



St. Paul's
EPISCOPAL CHURCH OAKLAND

May 2018

Volume 12 Issue 5

THE GOOD NEWS

To know Christ better and to make Him better known

DEEP PRAYER

By the Rev. Dr. Mauricio Wilson

God grant me the serenity to accept the things I cannot change, courage to change the things I can, and the wisdom to know the difference.

As Episcopalians/Anglicans we center our relationship with God around a life of prayer. Over the centuries we have developed sophisticated yet simple tools to structure and live a prayerful life. At the pinnacle of Anglican prayer stands the Book of Common Prayer (BCP) and all its iterations around the world, according to customs and cultures of the varied constituent members of the Anglican Communion. In addition to the BCP's we can find a plethora of useful resources and tools that allow for a prayerful daily living, both in community and as individuals. We have developed prayers and blessings for almost any occasion one can imagine, and we even adapt them to fit the needs, likes and dislikes of particular audiences. We use inclusive and exclusive language; Jesus friendly and Jesus absent. We pray when we wake up, before falling asleep, before during and after meals, at meetings. We pray for cats, dogs, snakes, and gerbils.

We pray for pregnancies, adoptions, baptism, the dying, and the dead.

Despite all the praying we do, it intrigues me to hear people say, either 'I don't know how to pray,' or 'I am not good at praying.' I can't say for certain what has generated these expressions that move a person away from offering prayers, especially in public, but I would suggest that one contributing element might just be the professionalization of prayer. I attended an event at which one of my fellow clergy was asked to offer a prayer over the food. He turned toward the food and waving his hand said: *Rubba dub, thanks for the grub, yay God. Amen!* He was immediately chastised and asked to say a real prayer. He humbly declined.

When we lived in Great Neck, NY, I enjoyed participating in the festivities of Memorial Day, but I was always shocked when the clergy assigned to



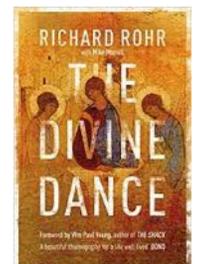
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WOMEN WHO WONDER

Women who Wonder will meet on May 15 at 6:00 pm in the Chapter Room. We will continue our study of *The Divine Dance* by Richard Rohr. We will pick up at page 138. We have a simple supper; feel free to bring something to share. If you are reading the book on your own and would like to join the discussion, please join us.



DAY OF PENTECOST / WHITSUNDAY



This year the church celebrates the Day of Pentecost on Sunday, May 20, 50 days after Easter Day. The word Pentecost” comes from the Greek word Pentēkostē, which means “the 50th day.”

In the Old Testament, “Pentecost” refers to the Feast of Weeks, a seven-week agricultural event that focused on the harvesting of first crops.

Josephus, a first-century Jewish historian, also used the word “Pentecost” to refer to the 50th day after the first day of Passover.

In the New Testament, “Pentecost” refers to the coming of the Spirit shortly after Jesus’ death, resurrection, and ascension:

“When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability. Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each” (Acts 2:1-6, NRSV).

Christians came to understand the meaning of Pentecost in terms of the gift of the Spirit, and the Pentecost event as the fulfillment of Jesus’ promise concerning the return of the Holy Spirit.

Speaking in tongues, a manifestation of receiving the Spirit, is interpreted by some to symbolize the church’s worldwide mission, and the Day of Pentecost is thought to be the origin of sending the church out into the world.

The Day of Pentecost is identified by the Book of Common Prayer as one of the feast days “especially appropriate” for baptism (Book of Common Prayer, p. 312). Because of this, Pentecost is also known as “Whitsun” or “Whitsunday” (“White Sunday”), a term used to describe the white baptismal garments worn by those who were baptized at the Vigil of Pentecost and then worn to church on the Day of Pentecost.

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PENTECOST HOLY SPIRIT POTLUCK

On Sunday, May 20, we celebrate Pentecost with a festive potluck after the 10:00 am service. Bring something you’ve made or bought and feast with your St. Paul’s family.



PANTRY OF HOPE

Item of the month

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

May

Bottles of juice

June

Bottles of juice

July

Bottles of juice

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

Thanks!

