

Diocesan

SPRING 2017



# messenger



**VIA CRUCIS:  
CALLED TO THE WALL**

PAGE 8

**EPISCOPATE TRANSITION**

PAGE 11

**NEW CHRISTIAN FORMATION  
COURSE**

PAGE 14

# SPRING CONTENTS 2017

## episcopate transition

- 10 Letter from the Standing Committee
- 11 Bishop Mathes to Step Down

## formation relation

- 6 Called to be Laity
- 12 FORMA Wrapup
- 13 Cathedral Seeks New Ways to Meet People
- 14 Christian Formation Course

## diocesan news

- 4 Bishop's Letter
- 8 Spring Calendar
- 7 Showers Restore Dignity

## international flavor

- 10 An Update from Jacqueline Bray Pippin
- 15 Episcopal Asiamerican Ministry



**ON THE COVER:** During Via Crucis, Episcopalians from LA and San Diego march to the border to raise awareness about the plight of immigrants. See page 8 for details./Photo Credit: Susan Forsburg



**15** Lion Dance during the Festival of the Lunar New Year at St. Peter's, Del Mar.



**10** Snow monsters in the Hakoda Mountains, Japan. Read more from the Rev. Pippin.

# BISHOP MATHES' FINAL VISITATIONS

**B**ishop Mathes will depart after his final service at on July 1 (see the calendar on pages 8-9 for details). He will serve as the associate dean of students at Virginia Theological Seminary (VTS) where he will be the chaplain and admissions director, among other duties. He has long thought of a school chaplaincy role as the right next career move and when this one opened

up at his alma mater, he responded. The Standing Committee will be the official ecclesiastical authority in his absence. Stay tuned to learn more about the committees that will lead the way during the search for our fifth bishop. In the meantime, plan to attend one of the bishop's final visitations to say goodbye and wish him and Terri well on their next adventure. +



**BISHOP AND DEAN:** Bishop Mathes and Dean Bridges at St. Margaret's, Palm Desert during our 43rd Annual Diocesan Convention.

March 19	Trinity, Escondido
March 26	Good Samaritan, San Diego
April 2	St. Paul in the Desert, Palm Springs
April 9	St. Timothy's, San Diego
April 16, Easter	St. Paul's Cathedral, San Diego
April 23	St. Thomas, Temecula
April 30	St. Luke's, San Diego
May 7	St. Dunstan's, San Diego
May 14	St. James by-the-Sea, La Jolla
May 21	Christ Church, Coronado
May 28	Sts. Peter & Paul, El Centro
June 4	St. Peter's, Del Mar
June 11	Holy Cross, Carlsbad
June 18	St. Bartholomew's, Poway
June 25	St. Philip the Apostle, Lemon Grove
July 1	St. Paul's Cathedral Special Service at 1 p.m. +

## messenger contact

The Episcopal Diocese of San Diego, 2083 Sunset Cliffs Blvd., San Diego, CA 92107

### magazine info

EDITOR: Hannah Wilder  
t. 619-481-5456 e. [hwilder@edsd.org](mailto:hwilder@edsd.org)

### submissions

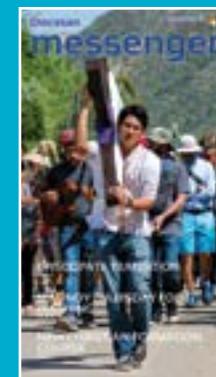
We welcome submissions of original articles, letters, poetry, art and photographs. Submissions should pertain in some way to the Episcopal Church in the Diocese of San Diego. It is advised to check with the editor prior to submitting, to ensure your materials fit thematically and that there is space. All submissions should be sent via email: [hwilder@edsd.org](mailto:hwilder@edsd.org). Include your name, congregation, phone and home address. The editor reserves the right to edit all material for length, clarity and accuracy. At this time, the magazine cannot provide compensation for submissions.

### advertising

This magazine has a circulation of about 13,000 and an approximate readership of 26,000. For more information or to receive a copy of our rate card, email [hwilder@edsd.org](mailto:hwilder@edsd.org)

### distribution

This magazine is a free publication for The Episcopal Diocese of San Diego published 3-4 times per year. If you would like to be added to our mailing list, send an email with your name and address to: [hwilder@edsd.org](mailto:hwilder@edsd.org)



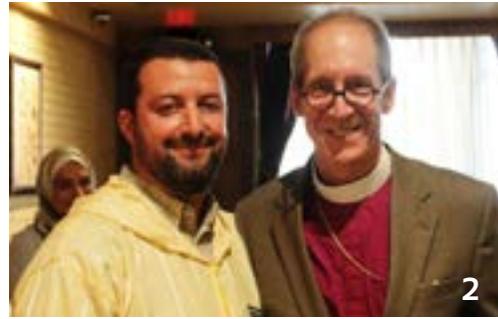
# AGE OF MISSION OUR HEARTS BURN WITHIN

AUTHOR: Bishop Jim Mathes

EMAIL: [bishopmathes@edsd.org](mailto:bishopmathes@edsd.org)



1



2



3

1) BISHOP MATHES with Senator Toni Atkins and Assemblymember Todd Gloria when he received the 2015 Mayor George Moscone Humanitarian Award 2) IMAM TAHA Hassane with Bishop Mathes when the Islamic Center of San Diego awarded him the Solidarity Award during Ramadan 2016. 3) 43RD ANNUAL Diocesan Convention at St. Margaret's, Palm Desert. 4) BISHOP WOLTERSTORFF'S portrait and Bishop Mathes at the 2015 open house for our diocesan center in Ocean Beach. 5) CELEBRATION of new ministry of the Rev. Mark Hargreaves at St. James, La Jolla. 6) 41ST ANNUAL Diocesan Convention at St. John's, Chula Vista. 7) BISHOP AND TERRI Mathes at the 2015 Episcopal Night at Petco Park. The Padres won that year.

**D**ear friends in Christ,  
In this age of mission, we have been called by God to proclaim the Gospel in word and deed to a world that is thirsting for our message and example. We are ordained by God to be in relationship to each other no less than the stars above. Together, we give off the discernable light of the Gospel. Each congregation is called in service to this Gospel, to be a sending congregation, one that offers pastoral care to families, and

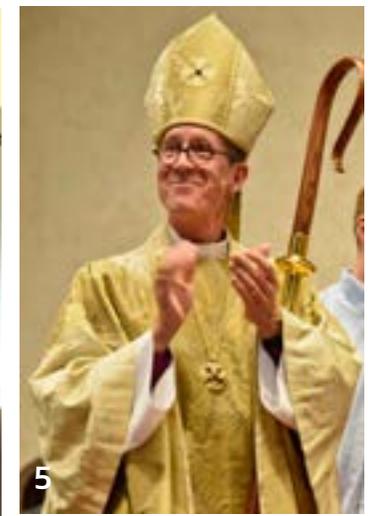
that raises up new generations of faithful disciples.

In this issue of the *Messenger*, you will note all of the great things happening in our congregations. Each of us has a role to play in building up the Church of Jesus. We do this when we give our heart to others and share hope that is within us by the grace of Jesus.

There are bright spots out there; here is good news. There are great things happening. And that's what we are building upon—these bright spots.



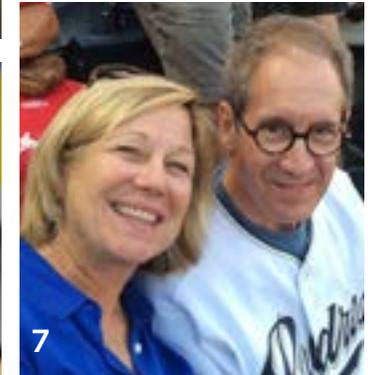
4



5



6



7

They are the veritable light of Christ in our diocese. We can do this. We are doing this. We are adapting and we are changing.

Working together and staying connected is the key to this moment and momentum. Look at what Jesus did when he sent his disciples out. He didn't send them out alone. He sent them out as companions, not as lone rangers. As I said in my convention address, right now we have 44 congregations. Most have a designated clergy person who is full- or part- time. We have 44 governing bodies, vestries or bishop's committees. We have 44 accounting functions and 44 bank accounts, etc. What if we stopped doing it that way? What if we began to work in a deep way with each other and eliminated these redundancies? What if we freed up our most precious resource—you! Our human capital is the most important because with our people freed up, we can do more of God's mission in the world.

Our vocation is to be followers of Jesus. We travel with Jesus in the change, and in

the tender and hard spots. That is what it means to be in the way. We do not walk alone. We are drawn to Jesus and we are drawn to each other. The threads of our baptismal covenant and the bread of Eucharist bind us together. Together we are be transformed and transformative. Together we risk. We dare to love. We are fearless and go into that harvest. That's where the work is to be done. God so loves the world; he needs us and our love in the harvest. We are being sent.

Let us keep the faith. And so, let's go! Let us be sending congregations.

As we move into Lent, may this be a particular time of prayer and preparation for sharing our faith with the world that so desperately needs Christ's love. And with the dawning Easter Sun, we will be like the disciples on the road to Emmaus: "our hearts will burn within us." God bless you in this season of renewal and possibility.

Faithfully,

The Rt. Rev. James R. Mathes, Bishop +

**"Each of us has a role to play in building up the Church of Jesus."**



**UPDATE FROM THE REV. JACQUELINE BRAY PIPPIN IN JAPAN:** "This summer I graduated from Virginia Theological Seminary and married Scott Pippin, who just graduated from pilot training. In September we moved to a base in northern rural Japan. Living abroad is hard. It feels lonely to be silenced in public when I'm struggling to communicate. But as Christians we are called to pay attention and keep watch, to be present. When I am able to keep watch, I find God's grace all around me. I am helping at St. Luke's Anglican Church in Hachinohe (pictured above), which is about an hour's drive from the base. I am being refreshed to go out and do God's work in my new community." The Rev. Pippin will be ordained a priest by Bishop Mathes on Saturday, May 6 at 4 p.m. at St. Paul's Cathedral, pending approvals. Everyone is welcome to attend. ✦

## From the Standing Committee

**D**ear Friends in Christ,  
As you receive the news that Bishop Mathes will be leaving as our bishop this June, we want to offer a word about the transition. I have been in conversation with the bishop about this possibility for a few weeks and I am in communication with our chancellor and Bishop Clay Matthews, director of the Office of Pastoral Care, who assists dioceses in transition on behalf of the presiding bishop.

We are in a very good place. We have a superlative staff. We have plenty of time, over three-and-a-half months, before Bishop Mathes leaves. We have great support from the wider church. And we are in a strong position as a diocese. We will be able to continue the important work that we are doing and meet challenges that may come our way.

Once the bishop officially resigns jurisdiction, the standing committee will become the ecclesiastical authority, take over all the authority and responsibilities of the bishop, excepting those reserved for

a bishop (i.e. ordinations and confirmation). We may, in some manner, employ the services of a retired bishop.

From a congregational perspective, the work of the diocese will move forward without pause. We assure you that the transition is in good hands. As we work to formalize the transition plan, we will keep you informed of developments. By the end of this month, there will be a bishop's transition page added to our website for your use. In these next weeks and months, we invite you to join us in celebrating Bishop Mathes' ministry for these past 12 years as we send him off to do Christ's ministry in a different place.

Faithfully,  
The Rev. Dr. Simon Mainwaring  
President of the Standing Committee ✦



## BISHOP MATHES TO STEP DOWN THIS SUMMER

**B**ishop James R. Mathes announced on February 13 that he has accepted a call to serve as associate dean of students at Virginia Theological Seminary (VTS) beginning this summer, and will step down as fourth bishop of San Diego at that time. VTS is an Episcopal seminary of about 220 students in Alexandria, Virginia.

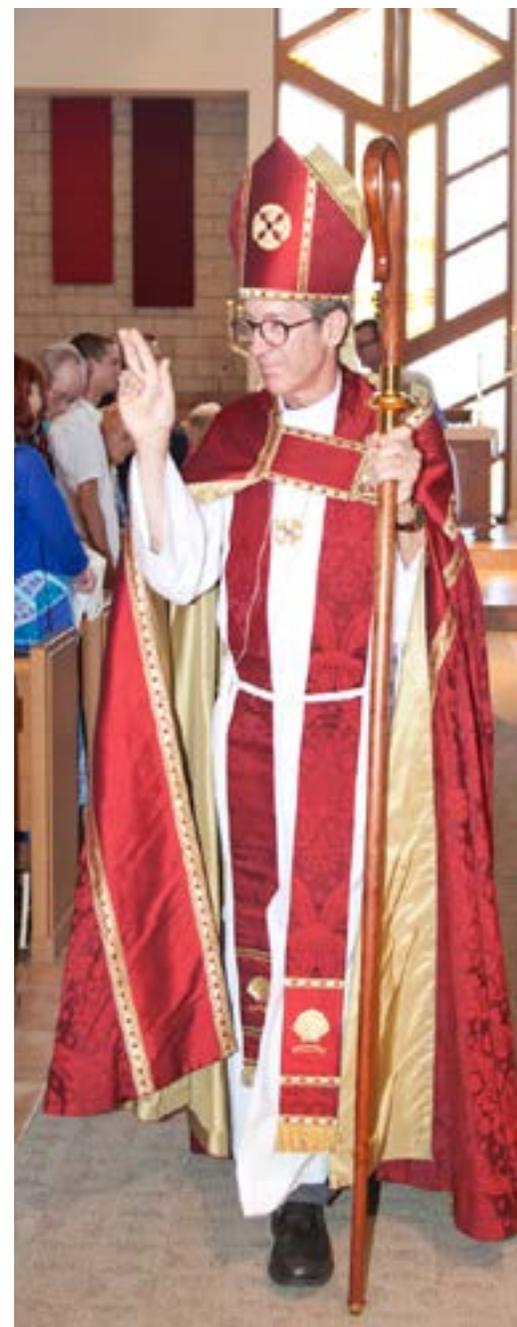
In a message to clergy and lay leaders that also was posted to the diocesan website, Bishop Mathes said that he began to discern "a call to a different ministry," a call that left him conflicted. Jim and Terri thought carefully before Jim pursued the position at VTS. They felt that this new ministry would allow Jim to continue his passion "for teaching and formation" that has been at the core of his work as bishop.

He said that he is leaving a "fantastic diocesan staff and leadership team." He urged trust in diocesan leadership who are "already forming a process and timeline for succession."

### Standing Committee Assumes Responsibilities

Once the bishop's resignation is received, the Standing Committee, acting by church law, becomes the ecclesiastical authority and will assume all episcopal responsibilities within the diocese, except for liturgical actions reserved for bishops, such as confirmations and ordinations. The Rev. Dr. Simon Mainwaring, rector of St. Andrew's by-the-Sea, San Diego, is president of the Standing Committee. On February 15, the committee met with Bishop Clay Matthews, the member of the presiding bishop's staff responsible for bishop transitions, to discuss the committee's new role and how duties that normally fall to a bishop might be handled, either within the committee or with the assistance of another bishop. Committee members continue to meet to discuss the work that lies ahead, which includes organizing the search process for our fifth bishop.

Bishop Matthews said that the diocese should plan for about 18 months to two years from the start of the search process until the election of the next



**BISHOP BLESSINGS:** Bishop Mathes blesses the congregation of St. Andrew's, Encinitas.

bishop, with another six months until that person is ordained and consecrated.

Bishop Mathes was elected the fourth bishop of San Diego on November 13, 2004 and was ordained and consecrated as bishop on March 5, 2005. ✦ [The full text of Bishop Mathes' announcement is on the diocesan website: \*edsd.org\*.](#)

# SPRING CALENDAR

SATURDAY, MARCH 25

## EUCCHARISTIC VISITOR TRAINING

Learn the art and history of bringing the bread and wine made holy to the homebound.  
 TIME: 9 a.m. - 12 p.m.  
 PLACE: St. Timothy's, 10125 Azuaga St., San Diego, CA 92129



COST: \$25, register online: [edsd.org](http://edsd.org)

SATURDAY, APRIL 1

## VIA CRUCIS: CALLED TO THE WALL

Pilgrimage from LA to Tijuana to highlight the plight of immigrants. Join in at St. Philip's, Lemon Grove, or 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. For those interested in joining Bishop Mathes on the Mexican side, RSVP to Bobbi Hoff. Passports are required for re-entry to the US.

TIME: 12:30 p.m.

LOCATION: St. Philip's, 2660 Hardy Dr, Lemon Grove, CA 91945

RSVP: Bobbi Hoff, [bobb303@edsd.org](mailto:bobb303@edsd.org)

WEDNESDAY, APRIL 5

## SCHOOL SUMMIT

The executive director of the National Association of Episcopal Schools, the Rev. Daniel Heischman, will share wisdom and perspective about school leadership. Bring



two people and the third person is free.

TIME 10 a.m. - 2 p.m.

PLACE: St. David's, 5050 Milton St., San Diego, CA 92110

COST: \$15, register online: [edsd.org](http://edsd.org)

INFO: Nancy Holland, [nholland@edsd.org](mailto:nholland@edsd.org)

TUESDAY, APRIL 11

## RENEWAL OF VOWS

Episcopal and Lutheran clergy members gather to renew ordination vows during Holy Week. They also receive holy oils for use throughout the year. All are welcome to attend.

TIME: 10:30 a.m.

LOCATION: St. Paul's Cathedral, 2728 Sixth Ave., San Diego, CA 92103

INFO: Bobbi Hoff, [bobb303@edsd.org](mailto:bobb303@edsd.org)

THURSDAY, APRIL 13

## MAUNDY THURSDAY FOOTWASHING

The faith community of Ocean Beach will offer footwashing. Volunteers provide new shoes, boots, sandals and socks and connect people with social and medical services.



They will also provide breakfast and lunch and hygiene kits.

TIME: 9 a.m. - 1 p.m.

LOCATION: Episcopal Church Center, 2083 Sunset Cliffs Blvd, San Diego, CA 92107

INFO: Nancy Holland, [nholland@edsd.org](mailto:nholland@edsd.org)

SATURDAY, APRIL 22

## 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. James, 743 Prospect St, La Jolla, CA 92037

RSVP: Deb Park, [rayanddeb@gmail.com](mailto:rayanddeb@gmail.com)

SATURDAY, APRIL 29

## YOUTH COLLABORATIVE: INCLUSION

Youth ministers from every congregation are encouraged to attend. Our focus will be inclusion, with specific attention paid to LGBTQ+ and special needs populations.

TIME & PLACE: 10 a.m. - 1 p.m. St. Bartholomew's, 16275 Pomerado Rd., Poway

INFO: Charlette Preslar [cpreslar@edsd.org](mailto:cpreslar@edsd.org)

COST: \$5 to cover lunch

SATURDAY, APRIL 29

## HOEDOWN FOR EPISCOPAL YOUTH EVENT

Line dancing, barbeque, raffles and more! Help us raise funds for diocesan youth to attend the Episcopal Youth Event in Oklahoma this summer.

