



The Resurrection Process

BY REV. DANIEL C. GREEN

Good Friday and Easter together confirm what the story of Jesus is all about. You could boil it down to a couple of points, and they were exactly the points that Jesus kept trying to make, and they were what got him into all that trouble. The first one got him into trouble with his disciples, and I suppose it still does, and that was the point that his mission really wasn't about him. It wasn't about his charisma, or his miraculous abilities, or his chances for success. Jesus lived and died for us, for our repentance, our instruction and empowerment, our forgiveness, and healing, and liberation.

The second point got Jesus into trouble with the religious leaders and political authorities, and it also still gives a lot of people problems. And it was that the author of his life, the power behind his deeds, the source of his wisdom, and the driver of his mission was God. It was God who sent Jesus on the road that led him to the cross, though it was not God who killed him. And it was God who raised him from the dead—so there could be no doubt who was responsible for the sending, and who did the killing.

The church, then and now, is the community that gathers to experience the death and resurrection of Jesus as a present spiritual reality. This Spirit tells us that Jesus did what he did by the anointing of God, and he did it to show us how to live together in peace and forgiveness and love. And the very first Christian communities came up with a shorthand, a phrase that encapsulates all of this, which is simply, "Jesus is Lord." The essential question about the resurrection is not, "what happened to the body in the tomb?" It is, "do you accept that Jesus is Lord?"

Now before you go rushing to answer that question one way or another, let me state very clearly, just so nobody gets the wrong idea about me, or about this congregation, that any answer to that question is permitted here.

CONTINUED ON PAGE 2



Ascension Day 2014
THURSDAY, MAY 29

*God has gone up with a shout,
the LORD with the sound of the ram's-horn.
Sing praises to God, sing praises;
sing praises to our King, sing praises*

— Psalm 47:5-6

ASCENSION DAY, which falls forty days after Easter, is one of the seven major feasts of the church year, and we will celebrate it at St. John's with a service of the Holy Eucharist, Rite I, on **Thursday, May 29, at 7 p.m.** Please come for this festal occasion!

Annual Parish **PICNIC**

SUNDAY, JUNE 29



SAVE THE DATE for the annual St. John's Parish Picnic. This year's event will take place after church on Sunday, June 29th at the Liberty Garage, also known as **Steve and Jeanne Nelson's** house, with bocce court, lawn for games, barbecue, and vintage 1950s malt shop atmosphere.

HOLY WEEK & EASTER PHOTOS INSIDE

Resurrection

BY REV. DANIEL C. GREEN

Seriously—I mean that. And let me also say that I think that the acceptance that this question asks about is like the resurrection itself. It's not a box you check, and then move on to the line about your address and credit card number. It's a process. We've only begun to glimpse what it would mean to fully accept the Lordship of Jesus, which is to say, the total transformation of the world into the paradise of God.

I suppose that's why Easter is not a day, but a season. According to the Acts of the Apostles, the risen Lord appeared to his disciples not once, but repeatedly, over forty days, before being taken up out of their sight into heaven. During this time he continued to instruct them about the Kingdom of Heaven. This suggests a basic continuity in the teaching of Jesus after his resurrection with what came before, and identifies its unifying theme. "Jesus is Lord" means quite specifically, "Lord of the Kingdom of Heaven." But that kingdom is not a distant place or a far off future. It may encompass all space, and be consummated on the last day, but Jesus' mission, both before and after Easter, is to make that Kingdom perceptible to us now, to enliven us now with its power, to instruct us in its laws and offices.

Forty days, in biblical symbolism, represents a journey of death and rebirth. The forty days of Eastertide mirror the forty days of Lent that precede Holy Week. For the catechumens preparing for baptism in the ancient church, Lent was a time of intense fasting, penance, prayer, and study, leading to participation in the death and rebirth of Christ through the waters of baptism at Easter. But the forty days that followed were equally important. This was a time of "mystagogy," of continued instruction and collective reflection on the significance of the Lord's resurrection as they were experiencing it in the transformation of their own lives.

