



Diocesan

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messenger

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CIVIL DISAGREEMENT

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Politics is becoming more polarized. People are becoming less tolerant. Or so it seems. One thing remains true: an election year always stirs up vitriolic rancor between political parties. What is our calling as Christians amidst the negative political ads and character maligning campaigns? How do we hold difference in tension while continuing to care for one another? How do we honor those with whom we disagree?

It is often the case that the people I disagree with are the ones who teach me the most. In the course of respectful conversations with them, they help me to clarify what I be-

lieve and how I articulate my thoughts, or they change my perspective if I am truly open.

Sometimes we yearn for a conflict-free life, but where is the challenge in that? "Iron sharpens iron, and one person sharpens the wits of another" (Proverbs 27:17, NRSV).

Those who make us uncomfortable are often the very ones with whom we should engage. Jesus went out of his way to encounter the Other: Roman centurions, tax collectors, prostitutes, Gentiles. Can we do any less if we consider ourselves his followers?

Many Episcopalians choose

to engage public life with a hopeful spirit, one that stands in stark contrast to the mean-spirited cynicism that pervades public discourse. Acting in hopefulness reflects our belief that God is working in the world for the good of everyone.

This issue of the *Messenger* explores these questions, particularly through the articles that consider open communion – a hot button issue in the Episcopal Church. By presenting articles from differing viewpoints, we hope to model respectful disagreement. We would like to hear from you about how we did. Feel free to email me with your thoughts.



As always, thank you for reading *The Diocesan Messenger*.

May this election year be a time of hope and confidence in God's providential care for all humankind. +

messenger contact

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submissions

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BISHOP'S REFLECTION: BRIDGE OR BOAT?

AUTHOR: The Rt. Rev. James R. Mathes

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When the diocese was searching for a bishop eleven years ago, the community discerned that the next bishop should be a bridge builder. As you may recall, there was a divide in our church over matters of theology and sexuality. We were a church in deep conflict.

When I was subsequently elected and consecrated, I set to that work. I followed the wisdom that bridges must be built from both sides if they are to span a great divide. Regrettably, we could not build a bridge. Painfully, many people left the church. However, the issues of difference remained even if tempered a bit. And since then, new issues and positions of conflict have arisen. After all, human beings are wonderfully and differently made. We have different gifts and different perspectives. And so, divisions remain. As that beloved hymn notes in our worst moments, this church is a community "... sore oppressed,

by schisms rent asunder, by heresies distressed ..."

My own growth as bishop in this place and this time is centered in a change of metaphors. We thought we needed to build a bridge to cross the divide. But rather our calling was to build a boat. Perhaps the bridge is a bit like the tower of Babel, a human creation that is apt to be constructed with hubris. But a boat ultimately rests on the water where God's power rests and we must risk total trust in God. In the boat, like those early pilgrims to this land, we may think we are supposed to land at one point but we are destined for another shore.

And the boat requires us to all come on board; we are tethered together as one body. We must use our various gifts and rely on the gifts and wisdom of others. In the boat, we are destined to travel together. In the boat, we must be reconciled to one another.

Through this practice of reconciliation, we will enact our collective vision for the future of our diocese. What might that look like? More ministry to and with Latino congregations. More intentional communities. More considered youth and young adult programs and ministry. Consolidated assets and operations. Such work requires our investment in being in the boat together.

This issue explores how the Christian community carries on holy conversations and conflicts about things that matter. Attentiveness to our discourse and disputations is an elemental part of the Jesus movement. It is an essential part of being boat people who are on the way with Jesus, the great gatherer and reconciler as our captain. May God continue to bless us, guide us, and teach us on this journey.

Faithfully,

The Rt. Rev. James R. Mathes
Bishop +

BISHOP'S VISITATION SCHEDULE

March 6
Holy Cross, Carlsbad

March 20
Trinity, Escondido

April 3
Christ Church, Coronado

April 10
St. James, La Jolla

May 1
St. Bartholomew's, Poway

May 15
St. Peter's, Del Mar

May 22
All Saints', San Diego

May 29
St. John's, Indio

June 5
St. Hugh's, Idyllwild

June 12
St. Stephen's, Menifee

June 26
All Saints', Vista

**"IN THE
BOAT WE
MUST BE
RECONCILED
TO ONE
ANOTHER."**

SCHOOL FOR MINISTRY

my experience

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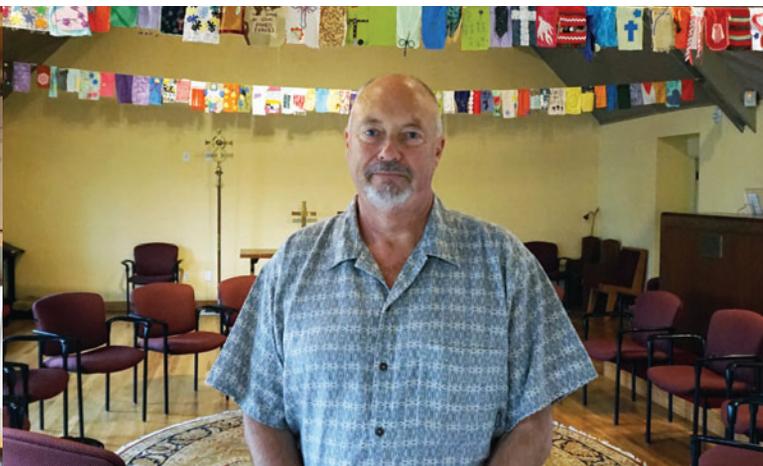
MY FELLOW STUDENTS HAVE BECOME CHERISHED FRIENDS

Most people who know me are aware I am going to school and my ultimate goal is to be ordained as a vocational deacon. However, they are surprised to hear our diocese has a local theological training program. The School for Ministry operates out of the Episcopal Church Center in Ocean Beach, a beautiful community northwest of downtown San Diego. I have been asked if surfing is part of the curriculum! While it is not, our days spent at the school are no less demanding and exciting than hitting the waves on a surfboard.

All classes are conducted in an inquiry model where we are expected to take control of our learning by coming prepared to engage in discussions with faculty and fellow students. I have been delighted by the rigor and high expectations which have come with each class. I take all four classes each semester which means I am in class from 8 a.m. until 5:30 p.m. each Saturday. I go home every week enlivened and exhausted from the interactions which stretch me beyond my comfort zone.

My fellow students have become cherished friends who support me not only in the classroom but in general. We begin each Saturday with Morning Prayer, and each class session is prefaced by prayer, which keeps our journey together centered on our common calling to share the good news of God's redemptive and transformative love for all of God's children in the world.

Even though surfing is not on the agenda at present, I am aware that I am training for a new, full-body adventure that is just as exhilarating and demanding. Cowabunga! +



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A DIFFERENT AND REFRESHING PERSPECTIVE ... AN INCREDIBLE EXPERIENCE

At last year's Leadership Academy at St. Bartholomew's, Poway I stopped by the SFM table and picked up information on the fall courses. The content intrigued me, but due to work commitments I could not attend that semester. The feeling that I needed to investigate and maybe attend stayed with me through the summer until the spring schedule came out in December.

I am involved with the pastoral care ministry at St. Michael's, Carlsbad and as I checked the spring semester for relevant topics I noticed a class on pastoral care development and an interesting offering on the New Testament.

I signed up and started the courses in January with trepidation and concerns about being able to keep up with the workload. Would I be able to understand sufficiently to contribute to the discussions? Would I fit in with the rest of the class? All those concerns were alleviated in the first morning by other, more seasoned, members of the class and the instructors.

So far this semester in these two classes we have already covered: introduction to the New Testament and the historical Jesus; what we know about the historical Jesus and how that is relevant to the mission of the Church today; why Jesus died; introduction to pastoral care; preparation for and pastoral care of marriages; bereavement and end of life issues.

The level of instruction, the reading, and the questions we are given to consider have given me a different and refreshing perspective on both the New Testament and pastoral care and are providing me with valuable skills as I grow in my faith and continue on my spiritual journey.

The SFM is an incredible experience and a resource for us all and I would urge anyone contemplating furthering their knowledge and spiritual growth to seriously consider joining us. +



LAST COMMUNION: While Bartolomeo di Giovanni, painted “Last Communion of St Jerome,” in about 1500 CE, the next four reflections consider the practice of open communion, which is giving communion to the unbaptized. It is a bit of a contentious subject in the church, but these authors model respectful dialogue. (Oil on panel, acquired by Henry Walters with the Massarenti Collection, 1902)

ON OPEN COMMUNION

AUTHOR: The Rev. Laura Sheridan-Campbell, D.Min, Vicar

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“The body of our Lord Jesus Christ which was given for you. Preserve your body and soul unto everlasting life. [Take and eat this in remembrance that Christ died for you, and feed on him in thy heart by faith, with thanksgiving].”

I quote these words for communion distribution as a reminder that Anglican Eucharistic theology has been diverse from the get go. In controversies that today’s Episcopalians can scarce comprehend, lives were once at stake in answering questions at the dividing lines of a fragmenting church: How was Christ present in holy communion? When (at what moment) was he present? And for whom? One word that helped to hold the church together in those tragic and tumultuous times was “this.” To hear the celebrant say “Take this in remembrance that Christ died for you....” was to make room for divergent beliefs about what

“this” was (his body, his presence, a memorial of him).

