

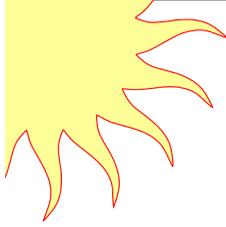
# Bede's Journal

The Monthly Newsmagazine of St. Bede's Episcopal Church



We help all ages grow in faith and service.

May 2014



## May at a Glance

*9:00am, every Sunday in May*  
Soulwork: "Seeking the Resurrection"

*11:00am, Saturday 17 May*

Renewal of Ministry:

The Rt. Rev. Marc Handley Andrus welcomes The Rev. Gia Hayes-Martin  
as Rector of St. Bede's

*4:00pm, Sunday 18 May*

*Arts at St. Bede's* presents Doris Williams, soprano

*4:00pm, Saturday 31 May*

Sunday School End of the Year Party (at the Wenstrands')



## Look Ahead and Save These Dates!

*9:00am, Sundays in June*

Soulwork: "When Bad Things Happen to Good People"

*4:00pm, Sunday 1 June*

*Arts at St. Bede's* presents Chinar Merjanian, organ

St. Bede's Episcopal Church  
invites you to the  
Renewal of Ministry  
with the welcoming of  
The Rev. Gia Hayes-Martin  
as the third rector of St. Bede's

Saturday, May 17, 11:00 a.m.  
2650 Sand Hill Road, Menlo Park  
Reception immediately following  
Clergy: Red stoles

RSVP by 5/9 to Carol at 650-854-6555  
or [cshedlock@stbedesmenlopark.org](mailto:cshedlock@stbedesmenlopark.org)

## New Music Director announced

*Dear People of God,*

I am delighted to announce that Katherine McKee has accepted the call to be Music Director at St. Bede's. Kathy comes to us from First Lutheran Church in Palo Alto, where she has been music director since 2009. As a private vocal studio instructor, she teaches adult professional and amateur singers who sing with San Francisco Symphony Chorus, community and professional theater groups, local opera companies, and church choirs. Her experience includes service as music director at Holy Innocents Episcopal Church in San Francisco, assistant music director at San Francisco Renaissance Voices, conductor at San Francisco Boys Chorus, and music teacher in a public school. A cradle Episcopalian, Kathy brings a love of liturgy and appreciation of the Anglican musical tradition as well as a deep knowledge of vocal pedagogy. She will join us on July 1.

My great thanks to the music search committee—Carol Brink, Rani Fischer, Mathai Mammen, and Nancy Stork—for their wisdom, expertise, and time throughout the search process. I am grateful for the insights that Steve Boisvert and Amy Worden provided during the early stages of the search. Please join me in expressing appreciation for their hard work.

*Easter blessings,  
Gia+*

## ☀ Bede's People ☀

St. Bede's parish family was blessed with the arrival of two new babies in April:

**Michael Charles Erskine Knowles** was born on the 10<sup>th</sup> to **Juliet & Josh**, and big sister **Grace**.

**Emily Kay Flegel** was born on the 16<sup>th</sup> to **Elizabeth & Nick**, and big sister **Rose**.



## Easter Season Soulwork: Seeking the Resurrection



**M**y *Bright Abyss: Meditation of a Modern Believer* by Christian Wiman forms the basis of our Soulwork during the Easter season. Through the end of May, we will use passages from Wiman's work to search for the resurrection in our own lives. As we work to understand this foundation of our faith, we'll consider atonement, the incarnation, life-everlasting. Ann Latta will lead our discussions, and the Rev. Gia Hayes-Martin will join us as a participant.

Although it would be helpful for Soulwork participants to read Wiman's book, it is not necessary. We will use particular passages as starting points for our discussion, and these passages will be available as handouts. However, reading the relevant chapters prior to Soulwork will provide context and also a deeper, richer understanding of Wiman's writing. Marilyn Robinson describes *My Bright Abyss*, "The thing that is exceptional, aside from its intelligence and its language, is the quality of its theological reflection. It is very lucid and not at all simple, a book in the great tradition of truly serious thought."

