Come down, O Love divine,
seek thou this soul of mine,
and visit it with thine own ardor glowing
Standing with My Fellow Episcopal Church Leaders in Upholding the Truth of our Core Symbols

“If you are neutral in times of injustice, you have chosen the side of the oppressor.”

– Desmond Tutu

As a priest, I am called to serve as a guardian and custodian of religious symbols, such as the Cross, the Bible and the Church. I am also called to interpret and help others interpret these symbols in ways that remain faithful to our sacred texts and traditions. Symbols are tangible realities that render present transcendent mysteries. For instance, the Cross renders present the transcendent mystery of God’s self-giving love. For this reason, I adore the symbol of the Cross: I wear it around my neck, I sign my body with it, I sign my name with it (Daniel +), and I even ascended 60 feet high in a rickety basket crane to install and bless our new steeple cross back in September. At the same time, I have realized that true fidelity to the Cross sometimes means abstaining from displaying it. Since the message of the Cross is love, I am called to be extra sensitive to the ways in which the Cross has been used sacrilegiously to justify and reinforce violence and hatred, especially towards my Jewish siblings. Throughout far too much of Church history, the Cross has been thrust upon Jewish people like a sword to the neck, as Christians have demanded their conversion upon threat of death. Not only is this a misuse of the Cross, it is perhaps the most egregious form of blasphemy because it utilizes a religious symbol to engage in the very behavior that the symbol condemns.1

I underscore my role as a custodian and guardian of religious symbols because recently the president of the United States used two central symbols of my faith tradition (a Bible and an Episcopal Church building) not only to prop up his own ego and political dominance, but also as a justification for violently removing peaceful protestors, among whom was a fellow Episcopal priest and seminarian. For Christians, the Bible is a profound symbol of God’s message to humanity, a message which Jesus Christ summed up as love: “Love God… and love your neighbor as yourself” (Matt 22:37 – 38). Jesus identified as a Jewish prophet and fully embodied the Jewish prophetic message which also pervades the Bible: it is the message of care and compassion for the poor, the marginalized, and the disenfranchised. This message compels the Episcopal Church to wholeheartedly support the Black Lives Matter movement and its nonviolent demonstrations. Also in the Bible, Jesus sternly warned against exhibiting outward displays of piety (ie. photo ops) and proclaimed, “Blessed are the peacemakers.” By using the Bible as a political prop for personal political gain at the expense of peaceful protestors, the president was utilizing a religious symbol to promote the very behavior that the symbol condemns. As the Presiding Bishop of the Episcopal Church Michael Curry put it: “You don’t read ‘Blessed are the peacemakers’ and then have tear gas fired on peaceful protestors.”2 In response to the president’s behavior, the Bishop of Washington D.C. said, “I am outraged”; and one of my Episcopal clergy colleagues who participated in the peaceful protest, said, “I am shaken, not so much by the taste of tear gas and the bit of a cough I still

1 It is for this reason that I listen respectfully to the concerns of Rabbi Naomi Steinberg when it comes to public displays of the Cross that can be experienced by others as offensive. For more information on the troubling history of Christian anti-Judaism, see Constantine’s Sword: The Church and the Jews by James Carroll (2001).


3 https://www.episcopalnewsservice.org/2020/06/02/episcopal-leaders-express-outrage-condemn-tear-gassing-protesters-for-trump-photo-op-at-washington-church/
have, but by the fact that the show of force was for a PHOTO OPPORTUNITY.”

The president held up the Bible while standing in front of St. John’s Episcopal Church Lafayette Square. This church is known as the “the Church of the Presidents” since every sitting US president has worshipped there since James Madison. Last September, I visited this remarkable church and attended the installation of the current rector the Rev. Rob Fisher, a friend with whom I shared ministry in southern California. Rob said, “We want St. John’s to be a space for grace, a place where you can breathe.” I want the same for Christ Church Eureka as we continue to be the church by offering worship services online. I want us to be a source of grace, so that we all can breathe in the midst of such anxious times, as I preached on Pentecost Sunday.

The Rev. Rob Fisher said, “Being used as a prop... really takes away from what we’re trying to do.” The Church is a symbol of a community united in love and committed to restoring all people to unity with God (BCP, 855). For our country’s president to violently remove peaceful protestors (and thus violate their constitutional right to peaceably assemble) in order to arrogantly associate himself and his partisan politics with the Church is yet another form of blasphemy. He took a core religious symbol that calls us towards unity and used it to incite deeper division.

The Episcopal Church welcomes all people, regardless of race, gender, nationality, class, ability, and sexual orientation. We also welcome and celebrate a variety of beliefs and political opinions. However, as I often say at church, “All are welcome, but not all behaviors are welcome”; and using our religious symbols as props to justify violence is simply not permitted in our church because that is the very behavior that our religion and its symbols condemn. Although I pray for the president to someday experience the gift of humility, my priesthood does not allow me to sit idly by while he desecrates the symbols that I hold most sacred, symbols that render present the transcendent mystery of God’s self-giving love and symbols that urge us to listen compassionately to the cries for peace and justice among our brothers and sisters of color.

Anglican Archbishop Desmond Tutu said, “If you are neutral in times of injustice, you have chosen the side of the oppressor.” It is for this reason that I stand proudly beside the Rev. Gini Gerbasi, the Rev. Rob Fisher, Bishop Mariann Budde (the Episcopal Bishop of Washington DC) and Presiding Bishop Michael Curry as they join the BLM movement in denouncing white supremacy and police brutality, as they clearly condemn the anti-Christian behavior of the president, and as they defend the truly great American ideals of liberty and justice for all.

