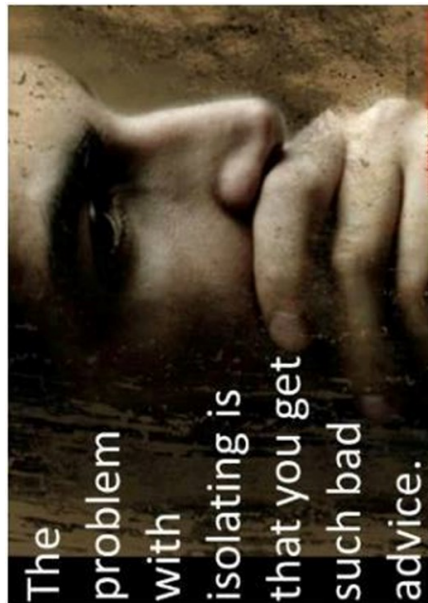


# The Piper

## April, 2016

*Christianity means community through Jesus Christ and in Jesus Christ...We belong to one another only through and in Jesus Christ.*

*Dietrich Bonhoeffer  
died April 9, 1945*



### *Inside this Issue:*

- ⇒ **Ramblings**.....p. 2
- ⇒ *the way I see it*.....p. 5
- ⇒ **Deacon's Bench**.....p. 6
- ⇒ **Greening Our Faith** .....the back page



*St. Andrew's Episcopal Church*

*Ben Lomond, CA 95005*

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*~ Where God is worshiped and the people are fed ~*

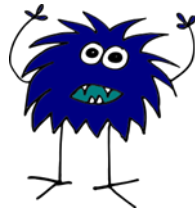
# Ramblings in the Redwoods



**It started** with a sore throat on a Monday, but only on the right side. The minute I started feeling it I knew I was in for it; this was no allergy or throat overuse.

**Blissfully unaware** that the virus was hibernating inside me, waiting to attack my cells and turn them against me, I had spent the previous few weeks congratulating myself that I had dodged the illness that had laid Elizabeth low for two weeks. But her immune system was actually stronger than mine; as bad as her cold was, mine outdid it.

How appropriate that this monster was waiting for me, ready to attack me at the end of Lent and the beginning of Easter. How better to illustrate the forces of death and destruction opposing the forces of life and creation? Let's see how the forces of life and death work with some similar, supposedly hypothetical scenarios:



- Apathy can sneak up like an illness in its incubation period. It starts when I begin to doubt the efficacy of writing my members of Congress when I am outraged. I am blissfully unaware that I am becoming a couch potato, still upset about wrongs and happy about rights, but not doing anything about them.

- Disinvolvement works in my system from the moment I decide it is not worth my time to have conversations with people who annoy me or with whom I disagree. Walking away is so much easier. That does not threaten my opinions and it saves me the pain of learning and growth.

- Spiritual pathology is dangerous; if I encourage its growth, the next thing you know I am pulling back from things and my precious hours of TV begin to dominate. My spiritual immune system starts to degrade, and I find myself plagued with spiritual illnesses. I don't know where they came from and I'm not sure how to deal with them, except by going to bed.



We go through Lent, as much as anything else, to find **what kinds of birds have perched in our souls**, and whether these are the ones we want to feed. A virus in the body is like a bird of prey, picking our inner structures apart until we can get the defenses in place to drive them

In honor of Earth Day, April 22...

Excerpted from **Greening Our Faith – Putting Belief into Action**

by Fletcher Harper, from **Vestry Papers**, March 2011

More and more people believe that protecting Creation is a religious value. And yet, congregations have not taken many of the basic steps to develop an ongoing environmental ministry. Why? For many the issue is knowledge—knowledge about where to start, and what to do. In response, we'd like to offer a range of opportunities for environmental engagement available to all houses of worship.

**Worship:** Worship provides an important opportunity to deepen people's connection to God in and through Creation. Worship committees can use seasonal, local greens to decorate the sanctuary, include hymns, prayers, and readings that make meaningful reference to Creation. The environment offers new ways to express wonder, awe, and gratitude at the scope, beauty and vulnerability of God's good earth.

**Religious Education:** How many members of your congregation can name three Bible passages that are relevant to the environment? When has your confirmation class learned about what their faith teaches with regard to the environment? For most churches, the answer to these questions is "never."

