



St. Paul's
EPISCOPAL CHURCH OAKLAND

February 2020

Volume 14, Issue 2

THE GOOD NEWS

To know Christ better and to make Him better known

REDEMPTION AND DEATH

by the Rev. Dr. Mauricio Wilson



Upon the death of former NBA star Kobe Bryant on January 26, I have been thinking about how one goes about working on being

redeemed after death. The week following his death, there were many posts on social media asking why everyone held him in such high esteem, despite the fact that there had been credible accusations of sexual assault against him. My thoughts have not hovered around whether the accusations were true or false, or whether he was guilty or innocent. I don't know enough about the issue to have any serious opinion. Instead I have been thinking about the road to redemption, specifically about what we, as human beings, would consider sufficient a process to obtain a state of full restitution. Does death create some sense of completion? Let me add the caveat that I personally have serious issues with the concept of purgatory, a

place where the souls of the dead remain until such a time as their surviving relatives have payment for their transgressions. Along with this, I have a great deal of sensitivity to one of the petitions of the Great Litany we pray during the season of Lent, in which we ask God to deliver us from dying suddenly and unprepared.

Here's one reality I believe we have to live with: if an offense is grave enough in the heart and soul of the person offended, there is no amount of restitution work the offender can do to equalize or fully heal the wound that was created. A form of scar tissue is created that will forever be a reminder of the change caused by the event in question. There is no going back.

At the risk of making it sound simplistic, I believe that those of us who call ourselves Christians have to believe and model true forgiveness. Forgiveness and forgetfulness are not synonyms. Forgiving a transgression does not mean that we forget what was done, but rather that we allow the offender to do the work needed to repent in words and actions, for however long is necessary. There is a

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DIRECTOR OF YOUTH, CHILDREN'S MINISTRIES

The director will serve as the head FaithQuest Teacher and volunteer coordinator, coordinate the chaplaincy services provided to St. Paul's School and will take other responsibilities as necessary in the daily operation of the parish in coordination with the Rector, Parish Administrator, and Bookkeeper. The minister's work will be to support

the volunteers, children, and families involved with the FaithQuest Program which meets weekly on Sunday Mornings from 10:00 am until approximately 11:00 am. The Minister will be in the classroom as the main Storyteller, Doorkeeper, or 3rd supporting adult as scheduled and needed.

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EVENT AT THE EPISCOPAL CAMPUS MINISTRY TO UC BERKELEY

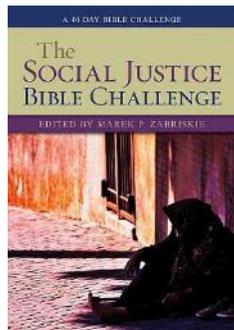
PANTRY OF HOPE

Item of the month

The process of serving the needy members of community continues and we are hoping to receive your donations of strawberry or grape jelly and juice.

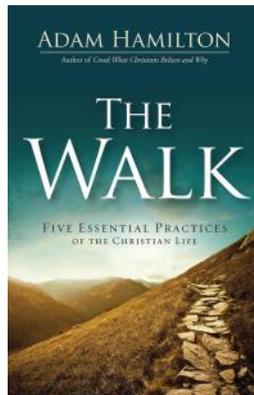
Thanks for your continued support and prayers.

Thursday, February 6 at 6:30 p.m. - St. Mark's in Berkeley We are excited to welcome Bishop Marc for an annual celebration of Candlemas. We will conclude the Christmas festival with music and the blessing of candles. Following the service Bishop Marc will present on his experience with Thich Nhat Hanh and his relationship with Martin Luther King. RSVP (not mandatory) or inquiries may be made to Tom Poyner: cal-canterbury@gmail.com



SUNDAY LENT SERIES

The Social Justice/Outreach ministries group has decided to use this year's Sunday after-church Lenten study series as an opportunity to discuss how social justice is embedded in our faith and scriptures. The plan is to use *The Social Justice Bible Challenge* edited by Marek P. Zabriskie.



WEDNESDAY LENT SERIES

Examine five essential spiritual practices rooted in Jesus' own walk with God.

