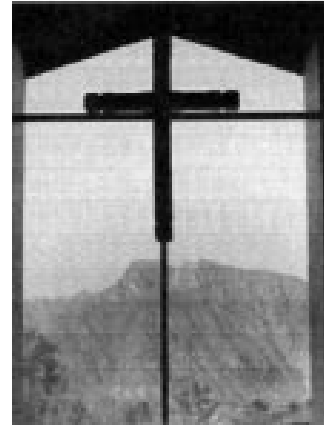


Carillon

St Barnabas Episcopal Church



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

Borrego Springs, California

September 2005

Volume 8, No.9

Reflections from the Desert

Worship, Outreach, Education

During the first three Sundays in August, we visited and prayed with other Episcopalians in other dioceses. As a result of that experience, we'd like to share a few thoughts on worship, outreach and education and how they could impact our life together at St. Barnabas. Our goal is to assist you to feel that you belong to St. Barnabas and because you do, you are called to become more involved in the parish and in the community.

WORSHIP: The 1979 current edition of *The Book of Common Prayer* has restored the Holy Eucharist as the central expression of weekly parish worship. This is our most complex expression of congregational prayer. The focus of the prayer and of prayer preparation are the spiritual needs of those people who have gathered to worship God. It is through the monthly meetings of our Parish Worship Committee that we reflect on, evaluate and plan our future worship services.

All liturgical ministers - bulletin providers, altar guild, ushers/greeters, choir, musicians, prayer leaders,

readers, presiders/homilists, chalice bearers (one parish we visited had Eucharistic ministers who take Holy Communion from the Sunday worship to the home bound) - work together to provide the most helpful framework for prayer for those we anticipate will come to pray. Another parish had a Prayer Quilt Ministry. They make very nice lap quilts for people and bring the finished product to the worship service, where they are blessed and then placed on a table for those who wish to come and tie one of the many ties on the quilt with a prayer for its new owner. Welcoming, music/singing, proclaiming the Word of God, the homily and the Holy Eucharist all receive special attention. If you feel you are called to serve, please let us know.

OUTREACH: We know we have reached the conclusion to our prayer service when we are sent forth "to share the love of Christ" with everyone in Borrego Springs and beyond. This is the practical application of our prayer. Because we claim to be Christians, we put our faith into action. We are aware that as citizens it is our responsibility to assure that everyone is respected, that together we all work for the rights of all and for the common good.

**If you feel you are
called to serve,
please let us know.**

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Remembering Brother Roger

The church would be dark except for the glow of several dozen strategically placed candles near and around the altar. Young people may sit on the floor, or with other worshipers sit in the pews. Softly, gingerly, the voices come together, accompanied by a barely audible guitar and organ: “Jesus, remember me when you come into your kingdom.” The verse is repeated 10 times, or even many times that number and it gathers a kind of quiet intensity as it is intoned. Often a large wooden cross is then slowly lifted and laid flat on the floor before the altar and worshipers who so choose kneel before it in small groups and reverence this cross, each spending a few minutes in prayer.

Where are we? At a Taizé service - held all over the world these days - and the people gathered are connecting to God through song and chant. For many people, busy and rushed, this type of prayer, one of simplicity and meditations, really meets their needs.

The Taizé liturgy, distinguished by these concise, melodic chants, silent devotion, simplicity and an overall meditative quality, was created by an ecumenical monastic community based in the village of Taizé, France, over 60 years ago. Or as Brother Roger, the founder of

the Taizé community, once wrote, “Short chants, repeated over and over, emphasize the meditative quality of prayer. They express in a few words a basic truth which is quickly grasped by the mind and gradually penetrates into one’s whole being.”

Mainly, Brother Roger just wanted to follow Christ in community - a community that would attempt to live the Gospel’s call to reconciliation. He also sought a simpler, more contemplative way to pray, so he and other early members developed monastic prayer cycles modeled on the sparse worship style of their Reformed heritage. Each year, thousands of young people from around the world visit the Taizé monastic community, drawn by its practice of meditative prayer emphasizing peace, love and reconciliation.

The 90-year-old founder of the ecumenical Taizé community, Roger Louis Schutz-Marsauche—known to the world simply as Frère Roger or Brother Roger—died August 16th during evening prayer in the Church of Reconciliation, struck down by a knife wielded by a mentally disturbed Romanian woman who emerged from the crowd of 2,500 worshipers. The Swiss Protestant monk’s sudden and

tragic death at a Taizé prayer service on August 16th prompted an outpouring of grief from Anglican leaders and others around the world.



