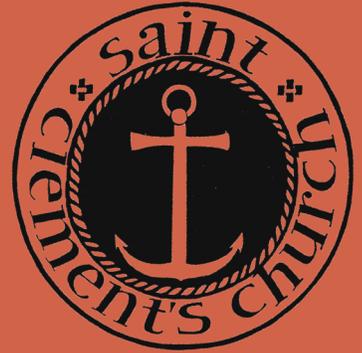


# The Anchor



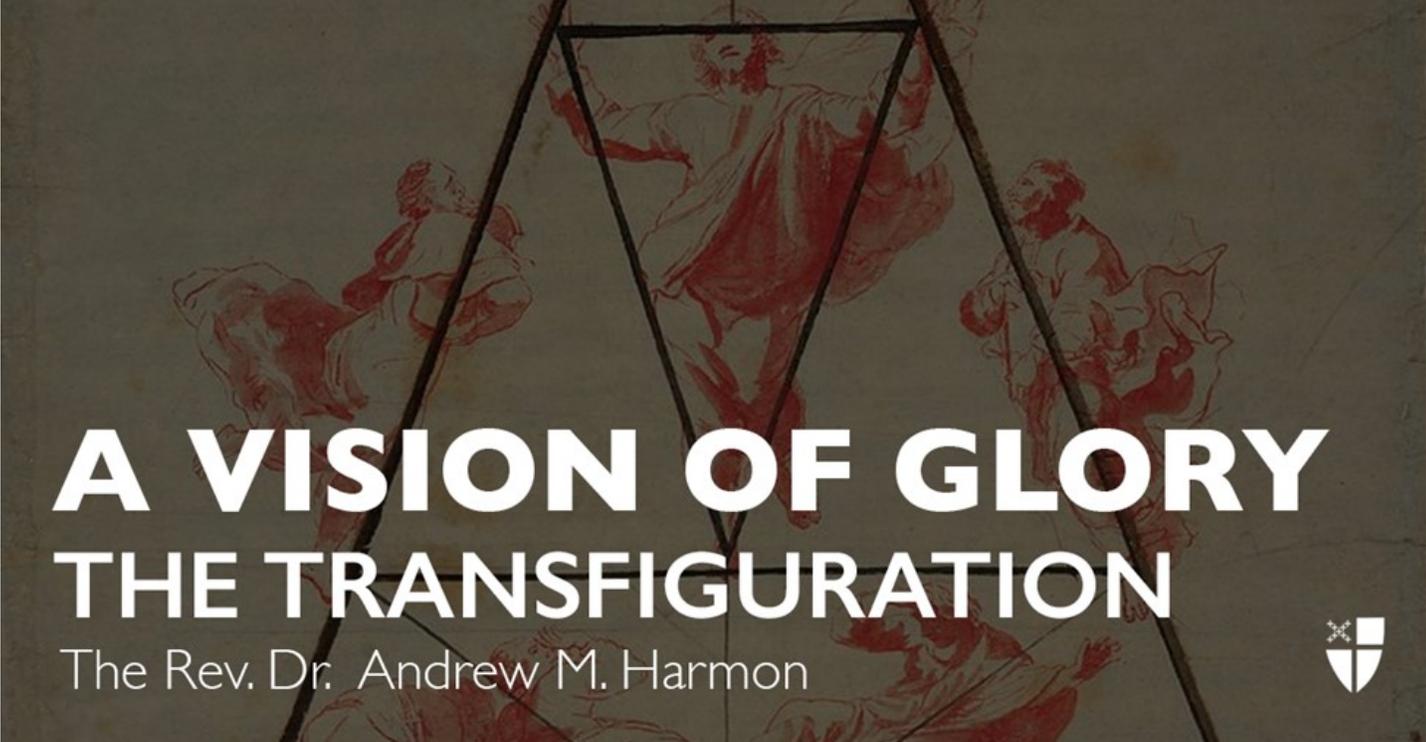
## *Our Mission:*

*To know God, To love God. To make God known*

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Diocese of Northern California

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August 2019



## A VISION OF GLORY THE TRANSFIGURATION

The Rev. Dr. Andrew M. Harmon



This day we celebrate the Transfiguration of our Lord. During this season after Pentecost—often labeled the “Green Season”—we are awoken on this feast day by a mountaintop experience. We are invited to stand with Peter, James, and John to witness a profound revelation of glory and majesty in Christ’s transformed appearance.

