



The Episcopal Church of Our Saviour

*Proclaiming the presence and love of God through Jesus Christ and the
Holy Spirit who transform and give meaning to our lives.*

Parish News and Events

Rev. Deb's Vacation and Sabbatical

Rev. Deb is back for the month of August and will leave for sabbatical on September 5. The sabbatical continues the remainder of September and through November. She will be back with us on December 5. Pastor Christine, the Rev. Mike Kerrick, and the Rev. Mary Hauck will be with us on the Sundays that Rev. Deb is away.

Special Visitor

Edith Berger will be in church on Sunday, August 8th, to visit. We're looking forward to welcoming her back!

Invite • Welcome • Connect ~ Three Town Hall Meetings For Our Congregation

Our Invite • Welcome • Connect Town Hall Meetings are opportunities for all parishioners to express how they would like to improve upon our processes; Inviting people into the Church, Welcoming them when they come, and Connecting on a personal level so that newcomers feel they have found a church home.

The meetings will take place after each Sunday service on August 1, 8, and 15, and all parishioners are invited to attend. They will be held in the Parish Hall and Dona Adams will be the presenter. Everyone is encouraged to participate so their ideas are heard. Together we can change the future.

We are fortunate to have a Fixes and Flourishes committee that has already started work to repair/improve the aesthetics aspects of our Church.

Contact Cherie Raffety at (530) 626-8020 if you have any questions.

Invite • Welcome • Connect is a ministry of transformation that equips and empowers individuals and congregations to cultivate intentional practices of evangelism, hospitality, and belonging. Rooted in the Gospel directive to "Go and make disciples of all nations" (Matthew 28:19), the vision of Invite • Welcome • Connect is to change the culture of The Episcopal Church to move from maintenance to mission.

The Diet Group

Want to lose a couple of pounds, or 150 pounds? The Diet Group can help you do it. No weigh-ins; No liquid diets; No pre-packaged food to buy. Learn how to take the pounds off and keep them off with real food found at your local grocery store. Discover what dieting success feels like and looks like when you're following a healthy diet and are surrounded by supportive, caring people just like yourself. The Diet Group meets Monday evenings in the Parish Hall, at 5:45 pm, starting August 16. All are welcome. Call Cherie at (530) 626-8020 for more information.

Solemn Vigil of Remembrance and Prayers for the Future

There will be a special hour of prayer and meditation on Saturday, September 11, at 10:00 am in the church sanctuary to remember those who died in the terrorist attacks on 9/11/2001 and in the many other acts of terrorism since then. We will also honor first responders and include prayers for peace and reconciliation. Invite your friends to experience the beauty of the sacred space of Our Saviour for this special service using the beautiful words from our Book of Common Prayer and other resources interspersed with times of quiet reflection and prayer. If you have any questions, please contact Tom and Lee Weikert at (530) 644-0382 or eklktcwe@earthlink.net or Cherie Raffety at (530) 626-8020.



"The Cloud of Unknowing" Men's Retreat ~ September 17 - 19 ~ Mercy Auburn Center



The Cloud of Unknowing is a medieval mystical text that offers practical instructions for deepening one's connection with the God who is ultimately beyond all knowing. During the retreat, Fr. Daniel will provide an introduction to the author, the text, and the ancient prayer practice endorsed by The Cloud. He will also guide participants through the reading of his distillation of the entire text while providing time for discussion, reflection, and engagement with the prayer practice itself.

Sign up soon! Contact Steve Shortes at Stephenshortes@gmail.com.

About the Retreat Leader: The Rev. Daniel London serves as the Rector of Christ Episcopal Church in Eureka, CA. He is the author of *Theodicy and Spirituality in the Fourth Gospel* (Fortress Academic) and the forthcoming book, *The Cloud of Unknowing Distilled* (Apocryphile Press). He earned his Ph. D. in Christian Spirituality at the Graduate Theological Union in Berkeley, CA, and teaches courses on Celtic Spirituality and English Mysticism at Church Divinity School of the Pacific. You can read more about him and his other publications at deforestlondon.wordpress.com.

Walk the Stations of the Cross

Walking the Stations of the Cross was not one of the rites of the early church but became a people's observation that was eventually adopted by the church. It is not limited to the Lenten Season. Churches and monasteries around the world have such paths available year round. Tom and Lee Weikert also have a path with Stations that follow Jesus from his condemnation to his death on the cross and on to the empty tomb. There are 14 stops (stations) along this journey with 14 plaques depicting the events similar to the painted Stations of the Cross in our church sanctuary.



This year we will be walking the Stations at the Weikerts' on Saturday, **September 25, at 11:00 am.** We stop for a reading and a prayer at each tree where a plaque is hung. We will be using the very personal "Everyone's Stations of the Cross" instead of the more familiar Holy Week "The Way of the Cross". Our path is a moderate climb, eased by a zigzag pattern, up the hill behind our home. Sturdy shoes are a must.