TIME & PLACE: 5 - 8 p.m., Christ Church, 1114 Ninth St., Coronado, CA 92118

COST: \$50 — It's a fundraiser!

INFO: Charlette Preslar [cpreslar@edsd.org](mailto:cpreslar@edsd.org)

THURSDAY, MAY 4

## SCHOOL FOR MINISTRY GRADUATION

Support Susan Green from our diocesan School for Ministry as she graduates.  
 TIME & PLACE: 6 p.m., Episcopal Church Center, 2083 Sunset Cliffs Blvd, San Diego, CA 92107



SATURDAY, MAY 6

## ORDINATION TO THE PRIESTHOOD

Pending approvals, the Rt. Rev. James R. Mathes will ordain the Rev. Jacqueline Bray Pippin to the priesthood.

TIME & PLACE: 4 p.m., St. Paul's Cathedral, 2728 Sixth Ave., San Diego, CA 92107

INFO: Bobbi Hoff, [bobb303@edsd.org](mailto:bobb303@edsd.org)

SUNDAY, MAY 7

## UNITED THANK OFFERING INGATHERING

All churches in the diocese participate in gathering donations of generosity for the United Thank Offering (UTO).

INFO: Jamie Wood, [jamiewood2@cox.net](mailto:jamiewood2@cox.net)

FRIDAY-SATURDAY, MAY 12-13

## DEACONS' GATHERING

All deacons and those in formation are welcome and encouraged to attend this gathering with our bishop.



SATURDAY, JULY 1

## FAREWELL SERVICE & RECEPTION

All members of the diocese are invited to this event that marks the end of the episcopacy of Bishop James R. Mathes, and will give people the chance to greet the bishop and his wife, Terri, before they head to Virginia.

TIME: 1 p.m.

LOCATION: St. Paul's Cathedral, 2728 Sixth Ave., San Diego, 92103

RSVP/INFO: Bobbi Hoff, [bobb303@edsd.org](mailto:bobb303@edsd.org)

PLACE: Camp Stevens, Julian

INFO: Bob Nelson, [rnelson@edsd.org](mailto:rnelson@edsd.org)

SATURDAY, MAY 20

## REFUGEENET GALA

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

TIME & PLACE: 6 p.m., Stone Brewery, 2816 Historic Decatur Rd #116, San Diego  
 INFO: Jake Young, [jake@ernsd.org](mailto:jake@ernsd.org)



SATURDAY, JUNE 17

## ORDINATION TO THE DIACONATE

Christie Fleming and Susan Green will be ordained to the diaconate, pending approvals  
 TIME & PLACE: 10 a.m., St. Paul's Cathedral San Diego



# CALLED TO BE LAITY



AUTHOR: David Tremaine EMAIL: [tremained@stpaulcathedral.org](mailto:tremained@stpaulcathedral.org)

I entered the ordination process through the Episcopal Diocese of Florida in 2012. Growing up, I had five priests in my family, including both of my parents, a grandfather and two uncles. I had seen the behind-the-scenes action of ordained ministry. It seemed as normal to me as any other profession. Being around the priesthood didn't make me feel like I had to become a priest, but when it came down to discerning a call to ministry, wanting to work with people, wanting to teach and learn about the Bible, it fit the criteria.

Being in the ordination process was a unique experience. The list of people I had to meet with was extensive: priests, bishops, committees and commissions, deans and faculty members and advisers, and then bishops again and more committees—the list goes on.

It is a grueling process. At some point, it shifted from a process of mutual discernment, where I was working together with all those people to discern my vocation, to a game of trying to convince as many people as possible to let me go to seminary. It was hard for me, once seminary and ordination were in my focus, to entertain any other options for the outcome of the process.

I started seminary in August of 2014 at Virginia Theological Seminary and it was challenging. It was academically, spiritually and personally challenging. By the end of my second year of the three-year master's program, I was going through a lot of turmoil in my personal life. I can say now that while it was one of the most painful times in my life, it was also one of the most transformational—but that didn't make it any less painful.

This time of turmoil and uncertainty in my spiritual life, my personal

life and my ordination process was the catalyst for me to reexamine my call and rethink my place in the ordination process. I took a year away from school to regroup and refocus, and began a one year paid internship at an outreach mission in Tallahassee, Florida called Grace Mission Episcopal Church. At Grace, I was in community with people living on the streets or in the shelters in downtown Tallahassee. We were a certified soup kitchen and served ten meals a week, as well as held regular worship on Sunday mornings and Tuesday nights.

For the first time since starting the ordination process I began to ask myself, "Do I need to be ordained to fulfill my vocation?" While working at Grace I had the opportunity on a regular basis to preach, teach, do pastoral care, serve people, work in a church, take part in liturgy—and I was doing all of it as a lay person. It began to give me clarity about the nuance of the call that I had felt. There was no doubt in my mind that I had been called to go seminary, but I was beginning

to see that that wasn't the same thing as a call to ordination. Thankfully, theological education is available to everyone through programs like Education For Ministry (EFM) and the diocesan School for Ministry ([sfmedsd.org](http://sfmedsd.org)), and I encourage anyone feeling called to deeper theological education to look into these opportunities.

Every conversation at that time, especially when I went back to school in the fall, gave me more and more clarity about the decision in front of me. This question persisted, "Do I need to be ordained to fulfill my vocation?" As a lay person, I could preach, teach, work in the church, work with people—I could even get a doctorate if I wanted to. The answer, at

LAITY, CONTINUED ON PAGE 7

"I had been called to go to seminary, but . . . that wasn't the same thing as a call to ordination."



## SHOWERS RESTORE DIGNITY

AUTHOR: Hannah Wilder EMAIL: [hwilder@edsd.org](mailto:hwilder@edsd.org)

"I feel so wonderful!" "I feel so clean!" "I feel like a human being again." Those are the sorts of comments people make after receiving a shower at the mobile shower unit, Showers of Blessings.

"When a shower is combined with a haircut," said Facilities Manager Jeff Green, "those people come out of the shower trailer looking like they're right out of GQ. They just look like a million bucks and they say that, too!"

The Showers of Blessings unit has not operated in Ocean Beach for the past year, because of inadequate staffing. Thanks to generous volunteers from All Souls', the shower unit is functioning again on the fourth Saturday of every month at the Episcopal Church Center. The operation requires at least eight volunteers at a time. Mr. Green is still looking for more interested people. The process for receiving a shower is simple. As guests

LAITY, CONTINUED FROM PAGE 6

every turn, seemed to be, no, I didn't need to be ordained. Now, don't get me wrong, being a priest is pretty much the easiest way to do these things, but again, that still sounds like a "why not?" kind of answer instead of a why. I knew if I left the process, that doing all these things to fulfill my vocation would be harder. It would be more of an uphill battle. There would be less institutional support, and that has been true. But I have also found that the decision that seems the most like a total formless void of mystery, the one that feels least safe and least secure, is always the one God is calling us to.

I officially left the discernment process and graduated from seminary in May 2016. I moved to San Diego in June with no job lined up, no prospects and

enter the front gates of the Church Center, they sign up for a shower. Volunteers hand out name tags with numbers on them. While they wait for their number to be called, guests enjoy a hot breakfast provided by Second Chances, Bread of Life. A volunteer finds them and escorts them to the back lot where the mobile shower unit is parked. Donated clothes are laid out for them to peruse while they wait their turn. Each person is allowed 12 minutes in the shower unit. When guests emerge, newly showered, volunteers provide donated towels, socks, underwear, toothbrushes, toothpaste, combs, razors and lotions.

"We could use more haircut volunteers, as well as shower volunteers," said Mr. Green. If you would like to help restore a sense of human dignity to our guests in Ocean Beach, please contact the Rev. Pamela Rieger, who says the experience changes volunteers: 619-366-5354, [pamela.rieger0503@gmail.com](mailto:pamela.rieger0503@gmail.com). +

no idea what I was going to do next. But I knew, amidst all the anxiety of that last semester and moving, that I had made the right decision.

Getting ordained is a specific vocation. In my mind, to be called to ordained ministry is to be deeply called to a sacramental ministry, to need to be able to perform the sacraments of the church to fulfill one's vocation, and that just wasn't the case for me. It was also important for me to realize that my discernment about my ordination did not stop once I started seminary. Really, discernment about ordination doesn't stop until you are kneeling in front of a bishop, being ordained. Even when I thought everything was decided, and I knew exactly what I wanted, God was still discerning in me, and that is still happening today. +

# CONFERENCE REPORT

## forma wrapup

AUTHOR: Leigh Konkle and Lisa Scott Jones CHURCH: St. Peter's, Del Mar



**FORMATION FOLKS:** Only a handful of the people who attended FORMA from our diocese, plus a couple friends. From Left: Hannah Wilder, Marisa Smith, Cassie Lewis, Alexandra Howard, Leigh Konkle, Missy Greene, Lisa Scott Jones, the Rev. Monica Mainwaring, Charlette Preslar, and Robyn Taylor.

The last weekend in January brought the Episcopal network of Christian formation professionals and volunteers together for the annual Forma Conference. It was a marvelous three days packed with interesting workshops and insightful speakers. An added bonus was the chance to meet and share ideas with formation folks from across the Church.

The first day we attended the Church Pension Fund Wellness Seminar. It was a day full of great advice on nutrition, life balance, exercise and finances. That evening Forma officially began with a dinner that allowed us to connect with other San Diego Christian educators. It was wonderful to get a chance to connect and share. We then had a choice of six formation rotations. We attended Biblical storytelling, food justice, the paint table, intergenerational gatherings made easy and music. The next morning Lisa gleaned great ideas for a creative VBS program in Better Church Video, Meeting God and Each Other in the Digital Space, and the VBS Panel. It was wonderful to hear what other churches were doing. Leigh attended workshops on confirmation, the special needs ministry, and youth collaborative ministry. As a member of the diocesan Youth Collaborative, she was thrilled to support Charlette Preslar, diocesan youth missionary, and the Rev. Monica Mainwaring in their workshop and to hear that there are other dioceses working toward collaborative youth ministry.

Later, Eric Law spoke about holy currencies; Andrea McKellar shared her

experiences at a funeral home church; and Nancy Frausto expressed her passion for “scrappy” churches. These were inspiring and uplifting stories from impassioned people.

A highlight for both of us was the keynote speaker, Lutheran Pastor Nadia Bolz-Weber, author of *Accidental Saints: Finding God in All the Wrong People*. She doesn't look like your typical pastor, what with sleeve tattoos, but what she preaches resonates with us all. Nadia had us rolling in our seats with her wit, jokes, sarcasm and unabashed honesty. She enlightened us all on the power of the gospel in her life—reminding us to use the gospel to see ourselves, the world, and others differently. With the gospel as your lens, the world is a much better place: forgiven people forgive people; loved people love people; grateful people give to people; and God has forgiven and loved us all. Most importantly, she reminded us that we are all God's children—everyone, from the sinners to the saints, He loves us all.

Overall, it was an educational and invigorating three days with some of the most fascinating Christian formation minds in the Church. With all of the ideas and information we gathered from the conference, we felt strengthened, both mentally and spiritually, to go forth into another year of children and youth formation in our church. Many thanks to our congregation and the diocese for allowing us this opportunity. **+ Mark your calendar and plan to attend next year: Jan. 24-26 in Charleston, South Carolina.**

# CAMP STEVENS

## BERGSTROM LODGE GROUNDBREAKING

Camp Stevens honored Canon Peter and Mrs. Vicki Bergstrom at the Bergstrom Lodge Groundbreaking on Sunday, March 5. More than 150 people attended to celebrate the Bergstrom Lodge, which is set to open in the fall of this year. Its construction marks the final phase of rebuilding after the 2007 Angel Fire. The new lodge will feature hotel style rooms that accommodate 1-4 people each, linen service, meeting spaces, an outdoor promenade, and a patio and outdoor fire pit designed by world-renowned artist-architect Jim Hubbell. **+ Photo: DIGGING IN: In the rain, Executive Director Beth Bojarski breaks ground alongside retired Executive Director Peter Bergstrom. Vicki Bergstrom (not pictured) was also present and wielding a shovel.**



## SPIRITUALLY SURVIVING IN THE TIME OF TRUMP

Lament, Connect, Resist – April 7-9. Presented by the Very Rev. Gary Hall, this adult retreat takes a look at the 2016 presidential campaign and the early days of the Trump administration, focusing on the serious spiritual, ethical, and missional questions that have been raised for mainline Christians. In this three-day retreat, we will explore biblical, theological, and other reflective resources that will

ground us in the scriptural and Anglican ideas of commonwealth. We will explore prayer practices that can help us both express our concerns and open ourselves to God's new possibilities hidden in the present moment. And we will talk together about how to connect with others in the faith community who will join us in standing with and for those who are most at risk. [campstevens.org/garyhall](http://campstevens.org/garyhall) +



## SUMMER CAMP

Dive into the pool. Sleep under the stars. Take a shot at archery. Aim for the top of the climbing wall. Every moment at camp is designed to give campers fun and eye-opening adventures with kind staff, new friends and delicious food. Summer sessions begin July 5 and run through August 12. Counselor training is June 18-27. More information is online: [campstevens.org/summer](http://campstevens.org/summer) +

# CHRISTIAN FORMATION COURSE

AUTHOR: The Rev. D. Rebecca Dinovo

EMAIL: [rebecca@sjbts.org](mailto:rebecca@sjbts.org)

The Christian Formation Course developed at St. James, La Jolla invites participants to explore the Christian faith from an Anglican/Episcopal perspective from the earliest stages of faith (Does God even exist? Who is Jesus?) all the way to the more advanced stages and questions of faith (What can I learn from the mystics? What is God's calling on my life?) by engaging the mysteries and deeper vocational and theological questions we have as Christians. The ultimate goal is to empower participants to become lay leaders in their churches, communities, and wider world.

The reason for developing this particular program arose out of a need I recognized in my own ministry while introducing people to the Episcopal Church as new members or as part of confirmation preparation. While some short courses already exist for adults that offer introductions to the faith and Episcopal Church (like Alpha and Via Media), none of them seemed to go deeply enough into the bigger questions that many people ask following the conclusion of those programs. At the same time, most programs or "Episcopal 101" classes often presume a certain level of knowledge about Christianity that is simply not present for many people today. Over the years I stopped being surprised when newcomers told me they didn't know anything about the Bible, or about Jesus, and weren't sure what communion was all about. Many of us realize that as we move into a post-Christendom era, the basic knowledge we used to take for granted about the Christian faith is simply not in circulation in our society: we have to begin at a more basic level while simultaneously going deeper in our work of faith formation.

I kept looking for the missing piece – a program that was a bridge between introductory courses and more advance programs like Education for Min-



**CURRICULUM CREATOR:** What happens when the Rev. Dinovo can't find a curriculum to suit her standards? She writes her own!

istry (EfM) and simply couldn't find it. Then it dawned on me that perhaps I needed to create it. One of the reasons I felt called to serve at St. James was because the position of ministry for congregational life afforded me the opportunity to focus more fully on adult education and formation in order to begin the work of developing a more comprehensive course of study. Our hope and goal is that this course will be available in the future to anyone who wants to use it. We have created session summaries, class outlines, and videos of each of the classes (to be available online). In addition, we welcome anyone from the diocese, and beyond, to attend.

Part of our unique Episcopal theological perspective for the course is that we intend to invite questions and leave room for doubt and disagreement, as well as mystery, during the study. While we want to provide a solid framework and grounding for faith, we also want to make it clear that each of us must wrestle with some of the deeper questions of faith as individuals. It is Anglican in that it is both rooted in our history, Scripture, and tradition while also allowing space for our own reason, experience, and personal stories and ideas to take shape.

FORMATION CONTINUED ON PAGE 15

## EPISCOPAL ASIAMERICA MINISTRY



Hanh Tran, a St. Peter's, Del Mar parishioner, has convened a group of Episcopalians from Southeast Asia into the Episcopal Asiamerica Ministry (EAM). This group formed in 2016 at St. Peter's with three main goals: to build community, to form disciples and to evangelize. For the past 15 years, Ms. Tran has served in Episcopal leadership roles with the Episcopal Asiamerica and Pacific Islanders Ministries, an umbrella of the Chinese, Japanese, Korean, Filipino, South Asian, Southeast Asian and Pacific Islanders' ministries. She helped plan and execute the 2008 international consultation in Taiwan, where she heard from Filipino survivors of human trafficking. In April 2015, she helped install the first ever Hmong Daughters of the King chapter, and in fact, two Hmong Daughters had a booth selling their Hmong arts and crafts at our diocesan convention last November in Palm Desert. Moved by Deacon Bob Nelson's call to "go out and serve the Lord" at the end of the service, Ms. Tran has done just that. She considers her work with EAM as her thanksgiving offering to God.

"The Episcopal Asiamerica Ministry is in its infancy," she said. "With God's will, a lot of prayers, it will open to all who want to participate in building community, honoring diversity, sharing faith, spiritual journeys, sharing God's love, witnessing for what we believe and lifting others to be closer to God." Ms. Tran hopes that more people will join the EAM, calling it a "ministry of reconciliation, social justice and honoring cultural heritage."

St. Peter's hosted the Festival of the Lunar New Year last month to celebrate the traditions observed by Chinese, Tibetan and Vietnamese people. They had a lion dance, a tea ceremony, eggroll making presentation, and instruction on the Chinese horoscope. +

FORMATION CONTINUED FROM PAGE 14

I am co-teaching the course with St. James' rector, the Rev. Dr. Mark Hargreaves. Teaching as a team makes a richer experience for all of us, even, or perhaps especially, when we disagree. The course consists of nine series that includes 42 class sessions over a period

of three years (ie. three series per year). It does not presume that participants have a thorough knowledge of Christian theology but as it advances it will challenge even long time believers to go deeper in their faith and formation. We invite your prayers and comments! +

# DIOCESAN MESSENGER

The Official Magazine of the Episcopal Diocese of San Diego



2083 Sunset Cliffs Blvd.  
San Diego, California 92107  
619-291-5947  
edsd.org

NON-PROFIT ORG  
U.S. Postage  
PAID  
San Diego, CA  
Permit 1723

SFI Logo

Diocesan

SUMMER 2017



# messenger



## THE END OF AN ERA

**All Shall Be Well by Bobbi Hoff**

PAGE 23

**Common Life Share Report**

PAGE 31



# SUMMER CONTENTS 2017

## episcopate transition

- 4 Bishop's Letter: The Rhythm of Ministry
- 6 Tribute to Terri
- 8 Vaya Con Dios
- 9 Do Mercy, Demonstrate Justice
- 10 We Have Been Here Before
- 22 History in the Making
- 23 All Will Be Well
- 25 Till the Soil

## personal reflections

- 7 Called to Ministry Together
- 12 Into the Sheepfold
- 20 Transition to College
- 26 Life in Transition
- 28 God Continues to Work

## diocesan news

- 15 Capital Campaign Update
- 16 Summer Calendar
- 20 VBS & Summer Camp
- 30 Common Life Share Report

## courageous church

- 20 Doing Things Differently
- 21 Missional Voices
- 22 Ecumenical Relations



**ON THE COVER:** Bishop Mathes with Dean Bridges and Bishop McElroy at the LatinX service honoring those who died in the 2016 Orlando shooting. *Photo/Susan Forsburg*



**6** Bishop Mathes is not the only one we will miss. See page 6 for a tribute to Terri Mathes, the bishop's wife.



**21** Pat Carson, the author, with Kelly Mahon and the Rev. Cn. Nancy Holland at the Missional Voices conference in April

# TRANSITION & CHANGE

EDITOR: Hannah Wilder EMAIL: [hwilder@edsd.org](mailto:hwilder@edsd.org)

**W**hen Bishop Mathes told our staff that he planned to accept a position as associate dean of students at Virginia Theological Seminary, a hush fell over the room. Staff members fixed their eyes on him in a stunned silence. He let the news settle before explaining that as a former teacher, and after a twelve-year episcopate, this transition represents a natural progression. That does not make change easier to swallow, although some comfort comes from knowing the bishop has always had a heart for education, and that he has always fancied a return to academia.

