



The Hillside Messenger

A Message from the Rector: The Seventh Commandment

In this article, I resume my series of articles on the Ten Commandments.

Marriage is one of the foundations of a godly and ordered society. The prohibition of adultery in the Seventh Commandment (*Exodus 20:14; Deuteronomy 5:18*), or marital unfaithfulness, includes the prohibition of all forms of sexual immorality, including sexual abuse. Any sexual intimacy between persons not married to each other, when at least

one of them is married to another, is forbidden by this commandment (page 104, *To Be a Christian: An Anglican Catechism*). In ancient Israel, adultery was punishable by death (*Leviticus 20:10*). Although this penalty does not apply today, we should regard the record of this law in the Old Testament as an indicator

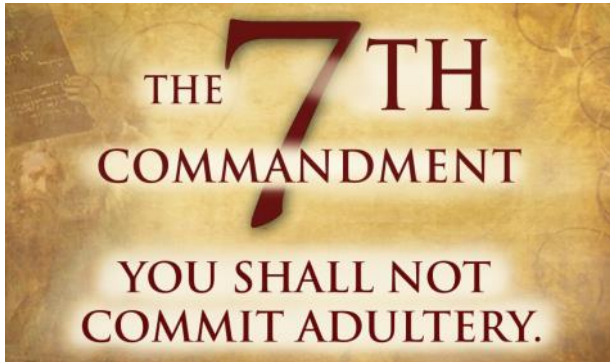
Testament as an indicator of how serious the sin of adultery is in the view of God. Another sign of how seriously God regards this sin is the portrayal of Israel and Judah's idolatry and unfaithfulness to Him (by breaking the First and Second Commandments) in terms of physical adultery (*Ezekiel 23; Hosea*

4:12; 5:4; 7:4; 9:1).

We see that in the Decalogue, the Sixth Commandment (against murder) precedes the Seventh (against adultery and all sexual immorality). Adultery destroys people's lives in a different sense than murder, as it attacks marriage and family, and therefore militates against (reduces the

likelihood of) the health and growth of church and society. On page 105 of *To Be a Christian*, the following reasons are adduced for God's prohibition of adultery:

- It is a sin against the adulterers' spouse or spouse-to-be.
- It is a sin against the sexual partners involved.



- It is a sin against the adulterers' children, family, and friends.
- It is a sin against society since it undermines the institution of marriage.

- It is a sin against God, who instituted marriage and before whom marriage vows are made.

One might add to these reasons that adultery, like fornication, is also a sin against the sinner's own

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The Seventh Commandment

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body (*I Corinthians 6:15-20*), which is the temple of the Holy Spirit (*I Corinthians 6:19*).

We live today in an age and in a world that does not take marriage or sexual morality seriously. Therefore, **all** of us need to exemplify chastity, whether we are married or single, since this reflects God's holiness and edifies the Church and society. What is the remedy that God ordained to counter adultery and immorality?

On the one hand, it is the institution of marriage. Marriage is a life-long, covenantal relationship of love between one man and one woman, reflecting the spiritual union between the Lord Jesus Christ and the Church (*Ephesians 5*). According to traditional Anglican teaching (page 105, *To Be a Christian*), Holy Matrimony has these purposes:

- the procreation of children to be instructed to know and honor the Lord by obeying His commandments;
- the avoidance of sexual sin and immorality by adherence to the marriage covenant;
- the comfort of mutual help, companionship, and friendship in adversity and prosperity; and

- the benefit of family, church, and society.

These purposes of marriage are stated in the Officiant's introductory address in the service of Holy Matrimony on page 201 of *The Book of Common Prayer*, 2019. Although these purposes of marriage are not found in the 1928 edition, three out of the four do occur in the wedding service of the 1662 *Book of Common Prayer*.