**Food and Water:** One of the most important environmental choices for the average US citizen is their choice of food. Toxic waste and pollution due to industrial agriculture create enormous environmental problems, and livestock production produces significant greenhouse gas emissions. Churches can model a better alternative by offering vegetarian options at mealtime, and serving organic, locally grown fruits and vegetables during coffee hour, along with Fair-Trade coffee or tea that protects the environment and the rights of workers.

**Green Purchasing and Waste Reduction:** Most congregations can reduce the amount of waste they produce by more than a third by increasing recycling, reducing paper consumption, and managing food-related waste. Using Green Seal Certified cleaning and maintenance products can reduce a church's use of toxic materials, while protecting the health of children and maintenance workers. Many groups – such as Coop America and the US Communities™ Program – offer cost-effective opportunities for churches to buy green products at affordable prices.

**Conclusion:** In recent years, it has become an increasingly accepted theological norm that caring for Creation is a Christian value. The challenge now lies in the realm of implementation – putting belief into action. The steps described here can help churches move towards this important goal and become leaders in relation to one of the most critical challenges facing the human family. You'll find more information about all these activities at [www.greenfaith.org](http://www.greenfaith.org). F.Harper

**Congrats to us for the things we are already doing!**

**Could we do more??** ef

Responses welcome. Contact Elizabeth, [elizabethdhf@gmail.com](mailto:elizabethdhf@gmail.com)  
or Paula, [pauladalejansen@gmail.com](mailto:pauladalejansen@gmail.com)



## Survey Reveals a Startling Truth About White Christians

by Jim Wallis, "Sojourners"

Most polls don't matter much. But this one does. A recent Public Religion Research Institute survey has revealed a devastating truth: While about 80 percent of black Christians believe police-involved killings — like the ones that killed Tamir Rice, Laquan McDonald, and so many more — are part of a larger pattern of police treatment of African Americans, around 70 percent of white Christians believe *the opposite* ... that they are simply isolated incidents.

And before many begin disassociating with the term "white Christians," we should look deeper. The numbers include 72 percent of white evangelical Protestants, 71 percent of white Catholics, and 73 percent of white mainline Protestants. This is about *all* white Christians. What's worse? Take away the moniker of "Christian" and the numbers drop to around 65 percent. White Christians are as a whole *less* likely to believe the experiences of black Americans than non-Christian whites. This is a shameful indictment of the church. We need to change this — and we can. It's time.

### INSOMNIA JEOPARDY

Ways People Have Wronged Me	Ways I Have Sinned	Diseases I Probably Have	Money Trouble	Strange Noises	Why I'm Going to Hell
\$10	\$10	\$10	\$10	\$10	\$10
\$20	\$20	\$20	\$20	\$20	\$20
\$30	\$30	\$30	\$30	\$30	\$30
\$40	\$40	\$40	\$40	\$40	\$40
\$50	\$50	\$50	\$50	\$50	\$50

A web site you might be interested in:

Vital Practices comes from 815, the national church office in NYC, and has very good articles. In spite of the title, Vestry Papers is of interest to most of us. Check it out at [ecfvp.org/account/register](http://ecfvp.org/account/register)

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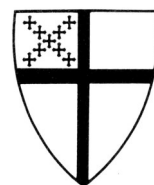
off. A spiritual virus is also like a bird of prey which threatens to become more like a buzzard. Lent becomes our sick bed and our medicine, pushing this bird back and opening the door for a strong resistance to its attacks.

**I'm better now** and I am grateful for the prayers. I still am struggling to find energy for the day's tasks, but at least there is energy to work with. That was not a given, not so long ago. This is the trek through the eye of the needle, through the cross and the grave, to the other side.



Guard against viruses of the soul and spirit as much as you guard against the ones that attack the body. They are more insidious because it is harder to be aware that we are actually suffering from something we can fight. For those who have a hard time finding reasons to come to worship services, it is in the presence of the community of Christ that we find the strength, the wisdom and the help to resist these birds of prey that peck at our inner lives. It is in the presence of prayer, scripture and sacrament that we discover **the healing power that is available**. And it is in **the resurrected life of Easter** that we discover that life can be victorious after all.

