

# REAL EPISCOPAL

GOOD NEWS

BEING NEW CHURCH

RESTORATION

JUSTICE

BUILDING GOD'S KINGDOM

QUESTIONS

MIGRATION

HISTORY

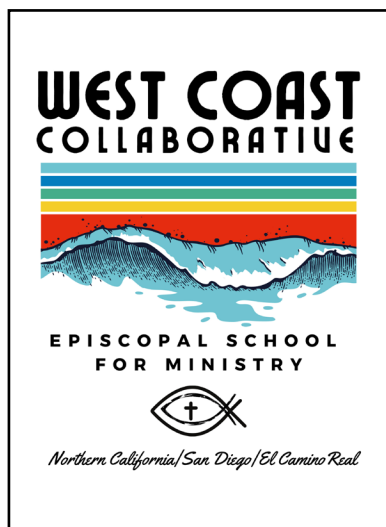
HERITAGE

TRADITION

Digging Into Our Past,  
Stepping Into Our Future



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*The Social Justice Committee organized and hosted a Diocesan Workshop titled Re-Homing Our Diocese Into Beloved Community.*

**SPECIAL THANKS TO:** *Kirstin Nielsen, the Rev. Katherine Doar, the Dcn. Susan Arnold, Rachael Denny, the Rev. Cn. Martha Korienek, the Rev. Rob Keim, Jeff Diehl, the Rev. Kristine Johnson, the Rev. Amber Sturgess, Jacqueline Pierce, and the Rev. Cn. Cornelia Eaton*







# FROM THE BISHOP

It is with pleasure that we bring to you the Winter edition of our Real Episcopal magazine, "Digging into our Past, Stepping into our Future." We give thanks to Carole Bartolini, our Diocesan Communications Director, for her development of the magazine and her interviews and compilation of the stories you will find here.

In this edition, we revisit the recent news from our Community Trailblazers and our West Coast Collaborative. The interviews with the Rev. Jen Crompton and the Rev. Deacon Joel Martinez provide perspective and reflection on their work with their respective communities as they assist our people to move into the church we are becoming.

Additionally, you might find it enjoyable to read up on the formation process for deacons in our West Coast Collaborative. Now that the first year of this two-year program is ending, students and mentors are excited to share their experiences with you.

A special part of this magazine is the summary of the pilgrimage to Navajoland this fall. At my invitation, six people from El Camino Real traveled to learn about The Beauty Way and the spirituality and ministry of the Episcopal Church in that place. The article about our journey tells some of what we learned and what we think about, for the healing focus of the Dine (people of the land) helps to inform our deep spiritual desire to be agents of healing in our world.

Finally, the workshop held in September with the Rev. Rachel Taber-Hamilton provided challenging conversation and reflection as we learned about the Doctrine of Discovery and engaged with this view of our learned history. We were blessed by the perspectives of speakers from indigenous communities as they honestly and lovingly revealed their personal stories as an offering to those who attended.

We hope you enjoy this offering of some glimpses of our work here in our diocese and beyond.

Faithfully,









# COMMUNITY TRAILBLAZERS

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## EXPLORING NEW AND DIFFERENT TRAILS IN THE DIOCESE OF EL CAMINO REAL

In the Diocese of El Camino Real's diverse and dynamic community, our Community Trailblazers are breaking new ground in the pursuit of spiritual connection and community enrichment. From the scenic charm of Los Osos to the urban sprawl of Silicon Valley, the Trailblazers navigate diverse landscapes with unwavering dedication. Their distinctive approaches exemplify the commitment to breaking new ground and fostering spiritual growth.

As a Community Trailblazer in their second and final year, the Rev. Jen Crompton collaborates with their Discovery Team at St. Benedict's, Los Osos, and Campus Ministries in San Luis Obispo to identify the needs of the rural southern part of our diocese. They have had great success with their frequent pop-up events, taking coffee hour on the road and meeting the community where they are.

In contrast, the newest addition to our cadre of pioneers is the Rev. Deacon Joel Martinez, whose mission unfolds against the backdrop of Silicon Valley's urban sprawl. These Community Trailblazers exemplify a commitment to breaking new ground in pursuit of spiritual connection and community enrichment, with distinctive approaches tailored to their respective environments.

Martinez is the newest Community Trailblazer in the Diocese of El Camino Real who was ordained to the diaconate on June 25th at Trinity Cathedral in San Jose. He grew up in Fremont with supportive Catholic parents who have been there for him both as an Episcopal Priest and as an LGBTQ person. His introduction to the Episcopal Church began when a friend invited him to St. Andrew's in Saratoga, where he immediately felt a sense of belonging.

Through his work with Education for Ministry, he discovered his calling to become a priest. Working as a Jail Chaplain at Elmwood Correctional Facility further cemented that call. Martinez feels like he has found his home in the Episcopal Church and is now working on putting together a Discovery Team, looking forward to doing neighborhood walks.

