

## THE FIRST FIFTY YEARS

### CHRIST THE KING EPISCIPAL CHURCH SANTA BARBARA, CALIFORNIA

1967-2017

What follows is a compilation of 14 articles written by Dick Morrow and published in the church newsletter, *The Mannafold*, from June 2016 to July 2017.

#### **Before The Beginning**

In the years preceding the creation of the mission church, that came to be known as Christ the King, there were a number of people and situations that created the circumstances in which this effort could flourish.

In the 1960s, the Diocese of Los Angeles had three Episcopal churches in the Santa Barbara area: All Saints-by-the-Sea in Montecito, Trinity Episcopal in Santa Barbara, and St. Michael's and All Angels in Isla Vista. The Diocese had also purchased a ten-acre piece of property on Via Chaparal, the street that parallels Highway 154 just above Cathedral Oaks. Several times in the early and mid-sixties discussions were held about the creation of a mission church, in what was referred to as Santa Barbara North, but none had come to fruition.

In 1960, Rev. Dennis Bennett, the Rector of St. Mark's Episcopal Church in Van Nuys received an outpouring of the Holy Spirit, and charismatic renewal began to spread through the Episcopal Church and beyond. This was not well received by the Bishop of the Los Angeles Diocese, Bishop Bloy. Dennis Bennett became persona-non-grata in the Diocese, and he accepted a position at St. Luke's Episcopal Church in Ballard, Washington where the Holy Spirit experience continued. Bennett documented his experiences in the book *Nine O'Clock In The Morning*.

The renewing work of the Holy Spirit in mainline Protestant churches was spreading across the country. A woman from Bennett's original group named Jean Stone founded the Blessed Trinity Society to record and support this spreading phenomenon. The Blessed Trinity Society published *Trinity Magazine* that included news of the renewal movement and testimonies of renewal-minded parishioners. One such testimony of healing and renewal was that of Floyd Newman who attended Trinity Episcopal in Santa Barbara. Floyd and Clarice Newman were frequent visitors at the Blessed Trinity Society in Van Nuys and they hosted a prayer group in their home in Santa Barbara for others interested in renewal.

In 1962, Don Griesinger moved to Santa Barbara to take a job at TEMPO in Goleta. Griesinger came from a Pentecostal background but his wife, Judy, who was the

daughter of an Episcopal priest, wanted their family to continue in Episcopal worship so they began attending Trinity Episcopal. They had been receiving *Trinity Magazine* in which they had seen the testimony of Floyd Newman at Trinity Church and soon were involved in the Newman home group.

Meanwhile, in the city of Ridgecrest, over near the Mojave Desert, the priest at St. Michael's Episcopal Church in the Diocese of San Joaquin had experienced the baptism of the Holy Spirit. His name was Fr. Robert (Bob) Harvey, and his enthusiastic embrace of all things charismatic did not sit well with his parishioners; in the end, his frequent trips to L.A. to meet with like-minded seekers, and his efforts to introduce the charismatic gifts to his congregation cost him his job. In 1966 he left Ridgecrest and moved his family to Fountain Valley. Without a parish, he bought and operated a Foster's Freeze and assisted, part-time, at St. James, Newport Beach.

So we have a Diocese that is exploring opening a new mission in Santa Barbara, a charismatic renewal movement that is sweeping the denomination, a renewal-oriented prayer group happening at Trinity Episcopal attended by an ex-Pentecostal engineer, and an unemployed priest running a Foster's Freeze in Fountain Valley. How do all these elements coalesce into the formation of Christ the King Church?

(Note: much of the information in this and subsequent articles has been gleaned from a memoir by Don Griesinger called "Christ the King: Its Heritage and Its Hope.")

### **In The Beginning**

On January 25, 1966, a meeting was held in the home of Bill and Cynthia Thomas to discuss the formation of a new mission church to be located in the geographic area between Trinity Episcopal Church in downtown Santa Barbara and St. Michael's Episcopal Church in Isla Vista. The Thomases were attending St. Michael's at the time and the meeting was held in their home because it was located close to some property on Via Chaparel that had been purchased by the Diocese of Los Angeles a few years before. The meeting was called by a Dean Carl Markgraf. Attendees included Dr. George Hall, the Rector of All Saints in Montecito, Fr. Ayers, the Rector of Trinity Episcopal, and Fr. Hartung, the Vicar of St. Michael's. (There is reason to believe, from later notes, that this meeting had not been authorized by the Diocese.)

It is unknown how news of this meeting was spread, but it apparently reached the charismatic prayer group that was being held in the Newman home because both Floyd Newman and Don and Judy Griesinger were there. "The question before the group was, "Is now the time?" It went unanswered as no need could be determined in a concrete manner. The empty pews at Trinity and St. Michael's were mentioned."<sup>1</sup>

Thus began a series of five meetings that occurred between January and May of 1966 involving local clergy and interested laity whose primary motivation appears

to have been a desire for better Sunday School programs. The substance of these meetings is recorded in handwritten notes apparently taken by Judy Griesinger and, sometime during this period, Don Griesinger, the Pentecostal-turned-Episcopalian, stepped up to assume leadership of a growing group of interested people. At a meeting on March 13, held in the Griesinger's home, Floyd Newman announced that a church building on Hollister Avenue near San Marcos High School, owned by Grace Lutheran Church, might be up for sale.

During this time there apparently had been an application to the Diocese by St. Michael's to move that mission across the freeway to the Fairview area. There is a hand-written Episcopal News Notice dated May 1, 1966 announcing that application and stating, "the Diocese is waiting for this to be accomplished before any further consideration is given to another mission in the north Santa Barbara area." Hence there was an almost nine month hiatus in these planning meetings while the group decided "to continue looking into the Sunday School curriculum picture with an eye to starting cottage Sunday School meetings."<sup>1</sup>

On Sunday, January 8, 1967, a meeting was held at the Lutheran Church on Hollister Ave., the building that would become the first home of Christ the King Mission. The meeting was chaired by Rev. Jess E. Taylor, the Dean of the Santa Barbara Convocation, and attended by approximately 50 people! The pros and cons of establishing a mission were discussed, and a questionnaire was sent out, to be completed and returned to Dean Taylor, in time for the next meeting scheduled for January 22. At that meeting the results of the questionnaire were discussed: 34 surveys had been returned – of those, 22 pledged financial support ranging from \$1.00 a week to \$25.00 a month which, when totaled, would provide an annual income of \$4888.00! At that meeting a committee was formed consisting of Don Griesinger as Chair, Judy Griesinger as Secretary, and also including Tom Zeiher and Robert Medley.

On February 3 a report was received that the Lutheran Church facility would be available for rental for all day Sunday usage plus one weeknight for \$37.00 a week. Additional weeknights could be arranged for \$5.00 a night. On February 15, Don Griesinger sent out a letter on recent developments inviting recipients to come to his house on February 26 to sign a petition to be sent to Bishop Bloy requesting the formation of a new mission in North Santa Barbara. Thirty nine people signed that petition, one of whom is our own Joyce Mohun who still attends CTK!

A letter dated March 5, 1967, was sent to Bishop Bloy by Don Griesinger, along with the petition and the survey results, formally requesting the formation of the new mission. On June 24 another meeting was held with Dean Taylor where a proposed Bishop's Committee was presented with Don Griesinger as Warden and Floyd Newman as Treasurer. Names for the new mission were discussed including San Marcos Episcopal Church, St. John the Evangelist, St. Timothy's, Church of the Holy Spirit, and Christ the King. A letter dated June 16, 1967, sent from Don Griesinger to "Dear Friends" begins, "It is now official: Bishop Bloy and the Standing Committee

have given their approval for the organization of a new Episcopal Mission in north Santa Barbara.” Another organizational meeting was held on June 25 where the Bishop’s Committee was formally elected. A great deal of work was accomplished in the ensuing month. The first service was held on July 23, 1967. The celebrant was the Rev. Canon Poland Miller from Church of the Ascension in Seattle. (Rev. Miller was Judy Griesinger’s father.) The bulletin, which was mimeographed on plain white paper, with a red potato stamp of a cross and a crown, announced that the Bishop’s Committee had concurred on the name of the mission: THE CHURCH OF CHRIST THE KING!<sup>2</sup>

<sup>1</sup> From handwritten notes of these meetings taken by Judy Griesinger.

<sup>2</sup> According to Kim Newman, son of Floyd and Clarice Newman, the name “Christ the King” was his mother’s suggestion.

### **Getting Started: a new Mission needs a Vicar**

In 1974 a man named Ashley Hale from the Diocesan Congregational Development Office wrote a report on the current state of Christ the King Church. He said “What you have told me of your concept of the priesthood of laity could, in my opinion, become one of the greatest of your many strengths.” This should come as no surprise since Christ the King was begun by the laity! For the first eight months of its existence this mission church had no Vicar; they relied on supply clergy for Sunday services but the work of creating and sustaining the beginning ministries of the church was done by the people! There was much work to be done. Expenses began accumulating; there was rent to be paid and supply clergy to hire. The building and grounds needed maintenance. An altar guild was needed and a choir to sing the Offertory. The Sunday School program was a high priority ... and somebody had to make the coffee! It was all-hands-on-deck as this fledgling congregation began to meet, and worship, and serve. A Bishop’s Committee had been formed with Don Griesinger as the Bishop’s Warden. Judy Griesinger took the lead with the Christian Education program and the choir. Floyd Newman was also on that Bishop’s Committee, and it was Floyd who had become aware of the life and work and present circumstances of Fr. Bob Harvey. Floyd knew Bob Harvey through the Blessed Trinity Society meetings in Van Nuys.

