



The Hillside Messenger

A Message from the Rector: Stewardship: The Use of Finances

In this second article of my series on stewardship, I discuss financial giving to the Church. The use of financial resources in the service of God's kingdom and of His Church on earth can be a difficult subject for some. Some churches, ministries, and pastors have become very

spontaneously and immediately to show the giver's faith in God to answer a prayer request or to shower the giver with blessings of wealth. In contrast to the dubious teachings and practices that accompany the "prosperity gospel", the Lord expects us to be prayerful, reflective, and responsible in our giving to Him and to His

"The biblical tithe is the minimum standard of giving to support the Mission of the Church, and should be taught and encouraged at every level in the Church."

– Title I Canon 9
Section 1 of the
Canons of the
ACNA



wealthy from their insistence on tithing as mandatory for all their church members and also from preaching a "prosperity gospel" that persuades people that when they tithe, God will bless them with wealth. Then there are those ministers who call for a "seed offering"— an extra offering expected to be given

Church.

What exactly, it may be asked, is the standard or policy of both our diocese (The Missionary Diocese of All Saints) and our jurisdiction (The Anglican Church in North America) about the giving of finances to the Church? MDAS and ACNA policy are one and the same on this issue:

The same requirement is repeated in The Missionary Diocese of All Saints Canon 4 Section 11.1. Canon 5 Section 3 of the MDAS Canons emphasizes that one of the duties of the laity is "to give regular financial support to the Church, with the biblical tithe as

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Stewardship: The Use of Finances

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the minimum standard of giving.”

If all the members of

Church, there would be no financial problems unless a parish was overspending!

From what source does the Church derive the doctrine of tithing? The primary source for the doctrine of tithing is the Bible, principally the Old Testament.

Tithing, or giving a tenth of spoils, crops, and/or income, began with Abram who, after a great victory in which he rescued his nephew Lot

from captivity, gave a tithe of the spoils of battle to Melchizedek, King of Salem, who blessed him (*Genesis 14:20*). This giving of a tithe expressed Abram's thanksgiving to God for victory, for the blessing given by Melchizedek, and for the rescue of his nephew. The incident is discussed in the *Epistle to the Hebrews*, chapter 7, not in terms of establishing the doctrine of tithing, but in terms of showing the superiority of Melchizedek's eternal priesthood to the earthly Levitical priesthood. Then in *Genesis 28:20-22*, Jacob, after dreaming of the ladder reaching to heaven, made a vow to God that if He would be with him to protect him on his journey to his Uncle Laban in Haran, provide him with food and clothing, and bring him back to his father's house in peace, then the LORD


would be his God and he would surely give the LORD a tenth part of all that he receives from Him. In the provisions of Jewish Law, tithing is commanded of all the Israelites for the maintenance of the tribe of Levi, since no land was allotted to them (*Numbers 18:20-21; Leviticus 27:30*). The tithe was to be used not only for the Levites, but also for the aliens, orphans, and widows. The purpose of the tithe in Jewish Law was to provide income for the Levites and for the poor.

What about the New Testament evidence for tithing? Tithing is mentioned in the New Testament, but there is no explicit command making tithing mandatory for all Christians. Nevertheless, it has been argued that the relationship between the Levites and the other tribes of Israel is a foreshadowing of the relationship between the clergy of the Church and the laity, and that therefore tithes should be paid for the maintenance of the clergy as well as for the ongoing administration of the Church and its property. This view of tithing is called parallelism.

The early Church expected its members to tithe, and some church fathers even called on Christians to surpass the Old Testament practice of tithing because Christ had freed them from the Law.

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Steward



A STEWARD IS SOMEONE WHO MANAGES ANOTHER'S PROPERTY, FINANCES OR AFFAIRS. THE STEWARD IS NOT THE OWNER. HE/SHE DOES NOT POSSESS WHAT IS ENTRUSTED TO HIM/HER TO MANAGE.