It might be because this Transfiguration scene seems so unbelievable that we read it twice a year: once on the last Sunday after the Epiphany and here at the beginning of August. Indeed, there is so much compacted in these few verses that it takes time to wrestle with their details and let their beauty sink in. There is the disciples’ challenging prayer trek up a mountain with Jesus. There is the dramatic change in our Lord’s countenance, his clothes becoming “dazzling white” as the chosen disciples see something of God’s glory. There is the ethereal appearance of Moses and Elijah alongside Jesus, and Peter’s odd, utterly human invitation to set up three tents to domesticate the depth passing before his eyes.

Three of the gospels refer to Jesus’ transfiguration. Though some of the particularities vary, the bones of the story remain the same: handpicked, Peter, James, and John follow Jesus up a mountain; Jesus’ countenance is changed in the company of Moses and Elijah; the three disciples find themselves shrouded by a cloud, out of

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## Senior Warden Report for July 2019

Highlights from our July 2019 Vestry meeting, as you have noticed there is a new Soft Space for our children to come to after Sunday school. We will be filling the red compartments with color books, reading books, crayons. If you would like to donate items for the soft space it would be greatly appreciated.

We are still looking for volunteers to help with coffee hour at the 10:00 a.m. service, many hands make light work. Please let Zoe Boughton-Mitchell, if you are interested in helping with this ministry.

There are a lot of new faces at St. Clements, please make them feel welcome and invite them to coffee hour.

Our Ukupalians are growing in leaps and bounds, they will be playing at our Sundaes, Sunday coffee hour on the 18<sup>th</sup> of August, and have gigs at Mountain Manor and the VA Hospital this month.

We now have a pest control service coming every other month and will be having termite abatement starting this month also. Our trees will be trimmed in September, from the rainfall in the winter they have taken on a lot of water and the limbs are drooping. This will make our trees safer and much healthier.

We are still in the process of replacing our outside playground equipment which needs to be a commercial grade. Lisa Barnett is in charge of getting pricing. If you know of anyone who might help with this project please see Lisa.

The inside of the church will be painted within the next couple of weeks with donations of paint and labor. It will be a nice to have the inside walls all one color which will compliment the color of our wall behind the Altar.

Our new church website is almost complete and the Vestry is looking forward to its completion.

“This is the day which the Lord has made; we will rejoice and be glad in it”

Blessings  
Debbi Honeycutt

which a voice reminds them to listen to His beloved Son.

Though the three disciples were likely exhausted from the mountain trek, Luke's telling is the only one that highlights their sleepiness and their coming-to at the blinding revelation of Jesus's glory, flanked by two prominent Old Testament figures. When the disciples are roused by this series of dreamlike events, their spiritual senses are heightened. Bleary-eyed, Peter, James, and John witness a scene so piercingly strange and gloriously beautiful that its viewing will surely alter their lives.

And that, of course, is the point. Through this gloriously beautiful vision, the disciples are transformed, themselves transfigured, as they awake to the startling reality of who this Jesus is. It is as if those three disciples are let in on the blueprints of the divine plan. They see Jesus transfigured. They see him in the context of the law and the prophets, in the context of those stories of deliverance and promise which have sustained God's people generation after generation.

There is something that vision affords us that sound or taste or touch cannot. Have you ever sensed that soaring feeling deep within at the sight of a sunset? Or witnessed the startlingly pure innocence in the eyes of a newborn? Beauty has the ability to change us; it has the capacity to connect us to ourselves and to the world we inhabit. There is something within us that seeks this beauty out, that pressures us to wake at sunrise or to hurry for the birth of a grandchild.

A desire to see God, in all God's searing beauty, it seems, is no different. No wonder then that seeing God and the things of God has been a prominent theme throughout the history of the Church. Perhaps this abiding interest is native to us as human beings, worked into the very fabric of who God created us to be. Perhaps we seek a vision of the Divine precisely because we read in John's gospel that "no one has ever seen God" (John 1:18), and we refuse to be denied. Perhaps the desire to see God works its way into our spiritual imaginations because of the multiple scriptures that attest to it. Regardless of the precise reason why, glimpsing a vision of God has the power to transform us, even as that vision reveals more of who God is.