With change comes anxiety. We are tossed out of our comfort zone. Imaginations run wild. We feel anxious about the unknown future. Feeling ungrounded and unmoored, while unsettling, is a natural response to such an announcement.

While we undoubtedly feel unsteady, we can gain perspective from trusted friends, spiritual advisors, and those who have traveled this road not so long ago (see Chuck Howe's article on page 10 and Bobbi Hoff's article on page 23). Our diocese has made transitions

before. We've changed bishops three times. We have moved our bishop's office. We have said goodbye to worshipping communities and welcomed new ones. We know the terrain of change and we have acquired valuable skills and experience along the way. We can do it this time, and perhaps even better.

As we say goodbye to our bishop, we emerge onto a new frontier where we are malleable to change. We can use this opportunity to hope, explore and dream for our next chapter as a diocese.

Thank you for reading the *Diocesan Messenger*! As always, we welcome your feedback, article submissions, photos and story ideas.

"Be strong and courageous. Do not be afraid...for the Lord your God goes with you; he will never leave you nor forsake you." - Deuteronomy 31:6 +



## messenger contact

The Episcopal Diocese of San Diego, 2083 Sunset Cliffs Blvd., San Diego, CA 92107

### magazine info

EDITOR: Hannah Wilder  
t. 619-481-5456 e. [hwilder@edsd.org](mailto:hwilder@edsd.org)

### submissions

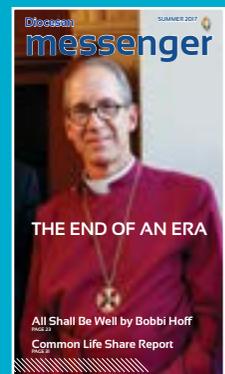
We welcome submissions of original articles, letters, poetry, art and photographs. Submissions should pertain in some way to the Episcopal Church in the Diocese of San Diego. It is advised to check with the editor prior to submitting, to ensure your materials fit thematically and that there is space. All submissions should be sent via email: [hwilder@edsd.org](mailto:hwilder@edsd.org). Include your name, congregation, phone and home address. The editor reserves the right to edit all material for length, clarity and accuracy. At this time, the magazine cannot provide compensation for submissions.

### advertising

This magazine has a circulation of about 13,000 and an approximate readership of 26,000. For more information or to receive a copy of our rate card, email [hwilder@edsd.org](mailto:hwilder@edsd.org)

### distribution

This magazine is a free publication for The Episcopal Diocese of San Diego published 3-4 times per year. If you would like to be added to our mailing list, send an email with your name and address to: [hwilder@edsd.org](mailto:hwilder@edsd.org)



# THE RHYTHM OF MINISTRY

AUTHOR: Bishop Jim Mathes

EMAIL: [bishopmathes@edsd.org](mailto:bishopmathes@edsd.org)



**D**early Beloved,  
Over the last twelve years, the rhythm of my life and ministry has been the Sunday visitation. Each week begins early on Sunday morning—sometimes even the previous night, or before the sun comes up, depending on the distance to be traveled. What a rich and varied experience it has been to worship with you from the ocean to the mountains and the desert.

Most Sundays have included confirmation, reception of people into the Episcopal Church and folks taking the opportunity of a bishop's visitation to reaffirm their faith. And many times, my visitation has appropriately included

baptisms. Indeed, it is the Baptismal Covenant that is the continuous piece of my experience with you. Almost every Sunday I was privileged to renew my baptismal faith with you.

As I prepare to take my leave as your diocesan bishop, I find myself

thinking so much of these visitations, filled as they were with joy and always a focus on our promises to God and to each other to continue in the apostles' teaching, the breaking of bread and in the prayers. We say also that we

will be a gospel-proclaiming people of forgiveness and repentance who seek Christ in the other. And this leads us to strive for justice and peace, respecting the

**"You have been an essential part of my formation as a follower of Jesus."**

1) PRESIDING over the 2015 convention Eucharist at All Souls'. 2) 2016 DIACONAL ORDINATION with the Rev. Jacqueline Pippin. 3) REFUGENET GALA with the Rev. Monica Mainwaring. 4) DIOCON Blessing at St. Margaret's. 5) CELEBRATING at St. James, La Jolla with the Rev. Canon Nancy Holland. 6) MAUNDY THURSDAY Footwashing 2017.

dignity of every human being.

All that we have become and accomplished together in these years has been because we have been true to our baptismal vows. I would assert that when we have erred it is because we have lost sight of the promises we made. We are called by God through water and the Holy Spirit to exercise our Christian vocation.

And now I prepare to leave for Virginia Theological Seminary to continue my baptismal ministry as well as my call as a bishop. Rest assured, I will take you with me. You have been an essential part of my formation as a follower of Jesus. I pray that I have, in some measure, been

able to contribute to your vocation as a fearless follower of Jesus Christ. Words cannot describe the gratitude that Terri and I feel toward you for your love, companionship, and support. Know that the people and clergy of the Diocese of San Diego will be in my daily prayers. And we look forward to continuing our relationship to what will always be our diocese. May God bless you always.

Faithfully,

The Rt. Rev. James R. Mathes, Bishop +

# Thank You Terri



**TAKES TWO:** Terri Mathes has supported Bishop Mathes' episcopacy through two moves—and remodels—thirteen conventions, hundreds of Sunday visitations, late night meetings, and countless trips around the church. All the while, she has pursued her own career in fundraising for congregations, dioceses and secular organizations. At St. Paul's Cathedral she helped lead Vida Joven, a foster home in Tijuana for the children of prisoners. Vida Joven is one of the initiatives receiving donations in honor of Terri's time with us. (Visit [edsd.org/make-a-gift](http://edsd.org/make-a-gift). Select Farewell Campaign.) We are grateful for her ministry among us and the many ways she has blessed our diocese in her own right.



## CALLED TO MINISTRY TOGETHER

AUTHOR: Susan Green EMAIL: [bluejayfive@gmail.com](mailto:bluejayfive@gmail.com) CHURCH: St. Paul in the Desert, Palm Springs

When I met Andrew, he told me he wanted to pursue a calling to the priesthood. I had only been an Episcopalian for three years when we met so I was not sure what that would mean. By the time we were married I was certain that Andrew and I were called to ministry together.

I talked to clergy wives to get their perspectives on life married to a priest. One of the most important pieces of advice was about starting a family. They all felt it was better to have the family priorities in place before going to seminary. We ended up waiting to begin seminary through the birth of our first two children. Our third child came along during the second summer of Andrew's education (it's typically a three-year process).

My life has been one long succession of serving ministries. I was working as a vocational nurse in Albuquerque when I met Andrew. That vocation went into hiatus during the pregnancy of our first child. That eventually was a permanent change as I became a stay-at-home mom, the second of my satisfying servant ministries. Upon Andrew's graduation from seminary, and ordination, I took up my third servant ministry as a clergy spouse.

I was deeply moved and grateful for this new calling. Being the wife of a priest has been a rich and rewarding vocation for me. Andrew and I could see that we each had our own special and complimentary gifts which allowed us to reach out more widely than we could alone.

After Andrew served as a curate in San Diego, we were called to St. Paul's in the Desert in Palm Springs where he became the rector. This was a hard move for our family because there were no

children in our neighborhood. Also, I was suffering from depression from being a stay-at-home mom for so long with no challenges of my own. Many years later, when I reflected on that time, I realized that faithfully answering the call to Palm Springs put in motion what would become my fourth servant ministry. I went back to college and after six years had a bachelor's degree in art and a multi-subject teaching credential. My two jobs over the span of 16 years were at two schools with the greatest absences, lowest reading scores, and lowest socio-economic rates in the area.

One Sunday morning, six years ago, Andrew asked me to come to church to help him. All the altar servers were missing and he was going to train me to be an acolyte/chalice bearer. He had ten minutes and would appreciate me getting there immediately. That morning when I held the gospel book aloft in the procession, I felt as if I had been electrocuted! That is what it feels like to be called by the Holy Spirit. I was being called to be a Christ Bearer in an ordained capacity.

Two years ago I retired from teaching to pursue my education at the School for Ministry in Ocean Beach as I continued to discern my call to the diaconate. My academic education is now complete. I have had the privilege of serving at all the churches in the Coachella Valley during my formation process. With my ordination to the diaconate on June 17, I will begin a new phase of ministry with Andrew. The next day we will celebrate 40 years of marriage. What a life God has called us to. I encourage you to listen with the ear of your heart to see if God is calling you to a servant ministry as well. It's never too late. + [Learn more about Susan's theological training program: \*sfmedsd.org\*](#)



Photo: Marcus Eubanks - flickr.com/photos/xparx

## From the Standing Committee

# VAYA CON DIOS

AUTHORS: Joe Gamboa & Kathleen Kelly EMAIL: gamboa2@cox.net / kmkelly27@hotmail.com

This month the focus of our diocese is upon saying “Vaya Con Dios” to Bishop and Terri Mathes. Your standing committee is busy multi-tasking, however, to assure a smooth transition. Standing committee teams are working on: 1) coordinating farewell events, 2) preparing to select a consultant who will guide us through the process and an assisting bishop who will share leadership with the standing committee during the transition, 3) assembling a team of chaplains, and 4) assuring good communications.

Monthly updates are planned.

By one month from now, there should be significant news to report, including a draft

timetable for the process and information about how the search and nominations committee will be selected. While we need to bring our consultant on board before moving forward very far, we can assure you now of two key rules of life that will guide all our work: we will listen for the voice of the Spirit in your voices, assuring clear channels for communication both ways in all we do; and we will ground our work in prayer.

**“We can assure you now of two key rules of life that will guide all our work: we will listen for the voice of the Spirit in your voices . . . and we will ground our work in prayer.”**

In support of both, please continue to pray regularly for our community in Christ to be strengthened through the selection of our next bishop. +

# Do Mercy & Demonstrate Justice

AUTHOR: Bishop Clay Matthews, Bishop of Pastoral Development for The Episcopal Church

In the third chapter of the Gospel according to the Evangelist Luke, we hear of John the Baptist telling his followers that there is one mightier than he to follow him, and those followers ask him, “What shall we do during this transition period?” John says, “Do justice and demonstrate mercy.”

Transitions are part of our daily living, and each of us has developed default responses to change based on our personal experiences. Depending on our past, some of us exhibit, to a greater or lesser degree, anxiety at times of transitional change. Taking a long view, rather than being reactive, to our anxiety can be most productive. This stance allows us to become more aware of our default responses. More self-awareness gives us the potential to change our default reactions, so that we can be present to the current reality and context. This type of awareness will better guarantee an examined, adult and healthy response to what is before us and a response in keeping with the advice given by John the Baptist to his followers at a time of transition.

All that is true in our personal lives is also relevant to organizational transitions such as in an episcopal election process. To some there is never a good time for a bishop to call for an election of her/his successor. Most often, the call for an episcopal election comes after a long tenure of a beloved bishop and, for many, an election creates separation anxiety. In some cases, the bishop accepts a call to serve in another ministry, and the default reactions from some can include sadness, anger, feelings of abandonment and/or betrayal. For these reasons the period between the call for an election and the leave-taking of the bishop has the potential of being very creative! It is a defined period of time, with a clear beginning and ending, as when a pilot announces “We have begun our descent.” It is a time for bridges to be built and fences to be mended in broken or fractured relationships.

Once a call for an election has been made, some will become anxious: it may seem that a vacuum of leadership has been created, and there is no one at the helm. This is the reason why it is

important for the standing committee to assume leadership by creating the protocols and a timeline for the election of a successor bishop. The search committee will conduct surveys of everyone in the pew as part of a planned self-study, and these results will inform the writers of the diocesan profile which will guide the process. The profile will also inform the final nominees as well as members of the diocese.

Every congregation has a relational history with the office of the bishop, and this will be a time to go beyond default reactions to this history in order to articulate what is desired for the future. At the time of the election, a diverse slate of nominees will be presented to representative ordained and lay persons for an election. We pray that God the Holy Spirit will guide those casting ballots. One person will be elected and while it may not be one’s individual choice, that person will, after examinations and the consent process of the whole Church, be the bishop elect. Following the consecration prayer in the ordination service, the new bishop will begin creating relationships with each congregation that will become part of a new chapter of your history and your DNA as a diocese of the Episcopal Church. Through this transitional season, full of good, important work and exciting times, “Do justice and demonstrate mercy.” Amen. +

**“TRANSITIONS  
ARE PART OF OUR  
DAILY LIVING,  
AND EACH OF US  
HAS DEVELOPED  
DEFAULT  
RESPONSES TO  
CHANGE...”**

BISHOP CLAY MATTHEWS

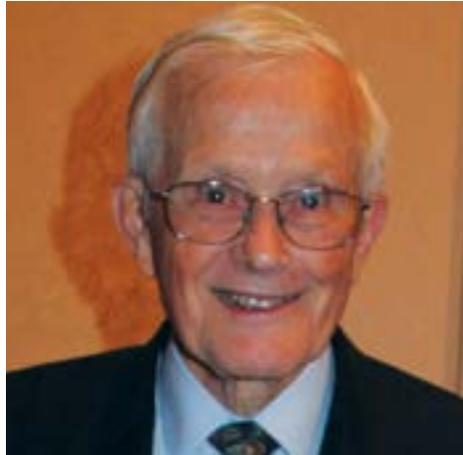
# WE HAVE BEEN HERE BEFORE

AUTHOR: Chuck Howe    EMAIL: [choweusn49@san.rr.com](mailto:choweusn49@san.rr.com)    CHURCH: Christ Church, Coronado

I was on the standing committee in September of 2003 when Bishop Hughes announced his intention to retire at the end of 2004. I became the president of the standing committee the following February. Bishop Hughes introduced the committee to Bishop Clay Matthews, the executive director of pastoral development for the Episcopal Church. Bishop Matthews met with us and went over all of the steps necessary to call the new bishop. And we were off on our own.

The standing committee invited all members of the diocese to apply for a role on the nominating committee or the transition committee. From the parishioners who asked to be considered, the standing committee selected clergy members and lay members in equal numbers. The goal was to have only one member from a parish. However, we did have a clergy member and a lay member from the same parish in two cases, nominated by their rectors who were members of the standing committee. We had two Hispanic members and one African-American member to have an inclusive representation. The standing committee appointed the Rev. Tom Philips to be the president; the committee did an excellent job.

The nominating committee sent the diocesan profile out to the whole Episcopal Church and requested nominations of people to be our next bishop. We received 37 nominations. The committee made telephone interviews with all nominees, who were from conservative and liberal church backgrounds. Suzanne Foucault, as a diocesan consultant, did an excellent job of helping the committee develop an approach that rated all of the nominees. The committee then visited the ten semi-finalists. It selected five excellent finalists and made their names public. Subsequently three other priests, two of them local, petitioned to have their names also considered, and they were.



**CHUCK HOWE** attends Christ Church, Coronado and is a retired naval captain.

During October the nominees and petitioners met in several parishes for a walkabout visit with parishioners. The nominating convention met on November 13 and after three ballots the Rev. Canon Jim Mathes was declared the new bishop by a narrow vote. Bishop Hughes called Jim from the convention floor to congratulate him.

The Rev. Sean Cox headed up the transition committee, who did an excellent job of arranging all the details for welcoming the new bishop into San Diego. The process went well, thanks to the advice of our consultants. It was nice to be a part of it and see such a great outcome.

The whole bishop selection cycle has many parts that need to come together in a timely manner. At the beginning of the search a realistic timetable must be established and it must be followed by everyone.

With Bishop Hughes remaining in place throughout the selection process, we didn't have a vacancy in the office, as will happen this time with Bishop Mathes resigning on July 1. This will be the major change in the transition process this



**THE BODY OF CHRIST** Bishop Mathes administers communion at St. Luke's in North Park. The North Park Project is one of the initiatives receiving donations in honor of Bishop Mathes' episcopacy. Visit [edsd.org/make-a-gift](http://edsd.org/make-a-gift). Select Farewell Campaign.

time. However, I don't expect that this will present significant problems. Bishop Mathes has developed a strong team and our diocese is in good shape. A part-time assisting bishop will perform those roles that only a bishop can do such as confirmations. The Rev. Canon Nancy Holland, other members of the bishop's staff, the standing committee and the diocesan executive council will continue to ensure that the diocese continues to function successfully.

This coming period of change is an excellent opportunity for all of us

to take a fresh look at our diocese, how it helps our own parishes in our walk with the Lord, and what would we like to see in our new chief pastor. There will be many opportunities to volunteer to be a part of the process and to help guide our search. After the nominating committee has been announced, communicate with the members about any ideas that you have. Attend a walkabout and get to know the nominees. Let your delegate to the bishop selection convention know of your preferred choice. +

# INTO THE SHEEPFOLD

## A PERSONAL REFLECTION ON CHANGE AND TRANSITION

AUTHOR: Timothy True    EMAIL: rectorstpaulsyuma@gmail.com

**T**ODAY'S Christian subculture has developed a sophisticated theology of Self. It's all about a personal relationship with Jesus, we say. Jesus meets me where I am, we say. What else matters as long as I love Jesus? The common good? Community? Church? Bah! Who needs 'em? I'm fine on my own, thank you very much. I've got my Bible and my cross and my Jesus; and I'll be fine just

packing them all in my car and driving out to the beach this Sunday where I can find a spot to do church all by myself. No, as far as I can see anyway, nothing else matters except that I love Jesus!

