



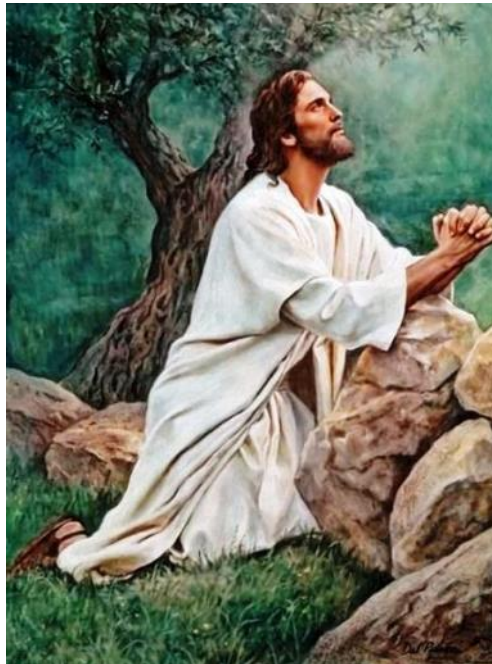
The Hillside Messenger

A Message from the Rector: God's Call to Daily Prayer

As ordinary Christians, we might not consider ourselves mystics or contemplatives devoted to continuous prayer or contemplation. Nonetheless, St. Paul gives this command to Christians: That they should pray always with all prayer and supplication in the Spirit and be vigilant to this purpose with "all perseverance and supplication for all saints" (*Ephesians 6:18*). In *1 Thessalonians 5:17* he writes, "Pray without ceasing." However we conceive of prayer, we Christians are called to daily prayer.

Church bells were once used not only to announce the starting time of services on Sundays but also to summon the faithful to daily services of Morning and Evening Prayer held at the local church.

The Church's provision of the Daily Offices of Morning and Evening Prayer in the **Book of Common Prayer** is a reminder of our call to pray always. The Prayer Book's inclusion of



shortened forms of Morning and Evening Prayer in the Family Prayer section (pages 587-592) is helpful. When even shorter forms are desirable, they

can be found on pages 592-593.

It is probable that our Lord did not mean that the disciples' only prayer should be the Lord's Prayer. Rather, the Lord's Prayer is the example for all prayer. We may use other forms of words in our private prayer, but remember from learning the Lord's Prayer the importance of praising and thanking God; praying for God's kingdom to come and His will to be done on earth as we pray for others; forgiving others; praying for our own forgiveness; asking God to sustain us daily with the spiritual and physical food that we need; and praying for our deliverance from all evil.

Indeed, we see from the prayers of the Prayer Book that there are many other possible

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God's Call to Daily Prayer

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forms of wording used and permissible in public prayers. In non-liturgical churches, that is, churches who do not use a missal or prayer book, ministers and sometimes lay people can pray extemporaneously in services of worship. Even in the Reformed Episcopal Church, the officiating minister is free to use extemporaneous prayers after the third collect of the Daily Office.

Because our Lord Himself has both set us an excellent example of daily prayer and commanded it, we ought to obey the call to daily prayer. This is a call to use the various kinds of prayer every day: adoration, contemplation, praise, thanksgiving, confession of sin, intercession, petition, and meditation on the words of Holy Scripture. The Daily Offices of Morning and Evening Prayer provide us with many opportunities to exercise ourselves in these various forms of prayer, especially of praise, thanksgiving, confession, meditation on passages of Scripture, petition, and intercession. When the officiating minister uses prayers from the Prayers

section of the Prayer Book (pages 35-46), we are reminded of many people and conditions in the Church, in our communities, in the nation, and in the world, that need our intercession. If even St. Paul asked Christians to intercede for him (*Ephesians 6:19-20*; *Colossians 4:3*; *I Thessalonians 5:25*), we ought to realize the need for prayer which church leaders as well as many others have, including all



those who have not yet come to know the Lord Jesus Christ.