In a mood of celebration and joy that is reflected all around us in the exuberance of the springtime world, I encourage you to allow yourself the full measure of renewal that Eastertide offers. It is an opportunity to linger in the fresh, pure air of dawn on the first day of the week, in the openness and possibility of the empty tomb, in the freedom of having Jesus, and only him, the Good Shepherd of God's flock, as your Lord.

LITURGICAL NOTES

Easter to Pentecost

The great fifty days between Easter and Pentecost have a unified character. They are all infused with the joy and light of Christ's resurrection and the Holy Spirit that makes his glory visible and active in us who accept him as Lord. The Easter acclamation that begins our celebrations of the Holy Eucharist on Sundays and Wednesdays, "Alleluia, Christ is Risen! The Lord is risen indeed, Alleluia!" and the dismissal that brings them to a close, "Thanks be to God, Alleluia, Alleluia!" expresses our joy of at sharing in his victory over sin and death. The Paschal candle, symbol of our illumination with the resurrection light, as we received it in our baptism, burns in the church at all services during this time.

Other features of the liturgy that accentuate this festal season include the singing of the Gloria in excelsis in the entrance rite, and omission of the Confession of Sin. This latter practice accords with the ancient canon of the Council of Nicea that there should be no kneeling or fasting during this time. At the 10 o'clock service we are following the reading of the gospel with an Alleluia refrain. At that service we are also using the Pascha Nostrum, a scriptural canticle derived from verses of Paul concerning the resurrection, as the anthem at the breaking of the bread. The setting is Sine nomine, a hymn tune of Ralph Vaughan Williams that many of you will know from All Saints Day.



FIRST FRIDAY TAIZÉ SERVICE ON JUNE 6

Taizé at St. John's will be on summer break in June and July. Services will resume on Friday, September 6 at 7 p.m.

The following Agreements were adopted by the Vestry on March 18, 2014 to guide its deliberations, and they are kindly shared here with our St. John's members and friends.

Vestry Agreements 2014

As the spiritual leaders and board of directors of St. John's Episcopal Church, Petaluma, we agree that we will make our best effort, with God's help, to:

Open our hearts, by

- Bringing our whole selves to our work.
- Listening sensitively
- Being willing to suspend our judgments and let go of our agendas.
- Seeking Christ in one another.

Create a physically and emotionally safe environment, by

- Respecting the diversity of opinions and personalities in the parish and on the vestry.
- Dealing with disagreements and conflicts as opportunities for learning, clarification, and understanding.
- Not forming negative relationship triangles.
- Seeking and offering forgiveness.
- Giving one another the benefit of the doubt.
- Slowing down or stopping when the emotional temperature rises.

Practice care in our communication, by

- Speaking for ourselves.
- Paying attention to our body language, and that of others.
- Not interrupting.
- Not invalidating others feelings or opinions.
- Respecting confidentiality in and out of meetings.
- Allowing all voices to be heard.

Let God speak, by

- Praying for guidance.
- Remembering our sacred story.
- Keeping the mission in mind.
- Getting ourselves out of the way.



ST. JOHN'S
EPISCOPAL CHURCH
PETALUMA

VESTRY 2014

Victoria Temple, Sr. Warden
Connie Prim, Jr. Warden
Monty Sullivan, Clerk
Joanna Butler
Susan Hadenfeldt
Kathryn Hardt
Tom Rotella
Rebecca Smith
Joanne Woodland

FROM THE VESTRY

A Letter to Father Tim

*Text of a letter of appreciation from St. John's Priest-in-Charge and Vestry to Pastor **Tim Kellgren** of Elim Lutheran Church on the occasion of his retirement last month after 37 years as pastor of Elim Lutheran Church.*

Dear Pastor Tim,

We, the Priest-in-Charge and Vestry of St. John's Episcopal Church, Petaluma, wish to congratulate you on your retirement, and express the undying gratitude of our entire congregation of saints, living and dead, for sharing your church home with us when we were in exile from our own. It was certainly not the greatest of the many accomplishments of your long and faithful pastorate, but to us there was none more important—without your friendship and generosity there would likely be no St. John's Episcopal, Petaluma today.

