in reality John Gaw Meem IV) was born in Pelotas, Brazil on November 17, 1894 where his father was one of Bishop Kinsolving’s missionary priests. He relocated to Rio de Janeiro after WW I but fell ill with tuberculosis. In 1920, he sought the best medical care and arrived at the Sunmount Sanatorium, a world-class treatment center at a property off of Camino del Monte Sol in Santa Fe. Although no longer in use as a hospital, the facility is in use today as the Immaculate Heart of Mary Retreat Center.

Although Meem had received no formal education in architecture, he knew design, form and function and answered the call for a Parish Hall by the parish he regularly attended; Helen V. Palen endowed the construction of the hall that today bears her name. During soon-to-be Bishop Kinsolving’s call as Holy Faith Rector, he designed and oversaw our Chancel construction between 1952 and 1954, specifically preserving the Good Shepherd window formerly installed above the Great Altar, the building that ties both structures together and our kitchen addition. For the Chancel dedication, Meem commissioned and contributed the Triptych windows depicting the Nicene Creed above the Great Altar in memory of his father and oversaw the commissioning and installation of our Blessed Virgin Mary and Saint Francis stained-glass windows in 1964. His and his wife Faith’s remains are within a crypt within our Chancel to the liturgical south of the Ambry.

You are invited to view the Triptych in greater detail on our website:

<https://holyfaithchurchsf.org/services/windows/>.



THE ADVANTAGES OF RITE I

STORY AND PHOTOGRAPH BY FR. JIM GORDON



hang all the Law and the Prophets.”

Rite I offers these words right after the Collect for Purity — in other words, as the third thing said by the celebrant, and their importance justifies that option.

What’s more important than loving God with all your heart, soul and mind? Nothing. And what goes along with the love of God? Loving your neighbor as yourself. It’s worth pointing out, as many have, that the Ten Commandments is split between a focus on our relationship with God and our relationship with one another.

The second thing I want to touch on is the Rite I option — always taken at Holy Faith — to say the Prayer of Humble Access before we receive the Holy Sacrament.

“We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.”

Now, some people look at this prayer and say, “What do you mean I’m not worthy to gather up the crumbs under Christ’s table? I’m a man (or woman) made in God’s image. How dare you insult me like that!” Or words to that effect. With all due respect, sir or madam, you are NOT worthy to gather up the crumbs under his table, and neither am I, and neither is Fr. Robin nor the Archbishop of Canterbury, nor the pope, nor anybody else who has ever been born. The bread — including the crumbs under the table — represents salvation, and we are NOT worthy of salvation in and of ourselves. If we were, Jesus wouldn’t have needed to be incarnated and suffer and die on the cross for our sins. But in any case, the true focus of this prayer isn’t our unworthy state, but Christ’s exalted state in the key words, “But thou art the same Lord whose property is always to have mercy.”

Now, to those who grate at the words of this prayer because of situations in their life when they have been beaten down and their esteem crushed — by a parent, a spouse, a boss or whoever — I understand why you might chafe at the words “we are not worthy so much as to gather up the crumbs under thy Table.” I understand where you are coming from. But I respectfully submit that a way out of this emotional trap is to realize that the “we are not worthy” words apply to everyone at all times — from a salvific perspective. And from that perspective, the words are true. And the focus truly is

Recently, I presented a Zoom forum on some of the differences between Rite I and Rite II in our Book of Common Prayer. Since that time, I’ve been asked if I made a copy of the presentation. Alas, no.

A printed version of the presentation would be too lengthy for this publication (one can be emailed to you for the asking) but I believe I have room here to touch on two aspects of the difference between the Rite I and Rite II Eucharists that really strike me.

The first is what’s known as the Summary of the Law. You know it, of course, for you hear it every Sunday:

“Hear what our Lord Jesus Christ saith: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments

not on us — all together as a species — or on you and me individually. It's on the Christ. We don't get to go to heaven — the presence of God — because we are good enough. None of us is. We get to go to heaven because of God's grace and love expressed on the sacrifice of the cross.

