

Saint Michael and All Angels Corona del Mar

A Celebration of 50 Years

A Project of the Saint Michael and All Angels History Group

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Introduction

This small volume is an attempt on the part of five Saint Michael and All Angels parishioners to capture and describe some of the dedication, spirit and accomplishment that have built and sustained our church during the first 50 years of its existence. We have interviewed many people and surveyed many documents, but we make no claim to having explored every aspect of our subject matter. It is our primary intent to honor and appreciate all of those who participated—men and women, old and young, clerical and lay, named and unnamed—in the worship, mission, study, administration, fellowship, sorrow, and joy of our congregation's life.

We have chosen to recount the story decade by decade since the 1960s, each period described by an individual and identifiable author, with added chapters on the role of music and art at Saint Michael and All Angels and on our close connection with the Episcopal campus ministry at the neighboring University of California at Irvine. This means, as you might expect, that our chapters and discussions vary in style, expression and content and even somewhat in length. On the other hand, to help to make our coverage as unified as possible we begin with a timeline that identifies, over more than 50 years, the dates of significant parish changes and events. To help to make our coverage as thorough as possible, we end with a list by year of all the individuals who have held a Vestry position at Saint Michael and All Angels since its founding. Our writing is supplemented by an array of historic photographs which catch many of our fellow parishioners in notable church activities and happy moments.

It seems only proper that we choose to dedicate our volume to the vicar and two rectors who led us in the course of these five challenging decades—to Ed Allen, John Davis and Peter Haynes. It is also dedicated to the memory of the inspiring man we called our "parish historian," the late Samuel McCulloch. Sam, as a professor and former dean of humanities at UCI, wrote the history of the first 40 years of that campus. It is fitting that that book be matched with a comparable volume on the local Episcopal Church that he joined, supported and loved deeply.

Norris Battin

Keith Nelson (editor)

Ruth Poole

Corinne Stover

Louise Stover

Timeline

1960 The Rev'd Edward Powell Allen appointed vicar; first worship service held at Community Congregational Church in Corona del Mar; Mission Council organized

1963 Services moved to the chapel of St. James' Parish Day School at fifth and Marguerite, Corona del Mar; Sunday school held in their classrooms

1964 Women's group organizes for worship, mission, fellowship and Christian education studies; St. James Parish Day School becomes non-denominational Harbor Day School; first parish newsletter *Judgment Day* published

1966 Fr. Allen leaves to begin chaplaincy at new University of California, Irvine; The Rev'd Canon Douglas Stuart becomes *locum tenens*

1967 Construction of the sanctuary begins at Pacific View Drive and Marguerite; The Rev'd John Rogers Davis called as vicar; first *For the Love of Mike* newsletter published

1968 New sanctuary completed; Saint Michael and All Angels incorporated as a parish; Fr. Davis elected rector; Parish Vestry functions under by-laws with rector, wardens, clerk, commission chairs

1972 Parish dedicated by the Rt. Rev'd Robert Rusack, suffragan bishop of Los Angeles.

1974 Abbot and Sieker pipe organ installed

1975 Deanery Ten's refugee relocation program begins; Saint Michael and All Angels sponsors Vietnamese families

1976 New parish center constructed with meeting and classroom space; Deanery Ten churches form Episcopal Service Alliance in Orange County; General Convention of The Episcopal Church approves the ordination of women and the new Book of Common Prayer.

1979 New version of the Book of Common Prayer formally adopted; Friends of Music organized at Saint Michael and All Angels

1980 Ordination of women priests approved by diocesan convention

1982 Rose garden planted in front of the church; new hymnal adopted

1985 Good Shepherd memorial garden completed; parishioners volunteer at 68th triennial convention in Anaheim

1986 Fr. Davis retires and moves to Santa Fe, New Mexico; the Rev'd Gene Lindusky becomes *locum tenens*

1987 Vestry calls the Rev'd Peter Haynes as rector from his campus ministry at UC Berkeley; he arrives on the first Sunday of Advent

1988 At rector's urging, Vestry commits to a goal of becoming a "60/40 church" with mission spending greater than operating expenses

1990 Parish review committee analyzes parish's strengths and weaknesses

1993 Parish Emergency Fund established

1995 Parish initiates annual Metric Ton of Food for Children of the Americas

1997 Vestry creates endowment with major gift from a parishioner

1999 First parish pilgrimage to the Holy Land; *Building Our Faith* capital campaign launched

2000-2001 Parish center remodeled and enlarged

2001 *Praying Our Goodbyes* service for those experiencing loss inaugurated; Bishop Fred Borsch appoints Peter Haynes Honorary Canon of the cathedral center

2002 Jon Bruno elected bishop of Los Angeles

2006 Katharine Jefferts Schori elected presiding bishop

2007 Parish joins Anglican Communion Compass Rose Society

2009 Parishioners join volunteers at 76th triennial convention in Anaheim; Diane Jardine Bruce and Mary Douglas Glasspool elected bishops suffragan of Los Angeles

2011 Second parish pilgrimage to the Holy Land

2012 Parish labyrinth dedicated

2013 Sanctuary of the church substantially refurbished with new floor tile and rugs.

Chapter 1 | The Sixties

Between Fifth Avenue in Corona del Mar and the county seat in Santa Ana one saw grassy hills, gullies, a small airport and vegetable farms growing peppers, lima beans, sugar beets and strawberries. Even in the early 1960s there were wranglers herding cattle just outside the chapel windows of Saint Michael and All Angels parish mission. However, as this new Episcopal parish was founded and grew, astonishing changes in the religious, social and political fabric of the nation were occurring. Rock and roll transformed our music; a war was fought in Vietnam; a youthful president was assassinated on television; civil rights, counter-culture, and anti-war movements appeared; women began to take their places in boardrooms, in management and in conventions.

Between 1950 and 1960 the population of Newport Beach more than doubled as it was transformed from a summer vacation community into a substantial city of more than 26 thousand. By the late 1950s St. James Episcopal parish, located in the harbor area of Newport Beach, was feeling the strains of this growth. Home construction in the newly established Corona del Mar neighborhoods of Irvine Terrace, Cameo Highlands and Cameo Shores rapidly added families to the parish; families who soon found traffic to and parking at St. James very difficult. Responding creatively, the St. James Vestry decided to relocate the St. James Parish Day School to Corona del Mar and at the same time to establish a parochial mission church.

A loyalty dinner in September 1958 raised \$128 thousand in gifts and pledges. In 1960, the council approved the purchase of property for the mission and an expanded St. James Parish Day School and chose an architect. Bishop Francis Eric Bloy appointed a young priest and Pomona College graduate, the Rev'd Edward Powell Allen, day school director and vicar of the mission. The mission's first council met February 27, 1960, and at the direction of the bishop, named the church Saint Michael and All Angels. Regular worship began on June 18 in the upper room of the Congregational Community Church in Corona del Mar. The Rev'd John H. Parke, rector of St.

James, appointed John Manypenny as first mission council warden. Early lay leaders included Wally and Grace "Squee" Barnes, Henry "Hank" and Dorothea Riedel, Bob and Pat Hauk, Jack Broering and Helen Reuter. Kathleen Gucken was a largely hidden financial angel.

Construction of an administration building, six classrooms and a chapel began in January 1961 at property on the southeast corner of Marguerite and Fifth Avenue. Father Allen conducted the first services in the newly finished buildings on September 10, 1961. Thereafter, worship services were held at 8 a.m. and 10 a.m. on Sundays and at 8 a.m. on Wednesdays. Before classes began there, John Killefer, St. James' treasurer, planted olive and pine trees to mark and complete the grounds. Carol Prough, an early student, remembered Fr. Allen ringing the bell to call the students to chapel on November 22, 1963, the day President John F. Kennedy was assassinated. As school chaplain, Fr. Allen was on campus to lead chapel each day. Nancy Sattler remembers how he changed into 'street clothes' to meet and greet kindergarteners, the newest students.

The vicar led Sunday worship, with volunteers filling roles for altar guild, lay readers, acolytes, choir and organist, and Sunday school teachers. We celebrated Holy Communion on the first Sunday of each month and every Wednesday and held Morning Prayer with sermon every other Sunday. Parishioners followed The 1928 Book of Common Prayer and The Church Hymnal 1940. Dorothea Riedel, Babs Harlan, and Audrey Ezzell established an altar guild for the new congregation. Boys from the Episcopal Young Churchmen served as acolytes: Their moms guided Rob Prough and Karl Killefer!

Worship music featured a choir and a small electronic organ. Hank Riedel was the first organist, and subsequently Alice Allen. The Cherub Choir, directed by Barbara Carson and Sally Knapp, had 25 members at one Thanksgiving service. The adult choir was organized under the watchful eye of Mary Keyes. Special brass, reed and string instruments were added to the worship on occasion.

Other fellowship events soon supplemented coffee hours following worship. "Lillian Dodd, who owned Dodd's Malt Shop on Balboa Island, persuaded Mr. Dodd to cook hot dogs for dinners, while we all brought baked beans and

mixed them all together for a simple meal,” recalls Nancy Sattler. In those days, when there were “couples only” parties, divorced individuals and singles were not invited.

We taught Sunday school in several venues over the next 10 years, first in parishioners’ homes under the direction of Helen Reuter and then at the St. James Parish Day School, which became Harbor Day School on February 1, 1964. Later, Lincoln School and the new Harbor Day School opened their doors to our children. We held special events for Sunday school children (Christmas party, Twelfth Night party, Pancake suppers) in the school chapel. Until the parish center opened in 1976, Sunday school coincided with worship. Among the most diligent teachers were Herb and Rita Hoffman and Bill and Marge Pemberton. Bob and Pat Hauk organized the parish EYC, Episcopal Youth Community. They met weekly for food and fellowship, visited other churches, helped at Fairview Hospital and Developmental Center and took trips to the mountains. One Saturday, they took a group of Fairview children to the beach at Bob and Nancy Sattler’s home. These children had never before experienced beach sand.

The council's mission commission was admirably active. It conducted a lay-led worship service for patients at Fairview and it organized members in local outreach programs. Different community needs would arise, and the parish would strive to meet them. Parishioners joined members of other churches to form the Episcopal Service Alliance, a food program in Santa Ana, which donated food, funds and service hours. Parish women prepared and delivered sack lunches once a week to a pre-school lunch program in Santa Ana. The Prayers of the People honored members, friends and relatives serving in the Vietnam War. We also recognized anti-war events a time when the country experienced deeply fractured politics.

Pat Hauk and Nancy Sattler asked Fr. Allen if they could start a women’s group to expand fellowship, study and service. His response was, “Yes, but be sure to keep it from becoming the fund-raising arm of the church.” One of the first of its many projects was to knit and crochet pot holders for Native American missions in Bluff, Utah. Parish women published a cookbook and met with other women in the diocese’s Episcopal Church Women group to worship and read the Bible and *The Cup of Trembling*, a play about Dietrich Bonhoeffer.

The Anglican program of Mutual Responsibility and Interdependence (MRI) was adopted in 1965 as a diocesan design for relations between the Diocese of Los Angeles and the Diocese of Polynesia. Saint Michael and All Angels joined in fellowship with a parish in Suva, Fiji, and Squee Barnes traveled there as a parish representative. Later, she joined others from the diocese to walk in the 1965 civil rights march from Selma to Montgomery, Alabama. The mission congregation offered its prayerful support.

In 1965, planning for a permanent church on the Fifth Avenue property suddenly stopped when the California Division of Highways announced plans to build a freeway along the coast through Corona del Mar. In March 1966, the state bought the property for \$384 thousand. Meanwhile, the Irvine Company offered property at Marguerite and Pacific View Drive for relocation, an offer which the St. James’ Vestry gladly accepted. In a bid for wider support from the community, the renamed Harbor Day School dropped its affiliation with Saint Michael and All Angels and moved to a new location one block east, next to Pacific View Memorial Park.