May the Lord richly bless, prosper, and prolong your next phase of life,

Ever yours in Christ.

Estate & Stuff Sale on Hold in 2014

At its April 15, 2014 meeting, the Vestry voted not to host an Estate and Stuff Sale in 2014. The reasons for this decision relate primarily to the congregation's decision to host the Big Night Out fundraiser, which is expected to generate at least as much as, if not more than, past Estate and Stuff Sales. Additionally, there appears to be no person or group of people interested in taking over for Jason and Nancy in leading the effort to organize and carry out the congregation's efforts to host a 2014 Estate and Stuff Sale. The Vestry's decision is by no means intended to foreclose any possibility of hosting future Estate and Stuff Sales in later years, especially if the congregation expresses an interest in doing so. — **Monty Sullivan**

EASTER 2014



PALM/PASSION SUNDAY 8 AM SERVICE



MAUNDY THURSDAY



EASTER EGG HUNT



10 AM EASTER SERVICE



EASTER VISITORS





WISDOM of the Ancients

From the May, 1914 edition of *The Instructor*, the monthly newsletter of St. John's Episcopal Church, Petaluma, along with an advertisement for P.G.& E.—Petaluma Gas and Electric Company. From Paper No. 9 in the Bible Instruction Series: "The State of Mind Necessary to the Reading of the Bible."

To derive saving and eternal benefit from reading the Scriptures, it is necessary to read them, not merely as at school; but as deeply and personally interested in their contents. Some persons read the Bible only as a book of amusement. Others pursue it as the most ancient record of authentic and faithful history. Others again as scholars, as critics in its refined, classic language, and on account of the beauties of its style and composition.

There are not a few, however, who, according to its principal design, read it with devout veneration and earnest prayer for divine illumination, and the sanctifying influences of the Holy Spirit.

Devout reliance on the influence of the Holy Spirit is absolutely necessary to a right understanding of the Word. "The natural man," however he may be polished in his manners, and possess a mind furnished with various stores of knowledge, being prayerless, "receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned." Many of the things of God in the Scriptures are very deep, so they cannot be discovered but by divine help, and unless we possess this guidance, we shall labor to little purpose in this matter. "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given unto him."

JULIAN'S WAY CELEBRATES MOTHER'S DAY

2004 ADULT BOOK STUDY CONTINUES



A Tribute to Julian of Norwich

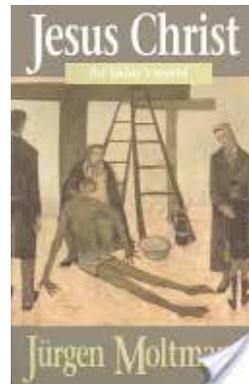
It is a characteristic of God to overcome evil with good.

Jesus Christ therefore, who himself overcame evil with good, is our true Mother. We received our 'Being'

from Him and this is where His Maternity starts. And with it comes the gentle Protection and Guard of Love which will never cease to surround us.

*Just as God is our Father, so God is also our Mother.
(Showings of Divine Love, 59)*

This Mother's Day, celebrate the life and teaching of Dame Julian of Norwich, who taught that God is our Mother. **ON SUNDAY, MAY 11**, Julian's Way will pay special tribute to Julian, a visionary and spiritual master of the 14th century, whose feast is on the Calendar of the Episcopal Church on May 8th. Julian's Way is a group that meets weekly for contemplative prayer and conversation at 9:40 a.m. on Sundays in the Library at St. John's. This special gathering will include praying the collect of the day, chanting beloved verses from the Showings, a celebratory cake, and other festivities.



