

Bede's Journal

Summer 2018



The Monthly Newsmagazine of St. Bede's Episcopal Church

Summer at a Glance



Sunday 1 July

Red, White, & Blue Berries & Cream Sales at coffee hours, benefiting our local charitable partners

9:00am, Sundays, July 1–22 (4 Sundays)

Soulwork: General Convention

9:00am, Sundays, July 29–August 26 (5 Sundays)

Soulwork: The Gospel of John

noonish, Sundays, August 5 & 12

Brief Home & Hope volunteer orientations

Sunday-Sunday, 12-19 August

St. Bede’s hosts Home & Hope

Sunday 26 August

10:15am Sunday school resumes

3:00pm Youth & families community service cooking project



Look Ahead and Save These Dates!

Sunday 9 September — Fall Kick-Off

St. Bede’s Choir returns

Sunday 23 September

4:00pm Arts at St. Bede’s presents a Labyrinth Meditation & Evensong

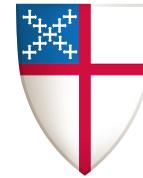
Friday 12 October

Annual Gala Fundraiser

Calling all coupons!

Do you have a coupon for **Bed Bath & Beyond**®, or for another great discount at a department store? Please bring them to the parish office by **July 16** if possible. Designated shopper Anne Vitullo will use them, along with proceeds from the rummage sale, to buy new bed linens for use during our Home & Hope hosting week.

Soulwork this Summer



General Convention, the Episcopal Church’s legislative assembly that meets every three years, is convening in Austin this July. Soulwork will

take you there! **From July 1 through 22**, we’ll learn about the polity of the Episcopal Church, the topics Convention will consider, including prayer book revision, what Convention decides, and where our church is heading in the next three years. Both new Episcopalians and longtime members will



St. Bede’s to Host Home & Hope

Preparations are underway for our second-ever week of hosting the Home & Hope family shelter program on our beautiful and spacious campus. Thank you to all who have signed up so far, including co-coordinators Hasma Serverian (food), Van Jepson (hosting), and Julie Backlund (facilities), and designated shoppers Carol Brink (food) and Anne Vitullo (linens).

If you haven’t signed up to help during the week of August 12-19, please see the displays at coffee hours describing the various volunteer tasks and the days and times that help is needed. You can also email co-coordinator Jeanne Cooper (hosting/overall). I’ll also be offering a quick volunteer orientation after coffee hours on August 5 and 12,

deepen their understanding of our church and how it works.

Later in the summer, we begin a series on the Gospel of John that runs parallel to our lectionary texts. We’ll explore how the Fourth Gospel is different from the other three, encounter John’s distinctive portrait of Jesus, and discuss how to use this gospel responsibly. This series meets on five Sundays, **July 29 through August 26**.

Soulwork meets on Sundays at 9:00am in Lehman Hall. Childcare is available by advance request; please contact the parish office by the Thursday before.

to review basic protocol and policies in our interactions.

While most of our dinner donations are covered, we could use additional help on various days tidying up after dinner, socializing with adults or playing with children (bring your own games or sports gear for the playground), and spending the night as an overnight chaperone. We offer hosts private accommodations in the Ford Room or Youth Room—it’s like glamping, without the long drive! I’m happy to partner with anyone who might be interested in overnighting; thanks to Megan Sell, Van Jepson, and Ian Hersey for already having signed up with me for a few nights. (I’ll thank all our other wonderful volunteers in the September *Journal*.)



We also need assistance the afternoon of Sunday, August 12, when we'll prepare rooms and set up cots with bed linens in the Sunday school, nursery, and Godly Play rooms in Wyatt Hall. This year we're supplying our own bed linens rather than using loaners from Congregation Beth Jacob; we'll purchase new ones with funds raised from the rummage sale. We'll also set up dining tables and a buffet with salad and fruit dessert bar in Lehman Hall before the families arrive for dinner at 6pm.

The families leave each morning by 7am, when the overnight hosts tidy the kitchen area before departing themselves. The families depart for good at 7am Sunday, August 19; after the 10:15 service that day, we'll need helpers to take down cots, bring linens home to launder, and otherwise restore Wyatt Hall and the kitchen to their regular appearance. We'll offer a lunch to volunteers staying after coffee hour for this purpose.

While it's easy to focus on all the logistics that this volunteer effort requires, I'd like to note how meaningful it is to the families involved to know caring and supportive people are standing with them in their hour of need. Their work schedules are often chaotic and demanding, and not all can join us for dinner every night or have energy to interact, but they consistently let Home & Hope staff know how grateful they are to know we're there.