This event is suitable for all ages. Please join us and bring a bag lunch. It's lovely on the back deck in the fall. The Weikerts will provide beverages. If you have any questions, please call Tom or Lee at (530) 644-0382 or email Lee at eklktcwe@earthlink.net. The address is 4110 Sierra Springs Drive, Pollock Pines. Directions are available in the Parish Hall or you can request them by email. If the weather turns rainy we will move indoors.

A Pandemic Retrospective

~ Pastor Christine

Sheltering in place for months and months and months, no family gathering for Christmas, no in-person church worship, and scary news from around the world — the past year-and-a-half has been pretty depressing. My husband and I got our vaccines as soon as possible — last February and March — but we still wear masks in public places. At long last, we have had family gatherings, first with masks, then without them when everyone was vaccinated. Meanwhile, life goes on, children and grand-children have birthdays, which you and I may or may not have been able to celebrate together.

Looking back, what did I do during the pandemic? This might be a variation on the old school report of 'what did I do on summer vacation'. I wrote a novel. It was my second novel, actually. But, I'm proud that I stuck to it and kept up the task to get on paper (actually, on computer) a vision of a story that I felt compelled to write. It took just about twelve months. It was a challenge that I sometimes tried to avoid.

I share this because each of us may feel that we just lost a whole year, or so, of life — and for what? Well, think about what you did instead. What were the constructive actions you took during the time you could

not do the things you thought you wanted to do? I started by cleaning out a lot of closets, and then files in the basement — paper files from all my graduate studies (I had a lot of them!), and records of my children. And old clothes, of course, and lots of other stuff. I burned 20 boxes of paper files that had confidential employee or other information.



In between I was worshipping on line, and still doing the other things that make up my volunteer life — though at a distance. And, I was writing.

My book was published March 1, just about a year after the pandemic was officially announced. So, I consider that it was one good output of a year in place. Think of your own past year or so. What happened that was a big change, or maybe just a significant adjustment? Were there deaths, were there births, graduations, retirements, changes in health status,

moves of residence? This past year has been remarkable in that most of us have not before lived through such a siege of health concerns — though we may have lived through wars. But this has felt different. It has been a more insidious weapon to protect against. And we have not been able to mourn the losses of dear family and friends as we have wanted.

I pray that health and peace will be with you as we move into the last half of this very interesting year. I pray that you can make it stand for something important in your own life.

P.S. I'm not trying to hide the books I have written. You can find them on Amazon in paperback or Kindle. "Mentors" was published in 2021, "Where's Mother," 2012.

News from the Diocese

Disaster Preparedness and Response

RESILIENCE LIVES HERE

In just the past six years, our diocese has been ravaged by over 70 fires, totaling over 4.5 million acres of damage. We have also experienced several cases of intense flooding, electrical outages, and evacuations. Every single county in our diocese has experienced at least one natural disaster since 2014, and in total, over 36,000 structures have been destroyed. The people of Northern California have lost their power, their homes, and even their loved ones.



In the midst of the anxiety and despair that natural disasters bring, the Diocese of Northern California works hard to provide pastoral support, community, and resources to those in distress. Bound by our baptismal covenant to seek and serve Christ in all persons, the Office of the Bishop has committed to disaster resilience by devoting funds, resources, and staffing to meet the needs of communities across Northern California facing catastrophes.

Episcopal Relief & Development's US Disaster Program is our partner in building resilient communities and preparing for disasters in the United States. Working with The Episcopal Church across the country, Episcopal Relief & Development (ERD) helps dioceses prepare their congregations, and offers support during times of fire, flood, earthquakes, hurricanes and other serious circumstances that can affect the communities where we live, work and worship.

As Christians, we are called to serve the vulnerable in our communities. In a disaster, our vulnerabilities are laid bare before us and our call to serve becomes clearly present.

Our method of disaster preparedness is based on the tenets of Asset-Based Community Development (ABCD). A thorough preparedness process can transform the way we do ministry, even if a catastrophe never befalls our community. Learn more about ABCD on The Episcopal Church website [here](#).

For more resources from ERD on disasters, click [here](#).

Stay informed in a disaster:

- Diocesan [e-News signup](#)
- Diocesan [Facebook Page](#)
- Diocesan [Twitter Account](#)

Additional Disaster Preparedness Resources:

- [Disaster Preparedness For Churches](#)
- [Emergency Evacuation What To](#)

Disaster Assistance Organizations:

- [American Red Cross](#)
- [FEMA](#)
- CA Governor's [Office of Emergency Services](#)

Statistical Graphics:

- [EDNC Disasters by County](#)
- [EDNC Disaster Timeline](#)

How big is 4.5 Million Acres?