His goal as a Community Trailblazer is to create a third space for people to gather and share their faith in various forms, such as stories, art, or any other medium that speaks to them. He intends to make it a place for conversation instead of confrontation. Martinez hopes through his work to bring God's love to those who feel marginalized.

*Continued on page 7*

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# ALTHOUGH I DON'T HAVE MANY STORIES TO SHARE YET, I HOPE TO HAVE MANY MORE IN THE FUTURE.

Real Episcopal spoke with Crompton and Martinez about how they help their communities to understand their non-traditional role as a Community Trailblazer and how they tailor their approach to their work in their areas of the diocese.

Crompton described how they help people in the Campus Ministries and St. Benedict's community understand their role as Community Trailblazer as having a conversation about what the goals are. "In my conversations with folks in the parish and on campus, I talk a lot about how the intention of my role is to meet people where they are, which might look slightly different than models that expected folks to come to us in our churches or at a place on campus. Sharing stories about how I'm taking the work outside the walls, sometimes more literally than others, has helped give people a better understanding of the non-traditional nature of the work and, hopefully, how they can be a part of it."

Martinez takes the approach of learning about the person's interests and then describing how they might be able to contribute. "To help others understand my work, I get to know their talents and interests, then share my vision as a Community Trailblazer. This allows me to invite them to join me on the journey and create new connections. I

think story-sharing is also a great way to illustrate something that is not yet built so people can begin to visualize it in their own minds. Although I don't have many stories to share yet, I hope to have many more in the future."

Martinez has only recently returned to the Diocese of El Camino Real after completing his studies at Virginia Theological Seminary in Alexandria, Virginia. He believes that his pre-existing relationships within the St. Andrew's community provide him with an advantage, allowing him to have the infrastructure already in place for trying out new ideas.

"One example of jumping in to trying something new is our ecumenical booth at Silicon Valley Pride." Martinez says. "Stephen Ministers from Saint Andrews and Saint Jude's listened to people's past experiences with communities of faith during the 'What's My Story?' section of the booth. This pastoral work was crucial for many LGBTQIA+ individuals who have had negative interactions with faith communities. By lending a caring ear, we can be God's hands and feet in the world."

Martinez acknowledges that being in the heart of Silicon Valley also changes how he and Crompton need to approach their work in the community.



Page 5: The Rev. Deacon Joel Martinez and the Rev. Jen Crompton stand ready to explore new pathways in their parts of the diocese.

Left: Martinez poses beside artwork depicting *The Assumption* by local artist, Alejandro Bassi. Martinez feels art is an important tool for outreach in our communities.

Right: Crompton shares their experience as the senior Community Trailblazer with Martinez. They meet regularly to discuss strategies and ideas.





"I see my trailblazing work as addressing the needs and yearnings of the hustle and bustle culture of the Bay Area. Sabbath is one of those needs and is important, but unfortunately is neglected here."

Martinez has a goal of establishing a third place for gathering "The space between 'first place' (home) and 'second place' (work or school) is often blurred when people work from home. The 'third place' (voluntary community spaces) also tends to get left behind. Gathering together as a community, being inspired visually and audibly, connecting God's word to our lives, and going back out into the community and being God's reconciling love in the world...that sounds a lot like church to me."

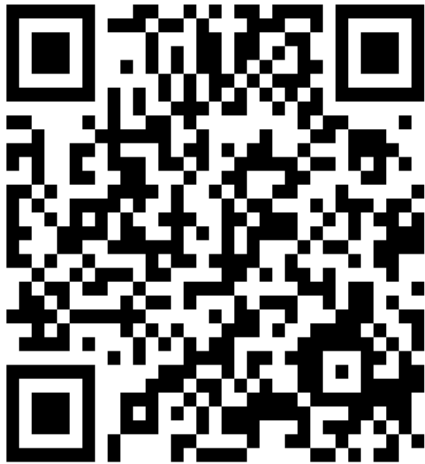
Crompton's work in their community has involved more foundation building, particularly in their Campus Ministry. "I think one of the differences is the missional nature of the Campus Ministry as we rebuild student engagement almost from scratch." They said.

The physical isolation of St. Benedict's, Los Osos has also added to the challenge of connecting with the community and identifying their needs. It requires

more and different effort than it might if the church were closer to where people live.

To address these challenges, Crompton has been working closely with their Discovery Team to explore new and innovative ways of bringing the church outside the walls and into the community. They have developed Community Events, which they call "Pop-Ups" – a nimble and effective solution to engage with the community where they are, be it a farmer's market or the local strip mall. By being a warm and welcoming face representing God's love in the world, Crompton and the team hope to create a lasting impact in their community.