— *Jeanne Cooper*
Co-coordinator

Home & Hope Facts & Figures

✿ Social service agencies refer qualified guests—as the program refers to its clients—to Home & Hope, which provides up to 20% of the ninety shelter beds currently available to homeless families in San Mateo County. Most are “situationally” rather than chronically homeless.

✿ Since its founding in 2001 at Transfiguration Episcopal Church, Home & Hope has served more than 250 families and provided more than 90,000 meals. Families in the program receive cooked dinner, bagged lunch fixings, and breakfast from host congregations.

✿ Seventy-two percent of program graduates have moved into permanent housing either directly from Home & Hope or through its extensive after-care services. Home & Hope staff provide case management services and support to guests towards their goals, including jobs, education, and housing.

✿ Guests in the program arrive at the host congregation each evening between 6 and 6:30pm and leave at 7 the next morning. A Home & Hope van transports families who do not have a vehicle of their own to host facilities and the Day Center in Burlingame, which has showers, laundry machines, computers, and lockers for guests to use.

✿ During the day the guests may be at work—more than half of guests are employed when they become homeless. Others are at school or the Day Center.

Home & Hope Hospitality Code



Even if you've served many times before, learning Home & Hope's “hospitality code” and some conversational tools can be helpful in other situations where we interact with those in different circumstances than our own. Here are Home & Hope's guidelines for volunteers:

- 1. It is nice to hear your name**, so learn the names of our guests, too.
- 2. Labeling people creates invisible barriers.** Remember that guests are “guests,” not “the homeless.” Labeling—whether spoken, or printed on a posted sign—creates divisions and can foster an “us” versus “them” syndrome.
- 3. At Home & Hope, we foster an inclusive community space.** We are proud to serve those who fall on the LGBTQ+ spectrum, and those who have unique mental, emotional, cultural, or physical needs.
- 4. Personal questions can be tough** to answer, so do not put guests in awkward positions by asking personal questions. If guests need to talk, give them the chance, but do not pry.
- 5. We all like to keep some things to ourselves** (and you should, too). All information about guests is confidential. If a guest chooses

to talk to you about personal matters, do not discuss their situation with other guests or volunteers. Guests' identities should never be revealed to anyone. Home & Hope staff and volunteers are not to proselytize or advocate any religious ideology through words or materials. Your caring service will speak clearly about your faith.

6. Everyone can use a little privacy. Our churches and synagogues become temporary homes for our guests. Treat guests' private tents or rooms as though they are their bedrooms and always knock before entering.

7. Sometimes we need to spend time alone. Respect guests' needs for quiet time alone or with family.

8. We all have bad days. Depression, sadness, and hopelessness are often a part of our guests' present lives. Allow guests the space to deal with their emotions. Be prepared to forgive outbursts without judging.

9. We understand and care for our children. Allow guests to do the same. Avoid contradicting guests' instructions to their children. Always ask parents' permission before giving things to children, disciplining children, or touching children.

10. Parents need a break. Offer to tutor, play with, and plan activities for interested children. Remember, no children may be



left alone with any volunteer at any time. Please remember that parents must always accompany their children, even with a volunteer present.

11. Adult guests should be treated like adults. Although our guests are in situations that may make them temporarily dependent on others, remember that they are adults who are capable of making their own decisions.

Making Conversation

Home & Hope's handbook notes, "If you have never been homeless yourself, we understand that you may feel at a loss for words when talking to our families. Remember that we are all human, and it is generally the same as talking to your own friends or family. We are all shaped by different experiences, but we share the same desire to connect."

Here are some of Home & Hope's suggestions for making conversation with guests:

* Avoid **intrusive** greetings, such as "How was your day?" or "How are you?"

* Try **general** greetings: "I really enjoyed the sunshine today." "The Niners really stink but the Redskins are awesome!"

* Start conversations with **lighter** topics: "What does your child like to do for fun? I brought some toy trucks and coloring books."

"The dish I prepared is an old family recipe. What's your favorite meal?"

"Have you had a chance to explore the parks in this area? They're gorgeous."