**And a save-the-date for June:** Beginning on June 1, Soulwork will read and discuss Harold Kushner's book *When Bad Things Happen to Good People*. You may wish to acquire the book now to begin reading it.

## The Laine Fund

**J**ust before their Easter egg hunt began, St. Bede's Sunday school children reported the record-breaking results of their Lenten coin drive, dedicated to the Laine Fund this year in memory of their classmate Laine Mammen.

This year the children collected \$470.27 in coins alone (plus various foreign currencies!) and some \$200 in bills and checks. For the curious, the U.S. currency included 6 one-dollar coins, 942 quarters, 1,385 dimes, 939 nickels, and 4,422 pennies.

Thank you to all who contributed to the coin drive and those who previously made donations to the Laine Fund, which benefits There With Care, a Menlo Park nonprofit that helps families who have a child in medical crisis. (Families are referred to There With Care by social workers at Lucile Packard Children's Hospital.)

In March, the West Valley Light Opera board of directors and members of the audience donated \$200 to the Laine Fund after a performance of "Jesus Christ Superstar" that was dedicated to Laine, attended by Mathew Mammen and other parishioners, and included Claire Lawrence in the cast. Collage Vocal Ensemble, which performed at St. Bede's in March, also designated that proceeds from that concert—more than \$800—go to There With Care.

—Jeanne Cooper

## From the Rector Pruning the Vine

I often say I have a love/hate relationship with the gospel according to John, but that's not strictly true. If I'm being honest, I have a reluctant-tolerance/hate relationship with John. My mature Christian faith owes a great deal to historical-Jesus scholarship—I probably wouldn't be a churchgoer at all if not for a college class with a member of the Jesus Seminar—so I tend to place greater weight on the synoptic gospels since scholars believe they are closer to the historical Jesus. The distance between John's Jesus and the synoptic Jesus has always troubled me. The density of John's symbolic world often baffles me. When I preach on John, I have to spend so much of my sermon explaining the symbolism to a modern audience that there's hardly time to reflect on what the gospel means for us today. And I find John's relentless focus on belief exhausting and discouraging. There are days when I struggle to believe, and John suggests I have no place in the kingdom of God on those days. Worse yet are the implications of John for interfaith relationships. I find it hard to accept that a loving God could condemn entire swaths of humankind because they happened never to have encountered Christianity. On the whole, I'd rather ignore John.

My spiritual director, on the other hand, loves John. She studied with the Johannine



scholar Sandra Schneiders while she was in seminary, and everyone who takes a Schneiders class seems to love John. My spiritual director especially likes John's concept of discipleship as abiding in Jesus. "You don't have to *do* anything, you just have to abide," she says. I usually point out that when I have trouble believing, I prefer the synoptic tradition of discipleship, where you just have to follow Jesus, and belief doesn't matter so much. Our conversations often go like this, with her mentioning the good news in John, and me offering some anti-John, pro-synoptic rejoinder, only grudgingly acknowledging that John might have something to say to me.

Over the last couple of years, my personal spiritual growth has been focused on the Orthodox concept of theosis. I'm trying to let go of my ego and my own will so that I may draw ever closer to the will of God. It's hard work. My ego doesn't really

want to be let go, and even after a couple of years, the desire to do my will instead of God's is often strong. It takes constant prayer and attentiveness to make any progress at all. So it comes up regularly in spiritual direction. We were reflecting on this together when my spiritual director reminded me of John's image of Jesus the true vine, whose branches are pruned by his Father the vinegrower to make him bear more fruit. She is an avid gardener and has a few grapevines behind her house. She said that grapevines have to be pruned frequently; they're not like most plants that are pruned once a year, then allowed to grow freely. Commercial growers cut back dead branches constantly. They also trim branches that are producing fruit so that all the plant's energy is channeled into bearing still more fruit. I picked up her point right away: as a vinegrower is continually cutting back the vines to increase the growth of grapes, so God is continually pruning me so that I may bear even more fruit. She suggested I might try praying with the image of the true vine in John 15. For once, I didn't offer some synoptic counterexample, perhaps because the pruning metaphor had really grabbed me. I nodded and agreed to give it a go.