- It's about one-twenty-fifth as big as California
- It's about three-and-a-half times as big as Grand Canyon National Park
- It's about four-and-a-half times as big as Rhode Island
- It's about six times as big as Yosemite National Park
- It's about 30,000 times as big as Disneyland
- It's about 80,000 times as big as Washington National Cathedral
- It's about 90,000 times as big as Grand Central Station

News from ECUSA

Statement on Indigenous boarding schools by Presiding Bishop Michael Curry and President of the House of Deputies Gay Clark Jennings

July 12, 2021

Office of Public Affairs



Children at Fort Lewis Indian School in Durango circa 1900.

In Genesis, God conferred dignity on all people by creating them in God's own image—a belief that is shared by all Abrahamic faiths. We are grieved by recent discoveries of mass graves of Indigenous children on the grounds of former boarding schools, where Indigenous children experienced forced removal from their homes, assimilation and abuse. These acts of cultural genocide sought to erase these children's identities as God's beloved children.

We condemn these practices and we mourn the intergenerational trauma that cascades from them. We have heard with sorrow stories of how this history has harmed the families of many Indigenous Episcopalians.

While complete records are unavailable, we know that The Episcopal Church was associated with Indigenous schools during the 19th and 20th centuries. We must come to a full understanding of the legacies of these schools.

As chair and vice-chair of Executive Council, and in consultation with our church's Indigenous leaders, we pledge to make right relationships with our Indigenous siblings an important focus of the work of Executive Council and the 80th General Convention.

To that end, we commit to the work of truth and reconciliation with Indigenous communities in our church. We pledge to spend time with our Indigenous siblings, listening to their stories and history, and seeking their wisdom about how we can together come to terms with this part of our history. We call upon Executive Council to deliver a comprehensive proposal for addressing the legacy of Indigenous schools at the 80th [General Convention](#), including earmarking resources for independent research in the archives of The Episcopal Church, options for developing culturally appropriate liturgical materials and



Dept. of the Interior Secretary, Deb Haaland

plans for educating Episcopalians across the church about this history, among other initiatives.

We also commend Department of the Interior Secretary Deb Haaland on her [establishment](#) of the Federal Indian Boarding School Initiative and the effort to “shed light on the traumas of the past.” The Episcopal Church is also working to support legislation that will establish a truth and healing commission on Indian boarding school policy, which would complement the Department of the Interior’s [new initiative](#).

As followers of Jesus, we must pursue truth and reconciliation in every corner of our lives, embracing God’s call to recognition of wrongdoing, genuine lamentation, authentic apology, true repentance, amendment of life and the nurture of right relationships. This is the Gospel path to becoming beloved community.

Indigenous Ministries Statement

~ *The Rev. Dr. Bradley S. Hauff*

We work for the full inclusion of Native Peoples in the life and leadership of the church. This is a goal we share with you. In order to reach this goal, we welcome you as our partner to:

- guarantee that Native Peoples are fully recognized and welcomed into congregational life through education, advocacy, and leadership development;
- create influential leadership roles in the church for Native Peoples;
- develop a national support system for continued remembrance, recognition and reconciliation of all Native Peoples;
- develop a network of leadership and educational resources to empower Indigenous people to prepare for mission and ministry in the Episcopal Church;
- provide resources, advocacy, and support to indigenous theology students.



The Rev. Dr. Bradley S. Hauff

The Rev. Dr. Bradley S. Hauff was named the Episcopal Church Missioner for Indigenous Ministries in 2018 and is a member of the Presiding Bishop’s staff.

As Missioner for Indigenous Ministries, Hauff is responsible for enabling and empowering Indigenous peoples and their respective communities within the Episcopal Church. His primary focus is leadership development, education and ministry development opportunities by and for Indigenous peoples by recognizing and empowering leaders from within the community.

As member of the Episcopal Church Ethnic Ministries Office, Hauff is based in Minneapolis, MN. He is available at [The Rev. Dr. Bradley Hauff](#).

Hauff had been rector of All Saints' Torresdale Episcopal Church, Philadelphia, PA, (Diocese of Pennsylvania) since 2012. He previously served in congregations in the dioceses of Florida, Minnesota, South Dakota and Texas. Hauff is enrolled with the Oglala Sioux Tribe, headquartered in Pine Ridge, South Dakota. He is a speaker, presenter and author on various Native American topics and issues.

For the church, he served on The Task Force for Reimagining the Episcopal Church (TREC); Board of Examining Chaplains in the Dioceses of Florida and Pennsylvania; and the Board of Trustees and adjunct faculty member at Seabury-Western Theological Seminary, Evanston, Illinois.

In Minneapolis, he was the Director of the Adolescent Program for the Domestic Abuse Project.

He holds a Master of Divinity from Seabury-Western Theological Seminary; a Doctor of Clinical Psychology from Minnesota School of Professional Psychology of Argosy University; a Master of Education from South Dakota State University; and a Bachelor of Arts, Augustana College, Sioux Falls, South Dakota.

