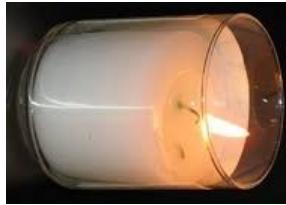
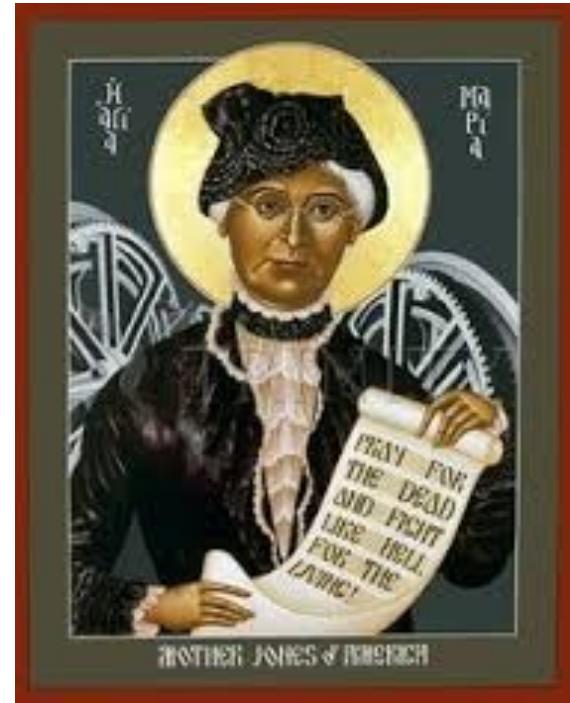


*Pray for the living and the dead.*



St. Andrew's Episcopal Church  
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Ben Lomond, CA 95005

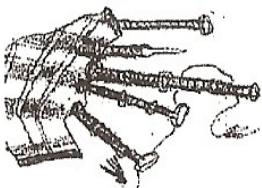
# The Piper May, 2015



*Pray for the dead and fight like hell for the living.  
Mary Harris Jones*

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# Ramblings in the Redwoods

In the past, I have had people express feelings to me about the prayers we do during the Prayers of the People. Some people get tired of praying for the same people over and over. Others have said "please don't stop praying for the servicemen and women." One visitor wanted to know why we only prayed for American deaths in the war; most times we try to include all the dead from all nations, but sometimes we have forgotten. Last Sunday, two people commented on the Prayers for the Dead in a different way – they noted the list of people that I choose to be prayed for by name each week. One of the comments had to do with the number of musicians on the lists; the other commented that it seemed to be a list of celebrities.

This tells me that it is past time for me to mention what goes into my thinking in terms of writing out that list.

Part of it is obvious – prayers for those people who have died in wars and disasters. I have found several places to collect such names. The Department of Defense (DOD) has a website page for press releases, which mentions the names of those who have died recently and mentions the names of those whose remains have been recovered and/or identified. Those are people who have been sent to war by our country and in our names, and as such I feel that we need to remember them in prayer.

Our news media, which now include internet news, mention areas of our globe where armed conflicts are taking place, and there I gather the names of nations for us to pray for the victims. Our nation is involved in some of those conflicts and they get wide notice. Others are scarcely noticed, if at all, by our media if the US military is not taking part. But our brother and sister Christians are part of the devastation, and I believe that we owe it to each other to pray for each other, as we are all members of the human family and the family of God. There are other media in other countries which are not so limited in the global news reporting. Al Jazeera, BBC, CBC, Univision, and other outlets from European and third-world countries remind us of the human drama that we are missing if we confine ourselves to US media.

Also, there are members of our worldwide Anglican communion and our brother and sister denominations. We see these in our denomination's news outlets.

One of Jesus' teachings to us was to pray for our enemies. Thus, I believe we should pray for the people who do harm – members of terrorist organizations who are killed, prisoners who are executed, people who die committing crimes. Who is more in need of God's grace?

But then come the musicians and celebrities...