**Thine, O LORD,
is the greatness, and the power, and the glory,
and the victory, and the majesty:
for all that is in the heaven and in the earth is
Thine;
Thine is the kingdom, O LORD,
and Thou art exalted as Head above all.
Both riches and honour come of Thee,
and Thou reignest over all;
and in Thine hand is power and might;
and in Thine hand
it is to make great, and to give strength unto all.
Now therefore, our God,
we thank Thee, and praise Thy glorious Name.
But who am I, and what is my people,
that we should be able
o offer so willingly after this sort?
for all things come of Thee,
and of Thine own have we given Thee.**

1 Chronicles 29:11-14

every congregation in the Anglican Church in North America tithed of their income to the

Stewardship: The Use of Finances

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The following passage, more than any other in the New Testament, I believe reflects St. Paul's teaching on giving to the Church:

The point is this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully. Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver.

II Corinthians
9:6-7, ESV

This really captures the spirit of sacrificial giving. Every Christian must decide responsibly how much he can give willingly and cheerfully to the Church. No one, except a person without income, must assume he needs to give nothing to the Church. Every year, every one needs to make a responsible decision about how much he is giving and do his best to adhere to it. Many Anglican churches use pledge cards on which members of the congregation indicate their estimated contribution to the parish for the coming year. This practice is very helpful when everyone turns in a completed card, because then a Vestry can do some responsible budgeting based on a reliable income estimate. The use

of a pledge card also helps remind individuals that financial giving is both a discipline of its own and part of the discipline of responsible stewardship of all their resources in the service of God for the glory of His kingdom.

I return now to the concept of "the Biblical tithes as a minimum standard of giving." For some, more than for others, giving a tenth of one's income to the Church requires great faith. This is a more approachable goal for some than for others. Yet all those who do not yet tithe should work towards it, all the while realizing that God loves a cheerful giver and receives joyfully whatever we can willingly and cheerfully give.

As the year draws to a close, I appeal to all our parishioners to consider carefully and prayerfully the amount they intend to contribute to the parish in the coming year and to be constant in their giving, whether it be weekly, monthly, or quarterly. All that is given is for the glory of God, the extension of His kingdom, and the mission of His Church in the world!

The Church can be so much more effective in its mission when every member is giving as best he can. Anyone who feels that he could give more if he were aware of how the Church spends its money is welcome to attend our Vestry meetings and An-

nual Meeting to find out more. When one considers the need for good and responsible stewardship of a church's buildings, gardens, and property, a shortage of income to the parish does not facilitate such stewardship. We must be far-sighted enough to make provision for future generations of parishioners by funding maintenance and improvement of church property as well as the provision of resources for the mission and ministries of the Church.

– *The Reverend Christopher Parrish*

***Heavenly Father,
give grace to us,
the living stones
who form Your Church,
to reflect prayerfully
on our love for You
and for our neighbour.
Make us mindful
of the many gifts
You bestow on us,
and we ask
that Your Holy Spirit
will inspire and direct us
in our choice of giving;
remembering that
we are only giving back
that which is truly Yours.
Strengthen us, Lord,
to meet this challenge
according to Your will.
We ask these things through
Jesus Christ our Lord,
who has given all
that we may live.
Amen.***

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:

Archbishop Beach;
Bishop Ilgenfritz;
Bishop Mott;
Canon Penfield;
Father Parrish;
Deacon Vogel; and
Deacon Bracken;

as well as all those who are any ways afflicted, or distressed, in mind, body, or estate; especially those for whom our prayers are desired:

the soldiers, sailors, marines, airmen, police officers, firefighters, and pilots who protect us every day;

our persecuted Christian brothers and sisters throughout the world;

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;
Ernst Hernandez;
Lois Martins;
Dale Quinn;
Lisa;

Ben;
Marion;
Max;
Samar and her family;
Bishop Don and Pat Miles;
Dorian;
Heidi;
Matthew and Kate Ward;
Lane and the Handwerker Family;
Kendra Pack;
Tim Slattery;
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 November 6th. Please contact Father Parrish to make corrections.

