

Carillon

St Barnabas Episcopal Church



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

Borrego Springs, California

July 2008

Volume 12, No. 10

The New Lambeth—2008

The Lambeth Conference of bishops is coming July 16, 2008 and will end August 3, 2008. Lambeth—it is the 14th Conference since 1867—is called every decade by the Archbishop of Canterbury, nominal head of the world-wide Anglican Communion.

Lambeth's purpose is to help clarify doctrine and to build the human connections between the more than 800 bishops, and therefore dioceses, across the world who comprise the Anglican Communion.

Lambeth is important to St. Barnabas because it represents the efforts by the Episcopal Church (DCUSA) and other Anglican provinces of more than a hundred years of Communion efforts to achieve a mutually supportive global unity.

That unity is defined as the shared body of Christ and the beliefs that have evolved since His advent. They rest upon the validity of four basic truths:

1) The Apostles' Creed, 2) the Nicene Creed, 3) the sacraments of Baptism and Eucharist, 3) the Holy Scriptures as the revealed Word of God, and the validity of the Historic Episcopate.

Historically, the EDUSA was an offshoot of the Anglican Church from its founding during the American Revolution. It formally joined the newly established Anglican Communion in the 1890s and has strengthened its ties through the 20th and into the 21st centuries.

Why should we care about that, here in isolated Borrego? The answer is, that what happens at Lambeth is reflective of the unity that is fundamental to the form of Christianity practiced by the

Communion and, therefore, by our own ECUSA.

But, also, we should care because we are all Christians and a diminution or dilution of those ties would diminish us, in both institutional and personal terms.

In theological terms—and it is expressed this way by the Archbishop of Canterbury—exclusion means that the body of Christ once again faces the threat of being broken on the cross.

The problem is that the unity that prevailed through more than a century is now in danger of breaking on the issue of the exclusion from the ministry—no longer race or gender—but of gay men and women.

Exclusion from the life of the Church and therefore from its sacraments on the basis of gender or race, or any other incidental quality, is an obvious violation of Christ's promise of inclusion and forgiveness for all, regardless of who or what one was—no matter how unpopular or defamed.

What is clear at this stage is that the issue of inclusion in the life and work of the Church has been joined. It has exercised the Anglican Communion since it surfaced in 2003. It promises to distract the proceedings of the Lambeth Conference in 2008.

We'll report more on Lambeth as the Conference begins in London and continues its proceedings through August 3rd of this year.

To follow events more



Your Vestry

The Vestry are those members of the congregation that you have chosen as your leaders. The first duty that we think of when we say vestry is stewardship, which is essential in the life of the parish. It includes raising funds for the maintenance of buildings and grounds and the general upkeep of the rectory and church buildings. The Finance and Buildings and Grounds committees are essential to this task.

But very importantly and often not acknowledged are the duties of assisting the rector in fulfilling his or her ministry. The Senior Warden or Rector's Warden (Cathy Oswalt) has a duty to counsel the rector and to assume leadership in his or her absence including chairing vestry meetings. She also should be aware of the mind of the rector and help express that to church members.

The People's Warden or Junior Warden (Bill Walker) has the responsibility of making the rector aware of the mind and needs of church members.

The Stewardship Coordinator (Bill Walker) leads the vestry and the church in raising funds for the financial support of the church.

The worship committee and its liaison to the vestry (Mary Levine) are responsible for planning liturgy under the leadership of the rector and in his or her absence making sure services are conducted in an orderly fashion.

The Finance Committee Coordinator and Treasurer (David Leibert) are responsible for being aware of financial matters and making recommendations to the vestry as to the use of parish monies.

The Outreach Coordinator (Haddon Salt) is responsible in the absence of a resident rector for vetting requests for help from the rec-

tor's discretionary fund.

The Buildings and Grounds Leader (Chuck Bennett) is the person in charge of seeing that necessary repairs are carried out properly.

The Pastoral Care Committee (Mary Levine) is responsible to assure the sick and shut-ins of the parish are cared for physically and spiritually.

The Parish Life Coordinator (B. J. Parsons) is responsible for planning and organizing parish events with other members of the vestry and the parish .