Who Is Jesus?

Our 2014 Who is Jesus? adult book study series continues in Eastertide with *Jesus Christ for Today's World*, by Jürgen Moltmann. Moltmann, one of the leading Protestant theologians of the last fifty years, begins with his own encounter with Christ through the reading the Bible while interned in

a POW camp at the end of World War II. Based on a series of public lectures, this is a summary, for a lay readership, of the basic themes of Moltmann's reflection on the person and work of Jesus. Moving from biblical evidence to theological reflection, and from there to questions of faithful practice in the contemporary world, it seeks to show how the resurrection faith acquires more meaning, not less, in the face of today's threats to human dignity and the flourishing of life.

THE SERIES BEGINS ON SUNDAY, MAY 11TH and continues through June 8th. Contact the office to register at office.sjepc@gmail.com or 762-8872, and let us know if you would like us to obtain a copy of the book for you. The book is about \$18.



ROGATION DAYS

Praying for the Earth

reaffirmed by Elizabeth I in the *Royal Injunctions of 1559*, and the *Book of Common Prayer of 1662* orders the observance of the Rogation Days. This is continued in the current 1979 BCP, which has collects for the Rogation Days on pages 207-208 and 258-259.

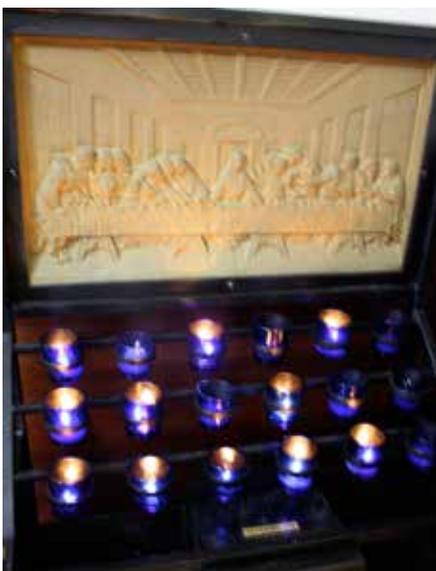
In our times, when people are looking for religious practices that express a positive and mutually-enhancing relationship between the human community and the Earth, the Rogation Days are an overlooked resource hidden away in our own tradition. This year I would like to take a first step in renewing their observance at St. John's, Petaluma. This will take the form of a Rogation procession on

Sunday, May 25 at 4 p.m., and might include a walking procession around the neighborhood, chanting of the Great Litany and other prayers, and stops along the way to pray for God's blessing on particular places where food is being grown. It might conclude with a potluck picnic dinner in the church courtyard, featuring local, sustainably-grown produce. If you are interested in participating in this event, helping to plan and organize it, or if you know of a garden within walking distance of the church that you think should be on the route of our procession, please contact me, Father Daniel, at 762-8872 or email rector.episcopal.petaluma@gmail.com

The Western Church since ancient times has observed "Rogation Days", special days of intercession, especially for the growing crops and the fruitfulness of the earth, in the week leading up to the Feast of the Ascension. These days were traditionally accompanied by litanies and processions around the bounds of the parish, a practice that came under fire at the Reformation but was

A LITURGICAL MINISTRY

Hands-on-Prayer



You are welcome at the kneeling altar during the 8 a.m. service for Hands-on-Prayer.

If you've attended our Taizé services, or look closely in the Sunday bulletin for the 8 a.m. service between "Communion Music" and "Post Communion Prayer," you'll have seen "Hands-on-prayer is offered at the votive altar, right side aisle." This quiet personal ministry is open to all who'd like to receive one-on-one prayer. It's a ministry born out of many blessed moments while being centered, open and in physical touch with my Home Care and Hospice patients. Here's the process: first you'll be offered the kneeler (if kneeling is a problem, sitting in the pew nearby is fine), then a candle is lit. If it's your first time, I'll say "you may open your heart to God and I'll be here with you." Then I'll stand behind you and put my hands on your shoulders, and

after a short while, I'll move my hands to your head to bless you. You may stay there as long as you need to and if someone else comes up, I'll gently touch your shoulder so you'll know.