The Rev. Dr. Mary Crist named Indigenous Theological Education Coordinator

Office of Public Affairs



The Rev. Canon Mary Crist, Ed. D.

The Rev. Canon Mary Crist, Ed.D. was appointed Indigenous Theological Education Coordinator for The Episcopal Church, and is a member of the Presiding Bishop's staff.

In this position, Crist works with the Rev. Dr. Brad Hauff, the Missioner for Indigenous Ministries, and within the Department of Ethnic Ministries.

This new position was approved by General Convention in 2018 in response to Resolution D010, "[Create Position of Indigenous Theological Education Coordinator](#)." As the Indigenous Theological Education Coordinator, Crist works with the clergy and lay leaders serving Indigenous dioceses and congregations to equip them for congregational ministry and leadership, discernment and ordination processes, and continuing education programs. She also assists with the

development and implementation of Indigenous curricula and the Doctrine of Discovery workshops that are a response to the General Convention Resolution D-011, "[Doctrine of Discovery Training](#)."

The Rev. Canon Mary Crist, Ed.D., is enrolled Blackfeet (Amskapi Pikuni) from the Douglas family in Babb on the reservation Montana. She is a priest in the Episcopal Diocese of Los Angeles, serving at St. Michael's Riverside, and serves on the presiding bishop's staff as the Indigenous Theological Education Coordinator for the Episcopal Church.

She earned the Doctor of Education at Teachers College Columbia University in New York, the Master of Divinity at The Episcopal Theological School/Claremont School of Theology, and the Bachelor of Arts at The University of California Berkeley. She is the former Dean of the Metcalf School of Education and former professor in the Online and Professional Studies Division at California Baptist University in Riverside.

She has been active in Indigenous Ministry in The Episcopal Church for many years, as a member of the Executive Council's Committee on Indigenous Ministry.

Episcopal Church Foundation

Returning to Church

Annette Buchanan

As many cautiously return to church with the loosening of strict pandemic guidelines, church leaders are also facing the issue of congregants being reluctant to return to church.



As with the national conversation on employees refusing to go back to work the knee-jerk reaction is that people are lazy and prefer to stay at home in their pajamas.

Just as the secular world is examining the issues of reluctance so should the church.

Here are a few observations on reluctance:

1) Physical safety: It is literally a matter of life and death for some of our parishioners to return who may be immunocompromised or

have children under 12 who are unable to take the vaccines. Have we thought about how to accommodate the physical well-being and safety of these individuals within our churches?

2) Accessibility: For a subset of our congregants, they can actually hear and see better online as well as not having to worry about stairs or other impediments to accessing our buildings. Others may not have to

worry about transportation to the church. Have we done an assessment on our buildings to ensure they are as accessible as possible?

3) Quality of Liturgy: For many, the online services were shorter, some were able to visit other congregations online and experience different worship styles and hear different types of hymns, many were reintroduced to Morning and Evening Prayer. A lack of variety and returning to the same way of worshipping may not be as attractive for some.

4) Welcoming: We are usually focused on welcoming the stranger, however many members feel unwelcomed in their churches, where because of cliques or family or opinions, etc., they feel excluded. The pandemic gave them another excuse to not engage. Do we have intentional ministries in our congregations to reach out to all members to inquire about their well-being?

5) Mental Health: Home, though isolating, was a safe place where trauma was avoided for some over the last year. To reengage in a divided, polarized world and church is a major step that requires time and patience.

Church leaders are also grappling with the issues of how to fully serve a hybrid church for those who will continue worship online and those who will return in person. There are technology challenges with skillset and equipment, stewardship challenges of collecting tithes and challenges on how to engage visitors to become members both online and in person.

The pandemic offers us an opportunity to reimagine and enhance church for all, let us take full advantage of this gift as a legacy to those lost.

Episcopal News Service

Arab- and English-speaking Episcopalians form unique faith partnership in Michigan

By Pat McCaughan

Posted Jul 27, 2021

[Episcopal News Service] Two Episcopal congregations in Dearborn, Michigan — one Arabic-speaking, the other English-speaking — have been sharing worship space, liturgy, Bible study, conversation and food, and are partnering to create beloved community together.

Partnership in Faith is a unique relationship between Christ Episcopal Church and Mother of the Savior, a blended Episcopal-Lutheran congregation in Dearborn, a Detroit suburb. It fosters intercultural relationships, said the Rev. Terri C. Pilarski, rector of Christ Church, and presents an opportunity to welcome people who may feel isolated or marginalized.

Christ Church is learning to be “adaptive to others, listening, learning and loving our neighbor,” Pilarski said. “It’s also about Mother of the Savior as this amazing congregation of Arabic-speaking Christians offering a powerful witness to the world. Arabic-speaking Christians have been part of the Christian tradition since the first Pentecost, yet they have and continue to suffer as a marginalized community. They have a faith that is deep and beautiful.”