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5 President Trump has not attended any worship service at St. John’s since the day of his inauguration.
I count my blessings, most of the time!

Mtr. K. Lesley McCloghrie, Associate Priest

‘God said, ‘See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.’ And it was so. God saw everything that he had made, and indeed, it was very good.’

*Genesis 1:29-31*

As I write it has been almost twelve weeks since the stay at home order, and while I really miss being out and about, interacting with friends and family, as well as my church community, I count my blessings, most of the time! From my favorite chair in the family room I have many really great things to look at, to watch, and observe. The ocean, in its many moods, is ever present, sometimes calm, almost mirror like, reflecting the sky be it blue or gray, with only the occasional breaker disturbing its surface. Other times the ocean appears angry, huge waves crashing toward the shore with whitecaps dotting the surface as far as the eye can see. Then there are those times when the ocean disappears in the fog. From time to time, I see boats, crab boats with their bright lights, and other vessels, serenely moving from one side of my window to the other. Always present is the noise of the ocean, from a gentle murmur very much in the background, to a loud roar that dominates the night time silence. As the sun sets the ocean takes on a different garb, sometimes silver, grey and blue and then glorious in red, orange, yellow, pink, and purple. Part of God’s canvas, displayed for our pleasure. My husband Keith and I would watch for the elusive ‘green flash’ said to occur just as the sun sinks below the horizon. I am still waiting to see it.

The yard around the house is filled with shrubs of different varieties, I confess that I do not know all of their names, but I have watched them sprout fresh bright green leaves and come into flower. The lilac bush, a variety much loved by my mother, I remember she brought an armful of the flowers to me after my first child was born. As the bush bloomed I thought of her, and of my older son, praying and giving thanks for them. The shrub roses had been hard pruned and they loved it. Now they are covered with fresh shiny leaves and tight buds just waiting to burst into clusters of pink flowers. The rock roses clad in their spring time coat of white flowers, and the pink Cecile Brunner rose, a house warming gift from Marty and Veva, now covering the trellis with a glorious display, these are truly breathtaking. Did I appreciate them as much in previous years, I wonder?

*Continued on page 5*
Continued from age 4

What of the birds of the air? There seem to be many more of them around than usual, and they are louder and messier than in other years. Sparrows have been trying to build a nest under the overhang of the back porch. Unfortunately the corner they chose was too small to accommodate the nest, and it fell down, with broken eggs all on the ground. The hummingbirds love the Hebes darting in and out of their purple flowers. All around are those other birds, black and loud, are they crows? I should buy a bird guide. I see the occasional majestic heron flying over from the bluffs, and the smaller white egrets. All fascinating to watch, but I do seem to have spent a lot of time clearing up the offerings they leave behind, scrubbing and hosing down the patio and porch, I don’t remember this from previous springs, not fun.

Then there are the critters, I know there are skunks around, we had an unfortunate episode a couple of years ago when they got under our house, but the other critters, I am not sure what they are. All I know is that like the birds, they too are leaving overnight offerings of a rather unpleasant nature on my back porch and driveway. I am not so thankful about these gifts.

All in all, this time of being at home has given me a greater appreciation for the gift of God’s creation and the beautiful surroundings we enjoy on the North Coast. My hope is our enforced confinement has allowed us all to take stock of our lives, and to become more aware of the blessings that are all around us. Yes, for me and I suspect for you, it has been difficult at times, the sense of isolation and the uncertain future, but overall I am thankful for the many gifts, the spiritual food, God has bestowed upon us all, and for me that includes you, my Christ Church family.

Staff Transitions

During this time of national and global upheaval, Christ Church Eureka has obviously not been immune to changes as we remain steadfast in our mission to glorify God, follow Jesus Christ, and serve all people through the power of the Holy Spirit. We’ve had to rapidly re-imagine and restructure roles and responsibilities. As Bishop Megan says, “We’ve been learning to build the plane as we fly.” One role that we’ve had to reimagine is the Administrative Assistant to the Rector.

Last summer, we hired Emily Joy Caffrey for this position. She was gradually learning the ways of the Episcopal Church, with lots of help from Thomas Swanger and myself. When she learned that one of her classmates at school tested positive for COVID-19, I told her to stay home in order to prevent any possible transmission. Although Emily did not get infected (thankfully), she did experience a significant amount of stress and anxiety that prevented her from adequately completing her tasks from home. During this time, Thomas Swanger stepped in to help us all move forward as a church. After much prayer and conversation with the vestry, the personnel committee and I decided it was best for Emily’s health and the health of the church to dissolve her working relationship with Christ Church Eureka. We have given her a three-month severance package and she received this news with enormous relief and gratitude.

We then asked Thomas Swanger if he would be willing to serve as an Interim Administrative Assistant to the Rector for the next three months and I am thrilled to announce that he said yes! So along with serving as our Virtual Verger, Altar Guild and much more, Thomas is now working on the Christ Church Eureka staff as our Interim Administrative Assistant. Thanks be to God!
CHRIST CHURCH PRAYER CIRCLE

Our Prayer Circle will pray for your special need if you request it by contacting Susan Whaley. She emails it to Prayer Circle members, and they add the Request to their regular prayers.

Three good things to know:

1. Prayer Circle members practice strict respect and confidentiality.
2. If you ask for prayers for another person or persons, they must know about it and agree.
3. Best access to Susan Whaley is s_whaley@sbcglobal.net or you can also reach her by phone at (707) 407-6102.