What followed were some unusually rich prayer experiences. Verse 3 struck me: "You have already been pruned by the word that I have spoken to you." Even before I began consciously letting go of my ego,

Jesus' words had already been at work in me, trimming back the branches that bear no fruit. All the growth I'd experienced through the ordination process and seminary and ordained ministry had come through Jesus' careful pruning. Now I was simply aligning myself with Jesus, pointing out the dead branches and asking his help in pruning them. Like a well-pruned grapevine, I sought to channel all my energy into bearing fruit, fruit that will last. And, as verse 5 said, it was possible only if I stayed closely linked to Jesus, as connected as a branch is to the vine. Without him, if I depend only on myself, I can do nothing, but if I abide in him, whatever I wish will be done for me. John's gospel so perfectly described where I was and where I hoped to go with Jesus that I positively looked forward to praying with it. I actually found myself looking up John 15 in a reverse lectionary, eager to find out when I'd get to preach on it.

I'm not a John fangirl, and I may never be. I still grumble every time he comes up in the lectionary. But I complain less than I used to. And that image of the vine and the branches stays with me. I try to follow Jesus, and I try to abide in him. With him, my life bears much fruit.

Peace,

Gia+

*This piece was published in Fidelity's Sisters (youngclergywomen.org/category/fidelias-sisters), the online journal of The Young Clergy Women Project.*

## Arts at St. Bede's presents

Sunday, May 18, 4pm

Doris Williams, soprano

Doris Williams—*lute and voice*,  
Kit Robberson—*viola da gamba*,  
and guests present a program of  
“Love Songs of the Renaissance Expressed,”  
including songs from medieval Spain, Renaissance England,  
France, Germany, Italy, Celtic songs, and American arrangements  
for early instruments.

Tickets: In advance \$20 gen/\$16 sr/\$5 student

At door \$25 gen/\$21 sr/\$5 student

Advance ticket purchase at [www.brownpapertickets.com](http://www.brownpapertickets.com)



### St. Bede's Sunday School End of the Year Party

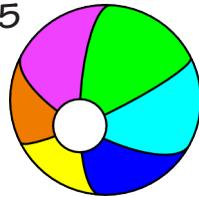


Come for a swim and a family dinner at the  
Wenstrands' home on Saturday, May 31<sup>st</sup> at 4:00.

Bring your own “something” to grill, your favorite drink, and  
something to share with the group. Bring along swimsuits, sun-  
screen, a towel, and a happy smile!

Address: 35 Rondo Way, Menlo Park, CA 94025

RSVP by May 27<sup>th</sup>



## Community Service & Hospitality

St. Bede's parishioners served dinner and socialized with two different groups in April, combining our ministries of community service and hospitality.

On 10 April, a team from St. Bede's helped Hope Evangelical Lutheran Church in San Mateo host the transitional family shelter program Home & Hope. Jeanne Cooper and Hasma Serverian helped prepare and serve dinner to the adults and children currently in the program, before handing off adult conversation and childcare to John Hickson, Laura Gable, and Rani Fischer, who stayed until overnight hosts from the church arrived.

St. Bede's is not currently scheduled to serve at another Home & Hope partner site until November. However, the parish will show its support during the Celebration of Mutual Ministry on 17 May, when we will present Gia with a gift symbolizing this community service effort that will then be turned over to Home & Hope.

After Easter, another group of parishioners brought dinner to the regular Tuesday night meeting of Stanford University's Episcopal Lutheran Campus Ministry, led by Rev. Andy Shamel. The meetings include par-

ticipation by members of the Progressive Christians at Stanford and the leader of the United Campus Christian Ministry, Rev. Geoff Browning. This year, the closest four Episcopal churches (including St. Bede's) and similar numbers of Lutheran and other mainline Protestant churches in the area were asked to rotate responsibilities for serving dinner to the gathering.

