

The Piper August 2018

LOVING
LIBERATING
LIFE  GIVING
the Jesus Movement

In this issue

Ramblings' in the Redwoods	pg 2
Reducing Our Carbon Footprint.	pg 4
Convention Updates	pg 8
Angel in the Kitchen Recipe	pg 10
Event Calendar	pg 11



Ramblin's from the Marina

Dear boat wrights and other friends,

Elizabeth and I arrived in the Seattle area on July 4 and with the help of our son, Justin, our daughter, Dawn, and our son-in-law Bob, we managed to get everything out of the truck and into our storage space in time to turn the truck in without extra cost. Justin, Bob and Dawn deserve special commendation for the effort expended on some very hot days. We then attended Dawn and Bob's big July 4 fireworks and barbecue party. The next day we had to start moving things into the houseboat where we will be staying until we find a more permanent place. We have been back and forth to the storage space in the days since, as we have found things that we needed were packed away somewhere. We're still short a bit.

My dad's sailboat has taken up some of my time because I want to get it cleaned up and seaworthy again. The houseboat has also needed a bit of attention; the kitchen sink drain failed within the first few days we were there, and it took us three trips to the hardware store before they got us all the right parts.

And speaking of boats, Ed and Janet brought Madida with them as they cruised through Seattle on the way to Sequim for a family visit. (By the way, for those who don't know, Sequim is pronounced Squim.) I tied it up and it immediately got loose and began banging into the neighbor's houseboat. I tied it up again, but it needed some fenders to keep the waves from banging it into the dock. I tried a number of times to get that formula right, but it kept wanting to whack into the wood instead of the fenders. I think/hope I've got it right now.

It took me a while to get out onto the water in it. First, I am not used to such a light and sensitive boat, so responsive to shifts in weight, especially stepping in and out on some limited dock space. It threw me a few times, and I have had to learn my way around its personality. The lapstrake design keeps it afloat no matter how it is rocked and it has just been a matter of getting it right.

I also had to buy some supplies. My life jacket is among the things that is packed "somewhere" so I had to get a new one; then we got a new one for Mochajava too, so she could come with us. Add the fenders, some rope and an anchor to the list.

Another thing keeping me ashore was the heat wave that has hit Seattle since we got here. Getting onto the water in that heat, with the reflections off the surface, seemed like a bad idea.

But today, the 19th, we have had a cool, overcast day, and it was perfect to untie it and try it out. It was wonderful. It is easy to steer and responsive. The heavier rowboats I have been used to don't move around as much when you shift weight, but they are also sluggish and hard to steer. Madida has no such problem. You have my deepest gratitude for the gift of this craft.

The blueberries you gave us are currently at Dawn and Bob's until we get into a permanent location. Elizabeth and Dawn did some re-potting yesterday in advance of our next move. The blueberries that were already on them when you gave them to us were yummy.

We have had to get used to city traffic and noise again, and that has been a struggle. But the noises here in Portage Bay include seaplanes taking off and landing, boat horns signaling the drawbridges, and bird sounds. We have a lot of birds! We have had Canada Geese, ducks and a Great Blue Heron nearby. We have also had a muskrat and a large turtle. There are otters that live here too but we haven't seen them yet (my dad has taken pictures of them), but I think Mochajava smells them. We are also told there is a large beaver here.

I have been too busy to think about what it's like to be retired yet. I presume that will come. But the transition is easier because we can look out the houseboat window and see Madida bobbing just outside.



Blessings to all,
Blaine and Elizabeth



Blaine Hammond & Elizabeth Forbes

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Seattle, WA 98102

Our phone numbers are the same as our cell phones from the current directory: Blaine: 831-334-0796/Elizabeth: 831-332-7631

Learn your church's carbon footprint

A message from St. Benedict's Earthcare Committee

Resolution C passed at Convention last November "encourages all congregations to discover their carbon footprint." How do you estimate your church's footprint?

First you need access to a calculator that converts various contributions to the carbon footprint into tons of CO₂ per year. A number of these are online; we used the CoolClimate calculator produced by UC Berkeley (coolclimate.berkeley.edu). The three main components of the carbon footprint for a church are typically (a) natural gas for heating (b) electricity for lighting, etc. and (c) gasoline consumption while driving to church and back for Sunday services.

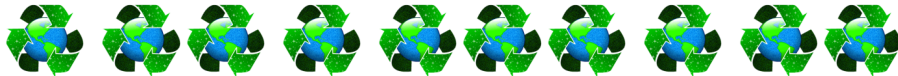
The first two components can be obtained easily from the monthly gas and electric bills. Simply plug in a year's worth of gas consumption in Therms and electricity consumption in kWh into the carbon footprint calculator to do the conversion.

For St. Benedict's, the carbon footprint for these two components was relatively low (2.0 tons CO₂/year vs 11.9 tons CO₂/year for an average American family). Gas consumption is low due to the mild California winters and the carbon footprint for electricity consumption is reduced by 80% as PG&E claims that 80% of the electricity they produce comes from sources that do not produce carbon emissions (renewables, hydro, nuclear, etc).