TRINITY SUNDAY

Trinity Sunday celebrates the union for all time of God and God's people. It is the day when the fullness of God's presence in all aspects of the life of God's people is recognized and lifted up. In the Eastern Orthodox tradition of Christianity, the relationship is expressed very simply and directly--like a neatly wrapped package--by the monk and mystic called Simeon the New Theologian: The Holy Trinity, pervading all men from first to last, from head to foot, binds them all together. This tells all Christians, not only Eastern Orthodox believers, an important truth. The Trinity is not just a theological idea that is "out there" someplace, too complex for most people to understand. The Trinity is intimately with us all as a fact of our spiritual existence. It is the great Fact, you might say, that tells us how we relate to God, to ourselves, and, most importantly, to each other.

Great truths are probably never understood instantly and completely by most humans--not even by the saints among us. Most of us do have some idea about the relationship of Father and Son in the Trinity because we recognize that kind of connection. It has some immediate resonance in our human experience. We have had parents. Some of us have had loving and nurturing parents. It is probably the nature of the Holy Spirit, the role of the Holy Spirit in the Trinity, which has given Christians, both theologians and everyday people, trouble over the ages.

It is not easy for humankind to conceive of the width, the breadth, the full majesty of the Holy Trinity. It is probably easier for us to deal with the "relationships" or connections between the persons of the Trinity, because on a superficial level they do indeed seem to bear some resemblance to relationships we know within the human family. For further reading, go to www.episcopalchurch.org.



WESTERN REGIONAL UNION OF BLACK EPISCOPALIANS (UBE) CONFERENCE



On Friday and Saturday, the Western Region of the Union of Black Episcopalians (UBE) held their conference in Oakland. On Friday night UBE President Canon Annette Buchanan gave the homily at St. Paul's honoring the women of the UBE and the Rev. Cn. Abbott Bailey welcomed the attendees to

DioCal. The Western Region President, Rev. Guy Leemius, welcomed the members from the dioceses of California, San Diego, Los Angeles, Ohio, and Arizona. (Photo: Keith Howard)

2018 OFFICERS OF THE VESTRY

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

VESTRY BY CLASS

Class of 2018

Alice Brilmayer
 George Strait
 Sandra 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 MAY

Sunday, May 6, The Sixth Sunday of Easter

10 a.m. Choral Eucharist

Greater Love, *Ireland*; O God, who hast prepared, *Mudd*; Fantasie in D Minor, *Pachelbel*; Allegro marziale, *Frank Bridge*.

With St. Paul's Episcopal Church Choir; Christopher Kula, Music Director.

4 p.m., Evensong

Preces and Responses, *Bertalot*; Evening Service in G, *Stanford*; Like as the Hart, *Howells*.

This short Anglican service combines the end-of-day monastic offices of Vespers and Compline. Since the latter part of the 16th century, England's greatest composers have contributed to the rich musical tradition of this uplifting and beautiful liturgy.

With Chapel College Men and Boys Ensemble. Christopher Kula, Director.

Sunday, May 13, The Seventh Sunday of Easter

10 a.m. Choral Eucharist

I will not leave you comfortless, *Byrd*; Ave verum Corpus, *Elgar*; Schmücke dich, *Brahms*; Fugue in B-flat, *Handel*.

With St. Paul's Episcopal Church Choir; Christopher Kula, Music Director.

Sunday, May 20, The Day of Pentecost

10 a.m. Choral Eucharist

Spiritus Domini, *Byrd*; Ev'ry time I feel the Spirit, *Hogan*; We wait for thy loving kindness, *McKie*; Fantasie in G, *Bach*; Fantasie in C, *Bach*.

With St. Paul's Episcopal Church Choir; Christopher Kula, Music Director.

Saturday, May 19, 3:00 p.m.

Concert: East Bay Harmony Chorus Annual Friends & Family Concert in the Parish Hall. More info [here](#).

Sunday, May 20, 3 p.m.