Finally, let us remember how prayer itself renews and strengthens our relationship with God as we express our dependence on Him through prayer, which calls for faith. As we pray for ourselves and for others, we are renewed by the Holy Spirit; as we call on the Name of God, He sup-

plies us and others with His grace. St. Bernard of Clairvaux (1090-1153) wrote of the power of calling on the Name of the Lord:

Again, the name of Jesus is like a medicine. Do we feel sad? (*St. James 5:13*). Then let Jesus come into your heart. Then let His name leap from your lips.

You will find that blessed name has lifted the clouds of sadness, giving you serenity and peace once more. Does anyone fall into sin? Does anyone feel tempted to commit suicide? Let him invoke that life-giving name and his desire to live will be renewed. We all experience hardness of heart, the apathy of boredom, the bitterness of mind, the cold indifference of spirit. Have they ever failed to yield before the presence of that saving name? Have not those tears

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God's Call to Daily Prayer

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which were
dammed up by
pride broken
through when
that name of
power has been
called upon?
Have not our
apprehensions
been driven
away once more
at the thought of
Jesus? ... In-
deed, for all the
ills and afflic-
tions to which
flesh is heir, this
name is medi-
cine. As proof of
this we have the
words of the
Lord Himself:
"Call upon Me
in the day of
trouble: I will
deliver you, and
you shall magni-
fy Me" (*Psalms*
50:15).

—*The Love of
God* by Bernard
of Clairvaux,
pages 182-183,
*Classics of
Faith and Devo-
tion*, James M.
Houston (ed.),
1983

The call to daily
prayer is one we must
never be too busy to an-
swer. The lives of many,
as well as our own, will
be benefitted through
our prayers.

— *The Reverend
Christopher Parrish*

*Prayer is the soul's sincere desire,
unuttered or expressed;
the motion of a hidden fire
that trembles in the breast.*

*Prayer is the burden of a sigh,
the falling of a tear
the upward glancing of an eye,
when none but God is near.*

*Prayer is the contrite sinner's voice,
returning from his ways,
while angels in their songs rejoice
and cry, "Behold, he prays!"*

*The saints in prayer appear as one
in word, in deed, and mind,
while with the Father and the Son
sweet fellowship they find.*

*No prayer is made by man alone
the Holy Spirit pleads,
and Jesus, on th' eternal throne,
for sinners intercedes.*

*Prayer is the Christian's vital breath,
the Christian's native air,
his watchword at the gates of death;
he enters heaven with prayer.*

*O Thou, by Whom we come to God,
the Life, the Truth, the Way;
the path of prayer Thyself hast trod:
Lord, teach us how to pray!*

—James Montgomery, 1818

The History of Our Independence Day Service

The Observance of Independence Day in the American Anglican church takes the place of the Accession of the English Sovereign found in other Anglican prayer books. In Canada, there is an interesting parallel as the Canadian book of 1922 provides for “Dominion Day and Other Occasions of National Thanksgiving”. Be all of this as it may, this Independence Day service, which was initially or-



dered by the Church’s Convention of 1785 in the United States, was vigorously opposed by some who believed it to be unwise as it could become a divisive issue in the Church. Since many in the clergy (as well as others throughout the colonies) had opposed the basic political principles of our Revolution, it was feared that the inclusion of the service in the proposed *Book of Common Prayer* could jeopardize the acceptance of the book as a

whole. This objection was confirmed four years later by the General Convention of the Church with the result that the Independence Day observance was withdrawn from the prayer book. Today’s propers which do include the Independence Day observance were not reincorporated into our present *Book of Common Prayer* until the 1928 revision.

As for the propers which we now have for Independence Day, the present Collect was written by Bishop Edward Parsons of California, who also wrote two other prayers for the 1928 revision.

The Lesson for Independence Day. (*Deuteronomy 10:17-21*) was admirably chosen. It reminds us, as it did the ancient Israelites, that Almighty God who has “given us this good land for our heritage” will judge us, among other things, according to our standards of justice—in particular to the needy and ‘strangers’. When this Epistle is read, remember the similarity of the ‘needy and the strangers’ that were in ancient Israel before their settlement in the land of Canaan **and** all the people from distant lands who settled and built our own country.