Wikipedia publishes a daily list of those who have died who have some reason to be noticed by the world. Among those are people who have made a difference in the lives of others. To me, musicians, writers and artists are among those, as well as actors and actresses, sports figures, certain media personalities

the back page

Elizabeth Forbes

## Praying for the Dead?

The practice of praying for the dead is rooted first in Christian belief in the everlasting life promised in Jesus' teachings and foreshadowed by his being raised from the dead. It is as living persons that God invites us into a relationship whose life transcends death.

Praying for the dead has further origins in our belief in the communion of saints. Members of this community who are living often assist each other in faith by prayers and other forms of spiritual support. Christians who have died continue to be members of the communion of saints. We believe that we can assist them by our prayers, and they can assist us by theirs. The earliest Scriptural reference to prayers for the dead comes in the second book of Maccabees, which recounts the struggle of the Jewish people for freedom against the Seleucid Empire, around 100-200 BCE. When the battle ended the bodies of the dead were discovered to be wearing an amulet taken as booty from a pagan Temple. This violated the law of Deuteronomy and so Judas and his soldiers prayed that God would forgive the sin these men had committed (II Maccabees 12:39-45). Prayers for the dead are also seen in the New Testament when Paul offers a prayer for a man named Onesiphorus who had died: "May the Lord grant him to find mercy from the Lord on that day" (II Timothy 1:18).

*Excerpted from bustedhalo.com, Fr. Joe Scott, CSP, campus minister and pastor*

On Sunday mornings when we pray for those who have died, we are praying for ourselves as well. Those we name are friends or others we have admired or they may be our enemies, people we definitely have not admired. In either case, our prayers emerge from that which we most deeply value. In the one case, we are giving thanks for the good influence someone has had on us, perhaps even the love the person has given us. We are telling God we are grateful for the gift that person has been to us and to others. It becomes a channel of expression for our grief as well. When we pray for those who have harmed us or violated our values, we are asking God to have mercy on them and to offer them the grace they seem (by our judgement) to have missed or refused in this life.

This brings me to another way I know I end up offering prayers for myself as I pray for the dead. When I pray for my dead enemies, I come face to face with the enemy within, the evil I, too, am capable of embracing. Most immediately, I see it in my designating this person as my enemy or in need of special grace. It is then that I pray most earnestly for myself, as I acknowledge my utter dependence on God's grace for every good thing in and about my life. I have to acknowledge that the love and goodness I've received from my friends is just as utterly undeserved and is a pure gift of God.



Responses welcome. Contact Elizabeth, elizabethdhf@gmail.com or Paula, pauladalejansen@gmail.com

helping the others understand their children and talking through marital issues. Then we moved and my house became a place for people to gather and discuss their problems. I did not have any formal training in counseling but people kept coming. I never knew how many people would come for dinner but we always had enough to feed them.

But I was still working on exactly what focus my calling was to take. So I went to graduate school in Early Childhood Education and started a preschool at St. Joseph. It was successful but I knew it was not where I was meant to be. During this time I learned if I did not love myself, I could not love God. This made me look at my motive for wanting to help people. I realized that my motivation was not to help the person but to get acceptance and show people how wonderful I was. It was all about me. This was a huge wake up call. I had to change my attitude and learn to accept myself.

After living in Milpitas for 10 years, we decided to move to Boulder Creek and began attending St. Andrew's. Once the kids were settled in school, I began to search for that special place for me to live out my calling. I went back to graduate school, this time to become a therapist. More soul searching and listening to God. I interned in a drug and alcohol rehab and a group home for teenage boys. I also did crisis counseling after the Loma Prieta Earthquake. While working at the group home my supervisor and I decided to start a foster family agency. I knew nothing about how to start an agency, how to look for foster homes, etc., but I did know it was something I had to do. Because I knew this was my calling I did not focus on what I didn't know, but just focused on what had to be done to open an agency. What I had was a lot of prayer and assurance from God and a positive belief that I was to work with abused children. That was 25 years ago. It hasn't been easy. There were times I wanted to quit. But God was always there, in the good times and the lean. I had lots of support and help from God, my family, and my friends. I had times when I didn't think I could go on financially, but God didn't let me give up. He would show me how to make it work. Allowing myself to be an instrument of God changed my life and the lives of others.