Children's & Youth Ministry Faith Formation

What do you remember about Sunday school? Do you remember storytelling, memorizing Bible verses, and singing songs? What about art projects and snacks? I enjoyed Sunday school, but I remember it being as much like school as church. An educational model for Sunday school places Bible stories in the heads of children through lessons, quizzes, vocabulary, and memorization called "memory work." Christian educators hoped to prepare children with an understanding of what Christianity is. I think perhaps they could have done well to help children understand what Christianity means.

These days, churches take a different approach to the precious time children spend together on Sundays. We see Sunday school as an experience of faith formation in which children and youth learn about the Bible the same way we practice it in the sanctuary: through worship. By modeling worship in our Sunday school time and Godly Play lessons, we hope our children will come to understand Christian faith with their hearts as well as with their heads. We hope they will learn meaning and be able to relate Bible lessons to their relationships with God and the conduct of their lives.

We teach meaning to children and others constantly. Have you ever shown a child

something that is special to you? I still remember the first time my husband and I brought David's son to Lake Tahoe, a special place to us. We showed him how to sniff the butterscotch vanilla flavor of ponderosa pine bark. We pointed out the color of the lake in the sunshine from a distance, and the clarity of the water from up close. We invited this small boy to listen for the calls of Steller's jays and the whisper of wind in groves of tall redwoods. Today, that boy is a young man spending his summer working at an Episcopal camp on the shores of Lake Tahoe.

In church, we point out sacred sites to children through our body postures, our prayers; we show them music, the communal meal of the Eucharist, and the safety of a place where there is love and acceptance. We



show our children that there are ways of being that are sacred. We introduce children to the stories of the Bible, the colors of the liturgical calendar, and the rich life lessons from the Bible. Through worship we model

for children what we believe about our relationship with God and with each other. We hope the places of pilgrimage at church that we present to our children are as special as any of our favorite sites and memories we share with children.

— Pamela Stevens
Children's & Youth Minister

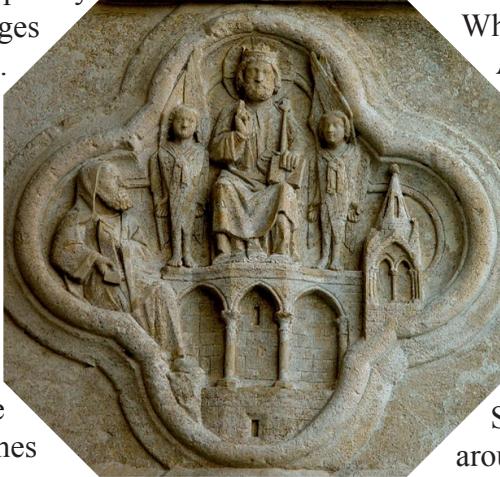


From the Rector Whom Shall I Send?

This sermon on Isaiah 6:1-8 was preached on Trinity Sunday, May 27, 2018.

Whom shall I send, and who will go for us? I wish there was an easy answer to that. By “easy” I mean someone who is charismatic, effective, wise, honest, all of that, and I also mean somebody who is not me. I don’t know about you, but on most days I feel completely unequal to the challenges that our world is facing. We human beings have made a real mess with our violence, our selfishness, our arrogance, our prejudice, and our lies. The problems facing us are so massive they can seem insolvable. We do what we can, oftentimes we do a lot, and what we can do doesn’t seem like anywhere near enough. Wouldn’t it be great for someone to make it all better? A superhero, a messiah, maybe the second coming of Jesus Christ? Somebody that God sends to go for us?

We would know who that person is because God would choose them. God has done it before. Throughout the history of God’s people, God has called prophets to speak to God’s people in especially perilous times.



One of the best known of these prophets is Isaiah. His times were perilous indeed. The Israel of King David had been divided into two kingdoms, Israel in the north and Judah in the south. The powerful Assyrian empire, based in what is now northern Iraq, began to conquer the territory that lay between it and Egypt. It swallowed up the northern kingdom of Israel. For the moment, Judah seemed safe, but should it join an alliance against Assyria? Should it try to avoid

war and pay tribute to Assyria? What about Babylon, Assyria’s equally large, equally aggressive neighbor? Would Judah keep faith with God or chase after idols the way Israel had? Uncertainty and danger were all around.