Lay Ministries
Opportunities to Serve, Support and Strengthen our Church

From Marty Vega

Drive-by birthday parties, telephone trees, snail mail, and email – so many things we can use to stay in touch while being at home. And don’t forget porch visits, walking and then posting photos of the beauty all around us.

We have never stopped having church services, either, we just moved from a building to the internet. I hope you’ve all had the opportunity to participate in our on-line services. If you’d like to become one of the singers or readers, please let us know.

Our leaders listed here welcome the opportunity to hear from you about your ideas to keep on strengthening our church family’s ties.

Lynne Bean
Elizabeth Harper-Lawson
Bob & Sara Hines
Vickie Patton
Anne Pierson
Marty Vega
Susan Whaley
Kathy Clague
Coffee Hour
Eucharistic Visitors
Contribution Counters
Story Corner
Acolytes and Eucharistic Ministers
Lectors and Intercessors
Ushers and Greeters
Altar Guild
822-6086
445-1726
445-8974
443-1825
442-2025
443-9782
445-2924
822-5860
When the Cameras are Gone, We Will Still Be Here

A word to the Church from Presiding Bishop Michael B. Curry

“Our long-term commitment to racial justice and reconciliation is embedded in our identity as baptized followers of Jesus. We will still be doing it when the news cameras are long gone.”

In the midst of COVID-19 and the pressure cooker of a society in turmoil, a Minnesota man named George Floyd was brutally killed. His basic human dignity was stripped by someone charged to protect our common humanity.

Perhaps the deeper pain is the fact that this was not an isolated incident. It happened to Breonna Taylor on March 13 in Kentucky. It happened to Ahmaud Arbery on February 23 in Georgia. Racial terror in this form occurred when I was a teenager growing up black in Buffalo, New York. It extends back to the lynching of Emmett Till in 1955 and well before that. It’s not just our present or our history. It is part of the fabric of American life.

But we need not be paralyzed by our past or our present. We are not slaves to fate but people of faith. Our long-term commitment to racial justice and reconciliation is embedded in our identity as baptized followers of Jesus. We will still be doing it when the news cameras are long gone.

That work of racial reconciliation and justice – what we know as Becoming Beloved Community – is happening across our Episcopal Church. It is happening in Minnesota and in the Dioceses of Kentucky, Georgia and Atlanta, across America and around the world. That mission matters now more than ever, and it is work that belongs to all of us.

It must go on when racist violence and police brutality are no longer front-page news. It must go on when the work is not fashionable, and the way seems hard, and we feel utterly alone. It is the difficult labor of picking up the cross of Jesus like Simon of Cyrene, and carrying it until no one – no matter their color, no matter their class, no matter their caste – until no child of God is degraded and disrespected by anybody. That is God’s dream, this is our work, and we shall not cease until God’s dream is realized.

Is this hopelessly naïve? No, the vision of God’s dream is no idealistic utopia. It is our only real hope. And, St. Paul says, “hope does not disappoint us, because God’s love has been poured into our hearts by the Holy Spirit” (Romans 5:5). Real love is the dogged commitment to live my life in the most unselfish, even sacrificial ways; to love God, love my neighbor, love the earth and truly love myself. Perhaps most difficult in times like this, it is even love for my enemy. That is why we cannot condone violence. Violence against any person – conducted by some police officers or by some protesters – is violence against a child of God created in God’s image. No, as followers of Christ, we do not condone violence.

Neither do we condone our nation’s collective, complicit silence in the face of injustice and violent death. The anger of so many on our streets is born out of the accumulated frustration that so few seem to care when another black, brown or native life is snuffed out.

But there is another way. In the parable of the Good Samaritan, a broken man lay on the side of the road. The religious leaders who passed were largely indifferent. Only the Samaritan saw the wounded stranger and acted. He provided medical care and housing. He made provision for this stranger’s well-being. He helped and healed a fellow child of God.

Love, as Jesus teaches, is action like this as well as attitude. It seeks the good, the well-being, and the welfare of others as well as one’s self. That way of real love is the only way there is.

Accompanying this statement is a card describing ways to practice the Way of Love in the midst of pandemic, uncertainty and loss (see pgs.5 & 6). In addition, you will find online a set of resources to help Episcopalians to LEARN, PRAY & ACT in response to racist violence and police brutality. That resource set includes faithful tools for listening to and learning from communities too often ignored or suppressed, for incorporating God’s vision of justice into your personal and community prayer life, and for positively and constructively engaging in advocacy and public witness.

Opening and changing hearts does not happen overnight. The Christian race is not a sprint; it is a marathon. Our prayers and our work for justice, healing and truth-telling must be unceasing. Let us recommit ourselves to following in the footsteps of Jesus, the way that leads to healing, justice and love.

Episcopal Church Office of Public Affairs

The Chronicle

June 2020
WHAT DOES LOVE DO?
Living the Way of Love during Pandemic

In every season of life and every situation — especially in times of crisis, uncertainty, and loss — we return to Jesus and his Way of Love in order to stay centered on God and live with hope, compassion, and wisdom. The principles and practices below may help you to follow the Way of Love in the difficult days we now face.