The calling of Bob Harvey to be the first priest and Vicar of this Mission church was one of the many miracles that surround the formation of Christ the King Church. An undated standard ‘press release’ on Fr. Bob states, “Born in Akron, Ohio, he grew up in that city and attended schools there. After service in the U.S. Army, he attended Kenyon College, Gambier, Ohio, and its Divinity School, Bexley Hall, now located in Rochester, New York. He holds the A.B. degree in History and the M. Div. Father Harvey was ordained a priest of the Episcopal Church in 1952 and served three parishes in Ohio before coming to California in 1959. He was Rector of St. Michael’s Church, Ridgecrest, California, and Assistant at St. James’ Newport Beach, before coming to his present position. Father Harvey became involved in Charismatic

Renewal through the Baptism of the Spirit in 1961.”<sup>1</sup> In an article in *Goleta Valley Today*, Bob Harvey wrote: “In 1961 I personally underwent a revolutionary experience in my own Christian life. At that time I experienced what is often referred to as the “Baptism of the Holy Spirit.” I received the sign of speaking in tongues, and later was privileged to be used in other manifestations of the gifts of the Holy Spirit, such as prophecy, interpretation of tongues, spiritual healing, and miracles.”<sup>2</sup>

This experience, and his expression of this call on his life, resulted in a parting-of-the-ways with his parish in Ridgecrest. In a letter dated June 6, 1966, Fr. Bob submitted his resignation as Rector of St. Michael’s in Ridgecrest to be effective on June 30, 1966. In it he writes, “It is my intention to take a kind of sabbatical year of study, beginning in July, with affiliation, part time, with a parish in the Diocese of Los Angeles.” While he was able to serve as a part-time Assistant at St. James, Newport Beach, this did not suffice to feed a family of 6 so he bought and operated a Foster’s Freeze franchise.

So it was that, in the fall of 1966, Floyd Newman mentioned to Don Griesinger that there was this worker priest in Fountain Valley who was actively involved in the charismatic renewal, was currently without a parish, who would be a perfect fit for Christ the King. Don Griesinger contacted Bishop Bloy and asked that Bob Harvey be considered for the position of Vicar of Christ the King ... and therein lies the miracle. Bishop Bloy was not at all supportive of the charismatic renewal in the Diocese of Los Angeles. How did a Bishop who was opposed to this movement of the Holy Spirit in the church come to appoint a blatantly charismatic priest to this fledgling mission in Santa Barbara? It can only be an act of God! Some correspondence with Don Griesinger indicates that Fr. Bob came and celebrated the Eucharist on November 26, 1967, and again on January 21, 1968, and he officially assumed the role of Vicar on March 19, 1968.

This Mission Church of the Diocese of Los Angeles had been created simply to provide Episcopal worship in the Goleta Valley. The laity that assumed the leadership of its formation grew out of a renewal-minded prayer group, and the new Vicar was a Holy-Spirit-filled man of God. Christ the King was poised to become a unique expression of Episcopal worship!

<sup>1</sup>Undated press release from the Bob Harvey era.

<sup>2</sup>“Christ the King Doesn’t Fit Labels” *Goleta Valley Today*. September 26, 1975

### **Growing a Young Church**

Christ the King was indeed poised to become a unique expression of Episcopal worship ... but what would that mean? How would the various elements of its formation coalesce? What shape would this fledgling mission take to fulfill its

unique calling? The answers to these questions are best found in the words of Fr. Bob Harvey as recorded in a couple of newspaper articles.

There is an article in *Goleta Valley Today* of Friday, October 15, 1971, in a series called Know Your Churches headlined "Christ the King Episcopal Seeks Both Traditional and Evangelical Emphasis." It begins, "Robert M. Harvey, Vicar of Christ the King Episcopal Church, feels his own church is extending its thrust two ways at once – toward the High Church emphasis on sacraments and Catholic tradition, and at the same time toward evangelical emphasis on biblical authority and evangelistic outreach." "On Sundays, he wears all the vestments and observes the Sacrament. Yet on Thursday night his church has a prayer meeting at which Pentecostals would feel welcome and, incidentally, do come." "We would tend to be theologically more conservative than a number of Episcopal churches today, but quite progressive in the expression of that conservative position, Harvey says." "In Harvey's own congregation much emphasis is put on family worship on Sunday. Children and adults worship together on the Sunday worship schedule. For this reason, the Sunday School has been moved experimentally from Sunday morning to Thursday afternoon, thus providing 1 ½ hours with the children one afternoon a week, and an hour on Sunday. Great emphasis is placed upon Bible Study and the authority of Scripture."

There is also an article that Fr. Bob Harvey wrote headlined "Christ the King Doesn't Fit Labels" that was published in *Goleta Valley Today* on September 26, 1975. "The church has been a unique congregation for the beginning." Our friends on the outside try to characterize us with some traditional labels, but in reality we do not characterize any single expression of the Christian church. In worship, we are Catholic, in preaching and biblical understanding we are evangelical, and in spirit and praise we are Pentecostal." After describing his own baptism of the Holy Spirit, Fr. Bob wrote, "Many of the first members of the church had come into similar experiences with their Lord and the result has been that our congregation has come to be known for having a part in the "Charismatic Renewal" of the church."

These were heady days! Word was spreading that something unusual was happening at Christ the King! People from across the Christian spectrum came to Thursday night praise and healing prayer services; many also came back on Sunday mornings. An early summary of the history of the church states, "Since a number of the members and the Vicar had been involved in the early days of the Charismatic renewal in the Episcopal Church, a number of 'days of renewal' and week-long events with speakers from all over the country were held at the little church across from what is now Turnpike Shopping Center."

But there was still traditional ministry to be accomplished: Sunday School was moved to Thursday afternoons to provide more time for ministry to children; outreach focused on Isla Vista through support for University Christian Center, Logos Bookstore, Operation Kids and University Religious Conference. Early efforts

at racial reconciliation were attempted through Family-to-Family Fellowship; evangelism was promoted through One Way Outreach for Christ.

Over all of this hung the specter of living in rented property. Grace Lutheran had announced its intention to sell the property as early as January of 1970 but it wasn't actually listed until the summer of 1971. The Diocese had determined that they could not afford to purchase it and the CTK leadership was diligently searching for alternatives. Various contingencies kept the property off the market until May of 1972 but, finally, in the fall of 1972, the church building at 4849 Hollister Ave. was sold to the Salvation Army and Christ the King became a body without a building.

### **The Bishop Diego Years (and the mystery of the missing minutes.)**

The building at 4849 Hollister where Christ the King met to worship since its inception was sold and a new place of meeting had to be found. Of course, this did not come as a surprise. It had been known since January of 1970 that the building was for sale and the church leadership had been diligently seeking an alternative. It had already been determined that neither CTK nor the Diocese could afford to buy the building, the property near San Marcos Pass was unbuildable, and it didn't have a water meter. This was a time when building in the Goleta Valley was at a virtual standstill due to a moratorium on issuing new water meters because of pervasive drought.

All kinds of possibilities were considered: joint use with other churches, public buildings, other non-profits, commercial buildings, property with a house, almost nothing was off the table. The YMCA was an early consideration (and was actually tried on a couple of occasions) but it was technically in the parish territory of Trinity Episcopal Church. Joint use with the Seventh Day Adventist Church was a logical option since they were in the Goleta Valley and they worship on Saturdays. This possibility was explored in depth until it was finally quashed by the Planning Commission. Grace Lutheran Church and First Baptist Church of Goleta were contacted; someone even considered trying Hillside House, a residence for Cerebral Palsy patients. Special prayer meetings were called. The minutes of the Bishop's Committee for 1971 and early 1972 detail all these efforts ... and herein lies the mystery of the missing minutes! As the search for a new facility is reaching a fever pitch, the minutes that would tell of the final result – from February, 1972 until April, 1973 – are missing!

In all of the available documentation, there is no mention of meeting in the gymnasium of the local Catholic High School, but on October 1, 1972, Christ the King Church began meeting in the gymnasium, and other classrooms of Bishop Diego High School. To provide for an office and other meeting space, a suite of four rooms was rented above Nina's Bar in a small strip mall on Calle Real a long city block from Bishop Diego. Other church buildings were used for mid-week activities: Wednesday Eucharist was at St. Andrew's Presbyterian, Thursday School was at St. Mark's

Methodist, youth groups and other small groups and times of prayer and praise were held in people's homes. And so it was that, on most Sunday mornings, a portable altar was set up at center court and vested; candles and a credence table were added. Chairs were set up in a semi-circle around the altar and the body of Christ at Christ the King Church continued to worship. When the gym was not available services were held in local parks or in a large classroom usually used for wrestling practice and designated on campus as Room 41.

