



The Hillside Messenger

A Message from the Rector:

A Christian Response to Violence against the Police

A gunman's murder of three police officers and his wounding of three other officers in Baton Rouge on Sunday, July 17th, less than two weeks after Alton Sterling, an African-American man, had died at the hands of Baton Rouge police, was a cruel and despicable action which cannot be justified under any circumstances. In the same category falls the murder of five police officers in downtown Dallas on Thursday, July 7th, during a peaceful protest against police shootings in Minnesota and Louisiana.

There are those who claim that any violence by the police must be followed by violent retaliation against them. Following the view that violent retaliation is necessary will lead to a violent, anarchic, ungovernable society. Whenever any person is killed in the course of police action or while in police custody, a thorough investigation by the proper authorities must be conducted. Peo-

ple are free to protest peacefully against deaths which they feel were wrongfully caused by police officers, but then matters must be left in the hands of the relevant authorities.

How should a Christian respond to such events? First of all, we all



need to humble ourselves before God, repent, and pray (*St. James 4:7-10*). It is wrong for there to be any difference or disparity between the way one race of people is treated by the criminal justice system and the way all others are treated. Everyone must be treated with

equal respect and fairness. Human life must be valued highly in all circumstances. Impartial and just treatment for all is a foundational principle in the United States of America ("No person...shall be deprived of life, liberty, or property, without due process of law..." – Amendments V and XIV, Section I, *The Constitution of the United States of America*). More importantly, from a Christian perspective, God Himself is without partiality in His judgments (*Deuteronomy 10:17; Acts 10:34; Romans 2:11*), which means that God treats all people of all races the same, both in judging their sin and in saving those who believe in the Lord Jesus Christ and do His will. Since God is impartial, He expects all people, especially those in authority, to be impartial and just in their treatment of everyone. Since the citizens of the United States are "one nation under God" (Pledge of Allegiance), they must also obey the fundamental

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A Christian Response to Violence against the Police

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moral law of God, which includes the Ten Commandments. “Thou shalt not kill” is the sixth of these and shows the high value God sets on every human life.

Here is the point: All who have authority in the justice system must set the example by valuing human life at every stage of the process. No one of any race or national origin must be the object of discrimination by anyone in authority, since then it will appear to some (when such discrimination is a repeated pattern) that a certain group of people continually receives bad treatment. Since there is a history of racial tension in the United States dating back to the Civil War era and before, and various incidents indicate that this tension is far from fully resolved, we have a duty to pray for such resolution and reconciliation in our society, especially for those cities and areas where tensions have exploded in violence.

Yet in examining the moral factors contributing to these acts of violence, we must not simply blame the police and the criminal justice system. How can the police treat fairly and justly those who do not respond to their reasonable orders? Some people in American society have insisted on their freedoms so much that they think it is unnecessary to obey police

orders. First, we must understand that the police themselves are under orders and have to obey superiors. Every citizen should know that he must obey all orders of police and public officers, just as he has to pay taxes and obey the rules of the road. Those who don't obey have themselves to thank for the consequences of not obeying. Now when a police officer orders you to stop running and put your hands up, you must stop and do as he says and not look as if you are groping for your gun, because in self-defense he might stun you, tackle you, or shoot you. Our duty is to cooperate immediately with all instructions and orders of police. When we do so, we are unlikely to be treated with force.

For Christians, the imperative to submit to government authority is found in various places in the Bible: *Romans 13*; *St. Titus 3:1*; *1 St. Peter 2:13-14*, for example. The underlying principle of this submission is that God has instituted government and its authority, which means that resistance to that authority is resistance against God Himself. We show our submission to God when we submit to everyone in authority over us. Of course, there are evil governments, as the citizens of all countries experience and have experienced. The Roman Empire which ruled when St. Paul wrote his epistles

was pagan, cruel, and evil in many ways. Yet neither St. Paul nor St. Peter advocated rebellion and resistance against it but only submission and obedience. Therefore a definite part of a Christian response is to submit to the police and other officers in authority. But because of their embattled role in society today, we must do more than submit to the police. We should support and encourage them in their duties also, and we should make a habit of doing so. More than this, we should pray for them, not only in our public religious services (police officers are always on St. Luke's Chapel prayer list), but also in our private prayers, interceding for God's special protection for them in these times of danger, that they and their loved ones will be kept safe. In fact, St. Paul urges Christians to pray for “kings and all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty” (*1 St. Timothy 2:2*, KJV). But if we neglect to pray for or to care about the police, who, with God's help, are the guardians of our communal “quiet and peaceable life”, then it can so easily turn out that violence and civil unrest run rampant, and crime escalates, leading to no safety for anyone. Perhaps there are those who are planning this kind of anarchy so

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that they can seize control. This is all the more reason we ought to pray for the police and for all in authority.