In early 1966 Fr. Allen announced his appointment as Episcopal chaplain at the new University of California, Irvine and by mid-year he had left us. Parish members supported Fr. Allen’s UCI chaplaincy, attending programs and contributing time and talent. Yet Allen was not about to forget Saint Michael and All Angels. Before leaving, he urged the congregation to build a spacious and beautiful sanctuary, with a cross visible for all!

Much that was new now came at once. The Rev’d Canon Douglas Stuart became *locum tenens*. The Irvine Company sold us the present 3.6 acres site for \$125 thousand. We selected Carleton Winslow and Hank Howell as architects to plan a sanctuary and guide its construction, and we held a groundbreaking ceremony on May 10, 1967. Visiting the sanctuary building site became a regular activity for members following worship each Sunday. (San Miguel Drive was still a dirt road and home for owls and jackrabbits.) Building committee member Pat McNamee asked parishioners to sign their names on bricks before they were set in the walls of the south wing.

The cruciform shape of the church offered varieties of space for events. In the east wing, the sacristy and acolyte-choir room found themselves next to the parish and rector's offices. The small half kitchen in the south wing served as a central place for fellowship, education and Episcopal Church Women (ECW) meetings: everything from Sunday coffees, confirmation classes, lectures and dinners took place there. The Vestry regularly met in the north wing, which was used for nursery care on Sundays and served as a "Bride's Room" for weddings. At the top of the building was "a cross visible for all."

The mission council's search for a new vicar soon brought the Rev'd John Rogers Davis to southern California from Arizona. St. James' rector and Vestry approved his selection in February 1967. After his appointment, Fr. Davis chose Bruce Carson to be mission council representative on the St. James' Vestry.

In March 1968 Saint Michael and All Angels was granted parish status. In celebration, a King James Bible, a Book of Common Prayer (1928), and historical documents were put in a strong box set in the cornerstone at the northeast corner of the sanctuary. Clerk of the Vestry Keith Nelson remembers holding the cornerstone in place as the cement was laid around it. The first service in the completed sanctuary took place on Easter Eve, April 1968. Worship followed a schedule of Eucharist on Sundays, with organ and choirs; Morning Prayer on weekdays. The central altar, with congregants circling it to receive Holy Communion, was a new and radical change in the liturgical space. Fr. Davis insisted that an altar rail was unnecessary, even after a parishioner offered a donation for one.

The parish held its first patronal festival on September 29, 1968. Guests from The Church of the Epiphany, East Los Angeles, joined us, establishing a tradition of close fellowship that lasted many years. The two parishes planned, cooked and worshiped together as diocesan friends.

Fr. Davis' leadership in studying the revisions of the Book of Common Prayer was inspiring. There were numerous editions for him to lead us through before The Episcopal Church finally adopted the red book in 1979. Tracing the various changes in a loose-leaf book, the green book and the zebra book, we developed a new understanding of our faith and ministry.

Bishop Bloy's directive to parishes to study and explore racial tensions after the Watts riots increased the interaction between parish members, students and the greater community. At one point, in order to stimulate more dialogue, the Christian education commission hired two black students at UCI to discuss issues with us. This strengthened our efforts to maintain a significant social mission in the parish, one that focused on lay leadership in Christian education at all levels. The association between UCI and Saint Michael and All Angels began during Fr. Allen's tenure, and continued to grow. Among faculty members who came to worship at Saint Michael and All Angels were Sam and Sally McCulloch, Ed and Deborah Schell, Jack and Suzie Peltason, and Alex and Peggy Maradudin.

The "radical 60s" challenged lay and clergy and led to heated arguments both at the diocesan convention and within our parish. Diocesan delegates reported annually on a variety of resolutions and slim budgets. Parishioners maintained an avid and sometimes controversial engagement. At one point, the Los Angeles *Times* featured a front-page picture of our senior warden Victor Rumbellow and his wife Olive sitting on the floor in the UCI gym supporting a student "sit-in" against the Vietnam War.

From its very beginnings, the parish of Saint Michael and All Angels has consistently encouraged its members to be leaders in facing new challenges. Vestries, commissions, committees and individuals joined Fr. Allen in doing this and actively supported Fr. Davis as we worked our way from liturgical renewal through rapid social change and finally to the full participation of women. High-quality homilies and sermons by Fr. Allen and Fr. Davis informed and built up the necessary confidence for leadership.

Corinne Stover

Chapter 2 | The Seventies

In many ways, the 1970s were as tumultuous as the 1960s. The decade began with renewed anti-war protest, though public passion ebbed as President Nixon sought and slowly achieved arms control and detente with Russia, an opening to China, and an end to the American involvement in Vietnam. The autumn of 1973 saw the Yom Kippur War in the Middle East and OPEC's quadrupling of oil prices, astonishing everyone by creating long lines at the gas pump. In 1974, the Watergate scandal drove Nixon from the White House, and the next year South Vietnam collapsed. Presidents Ford and Carter wrestled with a stalled economy and rapid inflation as "stagflation" became a new word to all of us. The United States and USSR stumbled back into tension over Africa and Afghanistan, and American relations with Iran suddenly disintegrated with the overthrow of Shah in 1979, and Muslim radicals seizing the U.S. embassy in Tehran, holding its diplomats hostage for over a year.

Locally, Orange County entered a period of extremely rapid growth as the city of Irvine was founded in 1971, UC Irvine expanded, and Cal State Fullerton became a full university. In 1975, Donald Bren bought the Irvine Company, accelerating the region's residential development, and that same year thousands of South Vietnamese refugees arrived at Camp Pendleton following the defeat of the Saigon regime. (Many of these later settled permanently in the area.) Jerry Brown, Pat Brown's son, replaced Ronald Reagan as governor of California in 1975, and at the end of the decade a stunning electoral revolt resulted in the passage of Proposition 13, which severely restricted the state's right to tax property.

In religious life, a revolution in word and worship, very much inspired by the liturgical reforms of Pope John XXIII, swept across American Protestantism. Sacraments became much more central to our worship. Women's rights received new attention, especially following the Supreme Court's decision on abortion (Roe versus Wade in 1973). The General Convention of the Episcopal Church approved the ordination of women in 1976, and women began to be canonically ordained as priests the following year. In 1976, the General Convention of The Episcopal Church adopted new prayer book on a trial basis, formally accepting it three years later to replace the 1928 version.

Protestant fundamentalists became more nationally visible and developed a new interest in politics. Televangelism attracted much attention, while evangelical (and youthful) "mega-churches" appeared and flourished, especially in southern California.

At Saint Michael and All Angels, John Davis quickly "settled in" following his installation in 1968 as the church's first rector. A thoughtful and learned man, Davis encouraged parishioners to deepen their spiritual lives and relate to the challenges our world confronted ("to share our apprehensions and hopes" as he put it). He inspired the formation of a men's group and encouraged the congregation to increase its involvement both in the diocese (where we assisted a parish in East Los Angeles and a day care center in Santa Ana) and overseas (where we supported a school in Haiti, a mission in Fiji, and an orphan child in Hong Kong). When introducing the sacrament of Holy Communion at both 8 a.m. and 9:30 a.m. services every Sunday troubled many parish members, Fr. Davis led discussion groups to explore this issue, and, building on these emotional and intellectual exchanges, he pulled the congregation together and generated considerable consensus.

Bishop Suffragan Robert Rusack dedicated the parish church in March 1972, headlining what Davis described as the "big event of the year." The parish grew steadily as Corona del Mar's relatively youthful population flourished in the years prior to the great real estate inflation of 1973-1974. It was a young church with young couples, organizing and enjoying frequent social activities, parish suppers, and even family picnics with "blankets on the lawn," as Louise Stover recalls the scene.

Dottie Cole, who served on the Vestry as fellowship director for seven years, remembers the suppers with great fondness. "General" Harry Selling and his "white knights" assisted the food providers by cleaning up. Saint Michael's Day fiestas added notable zest, especially when members of our sister parish in East Los Angeles attended. They brought Folklorico dancers with them several times (a "real treat," says Ann Morris)

By 1973, Saint Michael and All Angels counted 172 families in its membership and a relatively large Sunday school (115 registered students, and often 60 to 80 attending.) Since we had no place for our students to meet, we arranged to use classrooms in neighboring Lincoln Junior High School and later at Harbor Day School, just a block away. We got used to seeing our students marching in groups up (or down) the street as worship began. The indefatigable Ruth Cooper ran the church office and the Sunday school with impressive efficiency while simultaneously serving as chair of the Diocesan Altar Guild. Gordon Yeaton served as a special lay assistant to the rector in the period 1974-1978, focusing his attention on the junior- and high school EYC groups with considerable success.

The Vestry (with Victor Rumbellow and then John Reed as senior wardens) energized the commission structure during this period. (Vestry "retreats" began the year; the worship commission fielded questionnaires about the liturgy; buildings and grounds organized a group "Green Thumbers"), but because the parish's agreement with Harbor Day School would end in 1976, much of their attention focused on planning an education and activities building. Fundraising for the new structure began in 1974, and more than \$165 thousand was quickly pledged, a considerable sum considering that the annual parish budget was \$54 thousand in 1972 and \$60 thousand in 1973. In the end, the education building cost approximately \$300 thousand to construct and required a loan of more than \$127 thousand (paid off by 1984). We held a groundbreaking ceremony in November 1975, and the building was ready on May 1, 1976, exactly one week after parishioners held a "goodbye party" for its former vicar. Ed Allen had served 10 years as chaplain at UCI and was leaving to lead a parish near Cal State Northridge. Ed and his wife Alice continued as prominent supporters of Saint Michael and All Angels during these years, Alice as organist for the church and junior warden (1972 to 1975) and Ed as an occasional preacher and mentor in various intellectual explorations.

Meanwhile, at the instance of the Diocese of Los Angeles, Saint Michael and All Angels began to help sponsor a mission church in the new city of Irvine. In April 1974, Bishop Suffragan "Ollie" Garver had asked all the parishes of the area to assist in the process, and by the fall, the new mission—St. Andrew's—was holding worship. The transfer of some Irvine residents to the new church and the dissatisfaction of some parishioners with liturgical changes and female priests led to a modest decline in Saint Michael and All Angels membership in the middle 1970s. The decline was relatively brief, reversed mostly by an attractive new church school and by the appointment in 1979 of a popular young priest, the Rev'd Philip Rountree, as assistant to Fr. Davis.

During this period, we worked diligently to more effectively welcome new arrivals and integrate them into our activities: "Ambassadors" focused attention on newcomers, "evangelism" and "communication" became watchwords. We created neighborhood transportation schemes—even in Irvine—and Sam McCulloch, John Stahr and others started "Friends of Music" to bolster our music and choral activity. By January 1977, Fr. Davis remarked in his annual report that Saint Michael and All Angels had "begun to grow [again] -- slowly but perceptibly" (he counted 293 families among us). In January 1979, he congratulated the parish on "keeping its cool" in the face of many challenges.

Along with these changes, the parish expanded its engagement with the outside world. From 1975 to 1977, Saint Michael and All Angels assisted a local family of Vietnamese refugees, that of Dao Gia Trung, with food, funds and housing. This, however, was only a small part of our increasing involvement beyond the parish. With our education building completed, we looked for "new goals" and "new outreach," objectives strongly urged upon us by the Vestry's planning commissioner Norm Ewers.

The diocese asked its parishes to provide more money and Saint Michael and All Angels willingly complied, but sought to do more. At the 1978 annual meeting, Senior Warden John Olson reported that in our community, we now contributed to UCI Interfaith, FISH, Santa Ana kitchens and Orange County convalescent homes; in the diocese to the Seaman's Institute, Hillside Home, diocesan summer camps and the Episcopal City Mission and overseas to the Presiding Bishop's Fund for World Relief and missions in Haiti and Fiji. More active fundraising, guided energetically on the Vestry by Elizabeth Stahr, made this possible, and our parish budget increased from \$81

thousand in 1977 to \$122 thousand in 1980.

