



St. Paul's
EPISCOPAL CHURCH OAKLAND

March 2020

Volume 14, Issue 3

THE GOOD NEWS

To know Christ better and to make Him better known

GOD – SIN – HUMANITY

by the Rev. Dr. Mauricio Wilson



I have been trained and taught that sin is that which separates us from God, and that being a sinner is doing things that creates a distance from God. That is all well and

good when I know I'm sinning intentionally. But what about the sin that simply happens because of our humanness? As an example, Psalm 51 indicates that we are conceived in sin and brought forth in iniquity. It feels and sounds as if there is no hope, no matter how much one tries to repair the breach. However, this is only true if we believe that we can repair the breach. It would be like believing that we have the ability to fill the Grand Canyon or stop Niagara Falls. The apostle Paul writes more than once that salvation doesn't come from human action, but from God's grace and love (see Ephesians 2), in particular through the works of Jesus.

Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written,

"For your sake we are being killed all day long; we are accounted as sheep to be slaughtered."

No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the

love of God in Christ Jesus our Lord. (Romans 8:35-37 – NRSV)

I will conjecture to say that maybe sin itself might be the very thing that can bring us into closer, deeper relationship with God. I would like to suggest that when we truly recognize, not only our sin itself, but our inability to manage, control or overcome our sins, then we are taking the real step necessary to repair the breach. Is it possible that if we said to God, *let not my will but yours be done*, that God could find a way to blot out our offenses? But then again, isn't this the precise reason we celebrate Easter? As Christians, we believe that through the death and resurrection of Jesus, God has renewed the relationship to its original state. It seems the hardest part of this renewed state is for us sinners to see and accept this free gift from our Creator.

The season of Lent provides the necessary space in the Church year to do self-examination and to further the work of true repentance. May this Lent also offer you the opportunity to recognize how God's grace and love are at work in your life. May this be a time in which you acknowledge that as one redeemed through the blood of Christ, you are beloved by God and that in you God is well pleased.

God—Sin—Humanity

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SUNDAY LENT PROGRAM: BIBLE STUDY & SOCIAL JUSTICE

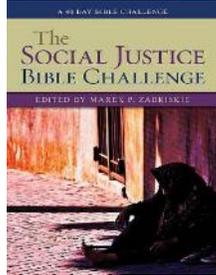
By Carolyn Knapp, Social Justice Ministry

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.



“Will you strive for justice and peace among all people, and respect the dignity of every human being? I will, with God’s help.”
Book of Common Prayer Baptismal Covenant.

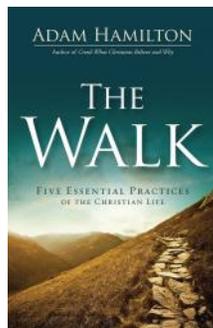
This daily work of a Christian is thoroughly grounded in the Bible, which mentions poverty 2,100 times and sin only 1,610 times! The Sunday Lenten program this year offers you an opportunity to explore how the Bible treats such subjects as poverty, hunger, displacement, and the care of widows and orphans, and how to engage them in your spiritual life.

The award-winning *Social Justice Bible Challenge* (\$10 paperback bought at St. Paul’s; \$13 online; \$10 e-book – financial assistance available) is orga-

nized into 40 very short chapters. Each consists of a few verses from Scripture, a short reflection written by someone in the Church who is involved in social justice work, a couple of thought questions, and a prayer. We encourage you to purchase the book, read, and reflect each day of Lent. As a group, we will gather each Sunday after the 10 a.m. service to discuss one of the week’s chapters. The focus for the coming week will be announced in the bulletin the Sunday before the discussion. No opportunity to read daily because of your crazy schedule? Come anyway to read and reflect upon the chosen chapter with members of the social justice ministry and a clergy person.

Lent is a perfect time to consider how our faith leads us to work for social justice. Read, meditate, and join us for thoughtful and stimulating discussion each week.

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.

Week One: Worship and Prayer: A Living Hallelujah

Week Two: Study: The Importance of Listening and Paying Attention

Week Three: Serve: Here I Am, Lord, Send Me

Week Four: Give: Where Your Treasure Is

Share: Going Fishing, Reflecting Light

Week Five: The Five Practices from the Cross

VESTRY REPORT

In order to keep the Parish informed of the work that the Vestry does as the elected volunteer leadership of the church, we will be reporting monthly on the Vestry meetings and sharing a written summary each month in the bulletin and newsletter.