Lee Estep has assisted the vestry with legal and historical background as needed.

Shirley Vialpando has lead the Women of St. Barnabas and offers assistance with pastoral care and outreach.



As you can see the vestry is busy but if you know of an unmet need call on them. Your weekly bulletin has their numbers and e-mail addresses. Remember, too the vestry members act as leaders, but ministry is the duty and interest of all the baptized. Step forward to help them in their tasks. Pray for them. Follow them as they try to follow Christ.

WEC-White Elephant Column

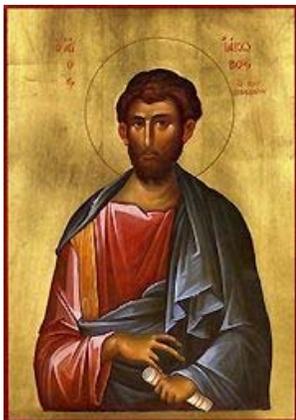
~Mary Levine
WEC is a revived column in the monthly Carillon. Its purpose, as a kind of classified section, is to ease your task of selling or acquiring worthy items no longer needed. For inclusion, or suggestions to help the column be more useful, call Victor at 767-7746 or drop him a line at ra-vok@nethere.com.

For Sale

Doggie Door for Slider, medium to large dog.
\$25.00 ,call Cathy at 760-519-2450

Treadmill, hardly used, \$100, call Cathy at
760-519-2450

July 25th, St James, The Apostle



This James is the brother of John the Evangelist. The two were called by Jesus as they worked with their father in a fishing boat on the Sea of Galilee. Jesus had already called another pair of brothers from a similar occupation; Peter and Andrew. “He walked along a little farther and saw

James, the son of Zebedee, and his brother John. They too were in a boat mending their nets. Then he called them. So They left their father Zebedee in the boat along with the hired men and followed Him” (Mark 1:19-20).

James was one of the favored three who had the privilege of witnessing the Transfiguration, the raising to life of the daughter of Jairus and the agony in Gethsemani.

Two incidents in the Gospels describe the temperament of this man and his brother. St. Matthew tells that their mother came (Mark says it was the brothers themselves) to ask that they have the seats of honor (one on the right, one on the left of Jesus) in the Kingdom. “Jesus said in reply, ‘You do not know what you are asking. Can you drink the cup that I am going to drink?’ They said to him, ‘We can’” (Matthew 20:22). Jesus then told them they would indeed drink the cup and share his baptism of pain and death, but that sitting at his right hand or left was not his to give-it “is for those for whom it has been prepared by my Father” (Matthew 20:23b). It remained to be seen how long it would take to realize the implications of their confident “We can!”

The other disciples became indignant at the ambition of James and John. Then Jesus taught them all the lesson of humble service: The purpose of authority is to serve. They are not to impose their will on others, or lord it over them. This is the position of Jesus him-

On another occasion, James and John gave evidence that the nickname Jesus gave them “sons of thunder” was an apt one. The Samaritans would not welcome Jesus because he was on his way to hated Jerusalem. “When the disciples James and John saw this they asked, ‘Lord, do you want us to call down fire from heaven to consume them?’ Jesus turned and rebuked them...”(Luke 9:54-55).

James was apparently the first of the apostles to be martyred. “About that time King Herod laid hands upon some members of the church to harm them. He had James, the brother of John, killed by the sword, and when he saw that this was pleasing to the Jews he proceeded to arrest Peter also” (Acts 12:1-3a).

This James, sometimes called James the Greater, is not to be confused with the author of the Letter of James and the leader of the Jerusalem community.

The way the Gospels treat the apostles is a good reminder of what holiness is all about. There is very little about their virtues as static possessions, entitling them to heavenly reward. Rather, the great emphasis is on the Kingdom, on God’s giving them the power to proclaim the Good News. As far as their personal lives are concerned, there is much about Jesus’ purifying them of narrowness, pettiness, fickleness.

NOTICE—Please turn off your cell phone while attending service.