One objective of this stewardship effort was to raise enough money to employ a full-time assistant minister. In February 1978, John Davis appointed a committee to study its feasibility. The conclusion reached, and it did not take long, was that we could now afford it. By the spring of 1979, a search committee was deeply involved in interviewing candidates for the job. We hired the Rev'd Philip Rountree, a 26-year-old "East Coast prep-school-Ivy-League guy" (his own words) who arrived at Saint Michael and All Angels in late July.

But let Phil tell part of the story himself:

"Fr. John Davis was the main reason I came to St. Michael's. I had interviewed at many churches up and down the East Coast and in the Midwest, and I was not at all impressed with the clergy I encountered. Fr. John was by far the most intellectually gifted and spiritually focused priest I met. When I was offered the position, the search committee said, "We'll give you a week to decide." I said, "I've already decided. Sign me up."

"My greatest memories of my tenure at Saint Michael and All Angels all involve the youth group. Since [my wife] Hillary and I had no friends or family on the West Coast, we threw ourselves into the youth group and the many activities it sponsored. Our many mission trips to Tijuana, our annual mission trips to Navajo land, our backpacking trips, and the youth group rock band helped forge a tightly knit group of young people of whom I became very proud. The champion of the youth program was Fr. John's youngest son Ben, who became like a son/little brother to me. [and] Cov, Fr. John's wife, was a warm and welcoming presence for us. She also helped Hillary get some perspective on how odd it is to be married to one of these guys

"All in all, I remember my three years at Saint Michael and All Angels as a time when I was learning how to do this Episcopal priest thing with the gentle guidance of Fr. John and the forbearance of the parishioners.... I cherish all my memories from Saint Michael and All Angels...."*

Fr. Rountree left Saint Michael and All Angels in the autumn of 1982 for the Episcopal parish in Novato (Marin County), California, where he served as rector until recently retiring. He writes: "If anyone from Saint Michael and All Angels is traveling to the wine country, they are driving right past my house in Novato, and should stop in for a visit."

Keith Nelson

Chapter 3 | The Eighties

The 1980s are inescapably identified with the presidency of Ronald Reagan, veteran movie actor and two-time governor of California. Pledging a new conservatism at his inauguration in 1981, Reagan launched an explicit effort to reduce the size of government while at the same time demanding and obtaining a substantial increase in the military budget. The role of women in government grew visibly. One milestone was Reagan's appointment in 1981 of Sandra Day O'Connor as the first woman justice on the United States Supreme Court; another was the nomination by the Democratic Party of Geraldine Ferraro as the 1984 vice presidential candidate.

That same year, Los Angeles hosted the summer Olympic Games, the first largely financed with private capital. In 1985, Mikhail Gorbachev came to power in the Soviet Union, committed to reforms in both domestic and foreign policy. A fitting climax to the changes he introduced came with the destruction of the Berlin Wall in November 1989 and the surprising end of the Cold War.

Orange County's population reached 2 million in 1980 as the area became less dependent on Los Angeles and increasingly a player in the international economy. Twenty-five percent of the region's firms engaged in overseas commerce and, in part because of this, the county became more socially diverse and cosmopolitan. Though clustered in certain areas, Asian American and Mexican American populations grew rapidly. In 1986, the privately financed Orange County Performing Arts Center opened. In 1990, the publicly supported Irvine Barclay Theater opened at UCI.

The 1980s brought significant changes in the leadership of our parish. The beginning of the decade saw women appointed as senior wardens of the Vestry, first Gwen Felton, then Nancy Sattler. In 1985, the Rev'd John Davis, who had served Saint Michael and All Angels as rector for nearly 18 years, informed the Vestry that he would be retiring and leaving the area as of July 31, 1986. The Rev'd Gene Lindusky was our interim priest from then until the fall of 1987, when, after a lengthy search by a committee headed by Corinne Stover and Myrna Ireland (other members included Bob Cole, Bob Wolfe, Harry Selling, Laurie Pemberton and Elizabeth Tierney), the Vestry called the Rev'd Peter Haynes, Episcopal campus minister at UC Berkeley, to succeed Davis.

Fr. Davis offered a proud but mixed valedictory in the parish's 1985 annual report: "In a community which offers an abundance, Saint Michael and All Angels has come to stand for solid Anglican values: beauty and order in liturgy, a spirit of inquiry and openness to the understanding of truth and the implications of Christian belief, the development of domestic and personal spirituality, and dedication to service in the local community and the world. Our only failure, it seems to me, lies in our indifference to letting other people know our particular way of becoming and going about being Christians. We have much to offer and share [but] we somehow don't."

In any case, Saint Michael and All Angels achievements during these years should not be minimized. During the last years of Davis' tenure, the parish was fortunate to be served by several talented and dedicated clerical assistants to the rector: the Rev'd Philip Rountree (1979--1983), and the Rev'd Gene Wallace (1984--1986). In 1982 Burton Karson was hired as organist-choirmaster and initiated exciting changes in our music. In 1983, the *Vestry Handbook* was expanded and updated for the first time since 1969. (It would be improved in succeeding years.) Shortly thereafter a grove of oak trees was planted in honor of Gladys Whitman. A chapter of Daughters of the King was organized with Lynne Moody as president. A library committee was formed with Blanche Bonnell as the librarian. In 1984, the Friends of Music raised funds to upgrade the parish's pipe organ.

Special activities and festive occasions were plentiful. In the early eighties, an Education for Ministry (EFM) course, a four-year program, was organized by Fr. Davis and parishioner Carolyn Prough in collaboration with UCI chaplain the Rev'd Larry Rouillard. In 1984, Canon Bryan Green of England spent five days at Saint Michael and All Angels leading a workshop titled *How to Share Your Faith with Others*. Two years later he returned to give a series of illustrated lectures on Chartres Cathedral. In 1985, a workshop was offered by biblical scholar Alma Wiseman, from the Pacific School of Religion in Berkeley, on a *Dialogue with the Bible*.

Our new rector, the Rev'd Peter Haynes, arrived at Saint Michael and All Angels in time for Christmas celebrations in 1987, and, ably assisted by senior wardens Victor Rumbellow (in 1988) and Fred Linton (in 1989), quickly infused a high degree of energy and direction in the parish.

Within months, the rector spoke openly of wanting a "60/40 balance" in the parish expenditures' budget—targeting 60 percent to support mission activities outside Saint Michael and All Angels— and he found himself "overjoyed" when this goal was adopted by the Vestry in 1988 and then by the annual meeting. The mission effort expanded on several fronts. We held highly successful *Angels Faires* in 1988 and 1989 to help fund the Episcopal Service Alliance in Santa Ana. The Vestry voted to send substantial assistance to the Interfaith Shelter in Laguna Beach, providing aid to the homeless. We raised more than \$2 thousand for earthquake relief in Armenia.

Meanwhile, at the end of 1988 a planning committee headed by Norm Ewers began to examine the need for physical improvements and expansion of parish facilities. The Vestry also ordered an intensive study of Saint Michael and All Angels strengths and weaknesses by a parish review committee headed by Fred Linton. It did not

wait, however, to fund an assistant to the rector.

The Rose Garden

In the early 1980s Myrna Ireland, as building and grounds commissioner, proposed replacing the junipers at the entrance to the church with roses, and with the Vestry's approval, she invited parishioners to donate bushes. Herb Hoffman remembers that he stood up in church one Sunday soliciting money for the roses. He even recalls the rose that he and his wife Rita contributed—a German hybrid called "Fragrant Cloud" (in German, "Duftwolke"). He also remembers the miserable adobe soil," Herb says. "I did not think anything would grow unless we provided... drainage. I thought there would be better soil below the layers of clay and stinky oil shale and started digging with a shovel until the hole was so big that I could stand in it. At that point, I hit gravel. I remember my triumph. I poured a bucket of water in and, schlupp, it went down. With the help of Al Stover, as I recall, we filled the hole and three others like it, two on each side, with gravel and topped everything with mulch."

In succeeding decades, parishioners have stepped forward to renew and replenish this beautiful parish landmark. In 1995, Mary and Ann Logie removed most of the original bushes, replanting and supplementing the garden extensively with assistance from more than 30 donors. Twenty-one floribunda roses were cultivated on the right side as you enter the church and 32 hybrid tea roses on the left. Ten years later Don Nelson became the garden's champion, investing countless hours in maintenance and restoration. With advice from Rogers Gardens, he established a continuing regime of pruning, feeding and spraying. Michael Strong continues this work today.

The Garden of the Good Shepherd

Fr. Davis first used the space where the memorial garden is now located as a hobby garden. He started a memorial garden fund on January 31, 1982 with a gift of \$793 from the estate of his mother, Elizabeth Jackson Davis. Other donations were received in 1983, 1984 and 1985, bringing the total at the time to \$7,308. The Vestry minutes of April 8, 1985, report that approximately \$30 thousand in uncommitted funds (actually \$25,641) was received from the estate of Ruth Pattison, a former parish secretary. Fr. Davis received approval to construct a memorial garden using this money, and the funds set aside earlier for the project.

The Garden of the Good Shepherd was dedicated on Saint Michael's Day, October 6, 1985 to Ruth Lyon Pattison, Elizabeth Jackson Davis and Jane Christian Allan. (Mr. and Mrs. Robert Allan Jr. had donated \$5000 for landscaping for the original church building in 1969, and Fr. Davis felt that this had not been properly recognized at the time.)

The service leaflet from recent *Praying Our Goodbyes* programs describes the garden:

"It is intended as a restful and visually beautiful place for the interment of ashes and for prayer and meditation. It is open at all times to members of the parish, their relatives and friends.

Interment in church grounds is a venerable Anglican tradition. Because of legal restrictions, only cremations can be accepted.

"Ashes interred in the Garden of the Good Shepherd are allowed to return to the elements. Each interment is memorialized by a 6"x 6" individually designed, glazed terra cotta plaque. These plaques are, for aesthetic reasons, grouped together and do not serve as location markers.

(Hugh Gourdin managed the creation and installation of plaques with grace and sensitivity for several years, and Jim Dunlap does so now.)

"The present donation for interment, plaque and garden maintenance is \$500. [It was \$350 in 1986.] Additional contributions to endow continuing care are also gratefully accepted and can be given as memorials."

Gerry and Don Miller donated the Good Shepherd plaque. The fountain was the gift of the Perkins family in honor of Philip Alexander Perkins. A bench was given in 1986 in honor of Norma Hultgren; Kay and Bob Segal gave a second bench for Eugene Phillips; Ken Ezell gave a third bench in honor of his mother Audrey Ezell.

The garden was refurbished in 2005 with contributions from Myrna and John Ireland, Verda and Dick Schroeder and others. There have been 74 interments of ashes (with wall memorials) in the garden between 1986 and May 2014. Twenty-three additional memorials commemorate those whose remains are elsewhere.

Ruth Poole

Chapter 4 | The Nineties

The 1990s began with a mild recession, but the national economy slowly recovered during the years of Bill Clinton's presidency as world trade increased and the Internet grew (the so called "dot-com" boom). The end of the Clinton's two terms saw federal budget surpluses and a record-high stock market, with unemployment and inflation at 30-year lows.

Efforts at health care and welfare reform and gun control proposals dominated domestic politics while the media focused on social change and sex scandals. International and domestic terrorism came to America with the bombing of the World Trade Center in 1993 and the Murrah federal building in Oklahoma City in 1995.

Internationally, the decade was marked by "small wars" beginning with Saddam Hussein's Kuwait invasion and the West's response in the subsequent Gulf War. In 1993, violence raged in Somalia, as images of starving children inspired local and international forces to fight against the ruling warlord. In 1994, the United States sent troops to Haiti; in 1996 to Bosnia; and in 1999, to Kosovo in conjunction with NATO airstrikes.