As a reminder, any member of the Parish may attend Vestry meetings which are every fourth Tuesday of the month, unless otherwise noted, and the full minutes of the meeting are available to parish members upon request by contacting the parish administrator or a member of the Vestry.

What follows is a summary of the key decisions made by the Vestry at the Feb. 25, 2020 Vestry meeting.

- Lisa Strait was appointed to complete the Vestry term of Madye Parrish who stepped down
- Ann Gregory was voted Vestry Treasurer
- Will Cowart was appointed to represent St. Paul's Episcopal Church (SPEC) on the St. Paul's Episcopal School (SPES)Board, starting July 2020.
- Saundra Anderson stepped down as co-chair of the SPEC Sesquicentennial Celebration and co-chair George Strait is looking for a new volunteer to lead the effort with him. Please let him know if you are interested.
- SPES named Cheryl Ting, current assistant head of Redwood Day School, as Head of School beginning July 1, 2020. The search for a school chaplain continues.
- SPEC is continuing its search for a new Director of Children and Youth Ministries
- As a reminder, in 2019 weekly plate donations and annual pledges did not cover our modest operating expenses. The deficit between operating budget and expenses in 2019 was \$176,169.16. While largely an accounting requirement, in order for the 2019 budget to be closed, existing church funds have to be designated from which this gap will be covered. The Vestry voted on a proposal to cover the deficit from four funds.
- Members of the Parish who have not yet pledged for 2020, but wish to, can reach out to the Treasurer, Bookkeeper or Parish Administrator.
- The next Vestry meeting is scheduled for Tuesday, March 24 at 7pm.

2020 OFFICERS OF THE VESTRY

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

VESTRY BY CLASS

Class of 2020

Allison Sass
Dylan Versteeg
Bill Davis

Class of 2021

Erica Terry-Derryck
Sergio Prieto
Lisa Strait

Class of 2022

Will Cowart
Ann Gregory
Sharon Pilmer

Future meetings:

March 24
April 28
May 26

DEANERY DELEGATES AND ALTERNATES 2020

Delegates

Melanie Blake
Tom McGarrell

Alternates

Saundra Anderson
Jeanette Dinwiddie-Moore

SAINT OF THE MONTH

James Theodore Holly, Bishop of Haiti, and of the Dominican Republic, 1911



Born in Washington, D.C. as a descendent of free slaves, Holly was baptized and confirmed a Roman Catholic. His early years were spent in D.C. and Brooklyn where he connected with Frederick Douglass and other black abolitionists. After a dispute over the ordination of black clergy, Holly left the Catholic Church and joined the Episcopal Church in 1851. As an Episcopalian, Holly attended the first National Emigration Convention as a delegate and was selected commissioner for the newly formed National Emigration Board. Under the auspices of this office, he traveled to Haiti in order to negotiate an emigration treaty. While there, he explored the possibility of establishing a mission for the Episcopal Church. Upon Holly's return to the United States, he requested that he be sent to Haiti to serve as a missionary, a request denied by the Board of Missions of the Episcopal Church.

and overthrown their European forces. He viewed Haiti as an opportunity for blacks to bind together and establish a black nation in the Western hemisphere. Holly believed that bringing Anglicanism to Haiti would help to stabilize and develop the country more expeditiously. Upon Holly's resignation from his position at St. Luke's in 1861, he led a group of 110 people to Haiti. Many in the group were congregants of St. Luke's and subscribed to Holly's vision for Haiti. Despite the obstacles, they succeeded in the establishment of a mission in Haiti. The disease and poor living conditions plaguing the settlers (43 members died of yellow fever and malaria during the first year, including his mother, wife and two of his children), prompted many of them to return to the United States. Holly remained with only the most dedicated followers to establish schools, a church, and programs in pastoral training and countryside medicine. It was not until 1865, and after many denied requests, that Holly finally began to receive limited sponsorship from the Board of Missions for his work in Haiti. After serving as consul for Liberia at Port-au-Prince from 1864 to 1874, Holly was consecrated missionary bishop to Haiti at Grace Episcopal Church in New York City, becoming the first African American bishop in the Episcopal Church. As bishop, Holly served as a delegate to the Lambeth conference in England, and received a doctoral degree from Howard University and an honorary law degree from Liberia College, Monrovia. He continued to live and work in Haiti, returning rarely to the United States, until his death in 1911.