Fr. Robin, of course, mentioned the Prayer of Humble Access in a recent sermon. And he sent me a wonderful quote from Massey Shepherd's commentary on the American Prayer Book about this prayer: "The prayer is a searching and vivid confession of our utter unworthiness of God's gifts from the Lord's Table — forgiveness, nourishment, and union with Christ."

To which I say, "Amen."

I want to touch upon one last element in our worship.

There may not be any part of our service at Holy Faith that is so misunderstood — by some — as the east-facing altar. A quick aside: Geographically, our altar actually faces north, but it's considered east-facing liturgically, because it's against a wall and thus the celebrant faces it during a great part of the service.

The celebration of the Eucharist facing the people is regarded by many as a hallmark of liturgical renewal. The practice, once uncommon, became almost universal in churches of the Roman rite immediately after Vatican II. And also in many Episcopal churches. This despite it is not presupposed in the 1979 Prayer Book.

Many in the Episcopal church like the move because they interpret an east-facing altar as indicating a priest turning their backs on the people.

Now, I understand why people might think that, considering that for centuries in the church that our Anglican tradition broke from, priests often seemed to be celebrating the Mass not only by themselves but also for themselves. While the words of the prayer were recited inaudibly, the people sat in the pews saying the rosary or other prayers or doing whatever they felt like, only attending to the action when the Sanctus bells were rung. So, again, I understand why people see the east-facing altar as the indication of a priest — and by extension, a church — turned away from them.

But nothing could be further from the truth.

At an east-facing altar, the priest does NOT have his back turned toward the people. He has his face turned toward God. He or she is turned WITH the people toward God, leading the people — leading them and going WITH them — to the promised land, to the eschaton.

Fr. Robin adds this: "While we know that God is present everywhere, by focusing on God toward the east; toward the holy city of Jerusalem where Jesus ministered, was crucified, died, and was raised from the dead; toward the eternal city of the heavenly Jerusalem; the people and the celebrant are one in their prayer and praise."

Now, if you maintain that a priest at an east-facing altar turns his back to the people, then you have to maintain that at a non-east-facing altar he or she is turning their back to God.

The basic action of a priest during Holy Eucharist — I'm talking the entire service — is very clear. When addressing the people, they turn toward the people. When addressing God, they turn toward God.

That's the most important point I want to make about this altar question. But I want to add this:

Celebration facing the people fosters the perception that the sole purpose of the entire liturgy is didactic, a perception that is evident in the way some priests comport themselves at the altar, when they turn the prescribed "manual acts" into a performance. I remember very well during one of my seminary classes one priest who openly boasted about what he called his "precious priest-craft." Yuck. When the celebrant is addressing God, as he is in praying the collect or any of the other prayers, most certainly during the Eucharistic Prayer, the celebrant's mind should not be on the people, (and not on

his “precious priest-craft”) but on God. That’s easier to accomplish at an east-facing altar. Fr. Robin points out, “It also makes clear that the liturgy isn’t merely a conversation between the celebrant as performer and the people as the audience; a conversation that leaves out God. East-facing celebration makes clear we’re addressing God.”

I’ll end with a quote from an Episcopal priest named Bryan Owen, whose first assignment as a priest was at a church with an east-facing altar, which he was not used to and which really bothered him.

“But over the course of time,” he said, “I developed an appreciation for it. I came to understand through experience that after facing the congregation for the opening dialogue and then turning around to lead the Eucharistic prayer, I was not turning my back on the people. On the contrary, by turning to face in the same direction as they were facing, I was aligning myself in solidarity with the congregation in order to lead prayer with them.

“Getting myself as the celebrant ‘out of the way’ by turning to face the altar with my congregation, I was striking a blow against clericalism and affirming the priesthood of all believers in one of the actions that makes the Church what it most truly is: the Great Thanksgiving in which the prayer of the entire gathered assembly remembers — makes newly present — the death and resurrection of our Lord.”