Orange County continued its rapid development but, to the astonishment of many, experienced severe financial crisis as well. The county treasurer, caught between declining tax revenues and continuing demand for public services, embarked on an enormous gamble in his investment of public funds, a scheme which collapsed when interest rates suddenly declined.

On December 6, 1994, Orange County California became the largest American municipality ever to file for bankruptcy. After strenuous reorganization, it emerged, 18 months later, with an acceptable investment rating for its bonds. In 1990, Orange County's population reached 2.4 million; 10 years later, as the cities of Laguna Hills, Laguna Woods, Laguna Niguel and Lake Forest incorporated, it exceeded 2.8 million.

In 1976, the General Convention of the Episcopal Church voted to ordain women and in 1977, to revise the Book of Common Prayer. These decisions significantly changed the liturgy, clergy demographics and denominational relations. These were still unfolding as the 1990s began. Parish worship at Saint Michael and All Angels now featured Rite II Holy Eucharist on Sunday at 8 a.m. and 10 a.m. and two weekday services, a peace mass on Tuesday at 7.30 a.m. and a Holy Eucharist with healing service on Thursday at noon. Spiritual retreats to coastal and desert monasteries were organized and held once or twice a year.

In 1989, Barbara Harris of the Diocese of Massachusetts was consecrated as the first woman bishop in the Anglican Communion, and in 1993, Mary McLeod became bishop of Vermont, the first woman to head a diocese of the American Church. In 1999, the Episcopal Church joined with several others in establishing full communion with the country's largest Lutheran denomination.

During the 1980s and 1990s, the growing importance of women in the church and substantial differences over social issues, especially the Church's stand on homosexuality, were points of serious contention. The 2003 election

of its first openly homosexual bishop threatened to split both The Episcopal Church in America and the Anglican Communion. It led the archbishop of Canterbury to appoint a special Lambeth Commission. In 2004, this group published the Windsor Report which recommended a moratorium on such consecrations. In 2008, the Windsor Continuation Group addressed questions raised by the various responses to the Windsor Report and the so-called "Loyalty Covenant" (an integrative formula) of 2006.

Locally, differences in perspective were reflected in the appearance of an independent and traditionalist Anglican church—St. Matthew's—which after a decade elsewhere, established a parish campus and school in Corona del Mar in 1997.

Parish Events

While budget shortages and some decline in attendance were apparent early in the decade, the 1990s were a period of planning, participation, and commitment to future growth by members of the parish. A focus on evangelism and world-wide mission was growing steadily stronger.

The Rev'd Peter Haynes arrived at Saint Michael and All Angels in the last weeks of 1987 and had firmly established his imprint here by the time the new decade began. The history of the parish from the late 1980s to the present reflects his energy, imagination and dedication.

The Vestry was effectively and imaginatively led during the 1990s, with Myrna Ireland, Corinne Stover, Steve Anderson, and Laird Blue guiding it successively as senior wardens.

Striving to fulfill its promise to achieve a "60/40 budget" (an objective that has proven frustratingly difficult to reach over the years), the Vestry committed itself to a number of ambitious outside activities that would continue through the decade. It provided support to, among other groups, the Episcopal Service Alliance in Santa Ana, the Shelter Program in Laguna Beach, Habitat for Humanity, the Honduras school for boys, the Presiding Bishop's Fund for World Relief (now Episcopal Relief and Development), Canterbury Irvine and several Episcopal seminaries.

Adelante 2000, a long-range planning exercise, was completed in 1991, building on the work of a parish review committee that had analyzed Saint Michael and All Angels strengths and weaknesses in 1989-1990. Computerization of church administration began in 1991; in 1997, Bishop Borsch asked parishes to "get their offices online" and email was introduced.

Following a design of Peter Haynes, Fr. Gene Lindusky, our *locum tenens* in 1986-1987, crafted and built a beautiful wooden alter and ambo and donated them to our parish in 1991. Musically gifted as well, Lindusky had studied music in Rome and taught theory and choir at St. Joseph's College in Indiana. He composed more than 300 hymns and was a pioneer in arranging religious polyphony with English texts.

Sanctuary and office renovations in 1992 cost \$43,500; three years later, a new granite sign calling attention to the location of Saint Michael and All Angels parish church was purchased.

The first parish golf tournament was played in 1995 and annually after that.

The parish celebrated its 25th anniversary in May 1992. The diocese celebrated its 100-year anniversary in 1995.

In 1994, parish "chefs" collaborated to update the cookbook first produced in 1979. Among the recipe contributors were Peter Haynes, Frances Haynes, Herb Hoffman, Rita Hoffman, Gordon Yeaton, Fred Borsch, Diane Bruce, Judy Turberg, Harry Selling, Nancy Sattler, Alice Allen, Gwen Felton, Dorothea Riedel, Corinne Stover, Ruth Poole, Myrna Ireland, Pat Albers, Lynn Headley, Elizabeth Henry, Dottie Cole, Esther McNamee, Jo-an Howe, Ann Morris, Sue Ewers, Babs Harlan, Kittie Lindusky and Pat Hauk and a recipe from John Davis, reprinted from the earlier edition.

In 1995, the Vestry's mission commission adopted the Children of the America's "Metric Ton of Food" program as its Lenten project. It was so rewarding that it has continued annually ever since. Frances Haynes, Lynn Headley, Rebecca Welsh, Murry McClaren, and Lynne Ruedy have been particularly devoted participants. Representing Diocesan Bishop Fred Borsch, Peter Haynes visited El Salvador with the Diocesan World Mission Group in 1993. He joined in a World Mission Companions trip to Belize in 1997.

The rector and his family took a sabbatical summer in England in 1995 while, in an international exchange, the Rev'd David Hastings and his wife Vanessa came to Saint Michael and All Angels from England.

In the mid-nineties, the parish created an endowment fund and a parish emergency fund through substantial gifts from parish families. Endowment fund management was later transferred to the Diocese of Los Angeles. (Bishop-to-be) Diane Jardine Bruce was ordained deacon at Saint Michael and All Angels in 1997. The Rev'd Judy Turberg was ordained deacon in 1998, and she served her diaconate at St. Michael's

Inspired by Kathleen and Mark Peterson, the parish enrolled in *The Crossroads Method for Church Growth and Renewal* in 1998, a program designed to assist us in becoming more open and hospitable.

In 1997, when Laird Blue was senior warden, we began to discuss the possibility of a capital campaign to expand our facilities. Holiman Associates studied its feasibility and presented an encouraging report in July 1999. With a goal of \$900 thousand, John Turner led a successful campaign in 2000--2001 and we remodeled and enlarged the parish center. (As of 2014, debt of about \$150 thousand remained outstanding, fortunately financed by a parishioner at a modest rate of interest.)

Clergy and Parishioners Recall the 1990s

The Rev'd Jessica Hatch was the first female priest to serve in the parish, an important milestone. She was hired as a deacon at Saint Michael and All Angels in July 1989 and was ordained priest in January 1990 (side by side with the Rev'd Gordon Yeaton), remaining here until the spring of 1991. She particularly remembers the parish outreach programs of those days: the *Hunger Crop Walk* and the Shelter program that was designed to aid the homeless of the local community. She also recalls that the parish discussed and confronted the consequences of HIV-AIDS as the scope of the national and worldwide problem grew clearer. Much of Jessica's brief time at Saint Michael and All Angels was devoted to family and youth ministry.

The Rev'd Megan Traquair, who joined our parish as a newly ordained deacon in 1991, feels grateful that our congregation was so accepting. She was particularly fond of the music and the church's architecture, recalling Peter's insistence on completing the stained glass windows. Improving her preaching style at Saint Michael and All Angels, she says, prepared her for parish work in Indiana and Arizona. She remembers that Judy Turberg and Diane Bruce were seminarians at Saint Michael and All Angels during her two-year tenure, reflecting the emerging role of women in the Church and Saint Michael and All Angels leadership in that regard.

The Rev'd Jaime Edwards Acton served as associate to the rector in 1998 and 1999. An exceptional teacher and musician, he focused on the parish youth but provided superb activities for "youthful" parishioners of all ages. He found work with contemporary music, particularly with the youth band he assembled, especially rewarding. *The Band* performed at many different parishes and became famous throughout the diocese.

After serving as Vestry commissioner of education in the early 1980s when she organized a fascinating series of *Forum* lectures, Peggy Strong, succeeding Susan LeSeur became minister of Christian education in the 1990s, now with a small salary. Focusing on the church school and using a diocesan teaching program organized in three-year cycles for 5- to 12--year olds, she supplemented the curriculum with a variety of imaginative activities, including puppet shows, baking communion bread, making Advent wreaths, staging a Christmas pageant, and holding an annual youth Sunday. The number of participating children held fairly steady throughout the decade, with 26 or so registered in church school and 12 to 14 attending regularly.

The activities of long-time member Ruth Poole illustrate the commitment of many parishioners during the nineties. A Vestry person during 1993--1995 and a greeter throughout the decade (and since), she especially remembers the excitement of a *Faith Alive* weekend initiated by parishioners Chuck and Jo-an Howe. She also happily recalls the Christmas alternative gift market, the Easter choir breakfasts; the homeless shelter project, and a number of successful rummage sales. Ruth went on to serve the parish as a delegate to the diocesan convention for five years and clerk of the Vestry from 2001 to 2004.

Steve and Ann Morris returned to Saint Michael and All Angels in 1992 with the feeling that it was "like coming home" after a 12-year absence while they lived in the eastern US and Europe.

Activists by nature, they immediately plunged into parish projects, rejoining the church choir, and accepting appointment as sub-deacons. Steve became a member of the Canterbury Irvine board of directors; Ann was a leader in Womenspirit, parish and university women mobilized for study and for mission. The Morrises remain highly energetic members of Saint Michael and All Angels. Jim and Lynn Headley have been central to parish activities since the early 1990s. An experienced executive, Jim served on the Vestry as chair of stewardship from 1990 to 1992. Lynn, with a local travel business, helped arrange Saint Michael and All Angels two pilgrimages to the Holy Land in 1999 and 2011. She served twice on the Vestry, as mission commissioner from 1997 to 2000 and as junior and senior warden from 2011 to 2014. In 2012, she was elected to the diocesan standing committee.

The Vestry could hardly have functioned during these years without the energy, dedication, and good spirits of Ray Pentz. Our Finance commissioner from 1998 to 2000 during the run-up to the *Building Our Faith* capital campaign, he then served as junior warden from 2002 to 2004. His professional experience has been as director and account adviser of an asset management firm. His wife Monty, a happy match for him, has been a professional ice skater, actress and dancer.

Former Vestryman (2009-2011) and senior warden (2011) Craig Kennedy, whose parents were St. Michael's parishioners during the 1970s and 1980s and where their children and grandchild were baptized, began attending the parish regularly in 1999. He recalls his concern and the challenges he faced due to declining membership during these years, both in mainline Protestantism and our own parish, something he attributes mainly to demographic changes and to the Episcopal Church's progressive position on gender issues.

Norris Battin

Chapter 5 | Since 2000

The new millennium introduced itself with peace, prosperity, and a growing sense of global intimacy, as increasing multiculturalism and burgeoning connective social media brought the rich tapestry of the larger world closer. The growth of the Internet was one of the prime contributors to globalization during the decade, making it easier to interact with other people, to express ideas, to ask questions, and to familiarize ourselves with different cultures. This and the flowering of different cultures would impact Saint Michael and All Angels in many ways throughout these years.

On "Celebration Sunday" on January 9, 2000, we began construction of an expanded parish center, one designed to support new programs for the parish and the larger community. Only a year later we celebrated the completion of the new facility, on March 25 with a ribbon cutting by Bishop Fred Borsch (who delighted us by shooting hoops on the new All Angel's Court), and on Easter Sunday with a visit and blessing by Assisting Bishop of Los Angeles Rt. Rev'd Robert Anderson. The revamped and enlarged parish center included classrooms, a nursery, an indoor sports center and a large, commercial-grade kitchen. Youth ministry immediately benefited when, in November 2001, the parish hosted a "gym night" for Episcopal youth from several Orange County churches. More than 100 high school students attended.

