



St. Paul's
EPISCOPAL CHURCH OAKLAND

July-August 2018

Volume 12 Issue 7

THE GOOD NEWS

To know Christ better and to make Him better known

PAY ATTENTION AND SEE CHRIST BEFORE YOU

By the Rev. Dr. Mauricio Wilson

I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.' Then they also will answer, 'Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?' Matthew 25:43-44.

There continue to be so many things in the news regarding the actions and decisions coming from the leaders of this country who reside in the White House that it is sometimes hard to keep up with it all and a bit disconcerting if you do. Nevertheless, we are called to live and to preach the Good News of God in Christ in this time and in this place. And therefore, shying away from the issues or being indifferent to them are not options for us. Our very

own Fr. Christian has told me on more than one occasion that it's not about speaking truth to power; it's about speaking truth, period.

I would like to believe that all humans are good and caring by nature. That when, push comes to shove, we will always fall on the side of reaching out to help one another. But the reality sometimes is that we are driven by a tribal, survivalist, scarcity mindset. It appears to me that this is precisely the situation Jesus is dealing with in his community, and he seeks to warn them about the final judgement that will happen. His words are quite straightforward: if you help and serve others, it is as though you had helped and served me, and if you didn't help and serve others, likewise you have not

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LETTER FROM THE ASSOCIATE RECTOR

Dear Community of St. Paul's,

This fall, I will be starting a new call as the Rector of St. Paul's Church in Benicia, CA. While I am excited for this opportunity, I will dearly miss all of you. During my time here, each of you has contributed to my growth as a leader in the church and a follower of Christ. I am so grateful for the many gifts you've shared with me. One thing I've learned about these kinds of gifts is that they are not mine to keep but are meant to be shared with others. It has been an honor to serve with and among you, and especially with the children and families of this parish. I will miss your courage, dedication, hospitality, and legendary potlucks - all things I look forward to sharing with my new parish.

May God continue to bless this beloved community!

The Rev. Annie Pierpoint Mertz



79TH GENERAL CONVENTION OF THE EPISCOPAL CHURCH: JULY 5 SERMON BY PRESIDING BISHOP MICHAEL CURRY

PANTRY OF HOPE

Item of the month

Please continue to support the work of our pantry by contributing items to its inventory.

July

Bottles of juice

August

Bottles of juice

September

Bottles of juice

Bring your donations to church and place them in the offering basket in the narthex.

Thanks!

And now in the name of our loving, liberating and life-giving God, the Father, Son and Holy Spirit. Amen.

Well good morning Episcopal Church! We are here! We are here! We are here! I think it was Secretary Barlowe at one of the introductory sessions a few months ago, orientation sessions a few months ago, who said that the theme of the City of Austin was “Keep Austin Weird,” and he said that he had full confidence that we would be able to accomplish that. It is so good, it is so good to be here. Allow me, if you will, to offer a reflection on the words of Jesus that you just heard from the 15th chapter of John’s gospel, which happened to be at the Last Supper in John’s gospel, at the Last Supper, not long before Jesus would show what love looks like, giving of the self, even sacrificing the self for the good and well-being of others.

At the Last Supper he says, “A new commandment I give you,” not a new option, a new commandment I give you that you love one another. At the Last Supper when he showed them what it looked like by taking a towel and washing the feet of his disciples. At the Last Supper, “as the Father has loved me,” he says, “so have I loved you. Now abide in my love.” When he knew their world would fall apart, when he knew uncertainty and ambiguity was in the air, when he knew that he did not know for sure, or precisely, what lay ahead, and all he could do was trust the Father, and leave it to the Father’s hands through the hands of an empire. And it is then that he said to them what he may be saying to us, “I am the vine, you are the branches.” I don’t know if you heard it, but “I am the vine, you are the branches.” Have you heard it, “I am the vine you are the branches?” Do you hear him whisper, Episcopal branch, of the Jesus Movement? “I am the vine, you are the branches. Abide in me and I in you, for apart from me,” check this one out, “apart from me you can do nothing. But abide in me and you will bear much fruit, and so prove to be my disciples.”

Allow me, if you will, to reflect on that, the Jesus Movement text, by using another text. They told me never do that in seminary, but I have been out of seminary almost 40 years. But there is another story in the Bible in the gospel that actually may illuminate what Jesus was getting at here. I am the vine, you are the branches. Abide in me as I in you. For those who abide in me bear much fruit prove to be my disciples. How’s that Lord? By this everyone will know that you are my disciples, not that you can recite the baptismal covenant, that’s important - and it is important - not that you know the Nicene Creed by heart, or whichever version with the filioque clause, or without, that’s important, but that’s not it, not that you know the Athanasian Creed at the end of the Prayer Book and those historical documents that only historians actually read. No, how will the world know that you are my disciples? He says that you love one another. Love is the way. Love is the only way. Those who follow in my way follow in the way of unconditional, unselfish, sacrificial love and that kind of love can change the world! That, that kind of love.