Sometime in these years, around the death of King Uzziah, Isaiah was in the temple in Jerusalem. The temple is the meeting point between heaven and earth, and as Isaiah stands in the temple, it is as though the roof and the sky open up and Isaiah can see right into God’s throne room. The majesty of God assaults Isaiah’s senses. He smells the smoke of God’s throne joining with the incense from the temple worship. He hears the song of the seraphs, calling and responding to each other as they fly, “Holy,

Isaiah’s Vision of God on the Throne, from Art in the Christian Tradition, project of Vanderbilt Divinity Library, Nashville, TN. <http://digilib.library.vanderbilt.edu/act-image/ink.pl?RC=29250>

Purification of Isaiah’s lips, from Art in the Christian Tradition, project of Vanderbilt Divinity Library, Nashville, TN. <http://digilib.library.vanderbilt.edu/act-image/ink.pl?RC=42491>

holy, holy.” Isaiah’s body shakes at the heavenly voices. And he sees God. This is supposed to be impossible. No one can look on the face of God and live; even Moses, the greatest prophet of all, got only a glimpse of God’s back. Isaiah is overwhelmed by his own unworthiness. This can’t be happening to him, he’s too sinful, and not only him, but his entire people are unworthy. Judah has been pretending that everything is just fine, there’s no need to worry, and their lies about their situation have made their lips unclean. Surely Isaiah is doomed.

But one of the seraphs flies to him and touches his mouth with a burning coal. That intense heat burns away all sinful words; it purifies Isaiah and makes him worthy to stand before God. Something changes for Isaiah in that moment. He has encountered the living God, he knows God, and there’s no way to know God without being changed. [1] So when the voice of God rumbles through the throne room, asking “Whom shall I send, and who will go for us?” Isaiah answers, “Here I am, send me.”

I wish we could hear what Isaiah’s voice sounded like right then. Was he confident, sure? Still feeling so unworthy that he could barely squeak it out? Reverent and overcome with awe? However he said it, Isaiah said yes to God’s call.

And God’s call was not to fix all the problems in Isaiah’s world. Isaiah was only one

[1] Kristin Emery Saldine, “Isaiah 6:1-8: Pastoral Perspective,” *Feasting on the Word*, Year B, Vol 3, 30.



person, it was going to take more than just him to end the danger to Judah. What Isaiah could do, and did do, was to speak God’s words to Judah’s court, to remind them of their covenant with God and responsibility to care for the vulnerable, sometimes to call out the leadership when it failed in those duties, to proclaim hope when hope seemed lost. It was hard work, lonely work, and Isaiah must have wondered at times if his words were making any difference at all. But the measure of success was not convincing Judah’s leadership to do the right thing. The measure of success for Isaiah was faithfulness to God. And in that, he succeeded, he was faithful. And the hope that he proclaimed, his visions of swords beaten into plowshares and the wolf living with the lamb, continues to give hope even in our time.

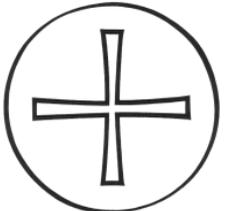
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July 2018 at St. Bede's Episcopal Church