In 1856 Holly was ordained a priest in New Haven, Connecticut. That same year he co-founded the Protestant Episcopal Society for Promoting the Extension of the Church Among Colored People, which challenged the Church to take a position at General Convention against slavery. Holly served as rector at St Luke's Church in New Haven, Connecticut until 1861 during which time he traveled and extolled the benefits of emigration to Haiti, a country where slaves had led a successful revolt

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.

SPECIAL MUSIC IN MARCH

Sunday, March 22, 3:00pm

CONCERT: Prometheus Symphony Orchestra, *Fourth Concert*

Eric Hansen, Music Director and Conductor.

Pre-concert Talk begins at 2:40 PM

Igor Stravinsky • *The Rite of Spring*
Katherine Hoover • *Medieval Suite*
Women Composers Series
Catherine Jennings, *flute soloist*



55 Years of Community Music Making. Director Eric Hansen and The Prometheus Symphony Orchestra welcome you to our concert series for the 2019–2020 season, featuring well-established favorites as well as innovative, modern works.

There is no admission fee and families with children are welcome.

More info at <http://www.prometheussymphony.org>

Sunday, March 22, 8:00pm

COMPLINE; St. Paul's Compline Choir

Since October of 2002 the choir of St. Paul's has sung Compline on the fourth Sunday of every month at 8:00 pm. The transcendent quality of the Gregorian Chant, along with the beauty of St. Paul's Church bathed in candlelight, has made the service an oasis of peace in the lives of those who attend, both Christians and Non-Christians. The candles are lit at 7.50 and the church remains open for a half hour after the service ends (usually around 8.40).

Christopher Kula, Choir Director.

Sunday, March 29, 4:00pm

CONCERT: Cantare Con Vivo, *Mystery and Magic*

David Morales, Artistic Director.

The Chamber Ensemble will present Swiss composer Frank Martin's "Double Choir Mass." Without question, it is one of the most beautiful settings ever written, employing independence from its eight vocal lines offset with sections of lush double choir antiphonal writing. Also featured will be Forrest's "Good Night, Dear Heart", Ešenvalds' "Only in Sleep", and works by Ohrwall, Stroope and Stanford.



Cantare Con Vivo seeks to foster a diverse community of compassion and understanding across generational, cultural, and economic boundaries, through the beauty and power of choral music.

Info and tickets at <https://www.cantareconvivo.org>

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.

THE AWFUL LEGACY OF SLAVERY

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.

The documentary, *Traces of the Trade*, tells the story of one family's attempt to reconcile in their own lives today the legacy of a major slave trader in their family ancestry. In early February, the Diocese of California, St. Paul's Social Justice Ministry and the Peace, Justice and Hunger Commission sponsored a showing and discussion of the film. Led by one of the participants in the documentary, Dain Perry, and his wife, Constance, forty people reacted each in his/her own way to the emotional story that was told. Everyone expressed anger at the awfulness of slavery and its



unending impact on the experience of white and black Americans. Some expressed hopelessness, some hope that this negative legacy can yet be overcome. The powerful message everyone took away was the enduring challenges all Americans face in a nation that benefitted so much economically from the inhuman traffic in human beings. The film and the following experience-sharing were powerful reminders of how each person needs to respond actively to this terrible legacy if its effects are ever to be erased from our culture.

CALENDAR FOR LENT

WEEKDAYS

Mondays
HOLY EUCHARIST 12:10

Tuesdays
HOLY EUCHARIST 12:10

Wednesdays
HOLY EUCHARIST 12:10,
EVENING PRAYER, 6:30;
Supper and Program, 7 p.m.

Thursdays
HOLY EUCHARIST 12:10

Fridays
HOLY EUCHARIST 12:10
STATIONS OF THE CROSS
6:30 p.m.

HOLY WEEK

Sunday 4/5
PALM SUNDAY/SUNDAY OF PASSION 8 & 10 a.m.

Monday 4/6
HOLY EUCHARIST 12:10

Tuesday 4/7 NO SERVICES

Wednesday 4/8
HOLY EUCHARIST 12:10
TENEBRAE 7 p.m.

Thursday 4/9
HOLY EUCHARIST 12:10
MAUNDY THURSDAY 7 p.m.

Friday 4/10
GOOD FRIDAY Noon-3 p.m.
STATIONS OF THE CROSS at 3 p.m.

Saturday 4/11
EASTER VIGIL 8 p.m.

Sunday 4/12
EASTER SUNDAY 8 & 10 a.m.