Like the Lesson, the Gospel for our Independ-

dence Day service (*St. Matthew 5:43-48*) sets before us very lofty ideals for our nation as expressed through our social and political institutions and activities. The Gospel is telling us, as individuals, to “love your enemies”. This is peculiarly difficult for **nations** to observe or practice, as evidenced by seemingly never-ending conflicts all over the globe. Yet—and each of you can be the judge insofar as our country is concerned—it is only through conscious and deliberate efforts directed toward reconciling differences and helping the less fortunate peoples of the world that our country can lead the many nations and races of men to a just and lasting peace and thus fulfill our Lord’s command to “love your enemies”.

— George Deshon

Editor’s note: George Deshon attended St. Elizabeth’s Anglican Church in Saratoga, California, prior to being called to his rest. He contributed this article to *Elizabethans 1:1*, the newsletter of that congregation, in 1998.

Parishioner Profile: Claudia Schott

When I was confirmed, I felt a wonderful presence I can only call the Holy Ghost. I had my parish family around me and felt so much support and love from everyone that it was overwhelming in the nicest possible way. I am sure I cried at least once during the proceedings. As a matter of fact, I cry out of joy and a sense of being overwhelmed each time I go to Communion.

You all know me and most of you know either a part or all of my history, so you know where I came from and where my journey has taken me. When I was a little girl in my family's Roman Catholic household, I used to come to St. Luke's on the Sundays when I had spent the previous night at Julia McNeely's house. Everyone knows she was, is, and will remain my best friend (since sixth grade) until the day we die and beyond. Back then, I didn't pay too much attention to the worship of the church, but I always loved coffee hour!! Then we graduated high school and went our separate ways. My journey took me all over and left me with many doubts and questions regarding God. I searched for a path that

would bring me peace and comfort. (I had stepped away from the Roman Catholic Church while still in my teens due to my parents' divorce, among other reasons). I practiced various forms of paganism for a long time, always searching without finding the peace and comfort I needed so much. It was a long, hard road.

This brings me back to my Confirmation. Getting there was a long, hard road indeed, especially for Julia. I gave her a hard time all the way, fighting her (and my) better judgment and the workings of the Holy Spirit in answer to the petitions of all the people she enlisted to pray for me. I accompanied Julia to services at St. Luke's for years, and for most of them I insisted that I would not be converted. But the one thing I realized from the very beginning, coming back after thirty years had passed, is that the sense of family, fellowship, and love that is found here, at St. Luke's Chapel in the Hills, I have found nowhere else. Maybe it's because the congregation is small, or maybe it's because of the caliber of people that St. Luke's attracts (people who really care, not only for each other but for others as well). I don't know. All I know

is that I am willing to drive almost thirty miles every Sunday to come to church because this is where my family is. How could I not ask to join? This is where God is. This is where the Holy Ghost moves through us. And this is where I belong.

— Claudia Schott



Claudia Schott and Julia McNeely exit St. Luke's Chapel in the Hills following Claudia's Confirmation in the Faith on April 12, 2015.

*A new commandment
I give to you, that
you love one another;
as I have loved you,
that you also
love one another.
By this all will know
that you are
My disciples,
if you have love
for one another."*

Wrapping Ourselves in the Word of God

It is imperative to understand and know how to pray in these days.

In regard to the horror that occurred in Emanuel AME Church on June 17th, I am praying that the blood of those martyrs waters the dormant seeds of faith across our land and that the Lord in His mercy brings forth a mighty move of the Holy Spirit to cause these seeds to spring up and become a mighty harvest of souls (*St. Mark 4:26-29*).

The following prayer was shared with me by the Right Reverend Doug Weiss (now retired), who has graciously given me his permission to share it with you.



Good morning, Father!
Good morning, Jesus!
Good morning, Holy Spirit!

Today, Father, according to Your Word, I present my body a living sacrifice, holy and acceptable in Your sight (*Romans 12:1-2*). Because I am not contending against flesh and blood, but against principalities, powers, world rulers of this present

darkness and spiritual hosts of wickedness in heavenly places, I take the whole armor You fashioned for me, so that I may be able to withstand in the evil of the day (*II Corinthians 10:3-6*).