What Does Love Do?
In John 21, Jesus comes alongside Peter and asks, “Do you love me more than these?” Peter insists, “Lord, you know that I do.” Jesus then tells him what love does. Love feeds all who are hungry and tends the neighbor’s pain. Love calls us to take care and take risks. Love allows us to fail and rise up with grace. Love invites us to be in love with God and to follow Jesus. Regularly ask yourself, “What does love do?” In every situation, how do you or could you practice Jesus’s Way of Love – Turn, Learn, Pray, Worship, Bless, Go, and Rest?

Inspire All, Imperil None
Followers of Jesus seek to do that which inspires people to love God, our neighbors, ourselves, and the earth. If one path imperils you or others and the other is more life-giving (even if it is more costly), the Spirit guides us toward life.

Walk Together
Make the most of limits on public gatherings by meeting in small circles – either online or with those who share your home. The early church had it right: intentional small groups are essential as we seek to pray, study scripture, reflect, worship, love, and grow as disciples of Jesus.
WHAT DOES LOVE DO?
Living the Way of Love during Pandemic

Love TURNS
Love chooses to turn and trust in God, who grants us freedom in the midst of adversity, uncertainty, selfishness, and fear.

Love LEARNS
Love seeks guidance from the life and teachings of Jesus and notices God’s story unfolding in the world around us.

Love PRAYS
Love offers up concerns, thanksgivings, and intercessions, and listens for the voice of God in every situation and season of life.

Love WORSHIPS
Love gathers with community to pray, sing, replenish strength, and celebrate the goodness of God wherever possible — online, in homes, in small groups, in creation, and in congregations.

Love BLESSES
Love practices generosity and compassion rather than scarcity and division, unselfishly sharing whatever we have: our faith, our care, our stories, our resources, and our time.

Love GOES
Love stands in solidarity with the most vulnerable and oppressed, sacrificing ease and seeking the other’s well-being.

Love RESTS
Love trusts in God’s gracious call to rest, releasing control into the hands of the One who abides and will not let us go.

www.episcopalchurch.org/wayoflove
Dear Friends in Christ,

Even while I rejoice in the Day of Pentecost, I am in sorrowful anger at the treatment and death of Mr. George Floyd in Minnesota this week. This kind of accusation and brutal violence against our Black brothers and sisters is not new, but this deathly, repeating, pattern is increasingly visible to the widening community. As this injustice and suffering becomes unavoidably real to all, it brings forth a renewed cry for justice and change.

Communities are responding with all kinds of prayers, vigils, and protests across our nation. In some places they have experienced actors of destruction and riot. No one wants this kind of wreckage, but I believe the angry protest is from those who are long in despair and have not been heard.

Our response as followers of Jesus Christ is clear:

We kneel in prayer with the grief of Mr. Floyd’s family and all those who are victims of brutality. We kneel in prayers of repentance and lament for the healing of the nations: we acknowledge that the sin of racism, both overt and subtle, still stains our common life. We kneel in prayer for all our communities that they may be healthy and whole.

We look to the pattern of Jesus’ own life and commandments. Jesus calls us to love our neighbors, but that is so broad that we can easily lose focus on what this calls us to do. We need to expand the circle of how we define ‘neighbor’ and ask ourselves what it means to love every child of God. This work begins in our own hearts. We all have our own work to do related to these surreptitious strands of white privilege, racism, bias, and the violence in our society. I invite you, and join with you, in this work.

This kind of love is far beyond nice feelings, it is the power of redeeming love that was bought for us on the cross by Jesus. It is the incalculable gift given to us for our daily living and feeling, for action and for restraint.

We remember that our vows of baptism describe what we promise to do, and the life we aspire to grow into as intentional disciples of God through Jesus Christ. These are promises we cannot keep on our own but hold onto by the power of the Holy Spirit. We promise that we will “strive for justice and peace among all people, and respect the dignity of every human being.” We promise to “renounce all sinful desires that draw us from the love of God.” We promise to walk in the path of Love, all with God’s help.

We act out of, and walk within, that redeeming and transforming power of God’s love. Together we wade through deep waters of grief and sorrow but our steps will surely bring us to the dry land of genuine love for one another and the true peace that passes all understanding. And, just as we vow in baptism, we will do all of this not under our own power or even our own inspiration, but by the help of our loving, redeeming, and liberating God.
From the Senior Warden
Royal McCarthy

Here we are another month into the “shelter in place”, I hope that all are coping well with the situation. We are continuing with the online services, and will continue to do so for the foreseeable future.

As we prepare for regathering, Father Daniel has assembled a regathering team to develop a plan to begin live streaming from the Chancel, and to ultimately resume modified services in the Church. This will be several months out and there are quite a few concerns that have to be addressed before we can even consider on site services. The regathering team will be developing a timeline for returning to the Church as well as a “wish list” of items that we feel will be necessary to facilitate the use of our campus. As this list is developed we will be sharing it with the congregation.

I encourage you all to stay connected and share any concerns, prayer requests, thoughts with myself, Father Daniel, the Vestry. I look forward to the time when we all can come together in person safely.

Peace & God Bless—Royal

From the Junior Warden
John Patton

Our Church campus is quiet at this time, but we have a small number of dedicated parishioners who are coming daily to keep things running. I thank you for your work and dedication! Because there is so little activity, we have little to no maintenance to our facility at this time. With so much going on in the world around us, I pray that you stay safe. Pray for our neighbors, our community, and our country.

God Bless—John

Nothing is so beautiful as Spring - church grounds in bloom
“What, I have to Love Everyone?”

The Rev. David Shewmaker, Associate Priest

“What, I have to Love Everyone?”