-Blaine



### Why I Am An Episcopalian: Reason #47:

In the Episcopal Church doubt is so okay that we name some of our parishes "St. Thomas."

Louie Crew, Diocese of Newark  
from *101 Reasons to be Episcopalian*

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## What & Who is the Vestry?

A **vestry** originally meant a robing and storage room in or attached to a place of worship, also known as the sacristy. It also referred in England and Wales to the committee for civil or church government which met in the vestry of the parish church, and consequently became known colloquially as the "vestry". Episcopalians have continued this nomenclature. The vestry is the committee elected by members of a congregation to manage the affairs of the church.

The members of the 2016 St. Andrew's vestry are Fr. Blaine Hammond, Rector; Ray Wentz, Senior Warden; Janet Butler, Junior Warden; and Barbara Banke, Teresa Ruff, Jennifer Kennedy, and Elizabeth Forbes. Three more members are highlighted here, and the rest will follow next month. Get to know your vestry members and bring your concerns & ideas to them. Vestry meetings, the 3rd Thursday of each month at 6:45 pm, are **open to all members**. Join us!



**Blaine Hammond:** The Rector is a member ex-officio of the Vestry. I preside at meetings and manage the discussion. I also bring things to the Vestry that I believe need our action, a decision or a discussion. Together with the Wardens, I try to set a tone and priorities for the congregation, its spiritual life, the physical plant and the programs we engage in. I hope to lead by participation and mutual respect.



**Elizabeth Forbes:** The areas I oversee are *Worship* and *Hospitality*. What I hope to accomplish for the coming year blends the two. One of my goals is to make families with children feel more a part of our worshipping family. Another is to help us identify the ministries we are gifted and called to, both within our parish and in the broader community. I invite your ideas, hopes and dreams regarding our worship services and our relationships with one another.

**Jennifer Kennedy:** As a Vestry member, I have been assigned the role of keeping God's calling to Stewardship alive and well in St. Andrew's parish. We have had a long-standing reputation as a welcoming and generous church family, both toward each other as well as our community. We are not a wealthy church, but we can certainly 'rise to the occasion' when our church family and community are in need. Our Committee hopes to inspire each of us to accept our individual callings to share God's love, daily, through the gifts He has given us, and the blessings He gives in return. Our Committee is also responsible for the Harvest Dinner in October, when we gather as a Church family to celebrate those blessings, share our faith journeys, and our history in this place.



# ALL ARE CALLED



## ST. ANDREW'S PLANT SALE

SATURDAY APRIL 23

9AM-2PM

It's time to plant your gardens

Come to St. Andrew's to get your plants

## RELAY FOR LIFE

A Fundraiser for the American Cancer Society

June 4th and 5th at Sky Park in Scotts Valley  
Starts: 10 AM Saturday - Ends: 10 AM Sunday



Come walk with Gulliver's Travelers,  
St. Andrew's Relay for Life team.

For Information

[www.RelayForLife.org/scottsvalleyca](http://www.RelayForLife.org/scottsvalleyca)

See Sharon to register or buy luminaria

**Team leader:** Sharon Fishel 336-8192 [sfishel@pacbell.net](mailto:sfishel@pacbell.net)

Sign up for a time slot to walk the track, take a turn at the table, or perhaps create luminaria.

**Luminaria:** Lovingly decorated paper bags with a candle inside. As darkness falls the candles are lit, surrounding us with the light of those we have lost, those who are battling cancer and those who have survived.

Relay for Life is a way to raise funds for cancer research,  
encourage those who are battling cancer, celebrate survivors,  
and remember those who have lost their battle  
but remain in our hearts forever.

## DEREK'S IRISH SODA BREAD

Contributed by Cathy Lieb, from Cooking in the Redwoods.  
A Collection of Recipes by Parishioners. Copyright 2007

4 cups All-Purpose flour  
 1 tsp. Baking Soda  
 1 tsp. Salt  
 1 cup Sugar  
 3/4 cup Butter

1 cup Currants or Raisins  
 1 Tbsp. Caraway Seeds  
 1 1/3 cup Buttermilk  
 1 Egg Yolk

Sift flour, soda, salt and sugar into mixing bowl. Cut butter into this mixture. Add currants (raisins) and caraway seeds. Toss it well to blend. Gradually add buttermilk to make a rather soft dough. Before taking mixture out, lightly flour breadboard. Place the dough on the breadboard. Knead the dough briefly (about 10-15 times). Cut the dough into 2 equal pieces. Shape each piece into a round loaf. Put loaves on a buttered baking sheet and flatten them a little. Pat down. Brush the dough lightly with the mixture of egg yolk and a little water. Cut a cross on the top of each loaf (about 1/4" in depth). Bake at 350° in a pre-heated oven for 1 hour or until bread is nicely brown.