Concert: Prometheus Symphony Fifth Concert

Hector Berlioz · Symphonie fantastique, Op. 14

Wolfgang Amadeus Mozart · Horn Concerto No. 2 in Eb Major, K. 417

Adrienne Chambers, Horn Soloist

We are happy to offer free, Sunday afternoon concerts to further Prometheus' primary mission of bringing classical music to members of our community, including those who may not otherwise be able to attend a live symphony concert. Families with children are always welcome and the facility is wheelchair accessible. There is no admission fee for our concerts but donations are gratefully accepted. Info at <http://www.prometheussymphony.org/current>



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, May 27,
Trinity Sunday
10 a.m. Choral
Eucharist**

Set me as a seal,

Walton; Trisagion,
Saunders; Rhosymedre, *Vaughn*
Williams; Der du bist drei in Einigkeit,
Alberti.

With St. Paul's Episcopal Church
Choir; Christopher Kula, Music
Director.

8 p.m., Compline

Gregorian chant, polyphony, and
candlelight, in the church. Music of
Byrd, Tallis, Victoria. Compline, a

service of psalms and prayers, has been
sung 'at the close of day' in
monasteries, convents and churches for
many centuries and is one of the best-
loved services of the Church. It has
been re-instituted in response to the
renewed interest in plainsong
(Gregorian Chant) and contemplative
prayer. There is no sermon.

With St. Paul's Compline Choir.
Christopher Kula, Music Director.



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.

ALLEN TEMPLE MEN'S CHORUS AT ST. PAUL'S

It is with great joy that we will be welcoming Allen Temple's Men's Chorus to St. Paul's during our 10 a.m. service on Sunday, June 10. Please join us for this wonderful celebration.

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.



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 11 a.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](mailto:Save@Truevine-Ministries.com) to be put on
the email list for future
Stand-Ins.

SAINTS OF THE MONTH

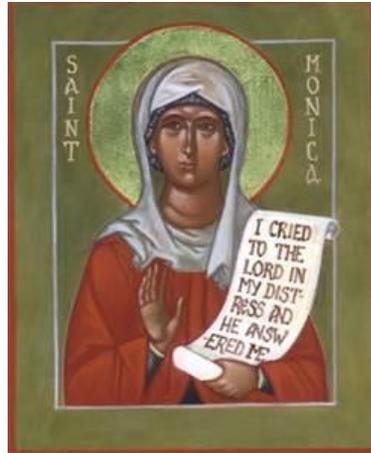
MONNICA MOTHER OF AUGUSTINE OF HIPPO, 387

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.



Monnica's life story is enshrined in the spiritual autobiography of her eldest son, in *The Confessions of Saint Augustine*. Born in North Africa about 331, of Berber parents, Monnica was married to a Latinized provincial of Tagaste named Patricius, whom she won to the Christian faith before his death. In her earlier years she was not without worldly ambitions and tastes. She grew in Christian maturity and spiritual insight through an ever-deepening life of prayer.

Her ambition for her gifted son was transformed into a passionate desire for his conversion to Christ. After his baptism in Milan in 387, by Bishop Ambrose, Augustine and his mother, together with a younger brother, planned to return home to Africa. While awaiting ship at Ostia, the port of Rome, Monnica fell ill.

Augustine writes, "One day during her illness she had a fainting spell and lost consciousness for a short time. We hurried to her bedside, but she soon regained consciousness and looked up at my brother and me as we stood beside her. With a puzzled look, she

asked, 'Where was I?' Then, watching us closely as we stood there speechless with grief, she said, 'You will bury your mother here.' "

Augustine's brother expressed sorrow, for her sake, that she would die so far from her own country. She said to the two brothers, "It does not matter where you bury my body. Do not let that worry you. All I ask of you is that, wherever you may be, you should remember me at the altar of the Lord." To the question, whether she was not afraid at the thought of leaving her body in an alien land, she replied, "Nothing is far from God, and I need have no fear that he will not know where to find me, when he comes to raise me to life at the end of the world."

Recent excavations at Ostia have uncovered her original tomb. Her mortal remains, however, were transferred in 1430 to the Church of St. Augustine in Rome.