Richard Hooker did much to carve out this roomy Anglican theology, as did Elizabeth, who made a profound poetic case for her pro-Protestant stance during the reign of Queen Mary. In prison, she wrote:

‘Twas God the Word that spake it,
He took the Bread and brake it:
And what that Word did make it,
That I believe and take it.

As the Episcopal Church struggles with an important question for our time, it is heartening to know that any one of our perspectives on an open table are aligned along a spectrum of valid positions. Although Christians still do much to threaten the unity that Christ made possible, I thank God that we are not sending one another to the stake for holding the “other view.”

Before sharing thoughts on

open communion, I’d first like to share a bit about my own Eucharistic theology. In keeping with a solid strand of Anglicanism, I believe in the real presence of Christ; that is to say, the same Jesus who lived on earth, the incarnate word of God once crucified, resurrected and ascendant is present in the sacrament of holy communion. In holy communion, he receives us as much as we receive him, individually and corporately. So being part of the communing body is the highest form of fellowship on earth, and it is to live into God’s kingdom that encompasses the company of heaven.

I believe along with St. Augustine that Jesus is most fully present in the *shared sacrament* of holy communion. In other words, not at the altar when the elements are consecrated, but in the breaking and sharing of bread. Augustine of Hippo issued these words each time communion was celebrated

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HONORING TRADITION

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In my view, the most important and compelling argument in the case for open communion is the deep desire of its proponents to welcome, with open arms, the whole world into the loving arms of Our Lord Jesus Christ. This desire, I believe, is right and good. Indeed, not only do I share it, I have devoted my life to it. The question around open communion then, is not, in my view, what we are about as a Church. We desire to worship God and invite others into a saving relationship with the most holy trinity. On this I believe there is little disagreement. The true question then, is "how" we are to go about fulfilling this mission. It is on this question of "how" that views on open communion part ways.

Until very recently, open communion referred to whether or not a Christian of a different denomination was allowed to receive the eucharist in one's own church. Can a Catholic receive in an Orthodox church? This is the traditional definition of open communion. In this sense, I believe the Anglican view is right and good: inviting all baptized Christians to receive.

But in recent years, the definition of open communion has evolved into the practice of inviting all people, baptized or not — indeed Christian or not — to partake of the sacrament of everlasting life in the holy eucharist.

The catholic (universal) faith which we profess is described succinctly in the words of St. Vincent of Lerins as, "that which has been believed everywhere, always and by all." There is no mystery at all about how the Church has practiced her three-fold rite of initiation.

The Orthodox theologian Alexander Schmemmann summarizes the order and interdependence of baptism, chrismation, and eucharist, writing, "In Baptism we are born again of Water and the Spirit, and it is this birth which makes us open to the gift of the Holy Spirit, to

our personal Pentecost. And finally, it is the gift of the Holy Spirit that 'opens' to us access to the Church, to Christ's table in His Kingdom."

The three-fold rite of initiation is woven into the very fiber of the catholic faith. Evidence of its structure is found at every turn. This spiritual truth is embedded in our human nature. As I explain to catechumens, a baby must first be conceived before it can be fed. It is why the holy water stoups are stationed at the entrance of the church, to remind us that it is through the waters of baptism that we enter into the kingdom of God. It is why the baptismal rite immediately precedes the eucharistic rite in the *Book of Common Prayer*. There is even an analog of this holy order found in holy matrimony. The marriage covenant that precedes the sexual "common union" between the bride and the groom, are an image — an icon — of the baptismal covenant which precedes the communion of the church with her bridegroom Our Lord Jesus Christ.

St. Irenaeus of Lyons in his seminal work *Against Heresies* writes, "For the languages of the world are different, but the meaning of the Christian tradition is one and the same." He goes on to say, "What if there should be a dispute about some matter of moderate importance? Should we not turn to the oldest churches, where the apostles themselves were known, and find out from them the clear and certain answer to the problem now being raised?"

That we would even consider the question of open communion, is itself a reflection of how far we have drifted from the one, holy, catholic and apostolic faith.

It would be difficult to blame someone for their desire to participate in a sacred ritual if it was afforded them. Do I think that God will smite the unbaptized soul that unwittingly receives the blessed sacrament? No I do not. But that is beside the point. This is a question about how



the church is called to rightly and duly administer the sacraments entrusted to her.

There is no question that open communion is far beyond the practice of the one, holy, catholic and apostolic faith. Anyone who would argue otherwise is simply unfamiliar with the roots of the church. Which brings me to what is in my view the most important issue at stake — uprooting the faith which we have inherited.

Consider this. Culturally speaking, we afford great respect to the various religions for their fidelity to that which they believe. Would we expect Muslims to modify their five pillars in an effort to appear more inviting? Would we expect Buddhists to refashion their four noble truths in an effort to broaden their appeal? Would we expect Jews to shift and toggle the teachings of the Torah that they might be more palatable? Why then should we Christians feel compelled to deconstruct the faith which we have received from Our Lord Jesus Christ through his church? Since when was it admirable to compromise one's beliefs in hopes that they might be more palatable to the populace?

Through the practice of open communion, we are actually changing the very nature of what we are inviting people to be a part of. It seems a strange strategy to redefine the nature of a faith-system in an effort to invite people into it.

If I am on a spiritual journey searching for truth, I would want to know what a particular religious system is, what it teaches, what it believes. I would not expect that it would bend, shift and conform to my thoughts and feelings. In fact, I might have less respect for the system which did so. I might ask, "Do they even know who they are?"

If we do not know what we believe and why, what is it that we have to offer the world? +

LITURGICALLY TRADITIONAL

SOCIALLY PROGRESSIVE

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This issue is not about canons. It is about people and our relationship with Jesus Christ and with the church.

As the rector of All Souls', Point Loma I am blessed to minister with a parish that is liturgically traditional and socially progressive. We, as a parish community, have confronted many of the difficult issues facing the Episcopal Church. We are a parish that supports women's ordination, the ordination of those who are openly gay, and extends the covenant of marriage to same-gender couples. We are also a parish which offers holy communion to all baptized Christians.

There is a movement among some in the Episcopal Church to extend the administration of holy communion to all people regardless of whether or not they are baptized Christians. Title I, Canon 17, Section 7 of the canons of the General Convention of the Episcopal Church states clearly, "No unbaptized person shall be eligible to receive Holy Communion in this Church."

While this, in and of itself, is reason enough for my opposition (as I am, by my ordination vows, bound to be loyal to the doctrine, discipline, and worship of the Church in accordance with the canons) it is not the only reason I oppose open communion. In fact, I am reminded of the words of my pastoral theology professor who said, "If you have to rely on quoting the canons to make your argument,

you've already lost."

Indeed, this issue is not about the canons. It is about people and about our relationship with Jesus Christ and with the church. Of the two great sacraments of the Church, those instituted by Christ himself, the sacrament of holy communion does not stand alone. The sacrament of baptism is necessary for full participation in the sacrament of holy communion.

In the 1979 *Book of Common Prayer*, baptism is identified as the sacrament by which we are fully initiated, through water and the Holy Spirit, into Christ's body the church. It is the sacrament by which, through God's grace, we enter into a bond with God. In offering ourselves to God, the Holy Spirit becomes both present and active in our being. In our baptism, we acknowledge the Spirit's presence and take our place as ministers in the church. In it we claim Jesus Christ as our Lord and Savior. We promise a life dedicated to him, proclaiming the good news as we promise to repent of evil and as we work for the sake of God's kingdom in the world.

The sacrament of holy communion is the mechanism by which we, the members of the church, are sustained and enabled to complete our ministries. Through

communion, we are made one with Christ, we become members of Christ's body and members of one another. It is in this sacrament that we are given the strength and power to live into our baptismal promises united together as Christ's followers in the world. Holy communion received without baptism would, in essence, empower us for a mission to which we have not yet fully dedicated, or to which we have not fully offered, ourselves. Baptism as the precursor to communion is a matter of commitment. It is a matter of trusting in the promise of the Spirit. It is a matter of devoting ourselves to the activities in which we feel drawn to participate. Further, our baptism changes our status within the community. We take our place alongside other believers, others who have dedicated themselves to Jesus. Once baptized, we rightfully join with others in the fellowship of holy communion.

Doubtless, there will be some who say that it is through receiving holy communion that people experience the Spirit of the living God and that the necessity of baptism prior to receiving communion creates an impediment or obstacle to receiving the Holy Spirit.

I agree we experience the power of God in holy communion. I have been moved to tears and overwhelmed by the grace

[COMMUNION, CONTINUED ON PAGE 10](#)

BEHOLD WHAT YOU ARE BECOME WHAT YOU RECEIVE

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"YOU, however, are the Body of Christ and His members. If, therefore, you are the Body of Christ and His members, your mystery is presented at the table of the Lord, you receive your mystery." - St. Augustine of Hippo, Sermon 272

What does it take to approach a mystery? As a person who lives in the Pacific Beach neighborhood of San Diego, I am surrounded by bodies. Many of them make it to the beach, whenever possible. Some jog with strollers down the boardwalk, others lie, seemingly immobile on hot sand, slowly cooking. In other parts of town, bodies are adorned with tattoos, and in the many bars that make Garnet Avenue the new cathedral of Sunday mornings, people pour into their bodies plenty of drinks and food as they cheer on their beloved football teams and raise a toast to the endless summer. And then, on street corners and in alleyways lie other bodies, the homeless, the destitute, the most often unseen hundreds of men and women, children of our living God who make their dwelling on the street. Bodies everywhere. Mystery everywhere.