LIBRARY LECTURE BY KENT GRUBBS: EACH DAY WE TAKE TO THE ROAD

STORY BY LORA MORTON AND PHOTOGRAPH BY KENT GRUBBS

The blessing in disguise for meetings via Zoom is that they can be recorded for people to watch later at their convenience. This holds true for the most recent presentation hosted by the Holy Faith Library Committee on August 24th, parishioner Ken Grubbs’ “Pilgrimage to Camino de Santiago: Each Day We Take to the Road.” The committee had hoped to hold this talk in Palen Hall with its new audio/visual system but mask requirements helped make the decision to hold it electronically.

Through recollections and his journal, and aided by his considerable photographic talent, Kent took us on an armchair pilgrimage across the geographical breadth of the Camino. This trip was a different kind of pilgrimage from the one he and wife, Kaki, took to the Holy Land — less focused on scripture but still spiritual. And definitely more physically demanding.

Pilgrims have made this journey since the ninth century, and now it is estimated that 300,000 diverse participants from around the world make it in a typical year. Kent and Kaki went in May 2016, a wonderful time to have gone because of the weather.

There are several routes but they took the French one, the most famous. It normally takes four to six weeks to cover the 500 miles across northern Spain, and there is a well-organized system of hostels (if you like bunk beds and shared bathrooms). Two essential items for everyone on the Camino are a white scallop shell marked with the cross of St. James, which can be attached to a backpack, and a sort of passport booklet which is stamped by officials along the way.



Kent and Kaki’s small group of eight walked 96 of the most interesting miles in eight consecutive days, about 12 miles a

day. They appreciated the views from high mountain paths, the wildflowers, young green wheat fields, beech forests, and Creekside rows of plane trees. They traveled the other four-fifths of the Camino by coach.

The Santa Fe couple met their fellow pilgrims in Bilboa and started in St. Jean Pied de Port. They went through the “extremely pastoral and impossibly picturesque” town of Roncesvalles as well as Pamplona, and in Burgos admired the Spanish Gothic architecture of its cathedral made from intricately carved native limestone. Another cathedral they visited was in Leon, with magnificent stained-glass windows reminiscent of St. Chapelle and said to be second only to those in Chartres. One aspect that added to their travel was the privilege of having guided tours at special sites — Burgos Cathedral, for example — that wouldn’t have been available to an ordinary pilgrim (and which probably added another 10 miles to their hiking total).

By Day 7, Kent felt that the atmosphere became more mystical and, surprisingly, more Celtic (interestingly, the Celtic influence in Galicia is strong). The next day would bring them to Santiago de Compostela and the approach was profoundly emotional. The culmination of the pilgrimage would be the Pilgrims’ Mass at the Cathedral there (the reputed burial place of the apostle Saint James) that final night. Kent says, “What a thrill it was to be part of something so grand, so historic, so meaningful to so many people.” He found that the Camino affirmed to him that we are pilgrims in life, and each day we take to the road. He summed up the trek by saying, “We had been reminded that the beauty in life is often right in front of us if we can only tune out the fleeting distractions of the day.”

Kent then invited The Rev. Eric Springsted to speak about his experiences doing 500 miles with his youngest daughter. Eric found that there was an awful lot of Canterbury Tales in the way the trip goes, as people tended to walk at the same pace as those around them, forming a group, with incredible comradery so that people helped each other with such items as knee braces and earplugs. For a real taste of this pilgrimage, watch “The Way,” a movie with Martin Sheen from 2010.

As he did with his and Kaki’s pilgrimage to the Holy Land, Kent put together a beautiful book of color photos and commentary about this pilgrimage, called *Each Day We Take to the Road*, and donated it to the library. Please stop by, sit in one of the library’s comfortable new chairs, and enjoy their adventure.