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

When: April 12, 7 pm

Where: Donna's house

Book: The Little Stranger, by Sarah Waters

All are welcome!

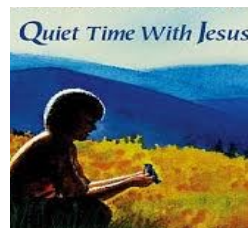
Call Jean for more info, 335-5682.

\*Meet at 6:50 pm at Felton Bible Church  
 parking lot to car pool



## Did You Know...

...that lending a hand actually helps you feel less stressed out? "It pretty much keeps people feeling similar to days where they are not stressed at all," say Yale Medical School researchers Ansell, Raposa & Laws. When we hold elevators and open doors more than usual, it shelters us from the negative effects of stress.



## Evening Prayer Weds. 5:15 pm

It's spoken, brief & quiet. A wonderful way to slow down & be in the spirit for a moment in the midst of our busy days. Join us.

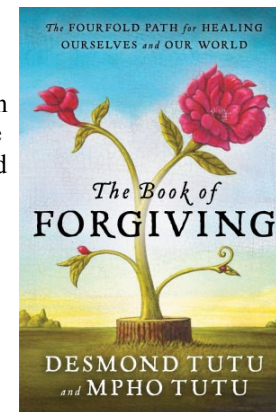
The Book of Forgiving:The Four-fold Path to Healing Ourselves & Our World

by Desmond Tutu and Mpho Tutu

A champion of racial equality in South Africa and throughout the world, Archbishop Desmond Tutu received the Nobel Peace Prize in 1984. After the end of apartheid, he led South Africa through a Truth and Reconciliation process that helped his country avoid civil war.

Archbishop Tutu and his daughter, the Rev. Mpho Tutu, have written a down-to-earth book on one of life's most difficult tasks: becoming a forgiving person. The book is full of personal experiences as well as the stories of others. When any of us is hurt, we face two alternatives: retaliation or forgiveness. When we don't forgive, we stay locked in our anger and, in fact, locked in our own prison. The Tutus explore how forgiveness is the best gift we can give ourselves when others have wronged us. They also deal with self-forgiveness. Each chapter concludes with a meditation and spiritual exercises that are simple yet profound.

People are hungry to discover what forgiveness is and isn't. It isn't, for example, forgetting or wall-papering over a wound. Forgiving is hard work, and we need good spiritual guides like the Tutus to guide us. If your 'forgiver' needs a tune-up or an overhaul, this is the book for you.

*the way I see it...*

A priest is always asking or saying that's its ok to be mad at God. To me, this is like saying I am mad at the Cosmos. It does not make any sense. I can be discouraged or disappointed at God that I did not get my way but to be mad at God seems to be a waste of time and energy. I have been extremely downtrodden and have felt a complete feeling of failure and all I can ask of God is the protective feeling of a cloak that God can give me. That has always given me a feeling of security. That is the way I see it.

With Gods Grace, Respectfully submitted, *Edwill A. Butler*



# The Deacon's Bench

by Jim Lieb

I am writing on Monday of Easter Week. It is quiet around here, especially in my head now that Lent, Holy Week, the Vigil, and a bell clanging Easter Day are over. It is time to reflect on where we go from here.

This whole cycle has been rather strange. On the one hand, there is Palm Sunday thru Good Friday with resurrection on Easter. On the other, there is the non-stop coverage of primaries and caucuses except when there is non-stop coverage of airport and subway bombings. There are both strong parallels and sharp contrasts.

