

Carillon

St Barnabas Episcopal Church



Our Mission: To Share the Love of Christ / Compartir el amor de Cristo

Borrego Springs, California

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Reflections from the Desert

Scripture, Tradition and Reason

The 13th Anglican Consultative Council just finished its triennial meeting in Nottingham, England. Why should that be important for us? Had you asked me two months ago, I would have answered the question differently from how I am answering it today. It was around that time that The Rev. Canon Allisyn Thomas asked me to present to a group of Roman Catholics and/or Episcopalians who had been Roman Catholic at our Cathedral in downtown San Diego my understanding of the Anglican and the Roman Catholic definition and exercise of authority in the church. The group is aptly called "From Rome to Canterbury." Since Nancy+ and I walked the same road 23 years ago, she thought that I would be able to speak from personal experience about both sides of that road.

As my research assistant, Nancy+, began with a two volume work by the Rev. Richard P. Mc Brien entitled *Catholicism* (Winston Press, 1980) and then went beyond. Under "Authority" in Mc Brien's work (vol. 2, pp. 858-59), she found:

"Authority, from the Latin word *auctor* ('author') has to do with the capacity to influence the thinking and/or behavior of people. It is closely related to power, but not identical with it. Authority may be associated with an office (*de jure* authority) or with certain intrinsic qualities which evoke respect and which lead to persuasion (*de facto* authority). God is the ultimate authority, that is, Author of all.

Teaching authority, while important, is always secondary to the proclamation and practice of the Kingdom. Teaching explains the Gospel; it is not itself the Gospel. Teaching interprets faith; it is not itself the faith.

Vatican II (1962 - 1965) stresses the notion of authority as service and insists that it must be exercised always in a collegial mode.

In summary, authority in the Church exists to serve the mission of the Church, which is to proclaim, celebrate, witness to, and facilitate unity. Ecclesiastical authority is always in the service of community which is essentially a voluntary society, where the grace of the Spirit, not coercion, is the rule."

At the highest level, in the Catholic church, authority is exercised by the pope. For example, he and he alone appoints all bishops in every diocese in the world. On the other hand, in each diocese in the

continued on page 7

Living Out the Gospel Imperative

Hundreds of thousands of men, women and children face economic disaster in their homelands and migrate to the United States every year. Many of them come across the U.S.- Mexico border illegally in CA, AZ, NM and TX. Increasing numbers of them die every year making the attempt, especially in CA and AZ. Many say that the death toll is the direct result of ignoring the economic forces on both sides of the border driving human beings to make such desperate choices; but that is not the point here.

“They will neither hunger nor thirst, nor will the desert heat or the sun beat upon them. He who has compassion on them will guide them and lead them beside springs of water.”

Isaiah 49:10

Imagine risking your life to walk on foot for a better future through some of the world's harshest terrain, such as the desert in CA and southwest AZ on the border between the United States and Mexico. Every year hundreds of Mexican migrants do just that when they set out to find a way through the 2,000-mile-long border to find work in the U.S. Temperatures top 100 degrees along the most inhospitable stretches of southern CA - AZ where, each year, hundreds die of dehydration and exposure. Just outside of our community is one such place.

People are dying and Christians, motivated by faith, see another opportunity to implement the Gospel teaching of Jesus, “I was thirsty and you gave me drink.” (Matthew 25: 35) For us it is imperative that we offer **humanitarian assistance** to those in need through emergency water stations. This is not to condone illegal immigration, but rather to **take death out of the immigration equation**. Providing water will not increase the rate of migration, since no one comes here just to drink water.

As Christians, we are called to welcome the stranger. We recognize the gifts that migrants bring to our communities. Those who sacrifice in order to assure the survival of their families are to be admired and applauded. As followers of Jesus our prayer is that we will all soon live in a world where migrants do not face hatred and misunderstanding and where they will not be forced to risk their lives in order to enter a country that benefits greatly from their presence.

Individuals who are part of St. Barnabas such as Anne Mendenhall and Hugh McLean and other members of the Borrego Springs community who give of their time and brave the heat of the day in order to replenish the 70 water stations in our area are to be commended. And too, persons and groups who donate money toward this effort, such as the \$500 recently given by the Women of St. Barnabas. Indeed they are all living out the Gospel imperative – Jesus’ teachings as found in Matthew 25.