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
6 Pentecost 1 8:00a Holy Eucharist Rite I 9:00a Soulwork-Gen'l Conv 10:00a Nursery 10:15a Sunday Funday 10:15a Holy Eucharist Rite II 2:00p Folk Dance workshop*	2 9:00a Counting Crew	3 2:00p Staff meeting 8:00p Narcotics Anonymous*	4 Independence Day Parish office closed	5 noon Alcoholics Anonymous*	6	7 7:30a Sunrise AA* 9:00a Alcoholics Anonymous* Altar Guild work
7 Pentecost 8 8:00a Holy Eucharist Rite I 9:00a Soulwork-Gen'l Conv 10:00a Nursery 10:15a Sunday Funday 10:15a Holy Eucharist Rite II	9 9:00a Counting Crew	10 2:00p Staff meeting 8:00p Narcotics Anonymous*	11 <i>Benedict of Nursia</i> noon Bldgs & Grounds mtg 7:30p Highland Pipe Band*	12 noon Alcoholics Anonymous*	13 noon Parkinson's Caregivers*	14 7:30a Sunrise AA* 9:00a Alcoholics Anonymous* Altar Guild work 7:00p Folk Dance*
8 Pentecost 15 8:00a Holy Eucharist Rite I 9:00a Soulwork-Gen'l Conv 10:00a Nursery 10:15a Sunday Funday 10:15a Holy Eucharist Rite II	16 9:00a Counting Crew	17 <i>William White</i> noon Parkinson's Caregivers* 2:00p Staff meeting 8:00p Narcotics Anonymous*	18 7:30p Highland Pipe Band*	19 <i>Macrina</i> noon Alcoholics Anonymous*	20 <i>Elizabeth Cady Stanton, Amelia Bloomer, Sojourner Truth, and Harriet Ross Tubman</i>	21 7:30a Sunrise AA* 9:00a Alcoholics Anonymous* Altar Guild work
9 Pentecost 22 8:00a Holy Eucharist Rite I 9:00a Soulwork-Gen'l Conv 10:00a Nursery 10:15a Sunday Funday 10:15a Holy Eucharist Rite II	23 8:30a Trinity School camp 9:00a Counting Crew	24 <i>Thomas a Kempis</i> 8:30a Trinity School camp 2:00p Staff meeting 7:00p Finance Cmte mtg 8:00p Narcotics Anonymous*	25 St. James the Apostle 8:30a Trinity School camp 7:30p Highland Pipe Band*	26 <i>The Parents of the Blessed Virgin Mary</i> 8:30a Trinity School camp noon Alcoholics Anonymous*	27 <i>William Reed Huntington</i> 8:30a Trinity School camp	28 7:30a Sunrise AA* 9:00a Alcoholics Anonymous* Altar Guild work
10 Pentecost 29 8:00a Holy Eucharist Rite I 9:00a Soulwork-Gospel John 10:00a Nursery 10:15a Sunday Funday 10:15a Holy Eucharist Rite II	30 <i>William Wilberforce</i> 8:30a Trinity School camp 9:00a Counting Crew	31 <i>Ignatius of Loyola</i> 8:30a Trinity School camp 2:00p Staff meeting 8:00p Narcotics Anonymous*	<i>Love divine, all loves excell'g, joy of heaven, to earth come down, fix in us thy humble dwelling, all thy faithful mercies crown.</i> Hymn 657			

*use of St. Bede's facilities in outreach to the broader community

August 2018 at St. Bede's Episcopal Church

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>THIS IS THE BREAD THAT CAME DOWN FROM HEAVEN, NOT LIKE THAT WHICH YOUR ANCESTORS ATE, AND THEY DIED. BUT THE ONE WHO EATS THIS BREAD WILL LIVE FOREVER.</p> <p style="text-align: right;">John 6:58</p>			<p><i>Joseph of Arimathaea</i> 1</p> <p>8:30a Trinity School camp noon Bldgs & Grounds mtg 7:30p Highland Pipe Band*</p>	<p>2</p> <p>8:30a Trinity School camp noon Alcoholics Anonymous*</p>	<p>3</p> <p>8:30a Trinity School camp</p>	<p>4</p> <p>7:30a Sunrise AA* 9:00a Alcoholics Anonymous* Altar Guild work 7:00p Folk Dance*</p>
<p>11 Pentecost 5</p> <p>8:00a Holy Eucharist Rite I 9:00a Soulwork-Gospel John 10:00a Nursery 10:15a Sunday Funday 10:15a Holy Eucharist Rite II</p>	<p>The Transfiguration of Our Lord 6</p> <p>9:00a Counting Crew</p>	<p><i>John Mason Neale</i> 7</p> <p>2:00p Staff meeting 8:00p Narcotics Anonymous*</p>	<p><i>Dominic</i> 8</p> <p>7:30p Highland Pipe Band*</p>	<p>9</p> <p>noon Alcoholics Anonymous*</p>	<p><i>Laurence</i> 10</p> <p>noon Parkinson's Caregivers*</p>	<p><i>Clare</i> 11</p> <p>7:30a Sunrise AA* 9:00a Alcoholics Anonymous* Altar Guild work</p>
<p>12 Pentecost 12</p> <p>8:00a Holy Eucharist Rite I 9:00a Soulwork-Gospel John 10:00a Nursery 10:15a Sunday Funday 10:15a Holy Eucharist Rite II Home & Hope move-in 5:30p Home & Hope hosting</p>	<p><i>Jeremy Taylor</i> 13</p> <p>9:00a Counting Crew 5:30p Home & Hope hosting</p>	<p><i>Jonathan Myrick Daniels</i> 14</p> <p>2:00p Staff meeting 5:30p Home & Hope hosting 7:00p Finance Cmte mtg 8:00p Narcotics Anonymous*</p>	<p>St. Mary the Virgin 15</p> <p>5:30p Home & Hope hosting 7:30p Highland Pipe Band*</p>	<p>16</p> <p>noon Alcoholics Anonymous* 5:30p Home & Hope hosting</p>	<p>17</p> <p>5:30p Home & Hope hosting</p>	<p><i>William Porcher DuBose</i> 18</p> <p>7:30a Sunrise AA* 9:00a Alcoholics Anonymous* Altar Guild work 5:30p Home & Hope hosting</p>
<p>13 Pentecost 19</p> <p>Home & Hope move-out 8:00a Holy Eucharist Rite I 9:00a Soulwork-Gospel John 10:00a Nursery 10:15a Sunday Funday 10:15a Holy Eucharist Rite II</p>	<p><i>Bernard</i> 20</p> <p>Parish hall floor refinished (hall closed 1 week) 9:00a Counting Crew 10:30a Personnel Cmte mtg</p>	<p>21</p> <p>noon Parkinson's Caregivers* 2:00p Staff meeting 3:00p Chapel team meeting 7:00p Vestry meeting 8:00p Narcotics Anonymous*</p>	<p>22</p> <p>7:30p Highland Pipe Band*</p>	<p>23</p> <p>noon Alcoholics Anonymous*</p>	<p>St. Bartholomew the Apostle 24</p>	<p><i>Louis</i> 25</p> <p>7:30a Sunrise AA* 9:00a Alcoholics Anonymous* Altar Guild work</p>
<p>14 Pentecost 26</p> <p><i>Coffee hours outdoors</i> 8:00a Holy Eucharist Rite I 9:00a Soulwork-Gospel John 10:00a Nursery 10:15a Sunday school 10:15a Holy Eucharist Rite II 3:00p Youth svc cooking</p>	<p><i>Thomas Gallaudet and Henry Winter Syle</i> 27</p> <p>9:00a Counting Crew</p>	<p><i>Augustine</i> 28</p> <p>2:00p Staff meeting 8:00p Narcotics Anonymous*</p>	<p>29</p> <p>7:30p Highland Pipe Band*</p>	<p>30</p> <p>8:30a Trinity School year begins noon Alcoholics Anonymous*</p>	<p>31</p> <p>8:30a School chapel</p>	