I am not doing this for anyone but God and the abused children. I will not compromise my values. I will take actions that only improve the well being of the children. I have at times found it necessary to make decisions that benefit the child rather than the agency. God has always been there to guide me in those instances. Every day is a joy. It is why I am still working.



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and political and cultural personalities. Most of us have had our lives affected in some way or other by those people in the public eye. "Celebrities" is a tarnished word right now because of the cult of celebrity and the number of people who are famous for being famous. But some people are celebrities because what they do makes a difference.

If people who have made a difference to you are not on that list, then please, when the time comes for us to pray for those who have died, mention their names so that the rest of us are aware.

It is not my intention for us to be the place where celebrity worship is encouraged. But I do like to note the passing of those who are part of our experience of life in this area, in this country and in this world.

- Blaine



## Annual Chili Cook-off



**May 17th:** \$1 for taster cup; \$4 for a bowl; \$1 for soda/water; \$3 for beer/wine. **Categories include:** Best Overall; Best Vegetarian; Hottest Chili; Best Southwestern; Best Yankee; Most Original; Just Like Mom's. **To submit an entry**, send the following information to [standrews2web@gmail.com](mailto:standrews2web@gmail.com) or fill out the form found in your Sunday Service's bulletin: entrant/team's name, name of chili (optional), name of contact, phone or email. This is a Youth Fundraiser, so bring your cooking skills, friends, family, tasters and join us!

## Relay for Life: June 6-7th

St. Andrew's youth will walk with the adults in the Relay for Life. Contact Sharon Fishel (831.247.5572) if you will be joining the event.

It will be at Skypark in Scotts Valley from 10am on Saturday to 10am on Sunday



Thank you all who sponsored our Rock-a-Thon! We raised over \$700 for the St. Andrew's C.I.A. Youth Group. Amazing! At one point, we had 10 youth rocking while simultaneously participating in a really good discussion about being a Christian and what that means to the many different kinds of relationships we have. It was a great weekend.



You ride it -

we'll bless it

April, 2015

4th Annual



# Blessing of the Rides

Sunday, May 17th

In the church parking lot ~11:30ish

## St. Andrew's Women's Reading Group

When: Tuesday, May 12th, 7 pm

Where: Lauren Bryan's home

Book: The Glass Room, by Susan Mawer

(831)600-6996  
  
**Delightful Desserts**  
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those four lines are all about. Our ancestors were unable to know the science of this but they knew something else far more important. That unique, thin, finite layer of life support is the gift of creation, a home in which to grow and evolve far enough to be able to contemplate that blessing. That is not a blessing but the blessing.

We have hung on to, "Be fruitful and multiply, fill the earth and subdue it; and have dominion over ..." (Gn 1:28) for far too long, especially the dominion part, thinking we could somehow control things. This twist on Gn 1:28, which comes from the heady early days of the Enlightenment, may have seemed an exciting idea in its day but it has soured into a dangerous lie in our post-industrial world. The ozone hole that will remain for decades and the glacier and arctic ice that is disappearing are stark evidence that our dominion is backfiring.

We need to renew our spiritual relationship with this earth, our island home. We need to ask ourselves what is really unquestionably important, what is sacred to us. As the farmers of Pungesti, Romania, who were protesting the fracking wells on their land, chanted, "Can we live without water?", "No.", "Can we live without Chevron?", "Yes." It is very clear what is sacred to those farmers. It is also very clear what is sacred to Chevron. What do each of us really consider sacred, too taboo to tamper with? These are hard, deep questions that are long overdue for an answer. God the creator deserves more than 4 lines.