The Transfiguration scene unfurls more of what God is up to. God's very Son, the one in and with whom the Father is well-pleased, is now seen in concert with the law (Moses) and the prophets (Elijah). Other commentators have also noted that Moses and Elijah signify Jesus' connection to both the living and the dead, as we have a record of Moses' death, but only mention of Elijah being "taken up". Still, Moses' and Elijah's appearance are not only symbolic. No, these two Old Testament figures speak to Jesus' "departure" (literally, his "exodus") and that "which he was about to accomplish at Jerusalem". Here, Peter, James, and John experience Jesus as not only God's favored Son but also as the Christ, the anointed one whose face is set toward Jerusalem.

It is unsurprising that the Transfiguration narrative is one of the most artistically reproduced in the history of the Church. Transfiguration frescoes, mosaics, and icons abound, and have ever since at least the mid-sixth century CE. I say this is unsurprising because visual representation evokes mystery and symbolism which mere words cannot. The setting on a mountain, the presence of Moses and Elijah, the mysterious cloud, and the booming fatherly voice all have the ability to cause our spiritual imaginations to run wild. Such a vision, saturated with symbols and signs, serves as a veritable feast for the eyes.

The challenge incumbent on us as readers and hearers is to allow the humanity of this scene, and not only the strange, heavenly brightness, resonate in our hearts and minds. For it is in the midst of the disciples' exhaustion and Peter's unknowing proposal to set up camp, that we see the glory of the Transfiguration shining. It is among the disciples' dusty, swollen feet, the spent muscles and thinning air, that they experience remarkable transformation. To allow the grit and fatigue, the inevitable blisters and understandable confusion, to permeate this scene opens to us a door to that beauty that could easily be lost at first glance.

We can take heart that it is in the same cracks of our own humanity—in those places that feel most alienated from the lives we experience or from the God we profess—that God's glory shines still. The sweetness of the Transfiguration is that we are invited into a scene that typifies the collision of heaven and earth, with Jesus the Christ at its core. Each of us is invited to glimpse God's glory, to see for ourselves that there is the possibility for dramatic change at the hands of the Divine.

This is a lot to take in when you are out of breath on the mountaintop. It is a lot to wrap our hearts and minds around at any time, really. Take time to sit with the Transfiguration in all its richness. Roll over its symbolism and strangeness. Bask in the glory that shines brightly from the lines of this narrative. And finally, take heart that God's timeless glory shines in the world and in our hearts this day, even in the throes of exhaustion and confusion. Amen.

*The Rev. Dr. Andrew ("Drew") Harmon is the Assistant Rector at St. Francis Episcopal Church in Greensboro, North Carolina. Prior to coming to St. Francis in 2017, he completed his Ph.D. in Historical Theology at Marquette University in Milwaukee, Wisconsin, where he taught undergraduates theology and wrote his dissertation on Ambrose of Milan.*

## Moral Injury Project

This year, St. Clements Safe Harbor Project for Veterans and 4 Paws 2 Freedom were awarded the first ever Episcopal Community Services, Barry L. Beisner Multi Year Grant to build a program for Churches across the region to address the needs of Veterans suffering with Moral Injury.

### What is Moral Injury?

Moral injury is what results when one feels they have violated their conscience or moral compass by perpetrating, witnessing or failing to prevent an act that violates their own beliefs, values or ethical code of conduct.

“To violate your conscience is to commit moral suicide”

~ Rev. Herman Keizer Jr.,

Colonel and Chaplain, U.S. Army, Ret.

“The Consequences of violating one’s conscience . . . can be devastating. Responses include overwhelming depression, guilt, and self-medication through alcohol or drugs. Moral injury can lead veterans to feelings of worthlessness, remorse, and despair; they may feel as if they lost their souls in combat and are no longer who they were. Connecting emotionally to others becomes impossible for those trapped inside the walls of such feelings. When the consequences become overwhelming, the only relief may seem to be to leave this life behind.” *Soul Repair: Recovering from Moral Injury After War*, xv-xvi

The VA does not offer the services for wounds of a spiritual nature. They have plenty of programs to help with the fear aspect we see with Post Traumatic Stress Disorder. But the Moral Injury is a shame-based issue and speaks more to how they deal with the things they witnessed or engaged in that went against their moral compass. Coming to a resolution with their higher power can be extremely complex. They may feel they are unworthy or be angry with God for putting them in the situation in the first place. This is a place where faith communities can come together as an educated group and make a difference, literally saving lives.