PLEASE SIGN UP TO HOST A COFFEE HOUR AFTER THE 8:30 A.M. SERVICE

REMINDER **THANK YOU**

Update From B.C. Nagys

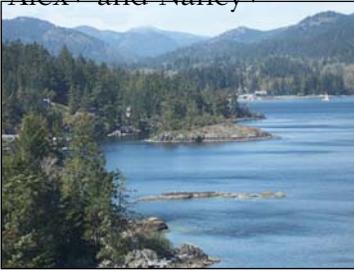
We have been quite busy getting settled; this includes much paperwork for the transition of living in a new country.

Starting on June 1st we were pleased with the enthusiasm of the congregation about our arrival. The outreach program, Vital Vittles, is a thriving endeavor and well known throughout the community. We are part of that lunch every Friday serving Between 50 and 90 people.

Our home is in a wonderful location affording beautifully views and many trails in the surrounding parks to explore.

Know that every Sunday here we are also praying with you there. Our hope is that you will find the opportunity to visit us here!

Blessings to all of you.
Alex+ and Nancy+



MAC Lovers-Are You Interested?

Macintosh Enthusiasts

Join us in a new start-up group that's meeting to talk about the ways we can master the Mac.

Call Victor 767-7746 or email



Cleaning out Cupboards?

Bring your unopened food (cans, boxes, bags) to the basket inside the side door of St. Barnabas. Ernie Loza will be sure it gets delivered to the hungry and the needy that

Beloved Pets

Frisbie's and Kathleen's words of comfort to their friends Gerry and Jim and all those who have lost a pet.

As a fellow dog lover who has been through what you're going through for Zoe, with 6 wonderful dogs in my past, can I share some of my beliefs concerning God's plan for us with the pets He created to share our lives with.

As I mentioned, regardless of how long they are with us, it is never long enough. I've come to believe that He created our pets to demonstrate His unconditional love for us—to teach us through the pets He has given us. As you have noticed through having shared life with more than one dog that they are always different in their personalities (just as people are). So each relationship with a different dog is unique. Since our dogs only live one seventh of our life, His plan is to have us experience the love and companionship of more than one of His wonderful creations in our longer life. As you recall we were loved by and loved our first wonderful German Shepherd, Ute, and it was heartbreaking to lose her at only 11 years (from puppy). But it was a joy having her for that short time and being able to care for her and give her a good life. She was a loving companion to Kathleen who still misses her. However, if Ute wasn't taken back, Kathleen and I wouldn't have found the life of Torrie—another of His wonderful creations to love and care for, who is uniquely different from Ute and equally wonderful in her own personality.

So, give thanks for Zoe's life with you and make plans when ready to be blessed again with another but different Zoe who He has created for you to again love and care for.



Our pets are gifts from God and we should allow ourselves to share in these gifts for as long as we can. Someday our last dog will outlive us, and will be a loving companion to us to the end of our life here. As this is, we

Fun Trip For Bennetts and Jees

We started two days early in Rome, a very good thing. The Vatican was full of treasures from other places and the Sistine Chapel visit was too short. Sunday we ambled through Rome finding fountains and discovering high water plaques marking the reach of the Tiber during an epic 1598 flood, from the Spanish Steps and Piazza della Minerva to Piazza Navarona, where the Four Rivers Fountain was being restored.

At our first cruise stop, Florence, there was David, churches, and more restoration. In Cannes we opted for the medieval village of St. Paul de Vence, now an artists colony full of shopping opportunities and narrow streets. Montserrat was our choice in Barcelona but with seven other cruise ships in port the charm was missing. Following a day at sea, Chuck and Fred toured the WWII tunnels of Gibraltar while Mary and LLouise cruised Main Street and found a Post Office where postcards finally got mailed on 5/31! Casablanca and our tour of Rabat took us to a different world of walled communities with beautiful doors and gardens hidden inside. Cadiz we walked on our own and gazed at the largest bougainvillea we have ever seen. Chuck and Mary found shops in Lisbon while Fred and LLouise toured Sintra and saw the western most point of Europe, a scenic coastline resembling the California coast. Vigo's old town is worth a visit by itself. The park at the top of the hill reveals a huge port. After a second day at sea we arrived at Le Harve. Versailles was spectacular, opulent, green, and very "new" compared to all the other places we visited.