Perhaps you would like to help? Please contact me for more information. Nancy+



HAPPY FOURTH OF JULY

“When in the course of human events, it becomes necessary...”

So begins the Declaration of Independence. What it is talking about is a divorce from a tie that once worked and has now turned sour.

The troubles began in the early 1760s, following the British triumph over France and London’s attempt to control western expansion in the American Colonies. They also needed to raise more funds to finance the growing empire, so they levied taxes on certain goods (including tea), as well as on legal and other services.

The unpopularity of those measures led to unrest and the eventual dumping of tea into the waters of Boston harbor. The imperial response was predictable: an increase in His Majesty’s ground and naval forces and the billeting of troops in private households.

All that began to sound like tyranny to Colonials who had enjoyed 150 years of freedom from direct interference in their local affairs. They protested at first as loyal subjects of the crown. When that didn’t work, they concluded the Crown was a tyrant to be resisted.

Hence, the growing independence movement and the Declaration of Independence—essentially a bill of indictment of an ever-restrictive imperial system.



The Declaration of Independence put the Colonies’ case in its best light by justifying action to the crown, first civil and then military. What the Declaration did, and very elegantly, was to rule out any chance for a resolution.

That would soon be confirmed by the intervention of the French. They may have been defeated in their imperial ambitions but they were still a powerhouse in the world of the 18th century and they hated the Brits.

After the Declaration and, crucially, following the American success at Saratoga in 1777, they supplied money, troops and leaders to the Americans forces. Also, an important fact, the French continued to own a formidable naval arm and that, in the end—along with some egregious errors by clueless British field commanders, is what finished off Geo IV.

Taken altogether, the Declaration with its dissemination on July 4th and the Saratoga victory, played a pivotal role in driving events over the edge. Colonials, once loyal subject of the crown, now became enemies and were condemned by the Crown as traitors.

What saved the Colonials were three continuing events: sound and daring leadership, French aid, and British blunders. Other factors should be mentioned: 1) the Brit’s inability to fight a major war 3000 miles away from their central base, 2) the skill and determination of American regular and guerilla forces, 3) the growing support of the colonial population, and 4) rising political opposition at home in the UK.

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The fact the war was unwinnable for the Brits was confirmed by a series of defeats, beginning with Saratoga in 1777 and culminating in the disasters at Cowpens and Yorktown both in 1781. Those, with the items listed, brought field-operations to a close

continued on page 7

From the Altar Guild

by Nancy Bye

Jingle Bells

When I was in New York City on a business trip about five years ago, Richard and I went to the 11 o'clock service at St. Bartholomew's at 50th Street and Park Avenue. St. Bart's was a church I had attended many times when I was a young woman living and working in New York. It's a stunning mid-town building-the dome reminds one of Italy, a very friendly church with glorious music and several choirs. Even in these troubled times it is always open.

Anyway, on that particular Sunday two Christmas trees flanked the massive front doors, snow was in the air, and it was the first Sunday in Advent. A smiling young priest trotted down the broad steps to greet us and handed me a rolled-up piece of paper. When we returned to our rooms I opened it-it was a printed, hand-drawn Advent Calendar. And I thought, "Oh how our friends at home at St. Barnabas would love this project!"

And so, the next year we had our own Advent Calendar. The Altar Guild was pleased to put it together (Kathleen Killman on the technical end), pay for the printing, and make it a gift both to members and friends. We mailed it to our snowbirds who arrive in the spring. People just loved it. Hung it on their refrigerators and closet doors, sent an extra off to grandchildren and let visiting kids color it. Yes, I sent a copy to New York to St. Bart's.

We've done it twice, but last year just didn't get our act together fast enough. Some folks have contributed, but not enough to fill all those little squares. Surely you would enjoy St. Barnabas' having our very own Advent Calendar again this year. But we need your help! Please send us a little drawing, a quote from a carol, psalm or poem you love-anything appropriate for the coming Christmas season.

November 27th is the first Sunday in Advent this year. We would like to have calendars printed and mailed to those who are away by November 20th so they will have them when the holy season begins.

PLEASE send your artwork to me at P.O. Box 370 by October first. Don't worry about size-Kreative Kathleen can deal with that. Thank you!
Feliz Navidad.