The carbon footprint for driving to and from church is more difficult to accurately calculate, but a reasonable estimate can be made. We calculated an average distance of travel for Sunday morning services using the addresses in the parish directory and Google maps and multiplied by the typical number of cars driven to the church on Sunday. Dividing by the estimated average mileage (25 mpg) gave the weekly gasoline consumption for travel to and from church. Using the Berkeley calculator, we found that St. Benedict's carbon footprint for travel is 11.7 tons CO₂ per year, so this component makes by far the largest contribution to the total. This will probably be the case for most other churches in the diocese.

How can you reduce your church's carbon footprint? One way to offset it is by purchasing "cap and trade" credits from organizations such as terrapass.com, which invest in renewable energy projects. These credits are relatively inexpensive at \$11 per ton of CO2 emissions.

St. Benedict's Earthcare Committee



Reducing paper use at St. Andrew's

Recycling is not just you washing out that bottle or can and tossing it in to your recycling bin at home or at church. Here at St. Andrew's we are re-using (recycling) our Sunday Service bulletins. Instead of printing out 3 sheets of paper for 25-30 people every Sunday (plus inserts), we are now printing out 2 sheets of paper one for the enter Pentecost season. We are saving on the expense of buying copy paper at the same time reducing our "carbon footprint". How "Green" can St Andrew's be? What can we ALL do? The answer is to try your best to recycle as much as possible at home.



Evening Prayer-Wednesdays- 5:15-5:45PM

It's brief, quiet, and a great way to refill your spiritual tank half way through the week.

Join us.

From the pen of Steve LaFever



HOW TO INCREASE CHURCH ATTENDANCE

Now that I have your attention . . . let me repeat what I have said before. If there were an answer to this question that had a solution, churches would be full, prospering, and growing. The problem is there is no answer. The history of the Christian church is a history of things that worked for a time and things that didn't. However, I am taking liberty with my version of history as an anecdote. The beginning of Christianity begins with the life of a poor Jewish carpenter born in a stable with a few animals present. From that virgin birth he wandered, wondered, walked and wept. These actions started a monumental meaningful movement. From those meager humble beginnings, we arrive to this enlightened and sophisticated century with thousands of different denominations -- all offering pearls of great wisdom in the one hope that you will one day arrive at the pearly gates.

The problem started shortly after the first denomination formed -- a group of roaming pious men codified their beliefs and called themselves the roaming Catholics. That's catholic with a small c. Everything worked well until a small sect called the NoSticks decided to question one fundamental belief. The Christian Bible says that Jesus cured a blind man by spitting on mud and applied that mixture over the man's eyes -- man was cured and then blessed with 20-20 vision. These people then argued about the kind of dirt that was used to make the mixture. Some split -off and created their own denomination. They were called the First Church of the Divine Mud. People in that group also started to disagree and split and spit again. They formed the Method Mud Makers. It didn't take long for another schism to develop, and the Seventh Day Muddled Believers formed. From there we ended up with the Church of the Latter Day Mud, the Church of God in Mud, and the Martin Luther Muddy Rebels. Another group split off over how a person was baptized. Methods included immersion in a tank or river or lake or ocean, sprinkling water, and pouring water. Each claimed their way to be the only authentic sacrament. From that schism we ended up with the Great Church of the Nile River, The Ortho-doxies (from many nations), Northern and Southern Baptizers. Some people actually thought the civil war was fought over the issue of slavery; but no, it was about the Northern and Southern baptizers baptizing beliefs.

Many churches could not figure out how to make the water pure and holy, so they ended up boiling the hell out of it. This worked. A woman decided to eliminate baptism and start her own church -- her name was Mary. Some thought her to be a baker, but in reality she was a scientist. Today, there are thousands of denominational and non-denominational churches. Each promising salvation and a private toll road to God. Their parishioners come and go and their churches and storefronts open and close.

The Episcopal church has started a new movement -- it is called the Jesus movement. It's not about mud or water, it's about Jesus and his example of love. It's about the way of the cross. It's principle is simple - love God and love your neighbor -- everything else is secondary. I believe if we don't get caught up in the issues that don't reflect Gods love, then we will succeed, because we are doing God's work. We all need to stay the course and not leave because we are offended by some self-important matter. It is in realizing that we are part of something bigger, something more important, that will carry us into the future. We are the Jesus Movement and by accepting, loving, caring for, and helping others we are fulfilling the Gospel. That is what is important at Saint Andrews, and as the hymn says ... "all other ground is sinking sand!"

ALL YOU
NEED IS
LOVE

In last month's edition we neglected to identify the bass player in the picture of the ***Last Chance Band***. He is Alan Gale-on far right.



The Last Chance Band— left to right: Clark McPhersonon - guitar, Cindy Garay-vocals, James Banke-drums, Blaine Hammond –guitar and Alan Gale, bass.