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But the question is how? How do you do it? Young people – on Wednesday I was with the Youth Presence, they’re probably in here somewhere, I don’t know where – where are y’all? Oh, there they are, all right, there they are! We were talking about this on Wednesday, and somebody said “How do you follow Jesus in the way of love in a world that is profoundly unloving?” How do you do it? This message is for you. So let me talk to them, and I want you to be like Sarah in the Bible, and eavesdrop at the tent. There’s an old song that may help.

It says,

*I got my hand on the Gospel plow
Wouldn't take nothin' for my journey now
Keep your eyes on the prize
Hold on, hold on
Keep your eyes on the prize
Hold on*

*Got my hands on the Gospel plow
Wouldn't take nothin' for my journey now
Keep your eyes on the prize
Hold on, hold on
Keep your eyes on the prize
Hold on*

Now, I have a feeling there are several passages behind that song, but one of them comes out of the 14th chapter of Matthew’s gospel. And in the 14th chapter of Matthew’s gospel, Jesus has sent his disciples, at least some of them, off on a trip on the sea. And he tells them to get in the boat and he says, Y’all go across to the other side. The y’all was the King James Version of that, but that’s what he – that’s what he . . . Y’all go across to the other side. And as they were on the perilous journey, on the Sea of Galilee, in the middle of the night, if you will, a storm erupts, and they’re fearful for their very lives, ’cause this is in the middle of the night. And this is night with not having ambient light. This is night without artificial light. All they had, whatever lamps they had in that boat, that was it. It was NIGHT. James Weldon Johnson said, “Blacker than a midnight in a cypress swamp.” Night! And they were fearful because they couldn’t even see the wind and the rain and yet they could feel them buffeting them back and forth, buffeting back and forth!

And then, when it was darkest, when it was most uncertain, Peter looked out, and he could see off in the distance, he saw a figure coming toward them. And he kept looking. And he even stood up in the boat while it was rocking. Imagine the others holding on to him. And the figure kept coming closer. And at first he thought maybe this is a hallucination. And then he could make out the face. And it was Jesus. He was walking on the water.

For the full text of the sermon, please go to: <https://www.episcopalchurch.org/posts/publicaffairs/79th-general-convention-episcopal-church-july-5-sermon-presiding-bishop-michael>

2018 OFFICERS OF THE VESTRY

The Rev. Dr. Mauricio
Wilson – *Rector*
Alice Brilmayer
Senior Warden
George Strait
Junior Warden
Irene Plunkett
Clerk
Saundra Anderson
Treasurer

VESTRY BY CLASS

Class of 2018
Alice Brilmayer
George Strait
Saundra Anderson

Class of 2019
Pamela Kruse-Buckingham
Irene Plunkett
Will Cowart

Class of 2020
Ben Clausen
Allison Sass
Dylan Versteeg

DEANERY DELEGATES AND ALTERNATES 2015

Delegates
Scott Buckingham
Paula Hawthorn
Sheila Sims

Alternates
Pamela Buckingham

MUSIC AT ST. PAUL'S

SPECIAL MUSIC IN JULY & AUGUST

Sunday, July 1, The Sixth Sunday after Pentecost

10 a.m. Eucharist with Music

Christopher Kula, Music Director.

Joshua Black, tenor, Feona Jones, piano
Will Lewis, organ. "How Can I Keep
from Singing?" Arr. Walters.

Bach, *Prelude and Fugue in C Minor*
(Well-Tempered Clavier, Book II)
Grieg, *Wedding at Trolldhaugen*

Sunday, July 8, The Seventh Sunday after Pentecost

10 a.m. Eucharist with Music

Christopher Kula, Music Director.

MacKenzie Covington, soprano,
Christopher Kula, keyboard.

Mozart, *Laudate Dominum*
Bach, *Prelude and Fugue in E*
Minor (BWV 855); Reger, *Introduktion*
in D Minor.

Sunday, July 15, The Eighth Sunday after Pentecost

10 a.m. Eucharist with Music

Philip Saunders, bass, Christopher Kula,
keyboard.

Bach, *Wir haben rast*; Bach, *Prelude*
and Fugue in F (BWV 856); Howells,
Allegro scherzando.

Sunday, July 22, The Ninth Sunday after Pentecost

10 a.m. Eucharist with Music

MacKenzie Covington, soprano,
Christopher Kula, keyboard.

Mendelssohn, *Hear ye, Israel*; Bach,
Prelude and Fugue in F Minor (BWV
857); Parker, *Allegretto*.