Sometimes we see these bodies in our churches. Usually they are wearing more clothes than in some of the other places they might be found, although in Pacific Beach there is no guarantee of that. Yet, however they come to church, people tend to keep a little quieter, act a little more unsure of their surroundings. "Is it OK to bring in my baby?" "Sorry we made so much noise this morning." "I am not sure we did it right, were we supposed to pay for church when the plate went round?" For every reassuring answer that says "yes, of course you are welcome to bring your baby in with you," and "do not worry at all about making noise," and "no, none of this is pay-per-view," there are a dozen more people wondering if they could ever cross that threshold between the sacred and the secular and make it to a church on a Sunday morning.

We do not live in predictably religious times. As much as matters of faith

and belief are fundamentally important to today's complex networks of power and global geopolitics, people are increasingly navigating that complexity through media and communities other than the church. And so a pertinent question we might ask as people who do belong to communities of faith, is this: what exactly constitutes that threshold between the sacred and the secular?

What exactly constitutes that threshold between the sacred and the secular?

One of the ways that the 20th century's Episcopal Church answered that question was with regards to the reception of holy communion, confirming that a line should exist with regards to a person's ability to receive this particular sacrament in our church, and that line was baptism. As a church that in its 1979 revision of the *Book of Common Prayer* had placed baptism closer to the heart of the life of the church, wanting to forefront the ministry of all, baptism made some theological sense to people as that which would mark out a person who was committed and incorporated into the body of the church and so was at a stage in their faith journey to freely receive holy communion.

In this 21st century's Episcopal Church, it is an open question as to whether that particular threshold of baptism remains a theologically adequate demarcation point in a person's reception of the mystery of God made manifest in the bread and wine. In Sermon 272, Augustine of Hippo wrote that as the body of Christ, "your mystery is presented at the table of the Lord, you receive your mystery." It is a beautiful recognition of the mutuality that lies at the heart of our encounter with God. "Behold what you are, become what you receive," Augustine also wrote. To draw near to the altar is to draw near to that mystery in which we

have the chance to see ourselves as we truly are: fully accepted by God, the rock from which we were hewn.

For many people in this increasingly post-institutional religious age the threshold that they themselves mark out as the most significant to cross is not from the pew to the altar but from the sidewalk to the sanctuary altogether. The public place of the church and of Christianity in peoples' lives is so distorted by ungenerous presentations of the faith and of Christians themselves that many people, whether they have a history in the church or not, are disinclined to draw near with any good faith that their experience of church will be a positive one. Yet as Augustine reminds us, the irony of that lack of confidence that they will be positively recognized and received by the church is that they themselves are bearers of the mystery of God, they themselves, like Mary, are *theotokos*, God-bearers.

And so, the question for us is this: how might we approach the mystery of God in-dwelling in the neighbors the world has placed around us? In Lent, many of us make it a practice to bring ashes-to-go in an attempt to bring the church to the world. It's a curious singularity in terms of a liturgical action finding a life beyond the church walls. What might it be like not only for those who might receive it, but for us who might dare to offer it, if the body and blood of Christ were also taken out onto our streets, to its intersections and shopping malls, its boardwalks and bars on a regular basis? What if eucharistic ministers were commissioned by the church to be subversive agents of God's unlimited love, sharing a morsel of bread, a sip of wine, and an abundance of grace? It would be an open table to be sure and who could say what mysteries the church might encounter on the Way. +



COMMUNION, CONTINUED FROM PAGE 8

received in the blessed sacrament. But the idea of baptism getting in the way of receiving the grace of God could not be further from the truth. If anyone feels called to receive the sacrament of holy communion prior to their baptism or in lieu of their baptism, they should ask themselves why they are unwilling to commit to their faith through baptism. It is this very commitment that provides for the deep mystery received in holy communion.

The desire to receive the body and blood of Jesus Christ is natural and good. In it we see our desire to become united with others in Jesus and our promise that we will be with him at the heavenly banquet. Communion is not simply a meal. It is not simply a wafer that opens the doors of heaven. In holy communion the outward and visible sign of the bread and wine leads us to the inward and spiritual grace of unity with Christ and each other. And this unity is only made possible once we have established the indissoluble bond with God in holy baptism. Without baptism, our union has no foundation. +



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among his people: "Behold your mystery. Become what you see." To me, holy communion is a corporate act whereby God is present to all in every local observance of eucharist. And its fruit is unity.

People don't come to the communion rail with verification of their baptized status, thank goodness! At Holy Cross, Carlsbad, we go as far as possible to invite all to the table while respecting the Church's position that communion is for the baptized. I've not withheld communion from any person during 22 years of priesthood, and I am humbled at each celebration of eucharist to be a steward of a mystery, not a gatekeeper to the kingdom.

For three years, Holy Cross has shared space with a Jewish Reformed Congregation. On occasions when members of Congregation B'nai Tikvah join us, I have invited them to come to the communion rail. But many Jews would find it offensive to receive holy communion. In offering each Jewish person the blessing from Numbers, I hope I am respecting the boundaries

between Christianity and Judaism while at the same time honoring the unity that God wills for us all. By the same token, if someone who hasn't been baptized wants to be, it is the Church's responsibility to invite them in, to offer that rite of initiation that incorporates a member into the body of Christ.

I remember the final day of a clergy conference five years ago when Bishop Mathes guided a conversation about the theology of holy communion. That morning at St. Thomas,

Temecula, he invited our perspectives about an open table. That is, should communion be for the baptized? For anyone? I took heart in the respect with which we had the discussion, for it was clear that in sharing divergent views, we had great potential

to offend one another. Yet by God's grace differing and distinct positions were held in one prayerful space without dividing us into two or more camps. I hope in our discussions that we continue to honor one another as we continue to live into the roomy theology of Anglicanism. +

In sharing divergent views, we had great potential to offend one another.

COMPANION CONVENTION

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During last November's diocesan convention, Bishop Mathes recognized the end of a sister relationship with the Anglican Diocese of El Salvador in order to open the door to a possible collaboration with a diocese closer to home. I attended the annual convention of the Anglican Diocese of Western Mexico in Guadalajara in February as the bishop's representative to recognize this developing partnership.

The vast territory of the Anglican Diocese of Western Mexico includes the entire Baja California peninsula and the northwestern half of Mexico all the way to Guadalajara (approximately 1100 miles away), yet there are fewer than 30 congregations in the diocese. In the city of Tijuana, which has the same population as San Diego (1.3 million), a few house churches meet weekly and only one part-time and unpaid priest pastors them. Mexicali, a city of nearly 700,000, has one full-time priest; this faith community does have a building and a rectory, although the roofs of both buildings are suffering from recent rains.

The wider Episcopal Church has financially supported the Anglican Church of Mexico since its independence in 1995, but the amount of support has been decreasing steadily, so much so that in Western Mexico priests no longer receive a stipend for their work (although some churches have a rectory in which they and their families live). This has greatly affected the ministry here. For example, the priest serving a congregation in Los Mochis, Sinaloa had to begin working six days a week as a hotel bellhop in order to support his family of five children after his stipend was ended. Closer to home, a Tijuana priest had been working at a Verizon customer service call center during the week and has recently left to find work in the U.S. because he wasn't making enough to support his family of

three.

As a modest but important response to this development, the Episcopal Diocese of San Diego has begun supporting the two remaining priests in Mexicali and Tijuana with a \$200/month stipend. For its part, the Diocese of Western Mexico has begun a two-year process of cutting costs and focusing on plans for financial sustainability in the absence of Episcopal Church grants. At its convention, there were two new applications for parish status and three new applications for missions, a sign of growth in spite of the challenging economic situation. And the bishop just accepted pastoral oversight of a network of struggling indigenous communities of faith in the mountains of San Luis Potosí.

Interestingly, to date the only three financially self-sustaining parishes in Western Mexico are made up primarily of American and Canadian ex-pats and are located in Puerto Vallarta, Guadalajara, and Chapala (about an hour south of Guadalajara). Christ Church by-the-Sea, Puerto Vallarta only worships in English, in fact!

It is hoped that further conversations between our bishop, Bishop Mathes, and Bishop Lino Rodriguez, the bishop of the Diocese of Western Mexico, in the coming year can lead to a formal sister relationship between the two dioceses by this November's diocesan convention. A task force appointed by the bishops that includes Romulo Ituarte, parishioner at St. Philip's, Lemon Grove, the Rev. Armando Casillas, the Rev. Candelario Chinchay, the Rev. Cristina Borges, and me will



PHOTO/COLIN MATHEWSON

CONVENTION CONVERSATION: A delegate speaks to convention in Guadalajara, Mexico.

continue to meet in the coming months to help imagine what this relationship might look like.

We have much to learn from our Mexican counterparts about Latino ministry, and we have resources and energy to share with them. The presence of the U.S.-Mexican border at the edge of our diocese presents an urgent invitation to come to know better what life is like for our Mexican brothers and sisters in Christ, so that we may serve them, learn from them and become partners in our common mission to proclaim God's good news to all. +

DIOCESAN CALENDAR

SUNDAY, MARCH 13

Daylight Saving Time Begins

Be sure to set your clocks forward one hour on Saturday night so you don't miss church on Sunday!

