“We all need boldness, strength, and courage in our life together. We may think we know what God wants of us, but getting agreement will take a dose of boldness and courage, and actually doing it will take a hefty portion. Sometimes it may take a real act of courage even to begin to imagine what God might be asking of us, but to grow up into maturity, into the full stature of Christ, into the fullness of the people and community we were created to be? Yes, we are children of God, but we must also be adults of God, full partners in dreaming and building the reign of God.”


During this year’s annual retreat, I read and meditated on her newly published book. I thoroughly enjoyed it. Although over the last six years Nancy+ and I had several conversations with the former bishop of Nevada at our diocesan cathedral and at General Conventions, from this book I learned biographical details about her and about her hopes for the church and our Anglican Communion.

For us who call *Borrego* home, she quoted what a shepherd carved in the trees, “Antonio Hidalgo, Peruano, borreguero, con muchos cojones y poco dinero” p. 51. (I doubt that Gary Haldeman would have supplied the bland translation that followed!)

Some would chuckle to read the title of Sr. Sandra Schneiders’ famous paper entitled *God Is More Than Two Men and a Bird*, p. 69.

+Katharine is a gentle, soft spoken, articulate woman of faith. She is also a realist. As the title of her book states, without faith and hope, we have no

But we never go alone. Jesus always sent the disciples out in groups.

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message worth proclaiming, no message worth hearing.

Too often we are told that we are simply “children of God.” This is the first time I read an author inviting us to grow up into “adults of God,” full partners in dreaming and building the reign of God.”

Then follows the healthy dose of realism: “Growing means change, and change takes courage. It is not a journey for cowards. But we never go alone. Jesus always sends the disciples out in groups.” (Ibid.)

We highly recommend A Wing and a Prayer: A Message of Faith and Hope for your summer reading, reflection and discussion. We wish you many good moments with the sermons of Bishop Katharine Jefferts Schori. Let’s talk about them in the fall. You can order this book at amazon.com and at any number of book stores.

Sincerely,
Alex+/Nancy+

The beautiful flowers around the altar at St. Barnabas set the tone for Holy Eucharist following the multi-denominational Easter Sunrise service on the hill behind the churches (above). Nancy+ (below, right) greets Elsa Chambers after Easter services. Alex+ (in the background) visits with others on a bright Easter morning.
A joyous Easter morning

Bonnie Walker plays the organ accompanied by Frisbie Killman on the cornet.

Kathleen Killman (left) and Louise Jee are chalice bearers at the Easter Eucharist.

Ann and Richard White (center and right) greet parishioners and visitors.

Louise Burmester reads one of the lessons at the Easter service.

The youngest parishioner at St. Barnabas, Erin Cahill, looks toward her mother Joanie during the coffee hour.

Flowers and white ribbons, placed on the crosses in the Memorial Garden by Jonathan Mittleman and Irene Foster. Flowers were a gift from Ann White.
The alien among you

As a delegate privileged to attend the 33rd annual diocesan convention, I was able to sit in on prior discussions of the issue of immigration. The issue was contentious because people were conflicted about it. Their feelings were reflected on the actual floor of the convention.

What was interesting was that attending members weren’t objecting to the stated position of the Church. There was a general agreement with its more humane and welcoming stance on the issue of the admission and treatment of aliens — such as immigrants and migrant workers — whether documented or not.

The Episcopal position was, in fact, overwhelmingly supported at the last General Convention in June, 2006. The rationale was largely Scriptural, where the status of aliens was assured in the response given strangers and the understanding they be welcomed and loved without reservation. Along similar lines was the concern for their proper treatment, where unique Christian values were expressed in the recognition of the sanctity of individuals and their families.

The problem for some members of the diocesan convention was that a too-strong stance by the Church might be interpreted as a direct confrontation of the political world. The reasoning was that the words of the original resolution could be read as 1) accepting immigration without limits and 2) directly challenging the validity of current administration policy and the actions taken in pursuit of that policy.

Given that kind of concern, the question was, “How might the diocese more clearly state its position and still remain true to the language and meaning of General Convention in its support of the current Episcopal policy?”

Several amendments were offered from the floor and those that were accepted reinforced the understanding that the San Diego Diocese was in full agreement with the Church stance. At the same time, the amended language made it clear that there was no intended political conflict between the diocese — and by extension the Church — and the government.

Rather the Church, with the full support of the diocese, was pursuing its own spiritual commitments and would continue to do so. While it did that, it would keep in mind the historic and constitutional relationship between itself and the political state — essentially, a 21st century restatement of Jesus’ separation of the divine and secular realms.