Through the Stewardship pledge cards, **Laurie Warren** and **Gretchen Gregory** indicated their desire to participate. So with their help we'll have many more opportunities for you to experience the blessing of "Hands-on-prayer", or as it's sometimes called; "Hands-on-healing". There are so many references to Jesus as healer in the Bible, and the one that comes to me is in Luke 10:9, in his instructions to the disciples; "Heal the sick who are there [in the town] and tell them "The kingdom of God is near you." — **Marti Shortridge**



Bringing Christ to Life

ST. JOHN'S U

The Story of the Spirit Told in Primary Numbers

WITH LARRY TEMPLE

Saturday, May 24, 2014

10:00 to 12:00 pm

Norman Cram Hall

Primary Numbers are much more than indications of quantity. They can speak to us of qualities inherent in our Human experience: of being one in Body, Soul and Spirit, of Spirit Self and Cosmos, of Time and Space, of Philosophy and Religion.

The Bible is riddled with Number through and through: from the Seven Days of Creation to the 12 gates into New Jerusalem; the five loaves and two fishes feed five thousand, there's 12 baskets left over. Christ sends apostles forth two by two, they form circles of 12 and move on.

In certain circles Abraham is known as the Father of Mathematics. Numerology springs from Hebrew roots. Come explore with Larry the Story of the Spirit as told by the Primary Numbers, with some simple geometric form drawing at the end, for the beauty of it.

In the blessed company of all faithful people

FROM THE SENIOR WARDEN

Where Is Galilee?

Easter has come again! Our annual remembering and celebration of the ever-present resurrection forces brought to earth through the deed of Jesus Christ has occurred. Guided by our devoted priest, the St. John's community created experiences that brought us face to face with the hope, betrayal, tragedy, grief, triumph and love of the Easter season — from Lent, to Palm/Passion Sunday, through Holy Week, to Good Friday and Easter.

How the year pivots on this resurrection experience! And how hard a journey it can be. Just as the outer light grows dominant and nature is erupting in all her splendor, inwardly we are called to climb that hill, walking the darkest journey in human experience.

Then, scripture readings and Father Daniel's sermon spoke to us about that moment on Easter morning when the Angel of the Lord tells the women at the tomb to go tell the disciples: "The Lord has risen and gone before you into Galilee." And so the question resounds: Where is Galilee? Can I go there too?

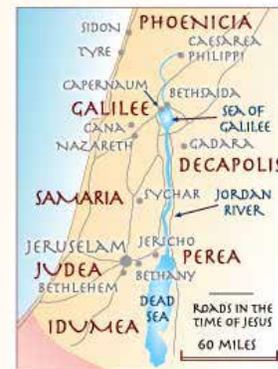
Like most elements in the story of the birth, youth, family, community, baptism, travels, teachings and deeds of Jesus, perhaps the question of Galilee may best be understood if perceived simultaneously as an historical reality and a spiritual image. I did some searching. Found some pictures. Read some texts. Talked to some folks. Thought about it.

It seems that Galilee is a place of mountain heights. It even snows there. It's a land of eternal spring, of vitality and beauty. There's something paradisaical about it, as if it is a last remnant of the original Garden of Eden. Many of Jesus' most significant teachings take place in Galilee. He called many of his key disciples there. It is a place where many tribes and people co-mingle. He met the Samaritan woman in Galilee. He fed the 5000 there. Mysteries clearly occur in Galilee. It is the source for the Jordan River — the place of baptism — that descends all the way to the Dead Sea. Galilee seems to be a counterpoint to Judea, home to Jerusalem, Herod, Pilot and Golgotha — the place of the skull.