We love modern Christianity, because so much of modern Christianity is all about me! But this modern theology of self just doesn't jibe with biblical witness. Consider the gospel from the fourth Sunday of Easter, John 10:1-10. Here we encounter sheep, shepherds, a sheepfold, a gatekeeper, and a gate. "I am the gate," Jesus says. The sheep that enter and exit the sheepfold by that one and only gate will find food, water, safety, community—abundant life. That's our goal: abundant life through Jesus, together.

The curious thing about abundant life is that it's offered wherever the sheep are supposed to be. That is, when the sheep exit the sheepfold by the light of the morning, abundant life is found at pasture, outside the sheepfold; and when they enter the sheepfold by the darkness of the evening, abundant life is found inside the safety of the sheepfold.

But we sheep are shortsighted. And we are armed with a sophisticated theology of self. So, naturally, we want to pass through the gate and attain abundant life on our own terms.

By day, we go out to pasture and enjoy ourselves. It's sunny. A soft zephyr plays on our wool. Food and water are abundant. Our friends are nearby yet far

enough away so that each of us is comfortable; we've all got sufficient personal space, our own little, individual patch of grassy hillside. Right now all is well; life is unquestionably abundant!

At evening, however, when the sun is setting and things all around us grow dark and obscure, we return to the sheepfold where we enter together by that one, narrow, constricting gate. And now, inside the sheepfold with all the other sheep, things aren't so nice as they were by the clear, peaceful, zephyry light of day. Now it's crowded, dusty, and smelly. Now we sheep are in each other's faces. Now there's no personal space whatsoever. Now nothing about life feels abundant—except for the abundance of surrounding unpleasantness! Now, in other words, we've got something to complain about.

So we look around and begin to articulate the things we don't like, our sources of discomfort. We grumble about the dust and smells and, worse, the people we feel are responsible for causing our personal discomforts: the other sheep, the shepherds, the gatekeeper, even the gate himself.

And thus we lose our focus. Oh, the gate's still there, somewhere in the back of the mind. But it's not the focal point. Instead, now it's all the dust and smells and lamb chops in our face. And we don't like this! So, forgetting that here too, inside the sheepfold, abundant life may be found, we determine to pass through the

gate solo, on our own terms.

Now, it's not obvious from the English: in our tongue the word "sheep" can be either singular or plural. In the Greek, however, it is obvious: everywhere in this passage "sheep" is plural! Always and everywhere the sheep enter and exit through the gate together.

Do you know what happens when we try to enter or exit solo? The gate is shut and locked!

We have not been called to focus on our own, individual patch of grassy hillside. We have not been called to focus on the petty disagreements we have with each other and the management. We have not been called to pass through the gate on our own terms. Rather, we have been called to corporate life together, with one focus: Christ and his mission to bring abundant life to the world.

In contrast to the present-day theology of self we hear all around us, the Christian religion is, and always has been, about the one body of Christ and never about me as an individual. Closer to home, the Episcopal Church is, and always has been, about the common good above my own, personal comfort.

And thank God it's so! Because, do you know what happens when we forget this—when we make it all about my personal relationship with Jesus; when

we ask questions like, what else matters as long as I love Jesus? Everything gets inverted. Instead of being transformed into the perfect image of Christ, we transform Christ into my own, far-less-than-perfect image. Instead of asking, "How can I serve Christ?" we expect him to serve me.

But it's not about me. It's about the gate—and paying attention to it; to when it opens and when it shuts, and passing through when I'm supposed to: along with everyone else. It's about abundant life, being transformed—me together with you and the world—into the perfect body of Christ.

During this time of diocesan transition, let's not be shortsighted. The gate is open. We are passing through, together, with Bishop Mathes. It may feel like we're entering a time of discomfort and obscurity. But—whether going out into the clarity of daylight or coming into the obscurity of darkness—whenever we pass through the gate together we are accomplishing Christ's mission. Remain focused on the gate, Jesus Christ, through whom we may know abundant life together! + *The Rev. Timothy True is the new vicar of St. Thomas, Temecula. He just concluded two years of ministry at St. Paul's, Yuma.*

**"WE HAVE NOT BEEN CALLED TO PASS THROUGH THE GATE ON OUR OWN TERMS."**

*Photo: Joseph (Haz) Hall - flickr.com*

# DOING THINGS DIFFERENTLY

## AREA, MERGER, YOKED & OTHER TERRIFYING ASPECTS OF EXPANDED PARISH GOVERNANCE

AUTHOR: Janet Wheelock, Congregational Coach EMAIL: [jwheelock@edsd.org](mailto:jwheelock@edsd.org)

In a small church far away, my friend Lynn became a Canon 9 priest. Up on the Canadian border, the church she loved and raised her son in became unable to afford a seminary trained priest. An alternative way of governance for churches was already in place throughout Province 6 called Total Ministry.

Lynn was selected by her church for their Total Ministry team. The diocesan missionary for northern Minnesota supported and trained those folks called to sacramental, pastoral, formational, hospitality, outreach and administrative leadership. (Today we have a School for Ministry for this). Lynn, with her background managing corporate IT in Europe, studied and trained with others

for 18 months and was ultimately ordained to serve Holy Trinity, International Falls, Minnesota. The Total Ministry team members each strive to keep their hours to ten a week. The church is holding its own, providing worship and service to the glory of God. For decades Total Ministry has lifted up leaders from within congregations that can't afford a seminary trained priest. Total Ministry acts on the belief that all the members of a congregation use their gifts for ministry.

In this era of dramatically changing church sizes, congregations do well to explore different models of structure and governance in order to give the Holy Spirit ample room to flourish. Here are some models of church leadership collaborations that parishes are exploring across the country.

**Area or Deanery Ministry** (San Diego has six mission areas. Find out

about yours: [edsd.org/maps](http://edsd.org/maps).) Area Ministry seeks to unite neighboring congregations in collaboration. It is all volunteer and works best if there is a fertile mixture of proximity, friendship, need and generosity. Congregations meeting in their areas sometimes share youth or music programs, an administrator, or bookkeeper alongside the obvious coming together for joint outreach projects and social events. There is usually no cost involved in these joint efforts and may result in savings, especially in personnel.

The literature on **merging churches** tells us mergers are successful only under rare and specific conditions: a struggling church might approach a stronger church for a merger.

Or a growing church may seek space to expand its mission in an underused sanctuary. It often involves a name change and a strong sense of mission wider than the local parish and neighborhood.

**Yoked churches** are created when two or more churches maintain separate identities but share one seminary-trained ordained leader. They are usually not more than 20 miles from each other and driven by financial pressures. Lutheran/Episcopal yoked churches are working in pockets of the country as well.

We Episcopalians are fiercely individual, wedded to our buildings, and very used to both our own priest and our predictable liturgy. What will it take to begin seeking collaborations beyond our own neighborhood?

Is your congregation right for exploring regional or area ministry? What would it be like to share a priest with

*DIFFERENTLY CONTINUED ON PAGE 15*

# CAMPAIGN UPDATE



AUTHOR: Jeff Martinhauk, Development Committee Chair EMAIL: [martinhaukj@stpaulcathedral.org](mailto:martinhaukj@stpaulcathedral.org)

Thanks to over 300 generous supporters, we have received over \$2.5 million in gifts and pledges to the capital campaign. With these funds, we successfully launched the Episcopal Church Center in Ocean Beach which houses the bishop's office, the diocesan School for Ministry dedicated to both lay and clergy learners, provides hot meals and services to people in need, hosts a medical clinic, and an art and music program for homeless youth. Twenty-three different groups meet at the Center every week. Your generosity has made this place vibrant and successful, and for that you have our heartfelt thanks.

Our two endowed funds—clergy mentorship and the parish loan program—reached their target goals set in the campaign. As intended, we established a solid beginning for these funds, with a future goal of reaching the million dollar mark for each. Once the funds are robust enough to create a steady return, we will launch them in full force. We will continue to update you via email on a monthly basis. To subscribe to diocesan updates, visit [edsd.org](http://edsd.org) or email [hwilder@edsd.org](mailto:hwilder@edsd.org).



**ACTIVE CHURCH CENTER:** Left, The Rev. Pam Rieger and the Rt. Rev. James R. Mathes give communion during the Wednesday night outdoor Eucharist. Right, the renovated kitchen, a gift from Christ Church, Coronado, allows volunteers to make meals for approximately 300 people each week. Email [jgreen@edsd.org](mailto:jgreen@edsd.org) to volunteer.

*DIFFERENTLY CONTINUED FROM PAGE 14*

another congregation? Have you ever considered talking with the leadership of churches larger or smaller than yours to see if there are ways collaboration might lead to wedding bells?

If you have not done so recently, you may consider some very helpful discernment tools for charting a next step in new or creative next steps.

**The Church Assessment Tool** (CAT) shows you the places you are most vitalized and where the congregation

longs to make changes. Email [nholland@edsd.org](mailto:nholland@edsd.org) for information.

**Spiritual Gifts Inventories.** These help individuals within the congregation name those charisms God has given them in the priesthood of all believers. Contact [kmondaca@edsd.org](mailto:kmondaca@edsd.org) if interested.

The diocesan **School for Ministry**, is designed to help people to make a difference with the gospel in their churches and the world. Learn more online: [sfmedsd.org](http://sfmedsd.org) or contact [athomas@edsd.org](mailto:athomas@edsd.org)

# SUMMER CALENDAR

## SATURDAY, JUNE 10 (& AUGUST 26) LEARNING FROM LONDON



Eighteen percent of congregations in the Diocese of London are growing. Come learn how to apply what they have learned in our churches. This event also takes place on August 26.

**DATE & TIME:** JUNE 10, 10 a.m. - 2 p.m.  
**LOCATION:** St. Margaret's, 47535 Highway 74, Palm Desert, CA 92260  
**DATE & TIME:** AUGUST 26, 10 a.m. - 2 p.m.  
**LOCATION:** St. James, 743 Prospect St., La Jolla, CA 92037  
**RSVP:** Mark Hargreaves, [mark@sjbts.org](mailto:mark@sjbts.org)

## THURSDAY, JUNE 15 RETIRED CLERGY GATHERING

All retired clergy members and spouses are welcome to this day of fellowship.  
**TIME:** 10 a.m. - 2 p.m.  
**PLACE:** St. Bartholomew's, 16275 Pomarado Rd., Poway, CA 92064  
**RSVP:** Bobbi Hoff, [bobbi303@edsd.org](mailto:bobbi303@edsd.org)

## FRIDAY - SUNDAY, JUNE 16 - 18 URBAN IMMERSION



Middle schoolers welcome for this cross-cultural weekend of spiritual reflection, service projects and a lot of fun.  
**LOCATION:** St. Mark's, 4227 Fairmount Ave., San



## SATURDAY, JULY 1 FAREWELL SERVICE & RECEPTION

All members of the diocese are invited to this event that marks the end of the episcopacy of Bishop James R. Mathes, and will give people the chance to greet the bishop and his wife, Terri, before they head to Virginia.

**TIME & PLACE:** 1 p.m. at St. Paul's Cathedral, 2728 Sixth Ave., San Diego, 92103  
**RSVP/INFO:** Bobbi Hoff, [bobbi303@edsd.org](mailto:bobbi303@edsd.org)

Diego, CA 92115  
**INFO:** Charlette Preslar, [cpreslar@edsd.org](mailto:cpreslar@edsd.org)

## SATURDAY, JUNE 17 ORDINATIONS



Susan Green of St. Paul in the Desert, Palm Desert and Christie Fleming of St. Paul's Cathedral will be ordained to the diaconate. Your presence and prayers are requested.

**TIME & PLACE:** 10 a.m. at St. Paul's Cathedral, 2728 Sixth Ave., San Diego, CA  
**INFO:** Bobbi Hoff, [bobbi303@edsd.org](mailto:bobbi303@edsd.org)

**FRIDAY, JUNE 23  
PADRES NIGHT**  
Cheer on the Padres as they take on the

Detroit Tigers. Come early to enjoy the Party in the Park, our bishop throwing out the first pitch, and an Episcopal choir singing the National Anthem!

**TIME & PLACE:** 5 p.m. Party in the Park, 7:10 p.m. The game begins at Petco Park, 100 Park Blvd., San Diego, CA 92101  
**INFO:** Courtney Krafft, [ckrafft@edsd.org](mailto:ckrafft@edsd.org)

**SUNDAY, JUNE 25**

## ECS' ANNUAL MEETING

Join ECS for an evensong service presided by Bishop Mathes. The meeting will focus on a celebration of the bishop's 12 years of leadership as chairman of the board, and a reception with light refreshments.

**TIME & PLACE:** 5 p.m. at St. James, 743 Prospect St., La Jolla, CA 92037

**RSVP:** [ecscalifornia.org/annualmeeting](http://ecscalifornia.org/annualmeeting)

**MONDAY - FRIDAY, JULY 10 - 14**

## EPISCOPAL YOUTH EVENT (EYE)



Once every three years, the Episcopal Church hosts a youth event with workshops, speakers and volunteer opportunities. This year over 1,300 youth are expected to attend. While registration has closed, prayers and financial support are still welcome. Each student must raise \$1,000 for travel expenses.

**INFO:** Charlette Preslar, [cpreslar@edsd.org](mailto:cpreslar@edsd.org)  
**LOCATION:** Oklahoma City, Oklahoma

## FRIDAY, JULY 14 THE CHANE GANG BENEFIT CONCERT



Bishop John Bryson Chane (pictured) and his band, The Chane Gang, will give a benefit concert for Episcopal Community Services (ECS). Enjoy live Chicago blues, classic rock and dancing.

**TIME & PLACE:** 7 p.m. The Lafayette Hotel, 2223 El Cajon Blvd., San Diego, CA 92104  
**INFO:** [ecscalifornia.org/concert](http://ecscalifornia.org/concert)



**SATURDAY, AUGUST 19**

## COMFEST

How many people visit your website? How long do they stay? If your site is not responsive, attractive and informative, newcomers won't come. Attend this one-day communications intensive led by experts from The Episcopal Church center in New York City, including Neva Rae Fox, public affairs officer and Jeremy Tackett, digital evangelist. Workshops cover websites, social media, crisis communications, creating and streaming video, digital evangelism and strategy. Say yes to the fest!

**TIME:** 9 a.m. - 2 p.m.

**LOCATION:** The Episcopal Church Center, 2083 Sunset Cliffs Blvd., San Diego, CA 92107

**INFO:** Hannah Wilder, [hwilder@edsd.org](mailto:hwilder@edsd.org)

**REGISTER:** [edsd.org/events/comfest](http://edsd.org/events/comfest)

## SATURDAY, JULY 15 PRIDE PARADE



Bear witness to God's fearless love for all by marching in San Diego's Gay Pride Parade. We hope to have a joyful diocesan presence. A group of interfaith clergy will lead the

parade to show the support of the religious community. Also new this year: a street Eucharist during the staging time, an identifying Tshirt, a barbeque and a booth at St. Paul's Cathedral to greet those on their way to the festival.

**TIME:** 12 p.m. parade start time, but our group will gather at 10 a.m.

**INFO:** Jeff Martinhawk, [martinhawkj@stpaulcathedral.org](mailto:martinhawkj@stpaulcathedral.org)

## SATURDAY, JULY 15 DAY OF DISCERNMENT

Come explore the School for Ministry (SFM) and talk about a possible future of ordained ministry.

**LOCATION:** Episcopal Church Center, 2083 Sunset Cliffs Blvd., San Diego  
**INFO:** Allisyn Thomas, [athomas@edsd.org](mailto:athomas@edsd.org)

## SATURDAY, AUGUST 5 SERVICE SUMMIT

Bring your donations for the Back 2 School Bash. Our afternoon session will be an opportunity to help prepare for the Bash.  
TIME: 10 a.m. - 2 p.m.  
LOCATION: St. Mark's, 4227 Fairmount Ave., San Diego, CA 92115  
RSVP: [rayandeb@gmail.com](mailto:rayandeb@gmail.com)

## SATURDAY, AUGUST 12 YOUTH COLLABORATIVE



Youth ministers welcome to this planning meeting/educational opportunity.  
TIME & PLACE: 10 a.m. - 2 p.m., St. Dunstan's, 6556 Park Ridge, San Diego, CA 92120

INFO: Charlette Preslar, [cpreslar@edsd.org](mailto:cpreslar@edsd.org)

## SATURDAY, AUGUST 19 LUV GALA ABOARD THE LUV BOAT



A lively evening of dinner and dancing on the bay. The Love Uniting Volunteers (LUV) gala supports St. Paul's Senior Homes & Services.

TIME & PLACE: 6 p.m., Loews Coronado

Bay Resort, 4000 Loews Coronado Bay Rd., Coronado, CA 92118  
COST: \$225/person  
INFO: [stpaulseniors.org/luv-gala](http://stpaulseniors.org/luv-gala)

## SATURDAY, AUGUST 19 BACK 2 SCHOOL BASH



The volunteer event of the summer, the bash helps 400 underserved kids get ready for school with backpacks full of supplies, haircuts, family photos, new socks,

shoes and underwear. All churches encouraged to participate. Attend the Luau at St. John's, Fallbrook on Saturday, August 5 to raise funds for supplies.

TIME & PLACE: 9 a.m. - 1 p.m., St. Mark's, 4227 Fairmount Ave., San Diego, CA 92115  
INFO: [stmarkscityheights@gmail.com](mailto:stmarkscityheights@gmail.com)

## SATURDAY, AUGUST 26 LEARNING FROM LONDON

See calendar item for June 10.  
LOCATION: St. James, 743 Prospect St., La Jolla, CA 92037  
RSVP: Mark Hargreaves, [mark@sjbts.org](mailto:mark@sjbts.org)

## SATURDAY, AUGUST 26 SFM ORIENTATION



Students and faculty at the School for Ministry orient themselves for the upcoming fall semester of classes. The semester runs from September 9 - December 9.

Classes are for anyone interested in deepening

their understanding of the Christian faith.

TIME: 8:45 a.m. - 11 a.m.  
LOCATION: Episcopal Church Center, 2083 Sunset Cliffs Blvd., San Diego  
RSVP: Keren, [kmondaca@edsd.org](mailto:kmondaca@edsd.org)

## LOOKING AHEAD

OCT 2 - 4: Clergy Conference  
OCT 20: Great California Shake Out  
NOV 5: UTO Ingathering Sunday  
NOV 10 - 11: Diocesan Convention



Registration for Diocesan Convention opened on June 1.