O Lord, through spiritual discipline you strengthened your servant Monnica to persevere in offering her love and prayers and tears for the conversion of her husband and of Augustine their son: Deepen our devotion, we pray, and use us in accordance with your will to bring others, even our own kindred, to acknowledge Jesus Christ as Savior and Lord; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. Amen.

JOHN CALVIN, THEOLOGIAN, 1564

John Calvin was the premier theologian and leader of the Reformed wing of the Protestant Reformation.

Calvin was born in France in 1509 and reared in a devout Roman Catholic family. He excelled at his studies and by the age of 19 he had earned a master's degree. His father wanted him to study law, which he did for a time, but Calvin's own passions were theology, languages, rhetoric and the literary sciences. Around 1534, he underwent a major conversion experience, left the Roman Church, and devoted the rest of his life to the evangelical cause of the Protestant Reformation.

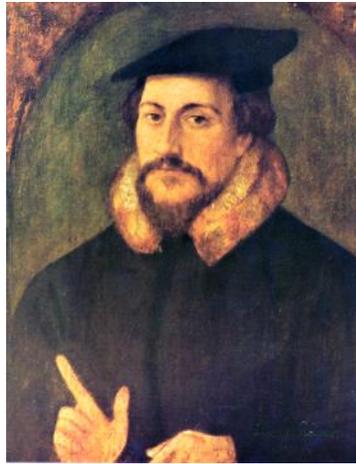
Calvin's greatest work is *The Institutes of the Christian Religion*, first published in 1536, but repeatedly updated and revised until its final edition in 1559. Unlike Luther and Zwingli, whose theological writings were "situational" in the sense of addressing particular conflicts, Calvin's *Institutes* were a more systematic treatment of the whole of Reformed evangelical theology. By taking up his reforming agenda fifteen years after Luther and Zwingli, Calvin was able to write in a more reflective and considered mode, beyond the crossfire and immediacy of the early years of the Reformation. Standard themes in Reformed theology—the sovereignty of God, election and predestination, the true nature of the Christian life, and the proper understanding of the authority of Scripture—even now bear strong Calvinist qualities. *The Institutes* continue to be an accessible window into the Reformed theology of the

sixteenth century.

Calvin was also interested in theological principles controlling the civil state by imposing moral

discipline on the people. His efforts in Geneva to establish such a theocratic moral code enjoyed periods of modest success but were met with resistance as well. Positively, Calvin's theocratic principles of public life led to the creation of hospitals, care for the poor, orphans, widows and the infirm, provisions for better sanitation, and the creation of new industries to employ the people. Calvin's Geneva was also a safe haven for John Knox and other Protestants of the Reformed tradition during times of unrest and exile.

Sovereign and holy God, you brought John Calvin from a study of legal systems to understand the godliness of your divine laws as revealed in Scripture: Fill us with a like zeal to teach and preach your Word, that the whole world may come to know your Son Jesus Christ, the true Word and Wisdom; who with you and the Holy Spirit lives and reigns, ever one God, in glory everlasting. Amen.



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

EPISCOPAL CHURCH OAKLAND

114 Montecito Avenue
Oakland, CA 94610

Phone: 510.834.4314
Fax: 510.834.0166
E-mail: admin@stpaulsoakland.org
Web: www.stpaulsoakland.org

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)

offer the prayer for the occasion would go on for about five minutes. I always felt that they were offering a sermon disguised as a prayer. What this says to an everyday lay person is that you have to be trained theologically to gain worthiness for offering prayers.

Reinhold Niebuhr (1892-1971) is widely regarded as one of the preeminent theologians of his time, and his writings are read by seminarians all over the world. His is the prayer at the beginning of this article, also known as the serenity prayer. The prayer is quite straightforward and asks for three things: serenity, courage and wisdom. Some of our more formal prayer writers would claim it is not structurally sound, for it lacks an

acknowledgement of God's power and a doxology. I have come to love this prayer quite a bit because of its deep simplicity and the fact that, coupled with the other simple prayer taught by Jesus to his disciples, is enough to get a Christian through the day, even the worst of days.

May God give you Serenity, Courage and Wisdom.