Crompton is currently serving as an advisor to Martinez, providing him with valuable insights gained from their experience as a Community Trailblazer. While there are numerous success stories to draw upon, it is the lessons learned from failures that can often prove to be the most beneficial. There are many stories about what worked and what didn't, but failures can sometimes be even more helpful because of the lessons that come from them. Ω



## BISHOP'S ANNUAL APPEAL

Thanks to the leadership of Bishop Lucinda Ashby, our diocese has been able to utilize general funds to support various initiatives.

These programs, including the West Coast Collaborative Community Trailblazers, and Leadership Innovation Fund, have been crucial in establishing bilingual programs to educate and train lay and ordained leaders for the diocese and beyond.

We are incredibly grateful for your generous support, which has made these initiatives possible. Thank you for your invaluable contribution.

Please scan the QR Code above to donate to any of the programs listed in this magazine.

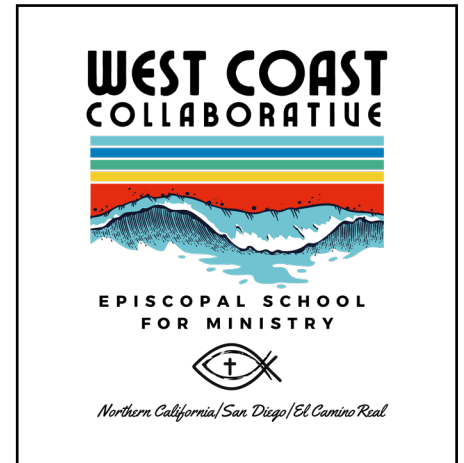


## COMMUNITY TRAILBLAZERS

The role of Community Trailblazer is to serve as an integral leader in congregations, guiding them towards meaningful engagement with the local community. Through partnerships with other churches, institutions, and agencies, the Trailblazer helps churches to become more active, vibrant, and relevant to the needs of the community.

We are happy to welcome our newest Trailblazer, the Rev. Dcn. Joel Martinez as he joins the Rev. Jen Crompton in exploring new trails in their communities. This work is made possible through the Bishop's Appeal, and we encourage you to show your support by using the donation envelope and marking your contribution accordingly.

For more information about the Community Trailblazers and their dedicated work in the diocese, see the story on page 5.



## WEST COAST COLLABORATIVE: SCHOOL FOR MINISTRY

Our School for Ministry has expanded and improved as we join with the Diocese of Northern California and the Diocese of San Diego to form the West Coast Collaborative (WCC) Episcopal School for Ministry. The WCC now includes Diaconal and Lay Preaching Formation as part of its curriculum. Our own Dean, the Rev. Katherine B. Doar, is joined by The Rt. Rev. Jim Mathes as the Dean for San Diego and The Rev. Sr. Kathy Lawler, OEF, as the Dean for Northern California. The funds given to our School for Ministry support our dean, the Rev. Katherine Doar, and provide scholarships and materials for students, plus additional funding for guest presenters. To learn more please see the story on page 11.





## LEAVE A REAL LEGACY

### HELP BUILD THE EMERGING CHURCH

Is the Episcopal Church in the Diocese of El Camino Real enriching your life? Do you want to make a difference in advancing the Jesus Movement and help develop the emerging church in our diocese? How many times have you said, "I wish I could do more" to support work you believe in?

Legacy gifts provide an opportunity to designate a more significant future gift than might be possible through your annual contributions. Consider making a Real Legacy commitment to the Diocese. Common approaches include:

- **Bequests:** Designate a percentage of your estate after making provisions for family and friends; leave a specified sum of money; or leave a particular piece of property.
- **Beneficiary Designations:** Name the diocese as one of the beneficiaries of your retirement fund or life insurance policy.

During your lifetime, you can make qualified charitable distributions (QCD) from your IRA directly to the diocese if you are at least 70½ years old. Please discuss with a qualified financial advisor.

If you choose to designate a legacy gift, or if you already have done so, please inform the diocese of your plans. We would like to include and recognize you, if agreeable, as a member of our Real Legacy society to help inspire others.

For questions please contact Kirstin Nielsen, Bishop's Assistant & Diocesan Coordinator, at [kirstin@realepiscopal.org](mailto:kirstin@realepiscopal.org) or 831-394-4465.

#### Making IRA qualified charitable distributions

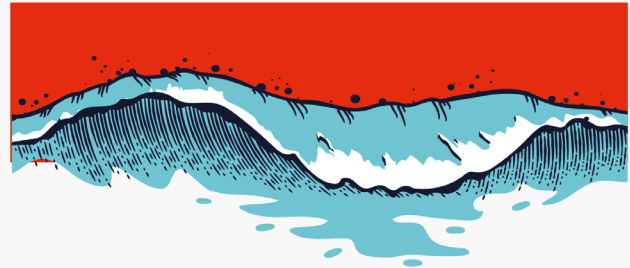
Please remember that there is a tax benefit to making charitable contributions directly from your IRA account if you are 72 years old (or 70½ if you reached 70½ before January 2020). Your qualified charitable distributions can satisfy all or part of the amount of your required minimum distribution from your IRA, without being taxable to you.