6/1 - 8/31: Earlybird \$95  
9/1 - 9/30: Regular \$110  
10/1 - 10/27 Late: \$125  
Youth: \$45 (middle and high school)  
Childcare: \$25/child for programming throughout convention

Interpretación al Español disponible.  
RSVP a [kmondaca@edsd.org](mailto:kmondaca@edsd.org)

Find more information about our events online: [edsd.org/event](http://edsd.org/event)

# VACATION BIBLE SCHOOL!

## JUNE 19 - 23 ST. MICHAEL'S

Maker Fun Factory  
AGES: Preschool - 5th Grade  
TIME: 9 a.m. - 12 p.m.  
LOCATION: St. Michael's 2775 Carlsbad Blvd., Carlsbad, CA 92008  
COST: \$50, includes music CD and Tshirt, \$20 per sibling  
REGISTER: [becky@stmbts.org](mailto:becky@stmbts.org)



COST: \$35, multi-child discount available  
INFO: [gabrielle@sjbts.org](mailto:gabrielle@sjbts.org), 858-459-3421 x108

## JULY 24 - 28 ST. BARTHOLOMEW'S

Deep Sea Discovery  
AGES: 3 - 5th Grade in Fall  
TIME: 9 a.m. - 12 p.m.  
LOCATION: St. Bartholomew's, 16275 Pomerado Rd., Poway, CA 92064



COST: \$50 per child, \$5 discount for each additional sibling  
INFO: [jprust@stbartschurch.org](mailto:jprust@stbartschurch.org), 858-487-2159

## JULY 24 - 28 ST. PETER'S

Calling all Superheroes! Join the adventure!

AGES: K-5th grade  
TIME: 9 a.m. - 12 p.m.  
LOCATION: St. Peter's, 334 14th St., Del Mar, CA

COST: \$75 until July 1, then \$90. Scholarships available  
INFO: [lscottjones@stpetersdelmar.net](mailto:lscottjones@stpetersdelmar.net)



## JUNE 26 - 30 ST. ANDREW'S

Hero Central - science, crafts, snacks, games & Bible fun  
AGES: Preschool - 5th Grade  
TIME: 9 a.m. - 12 p.m.  
LOCATION: St. Andrew's, 890 Balour Dr., Encinitas, CA 92024  
CONTACT: [children@standrewsepiscopal.org](mailto:children@standrewsepiscopal.org)



## JULY 17 - 21 ST. JAMES

Ooh Baby It's a Wild World  
AGES: 3 - 11  
TIME: 5-8 p.m.  
LOCATION: St. James, 743 Prospect St., La Jolla, CA 92037



## AUGUST 7 - 11 ALL SOULS'

Paul and the Underground Church  
AGES: K-5th grade  
TIME: 9 a.m. - 12 p.m.  
LOCATION: All Souls', 1475 Catalina Blvd., San Diego  
COST: \$30 includes music CD, Tshirt, surprises and prizes  
INFO: [office@allsoulspointloma.org](mailto:office@allsoulspointloma.org)



# SUMMER CAMP

## JULY 5 - AUG 12 CAMP STEVENS

Dive into the pool, sleep under the stars, take a shot at archery or aim for the top of the climbing wall. Every moment at Camp Stevens is shaped to give campers fun and eye-opening experiences with new friends, kind staff and delicious food. One onsite session includes a week with campers from Japan.  
LOCATION: 1108 Banner Rd., Julian  
INFO: [campstevens.org](http://campstevens.org)  
DONATE: Support refugee campers through the Campership Drive: [campstevens.org/refugee](http://campstevens.org/refugee)



# TRANSITIONING TO COLLEGE

AUTHOR: Charlette Preslar, Youth Collaborative Co-Chair EMAIL: [cpreslar@edsd.org](mailto:cpreslar@edsd.org)

With the end of the school year fast approaching, it is impossible to consider transitions without remembering those graduating from high school and approaching the next phase of their lives. Each of the youth below is a member of a different congregation in our diocese. They are off to college this fall and are ready to share how they feel about their upcoming adventure. Enjoy!

"My name is **Dan Schott**, and I'm from St. Peter's, Del Mar. I am graduating from La Jolla Country Day School this June and will be attending Texas Christian University

in the fall. I feel excited about my college years ahead of me. There have been many factors that have helped me develop into who I am today. First, my church has had a significant role in my life through providing me a space that is grounding and centering. Second, my high school has been excellent in preparing me mentally, experientially and academically for college. Finally, my high school lacrosse team has taught me many lessons, just like my church, and these experiences have brought me to where I am today. I wouldn't have it any other way and am ecstatic for what lies ahead of me."

"Hello! My name is **Megan Oakes**, and I'm from St. Bartholomew's, Poway! I am graduating from Classical Academy High School, and I am going to Seattle Uni-

versity, and participating in their honors program, with a major in public affairs for nonprofit management, and a minor in theology. I am incredibly excited to go off to college! Seattle is an ideal location, because I love the rain, and the campus

is super accepting and diverse as well as offering a ton of opportunities for service work. My time on cross country as a senior leader, as well as helping with church events has helped prepare me to be independent in college and feel confident leaving. I am a little nervous about leaving my family and my church, but I think that having their support over the years to help me grow has well prepared me for college."

"My name is **Amber Ray**. I go to Christ Church, Colorado and I currently attend The Bishop's School in La Jolla. I am involved in choir both at school and at church.

I take modern/jazz dance class at school (for which I recently choreographed a piece for the first time), and I play the violin. I am also involved in my school's tutoring program where I tutor younger students in Spanish, and I help our choir director lead choir club. Last year I took a trip to NYC with my high school choir and fell in love with the city, so I am incredibly excited to spend the next four years there at Fordham University (Lincoln Center Campus) starting this fall. My major is currently undecided, but I am thinking of something in economics, psychology or law. I know that whatever my major, I want to continue my involvement with music and the performing arts. My high school is a college preparatory school so I feel that the education I have had plus the incredible support from my family has helped me prepare as much as I can for my transition to the opposite side of the country."

May blessings, joy, and an ever-growing faith follow Dan, Megan, Amber and all of the seniors graduating from high school this year as they head into the next chapter of their lives. *"For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future."* – Jeremiah 29:11. +



# CONFERENCE REPORT: MISSIONAL VOICES

AUTHOR: Pat Carson, Executive Council Member

EMAIL: [pacarson@stpetersdelmar.net](mailto:pacarson@stpetersdelmar.net)

Thank you for the opportunity to attend this year's Missional Voices Conference at Virginia Theological Seminary (VTS). It was a truly amazing conference—not because of training or receiving answers, but rather it was all about the questions we need to ask ourselves as Episcopalians. It was all about the questions! I heard so many thought-provoking statements and observations! A little about the structure of the conference:

- VTS is gorgeous
- Approximately one-third of attendees were seminarians (free registration for seminarians)
- Two keynote speakers and three missional voices (theological, contextual, and incarnational voice)
- Panel discussions
- Huddles, or breakout groups
- Lots of worship with interesting variations including bluegrass music and Spanish music and liturgy

#### Keynote: The Rt. Rev. C. Andrew Boyle

Bishop Doyle, ninth bishop of Texas, describes his six-word autobiography as: "Met Jesus on pilgrimage, still walking." Bishop Doyle's ministry focus is service, evangelism, reconciliation, and challenging Episcopalians to move into their communities with the gospel in word and action.

- Vast amount of time and energy is spent around Sunday morning at the altar. Be sure to also do the audit!
- Feels he spends his time as CEO of an organization that Jesus didn't even imagine
- All the disciples were turned into apostles and were sent out
- We need to be neighbors to those who look nothing like us, as in the Good Samaritan parable

#### Keynote: The Rev. Becca Stevens

Becca Stevens is priest, social entrepreneur, founder and president of Thistle Farms, which produces personal and household products. Its motto is to heal, empower, and employ survivors of abuse. Thistle Farms opens sanctuaries for survivors in a loving community. The global market of Thistle Farms helps em-

ploy more than 1,800 women worldwide, and the national network has more than 40 sister communities. Becca was recently named a 2016 CNN Hero and a White House Champion of Change.

- Missional programs work
- We still sound so Episcopalian with our insider language: "discernment, call, presence"—are we talking to ourselves or to those not versed in Episcopese?

#### Keynote: The Rev. Stephanie Spellers

- Canon for evangelism and reconciliation
- Participated in panel discussion and conducted an amazing closing Eucharist
- She's a real evangelist—this cradle Episcopalian was incredibly moved—very powerful; felt like I was starting to get the Jesus movement emotionally as opposed to intellectually

Throughout the conference, we asked and were asked fascinating and unsettling questions. A few takeaways:

- The golden rule is for insiders (Christians who understand it); the platinum rule: do unto others as they would have you do unto them—how do you know what that is if you aren't out there building relationships?
- What if we had no bishops? Is our institutional structure actually getting in the way of doing God's work?
- What is your neighborhood—how do you define it? How do you find it?
- Our neighborhood is wherever we find our brothers and sisters in need.
- Have we institutionalized our ministry to buffer ourselves from doing it individually?
- What if we had no parishes, but only missions?

I'm uncomfortable using the term "transformed," because it carries the connotation of "I was in Place A and now I'm in Place B" as though Place B is some definable new place. I am still very much working on where my new here is—but following this conference, I am definitely no longer in that old here. I am in a state that is blessedly uncomfortable. +

# HISTORY IN THE MAKING

AUTHOR: Richard Anderson EMAIL: churchtrain@aol.com CHURCH: St. Paul's Cathedral

In 1959 the Rt. Rev. Donald J. Campbell resigned after ten years as suffragan bishop in Los Angeles to accept a position at the Episcopal Theological School in Cambridge, Massachusetts. For a bishop to resign from normative episcopal responsibilities in a diocese and venture into a different area of ministry was a new experience for most Episcopalians. It was discussed widely throughout the church. Bishop Campbell wanted to continue as a member of the House of Bishops.

"The question is not whether Don Campbell keeps his seat in this house," he argued, "but whether or not the members of this house will be able to learn with me from this new ministry I am about to begin." But Donald Campbell had to give up his seat in the House of Bishops. Many agree Bishop Campbell had an effective ministry at the seminary. But it was not until the General Convention in 1967 that resigned bishops were given seat, voice but no vote in the House of Bishops.

Almost 60 years later it is not so surprising when a bishop moves from episcopal ministry in a diocese to serve at a theological seminary. Such a move

puts some new decisions before the bishop, the seminary and the diocese. It allows all three to look at prior years in a new light, see new possibilities developing and to rethink mission, needs and priorities for the days ahead.

The Episcopal Church has changed in some ways since 1959. It continues to change today. More transition lies ahead. Someday people will read about us as we now read about Bishop Donald Campbell. We will have become history. We can hope that among those who replace us will be some as bold in their day as Bishop Campbell was in his. +



Photo/Episcopal News file photo

**BISHOP OF YORE:** The Rt. Rev. Donald Campbell, suffragan bishop of Los Angeles from 1949-1959 when he resigned to become development executive for an Episcopal seminary.

# ECUMENICAL RELATIONS

AUTHOR: Hannah Wilder, Communications Director EMAIL: hwilder@edsd.org

How did seven St. Luke's children start attending St. Patrick's Catholic elementary school? It all began with a conversation. When the Rev. Wayne Sanders, previous vicar of St. Luke's, started his interim work, he visited neighboring churches. He formed a good and prayerful relationship with the Rev. McFadden, priest of St. Patrick's Roman



Photo/Dexter Semple

ECUMENICAL, CONTINUED ON PAGE 23

# ALL WILL BE WELL

AUTHOR: Bobbi Hoff, Bishop's Executive Assistant EMAIL: bobbi303@edsd.org

Transition: many thoughts circle in my head when I hear the word "transition." Yikes! There is change afoot. How is it going to affect me? Will it be good? Will it be better? Will it be worse? Oftentimes when we look at change, we look inward and not out beyond ourselves.

Transition, change, endings and new beginnings . . . Our diocese is about to embark on a new adventure—the calling of our fifth bishop. This is my third season of transition in the calling of a new bishop, having been hired by our second bishop, C. Brinkley Morton. In order to begin on this new fork in the road, we must first be attentive the 12 year path we have traveled with Bishop Mathes. We must celebrate the wonderful, sometimes challenging, sometimes unbelievably joyful, journey we have traveled together these past years. We need time to grieve his leaving, celebrate his time with us, and wish him and Terri well on their new path to Virginia Theological Seminary (VTS). We need closure before we look ahead to the future.

What lies ahead for us now? Change. This is a time of hope, a time of prayer, a time of thanksgiving for our standing committee and for those who will come forth to serve on the calling and transition committees. The transition time between bishops will likely be 15-17 months. We will not be a ship afloat without a captain. Our diocese will be well-cared for by the able leadership of our standing committee. They will be sure we continue to have Episcopal oversight, Sunday visitations, an uninterrupted ordination process, pastoral care for clergy and diocesan staff, and they will oversee the nomination process before us. Our executive council will continue to oversee the budget and programs of the diocese. Life in the diocese will move forward.

We will see new faces. We will hear new ideas, we will wonder . . . who will we ultimately call to be our new bishop? We wonder about different things. For those of us in the diocesan office it is, "What will she/he be like to work for?" "What will be different, what will remain the same?" To my colleagues I say, "Follow my motto for it has served me well: *Semper Gumby*, always flexible."

Rest assured, all will be well, the diocese will move forward under new leadership. We are a welcoming diocese—welcome our new bishop. Expect change—embrace change—and never, ever, say, "This is how we do it here!" +

ECUMENICAL, CONTINUED FROM PAGE 22

Catholic Church. Father McFadden and Father Sanders, aware of the 20-year-old agreement between our diocese and the Roman Catholic diocese to support one another in ministry, held ecumenical services together including Good Friday, Stations of the Cross and youth activities. One day, Father McFadden said, "By the way, Wayne, you could do us a favor by sending us more students from diverse

backgrounds. We lack diversity." Father Sanders communicated this news to the congregation, which is home to about 50 refugee families from South Sudan. Seven children of refugees now attend an excellent elementary school in their neighborhood. Father Sanders expresses his gratitude to Father McFadden and St. Patrick's Church and says, "we are still praying for you." +



**WISE WORDS:** Bobbi Hoff, executive assistant and bishop's office employee for 28 years this December, has served under three of our four bishops. Earlier this year, she received the honor of being recognized as a Browning Fellow for over 20 years attendance at the Bishop's Executive Secretaries Together (BEST) conference.



**ORDINATION OCCASION:** Bishop Mathes ordains the Rev. Christopher Harris at St. Bartholomew's, Poway in December 2016. Many clergy members from throughout the diocese join him for this sacred moment. **BELOW LEFT:** Canon Julie Young and Bishop Mathes participate in the Stations of the Cross event in downtown San Diego. Our servant leader helps carry the props. **BELOW RIGHT:** Our fourth bishop, James R. Mathes.



# A TIME TO TILL THE SOIL

**AUTHOR:** Allisyn Thomas, Canon to the Ordinary

**EMAIL:** [athomas@edsd.org](mailto:athomas@edsd.org)

**A**s we say goodbye to Bishop Mathes, we can rest assured that our governance is in good hands. The standing committee serves as the ecclesiastical authority so decisions that have traditionally been made by the bishop will be made by them. We will have an assisting bishop who will carry out functions reserved for bishops: confirmations, ordinations, etc. He or she will work with the staff to ensure a smooth transition time.

The biggest pitfall in a time like this is anxiety. We have had a good, strong bishop. With him gone, some of us may grow anxious. Yet this is a time for us to be faithful, listen to the Spirit, and perhaps use the pause button before we speak.

If issues arise in your congregation, it is helpful to inform diocesan staff so we can assist you. This is a good time for congregations to engage in some sort of study about our polity, roles of bishops, priests, deacons and lay people and how we all work together as the body of Christ.

During our last transition, I served on the nominating committee and the transition committee. Our day-to-day congregational life did not change much, but the transition work itself required much patience, creativity and discerning hearts. People will have different views of what the next bishop should do or be. Opinions

will not necessarily be shared so we have to listen with the ear of the heart.

When we called Bishop Mathes, our diocese was much more divided on issues of human sexuality, women's ordination, proper liturgical practices and what it means to be the Episcopal Church. We are fortunate that Bishop Mathes has been such a unifying force over his episcopate. My sense is that this time we are coming into this process much more unified and hopeful about mission and that we will be able to concentrate on important things like being the Good News.

The key here is discernment. We have to discern where we are as individuals, as parishes, as a diocese and as part of the larger Episcopal Church. That means consciously engaging in prayer, contemplation, holy discussion and study.

This is also a time to examine what has served us well in the past and what we can let go, or modify. It will not be business as it has been. We have to trust that God will be with us in this process and that we will experience some new things that make us uncomfortable and other things that excite and energize us. We have to be ready for both. And we cannot be locked into what we have been. We will give our new bishop a chance to develop us into a new community. For now, let's continue on our current path, for this is a time to till the soil. +

**"People will have different views of what our next bishop should be do or be."**



# LIFE IN TRANSITION

## SURFING & THE ART OF EQUILIBRIUM

AUTHOR: Dan Love      EMAIL: [thedaniel.love@gmail.com](mailto:thedaniel.love@gmail.com)      CHURCH: St. Paul's Cathedral

I learned to surf when I was eight years old. My dad got me a tiny wetsuit, fixed it up with a small canvas life jacket (because I couldn't really swim) while my grandfather made me a perfect wee surfboard. My dad and I went out early one Saturday summer morning, and I rode the dawn waves for the first time. That is, I rode about three feet before I crashed. Unfazed, I bobbed back up, caught my board, and rode into another wave and crashed again. It would be a few months of this experience before I finally listened to my father and the other older surfers, and let them teach me about how to manage my board and stay balanced, all while moving forward in the midst of the constantly changing movements of the waves. I also learned how to fall off my board and stay safe in the ocean. The most important thing, my dad told me, was to remember that with surfing, every day was completely different. Constant unforeseen change was the rule of the ocean. There was no real way to predict what a wave would do or the best way to ride it—you just had to catch it, and ride 'em out as close to the beach as you could. Over time, he said, you have a intuitive sense of how to catch

and ride in different kinds of surf conditions. But it takes a long time to get there.

Change is everywhere around us, within and without, all the time, day and night. It may be subtle and slow, like the early morning surf, or it might seem at times as though it's hiding just around the corner, waiting for us to arrive and discover it, as if it were a child playing hide-and-seek. Other times, it crashes down on us like a grand piano dropped from the sky. Whatever its roots, however it appears in our lives, welcome or not, ready or not, change is happening all the time to us and around us.

Years ago, I reached a point in early adulthood where I needed to call a time out in my life and evaluate what direction my life was actually taking versus the direction I wanted to go. I traveled across the globe and back, seeking out and stumbling into people who became my teachers and mentors in the fine art of becoming a (mostly) mature (sometimes) critical thinker, able to create an abundant life for myself in the midst of the hard reality that everyday life is a transitional state of being, with occasional pauses to rest and regroup.

So, here is the bad news: the only way out is through. Most of us really don't like it when we are facing the unknown and/or the uncertain; we want to know how much, how long, how fast and where the fire exits are. Some folks aren't bothered facing the unknown, and some prefer being surprised by changes and still others pretend to ignore any changes until their situation becomes untenable.

The most intense and long-lasting transition I have personally experienced is my gender change, which began at the tender age of 49. I want to share with you a few things I learned about facing an unknown, uncertain future.