Two months earlier, on Tuesday morning, September 11, Fr. Haynes had entered the sanctuary to prepare for the 7 a.m. peace mass. He found several parishioners – Norm Ewers, Julia Rae Waltz, Harry Selling, Peggy Montgomery and others – already there. It was a day of horror that no one would forget. Parishioners arrived throughout the day to pray.

The rise of al-Qaida and other groups promoting violent doctrines were in part a reaction against the very globalization and multiculturalism from which we had benefited locally. This response transformed and shaped many parish programs in the coming years as we struggled to understand a suddenly different world. Springing from it were healthy and continuing relationships with local leaders such as Rabbi Mark Miller of Temple Bat Yahm and Muzammil Siddiqi, Director of the Islamic Society of Orange County.

One new program was *Praying Our Goodbyes*. This worship service directly confronts the hurt caused by loss and the anxieties encountered as change happens. It offers prayers to remember, comfort and promote healing. Coordinated by lay volunteers Norris Battin, Barbara Paulson, Meg George, Lynne Ruedy, Ruth Poole and Joan Wilcox, “Praying Our Goodbyes” was first celebrated in December 2001 and quickly became a mainstay of our parish liturgical calendar.

Another almost simultaneous endeavor involved a large group of parish women who came together as early as 2001 with the intent of funding and installing a labyrinth at Saint Michael and All Angels as a form of walking meditation and prayer. Peggy Montgomery, Ann Morris, Mike Ort and Peggy Maradudin were among the leaders of the labyrinth committee which in 2003 arranged to bring the Rev’d Canon Dr. Lauren Artress from Grace Cathedral in San Francisco to discuss her central role in the worldwide labyrinth movement. They were to see the culmination and success of their efforts in 2012, when we dedicated a handsome labyrinth on the parish campus.

Meanwhile, Saint Michael and All Angels joined the Compass Rose Society, an international organization that raises funds for the archbishop of Canterbury and the Anglican Consultative Council. Norris Battin was elected to the board of directors of the Society and brought several programs home, most notably a fundraising effort for St. Dunstan’s Cathedral in Johannesburg to buy coffins for the victims of AIDS by selling small, beaded crosses.

Soon thereafter, Tammy Smecker-Hane and later Mary Ellen Bowman began collecting clothing to send to children in Afghanistan. Donations were delivered by U.S. Marine Corps units from Camp Pendleton to Afghan areas recently liberated from al-Qaida and Taliban control by the American military forces.

“Ground Zero Spirituality” held our attention for the next several years. On the first anniversary of 9/11, The Rt. Rev’d Samir Kafity, honorary life president of the Middle East Council of Churches, was our celebrant and homilist, presenting his perspectives on faith and war in the Middle East. On the 10th anniversary of 9/11, Imam Siddiqi was guest homilist and processed into church hand in hand with Father Haynes. On Sundays, our Associate to the Rector Steve Felder’s *Dead Theologians Society* focused on faith and the modern search for meaning. (Felder, a graduate student in History at UCI, served the parish with noticeable effectiveness from 2000 to 2005).

One highlight during this period was the weekend workshop of February 14-16, 2003, when at the suggestion of Steve Felder, the Vestry brought celebrated theologian and religious historian Marcus Borg to Saint Michael and All Angels. In a weekend workshop, Borg presented and took constructive feedback on the precepts he published in his book *The Heart of Christianity: Rediscovering a Life of Faith*. Borg argued that Christ calls all of us to participate in His resurrection and transform society into a world that values justice and love.

Also, with transformation in mind, technology arrived at the parish. Peter Coppen got us started on this path when he created a database to improve management of parishioner contact information. Saint Michael and All Angels first website, built by Clyde Dodge and Michael Boor, was up and running in 2003. A Facebook page soon followed and before long, a wireless network operated in the parish offices. Digital photography simplified the updating of the parish directory.

Saint Michael and All Angels church school remained in superb hands during these years. Teri Corbet became minister of education in 2000. Teri remembers how exhilarating it was to move into the new parish center, where children could be grouped by age. "Steve Felder and Mary Ann Bailey handled the middle and high school," she writes, "and I was in charge of children from nursery through sixth grade." Teri widely appreciated for her love of "each and every child," wrote an original curriculum for this age group and with the help of Anne Conover, Margie Blevins-Boor and other dedicated teachers supplemented it with activities and rewards for the children. Among these was a self-supporting theater group that traveled to Los Angeles to see plays like *The Lion King*, *Peter Pan* and *Wicked*.

When Teri retired in 2011, vestry Christian education chair Anne Conover introduced *Godly Play* to the church school and continued a tradition of parental involvement by enlisting Melinda Rader, Margie Blevins-Boor, Kristy Kiper and Elizabeth Henry to assist. Susan Caldwell was hired as the first full time director of Christian education in 2012 and immediately expanded the curriculum, adding *Vacation Bible School* and the *Formation Class* for grades five through eight. Adult Christian education expanded as well. Norris Battin introduced *The Bible Challenge* and Sarah Hyatt presented *Living the Questions* to our long running "Sundays at 9" adult education hour.

In January 2006, Associate to the Rector the Rev'd Martha Korienek joined us. She was ordained priest in 2007 and served concurrently for four and a half years as Episcopal chaplain at UCI.

In 2007, Martha mobilized the parish to host the Bishop's Ball, a celebration at which youth groups from around the diocese shared the highlights of their religious involvement. Teri and Cliff Corbet transformed the parish center, bringing New York to Corona del March. There were hot dog vendors with paper hats and the twinkling lights of the New York skyline decorated the walls. Peggy Strong arranged separate, more restful entertainment and hors d'oeuvres for the parents who brought their sons and daughters to the Ball from the far corners of Southern California.

In 2003, the General Convention of The Episcopal Church passed a number of controversial resolutions that exacerbated doctrinal and ideological differences within the Church. Things came to a head that summer with confirmation of the first openly gay Episcopal bishop. Interestingly, the first openly homosexual priest, Ellen Barrett, had been ordained in 1977. However, it was not until the election in June 2003 of an openly homosexual bishop, Gene Robinson that more serious struggles erupted. Despite this, most parishioners at St. Michael's moved ahead with patience and forbearance. In April 2009, we joined in joyfully with others in the diocese celebrating at Saint Michael and All Angels the sacramental blessing of a life-long covenant between Jay Launt and Kevin Phumai.

In August 2004, in response to what they perceived as a liberal theological agenda, St. James in Newport Beach voted to disaffiliate from the Episcopal Church in the United States and to affiliate instead with the conservative Anglican Church of Uganda. We were deeply saddened by the departure of our parent parish from the Diocese of Los Angeles. Saint Michael and All Angels held a series of open parish meetings where clergy and staff answered questions and addressed many of the issues raised by the convention's votes. We held additional meetings and updates during the next several years as this situation evolved.

The century that had started with promise and optimism was severely buffeted by terrorism, by schism, and finally in 2007 by global economic collapse. Such troubles affected Saint Michael and All Angels both directly and indirectly, both obviously and subtly.

Our parish income had been \$680,465 in 2004 and \$679,898 in 2007. By 2008 it had fallen to \$563,642; by 2011 to \$521,746. During this time, while our parish membership held relatively steady at approximately 500 individuals, annual attendance at Sunday services declined from more than 10 thousand to roughly eight thousand parishioners. The explanation for this decline and how to reverse it is not always clear and is the subject of continuing discussion within the parish. Indeed, the alleged disaffection of the "millennial generation" prompts much soul-searching. (Some have found books like Robert Putnam and David Campbell's *American Grace* [2010] to be helpful in this regard.)

Happily, Saint Michael and All Angels' relationship to the larger church is vigorous. In 2001, our rector was honored by appointment as a canon of the cathedral and in 2008, the same honor was accorded to Suzie Peltason, one of our most distinguished members. In 2009 Saint Michael and All Angels parishioner Richard Zevnick was elected to the Bishop's Standing Committee and appointed vice chancellor for legal affairs. In 2011, Murry McClaren, a veteran of countless parish activities was also elected to the standing committee, and two years later she was joined on the standing committee by Lynn Headley.

Meanwhile, two clergy whom we raised up at Saint Michael and All Angels were elevated to the episcopacy. The Rt. Rev'd Dr. Edward J. Konieczny was elected the fifth bishop of The Episcopal Diocese of Oklahoma on May 5, 2007, and Peter Haynes preached at his subsequent consecration. The Rt. Rev'd Diane Jardine Bruce was elected seventh bishop suffragan of the Episcopal Diocese of Los Angeles on December 4, 2009, the first female bishop in diocesan history.

As St. Michael's celebrated its 50 year anniversary in 2010, our continuing commitment focused on mission, Christian education, pastoral care and prayerful liturgy. We recognize how much we have in common while acknowledging and appreciating our many differences. Our children have always known women at the altar. They struggle mightily on those occasions we use Rite I liturgy. Some of them even default to the contemporary Lord's Prayer! The second generation and third generation of many founding parishioners – Hauk, Wagner, Rumbellow, Riedel, Stover, Ireland, Valentine, Stahr—have been married, baptized, and confirmed within the walls that still hold their parents' names written in black ink on the bricks laid back in 1967. Our "laughter and tears kiss each other," as the Book of Proverbs says, and our faith keeps us very much alive.

Louise Stover

Chapter 6 | Canterbury Irvine

Saint Michael and All Angels Parish has had a significant involvement in the Episcopal Church's ministry at UC Irvine from the establishment of the university in 1965 to the present day. There are at least three obvious reasons for this intimate and continuing relationship: (1) our founding vicar, the Rev'd. Ed Allen, went directly from his years at Saint Michael and All Angels to serve as diocesan chaplain at UCI for a full decade (1966--1976), (2) our present rector, the Rev'd Peter Haynes, came to this parish after an active and rewarding 15 years as the Episcopal campus minister at UC Berkeley, and (3) the most recent assistant to our rector, the Rev'd Martha Korienek, rode two horses for 4 and a half years also serving as chaplain at UCI from 2006 to 2011. There are other reasons for our close tie to UCI, of course, including the parish's geographical proximity to the campus, and the substantial role that university people have played within our congregation.

Having said this, one should add that the Anglican (and the parish's) connection with the university has never been a simple or an easy one. Indeed, by the time Ed Allen went to UCI, the Episcopal Church was pulling back from what in the 1950s had been its period of greatest commitment to establishing an Anglican presence on American college campuses.

UCI's Canterbury has lived through two very different phases of existence. The first, which lasted roughly 15 years, was characterized by a full-time chaplaincy, an arrangement allowing the chaplain and his family to live in Corona del Mar or Irvine and relate significantly (but without duties) to local parishes as well as the university. There were two Episcopal chaplains at UCI during this period—Ed Allen, from 1966 to 1976, and the Rev'd Larry Rouillard, from 1976 to 1980. The terms of their employment meant that neither was seriously distracted as later campus ministers have been, by other clerical obligations or by the necessity of commuting long distances. This in turn may have contributed to the fact that their length of tenure in the chaplaincy was longer or (in Rouillard's case) as long as any of the later chaplains.