Presiding Bishop Frank Griswold... “Having first visited Taizé more than forty years ago as a student, and having followed its unfolding as a community of witness to God’s reconciling power and love, and knowing how much it owes to the vision and prayer of its founder, Brother Roger, I am profoundly distressed by his death and the manner in which it occurred. For such a man of peace to meet a violent end while at prayer with his brothers and young pilgrims recalls the mystery of the Cross in stark and unambiguous terms. Some years ago Brother Roger inscribed the Sign of the Cross in the palm of my hand, urging me to remain young in heart. May his youthful spirit and unwavering hope, rooted so deeply in Christ, be his continuing legacy both to his community and to the churches as they seek to embody the unity for which Christ prayed in order that the world may believe. Roger, having died in Christ, now lives in Christ. Amen. Alleluia.”



Archbishop of Canterbury Rowan Williams... “This is an indescribable shock. Brother Roger was one of the best-loved Christian leaders of our time, and hundreds of thousands will be feeling his loss very personally, and remembering him in prayer and gratitude. But the shock and trauma for the community at Taizé will be heavy - and it will be for all the young people who witnessed this event. All of them are in our prayers.”

Rev. Canon Kenneth Kearon, secretary general of the Anglican Communion... “The news of the death of Brother Roger has saddened Anglicans

around the world, and we are especially shocked by the violent manner of his death, which was in stark contrast to his lifelong ministry of peace and reconciliation. The Taizé community which he founded, whose witness to ecumenism and reconciliation especially among young people will be his lasting memorial, has influenced Christian worship and spirituality worldwide, and it is to that Community that I extend our prayers and heartfelt sympathy at this time.”

Bishop Pierre Whalon of the Convocation of American Churches in Europe... “What a dreadful end to one of the finest men on the planet, who did more for reconciliation among Christians than anyone else I

know. May he rest in peace and rise in glory.”

World Council of Churches acting general secretary Geneviève Jacques... “Brother Roger died as he lived, praying at the center of his community.”

Archbishop of Bordeaux and president of the French Episcopal Conference Jean-Pierre Ricard sent a letter to the Taizé community expressing his “deep grief” over the murder of “this great figure of a researcher and witness of God, impassioned by unity among Christians and reconciliation.”

Brother Roger founded Taizé in 1940 when he was 25 in what was then a semi-abandoned village in Burgundy. His Roman Catholic mother’s family was from the area. It became a safe haven for political refugees and for people of all faiths, among them Jews fleeing the Holocaust.

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The Vote That Failed

by Victor A. Levine

The vote failed by 30-28. At risk was the suspension of the Episcopal Church of the USA and the Anglican Church of Canada from the Anglican Communion. The issue revolved around the ordination of a gay bishop in the US and the Canadian Church's decision to bless same-sex unions.

The vote in question was taken by members of the Anglican Consultative Council (ACC) three months ago, in June 2005.

Instead of total suspension, the 'erring partners' were allowed to remain active within the Anglican Communion but to agree to withdraw until 2008 as voting members of the ACC Council. Their new, if temporary, status applied to the Council's standing committee and its finance and administration committees.

The Anglican Consultative Council (ACC) is not a legislative body but rather, as its name states, a consultative one. It was created in London in 1968 to guide Anglicans worldwide by sharing information and resources, working together on common problems, and acting as a forum for ecumenical dialog and interfaith work.

One may put the best face on it, as *Episcopal Life* did in its July/August '05 issue, and argue that the final decision of the Council was "significantly weaker" than the original proposal voiced by church leaders from southeast Asia and Nigeria.

The issue revolved around the ordination of a gay bishop in the US and the Canadian Church's decision to bless same-sex unions.

That proposal would have been close to outright exclusion—that is, a forced withdrawal from "all other official entities of the Anglican Communion." The clause was struck down in a 2-hour session closed to all but members. The upshot was that the Episcopal Church USA and Canadian Anglican Church agreed to attend the session to share the scriptural and other bases for their actions but accepted they would attend only as visitors and not voting members.

The vote of the 73 members of the ACC—bishops, clergy and laity—could hardly have been closer.