On the other hand, the remedy against adultery for all Christians, including those who are not called to marriage, is chastity. According to the Catechism of the 1928 Prayer Book, every Christian must keep his body "in temperance, soberness, and chastity" (page 580). To do this requires self-discipline and self-control. To be chaste means to be pure in one's thinking, not viewing people as objects of lust and sexual gratification, but as "image bearers of God" (Question 320, *To Be a Christian*) and abstaining from all sexual acts outside of marriage (*ibidem*). For those for whom marriage is not their vocation, this means abstinence from sexual acts altogether without exception. Among those Christians not called to marriage are those who have a vocation to celibacy, the renunciation of marriage for the sake of God's kingdom. Our Lord teaches that some are giv-

en the ability to make this renunciation for the sake of God's kingdom, but not all disciples can accept it (*St. Matthew 19:10-12*). Christians who enter the religious life as members of a religious order take a vow of celibacy. What benefits does chastity have for the Christian? This question is answered in Question 321, *To Be a Christian*. Chastity sets wise and godly constraints that enable a person to give of himself freely in friendship. It also precludes the possibility of adultery in marriage, and it leads to a life of integrity in one's daily walk with God.

What does our Lord specifically teach about adultery? In keeping with His perspective on obedience to the Commandments as beginning with thoughts, attitudes, and words, the Lord specifically taught that even looking at another person with lust transgresses this commandment:

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.
St. Matthew 5:27-28, KJV

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The Seventh Commandment

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Instead of concluding that at least for a younger person this is impossible, we should realize that chastity begins in our thoughts and the way we look at people. If we can control our thoughts with the grace of the Holy Spirit, we can also control our words and our actions with the help of the same Spirit. "Keeping my body in temperance, soberness, and chastity" must be a daily habit of self-control, which is one of the fruits of the Holy Spirit (*Galatians* 5:22-23).

The other aspect of our Lord's teaching against adultery is His prohibition of divorce, in which He teaches that the man who divorces his wife and marries another commits adultery and that the woman who divorces her husband and marries another commits the same offence (*St. Matthew* 19:3-9; *St. Mark* 10:1-12). Divorce breaks the marriage covenant and breaks a union which God has made between a husband and his wife. Scripture teaches us that God hates divorce (*Malachi* 2:13-16) because it breaks the unity that He has created and amounts to violence and treachery against the one divorced. The truth of this is seen in the terrible pain that divorce causes, and the sorrow that it engenders. When the couple has had children, the children also suffer greatly,

and the prevalence of divorce has caused many people to feel alienated from their families. Though the New Testament allows for exceptions to the prohibition of divorce (*St. Matthew* 5:32; 19:9 – immoral behavior of the spouse is allowed as an exception; *I Corinthians* 7:10-16 – if a Christian is married to an unbeliever and the unbeliever wants a divorce, this is permissible), God's original intention is for married couples to remain married for the whole of their lives. The Lord Jesus specifically teaches that it is man's hardness of heart that led to divorce being permitted. In addition to these exceptions allowed by the New Testament, the Church allows for remarriage after divorce provided there is no possibility for a reconciliation to one's original partner and provided the Bishop approves. Before giving his approval, usually the Bishop appoints another priest to interview the couple, one or both of whom are remarrying. Usually those who remarry in the Church intend their second marriage to last the rest of their life. The process I have outlined, though, is to help the person remarrying come to terms with the end of the previous marriage and express forgiveness as well as receive it before entering their second marriage.

In keeping the Seventh Commandment, we must all realize the importance of chastity as a habit to control our thoughts, words, and actions.

– The Reverend
Christopher Parrish

chastity

noun

- 1: the quality or state of being chaste: such as
 - a: abstention from unlawful sexual intercourse
 - b: abstention from all sexual intercourse
 - c: purity in conduct and intention
 - d: restraint and simplicity in design or expression
 - 2: personal integrity
-

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 Foley Beach; Bishop Richard Lipka; Canon Michael Penfield; Father Chris Parrish; Deacon Peter Vogel; and Deacon Linda Bracken; also all those who serve as Thy ministers in governing our nation and state, particularly:

President Joe Biden; and Governor Gavin Newsom; 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, coasties, guardians, police officers, firefighters, and pilots who protect us every day; our persecuted Christian brothers and sisters throughout the world; all refugees; the leaders and people of Ukraine; Jim and Edna Davis; Joya de Rossett; Debbie; Scott; Brittany; Tanya Theiler; Mark Quinn; Lisa; Ben; Marian; Flo; Max;

Dan and Kendra Pack; the Stanko family; Yoshihiko Ikegami; Mary Frances Reeves; Mrs. Kitt; Jon Carter; Frank Capone; Rose Handwerker; Ann and Frank MacVoy; Bishop Ilgenfritz; Moe Martinez; Victoria Grace; Christina; John and Heidi Donnelly; Father Mike Keppler; Carl; Gary Winiger; Marie and Wade; Heather; Susan; and Bishop Lipka; 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.