Thank You for Your Prayers

Dear Friends,

A few months ago our daughter Lauren asked us to include the daughter of a co-worker on our Prayer List, Samar and her family. Samar is an adorable little two-year old fighting Acute Myeloid Leukemia. There have been many

There have been many ups and downs, but right now it looks like everyone's prayers for Samar's continued progress in fighting this major health challenge are being answered. If you would like to keep in touch with Samar's battle, please check out: SamarStrong.com. Her family keeps friends and those who care aware

of changes and news, with other insights and reflections of their own.

In the meantime, thank you for your prayers for Samar, her family, and everyone on our Prayer List and in all of our hearts.

Sincerely,
Lee Ann
Vojvoda



Understanding the Time

Flection 2016

“This is the worst campaign in history.”
“Unbelievable— it cannot get any worse!” “Is this the best the two parties can offer?” “How did we get here?” “He is unworthy of being president.” “She is the least qualified candidate in history.” “He is a misogynist, racist, and xenophobe.” “She is corrupt, a serial liar, and does not like people.” “Half of his supporters are a basket of deplorables... and irredeemable.” “Her Presidency would be a third Obama term— disaster!”

Sound familiar?

The 2016 campaign, while drenched in polarization and vitriol, personal attacks, and political corruption only feels like the worst. The reason it is so disheartening is that we are bombarded 24/7 with accusations, allegations, and aspersions that cannot help but depress us, inflame our anger, or foster apathy.

Perspective Matters

From the 1820s to the present, party politics, including local and national machinery, personal attacks, opposition research, and agitation propaganda, have been a part of the American political scene. When Andrew Jackson and John Quincy Adams fought against each other in the 1820s, epithets such as “adulterer” and

“scoundrel” were common. When Grover Cleveland ran in the 1880s, his (admitted) fathering of a child outside of marriage was a constant theme of his opponents. In 1916, Woodrow Wilson campaigned with the theme “He kept us out of war” while plotting for ways to join the Allies against Germany. His behind-the-scenes policies were so egregious that William Jennings Bryan, three-time Presidential candidate, resigned from the Cabinet. In 1928 and 1960, Al Smith and JFK were declared unfit because they were Roman Catholics and therefore loyal to the Vatican over the Constitution.

Insults, scandal, corruption, and political manipulations are not new.

What is new is the level of conscious, willful, and public hypocrisy as advocates of both parties excuse the “minor mistakes” of their candidates while magnifying the corruption, depravity, and unforgiveable transgressions of their opponents. My wife, Kathleen Self (www.colorbrush.com), affirms that we are in an age of “Polarism” where we would rather shout around and over each other than listen deeply and explore potential common ground.

How do people of conscience and faith navigate in these treacherous

waters?

I suggest that there are three broad principles and three specific practices that will help us engage the process fully and retain our sanity when all around are bitter and hopeless, reacting and retrenching.

Three Principles

Principle One: Remember that our ultimate hope is in the Lord and His present and future reign. The occupants of Congress, the Supreme Court, the White House, our state capitals, and city halls are not messiahs but imperfect women and men who serve the public. They need divine mercy and wisdom— and to be held accountable for their stewardship of public resources. We must discipline our inner life and develop endurance even while actively engaging in political decisions. Nostalgia is the enemy of thoughtfulness. History can inform and inspire, but there are no “good old days” — just days of old when good people made wise decisions.

Principle Two: Our deepest values must guide our decisions; however, we can live peaceably with those who have a different “universe next door” (James Sire). We will lose some public battles and perhaps win others— what matters long term is winning hearts

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Understanding the Time

(Continued from page 5) and minds through insightful ideas, personal integrity, and winsomeness. The profoundest ideas presented in anger will fall by the wayside. Advocacy must be accompanied by genuine listening to other perspectives. Tolerance is not agreement—it is the humble discipline of neighborly love when we radically diverge in how we see the most important issues of life.