The Rev. Halim Shukair was born into a Christian family in Lebanon. He was ordained an Episcopal priest in 2018 and serves as priest-in-charge of Mother of the Savior in Dearborn, Michigan. Photo: Bechara Damouni

“This is the first time The Episcopal Church in the United States has joined with Arab and Middle Eastern Christians, and the first time the liturgy has been translated into Arabic and that there is worship in Arabic,” the Rev. Halim Shukair, priest-in-charge of Mother of Our Savior, told Episcopal News Service.

The Detroit area is home to [one of the largest populations](#) of Arabs in the United States, and Shukair is hoping more congregations will follow the example of the partnership.

Partnership in Faith has received support from The Episcopal Church through its Becoming Beloved Community grant program. The Rev. Halim Shukair, priest-in-charge of Mother of the Savior, and the Rev. Terri C. Pilarski, rector of Christ Church, hope the Dearborn, Michigan-based partnership will inspire others.

Born in Lebanon, Shukair joined The Episcopal Church in 1999 while studying at the Near Eastern School of Theology in Beirut. He was confirmed in 2004 and eventually, on the advice of the Rt. Rev. Suheil Dawani former archbishop in Jerusalem in the Episcopal Church, studied at the Virginia Theological Seminary. He was ordained an Episcopal priest in 2018 on behalf of Dawani by then Michigan Bishop Wendell Gibbs and first served as a curate at Christ Church before he became priest-in-charge of Mother of the Savior.

“The vision is to have a new community,” he said of their partnership, which received a Becoming Beloved Community grant from The Episcopal Church in 2020. “The two congregations together have this mission to spread the love of Christ here in Dearborn and the neighborhood. Knowing about us and our stories and experiences can enrich our faith.”



Labyrinth on the grounds ~ Christ Episcopal Church

As the partnership has developed, members of Christ Church, founded 155 years ago, began learning about the Arab Christian presence in the area, Pilarski said.

“We had done a lot of intentional work to build relationships with mosques in the area ... and now we’ve come to understand that, of the 40% of the people in Dearborn who are Arabic-speaking, 5% are Christian. We didn’t realize there were Arabic-speaking Christians in our area. They are the marginalized in our neighborhood.”

Mother of the Savior initially began as a church plant by the Evangelical Lutheran Church in America, which still provides some financial support. Gibbs, who retired in early 2020, first envisioned Christ Church’s ministry partnership, and the vision has been supported by his successor, Bishop Bonnie Perry.

“We saw this opportunity,” Perry told ENS. “Dearborn is one of the most heavily Arab cities in the country, but this is a population that is not being connected with, that is kind of ignored.”

“Halim is clear that we fit a place, we fill a niche,” Perry told ENS. “There are young people who want a different perspective and who want to be able to speak openly about social issues, like sexuality. This community offers a place for folks to do that, and from a variety of different Arabic-speaking countries.”

When Perry asked Widad Sbab, a member and treasurer of Mother of the Savior, to read a lesson in Arabic at her Feb. 8, 2020, consecration, it sent a message that, “You matter,” Perry said. “These are our sisters and brothers and maybe it doesn’t have to be a ‘we’ and a ‘them,’ but an ‘us.’ I think that’s what we’re trying to be clear about, that we are one in Christ.”

Sbab, 80, a Palestinian-American who moved to Detroit from Jerusalem’s Old City more than 50 years ago, said the invitation signaled a sense of being honored and valued, and of belonging.

Mother of the Savior parishioners come from Lebanon, Syria, Palestine, Iraq and Jordan. Others, like Savanah Rayyan, 21, were born in the United States.

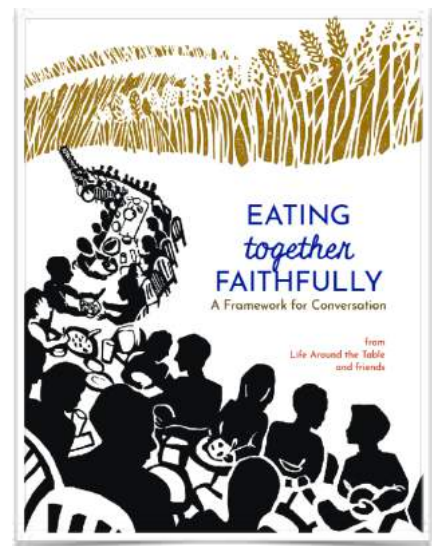
Partnering with Christ Church felt like “a cool transition and was very eye-opening. I’ve grown up around Middle Eastern culture and have always gone to an Arabic-speaking church,” said Rayyan, a Wayne State University student.

For Rayyan, who says she is not “100% fluent” in Arabic, beginning to sing songs in English at special shared liturgies like Christmas and Easter “was exciting for me ... a beautiful thing.”

Shukair said hearing one another’s songs and music “will open your hearts to find out how God is working in all people and races and all colors. To realize how God is working in everything.”