The underlying question is, why does the Anglican Consultative Council appear to be acting like a legislative body? That issue is addressed in the *Episcopal Life* issue of July/August '05 by the secretary to the bishop who convened the first Consultative Council in London at the 1968 Lambeth Conference of Bishops: the Council came about because something "more nimble and representative" than Lambeth was needed to advance the work of the worldwide Anglican Communion. Unlike Lambeth, the ACC was composed of clergy and laity, in addition to bishops.

The Council can make recommendations for individual churches to consider but it is not a 'star chamber', nor can it legislate for the Anglican Communion or the separate churches that comprise that communion.

In short, the "Council is not a club from which members can be disciplined or expelled." It is a consultative body whose purpose is to facilitate discussion on issues of moment to the Anglican Communion—like world hunger and conflict in the Middle East and elsewhere. Also included in its discussions would be disaster relief, as well as sexual orientation and the extent of the Communion role in dealing with that divisive subject.

Why, then, has the Church come to its present situation?

The Anglican Consultative Council (ACC) is not a legislative body but rather, as its name states, a consultative one.

The American and Canadian churches, in response to concerns expressed in the ACC Council, agreed to soften their voice and still their vote in the Anglican Consultative Council for the next three years, until 2008.

Their thinking seems to be that it is best to conciliate the matter and, as the Archbishop of Canterbury said in his welcoming statement to members of the ACC Council, to listen in all humility to the voices of those who vigorously disagreed with the actions of the North American churches.

In fact, that policy had been recommended by the assembled Primates, led by American Bishop Frank T. Griswold, which met earlier in 2005. The stress during that meeting was on creating space between the opposing groups, while preserving unity within the Anglican Communion. Its closing word came in the form of a request that the North American churches withdraw from full membership in the ACC Council—that is, be observers and refrain from voting—until the matter is again joined at the next Lambeth Conference in 2008.

That is where the issue presently stands. It is both complex and puzzling, since the Council itself is supposed to be advisory, rather than legislative or executive. It is worth noting that, so far as the most divisive subject is concerned, there have been continuing official discussions on the sexuality issue since 1967.

In the meantime, to read more about the presentations at the ACC Council meetings, go to;

1. www.episcopalchurch.org/ens and click on the Anglican Consultative Council logo and

2. www.anglicanslistening.org for the responses presented by the American and Canadian churches for their actions.

A copy of the Episcopal response, “To Set Our Hope on Christ”, is available from: Rector Alex Nagy, the Office of Communications of the Episcopal Church, or in download form from www.anglicanslistening.org.

Editor’s Note:

The ACC is one of the four Instruments of Unity that serve the world-wide family of Anglican/Episcopal churches. They are:

The Archbishop of Canterbury in his international role as *primus inter pares*, the senior bishop in the Anglican Communion:

The Lambeth Conference (which meets every 10 years, for the bishops of the Anglican Communion. It held its first meeting in 1867.)

The Primates Meetings (which are regular meetings for the senior archbishops and bishops of the 38 Provinces, who first met in 1979.)

The Anglican Consultative Council (which meets every 3 years or so, and includes Primates, clergy and laity, as members appointed by the 38 provinces of the Communion. It first met in 1971.)

In Case of Emergency

If you were rendered unconscious would paramedics know who to contact?

A very easy and useful method for helping emergency personnel contact your loved ones was developed by Bob Brotchie, a clinical team leader for the East Anglican Ambulance Service. His initiative is called “ICE”, the acronym for In Case of Emergency. To use his method, just put the word ICE before the name of your emergency contact in your cell phone address book. For example, “ICE-James”. Paramedics can look at your phone, go to the letter “I” and quickly find your emergency contact.

Emergency service personnel around the world have been adopting the method. If you don't use a cell phone, you may want to list the ICE contact in your address/phone book.

Carillon Classifieds:

Lovely well-maintained vacation home available for rent during Christmas holidays. 3320 Running M Road. 2 BR, 2 BA, Kitchen, spacious Great Room, Free standing Studio/Office, patios, mature plantings, magnificent views. Fully equipped. Available 12/18 to 1/7. \$535 a week. Also available Oct and Apr, \$425 a week. Paul and Katrina Woodhouse. (860) 653-2853.

WANTED: digital camera, new or used, for use on the Carillon and other St. Barnabas projects. Contact Joanie Cahill (760)791-4553.

Hey! Hey! Hey!