Furthermore, we must also pray for ourselves and for society as a whole, that everyone will value the life of every human being. We must pray as well for all those individuals who feel marginalized by society for whatever reason and for anyone who might be on the path of regression towards hate and violence. We must pray for our enemies, even for those enemies who are planning murder and

massacre: We must pray that they turn away from this and come to embrace salvation through the Lord Jesus Christ and peace.

Lastly, we have a responsibility to nurture a peaceful society and culture and to teach our families and youth to value such a society and to respect every human life. Video and computer games depicting the destruction of human life should not be encouraged, since excessive playing of these may cheapen people's view of life so that they begin to think that taking someone's life is entertaining. In contrast to this, Christians are com-

manded to occupy their minds with good things:

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Philippians 4:8,
KJV

The inner thoughts of people's minds are often unknown. Sometimes

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*Almighty Father, Lord God of hosts,
whose glory endures forever and whose love is boundless,
we pray that You will safeguard and protect
all law enforcement personnel.*

*Keep them alert and on guard against evil
so that they may prevent crime and safely apprehend wrongdoers
while also maintaining their own integrity and honesty.*

*Father,
please shield them from harm as they work
to serve and protect our communities.*

*Bless them, Lord, with healthy minds, bodies, souls, and spirits,
and grant them, we pray, honorable outlets
for the stresses they encounter in their duties.*

*Please also strengthen their marriages and families
with Your love, Your peace, and Your joy.*

*Finally, Lord, we humbly ask that You will fill all our communities
with loving gratitude for the men and women who enforce the law.*

*Help us, Father, to bless them
as You have blessed us through their service.*

*We ask these things
in the most holy Name of Jesus Christ Your Son our Saviour
to Your glory and majesty.*

Amen.

A Christian Response to Violence against the Police

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they are only known when thoughts turn into actions. The Holy Spirit testified to mankind's wickedness when He spoke through the prophet Jeremiah:

The heart is deceitful above all things, and desperately wicked: who can know it?
I the LORD

search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

Jeremiah 17:9-10, KJV

In view of all this, let us pray that more and more people turn away from the deceitfulness of

sin and come to the Lord Jesus Christ for forgiveness and the newness of life given by Him. Let us also give thanks to God for all police officers, and pray that the Lord will keep them safe as they courageously fulfill their duties!

– *The Reverend Christopher Parrish*

Our Chapel Family Prayer List

O God, the Creator and Preserver of all mankind, we humbly beseech Thee for all sorts and conditions of men; that Thou wouldest be pleased to make Thy ways known unto them, Thy saving health unto all nations. More especially we pray for Thy holy Church universal; that it may be so guided and governed by Thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to Thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate; especially those for whom our prayers are desired:

Archbishop Beach;
Bishop Ilgenfritz;
Bishop Mott;

Dean Penfield;
Father Parrish;
Deacon Vogel;
Deacon Bracken;
the soldiers, sailors, marines, airmen, police officers, firefighters, and pilots who protect us every day;
our persecuted Christian brothers and sisters throughout the world;
all refugees;
those displaced by flooding in Louisiana;
Estelle Wilson;
Julia McNeely;
Claudia Schott;
Joya de Rossett;
Louise Xavier;
Sharon De Souza;
Scott and Brittany;
Don Cottam;
Joy Ware;
Tanya Theiler;
Christian McKagan and his parents;

the Rolfe Family;
Lois Martins;
Paul and Lane;
Dale Quinn;
Lisa;
Ben;
Marion;
Max;
Samar and her family;
Bishop Don and Pat Miles;
Dorian;
Heidi;
and for all those who are in our hearts, that it may please Thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. Amen.

Please note: This prayer list was current as of August 6th. Please contact Father Parrish to make corrections.



As for me,
far be it from me
that I should sin
against the Lord
by failing to pray for you.

1 Samuel 12:23a

A Prayer for Local and National Elections

Almighty God, our Heavenly Father, we come to You in the Name of the Lord Jesus Christ, redeemed by His blood and committed to serve and follow Him. We come to You as Your believing people, Your representatives on this earth, the agents of Your government of the earth. We lift up to You the United States of America. We thank You for the many centuries of special grace and mercy that You have granted to this nation. We thank You for the godly seeds that have been sown over the centuries by people of faith who have followed in Your footsteps— labored, sacrificed, prayed, and given for Your kingdom.