These were exciting, sometimes exhilarating, sometimes trying times for the congregation. Not unlike the children of Israel needing to set up and take down the tabernacle every time they moved, CTK became a moveable church. Fr. Bob wrote about this time; "If we are to move ahead for God, if we are to take hold of our particular vocation as a congregation, we are going to have to begin to work together in many areas we have not worked in for several years: Clean up after ourselves, set up for worship services, carry equipment in our cars to church school classrooms, and generally be both alert and loyal, sensitive and committed to our task and each other." Indeed, the church did 'move ahead for God.' Members participated in the city-wide One Way Outreach for Christ, the racial-reconciliation ministry through Family-to-Family Fellowship continued, prayer and praise services attracted others from the community. Small 'koinonia' groups began to emerge: the Acts 2:42 group for Bible Study and prayer; the Isaiah group focused on parenting young children, and the Bootstraps Prayer Group met at the home of Kirk and Bev Irwin. Life in the Spirit Seminars were held, Episcopal Renewal Ministries conferences were supported, Basic Youth Conflicts was promoted. Mostly, this was a vibrant season of great enthusiasm! Perhaps because difficult circumstances require flexibility and tolerance of the situation and each other, there was a great deal of fellowship and fun: lots of picnics and BBQs and potlucks and talent shows and hikes and even a ski trip to Mammoth!

In the summer of 1974, the church received a visit from Mr. Ashley Hale, a representative of the Diocesan Congregational Development Office. After meeting with Fr. Bob and lay leaders of the church, he concluded that Christ the King exhibited the following strengths: distinctive character, giving, dedicated leaders, ambition, debt free, growing community, and lay priesthood. His major recommendation was that Christ the King develop a master plan for the development of the congregation. In response, organizational committees were formed in the areas of Worship, Program, Outreach, Finance, Administration and Facilities; organizational charts were created and reports were generated. From this intensive self-study there arose a purpose statement for Christ the King: "To provide an Episcopal Church dedicated to the gospel of Jesus Christ with strong emphasis on sacramental worship, Biblical authority, personal relationship to God, and evangelical responsibilities, integrating charismatic teaching and practice in the life of the church. The fulfillment of this purpose should be evident through the warmth and demonstrated love of the congregation, the strength of its teaching programs, the fruits of its prayer life, and the dedication of an involved lay ministry."

During this season there was always the specter of transience; the lack of a permanent home. Under the leadership of Kirk Irwin, the Facilities Committee was diligently exploring all the possibilities. Research was done on what areas were affected by the water moratorium. A well-feasibility study was done on the San Marcos property and came up dry. Every available piece of property within our Mission boundaries was priced and found to be well beyond the means of the church. And then, in May of 1975, there appeared the miracle on Hollister Avenue: a three-acre piece of property priced well below market value!

### **Finding a Home**

There it was! A small, three-acre walnut orchard, nestled into the urban farmland right on Hollister Avenue ... and it had a water meter! This was prime real estate; comparable land was selling for \$50 to \$75,000 an acre. It was well known among realtors that Christ the King was looking for property. The realtor for Mrs. Catherine Hollister, the owner of the property, approached Christ the King with an offer of \$25,000 an acre and agreed to hold it for 48 hours before considering other offers. However, CTK was a Mission congregation; this would require a decision from the Diocese. "As anyone who has dealt with church bureaucracy will attest, this would require a miracle. Decisions of this sort for a mission congregation would normally take at least two weeks to obtain the necessary diocesan approvals. But this was God at work. The necessary reviews and approvals were obtained and the offer was submitted in less than 24 hours."<sup>1</sup> "The offer was carried by Fr. Bob to the Bishop on the 27<sup>th</sup> of May. The Bishop presented this to the Board of Directors of the Corporation of the Diocese on the 28<sup>th</sup> of May. The offer was approved and signed by the Bishop. It was then presented to Mrs. Hollister and her attorney on the 29<sup>th</sup> of May."<sup>2</sup>

Of course, a plot of land does not a meeting place make. A portion of the land needed to be cleared of the walnut trees, architectural drawings needed to be rendered, contractors needed to be hired, money had to be raised. There was much, much, much to be done, and the life of the body of Christ at CTK had to be maintained and nourished. Services continued in the gym and Room 41 at Bishop Diego High School and, occasionally, at local parks. Other services were held at St. Andrew's Presbyterian and in the newly-created 'chapel' in the rooms above Nina's Bar. Wednesday evening Prayer and Praise services continued as did Family to Family Fellowship. A Covenant Group was established to raise awareness of a Christian response to poverty, hunger and suffering. The church had adopted a Vietnamese refugee, and had begun supporting Los Ninos, a local ministry to the children of Tijuana. Fr. Bob was the MC of the Episcopal West Coast Charismatic Conference while also writing in the Mannafold about some of the "far-out teachings and practices of the charismatic movement."<sup>3</sup> There was a ski trip to Mammoth that attracted 40 people. Two couples, the Thomases and the Morrrows, created the first Posada, which became an annual tradition for many years. (The Posada went down Meadowlark Lane, stopping at houses seeking 'room at the inn' until it found room

at the Thomases, the *same house* where the first meeting to create the church had been held eight years earlier!)

All the while, there was funding to be garnered and a building to be built. The Diocese had sold the property on Via Chapparel and applied the proceeds to this project. Grants and loans were made by the Diocese, and Trinity, and All Saints churches. The Building Fund ranged from significant gifts from the congregation to rummage sales and bake sales and encouragement to save S&H Green Stamps and Betty Crocker Coupons to acquire church furnishings! There was a water hookup to be obtained and a Conditional Use Permit and approval from the Planning Commission. In 1977, the attention of the Bishop's Committee was pretty much focused on funding sources and progress on the building. There was a groundbreaking ceremony on the property on June 12, Theilman Construction Company began work in July and the first service was held in the new building on December 18, 1977. In the midst of all of this, Fr. Bob wrote, "The fellowship is growing in spirit but falling off in numbers. Some of our leading families have been transferred to other communities or gone to retirement somewhere else. We have reached a point where we must once again make known to this community that we are a place where Jesus Christ's name is clarified, the gospel is preached, the same Jesus is baptized in the Holy Spirit, the Sacraments are duly administered and the life of God is being lived out in fullness."<sup>4</sup>

For the annual meeting in 1978, the Senior Warden, Kirk Irwin wrote, "One recommendation of that task force (in 1974) was 'to establish permanent facilities for Church of Christ the King within the next three years.' At that time we had no land, no building plans and no concept of what building costs would be. As we looked, we found that good sites cost over \$200,000. When we were ready to give up, the Hollister property unexpectedly became available for \$75,000. Our needs were spelled out to the Architects who translated those needs into a design projected to cost over \$350,000. That was more than we could possibly imagine raising. But, again, unexpectedly, it worked out. Pledges and gifts exceeded \$100,000 and financing of \$280,000 became available largely through the general cooperation of local Episcopal Churches. In December, 1977, almost exactly three years after the Bishop's Committee adopted the goal proposed by the task force, we worshipped together for the first time in our new, own buildings. A seemingly impossible goal had been achieved and with results substantially beyond our expectations ... What a mighty and glorious miracle God has worked among us."<sup>5</sup>

<sup>1</sup> 'Forward': *Christ the King: Its Heritage and Its Hope*. Don Griesinger. 2012.

<sup>2</sup> Minutes of the Bishop's Committee meeting, June 9, 1975

<sup>3</sup> The Mannafold: January, 1976

<sup>4</sup> The Mannafold: November, 1976

<sup>5</sup> Annual Meeting Notes, January, 1978

### **Stability ... then Tragedy ... then Stability Again**

There is a certain measure of stability that comes with being property owners and a whole new level of responsibilities. Prior to 1977 when the building was completed Christ the King was like a moveable feast, unencumbered and nimble. Now, at last, the church had a home to look after and care for. There were pressing issues like loans to consider, utilities to pay, and even the remnant of a walnut orchard to tend. At this time the Senior Warden, Kirk Irwin, wrote, "Now as we enter a new phase of our congregational life it is of supreme importance that (our) purpose ... be ever so carefully kept foremost in our minds and efforts so that we do not slip into preoccupation with facility busy-ness." But it was bound to happen; one cannot own a facility without a certain amount of 'busy-ness'.

While there were these other responsibilities to shoulder, the work of the kingdom was carried on without hesitation. The regular routine was established: Sunday services, Sunday School classes for youth and adults, junior and senior high youth groups, a Eucharist on Wednesday evenings, Prayer and Praise on Thursdays, the Acts 2:42 group continued to meet on Tuesday mornings, various prayer and share groups sprung up in people's homes. People began attending Cursillo, and Life in the Spirit Seminars were held regularly. Faith Alive, Women's Aglow, and Marriage Encounter were being promoted, and the Episcopal Charismatic Fellowship was convened every year. The Eucharist in the Park, held over from the days in the gym, became an annual tradition as did the Posada at Christmas time. There were talent shows and hikes and picnics and potlucks galore. Family to Family Fellowship continued. The church began a relationship with Los Ninos, a ministry to children in Tijuana. Burt Blosser began making ceramic crosses to give to newcomers; a Covenant Group was formed to advance stewardship of earth's resources and, of course, there were buildings to maintain and weeds and walnuts with which to contend.