***This prayer list was current as of June 21st,
and the people of St. Luke's
will pray for each need
until we are notified that it has been met.
Please contact Father Parrish
to add or remove names.
Thank you!***

A Prayer for Our Congregation

O GOD, Holy Ghost, Sanctifier of the faithful, visit, we pray Thee, the Congregation of St. Luke's Chapel in the Hills with Thy love and favour; enlighten our minds more and more with the light of the everlasting Gospel; graft in our hearts a love of the truth; increase in us true religion; nourish us with all goodness; and of Thy great mercy keep us in the same, O blessed Spirit, whom, with the Father and the Son together, we worship and glorify as one God, world without end. Amen.

A Prayer for the MDAS Search Committee

Almighty God, giver of every good gift: Look graciously upon Thy Church, and so guide the minds of those who shall choose a Bishop Coadjutor for the Missionary Diocese of All Saints that we may receive a faithful pastor who will preach the Gospel, care for Thy people, equip us for ministry, and lead us forth in fulfillment of the Great Commission; through Jesus Christ our Lord. Amen.



**We should seek
not so much to pray
but to become prayer.**

St. Francis of Assisi

Communication in a Disaster: How Can I Tell My Family I'm OK?

Last time, I wrote about how landlines work and why they may or may not be useable after a power loss. This time, I'm going to write about cell phones. In particular, I will answer the question of whether or not you might be able to use a cell phone to let your family know you are OK after an earthquake.



***This is Part Two
of Tim Slattery's
series on communications
following a disaster.***

Since cell phones are ubiquitous, we expect them to always work, but they don't. Last year during three planned Public Safety Power Shutdowns, 57% of all cell phone sites failed in Marin County and 11% of sites failed in the Bay Area. Since these failures occurred during planned outages, with lots of warning, it is probable that an unplanned event would have even higher

failure rates.

There are several reasons why cell phone coverage fails:

- **Overload:** Call handling is limited. When you are in a traffic jam and can't call home, it's because everyone else is trying to do the same thing. This effect

will be much worse after an earthquake.

- **Power or hardware failure:** Cell phone towers are not required to have back-up power, and many don't. Even those with back-up power will only be able to stay up for a limited time if the power grid stays down. In addition, shaking from an earthquake can damage the cellular equipment, providing another source of failure even if the power is working.
- **Preemption:** First responders with special codes can get a higher priority or full preemptive use of the cellular system after a significant event.

There are some advantages to using a cell phone:

- Often cell phone coverage is one of the first services to be restored. For example, after the Haiti earthquake, cell phones came back before other infrastructure was restored.
- There are key sites that have

generator back-up, if you can reach them.

- **Mobile sites,** called Cellular on Wheels (COWs), can be brought in to replace or supplement coverage.

Note that some of these take time, which means that you can be without coverage from hours to days depending on the scale of the disaster.

Even when the service is overloaded, text messages may get through since text messages use much less bandwidth than voice. Another good point for text is that the services will automatically try to re-send a message for a time. Even a short opportunity may allow a text message through.

If you are using an iPhone, make sure that "Send as SMS" is enabled. The iMessage service doesn't use the same protocols as SMS, so the text may not go through. Also, the failover from iMessage to SMS can take minutes, so it is better to send using SMS. Note that blue bubbles on an iPhone are using iMessage, green are using SMS.

Next time, I will write about using the Internet after a disaster.

– *Tim Slattery*

Voices of St. Luke's

The question posed for this "Voices of St. Luke's" column appeared in last month's newsletter. Parishioners were asked to consider how they wish to grow in Christlikeness this Trinity Season. These are the answers we received:

I would like to grow in Christlikeness this Trinitytide by developing more faith in the Lord, and more patience.