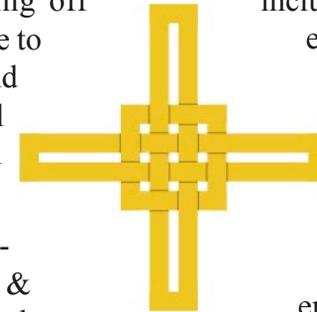
On 22 April, the two leaders, two undergraduates, and six graduate students—representing a wide range of fields of studies,

including public policy, physics, mathematics, education, and linguistics, among others—enjoyed a meal in Stanford's Old Union with David Chu and Irene Lawrence, Jeanne Cooper, and Bertita Graebner (special thanks to William and Linda Wenstrand for providing the entrée). After the dinner, a student

leader introduced reflections on the story of Abraham's preparing to sacrifice Isaac, including several passages from Kierkegaard's “Fear and Trembling.”

St. Bede's next time to serve the Stanford group will be after the fall quarter begins, on a date yet to be announced. Let Carol Shedlock know if you are interested in being alerted when it is scheduled.

— Jeanne Cooper



## Reflection on Literature

*Stitches: A Handbook on Meaning, Hope and Repair*, Anne Lamott (Riverhead Books).

From the first chapters of the book, which we read as a Lenten book group this year, some quotes that held meaning for me are in *italics* and my thoughts are in regular type. —B.G.

### Chapter 1: Beginning

*I mean “God” as shorthand for the Good, for the animating energy of love; for Life, for the light that radiates from within people and from above; in the energies of nature, even in our rough, messy selves.*

*So when hardships and terror appear in our lives, we first ask “Why?”... But then I remember that “Why?” is rarely a useful question. (It is, I am told, a victims’ question. It leaves you tossed back and forth on the horns of the dilemma you are mired in. It leaves you suffering and waiting for the Memo that may not be possible to send or arrive.) After that we ask, in a cry from our hearts: What on earth are we supposed to do?*

*Is there meaning?... Not yet... Then there is the hope of the resurrection. Death is not necessarily the enemy, or the end of the story... It wasn’t a metaphor... My understanding of incarnation is that we are not served by getting away from the grubbiness of suffering... To heal, it seems we have to stand in the middle of the horror, at the foot of the cross, and wait out another’s suffering where that person can see us... Sometimes we feel that we are barely pulling ourselves*

*forward through a tight tunnel on badly scraped-up elbows. But we do come out the other side, exhausted and changed. We simply as humans can’t hold one emotion forever, emotions in fact only last around six minutes before changing by degree to another emotion. At the edges of these emotions, we can move toward a shift in perspective. We can begin to heal and find ways to move forward to life-giving ways.*

*The equation is: life, death, resurrection, hope... We live stitch by stitch, when we’re lucky... In the aftermath of loss, we do what we’ve always done, although we are changed, maybe more afraid...*

*We help some time pass for those suffering. We sit with them in their hopeless pain and feel terrible with them without trying to fix them with platitudes; doing this with them is just about the most gracious gift we have to offer... We help them to bear being in time and space during unbearable times and spaces... there can be meaning without having things making sense. Humanity is meaning... We connect with God in our humanity. In our grief and sorrow, we go away from ourselves and from others as we struggle and attempt in whatever fashion we can find to ease our pain. And one day we find, as Anne relates, we are here again.*

### Chapter 2: The Overly Sensitive Child

*When you love something... it surrounds you with a sense of connection to something great. If you are lucky enough to know this,*

*then your search for meaning involves whatever that Something is.*

*The grown-ups we trusted did not share the news that life was going to include deep isolation, or that the culture’s fixation (the culture’s crucifixion of its people at the altar of achievement) would be spiritually crippling to those of more gentle character. No one mentioned the peace that was possible in surrender to a power greater than oneself...*