Principle Three: We must ask and answer the question of vision: What does “there” look like? How do we—and by extension our political leaders—envision a free and just society rooted in virtue providing opportunity for all? How do the economy and education, civil discourse and governmental oversight function in our imperfect but flourishing world? Conservatives and progressives may share more in common than they imagine—but the means by which we achieve our ideal are quite different! Our future rests more on self-regulation and healthy families and neighborhoods versus federal and state governments acting as nannies over specific behaviors.

While we ponder these principles and pursue peacemaking with all people of conscience, there are three practices that foster the possibilities of a flourishing future. These go well be-

yond the obvious (and necessary) exhortations to get informed and vote. These choices require courage, love, and wisdom, a character triad demanding the best of us.

Three Practices

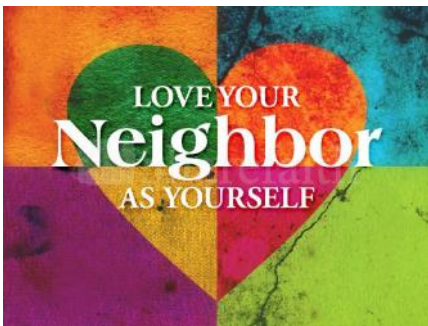
Practice One: When Jesus said that we were to “love our enemies” He implied much more than merciful feelings and restraining revenge. Where possible, we should make friends across every cultural, political, racial, and religious divide. People are so much more than their politics or even their gender preference. Each person we encounter is a work of art with much to offer the world. Instead of instant polemics from politics, let’s inquire and learn about art and authors, play and work, and other common interests. If our neighbors are parents or grandparents, focus on their children will bring immediate connection as all people of goodwill desire better for the next generation. Not everyone will respond, but unselfish love united with courage (we may be rejected) and wisdom (knowing cultural mores does matter) can foster a preferred future.

Practice Two: We must think critically. Emotions do matter, and some of our visceral reactions are actually commendable. When we see injustice, we should be angry! When we experience unexpected bless-

ings, it is time for a happy dance! But emotionalism and allowing our feelings to determine our convictions and decisions is harmful for our personal lives and the good of society. Critical thinking evaluates arguments, ideas, and choices. It is not a “critical spirit” that is quick to judge a person whole cloth. There is a difference between evaluating behaviors and policies and declaring someone an outcast and calling names. For example, I stand for traditional, religious marriage and object to pressures that would compel me to perform any ceremonies (gay or straight) against my conscience. I also will defend religious leaders within Buddhist, Hindu, Jewish, and Muslim communities who share my convictions. This said, I will not caricature those who disagree with me or refuse to ally with them on other causes. I desire for all others the rights I want for myself. My challenge to all in the chattering classes: Will you think deeply before you act decisively?

Practice Three: Let’s start making our neighborhood a better place, joining with others to improve all domains that contribute to human flourishing. We cannot do everything, but we can do something, from supporting local businesses to mobilizing our churches

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Understanding the Time

(Continued from page 6) for poverty alleviation to helping our local schools. This is much more than joining a cause— it is neighborly love! The work we do every day— paid or unpaid, at home or in the office, labor or leadership, field or factory, in a delightful company or one that needs reform— is integral to our devotion to God and service of others. “Love your neighbor” is a call to action, helping all reach their capacities and exercise wise compassion. How do we start? Pray, listen, and use gifts and

skills to serve. While you are waiting for the big break in your music career, sing at the senior centers and homeless shelters. While you look for the dream job, start working somewhere, doing the best you can.

Three principles, three practices. **The underlying challenge is character.** With divine help and personal discipline, we can bring the highest virtues of a humble life to our world and make a lasting impact, not just a good impression.

Election 2016: It is actually more about our personal and national character than any particular candidates. Will it be part of an awakening that begins with repentance and faith and ends in renewal and a transformed future? The answer begins with today’s decisions, for they are tomorrow’s destiny.

– Dr. Charlie Self

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Eternal Flame

This is the final article in a series which was spurred by Father Parrish’s December 2015 *Message from the Rector: Stirred to Wakefulness*, in which he spoke about how stirring up a Christmas pudding illustrates the work we ask the Lord to do in us in the Collect for the Sunday next before Advent (see page 225 of the Prayer Book):

As someone who has never even seen a Christmas pudding, I was curious and went looking for a recipe. I found “Ultimate Christmas Pudding” at www.nigella.com, and realized that I could see how each step of the recipe could illustrate some

work God does in our lives.