SATURDAY, MARCH 12

Lenten Quiet Day

The Daughters of the King (DOK) invite all to learn Spiritual Practices for the 21st Century from retreat leader Lynn Neu.

TIME: 9 a.m. - 1:30 p.m.
LOCATION: St. David's, 5050 Milton St., San Diego
RSVP: jallenshaw@yahoo.com



SATURDAY, MARCH 19

Via Crucis: Called to the Wall

Pilgrimage from LA to Tijuana. Join in at any of the stops on the way. We caravan by car to a bi-national Eucharist at the US-Mexican border. The bilingual service begins at approximately 3 p.m.

TIME: 8:30 a.m. - 4 p.m.
LOCATION: Echo Park, Los Angeles to Friendship Park

MORE INFORMATION:
marthacuratolo1@gmail.com

THURSDAY, MARCH 24

Friend to Friend FootWashing

Episcopal Community Services' will provide a footwashing, new shoes and socks and a loving presence to all.
TIME: 1:30 p.m. - 3:30 p.m.
LOCATION: Friend to Friend, 2144 El Cajon Blvd., San Diego
INFO: dayer@ecscalifornia.org

GOOD SATURDAY, MARCH 26

Easter Vigil

Bishop Mathes will baptize, confirm, receive and reaffirm members. Dean Bridges to preach.
TIME: 8 p.m. - 11 p.m.
LOCATION: St. Paul's Cathedral, 2728 Sixth Ave., San Diego



EASTER SUNDAY, MARCH 27

Easter

Bishop Mathes will preside at this annual Easter service. All welcome
TIME: 8 a.m. and 10:30 a.m.
LOCATION: St. Paul's Cathedral, 2728 Sixth Ave., San Diego

footwashing



MAUNDY THURSDAY, MARCH 24

The faith community of Ocean Beach will offer footwashing for all. Volunteers will provide new shoes, boots, sandals and socks and connect people with social and medical service providers. They will also conduct healing services, provide breakfast and lunch and personal hygiene kits.

TIME: 9 a.m. - 11:30 a.m.
LOCATION: Episcopal Church Center, 2083 Sunset Cliffs Boulevard
INFORMATION: nholland@edsd.org or edsd.org/footwashing

dayer@ecscalifornia.org



SUNDAY, APRIL 10

ECS Day of Play

Getaway with a catered BBQ, circus workshops, theatrical performance, silent auction, opportunity drawing, Kona shaved ice, hiking and more.
TIME: 12 p.m. - 4 p.m.
LOCATION: San Dieguito County Park, 1628 Lomas Santa Fe Dr., Del Mar, 92014
INFO/RSVP: Deann Ayer:

THURS - SUN, APRIL 21 - 24
Cursillo

Cursillo, "a short course in Christianity," is a plan for living a Christian life. It begins with a three-day weekend gathering of those seeking to strengthen their lives of faith through worship, prayer, music, study and fellowship.
LOCATION: Camp Stevens
INFO: edsd.org/cursillo

WEDNESDAY, APRIL 13

Retired Clergy Gathering

Bishop Mathes will join members of the retired clergy for the annual luncheon in the Coachella Valley.

TIME: 11:30 a.m. - 1:30 p.m.
 LOCATION: St. Margaret's, 47-535 Highway 74, Palm Desert
 RSVP: bobbi303@edsd.org

SATURDAY, APRIL 16

Service Summit

Our afternoon session will focus on prison ministry with presentations from knowledgeable speakers. All are welcome.

TIME: 10 a.m. - 2 p.m.
 LOCATION: St. Peter's, 334 14th St., Del Mar
 RSVP: sarah.a.shealy@gmail.com



SUNDAY, APRIL 24

St. George's Day Evensong

Celebrate Queen Elizabeth II's 90th birthday with a Highlanders Pipe Band, Scottish dancers, and music in the grandest style of Anglican worship. Sumptuous high tea follows.

TIME: 5 p.m. - 8 p.m.
 LOCATION: St. Paul's Cathedral, 2728 Sixth Ave., San Diego
 INFO: masonb@stpaulcathedral.org

FRI - SUN, APRIL 29 - MAY 1 Spring Youth Retreat

All diocesan youth are welcome for a fun weekend of trail blazing, service projects, campfires, free time, chapel, prayers, Bible-talking, singing, and laughing. \$110 per youth.

BEGINS: 4 p.m., Friday
 LOCATION: Camp Stevens, 1108 Banner Rd., Julian
 INFO: edsd.org/calendar



SUNDAY, MAY 1

Celebration of New Ministry

An opportunity to welcome the Rev. Mark Hargreaves to his new rectorship. All are welcome and encouraged to attend.

TIME: 5 p.m.
 LOCATION: St. James, 743 Prospect St., La Jolla
 INFO: bobbi303@edsd.org

SATURDAY, MAY 7

RefugeeNet Gala

Come learn about the Amazing Journey that our refugee brothers and sisters have taken. Support the lifeline of hope provided by the RefugeeNet in our diocese.

TIME: 6 p.m.
 LOCATION: Hall of Champions, Balboa Park
 INFO: jake@ernsd.org

THURSDAY, MAY 12

SFM Graduation

Support students from our diocesan School for Ministry as they graduate.

TIME: 6 p.m.
 LOCATION: Episcopal Church Center, 2083 Sunset Cliffs Blvd., San Diego
 INFO: athomas@edsd.org

FRIDAY, JUNE 3

ECS Holy Smoke & Rock N Roll 5K

Holy Smoke kicks off the multi-generational 5K. Carbo load with us on Friday night at 6:30 p.m. and run/walk on

four deacons



SATURDAY, JUNE 11

ORDINATIONS

All are welcome and encouraged to attend the ordination service for Richard Lee, Chris Harris, Jacqueline Bray, and one more, pending Standing Committee approval.

TIME: 10 a.m. with reception to follow in the Great Hall
 LOCATION: St. Paul's Cathedral, 2728 Sixth Ave., San Diego, 92103
 RSVP/INFO: Bobbi Hoff, bobbi303@edsd.org

Saturday at 7:30 a.m.
 LOCATION: Good Samaritan, University City
 MORE INFORMATION: dayer@ecscalifornia.org

LOCATION: All Saints', 132 N. Euclid Ave., Pasadena, 91101
 INFO: tens.org/2016-conference
 RSVP: hwilder@edsd.org



FRI - SAT, JUNE 3 - 4

The Episcopal Network for Stewardship Annual Meeting

Sister Simone Campbell (pictured) and Father Gregory Boyle, guest speakers. Let us know if you're interested in going with the diocesan group

MON - WED, JUNE 6 - 8

Planning for Tomorrow

An informative and pragmatic conference for learning how to manage debt, prepare a realistic budget, create a financial plan and save to meet your goals. Sponsored by the Episcopal Diocese of San Diego and the Church Pension Group. Free. Monday is for lay employees only. Tuesday - Wednesday is for clergy members only.

TIME: 8 a.m. - 5 p.m.
 LOCATION: DoubleTree Golf Resort, 14455 Penasquitos Dr., San Diego 92129
 INFO: mgardner@cpg.org

IMPORTANT DATES

- June 18: Celebration of New Ministry, Good Samaritan
- June 24 - 26: Middle School Urban Immersion, St. Mark's
- July 1: Episcopal Night at the Padres vs. Yankees, Petco Park
- July 18 - 26: Summa Theological Debate Camp, Sewanee
- July 25 - 30: High School Summer Mission Trip, Tijuana, Mexico

SMALL CONGREGATION LEVERAGES ITS SIZE

PROFILE: ST. HUGH OF LINCOLN, IDYLLWILD

AUTHOR: The Rev. Richard Anderson

ROLE: Member of the Diocesan Communications Committee

EMAIL: churchtrain@aol.com

"Continue along on South Circle Drive and you'll see St. Hugh's off to the left. We painted the chimney orange so people will find it easier to locate. Just look for the orange chimney."

Not the usual way of identifying an Episcopal Church, for sure. But the orange chimney does not seem out of place at all in Idyllwild, a community of artists, nature lovers, campers, tourists and retirees who thoroughly enjoy living 6,000 or so feet above sea level. Some of them worship, minister and support one another as St. Hugh of Lincoln Episcopal Church, a mission congregation in the northern part of our diocese.

To arrive at St. Hugh's early on a Sunday is to be invited to sit in with the eight person Schola. Founded in 2014 by church musician Edward Hansen and parishioner Jim Sales, the Schola offers anthems and supports the congregation's singing of the liturgy and hymns. It is obvious that these singers care about one another and also enjoy being together. This unity among the singers allows them to feel comfortable. One person's admission about not understanding the meaning behind the words of a hymn are met with another singer's sharing what the hymn means to her. Someone else says the singing ought to sound more enthusiastic. Edward Hansen sits at the piano or organ, adding quiet observations as the group works and learns together: "I'd like to hear stronger voices on that low note at the end of the first line."

Spending time with the Schola is a fitting preparation for being with the St. Hugh's congregation at worship and in conversation. The sharing and concern of the Schola is also how the parishioners engage, cooperate and challenge one another in a variety of ministries.