2018 THE 79th TRIENNIAL CONVENTION OF THE EPISCOPAL CHURCH - The General

Convention of the Episcopal Church meets every three years to decide the business of the church and to chart its direction for the years ahead. This year the convention met in Austin, Texas in July. The delegates reviewed over 500 resolu-

tions. It all began with rousing opening remarks from Presiding Bishop Michael Curry. His opening quote was from Paul (1 Corinthians 2) "When I came to you brothers and sisters, I did not come proclaiming the mystery of God to you in lofty words or wisdom for I decided to know nothing among you except Jesus Christ and him crucified." From there he based his remarks on the song by Julia Ward Howe, "From the beauty of the lilies, Christ was born across the sea, with the glory in his bosom that transfigured you and me. As he died to make folk holy, let us live to set all free while God is marching on. Glory, Glory Hallelujah, God's truth is marching on."

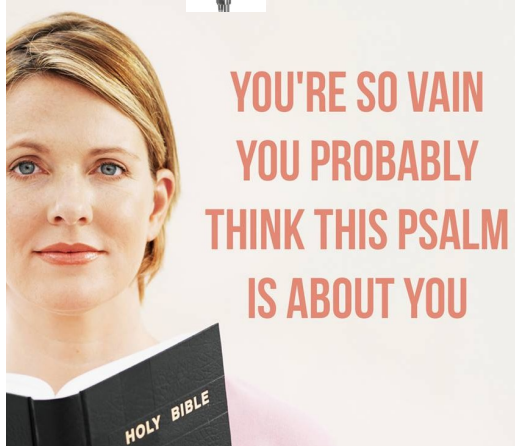
The convention discussed some controversial and to some painful issues and ended with compromises and accord. Issues that surfaced were the revision of the Book of Common Prayer. At the next convention a group will present the beginning dialogue on what might be changed to create the beginning of inclusive language in the liturgy. Another topic included some divesting of funds invested in the Holy Land because of the issues in the Middle East and Jerusalem. The convention addressed immigration and the separation of children. The issue of marriage equality produced a compromise measure which approved churches to celebrate same-sex marriages. If the rector or bishop of a church/diocese disagrees, then another priest or bishop will preside over the ceremony at the couples church. More severe consequences were enacted regarding sexual harassment, exploitation, misconduct, and abuse. Cuba was accepted as an Episcopal Diocese. Resolutions concerning Rite II expansive language of Eucharistic Prayers, funds for Youth programs and campus ministry, and race reconciliation, were also approved. So many issues were tackled and the convention ended with a sense of accomplishment and laid a foundation to carry the church forward until the next convention. Bishop Curry also gave a sermon during the convention. His remarks are both noteworthy as well as

an inspiring truth. "This is a blessed night. It is a blessed night. We gather this night. Many of us are Episcopalians. Many of us are from other Christian traditions and families. Many of us are people of good will of no particular denomination or stripe. Some of us are probably Republicans. And, some of us are probably Democrats. Some of us are probably independents. But all of us are children of God. All of us! All of us! And that's what we celebrate this night. We come together as the children of God. Like that old song used to say when I was a kid,
*Red and yellow, black and white,
All are precious in his sight.
All! All! All!*

Submitted by Steve LaFever



Open Mic...



And now you'll be
humming that tune all day!
You're welcome.

Applause

by Mary Jo Neish
1977

The is an old actress
Here in Monterey
Who forgets her lines
And wanders about
the slanting stage
humming

And we do her make up
As she doesn't know
Where things belong
Before we cheer from the
wings

She show us
Why some are called stars
And all those people
Keep coming-



Angel in the Kitchen
*Feeln good when cookn
Sharing the love of God through
your love of cooking*



Over the next few months, “*Angels in the Kitchen*” will publish from St. Andrew's Church Christmas Bazaar & Tea Recipes by Tillie Cunningham.

PERSIMMON FRUIT CAKE

½ cup butter	1 tsp. Cinnamon
1 cup sugar	½ tsp, cloves
1 egg	1cup Persimmon pulp
1 ¾ cup flour	1 cup nuts
1 tsp. Soda	1 ½ cup fruit cake mix
¼ tsp. Salt	

Line loaf pan with waxed paper or foil.
Bake 350 degrees about 1 hour.

CHOCOLATE COCONUT COOKIES

1 can condensed (Eaglebrand) milk
½ lb. Coconut
2 cubes Baker's Bitter Chocolate
½ tsp vanilla
Melt chocolate in double boiler.
Mix in milk, vanilla and coconut
Drop on buttered cookie sheet with teaspoon
Bake 350 degrees, 5-7 min. or until you can
lift edge with a knife.



Top 10 Reasons To Be Episcopalian
By Robin Williams

#10- No Snake handling



Events, Reminders and Happenings

All Sunday services will start at 9am (only one service this summer and continuing through the month of September.

Mondays at 6:30pm-AA meeting upstairs

Wednesdays at 5:15-Evening Prayer

Saturday, Aug. 11 at 8:00am-Men's Breakfast at Rocky's in Felton.

Sunday, Aug. 12 service will be VCUM Food Blessing-please bring in non perishable food items.

Thursday, Aug. 16 at 6:45-Vestry Meeting





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Where God is worshiped and the people are fed*