For more information, visit [www.irs.gov/retirement-plans/retirement-plans-faqs-regarding-irasdistributions-withdrawals](http://www.irs.gov/retirement-plans/retirement-plans-faqs-regarding-irasdistributions-withdrawals).

**WEST COAST  
COLLABORATIVE**  
EPISCOPAL SCHOOL  
FOR MINISTRY



**COSTA OESTE  
COLABORATIVA**  
ESCUELA EPISCOPAL  
PARA EL MINISTERIO



*Northern California-California del norte/San Diego/El Camino Real*

# WEST COAST COLLABORATIVE YEAR TWO: HOW FAR WE'VE COME AND WHERE WE'RE HEADED NEXT

BY THE REV. KATHERINE DOAR

**A**s we come to the close of our second year, it's exciting to reflect on how far we have come as well as all that is next for us.

What happened in 2023: This year has been about growing into our new partnership across three dioceses (El Camino Real, San Diego and Northern California). By the end of this second year for the Lay Preaching course we will have trained 31 preachers from across the state (from both our english and our spanish cohorts). We added formation for Deacons in 2023 unveiling new modules that serve the practical and spiritual needs of this cohort for the first year of their two year program.

What's coming in 2024: Next year we will have two Deacon Cohorts (year 1 and year 2) as well as our third English and Spanish preaching cohorts. As we speak, the WCC Deans are hard at work developing the year 2 curriculum for our Deacons. Asset Based Community Development and a field education program needed to be built as well as the History, Theology and Ethics module. And of course we've been recruiting more mentors as we double our course offerings. Ω





2023 is the Rev. Dcn. Susan Arnold's second year in the faculty of the West Coast Collaborative in the Preaching module. This year, the module has fifteen Lay Preaching students and four postulants from our first Diaconal Cohort.

Dcn. Susan has also been part of the team that developed the two year Deacon curriculum for the WCC. The Diaconal Cohort aims to help postulants develop their skills to engage their congregation, encouraging them to broaden their perspective on scripture and ultimately find their diaconal voice. Dcn. Susan defines the diaconal voice as recognizing the unique gifts of individuals and congregations and preaching about how the guidance of scriptures can inspire people to step outside the confines of the church

and into the community. By doing so, they can utilize their individual strengths to meet the needs of the community in the most effective way possible.

The West Coast Collaborative is more accessible for ministry students due to its intentionally online model, which eliminates many of the obstacles that individuals considering a call to ministry face, such as cost, schedule conflicts, travel time, or distance from a physical school.

Also, Dcn. Susan emphasizes the focus on Asset Based Community Development helps provide a large part of what a deacon needs in their placement. "It really connects with the local community in ways that other schools haven't in the past." There's an emphasis on meeting with your local partners and being ready to work together in moments of crisis and longer term partnerships.

"I think this school, and the way that it's set up, really engages all the aspects of what a deacon needs in formation. From scriptural depth to how to speak publicly because the preaching model helps you to articulate publicly. Even if it's not a sermon."

The focus is also more individual than that, Susan says. "It really homes in on your personal gifts more. It really helps you to discover them, I think, in a way that the larger schools haven't been able to." Ω

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## DON'T BE INTIMIDATED BY IT!

Rachael Denny is a student in this year's Lay Preaching Cohort and a member of St. Luke's. As there is no full-time priest, the church relies on lay leaders, and Rachael saw an opportunity to fill the need. Throughout her participation in the class exercises, she discovered new and unexpected facts about the scriptures. She enjoyed studying the gospels of Mark and Matthew in their historical context. Rachael learned that the audience often influenced these writings, whether they were Gentile or Jewish. Additionally, she was surprised to realize that the Book of Esther has no divine intervention.

Rachael has already delivered one sermon and eagerly awaits the opportunity to preach again. Although she found the class challenging, she emphasized that the lay preaching course can be enjoyable for anyone.

"Don't be intimidated by it!" Rachael says enthusiastically. The course taught her to be able to express complex concepts and thoughts in writing and share them with others. Ω

*Above: The Rev. Dcn. Susan Arnold, WCC Faculty*

*Right: Rachael Denny in front of St. Luke's, Jolon, photo by Rachael Denny*



# PILGRIMAGE TO NAVAJOLAND

SEVEN PILGRIMS FROM THE DIOCESE OF EL CAMINO REAL  
JOURNEY TO THE EPISCOPAL CHURCH IN NAVAJOLAND  
TO LISTEN AND LEARN

**B**ishop Lucinda's attendance at the installation of the Bridge Bishop in Navajoland, the Right Rev. Barry Beisner, sparked a unique idea to connect the Diocese of El Camino Real and the Episcopal Church in Navajoland in a way that was respectful of the people she met and her experience of their unique and beautiful traditions.