**use of St. Bede's facilities in outreach to the broader community*

Yes, these are difficult days for our world. We seem to be drowning in violence and corruption. And they are challenging days in churches, too. Christianity has changed a lot just in my lifetime. We've gone from a culture where everyone went to church, when our pews and Sunday schools were full, to a culture where religious practice is unusual. Every church is living with less of everything—members, money, status, influence—than it used to have. For many reasons, we might well be looking for a superhero, a messiah, someone to answer God's call to go for us.

It might have seemed that we found one when we watched the wedding of Prince Harry and Meghan Markle.

Our own Presiding Bishop of the Episcopal Church, Michael Curry, preached the sermon. If you haven't watched it, do yourself a favor and find the video; it's all over the internet. He was electrifying. Bishop Curry quoted Martin Luther King: "We must discover the redemptive power of love, and when we do that we will make of this old world a new world." He talked about God being the source of love, for God is love, and how the experience of loving and being loved changes us. He pointed to Jesus' commandment to love God with our whole being and love our neighbor as ourselves. And he said, "Jesus began the most revolutionary movement in all of human history, a movement grounded

in the unconditional love of God for the world. A movement mandating people to live that love. And in so doing, to change not only their lives but the very life of the world itself."^[2]

And the internet promptly melted down. The only form of Christianity that many people have heard of is the judgmental, harsh, rule-bound kind. They have understandably turned away from that. But Bishop Curry proclaimed a Christianity of

love, the love of God that liberates and gives life, the love of God that is sacrificial and redemptive, the love of God that sees a black preacher from America and a chilly English aristocrat as members of one family.

And people responded to it. Here was a Christianity they could embrace. Suddenly Bishop Curry was everywhere. He was interviewed on the Today Show, The View, the gossip website TMZ—he even popped up on Saturday Night Live.

To us Episcopalians, longing for growth and revival, it might have seemed, "Aha! Here's our messiah! Here's the charismatic leader who will make our churches full again. Surely Bishop Curry is the person God will send, the one who will go for us."