CHAPEL SACRISTY DEDICATED TO THE MINISTRY OF FR. RICHARD MURPHY

PHOTOGRAPHS BY JAMES OVERTON



FINDING YOUR MINISTRY THROUGH EFM

STORY BY STEVEN BERKSHIRE AND PHOTOGRAPH BY CATHY GRONQUIST

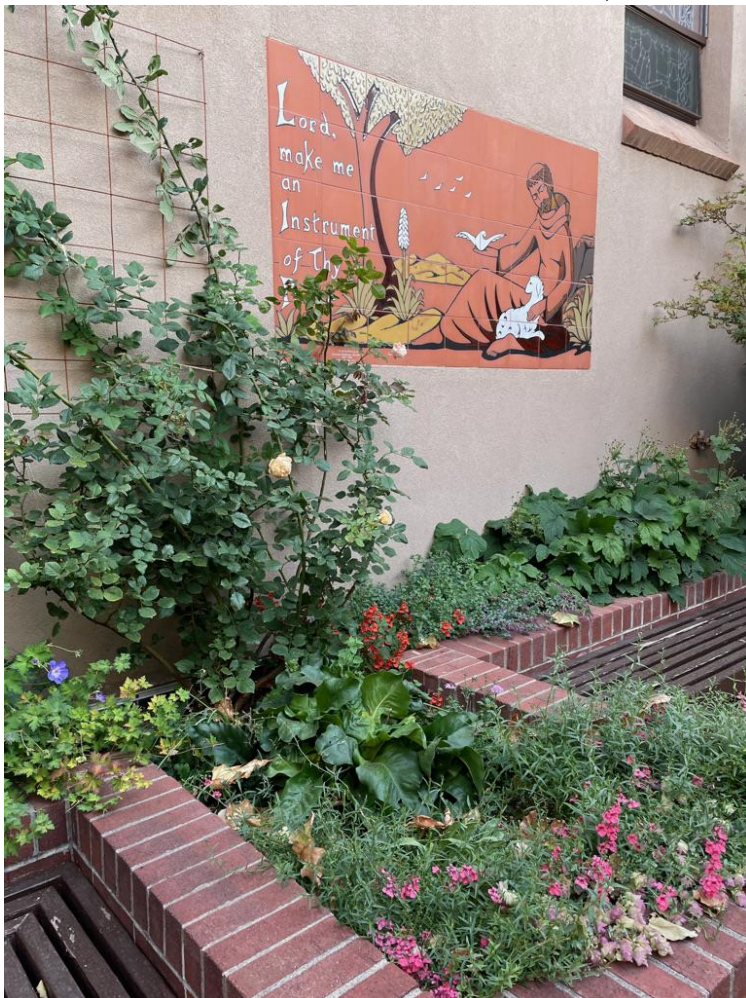
Education for Ministry, better known as EfM, is all about discovering one's spirituality and faith and enhancing or growing that faith. EfM is now at The Church of the Holy Faith with a first-year group that started in September. The group meets once a week to discuss and interpret what it means to be an Episcopalian and a Christian in the 21st century. We do this by studying the history and context of the Old and New Testament, the history of Christianity, and exploring one's faith development over a four-year cycle. Education for Ministry is a program of the School of Theology at the University of the South in Sewanee, Tennessee going on 40 years of learning and engaging others. While being an Episcopalian is not a requirement, the content uses a lens that is Anglican. Around the country and internationally group members might also be Catholic, Methodist, Presbyterian, Lutheran and other traditions. Each EfM group is led by a certified mentor who guides the discussions and activities, not as a teacher, but as a guide. One of the great things about being Episcopalian is being free to question and debate, and through that questioning and debate, coming to a deeper understanding of our faith and beliefs. We grow in learning and discovering.