Lord, we desire that these godly seeds shall develop into a harvest that shall be reaped for Your purposes. We ask You to extend Your grace and mercy to our nation. We ask You to send a mighty visitation of the Holy Spirit that will overthrow the strongholds of

Satan and uplift and glorify the Name of the Lord Jesus Christ. We ask You for a mighty floodtide of spiritual revival that will sweep across this nation, casting down everything that opposes itself against the knowledge of God.

And we commit to You now specifically the forthcoming elections and all of the political processes involved. We take our stand in Jesus' Name



against every satanic principality and power that would seek to exercise control in these elections. We break their power; we release the elective and the governmental processes from their control, and we put them in Your hands. We pray that You will guide and overrule; that You will raise up the men and women of Your choice

and put down those who will oppose and stand against Your purposes' and that You will bring Your purposes to fulfillment in this nation.

Lord, we do believe that You have a special destiny for the United States, and we pray that nothing that Satan will do will be able to hinder that destiny.

We also pray, Lord, for the relationship of the United States to Israel, that You will keep Your hand upon it and that You will also guide and overrule to the benefit of Israel. We pray that this nation will not turn against Israel or take its stand among the enemies of Israel and that You will gra-

ciously use this nation continually to support and uphold Your people, Israel, and their state.

Lord, we ask all these things, believing them to be Your will and believing them to be for Your glory, in the precious all-prevailing Name of Jesus Christ, Your Son, our Savior. Amen.

*Contributed by
Anita Hedman*

Why is Trinitytide Green?

Several years ago, when we were collecting funds for the acquisition of rose appointments for the altar and vestments to match, we talked about the liturgical color of rose. But why do we even have liturgical colors, and, in particular, why do we use green for the Trinity season?

The general instruction from the Roman Missal from which Anglican liturgical traditions derive (though the Eastern Churches also make use of very similar [though somewhat expanded] liturgical colors) has this to say about the purpose of liturgical colors:

The purpose of a variety in the color of the sacred vestments is to give effective expression even outwardly to the

specific character of the mysteries of faith being celebrated and to a sense of Christian life's passage through the course of the liturgical year.

To “give effective expression even outwardly” implies an objective component to the symbol of color. Colors ought to imply, symbolize, or move us even outside of the bounds of liturgical law.

The starkest color symbolism is between white and black. Not only is white a symbol of **being**, and black of **non-being**, white is **in fact** a presence and black is an absence. In cultures around the world, these two colors are intimately associated with life and death, good and evil, and ultimate final things. These colors are likewise used in the liturgy: black

for death and white for ultimate triumph.

In digital cameras there are twice as many green sensors as there are sensors for red and blue. This is because there is so much green in our lives. Green surrounds us in the leaves and needles of trees, grass, the stems and stalks of flowers, and much more. It is a symbol of life, hope, and growth.

In the liturgy, we use green for the season of Trinity and when no other color is specifically called for. It symbolizes our growth in Christ and in our knowledge and love of God. The focus of our readings in Trinitytide is the teachings of Christ so as we learn from Christ Himself through Scripture, the liturgical color reminds us that we, too, are living things growing in hope and knowledge.

– *The Reverend Mr. Peter A. Vogel*



Resting and Waiting

Traditionally, Christmas puddings are steamed in two stages. After the first trip into the hot water, the pudding is set aside in a cool, dark place for several weeks. On Christmas Day, the pudding is retrieved and steamed a second time before it is served to eager family and friends. As we continue to consider how making a Christmas pudding reminds us of ways God works in our lives, let's look at this period of resting and waiting.

Before we begin and just so that we're all certain of the term, here is the way the Merriam-Webster Online Dictionary defines *rest*:

noun = (1) a cessation of labor (2) peace of mind or spirit

intransitive verb = (1) to refrain from labor or exertion (2) to remain confident : trust (3) to be based or founded on

transitive verb = to cause to be firmly fixed

Rest is unquestionably important to God. I think one of the most interesting parts of the Creation record is

found in *Genesis 1:5c* (NIV), "And there was evening, and there was morning—the first day." Look at that. Every day, in God's view, begins in the evening, the time when most of us are coming home to recover from our toils and rest up for the next day's labor. What a gift that God planned for our rest even before He made us! In addition to this daily period of rest, God also appointed a full day each week for rest and sealed it with holiness by His own example of resting



from all His labors on the seventh day¹. Indeed, physical rest is so important to God that His commandments require it for men², for domestic animals³, and for farmland⁴, even during plowing and harvest times⁵.