Father Chris Parrish

Reading the Gospels, I notice that Jesus is always very careful with His time and uses every moment for the Father's glory whether He is eating, sleeping, praying, or teaching. I need to learn to use the gift of time God has given me better and more wisely if I am to grow in Christlikeness this Trinitytide.

Kim Vogel

As I said in my sermon a few weeks ago:

All of us have the gift of faith.

All of us have the gift of love.

God created *all* of us with the potential for *kindness*.

God created *all* of us with a potential for *compassion* for sheep

who have no shepherd.

One of the impacts of having moved to Gilroy is that encampments for the unhoused are less "hidden" from view than they are in the suburbs of San Jose and even San Jose itself. I've become *much* more viscerally aware of a problem that plagues us here in Silicon Valley and, really, in most of California due to the exorbitant cost of housing. I don't know *what* the answer is yet, but I've been praying for



guidance for how, with my limited resources, I can best help to make the situation better. Homelessness is complex, for sure, but I know for a good part of my life I felt like I was balancing on a razor's edge, able to make my house payment as long as I was employed but with virtually no "safety net" to land in if something were to happen. I've tried direct help to those who asked in the past but struggled with a sense that I was simply filling a temporary need.

Many of the unhoused struggle with drugs and/or other mental health issues that our society too often stigmatizes to an even greater degree than leprosy was in Jesus' time. Even those who hold on to good mental health as they become unhoused still find that the lack of proper housing creates challenges with ever finding viable employment or housing.

So my prayer is for guidance as to how Christ would respond as He passed an encampment of the unhoused and to have the strength to follow that guidance.

Deacon Peter Vogel

***If you have a question
you'd like to ask
your Chapel Family,
let us know!***

Parish Postings

The village of Los Altos will host its 44th Arts and Wine Festival the weekend of July 8th and 9th. Sunday after worship is a great opportunity for our Chapel Family to get out in our local community and interact with our neighbors!

Showcasing the distinctive works of artists and craftspeople from around the United States, the Festival also features select vintages from local wineries as well as a wide variety of foods including Thai, Chinese, Mexican, and All-American favorites.

The Los Altos Arts and Wine Festival is a great event for the whole family with all-day free concerts on two stages and entertainment for children all weekend in the Kidzone.



The Vestry will meet following Holy Communion and fellowship on Sunday, July 16th. Any interested parishioner is invited to observe as our Vestry conducts the business affairs of our parish.



Our Rector, the Reverend Christopher Parrish, has accepted nomination as a candidate for Bishop Coadjutor in the Missionary Diocese of All Saints. Please pray for him and Bridgitte throughout the Search Committee's decision-making process. Thank you!



The Anglican Convocation of the West adopted an Identity and Mission statement at its Convocation Synod in April. The Identity and Mission of the Convocation of the West is to be "a missionary people living out the historical, Biblical Christian faith in the Anglican tradition." This identity is further defined by our Mission and Vision and our Values and Commitments:

Our Mission and Vision

We are a missionary people living out the historical, Biblical Christian faith:

- making disciples of Jesus Christ;
- bearing fruit in every good work; and
- increasing in the knowledge and love of God.

Our Values and Commitments

Guided and empowered by the Holy Spirit, we are committed to:

- glorifying God in thought, word, and deed;
- passing on the ancient Christian faith as it has been delivered through the Anglican tradition; and
- cultivating and equipping the whole people of God for the ministry of Jesus Christ in the world.

Utilizing the framework used by Trinity on the Border Mission as our jumping off point, Synod delegates then worked to set some goals for the coming year. Several parameters, however, were put into place: Our goals had to be quantifiable; they had to be set up as short-term and long-term goals; and they had to be adaptable to the realities that uniquely exist at each of our churches. The Synod also decided to make this part of our document a "working document", meaning that, this year

Your submissions of photos, articles, and news items are always welcome! Please see Kim Vogel if you have questions.