Today I stand and gird my loins with truth. I put on the breastplate of righteousness. I shod my feet with the preparation of the gospel of peace. Above all these, I take the shield of faith to quench all the flaming



darts of the evil one. I take the helmet of salvation and the sword of the spirit, which is the Word of God. I pray at all times in the Spirit with prayer and supplication for God's family and for me that I may open my mouth boldly to proclaim the Gospel (*Ephesians 6:10-20*).

The weapons of my warfare are not worldly but have divine power to destroy strongholds. Today I destroy arguments and every proud obsta-

cle to the knowledge of God and take every thought captive to obey Christ (*II Corinthians 10:3-5*).

Thank You, Father, that according to Your Word the glory of the Lord is my rear guard (*Exodus 14:19-20* and *Isaiah 58:8*). I praise You and thank You for the armor of light You have provided for me this day. I am completely covered now (*Romans 13:11-14*).

Upon Jesus I have built my life (*St. Matthew 7:24-25*). The gates of hell shall not prevail against me (*St. Matthew 16:15-18*).

Jesus, I apply Your precious blood to my life, my family, my home, and all the possessions You have entrusted to me

(*Revelation 12:11, I Chronicles 20:14, and St. James 1:17*). You are my Shepherd and I shall not want (*Psalms 23:1*). I can do all things through Christ who strengthens me (*Philippians 4:13*).

I praise You for walking in divine health, for You are my God who heals all my diseases (*Exodus 15:26*). I praise You and thank You for my prosperity and good health even as
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Wrapping Ourselves in the Word of God

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my soul prospers (**III St. John 1:2**). For the joy of the Lord is my strength (**Nehemiah 8:10**). Father, I have prayed according to Your Word. You said You would watch over Your Word to perform it (**Isaiah 55:11**). I am reminded that every word spoken becomes a living thing, either to minister life or destruction (**St.**

James 3). Lord Jesus, let my meditation be sweet to You as I will rejoice in You all day (**Psalms 19:14** and **Philippians 4:4**). Rise up and live big within me, for I am Yours and You are mine in the Mighty Name of Jesus (**I St. John 4:9, 13** and **St. John 14:13-14**). Amen.



Praying this reminds us daily that we are in spiritual warfare and called to stand firm in the victory Jesus secured for us, our family, and our friends As His witness, I purpose to pray this daily. Amen and amen. *Maranatha!*

— Anita Hedman

A Personal Report from the 2015 DOW Synod

As those of you here at St. Luke's Chapel in the Hills know, I was elected as lay delegate to the 2015 Synod of the Diocese of the West (DOW) of the Reformed Episcopal Church (REC). The Synod met at Christ Church of the Sierra in Reno, Nevada, from

group manages to live the Gospel in a way which reflects honor upon our Lord and Saviour. The REC Diocese of the West, however, consistently holds synods which celebrate the joys of Christianity. Quite simply, we all love God, we all want to please Him by seeking and promptly doing His will, and we all love one

Synod. Though we are continuing to grow in number of congregations, the DOW does not currently meet its financial obligations by a significant margin (if you wish to see the DOW budget and financial report, copies are available in McNeely Hall), and this is a very real problem. As part of the Anglican Church in



June 30th to July 2nd.

If you have never attended a Diocese of the West synod, you have missed something really wonderful. I know— some of you have attended synods and conventions of other dioceses, jurisdictions, or provinces. Let's be honest and just admit that not every church

another. We do not practice church politics. We are a diocese which lives the Gospel.

Just like anyone who lives the Gospel, however, our precious Diocese of the West is facing trials. Our beloved Reverend Father in God, the Right Reverend Winfield Mott, will retire at the close of the 2016

North America (ACNA), all parishes of the REC must abide by the ACNA Constitution and Canons. Unfortunately, the ACNA College of Bishops has decreed that they will not permit a member diocese to elect a new bishop if it does not meet their definition of a diocese. Here, from Canon

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A Personal Report from the 2015 DOW Synod

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5: Concerning Dioceses, Section 1: Concerning Structure, is their definition:

A Diocese is a grouping of congregations gathered for mission under the oversight of a Bishop (the “Ecclesiastical Authority”). A Diocese is composed of a minimum of twelve (12) congregations with an average Sunday attendance (ASA) of at least fifty (50) each and a collective ASA of at least one thousand (1,000). The Council may modify these requirements on a case-by-case basis by the affirmative vote of two-thirds of its members.

