



The Hillside Messenger

A Message from the Rector: The Communion of Saints

The communion of saints is one of the truths of the Christian faith which we confess in the Apostles' Creed (pages 15 and 29, *The Book of Common Prayer*, 1928). But what exactly does it mean?

Before we begin to explore the communion of saints, let's first define who saints are. Saints are all who believe in the Lord Jesus Christ, whether they are in heaven or on earth. Saints are, called to be holy, or set apart for God in Christ, and are sanctified or being sanctified by the Holy Spirit who indwells them all and produces all the virtues of Christ in them. The saints, therefore, are not limited only to those canonized by the Roman Catholic Church or to those whom other ecclesial traditions venerate as Christian witnesses of exceptional virtue. Saints are all those who believe in Christ and do the will

of God, having turned away from a sinful, selfish way of life to follow Jesus Christ as Lord.

The Latin phrase in the Apostles' Creed for "the Communion of Saints" is *Communio Sanctorum*. The word *Sanctorum* means "of the Saints" or "of the holy ones." God's people are called "the holy ones," or



"saints," because they belong to God and are called to be like Him (*Leviticus 19:2*), set apart from the ungodly, wicked world that surrounds them. The holiness of Christians reflects the holiness of ancient Israel, chosen to be a people holy to God, and special to Him, more than all the people in the world

(*Deuteronomy 7:6*). St. Peter testifies to the Church's vocation to holiness when he applies terms used to describe Israel's holiness to the Church:

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light.

1 St. Peter 2:9,
KJV

The words "chosen generation" or "elect race" in the above quotation come from the Septuagint version of *Isaiah 43:20*, which speaks of wild animals blessing God because He has given His chosen generation water to drink in the wilderness. The epithets "royal priesthood" and "holy nation" are used of Israel in *Exodus 19:6*,

(Continues on page 2)

Inside this Issue:

<i>Theotokos</i>	4
Our Chapel Family Prayer List	5
A Prayer for Our Congregation	6
A Prayer for the MDAS Search Committee	6
Communication in a Disaster	7
Parish Postings	9
Upcoming Events	10

The Communion of Saints

(Continued from page 1) and “a peculiar people” or “a people for His special possession” in *Exodus 19:5*. Now these same descriptions apply to the whole body of Christian believers. God’s people all share in God’s call to holiness, to being set apart for worship and service of Him. Interestingly, the American Standard Version renders “chosen generation” in the above verse as “elect race.” The term “race” probably more clearly reflects the meaning of the Greek word *genos* here, and we can think of Christians as members of the same family in the Lord Jesus Christ, adopted as God’s beloved children through being given a new, spiritual birth by the Holy Spirit. The concept of Christians as an elect race is a profound one. In the second century account of the martyrdom of Polycarp, Bishop of Smyrna, we read that the crowds, watching the courageous behavior of Christian martyrs against the wild animals that came against them in the arena, were amazed at “the great nobility of the godly and reverent race of the Christians” (page 371, *The Martyrdom of Polycarp*, edited by Bart D. Ehrman). Being an elect race, Christians should be more conscious of their common heritage in the Lord Jesus Christ and the divine grace and love that connect them to one an-

other, than of their differences of human race and ancestry.

The fact that Christians are “a royal priesthood” means that they are priests of one King, the Lord Jesus Christ, as they offer themselves body and soul as a living sacrifice (*Romans 12:1*) to Him continually in praise, worship, prayer, and service. Whereas the Jewish priests were continually offering sacrifices for the people and for themselves, all Christians, having been saved by Christ’s sacrifice of Himself on the cross once for all, now offer themselves, their worship, their gifts and abilities, their ministries, and their prayers to God continually. This is what we share in doing as Christians.

Christians are also “an holy nation,” which means a people whose highest loyalty is not to their own country but to God and to His eternal kingdom and its virtues and values. Now loyalty to God and to His eternal kingdom implies regarding this earth as not our final home but rather as a temporary place of stay. In this way, we follow the example of the patriarch Abraham:

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out,

not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God.

Hebrews 11:8-10, KJV

It is for all these heroes of the faith and for all the faithful that persevere to the end that God has prepared a city (*Hebrews 11:16*), the city of God. Our loyalty to God and to His kingdom includes a loving care for one another as Christians, as the Lord Jesus commanded His disciples:

A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another.