DIOCAL COMMUNICATION REGARDING CORONAVIRUS

CARING FOR OUR CONGREGATIONS AND COMMUNITIES

As coronavirus continues to be a concern worldwide, and with San Francisco Mayor London Breed taking the precautionary step of declaring a local emergency, we know many of you may have questions about how best to answer God's call for us to care for the health and well-being of our congregations and surrounding communities.

Here at DioHouse, we are monitoring the advice of many expert sources, including:

[The Centers for Disease Control and Prevention](#)

[The California Department of Health](#)

[Episcopal Relief and Development](#)

We will be re-publishing these links, along with many other resources, next week in our diocesan-wide newsletter. In the meantime, here are some basic guidelines for you and your church community:

- If you are sick, please stay home — both to heal and to protect the most vulnerable from infection.
- Please refrain from intinction — the practice of dipping the bread/wafer in the chalice. Intinction is not a safer practice than sipping from the chalice (there is a risk that the bacteria on our hands may come in contact with the wine).
- During worship services, if you are feeling even slightly unwell, you are encouraged to refrain from contact with the chalice.
- If you are at all concerned about your health, you are also welcome to refrain from contact with the chalice.
- Please remember that consuming only bread is also full communion with the Body of Christ.
- At the peace, please consider alternatives to handshaking or hugging. A nod, a wave, or touching our hands to our hearts are among the many ways we can acknowledge Christ in one another.
- All communion ministers should use an alcohol-based hand sanitizer before presiding at the altar or administering communion.
- Please make sure that all those who administer communion wash their hands thoroughly after the liturgy.
- Take time *now* to consider who in your congregation and surrounding community may be most vulnerable in the event of a coronavirus outbreak and/or quarantine. How can you help them prepare and stay connected to you and others who can offer comfort and support?

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

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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)

FOR I AM DUST... Cara Meredith



I walked into the cathedral just after 12 o'clock today. The silence of the room felt almost deafening, especially when my ears are used to so much noise, when I fail

to center myself in quiet.

As my knees found their place on the worn and padded velvet kneeler, my hands draped over the back of the pew in front of me. Is it grace that no one is sitting in front of me?

Maybe it is. Maybe it was.

When the clergy walked in to silence, I felt my eyes dart around the room – to the stained-glass windows and the deep recesses of the vaulted ceiling. To the bricks and the tall wooden beams and the ornate number plates pressed into the ends of the long wooden benches.

As soon as the service began, I felt my racing heart. I don't want to be here. I want to be here. After all, sometimes I want to run away from the things I don't understand, from those things that will cause me pain. And sometimes I feel like I'm still in recovery from (that which I've labeled) the programmatic church.

It's like I feel like I deserve some sort of mood music to start things off. There should be a little bit of snap and jazz for Jesus, a trite commercial on the big screen that first makes me laugh and then centers me in a place of receiving the gifts of God.

But the beauty of this tradition is that no explanation is needed.

The words and the silence and the prayers speak for themselves; the kneeling and the standing, the walking forward to the altar and back to the pew, one time and then again, beg me sit and be without added incentives, without feeling like I need to be entertained in the first place.

I suppose this is where the tension exists: the part of me that desperately

wants to be in this space, with this God, this Mystery, this Unknown, is also scared to feel those unknown parts of faith.

After all, I'm aware of today's invitation.

For years, my best friend gushed over the beauty of the Lenten season: Fat Tuesday, Ash Wednesday, Holy Week and Good Friday, to name a few. She relished in it all, while I sat there on the outside peeking in. Why would I willingly enter into a season of bright sadness when we Christians get to glory in our stamping as Resurrection People? Why would I willingly subject myself to "the sadness of my exile, of the waste I have made of my life; the brightness of God's presence and forgiveness, the joy of the recovered desire for God, the peace of the recovered home"?

But then – now, today – the invitation waned. And two hours before the high noon service began, I rearranged my schedule so I could spend the lunch hour with a gaggle of holy strangers, listening to the haunting words on repeat, again, again.

Remember you are dust and to dust you shall return.

Remember you are dust and to dust you shall return.

Remember you are dust and to dust you shall return.

Because it's in this place that I sit now, wanting to go deeper into the parts I often run from, wanting to confess and lament, wanting to think about and chew over and dwell on the things I don't always want to make a part of my life.

For I am dust, and to dust I shall return. Is it not the same for you?

*About the author: Cara Meredith is a writer, speaker and conversationalist. Her first book, *The Color of Life*, which is a spiritual memoir of her journey as a white woman into issues of race, released in 2019 (Zondervan). She lives with her husband, James, and their two young sons, Canon and Theo, in Oakland.*