In addition to support from the Lutheran and Episcopal churches, the partnership has received support from [Baptized for Life](#), a five-year discipleship collaborative initiative with Virginia Theological Seminary, and the Lilly Endowment.

“We used it to facilitate events for the two congregations, including purchasing computers for people during COVID so we could continue to meet and worship on Zoom and Facebook Live,” Pilarski said. It has also partnered with Life Around the Table: [Eating Together Faithfully](#), a United Methodist Church ecumenical, community-based resource for congregations and communities to explore food and food systems from a Christian perspective, Pilarski said.



Each church developed a covenant team which met for weekly dinners that included prayer, Scripture readings, essays about justice around food and food scarcity and faith conversations, she said. The Scripture and essay readings were done in both languages, with members of both congregations seated at tables together with an interpreter and facilitator for each session. One goal was to develop the capacity to listen without judgment or comment, so everyone would feel valued, heard and “not to assimilate Mother of the Savior into us ... that we would have our own distinct identities,” she said.

As both congregations began to learn each other’s names and experiences, they shared a lot of laughter, as well as faith, recalled Stephanie Mulkern, 68, a 42-year member of Christ Church.

“While we shared meals, we were all able to realize that we shared faith, too, a faith we each had in God.”

She recalled gathering to make pizza from scratch, and at another dinner, preparing a shawarma dish, as well as discussions about food and sustainability.

Pilarski said she recognized “from the beginning that the primarily English-speaking European-descent people, the dominant culture people, although we have every intention of embracing diversity, we don’t always know how to do that effectively.”

Shukair said his vision of cultural bridge-building has been strengthened by the experience and especially by Presiding Bishop Michael Curry’s signature [Way of Love](#). “The Episcopal Church can bring a new perspective for this community,” he said about Mother of the Savior. “It can bridge the gap and help the youth to find their humanity, dignity and to accept and follow Jesus in this new way. They are very happy with it.”

A long-term goal is to stabilize both congregations, she said. With an average Sunday attendance of about 35, Mother of the Savior could grow into a self-sustaining mission-focused parish. And for Christ Church, whose pre-pandemic average attendance was about 70, the goal would be to reverse a period of decline, Pilarski said.

Karen Beck, 65, a Christ Church member since 2016, said she is eager to resume the weekly dinners and was heartened to participate in a recent Saturday afternoon workday to prepare the church for resuming post-pandemic worship.

“Often, just doing something together with someone else is how you get to know them,” she said. “It opens the opportunity to chat with someone. I really would like to see us build more bridges and to cross those bridges more.”

-The Rev. Pat McCaughan is a correspondent for ENS. She is based in Los Angeles.

Santa Fe Church Forgives Medical Debt in New Mexico and Arizona

St. Bede's Episcopal Church, Santa Fe, NM

Posted Jul 9, 2021

St. Bede’s Episcopal Church in Santa Fe, NM, is reaching out to families crushed by medical debt through a big gift and a big partnership. Through donations, the parish wiped out nearly \$1.4 million of medical debt for 782 households.

St. Bede’s worked with RIP Medical Debt, a well-respected organization that identifies households whose incomes are less than twice the poverty level or are insolvent, and owe medical debt. Then they buy the debt at a fraction of face value (as a collection agency otherwise would) and pay it off using donations from people such as us. Furthermore, they write the affected parties a letter telling them they no longer owe the debt, and equally important, contact credit agencies to verify the debt has been paid, clearing the debtor’s credit history. The letter recipients receive identifies St. Bede’s as the donor.

St. Bede’s grant of \$15,000 cleared **\$1,380,119.87 in** medical debt for the families who live in New Mexico and parts of Arizona. That includes **all** the available debt in New Mexico, plus Apache, Gila, Graham,

Mohave, Navajo, and part of Maricopa County in Arizona—782 households in all. Said the Rev. Catherine Volland “I don’t know if this parish has ever funded a program with such a great impact. We were able to do it because every week we set aside 10% of donations to the church for outreach. Prioritizing service to others is our gospel imperative.”

782 families will learn what it’s like to unexpectedly get a letter that says, “St. Bede’s Episcopal Church has paid off the medical debt you have been struggling with for the past number of years. No strings attached.” One recipient from a recent round of payments responded to their letter saying, “I was having a hard time trying to figure out how I was going to pay all this amount of money and it’s not been easy finding a job especially when you have two kids and with this pandemic going on. It has really been a very hard year for me and for everyone. I would love to thank personally that special person that helped me with my account. I am so thankful and I just want to say God bless you always.”

Established in 2014, RIP Medical Debt was founded by two former debt collection executives. Their nonprofit organization uses donations to buy large portfolios of medical debt at a fraction of its value, then forgive significant amounts of the debt. In 2020, the organization abolished \$1.7 billion in debt for over 830,000 people.

St. Bede’s most recent community contribution demonstrates the passion of its members to serve the Santa Fe community, struggling families in the Southwest and reach out with love to the world.

