



# The Hillside Messenger

## A Message from the Rector: The Fruit of the Holy Spirit: Patience

The virtues of love, joy, and peace link hands with one another, it seems to me, but patience, in my view, links hands with them all since patience is strengthened by all the preceding virtues. St. Paul in *I Corinthians 13* states that God's love (*agape*) is patient and kind (verse 4). Of course, it is the Holy Spirit who lives in all these virtues and produces them as His own harvest in the lives of Christians. St. Augustine of Hippo wrote of the Holy Spirit as the *vinculum caritatis*, or bond of love between God the Father and God the Son in the Blessed Trinity, and I rather like the idea of the Holy Spirit Himself inspiring, producing, and linking all these virtues in love and harmony as if they were all brilliantly glowing gems in a beautiful necklace worn by the believer.

Patience accompanies

faith in the life of the Christian, as we are reminded in *St. James 1:2-4*:

My brethren,  
count it all joy  
when ye fall into  
divers tempta-



tions; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, want-

ing nothing.

When our faith, or our faithfulness, is being tried or tested, this process produces and enhances our patience. St. James encourages us to allow patience to be fully produced and improved in our lives, so that we may be mature and whole, lacking nothing. Some people, we know, seem specially endowed with the virtue of patience, while many of us struggle with the exercise of this virtue. Yet for all of us, the testing of our faith produces patience. The more patient we pray to become, the more testing we must endure.

However patient we may think we are, we could always be more patient. St. James defines the full extent of patience thusly:

Be patient therefore, brethren, unto the coming of the Lord. Be-

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## The Fruit of the Holy Spirit: Patience

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hold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

**St. James 5:7-8**

We are called to be patient until the coming of the Lord! A little later in chapter 5 of his epistle, St. James exhorts his readers to remember the prophets who spoke in the Name of the Lord and Job as examples of suffering affliction patiently (**St. James 5:10-11**). To suffer affliction patiently means that we behave well while enduring meekly the trials and opposition we encounter by being faithful witnesses to the Lord Jesus Christ. How well we behave while we are waiting and enduring is a sign of our patience. Grumbling, complaining, and finding fault with others are signs of impatience rather than patience. Therefore, in **St. James 5:9**, following the exhortation to be patient, St. James warns, “Murmur not one against

another, that ye be not judged: behold the Judge standeth before the doors.”

Patience and endurance are mentioned often in the New Testament, and sometimes the Greek word for endurance is translated as *patience*. Endurance has more to do with our attitude and steadfastness under trials, whereas patience applies not only to endurance but to how much we can endure both trials and people’s faults or mistreatment of us. An old syno-

we are filled with these virtues, then we shall have patience with others and with ourselves, too.

Throughout Holy Scripture, the Lord God is proclaimed to be long-suffering and to treat mankind with patience (**Exodus 34:6**; **Numbers 14:18**; **Psalms 86:15**; **Romans 2:4**; **9:22**, for example). St. Peter goes so far as to say that we must consider the long-suffering of our Lord as salvation (**II St. Peter 3:15**).

J.I. Packer wrote, “Patience does not just grin and bear things, stoic-like, but accepts them cheerfully as therapeutic workouts planned by a heavenly trainer who is resolved to get you up to full fitness.”

In view of God’s patience with us all, how patient we ought be with everyone, as well as with ourselves, and in all our trials, how meekly we should endure until the Lord delivers us of them all!

— The Reverend  
Christopher Parrish

*Patience with others is*

*LOVE.*

*Patience with self is*

*HOPE.*

*Patience with God is*

*FAITH. ~ Adel Bestavros*

nym for patience is *long-suffering*. Can we suffer long the behavior of certain people, especially if they are family members? Matthew Henry interprets the virtue of patience in **Galatians 5:22** as “patience to defer anger and a contentedness to bear injuries”. The opposite of patience is impatience, which can quickly lead to irritability and anger. It may be helpful to imagine patience linked hand-in-hand with peace on the one side and kindness on the other since if

*Annual Parish Meeting Announced*

# Annual Parish Meeting

Sunday,  
February 21, 2016

immediately following the 10:00 AM  
Holy Communion service

The Annual Parish Meeting is an important meeting of the entire parish wherein members review and vote on the proposed budget for the coming year, elect Vestry members, and hear reports from the Rector and officers of the Vestry. This year's meeting will also include a vote upon the parish's next convocational or diocesan affiliation.