CALLED  
CALLED  
CALLED  
CALLED  
CALLED

*God Called.  
But I had a hard time hearing.*

by Janet Parske

Frequently when I think about stewardship it is equated to money; time and talent are ignored. My calling included all three and more my heart and soul. It has taken my lifetime and a lot of reflection on my past to understand how God was helping me to prepare for my calling. Once I accepted God's plan for me, I no longer questioned how or why or if I could do the job.

However, this was a long journey because I wanted to be in control of my life. Many times I surrendered to God and then would take back control and run things into a ditch or give up or take some detours. None of these things were a part of God's plan. Straight out of college, I tried several jobs and none were successful and when someone suggested social work, I said I would try. I quickly knew this was God's call for me. It was so easy and I could work long hours and not be tired. In fact, it was just the opposite: I was energized.

When I quit working to become a mother, I continued to help people. Our priest created a young couples group and I became the social worker of the group,

## The Deacon's Bench by Jim Lieb



In case anyone missed it, Earth Day was April 22, the one day a year we are to at least think about "this fragile earth, our island home". We only have one home and it is a very long way to anywhere else. It is a three year trip to Mars and anywhere else remotely habitable is light years away which means at best a multi-generational trip. This is it, our island home.

This has, for some reason, led me to contemplate the Nicene Creed. In it we affirm our trust in God – Father, Son, and Holy Spirit. Poor Constantine thought that he could better unify his empire by supporting these Christians who were spreading everywhere. All he needed was a bit of standardization of things to take it to the next step so, in 325 CE, he called all the bishops to Nicea to work things out. So much for that idea. The crazy politics of that council are for another day. What is more important is to look at what they produced and barely passed.

The creed is in three parts – one each for the Father, Son, and Holy Spirit. We could infer what was important from the line count. The Son got a page hogging twenty one lines. The historical record is clear about what they argued about and the line count shows it. Every line was a point of contention, an argued position that placed participants either in orthodoxy or heresy. It was written by a committee and to most of us, those contentious points mean little anymore unless you have an exam question on it in seminary... Even the Holy Spirit got eight, lots of good things about the Church, Sacraments, and stuff while God the creative Father only got four lines, and that much only because Nicea voted to add "all that is, seen and unseen" just to make sure everything got covered. I learned many years ago that part of the role of a father is to be the last to know and the first to pay. It seems that has a long precedent...

So what about this *creating* thing? There is a lot in that word. Consider one of the names – *Supreme Being* – that we give to "Him". *Being* is one of those difficult words that is both noun and verb. Which is it? Moses, long before Nicea, asked the burning bush which replied, "I am who I am". Huh? What does that mean? It sounds like Popeye who famously said, "I am what I am, and that's all that I am." In the long form, God said, "I am existence itself."

Existence itself. Being. The whole idea of not only things that can exist but existence. This is hard to wrap one's head around, but think about it. If there is no existence, the possibility of existing, there would not only be nothing but no one to notice nothing. No wonder everybody at Nicea moved on so quickly.

It is time, long overdue, that we re-visit those lonely four lines. Adding "our fragile earth, our island home" to Eucharistic Prayer C is a start but we have a long way to go.

The livable space for all of us is in a 3 mile thin layer on top of an 8000 mile wide sphere. We can still breathe up to about 13,000ft unaided and whales etc. can get down to about 3000ft deep in the ocean. That's not much. By comparison, it is much thinner than the layer of paint on a wall of your house. Everything for our life is in that thin layer. That plus the light from the sun is what

## Mary Harris Jones, a deacon before her time?

Mary Harris Jones, known as Mother Jones in the latter half of her life, was a Catholic activist well known for her fiery rhetoric and dedication to labor and union rights. Jones was born in Cork, Ireland, probably 1837, moved to Canada in the early 1850s, and made her way to the United States in 1860, where she lived and worked until her death on November 30, 1930.

Before becoming a labor activist, Jones lived a relatively quiet life with her husband and four children in Memphis. In 1867 tragedy struck when the yellow fever epidemic came through Memphis and killed her entire family. Soon after, Mother Jones left for Chicago. In Chicago, she worked as a dressmaker until tragedy struck again. On October 8, 1871, the great Chicago fire burned down almost four square miles of the city leaving Mother Jones with nothing. Much work would be required to rebuild Chicago, and with no more family or career to speak of, Jones began her involvement with labor activism.