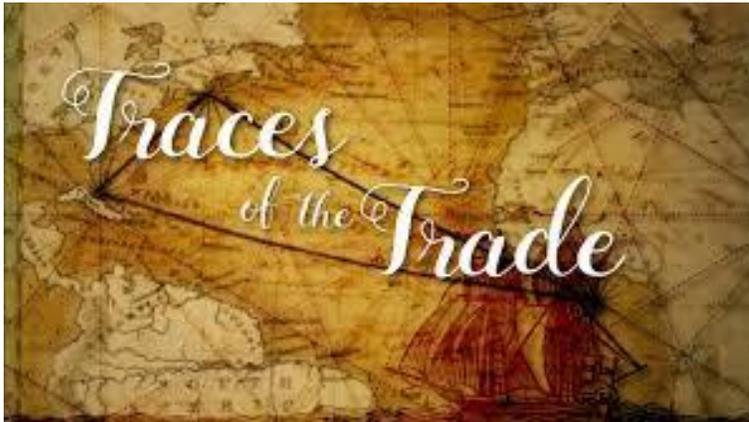
How do we walk with Christ—daily follow him, grow in him, and faithfully serve him? Join Adam Hamilton this Lent and Easter in *The Walk* and discover five essential spiritual practices rooted in Jesus' own walk with God. In each chapter, Hamilton's engaging teaching style will help you explore one of these practices—each of which is intended to be a part of our daily walk with Christ—its New Testament foundation, and its potential effect on our personal lives and our lives together as the church.

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.



SATURDAY, FEBRUARY 8



The documentary, *Traces of the Trade: A Story of the Deep North*, is a powerful introduction to the origins, development, and evils of the American slave trade. Episcopal Divinity School alumna and film producer Katrina Browne discovers that her New England ancestors were the largest slave-trading family in U.S. history. She and nine cousins retrace the Triangle Trade. It is a remarkable journey which brings them face-to-face with the history and legacy of New England's hidden enterprise—a legacy that astonishingly captures in its net not only the actual slaving entrepreneurs, but a huge swath of New England industry. Slaves worked the sugar cane plantations that provided molasses for the rum made in Rhode Island. Slaves worked the cotton plantations that provided raw material for the mills of New England. A widened circle profited indirectly from such enterprises—insurance companies, boat builders, individual investors in slaving, and many more. Browne and her relatives

reveal to themselves and to us the extent of their family's immense profits from slaving—and share their inner turmoil as they struggle with this awful family legacy. Browne uses this inner turmoil to address questions we all face as individuals and as a nation. The documentary challenges our preconceptions about race, racism, and slavery in America. What, in our lives, is the legacy of slavery—for diverse whites, for diverse blacks, for diverse others? How do we, as individuals, deal with this inherited history—a history that directly or indirectly affects us all? Who owes whom what for the sins of the fathers of this country? What would repair—spiritual and material—really look like and how could it be brought about?

Come see this important documentary Saturday, February 8, 10 a.m. in the Parish Hall. Dain and Constance Perry, participants in the filming, will join us for discussion after the showing. Light refreshments will be served.



BAKING COMMUNION BREAD DURING LENT

This year for the Sunday and Weekday Eucharist services, we will be using homemade bread. If you would like to participate in this special ministry, please contact Father Wilson, office phone: (510) 834-4314 x 502, email: rector@stpaulsoakland.com.

2020 OFFICERS OF THE VESTRY

The Rev. Dr. Mauricio
Wilson – *Rector*
Allison Sass
Senior Warden
Bill Davis
Junior Warden
Erica Terry-Derryck
Clerk
Saundra Anderson
Treasurer

VESTRY BY CLASS

Class of 2020

Allison Sass
Dylan Versteeg
Bill Davis

Class of 2021

Madyé Parrish
Sergio Prieto
Erica Terry-Derryck

Class of 2022

Will Cowart
Ann Gregory
Sharon Pilmer

Future meetings:

February 25
March 24

DEANERY DELEGATES AND ALTERNATES 2020

Delegates

Melanie Blake
Tom McGarrell

Alternates

To Be Appointed

SAINT OF THE MONTH

Anna Julia Haywood Cooper, 1858-1964



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.

Anna Julia Haywood Cooper, Episcopal educator and author, was born on August 10, 1858, in Raleigh, North Carolina. Her mother, Hannah Stanley Haywood, was a slave. As her mother refused to discuss the matter, Anna's paternity was never

fully determined, but she believed her father to have been her mother's owner, Dr. Fabius J. Haywood, Sr., or his brother George.

Anna began what would be an unusually distinguished academic career at the age of nine, when she enrolled in the newly established St. Augustine's Normal and Collegiate Institute. It was at St. Augustine's that she first embraced the Episcopal faith. By the time she was 11 years old, her math and language abilities had earned her the position of "scholarship-teacher," which paid a stipend of \$100 a year in exchange for tutoring other students. Cooper spent 14 years at St. Augustine's, staying on as a matron after she graduated. She remembered her time there fondly, in spite of the institutional prejudice against women she experienced. At a time when Greek classes were only open to male students of theology, she expressed her desire to participate and was at first excluded. Cooper protested this exclusionary practice to the administration and eventually became the first woman at the school allowed to study Greek.