Interesting glimpses of the future emerged. In January, 1979, there was a parish retreat at St. Mary's Retreat House; the retreat leader was one *Fr. Brian Cox!* There was discussion at a 1980 Bishop's Committee retreat of "our growth toward *parish status.*" In November of that year Fr. Bob asked that we "think about the need for a way to *project song words*, perhaps *on a screen* in the center of the church." His approach to *stewardship* was "as Christians (we) do not give to support a budget but out of our own personal response to God's grace". He described the early New Testament church as "seeing no separation from Israel but rather ... saw themselves as *the new expression of Israel.*" Early in 1981 CTK participated in an Inter-Church Prayer Circle that brought together ten or twelve churches to pray for *Unity and Revival.* Yes, there was still facility busy-ness; there was mildew in the building and the neighbors were using the parking lot as a short-cut into the neighborhood, but when Fr. Bob set out to describe the church at that time he wrote, "Four principles can be applied to 'where we're at' in renewal. They are: *Apostolic Teaching, Biblical Preaching, Historic Worship, and Charismatic Experience.*"

And then tragedy struck. It was June 10, 1982. The news spread to the family and through the church and to the Diocese and throughout the renewal community – Fr. Bob Harvey was dead. He had collapsed in the restroom at Oak Park. (He had been to visit Floyd and Clarice Newman that morning<sup>1</sup> and may have been coming from their home or possibly from a hospital visitation at Cottage Hospital.) A previously undiscovered brain aneurism had burst. He was rushed to Cottage Hospital but to no avail and the church that he had brought from infancy and into maturity was without a shepherd. Kirk Irwin wrote at the time, “I offer no eulogy for Father Bob – this church is his eulogy. Each of us who have been touched by his life is his eulogy. Former members of this congregation who minister throughout the world are his eulogy.”

A church that had been founded by lay leaders and built on lay participation would not flounder at such a time as this; however, new leadership had to be found. Since the church was still a mission congregation, the search committee would be officially chaired by Archdeacon Terence Lynberg from the Diocese, but it was the Senior Warden, Kirk Irwin, who masterfully steered the ship through these troubled waters. The life of the church continued with ECW meetings, a Young Adult Potluck, and picnics and summer workshops for the Holiday Boutique. The fall schedule was established, Supper Circles were begun and an Improving Communication group was started. Meanwhile, committees were formed, a self-study was created, a search was conducted, candidates were visited and interviewed. The Eucharist on Christ the King Sunday, November 21, was dedicated to the memory of Fr. Bob at which time Dorothy Harvey stated “that the Church of Christ the King is truly entering an Advent season.” She said that Advent is a time of looking forward, a time of preparation for the Lord and, in November, 1982, Kirk Irwin announced that Father Don Stivers had accepted a call to become the next vicar of Christ the King.

<sup>1</sup>As reported by Kim Newman, son of Floyd and Clarise Newman.

### **A New Era, Firmly Grounded in the Old**

The Watchnight Service on the last day of 1982 was the first appearance of Fr. Don Stivers at Christ the King and, as the clock struck midnight, he officially began as the vicar on January 1, 1983. Fr. Don was no stranger to the work going on at Christ the King. He had developed a friendship with Don Griesinger, a founding lay-leader of Christ the King, through their time together on the national board of Episcopal Renewal Ministries and, in that context, had also crossed paths with Fr. Bob Harvey. In a letter to the Bishop accepting the position at Christ the King he writes, “I knew Father Bob Harvey well enough to know that he was truly gifted of the Lord.”

Fr. Don was a native of Geneva, N.Y. He graduated Phi Beta Kappa from Hobart College in Geneva and did his seminary training at Seabury-Western in Evanston, Illinois. He was ordained to the ministry in 1951. He also earned a Master of Theology in Family Ministries at Colgate Rochester-Bexley Hall-Crozier Seminary in

Rochester, New York. He had served as the rector of All Saint's Church in Rochester, New York for twenty-six years during which time he had also done sabbatical studies at Canterbury, England, and at L'Abri, Switzerland. Prior to coming to California he had been the rector of St. Christopher's Church in Boulder City, Nevada, and the chaplain of the Sisters of Charity who operate the Wellspring Retreat House in Boulder City. He moved to Santa Barbara with his wife, Flossie, and their two children, Margie and Michael.

The threads of God's grace were being woven together again in this appointment. In his memoir about Christ the King, Don Griesinger tells of hearing the tragic news that Father Harvey had passed away suddenly. He writes, "Remembering God's miraculous provision of Father Harvey when Christ the King first began, and giving thanks for his ministry, I hoped before God that He would again be gracious in calling a pastor as well suited to the needs of the parish now as Bob had been then. My first thought was Father Stivers in Nevada, so we packed up the kids and visited the Stivers family in Boulder City. Father Stivers already knew of Christ the King from our conversations while we served together on the ERM Board, but on this trip we talked at length about why I thought Christ the King might be a good fit for him. A mature, Spirit-filled, renewal minded priest with a solid teaching ministry seemed right as Father Harvey's successor."<sup>1</sup>

By this time, Christ the King was firmly established as a renewal-oriented church and the priest had been renowned in charismatic circles, but the church had not become a center of renewal revival on the west coast as Fr. Harvey had hoped. It was, instead, a mission congregation in the Goleta Valley, very active in ministry but still shaping its identity. It fell to Father Stivers to continue that shaping process. For his first annual report to the congregation at his first annual meeting in his first month on the job, he described the church as "The Church of Christ the King in which a living church came together under the power of the Holy Spirit and then built a roof over its Holy Table. The beauty of people and building, of love and caring relationships, of dynamic lay leadership is a stirring tribute to our dear friend now with the Lord, Father Bob Harvey." Then, looking to the future, Fr. Don wrote, "The vision I have for Christ the King has to do with the growing edge of our blessed fellowship, our youth and children. I can see an exciting ministry to the young people of our community, many of whom have no church. We are preparing ourselves to reach them through a program that will speak to their hearts and draw them closer to the life and work of the church."<sup>2</sup>

The work began immediately. Fr. Don began writing lengthy articles for the Mannafold that were focused on solid biblical exposition and pastoral exhortation. The youth group was actively supported and plans were made for a Vacation Bible School. A Life in the Spirit Seminar was scheduled and the church hosted a Cursillo Grand Ultreya. A newsletter called the King's Kids Chronicle was produced for kids and parents involved in a youth program described as "open to all members of the community." A men's retreat was scheduled at the end of that first year. The speaker would be a young priest from St. James, Newport Beach named Brian Cox.

<sup>1</sup> "Christ the King: Its Heritage and Its Hope." Don Griensinger, August 2012, p. 51.

<sup>2</sup> Mannafold, February, 1983.

## **Developing the Foundation**

Christ the King Church had been birthed and raised in the heady times of the charismatic renewal movement; it had been grounded on good footings but now it needed a proper foundation. That was the task to which Fr. Don Stivers had been called. This would be done through solid biblical teaching and an emphasis on family ministries, focusing on youth and children.

A highlight of the Stivers era was ministry to children. First, there was Vacation Bible School. Fr. Don sold the idea to the congregation so well that, when the first VBS was offered in 1984, 40 adults from the congregation were involved in putting on a program that attracted 75 children! This ministry continued for four years attracting upwards of 50 or 60 children each year. Also, during this time, for a couple of years, there was an after school program at the church for latchkey kids. Fr. Don also enjoyed gathering the children around in front of the altar to provide a 'children's sermon' on Sunday mornings. An article written for the local paper when Fr. Don retired said, "Father Stivers has a unique rapport with children and, during his tenure, a program for latch-key kids and Vacation Bible School were instituted which included neighborhood children. He conducts a Biblical storytime for youngsters during regular Sunday service complete with visual aids and delightful humor which is enjoyed by the whole congregation."<sup>1</sup>

Fr. Don called 1985 "A Year of Challenge, A Year of Growth. He identified three challenges for the year ahead: Evangelism (We need to develop a concrete program of enabling all of us to witness to others about Jesus); Education (We need a program in which everyone has an opportunity to learn more about our holy faith through the study of Scripture); and Outreach (We need to discover ways in which we can serve our Lord Jesus Christ through corporal works of mercy right here in our own community and in the world at large).<sup>2</sup>

Ongoing ministries were maintained: Supper Circles continued, Marriage Encounter was promoted, and Episcopal Church Women (ECW) was active. Wednesday evening Prayer and Praise services were held. Fr. Don was a regular presenter at ERM (Episcopal Renewal Ministries) conferences, and speakers from the renewal movement were regularly brought to CTK. Church members were active in Cursillo and, in 1988, a Faith Alive conference was held which resulted in the formation of home groups as they are now known. Posadas and Watchnight services were held annually. In 1984 a church camp was held in Hawaii and, thereafter, regular campouts were held at El Capitan State Beach. And, because there is no such thing as 'luck' in God's kingdom, and it is a blessing when God's people gather for a meal ... potlucks became known as "potblessings"!

