

Saint Thomas of Canterbury Episcopal Church
CANTERBURY TALES



∞ JUNE 2021 ∞

The Rev. Julie D. Bryant, DMin., Priest-in-Charge

Dear Saint Thomas Family,

**The Bishop Has Appointed Dr. Frank Rojas
as our Bishop's Warden**



Frank has written a letter to our congregation:

“I am blessed to be appointed as the Bishop’s Warden for Saint Thomas of Canterbury. I have been a member of the Saint Thomas of Canterbury family since 2006. We did move to Dallas, TX, from 2010 to 2015. God saw fit to bring us back to the Temecula Valley and Saint Thomas. Amen. My wife Letty and I have been married for almost 30 years and have five adult children. Our oldest is 29, and our youngest is 18. We truly have been blessed.

I also serve on the Executive Council for the Episcopal Diocese of San Diego. Additionally, I serve the diocese as a finance committee member and chair the Leadership and Congregational Development Committee. It truly is a blessing to serve God, Bishop Susan, and you all at every level.

For my “full-time” work, I am the Chief Operating Officer and Executive Vice President at Los Angeles Pacific University. We are a small evangelical Christian online university based in San Dimas, CA. Additionally, I teach there in the Masters of Business Administration and Masters of Organizational Leadership programs. I also teach part-time at Abilene Christian University in their Organizational Leadership, Ed.D. program. I have earned a Ph.D. in Organizational Development and Change through the Fielding Graduate University. I have also completed a Masters degree in Organizational Leadership through Fielding and an Executive MBA through Pepperdine University. I also hold a Bachelor of Science in Business Administration through DeVry University.



For fun and self-care, Letty and I ride Harley Davidsons. We are part of the Temecula Valley Black Sheep Harley Davidsons for Christ club, a worldwide motorcycle ministry whose mission is to bring the Gospel to other motorcyclists. Fun fact – my daughter Rebeccah and I rode from Murrieta, CA, to Brevard, NC, in the summer of 2019 on a Harley. She wanted me to drop her off at college. So, we rode 2,500 miles together, and I came back alone. Your prayers were definitely needed and felt.

I want to be as accessible as possible. My email address is: rojas1012@yahoo.com, and my cellular number is: 626-255-0475.

I look forward to serving you and Saint Thomas. Blessings!”

We are thankful to have Frank continue his ministry at Saint Thomas.

Yours in Christ, *Julie+*

SERVICE SCHEDULE

Reminder: The Sanctuary has reopened for In-person Worship!

8:00 a.m. Sunday Services In-person, June 13, July 11, August 8, September 12.

9:00 a.m. Sunday Services on Zoom.

10:15 a.m. Sunday Services In-person.

Communion: if you wish to have it delivered to your home, please email: adminasst@episcopalchurchtemecula.org with: your name, the number of persons receiving, and your telephone number. Also, please let us know if you need Gluten-free Hosts. Please **Do Not Hesitate** to ask for Communion to be brought to you. We are eager to share the blessing of the Sacrament!

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Interested in Serving as Altar Guild Members?

With the resumption of in-person services and the possibility of two inside services again each Sunday, the Altar Guild needs your help. We are looking for individuals who can help with either the 8:00 am or the 10:15 am services or both. Training is provided and the time commitment is reasonable and fulfilling. It's interesting to learn about the various items used, their function and names, and how it all comes together! Contact Elena Gimpel: lonelena@msn.com for more information.+++++



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****CHURCH ANNOUNCEMENTS****

Help Wanted:

Volunteers to transport recyclables monthly to the recycling center next to Ralph's on 79S and Butterfield Stage Rd., Temecula.

Volunteer for 8 hours per month to help with photocopying, folding, and mailing newsletters.

*Please contact Mother Julie if interested in volunteering for either of these positions:

310-625-9377.

Prayer Meetings/Bible Studies

***With changing CoVid restrictions, watch for notices regarding hybrid In-person/Zoom meetings.**

For Zoom access, use the same Sunday worship link and passcode.

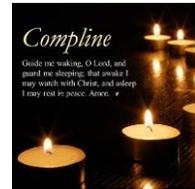
Meeting ID: 809 865 440, or participate by Phone +1 669 900 9128. Password: 469008.