In 1877 while still working at St. Augustine's, she married George Cooper, a minister and professor of Greek from Nassau, British West Indies. George died two years later, leaving Anna a widow at the age of 21. She never remarried, but

instead devoted her life to academics, education and the pursuit of social justice. In 1881 she left St. Augustine's and moved north to Ohio, where she attended Oberlin College, one of the first American colleges to admit both African American and white students. Because of her impressive array of academic achievements at St. Augustine's, she was admitted as a sophomore. At the time Oberlin offered two courses of study – a traditionally rigorous course for "gentlemen," and a two year course designed to provide "ladies" with a basic but inferior college education. Cooper opted to pursue the Gentleman's course, and earned her Bachelor of Arts in 1884. She was awarded an honorary Master of Arts by Oberlin in 1887.

Immediately following the receipt of her master's degree, Cooper accepted the post of math and science teacher at Washington High School in Washington, D.C., a prestigious preparatory school for black students. Washington High School was later known as the M Street School, and finally as the Dunbar School. Cooper was to spend the majority of her career at Dunbar, beginning her employment in 1887. In 1902 she was appointed principal of the school. Cooper's philosophy on education for African Americans differed significantly from that of other leading black educators, notably Booker T. Washington, who was friendly with Cooper's predecessor as principal, with the superintendent of the district, and with the man who replaced her in her position. Washington held that the best way to advance the race lay in a focus on vocational education, while Cooper felt strongly that all students, regardless of race or gender, deserved the opportunity to receive a solid college education. To that end, she spent her time as principal of M Street enhancing the vocational programs with the addition of a strong college preparatory program, actively seeking college placement and scholarships for her students. The program was extremely successful, with students accept-

ed into Harvard, Yale and Brown, but in spite of this Cooper was asked to discontinue her non-vocational approach and to adopt inferior textbooks for her students. When she refused, she was forced to resign as principal.

After her dismissal, she took a job teaching language at the Lincoln Institute in Jefferson, Missouri, where she stayed for four years. During that time, she fought her dismissal from M Street, and finally, in 1910, she was recalled to the M Street School, but was not offered the position of principal. Instead, she was reinstated in the significantly less prestigious position of Latin teacher. She was to spend the next twenty years in that position. While teaching Latin at M Street, Cooper continued to further her education. She spent the summers of 1911 to 1913 in France, at the *Guilde Internationale de Paris*, where she studied French history, literature and linguistics.

The next few years were some of the busiest of her life. Columbia University in New York accepted her as a doctoral candidate in 1914. In 1915, at the age of 57, she adopted her nephew's five orphaned children, who ranged in age from six months to twelve years old, and expended a great deal of effort moving into a larger house to "contain their Southern exuberance." On evenings and weekends, she completed the course work for her doctorate degree. However, to grant the degree, Columbia required a year's residency, which Cooper was unable to fulfill because of her other responsibilities. She transferred to the Sorbonne, where she was granted her doctorate at the age of 65.

When she retired from M Street School in 1930 at the age of 72, she became president of Frelinghuysen University, an institution offering education for older, employed African Americans. Founded in 1906 as a way for African Americans to improve their lives and expand their opportunities, Frelinghuysen offered both vocational and academic training. Cooper was a strong supporter of the Frelinghuysen ideal of self-help; the school was an entirely self-supported African-American enterprise. Cooper herself offered her home as a classroom when the University needed a perma-

nent location, and after her presidency, she stayed for a further ten years as the registrar.

Her life was distinguished by her vocation as an educator and a political, social and community activist. Throughout her life she was concerned with the welfare of women and African Americans, and devoted her energies to writing and speaking extensively on her belief in empowerment through education. She participated in conferences on racial and gender equality and education, including the World's Congress of Representative Women at the Chicago World's Fair in 1893, the Woman Suffrage Congress in 1893, and the Pan-African Conference in London in 1900. She was also the first woman to become a member of the American Negro Academy, an intellectual organization founded by the [Rev. Alexander Crummell](#), an Episcopal priest, to further higher education and racial equality.

Cooper's publications include her Columbia doctoral thesis, a translation into modern French of *Le Pelerinage de Charlemagne*, an eleventh century French epic, which was used as a college text; her thesis from the Sorbonne, a work examining the racial attitudes of the French revolutionaries towards their Caribbean colonies; and several compilations of essays and speeches, among which the most widely known work is *A Voice from the South, by a Black Woman from the South*, published in 1892. *A Voice from the South* puts forward Cooper's philosophy that the social and educational uplifting of African-American women would necessarily result in the elevation of the race in general, and that the uplifting of the African-American race would itself improve the rest of society.

Anna Julia Cooper died in her sleep on Feb. 27, 1964 at the age of 105, and was buried next to her husband George.

This bio is copied from from: <https://episcopalarchives.org/church-awakens/exhibits/show/leadership/lay/cooper>

SAVE Stand-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.

AFRICAN AMERICAN CULTURAL EVENING CELEBRATION

Thursday, February 13, 7:00-8:30 p.m., First Congregational Church, Oakland
One of St. Paul's Episcopal School's most important community celebrations of the year!