*The overly sensitive child... What the term meant was that you notice how unhappy or crazy your parents were... You looked into things too deeply, and you notice things that not many others could see, and this exasperated your parents and teachers... However, if you reacted, or cried, or raised the subject at all... (you were dismissed or worse) This is the best way to gaslight children: It keeps them under control... and it seems this is what we most fear in ourselves or in others... to lose control... and yet, what we prize... the loss of inhibitions, in sex, creativity, and the structures that bind our imagination, hold us in fixed places of hopelessness... despair that we will ever get out from under the domination of all those parental and societal burdens that do not permit us to be ourselves or to exist and relate in our pure state of LOVE and connection with ourselves, with others, and the world. It is best for the child to think he or she is the problem. Then there is toxic hope, which is better than no hope at all, that if the child can do better or*

*need less, the parents will be fine. We are shattered by their failure to walk their talk. To do as they have told us to do. Or at least what we heard them tell us to do... then, at some point, we begin to see dimly there may be a way out. Learn to trust yourself. Know that your senses don’t lie to you and that you see what you see. You learn to no longer look to others for validation and approval. You know you are not crazy. I was going to learn to trust what I saw was really happening... It was how I sidestepped the abyss. I had to learn to be present without paying quite so much attention to my poor old over-amped mind, because this was the source of most of my unhappiness. ...all the ways of pretending that I’d been taught were crippling, life-threatening. They had turned me from a delicious dough of flour, years, sugar and salt into a desperately self-conscious pretzel... Pretzels, she was told, began as an Easter biscuit representing children in prayer with crossed-arms. We are all twisted. No one escapes. We all have to work through our formation and hopefully come out the other side whole, complete, and centered in who we are, of who we have become through the process of living. We are then free to respond to events by living simply from there. It is simply that I take my place in the world... I respond to the world from my knowing. I speak, I take action, I do insist I be... I have rediscovered what I knew from the age of two—I am. And so be it.*

— Bertita Graebner

## Vestry View

April's vestry meeting saw steps taken to discern St. Bede's vocation. We began with Hal Louchheim's budget report showing St. Bede's in good financial health. Fred Langhorst followed with a summary of the progress of the Buildings & Grounds team. The team is currently creating an annual maintenance plan to track our upkeep tasks on a yearly basis. Upgrades to the kitchen and to Wyatt Hall will have a place on that plan.

Jon Backlund reported on the possibility of solar energy at St. Bede's. With only moderate potential benefit, and with many pressing goals in front of our team this year, vestry decided to table this idea and revisit it next year.

Gia led vestry in a roundtable on what has drawn each of us to St. Bede's. We chose art and hymns representing the things we get from this community that we don't get anywhere else. Our results included "spiritual home," "music," "a place to build things," "history," and many other rewards. Gia then asked each of us to solicit the same information from three parishioners. So, don't be surprised if you're approached and asked to produce evidence of what you love here! This conversation is the start of our search for God's purpose for us.

We heard updates from the three vestry task groups. Fred reported that the prototype for the vestry/staff communications hub will be in place in one month. Vestry approved Google Apps as the foundation for this prototype. The Children and Youth team is currently being assembled. And after a diocesan seminar at Grace Cathedral, Jon Backlund and Michael Graebner have produced a template for our Disaster Preparedness plan.

Gia reported that the search for a Music Director is progressing nicely. Senior Warden Jack Wenstrand is starting to assemble the 2014 stewardship team, and the Renewal of Ministry service (Saturday, May 17<sup>th</sup>) is starting to come together.

– Laura Gable Junior Warden

### + Rites of Passage +

*Life is marked by significant cycles and events: we are born, baptized, confirmed; some of us are married, families are raised, illness comes, death occurs. Such are the Rites of Passage and such are marked by special prayers in the church.*

### + Burial +

Katherine Martin Martin  
2 February 1926 – 28 November 2013  
*Give her fellowship with all your saints.*

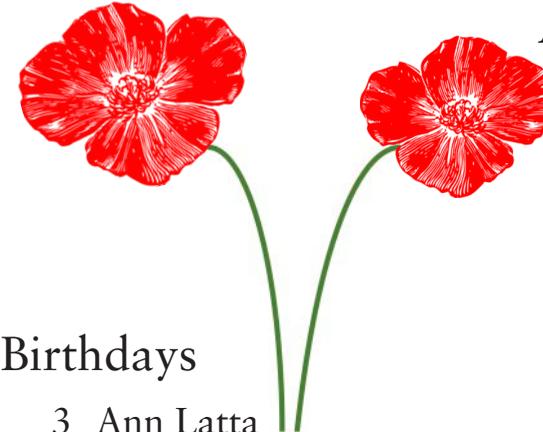
The deadline for the June issue of Bede's Journal is Thursday 15 May.