***“Hear the Word of God” Bible Study Group with Lani-Karyn Jones: Tuesdays, from 2:00-2:30 p.m.**

Lani introduces, then reads passages of the Bible. This is a time to immerse yourself in the beloved Word to let it wash over you and carry you into a deeper relationship with God and the human family. We are moving through the Epistles of the New Testament.

***Bible Study: Tuesdays at 4:00 p.m.** We are looking at the upcoming Service Lessons.



***Compline is at 8:00, Nightly.** Compline is a wonderful way to end the day with time in God's word, with wonderful friends.

Pledge Payments can be made through the mail or electronically via the “Give/Pledge Online” button on the Saint Thomas website: www.episcopalchurchtemecula.org. Thank you so much for keeping your pledge current.

Flower and Candle Dedications for Spring



To make a dedication, please send a note to the church or email adminasst@episcopalchurchtemecula.org with the dedication details and your name. The suggested donation for Sunday Flowers, \$35; for a Sanctuary Candle, \$5. Donations can be sent to the church, with “Flowers” or “Candle” written in the “Memo/Subject” line.

Notice About Locks and Keys for Church Building:

The old locks in the building have been rekeyed, so if you need new keys, please send an email to: adminasst@episcopalchurchtemecula.org letting us know which key(s) you have and the kind of access you need, and we'll switch out the keys for you.



After-Church Coffee Hour Has Resumed

We are happy to announce a return to after-church coffee hour outside on the front patio! **On May 23, we had a “Bon Voyage” reception for Irene and Lee Eisenhut (and their dog, Petey),** who have been members and have served our Saint Thomas congregation for several years. (See their story on page 9.) Thank you to the Hospitality volunteers!



Graduation Sunday, May 30. Many thanks to Mother Julie and to the Youth Group’s leaders, Monica Walton and Brigitte Sipra, for the gifts and reception for the students who are promoting and/or graduating. Our graduating high school seniors (Trevor Cole, Lauren Walton, Franky Rojas, and Benjamin Applegate) have been members of our congregation (and Franky and Benji attended the preschool) since they were young children.



Lauren has started her own cookie business, will attend the Auguste Escoffier School of Culinary Arts, and plans on opening her own bakery someday. Trevor has his own band and is pursuing his drumming career. Franky has enlisted in the Marines and will leave in August for training. Ben/Benji will be attending California Polytechnic State University at San Luis Obispo in the aerospace engineering program. Congratulations to all of them for their accomplishments, and best wishes and God’s blessings to them in their future endeavors!

CHURCH EVENTS COMING UP

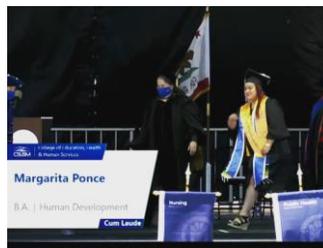
A **Memorial Service for Peter Hicks**, who died suddenly in 2020, will be held Saturday afternoon, June 12. Please watch for announcements regarding the time.

Our next Town Hall will be the last weekend of June, and we are planning to be both In-Person and on Zoom so anyone in the congregation can attend. We will follow the meeting with a Concert! Details to follow, so continue to check your email.

May/June Preschool Events

We will be having the **Pre-K Graduation on Friday, June 4th at 10:00 a.m.** in the St. Francis Courtyard. We have 17 students graduating!

We also have two teachers celebrating graduations this season. Miss Maggie (the “Two’s” teacher) graduated from CSUSM with her B.A. in Human Development and Miss Chantel (Director) graduated from Pacific Oaks College with her B.A. in Early Childhood Education with Trauma Studies in the Early Childhood Education program.