To be clear, the ACNA has carefully avoided directly speaking about money, but the only interpretation of this definition which justifies not permitting a member diocese to elect

a bishop upon the retirement of its Ordinary is “a diocese is a group of congregations which is large enough to pay its own way”.

The DOW does not now meet either definition’s requirements. Interestingly, though the REC is one of the constituent jurisdictions which joined to establish the ACNA, not even one of the dioceses of the REC can do so according to the State of the Church Report of December 2013.

So you know just what is happening, though, I can assure you that it is the desire of the Synod to remain a diocese. To this end, the Synod approved two resolutions. The first, proposed by the Reverend Jim Short of St. Anselm’s in Pacific Grove, California, reads as follows:

Whereas our Presiding Bishop has explained to this Synod the structure of the REC, and that it is a sub-jurisdiction of ACNA; and whereas Bp. Ilgenfritz has reminded us that St. Paul did not wait for total clarity and understanding before beginning his missionary journeys, but instead moved

out in faith and developed his strategy while “on the move”; and whereas Bp. Stephen Scarlett and Bp. Ilgenfritz have inspired us with their insights into contemporary mission work and possibilities; and whereas we are blessed with a wonderful bishop, Winfield Mott, who has created the Diocese of the Southwest, at the same time as he has brought growth and spiritual leadership to our little diocese; and whereas our giving and membership continue to grow; and whereas Bp. Mott has announced his intention to retire in 2016;

Therefore be it resolved that we the delegates of the DOW Synod meeting in Reno on July 2, 2015, request our Standing Committee to begin the process of finding suitable candidates for the of-

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**Now is the time for all good men
to come to the aid
of the Diocese of the West.**

A Personal Report from the 2015 DOW Synod

(Continued from page 8)

office of Bishop when Bp. Mott retires sometime in the near future; that our Standing Committee examine other leadership alternatives for our future; that each congregation report to Standing Committee with its intended financial commitment for the next 12 months and the balance of 2016; and that the Standing Committee locate the Diocesan Constitution and Canons, create a proposed sustainable growth and financial plan, and report to the Synod within 90-120 days.

Mr. Larry Morris of Christ Church of the Sierra proposed the second resolution in order to make the very large task we assigned the Standing Committee just a little easier (this resolution was also passed by Synod, and don't worry—I have already forwarded this assignment to our Vestry). It reads:

Each Vestry of each member

Parish of the Diocese of the West of the Reformed Episcopal Church shall submit to the Standing Committee of the Diocese the amount of money it expects to give to the Diocese in the period from July 2, 2015, to June 30, 2016, within 30 days of this date, July 2, 2015.

My own personal feeling is that DOW is too special either to be allowed to die or to be added to another diocese whose members have bad habits of treating one another shamefully or whose bishop does not promote the teaching of the Bible to his people. It is my conviction that, ever asking for God's help and relying upon His guidance, St. Luke's Chapel in the Hills should make every effort to make the Diocese of the West of the Reformed Episcopal Church as viable a concern as we can.

My beloved brothers and sisters in Christ, God's arm is not too short to deliver us (*Isaiah 50:2*). Indeed, with God all things are possible (*St. Matthew 19:26*). Therefore, let us entreat Him to help each parish in the DOW to

grow in mission work, in its average Sunday attendance, and in meeting its own and the diocese's financial obligations. Please pray also for the stamina and integrity of the DOW Standing Committee as they faithfully work to complete the task the Synod has given them. We all know that the enemy loves dissension and strife, so our Standing Committee and our clergy all need our prayers for their protection. Finally, let us all reach out to our absent brothers and sisters to bring them into regular corporate worship, and let us also prayerfully take God at His word.

“Bring all the tithes into the storehouse, that there may be food in My house, and try Me now in this,” says the LORD of hosts, “If I will not open for you the windows of heaven and pour out for you such blessing that there will not be room enough to receive it.”