In practical terms, the Convention resolved to speak for a national policy which 1) permits undocumented persons to become permanent residents; 2) permits workers to respond to a legitimate need for their services; 3) permits families to be reunited with individuals lawfully present in the US; 4) applies due process, in actual fact, to all persons, and 5) uses immigration law in a just and humane way.

In summary, the diocesan convention agreed with the decision of General Convention, as clarified. At the same time it stressed its full acceptance of the orthodox doctrine which mandates that the alien among us is both welcome and entitled to our unlimited and unconditional love.

Victor Levine

Bake sale success!

The women of St. Barnabas at work at Christmas Circle where they earned more than $900 from their bake sale.
**First organized passover observed**

The Men of St. Barnabas Episcopal Church organized a ritual Seder at the Roadrunner Clubhouse on Tuesday evening, April 3rd.

Participants were welcomed by the Revs. Dr. Alex and Nancy Nagy, sitting at the head table with Saul Miller and his wife Laura Maxwell. Alex remembered that “The Last Supper” was a Seder. Both “movable feasts,” Passover and Easter usually are celebrated close together. Saul Miller explained that the Passover Seder is a celebration of freedom and went on to describe each detail of the memorial meal.

Through ritual and food, Jews around the world retell the story of their peoples’ liberation from Egyptian bondage more than 3,000 years ago. Every year on the night of the full moon during the Hebrew month of Nisan, Jewish people are commanded to retell the exodus story and to taste the bitterness of oppression and the sweetness of freedom. The beginning of the feast is celebrated by women lighting candles. The meal that follows is an ordered ceremony of rituals, symbolic foods, thanksgiving and rejoicing. Bitter herbs are dipped in salt water and eaten to remind one of the tears and sweat of slavery. Matzoh, unleavened bread, symbolizes poverty and the exodus from Egypt.

The Men of St. Barnabas studied the history of the Passover Seder. They prepared and served the traditional meal of matzoh ball soup, roast lamb with vegetables and the traditional mixture of apples, nuts, wine and cinnamon that represents mortar used by the enslaved Jews to make bricks for the Egyptians. The meal concludes joyously with song and the salute, “Next year in health, peace and freedom!”

Nancy Bye

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**What do you think?**

What do you think about having a White Elephants’ Box in the Carillon? This would be a place to “advertise” items we have for sale or those we would like to give away.

Let us know if you think it would be a good idea to offer white elephants every month in the Carillon, starting next month.

Please direct your questions or comments to Victor Levine at 767-7746.

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**Send your recipes**

Recipes keep coming in and we are grateful, but we’re not close to finishing our fall cookbook.

Please e-mail your favorites to Leslie Bellah at ferretti@uia.net or bring them to St. Barnabas and leave them in the box in the parish room.

We plan to have the cookbook ready by fall and we know it will be a welcome addition to your Christmas list.
Scripture study days

In March and April, the first two of three Scripture Study Days were held at our Retreat Center. Beginning with the realization that "The Book You Have In Your Hand Is Not The Bible - It Is A Translation" (also the title of an article that was distributed) the participants quickly learned that to understand our sacred Scripture there was much learning that has already gone on and is going on today, to bring us the best translations of scripture.

To be serious students of scripture we must get to know the early Christians and the early Church: their culture, literature, traditions are but the beginning. We then turned to the significance of the different methodologies necessary in doing serious scripture studies. Besides a glossary of terms to refer to throughout the sessions, there were timelines, genres, maps and the Greco-Roman context, among other things to be consulted and discussed.

After a presentation on the making of the Gospels and a look at Gospel Parallels (The Synoptic Gospels), participants turned their attention to the Beatitudes as found in Matthew and in Luke. Noting the differences in location, (Sermon on the Mount, Sermon on the Plain), the emphasis of each Evangelist, consideration of their audience and the "what, how and why" their message of Jesus was communicated, made for interesting, enlightening and inspiring conversations. We barely began to see the "source" challenge. How and from where did the material, the sayings and stories, both oral and written, come to each evangelist?

As we studied, the time flew. Scripture was coming alive in a different manner. We recognized that there was much to learn about our ancestors in the faith, and much to be admired in their persistence to carry the message for miles and miles in their lifetime. It was noted over and over that while each Evangelist had a particular way of presenting the teachings and message of Jesus, it met the needs of the hearers in their day and continues to speak to us.

We began with Matthew and Luke (from Judaism to Universalism), and on May 16th we conclude with John (Mysticism).

Join us as we continue to explore Jesus from these different perspectives and gain an appreciation for the depth and beauty of our scriptures and The Holy Gospel of Our Lord Jesus Christ!