Bishop Lucinda describes how it all came together.

"In May, I had the pleasure of attending the installation of the Right Rev. Barry Beisner. I asked him if we could somehow connect our two dioceses in a way that would be different, a way based on relationship and partnership. From that, we evolved the idea of a small group

coming on pilgrimage from El Camino Real to Navajoland. Our goal was to listen, learn, pull ourselves back, and really refrain from judgment or assumption.

"Each night, we spent time together reflecting and debriefing our experiences of the day so that we could talk about what surprised us or what we noticed or process the ways in which we were encountering the Diné spirituality as it engaged with Western Christian spirituality."

The Rev. Canon Cornelia Eaton graciously hosted our pilgrims and shared her impressions: "I was grateful for their eagerness to learn, and I'm grateful for their open-mindedness. The spirit that they brought into the four sacred mountains, their curiosity and humility, as well as openness and willingness to learn and hear about the people here in Navajoland and our culture--the

tradition, the faith. I sensed that right on and their joy and their hope in their very being. That was, for me, an invitation to tell the story of the people of our culture, tradition, faith, and what we call the spirituality of the Hózhó beauty way. And so, I sense that a relationship is building wanting to walk, and learn, and to share with us. I think that was really the invitation really. I guess I was surprised by the invitation the other way around - it's receiving and giving."

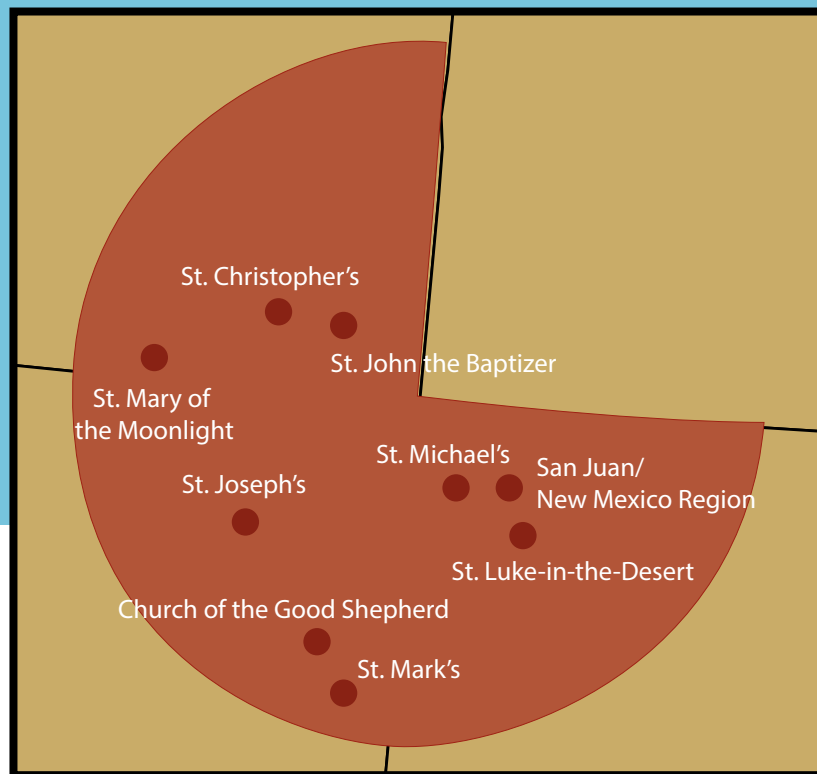
Jeff Diehl presented Eaton with the gift of an abalone shell from El Camino Real in an indescribably beautiful, unplanned moment of ceremony. He says, "Later, as we were preparing to travel out to Cornelia's childhood home sheep camp, she ran back into the Hózhó Center and retrieved the shell to take with us. As the

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Above: the ECR Pilgrims and their hosts from Left to Right: Jeff Diehl, the Rev. Cn. Cornelia Eaton, the Rev. Kristine Johnson, the Rev. Cn. Martha Korienek, the Rev. Amber Sturgess, The Rt. Rev. Lucinda Ashby, Jackie Pierce, The Rev. Rob Keim, The Rev. Michael Sells. Photo by the Rev. Cn. Martha Korienek.



Sacramento

Carson City

Salinas

California

sun was dropping toward the western horizon, Cornelia invited us to sit on the floor of the hogan while she prayed the beauty-way prayers with cedar smoking in the abalone shell. I think these moments in the hogan were the gift that we will all most remember from our pilgrimage."