Parish Postings

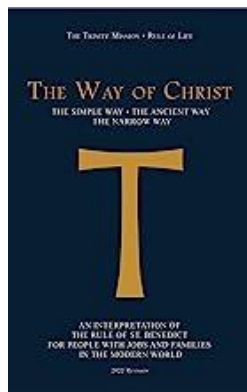
our Convocation will try to work with it, noting what we want to keep, what we want to change, and what we want to eliminate. The goals we set are for the next year and for five years, for priests, deacons, and laity, with the idea that they are both worthwhile goals and reasonable. Read the details in the June 2023 issue of *The Line* at

<https://anglicanwest.substack.com>

All the goals hinge upon each church adopting a Rule of Life something like those created by orders of the faithful. Franciscans have one Rule of Life; the Benedictines have another; and the Dominicans have yet another. They are not that different from each other, but they involve more than what an average parishioner could do. Therefore, when Trinity on the Border adopted a Rule of Life, they modified the Benedictine Rule. It includes things like hospitality, helpfulness, humility, stewardship, and devotion to the historical Christian life. Trinity on the Border's Rule was used as an example at our meeting and many of the lay representatives obtained free copies from trinitymission.org to see what is involved, but the leadership of each church will have to hammer out a Rule of Life that will be acceptable for their people. Setting a Rule is a

process that takes time, research, and prayer, but it is a very strong way of putting our faith into practice.

What ideas do you have for St. Luke's Chapel in the Hills' Rule of Life? Share them with our clergy! Would you like to help define our Rule? Please let Father Parrish know!



The Vestry has chosen to collect funds to be donated to Family Giving Tree for the purchase of backpacks as the Community Outreach Mission project for July and August. With every \$35 donated, Family Giving Tree can provide one needy student with a backpack filled with necessary supplies. If you wish to make a donation to this mission project, please write *Family Giving Tree* on your check memo line or offertory envelope. Thank you!



Are you looking for a way or ways to serve your Chapel Family? Here are a few ministries which need help:

Lay Readers

Lay Readers read a portion of the lessons appointed for the day during worship services and may also lead the congregation in prayer during Morning Prayer. Training is provided. If you are interested in serving as Lay Reader, please see Father Parrish.



Ushers

Ushers stand in the Narthex prior to worship services in order to greet worshippers, hand out bulletins and sermons, and encourage visitors to complete a Welcome Card and sign the Guest Book. They also collect and present the congregation's offerings and direct traffic flow to and from the Altar Rail during Holy Communion. If you would like to participate in this ministry, please speak to Deacon Vogel.



Upcoming Events

Sunday, July 2nd

The Fourth Sunday after Trinity

*Holy Communion
with Holy Unction*

10:00 AM

Tuesday, July 4th

Independence Day

Friday, July 7th

Telephone Prayer Meeting

10:00 AM

Sunday, July 9th

The Fifth Sunday after Trinity

Office of Morning Prayer

10:00 AM

Friday, July 14th

Telephone Prayer Meeting

10:00 AM

Sunday, July 16th

The Sixth Sunday after Trinity

Holy Communion

10:00 AM

Vestry Meeting

following the worship service

Thursday, July 20th

The Hillside Messenger *submission deadline*

Friday, July 21st

Telephone Prayer Meeting

10:00 AM

Sunday, July 23rd

The Seventh Sunday after Trinity

Office of Morning Prayer

10:00 AM

Friday, July 28th

Telephone Prayer Meeting

10:00 AM

Upcoming Events

Sunday, July 30th

The Eighth Sunday after Trinity

Holy Communion

10:00 AM

Friday, August 4th

Telephone Prayer Meeting

10:00 AM

Sunday, August 6th

The Festival of the Transfiguration of Our Lord Jesus Christ

The Ninth Sunday after Trinity

Holy Communion

with Holy Unction

10:00 AM





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

A PARISH OF
THE CONVOCATION OF THE WEST,
PART OF THE
MISSIONARY DIOCESE OF
ALL SAINTS IN
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 and fellowship soon!

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



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

First, third, and fifth Sundays of each month

Holy Communion
(with Healing Service on First Sundays)
10:00 AM

Second and fourth Sundays each month

Office of Daily Morning Prayer
10:00 AM

Please note that Holy Communion will be celebrated on Feast Days occurring on second and fourth Sundays.

If you cannot join us physically in the Chapel,
please contact Father Parrish
to be added to each service's Zoom invitation.