In 1986, a long-range planning committee was formed “to create an updated statement of mission and purpose, create objectives that can be achieved within the next 3-5 years, priorities of goals, and specific plans for obtaining these goals.” The areas of concern to be addressed by the committee were: Evangelism and Growth, Ministry to the Whole Church, Outreach to the Community, Expansion of Facilities, Development of Church Grounds, Stewardship, and Parish Status. Discussions about parish status had been ongoing. A letter from Bishop Rusack in 1984 mentions “moving along the road to eventual parish status.” During the late 1980s, dealings with the Diocese over restructuring of the debt and financing a new building were such that parish status was not realized during Fr. Don’s tenure. However, it was during these years that the Memorial Garden was proposed, designed, installed and finally dedicated on March 1, 1987.

Ministries were initiated and maintained during these years. Home groups were progressing well. An evangelism committee was formed for door-to-door visitations in the neighborhood. The church was actively involved at Transition House, a local ministry to the homeless; a joint prayer and praise service was held with a prayer group from St. Raphael’s Catholic Church. A men’s prayer breakfast was held on Thursday mornings; a contract was signed to create a photo directory. At the annual meeting in 1989, the question was posed for small group discussion: “What do you want to see happen at CTK and what practical steps can we take to make it happen?”

In 1989, Father Don turned 65 and began musing about retirement. In his annual report he referred back to the purpose statement written for the 1982 self-study report and wrote, “I wait on the Lord to see if he wants me to be your spiritual guide in this final phase of my active parochial ministry.”<sup>3</sup> In May of that year he announced that he would serve for another two years and retire when he has spent 40 years in the ministry. The established ministries of the church were maintained and Father Don continued teaching through his preaching and writing. For his final State of the Congregation report in 1991, Fr. Don wrote, “When I first arrived at Christ the King someone asked me what my vision was for the church. I can’t remember what I replied. The truth of the matter was I had only plans, not a vision. The vision began with those gathered in 1967 to form a Spirit-filled congregation and called themselves the Church of Christ the King. I have tried to be true to that vision, to minister to a church that is alive in the Spirit. I am grateful that I have been able to serve as your pastor. In my dreams I see a great future for our beloved Church of Christ the King. It is time for a new vision. Be obedient to the will of the Father as he reveals it. Be faithful to our Lord Jesus Christ who calls you. Be filled with the Holy Spirit who will empower you to do great things in the years to come.”<sup>4</sup>

In June, 1991, Fr. Don published his last teaching article in the Mannafold, held his last Bishop’s Committee meeting and retired. The Profile Report, created for the search for a new Vicar, states, “Father Stivers has continued to lead us in the direction established by the founding families and Father Harvey. Father Harvey taught us to let loose in the Holy Spirit. Father Stivers has helped us to sablilize with

the Bible as our base. He has modeled the Lord's plumb line for us. He has strengthened our unity, our faith and our concern for others. We await, with excitement and enthusiasm, the priest God has selected for us."<sup>5</sup>

<sup>1</sup>article written by Eleanor Ward for the Santa Barbara News Press, July 1992.

<sup>2</sup>State of the Congregation Report, Annual Meeting, January, 1985.

<sup>3</sup>State of the Congregation Report, Annual Meeting, January, 1989.

<sup>4</sup>State of the Congregation Report, Annual Meeting, January 1991.

<sup>5</sup>Church of Christ the King Profile Report, August, 1991, pp. 4 -5.

### **Fr. Brian Cox and the Ministry of Reconciliation**

Shortly before Fr. Don Stivers retired, two other Episcopal priests, Mother Michelle Woodhouse and Fr. Thomas Jayawarden, had begun attending Christ the King and were available to help guide the congregation through this transition. Mother Michelle was appointed Interim Priest in Charge and the work of the church continued. A Self-Study was performed, a Church Profile was created, a search was conducted and a new priest, Fr. Brian Cox was chosen. He moved with his wife, Ann and two children, John and Clare, and began his ministry at Christ the King at the Ash Wednesday service on March 4, 1992.

It was not an easy decision for Fr. Cox and, in many ways, it seemed an unlikely choice. The minutes of the Annual meeting record a word from the Lord, "We will have a priest beyond our expectations," a prophecy that proved to be true for both Fr. Brian and for the church. In order to understand the direction the church would take over the next 25 years it is necessary to explore portions of Fr. Brian's biography.

There are three elements of his early life that are central to the emergence of this ministry. First, he was raised in the Roman Catholic and Episcopal churches where he was an altar boy and acolyte. As a young boy he had a strong sense of the presence of God and even something of a call to be a priest. Second, from the time he was twelve years old and for ten years thereafter, he was very active in local and regional politics and preparing for a career in that field. However, as he wrote in the church newsletter, "In 1972 I left politics and finally came to the conviction that I was called to be a priest and a pastor."<sup>1</sup> Third was the experience of entering into a personal relationship with Jesus and receiving the baptism of the Holy Spirit during his seminary training at Episcopal Divinity School. Upon his graduation from seminary he was assigned to two small churches in Southern California in the Diocese of Los Angeles.

So now we have a young priest who is steeped in liturgical worship, with significant exposure to the world of politics, trained in a liberal seminary but with a personal relationship with Jesus Christ and open to the work of the Holy Spirit, serving a couple of small churches in the California desert.

It wasn't long before Father Brian's potential would be recognized and he accepted a call to St. James, Newport Beach, one of the centers of the charismatic renewal in Southern California (and the same church where Fr. Bob Harvey had once served as an assistant.) Fr. Brian was tasked with being the youth pastor at St. James, an assignment not well suited to his gifts. Among the youth in the youth group were the children of Don and Judy Griesinger, the lay leaders who were so very influential in the founding of Christ the King Church back in 1966! Of that relationship, Don Greisinger writes, "As I got to know him, I sensed that the Lord had in mind for him a deeper work of the Holy Spirit, some refining of his desires, and new directions for his ministry."<sup>2</sup> Griesinger arranged for Brian to attend a National Episcopal Renewal Conference in Kansas City in the summer of 1978 where he met with Fr. Terry Fulham, the priest at St. Paul's in Darien, Connecticut, who also had a ministry among political figures in Washington. In their conversation, "Brian indicated he preferred adult ministries, particularly teaching and discipleship, and confided that he secretly wondered if the Lord might be drawing him toward, some sort of ministry in the public square, given his deep abiding interest in politics and diplomacy."<sup>3</sup>

As his stature in the Diocese grew "Fr. Brian was eventually appointed by the Bishop to Chair the Diocesan Program Group on Evangelism, which provided an official platform for encouraging such renewal activities in the Diocese as Faith Alive, Cursillo, Marriage Encounter, Life in the Spirit Seminars and Kairos."<sup>4</sup> So it was that, by 1984, he qualified for, and was granted a three-month sabbatical from St. James. The concept of short-term missions was a relatively new development and Fr. Brian was interested in exploring this idea and its application to the local church. Through a series of divine appointments and Holy-Spirit interventions, he and the family were led to spend July through September of 1984 in the Diocese of Pretoria in South Africa. He was there to experience short-term mission and to engage in teaching and training clergy. However, it was there, in South Africa, that he first received the vision of a ministry of reconciliation.

In his own words: "I was confronted by the devastating aspect of racism in a society, one that was certainly supported and buttressed by the state church and sometimes, when you get out of your own situation, you see things with a much deeper moral clarity as I did. I can't describe a moment when it happened ... but when I came home, I had a deep sense that something had been planted in my heart. I think it began to impact me in terms of understanding the nature of the kingdom of God in a broader sense. Typically during those years, the debate about mission was between evangelicals who focused on winning people to Christ and progressives who focused on social justice as the main stream of mission and I realized that both those visions were very small in terms of understanding God's purposes ... that God's purpose had to do with a whole new understanding of the healing of creation."<sup>5</sup>

A few months after the family returned from South Africa, Fr. Brian was contacted by Canon Michael Harper, the International Director of SOMA (Sharing of Ministries Abroad) to become the first U. S. Director of SOMA. SOMA had been created a few years earlier by leaders of the renewal movement in the Anglican Communion from around the world to "facilitate sharing the renewing work of the Holy Spirit worldwide."<sup>6</sup> In this

capacity, Fr. Brian began taking teams of people around the world – seventeen trips to thirteen different countries - training clergy and lay leaders in the baptism and gifts of the Holy Spirit. The Rev. David Harper, the Rector of Church of the Apostles in Fairfax, Virginia, was on the Board of SOMA and, in 1986, he created a position on the staff of that church and Fr. Brian became the Senior Associate at Church of the Apostles “to oversee their outreach and mission and to continue service as the U.S. Director of SOMA”<sup>7</sup> When asked, “During that SOMA time, what was happening in your heart and mind regarding the ministry of reconciliation?” Brian replied, “I think that, as I understand SOMA, it was the beginning of the Lord preparing me for the work of statesmanship. Working under Michael Harper, who was a true Anglican statesman, learning how to work with leaders at the senior level, learning how to build relationships and trust and many of the basic ingredients that I’ve practiced in a different light I learned during that time.”<sup>8</sup>