But God wants us to enjoy more than physical rest. He wants us to receive the entire bounty of the full definition of the word. In *Hebrews 4:6-11*, we see that He has made it possible for us to enter into **His** rest. God's rest is complete. It is the peace

of God which passes all understanding to keep our hearts and minds in Christ Jesus⁶, who has freed believers forever from the futility of trying to earn righteousness by giving it to us as His free gift⁷. It is the confidence that our salvation is assured and eternal because we believe that Jesus the Son of God died to pay the price of our sins and rose again to give us eternal life⁸. It is full trust in every one of God's promises⁹ because we know that they are securely based upon His holy character¹⁰.

Rest is a blessing from the Lord, and thanks be to God, it is available to anyone who wants it. Our Lord Jesus Christ says in *St. Matthew 11:28-29* (NIV):

"Come to Me, all you who are weary and burdened, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls."

Belief in Christ Jesus as our Saviour yields God's rest in our lives. It means peace with God¹¹; the end of our useless attempts to make ourselves holy; eternal life; and daily renewal. But if this great truth is not enough to

Footnotes

1. *Genesis 2:3*
 2. *Exodus 20:8-11*
 3. *Exodus 23:12*
 4. *Leviticus 25:4-5*
 5. *Exodus 34:21*
 6. *Philippians 4:7*
 7. *St. John 3:16-18*
Romans 3:22-25a
 8. *I Thessalonians 5:8-10*;
Hebrews 5:8-9;
Hebrews 9:28;
II St. Timothy 2:10-12
 9. *Psalms 9:10*;
Psalms 145:13;
Isaiah 26:3-4;
I St. Peter 2:6
 10. *Numbers 23:19*;
Psalms 111;
St. John 8:26;
St. Titus 1:2
 11. *Romans 5:1*
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Resting and Waiting

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lead you to belief, repentance, and acceptance of Jesus as your personal Saviour, consider that God curses those who reject His gift of salvation with eternal restlessness and agony:

And the smoke of their torment will rise for ever and ever. There will be no rest day or night for those who worship the beast and its image, or for anyone who receives the mark of its name.”

Revelation 14:11
(NIV)

My earnest prayer is that all my family and friends will enter into God’s glorious rest, and I thank God for those who have received Christ Jesus as their Saviour and dedicated their lives to following Him. They, of course, are already glorying in the Lord’s rest for their souls, but they are also doing something else. They are waiting.

Our online reference says that the intransitive use of *wait* means “to remain in a state in which you expect or hope that something will happen soon”. (Please note that the word translated as *soon* in Holy Writ does not mean “imminently” but rather “suddenly”.) God calls those who rest in Him to also await Jesus’ return. Waiting, I have observed, is not something we humans generally do well. Practice does have its rewards, though, and I will discuss them momentarily.

We’ve already acknowledged that waiting is difficult. Fortunately, the Bible is full of verses which explain how we are to wait, and when we look at them we find that, like *love*, *wait* is an action verb. God calls us to wait:

- wholly¹²;
- with strength¹³;
- confidently¹⁴;
- hopefully¹⁵;

- trustfully¹⁶;
- obediently¹⁷;
- knowing He is our portion¹⁸;
- reconciled to Him in full communion¹⁹;
- readily²⁰;
- continually²¹;
- patiently²²; and
- eagerly²³; while
- acting with love and justice²⁴;
- building ourselves up in our most holy faith²⁵;
- praying in the Holy Spirit²⁶; and
- keeping ourselves in God’s love²⁷.

I know, it is a daunting list. Remember, though, that every task becomes easier with practice and that awaiting Christ’s return benefits us in several ways. The most significant of these is that it allows time for those

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12. **Psalm 130:5**
 13. **Psalm 27:13-14**
 14. **Psalm 27:13-14**
 15. **Psalm 33:20-22;**
Micah 7:7
 16. **Psalm 33:20-22**
 17. **Psalm 119:166**
 18. **Lamentations 3:24**
 19. **Hosea 12:6**
 20. **St. Luke 12:35-37**
 21. **Hosea 12:6**
 22. **Romans 8:18-25;**
St. James 5:7
 23. **I Corinthians 1:7**
 24. **Hosea 12:6**
 25. **St. Jude 20-21**
 26. **St. Jude 20-21**
 27. **St. Jude 20-21**
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Resting and Waiting

(Continued from page 8) who have not yet received Christ to do so²⁸. Waiting also develops patience, which in turn produces character, which leads to hope²⁹. All these good things make us increasingly useful to God as spreaders of the aroma of the knowledge of Christ to those who are being saved³⁰. Waiting also yields us the glorious blessing of confidence that we will receive

God's answers³¹, that He renders us His defense and assistance³², and that we will behold His goodness throughout eternity³³.