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/readings--rota.html>

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.



***Please Join the Union of Black Episcopalians
NorCal Vivian Traylor Chapter
for **Breakfast**
At Their Annual
Absalom Jones Celebration***

Saturday, February 15, 2020

9 AM

St. Paul's Episcopal Church

114 Montecito Avenue

Parish Hall

Oakland, CA

**Guest Speaker: Mr. Aaron Grizzell
Executive Director
NorCal Martin Luther King
Foundation**



ABSALOM JONES OFFERING

In honor of Black History Month and Blessed Absalom Jones, the first African American priest in the Episcopal Church, Presiding Bishop Michael Curry has invited Episcopalians everywhere to deepen our participation in Christ's ministry of reconciliation by engaging with and supporting Episcopal Historically Black Colleges and Universities, known as HBCUs.

Congregations and individuals are urged to dedicate the offering from their observance of the Feast of Absalom Jones (February 13) to support the two Episcopal HBCUs: St. Augustine's University in Raleigh, N.C., and Voorhees College in Denmark, S.C. "These schools bring educational, economic, and social opportunity to often resource-poor communities, and they offer many blessings into the life of the Episcopal Church," Bishop Curry said. Donations to the HBCUs will provide much needed help to offer competitive scholarships and financial aid, attract and retain exceptional faculty, support cutting-edge faculty research, install new and upgraded technology campus-wide, and provide state-of-the-art classroom and athletic equipment.

"The Episcopal Church established and made a life-long covenant with these schools, and they are an essential part of the fabric of our shared life," the Presiding Bishop noted.

Jones was an African-American abolitionist and clergyman and the first African American ordained a priest in The Episcopal Church. He was born enslaved to Abraham Wynkoop in 1746 in Delaware. Jones moved to Philadelphia after his master sold his plantation along with Absalom's mother and six siblings. Jones bought his wife Mary's freedom and later his master granted Absalom's emancipation in 1784. In 1787, with his friend Richard Allen, they founded the Free African Society, a mutual aid benevolent organization that was the first of its kind organized by and for black people. Jones was ordained a priest on September 21, 1802, faithfully serving the African Episcopal Church of St. Thomas in Philadelphia, a church which remains a vibrant congregation.

"As we approach February, the remembrance of the Blessed Absalom Jones, the first African-American priest in the Episcopal Church, we have a unique opportunity to celebrate his memory and to honor the witness of two schools that continue to form new leaders," Bishop Curry said. "In honor of Jones' commitment to advancing the education of African Americans and promoting the development of African American leaders in all areas of life, the Episcopal Church is delighted to designate Saint Augustine's University and Voorhees College as the beneficiaries of the 2020 Feast of Absalom Jones offerings."

Donations are accepted at episcopalchurch.org/givehbcus or text GIVEHBCU to 41444. For more information, contact Cecilia Malm, Development Officer, at cmalm@episcopalchurch.org or (212) 716-6062.

Dear Readers:
In an effort to reduce paper waste and printing/ mailing expenses, we are asking anyone who gets the online 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

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Carrying Forth the Work & Word of Jesus Christ

DIRECTOR OF YOUTH, CHILDREN'S MINISTRIES

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Services

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)

The Director will also continue developing the youth program and events primarily focused on ages 13 to 17. She/he will be responsible for the recruitment and training of volunteers, planning, and organizing of youth events and meetings, and communicating with the youth's parents about the programs and activities in which the youth will be involved.

She/he will also coordinate with the current ministry team to ensure that the School needs (below) are met. It will be the expectation that the Coordinator

REDEMPTION AND DEATH

reality we have to live with as human beings: death is a hard stop to the process. There's nothing a person can do on their own to continue the process of redemption once death arrives. Is it at all possible to make an overall judgement as to whether the trajectory of a person's life gives us enough information to suggest that, at the point of death, redemption has been achieved?

John the Baptizer exhorts the Pharisees and Sadducees to *Bear fruit worthy of repentance.* (Mat. 3:8) and to not presume that they will be saved

will, in most cases, be the person giving the service, and if unable will call upon other clergy and lay leaders of the church to assist as needed. In filling the School's needs it will also be necessary to be in regular communication and coordination with the faculty, administrative and support staff of the school. This is a full time non-ordained position.

If you know someone who might qualify for this position please have them send their resume to pad@stpaulsoakland.org

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because of their ancestral connection to Abraham. We can only hope that if we live our lives seeking to produce fruit worthy of repentance, upon our deaths it will count as sufficient for us to not worry about the possibility of not having a dwelling place prepared for us in God's kingdom.

This is my hope for us all: that on the day of our death, we are able to hear the words that will make the opinion of others about us irrelevant. May we hear Jesus say: *Today you will be with me in paradise.*