The second Canterbury phase began, after a three year interregnum, in 1983, when the Diocese of Los Angeles, prompted by the leaders of St. Andrew's Irvine, adopted the idea of appointing a chaplain who would work half-time at UCI and half-time in a parish close to the UCI campus. To facilitate this, Canterbury Irvine was incorporated under state law and provided with a board of directors made up of clergy, faculty, staff, and laity that were expected to assist the chaplain administratively and provide the support of local parishes. The first chaplain under this arrangement was the Rev'd Susan Klein, a young priest assigned as assistant to the rector at St. Andrew's while functioning simultaneously for Canterbury at UCI. She served for five years, from 1984 to 1989, and, after the brief chaplaincy of Rev'd Jim Newman (who commuted from Redondo Beach) in 1989-1990, she was followed in 1991 by the Rev'd Sarah Koelling, appointed half-time at UCI and half-time at St. Wilfrid's Huntington Beach. Both Klein and Koelling were energetic and quite capable chaplains, but neither found their relationships in the local parishes easy. In fact, Sarah, mid-way through her own five years at UCI (1991-1996), arranged to have her "other half" moved from St. Wilfrid's to St. Paul's, Tustin.

Following this, Canterbury entered a period in which the diocese, primarily for financial reasons, tried with only modest success to combine the UCI chaplaincy with clerical appointments at considerable distance from the campus. The Rev'd Leng Lim was chaplain in 1997-1998 but was also asked to assist in a parish in the West Adams district near USC, and his successor,

The Rev'd Candida Feliu-Gonzales (1999-2001), was half-time at St. Anselm's in Garden Grove. The Rev'd Won Jae Hur (2002-2003) had barely arrived when he was recalled for military service in Korea. The Rev'd Vincent Shamo, a recent arrival from Ghana and chaplain from 2003 to 2006, spent much of his time serving a church in Inglewood.

Finally, in 2006, Saint Michael and All Angels, wanting to provide Peter Haynes an assistant, offered the diocese a new opportunity to establish a Canterbury chaplain who combined campus duties with those of a parish directly bordering UCI. Bishop Jon Bruno, a former chaplain himself and always a strong supporter of church college work, responded with obvious enthusiasm. The result was the appointment of a recent graduate of the University of Illinois and candidate for the priesthood, Martha Korienek, who achieved the most successful chaplaincy since the days of Klein and Koelling. Ordained priest in 2007, Martha rode the two horses of parish and campus for four years (2006-2011), and, though the task was strenuous and demanding, she built a strong coterie of student adherents at UCI. She was followed in 2012 by the present chaplain, The Rev'd Hsin-fen "Fennie" Chang, a Taiwanese with a doctorate from the University of Toronto, who also has a talent for mobilizing interest and involvement. Though Fennie has a number of obligations elsewhere in the diocese, she has profited from (as does Canterbury Irvine) the strong personal support of our new suffragan bishop (and Irvine resident), the Rt. Rev'd Diane Jardine Bruce.

Through all these developments, Canterbury Irvine has continued to play a large role in what is called the UCI "Interfaith Foundation," a unique organization which got its start in 1965 largely through the efforts of a widely admired Presbyterian minister, the Rev'd Cecil Hoffman. We can do no better than let former chaplain Ed Allen tell the story: "Cecil had spent the better part of his lifelong ministry establishing Westminster Foundations at colleges and universities up and down the coast..., [but he] was not really ready to retire. He had a dream of a religious center that was more than private meeting rooms for different groups.

"He envisioned an organization of the different faiths on campus interacting with one another, sharing their best and sitting at each other's feet, talking late into the night together and taking part in each other's worship. He sold his dream to the Presbyterians..., [and he] talked to [Chancellor] Dan Aldrich and received his enthusiastic and unflagging support.... It was through his lobbying and browbeating (he was a powerful arm twister) that he got the Episcopalians to agree to put a minister on campus if the Presbyterians paid the rent—said minister then to wear both an Episcopal hat and the hat of the... consortium of Presbyterians, United Church of Christ, and Disciples." As a result, as Allen recalls it, "early in 1966 the Bishop Suffragan of Los Angeles, Robert Clafin Rusack called me into his office, [and] asked me if I were interested in the ministry at UCI."

Ed Allen has left us a remarkable and wonderful 20-page memoir, written after he retired in the 1980s, of his 10 years as a chaplain. "Ah, those were the days to be in campus ministry!" he wrote. "Moral issues were uppermost in student minds (at least those minds that weren't bombed out on LSD and grass!), [and] students sought out the clergy to discuss the issues facing themselves and the country." Allen goes on to spell out in vivid detail what he experienced: his encounters with student demands for "integrity"; his struggles to define interfaith marriages; his counseling of conscientious objectors; his investigations and discussions of the drug culture; his efforts to guide community activists and to deal with "Jesus freaks"; his subtle collaborations with his good friend the Roman Catholic chaplain, Fr. Bill McLaughlin. The highlight of the year, he says, was the annual interfaith student retreat at Big Bear. It was there that Allen came to his definition of the campus ministry as "an aid to creative interaction." Not surprisingly, money was always a problem for Ed Allen's campus ministry. "Every diocesan convention was hang-by-your-thumbs time," he noted. "You never knew when you would be funded again." "One year I got so tired of being swung like a yo-yo that I asked the powers-that-be if they would buy me a house... (They still had some capital funds back then!) Miracle of miracles! They agreed and laid out \$40,000 for a hilltop house in the Eastbluff section of town!" This house, one should add, was quickly sold by the diocese when Allen left UCI, and the proceeds were used to help to finance subsequent college work.

Interfaith was always scrounging for dollars as well. It had quickly moved from its first year trailer on Campus Drive to a barn-like structure built by the Irvine Company where the Edwards cinema now stands, and where, according to Allen, there was a constant struggle to find the money to pay the rent. He says that he spent up to half his time at UCI in fund-raising, much of it working with the women associates of the various churches on revenue producing schemes. Some years later, in 1981, when the Irvine Company doubled the rent, the situation became so critical that Mabry Steinhaus and a number of other faculty wives raised \$80,000 on an emergency basis to buy trailers which they had towed from Riverside and gave to UCI for Interfaith. These were gratefully accepted by Chancellor Aldrich and placed on campus where they became the current Interfaith Center, but the legal status of the land where they stand was never formally clarified (did it remain part of the university?), a fact that continues to haunt the Interfaith organization in 2014 as it strives to define its physical and geographical future.

When the Vietnam War era ended and the country's mood changed, Ed Allen found himself exhausted from begging for funds and coping with students who in his view had "turned from being involved with the world to an intense preoccupation with themselves." He left the chaplaincy in 1976 with the Chancellor's annual award of merit and was succeeded by Larry Rouillard, an experienced priest who had served as Episcopal chaplain at the Claremont Colleges during the previous eight years. Larry worked hard at maintaining an active Canterbury program with weekly pot-luck suppers, open discussions of relevant issues, Bible study and Eucharist services. He also collaborated with Fr. Davis of Saint Michael and All Angels on a diocesan *Education for Ministry* (EFM) program, and he devoted time trying to organize an *Episcopal Foundation for Ministry in Higher Education in Orange County*. This was an attempt to persuade the clergy of Deanery Ten to face, in his words, "the stark reality that the diocese is using up the capital monies from the sale of several "college work" properties to finance [fewer and fewer college chaplaincies]."

There followed the three-year hiatus in which the whole idea of chaplaincy at UCI was re-conceptualized, both locally and in Los Angeles. Then, in 1984, Canterbury gained a new lease on life with the arrival of the Rev'd Susan Klein, who, despite her half-time obligations at St. Andrew's, brought impressive vigor to the chaplaincy. "I did a lot with Interfaith," Susan remembered in 1995, especially with the Jewish and Catholic groups there. [Sadly,] the Roman Catholic chaplain at the time ... lost that job because the Roman Catholic diocese didn't like him holding joint services with other denominations. I taught a *Bible and Literature* course ... with professor Steven Barney. I [also] did a lot of work with women's groups and the counseling center, but it was very hard to get the Episcopal community together.

After 1991, the Rev'd Sarah Koelling continued to explore new directions with diligence and imagination. In 1993, a review committee of the diocesan Program Group on Ministry in Higher Education (PGMHE) evaluated her half-time work as chaplain and commended her on the variety and quality of activities, "The primary group of

students with whom Sarah works is the Canterbury group which meets every other week. Although Protestant students are invited, [usually] only Episcopal students take part. Meetings vary from issue oriented discussions and Bible study to meals and parties.”

This year, the Canterbury group organized a tutoring project for Santa Ana high school students, a concrete form of community service. Special events like the Vocare weekend, a 10-day work study trip to Costa Rica and the National Gathering of Episcopal Students have been highlights....Worship is another hub of the Episcopal campus ministry, a noon-time Eucharist each Thursday.... In addition to these ministries, the chaplain also engages in pastoral ministry in many forms. She receives referrals from the counseling center and has worked with grief issues following student deaths.”

The Program Group also praised The Canterbury board of directors: “The board is clearly ahead of many of its peers. We encourage the board to continue to identify new ways to inform, engage, and involve Orange County churches in Canterbury Irvine, to continue to nominate board members representative of the ethnic diversity of the UCI community, to seek greater clarity in its work with the chaplain [on fund-raising and planning, and, above all, to focus on its responsibility to “protect the chaplain from the tension inherent.... In trying to meet the demands of two jobs.”

As we have noted, the 10 years which followed the end of Sarah Koelling's chaplaincy in 1996, despite the obviously dedicated efforts on the part of participants, were difficult ones for Canterbury Irvine. The lengths of chaplain tenure were too brief, the distances required by commuting too great, the shortages of funding too severe, and the changes the university faced too complex for those who held the chaplaincy to engage in much more than a precarious holding operation on behalf of activities instituted earlier.

This changed with the decision of Saint Michael and All Angels and the diocese to create a partnership in 2006. Martha Korienek brought a fresh style, new energy, more hours and a fertile imagination to the chaplaincy, and living in Corona del Mar plus a four and a half year tenure in the job helped her enlarge the Canterbury beachhead at UCI. In addition to offering traditional Thursday suppers and weekly Eucharists, Martha experimented with reaching students through music, yoga, beach parties, confirmation classes, newspaper ads, a website and a "Theology Cafe" to which she invited fellow chaplains and ministers for wide-ranging discussions of currently "hot" topics and the relevancy of religion.

She also inspired a Canterbury board "retreat" in March 2009, which featured a visit by the Rev'd Julie Morris, the impressively effective chaplain at Cal State Channel Islands. This led in turn to the development by the board of a five year plan (spelling out our intent to fund a full-time chaplain) and subsequently to the revision of Canterbury Irvine's corporate by-laws, which were reduced in length by half and rendered much more helpful in enlarging the board to full strength.

Fennie Chang, our chaplain since 2011, is building on the Martha Korienek legacy. Among the highlights of her tenure to date have been fellowship- and worship-oriented Thursday programming, a community service project in Huntington Beach, a streamlined and focused budgetary process, an aggressive effort to extend Canterbury's support system into Deanery Nine, and three spring garden parties (showcasing our bishops) that generated substantial financial support from the community. We have also been able to strengthen our financial situation by organizing a multi-parish golf tournament—the Canterbury Cup— which was amazingly successful as a fundraiser in its first year (2012) and which we would like to enlarge into an annual diocesan event. (Jackie Dodd has captained the Saint Michael and All Angels' teams.)

In surveying the current status of Canterbury Irvine, it cannot be over-emphasized how much the university situation (and opportunity for church work) has changed since the days when Ed Allen began his chaplaincy in 1966. In that year, UC Irvine barely had one thousand students; today it numbers more than 28 thousand. In 1966, it was entirely undergraduate; today it has more than five thousand graduate students. In 1966, the student body was more than 90 percent European in background; today its undergraduates are more than 50 percent Asian American

(this proportion began to grow rapidly in the 1980s). In those days, there was no actual community surrounding the campus; today Irvine is a wealthy city of more than 210 thousand people, almost half of whom are Asian American. In the 1960s, Humanities was one of the largest academic schools at UCI; today it is one of the smallest. In that era, there were no courses available that dealt with religious studies; today the University's Religious Studies Program has an endowed chair in Jewish Studies, includes 60 affiliated faculty, and offers a core course in world religions that often has enrollments of more than 240 students per quarter.