Seek revenge, retribution, usually violently? Truly, it sometimes seems that what St. Paul asks of us is not within our repertoire of behavior & attitudes. So, what are we to do? Just give up & succumb to our baser natures? How are we to begin to live up to this command to “let love be genuine”? We only have to go two sentences further in the reading to find the answer. St. Paul says, “Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers.”

Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly.”

Romans 12:9-16b
(The Epistle for the Feast of the Visitation.)

The Day of Pentecost and the Feast of the Visitation of Mary by the Angel occur this year on succeeding days. I find this quite fitting, as both are outstanding examples of the thrusting into our very needful world of the power and grace of the Holy Spirit. Mary’s visitation is the beginning of God’s incarnating into the physical realm and Pentecost is the infusion of the Holy Spirit after that incarnation ascends. Both are astounding examples of God’s message of Grace to us his human children.

The above passage from Paul’s Letter to the Church in Rome brings us again gracefully & succinctly to what God is all about. That He wishes to infuse into us that which helps us to bear His image, that is, divine love, agape. The phrase of the first sentence, “Let love be genuine,” is in Greek “Agape anypokritos,” meaning, unfeigned, undisguised, sincere. In other words, one cannot just pretend to feel love to God and to one another; rather, one must really, actually, genuinely feel that love, that agape.

Now, really, can we all be expected to love everyone all the time? With over 100,000 fellow Americans dead from the pandemic, aren’t some of us feeling a bit of distrust in God, who allows this to happen? Some of us who are sheltering in place with fellow family members may be getting a little less than loving towards each other.

So, how is all this divine loving, this genuine affection, really possible in times such as these? Do we not sometimes succumb to petty bickering and less-than-loving interactions with one another? Do we not often seek revenge, retribution, usually violently? Truly, it sometimes seems that what St. Paul asks of us is not within our repertoire of behavior & attitudes.

So, what are we to do? Just give up & succumb to our baser natures? How are we to begin to live up to this command to “let love be genuine”? We only have to go two sentences further in the reading to find the answer. St. Paul says, “Rejoice in hope, be patient in suffering, persevere in prayer.” This sounds to me like a first century rendering of a 21st century self-help admonition, “Train your brain.” That is, do not let your negative thoughts motivate you, certainly do not act upon them! Rather, turn your thoughts to rejoicing in hope, being patient, & most of all, keep praying. In prayer, we can ask the Holy Spirit to assist us in moving our thoughts towards “genuine love,” towards being unfeigned, undisguised, and sincere. We can lay our weaknesses, our tendencies to be over judgmental, at the feet of the throne of God.

Finally, we can couple that prayerful humility with actions in the world that serve others. As St. Paul says, “Contribute to the needs of the saints; extend hospitality to strangers.” Indeed, we will be able to say with Psalmist, “Who is like the Lord our God, who sits enthroned on high, but stoops to behold the heavens and the earth? He takes up the weak out of the dust and lifts up the poor from the ashes.” (Psalm 113.) When we help lift someone from the ashes, then we lift ourselves from the ashes.
In Father Daniel's homily of Sunday, May 24, he reminded us that as much as we love our beautiful Christ Church, a church is not so much a place to go as it is a way to act in the world. As true as that may be, when the vestry met soon after Sunday's Morning Prayer, we set to work on the part of being a church that many of us are dearly missing during social-distancing: being in regular, loving relationship with our church family.

We have already formed our Regathering Task Force to plan the safe process of coming together for worship in our physical bodies. Because a safe process is necessarily a slow one, we have already organized a new phone tree that will provide your vestry a way to reach out to you regularly for a friendly chat, just to check in and hear your voice. Because Christ Church will now operate two phone trees and an email tree, we thought it would be good to help you understand the purpose of all three.

**CALLS OF LOVE …** (our new phone tree)
*headed up by your vestry members.*

Each vestry member now has a list of from 8-10 congregants. About once a month the vestry will call each person on their list just to check in to let every member of our church family know we are thinking of you with love. Each of you will receive the first of these calls time in late May or early June. There is nothing you need to do except pick up your phone when we call.

**CHURCH INFORMATION OUTREACH**
*headed up by Anne Pierson.*

This tree has been in place already. Calls won't come on a regular basis, but only if there is a need to get some particular information out to everyone quickly. Examples: New limits or timetables concerning safe reopening, alerts about doorstep deliveries, a change in usual protocols or times. You do not have to do anything to receive these but answer your phone.

**CHRIST CHURCH PRAYER CIRCLE**
*headed up by Susan Whaley.*

Prayer Circle members are volunteers who believe in the power of prayer and have committed to praying for people in special need of the love of God. If you send a prayer request to Susan, she will email it to Prayer Circle members, and they add the request to their regular prayers.

Two good things to know:

1. Prayer Circle members practice strict respect and confidentiality.

2. If you ask for prayers for another person or persons, they must know about it and agree.

You can email Susan to tell her who has requested prayers, and give as much or as little detail as you like. If you prefer not to share names, you can say "for a good friend." Susan sends your typed message to the Prayer Circle members and God will understand your meaning. Optional: the Circle enjoys updates from you through Susan's email as time passes.

Best access to Susan Whaley is at
**s_whaley@sbcglobal.net**

Or telephone Susan: (707) 445-2924 at home or (707)07-6102 her cell.
For my birthday this year, I treated myself to the 25th anniversary edition of Robert Greenleaf’s classic book, *Servant Leadership*. I loved this book when I first read it, over twenty years ago. I was immersed in work on a task force to re-organize a large university library system into a team-based organization. Greenleaf’s work is timeless; its principles have been adopted across many types of organizations, including business, academic, and religious.