Eaton reflected as well: "I feel the abalone shell gift from the group I used in the hogan held a special connection. Abalone is a sacred shell we use on special occasions. Our ceremonial ritual at the beginning of our journey for protection, harmony and healing was a blessing way. Offering in this way - is how I felt brought home surrounded by clouds of ancestors and spirituality of my grandmothers and grandfathers. That was joy - and - transformative. Our memories in the hogan will always be in my heart and soul."

At St. John the Baptizer in Utah, the group had coffee and conversation with Mother Paula and some of her people. This was what Eaton remembers about that time: "Weaving is an important symbol

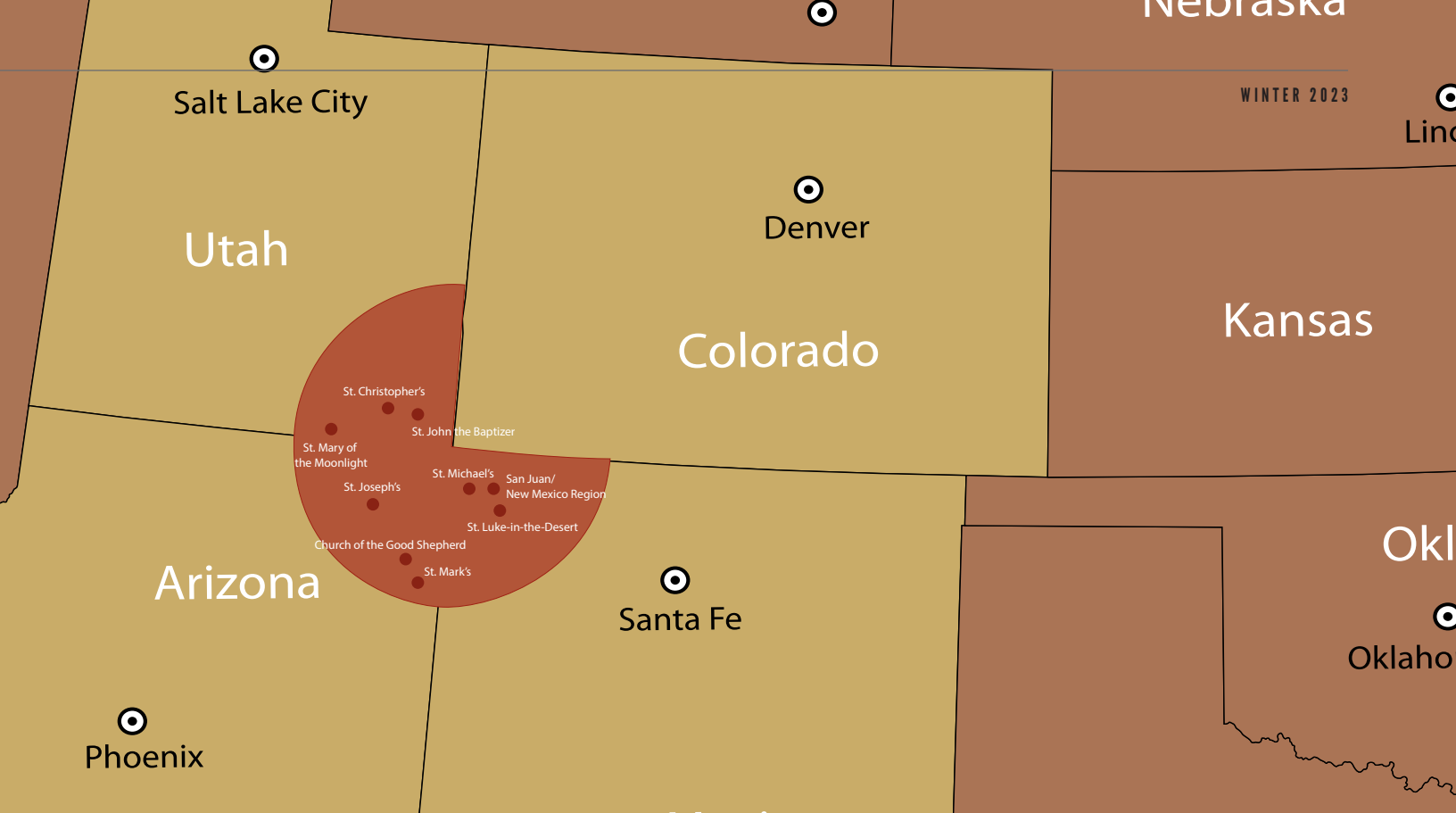
of how the clergy and leaders approach life and worship in Navajoland. When we moved on to Bluff, Utah. We stopped at St. John the Baptizer and learned about weaving--where weaving comes from, and how the designs are done with deep care and prayer. And so, weaving is a spirituality. It's a prayer life. It's a way of living.

It's who the Diné are, who we are. So how do we then see ourselves as weavers in the Episcopal Church? We've got both the Christian tradition and the Navajo tradition and the two faiths together; how do they parallel each other? So, I would say that all of us are weavers in the Diné. Even clergy, whether they're male and female, they're, weaving their spirituality, their tradition, and their culture and bringing it into a fruitful way of becoming a community-- bringing the community together."