It must be jelly... 'cause jam don't shake like that!

Are you harvesting delicious fruits and vegetables? Are you pickling and preserving? The Women of St. Barnabas want to remind you that now is the time for you to begin preparing your own home-made delicious delicacies to bring back with you for our December bake sale! Remember, you can reuse canning jars but you'll need to buy new rings and lids. Have fun! Those of us who summer in Borrego Springs will wait until fall when it's a bit cooler, but then we too will get busy with the tongs and boiling water! Let's make this our biggest and best yet.



Say a Prayer for Those Serving

Each Sunday we are led in this prayer for those who are serving in our war with Iraq. It comes from the Book of Common Prayer.

Almighty God, you have made all the peoples of the earth for your glory, to serve you in freedom and peace. Give to the armed forces of this country a zeal for justice and the strength of forbearance, that they may use their might in accordance with your gracious will. Guide them through adversity, and help them grow in understanding of the needs and lives of those where they are sent to serve. Once home, let them be welcomed with joy and compassion for what they have endured. Remember those left behind and comfort their loved ones. This we ask through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen.

Reflections continued from page 1

In yet another parish, they had a ministry for the newly arrived in town; helping folks know where community services are to be found, find out what needs they may have for getting settled in a new town, making sure they are introduced around, etc. Each of us has unique opportunities to do just that. But what about the parish as a whole? Is there one thing to which we are called? Tell your vestry what you think. They will be addressing this question in the fall.

EDUCATION: This last Sunday the education focus for that parish was on becoming more Christ-like in the way they work and talk about others. Evidently there is a lot of negative and “exclusive” talk from other Christian churches in their town and this congregation wants to focus and implement more of Jesus’ teachings, in word and deed, and make that visible outside the classroom. We are called to be lifelong learners. Most of us have more leisure time now to pursue a hobby or to deepen our knowledge in astronomy, paleontology, botany and other fascinating topics. We also have access to books in our parish library and to study groups which will help us make the Bible come alive to us as never before.

Every Monday afternoon we discuss the three readings from the coming Sunday lectionary, hence the name of our get together: Coming Attractions. Bonnie Walker will continue lectures/sharing around the Acts of the Apostles for any lady in town. On Sunday mornings between the services as well as on certain Wednesday afternoons at 4pm we can study a theme related to faith which would help us to live better as Christians. Beginning/end of life issues, immigration, the impact of religion on politics. Which of these would interest you? Would you have others to suggest?

During the first three Sundays in August as communicants we joined in the Eucharistic celebrations of three very different Episcopal churches in Idaho and Washington State. Each used the same prayer book and the same hymnal we do. However, each did so in a way that was adapted to the congregation, to the life of that town spiritually and civilly. In out-

reach each was involved in the neighborhood and the city of which they are a part. They announced for the fall religious educational programs to address their needs. What struck us were the commonality and the uniqueness of each congregation. Like St. Barnabas they are called to “share the love of Christ;” unlike St. Barnabas where our focus is Borrego Springs, they are called to serve and to learn arising from where they are.

Sincerely,
Alex+/Nancy+

Remembering ... continued from page 3

Today, the community is composed of monks from various Christian traditions around the world who vow to live in joy, simplicity and mercy as a parable of community, and as a sign of the Gospel’s call to reconciliation at the heart of the world.

The community has always supported itself by its own labor, refusing any donations for its own life, even family inheritances. If this leads to a certain simplicity of lifestyle, that is yet another way to make the Gospel apparent, to focus on the essential.

Eight years ago, Brother Roger designated Brother Alois to succeed him as the person in charge of the community. On the morning after his death, the following prayer was read in the church:

“Christ of compassion, you enable us to be in communion with those who have gone before us, and who can remain so close to us. We confide into your hands our Brother Roger. He already contemplates the invisible. In his footsteps, you are preparing us to welcome a radiance of your brightness.”

Nancy +

For more information visit: www.taize.com

Mark Your Calendar

September

Thurs. 15th Sarah's Circle meets at the Roadrunner Clubhouse.
Wed. 21st Men of St. Barnabas meet.

Sunday Service
8:30am only
May through October

Fellowship, Education & Support

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

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

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, 8am.

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

Peace Meeting every Monday night, 6:30-8pm in the parish room. Meetings are non-political and non-sectarian.

St. Barnabas Carillon

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