Sunday, July 29, The Tenth Sunday after Pentecost

10 a.m. Eucharist with Music

Joshua Black, tenor, Christopher Kula,
keyboard.

Bernstein, *Simple Song*; Bach, *Prelude*
and Fugue in F-sharp (BWV 858);
Gigout, *Toccata in B Minor*.

Sunday, August 5, The Eleventh Sunday after Pentecost

10 a.m. Eucharist with Music

Philip Saunders, bass, Christopher Kula,
keyboard.

Mendelssohn, *For the mountains shall*
depart; Bach, *Prelude and Fugue in F-*
sharp Minor (BWV 859); Elgar,
Allegretto pensono.

Sunday, August 12, The Twelfth Sunday after Pentecost

10 a.m. Eucharist with Music

MacKenzie Covington, soprano
Christopher Kula, keyboard

Franck, *Panis angelicus*; Bach, *Prelude*
and Fugue in G (BWV 860); Bairstow,
Allegro giocoso.

Sunday, August 19, The Thirteenth Sunday after Pentecost

10 a.m. Eucharist with Music

Joshua Black, tenor, Feona Jones,
piano, Will Lewis, organ.

Little David, play on your harp, arr.
Burleigh; Bach, *Prelude and Fugue in G*
Minor (BWV 861); Bach, *Invention in A*
Minor (BWV 784).

Newsletter contributors sought

*We are interested in
hearing from writers
and photographers;
please email us if you
would like to donate
your talents.*

*The deadline for each
edition is the 25th of the
month previous
to publication.*

*Please send your
submissions of no more
than 500 words to:
halice@pacbell.net.*

**Sunday, August 26, The Fourteenth
Sunday after Pentecost**

10 a.m. Eucharist with Music

Philip Saunders, bass, Michael Page,
organ.

Bach, *Ich stehe fertig und bereit*;
Dupré, *Angelus*; Pachel, *Toccata in E
Minor*.

SUMMER CHOIR

Have you ever thought about singing in the choir? During the summer months, St. Paul's vocal choir is on break and we will feature an all volunteer choir during the summer months of June, July and August beginning June 3 and ending on September 2. The choir will be singing hymns and the service music. Rehearsals will be at 9 a.m. on Sunday morning. If you are interested, don't be shy, contact St. Paul's music director Christopher Kula at musicdirector@stpaulsoakland.org.

DONATIONS TO ST. PAUL'S

Using your Smartphone, scan this QR Code to make a digital offering to St. Paul's Church. Your donation will be processed through SPEC's PayPal account.



GUEST ORGANIST, WILL LEWIS



Will Lewis, guest organist from July 1, recent graduate of St. Paul's Episcopal School.

Photo credit: Noah Berger,
Special To *The Chronicle*.

SAVE Stands-Ins against gun violence

SAVE (Soldiers Against Violence Everywhere) Oakland is taking a non-violent stand against the rampant murders in our community by having "Stand-Ins" from 11a.m. – noon near where a person was recently killed. Please contact Paula Hawthorn, 510-601-8388, if you would like to participate.

Contact Save@Truevine-Ministries.com to be put on the email list for future Stand-Ins.

SAINTS OF THE MONTH

HARRIET BEECHER STOWE, WRITER & PROPHETIC WITNESS, 1896

WORSHIP ROTA ONLINE

The current rota for the Sunday worship services is posted on the St. Paul's Web site at :
<http://www.stpaulsoakland.org/RotaSchedule>

The rota includes the names of readers, sub-deacons, intercessors, and lay Eucharistic ministers.

New volunteers are always welcome. Please contact Fr. Mauricio or the Ven. Carolyn Bolton to volunteer or if you have any questions.



Harriet Beecher Stowe was born on June 14, 1811, and from an early age was influenced by the humanitarian efforts of her famous

parents. Her father, Lyman Beecher, was known for his zealous preaching and involvement with the temperance movement, while her mother, Roxana Foote Beecher, ran a school for girls and publicly advocated for the intellectual development of women. Her sister Catharine led the women's opposition against the Jackson administration's Indian Removal Bill.

Harriet Beecher Stowe was an outspoken critic of slavery, an institution that she believed to be fundamentally incompatible with the theology of her Calvinist upbringing. An author of many works, she is justly famous for her novel *Uncle Tom's Cabin* (1852), a sermonlike work that chronicled the life of a slave family in the south. In particular, it recounted the tragic consequences of slavery on families, consequences that were for Stowe to be counted as one of the worst evils of slavery. *Uncle Tom's Cabin* was the bestselling book of the nineteenth century, and was influential in both America and Britain.