"I am being fed here," says architect Robyn Ritchey. Being a part of the parish community in worship and ministry has become a central life focus.

Becky Atilano eagerly shares the story of how St. Hugh's came to be. "At

first a few of us would gather in one another's homes for services with clergy who would come from nearby parishes," she says. "The number increased, making it necessary to rent a space to gather. After the Diocese of San Diego was organized in 1974 Bishop Wolterstorff took an interest in us. We were the first congregation to be admitted as an organized mission in the new diocese."

The congregation grew slowly. An Idyllwild-style rustic home was purchased and remodeled into attractive space for worship and other activities. Painting the chimney orange does make the church easier to identify. The property was further enhanced over the years, including the fabrication of a labyrinth under a canopy of pine trees. The outdoor Chapel of the Transfiguration includes wrought iron décor contributed by the Society of St. Paul from their desert monastery.

While serving as associate rector of St. Margaret's, Palm Desert, the Rev. Daniel Rondeau became incapacitated with a serious illness in 2008. "I woke up on a Saturday and it felt like both of my feet were asleep. By Sunday morning the numbness had spread to my waist and my hands and arms were going numb." At UCLA Medical Center he was diagnosed with Mononeuritis Multiplex. Treatments began. Recovery is proving to be a very slow process.

Before his illness Father Rondeau had been the spiritual director for a member of St. Hugh's. "In 2011 I began to celebrate the Eucharist once a month at St. Hugh's. By 2013 I was celebrating twice a month." Bishop Mathes was consulted about the possibility of Father Rondeau serving on a regular basis. The bishop appointed him acting vicar in January, 2014. The Rondeaus sold their house in the desert and are now at home in Idyllwild. A terrible ordeal for Father

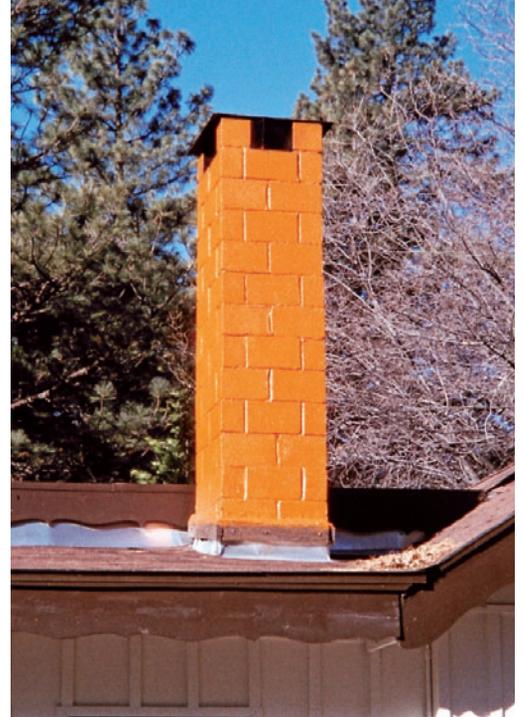
Rondeau, and his wife, Carol, grew into the beginning of a new phase of life and ministry and also provided a new beginning for St. Hugh of Lincoln.

Rabbi Jules King arrived in Idyllwild for Shabbat service and Torah study about the same time Father Rondeau settled in at St. Hugh's. With Mary Morse, executive director of Spirit Mountain Retreat Center, and Rabbi King the people of St. Hugh's are planning regular study and worship activities for the community's faith communities. The people of St. Hugh's admit that local interreligious work is in its infancy, but still join in planning for the future.

Numerical growth at St. Hugh's has been slow but it is happening. There was an average of 41 worshipers per Sunday during 2015, a definite increase over previous years. There is also new enthusiasm for outreach into the community. The congregation provides a caring community lunch every Thursday at the church. It is a free, warm lunch for anyone who cares to come. A local market donates some of the food. Father Rondeau is pleased that parish ministry to the elderly is expanding. "We invited other faith leaders and faith communities as well as government agencies to help us form the Mountain Communities Elder Alliance (MCEA) to meet the needs of older people who live here."

Ministry ideas and suggestions from new members are welcomed at St. Hugh's. Callie Wight was present for the first time on a Sunday last year. "I am a registered nurse with advanced study in clinical psychology and for 30 years I worked in the Pasadena area. I had a part-time practice but spent most of my time working for the Veterans Administration as the women veterans military sexual trauma counselor." Callie had been looking for a church home in the Pasadena area and continued the search after

We have to realize that we take our parish with us when we take part in community life.



WARM AND WELCOMING: (LEFT) The Rt. Daniel Rondeau shakes hands with parishioner Robyn Ritchey. (RIGHT) The orange chimney distinctly identifies St. Hugh for the community. (BELOW) The pine cross directly behind the altar just outside the sanctuary.

moving to Idyllwild.

"My first visit to St. Hugh's convinced me that my search for a church had ended," she said. With Father Rondeau's encouragement she gathered a working group to form the Mountain Communities Alliance Against Gender-based Violence. Last December, the alliance sponsored its first community event. "We hoped to get at least 20 people to attend. More than 60 showed up." Wight hopes the new alliance will become a real force in promoting justice and peace in the mountain communities.

Patricia Horkey, a lifelong Roman Catholic, visited with Father Rondeau in July, 2014. She felt a call to be a priest. She was received at St. Hugh's and continued a process of discernment with him. In January, 2016, she became a postulant for holy orders. Patricia is now the convener of the MCEA, and along with Callie, is a new parishioner quick to provide leadership for new ministry.

St. Hugh's is a growing but still small congregation. Yet instead of remorse about what small numbers make it impossible for them to do, the Idyllwild parishioners are busy finding and doing ministry they are able to do. And they are always on the alert for new opportunities. There are no families with young children in the parish. Idyllwild has no high school and only a few hundred are enrolled in its elementary school. This could be an excuse for the lack of younger worshippers. But talk abounds about how St. Hugh's might reach out to the few young

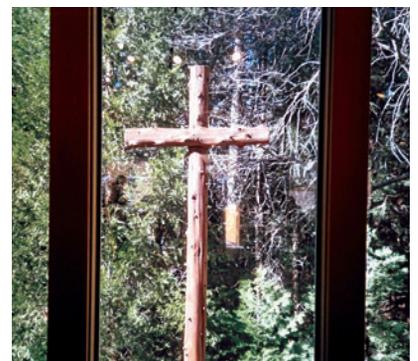
families who are living in the area. As Robyn Ritchey put it, "In a small community like this, most people know that we attend St. Hugh's. We have to realize that we take our parish with us when we take part in community life. If people are able to relate to us well during the week they might think about being here with us on Sundays."

Though he continues to recover from his illness, Father Rondeau does not have the energy to meet all the needs of the parish. The congregation realizes this. As a result, most of the initiative and follow-through for parish ministry has become the responsibility of members of St. Hugh's. Father Rondeau presides and preaches at the Sunday eucharist and is involved in parish planning and decision making. The follow-through, however, is up to the parishioners. This is symbolized in a way by the extensive lay participation in Sunday worship. Just before the final hymn, Father Rondeau takes a seat near the altar. Senior Warden Jacque Swerdfeger makes announcements and invites others to present concerns as well. It is obvious that Father Rondeau is ministering to the congregation, and that the congregation also ministers to him.

The Bible tells of many events located on or near mountains. Countless sermons have focused on the importance of these mountain experiences, offering various insights into them. St. Hugh of Lincoln is a reminder that mountains can be places where people continue to meet the Lord and find strength in one another.

You just have to follow along South Circle Drive until you spot an orange chimney to experience it. +

"INSTEAD OF REMORSE ABOUT WHAT SMALL NUMBERS MAKE IT IMPOSSIBLE FOR THEM TO DO, THE IDYLLWILD PARISHIONERS ARE BUSY FINDING AND DOING MINISTRY THEY ARE ABLE TO DO."



LISTENING WITH YOUR HEART

AUTHOR: The Rev. Brenda Sol

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James provides helpful guidelines for participating in difficult conversations: "... let everyone be quick to listen, slow to speak, slow to anger (James 1:19)," but that's easier said than done, right? Whether we like it or not, there are always going to be people who try our patience. Whether it's a loved one, an employer, or a stranger in line at the grocery store, it's inevitable that some of those people will say things that challenge and irritate us! The good news is that learning to listen to those folks in new ways can not only provide surprising opportunities for connection, the process can be developed into a spiritual discipline.

One of the most interesting tips I have ever been given for listening is to make the "hmmmm" sound—not loud enough for the other person to hear, but with enough force that you can really hear and feel the vibration in the back of your throat as you stay present to the words being spoken. The theory is that it's impossible to simultaneously have judgmental thoughts, while making the "hmmmm" sound. My guess is the trick is less about science, and more about intention. In other words, are we listening with judgment, or curiosity?

We all know what it feels like to talk to someone who is like a brick wall—nothing gets in and nothing gets through. There are references to this type of behavior throughout scripture, for instance: "For this people's heart has grown dull, and their ears are hard of hearing, and they have shut their eyes; so that they might not look with their eyes, and listen with their ears, and understand with their heart..." (Matthew 13:15).