Then, on December 10, 1989, something extraordinary happened at the early service at Church of the Apostles. “At the 8 o’clock service, there was a time after the sermon, just waiting on the Holy Spirit, there was a sung prophecy; it electrified the atmosphere – there was such a profound sense that the Lord was speaking ... we understood it to be a Macedonian call to East Central Europe and I remember, while we were praying, hearing the quiet voice of the Lord say, ‘you’re going.’ East Central Europe wasn’t in my plans at all ... but, a couple of days later, David Harper called me in and said, I’ve been praying about this and I think you should lead a team to East Central Europe.”<sup>9</sup> And so it was that, in March, 1990, Fr. Brian led the first mission to East Central Europe from Church of the Apostles, and it was there, in the living room of someone’s apartment, that he received the call to his life’s work of faith-based reconciliation. A vision of the ministry of reconciliation beginning in the heart of Europe and spreading all over the world was shared by a local pastor , and, ... “as he was saying this, I had a deep and profound sense that I had just heard my life’s work described, of the ministry of reconciliation. I knew, at the age of 40 years old, that I was hearing the call to my life’s work. There was no question about it. It was during the years in East Central Europe that the core values of faith based reconciliation began to emerge in my thinking.”<sup>10</sup>

And so the ministry of faith-based reconciliation began and it seemed to be ideally situated at Church of the Apostles. It was a large church with a quarter-of-a-million dollar budget for outreach and near the nation’s center of political power. But that is not what God had in mind. Apparently what God needed for this work to flourish was a small, Gideon’s-band, congregation, whose members loved Jesus and were open to the work of the Holy Spirit. This fellowship would need to have strong lay leadership and be extraordinarily generous in their giving. They would need to have a desire to increase their outreach ministry and a strong commitment to supporting the work of the church in prayer. That church would be Christ the King!

<sup>1</sup> The Mannafold, December, 2015. “Forty Years A Priest”. p. 1.

<sup>2</sup> “Christ the King: Its Heritage and Its Hope.” Donald W. Griesinger. August, 2012. p. 35.

<sup>3</sup> Griesinger, p. 36.

<sup>4</sup> Griesinger, p. 37.

<sup>5</sup>Interview with Father Brian Cox. March 25, 2017.

<sup>6</sup>Griesinger, p. 42.

<sup>7</sup>The Mannafold, July, 2015. "Forty Years". p. 1.

<sup>8</sup>Interview with Father Brian Cox, March 25, 2017

<sup>9</sup>Interview with Father Brian Cox, March 25, 2017

<sup>10</sup>Interview with Father Brian Cox, March 25, 2017

## **The Era of Outreach**

The section on Outreach in the Profile Report created in 1991 for the new-Rector search which resulted in the calling of Fr. Brian Cox reads, "Although we, as individuals, give service to the community, we invite people to our church, we offer some monetary help, and we do a few small projects, the area of outreach is the most neglected area of our church life."<sup>1</sup> That situation was about to be rectified in ways that were anticipated but could not have been predicted. While the Profile Report was envisioning an increase in personal evangelism, what actually transpired was more accurately captured in another phrase, " ... we see the need to increase our extended ministry to fulfill God's purpose of spreading the Kingdom."<sup>2</sup> The vision that Fr. Brian brought was of spreading the Kingdom through the ministry of reconciliation, using the methodology of Faith-Based Reconciliation.

This approach to outreach was by design. Fr. Brian had already begun international ministry in East Central Europe while at Church of the Apostles in Fairfax, Virginia. When he agreed to come to Christ the King, it was with the specific agreement that this work could continue. A document was drafted that detailed this arrangement with the following bullet points:

- A ministry primarily focused on Christ the King Episcopal Church as priest and pastor.
- Priority is given to building the foundation of a new ministry at CTK.
- Once the foundation for a new ministry is laid, then the Bishop's Committee would be willing and desirous of releasing a portion of the Vicar's time to conduct international missions.
- Leaders and members of CTK would participate and eventually lead missions.
- Such missions would be given high priority in the allocation of future CTK outreach funds.<sup>3</sup>

What actually developed over the next twenty-five years would have been difficult to imagine. Indeed, trying to capture the scope of outreach ministry over those years is rather like trying to drink from a fire hose!

During the first four years of his tenure at CTK, Fr. Brian was making mission trips to East Central Europe and developing the eight core values of Faith-Based Reconciliation. These values grew out of his reflection on the question, "What would it look like to bring the gospel into the realm of politics?"<sup>4</sup> By 1996, the seminar/workshop had taken shape. "It began as a moral vision for society and grew into a method or process to be used in the work of reconciliation. It grew from

a church structure to a social/political structure to faith-based diplomacy.”<sup>4</sup> As expressed by Fr. Brian, “The tool of Faith-Based Reconciliation is a method being used in the work of faith-based diplomacy and faith-based diplomacy is an expression of the ministry of reconciliation ... and, I would say, an outworking of an understanding of the kingdom of God. Faith-Based Reconciliation is ... an expression of the kingdom of God representing the heart of God in the world of politics today. It does not concern itself with the interest of nations but with the heart of God – what is the heart of God in particular situations – individuals or nations or religious communities.”<sup>4</sup>

The most visible expression of the ministry of Faith-Based Reconciliation was international mission trips. There is no official record of all the trips that were made, but a tabulation of those that were mentioned in the Mannafold yields a count of 96 trips\* that Fr. Brian made to 44 different countries that involved 36 individuals from the congregation, many of whom made multiple trips! These mission trips focused, first, in East Central Europe, then Kashmir, often in Africa and, finally, in the Middle East. Some were exploratory, some were planning for future missions, and many were an application of the Faith-Based Reconciliation process developed over the years at Christ the King. These mission trips resulted in partnerships with churches in Palestine, and a Messianic Jewish congregation in Israel, and many visits to CTK by friends and co-workers in this outreach effort from other countries. Beyond that, countless contacts have been made, meetings have been held, problems and conflicts addressed, agreements reached and partnerships developed, each with its own unique opportunity to be an expression of the kingdom of God.

International outreach also included sending and sponsoring missionaries in Brazil, Tibet, and East Asia. But international mission trips was not the only expression of this vision. Reconciliation training was requested by other dioceses, notably in Massachusetts, Louisiana, and Texas. There was a House of Bishops Reconciliation Training Initiative, and an Episcopal Church Reconciliation Training event. The New Commandment Task Force was formed to promote reconciliation in the Episcopal denomination, and Diocesan reconciliation training seminars were held. CTK partnered with the International Center for Religion and Diplomacy and the Straus Institute at Pepperdine University on the PACIS Project in Faith-Based Diplomacy, and a workshop was held for Jewish and Muslim leaders in Southern California.

The Faith-Based Reconciliation process was also applied at the local level. Indeed, the method was developed at Christ the King and used often with CTK parishioners. The Family Reconciliation Workshops that had been presented several times in Europe were used locally at different churches and other organizations. A Vacation Bible School called Young Reconcilers was developed, presented at CTK, and exported to the City Crossroads ministry in San Francisco. Seminars were offered for local pastors and used in reconciliation efforts between blacks and whites. Core groups were developed to support the international work in Israel and Palestine, and the local work in racial reconciliation and an effort at Anglo/Latino reconciliation was begun.

However, outreach at CTK was not limited to the use of this singular method. Internationally, Fr. Brian involved the church in the work of Toward Jerusalem Council II, the Isaiah 19 Project and the Prayer Breakfast movement. But there was much else happening locally that falls under the banner of outreach. There were partnerships with para-church organizations such as Network Medical and Hope Counseling Center. Challenge grants to the home groups resulted in the Inasmuch Ministry to the homeless, worship outreach at Heritage House, and the sponsorship of a young Brazilian woman to come to Santa Barbara for nurses training. The Healing Prayer Booth was initiated to take the ministry of healing prayer into the public square and a Healing Prayer Hotline was established and advertised in local newspapers and theaters. Door hangers were distributed in neighborhoods promoting the hotline and prayer booth. Personal evangelism was promoted through Evangelism Explosion training, the Alpha course, and classes on sharing the gospel and witnessing with our own stories. Evangelism outreach was attempted through neighborhood surveys. Oxford Academy partnered with Y-Strive to provide education assistance for disadvantaged youth. Prayer walks were conducted around the neighborhood and down the Hollister Corridor. CTK members were actively involved in the work of Kairos and Cursillo. Youth missions were conducted to New Orleans and the Navajo nation, and several teams went from CTK to San Francisco to partner with City Crossroads ministries there. Over the years, CTK websites were created and revised, presenting the work of the church locally and internationally.

Any attempt to summarize the outreach endeavors at Christ the King over the past 25 years is, indeed, daunting.<sup>5</sup> And yet, the ongoing work of worship and parish ministry also needed to be nurtured and maintained.