This pondering will carry me to Ascension and Pentecost, for sure. One of the great gifts of our Episcopal Church community is having guidance and companions to collaborate with in the creation of experiences that bring the Easter season to life. Each year we awaken a little more in the hope that we will follow him at little further into Galilee.



Lemon grove in Galilee



Judean desert

FROM HELEN MOSSMAN

Sharing Our Stories

GETTING TO KNOW MORE ABOUT YOU

THE HOUR IS UPON US. St. John's Big Night Out: May 3, 2014.

For the dozens of people who have banded together to produce a major money raising event for the benefit of Petaluma, the Big Night Out is the culmination of a year of dreaming, planning and doing.

"We've been working on this venture for a year," said Kathryn Hardt, co-chair and chief cheerleader of the project. "I asked **Tom Rotella** to help me present it to the St. John's congregation. He had experience with a similar fund raiser in a church in Pasadena and he agreed it would work in Petaluma."

"Our goal was to create an event that would raise recognition as well as start a fund for the restoration of Petaluma's historic Episcopal church building and at the same time, provide 25 percent of the proceeds as a donation to the Community operating fund," she said.

The project was approved by St. John's priest-in-charge **Father Daniel** and then by the congregation. Kathryn and Tom hit the ground running. Within weeks, a steering committee was rounded up, with Rotella as co-chair. Under his direction, he and Senior Warden **Victoria Temple** created the letters, signs and other paperwork that was needed to put the project into action. Other committee heads were **Kevin Jones**, business sponsorship recruiter; **Jason Klein**, marketing mogul and procurer of raffle prizes and auction items, **Allison Cole** and **Eric Oehm**, visual design and electronic support; **Connie Prim**, event coordinator who delegated other committee workers for specific subcommittees — decoration, venue setup, parking, cashiers, dinner hosts — and other groups too numerous to list.

"Connie was able to call on **Megan Clark**, a fulltime event coordinator, who donated her expert help to our project," said Hardt.

Rebecca Smith was picked to create and administer a working flow chart — a map of who did what and when. She was the paperwork guru who spotted what



KATHRYN HARDT

was needed and where. Hers was the responsibility of keeping everything on track.

And **Kathryn Hardt**, the fearless leader, remains cheerful and resourceful and optimistic for everyone. She is the pro among a team of community organizers. Her career biography includes a lifetime of fund raising for community non-profits, as well as a

dedicated worker for Episcopal congregations throughout Northern California.

After The Big Night Out is over, Hardt will take a deep breath and rest for the next month or two.

Then she will be busy on a project of her own. She and **Skip Dayton** will be married "sometime this summer," she said.

Petaluma Children's Chorus



Spring Concert

Monday, May 19, 2014

6:30 pm, Norman Cram Hall

St. John's Episcopal Church, 40 Fifth Street, Petaluma

Admission for Adults \$5 Children free.

Under the direction of Sadie Sonntag

Everyone Welcome!

ST. JOHN'S EPISCOPAL CHURCH,
PETALUMA,
present

A Love Gospel

R ♥ E ♥ V ♥ I ♥ V ♥ A ♥ L
for the whole family!

Saturday, June 7, 2014 6:30 PM

St. John's Episcopal Church 40 Fifth Street Norman Cram Hall
Petaluma, CA saintjohnseiscopalpetaluma.org 707-762-8872

"What's so funny about peace, love & understanding?"



Singing spirituals together from our folk, rock, reggae, and blue grass gospel traditions featuring Sebastopol's

The Love Choir

directed by Jim Corbett ("Mr. Music")

and Sonoma County's Blue Grass Gospel Band

Old Redwood Highway

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PENTACOST
IMAGINE
PLAY
RESOLVE
LOVE
WORK

RELATE

INSPIRE

CREATE

COMMUNITY

WHITSUN
INCLUSIVE
CELEBRATE
COMPASSION
DEVOTION