Saturday we disembarked and that afternoon we toured the shopping museum, Harrods. Our last day we used the "Big Bus" to hop on and off around London. At the British Museum we saw the Rosetta Stone and artifacts gathered from all over the world. That's what we did from 5/24 to 6/9.



Vestry Report

The heat of summer does not slow down your vestry. It continues doing the business of St. Barnabas Church. The Rectory is being re-roofed and fluffed up for the next resident. Your vestry decided a part-time, four day a week priest would be best for us at this time and applicants for interim clergy have been presented by the Rev. Canon Jenny Vervynck. We plan to have someone in place by October 1st. BJ is already thinking about a lovely Welcome Back party this fall. We miss those of you who aren't here now, but are grateful for those who stay.



A Very Personal View By Nancy Bye

The first Sunday after Alex+ left us may have been one of the loneliest of my life. I was be-
reft. Heartbroken. Angry. But I had to go to
church. In an effort to cheer us I had volun-
teered to serve the “holy happy hour”.

And there was Leland Jones! The retired rector
of St. Mary’s in Ramona reached out to us and
caught us. Talk about winning hearts and
minds! He had an aura of pathos we could
immediately identify with. He had no altar
guild to care for his vestments. He had lost his
home in the terrible fires and was counseling
many who had lost theirs. He made us laugh
again. We wanted him to stay forever. And of
course Frisbie told him so.

Father Al Smith is tall, elegant and articulate.
He knows us and likes us, and admires our
simplicity, sincerity and serenity. He stood in
front of the church to greet us with a “Happy
Mother’s Day”. We felt better.

The first Sunday Julia Christian was coming I



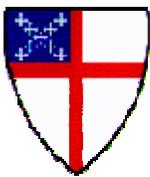
felt a little reluctance. I like my doc-
tors, lawyers and priests to be men.
Go ahead Jill Bennett-laugh. In she
swept in her gorgeous celandon
chasuble decorated with huge
butterflies! In her beautifully modu-
lated voice, she delivered one of the
most encouraging homilies I’ve heard
in a long time. Consider the lilies-
get rid of stress. Lift up your Hearts!



I celebrate our return to the holy round white
communion wafer instead of grubby pita
shred, the omission of Hagar (always makes
me giggle inwardly about Hagar the Horrible
in the funnies) from our service, and the inclu-
sion of a favorite prayer, “let the words of my
mouth and the meditation of my heart be ac-
ceptable in your sight, O Lord, my strength,
and my redeemer.” Psalm 19:14

We have been so blessed to have Cathy Gay
Oswalt arrange for our visiting clergy and play
our lovely music. Soon we will begin to feel

Shield of the Episcopal Church



This shield was adopted in 1940 as
the symbol for the Episcopal Church
USA. The shield brings together
some of the Episcopal Church USA’s
history, offering a brief History les-
son through its design.

The Episcopal Church was founded in 1789 as a
separate group from its parent Church of Eng-
land, from which the churches in the colonies
found themselves divided by the American
Revolution. The red white and blue colors are
the colors of the American flag. Many of the
founders of this nation, including George Wash-
ington, were Episcopalians.

The white field with a red cross is St. George’s
Cross, the patron saint of the Church of England

There are nine miniature crosses on the field of
blue symbolizing the nine dioceses that met in
Philadelphia in 1789 to ratify the initial consti-
tution of the Protestant Episcopal Church in
the United State of America. The crosslets are
formed after the St. Andrews Cross. St. An-
drew is the patron saint of Scotland. This re-
members the Scottish Episcopal Churches part
in our history as it was their bishops who or-
dained Samuel Seabury as the first American
Bishop in 1784.

The Episcopal Church today remains a part of
the Anglican Communion, the name for all
those churches around the world which trace
their origin to the Church of England. As such,
St. Barnabas is part of a worldwide denomina-

The Gift Of Centering Prayer

You read about Centering Prayer before; see articles in the Carillon archives! Here I will try and build on that knowledge. Centering Prayer is simply a *method* of prayer; traditionally called contemplative prayer, it is a way for us to prepare to receive the gift of God's presence to us.