Please send copy to: [cshedlock@stbedesmenlopark.org](mailto:cshedlock@stbedesmenlopark.org)



## In the Month of May

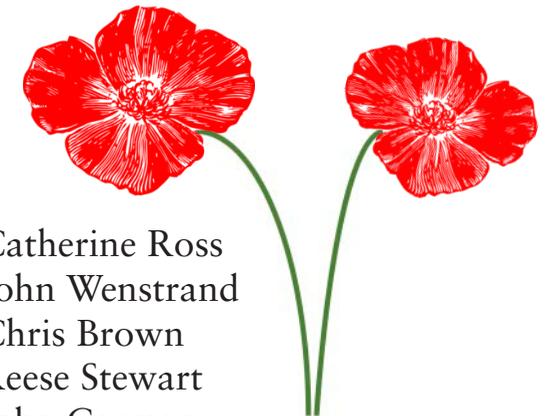


### Anniversaries

- 6 Grace & Colin Stewart
- 7 Josh & Juliet Knowles
- 10 John Hickson & Sarah Babin
- 18 John & Marjorie Oda-Burns
- 28 David Chu & Irene Lawrence

### Birthdays

- 3 Ann Latta  
Hasma Serverian
- 4 Josh Knowles
- 5 Juliet Knowles
- 6 Cameron Bowman
- 9 Alec Drobac
- 10 Ginny Johnstone
- 11 Kathleen Douglas  
Robin Sequeira
- 12 Gigi Spath
- 13 David Shaw Bass
- 15 Quinn Hobbs
- 16 Betsy Harris
- 20 Alis Fern
- 21 Catherine Ross  
John Wenstrand
- 22 Chris Brown  
Reese Stewart
- 24 John Carman
- 27 Jean Camp  
Claudia Geoly
- 28 John Hickson
- 29 Doug Blayney  
Hal Louchheim
- 31 Ian Hersey



**St. Bede's Episcopal Church**  
**2650 Sand Hill Road**  
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**Time Value**

Date Mailed: 2 May 2014

Change Service Requested



*The purpose of Bede's Journal is to keep members and friends of the congregation informed of activities and opportunities for education, worship, and fellowship within the parish and beyond.*

The Rev. Gia Hayes-Martin *Rector*  
The Rev. John Oda-Burns *Priest Assistant*  
The Rev. David A. Sheetz *Priest Assistant*  
Carol Shedlock *Parish Administrator*  
Rani Fischer *Organist & Interim Music Co-director*  
Ruth Escher *Interim Music Co-director*  
Angela Sherry *Bookkeeper*

**Sunday Services**

Holy Eucharist 8:00am, 10:15am

**Sunday Programs**

Adult Education 9:00am — *childcare available*

Nursery 10:00am

Children's Sunday school 10:15am

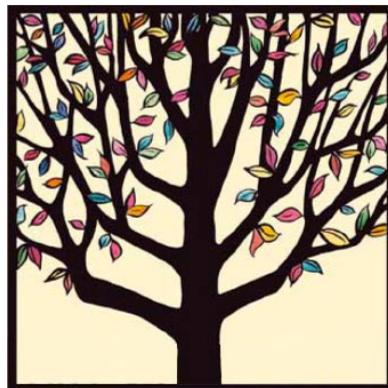
**Weekday Service**

Holy Eucharist Wednesday 8:00am

**Parish Office Hours** M-F 9:00am-5:00pm

650-854-6555

**Trinity School + Preschool-Fifth Grade**



Read *Bede's Journal* on-line at

[www.stbedesmenlopark.org](http://www.stbedesmenlopark.org)