The times of the initial Good Friday and Easter were not that much different than today. Conflict had been constant for the previous 350 years. Judea was a problem vassal state whether Damascus or Alexandria ruled it. The Romans took over about 30 years before Jesus was born and of all the areas in the region, Jerusalem gave Rome the biggest case of indigestion. The Jews were a constantly rebellious lot. Jesus grew up in that cauldron of political intrigue, violence, and dispossessed poverty. When Jesus told stories about absentee landlords, lepers at the gate, and widows that didn't have two coins to rub together, his listeners knew exactly who and what he was talking about. Things finally deteriorated to the point that in 70 CE, less than 40 years after He was killed, the Romans finished the job by razing Jerusalem to the ground, killing everyone who couldn't flee. In those days, they would have carpet bombed the place if they had the means but instead took the much more up front and personal approach of slaughter by sword. Even this did not pacify the region. There was yet another rebellion in 132 CE that resulted in all Jews being banned from the region under pain of death.

The days, weeks, months and years after Jesus's death were the oven in which the early Church was baked. When the Gospels talked about the destruction of the Temple or fleeing to the hills in so much haste as to leave a cloak behind, they were writing about current events. The prophecy may sound like predicting the future but it was really trying to use the past to explain the recent calamity. The power in the Passion and Resurrection narrative is its lopsided lack of power. The most violent resistance was the lopping off of one ear that Jesus immediately healed. All of the Gospels and Apostles' teachings in the Epistles are built around this narrative. The suffering servant of Isaiah and other salvation passages from the Scripture were used to describe and understand this remarkable healer from the backwaters of Nazareth. He became more alive after death to the people who were struggling to survive in that calamitous place than when he was walking around. His sacrifice of his innocent, good life that was violently ended for political expediency became the inspiration to a growing community that was discovering God's providence in the midst of despair.

Things have not changed much in the region. Long term drought and wheat crop failures over the last ten years in Syria have torn that bread eating country apart as the rural economy collapsed forcing millions to flee into cities that were ill equipped to absorb and support them. Just like 2000 years ago, children are

washing up on the beaches of other countries as families flee the hopelessness that has enveloped their home. The politics have not changed much although the military methods have become much more lethal.

Make no mistake. Jesus of Nazareth was a revolutionary and a rebel. He was just a different kind of revolutionary. Of all the Messiahs of his time, and there were more than a few, he was the only one who reached out to save his people by laying down his own innocent life instead of grabbing a sword and leading the charge. His early followers called their community "The Way" as in "The way, the truth, and the life" because they learned from Him how to live their lives in a hope centered on an intimate relationship with of God, instead of a fear of the Law or the seduction of brute force. The Passion narrative and how it formed that early community is an astonishing story.

How different things are today and how much the times are the same. As the political season rages on, we have heard not just one but most of the candidates casually talk about carpet bombing. This is not metaphorical talk; these are real bombs over real targets. I have a problem with such talk, especially when that talk comes from self-proclaimed, well fed Christians. Unlike any of the candidates, I have actually been close to a real carpet bombing.

One late night back in 1968 while I was working my tower shift at Cam Ranh Bay, we saw flashes of light beyond the coastal mountains to the west of the bay. We knew B-52s were in the area but not that close. I went out on the catwalk to better see what was going on. A long time after the flashes, more intense than cloud lightning, I could hear a low growling rumble. It turned out the airstrike was about 20 miles away. To put that in perspective, if that raid was over Monterey or Carmel, I could hear it from my house downtown. It is a sound you do not want to hear and I don't want to hear again. What really bothers me is that these people, none of whom have been anywhere near live incoming fire, not only just dash this kind of talk off but do it to cheering crowds, many of whom are proudly self identified Christians.

I must have read a different Passion story.



April	
Ed Butler	2
Henry ValdeRuten	5
Sharon Fishel	6
Donna Brough	11
Barbara Banke	14
Pauline Syres	16
Sheryl Mello	18
Iain Holtzclaw	19
Susan ValdeRuten	22
Tom Fogarty	27
Tillie Cunningham	28

H  
A  
P  
P  
Y  
  
B  
I  
R  
T  
H  
D  
A  
Y

May	
Cindy Garay	2
Sandi Lewandowski	2
Cathy Newfield	3
Moe Garay	3
Preston Boomer	7
Janet Parske	8
Jaden Ruff	10
Katie Garay	18
Tim Cadell	21
Michael Freeman	22
Logan Hudson	28