The church community has also found many other ways to help those in need. There is a Little Free Food Pantry outside where neighbors can either get food or drop off donations 24/7. They are regular donation partners locally with the Santa Fe Indigenous Center, The Interfaith Shelter, and have funded and built over 20 houses for families in Juarez, Mexico. St Bede’s also recently announced several other generous financial grants:

- Girls Inc., to help meet the expansion of services,
- *Many Mothers*, toward the hiring of Spanish speaking staff,
- *Ahli Arab Hospital*, Gaza City (a 139-year-old charitable healthcare institution owned and operated by the Episcopal diocese of Jerusalem): for medical supplies, medicines, and fuel to power its generators,
- *Tomorrow’s Women*, for the Peace Ambassador Leadership Program,



St. Bede's Episcopal Church in Santa Fe, New Mexico, gave \$15,000 from its outreach fund to RIP Medical Debt in July 2021, which in turn, eliminated about \$1.4 million owed by 782 households. Photo: St. Bede's via Facebook

- *New Mexico Center for Therapeutic Riding*, for six scholarships for the Summer Enrichment Therapeutic Riding Program.



Serving the community at St. Bede's

One parishioner commented on the recent gifts to worthy organizations saying, “It’s great to know that we do more with our donations than just serve our own church — we reach out to our local community and all over the world. In a time when so many are struggling with medical concerns and costs, this partnership with RIP Medical Debt seems so in tune with our mission to “*Celebrate God’s Love for All.*”

St Bede’s has been a positive force in Santa Fe, New Mexico since 1961, so the chance to eliminate all medical debt for New Mexicans was a natural. Even after that, there was quite a bit left. Why Arizona? There are 11 federally recognized Native American tribes in Arizona, and one of them lives in the Grand Canyon. These communities face significant inequity in health care and health status compared to other US populations, which includes greater medical debt.

St. Bede’s is hopeful that other individuals and organizations will join the effort to make more families free of medical debt to live happier, healthier lives.

Contact: Peg Maish, St. Bede’s Episcopal Church, mwmaish@gmail.com



Episcopal Café

Transitions

By Charles LaFond

Western thought can be difficult to untangle from Western religion since the latter so often formed the former.

We like to be sure of things. Sure there is a God. Sure that sins are forgiven. Sure that God called me to this or that. Sure that there is an eternity, that it has a heaven and that I am in that heaven when the time comes. We like to be sure that we are God's chosen. We like to be sure "those others" are not. We like to be sure our rituals work. We like to be sure that ours is the only "way, truth and light." We like a system that makes us the "righteous ones."

What I envy (and understand) about Eastern thought is that our brothers and sisters have a culture and spirituality that has formed a different way of being on the planet. They are not so sure of everything. Instead, they observe their thinking and wonder if it is true. They are, generally, detached from things and thoughts. Easily able to let go.

One of the big differences between Eastern potters and Western potters is that our Eastern friends have a yard near their pottery into which they toss pre-fired and bisque-fired pots that just do not seem right — pots that, in one rain, become soil again, or begin to.

Pictured to the right is a tray of pots — just dried clay — that are on their way to the kiln for the bisque (first) firing. Some of them made it into the kiln, and some were dropped into a bucket of water, next to my kiln, to be recycled.

As I made my way to the kiln last week with this tray, I had a flash-back. I remember when I originally bought the tray. I bought it to use to serve drinks to guests at parties. Back in my 30's and even 40's (I am 57 now), I loved to throw parties. We gathered ten at a time, drank drinks from this tray, laughed, imagined, argued, and ate 5-course meals that I loved to prepare. Often 70 dirty dishes went from sink back to table for the next party, never even making it to shelves.

But life changes. Friends are not who they were and we become wary. Bodies change. And today I no longer throw parties. Partly it is COVID, but when this is over-and prior to its start-I had stopped throwing dinner parties in my early 50's. I had moved on. I wanted more to spend a day in the pottery



than spend a day in the kitchen. More time making dishes than washing them. I became rather more solitary, leaving my extroversion to my work as a fundraiser.

My point is that the tray went from being for one way of life to being used in a different way, for a new phase of my brief existence on this round, blue, earth. A tray that once carried drinks to a dinner table now carries pots to a kiln.

We, in the West, do not like to let go of things. This is proven by the storage industry. Last year alone, Americans spent \$38 billion on self-storage — to store things they wanted to keep, but did not want to see, use or touch. Hmm. What could \$38 billion, used differently do?

As I age, I am becoming more and more aware that I need to let loose my grip on things. Loosen my grip on that of which I am so sure. Loosen my grip on my “vocation” or my “calling” and just live. Loosen my grip on that in which I believe (give my heart to). Loosen my grip on being alive tomorrow or even later today, after lunch for example. Loosen my grip on the titles and labels I and others have placed on me. Loosen my grip on Kai who died a year ago today as I write through tears. Loosen my grip on my possessions (I have gone from 15,000 pounds to 2,500 pounds in five moves from the eastern USA to an island off the western USA coastline).