As the group traveled, they encountered paradox as the clergy they met talked about how they carefully navigate their relationship with their clans and their leadership as clergy. To be in a clan and be called somebody's daughter, and then at the same time to need to help that elder to understand where some of the boundaries are, is challenging.

Another paradox that was discussed was the deep connection to Mother Earth and Creation, and the very practical necessity to care for one's family by working in the fossil fuel industry. The Rev. Kristine





Johnson, Rector of St. Mary's in Pacific Grove, noticed this in a painting above the altar in St. Michael's in upper Fruitland.

"The church is full of Navajo symbolism. In the painting above the altar, Jesus, Mary, and the angel Gabriel are Navajo who have been part of St. Michael's. The painting also depicts a ceremonial hogan and an oil derrick, unexpected among the natural imagery of corn stalks, bluebirds, and sheep. Canon Eaton explained that oil is an essential part of the Navajo Nation economy. Later, as we sat on the dirt floor of the hogan at her sheep camp, close to Mother Earth, we heard more about the relationship between the Diné (the people) and the land, and the ways they work together for healing, even from the scars of mining and drilling. Healing is possible when we realize that everything is sacred and interconnected, when we admit the ways we are not in harmony and join in the Creator's work of whole-making. This is what the Diné call Hózhó, the Beauty Way."

Many of the pilgrims reflected on new ways of approaching their Christian faith through the visit to Navajoland. A deeper connection to Shima' – Mother Earth, or a new way of seeing Jesus. The Rev. Amber Sturgess was almost overwhelmed with everything that she learned on the journey in Navajoland. "What stands out to me the most,

though, is the Navajo spirituality of Mother Earth, Shima', and how forgiving and compassionate she is to her children. To the Navajo, she is their sustainer and healer."

"The land is stunning in its beauty - some of it a breathtaking beauty like Spider Rock, and some of it a more mundane beauty like the sheep farm we visited." Said the Rev. Rob Keim.

"And, as I listened to the Navajo clergy, with whom we interacted, I was struck by the integration of the land, and really all of creation, into the traditional Navajo spirituality and stories. As the Navajo branch of the Jesus movement, there is a congruence between those things we "normally" embrace as



Altar painting at St. Michael's Church, Photo by the Rev. Kristine Johnson

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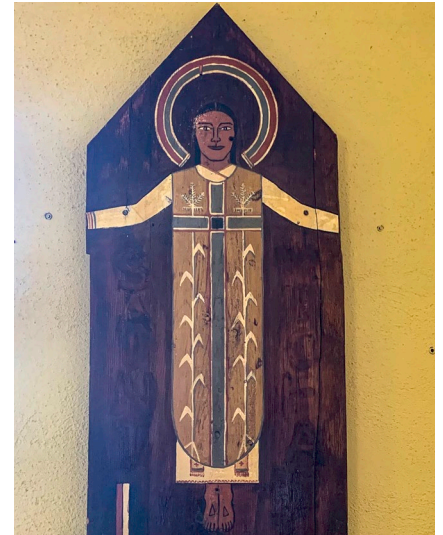
Christians and the rituals and stories of the Navajo people. In this way, spirituality is not just about loving relationship with God, others, and self. There is a fourth leg, which is our healthy, loving relationship with all of Creation. The Navajo people we met seem to understand this at a deep level,"

The Rev. Amber Sturgess was curious about the sheep camp and generations of shepherding on the land: "I asked Cornelia if she raised sheep (dibe) to help support her and her family. She responded that she raised sheep because her mother taught her to do so, and the sheep were their spiritual connection. The sheep are a gift of spirit that sustains them and helps them to be in relationship with Shima'. Cornelia carried a sheep fetish in her medicine pouch along with symbols of the four mountains that surround them and used them in The Blessing Way.

"The purpose of raising sheep is not for profit; the purpose of raising sheep is for spiritual connection - a value that I find completely foreign in our culture. Cornelia said that she invests almost as much as she gets back from selling the wool. I wonder what it would be like to live in a world where we all work for spiritual connection rather than measuring our success by profit?"

Their way of life influences spiritual iconography in Navajoland and will often show unexpected elements. The Rev. Canon Martha Korienek learned an surprising new take on showing us our role in the world through how Jesus appears in several parishes.

"As we all know, symbolism speaks volumes, especially at church. I had thought that I was familiar with most Christian symbolism, but I learned of a new one in Navajoland that feels very meaningful. A few of the parishes we visited had Jesus with arms outstretched, painted somewhere in the parish; however, Jesus didn't have hands. The image of Jesus simply stopped at the wrist. We learned that this is a symbol to remind us that we are Jesus' hands in the world. Jesus without hands is a powerful reminder of what it means to live the Christian life."