Malachi 3:10

— Kim Vogel



Parish Postings

Evensong is a beautiful, reverent way to close out a busy week or to introduce a friend to Anglican liturgy and worship. The next Evensong service will be on Friday, July 17th, at 7:00 PM. All are welcome!

Worship
the Lord
in the
Beauty
of Holiness

Anyone who wishes to be confirmed in the Faith next year should contact Father Parrish as soon as possible to enroll in Confirmation classes.



A Bible Study class will begin on Sunday, August 2nd, and continue every Sunday until further notice. The first book we will study is the *Epistle of St. James*. Classes will meet at 9:15 AM in McNeely Hall, and all are welcome. Bring your Bible!



Our summer Community Missions Project to buy hooded, full-zip sweat-shirts for needy school-children in our area continues. So far we have collected almost \$200. If you make a donation to this project, please make a note of your intentions on your offertory envelope or check memo line. Thank you!



Summer is a particularly hard season for hungry families in our community because school-age children and teens are not in school to receive reduced-price or free meals. This makes our contributions to the Emergency Food Pantry ministry especially important. Please remember the hungry in our community as you do your regular grocery shopping, and bring your donations of non-perishable foods to the Chapel each Sunday to add them to the wicker basket in the vestibule. Thank you!



Father Parrish needs your help! If you added a name to the Prayer List before he arrived at St. Luke's Chapel in the Hills (on Palm Sunday, March 29th), please let him know which name you added, the intention of the prayer request (healing, job search, and so on), and how the person for whom we are praying is faring now. Thank you very much!



Dates are still available for anyone who would like to offer altar flowers in 2015. When you sign up to offer flowers, please also send Father Parrish your offering intention as you would like it to appear in the bulletin.



Upcoming Events

Sunday, July 5th

The Fifth Sunday after Trinity
Emergency Food Pantry Collection Day
Holy Communion with Healing Service
10:00 AM

Sunday, July 12th

The Sixth Sunday after Trinity
Office of Daily Morning Prayer
10:00 AM

Vestry Meeting
immediately following the worship service

Friday, July 17th

Evensong
7:00 PM

Sunday, July 19th

The Seventh Sunday after Trinity
Holy Communion
10:00 AM

Monday, July 20th

Deadline for submissions to *The Hillside Messenger*

Saturday, July 25th

Joanna's Circle
9:30 AM

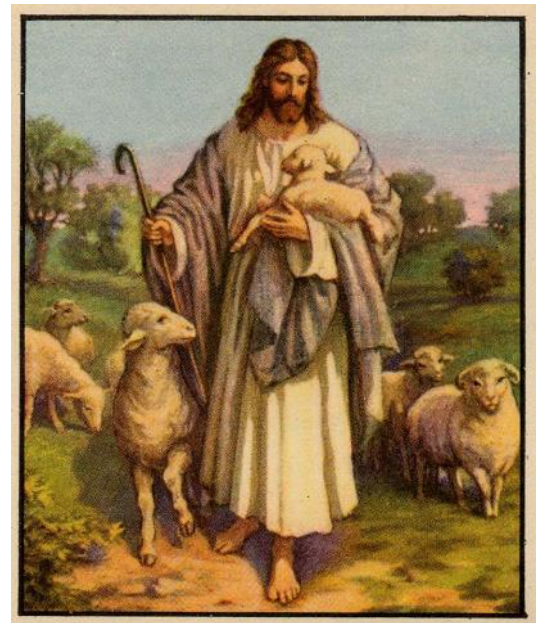
Sunday, July 26th

The Eighth Sunday after Trinity
Office of Daily Morning Prayer
10:00 AM

Sunday, August 2nd

The Ninth Sunday after Trinity
Emergency Food Pantry Collection Day
*Bible Study: **The Epistle of St. James***
9:15 AM

Holy Communion with Healing Service
10:00 AM





The Hillside Messenger

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

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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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.*

Holy Communion with Healing Service

First Sunday each month
10:00 AM

Office of Daily Morning Prayer

Second and fourth Sundays each month
10:00 AM

Holy Communion

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