Please note that, although all are welcome and encouraged to attend, only parish members in good standing may cast votes. If you are uncertain of your membership status, please check with the Reverend Christopher Parrish. If you are unable to attend this meeting, please assign your proxy to a member in good standing by using the form which will be mailed to you.



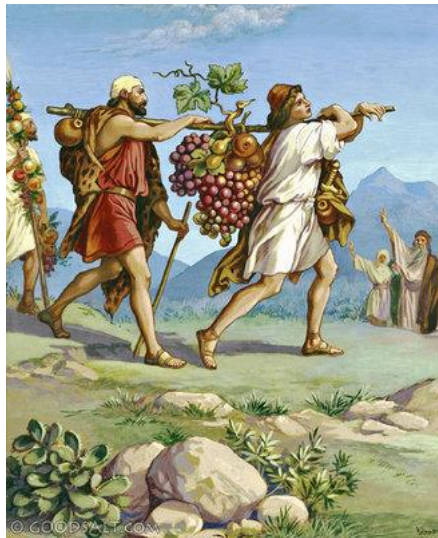
## Tended by God

This is the second of my continuing musings on how making a Christmas pudding illustrates some of the ways God works in our lives. Last month I noted how, just like a cook gathering all the necessary ingredients together at the work table, God gathers believers to Himself and uses the community of faith for our spiritual growth and development. This month, I will talk about how God uses pain in the same way a cook uses knives and graters to alter the shape of ingredients and make them work better together.

What does pain have to do with cooking? Well, nothing—unless you make a mistake, that is. However, making a Christmas pudding does involve chopping prunes, tearing fresh bread into crumbs, grating an apple, and zesting a lemon in order that these ingredients may blend together easily and that they might add more intense flavors to the overall mixture. God uses pain in two ways in our lives. Firstly, He disciplines us to stop us from sinning so that we may repent and return to full fellowship with Him<sup>1</sup>, and secondly, He prunes us to remove whatever is keeping us from bearing an abundant crop of last-

ing spiritual fruit for Him<sup>2</sup>.

No one likes discipline, neither the one giving it nor the one receiving it, but every parent knows that discipline is vital in order to rear emotionally healthy, responsible, productive adults. God knows this is true, because He says, in effect, “An undisciplined child is an unloved child<sup>3</sup>.” God is our Father, and so He disciplines us for our own



good<sup>4</sup>. God is perfectly just, though: He never disciplines us when we do not deserve it<sup>5</sup>, and He only lets the discipline continue so long as it is required. When we repent of the sin which earned the punishment, God joyfully receives us again and makes it possible for us to grow more fruit for Him<sup>6</sup>.

Notice that we have control over when the pain of discipline ends. If we choose to continue

sinning, we are also choosing to continue enduring the suffering of God’s corrective measures<sup>7</sup>. These measures may be subtle, such as a word of rebuke; more severe, such as emotional distress over our sinful state; or extreme, such as great physical or emotional agony. The more we hold to a sin, the more God will allow us to suffer<sup>8</sup>, but only up to the very second we relinquish the sin, confess it, and change our way of living so that we are again walking in the Way with Him<sup>9</sup>.

The other way God uses pain—pruning—is different. God punishes us when we do wrong, but He uses pruning when we are doing something right. Consider our Savior’s worlds in the vineyard:

“I am the true vine, and My Father is the vinedresser. He cuts off every branch in me that bears no fruit, while every branch that does bear fruit He prunes so that it will be even more fruitful.

*St. John 15:1-2*

Jesus tells us in *St. John 15:8* that it is to His Father’s glory that we bear much fruit. Did you know that earthly grapevines favor new growth over fruit production? As

*(Continues on page 5)*

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### Footnotes

1. *Revelation 3:19*
  2. *St. John 15:2*
  3. *Proverbs 3:11-12*
  4. *Hebrews 12:5-11*
  5. *Job 34:11;*  
*Jeremiah 17:10*
  6. *St. Luke 15;*  
*Hebrews 8:12*
  7. *Proverbs 15:32*
  8. *Leviticus 26:18, 21*
  9. *Job 5:17-18;*  
*St. John 8:10-11*
  10. *Numbers 13:23*
  11. *Genesis 22;*  
*St. James 1:2-4;*  
*Isaiah 48:10*
  12. *Philippians 3:7-15*
  13. *Psalms 66:8-12*
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## Tended by God

(Continued from page 4)  
branches in Christ, we need to understand that God will prune us vigorously in order to ensure that we are spurred to grow ever more fruit to His glory. Consider the spies Moses sent into Canaan to spy out the land and the single cluster of grapes with which they returned: That one cluster required two men to carry it<sup>10</sup>! This is the type of fruitfulness God wants from all of us.