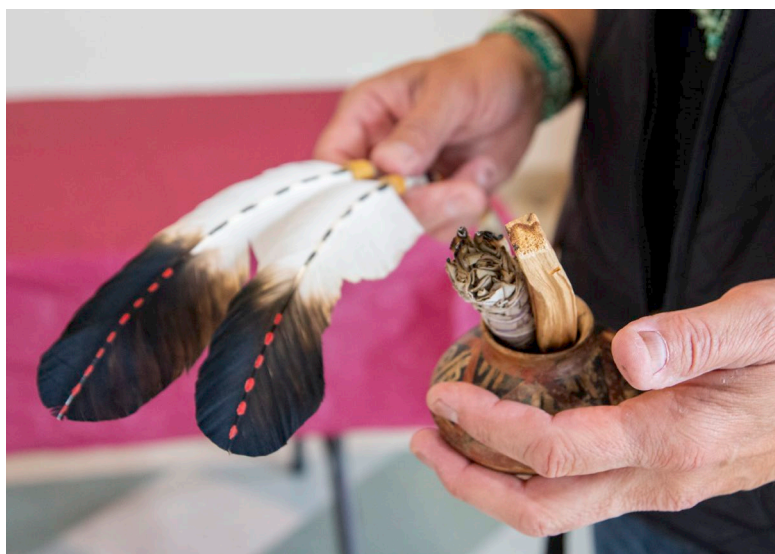


"I was impressed with the clergy and lay people I met, who are truly engaged in the practice of what I think is meant by the term "emerging church." The beautiful spirituality of the Dine people is lovingly intertwined with our shared Episcopal liturgy. I learned new ways to pray and to connect to the divine through our glorious natural world. I found ancient wisdom and committed people with profound modern challenges," said Jackie Pierce of St. Mary's, Pacific Grove

Canon Eaton finds that she often gains as much as she gives when visitors are open-minded and curious about the Diné. "When I take folks on pilgrimage, it really brings me home. I think the way I would put it is when the community came here, and we did our rounds, and after reflecting on it, I felt like I was brought home and that there was that deep connection with ancestors and grandmothers and that I was being surrounded by, I guess in the Christian way. They would say the clouds of witnesses. I was surrounded by a loving ancestral presence. And it reminded me that this coming home is what Jesus teaches. What Jesus is all about. Jesus calls us home and reminds us that he's never far. He's actually really close.

And, I think just having that feeling of connection was really empowering, and it was really a gift to do this ministry with the community from El Camino Real." Ω





## CHALLENGING OUR PAST

### THE SOCIAL JUSTICE COMMITTEE ORGANIZED AND HOSTED A DIOCESAN WORKSHOP TITLED RE-HOMING OUR DIOCESE INTO BELOVED COMMUNITY.

The workshop featured two insightful presentations by the Rev. Rachel Taber-Hamilton, a member of the Shackan Indian Band, Vice President of the General Convention House of Deputies, and a highly respected activist.

Tabler-Hamilton has been advocating for over 20 years for the Episcopal Church to address and reject the Doctrine of Discovery officially. This false theology was written by Pope Alexander VI in 1493, promoting the idea that European Christians and culture were superior to all others. The Rev. Rachel was the sponsor of a Resolution to the Episcopal General Convention in 2009, which aimed to repudiate the Doctrine of Discovery.

Tabler-Hamilton explored the intersection between the Doctrine of Discovery, White Supremacy, Christian Nationalism, and Indigenous Genocide, providing a deep look at the past and how we can move forward, creating a church that is more deeply grounded in this place and its diverse people. Ω

*Facing Page Above: Painting of Jesus without hands. Photo by the Rev. Cn. Martha Koriemek.*

*Left: The Rev. Cn. Cornelia Eaton shares Navajo culture with the pilgrims. Photo by the Rt. Rev. Lucinda Ashby.*



*Left: James White Bear Connor holds the ceremonial feathers and smudge.*

*Above: Ethan Dupris brings sage smoke to the Rev. Jerry Drino | the Rev. Rachel Hamilton discusses the Doctrine of Discovery, Panel discussion with Mary Ann Carbone, Mayor of Sand City and member of the Chumash Tribe; James White Bear Connor, Ethan Dupris, Bishop Lucinda Ashby, and the Rev. Jerry Drino.*



THE EPISCOPAL DIOCESE OF  
*El Camino Real*  
WALKING THE WAY

**PO Box 689  
Salinas, CA 93902**  
[www.realepiscopal.org](http://www.realepiscopal.org)

# Stepping Out With Soul

**Spring Renewal is  
May 17 and 18, 2024  
in Salinas**

**Our guest speaker will be the Rt.  
Rev. Michael Hunn, Bishop of the  
Diocese of the Rio Grande**



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