The problem is that most veterans with Moral Injury/PTSD (Post Traumatic Stress Disorder) will not be able to make it through the front doors of the church or faith community building to begin spiritual healing. Churches in general are not physically set up for the person with PTSD. These people typically can’t be in close quarters with strangers or have anyone sit behind them and they need to have a view of all the entrances and exits of the building in order to feel safe.

This means that each congregation needs to look at their physical facility and see if changes could be made to make it easier for the veteran to get through the door. Or the other option is that the church goes to the veteran.

While there has been a great deal of education to the public about PTSD, the vast majority of people do not know what they can do to help veterans feel successful in a parish situation.

Our proposal is to create a presentation with a workbook that can be taken to the many churches and faith communities in the Sacramento area to educate them about PTSD and Moral Injury so they can implement programs within their parishes. There are over 471 churches, 13 synagogues, 24 Mosques and 14 Buddhist Temples in the Sacramento area. That is at least 522 places to start educating.

### The Plan:

Year 1- Build the program.

Create a presentation to give to other faith organizations,

Develop flyers with basic information,

Purchase equipment, projector and screen,

Create and build workbooks, putting all the resources together in an easy to follow guide

Continued on p. 5

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Year 2 –Spread the word

Take the show on the road

Invite parishes to visit St. Clements to see it in action and take workshops

Education at outreach events for Veterans and churches

Teach other churches how they can help build veteran Friendly churches.

How to educate their congregations.

Year 3. – Expansion

Build and expand the program so other faith-based organizations can also take the information on the road and reach more veterans in need.

Goals:

Goal 1 –Build a program to educate St. Clement’s about Moral Injury. This will be the pilot program. An estimated 200 hours will go into the creation of the presentation and workbook.

Goal 2 – Use the program above to educate other faith-based communities about Moral Injury and how they can help. Letters will be sent out to the many faith communities in the Sacramento Area. They will be invited to come to St. Clement’s for a presentation or have Safe Harbor Project for Veterans visit their congregation.

Goal 3 –Reach out to Veterans with Moral Injury. Through the 4 Paws 2 Freedom community we will be able to reach out to veterans in need and educate them about Moral Injury and how a faith community might be able to help them.

Goal 4 – Ultimately, we hope to spread this program throughout Northern California and become a model other areas and states can use to help minister to the veterans in their communities.

*We are so proud to have been granted this opportunity and are looking forward to working with our St. Clement’s Family to reach out to spiritually wounded veterans in our community.*

*Terry Sandhoff*

*Tim Tribble*

*Steven Barnett*

Eighth Sunday after Pentecost  
August 4, 2019

Track 1

Hosea 11: 1-11  
Psalm 107: 109, 43  
Colossians 3: 1-11  
Luke 12: 13-21

Track 2

Ecclesiastes 1: 2, 12-14;  
2:18-23  
Psalm 49: 1-11  
Colossians 3: 1-11  
Luke 12: 13-21

The Transfiguration

August 6, 2019  
Exodus 34: 29-35  
Psalm 99 of 99:5-9  
2 Peter 1: 13-21  
Luke 9: 28-36

Ninth Sunday after Pentecost  
August 11, 2019

Track 1

Isaiah 1: 1,10-20  
Psalm 50: 1-8,23-24  
Hebrews 11: 1-3, 8-16  
Luke 12: 32-40

Track 2

Genesis 15: 1-6  
Psalm 33: 12-22  
Hebrews 11: 1-3, 8-16  
Luke 12: 32-40

St. Mary the Virgin

August 15  
Isaiah 61:10-11  
Psalm 34 or 34:1-9  
Galatians 4: 4-7  
Luke 1: 46-55

Tenth Sunday after Pentecost  
August 18, 2019

Track 1

Isaiah 5: 1-7  
Psalm 80: 1-2, 8-18  
Hebrews 11: 29-12:2  
Luke 12: 49-56

Track 2

Jeremiah 23: 23-29  
Psalm 82  
Hebrews 11: 29-12: 2  
Luke 12: 49-56

St. Bartholomew, Apostle

August 24, 2019  
Deuteronomy 18: 15-18  
Psalm 91 or 91:1-4  
1 Corinthians 4: 9-15  
Luke 22: 24-30