How does EfM accomplish this? The curriculum starts with selected textbooks dealing with Old Testament and New Testament history and content. EfM is not Bible Study but complements what we might do in Bible Study by examining the history and background as well as the meaning of the writers. During the first year of EfM we concentrate on the Old Testament, then in the second year on the New Testament. Third year participants examine and learn about the history of Christianity based on themes in the history of Christianity. Finally, in the fourth-year participants delve into their personal understanding of faith, spirituality and their own development and growth as a Christian and as an Episcopalian. A significant part of EfM is participating in an exercise called Theological Reflection, referred to as TR by long-time members. Theological Reflection is not about becoming theologians or preparing for the clergy, rather it is a practice of examining issues and events in our lives from a theological framework that examines the issue or event by what our Christian tradition tells us about the issue, then how ancient and current culture might address it, then our

personal perspective and belief, and then from the perspective or the implications for our spiritual life. The group mentor leads these discussions using a formal structure developed by EfM in Sewanee. It is a commitment although participants make that commitment annually.

The EfM program at Holy Faith is led by Steven Berkshire who has been involved with the program since 2004 when he first discovered it while attending Saint John's Cathedral in Denver and later in Mount Pleasant, Michigan where he led the program before moving here to Santa Fe. Steve has been certified by EfM to be a mentor based on attending trainings and seminars offered at Sewanee and locally within the Diocese. Steve believes that he has truly grown as a Christian and gained understandings of the Church and his beliefs that would not be as in depth as they have been because of EfM. Education for Ministry is new to our community at Holy Faith, but through its rich history across the US and other countries, will become a lasting opportunity for spiritual growth and learning within our parish life.

Editor's note: If you are interested in finding out more about EfM, contact Steve Berkshire at daeberk@yahoo.com.



CELEBRATING WILLIAM TYNDLE ON THE 500TH ANNIVERSARY OF HIS ORDINATION

STORY BY FR. JIM GORDON AND PHOTOGRAPHY BY JAMES OVERTON

October is a special month for me. Not only is it the month of Andi and my wedding anniversary, it is also the month of the feast day of one of my favorite “saints,” and this year I got the privilege of preaching on his day, Oct. 6.

William Tyndale was born in 1495 at Slymbridge near the Welsh border. He received degrees from Magdalen College, Oxford, and also studied at Cambridge. This very learned man was ordained a priest in 1521, and soon began to speak of his desire, which eventually became his life’s obsession, to translate the Scriptures into English.

This desire set him at odds with the established church, which wanted to keep a stranglehold on the word of God. That meant keeping it in Latin, which most common Englishmen did not understand. Tyndale wanted God’s word to be in a language the common people could read for themselves.

Unfortunately, that put him on the run, because the “powers that be” — that’s one of the phrases he coined in his translation of scripture — sought his life. They eventually succeeded, tracking him down in the Netherlands and executing him. But before they did, Tyndale translated all of the New Testament (1525 with a revised edition in 1536) and a fair amount of the Old.

And he translated beautifully, so beautifully that his words lived on — and live on. His translations became the ultimate basis for all subsequent renditions into Early Modern English. (His good friend Myles Coverdale lightly edited Tyndale’s work and completed his translation of the Old Testament.)

Among the many phrases Tyndale gave us are:

- *lead us not into temptation but deliver us from evil;*
- *knock and it shall be opened unto you;*
- *with God all things are possible;*
- *seek and you shall find;*
- *ask and it shall be given you;*
- *judge not that you not be judged;*
- *let there be light;*
- *my brother’s keeper;*
- *the salt of the earth;*
- *a law unto themselves;*
- *filthy lucre;*
- *it came to pass;*
- *gave up the ghost;*
- *the signs of the times;*
- *the spirit is willing, but the flesh is weak;*
- *fight the good fight.*

Let me leave you with one more taste of Tyndale’s beautiful prose — his translation of the famous “love chapter” — the 13th — in Paul’s first letter to the Corinthians.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.



And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth:

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

Tyndale died to bring us the word of God in English. This month — every month, actually — we should give thanks to the Almighty for his life and ministry.



ANNUAL BLESSING OF THE ANIMALS
PHOTOGRAPHS BY JAMES OVERTON







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Faithway – Late Pentecost 2021