Pruning causes pain because it is often achieved through the testing of our faith<sup>11</sup>. The things God prunes from fruitful branches change as we respond to His tender care of us. When we are young in the faith, He prunes mostly our outward priorities and activities. As we grow more mature spiritually, however, God prunes us even more to remove those things we value most so that relationship with Him becomes our top priority<sup>12</sup>.

Pruning differs from discipline in that it continues until God is finished, but all pruning is done for the sake of future fruit and no season of pruning lasts forever. Like chopping prunes for a Christmas pudding, the end result is better for the work done along the way. Thanks be to God, and may we all bear much spiritual fruit to His greater glory<sup>13</sup>!

— Kim Vogel

## Parish Postings

Ladies, please note that **Joanna's Circle** will resume its monthly meetings on **Saturday, January 23rd, at 9:30 AM in McNeely Hall**. Any interested woman is invited to join us for breakfast and fellowship.



**Bishop Mott** will meet with the clergy and Vestry on **Sunday, January 24th, at 4:00 PM in McNeely Hall** to discuss the future of the Diocese of the West.



**St. Luke's Chapel in the Hills** will host its annual **Pancake Luncheon** on **Sunday, February 7th**, following the 10:00 AM Holy Communion service. Bridgitte Parrish has prepared **sign-up sheets** for this pre-Lenten meal and is asking for **food and beverage donations as well as volunteers to cook and clean up**. Look for these sign-up sheets

on the small table in McNeely Hall.



**Lent** begins on **Wednesday, February 9th**. The parish will observe Ash Wednesday with a celebration of **Holy Communion with Imposition of Ashes** that day at **7:00 PM**.



**St. Luke's Chapel in the Hills** collected **\$680 for Doctors without Borders**, our fourth-quarter 2015 Community Missions Project. Thank you to everyone who donated to this worthy cause!



## *Upcoming Events*

### **Sunday, January 3rd**

The Second Sunday after Christmas Day

*Bible Study: **Hosea***  
9:15 AM

*Holy Communion  
with Healing Service*  
10:00 AM

### **Sunday, January 10th**

The First Sunday after Epiphany

*Bible Study: **Hosea***  
9:15 AM

*Office of Daily Morning Prayer*  
10:00 AM

*Holy Communion*  
noon

*Vestry Meeting*  
immediately following the noon worship service

### **Sunday, January 17th**

The Second Sunday after Epiphany

*Bible Study: **Ephesians***  
9:15 AM

*Holy Communion*  
10:00 AM

### **Saturday, January 23rd**

*Joanna's Circle*  
9:30 AM

### **Sunday, January 24th**

Septuagesima

*Bible Study: **Ephesians***  
9:15 AM

*Office of Daily Morning Prayer*  
10:00 AM

*Holy Communion*  
noon

*Bishop Mott meets with the Clergy and Vestry*  
4:00 PM

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## *Upcoming Events*

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### **Sunday, January 31st**

Sexagesima

Youth Sunday

*Bible Study: Ephesians*

9:15 AM

*Holy Communion*

10:00 AM

### **Sunday, February 7th**

Quinquagesima

*Bible Study: Ephesians*

9:15 AM

*Holy Communion  
with Healing Service*

10:00 AM

*Pancake Luncheon*

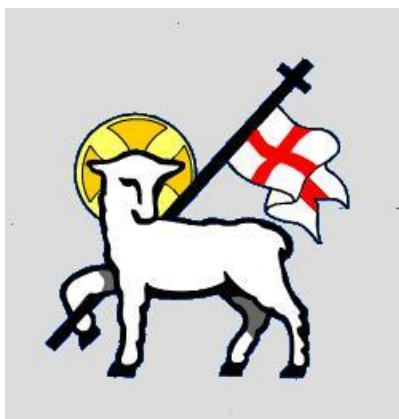
immediately following the worship service

### **Wednesday, February 10th**

Ash Wednesday

*Holy Communion  
with Imposition of Ashes*

7:00 PM





# The Hillside Messenger

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

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A PARISH OF  
THE DIOCESE OF THE WEST,  
THE REFORMED EPISCOPAL CHURCH,  
A FOUNDING JURISDICTION OF  
THE ANGLICAN CHURCH  
IN NORTH AMERICA

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«AddressBlock»

## 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