### **BREAK THE HABIT OF CARING WHAT OTHERS THINK OF YOU.**

Be who you genuinely are. Don't judge yourself, or project that judgement onto others. There's no telling what others might really be thinking of you. If someone asks you a question about what you are up to these days, tell the truth. Don't try to impress with what you think you should be doing; stay in the moment, look at them and answer their question. Their response to what you tell them is their issue, not yours.

### **LEARN TO JUST HANG OUT. WHEREVER YOU ARE.**

Stop for a moment. Stop over-planning, put away the self-help books for a bit, quit looking for answers. Turn it off, whatever it might be. It will wait for you. Just pause, and breathe, and drop your shoulders, relax your neck. Just be the warm, intelligent animal that you are for a few minutes.

### **ACCEPT THAT THERE IS NO QUICK FIX.**

This is a personal favorite challenge of mine. I get caught up sometimes looking for/chasing down the next great opportunity (whether personal or professional). I have sometimes gotten myself into a mess because I will head into something, anything, just to end the search and the uncertainty. Over time, it always happens that I end up right back where I started, only more discouraged. What I learned from making this mistake (more than once) is that it takes time to find the real thing, the right thing. The real thing is worth the wait.

### **DO THINGS TO KEEP YOU CENTERED AND GROUNDED.**

Don't obsess over what isn't happening (yet, or at all). Call a friend and go out for ice cream, or a walk. Don't waste time on Facebook feeling overwhelmed: go take a shower and sing loudly while you scrub. Bake a cake, dance to the radio, read a favorite book. Do whatever makes you feel centered within yourself, and do something that makes you feel authentic. Do it at least every day.

Friends, I am far from perfect. Surfing remains a hobby for me, and I am still thrown from my board by unexpected Ocean Beach currents. Transition is a daily challenge for all of us, and at certain times in life, it can be difficult and lonely to face the unknown. These few things I mentioned here are intended to be simple supports for you to try while you surf through the constant sea changes life presents to us all. +

# GOD CONTINUES TO WORK

AUTHOR: Sharon Obuchon-Staub EMAIL: [sharade@earthlink.net](mailto:sharade@earthlink.net) CHURCH: Good Shepherd, Hemet

Not all transition woes can be easily dismissed. Take the death of my father in 1977. I was a young woman with two small daughters who were very fond of their grandpa. On his last Christmas, he visited us in Hermosa Beach; I have a photograph of him gently placing ballet slippers on my youngest. But he was like that: sensitive and quiet and always ready to help. Tears still come to my eyes when I perceive yet again that he is no longer with us.

Although she probably missed him, my mother seemed to feel liberated when my father died. She sold the house the family had lived in since 1949, moved to northern California and lived a life of art classes and walks through the sunlit vineyards of Sonoma County. Theirs had not been a peaceful marriage. Mother suffered from bouts of intense depression and the aftereffects of polio which she contracted while training as a registered nurse at LA County Hospital in the 30s.

The death of a loved one usually produces an intense period of transition. But retirement can also be life-changing, as it was for me. I retired in 2002, after one of the most difficult teaching years I'd ever experienced. 9/11 happened at the beginning of the school year. That horrible event set everyone's teeth on edge and, I believe, contributed to an increased instability among the middle school students who themselves were going through many changes, physical and social. Staff was worried that more frightening events were imminent. There was a perceptible rise in problem classrooms and troubled students.

I had already taken many art classes and planned to apply to UC Riverside graduate division for a master's degree in art history. The moment seemed to be perfect; now that I was retired, all the time in the world was at my disposal. But I was also interested in exploring my experiences working for the Anglican Church of

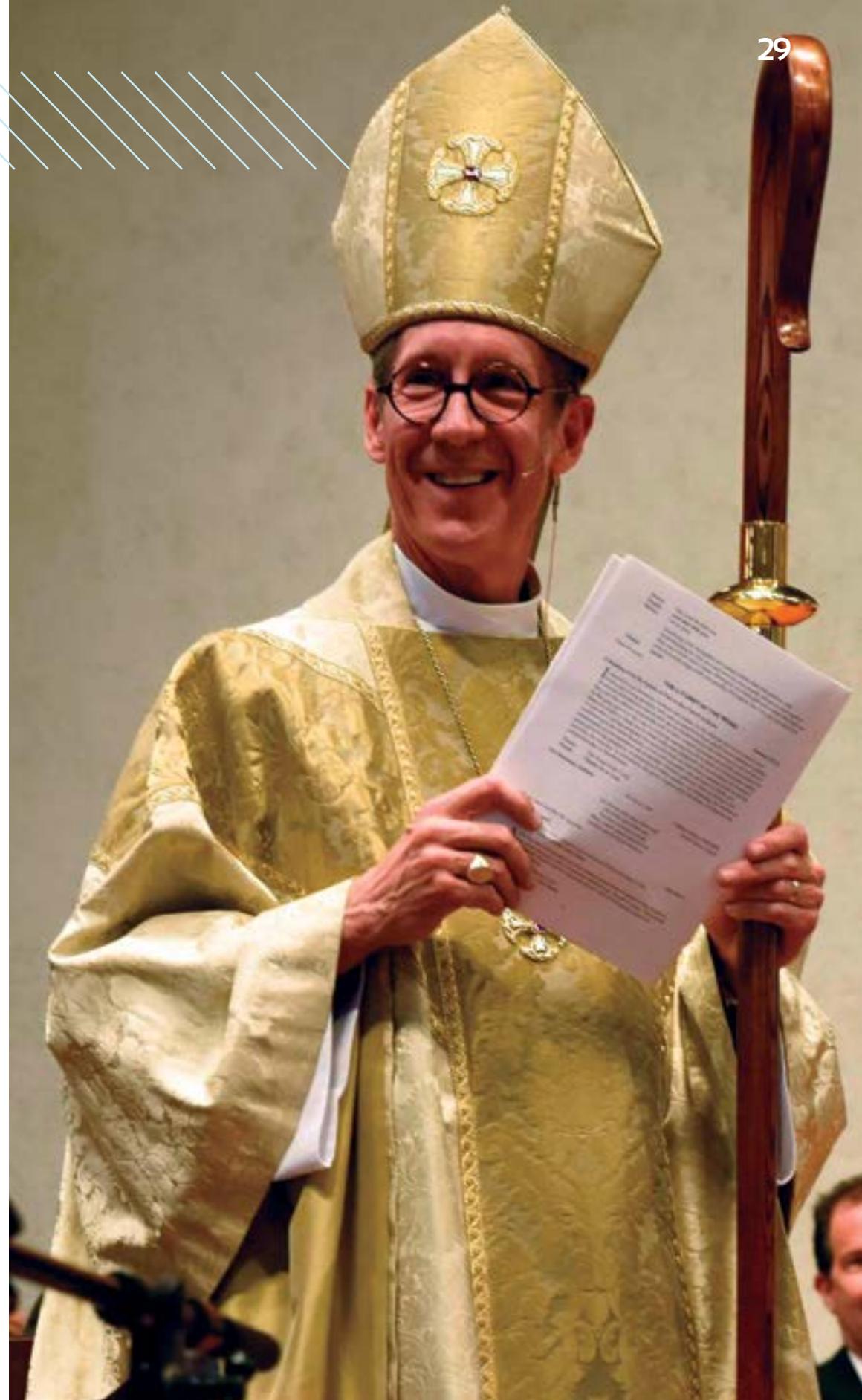
Canada in the 1960s. Canada won out, and I formulated a research plan after reading several books in my subject area.

Attending church had not been a priority for me for several years. Since 1979, my daughters and I had been members of Good Shepherd, Hemet, but our attendance had become erratic. In 2003, when I began my information-gathering on Anglican missions to western Canada, I soon realized that I was missing the spiritual benefits of regular church fellowship. I began going to services again, joined the choir, became active between research trips to Canada, and embraced an all-involving experience of Anglican/Episcopal exposure.

As time passed, events brought me to a deeper sense of God's love and care. First was the 2006 birth of my only grandchild, Justin. I thank God every day for our closeness. Unfortunately, I also began experiencing health problems and increased anxiety. I turned to the Lord for help, and help I received. Third, after several years of on and off participation, I became an active member of the Daughters of the King. Prayer is a large part of our meeting times, and the most intense prayer tradition of all is the time of supplication for our members in the presence of each other.

I feel that, despite my failings and weaknesses and the vicissitudes of existence with its painful but also inspiring transitions, God continues to work in my life. The river flows, but the tree will not be moved. +

**"I SOON REALIZED THAT I WAS MISSING THE SPIRITUAL BENEFITS OF REGULAR CHURCH FELLOWSHIP"**



LIGHTER LITURGY: Bishop Mathes laughs with the congregation of St. James, La Jolla.

# COMMON LIFE SHARE

## FIRST QUARTER REPORT

AUTHOR: Canon Julie Young, Canon for Finance & Administration EMAIL: [jyoung@edsd.org](mailto:jyoung@edsd.org)

To strengthen diocesan identity and keep the diocese informed, this quarterly report communicates our current financial picture. The total diocesan budget for 2017 is \$2,365,205. Congregational pledges fund the common life share (formerly called the mission share pledge) budget equaling \$1,620,446, which is 69% of the total budget. In 2017, the formula for giving changed to a minimum of 10.5%. Congregations are asked for incremental common life share funding for specific projects. This year we are excited to report that all congregations pledged at least the minimum. An additional \$19,500 was pledged to support St. Luke's, North Park, Showers of Blessings, Schools Coalition, and the triennial Episcopal Youth Event held this July in Oklahoma. Congregations' common life share makes the following possible:

- **Programs and Ministries:** *The overall expenses for programs and ministries is 30% higher than the 2016 budget.* Noteworthy is the increase in funding for youth ministry. Also, an expanded congregational development budget provides fearless love grants and resources to our churches including stewardship support, campus ministry, schools resourcing, multicultural awareness, planned giving, Leadership Academy, self-assessment and leadership development tools. RefugeeNet and Episcopal Community Services continue to receive grants from the diocese. In addition, Camp Stevens will receive a grant for camperships.
- **Congregational Operating and Property Support:** In 2017, five churches and one region received operating support. Because of uncertainty around projected need, a mission contingency budget of \$58,000 is included from which executive council or the finance committee authorizes expenditures. In the first quarter, St. Thomas, Temecula received an incremental operating grant to position

them to call a new vicar. The total amount budgeted in congregational operating support is \$126,000, which is an increase over 2016.

- **Congregational Property Improvements:** Congregations that complete a physical needs assessment (PNA) are eligible for property improvement grants. St. John's, Indio received \$10,000 for much needed upgrades to flooring and bathrooms. Work on the restoration of stained glass windows at St. Matthew's, National City was completed early this year. St. Matthew's has an historic designation; the restorer received an award for his work from the Save Our Heritage Organization as a preservation hero. Additional funds are available for grants, primarily for health and safety needs.
- **Clergy Enrichment:** Funding for retired clergy ministry, clergy conference, clergy wellness days, sabbatical and seminarian support. New this year is a small budget to support the work of the diaconate. Two of our deacons attended the churchwide deacon conference and the diocese hosted our first retreat for current deacons.
- **Episcopal Church Center:** We host 23 community service groups at the center on a weekly basis as well as the School for Ministry, the Ocean Beach town council and diocesan committee meetings. This budget includes the cost of compensation for the facilities manager and sexton as well as utilities, maintenance and supplies.
- **Episcopate:** Personnel and non-personnel costs related to the office of the bishop. Together they comprise 48% of the budget. The office of the bishop provides pastoral, administrative, and programmatic oversight and guidance throughout the diocese including episcopal visitations. A robust committee structure engages people from all over the diocese in

First Quarter

## Common Life Share

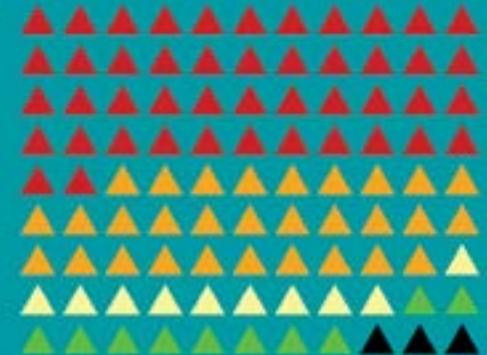
### Our Dollars at Work

The first quarter's income supported our participation in the wider Episcopal Church (\$77,369), resourced congregations (\$50,017), connected with people in need (\$16,908), provided programs and ministries (\$16,683), and supported diocesan clergy (\$5,679).

Not shown is \$24,197 of our year-to-date budget applied to property expenses and reserves.

An additional 48% of our budget supports these five areas of focus through the work of our skilled diocesan employees.

### Spending Analysis



### Five Areas of Focus



### A Closer Look

**Wider Church Participation:** We give to the broader Episcopal Church as a part of our identity.

**Congregational Resourcing:** clergy at St. Thomas, Temecula; upgrades at St. John's, Indio; and window restoration at St. Matthew's, National City.

**Community Connectedness:** Episcopal Community Services, RefugeeNet, Camp Stevens

**Programs & Ministries:** Youth Collaborative, stewardship support, schools resourcing, planned giving, Leadership Academy

**Clergy Enrichment:** clergy conference, clergy wellness, sabbatical support, seminarian support

providing oversight. More than 100 volunteers currently serve on one of 15 committees.

- **Operating:** Support for programs that take place less than once a year such as general convention and an episcopate transition. The savings in these reserves would not be possible without common life shares. It is especially critical now as the operating reserves will fund the costs of the

transition.

Your common life share is critical to our collective life as the body of Christ in Southern California and in Yuma, Arizona. We met our budget last year and are on track to do so again this year. We can accomplish this with careful spending and the faithfulness of congregations in fulfilling their common life shares. As such, you are truly our partners in ministry. +

# DIOCESAN MESSENGER

The Official Magazine of the Episcopal Diocese of San Diego



2083 Sunset Cliffs Blvd.  
San Diego, California 92107  
619-291-5947  
edsd.org

NON-PROFIT ORG  
U.S. Postage  
PAID  
San Diego, CA  
Permit 1723

SFI Logo

Diocesan

FALL 2017



# messenger

## ENCOUNTERING DEATH AND DYING

**Practicing Resurrection**

BY KATHARINE JEFFERTS SCHORI, PAGE 4

**Helping Children Grieve**

BY COLLEEN GRITZEN, PAGE 13

# FALL CONTENTS 2017

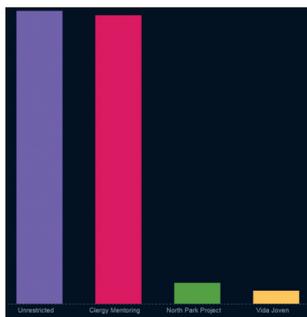
## holy endings

- 4 Practicing Resurrection?
- 5 Afterlife: Eternal Life
- 6 On Grief
- 12 Walking Through Death
- 13 Helping Children Grieve
- 15 Dying the Way you Want

## diocesan news

- 8 Fall Calendar
- 10 Celebrating a Faithful Servant
- 11 A Nominating Process
- 14 Diocesan Convention

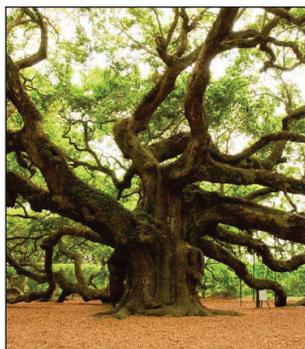
## ON THE WEB



### FAREWELL INITIATIVE

The Farewell Initiative in honor of Bishop Mathes' episcopacy has raised \$141,524. The initiative supports the Clergy Mentorship Fund established by the 2013 Build the Serving Church capital campaign, the North Park Project and Vida Joven de México. In the graphic, the columns show from left to right, unrestricted giving (\$67,565), clergy mentoring (\$66,560), the North Park Project (\$4,854) and Vida Joven (\$3,005).

**MORE INFORMATION:** [edsd.org/farewellinitiative](http://edsd.org/farewellinitiative)



### BISHOP'S APPEAL

Gifts to the Bishop's Appeal support our mission to share Christ's love and reconcile all people to God and each other. Your gift directly supports ministry programs and outreach projects. To date, the appeal has raised \$35,720. Our goal is \$100,000 by year end.

**MORE INFORMATION:** [edsd.org/bishopsappeal](http://edsd.org/bishopsappeal)

### UPDATED SOCIAL MEDIA POLICY

What does the diocese have to say about healthy boundaries on social media? Find out in our newly updated social media policy compiled by the diocesan communications committee.

**MORE INFORMATION:** [edsd.org/socialmediapolicy](http://edsd.org/socialmediapolicy)

### COMMON LIFE SHARE REPORT

The common life share supports our collective work. Fourteen churches gave more than the 10.5% minimum thereby supporting Showers of Blessings, the Episcopal Youth Event, the Schools Coalition and the North Park Project.

**MORE INFORMATION:** [edsd.org/commonlife](http://edsd.org/commonlife)

# DEATH & DYING

EDITOR: Hannah Wilder    EMAIL: [hwilder@edsd.org](mailto:hwilder@edsd.org)

**W**hy spend time talking about death and dying? Why explore such a grim subject? Well, if we can't talk about death in the church where we profess hope in the resurrection, where can we talk about it? Death touches all of us. As my father likes to say, death and taxes are life's only certainties. It seems appropriate that in the communities where we explore the stirrings of our souls, we would also reflect on the conclusion of our earthly lives. For in doing so we may gain greater appreciation for this life we have been given. Fall with its changing colors, a beautiful season of dying that makes way for new life, seemed an appropriate time to encounter death and dying.

There exists among us much wisdom about death, grief, pain and loss. Our assisting bishop, Bishop Jefferts Schori, encourages us to practice resurrection (page 3). Processing grief is never easy. The Rev. Laura Sheridan-Campbell shares openly about her own personal losses, how she dealt with grief, and how faith communities can provide solace (page 6). Have you ever helped a child grieve? Colleen Gritzen, Sunday school teacher and parent whose kids have lost a grandparent, a dog, and a close family friend in 18 months, provides practical advice (page 13). Our cathedral's dean, the Rev. Penny Bridges, explores

the ways we may think about death as Episcopalians in 2017 (page 5). If you are dealing with family dynamics around death, see the Rev.

Babs Meairs' article from her perspective as a seasoned hospital chaplain (page 12). Faye Girsh, president of the Hemlock Society of San Diego, articulates her perspective on end of life options on page 15. These stories, and more, are in this issue and online at [edsd.org/blog](http://edsd.org/blog).