I have been especially pleased that this series began in Epiphany and is concluding now in late Trinitytide, mostly because a Christmas pudding, I have learned, is an Advent project which is served on Christmas Day. I like that we have been considering all year, at least obliquely, that Advent is not a series of parties but a period of preparation. It is, in fact, so important that it is a liturgical season all its own and is the beginning of the liturgical year. How perfect that the last step in the recipe is to pour vodka over the pudding and set it aflame!

You see, fire is a theophany, or visible mani-

festation of God, in the Bible¹. How appropriate that flames should engulf a dessert which is served on the day we celebrate the first coming of Jesus Christ, the ultimate theophany, after a season of preparing for His second!

Hebrews 12:29 tells us that, “Our God is a consuming fire.” Scripture reveals fire is used for cleansing², for purification³, for worship⁴, for light⁵, for heat⁶, for warfare⁷, for punishment⁸, and for the complete devotion of something to God⁹ as well as for cooking¹⁰. How is God like a consuming fire? When we confess and repent, He forgives us and cleanses us from all sin¹¹. He refines us to make us

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Footnotes

1. *Genesis 15:17; Exodus 3:1-6; II Chronicles 7:1; Acts 2:3; II Thessalonians 1:7-8*
2. *Numbers 31:23*
3. *Zechariah 13:9*
4. *Genesis 8:20*
5. *Exodus 13:21*
6. *St. Mark 14:54*
7. *Amos 1:14*
8. *Revelation 19:20*
9. *Exodus 29:34*
10. *Exodus 12:8*
11. *I St. John 1:9*

Eternal Flame

12. *Isaiah* 48:10-11
13. *St. John* 4:23
14. *St. Matthew* 22:37
15. *St. John* 8:12
16. *St. Luke* 24:32
17. *Ephesians* 6:16
18. *Hebrews* 12:6
19. *St. Luke* 14:26-27, 33
20. *Hosea* 7:8

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ever more focused upon Him so that we seek only His glory¹². He calls us to worship Him in spirit and in truth¹³ by loving Him with all our heart, soul, and mind¹⁴. He gives the light of life to those who follow Him¹⁵, and He warms the hearts of those who yearn to know Him more fully¹⁶. God equips us for spiritual warfare by giving us the shield of

faith with which to quench all the fiery darts of the wicked¹⁷. In love, He disciplines us when we do wrong¹⁸. He calls us to be completely devoted to Him, placing Him first in our lives before all else¹⁹. God even watches over our spiritual growth, warning us to submit to His sovereignty lest we be only half-baked²⁰.

God is a consuming fire. May His fire burn within us all, purging and refining us as needed, sharpening our devotion and dedication to Him, and revealing His truth to the world through His transforming work in our lives. To God be the glory forever and ever. Amen!

– Kim Vogel

Parish Postings

St. Luke's will celebrate All Saints' Day on Sunday, November 6th, with Holy Communion at 10:00 AM.



Tuesday, November 8th, is Election Day. Please vote prayerfully.



Bishop Bill Igenfritz, Ordinary of the Missionary Diocese of All Saints of the Anglican Church in North America, will dine with the Clergy and Vestry of the Chapel on Wednesday, November 9th, at 6:30 PM in McNeely Hall.



Friday, November 11th, is Veterans' Day. Please take a moment to thank those you know who have given so much to protect us and our country. May God abundantly bless these men and women and their families!



The Reverend Canon Michael Penfield will be installed as Vicar-General of the Anglican Convocation of the West on Friday, November 11th, at 5:00 PM, which all are welcome to attend. This will be followed by an

invitation-only dinner to celebrate Bishop Mott's retirement and Canon Penfield's installation.



The Vestry will meet on Sunday, November 20th, immediately following the worship service.