Sacred Ground
A Personal “Take-Away” on the Role of Public School Education
In Fostering White Privilege

by Dr. Deb Mitchell

Both [Sacred Ground] groups have now finished the program’s ten sessions. As I reflected on our sessions, I realized many discussions throughout the course often returned to the role educational materials/textbooks, have played in the education of millions of America’s children. Besides the fact that history textbooks have unforgivingly neglected to address the subjugation of Blacks, Asians and Native Americans, our K-12 educational curriculum has continually served as an educational conduit promoting the White, Christian culture and history upon which our country was founded. A recent article in the Washington Post on William Holmes McGuffey (Calvinist) and the author of the first reading textbook, the McGuffey Reader, examined the influence of this mid-19th century “primer” circulating around a country just beginning to develop a public school system. More than 120 million readers were sold between 1836 and 1960. No “hidden curriculum” existed in this text that was about much more than teaching spelling and grammar. He interpreted the goals of public schooling in terms of moral and spiritual education, and attempted to give schools a curriculum that would instill Calvinistic beliefs and manners in their students. These goals were considered suitable for the relatively homogeneous America of the early- to mid-19th century, though they were less so for the increasingly pluralistic society that developed in the late 19th century and early 20th century. Christian educator/historian Robert W. Lynn (1925-2018) described the McGuffey Reader as a book “to educate the ‘mind and heart of a nation’ meant, above all, to form a ‘public,’ one people out of many.”

A “nutshell” history of education! Public education (Common School Movement) in New England was led by Horace Mann of Massachusetts in the early 1800s. Arguing that universal public education was the best way to turn the nation’s “unruly children into disciplined, judicious republican citizens,” Mann won widespread approval. Education was provided predominately for White males and class-based with the working class receiving few benefits. Instruction and curriculum were all locally determined, and teachers were expected to meet rigorous demands of strict moral behavior. Schools taught religious values and applied Calvinist philosophies of discipline, which included corporal punishment and public humiliation and emphasis on the sovereignty of God distinctively including the doctrine of predestination (which asserts that a special few are predetermined for salvation) as well as Manifest Destiny.

Educational reform did not sweep through the American South as it did in the North. Education for black slaves was forbidden and wealthy, southern White children were educated by tutors at home or in White private schools. Quakers, who were in the forefront of the abolitionist movement, created a few racially integrated schools in cities like New York, Philadelphia, and Boston. The struggle to expand educational opportunities continued after the Civil War. Quakers established Freedom Schools in the south to educate the newly emancipated slaves and historic black colleges, such as Howard University were founded.

(It is interesting to note that Harvard was established by the Puritans in Boston in 1630 as a Christian college for White, males who would become ministers.) However, not all educational efforts were benign. Indian boarding schools (1860) were racist attempts to destroy Native American cultures. Children were taken from parents and given Christian names, White man's clothes and forbidden to speak their Native language. The focus of the curriculum was indoctrination into the White man's world. The period 1880-1900 saw vast numbers of immigrants (mostly from Europe) settle in the United States bringing with them their customs and traditions, languages and religions as well as their unique views on education. Our nation's political and educational leaders realized they must provide an education to assimilate the millions of immigrant children who were unable to read and write in English, calculate numbers and, most importantly, indoctrinate them in American history and social customs.

Many immigrants viewed the American school as heavily steeped in the Protestant tradition and feared, rightly so, that the public school sought to assimilate their children into mainstream Protestant America. Catholic and Jewish immigrant groups responded by creating schools of their own to help curb the possibility of ethnic and religious assimilation and to guarantee a good education around notions of their religious traditions. In 1891, the National Education Association, afraid foreign language instruction in public schools would undermine the NEA's unique notion of *Americanism*, supported the belief that all children in public schools should only be instructed in English. Change began slowly with the Progressive Education Movement (1890-1960) introduced by John Dewey who was convinced that the curriculum in place in most schools did not consider the needs of a diverse and multicultural America, but instead maintained an outdated outlook of how the white, Anglo Saxon, American child learned. One of its main objectives was to educate the "whole child" by attending to both physical and emotional growth as well as intellectual growth. The child was to take an active part in his/her process of learning.

When evaluating America's historical education timeline from the advent of the Common School Movement to the present, education reform has continued to impact social, political, and economic factors in the United States. Historical evidence confirms that when major events impact aspects of American life, issues of diversity and racism in American schools emerge. How do we as Americans address issues of diversity and racism? The events of the last decade have increased public awareness of housing segregation, the impacts of criminal justice policy in the 1990s, the legacy of the enslavement of Black Americans, the subjugation of Native Americans and the recent increase in Asian hate crimes. Little consensus agrees on the government's role in righting these wrongs and adding children and schooling into the debate seems to increase volatility in the discussion.