Nancy+

Women meet Deacon Cathy Dowdle

The Women of St Barnabas held their monthly meeting April 4th at the home of Irene Foster and John Visser. There they enjoyed the opportunity to become acquainted with Deacon Cathy Dowdle, the seminarian whom they had elected to support as a part of their outreach for 2007. Deacon Dowdle will be ordained to the priesthood in June and is hoping to be appointed as permanent Rector of Christ the King Episcopal Church in Alpine, where she now serves as interim minister.

In sharing a little of her history she said that, although she had begun to hear a whisper of a call to vocation during her days as a student at Lewis & Clark University, even majoring in religious studies, it wasn’t until she and her husband moved to Chula Vista several years later that the call became more of a firm command. She became an active participant at St. John’s Episcopal Church and has had a very successful career in computer systems, one which she has continued even while attending a grueling course of studies at Claremont Theological Institute.

Deacon Dowdle expressed her sincere appreciation for the $300 which was presented to her from the Women of St Barnabas.

Shirley Vialpando
Why learn new hymns?

Why learn new hymns?

The preface to Wonder, Love and Praise says it is a part of the continuing process of liturgical and musical enrichment. Musical styles and tastes are changing. We are experiencing new visions of mission. It isn't "over there" but here in our neighbors and ourselves.

It is time to look beyond the personal I, me, my hymns for more. We all need the experience of groups. Hymns that use inclusive words like we and us, help bring us all together.

The choir is learning new music regularly. Joanne McLean has wide experience with the Hymnal-1982. When the Episcopal Musicians Handbook recommends a new hymn in Wonder, Love and Praise, we try it out.

Parishioner Alison Royle is volunteering at Mission Namibia in St. Mary's Mission. Parts of her latest reports follow.

At St. Mary’s Mission, she wrote, “I want you to know that we are overwhelmed with your generosity. Many, many thanks to each and every one of you who has responded and joined us in this effort.”

At Onekwaya Mission, home of Sister Gertrude and the Sisters of the Good Samaritan, Alison reported, “Around 10 AM the sisters pointed out several children who had collapsed on the playground … some of the children are so hungry they can’t make it through the morning until snack time. They supposedly bring their own snacks in small backpacks, but even then many of them bring empty containers, or a plastic bottle of the traditional millet drink which ferments in the heat and is so sour it is undrinkable … Many live in extreme poverty, and depend on the rainfall each year to grow their millet crop, their one source of food. They had inadequate rain this past season and it is unlikely that the harvest will carry them through the year. Often the families have to make the difficult decision to give the children only one meal a day, which usually consists of millet porridge. Many come to school with nothing in their bellies … With the parish priest's permission we are going to provide two good, hot lunches a week including protein … veggies … and carbohydrates … On the other three days we will give out fruit … Mission Namibia will buy the equipment … pay for the cook to prepare the meals and wash up … and put in a pit toilet … We’re also going to put up a tarpaulin to shade the courtyard where the children practice their abc’s with chalk on the cement; and bring water to the large garden plot where we hope some of the parents will volunteer to help grow veggies and fruit … some inexpensive wardrobes for the sisters and some kitchen and garden tools should take care of the start-up expenses.

I send my love and God’s blessings to you all,

Alison in Africa
MAY

May 2 — Women of St. Barnabas give Juan Rocha a camper scholarship at Kendall's at noon.

May 5 — Memorial Service for Frank Pettit at 11 a.m.

May 6 to October 28 — Holy Eucharist at 8:30 a.m. only.

May 8 — Men's breakfast at The Arches at 7:30 a.m.

May 12 — Memorial Service for Bill Born at 2 p.m.

May 16 — Study of the Gospel of John from 9 a.m. to 3 p.m.

May 22 — Men's breakfast at The Arches at 7:30 a.m.

Don’t forget ~
the Holy Eucharist is at 8:30 a.m. only until October 28

St. Barnabas Carillon
Editing and design:
Leslie Bellah
ferretti@uia.net
760-767-0650

Production:
Lynnis Wilderson and Bob Cassidy

Newsletter Committee:
Nancy Bye, Victor Levine, Lynnis Wilderson,
Alex and Nancy Nagy+, Faye Dorsey, photography

St. Barnabas Episcopal Church
2680 Country Club Road
P.O. Box 691
Borrego Springs, CA 92004-0691

Church office: 760-767-4038
Rectory: 760-767-3620
Alex's e-mail: nagy@cableusa.com
Nancy's e-mail: revngn@yahoo.com
Website: http://www.stbarnabasborrego.com