

The Hillside Messenger

A Message from the Rector

by the Rev Christopher Parrish

"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 were used daily to summon the faithful to 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 (pp. 587-588 ff.) is helpful. When even shorter forms are desirable, they can be found on pp. 592-593 of the Prayer Book. Notice in all the forms of Morning and Evening Prayer the occurrence of the Lord's Prayer. For Anglicans, the Lord's Prayer is the foundation of all prayer. Therefore it occurs

in all our services, even in the Litany. In the Lord's Prayer itself, though the Greek word for "daily" in front of "bread" in one of the petitions may be translated differently, for example, "supersubstantial," or "spiritual," the fact that "daily" has been the principal translation of the Greek word used, implies that we should pray daily for our sustenance from God, and that the Lord's Prayer should be an integral part of our daily prayers. Besides this, our Lord himself instructed his disciples, "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name..." (Matthew 6:9-13; Luke 11:2-4).

Now 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 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 forms of wording used and permissible in public prayers. In non-liturgical churches, that is, churches who

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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, which is a call to use the various kinds of prayer daily: 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 various forms of prayer, especially the prayer of praise and thanksgiving, confession, meditation on passages of Scripture, petition and intercession. When the officiating minister uses prayers from the Prayers section of the Prayer Book (pp. 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; 1 Thessalonians 5:25), we ought to realize the need for prayer that church leaders as well as many others have, including all those that 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 supplies 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? (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 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?...Indeed, for all the ills and afflictions to which flesh is heir, this name is medicine. 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 magnify Me" (Psalm 50:15).

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

pp. 182-183, James M. Houston (ed.): *The Love of God by Bernard of Clairvaux. Classics of Faith and Devotion*, 1983



Hans Memling, *A Young Man at Prayer*, mid 1470s, oil on wood.

Considerations for a pipe organ for St Luke's

by Mark Benjamin

"Praise him with stringed instruments and organs."

— Psalm cl.iv

WITH the establishment of an Organ Fund, it is worth detailing the various factors to be taken into account concerning the purchase or acquisition of an organ for the chapel.

Size

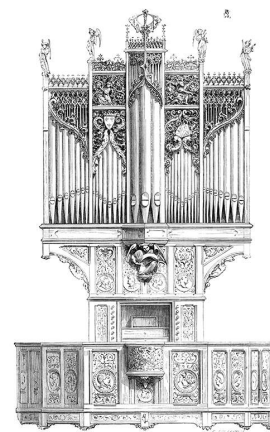
The modest dimensions of the St Luke's sanctuary preclude the consideration of all but the most minute of instruments. With an instrument with a footprint greater than, at a stretch, eight feet by six feet, one runs the risk of having insufficient space to keep the instrument, unless one were to return to the medieval custom of a pew-less nave! The other consideration is that the organ might overpower the congregation; however, this is not as much of a concern for the following two reasons: firstly, there are many sound-absorbing surfaces in the chapel, such as the upholstery in the pews, the carpets, and the wood in the altar end of the church; secondly, the windows which give onto the East perform the double function of letting out organ sound, and letting in I-280 sound from the overpass just across from the church grounds.

Careful consideration is needed to ensure the organ is well-suited to the building. Any instrument that is brought into a new space will require re-voicing; in some cases the building may even need acoustical treatment or adjustment to make sure the instrument can sing clearly in the space. A fine marriage of room and instrument is the Ahrend organ at St Joseph of Arimathea Chapel in

Berkeley. The hard tiles in the chapel allow the organ to sing melodiously, above the busy sounds of College Avenue some ten feet away.

Style

The organ most prominently connected with the *ecclesia anglicana* is of the large, Father Willis cathedral organ variety. With the revival of English music in the latter half of the nineteenth century came the need for soaring, warm, Romantic sounds, well equipped to accompany congregational singing and supply orchestra-like accompaniment for choral anthems and canticles. This is all very well in the booming acoustic of a large church or cathedral, but such a sound would be sadly out of place in a minute, intimate chapel like St Luke's. Rather, one may well need to reach further back in organbuilding history, back to the organs of Thomas Tomkins and the like. The organs from the John Brombaugh school of organbuilding (now represented by firms such as Paul Fritts & Co., Taylor and Boody and Richards, Fowkes & Co.) are appealing, despite their distinctly Germanic character. This is chiefly because of the low wind pressures used in their instruments, an adaptation to the dry acoustics so prevalent in American churches. The beautiful Taylor and Boody instrument in St Mark's Lutheran Church in San Francisco is an example of an organ battling an unforgiving acoustic — and winning.



14th-century organ from the church of Hombleux (France).

Location

St Luke's is a single-cell church, being originally the Purissima School from the 1920s. Consequently, traditional locations of organs in a church, such as in an organ loft, or in chambers in the quire, do not apply. The current location of the Allen is the only reasonable position for an instrument. An exception can be made for a continuo or choir organ, which might be compact enough to fit just in front of the chancel, off to the cantoris side. The Bill Visscher continuo instrument at St Ann Chapel on Melville Street in Palo Alto is in this position. From the perspective of sound projection, pipes in the back of the church firing down the nave is not an unattractive proposition, particularly in buildings with slightly undersized instruments.

Cost

An organ is an expensive purchase for a church. While costs vary depending on the builder, \$50,000 for a rank of pipes is common for a newly commissioned instrument. With an increase in churches moving toward modern forms of worship that involve other instruments, there is a significant used market for organs. Even so, shipping and installation can run to several tens of thou-

sands of dollars. Then there is the cost associated with maintenance and tuning. Sometimes, donors make it possible for churches to obtain instruments they would not otherwise be able to afford. The magnificent Renaissance-style Paul Fritts organ in the Memorial Church at Stanford University was acquired through such a donation.