St. John 13:34-35, KJV

In the giving and receiving of this divine love, or charity, we all share as Christians, and

(Continues on page 3)

The Communion of Saints

(Continued from page 2)
as we see that the Church is also “a people for God’s own possession” (*I St. Peter 2:9b*, ASV), then we realize that the Church is God’s people in whom His Holy Spirit dwells, showing that they are a people for God’s own possession. The implications of this truth are enormously significant for Christians’ self-understanding and their role in this world. God delights in us as instruments of His grace to reach out to others and to save them from this corrupt and sinful world. Because the Holy Spirit lives in all of us Christians, there is no limit to the sharing (communion) of the saints in the gifts of God and in His grace and love. An important aspect

of sharing among the saints is sharing material resources with the poor among the faithful. If we truly believe in the communion of the saints, then we should minister to one another’s needs in whatever ways we can. St. John asks us this searching question:

But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

I St. John 3:17,
KJV

One might even go so far as to say that the Sacrament of Holy Commun-

ion teaches that unity of loving-kindness which characterizes the Body of Christ and should be expressed in all our relationships and outreach. Often, when Christians think of the communion of the saints, they think of relationships with the faithful whether they are living on earth or in heaven with the Lord Jesus Christ. Though we celebrate these continuing relationships because we have all been baptized into union with the Lord Jesus Christ, we must also be aware of the moral aspect of belonging to the communion of saints, namely our love for one another in Christ.

– *The Reverend Christopher Parrish*



Theotokos

As Advent and Christmas are right around the corner, I'd like to share some thoughts with you about St. Mary, the mother of Jesus.

In the first place, let's consider her title *Theotokos*, which means "God-bearer". Some translate this word "mother of God", In the liturgy of the Scottish Episcopal Church, she is described as being "the Blessed Virgin Mary, mother of Thy Son Jesus Christ our Lord and God."

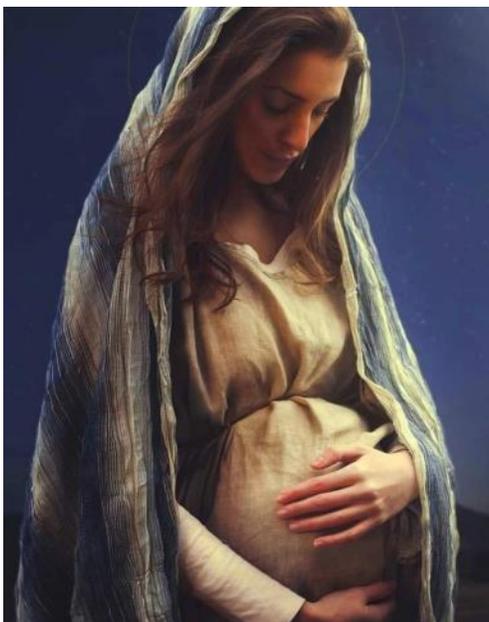
To speak about St. Mary as *Theotokos* is really to make a confession of faith in her Son. Jesus, the Son of Mary, is not just a human being, He is also God the Son.

In the early Church there was a group of Christians called Nestorians who were hesitant to call Jesus **God**. The Church decided that Jesus is both fully God and fully man. So Mary is in fact the "God-bearer".

Such words should come easily to the lips of any Anglican as a confession of faith. It is appropriate to call Mary *Theotokos* whether or not you use the Dominican Rosary or the prayer "Hail Mary."

Now let's consider an area where Anglicans have an honest difference of opinion, and then let's think about an area where we can be in agreement concerning St. Mary.

One place where Anglicans disagree is in the practice of praying the rosary. Anglo-catholics are in favor of this and find the invocation of the Blessed Virgin to be an important part of their prayer life. Evangelical



Anglicans don't agree, because they say such a practice is neither primitive nor universal.

Where Anglicans can find agreement is in a kind of prayer based on the "doctrine of compreciation" in which a person prays to God that He will hear the prayers and intercessions of the saints, including Mary. This kind of prayer is a recognition that the communion of

saints is a fellowship of prayer.

One prayer that is a beautiful example of this is found on page 504 of the 1979 *Book of Common Prayer*:

O God, the King of saints, we praise and glorify Your holy Name for all Your servants who have finished their course in Your faith and fear: for the blessed Virgin Mary; for the holy patriarchs, prophets, apostles, and martyrs; and for all Your other righteous servants, known to us and unknown; and we pray that, encouraged by their examples, aided by their prayers, and strengthened by their fellowship, we also may be partakers of the inheritance of the saints in light; through the merits of Your Son Jesus Christ our Lord. Amen.

– *The Reverend Canon Gary Turner*

A Prayer for Our Congregation

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,
guardians, border patrol,

coasties, 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;

all who are affected
by the war between
Hamas and Israel;

all who have lost family,
friends, or property
in Hawaiian wildfires;

Jim and Edna Davis;

Joya de Rosset;

Debbie;

Scott;

Brittany;

Tanya Theiler;

Mark Quinn;

Lisa;

Ben;

Marion;

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 Harley

and Donna Crain;

Carl;

Judith Boreham;

Marie and Wade;

Heather;

Susan;

Bishop Lipka;

Helen Vanderberg;

Farshad;

Deacon Herman and Betty Roark;

Philip Slattery;

and Patrick Slattery;

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 October 27th, 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.