Becoming Beloved Community. In the tenth and final session [of Sacred Ground], participants discussed the idea of racism as America's original sin and the meaning of *repentance*. Author Jim Wallis addresses this in his book *America's Original Sin: Racism, White Privilege and the Bridge to a New America*. Wallis poses the question, "If near genocide and historic oppression of America's Native American peoples and the enslavement and debasing of African peoples for profit were both sins...how can we possibly respond today? And if the consequences of those sins still linger in the many ways we have been discussing, what do we do now?" (p. 57) He

goes on to say repentance is more than just saying, “I’m sorry,” and the biblical meaning of the word is much more challenging and not well understood. Wallis instructs us that the Greek word for *repentance* is *metanoia* with roots in the word *metamorphosis* meaning *transformation*. *Metanoia* can also be described as a “change of heart and mind or consciousness.” Repentance implies the “stopping of our present path in the wrong direction and turning completely around to open the door to conversion.” Katrina Brown, author of the [Sacred Ground] curriculum, assures us that “the processes of repentance, repair and forgiveness cannot be prescribed or insisted upon. They cannot be induced through internal or external applications of guilt, shame or moralism. They must be chosen in freedom. They can be called forth in countless ways by the spiritual power of agape love — love of God, of neighbor, of stranger and of self.” Brown continues, “even though we are not the living perpetrators and victims of the past chapters of racial oppression, we arguably inherit the unfinished work of restorative justice and healing.”

Many Christians associate repentance and sin with fear, negativity and punishment, most likely because our religious upbringing instilled this belief. The concept of repentance can be downright scary (fire and brimstone)! “Repent for your sins! The time is nigh! You will burn in Hell!” Considering repentance as a transformation, a new beginning, or a change of heart certainly emphasizes Christ’s ultimate love for us and his confidence in our ability to change. Christ then becomes our starting point in seeking repentance on a new and different path in our lives, our thoughts, our values and our behaviors.

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Health Update by Dr. Ed Rather

Dear everyone at St. Thomas,

For the sake of all of us at church, at home, for your friends and family, and so we can get back to and stay back to normal... and develop HERD immunity, please, if you have not done so: **Get Vaccinated for Covid-19 A.S.A.P.!!!**



I do not have enough words to say this is NOT just for you, but it is for everyone else around you, whether you know them or not. It is the mask idea of protecting others, so we can get beyond that. Waiting to see makes no sense. Waiting only makes the unvaccinated person more vulnerable to being very sick, having **permanent and serious side effects to heart, lungs, kidneys, and brain**, just to name a few organ systems...and, of course, **DEATH!** Talk with family and friends. Let’s get a **strong and unified** approach!!!

Until next time, lovingly, your friendly but retired Dermatologist, Ed

Goodbye and Thank You to the Eisenhuts



The Eisenhuts (Lee and Irene) are from New Hope, PA. They were high school sweethearts and married in September, 1963, with their 58th anniversary coming up this fall. They arrived in Temecula 10 years ago in order to join their son, Mark, and his family. Lee had a very successful career with American Express before retiring after 34 and 1/2 years; he then joined Aflac Insurance and had another outstanding career. They lived in the California Bay Area initially where their children grew up. They were subsequently transferred to Honolulu and later to Washington state before moving here. While in Hawaii, Irene had an extremely successful business in the beverage industry throughout all the islands. At St. Thomas, Irene was on the Bishops Committee and was a member of Daughters of the King as well as being extremely involved in church social functions. Lee was a faithful greeter for many years and was one of the phone callers for our Connections ministry during the Pandemic. Lee served as a Greeter at 10:15 services, and he also helped in numerous areas as well. They are now on a new adventure with a move to the suburbs of Salt Lake City where their son's family, including their grand- and great-grandchildren, live. Being near family is extremely important to them, but this is a terrible loss to all of us. We look forward to many FaceTime and Zoom conversations in the future and wish them God's Speed. (Dr. Ed Rather)

Happy summer season everyone!



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