The selection of an organ for a church is a multi-faceted problem, involving considerations of divers kinds, as we have seen. It may well be that there is no suitable instrument that meets the requirements of our parish. In that case, the congregation would do far worse than to use their God-given instruments, their voices, to make music in the church. As the twelfth century German cleric, Gerhoch of Reichersberg, said:

"Tota ecclesia est organum Dei, electi sunt fistulae dulcisonae",

or, "The whole church is the organ of God, the elect are sweet-sounding pipes."[†]

[†]*Peter Williams, The Organ in Western Culture, 750–1250, Cambridge Studies in Medieval and Renaissance Music (Cambridge: Cambridge University Press, 1993), 2.*

A Report on the Diocesan Synod

by the Rev Christopher Parrish

RAY Boreham, Brandy Falcon, and I attended our Diocesan Synod in Charles Town, West Virginia, from June 24th to 26th.

We all had to arrive in time for the last Anglican Convocation of the West meeting on June 24th, at 1 p.m. At this meeting we passed a motion to repeal the Constitution, the Canons, and the By-Laws of the Anglican Convocation of the West. On the recommendation of the Vicar-General's Advisory Council meeting held on May 18th, 2026, the Bishop gave each of the congregations that had belonged to the Convocation the sum of \$1000. This came from funds left over in the Convocation's account.

The Diocesan Synod itself began with Holy Eucharist at 6 p.m. on June 24th. This service was conducted according to the 1662 Prayer Book. Subsequent services in the Synod used the ACNA's 2019 Prayer Book, but the last service of the Synod, Evensong on Friday, June 26th, followed the St. Bernard Breviary: The Daily Office of the Book of Common Prayer 2019. On Thursday, June 25th, during the Holy Eucharist, the clergy renewed their ordination vows and the holy oils for use in the congregations were blessed.

At the business session of Synod after the Chrism Mass on Thursday, the

Diocese took the final vote to abolish the three regional Convocations and all language relating to such in our Constitution and Canons, as well as the position of Vicar-General. We also received the reports of the Bishop, the Canon Theologian (The Rev. Canon Dr. Clinton Collier), the Canon Missioner (The Rev. Canon Terry Moore), and the Canon for Intercessory Prayer (The Rev. Canon Reid Wightman, MSJ).

Fr. Mike Koppola gave an interesting talk on building outreach teams to share the Gospel with young people. My own disappointment at Synod was that the Bishop didn't give his talk on the Theology of Healing Prayer. He was distracted and talked about something else. I took some notes, but they do not make much sense.

In the Clergy Fellowship with the Bishop, the first thing the Bishop did was ask the clergy to lay hands on all the clergy who had been in the Anglican Convocation of the West and pray for them, since they had given up their Convocation for the sake of the Diocese. This act of ministry was edifying. The Synod ended on Friday, June 26th, with Evensong and Dinner. At the Synod I purchased an 800-page book called *An Explanation of The Thirty-nine Articles* by Bishop Alexander Penrose Forbes. It will be interesting to read this book!

Prayers

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 the good estate of the Catholick Church; 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 all those, who are any ways afflicted or distressed in mind, body, or estate;

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, Betsy, Nancy Balcom, and Barry Ward, 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 his sake. Amen.

ALMIGHTY AND EVERLASTING GOD, who alone workest great mar-

vels: Send down upon our Bishops, and Curates, Steve our Archbishop, Julian our Dean, Darryl our Bishop, Archbishop Samy of the Diocese of Egypt, Canon Penfield, Father Parrish, Deacon Vogel, and Deacon Bracken, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. Amen.

O LORD OUR GOVERNOR, whose glory is in all the world: We commend this nation to thy merciful care, that, being guided by thy Providence, we may dwell secure in thy peace. Grant to Donald our President and Gavin, the Governor of California, and to all in authority, wisdom and strength to know and to do thy will. Fill them with the love of truth and righteousness, and make them ever mindful of their calling to serve this people in thy fear; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.

O GOD THE HOLY GHOST, Sanctifier of the faithful, visit, we pray thee, this 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.

Parish Life

- The monthly Vestry meeting will be held after service on Sunday, July 12th.
- Please send your articles, letters, book reviews, or any other relevant contributions to the newsletter to Mark Benjamin (mail.markbenjamin@gmail.com) before the twentieth day of the month for the next month.
- Please remember to use the sign-up sheet in McNeely Hall to sign up to bring refreshments on any Sunday, so that we may share the responsibility of providing refreshments.
- Father Parrish expresses gratitude to you all for your prayers and gives thanks to the Lord that he has been hired as a substitute teacher by Orchard School District and Oak Grove School District in San Jose, as from August this year.

Somewhere at St. Luke's



Can you identify where this
photo was taken?
Look for the answer in next
month's issue.

Solution to last month's puzzle:
outside Fr Parrish's office.

Calendar

Trinity V

Sunday, July 5th, 10:00 AM

Holy Communion

Trinity VI

Sunday, July 12th, 10:00 AM

Morning Prayer

Vestry Meeting after service

Trinity VII

Sunday, July 19th, 10:00 AM

Holy Communion

Trinity VIII

Sunday, July 26th, 10:00 AM

Morning Prayer

Coffee hour in McNeely Hall follows all Sunday services.

St. Luke's Chapel in the Hills

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Established in 1964

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