Just as Pharaoh stood before the people with a hardened heart, we witness people in politics, in the business world, and in our daily lives who are talking at people

instead of listening to them. By taking on a practice of "listening with the heart," we can avoid becoming one of them. Heart-listening provides a healthy contrast to hardened hearts, and is also prominent in the Bible. Proverbs 2:2, for example, describes the discipline as "making your ear attentive to wisdom and inclining your heart to understanding."

This kind of listening is practiced best with room for silence. A helpful image is Jesus drawing in the sand before responding to those speaking. Opening your heart requires listening intently to what is being said, instead of preparing for how you will respond. In some circles, this technique is referred to as listening with your eyes. When the focus is on the others, with the goal of taking in all that they say—in their gestures, emotions, and words—we can understand far more.

Although Lent is well underway, you might use the rest of the season as an opportunity to give up the need to be right, while taking on the practice of listening with your heart. Even if you are certain that your mind will never be changed about a particular topic, this kind of listening—whether practiced in personal relationships, in religious dialogue, or in political conversations—can help you better appreciate another viewpoint.

Jesus models for us ways of listening with the heart. He takes time to sit with the children, to ask questions of the temple priests, and to hear the anguish of the ill. He listens to understand. Other helpful tips include being aware of your intention as you participate in a conversation. Are you talking to convince, or listening to learn?

One of the best ways to discover what your own intentions are is to check your

results. Proverbs 15:1 states: "a soft answer turns away wrath, but a harsh word stirs up anger." That is to say, if you think you are using words that are kind, but people consistently respond in ways that seem defensive, you might want to look more carefully at how you deliver your message.

Another way to listen with your heart is being as open as you possibly can. Sometimes our greatest strength is found in our vulnerability. Lowering your guard is yet another way to create more opportunities for connection. From that space, your conversation partner is reminded that you are both human, with similar challenges and joys. Whether you realize it or not, the other person will have already picked up on your emotions, so by admitting your anger, fear, sadness, etc., there will be more congruency in your communication.

In addition to speaking what is true for you, strive to listen for the truth of the other person. Instead of deciding you know what their story is, ask supportive questions and avoid interpreting what you hear. While you are engaged in the dialogue, exercise what is called a loop of awareness; notice what is going on in your own body and emotions, notice what is going on in the other person in terms of body language and responses, then continue that loop again and again.

All the while, pray. Breathe deeply into your core, trusting that God is at the center of the conversation. Trust, as Lydia did, that "the Lord will open your heart to listen eagerly to what is said" (Acts 16:14).

+

Helpful Resources: *Smart Talk: The Art of Savvy Business Conversation* by Roberta Roesch; *What Are You Trying to Tell Me?* by Marilyn Kagan & Dr. Mark Goulston; *Fierce Conversations: Achieving Success at Work and in Life One Conversation at a Time* by Susan Scott.

Instead of speaking what is true for you, strive to listen for the truth of the other person.



A NEW CLERGY CROP: (LEFT) The Rev. Mark Hargreaves, rector of St. James by-the-Sea, La Jolla; The Rev. Jeff Martinhauk, St. Paul's Cathedral's director of congregational development; the Rev. Janine Schenone, rector of Good Samaritan, University City.

WELCOME NEW CLERGY MEMBERS

AUTHOR: Hannah Wilder

TITLE: Communications Director

EMAIL: hwilder@edsd.org

Three new clergy members have arrived in our diocese over the past few months. The Rev. Mark Hargreaves most recently served as the vicar of St. Peter's, Notting Hill, London. After an 18-year tenure he knew it was time for something different. He has family in Southern California, so the position at St. James was a natural fit. He is nourished by working one-on-one with people and taking in visual art. Full of hope for the future, Hargreaves looks forward to engaging at a deep level with the local community and developing work with empty nesters in the La Jolla area.

The Rev. Jeff Martinhauk joined the staff of St. Paul's Cathedral in January as the director of congregational life. Prior to this, he served as the rector of St. Timothy's, Apple Valley. He also has extensive experience as a hospital chaplain and as a CPA. He is known for his compassion, dedication, and creating positive rapport with people. Martinhauk received his MDiv from the Seminary of the Southwest, Austin, Texas in 2009. "I am especially passionate about the ministry of relationships — in making a big place feel small, connected and approachable. Making God's love accessible through each other is at the heart of congregational care and development."

The Rev. Janine Schenone accepted a call to Good Samaritan, University City where she serves as rector. Hailing from All Saints', Pasadena, she was drawn to Good Samaritan because the congregation is "active and welcoming." She noted that they have "strong church leadership that works to recruit other leaders and invite them into ministry." Other aspects of

the church: built-in ecumenism with the Roman Catholics, lively and upbeat worship, an active strategic plan, and a mission to "love and be loved" also appealed to Schenone. She hopes that the community will "continue to listen closely to the Spirit and find ways to invite and include a more diverse membership."

The bishop's office hosted a new clergy orientation in February to welcome these three to the Diocese of San Diego. They heard from members of the bishop's staff about accounting, programs, ministries, communication, and events. If you see them around, please introduce yourself and help them feel welcome. +

THIS JUST IN: St. Dunstan's, San Diego has announced its new rector: the Rev. Kent Branstetter. Father Branstetter is actually returning to the Del Cerro congregation. He was the youth minister there during the summer of 1982. Recently, he served at St. Edward's, Lawrenceville, Georgia for 19 years. "I am impressed by the wide volunteer base [at St. Dunstan's], the commitment to children and youth, the emphasis on worship and formation, and the long-standing service to the needs of the wider community." Father Branstetter will begin in May.

**CLERGY MEMBERS, SAVE THE DATE:
October 3-5, Clergy Conference**

JOURNEY TO ORDINATION

COMMUNITY HAD ME HOOKED

AUTHOR: Richard S. Lee, PhD CHURCH: St. Paul's Cathedral, San Diego EMAIL: rslee103@gmail.com

My road to ordination started over twenty years ago just as I was entering the final year of my doctorate degree in biophysics. Although I was passionate about science and the fusing of electronic engineering with physics and biochemistry I also felt a deep calling to the priesthood. However, this was not the right time or place to fully answer the call of priesthood.

Later I found myself living in San Diego where St. Paul's Cathedral was the closest church. To be honest I tried to resist going. I had gotten used to a smaller, friendly church and cathedrals seemed so big and impersonal, but how wrong I was. The warmth, acceptance and involvement in its community soon had me hooked. I fell in love with Vida Joven, a foster home in Tijuana, where the kids showed me the face of God. Dean Richardson tapped me on the shoulder and asked if I had ever considered ordination.

When God wants to tell us something he finds a way! I tried to ignore that tap on the shoulder but that trove of feelings that had been sealed up for so many years was once again open. I tried to find every reason to say no. With my work and relationships, there was no way I could leave San Diego to go to seminary.

Four years later, I am living into the call of bi-vocational ministry. I am finishing up my studies at the diocese's School for Ministry that gave me a first-class seminary education set

WALKING ALONGSIDE

AUTHOR: Chris Harris TITLE: Congregational Development Minister

As ordination approaches, I find myself increasingly humble and grateful for those who have been part of this journey with me. Without you, I would have never met Christ, never considered leaving my law practice, and certainly never have responded to a call to ordination. I have been so blessed by your faithful witness which so many years ago helped to convert this spiritual-but-not-religious seeker. I am also thankful for the Episcopal Church's openness to those like myself who are more comfortable living the questions than being fed pat answers or dogma. Although I was not raised in the church, I have always imagined that God was too big to be so easily put in a box as

so many attempt to do. The Episcopal Church, despite its ancient liturgy and affinity for tradition, was a breath of fresh air for me who had almost given up on the church as a place to meet God. Your posture has been one of walking alongside through this spiritual journey and I aspire to continue that posture with those I pastor in the years to come.

There is also something deeply refreshing and counter-cultural in today's world to be with one another without regard to our beliefs, ideologies or styles of faith. As we prepare to weather another election season, and all the vitriol and divisiveness that comes with it, I am increasingly convinced that one of the most important witnesses the church

can have for the nation, is to model what it looks like to stay in community, while retaining our diversity. Queen Elisabeth's wisdom of common prayer over common belief is just as valid for today's church as it is for our nation. Whenever Christians emphasize doctrinal distinctions and the external forms of our denominations, we create the same walls that some politicians today promise to build. But when we offer to walk alongside, rather than argue about whose side we are on, we find common ground through love and service to others. For me, that is the surest path to reconciliation with one another, and with God. +

CELEBRATE WITH US

All are welcome to celebrate the ordinations of the individuals who wrote these reflections: Saturday, June 11 at 10 a.m. at St. Paul's Cathedral. See p. 13 for details.



ALL YOU NEED IS LOVE: Dr. Richard Lee with children at Vida Joven in Tijuana. He will be ordained a deacon this June.

BEING FULLY PRESENT

AUTHOR: Jacqueline Bray

SCHOOL: Virginia Theological Seminary

EMAIL: jackiebsemail@gmail.com

Recently, I showed a prospective student around my seminary campus and he asked me: "Was your experience at times not what you expected?" It really struck me because a lot of my time at Virginia Theological Seminary has not been what I expected. I expected to do an internship at a church in the area. I expected to learn more about the Bible and the history of the church. I expected to make connections with people in the church. But the reality of what happens at seminary is the best kept secret in the process to ordination.