The anniversary edition contains a new forward, written by well-known author Stephen Covey, who describes the following four dimensions of moral authority (conscience) as the core of servant leadership:

1. The essence of moral authority or conscience is sacrifice
2. Conscience inspires us to become part of a cause worthy of our commitment
3. Conscience teaches us that ends and means are inseparable
4. Conscience introduces us into the world of relationships.

Distinguishing between “natural” authority and “moral” authority, Covey states that “[b]ecause people are uniquely endowed with the power and freedom to choose, they have natural authority over all other creation” and “[b]ecause we have a natural authority resulting from our power and freedom to choose, we need to use it in a principled way.” You may not agree with these statements, I have questions myself. However, I think the real challenge is not only to be a principled leader, but also to see ourselves – each one of us - as a leader and to step up to that role when called. Leadership involves a personal commitment that goes beyond the comfortable superficial relationships we too often fall back on. Greenleaf’s book influenced me deeply the first time I read it and continues to as I am called to leadership roles professionally and privately. We all value the importance of good leadership and we are fortunate to have that at Christ Church.

So, what does this all have to do with the music program at Christ Church. In my book, everything! As the music coordinator, I, along with our choir director, strive to provide leadership for the program. Our hope is that our leadership will inspire, model, and promote the core values of Christ Church, where “we seek to glorify God, follow Jesus Christ, and serve all people through the power of the Holy Spirit.” We call upon all of you to lead with us as well as be followers. To lead well, you must be able to also follow. Challenging for many of us, especially if we allow our egos take over. If you equate leadership with ego, or “being in charge,” then you miss the wonderful opportunity for true servant leadership.

Our choir is an example of committed leaders whose passion for singing has inspired us in our corporate worship over the years. Amid this time of pandemic, we must look for new ways to lead the music program and provide new ways for choir to continue their leadership in the church. For the past two months, David, our Choir Director, has provided beautiful music during our virtual services. As we begin to prepare for regathering in the church, which will occur in phases, we are carefully considering the ways of performing and types of music we may begin to incorporate back into our services. Already, we have enjoyed hearing additional voices singing on Zoom (thank you Pam, Mtr. Lesley, and Laura) and more voices will be added over time. And of course, we hope that you all are singing along at home!

It has become clear that we will not be singing together for a long time. Most of the national choral associations do not expect to see the return of any singing...
safely in groups until there is a vaccine available for all. This is distressing news. Choir Director, David Powell, stated in a recent email to the Christ Church Choir,

“I deeply miss working with all of you, and not a week passes that I don’t feel a sense of mourning at the temporary separation of our wonderful community of voices. My heart misses the joy of singing with friends and the closeness that comes from sharing music with such kind and eager singers. While I know that we are all looking toward the future and the opportunity to come back together and sing once more, it looks as though it will continue to be a long time before we can all safely meet as a group.”

I echo his beautifully expressed sentiments and know that many of you also feel the heartache of not being able to make music together just as we miss not being able to gather in church.

Some of you have inquired about virtual choirs. There are many wonderful recordings available on YouTube featuring all kinds of music, including sacred choral music, sung by virtual choirs all over the world. Fr. Daniel, Choir Director David, Paul Gossard, and I have begun to meet to talk about the viability of creating a virtual choir. It would involve individual choir members recording their parts at home and sending them in to be mixed into one chorus and paired with a video of all singing. It is a labor-intensive process. It will take some time to learn and experiment in order to find the best technology and process. However, I think it is safe to say we are optimistic that it can be done!

Choir Director David is also pursuing the idea of resuming a weekly rehearsal or meeting via Zoom in September to replace our in-person gatherings. David and I recently watched a webinar which offered enthusiastic encouragement along with ideas and tips on what we can do during this time, despite not being able to gather in person to sing for the unforeseen future. One of my favorites was the idea of a “parking lot” sing. It reminded me of how much fun we had last August at the “Hymn Sing.” Why couldn’t we do the same thing again only in the parking lot? (A drive-in would be better, but I don’t know of any local drive-ins that still exist). Everyone remains in their car, with windows slightly rolled down, David would be visible to all in the parking lot, and together (with our hymns in hand) we could join our voices in song. It sounds crazy – but it could be crazy fun and rewarding. What do you say?

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**Quilts and Masks, Oh My!**

Quilters Plus will not be meeting as a group for the next few months. However, during sheltering-in-place, this would be a good opportunity to work on lap-size prayer quilts at home. We have a lot of fabric spread out on the Pierson Room table for the taking. You are invited to stop by on Saturday morning, June 6, or Monday, June 8, to find fabric that appeals to you. Come to Lewis Hall between 10:00 and Noon to get the key. If you prefer to arrange a different time, please call Peg Gardner at 443-9627.

When we are able to return to worship in person, we will need to wear masks. Do you need another mask, or would you be willing to make a couple for parishioners or visitors who do not arrive with a mask? If you would like to select fabric or pick up some 1/4″ elastic, stop at the times listed above for the Quilters.

