



# The Hillside Messenger

May 2026

*A monthly newsletter of St. Luke's Chapel in the Hills, a parish in the Diocese of All Saints, in the Anglican Church in North America*

## *Message from the Rector*

During May this year, Ascensiontide is followed by Pentecost, which is followed by Trinity Sunday, the beginning of the ordinary season of the ecclesiastical year. Ascensiontide begins with Ascension Day and concludes on the eve of Pentecost. The Ascension of the Lord Jesus Christ into heaven, to share the glory of the Father meant that Christ's own mission on earth was complete. He had given the Great Commission to the Apostles (Matthew 28:18-20), telling to go and make disciples of people from all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and to teach them to keep all the commands of the Lord Jesus Christ. With his command, Jesus Christ gave the assurance that he would be with his disciples forever.

These were instructions relating to the growth of God's family, the Church, by preaching the Gospel of God's kingdom and making disciples by leading all who came to faith into a life of obediently following the Lord Jesus Christ in obeying his

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commandments and conforming to his teachings. Making disciples is not simple and quick, like getting people to sign a commitment form and giving them a Bible. It is a process of teaching new believers the foundational doctrines of the Christian faith, so that they accept them all, believe them all, for the Christian community does not consist of individuals who have chosen one or two of Christ's commandments to obey, or one or two doctrines of the creed to believe, but the whole Gospel, all Christ's commandments, the whole creed. Otherwise, what we will have is a community of people who appear to be Christians on the outside but are inwardly the same egocentric, pagan individuals they always were.

In John 14:2, Jesus told his disciples that he was going to prepare a place in heaven for them. This was part of the purpose of his Ascension; another part of its purpose was so that Jesus might send the Holy Spirit upon the disciples (John 16:7) to empower them to share the Gospel effectively and to bring others to believe in Him, know Him, and obey Him. What happens here is preparation for the birth of the community of the faithful, the family of God, the Church of the Lord Jesus Christ. But this preparation could not happen with the disciples simply staring into the heaven into which Jesus had ascended and disappeared. Therefore, the two angels ask the disciples why they are standing gazing into heaven (Acts 1:11), for the same Jesus

Christ who ascended there will return to earth in the same way that he went into heaven. The angels assured them of Jesus' Second Coming, but their question was really a reminder to them to do what Jesus had told them to do. What was that? He had told them not to leave Jerusalem but to wait for the Holy Spirit, "the promise of the Father" (Acts 1:4c, KJV). They would be baptized in the Holy Spirit (Acts 1:5). This is what happened at Pentecost (Acts 2). The disciples all persevered and continued in prayer from Ascension Day until Pentecost. Baptism in the Holy Spirit means being submerged in the Holy Spirit, plunged into him. This is the meaning of the Greek word *baptizo*. A person is submerged or immersed in water if baptized in water, and submerged or immersed in the Holy Spirit if baptized in the Spirit. In our Anglican teaching we do not believe in two separate baptisms, one in water and one in the Holy Spirit. Baptism in the Spirit may happen for some when they are baptized in water, but for others it may come later, and for yet others at Confirmation by a bishop, or later. Every Christian is meant to experience the Holy Spirit in all his fullness, for this means that God has taken control of your life, including your thoughts and emotions, not so as to make you behave chaotically, but to show you his wonderful love and the manifold wisdom with which he has enriched your life, so that you may fulfill your ministry to the Church lovingly, wisely, and effectively, and share the Gospel in the same spirit.

The Holy Spirit, who is promised as God's gift to all believers and to their children (Acts 2:38-39) after repentance, faith in the Lord Jesus Christ, and Baptism in his name, brings people to the Lord Jesus Christ to believe in him, and so he causes the Church to grow. This he did when St. Peter

concluded his first sermon, and the crowd responded to his call to repent and be baptized. Three thousand people were added to the Church in that one day. Yet as we celebrate the joy of the Holy Spirit's outpouring on the Church at Pentecost, we must ask what kind of people the Holy Spirit created by bringing them to new birth.

An answer to this question may be found in this statement from the First Epistle of St. Peter:

*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 Peter 2:9, KJV)

Isaiah 43:20 referred to Israel as God's chosen people, and Exodus 19:5-6 contains God's declaration that if his people Israel kept his commandments they would be a unique treasure to God above all peoples, a kingdom of priests, and a holy nation. Now this promise becomes true of all believers, including believers from the nation of Israel. The Church is a unique and holy nation above all nations, yet consisting of people of all nations. It is a royal priesthood, that is, all believers are priests offering to God spiritual sacrifices of praise and thanksgiving, as well as their very selves as a living sacrifice (Romans 12:1-2).

In view of all this, every church, every congregation, must be a community where everyone is welcome, and the love of God is shared freely. There can be no rejection on the basis of culture, nationality, race, or class. A corollary of this is that if one begins to think of the United States as a Christian

nation, then Christians of all denominations, cultures, races, nationalities, or classes, should be welcome. We must be wary of Christian nationalism, which tends to define Christianity in conservative evangelical terms with implicit support for the Republican administration, and the exclusion of other traditions of Christianity and other political views. A further element I observe in the brand of Christian nationalism prevalent in our country today is the element of American exceptionalism, a doctrine that has been around for a long time. This doctrine has pride at its root. When St. Augustine began his great opus *The City of God*, he was careful to emphasize that unlike earthly cities, the City of God is endowed with God's grace, not built by human arrogance (Book I, Preface, *The City of God*). As citizens first of God's kingdom, we must show forth God's character in our thoughts, speech, and actions, as St. James reminds us:

*But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.*

James 3:17-18, KJV)

It is this kind of new community, this kind of church, that the Holy Spirit is intent on causing to grow and increase – a church full of the Holy Spirit's fruit! Also, if we want to be exceptional as a nation, we must show exceptionally good character. All our technological, scientific, and financial achievements without good character do not make for good relationships with the other nations of the world. Therefore, we need to continue to intercede for our

nation, an example of such prayer being found in the Prayer for Our Country in the 1928 Prayer Book:

*ALMIGHTY God, who hast given us this good land for our heritage; We humbly beseech thee that we may always prove ourselves a people mindful of thy favour and glad to do thy will. Bless our land with honourable industry, sound learning, and pure manners. Save us from violence, discord, and confusion; from pride and arrogancy, and from every evil way. Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in thy Name we entrust the authority of government, that there may be justice and peace at home, and that, through obedience to thy law, we may show forth thy praise among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in thee to fail; all which we ask through Jesus Christ our Lord. Amen.*

(p.36, *The Book of Common Prayer*, 1928)



## The Prayer List

*Please pray for:*

The soldiers, sailors, marines, airmen, guardians, border patrol, coastguard, police officers, firefighters, and pilots who protect us every day; our persecuted Christian brothers and sisters throughout the world; all refugees; Jim and Edna Davis, Debbie, Scott, Brittany, Tanya Theiler, Mark Quinn, Lisa, Ben, Marion, Flo, Max, the Pack, Stanko, and Bouchard families, Dan Hubbard, Mary Frances Reeves, Julie Sine, Wyn Reeves, Mrs. Kitt, Jon Carter, Linda Capone, Rose Handwerker, Ann and Frank MacVoy, Bishop Ilgenfritz, Victoria Grace, Christina, John and Heidi Donnelly, Carl, Judith Boreham, James Kitchin, Molly Ferguson, Deacon Peter & Kim Vogel, John Bainbridge, Alan, Mark Askew, Rosalia Ortiz's extended family, Jodi Schaeffer, Father Darrell Driver, Julia McNeely, Joshua.

Clergy: Steve our Archbishop, Julian our Dean, Darryl our Bishop, Archbishop Samy of the Diocese of Egypt, Canon Penfield, our Vicar-General, Father Parrish, Deacon Vogel, and Deacon Bracken.

## *Parish Postings*

The monthly **Vestry meeting** will be held after the service of Holy Communion on **Sunday, May 17<sup>th</sup>**. All Parishioners are welcome to stay after fellowship hour and attend this meeting.

Our Quarterly Mission is to collect funds for **Heifer International**. This charity helps poor communities throughout the world by providing them with livestock from which they can gain some income to support themselves. When contributing to this, write “Heifer” on your check memo line or offertory envelope.

**British Day** was celebrated on Sunday, April 26<sup>th</sup>, the Third Sunday after Easter and the Commemoration of St. George the Martyr, when the service of Morning Prayer was conducted according to the 1662 Prayer Book. A potluck luncheon of British fare followed the service, and we were royally entertained by Ray Boreham’s band, The Fermenting Hops.

**Rogation Sunday** falls on May 10<sup>th</sup>. It is called this after Rogation Monday, Rogation Tuesday, and Rogation Wednesday in the same week. Traditionally in Anglican churches, the Litany is used in this season. The word “rogation” is derived from the Latin *rogare*, meaning “to ask.” It is a time when we pray for God’s blessing on agriculture, farmers, and farm laborers, as well as on industry and commerce, as well as on all who are engaged in them. These days are days of solemn supplication, on which the Church encourages some form of abstinence (see p. li, 1928 Prayer Book)

**Ascension Day, or Holy Thursday**, is the Thursday following Rogation Sunday and the Rogation Days. On Ascension Day we celebrate the Ascension of our Lord into heaven, where he is now seated at the right hand of the Father (Acts 1:2 & 9; 3:21; 7:56). The Sunday following Ascension Day also celebrates the Ascension of our Lord into heaven, and it is the last Sunday in the season of Eastertide.

**Pentecost, or Whitsunday,** is the Festival on which we celebrate the outpouring of the Holy Spirit on the Church in Acts 2. The liturgical color for this is red, representing the fire of the Holy Spirit (Matthew 3:11). The Wednesday, Friday, and Saturday in this week are Ember Days, which are days of abstinence and supplication on which we pray for all ordained ministers and for more vocations to the ordained ministry.

**Trinity Sunday** is the Sunday after Whitsunday, and on it we celebrate the Blessed Trinity of God, Father, Son, and Holy Spirit. The liturgical color is white, but the Sundays of Trinitytide are ordinary Sundays of the year, for which the liturgical color is green.

## Services and Events for May 2026

*The fellowship hour takes place in McNeely Hall after the Sunday morning service.*

**Sunday, Easter 4, May 3rd, 10 a.m. Holy Communion and Holy Unction**

**Wednesday, May 6th, 7 p.m. Evensong. Sermon on Psalm 2**

**Sunday, Rogation Sunday (Easter 5), May 10th, 10 a.m. Morning Prayer**

**The Sunday after Ascension Day (Easter 6), May 17th, 10 a.m. Holy Communion**

*The monthly Vestry meeting will be held in McNeely Hall after this service.*

**Whitsunday (Pentecost), May 24th, 10 a.m. Holy Communion**

**Trinity Sunday, May 31st, 10 a.m. Holy Communion**



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**Established in 1964**

A Parish in the Diocese of All Saints,  
Anglican Church in North America