Seminary has been an incredible time of personal growth in my journey toward ordination. The depth and the breadth of that growth has been something that I did not expect. This has come in different forms, many of which were not in the classroom. In my ministry and addictions class, we mapped our own family systems and addictive behaviors to gain a better understanding of where we come

from and how that matches or doesn't match church systems. As student body president, I learned about effective dissemination of information, which became crucial when members of our small community would leave unexpectedly. At the lunch table, I learned that being raised in the Diocese of San Diego gave me a different political understanding of the Church than being raised in the Diocese of Arkansas.

All of this culminates in learning how to better see Christ in other people. I encountered people in seminary who I disagreed with about important issues such as same-sex marriage, different views of liturgy, infant versus adult baptism. The ability to be aware of my own history and biases allowed me to be more fully present to the other person's argument. Taking the time to actively listen and be present allowed for these arguments to be conversations. While many times no one's views changed, the ability to meet

and discuss allowed for each person to feel heard. Building upon this, it allowed for an opportunity to see the passion and faith that supported the point, whatever it may be. This type of listening is vital in our world today in which groups of people feel silenced. This also allows us to pause and look for Christ in each other.

While I still have a lot to learn, Virginia Theological Seminary has provided me with a foundation for some serious self-reflection and a better sense of self-awareness. It is through this self-reflection, analysis, debate and work that I've been able to realize my tendencies and biases when it comes to ministry. This self-awareness is crucial in ministry contexts and our relationships with one another. It is vital that we can be mindful of what we are feeling, and then to use it, or set it aside to process later. This allows us to better minister, care, and be fully present for one other. +

NEW ROLES & RESPONSIBILITIES

AUTHOR: Hannah Wilder

TITLE: Communications Director

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In a February letter to clergy and lay leaders Bishop Mathes announced that Nancy Holland, canon for mission enterprise, is the new diocesan chief of staff. In this role, she is the

chief operating officer of the Episcopal Diocese of San Diego. Diocesan staff report to her; she handles all operations so that Bishop Mathes can be the chief pastor. She does this in addition to her previous responsibilities of coordinating the Church Assessment Tool use, connecting the church with the world, and mission development. She welcomes any questions or suggestions you may have: nholland@edsd.org.

The Rev. Janet Wheelock has been appointed as the congregational coach for the diocese. In this role, she serves as an advisor, consultant and collaborator with congregations in discerning their future or addressing issues related to change or conflict. She will provide insight into church history and culture and effective functioning. Her work will also include spiritual guidance, promoting laity involvement, strengthening

stewardship, assessing facilities and grounds, and strengthening relationships with the diocese and wider Episcopal Church.

Welcome to your new roles, and congratulations, Nancy and Janet! +



YOU ARE ENTITLED TO YOUR WRONG OPINION

AUTHOR: Marjorie Coburn, Ph.D., Licensed Clinical Psychologist

CONGREGATION: St. James, La Jolla

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"You are entitled to your wrong opinion," is one of my husband's and my favorite statements, said with a smile, when we do not agree. This happens from time to time. Disagreements. We all have them. Sometimes we are right. And sometimes we are wrong. Most often, we are both right and the truth lies somewhere in the middle.

Disagreements are not fun and most of us do not like them. They cause unpleasant feelings of anxiety, sadness and anger. So how do we deal with them, if we cannot really avoid them? That is the subject of this brief article. And this is often the subject of couple's counseling that I do and the subject of what goes on in our families and in our church communities and our nation.

Briefly, these are the steps. Take turns listening and understanding each other's point of view. Reflect back what you have heard by stating the others' point of view in your own words. Look at the common values that hold you together to be on the same side. Lastly, brainstorm and try solutions.

It is important to acknowledge that no two people are going to feel the same way about the same things all the time. No matter how much we love each other, that is just not going to happen. And actually, the world would be fairly dull if we all felt and thought the same things. It is the diversity of feelings, thoughts and actions that keep it interesting. It is our God given individuality. So how do we celebrate this individuality rather than trying to quash it when someone's opinion clashes with ours?

The first step is to really listen to the other's point of view, even if we cannot agree. Validating the thoughts or feelings by reflecting it back in our words, that is stating what we thought we heard, leads toward understanding. We don't have to agree with what the other person is saying to understand it. Letting the other person know we are truly listening, and trying to understand, takes down the temperature and reduces the conflict.

The second step is to ask the other person to listen to your feelings, thoughts, point of view and ask if they understand. If necessary, you can remind the person that you listened to them and tried to understand and you would appreciate it if she/he could do that for you. Now you each understand the other, even if you don't agree. It is okay to have different thoughts and feelings about the same thing.

The third step, after you understand each other's feelings and thoughts, is to find what is common to both of you. What are your common values? In a marriage they may be that you love each other and are committed to this marriage. In a



A LITTLE HUMOR GOES A LONG WAY: Dr. Marjorie Coburn, with her husband, Robert. They just celebrated 38 years of marriage.

family, it may be that we are members of this family and we take care of each other. In a church, it may be that we are both members of this church and believe in the love of God and are called to love one another. In our nation, it may be that we are both Americans and believe our country is important to us. We can usually agree on a higher purpose that we have in common and that transcends our disagreement.

After recognizing common values, it is then possible to be on the same side to look at solutions to the problem about which we disagree. It is as if we have an item on the agenda to discuss, and we must come up with possible actions based on our common values. Exploring these solutions puts us on the same side of the issue. Experimenting with the solutions may be the most workable for all concerned can be fun.

So we listen to each other, even if we don't agree and reflect back what we have heard. We look for our common values, and based on that, we look for a solution and try it out. That way we can treat each other well, which may be the common value.

As Episcopalians, we celebrate that ours is a thinking church. One in which we do not have to always agree and different viewpoints are expected. We also subscribe to treating each other with respect and dignity as we state in our baptismal covenant. So how do we treat each other well when we disagree? By listening carefully and finding the common values. It is from looking at what we have in common, which transcends the disagreement, that allows us to reach a solution. And to remember that we are all "entitled to our wrong opinions." And to be treated with good humor as well. +

AROUND THE DIOCESE

FRESH START STARTS FRESH

AUTHOR: The Rev. Canon Allisyn Thomas EMAIL: athomas@edsd.org

Beginning February 18, the diocese restarted the Fresh Start program for new clergy. The purpose of Fresh Start is to strengthen the relationships among Episcopal clergy, and congregations, during critical periods of transition in clergy leadership. With so many new clergy having come to the diocese in the last year, it is especially important to help them to get to know each other, learn about the diocese, and have an opportunity to pray, engage in conversation, and share their experiences of ministry in this place. Each session will run on the third Thursday of the month from 10 a.m. to 2 p.m., and be held in the various parishes of clergy participating in the program. This cycle will run from February 18 through July 21. Topics will include sharing spiritual autobiographies, time with Bishop Mathes, dealing with conflict, the Church Assessment Tool (CAT), church administration and finance, and the importance of Sabbath, family and friends in our vocation. For more information, please contact me: 619-481-5451. +

NEW COORDINATOR



Episcopal Relief & Development

AUTHOR: Mrs. JoAnn Roberts Armstead EMAIL: jsr631@aol.com

Episcopal Relief & Development empowers local churches in nearly 40 countries reaching over three million people each year. Congregations should know this, and they should know that Episcopal Relief & Development does not just handle disasters that occur in foreign countries. Many disasters happen here at home. What if there was a fire in your church? An earthquake in your area? A mass shooting? A pandemic flu? Traveling to third-world countries helped me to visualize my personal efforts in supporting our Christian mandate to feed the hungry, care for the sick, and welcome the stranger. My first year of work as the Episcopal Relief and Development coordinator for the diocese will entail contacting all congregations and making sure representatives are appointed in each church.



Congregational representatives will have the opportunity to host meetings about how Episcopal Relief & Development addresses the potential aforementioned disasters. My main responsibilities as the diocesan coordinator are: promoting, recruiting, ministry, communicating, creativity and traveling. I look forward to connecting with people all over the diocese to further the work of Episcopal Relief & Development. +

FORMED FOR MINISTRY

AUTHOR: Robin Taylor EMAIL: taylorr@stpaulcathedral.org



SAN DIEGANS IN SNOW: (LEFT) Leigh Konkle of St. Peter's, Del Mar; Robin Taylor of St. Paul's Cathedral, San Diego; and Leann Gooding of St. Peter's, Del Mar in Philadelphia at the FORMA conference - a week of wisdom and worship with 300 Christian formation leaders throughout the Episcopal Church.

During the last week of January, I attended the 2016 Forma conference in Philadelphia. Forma is an association that fosters support, networking, and resource-sharing for Christian formation leaders.

The bishop of Texas, the Rt. Rev. Andrew Doyle, kicked off a series of thought-provoking talks with a pointed message about the transformational church. He posited that the future of the Church would depend not on becoming mega-churchesque, abandoning our rich liturgical history, or discovering the magic-bullet solution to low attendance. Bishop Doyle challenged us to imagine a church transformed by its own people. Transformation would happen by all of us being Jesus on the street, with all we meet, in all ways of the church. And that might mean a new take on how we do church. It might mean that the Sunday morning routine doesn't fit with what our world has become, and no longer meets families where they are in their busy lives. It might mean that it's time for a big change. And change is tough, scary, overwhelming, and simultaneously liberating, invigorating, nourishing!