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

Communicating with your family during an emergency or natural disaster can be extremely challenging, especially if traditional methods of communication are not working. This is where ham radio and its various modes of communication can prove to be incredibly useful. In this article, we will explore how ham radio, including its digital modes and NVIS propagation techniques, can be used to stay in touch with loved ones during a crisis.

Ham radio, also known as amateur radio, is a form of radio communication that is not dependent on traditional communication infrastructure. Instead, it uses radio waves to communicate directly between two or more radios. This can be particularly useful during an emergency when traditional communication systems such as cell towers, landlines, and the Internet may not be functioning.

One of the key advantages of ham radio is its ability to transmit and receive messages over long distances. Ham radio operators use high-frequency radio waves that bounce off the ionosphere, allowing them to communicate with other operators located hundreds or even thousands of miles away. This can

be especially important during an emergency when you need to communicate with people who are outside your immediate area.

However, there are some challenges associated with ham radio communication. To begin with, you must have a license to operate ham radio. For voice communication, there must be a licensed operator at the receiving end (although this is not necessarily true for some digital modes). Also, you must have the radios, antennae, and other pieces in order to send your signal. After that, you must contend with the actual difficulties of communicating. For example, in some cases, the ionosphere may not reflect the radio waves back to earth, or the signal may be too weak to be received. Additionally, traditional voice communication can be difficult to understand if the signal is weak or if there is a lot of background noise. This is where digital modes of communication can be particularly useful.

Digital modes refer to methods of transmitting and receiving data, images, or even video over the airwaves. These modes are particularly useful in situations where voice communication is difficult or not possible. Some of the popular digital modes include Packet Radio, PSK31, and Slow Scan Television (SSTV). Each

of these modes has its own advantages, and choosing the right one will depend on your specific needs.

Packet Radio is a popular mode for sending text messages, e-mail, and other data files. With Packet Radio, data is divided into small chunks called packets which are then transmitted over the airwaves. This method of transmission is reliable and can even recover lost packets, ensuring that the message is delivered intact.

PSK31 is a popular digital mode that uses phase-shift keying to transmit data. It's a narrowband mode that uses a small amount of bandwidth and is very efficient. PSK31 is commonly used for sending short text messages and can even be used to send images.

SSTV is used primarily to send images over the airwaves.

One of the challenges with ham radio is that radio waves typically travel in a straight line and are limited by the curvature of the earth. This means that radio communication over long distances can be difficult, particularly when the signal must pass over mountains or other obstacles. This is where NVIS propagation techniques can be particularly useful.

(Continues on page 8)

***This is Part Six
of Tim Slattery's
six-part series on
communications
following a disaster.***

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

(Continued from page 7)

NVIS, or Near Vertical Incidence Skywave, is a radio propagation technique used to communicate over short to medium distances (typically up to 300-500 miles) using high-frequency radio waves that are reflected back to earth by the ionosphere. It involves transmitting the radio signal almost straight up into the ionosphere, so that it reflects back down to the earth at a steep angle. This results in a radio wave that is effectively scattered over a wide area, allowing it to reach multiple receivers within a short distance. NVIS is particularly useful in disaster scenarios where communication over long distances may not be necessary. Instead, it is designed to provide reliable communication over a relatively small geographic area, such as within a community or region affected by a natural disaster.

In summary, ham radio and its various modes of communication offer a powerful means of staying in touch with loved ones during an emergency or natural disaster. By leveraging high-frequency radio waves and digital modes of communication, ham radio operators can com-

municate over long distances and even send data, images, and video. By using NVIS propagation techniques, ham radio operators can establish reliable communication over shorter distances, which can be particularly useful in disaster scenarios. While ham radio may require some initial investment and training, it can provide a vital lifeline during times of crisis when other forms of com-

unicates volunteers about disaster preparedness for the hazards that may occur where they live. CERT trains volunteers in basic disaster response skills, such as:

- Fire safety
- Light search and rescue
- Team organization
- Disaster medical operations

The CERT program offers a consistent, nationwide approach to volunteer training and organization that professional responders can rely on during disaster situations, allowing them to focus on more complex tasks. Visit

<https://community.fema.gov/PreparednessCommunity/s/welcome-to-cert>

for more infor-

mation are not available.

To learn more about ham radio or how to get your ham license contact CERT@montaloma.org.

* * *

If you wish to learn more about disaster preparedness, consider joining your local Community Emergency Response Team (CERT). CERT ed-

mation.