The People's Corner

by John Drum, *The People's Warden*

The Diocese

In the Anglican Community the most important element is the local parish congregation. However, a close second in significance is the Diocese.

Sometimes we are inclined to discount or forget about this important segment of our religious heritage. Having recently attended the ordination of our new Bishop, I am reminded of the importance of the "laying on of hands" as a part of our historical church traditions.

The responsibilities passed on to each succeeding Bishop assure continuity of the spiritual, cultural, and financial health of our church. The compassionate involvement of the Diocesan office and its leaders support us.

It is comforting to know that in a time of need the Diocese is equipped, trained, staffed and eager to be of help. It is our privilege to support the activities of the Bishop and his organization in fostering both stability and growth for all of us.

A visit to the Diocesan office is illuminating and rewarding. Try it. You will like it.

Editor's Note: Summer evenings and early mornings are perfect for exploring our labyrinth. This is part one of a three part series on the labyrinth. If you're not sure how to walk the labyrinth, or if you're afraid you're not doing it right, this feature is for you.

The words below are excerpts from an article by Daniel H. Johnston, Ph.D. reprinted with permission. For more information on labyrinths as ways to explore them, visit www.lessons4living.com

A Purposeful Path

“Your life is a sacred journey. And it is about change, growth, discovery, movement, transformation, continuously expanding your vision of what is possible, stretching your soul, learning to see clearly and deeply, listening to your intuition, taking courageous challenges at every step along the way. You are on the path... exactly where you are meant to be right now... And from here, you can only go forward, shaping your life story into a magnificent tale of triumph, of healing of courage, of beauty, of wisdom, of power, of dignity, and of love.” --Caroline Adams

We are all on the path... exactly where we need to be. The labyrinth is a model of that path.

A labyrinth is an ancient symbol that relates to wholeness. It combines the imagery of the circle and the spiral into a meandering but purposeful path. The Labyrinth represents a journey to our own center and back again out into the world. Labyrinths have long been used as meditation and prayer tools.



A labyrinth is an archetype with which we can have a direct experience. We can walk it. It is a metaphor for life's journey. It is a symbol that creates a sacred space and place and takes us out of our ego to “That Which Is Within.”

Labyrinths and mazes have often been confused. When most people hear of a labyrinth they think of a maze. A labyrinth is not a maze. A maze is like a puzzle to be solved. It has twists, turns, and blind alleys. It is a left brain task that requires logical, sequential, analytical activity to find the correct path into the maze and out.

A labyrinth has only one path. It is unicursal. The way in is the way out. There are no blind alleys. The path leads you on a circuitous path to the center and out again.

A labyrinth is a right brain task. It involves intuition, creativity, and imagery. With a maze many choices must be made and an active mind is needed to solve the problem of finding the center. With a labyrinth there is only one choice to be made. The choice is to enter or not. A more passive, receptive mindset is needed. The choice is whether or not to walk a spiritual path.

At its most basic level the labyrinth is a metaphor for the journey to the center of your deepest self and back out into the world with a broadened understanding of who you are.

There is no right way to walk a labyrinth.

You only have to enter and follow the path. However, your walk can encompass a variety of attitudes. It may be joyous or somber. It might be thoughtful or prayerful. You may use it as a walking meditation.

continued on page 6

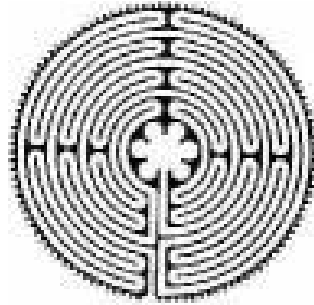
Labyrinth continued from page 5

Adults are often serious in the labyrinth. Children most often run in and out as fast as they can in a playful manner.

When you walk a labyrinth choose your attitude. From time to time choose a different attitude. Make it serious, prayerful, or playful. Play music or sing. Pray out loud. Walk alone and with a crowd. Notice the sky. Listen to the sounds. Most of all pay attention to your experience.

Some general guidelines for walking a labyrinth are:

1. Focus: Pause and wait at the entrance.



Become quiet and centered. Give acknowledgment through a bow, nod, or other gesture and then enter.

2. Experience: Walk purposefully. Observe the process. When you reach the center, stay there and focus several moments. Leave when it seems appropriate. Be attentive on the way out.