<sup>1</sup>Church of Christ the King, Profile Report, August, 1991. p. 23.

<sup>2</sup>Church of Christ the King, Profile Report, August, 1991. p. 23.

<sup>3</sup>“Christ the King Episcopal Church. Parish Ministry/International Mission,” by The Reverend Brian Cox. 1992.

\* This figure does not include youth pilgrimage trips and several Family Reconciliation Seminars presented by lay teams in East Central Europe.

<sup>4</sup>Interview with Fr. Brian Cox, March 25, 2017.

<sup>5</sup>The church website – [ctksb.org](http://ctksb.org) – contains numerous articles on Faith-Based Reconciliation and trip reports on missions in Kashmir and Israel. Fr. Brian’s book “Faith Based Diplomacy” contains 11 mission reports from East Central Europe and the Balkans, 14 mission reports from Kashmir, and 19 mission reports from the Middle East.

### **The Foundation of Parish Ministry**

The twenty-five years during which Fr. Brian Cox was first Vicar, and then Rector of Christ the King, were, indeed, the era of outreach. But outreach, especially of that scale, is not possible without a solid home base nurtured through parish ministry. Fr. Brian inherited just such a foundation when he arrived in March of 1992, and he

wasted no time building on that base. At his first Bishop's Committee meeting he introduced the Discovery Program for confirmation preparation, and began the process of achieving parish status which was accomplished by the end of the year. In the remainder of the year he created the first Master Plan which introduced the vision for the coming years: "Christ the King is a community of people who glorify and serve Jesus Christ through the ministry of reconciliation." He explored the possibility of hiring a youth minister, investigated adding a modular building, introduced Evangelism Explosion training, and did a mission trip to East Central Europe!

Christ the King was now a parish; the Bishop's committee became a Vestry. The foundation that had been laid by Fr. Bob and Fr. Don, was secure. The congregation had been given solid Biblical teaching and members were active in the life of the church. Home groups had been established and renewal had been enhanced through participation in Faith Alive and Cursillo. There had been emphasis on evangelism and, of course, there was regular worship.

Worship is the essential bedrock of all parish ministry. Because Anglican worship is grounded in the liturgy from the Book of Common Prayer, there is a certain consistency over time and place; yet every parish is unique. Over the period of his tenure, Fr. Brian put his own stamp on the worship experience. During this time, the music of the worship service became a complete blend of traditional and contemporary music. In 2004 a video projection system was installed so that all the music and liturgy could be projected onto screens; parishioners could worship with their heads up and their hands raised! He adopted the use of litanies related to the readings and the seasons in place of the prayers of the people. There was occasional use of dramatic sketches in the services. He experimented with combining Morning Prayer and the Eucharist. Space was made in the worship experience to simply wait on the Holy Spirit. There was also the teaching of the sermons; always biblically grounded with practical applications, often providing reminders of the sovereignty of God, the Abrahamic covenant, and the ministry of reconciliation.

Besides the teaching of the sermons, education was provided for all age levels. A part-time youth minister was employed to provide training and activities for the youth. The Catechesis of the Good Shepherd curriculum was adopted for the children, and Rite 13 and Journey to Adulthood was used for the young people. The adult education program was formalized into the School of Discipleship with seven tracks: Conversion, Discipleship, Family, Burning Issues, Reconciliation, Abrahamic, and Biblical. The Discovery program provided training for confirmation. A Vacation Bible School called Young Reconcilers was developed and presented several times. A Spiritual Gifts Workshop was offered for adults, and the Bethel Bible Training series was used to develop lay leadership. A joint Bible Study on Old Testament scriptures was conducted with a local Jewish congregation, and training regarding the Baptism of the Holy Spirit was offered through Life in the Spirit Seminars. All of this emphasis on ministry to the parish required considerable attention. As the outreach efforts gained momentum, there was a felt need in the congregation for greater

emphasis on education and family ministry. In 2001, a proposal was advanced to hire an assistant priest, and in 2002 Fr. Sam Shafer was called with the goal of supporting ministry to families and children. However, after two years the congregation had not increased in size and the church was not able to continue to support two priests so the parish returned to having one priest.

The work of the church needed to be under-girded with prayer, and the work of prayer became a defining characteristic of the Cox years. Just a couple of years after his arrival, Fr. Brian began the Reconciliation Prayer Project which became the Bookmark Project. It was presented as “a means of encouraging prayer for the vision of reconciliation to grow in the Santa Barbara community.”<sup>1</sup> Another practice that was instituted in the early years of Fr. Brian’s tenure was prayer and fasting during the stewardship season each year. It began as a practice of the Vestry but later spread to all church members who chose to participate. The Upper Room Prayer Group was established in 2001 with the express purpose of waiting and listening for the Lord’s guidance for the congregation. While there had always been opportunity for healing prayer in the chapel after communion, the third Sunday of every month came to be designated as healing prayer Sunday when a portion of the liturgy was set aside and healing prayer teams were positioned around the sanctuary for members to go and receive prayer. Soon the ministry of healing prayer was to go beyond the walls of the church. Fr. Brian began talking about taking the ministry of healing out into the public square. A Prayer Booth was created and set up first at the Farmer’s Market, then Goleta Beach and then on the sidewalk by a market in Old Town Goleta. A sign on the front of the table invites passers-by to stop and receive prayer with CTK members. A Healing Prayer Hotline was also created and advertised in a local paper, in local theaters, and with business cards and door hangers. There were also other expressions of the ministry of prayer: Taize prayer services were sometimes used during Lent, a Celtic Contemplative Prayer group was formed, there were prayer walks in the neighborhood and down Hollister Avenue. The congregation joined in the Together in Prayer project during the transition from Fr. Brian’s tenure into the future of the church. The work of prayer at Christ the King was rich and varied ... and very, very necessary.

The life of the parish had been impacted by the upheaval in the Episcopal Church over issues related to human sexuality. As early as 1996, the Vestry had sent a letter to the Diocese objecting to the ordination of a non-celibate gay man and a year later, the church joined the American Anglican Council, an association of evangelical parishes. But it was with the consecration of Gene Robinson, an openly gay priest, as a Bishop of the church that Christ the King was faced with a wrenching decision. Parishes and even entire dioceses were leaving the denomination and the Diocese of Los Angeles was fully behind this redefinition of traditional positions. What was the church to do? Learning conversations were held; times were set aside to pray for the church. In June of 2004, the church gathered for A Time Together, using the faith-based reconciliation process to address the problem and chart a way forward. A decision was made to stay in the Episcopal Church and the Diocese of Los Angeles, but the church also joined the Anglican Communion Network. An arrangement was

accepted by the Diocese that CTK members could choose to redirect their giving from the Diocesan Missions Share Fund to church-sponsored outreach ministries. Bishop Bruno offered Designated Episcopal Oversight to the parish. In 2004 Bishop Ed Little was appointed as Pastoral Bishop for Christ the King. As the immediate issue had been addressed, "Fr. Brian expressed a strong desire to shift our focus from the conflict in the Episcopal Church to family/children/youth ministry."<sup>2</sup> A Next Chapter Task Force was created to examine the future direction of the church; at the end of their assignment they concluded that Christ the King was "a reconciling community in a conflict-laden world and a missionary hub at the center of an affinity-based network."<sup>3</sup>

<sup>1</sup>The Mannafold, September, 1995.

<sup>2</sup>"Vestry Report", The Mannafold, July 2004, p. 3.

<sup>3</sup>"Next Chapter Task Force Concludes Assignment", The Mannafold, December, 2004, p. 3.

## **Fifty Years**

It is a daunting task to attempt to capture the essence of Christ the King Church as it has developed over the past fifty years. To see where we are fifty years later, it is worth going back and looking at the beginning. The church grew out of a prayer meeting – a charismatic prayer meeting – and with renewal-oriented prayer comes an expectation that the Holy Spirit is alive and well and desires to be active in our midst. Prayer has been a constant practice in this church whether it was the words from the Book of Common Prayer or spontaneous expressions, seasons of prayer and fasting or the quiet waiting of Celtic meditation or the Upper Room Prayer Group. Healing prayer gained special prominence with a healing prayer hot line and a prayer booth in the public square and service times set aside for healing prayer. The renewing work of the Holy Spirit was also experienced in that first prayer meeting and continues to this day sometimes in lively times of praise and worship and sometimes in the quiet of waiting on the Holy Spirit.

It is also true that, even before the church was formed, there was a strong emphasis on spiritual formation. One strong motivation for the creation of this mission church in the Goleta Valley was dissatisfaction with existing Sunday School programs. Indeed there was talk of beginning a Sunday School program even before the church was launched. Spiritual formation has always been paramount whether as a mid-week Thursday School or the Catechesis of the Good Shepherd, early adult classes to the School of Discipleship, Journey to Adulthood or Bethel Bible Training and, of course, the teaching that occurred from the pulpit.