If you listened carefully, Bishop Curry wasn't talking about recovering the glory days of mainline churches. He was talking about love's transformation of the world. He



[2] "Bishop Michael Curry's Full Sermon from the Royal Wedding," *New York Times*, May 19, 2018, <https://www.nytimes.com/2018/05/19/style/bishop-michael-curry-royal-wedding.html> (acc. May 24, 2018).

asked us to imagine a world where love is the way: homes and families, neighborhoods and communities, governments and nations, business and commerce when sacrificial, redemptive love is the way. He said, "When love is the way, then no child will go to bed hungry in this world ever again. When love is the way, we will let justice roll down like a mighty stream and righteousness like an ever-flowing brook. When love is the way, poverty will become history. When love is the way, the earth will be a sanctuary. When love is the way, we will lay down our swords and shields down, down by the riverside to study war no more. When love is the way, there's plenty good room, plenty good room, for all of God's children. Because when love is the way, we actually treat each other, well, like we are actually family. When love is the way, we know that God is the source of us all and we are brothers and sisters, children of God. My brothers and sisters, that's a new heaven, a new earth, a new world, a new human family."^[3]

I want to live in that world. Maybe you do too. But the way of love isn't the work of one leader, however charismatic and eloquent. It takes more than an Isaiah, more than a Michael Curry to walk that way. We need—**God** needs—ordinary people who are willing to make sacrificial, redemptive love the way. We don't need a superhero or a messiah. God needs, and God calls, people like you and me.

[3] Ibid.

[4] "There is a balm in Gilead," *Hymnal* 1982 676.

Bishop Curry quoted an old spiritual, first sung by slaves in the American South: "If you cannot preach like Peter, if you cannot pray like Paul, you can tell the love of Jesus and say he died for all."^[4] I was glad he said that, because I sure can't preach like Michael Curry, much less like Peter. But what I can do, what we can all do is tell the love of Jesus. And we can make love the way in our homes and families, neighborhoods and communities, governments and nations, business and commerce. In all of the decisions we make each day, big and small, we can choose the way of love. It may not be a majestic vision in the temple with seraphs and burning coals, but that is God's call to us, to tell the love of Jesus, to choose the way of love. So when God asks that question, we have the answer. "Whom shall I send, and who will go for us?" You and me. You and me.

Peace,

Gia+

☀ Bede's People ☀

On June 9 **Mike & Sue Sartor** welcomed the birth of their first grandchild, Lincoln Patrick McVeigh, born to daughter Jamin and her husband Russell.

Congratulations and best wishes to **Brendan Alexander-Healy & Evan Deocariza**, who got married June 23 in southern California.



Details begin to emerge!

The 2018-2019 Arts at St. Bede's Concert Series

Sunday, September 23 at 4pm

Labyrinth Meditation & Evensong

Walk the labyrinth in a guided meditation accompanied by sweet, soulful, and stirring instrumental music and a *cappella* voices, then join the St. Bede's choir and clergy for a service of Evensong featuring music by Orlando Gibbons.

Sunday, October 21 at 4pm

Recital: Nick Volkert, baritone, & Rani Fischer, piano

The alchemy of music and poetry ignite for a tour-de-force program of music for voice and piano. Nick's recital features Ralph Vaughan Williams's *Songs of Travel* (poetry of Robert Louis Stevenson), Gerald Finzi's *Let Us Garlands Bring* (poetry of William Shakespeare), and the world premier of a song cycle set to poetry of Robert Frost, written for the soloist by his father, Mark Volkert.

Saturday, November 3 at 4pm – Note Special Day!

All Souls Memorial Service

The choirs and clergy of St. Bede's and Christ Church, Portola Valley, lead a service of remembrance featuring J.S. Bach's Cantata BWV 106, *Gottes Zeit ist die allerbeste Zeit*, for choir, soloists, two recorders, two viols, and organ.

Sunday, November 18 at 4pm

Collage Vocal Ensemble: "Close Encounters"

Collage Vocal Ensemble always has combined various classical and pop genres on its programs. This time, artistic director Rafael Ornes has some fun with what can happen when genres mix within a song or one culture collides with another.

Sunday, December 2 at 4pm

Kitka: Annual Wintersongs concert

Kitka has researched a treasure-trove of seasonal music from a wide variety of Eastern European ethnic and spiritual traditions, showcasing material ranging from rousing Slavic folk carols to meditative Eastern Orthodox choral works, from pre-Christian incantations for the longest nights of the year to medieval Sephardic Chanukah songs, to original pieces inspired by the beauty and mystery of wintertime.

Sunday, February 10 at 4pm

Vajra Voices: Women's Voices Uplifted —
Explorations in Medieval & Renaissance Song

Vajra Voices presents medieval and Renaissance music created by and for women. Program highlights include music and poetry by 12th century mystic and abbess Hildegard von Bingen and span into the intricate 16th century polyphony attributed to Leonore d'Este. Featured are solo monody, 2-part sequences, and 3-part polyphonic conductus found in the *Codex Las Huelgas de Burgos* (ca. 1300).