And this is not all that is different. Students' attitudes toward religion have changed. Mainline Protestant denominations now find themselves on the defensive, subjects of curiosity but not necessarily of commitment. Evangelical Christians continue to proselytize energetically, but evince little desire to be collaborative with the "mainliners" or with Interfaith. Asian Americans, though more often Christian than not, frequently tend to organize themselves ethnically, as in the "Korean Bible Study" and "Vietnamese Christian" clubs. Roman Catholics still number in the dozens and use the Interfaith facilities more than anyone else, but they betray an intense sense of separatism in their relations with other traditions. Muslims and Mormons use the Interfaith Center in sizable numbers, but Jewish student groups have largely withdrawn to their community centers on Culver Avenue. Even so, Jews constitute a visible presence on campus, and tension between Jewish and Muslim activists has become explosive on more than one occasion during the past several years.

As they face these challenges to their ministries, both Canterbury Irvine and the Interfaith Center find that their continuing and most difficult challenge is financial. The budgets of the two organizations are similar in size, roughly \$55 thousand per year. (Most of Interfaith's funding pays for utilities, maintenance, and office supplies and to cover a small salary for the Interfaith Director, Nancy Jenks.) By far, the largest part of Interfaith's income (\$31 thousand) comes from the Roman Catholics; Canterbury's contribution totals \$7,100 per year.

Canterbury's income, by contrast, comes mostly from the Episcopal Diocese of Los Angeles, which has been providing approximately \$39 thousand annually to the endeavor for more than a decade. This sum, supplemented somewhat from other Canterbury Irvine monies, is used to pay the chaplain's salary. This means that Canterbury must raise (and has consistently raised) approximately \$16 thousand a year from local parishes, donors and fund-raising activities to cover the other expenses of its program.

In the 1990s and even as late as 2006, the Canterbury board had hoped to create a permanent endowment that would generate enough income to cover the cost of a full-time chaplain and assist Interfaith in financing a new structure to replace the current one. However, the recent and precipitous decline in interest on investment has shown this hope and objective to be rather unrealistic. Moreover, the alternative route to being able to afford full-time chaplain—raising locally at least \$40 thousand (or \$25 thousand more than we currently do) every year—now seems equally problematic. So the funding question remains a puzzle, especially if Canterbury Irvine plans to expand.

Keith Nelson

Chapter 7 | Music at Saint Michael and All Angels

An interesting tale is told about an encounter at a vestry meeting in the early 1960s shortly after Saint Michael and All Angels was founded. It occurred as Bob Harlan and Al Stover, two members of the building and planning committee, were presenting the blueprints for the new mission. Sam McCulloch, a dean at the new UC Irvine campus and a member of the St. James Vestry, felt compelled to interrupt them, calling their attention to the fact that a loft for a new organ was absent from the designs. A lifelong devotee of serious music and later one of the driving forces behind the Saint Michael and All Angels Friends of Music, Sam felt it almost sacrilegious to build a church, especially a church of the Anglican Communion, without an organ and, in a well-endowed city, to have one that was not a pipe organ. He must have impressed his listeners because the plans for the mission were soon

revised to allow an organ loft and more stained glass windows. But Sam never forgot this incident and he recalled it for years in reminding us never to forget the centrality of music in Episcopal worship services.

In the earliest months of Saint Michael and All Angels existence Sunday services were held in the upper room at the Community Congregational Church on Heliotrope, and Hank Riedel played the piano. When services were moved from the upper room to one of the classrooms of St. James Episcopal Day School (built in 1961 where the Oasis senior center now stands at Fifth Avenue and Marguerite), an electronic organ replaced the piano and he switched to that instrument.

By 1969, as the parish acquired formal status, the worship commission had a "music" subcommittee chaired by Mary Keyes, a professor of music at UCI. She and June Fenner led an adult choir with 21 members while Barbara Carson and Sally Knapp guided a sizable junior choir that sang anthems on the fourth Sunday of every month. The annual report of 1969 noted that one of the church's greatest assets was Alice Allen, who had become organist after the move to the Day School and "who was soloist in her own right yet supported the voices of everyone else imaginable." Even so, Alice had competition. The same annual report disclosed that Stan and Vicki Dendinger played the guitar at a folk mass in the hope of establishing a guitar group.

By 1971 the music and choir budget was \$205.00 while the musicians actually spent \$206.38, as robes were purchased for the adult singers and cottas for the children's group. The music program was still directed by Mary Keyes, June Fenner and Alice Allen, with Steve Morris and Frank Siler assisting them on occasion. At this point the adult choir numbered 27, including several

accomplished soloists. It was particularly admired for its annual *Prelude to Christmas* program. The principal goal of the parish music lovers in this era was to acquire a pipe organ. The Vestry created an organ committee on December 12, 1972, and directed it to raise the \$32,950 required

to purchase an organ built by Abbott & Sieker . By September 1973 it had \$21,665 on hand and another \$8,000 in pledges, but it was not until October 1974 that the senior warden felt fully confident that we could "cover the expense." The organ -- with 23 ranks of pipes controlled from a two manual console -- was installed shortly afterward (generating "great excitement") and was dedicated on December 1, 1974 with an impressive recital by Marcia Hannah Farmer, the organist and choirmaster of St. Luke's in Long Beach.

In April 1975 the Vestry appropriated \$100 so that Alice could attend the Organists Guild convention, but by the spring of 1976 husband Ed Allen had been appointed vicar in Northridge and he and she had left the congregation. So had Mary Keyes, who was suffering from an illness that would ultimately take her life. On June 9, 1975, Stan Dendinger was appointed acting choir director. A musical era was ending at Saint Michael and All Angels.

The transition finally came to a close in 1978 when the parish appointed Jack Connor its new organist and choir master. Hopes were high, and, for the first time, church records list items of real expense: piano repair cost \$1,874.43 and Connor himself was paid \$4,458.91. However, despite Connor's effort and obvious dedication, somehow the music program languished. From 1978 until 1983 the only mention of music in the parish's annual report has to do with the organist's salary, modest expenditures for the choir, and the expenses of organ repair.

Two things were about to change the situation radically -- first, the organization of an independent support group for music at Saint Michael and All Angels -- the Friends of Music -- and, second, the arrival of the energetic and highly imaginative Burton Karson.

The Friends of Music were the first to appear on the scene -- in the very late 1970s -- managed with passion and driven by leading members of the parish like Sam McCulloch, John Stahr, and Bill and Mary Gazlay. They were pioneers in generating (with dues) more financial and organizational support for music at Saint Michael and All Angels than the parish had ever imagined was possible.

The Gazlays, both choir members at St. Michael's, were responsible for bringing Burton Karson to the parish's attention. Bill had worked with Burton to start the Baroque Music Festival of Corona del Mar in 1981, as a result of which Karson -- who was music director at St. Joachim's Roman Catholic Church in Costa Mesa -- became familiar with St. Michael's organ and its building. Bill insisted that Karson consider applying for the newly opened position caused by Jack Connor's departure. To his delight, Karson followed his advice and was duly appointed. [Two years later, upon Bill Gazlay's death, Mary, along with many others, contributed to the purchase of chimes in his memory. Controlled from the organ console, they hang elegantly in the south passage to the sacristy area.]

Convinced that a volunteer choir needed the support and leadership of soloist leaders for the production of traditional choral music in parts, the new choir director immediately recruited paid section leaders like tenor Steve Warner and mezzo soprano (alto) Margaret Michaels, a singer who enthralled the parish for more than two years until her untimely death from cancer. Burton attracted other fine singers as well -- altos Pat Albers and Dagmar Rios, for example, and Dagmar's husband baritone Walter Rios. He also brought soprano Victoria Litherland, a recent graduate of Chapman University, to Saint Michael and All Angels, and, in the early 1990s, baritone Earle Patriarco, a student at Biola University. Both Victoria and Earle went on to sing leading roles with the Metropolitan Opera in New York City and with musical companies throughout the world.

Soprano Connie Wagner (Davidson) sang in the choir, and when her mother Betty Wagner (a splendid soprano in her time) died in 1983, a very musical funeral service was held. A week or so afterward, Connie's father, Dick Wagner, stood behind Karson during Sunday service as he played on the Abbott & Sieker organ console. During the postlude, Dick offered to purchase something musical in his late wife's memory, and Karson, who responded somewhat jokingly that we needed a new organ console, was astonished when Dick offered \$20,000 for such an acquisition. After much shopping by Karson, a new three manual console (featuring a Wagner memorial plaque) was purchased from Van Zoeren and installed at Saint Michael and All Angels in 1984. Karson supplemented this with the addition of three new and necessary ranks of pipes, paid for by the Friends of Music and by contributions promoted through paper simulations of pipes, from large to tiny, identified by pitch and cost. Individual paper pipes were given as receipts to individual donors.

Meanwhile, Burton obtained a fine two manual Neupert harpsichord (made in Bamberg, Germany), a gift from a retired Episcopal priest in San Diego. It resides in the north wing when it is not being used in the sanctuary.

People were drawn to Saint Michael and All Angels by its expanded music program, especially obvious in our 10 a.m. services. But there were other noteworthy musical events as well. Dr. Paul Fukuda, a noted local physician, requested just before his death that his wife Frances ask Karson to organize a non-liturgical memorial concert. That extraordinary and memorable event packed the church to overflowing with local friends and many Fukuda patients and admirers.

In 2000, after 18 straight years as our musical director (save for a sabbatical year in 1987-1988 when Rodger Whitten gracefully filled in), Burton retired, honored by the parish with the title of organist/choirmaster emeritus. To our delight, the committee appointed to search for a successor received a raft of strong resumes from applicants. Its choice as the new minister of music was a young man named Tim Getz, who quickly became a much beloved person in our congregation.

Tim's vision for the music ministry at Saint Michael and All Angels led us to a greater emphasis on the voice of the congregation and a more expansive repertoire of sacred music. In 2001 Tim established a children's choir for the first time in several decades. The same year he persuaded the Friends of Music to restructure from an organization with a dues-paying membership into a group open to all music lovers. Funds were raised through annual appeals to the entire parish. The contributions which had previously been placed in a seldom tapped fund were used to create the extremely popular and successful *First Sundays at Five* (subsequently adjusted to *First Sundays at Four*). Annual productions of Advent and Lenten Choral Evensong were transformed into a monthly series and supplemented with special programs by adult and children's choirs, jazz vespers featuring the Rev'd Norman Freeman, gospel music

sung by Carver Cossey, concerts by the guitar trio Trianda, and "talent shows" with members of the parish as performers.

In 2002, the parish acquired a fine Yamaha piano selected by a committee with Tim and Burton's advice. Gifts from more than 50 music loving parishioners funded its purchase. Heather Calvete and Burton Karson dedicated the new instrument with a recital for voice and piano.

In 2003, a small set of Schulmerich handbells was purchased with contributions given in memory of Mary Gazlay, and additional bells were acquired in succeeding years. The bells added another new sound to the expanding tonal palette of the music ministry.

In 2005, Tim introduced a monthly evening service in the style of Taizé after visiting this famous and unique community in France. Many in our congregation have grown to love this spiritually powerful and contemplative music. It draws a loyal and appreciative following.

Tim continued the tradition of great liturgical music and inspired all of us to truly enjoy it. In addition to the weekly round of music for Eucharist, the choir performed a number of major works with instruments, including three of Bach's Cantatas, Hugo Distler's *Kleine Adventsmusik*, the Saint-

Saëns Christmas Oratorio, Vivaldi's *Magnificat* and *Gloria*, choral works by Mendelssohn and Mozart, Conrad Susa's *Carols and Lullabies*, and the *Requiem* of Gabriel Faure (offered at the *Praying our Goodbyes* service).

In 2009, in response to a budget shortfall at Saint Michael and All Angels, the rector and the Vestry decided to eliminate the funds for the choir's section leaders and proposed that other avenues to fund them be explored. This challenged the Friends of Music to find approximately \$8,600 for the choir, but, happily, individual donors quickly raised the money. This episode underlined the importance of music to the congregation, and the following year the vestry restored the budget for section leaders.