A drinks tray can become a pottery tray. It can migrate from a kitchen to a pottery studio.

And the real irony is that it really makes a much better pottery-go-to-the-kiln tray than it ever was a drinks tray.

Life changes from moment to moment. Suffering comes when we grasp the moments too tightly.

The Daily Sip is a series of short-form essays written by Charles LaFond, a potter, writer, and fundraiser; who lives with his dog Sugar on a cliff, on one of the more than 400 islands in the Salish Sea, pondering and writing about how to be a better human, but often failing. And sometimes not.

Vestry News ~ *There was no July meeting ~ See below for the June financial information*

2021 FINANCES FOR JUNE

Actual June Revenue	6,516.81
Budgeted June Revenue	13,176.26
Actual June Expenses	12,669.08
Budgeted June Expenses	12,617.84
June Net	<6,152.27>
Total Revenue (Jan - June)	80,447.75
Total Expenses (Jan - June)	84,789.88
Year-To-Date Net (Jan - June)	<4,342.13>

Ministry and Hospitality Schedules

Date	Time	Readers	Ushers	EMS	Prayers of the People	Hospitality
	8:00 AM					
Aug. 1		B. Leighton	S. Bert	D. Zelinsky	B. Leighton	B. Hill
Aug. 8		J. Griffin	TBD	T. Weikert	L. Weikert	L. Weikert
Aug. 15		L. Weikert	L. Weikert	TBD	K. Aguilar	M. Goodrich
Aug. 22		L. Perpall	TBD	D. Zelinsky	D. Adams	K. Aguilar
Aug. 29		S. Bert	S. Bert	T. Weikert	T. Weikert	TBD
	10:30					
Aug. 1		T. Fritschi	D. Adams, T. Berkery	Y. Giordano	T. Naylor	L. Bettencourt
Aug. 8		B. Roberts	R. Douglas, M. Berkery	L. Parks	Y. Giordano	K. Fritschi
Aug. 15		Y. Giordano	D. Lightfoot, B. Roberts	T. Berkery	K. Fritschi	T. Naylor
Aug. 22		B. Leighton	TBD	TBD	D. Adams	C. and M. Raffety
Aug. 29		L. Weikert	M. Berkery, T. Berkery	T. Weikert	Y. Giordano	M. and T. Berkery

August Calendar

See the Calendar on our website for more details: www.oursaviourplacerville.org.

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1 Rite I - Holy Eucharist (8:00 AM) Invite - Welcome - Connect Town Hall (9:00 AM) Rite II-Holy Eucharist: Livestreamed on Facebook (10:30 AM to 11:30 AM) Invite - Welcome - Connect Town Hall (11:30 AM)	2	3	4	5	6	7
8 Rite I - Holy Eucharist (8:00 AM) Invite - Welcome - Connect Town Hall (9:00 AM) Rite II-Holy Eucharist: Livestreamed on Facebook (10:30 AM to 11:30 AM) Invite - Welcome - Connect Town Hall (11:30 AM)	9	10	11	12	13	14 Prayers of the People Meeting (10:00 AM)
15 Rite I - Holy Eucharist (8:00 AM) Invite - Welcome - Connect Town Hall (9:00 AM) Rite II-Holy Eucharist: Livestreamed on Facebook (10:30 AM to 11:30 AM) Invite - Welcome - Connect Town Hall (11:30 AM) Vestry Meeting (12:00 PM)	16 Meditation with Pastor Christine (10:00 AM) The Diet Group (5:45 PM)	17 Fixes and Flourishes Committee (10:00 AM)	18	19	20	21 Senior Citizens Day
22 Rite I - Holy Eucharist (8:00 AM) Rite II-Holy Eucharist: Livestreamed on Facebook (10:30 AM to 11:30 AM)	23 Meditation with Pastor Christine (10:00 AM) The Diet Group (5:45 PM)	24	25	26	27	28
29 Rite I - Holy Eucharist (8:00 AM) Rite II-Holy Eucharist: Livestreamed on Facebook (10:30 AM to 11:30 AM)	30 Meditation with Pastor Christine (10:00 AM) The Diet Group (5:45 PM)	31	1	2	3	4

August Birthdays and Anniversaries



<i>Birthdays:</i>		<i>Anniversaries:</i>	
Clair Bishop	8/2	Kathy & Gary Ames	8/25/84
Patti Wooldridge	8/23	Bruce & June Ebbe	8/28/60
Tim Sullivan	8/25		
Kathryn Nugent	8/26		
Rev. Debra Sabino	8/30		

If you have an article you would like to include in the newsletter please send it to cornellkl@me.com.

And be sure to check out our website at www.oursaviourplacerville.org.

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TIME DATE MATERIAL. PLEASE EXPEDITE