Sunday, February 24 at 4pm

MUSA: Chinese Baroque

Under the direction of Derek Tam, MUSA's talented singers and instrumentalists present a program of Western music written in and for Chinese courts, as well as Chinese music transcribed by European visitors of the 17th and 18th centuries.

Sunday, March 17 at 4pm

Lenten Evensong & Organ recital

The choir and clergy of St. Bede's present a service of Evensong featuring the *Magnificat* and *Nunc dimittis* of Canadian composer Stephanie Martin. Following the service, organist Paulette Grundeen offers a recital of works by Buxtehude, Frescobaldi, Walther, Badings, Morel, and Daveluy. Mr. Daveluy's work was composed for the von Beckerath organ at St. Joseph's Oratory in Montréal, Québec.

Sunday, April 7 at 4pm

Collage Vocal Ensemble: "The Four Elements"

Collage Vocal Ensemble looks at the natural world from many perspectives in songs about the four classical elements of Earth, Air, Fire, and Water.

Sunday, May 19 at 4pm

Golden Anniversary Organ Recital

Grammy-nominated and internationally renowned recitalist Gail Archer presents a gala program honoring the 50th anniversary of the installation of St. Bede's beloved von Beckerath organ. Her program includes works by Max Reger, Mary Howe, Judith Shatin, Robert Schumann, Fanny Mendelssohn Hensel, J.S. Bach, and Dieterich Buxtehude.



In the Month of July

Anniversaries

- 5 Fred & Julia Langhorst
- 6 Jon & Julie Backlund
- 13 Doug & Vicki Blayney
- 24 Jeanne Cooper & Ian Hersey
- 28 Nancy & David Stork

Birthdays

- 4 Cristina Harris
Marcel Hayden-Gephart
- 8 Ann Mason
Nancy Stork
- 10 Toffie Kopczynski
- 15 Jeanne Cooper
- 16 Cyrus Hayden-Gephart
- 17 Eileen DiGiorgio
Jack Wenstrand
- 20 Clark Barrett
Curtis Grisham
- 21 Ray Ross
- 25 Isabel Gable
- 28 Ed Chrapla
- 29 Dave Sell



In the Month of August

Anniversaries

- 3 Bertita & Michael Graebner
Gia & Melville Hayes-Martin
- 6 Kathy McKee & Colby Roberts
- 9 Matt & Melanie Hayden-Gephart
- 23 Anne & Wes Poulson
- 26 Elaine & Randy Kriegh
- 29 Tanya & Tim Brugh
Dora Ho & Pedro Lo
- 31 Chris & Linda Brown

Birthdays

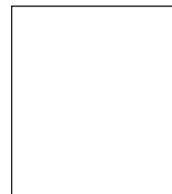
- 4 Elaine Kriegh
- 7 Mathai Mammen
- 8 Julie Backlund
David Chu
- 9 Doug Ross
Megan Sell
- 17 Peter Nunn
- 22 William Wenstrand
- 23 Elena Barrett
- 26 Abigail Machemer
- 27 Tanya Brugh
- 31 Bill Harris



St. Bede's Episcopal Church
2650 Sand Hill Road
Menlo Park, CA 94025

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First Class



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The Rev. Gia Hayes-Martin *Rector*
Pamela Stevens *Children's & Youth Minister*
Katherine McKee *Music Director*
Rani Fischer *Organist*
Carol Shedlock *Parish Administrator*
Angela Sherry *Bookkeeper*

Sunday Services

Holy Eucharist 8:00am, 10:15am

Sunday Programs

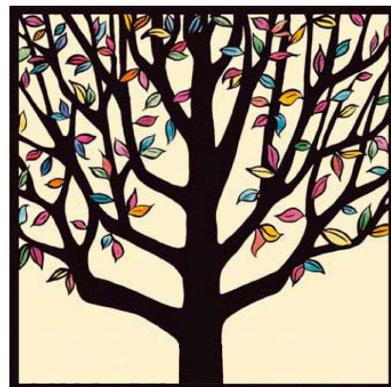
Adult Education 9:00am — *childcare available by request*

Nursery 10:00am

Children's Sunday school 10:15am

Parish Office Hours M-F 9:00am-5:00pm
650-854-6555

Trinity School + Preschool-Grade 5



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