It consists of responding to the Spirit of Christ by consenting to God's presence and action within. It furthers the development of contemplative prayer by quieting our faculties to cooperate with the gift of God's presence. Easier said than done...but oh, when you do!

This practice, drawn from ancient prayer practices of the Christian contemplative heritage, [notably the *Fathers and Mothers of the Desert*, *Lectio Divine*, (praying the scriptures), *The Cloud of Unknowing*, *St. John of the Cross* and *St. Teresa of Avila*] allows for the opening of mind and heart to God - the Ultimate Mystery, **beyond** thoughts, words and emotions.

Our God, whom we know by faith, is within us; closer than breathing thinking or feeling. God is even closer than consciousness itself. And the root of all prayer is interior silence. Though we think of prayer as thoughts or feelings expressed in words, this is only one expression. Contemplative Prayer is a prayer of silence, an experience of God's presence as the ground in which our being is rooted, the Source from whom our life emerges at every moment.

Perhaps prayer for you has been thoughts or feelings expressed in words. Well that's only one expression. In the Christian tradition Contemplative Prayer is considered to be the pure gift of God. Centering Prayer facilitates the development of Contemplative Prayer by preparing our faculties to receive this gift. It is an attempt to present the teaching of earlier times in an updated form.

Centering Prayer is not meant to replace other kinds of prayer: rather it casts a new light and depth of meaning on them. It facilitates the movement from more active modes of prayer — verbal, mental or affective prayer — into a receptive prayer of resting in God.

Emphasizing prayer as a personal relationship with God and at the same time acting as a discipline to foster and serve this relationship by a regular, daily practice of prayer, Centering Prayer deepens our relationship with the living Christ.

The benefits of taking 20 minutes each day to sit in silence for Centering Prayer are great. Additionally, to gather with others for Centering Prayer and sit together in silence as a group, tends to build communities of faith; members bond together in mutual friendship and love. It is a practice that I have enjoyed and would recommend the forming of a group for the parish.

Christ-centered in its focus, and ecclesial in its effects of building communities of faith, Centering Prayer helps us to respond to the words of

Senior Warden's Report

As some of you are already aware I am going to have to take an extended vacation starting the end of June through the middle of August. I have been able to arrange for supply clergy through September and if need be I will arrange for supply clergy until we select a part-time or full-time interim priest. I will have my laptop computer with me so I will be able to continue to publish the Carillon. The magic of email makes all this possible. If you need me for any reason my cell number is 760-519-2450 or by email cathyo@cableusa.com. While I am gone Frisbie Killman, Haddon Salt and Joanne McLean will be providing you with music. Of course our faithful Secretary, Lynniss, and the Vestry are always available to carry on the day-to-day business of St. Barnabas. So until I return-



Mark Your Calendar

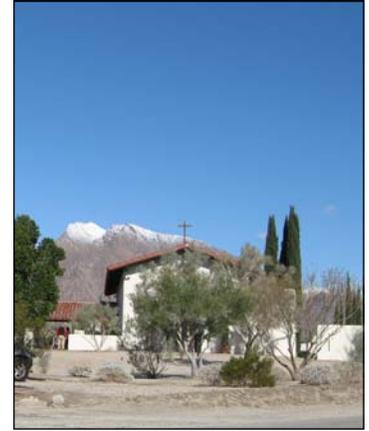
July 2008

July 2nd, Noon—Women of St. Barnabas at Red Ocotillo
July 6th, 8:30 AM— Holy Eucharist with Rev. Alfred Smith
July 12th, 9:00 AM—Sarah's Circle at Kendall's Cafe
July 13th, 8:30 AM-Holy Eucharist with Rev. Carolyn Richardson
July 20th, 8:30 AM-Holy Eucharist with Rev. Carolyn Richardson
July 27th, 8:30 AM-Holy Eucharist with Rev. Alfred Smith

Cursillo meets every Monday, 8:00 AM at the church.

Men's' Breakfast meets every Tuesday, 7:30 AM

Note: Nagy's new address: 6092 Timberdoodle Rd. East Sooke B.C. CN V9Z 0Z9



St. Barnabas Carillon

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