Another element evident from the earliest days is lay leadership. In fact, this church was founded by lay people and was operational for several months before a priest was called. Throughout the years, this aspect has been nurtured by the clergy to the point where almost the entire congregation is involved in some aspect of the ministry and entire programs are in the hands of the lay leadership.\* In the earliest

days there was no mandate to celebrate the Eucharist every Sunday; sometimes a lay person would lead a service of Morning Prayer. With the arrival of Fr. Bob Harvey, the celebration of the Eucharist soon became the central focus of worship every Sunday and has been ever since. The practice of worship at Christ the King was described by Fr. Bob as having “a Catholic altar and an evangelistic pulpit.”

There have been a number of attempts over the years to describe this rather unique church. In 1974, an attempt was made to draft a purpose statement in answer to the question “Why does the Church of Christ the King exist?” The answer that was developed was, “To provide an Episcopal Church dedicated to the gospel of Jesus Christ with strong emphasis on sacramental worship, Biblical authority, personal relationship to God, and evangelical responsibilities, integrating charismatic teaching and practice in the life of the church. The fulfillment of this purpose should be evident through the warmth and demonstrated love of the congregation, the strength of its teaching programs, the fruits of its prayer life, and the dedication of an involved lay ministry.”

That became the basis for the mission and purpose statement that was drafted for the 1982 self-study report. “We are an Episcopal congregation whose mission and purpose is to express its love of God by being an open fellowship that is dedicated to the gospel of Jesus Christ, with strong emphasis on sacramental worship, biblical authority, personal relationship to God, and evangelical responsibilities. The congregation integrates both traditional and renewal ministries, including prayer, study, outreach, teaching, healing (spiritual, physical, and emotional) and other expressions of the Holy Spirit.” The same statement of purpose was used ten years later for the church profile when Fr. Don Stivers retired. With the coming of Fr. Brian Cox, the vision of the church became “Christ the King is a community of people who glorify and serve Jesus Christ through the ministry of reconciliation.”

In 2004 the Next Chapter Task Force provided a two-point description of the church: “a reconciling community in a conflict-laden world, and a missionary hub at the center of an affinity based network.” In a newsletter article in May, 2006, Fr. Brian described Christ the King as “A Growing Church with Many Faces.” Several years later these ‘faces’ were refined into what came to be known as the DNA of Christ the King . “Christ the King is a truly Anglican church, a renewal church, a eucharistic community, an evangelical church, a charismatic church, a pastoral church, a healing church, a prophetic community, a missional church, a traditional church and a church grounded in the sovereignty of God.”

And yet ... descriptive labels fail to capture the experience of being part of the family, all of those people who, over the past fifty years, have, at one time or another said, “I attend Christ the King Episcopal Church.” There were the services in the park and the camp-outs, there were talent shows and Posadas. There was Cursillo and Kairos and home groups and ceramic crosses and mission trips, supper circles and Inasmuch donations, Faith Alive and Life in the Spirit, Fun Fests and Vacation Bible School, praise bands and choral offerings. There were workshops and seminars and

square dances and Epiphany parties and Halloween opportunities to dress up as your favorite saint, and Times Together and much, much more. And always, in this quirky quarrelsome family ... there was love. In the earliest days of Christ the King, a verse was given which serves well as guidance into the future: "Unless the Lord builds the house, they labor in vain that build it." (Psalm 127:1)

\* A history of Christ the King Church would be incomplete without acknowledging the contribution of one singularly important lay-person, Kirk Irwin. He is first mentioned in meeting minutes as a delegate to convention in February, 1969. Over the next 37 years, Kirk was the Bishops Warden for 13 years, he spearheaded the efforts to locate a meeting space and then to find a property and then build a building. When Fr. Bob Harvey passed away he formed the Coordinating Committee and headed up the search process and led the search process again when Fr. Don Stivers retired. He was instrumental in exploring parish status during the Stivers years and brought the effort to fruition in 1992. He also played a major role in acquiring needed permissions for the modular building. When the church was in negotiations with the Diocese over Designated Episcopal Oversight and restricted giving of pledges, Kirk was a major player. He co-chaired the Next Chapter Task Force in 2004. The Irwins hosted a watch-night service at their home for many years and their generosity provided the cross in the Memorial Garden and a new organ for the church. Kirk's enthusiastic support for Cursillo influenced many others to attend. He used his skill as a photographer to chronicle the history of the church and, of course, he was the resident banjo player with the Joyful Noise praise band!

### **A History of Music at Christ the King**

#### **An addendum to the History of Christ the King articles by Dick Morrow**

Music has played a central role in the worship experience at Christ the King. From the very beginning until the present day, there has always been a choir, there has always been a piano or an organ, and there has always been guitars. The bulletin for the first service on July 23, 1967 lists two hymns: "Holy, Holy, Holy" and "All hail the power of Jesus' name." Also, a photo of a service from before the time a priest was called, shows someone leading singing with a guitar!

The Bishop's Committee minutes of March, 1968, mention the purchase of 25 hymnals. That month also marked the arrival of Fr. Bob Harvey who, rather quickly, began holding Thursday night Prayer and Praise services. The established practice that developed in those early years was to use hymns at the Sunday morning services and praise music on Thursday nights. A report from the Music Director in 1972 mentions the choir and the use of music at Thursday night Prayer and Praise.\* However, it wasn't long before praise music began to creep in to the Sunday morning worship service. When the church was meeting at Bishop Diego High School, there were times when the gym needed to be vacated and the church met

either in Room 41 at the high school or in a park. In both these venues, guitars were used to lead the singing and praise choruses were sung. By the late 70's and early 80's, collections of praise songs were purchased and praise music was being used as choir offertories and post-communion music.

Over the years, the church has had a number of organists but just a few choir directors.\*\* A music survey in 1982 confirmed that the congregation wanted to sing praise music during communion (provided they were familiar songs and easy to find!) In 1985 the church purchased 150 copies of the new, 1982 Hymnal, and discovered that it included some of the 'praise' music that was already being used at CTK. A few years later, 150 copies of Songs of Praise were purchased so the church now had two collections of music in the 'pews'; one traditional and one contemporary.

There is an article in the September, 1988 edition of The Mannafold recruiting member to join a 'guitar choir' to be called The Grateful Living! Thankfully, that name did not stick but that may have been the time when the name Joyful Noise was attached to a rather random group of guitar players, a banjo player, and a vocalist or two. There never was real "music wars" at CTK that threatened to split the church but there certainly were those who wanted to include more praise music in the services and those who opposed it. A compromise was reached so that by August, 1991, a decision was made to have Joyful Noise provide all of the music for the 10:30 worship service on the 2<sup>nd</sup> Sunday of each month.

When Fr. Brian arrived on the scene, he pretty quickly made his desires known regarding the music. An article in the newsletter of September, 1992, says, "Fr. Brian would like to achieve a blending of the Joyful Noise contemporary music with the traditional music instead of the on/off system at present." A new plan was crafted whereby the first Sunday would be traditional music, the second Sunday would be led by the Joyful Noise and the third and fourth Sundays would be blended. Prayer and praise meetings were still occurring but the praise element was fading as the instruments were down to one guitar and/or the piano. The Master Plan for 1996 included a goal to establish a permanent area in the sanctuary for the praise band but it would be another three years for that to fully come to fruition.

In May of 1999 Dick Morrow became the Music Director and began to direct the choir and lead the Joyful Noise. Prior to his coming, the church had purchased a drum set and an electronic keyboard. A new sound system was installed and a front-piece was built for the Joyful Noise band to match the space occupied by the choir. The Joyful Noise now had a permanent location, replete with microphones and monitors and plug-ins for guitar pickups. With this measure of permanence established, fully blended music came to fruition each and every Sunday. Whether it was the scheduled hymns or the service music or the offertory or the communion praise time, any song selection may be traditional or contemporary. Hymns were sung from the hymnbook and the words to praise music were printed in the bulletin. Then, in 2003, a decision was made to install presentation technology and the words

to the hymns and praise music, indeed, the entire service, was projected onto video screens and the congregants could worship with their heads up and their hands free.

Other musical expressions were incorporated. Brass instruments had been used throughout the history of the church as occasion and availability allowed. Cello and violin were added to the Joyful Noise and, for a while, a saxophone. Choir chimes were purchased by the church and, in 2008, a new organ was installed. Choral evensong was used on occasion and Taize music was used for a Lenten series. In 2003, Mike Fay accepted the challenge to advance his piano and keyboard skills to become an organist and in 2016 he became the Music Director and Jana Mullen became choir director.

And so it is that, over the past 50 years, Christ the King has enjoyed the use of traditional hymns and choral anthems, gospel songs and hymns from other traditions, chanted psalms and canticles, the songs from Cursillo and Taize, and contemporary music of the current era ... all to the glory of God. As Paul admonished the Ephesian church, "... be filled with the Spirit, speaking to one another with psalms, hymns, and songs from the Spirit. Sing and make music from your heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ. (Ephesians 5:18, 19) May it ever be so at Church of Christ the King.

\*It also mentions an unnamed parishioner who was writing many songs; this, most certainly, was Martha Jane Payne, who was one of the founding members of the church and who wrote over 100 songs during her time at CTK.

\*\*John Kennedy became Music Director in 1982 and led the choir for the next 16 years!