– *Tim Slattery*



Parish Postings

Daylight Saving Time ends on Sunday, November 5th, at 2:00 AM. Don't forget to set your clocks back an hour before you go to bed on Saturday!



All Saints' Day will be observed on Sunday, November 5th, at 10:00 AM with a celebration of Holy Communion and the rite of Holy Unction.



You are invited to join Joanna's Prayer Circle at noon on Sunday, November 12th, in McNeely Hall, at 12 p.m. This group is for anyone who has special prayer requests, wants to share joys or sorrows, longs for a moment of quiet contemplation, or needs some support. Members of Joanna's Prayer Circle intercede daily as individuals for those on the Chapel Family Prayer List and meet as a group on the second Sunday of the month to seek the guidance of the Holy Spirit and to pray at His direction. All are welcome!



The Vestry will meet on Sunday, November 19th, following worship and fellowship. Any interested parishioner is invited to observe.



The first worship service conducted at the Chapel in the Hills took place on Thanksgiving Day in 1964. Please join your Chapel Family for Holy Communion on Thursday, November 23rd, at 10:00 AM as we thank God for His manifold blessings to our little congregation throughout the past fifty-nine years and ask His guidance and protection as we await our Lord's return.



It is with great joy that our Chapel Family anticipates the pastoral visit of our Bishop Ordinary. The Right Reverend Richard Lipka and his wife Susan will join us for worship on Sunday, December 3rd. Bishop Lipka will not only celebrate Holy Communion and preach to us, he will also confirm Max Taaffe, Ben Taaffe, and "Little" Max Taaffe. What a glorious way to begin the new liturgical year!



Our Community Mission Project this quarter is collecting money for relief efforts in Hawaii following the devastating fires on Maui and the Big Island. The organization which we are supporting is Hawaii Community Foundation; you may learn more about its work by visiting:

www.HawaiiCommunityFoundation.org/

If you make a donation to this project, please write *Hawaii* on your offertory envelope or check memo line. Thank you!



HAWAII COMMUNITY
FOUNDATION

Upcoming Events

Friday, November 3rd

Telephone Prayer Meeting
10:00 AM

Sunday, November 5th

The Festival of All Saints (observed)
The Twenty-second Sunday after Trinity

Holy Communion with Holy Unction
10:00 AM

Friday, November 10th

Telephone Prayer Meeting
10:00 AM

Sunday, November 12th

The Twenty-third Sunday after Trinity

Office of Morning Prayer
10:00 AM

Joanna's Prayer Circle Meeting
12:00 PM

Friday, November 17th

Telephone Prayer Meeting
10:00 AM

Sunday, November 19th

The Twenty-fourth Sunday after Trinity

Holy Communion
10:00 AM

Vestry Meeting
following the worship service and fellowship

Thursday, November 23rd

Thanksgiving Day

Holy Communion
10:00 AM

Friday, November 24th

Telephone Prayer Meeting
10:00 AM

Sunday, November 26th

The Sunday next before Advent

Office of Morning Prayer
10:00 AM

Upcoming Events

Friday, December 1st

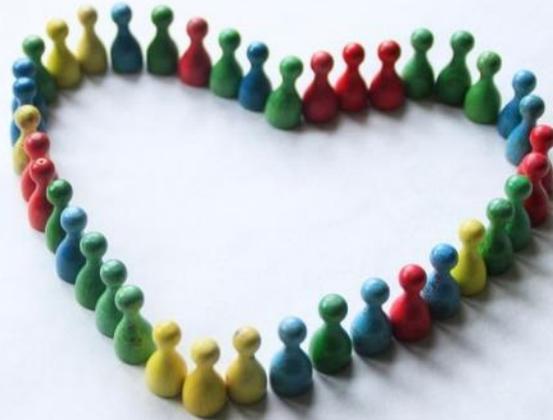
Telephone Prayer Meeting
10:00 AM

Sunday, December 3rd

The First Sunday in Advent
Bishop Lipka's Pastoral Visit
Holy Communion and Confirmations
10:00 AM

There is neither
Jew nor Greek,
there is neither
bond nor free,
there is neither
male nor
female: for ye
are all one in
Christ Jesus.

- Galatians 3:28 (KJV) -



heartlight.org



The Hillside Messenger

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

26140 Duval Way
Los Altos Hills, California
94022-4413
Office phone:
650-941-6524
Rector's cellular:
669-946-2645

E-mail:

ChristopherParrish7@gmail.com

The Reverend Mr. Peter Vogel, Deacon

408-569-7067 cellular

vogel.peter@gmail.com e-mail

Website:

www.StLukesChapel.Church

«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 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.