**Calling All Knitters**

Are you a knitter? We have yarn that was Jill Stover’s and are looking for knitters in the congregation. Every year Jill made mittens and hats for children at an orphanage in Alaska and also for local foster children at Christmas time. Would you like to check out the yarn supply? The yarn is not restricted to knitting mittens and gloves, but knitting a few in her memory would be appreciated. Again, June 6 or 8 would be a good time to check out the supply.
The Betty Kwan Chinn Center
Working Together to Help Those in Need Move Forward

These photographs show Peg Gardner delivering pillowcases, masks, and socks to the Betty Kwan Chinn Center. Thank you to all who contributed in multiple ways to make this possible. Special shout outs go to Merry, Belinda, Joan, Beth, Lyn, Loretta (from the Presbyterian Church), Peg, and all the others that I don’t know about yet.

Betty was thrilled with the 107 masks, 53 pillowcases, and the 72 pairs of blessed socks!
Also pictured is the new facility across the street from the Center for young mothers, their children, and elderly women who need shelter in our community. During a recent tour of this facility, given to Betty to use, we saw the promising beginnings of what will become a safe and bright setting for women and children to shelter in place.

If you would like to contribute bedding such as blankets and sheets for this purpose please talk to Peg or Archdeacon Pam. Clean, gently used sheets and blankets can work too - they don’t need to be new. (Could it be that some have checked cupboards during the shelter in place and found some of these things to spare?)

Again, thank you Christ Church for supporting this ministry in prayer and with the contribution of time and talents in order to serve those in need in our beloved community.
June Birthday Wishes

Watch over your child, O Lord, as their days increase; bless and guide them wherever they may be. Strengthen them when they stand; comfort them when discouraged or sorrowful; raise them up if they fall; and in their heart may your peace which passes understanding abide all the days of their life; through Jesus Christ our Lord. Amen.

Spenser Erickson 6/5
Merry Phillips 6/6
Tom Bond 6/6
Doug Moorehead 6/10
Judith Rex 6/14
Nick Smithler 6/16
William (Bill) Brantley 6/21
Francis Rivinus 6/23
Howard Gardner 6/28

O God, you have so consecrated the covenant of marriage that in it is represented the spiritual unity between Christ and his Church. Send therefore your blessing upon these your servants, that they may so love, honor, and cherish each other in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

Carrie & Jim Hogan 6/8
Duke & Lee Albright 6/9
Royal & Willie McCarthy 6/22
Bob & Sara Hines 6/23

Did we miss your special day? The staff apologizes for our time perception disorder with any omissions of birthdays and anniversaries. Send your special day information to: christchurcheureka@gmail.com

We want to acknowledge and celebrate your special day next year!
Please pray for the diocese’, congregations, and clergy listed below on the Diocesan and Anglican cycles of prayer as well as those prayers requested by our Bishop, Dean and Diocesan Search & Transition Committees.

Every Sunday, the Diocesan Transition Committees requests that we pray for our bishop.

Look graciously on your church and our bishop, The Rt. Rev. Megan Traquair, as she continues to serve as a faithful, caring, pastor, supporting and encouraging us during these difficult times and equipping us to serve in meaningful and effective ways using our spiritual gifts.

Every Sunday, The Very Rev. Sara Potter, Dean of our Semper Virens Deanery, has asked us to pray for:

**St. Paul’s, Crescent City**

*Intercessor* We pray for the congregations of our Deanery and especially for the people of St. Paul’s, Crescent City. Strengthen them for your service in the community and to one another as you deepen and bless the love they have for one another. Guide them and empower them as they seek to live out your Gospel in their lives and in the world around them, and by your grace give them such joy in you as will draw others to your light. Lord, in your mercy.

*People* **Hear our prayer.**

**St. Mary’s, Ferndale**

*Intercessor* We pray for the congregations of our Deanery, especially for St. Mary’s, Ferndale as they plan their final steps as a congregation, that your grace would be ever present to them in these days of mourning and thanksgiving for their life together. Lord in your mercy,

*People* **Hear our prayer.**
June 14
Diocesan Cycle of Prayer
Shepherd by the Sea Episcopal/Lutheran Mission,
The Rev. Rod McAuley, Advisory Pastor
The Rev. Margaret Otte, Advisory Pastor
with the ELC

St. Paul’s Episcopal Church, Benicia
The Rev. Annie Mertz, Rector
The Rev. Canon Mary Goshert, Associate
The Rev. Dr. Arthur Holder, Associate
The Rev. Pamela Higgins, Associate
The Rev. Beth Gaines, Deacon

Anglican Cycle of Prayer
The Church of the Province of Myanmar (Burma)
The Most Revd Stephen Than Myint Oo, Archbishop

June 28
Diocesan Cycle of Prayer
St. Paul’s Episcopal Church, Healdsburg
The Rev. Sally Hanes Hubbell, Rector

Anglican Cycle of Prayer
The united Church of North India
The Most Revd Dr Prem Chand Singh, Moderator

July 5
Diocesan Cycle of Prayer
St. Andrew’s in the Redwoods Mission, Monte Rio

Anglican Cycle of Prayer
The united Church of Pakistan
The Most Revd Humphrey Peters, Moderator

If you wish to offer prayers daily for the church in the world, our Anglican Cycle of Prayer has a daily list of diocese and clergy who would benefit from your prayer ministry. This list can be obtained via this website: https://www.anglicancommunion.org/media/352680/acp_2020.pdf. If you do not have a computer, I would be glad to make a copy of the 2020 Anglican Cycle of Prayer for you. Anne Pierson, Deacon

A Prayer for the Power of the Spirit among the People of God.”