Stowe's book inspired anti-slavery movements in the North and provoked widespread anger in the South. Her work intensified the sectional conflicts that would eventually lead to the Civil War. Abraham Lincoln, upon meeting Harriet Beecher Stowe, was alleged to have said, "So this is the little lady who started this great war!"

Stowe's book, together with her public anti-slavery work, was largely responsible for bringing the evils of slavery to light not only in America, but in Britain, Europe, even Russia. Tolstoy greatly esteemed her work and her moral courage, heaping lavish praise on her. She was renowned then, as now, for her boldness and willingness to expose the harsh realities of slavery to the public eye.

Gracious God, we thank you for the witness of Harriett Beecher Stowe, whose fiction inspired thousands with compassion for the shame and sufferings of enslaved peoples, and who enriched her writings with the cadences of The Book of Common Prayer. Help us, like her, to strive for your justice, that our eyes may see the glory of your Son, Jesus Christ, when he comes to reign with you and the Holy Spirit in reconciliation and peace, one God, now and always. Amen.

WILLIAM EDWARD BURGHARDT DUBOIS, SOCIOLOGIST, 1963



William Edward Burghardt Dubois was born in 1868 in Great Barrington, Massachusetts. As a young man he had already developed a deep concern for the advancement of his race, and at 15, he began to advocate for black Americans in his capacity as the local correspondent for the New York Globe.

In 1896, following the completion of his doctoral degree, Dubois received a fellowship to conduct research in the seventh ward slums of Philadelphia. His work with the urban black population there marked the first scientific approach to sociological study, and for that reason, Dubois is hailed as the father of Social Science.

In 1903, while teaching at Atlanta University, he published his book *The Souls of Black Folks*, in which he outlined his philosophical disagreement with important figures such as Booker T. Washington, who argued that Black people should forego political equality and civil rights and focus instead on industrial evolution. DuBois believed instead in the higher education of a “talented tenth” whose education would naturally help other African Americans achieve.

In 1906, he sought others to aid him in his efforts toward “organized determination and aggressive action on the part of men who believe in Negro freedom and growth.” The result was the so-called “Niagara Movement” (named for the group’s first meeting site, which was shifted to Canada when they were prevented from meeting in the U.S.), the objectives of which were to advocate civil justice and oppose discrimination. In 1909, most of the group members merged with white supporters and the National Association for the Advancement of Colored People was formed. DuBois advanced his causes, sometimes at odds with the white leadership of the NAACP, in the magazine *Crisis*.

A leading participant in several Pan-African meetings, DuBois renounced his American citizenship and moved to Ghana, where he died in 1963, on the eve of the March on Washington. Dr. Martin Luther King Jr. wrote of DuBois, “His singular greatness lay in his quest for truth about his own people. There were very few scholars who concerned themselves with honest study of the black man and he sought to fill the immense void.”

Gracious God, we thank you for the witness of William Edward Burghardt DuBois, passionate prophet of civil rights, whose scholarship advanced the dignity of the souls of black folk; and we pray that we, like him, may use our gifts to do justice in the Name of Jesus Christ our Liberator and Advocate; who with you and the Holy Spirit lives and reigns, one God for ever and ever.

Dear Readers:
In an effort to reduce paper waste and printing/ mailing expenses, we are asking anyone who gets the on-line version of The Good News and no longer needs a paper version mailed to his or her home to let us know. If you don't get the newsletter online and would like to, or if you want to take yourself off the snail-mail list, please contact Parish Administrator at 834-4314, Ext. 501 or admin@stpaulsoakland.org. Many thanks.



St. Paul's

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Services

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SUNDAYS

8 a.m. *Holy Eucharist*
10 a.m. *Choral Eucharist*
4 p.m. *Evensong*
(*First Sundays, Oct.-June*)
8 p.m. *Compline*
(*4th Sundays only*)

WEDNESDAYS

12:10 p.m. *Holy Eucharist*
(*with Healing prayer on*
the 1st Wednesday of the
month)

done so to me.

Though it may seem easy to understand, it is not simple to live into if your focus is self and tribe. It is very easy for the other to become collateral damage to one's need to ensure one's own well-being and fulfillment of needs and desires. What can be even more pervasive is the other being the enemy. In other words, I must battle if I fear there's not enough for us all. Survival of the fittest prevails over care of the other, at all costs.

Jesus is speaking to a culture that is as (or more) localist and fearful than that of the present. His preaching and actions around sharing, caring, feeding and healing got him to the cross. His

ideas were unpopular and unwelcomed.

There are many, many people in this country and around the world, communities near and far, that are in need of the Christian community's willingness to risk dying on our own crosses in order to bring them relief, healing, and hope. We each have to ask if that is a price we are willing to pay, or maybe we just don't care about how we will end up when our judgement time comes. What would our answer be to God's question: Did you even try?