Please join your brothers and sisters in Christ on Thursday, November 24th, at 11:00 AM for a Thanksgiving Day celebration of Holy Communion. Glory to God, this Thanksgiving marks the 52nd anniversary of the first worship service at the Chapel in the Hills!

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Parish Postings

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There will be a parish-wide work party on Saturday, November 26th, to prepare the Chapel for Advent. We will clean the light fixtures, decorate the Sanctuary, and do other such tasks as we have time and volunteers. Please meet in the Chapel at 10:00 AM. Thank you!



November 27th, the First Sunday in Advent, is the beginning of the new liturgical year as well as of a new liturgical season. The 10:00 AM Morning Prayer service will feature the Children's Presentation of the Crèche, an always-lively and beautiful event. Please invite your friends and neighbors to join you as we start this season of anticipation!

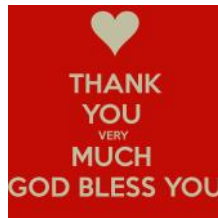


Sunday Morning Bible Study will not meet in December or on January 1st. Class will resume on

January 8th with the study of *Joel*.



Organist Richard Coulter resigned in October to take up a position as organist at St. Luke's Episcopal Church in Los Gatos. We are thankful for his services over the years, and we wish him well in his new position.



The position of Church Organist is now vacant. All qualified candidates are encouraged to apply. Please contact Father Parrish.



Lay Readers are needed to assist the Priest at worship services. Any confirmed parishioner is eligible to serve, and training will be provided. Please see Father Parrish.



Our third-quarter Community Missions Project was highly successful!

Thanks to the generosity of all those who donated, we were able to give 100 hooded sweatshirts to needy children at a local school.



The Vestry has selected replacing our steeple lights as the fourth-quarter Community Missions Project. The cost is estimated at \$4,000. If you wish to donate to this project, please make a note on your check memo line or offertory envelope. Thank you!



Anyone desiring the Sacrament of Reconciliation should contact Father Parrish.



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. Arrange classes with Father Parrish.

Upcoming Events

Sunday, November 6th

All Saints' Day observed

Emergency Food Pantry Collection Day

*Bible Study: **Hebrews***

9:15 AM

Holy Communion with Healing Service

10:00 AM

Tuesday, November 8th

Election Day

Wednesday, November 9th

Clergy and Vestry dinner with Bishop Bill Ilgenfritz

6:30 PM

Friday, November 11th

Veterans' Day

Installation of Canon Michael Penfield
as Vicar-General of the Anglican Convocation of the West

5:00 PM

Retirement dinner for Bishop Win Mott
(by invitation)

immediately following

Sunday, November 13th

The Twenty-fifth Sunday after Trinity

*Bible Study: **Hebrews***

9:15 AM

Office of Daily Morning Prayer

10:00 AM

Holy Communion

noon

Sunday, November 20th

The Feast of Christ the King

*Bible Study: **Hebrews***

9:15 AM

Holy Communion

10:00 AM

Vestry Meeting

immediately following the worship service

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Upcoming Events

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Thursday, November 24th

Thanksgiving Day

52nd anniversary of worship services at the Chapel in the Hills

Holy Communion

11:00 AM

Saturday, November 26th

Work Party to prepare the Chapel for Advent

10:00 AM

Sunday, November 27th

The First Sunday in Advent

Bible Study: Hebrews

9:15 AM

*Office of Daily Morning Prayer
with Children's Presentation of the Crèche*

10:00 AM

Holy Communion

noon

Sunday, December 4th

The Second Sunday in Advent

Emergency Food Pantry Collection Day

Holy Communion with Healing Service

10:00 AM



*Be present at our table, Lord;
be here and everywhere adored.
Bless these Thy gifts and grant that we
may feast in fellowship with Thee.
Amen.*



The Hillside Messenger

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

A PARISH OF
THE CONVOCATION OF THE WEST,
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THE ANGLICAN CHURCH
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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

Please note that both services on Feast Days occurring on these Sundays will be Holy Communion.

Third and fifth Sunday each month and Feast Days
Holy Communion
10:00 AM