To be honest, I have no idea how setting a pudding aside for a time until Christmas Day arrives affects the outcome. I have never made this particular confection. Writing this article, however, has made me realize anew how very gracious

Almighty God is to us and how He blesses those who enter into His rest and wait upon Him. I pray that the same is true for you. May we all thank Him for this rest and go forth rejoicing as we keep the faith and wait upon the Lord!

– Kim Vogel

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28. *II St. Peter* 3:9
 29. *Romans* 5:3-4
 30. *II Corinthians* 2:14-15
 31. *Psalms* 38:15;
Micah 7:7
 32. *Psalms* 33:20-22;
Isaiah 30:18;
Isaiah 64:4
 33. *Psalms* 27:13-14;
I St. Peter 5:10;
I Corinthians 13:12
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Parish Postings

Evening Prayer will be conducted at 7:00 PM on the following Fridays:

August 19th

September 2nd

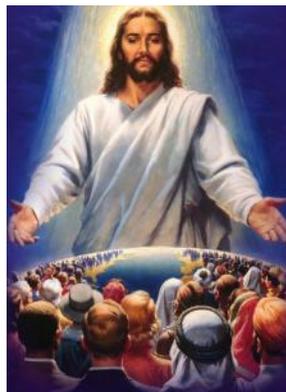
Each service will be followed by dessert and an informal discussion of the upcoming Sunday's lessons. All are welcome!



All interested women are invited to join Joanna's Circle on Saturday, August 20th, at 9:30 AM for a light breakfast and fellowship.



St. Luke's Chapel in the Hills will celebrate its annual International Day on Sunday, August 21st with a potluck luncheon featuring favorite international dishes after the worship service.



Please prayerfully consider becoming a Lay Reader. This important minister assists the Priest at worship services. Any confirmed member of the parish is eligible to serve, and training will be provided. Please see Father Parrish for details.



Anyone desiring the Sacrament of Reconciliation, or Private Confession to a Priest, is asked to contact Father Parrish for an appointment.



Catechesis, a course of instruction in the Christian faith with a view to Confirmation, is available to any baptized parishioner who has not yet taken this step in their spiritual journey. Please speak to Father Parrish.

Upcoming Events

Sunday, August 7th

The Eleventh Sunday after Trinity
Emergency Food Pantry Collection Day

Bible Study: Romans
9:15 AM

Holy Communion
10:00 AM

Sunday, August 14th

The Twelfth Sunday after Trinity

Bible Study: Romans
9:15 AM

Office of Daily Morning Prayer
10:00 AM

Holy Communion
noon

Vestry Meeting
immediately following the noon worship service

Friday, August 19th

Evening Prayer and Fellowship
7:00 PM

Saturday, August 20th

Joanna's Circle
9:30 AM

Sunday, August 21st

The Thirteenth Sunday after Trinity

Bible Study: Romans
9:15 AM

Holy Communion
10:00 AM

International Day Potluck
immediately following the worship service

Sunday, August 28th

The Fourteenth Sunday after Trinity

Bible Study: Romans
9:15 AM

Office of Daily Morning Prayer
10:00 AM

Holy Communion
noon

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Upcoming Events

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Friday, September 2nd

Evening Prayer and Fellowship
7:00 PM

Sunday, September 4th

The Fifteenth Sunday after Trinity
Emergency Food Pantry Collection Day

*Bible Study: **Hebrews***
9:15 AM

Holy Communion
10:00 AM





The Hillside Messenger

A PUBLICATION OF
ST. LUKE'S CHAPEL IN THE HILLS
ANGLICAN CHURCH

A PARISH OF
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Worship Schedule

St.

Luke's Chapel in the Hills is a traditional Anglican parish which uses the 1928 edition *Book of Common Prayer*. We invite you to join us for worship soon!

*"A place
where the Bible is taught."*



*Biblical in teaching.
Liturgical in worship.
Loving in practice.*

First Sunday of each month

Holy Communion with Healing Service
10:00 AM

Second and fourth Sundays each month

Office of Daily Morning Prayer
10:00 AM

Said Holy Communion
noon

Third and fifth Sunday each month and Feast Days

Holy Communion
10:00 AM