Eleventh Sunday after Pentecost  
August 25, 2019

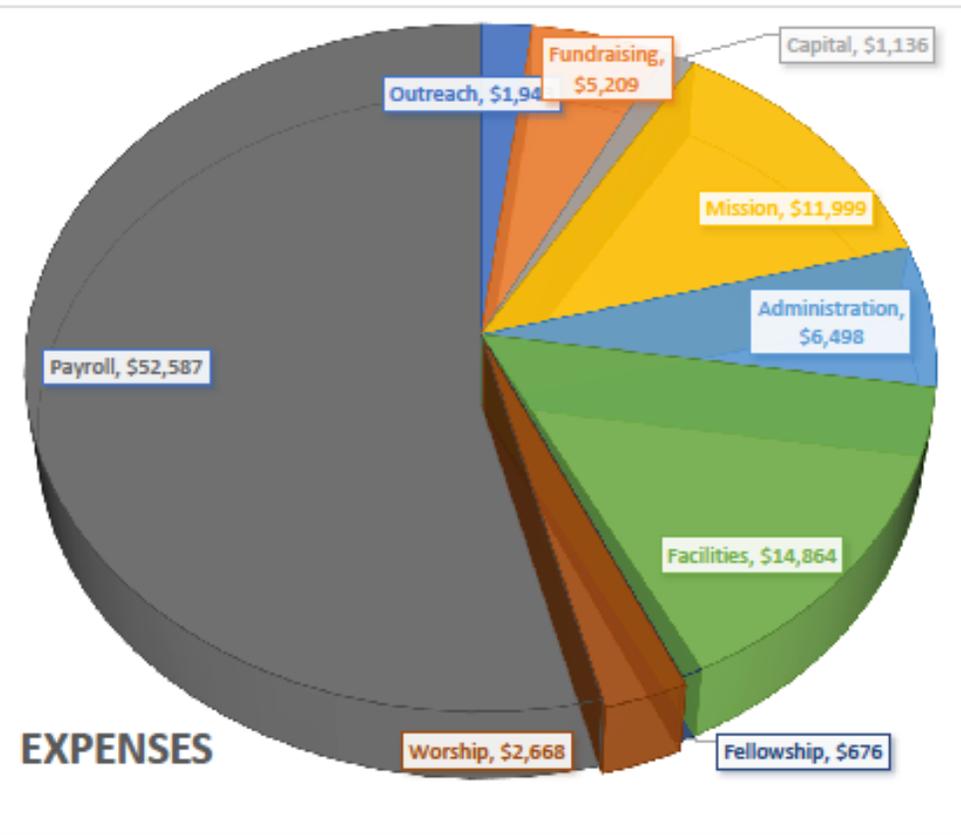
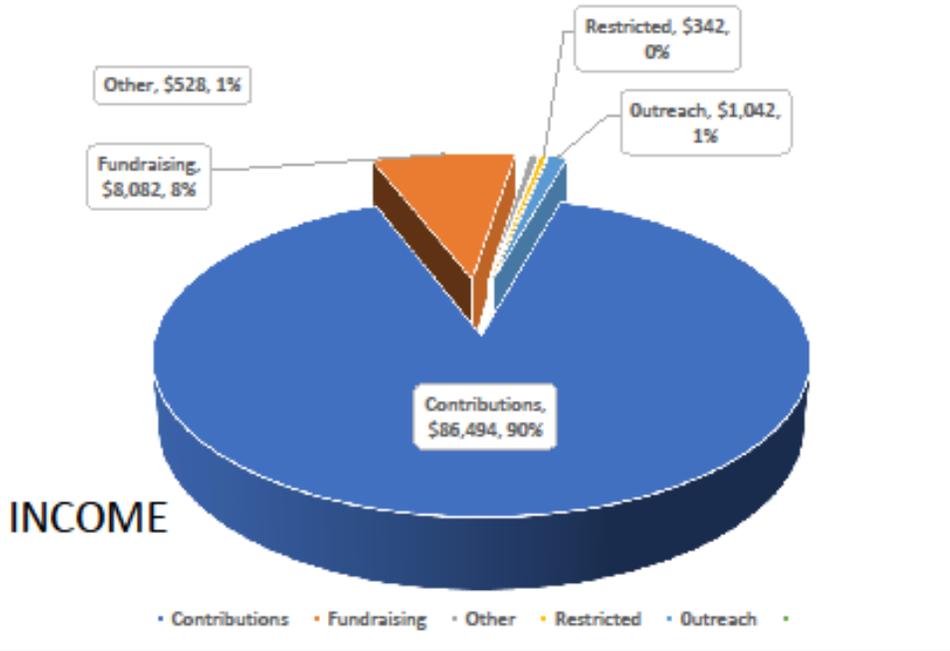
Track 1