In the midst of all the great workshops, plenary discussions and idea-sharing with friends, I felt a word being repeated in my heart: change. Change. CHANGE. My time at the conference became not about learning to be better, offer more, or perfect the art of gnashing my teeth over how many (or how few) kids walk through the doors on Sunday morning. God spoke to me deeply on the importance of being open to change. Being open to that small, still voice that guides our living, breathing, doing, even when it's so uncomfortable that it hurts. Maybe David Bowie said it best: "Turn and face the strange changes. Just gonna have to be a different man." +

EVENTS

CONGREGATIONAL OTHERWISE



SATURDAY, MARCH 12 SPRING FLING GOLF TOURNAMENT

Seeking joy for all, the golf tournament entrance fee supports **Good Shepherd, Hemet's** many programs and ministries. Enjoy 18 holes of golf and an awards meal and opportunity drawing. Sponsorship opportunities available.

TIME: 9 a.m.
LOCATION: Golden Era Golf Course, 19871 Gilman Springs Rd., San Jacinto, CA 92583
COST: \$50
INFO: kmkelly27@hotmail.com

SATURDAY, MARCH 19 FRESH FOOD DISTRIBUTION & MOVIE NIGHT

The monthly fresh food distribution takes place from 8:45 a.m. - 10:30 a.m. At 5:30 p.m., we will host a free family movie night for the neighborhood. All welcome.
LOCATION: **St. Mark's**, 4227 Fairmount Ave., San Diego
INFO: stmarkscityheights@gmail.com

SATURDAY, MARCH 20 BUILD A TINY HOUSE OF PRAYER

Learn how to build a tiny house, an imaginative solution

for homelessness, and enjoy food from the grill.
TIME: 10 a.m. - 2 p.m.
LOCATION: **St. Andrew's**, 1050 Thomas Ave., San Diego

MON-FRI, MARCH 21-25 SPRING BREAK DAY CAMP

A day camp for elementary-age school children, during Holy Week!
TIME: 9 a.m. - 12 p.m.
LOCATION: **Trinity**, 845 Chestnut St., Escondido
INFO: 760-743-1629

SATURDAY, MARCH 26 EASTER EVE AT THE BAY

St. Andrew's, Pacific Beach invites you to an Easter Vigil unlike any other with sparklers, silly string, and water pistols, as they bring the liturgy to the community.
TIME: 6 p.m.
LOCATION: Fanuel Park at Mission Bay

THURSDAY, MARCH 24 FOOTWASHING

We plan to serve about 70 homeless people with new shoes, showers, haircuts, etc.
TIME: 8:30 a.m. - 11:30 a.m.
LOCATION: **St. Mark's**, 4227 Fairmount Ave., San Diego
INFO: stmarkscityheights@gmail.com

FRIDAY, APRIL 8 OUTLAW KLEZMER

Jimmy Schmendrix join the Hutchins Consort in celebration of klezmerized versions of much loved tunes including Vivaldi's "Spring," Lily Boulanger's D'un matin du printemps.
TIME: 8 p.m.
LOCATION: **St. Andrew's**, 890 Balour Dr., Encinitas
INFO: contact@standrewsepiscopal.org

SUNDAY, APRIL 10 AGAPE HOUSE CHILI COOKOFF

A benefit for the Lutheran-Episcopal campus ministry at San Diego State University. Music, awards, door prizes and free childcare. All welcome!
TIME: 3 p.m. - 6 p.m.
LOCATION: **St. Andrew's Lutheran Church**, 8350 Lake Murray Blvd., San Diego.
INFO: 619-583-3972

SUNDAY, APRIL 17 MUSIC ON THE POINT SERIES

Simon Thomas Jacobs, notable organist, will give a recital on the Fritts Organ. Jacobs was an organ scholar at Cambridge and performs throughout Europe
TIME: 5 p.m.
LOCATION: **All Souls'**, 1475 Catalina Blvd., San Diego
INFO: 619-223-6394

WEDNESDAY, APRIL 20 PARENT WORKSHOP

Learn 99 ways to raise spiritually healthy children from Dr. Bostrom.
TIME: 6:30 p.m.
LOCATION: **St. Andrew's**, 890 Balour Dr., Encinitas
INFO: 760-753-3017

SATURDAY, APRIL 23 CANYON CLEANUP

As part of the Creek to Bay Cleanup, people will gather at our church to clean up the neighborhood.
TIME: 9 a.m. - 12 p.m.
LOCATION: **St. Mark's**, 4227 Fairmount Ave., San Diego
INFO: stmarkscityheights@gmail.com

SATURDAY, APRIL 23 DOK QUIET DAY

Daughters of the King (DOK). Come and experience a closer walk with God in this day of prayer, meditation and reflection. Lunch provided. All welcome.
LOCATION: **St. Thomas of Canterbury**, 44651 Avenida de Misiones, Temecula

**SUNDAY, APRIL 24
HOLY HUMOR
SUNDAY**

Colorful bulletins. Comics. Balloons attached to the pews. Kazoos. Magic tricks. A hoot! TIME: 10 a.m. LOCATION: **St. John's**, 434 N. Iowa St., Fallbrook, 92028

**SUNDAY, APRIL 24
MASS ON THE
GRASS**

Join us for uncommon liturgy TIME: 10 a.m. LOCATION: **St. Andrew's**, 890 Balour Dr., Encinitas

**FRI-SAT, APRIL 29 - 30
GARAGE SALE**

Proceeds benefit **Good Shepherd, Hemet**. TIME: 8 a.m. - 2 p.m. LOCATION: Good Shepherd, 308 E. Acacia Ave., Hemet

**THURSDAY, MAY 5
NATIONAL DAY
OF PRAYER**

Sponsored by **Trinity, Escondido** TIME: 6 p.m. LOCATION: Grape Day Park, 321 N. Broadway, Escondido INFO: 760-743-1629 or revmegd@gmail.com

**FRI-SUN, MAY 20 - 22
WOMEN'S
RETREAT**

Sponsored by **St. Andrew's, Encinitas** LOCATION: Vina de Lestonnac, Temecula INFO: 760-753-3017

**SATURDAY, MAY 21
DOK SPRING
ASSEMBLY**

Daughters of the King (DOK) annual assembly and elections TIME: 9:30 a.m. - 1:30 p.m. LOCATION: **St. James**, 743 Prospect St., La Jolla

**SATURDAY, JUNE 4
HUGE
RUMMAGE
SALE/
PANCAKE
BREAKFAST**

Breakfast served 7 - 11:30 a.m. Preview night on Friday, June 3, 5:30 p.m. - 7:30 p.m. TIME: 7 a.m. - 2 p.m. LOCATION: **St. David's**, 5050 Milton St., San Diego, 92110 INFO: vivid12@aol.com

**SAT-SUN, JUNE 11 - 26
HOLY LAND
TRIP**

Join Biblical scholar **David Moseley**, PhD on a trip to Israel, Palestine and Jordan. Includes educational classes about the region's history prior to the trip. INFO: djsmoseley@aim.com

**SATURDAY, JUNE 25
CHURCH PARTY
AT THE BEACH**

Enjoy food, drinks and ocean water as we welcome the summer. Invite your friends to this party hosted by **St. Andrew's, Pacific Beach**. TIME: 12 p.m. - 4 p.m. LOCATION: Law Street Beach, Pacific Beach

**FRI-THURS, JULY 8 - 21
GREECE &
TURKEY TRIP**

Join Biblical scholar **David Moseley**, PhD on a trip to Greece and Turkey. Includes educational classes about the region prior to the trip. INFO: djsmoseley@aim.com

ONGOING

**FIRST FRIDAYS
FRIDAY NIGHT
AT THE MOVIES**

Parishioners gather on the first Friday of the month for a fun evening of movie watching and light-hearted discussion LOCATION: **Trinity**, 845 Chestnut St., Escondido MORE INFORMATION: 760-743-1629

**WEDNESDAYS
GODLY PLAY
AND PRAY**

A new parent/caregiver-child group (ages 0-5) for conversation and play in a faith-friendly setting. Coffee and treats provided. TIME: 9:30 a.m. - 11:30 a.m. LOCATION: **St. James**, 743 Prospect St., La Jolla MORE INFORMATION: gabrielle@sjbts.org

**WEDNESDAYS
PRAYER SHAWL
MINISTRY**

Whether you wish to learn to knit or crochet or are an expert needleworker, we welcome you. Needles, hooks and yarn are provided. Please drop in. TIME: 10 a.m. - 1 p.m. LOCATION: **St. Paul**, 125 W. El Alameda, Palm Springs

OUR SPIRITUAL GIFTS & TALENTS

Our diocese is pleased to announce a new online database where you can create your own profile, upload a photo, manage your donations, and volunteer for specific opportunities. A detailed spiritual gifts inventory helps our staff match you and your skill sets to volunteer opportunities in the Office of

the Bishop. Coordination within the online database allows you to manage the entire process at your own pace. Staff post and manage volunteer positions online, and you can then find opportunities by searching for available positions based on skills, passion, experience, qualifications and other attributes. Member

information is kept secure with private, password-protected online access. If you are interested, please visit: secure.accessacs.com/access/memberlogin.aspx?sn=149960 or email kmondaca@edsd.org. Thank you for sharing your gifts, experience and talents with the diocesan office. +

DIOCESAN MESSENGER

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