Death changes us. It often paves the way for profound shifts in our thinking and behavior. That change starts with new questions we ask ourselves. What questions do you ask yourself as you ponder your own mortality? What grace has supported you when loss felt overwhelming? We'd love to hear from you. As always, thanks for reading the *Messenger*. Share it with a friend or neighbor and invite them to join you in church. +



## messenger contact

The Episcopal Diocese of San Diego, 2083 Sunset Cliffs Blvd., San Diego, CA 92107

### magazine info

EDITOR: Hannah Wilder  
t. 619-481-5456 e. [hwilder@edsd.org](mailto:hwilder@edsd.org)

### submissions

We welcome submissions of original articles, letters, poetry, art and photographs. Submissions should pertain in some way to the Episcopal Church in the Diocese of San Diego. It is advised to check with the editor prior to submitting, to ensure your materials fit thematically and that there is space. All submissions should be sent via email: [hwilder@edsd.org](mailto:hwilder@edsd.org). Include your name, congregation, phone and home address. The editor reserves the right to edit all material for length, clarity and accuracy. At this time, the magazine cannot provide compensation for submissions.

### advertising

This magazine has a circulation of about 13,000 and an approximate readership of 26,000. For more information or to receive a copy of our rate card, email [hwilder@edsd.org](mailto:hwilder@edsd.org)

### distribution

This magazine is a free publication for The Episcopal Diocese of San Diego published 3-4 times per year. If you would like to be added to our mailing list, send an email with your name and address to: [hwilder@edsd.org](mailto:hwilder@edsd.org)



# PRACTICING RESURRECTION?

AUTHOR: Bishop Katharine Jefferts Schori

EMAIL: [kjefferts@edsd.org](mailto:kjefferts@edsd.org)

**H**ave you ever asked yourself if you are (practicing resurrection)? It's a useful question to consider when life brings change, disappointment, or grief. Do we respond to the unexpected by assuming the worst, or do we insist that God is undoubtedly up to something new and lively, even if we can't see it yet?

Jesus' story about the widow seeking justice<sup>1</sup> gets to the heart of that question. She knew she was going to get justice, eventually, and she just kept on pestering that judge until she did.

An older tennis-playing friend of mine fell recently and broke her hip. When I called her in the hospital, she told me the pain was an unpleasant challenge, and her life had been summarily interrupted, but life happens.

When the Israelites are wandering in the desert, complaining about the food and how hard life is, how does Moses respond? He reminds them (and probably himself) that God is still on the road with them, and that their job is to 'choose life' rather than death.<sup>2</sup> Moses encourages them to remember that the word (of life) is already at work within their hearts and on their lips.

The word of life was planted in each of us before we breathed this planet's air, and it was deeply watered at baptism. How's it doing? Through the ages God's people have found that the water and fertilizer and pruning it needs to thrive have a lot to do with our expectations. What we feed expands; what we encourage, grows. Most of us have experienced the reality that children who are encouraged and expected to thrive, do, and those who don't have encouragers and examples in their lives struggle harder to find hopeful direction in life. We can offer the word of life to the despairing—and discover that it becomes greener and livelier within us.

What do you hope for in the face of your latest disappointment or grief? What new opportunity might this expose? Sometimes (often!) we need the solidarity of community to help us see those possi-

bilities, and the ways that apparent losses become more for greener and more productive trees in the future. The summer wildfires in the West used to do this quite predictably, until we started

meddling. We acted as though fire was the worst thing possible, and we made the inevitable fires a lot worse because the regular cleansing of brush and undergrowth was hindered for decades.

We may not always think about Lent that way, but clearing out the rank growth is a lot of what that season is meant to do. When we do it regularly, it's easier to recognize the need in all seasons. And when we can see the majesty of the trees, absent the press of undergrowth, maybe we can remember where they come from. That's what Jesus said in the garden, "your will, not mine, be done"<sup>3</sup>—I trust that you, God, are always bringing life, even if it all looks like death right now. Even his abjectly despairing cry on the cross, "my God, my God, why have you forsaken me?"<sup>4</sup> affirms his connection with the bringer of all life.

The next time death or grief confronts you, pause and give thanks for the life that was—for the gifts received and the life shared. It is thanksgiving that reinvigorates the life within us all, and prompts hope and expectation for the new life already aborning. Give thanks for what is, for what has been, for what is yet to be—and know that God is still at work. Always and in all ways. +

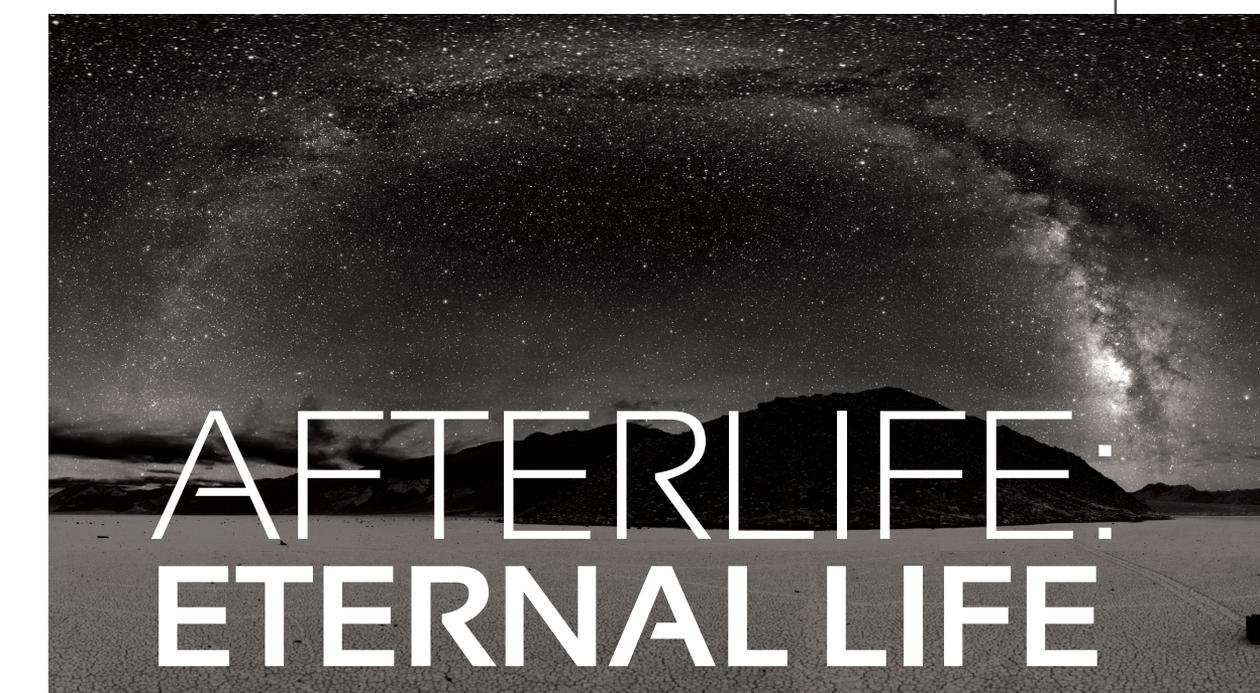


1 Luke 18:1-18

2 Deuteronomy 30

3 Mark 14:36

4 Mark 15:34



# AFTERLIFE: ETERNAL LIFE

AUTHOR: Dean Penny Bridges

EMAIL: [bridgesp@stpaulcathedral.org](mailto:bridgesp@stpaulcathedral.org)

**W**hat are your first thoughts when you consider the afterlife? Do you think of classic images of heaven or hell, do you tremble at the thought of judgment or smile with anticipation of bliss? Do you worry about loved ones who died before they ever embraced faith? In the gospels Jesus talks a lot about the kingdom of God, judgment, and eternal life, but most of us remain confused about what we are to expect after our mortal bodies cease to function.

We live with conflicting expectations and images, which we have absorbed from the various theologies presented in scripture and the traditional teachings of the Church. For many of us, these sources raise more questions than they answer. Is heaven a place? Can you go there if you weren't baptized? Do we need to keep our physical remains intact so that we can be resurrected in them? What about grace—does it really matter how we live our lives if God is going to forgive us all our sins anyway? Do good people who don't believe in God get a pass? What about our pets? Will we have to share heaven with people we didn't like in this life? Will we be able to watch over our loved ones left behind? Is hell a place of fire and pitchforks? And on, and on.

Any rational reflection on the afterlife is complicated by our cultural reluctance to think about death. We have come a long way from the devout Anglicans of the early Reformation, who slept

in shrouds and prepared themselves daily for the possibility that they would not wake up in the morning. We have almost succeeded in convincing ourselves that death is avoidable—just notice the way mortality statistics are reported, with their percentages of probability of death (hint: the probability is always 100%).

For most of Christian history, and still in most of the world, life has been fragile and early mortality likely. Life was and is hard and filled with suffering, heaven a longed-for blessed rest after a life of drudgery. But we who live in comfort in the developed

**“Does it really matter how we live our lives if God is going to forgive us all our sins anyway?”**

world live pretty good lives, for the most part, and don't spend a lot of time thinking about what comes next, until a loved one dies or we are brought face-to-face with our own mortality. We lack incentives to focus on the afterlife because this life is so sweet. And our Anglican tradition has, thank goodness, largely let go of the guilt-inducing theology of the past, which was, to our shame, used to exercise control over people taught to be terrified of the consequences of disobeying Mother Church.

Having stripped away the remnants of our pre-Enlightenment understanding of the afterlife, what is left? Of course nobody actually knows what happens to our souls after death. We must, in the end, come to terms with the not knowing: that is where faith comes in. But imagine this possibility: that when we die we are exposed to the fullness of the

*AFTERLIFE, CONTINUED ON PAGE 10*

# ON GRIEF

AUTHOR: The Rev. Laura Sheridan Campbell

EMAIL: [pastor@holy-cross-church.org](mailto:pastor@holy-cross-church.org)

## Despite having lost a father, mother, brother and close friend to death by the time I was 40, I have a fair bit of experience

avoiding grief. Because it is so painful, there's almost nothing I'd rather avoid more than grieving. In December 1985, my 31-year old brother, Tim, was killed in a peace-time military air crash near Gander, Newfoundland. Along with 247 other members of the 101st Airborne Division's 3rd Battalion, 502nd Infantry Regiment, he was returning from the Middle East. The soldiers boarded Arrow Air Flight 1285 in Cairo, Egypt. The DC-8 would refuel in Cologne, Germany and Gander, Newfoundland, before returning to Fort Campbell, Kentucky. All went smooth through the second refueling stop. Then moments after takeoff, the plane came back down, killing 248 soldiers and eight crew members. Given the scope of the crash, it took two months for Tim's partial dental plate to be identified. In February 1986, a casket carrying those tiny remains arrived in Des Moines, Iowa.

The night before the funeral, family and friends gathered at our small-town funeral home. Tim's Korean wife, O (that's her name) and their four-year old son, Joshua, were present, as well as O's mother, Yung Kim, herself a widow who had flown in from Incheon, South Korea. In our family's Disciples of Christ Church tradition, it was customary to have a viewing, but for obvious reasons the gathering was absent that ritual. Rather, we sat and stood around the room. Some talked. Others were quiet. Then without notice, Yung Kim walked to the closed, American flag-draped casket, laid her body over it, and began to sob. She and my brother had grown close over five years. As we watched and listened to her, the room fell silent. Tears streamed down faces in the room. Without being able to speak a word of English, one woman expressed the collective grief of so many. She was like a midwife, birthing grief from barren hearts.

Until then, I didn't know that the impetus not to grieve was wired into my German-Irish ancestry and reinforced

through a rural midwest upbringing. All I knew was what I had experienced. Someone dies. Friends, family and neighbors come together. Food is brought. Flowers are sent. Burial happens. And life goes on. The only thing is, from the earliest days after loss, life doesn't go on as it was. It goes on very differently.

One challenge of grieving in 21st century America is that we have dropped customs for the grieving. Black used to be the color of mourning. Civil War widows wore mourning clothes for a year and a day. Black. Every day. All day. After 366 days, color could be added, but only gradually. In the absence of universal customs, the Church has much to offer:

**Context:** The Church encompasses the temporal and the eternal. After a loved one's death when we tend to focus on the emptiness of loss, the knowledge that the

Body of Christ includes the living and the departed can offer a more solid foundation for grieving.

**Safety:** I sometimes hear people say, "I almost started crying when I heard that hymn, but I was able to hold it back." If faith

communities are the safe contexts that we strive for, then why hold back tears? And yet, feeling safe is important. Church leaders do well to remember that at any given time, some members are grieving. Perhaps we could do more to make them feel safe.

**Permission and Latitude:** The words from the burial office on p. 507 of the *Book of Common Prayer* underscore the human nature of grief: "The liturgy for the dead is an Easter liturgy. It finds all meaning in the resurrection . . . This joy, however, does not make human grief unchristian. The very love we have for each other in Christ brings deep sorrow when we are parted by death. So, while we rejoice that one we love has entered into the nearer presence of our Lord, we sorrow in sympathy with those who mourn." Similarly, while Episco-

"There's almost nothing I'd rather avoid more than grieving."



**MILITARY MOURNING:** Caskets of the members of the 101st Airborne Division's 3rd Battalion, 502nd Infantry Regiment, all of whom died after a routine refueling stop on their flight home. One of the soldiers was the author's brother.

pal liturgical rites are prescribed, they also offer latitude to customize celebrations of life and funerals that speak to the value of each life.

**Ritual:** When caskets or urns are present, we cover them with a pall, signifying that each life is hallowed in God's sight. A paschal candle, first lighted on Easter Eve, is visible, reminding all of the power of Christ's resurrection. Whereas black and purple were once liturgical colors for burial, white symbolizes Christ's victory over death.

**Word and Sacrament, Prayer and Song:** Scripture is filled with living examples of those whose lives have been transformed through grief. Ruth and Naomi come to mind. The Psalms, filled with emotion, are prayers of our spiritual ancestors. The Word can be a lexicon for grieving. Prayerbook burial rites and other authorized liturgies offer meaningful resources. And, while holy communion isn't always included at the time of burial, the weekly eucharist can draw us into sacred mystery and fill us with Life that death cannot overcome. Prayer calls us to be honest before God. Hard as that can be when we feel anger and sorrow, a growing relationship with God teaches us that God invites our honesty, even when being honest is painful for us. Hymns bind our lives together. Poetry and song are often the best that we can do in the face of our unanswerable questions.

**Professional Help:** Therapists and spiritual directors offer help navigating the unpredictable terrain of grief. Our diocese is blessed to have many who are gifted in this way. Talk with your priest or contact the diocesan staff if you need help finding professional help.

**Community:** As a priest of 23 years, some profound moments of blessing have come in witnessing the Church being the Church to those who grieve. Grief can isolate us, but the Church continually invites us to live together. We can support those who grieve by asking others how they are doing, and really meaning it. We can respect and make room for different cultural grief rituals. We can remember those who have gone before on the feasts of All Saints and Souls, and on occasions like Mothers' and Fathers' Days, birthdays and anniversaries. We can equip pastoral care teams with resources to better meet grieving people where they are. We can support clergy who minister to the grieving, by caring for them and sharing their burden.

While I am still inclined to avoid grief, the church has helped me to understand that grief doesn't fit in a box. It's not a linear process. It is both a part of life, and different for each person. I haven't seen Yung Kim for 29 years. She is 84 now. I dream of visiting her in Incheon, along with Jerry, O and Joshua. Maybe then I will be able to thank her for a moment when she taught me about the pain and beauty of grief in a lesson that will last a lifetime.

+

# FALL CALENDAR

SATURDAY, SEPTEMBER 9

## SEMESTER BEGINS

Classes commence at the diocesan School for Ministry. The semester runs through December 9. No class is held on November 11 due to Diocesan Convention nor on November 25 due to Thanksgiving.

TIME: 7:30 a.m. - 5:30 p.m.

LOCATION: Episcopal Church Center, 2083 Sunset Cliffs Blvd., San Diego

MORE INFORMATION: [edsd.org/sfm](http://edsd.org/sfm)

SATURDAY, SEPTEMBER 9

## SAFEGUARDING GOD'S PEOPLE

Bring your laptop and lunch to this online training about preventing misconduct. A live assistant will guide the online process.

TIME: 8:30 a.m. - 2 p.m.

LOCATION: Christ Church, 1114 Ninth St., Coronado

RSVP: Keren, [kmondaca@edsd.org](mailto:kmondaca@edsd.org) with "Safeguarding" in the subject line

FRI - SUN, SEPTEMBER 15 - 17

## ALTAR GUILD CONFERENCE



Come learn about the altar guild and connect with other altar guild members from the western region of our church. Be renewed in your ministry.

LOCATION: Wasatch

Conference & Retreat

Center, Salt Lake City

INFO: [amlarsen@coastside.net](mailto:amlarsen@coastside.net)

MON - WED, OCTOBER 2 - 4

## CLERGY CONFERENCE

Clergy members are invited for a few days of rest and relaxation as we explore this



SATURDAY, SEPTEMBER 16

## LATINO/HISPANIC HERITAGE FESTIVAL

Tercera celebración anual de la herencia latina/hispana centrada en artistas, actores y autores. Ven a disfrutar de la comida, mariachi, bailarines aztecas, películas, juegos, artesanías, brincolines y postres.

Third annual celebration of Latino/Hispanic heritage focusing on artists, actors and authors. Come enjoy food, mariachi, Aztec dancers, movies, games, crafts, bouncy houses, and desserts.

TIME & PLACE: 11 a.m. - 7 p.m. St. Philip's, 2660 Hardy Drive, Lemon Grove

RSVP/INFO: [stphilip1950@yahoo.com](mailto:stphilip1950@yahoo.com)

year's theme of Deepening Connections. Bishop Jefferts Schori will lead us, as will seasoned retreat facilitator Steve Romano. We will also have a deacons' panel discussion.

PLACE: Viña de Lestonnac Retreat Center  
REGISTER: [edsd.org/clergy-conference](http://edsd.org/clergy-conference)

SATURDAY, OCTOBER 14

## LEARNING FROM LONDON



Eighteen percent of congregations in the Diocese of London are growing. Come learn how to apply what they have learned in our churches. This is

the third offering of this kind; it is sponsored by the diocesan School for Ministry. TIME: 10 a.m. - 2 p.m.

LOCATION: St. Dunstan's, 6556 Park Ridge Blvd., San Diego

RSVP: Mark Hargreaves, [mark@sjbts.org](mailto:mark@sjbts.org)

## THURS-SUN, OCTOBER 19 - 22 CURSILLO

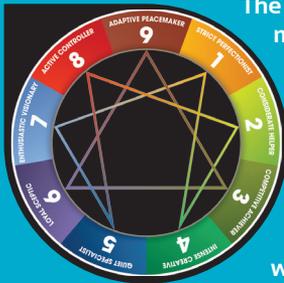


Cursillo is a plan for living a Christian life. It begins with a three-day gathering of those seeking to strengthen their lives of faith through worship, prayer, music, and fellowship.