In 2010, after guiding our parish musically for nine and a half years, Tim Getz resigned as organist and choirmaster to take a comparable position at a Lutheran church in Palo Alto. He was quickly succeeded by David Clemensen as interim minister of music, and subsequently, in 2011, in a permanent appointment, by Stephen Black, who had come from New York City in 2010 to pursue doctoral studies in music at USC.

In just 12 months David Clemensen added much to the parish musical mix. He worked diligently to strengthen all three arms of our musical effort -- the children's choir, the handbell choir (otherwise known as the Ding-a-lings), and the adult choir. Indeed, on Saint Michael's Day all three choirs participated in the service. A specialist in the piano, David made a major contribution by being able to, in Peter Haynes words, "bring the piano into play." Yet lovers of the organ also benefited from his efforts, and the Friends of Music grew stronger from increased lay leadership, organizing a special event every month from October to June.

Stephen Black continued the fine tradition of organ music at St. Michael's and further enriched it with notable achievements on the part of our chorale groups. At Easter in 2011 the choir sang selections from Handel's *Messiah*, accompanied by a string quartet from USC. On the 10th anniversary of 9/11 the group presented a piece written on September 12, 2001 by Abbie Bettin is entitled *Blessed be the Lord, My Rock*. A year later, in 2012, Black conducted a brilliant performance of the choir singing Faure's *Requiem*. In the interim he also attracted new members to the choir, and his anthems at the 10 o'clock service were especially memorable. It was with shock and disappointment in the summer of 2013 that we learned he would have to leave us and return to Kentucky because of his mother's deteriorating health. There followed another interregnum, this time of four months, while the St. Michael's profited from the musical leadership, administrative skills and delightful light-heartedness of Bob Grant. The children's choir had a steady and strong attendance in 2013, and the adult choir continued to provide excellent support for the sung liturgy, special liturgies and concerts. During the late summer everyone enjoyed the enhanced acoustics from recent church renovation.

In 2014 we look forward to working with a newly appointed minister of music, Dr. Ray Urwin, a truly distinguished church musician who comes to us after having served as director of the choir and organist/accompanist at St. Francis Episcopal Church in Palos Verde Estates.

Chapter 8 | A Guide to the Religious Art at Saint Michael and All Angels

In the spring of 1986, a tour of Saint Michael and All Angels, conducted by Father John Davis, himself responsible for many of our treasured items, suggested the need for a guide to the works of art, which have become an integral part of our church. These representations from the Christian Gospel, along with various other objects, reaffirm for us the fact that visual beauty long has served as a means of opening a way to the worship of God. It is hoped that with a little knowledge of the history of the works seen, appreciation for their distinctive qualities will be enhanced for parishioners and visitors alike.

This sampling of treasured artworks represents gifts from parishioners offered as tributes or memorials. It is impossible to list all names and particulars here, but information may be found in the *Memorial Record* of the church. It is with gratitude and appreciation that Saint Michael's acknowledges with heartfelt thanks the many beautiful gifts offered to the church, always in praise of and to the glory of God.

Mounted over the front door of the sanctuary is a 20th century reproduction of OUR LADY OF VLADIMIR ICON. The enamel tiles comprising the icon were made by Jerry Campbell, a liturgical artist working in Los Angeles.

The original icon comes from Constantinople in the early 12th century, and now is in a museum in Moscow. The *Vladimirskaya*, as Russians call it, is one of the most venerated Orthodox icons and has been copied repeatedly for centuries. The icon is a version of the *Eleusa* (tenderness) type, with the Christ child snuggling up to his mother's cheek.

The case for the icon was made by in the Russian style by John and Cov Davis' eldest son, Andy. Christ of the Wet Beard was painted on the case by Jerry Campbell. The antique lamp illuminating the icon was given in 1980 by Terry Shannon Payzant in memory of her husband, Charles Payzant. Charles Payzant was a Laguna-based watercolorist that in his early career painted backgrounds for Disney. Payzant's work was used in Snow White, Dumbo and Bambi.

The GUADALUPE ALTAR was made by Jerry Campbell. Commissioned by Bishop Bloy, it was intended to be portable, for celebrations among the United Farm Workers in Delano, California. It was once housed in the Church of the Angels on Avenue 64 in Los Angeles; it then belonged to the Bishop, but, not in use, was "borrowed" from the Bishop by Ruth Cooper, Saint Michael's former secretary and diocesan altar guild director, and it has been enjoyed and used at Saint Michael's for a number of years. "I will live in your midst" is the inscription. The pomegranate design is significant of the Church and is also a symbol of hope in immortality and of resurrection.

THE SANTO (SAINT MICHAEL) figure came from Quito, Ecuador, by way of Santa Fe, New Mexico. Painting and sculpture workshops set up to produce images for Roman Catholic worship proliferated in Spanish America from the earliest days of Christian evangelization. Quito, capital of Ecuador, became in the 16th century the center for the production of polychrome sculpture in Latin America. *Imagenes*, or freestanding images of Christ, saints and the Holy Family, were carried in religious processions on special feast days – one of the most effective means of evangelizing in the New World. Most, like our Saint Michael, were closely patterned after Spanish models. At times, the figures were dressed in actual clothes and adorned with donated jewels. This is the gift of Edward Eberle of Laguna Beach.

THE CRISTO crucifix mounted on the south transept wall above the Vigil Stand dates, probably, from the 19th century, coming from northern Mexico. It is of folk-art manufacture and is very fine. Such work is rarely available

now. Frequently, Latin American works portray a vivid representation of suffering. This Crucifix was given by The Reverend John Rogers Davis in memory of his parents, Elisabeth and Ellas K. Davis.

CLOISONNE CROSS made by Jerry Campbell and is the gift to the church of several parishioners. As in medieval art, this cross is a mini-course in Christian iconography. It tells the whole story in rich

symbolism: The Trinity, the Eye (all-seeing), the Bird (A pelican, thought to be most loving toward its young, pierced his own breast to feed his young, like Christ.), the Skull (Golgotha). In Greek are the first letters, Chi and Rho, of "Christos."

PAINTING OF THE MADONNA AND CHILD On the north transept wall, mounted above the Lady Altar, this is a painting after Roger van der Weyden by Santa Fe artist. Jack Good. The original is in the Huntington Library in San Marino. It was given in memory of Elizabeth Foskett by her parents, Mr. and Mrs. George Baker. STAINED-GLASS WINDOW: CHRISTOS PANTOKRATOR On the right, behind the altar, this window was made by John Wallace of Pasadena. It was the first stained glass window installed in the sanctuary and was given in memory of Barbara de Boynton by friends and family. The small tower, a symbol set into the window, is a representation from the legend of Saint Barbara, who was incarcerated in a tower. Barbara de Boynton's brother, Hank Howell, was the architect of St. Michael's sanctuary.

STAINED-GLASS WINDOW; OUR LADY On the left, behind the altar, this window also was made by John Wallace of Pasadena. It is based on La Belle Verrere, an early-12th century window in Chartres Cathedral. The work of course is that of another artist and his representation of the original, but the colors, style and arrangement are similar. The great one at Chartres has survived. The Abbot Suger of St. Denis said, "The purpose of these windows, through the material senses, is to lead people to that which is beyond all matter." This is as good of a reason as any for having beautiful things in church. Red-orange represents earth and matter. The reddish ones are the old "petering out" stars. Blue represents the divine realm: young, alive stars. Mary is the perennially youthful figure. Mary becomes the maternal, the feminine principle, the feminine side of God—not only the Mother of God, but the motherhood of God. The window was given by Ruth Ann Summers in thankfulness for her husband. Dr. Frederick H. Summers. The doctor's caduceus is found in the window.

STAINED-GLASS WINDOW: SAINT MICHAEL On the right (south) side of the church, this window was made by John Wallis of Pasadena. It was given by Sally and James Knapp in honor of Father Edward P. Allen, the first vicar of Saint Michael's. His initials, E.P.A., can be found in the window. It has been said in good humor that "The dragon is not at all a scary creature here. It seems that Saint Michael and he posed for the picture and then left on a friendly note."

STAINED-GLASS WINDOW: ST. FRANCIS OF ASSISI On the left (north) side of the church, this window was made by John Wallace of Pasadena. It was given by Mr. and Mrs. Curt Newman in memory of their son Dennis Erie Newman, a young man killed in Viet Nam. Appropriate to the young man's interests and preferences were the symbols of nature and the gentle animals loved and tended by Saint Francis. Quite by chance it was found that the earliest known picture of Saint Francis, probably a fresco painting, actually is something like this. This was noted only after the window was done. The initials of John Rogers Davis can be found in this window.

STAINED-GLASS WINDOWS: ALL THINGS BRIGHT AND BEAUTIFUL This series of small stained-glass windows is on each side of the front door of the church. They were made by John Wallace Studios of Pasadena. The windows were given in 1974 as a memorial to Audrey Ezzell by her five sons and many of Saint Michael's parishioners. Father Davis discovered that a card from Audrey with this familiar imagery and these familiar lines from Jan Struther's hymn suggested a most fitting choice of subject matter for the windows. Some in the series were given in memory of other individuals as well—by Bob and Kay Leitner and others.

The BAPTISMAL FONT was designed and crafted by Richard Brooks of Laguna Beach in the style of Renaissance master Andrea Della Robbia. It is the gift of Dr. and Mrs. Henry A. Riedel. STATIONS OF THE CROSS These 14 small, square enameled tiles were designed and made by Jerry Campbell. They are mounted on the outside walls of the

church and parish center, beginning near the front door and clockwise around the patio, concluding near the gate to the memorial garden. These were given in memory of longtime parish treasurer and bookkeeper Edith "Edie" Thorns in 1980 by many parishioners. One of the plaques is the gift of the artist.

ICONS The icons follow a long tradition of representing symbolically the spiritual traits of those portrayed, with strict adherence to ancient and specific guidelines, and they convey to the receptive viewer something of the Holy, the divine Mystery. Icons were venerated because through the iconographer's hands and the use of color and artistic techniques they were expressions of God's grace. As mentioned, they sometimes are called "Windows into Heaven." They might also be thought of as a bridge over which one travels into the eternal world of God.

ICON: OUR LADY OF KAZAN ICON: sometimes called KAZAN MOTHER OF GOD is the gift of Andrew, Becky, Lydia and Ben Davis, and Frank Hurley, in memory of their grandparents Elias and Elisabeth Davis, and Dudley and Mabel Coverley. The icon was dedicated at the Choral Eucharist the evening of December 24, 1984.

The original icon, dating from the 11th or 12th century, has a story similar to that of Our Lady of Guadalupe. The Virgin Mary revealed the location of the icon to a little girl in a dream. In 1904, the icon was stolen from the church in Kazan where it had been kept for centuries. It has not been recovered and is presumed destroyed. The Orthodox Church interpreted its disappearance as a sign of tragedies that would plague Russia.

This is a copy dating from the 19th century. The "softening" that comes in these later works is Italianate in influence. The darkening in some way is a quality of mystique. There is a special aura of holiness about these darkened images. In dark things there are revulsion and fascination both. Always, in icons, the intention is to dematerialize the physical representations so that spiritual reality is emphasized.

ICON: OUR LADY OF THE SIGN ICON This is a contemporary reproduction of OUR LADY OF THE SIGN, or, THE MOTHER OF GOD, the original of which is very fine. The praying posture representation dates from the time of the catacombs. Symbolic of rebirth and resurrection is the figure of Christ in the womb. The icon probably is of Polish origin, and is a 20th century work. The metalwork in icons, in combination with painting, is a 19th century development. This icon was given by Bob Wolfe and his children in memory of his wife Peggy.

Excerpted from an anonymous unpublished 1986 booklet describing selected parish art works.