3. Exit: Turn and face the entrance. Give an acknowledgement of ending, such as "Amen."

4. Reflect: After walking the labyrinth reflect back on your experience. Use journaling or drawing to capture your experience.

5. Walk often.

Vestry Report

by Nancy Bye, Clerk to the Vestry

June Meeting

The meeting really focused on two areas: our own financials and the Anglican Consultative Council meeting currently underway in Nottingham, England. Of the latter there was plenty of discussion after Alex reported to us on the meeting and its implications. He will be both writing and talking to you about it and we may even hold some open forums in the fall. Yes, it is that important!

We are getting so close to perfection with our financial reports-but probably because by definition they are constantly changing, near perfection is as close as we want to get. Rebecca Luers, our CPA spent some quality time with us explaining changes in arrangement of the figures, and how she will work to support Lynn who prepared the reports for the first time in the QuickBooks computer program. A big beautiful bouquet of crumpled computer paper and a sincere thank you for Lynn's continuing hard work!

L.Louise Jee Honored



L.Louise Jee was recently awarded the First Annual Parish Honored Women's Award. This plaque was given to her in gratitude for her commitment to St. Barnabas. L.Louise has served as People's Warden, choir member, prayer leader, and chalice bearer. In addition, she has helped create the beautiful desert vestments worn by our clergy and recently made our parish banner.

Reflections continued from page 1

Episcopal Church in the USA, all the canonically resident clergy together with the elected delegates from each congregation elect their own bishop.

Our God-given gift of reason should enlighten our human experiences.

What today is commonly called The Anglican Way was put forth by the 16th century English priest/theologian, Richard Hooker. He said that our sources of authority are Scripture, Tradition and Reason. To which Nancy+ and I would add that this tripod rests firmly upon our human experience which should be guided by God's grace. Even though we attribute the highest authority to Scripture, historically it is last! Prior to Scripture was tradition; prior to tradition was human experience. Human experience embraces both thinking and/or doing. Our God given gift of reason should enlighten our human experiences.

So we began with experience and to it we applied our God given gift of reason and with time we developed traditions. Thereafter came Scripture: that written portion of tradition which the inspired writers considered to be the way to tell the story of how God was experienced within the life of a given faith community (Hebrews and Christians).

Unlike when the pope speaks and the matter is settled, whenever the archbishop of Canterbury speaks, whenever once every 10 years all the Anglican bishops speak at Lambeth, whenever once every three years the Anglican Consultative Council speaks (as it just did in Nottingham, England), whenever every five years the Primates speak, they do not speak with power to command but with moral persuasion. Consequently a matter is not settled but a conversation is begun. In the Anglican Commu-

ion no one may tell another what to do. Everyone may express one's wishes and desires which then everyone is asked to prayerfully and seriously consider before they conclude what is appropriate for them.

Our worldwide differences are interpreted by some as undesirable and dangerous. Others regard differences as possible sources of enrichment and as gifts from the ultimate Source of these differences. The challenge, it seems to us, is to choose to live more fully into the words of St. Augustine: "In essentials, unity; in non-essentials, diversity; in all things, charity." ... and may we wisely discern the difference!

Sincerely,

Alex+/Nancy+



July 4th continued from page 3

in 1781 and led to the writing of the peace treaty two years later.

It seems clear the colonies could have won the war without a clear statement of intention and justification. That had to come first. In that sense, July 4th and the Declaration are among the most decisive events in American history. Without them, we'd probably still be looking to London for advice, consent and representation.

A happy 4th and many more!

Victor Levine

Mark Your Calendar

JULY

Wed. 20th Men of St. Barnabas meet at the home of Victor Levine
Sat. 16th Sarah's Circle meet at the home of Evelyn Parks

Sunday Service

8:30am only

May through October

Fellowship, Education & Support

Men of St. Barnabas meets the third Wednesday of each month at 6pm. All men of the parish and their guests are invited.

Women of St. Barnabas meets the first Wednesday of each month at noon. All women of the parish and their guests are invited.

Sarah's Circle meets the third Wednesday of each month at 6pm for a potluck and fellowship. All women of the parish and guests are invited.

Cursillo meets Monday morning in the parish room at 8am.

Alanon gathers in the parish room every Saturday at 8am.

St. Barnabas Carillon

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