In her long fight for labor, Mother Jones travelled the country to help wherever and however she could, never settling for long. She helped organize laborers in Colorado, Pennsylvania, West Virginia, New York, and even aided the labor movement in Mexico. One of Mother Jones' special causes was coal miners, "the slaves of the caves". Mother Jones came to help the miners despite threats of violence, and was jailed repeatedly.

As an activist for labor, Jones gave speeches to educate and rally the workers but was much more than just a speaker. Jones raised funds and supplies and drew media attention to labor causes through public events and spectacle. Sometimes, but not often, it was a matter of educating the owners. When she met with John D. Rockefeller she convinced him actually to visit the mines he owned in Colorado. When he did, he was appalled and made changes immediately.

For Mother Jones, putting faith into action meant enduring slander, jail, and 50 years of hard work. As we pray for the dead, we can perhaps pray to be more like them: for courage and dedication, for love and goodness, for the will and the heart to work for equality, compassion, and an openness to our Creator for all people.

In many countries around the world Labor Day is celebrated on May 1. It has its origins in the eight-hour day movement, which urged eight hours for work, eight hours for recreation, and eight hours for rest. Labor Day is an annual holiday to mark the celebration of the economic and social achievements of workers.

# Workbench



April, 2015  
by Ray Wentz

In my new capacity as Jr. Warden I have decided to write an occasional column related to our buildings and grounds at St. Andrew's. The purpose of this column will be to keep parish members informed about problems and projects related to our parish property.

The topic of this first column is our new parish sound system. For some time it has been apparent that some of our members have hearing problems which make it difficult for them to hear and understand the words being spoken during our worship services. This includes sermons, scripture readings, prayers and announcements.

An additional use of our sound system would be to provide some amplification of musical instruments, such as the guitars used during our Folk Mass. This would eliminate the necessity for musicians to bring in their own electronic equipment when they lead us in worship.

After a long period of study we have finally designed, purchased and installed a sound system which should serve our needs for many years. The generous donations from various parish members made this possible, since there was no money in the budget for this purpose. Many thanks to Fr. Blaine, Clark McPherson and Clark's nephew, Zack, for help in selecting the proper equipment for our sound system. Special thanks to Clark for his help in installing the speakers and speaker wiring as well as arranging the donation of a cabinet to house our system.

Our current system consists of a mixer/amplifier, two speakers, and a pair of wireless microphones (one for Fr. Blaine and one for the EM). One ground rule I have set for our new sound system is that it should be just loud enough to help those with hearing problems but not loud enough to be objectionable to those of us without hearing problems.

The first use of our new sound system was on Easter Sunday. The initial comments we received were very positive. I want to make it clear that our new sound system is a work in progress. Our next addition will be a pulpit microphone for lectors to use during scripture readings. There are some other improvements which we will make to our system in the future as we are able.

Please don't hesitate to give me your comments, questions and suggestions about the sound system in future months.



Aah. Remember the days of 3¢ postage? The last time a first class letter posted for that was in 1952. But today's rate is \$0.49 and we mail out @100 Pipers each month. With paper and copying, the cost for each Piper is about \$1.00.

You can see where we're going with this, can't you? There is no line item in the budget for the Piper. Do the math: to continue Piper production, we need a donation of about \$1.00/month or \$12/year from each family unit. Please mark your contribution "for the Piper" so it gets to us. Thanks.

*the Piper staff*



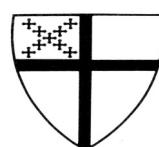
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# HAPPY

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# BIRTHDAY



## Why I Am An Episcopalian: Reason #36

I love Anglicanism because the most stable seat, on rough ground, is a three-legged stool.  
*The Rev. Selwyn Swift, St. Edmundsbury & Ipswich, Suffolk, England*  
*from 101 Reasons to be Episcopalian*