Jeremiah 1: 4-10  
Psalm 71: 1-6  
Hebrews 12: 18-29  
Luke 13: 10-17

Track 2

Isaiah 58: 9b-14  
Psalm 103: 1-8  
Hebrews 12: 18-29  
Luke 13: 10-17

### St. Clements Income & Expenses 2019



Saint Clements Episcopal Church  
Lay Ministry Schedule August 2019

	August 4	August 11	August 18	August 25
<b>ALTAR GUILD</b>	Stephen Soulman Muriel Murray	Sharon B-Polana Linda Simmons	Debbi Honeycutt Len Honeycutt	Jennifer Yee
<b>USHERS</b>	8:00 AM 10:00 AM Kent Ransom	Bill Murray	Pam & Gaylen	Bill Murray
<b>ACOLYTES</b>	8:00 AM 10:00 AM Chris Wash Debbi Honeycutt	Harry Shippy Emily Hyberg	Chris Wash Debbie Popp	Janelle Fallan Debbi Honeycutt
<b>LECTORS</b>	8:00 AM 10:00 AM Jim Wash Laura Simkins	Janelle Fallan Lisa Barnett	Harry Shippy Kent Ransom	Ken Dunham Muriel Murray
<b>INTERCESSORS</b>	8:00 AM 10:00 AM Harry Shippy Chuck Maxson	Ken Dunham Kent Ransom	Sandra Verlinde Bill Murray	Jim Wash Gaylen Quarles
<b>E.M. (CHALICE)</b>	8:00 AM 10:00 AM Chris Wash Sharon B-Polana	Harry Shippy Muriel Murray	Chris Wash Debbie Honeycutt	Janelle Fallan Debbie Popp
<b>COFFEE HOUR</b>	8:00 AM 10:00 AM Harry Shippy Zoe Mitchell Ia Benesh	Janelle Fallan Ken Dunham Betty Chapman Debbi Honeycutt	Jim & Chris Wash Wickie McCann	Podtuck Sunday
<b>COUNTERS</b>	Stephen Soulman Sharon B-Polana	Guido Polana Kent Ransom	Muriel Murray Harry Shippy	Harry Shippy Stephen Soulman
<b>Media Ministry</b>	10:00 Volunteer needed	Volunteer needed	Volunteer needed	Volunteer needed

**NOTE:** If you cannot serve on the day scheduled please arrange to have someone else take your place.

**Note:** The acolyte at the 10:00 service serves as one of the chalice bearers

## 2018 Vestry

Senior Warden

Debbi Honeycutt 362-5170

Junior Warden

Gaylen Quarles, Jr. 889-6814

Zoe Mitchell 944-1757

Lavinia Benesh (707) 304-0758

Denise Smith 213-8739

Betty Chapman 363-4435

Laura Simkins 425-3754

Lisa Barnetts (408) 781-6326

Treasurer:

Kent Ransom 635-5751

Sexton:

## Pastoral Needs

If you have a need for a pastoral visit, please contact: Fr. Kenn Katona at: 916-635-5282

### Clergy and Lay Eucharist Visits

Please call the church office (635-5282) or send an e-mail to the church at [info@saint-clements.com](mailto:info@saint-clements.com) if you would like communion brought to you or a family member.

### Harry Shippy, Editor

#### The Anchor

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Len Honeycutt 362-5170

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Mickey Boughton 635-8324

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Sharon Burke-Polana 481-0225

### Ushers

### Coffee Hour Hospitality

8:00am: Chris Wash 852-7224

### Kitchen Supplies

Chris Wash 852-7224

Harry Shippy 631-0640

Please email your news and photographs to [anchor@saint-clements.com](mailto:anchor@saint-clements.com). Deadline for articles is the 15th of the month. Articles are subject to editing.