LOCATION: Camp Stevens, Julian

INFO: [sdcursillo.org](http://sdcursillo.org) or [gmcavert@att.net](mailto:gmcavert@att.net)

## SATURDAY, OCTOBER 21 ENNEAGRAM WORKSHOP



The Enneagram is a model of the human psyche that teaches a typology of nine interconnected personality types. The Rev. Janet Wheelock will guide the discussion with the Rev.

Cn. Allisyn Thomas assisting.

TIME: 9 a.m. - 2 p.m.

COST: \$50 per person

INFO: Allisyn, [athomas@edsd.org](mailto:athomas@edsd.org)

## SATURDAY, OCTOBER 28 FEARLESS FORMATION

Learn from peers across the diocese about what's working in Christian education for all ages. Breakout sessions will examine formation from different lenses including:

multicultural, intergenerational, online and more.

TIME: 9:30 a.m. - 2:30 p.m.

COST & PLACE: \$25, St. Paul's Cathedral, 2728 Sixth Ave., San Diego

INFO: [edsd.org/fearless-formation-2017](http://edsd.org/fearless-formation-2017)

**FEARLESS  
FORMATION  
2017**



FRI-SAT, NOVEMBER 10 - 11

## DIOCON

Hand in hand we form the body of Christ in Southern California and Yuma, Arizona. By hand we will pack 50,000 meals for hungry people in San Diego and beyond. Come to this two-day annual gathering of the diocesan family as we vote on resolutions, elect people to leadership positions, learn in interactive workshops, and worship together. All are welcome. See page 14 and visit [edsd.org](http://edsd.org) to learn more.

COST: \$105 per person / \$45 for Friday's dinner / \$45 per youth / \$25 per child

LOCATION: St. Bartholomew's, 16275 Pomerado Road, Poway, CA 92064

INFO & REGISTRATION: [edsd.org/diocon](http://edsd.org/diocon)

## SUNDAY, NOVEMBER 5 UTO INGATHERING

It's time to gather all the offerings for the United Thank Offering (UTO). Jamie Wood, our UTO coordinator, is available to give informational presentations to your church. LOCATION: All churches in the diocese INFO: Jamie, [jamiewood2@cox.net](mailto:jamiewood2@cox.net)

## SUNDAY, NOVEMBER 13 ARMED FORCES EVENSONG



A beautiful Anglican service honoring our armed forces and veterans. TIME & PLACE: 5 p.m., St. Paul's Cathedral, San Diego

## SUNDAY, DECEMBER 11 ALTERNATIVE GIFTS EXPO

Find holiday gifts from around the world and join the fight to end poverty. 10,000 Villages, Tomorrow Project, RefugeeNet, Equal Exchange and more. Enjoy a complimentary lunch of soup and bread.

TIME & PLACE: 8:30 a.m. - 1:30 p.m., St. Paul's Cathedral, San Diego



## CELEBRATING A FAITHFUL SERVANT

AUTHOR: Nancy Toti

CHURCH: St. Mark's, City Heights

EMAIL: [ntoti286@gmail.com](mailto:ntoti286@gmail.com)

Father Mac is retiring! He is a San Diego native raised in National City, where he helped out at his dad's television repair shop. He went to Sweetwater High before going on to SDSU, majoring in literature and discovering Bob Dylan. He was raised Methodist and also worshipped as a Pentecostal. He attended Point Loma Nazarene, worked in sales and heeded God's call. Father Mac graduated from Fuller Theological Seminary and was ordained to the priesthood at St. Paul's Cathedral in 1987. He served at the cathedral and at St. Bartholomew's, Poway before arriving at St. Mark's in 1998. While at St. Mark's he encouraged the congregation to become even more involved with the City Heights community, identifying gaps in services, specifically around food insecurity. He spoke and preached on poverty, loving your neighbors and social justice. He brought the gospels to life and gently and effectively called the congregation of St. Mark's to embrace its mission. Father Mac called us to worship, called us together, called us to the Holy Spirit. He called us to welcome the stranger, seek justice and grace, touch the lonely,

remember the forgotten, comfort the sad and celebrate the miracles. He has called St. Mark's to fearless love, to feed the hungry, to provide solace to the hurting, to celebrate joy and to see the risen Christ in the face of each one we encounter.

He is leaving a grateful and blessed congregation. He is leaving a congregation brought forth to act in God's love, and to witness stories and transformations. Plus the coffee and salvation are free. Membership has its privileges! We embrace him as he goes forth in his retirement and we celebrate his kindness, warmth, humor and grace. We celebrate his ministry and we are most joyful that he brought us forth to live out the gospels in real and tangible ways. +

*The Rev. Mac Collins' retirement celebration takes place on Saturday, September 9 at 3 p.m. at St. Mark's, City Heights. He requests that any retirement gifts be designated to the Mac Collins Legacy Fund for the ongoing work and mission of St. Mark's. For more information, email [stmarkscityheights@gmail.com](mailto:stmarkscityheights@gmail.com)*

### AFTERLIFE, CONTINUED FROM PAGE 5

love of Christ. As so beautifully rendered in Elgar's setting of Newman's poem "Gereonius," that exposure is exquisitely painful, even for the most devout Christian, for we can have no conception in this life of just how vast and intense that love is. The degree to which we have prepared in this life to know that love, through practicing love ourselves, dictates the level of pain we suffer as we pass through the crucible of love. What remains is absorbed into some eternal dimension that transcends all that we can imagine and is the ultimate source of love.

As for the eternal life to which

Jesus refers, I believe that this is something that we can strive toward in the here and now, rather than hoping for it in the by-and-by. Eternal life means abundance of life for all, the triumph of justice over oppression and love over hate. It's a quality that we glimpse in transcendent moments: communion, intimate relationships, birth and death, great music and awe-inspiring nature. Or, to quote the catechism, it is "a new existence, in which we are united with all the people of God, in the joy of fully knowing and loving God and each other." What more could we wish for, in this life or the next? +

# A NOMINATING PROCESS: DO WE REALLY NEED IT?

AUTHOR: The Rev. Paul Carmona, PhD

EMAIL: pcarmona@sbcglobal.net

**D**oes finding a new bishop really have to be so complicated? Does the process have to take so long? Why can't we just do a simple search, and let the chips fall where they may?

In a more predictable world, a simple search process—unencumbered by elaborate schedules, multi-layered guidelines, and months of burdensome meetings—might achieve a perfect outcome . . . but then again, it might not. So where does that leave us as people of faith? We trust that God will lead us to a good outcome, to a good choice of bishop, but in spite of that we still have the nervous feeling that prayerful trust may be merely the starting point—an excellent starting point, I might add—in our collective quest for identifying the next bishop of San Diego.

To begin with, it needs to be acknowledged that last time around the nominating committee encountered significant challenges. The guidelines for our current nominating process have taken into account the painful lessons we learned from 2004. That in itself is a precious gift from prior experience. And it was our prayerfully conceived process—guided by the Holy Spirit and assisted by the standing committee—that ultimately enabled us to move forward to the election of our fourth bishop.

What is it, then, that a good episcopal nomination process should do? First of all, an agreed-to process provides a plan for how to proceed—a plan that includes, among other things: appointment and establishment of a nominating committee; development of a timeline and target dates; scheduling of committee meetings, on-site interviews, candidate forums, travel arrangements, etc. Because there's so much to accomplish, a good plan can go far to lower the blood pressures and calm the hearts of all participants.

Secondly, a good nominating process sets clear guidelines and boundaries for appropriate behavior within the process. We Episcopalians tend to take pride in our penchant for civility, but we're just as human as anyone else, and we all benefit from reminders about behavioral

standards. Mandatory confidentiality is non-negotiable, but so is providing a safe spiritual, emotional and physical environment to all whom the process touches—whether they be church officials, committee participants,



**FATHER CARMONA** served on the nominating committee in 2004.

nominee hopefuls, members of forum audiences, or the general public. Also, every aspect of the process should be welcoming and inclusive. It is unfortunate that we sometimes hear people say, "I'm sick and tired of political correctness!" Such comments overlook the fact that political correctness is not the same thing as showing true respect for all God's people. Political correctness essentially seeks a self-serving end—to win approval or votes, for instance—while respect selflessly honors the image of God present in everyone. As a sign of our unconditional welcome, we must recruit persons from diverse demographic backgrounds to serve on the nominating committee. Their wise and informed input will be invaluable to the process. In 2004, our nominating committee included three Latinos/as and one African-American. I sincerely hope that our current process results in numerical increase and demographic broadening of minority participation on the nominating committee.

Thirdly, a good process will always keep the doors open for self-correction and self-improvement, should the need arise. The standing committee will surely be helpful for ensuring that. Additionally, all participants should feel sufficiently enabled to call proper attention to undesirable occurrences or inappropriate behaviors that may arise. Hopefully, and

# WALKING THROUGH DEATH AS A FAMILY OF FAITH

AUTHOR: The Rev. Babs Meairs EMAIL: bmeairs17@yahoo.com

I had the privilege of being at my mother's bedside when she died. As a seasoned hospital chaplain I have come to appreciate this opportunity to experience presence and transcendence as a holy moment, and it was especially important to me to share this with the woman who meant so much to me. Her last weeks she spent in agony; the cancer diagnosis came too late, and was too widespread, for any treatment other than comfort care. And that was where the family dynamics were complicated. Though I had spent much time with families making difficult decisions about end-of-life care, when it was so personal, I was given little voice. My father and brother made the decisions, and that meant a prolonged and painful period for my mother as her body gave out. The family decided to keep her alive to receive a visit from her new great-grandchild, which gave her joy though at personal cost. When hospice was finally brought in, it was too late for much benefit. Instead of lasting a few days, my mother continued in her nursing home bed for over a month. Her faith, however, remained strong, and we knew where she was headed; after all, she had raised me to believe in the promises of Christ.

Death is inevitable, and as people who believe in the resurrection, we know death does not have the final word. My comfort when dealing with dying comes from Romans 8:37-39: "For I am sure that neither death, nor life, nor angels, nor principalities, nor things present nor things to come . . . nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord." Still, even those who have a deep and active Christian faith find coping with the death of a loved one a powerful test in what they think, feel and believe. This is made more complicated by what is now available in modern healthcare.

Family members and healthcare providers look for guidance in the dying patient's advance directives, and if that is not available, in remembering discussions and actions taken in the past. And

even when the patient is alert, family pressures and modes of decision-making may take control from the patient. Sometimes the resistance to a final goodbye makes a family member's pain more powerful than the dying person's pain. And sometimes the options for prolonging life interfere with what that life is like for the one losing it.

For example, most people offer food when they want to do something comforting. This is problematic for a dying person who cannot eat and may be hurt physically and emotionally if trying to please the kind gesture. When family asked Mom if she would like a milkshake, she nodded yes, but couldn't even swallow. It is a good idea to separate good intentions from the reality of the patient's abilities. Peaceful presence is often the best comfort for the dying person and may include prayer.

These concerns are best discussed among all who are closely involved. This may mean seeking assistance from an ethics committee and spiritual leadership, though approaches from faith-based, well-meaning, and maybe uninformed religious perspectives will vary. A helpful book is *Faithful Living, Faithful Dying, Anglican Reflections on End of Life Care*. Led by ethicist Cynthia B. Cohen, the book provides detailed analysis of the difficult decisions and options regarding care and coping at the end of life from a



**CHAPLAIN MEAIRS** was board certified by the national association of VA chaplains and served on the committee that drafted the end-of-life policy for the VA department.

# HELPING CHILDREN GRIEVE

AUTHOR: Colleen Gritzen

CHURCH: St. Andrew's, Encinitas

EMAIL: cgritzen@yahoo.com

The death of a beloved family pet, a relative or friend is just as hard for children as for adults. I am sharing this as a mother of two young children who have been in the trenches for about two years coping with multiple deaths and guiding my children to a healthy and safe place of healing.

Children do not understand nor process death rationally the way adults do, but they still feel the pain, confusion, uncertainty, fear, anger and sadness. It is important for adults, parents, and caregivers to put our children first so they can heal and learn how to understand what they are feeling. Children show their grief in different ways based on their age, how close they felt to the deceased, and the support we give them. Below are some of the things I did to help my children with our losses, their Grampy being the most painful.

Use clear, simple words. At the time of my father's death, my son was just shy of nine and my daughter was three-and-a-half. I explained that Jesus had asked Grampy to come to heaven and help with all the animals there. I knew they would process the news of his death differently so I took each aside and after telling them, gave them time to absorb the news. As I sat on the floor with each of them crying in my arms, I realized they needed to know they were not alone in their grief.

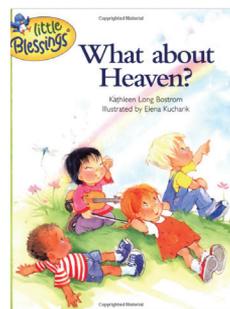
Listening and comforting is huge! Some children will cry. Others will ask questions. Some do not seem to react at all. No matter how they respond, stay with them! Hug and reassure them. An-

swer their questions or just sit together.

Emotions will be raw so keep a close eye on them. Do they seem sad, worried, or upset? Ask about their feelings and really listen. Let them know it takes time to feel better. Share your feelings about the death, or death in general. Children might have difficulty sleeping or concentrating; they might have increased

fears or worries for a while after the death. Provide comfort but do not dwell on the sadness. Children do better when they have a routine—try to get back to it as soon as possible! Go on family walks. Make art. Cook together.

Most importantly, give your child time to heal from the loss. Grief is a process that happens over time. The days, weeks and months ahead will be hard. Stay open for your children. Have them write down their favorite memories and put up pictures of the loved one. The worst thing you can do is avoid mentioning the person who died. Remembering the person with love will allow the happy memories to assist the healing process. You may find that when you look back, the help and comfort you provide for your children will also help you. +



**WHAT ABOUT HEAVEN?** This book by Kathleen Bostrom is available on Amazon for approximately \$5.

# DioCon Kids

at the 44th Annual Diocesan Convention at St. Bartholomew's

Friday, November 10 • 9 a.m.-5 p.m.  
Saturday, November 11 • 9 a.m.-4 p.m.



## NEW THIS YEAR - CHILDREN'S PROGRAM

### CHILDREN'S PROGRAM

For details, contact Alex Howard, [ahoward@stbartschurch.org](mailto:ahoward@stbartschurch.org)  
Register [edsd.org/diocon](http://edsd.org/diocon)  
Select: "Children's Programming."

**LOS NIÑOS:** Este año por primera vez estaremos ofreciendo programación para niños durante la convención diocesana. Para más detalles comu-

nicate con Keren Mondaca, [kmondaca@edsd.org](mailto:kmondaca@edsd.org). Regístrate ahora en esta página: [edsd.org/diocon](http://edsd.org/diocon), y selecciona "Children's Programming."

**INTERPRETACIÓN:** Sesiones de negocio y Eucaristía serán traducidas al español. Pasa la voz y por favor háganos saber si usted desea utilizar los servicios de traducción. Contacto Keren Mondaca:

[kmondaca@edsd.org](mailto:kmondaca@edsd.org)

**NOMINEES:** Nominees for leadership positions are posted to the website. [edsd.org/nominees](http://edsd.org/nominees)

**SERVICE PROJECT:** Delegates will pack 50,000 meals for hungry people. [edsd.org/serviceproject](http://edsd.org/serviceproject)

**REGISTRATION:** Register today: [edsd.org/diocon](http://edsd.org/diocon)

### NOMINATING, CONTINUED FROM PAGE 11

by the grace of God, that will not need to happen.

I am delighted by how well our episcopal nomination process has been developing, and I truly believe that we can all look forward with faith and confidence to the election of our next bishop. Let us support both process and participants with our actions and prayers, trusting that the Holy Spirit will bring us a good bishop who will lead us in proclaiming Christ's good news to all. +

### FAMILY, CONTINUED FROM PAGE 12

faith perspective.

Issues of guilt for what might have been, what is going on around the dying person, and how family will cope with the history of their actions after the loved one's death need to be sensitively addressed. Professional chaplains and spiritual directors can help both individually and with families. Often processing the death of a loved one needs time and the support of a less directly involved friend. Each person explores grief uniquely; we hold in common the hope in our faith. +



# DYING THE WAY YOU WANT

## WHAT'S WRONG WITH THAT?

AUTHOR: Faye Girsh, PhD    EMAIL: [fayegirsh@msn.com](mailto:fayegirsh@msn.com)

**M**any people are willing to put up with prolonged, debilitating, sometimes painful ways to die because they think it's sinful, selfish, or sacrilegious to choose the time and manner of their death. Or they think of hastening their inevitable death as suicide and they see that as wrong. Some believe that only God can take a life. In this day of medical miracles it is often difficult to know when a natural death has occurred. People who would have died years ago are saved with gene therapy, heroic surgeries, antibiotics, complex medications, and remarkable advances in emergency medicine. The signal that God is ready for you is so obscured that there is almost no such thing as dying naturally. People who would welcome an end to their misery often have no idea about their legal options.

Humane ways to end suffering are a basic human right. Though death is inevitable, a bad death is not. We should be able to choose the way we die that is consistent with our values and beliefs. Knowing that a peaceful death is a choice can bring happiness and peace of mind. The reality is that often assistance is necessary to bring about a good death and doctors are the only ones that can prescribe medication to bring it about.

In the past 30 years we have won the right to state our wishes for medical care in an advance directive, to appoint a surrogate to speak for us if we can't speak for ourselves, and to refuse unwanted

treatment. Hospice and palliative care can soften the agonies of incurable conditions. People can end their lives by refusing food and fluids. Now California residents who are terminally ill and mentally competent may ask their doctor for a prescription for medication that will end their lives peacefully. Much end-of-life misery for patients and their families is avoidable when we have conversations about available choices and what family members would want.

The Rt. Rev. John Shelby Spong, an Episcopal bishop, spoke to a 2003 Hemlock Society national conference and said, "assisted dying should never be a requirement, but it should always be a legal and moral option. The decision to end one's life needs to be faced openly, honestly, freely and in consultation with our loved ones, our doctors, and our spiritual advisors. When the decision on assisted dying is made this way, I am convinced that it is a life-affirming moral choice." +

*Ms. Faye Girsh is the president of the Hemlock Society of San Diego, which will host a day-long conference, [Achieving a Peaceful Death](#), on Saturday, November 4 from 8:30 a.m. to 5 p.m. Speakers will cover ways to protect yourself and your family from a difficult dying experience. Visit [hemlocksocietysandiego.org](http://hemlocksocietysandiego.org) for information. Ms. Girsh will also offer a workshop at diocesan convention on Friday, November 10 at St. Bartholomew's, Poway. Visit [edsd.org](http://edsd.org) for more information.*

# DIOCESAN MESSENGER

The Official Magazine of the Episcopal Diocese of San Diego



2083 Sunset Cliffs Blvd.

San Diego, California 92107

619-291-5947

[edsd.org](http://edsd.org)

NON-PROFIT ORG

U.S. Postage

PAID

San Diego, CA

Permit 1723

SFI Logo