From Pentecost Sunday through the first Sunday in September, Presiding Bishop Michael Curry and his Lutheran counterpart Presiding Bishop Elizabeth Eaton welcome congregations and individuals to regularly pray “A Prayer for the Power of the Spirit among the People of God.” This prayer – crafted by a team of Lutheran and Episcopal prayer leaders in light of the COVID pandemic – is meant to unite us in common prayer and revive us for common mission, wherever and however we may be gathered.

This movement for ecumenical prayer is especially significant as we approach the 20-year anniversary of the Call to Common Mission, the Lutheran-Episcopal agreement to share full communion for the sake of God’s greater purpose in the world. The concord was signed on January 6, 2001.

God of all power and love,
we give thanks for your unfailing presence
and the hope you provide in times of uncertainty and loss.
Send your Holy Spirit to enkindle in us your holy fire.
Revive us to live as Christ’s body in the world:
a people who pray, worship, learn,
break bread, share life, heal neighbors,
bear good news, seek justice, rest and grow in the Spirit.
Wherever and however we gather,
unite us in common prayer and send us in common mission,
that we and the whole creation might be restored and renewed,
through Jesus Christ our Lord. Amen.

Millard, Egan. “Presiding Bishop joins call for national day of mourning on June 1, invites Episcopalians to honor COVID-19 victims this weekend.” Episcopal News Service, May 27, 2020
It’s not easy being green: The Season after Pentecost

As a child I would hear Kermit the Frog sing this song about having to be green. And as an adult, my mind has often drifted during the upcoming Season of Green — The Season after Pentecost. I wonder if the paraments — the pulpit fall, the bible markers, the altar frontal, and the priest’s chasuble don’t feel a bit like Kermit. Having to spend each day the color of leaves. Since January we have gone from White to Green to Purple to Rose to Purple to Red to White again in rapid succession … and now the long season of Green.

The season after Pentecost, according to the calendar of the church year (BCP, p. 32) begins on the Monday following Pentecost, which this year is June 1 and continues through most of the summer and autumn. Weeks and weeks of green.

It seems you blend in with so many other ordinary things. And people tend to pass you over 'cause you’re not standing out like flashy sparkles in the water — or stars in the sky

No one asks you wear “green” on each Sunday in the Season after Pentecost like they do for Pentecost Sunday with all of the Red finery.

The season after Pentecost may include as many as twenty-eight Sundays, depending on the date of Easter. This includes Trinity Sunday which is the First Sunday after Pentecost and the liturgical color for that day is White. The BCP provides proper collects and readings for the other Sundays of the season. These propers are numbered and designated for use on the Sundays which are closest to specific days in the monthly calendar, whether before or after.

For example, Proper 3 is designated for use, if needed, on the Sunday closest to May 25. Proper 29 is designated for use on the Sunday closest to Nov. 23. Prior to the 1979 BCP, Sundays in this long period of the church year were identified and counted in terms of the number of Sundays after Trinity Sunday instead of the number of Sundays after Pentecost. This period is also understood by some as "ordinary time," a period of the church year not dedicated to a particular season or observance, as in the Roman Rite adapted after Vatican II.

One liturgical scholar has described the Season after Pentecost as “the time in which we actually live — the period between Pentecost and the Second Advent.”

Once again the liturgical cycle is revealing a truth about our lives. The Season after Pentecost is the longest season of the church year reflecting that most of our life is spent in the “in between” times — in between the big exciting events of life. For the most part our life consists of ordinary everyday stuff.

Nothing seems to change, the routine is established and one day is like the next. But if we will allow it to, ordinary time strips away the outer stuff to help us see and trust the inner world. It means we must live from the inside out. The Season after Pentecost invites us to look within instead of looking around, to find the extraordinary in the ordinary, and to allow our ordinary everyday life to become our prayer.

When we truly live the Season after Pentecost we discover that every moment is sacramental, nothing is just ordinary, and the Kingdom of God is within. Perhaps the greatest impediment to discovering and living the sacrament of the moment is the busyness of the moment.

So this Season after Pentecost … take comfort and enjoy the ordinary in our most un-ordinary times.

When green is all there is to be
It could make you wonder why, but why wonder?
Why wonder, I am green and it’ll do fine, it’s beautiful!
And I think it’s what I want to be.

Thomas Swanger, Verger
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<td>Trinity Sunday</td>
<td>The First Book of Common Prayer</td>
<td>Ember Day</td>
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<td>7th July</td>
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9:00 pm – Episcopal Bedtime Prayer

10:30 Online Worship

https://www.facebook.com/ChristChurchEureka/
The Right Reverend Megan M. Traquair
Bishop
THE EPISCOPAL DIOCESE OF NORTHERN CALIFORNIA

CHRIST EPISCOPAL CHURCH
CLERGY AND STAFF

The Rev. Dr. Daniel D. London - Rector
The Rev. David Shewmaker - Associate Priest
The Rev. K Lesley McClooghrine - Associate Priest
The Venerable Pam Gossard - Archdeacon
The Rev. Anne Pierson - Deacon

Merry Phillips - Music Coordinator and Organist
David B. Powell - Choir Director
Dr. Douglas Moorehead - Organist Emeritus

Thomas Swanger - Interim Administrative Assistant
John Hammond - Sexton

THE VESTRY

Royal McCarthy, Senior Warden; John Patton, Junior Warden; Peg Gardner, Clerk;
Dr. Robert (Bob) Hines, Treasurer; The Venerable Pam Gossard; Lynne Bean, Sharon Kalberer,
Bev Olson, Laura Rose, Christina Strevey, Nellie Thompson, Jannetje Vrieze

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