

KENSINGTON PRESS

APRIL 2019

MONTHLY NEWSLETTER

FROM THE PASTOR

Dear companions on the journey:

On the first Earth Day, April 22, 1970, I was a high school student. A friend and I walked the mile from my house to school, carrying two large black plastic lawn-and-leaf bags. We picked up all the trash we saw on that route: soda cans, newspapers, gum wrappers, cigarette packages (there were a lot more of them in those days). By the time we reached school, both bags were full. While I remember this fondly with a certain amount of "I was there at the beginning" pride, it feels now as though it was a simpler, more innocent time. We were concerned about trash, and air and water pollution, rather than about destroying life on earth with greenhouse gases.

Earth Day is still April 22; in fact, the month of April is considered "Earth Month." What does global warming, or as many call it, "climate disruption," have to do with our faith in God or following Jesus? My favorite answer to this question is Psalm 24:1: "The earth is the Lord's, and all that is in it; the world, and those who live in it." Global warming is one of the biggest threats facing humanity today. The very existence of life—life that religious people are called to protect—is jeopardized by our continued dependency on fossil fuels for energy. Every major religion has a mandate to care for Creation. We were given natural resources to sustain us, but we were also given the responsibility to act as good stewards and preserve life for future generations.

I've been thinking about climate change or climate disruption in the context of Easter. This year, Easter is April 21, the day before Earth Day. Most of us probably grew up thinking that the Resurrection was a one-time miracle about Jesus, an anomaly that proved he was God. I believe that Jesus' resurrection is a statement about how reality works: always moving toward resurrection. Everyone has those times when

Continued on Page 13

SEASON OF LENT

JOIN US DURING LENT AND EASTER

*"The Lord's Prayer:
On Earth as It Is in Heaven"*

PALM/PASSION SUNDAY, April 14
Palm Processional (9:50am, Fireside Room)

HOLY WEEK

MAUNDY THURSDAY, April 18, 6:30pm

Service of Taizé and Communion

GOOD FRIDAY, April 19, 7:30pm

Service of Tenebrae

EASTER, April 21, 10:00am

Brass Fanfare, Hallelujah Chorus

Easter Egg Hunt following worship

AND AT EASTERTIDE

HOLY HUMOR/FAMILY SUNDAY

April 28, 10:00am

"Big Momma Makes the World"



FAMILY MINISTRIES

Kids of All Ages! Loud Hosannas!



Join the Parade on April 14th! Children and youth and the young at heart are invited to meet in the Fireside Room before worship on April 14th for a Palm Processional (parade) Come at about 9:50, get a palm branch, and the church (spectators) will all sing "Hosanna!"

Youth News

Happy Spring, church family! This month, the youth will be running our Easter egg hunt. All kids are welcome to join in the search for treat-filled (plastic) eggs! Meet on the front lawn around 11:30, following worship on Easter Sunday (April 21st). We hope to see you there!

Bread for the World's 2019 Offering of Letters

Better Nutrition, Better Tomorrow



 breadfortheworld
HAVE FAITH. END HUNGER.
bread.org/ol

WORSHIP

Family Sunday/Holy Humor Sunday April 28 "Big Momma Makes the World"

You will not want to miss this special Family/ Holy humor/ EarthDay Sunday, when the worship team will present a special service using a retelling of the Genesis Creation Story from the book, **"Big Momma Makes the World."** (By Phyllis Root, Illustrated by Helen Oxenbury.) On Holy Humor Sunday, we engage in worship that is light-hearted, but not light-headed. Join us! You'll be glad you did!

CHURCH & SOCIETY

Bread for the World: An Offering of Letters Better Nutrition, Better Tomorrow Easter Sunday, April 21st

Over the past several decades, the world—with a strong commitment from the United States—has made great progress toward ending hunger by promoting global nutrition programs. Hunger and poverty rates have been cut nearly in half during the past 30 years. In countries such as Ghana and Honduras, stunting—when a child does not grow and develop properly because of chronic malnutrition—has been reduced by nearly one-third in approximately 10 years.

We have the tools to move toward our goal of ending hunger. Good nutrition during the 1,000-day period from the beginning of a woman's pregnancy to her child's second birthday is critical to a child's health and future well-being.

As people of faith, we are called to care for one another and speak out for those in need. Bread for the World's 2019 Offering of Letters: Better Nutrition, Better Tomorrow urges our government to accelerate progress toward ending hunger by increasing funding for global child nutrition programs.

Today, nearly 821 million people in the world—11 percent of the world's population—remain hungry. One in 4 of the world's children are affected by stunting, resulting in irreversible life consequences. Countries in Central America, South Asia, and Sub-Saharan Africa are disproportionately affected. Almost half of all child deaths worldwide are linked to malnutrition.

Join our collective voice in urging Congress to pass legislation that will accelerate progress on global nutrition. We will have our Offering of Letters on Easter Sunday during coffee hour in Duncan Hall.

Earth Care Pledge (Part of the Earth Care Congregations Program)



The Social Justice and Peacemaking Unit of the Presbyterian Church (U.S.A.), in consultation with congregations and presbyteries across the denomination, developed a five-part resolution as a model for mobilizing congregations to respond to the General Assembly's **"Call to Restore the Creation"**. The reso-

lution was simplified to a four-part pledge in 2010. Churches applying to be an Earth Care Congregation must have the Earth Care Pledge affirmed by their session and signed by the clerk.

Earth Care Pledge

Peace and justice is God's plan for all creation. The earth and all creation are God's. God calls us to be careful, humble stewards of this earth, and to protect and restore it for its own sake, and for the future use and enjoyment of the human family. As God offers all people the special gift of peace through Jesus Christ, and through Christ reconciles all to God, we are called to deal justly with one another and the earth.

1. Our worship and discipleship will celebrate God's grace and glory in creation and declare that God calls us to cherish, protect and restore this earth.
2. In education, we will seek learning and teaching opportunities to know and understand the threats to God's creation and the damage already inflicted. We will encourage and support each other in finding ways of keeping and healing the creation in response to God's call to earth-keeping, justice and community.
3. Our facilities will be managed, maintained and upgraded in a manner that respects and cherishes all creation, human and non-human, while meeting equitably the needs of all people. In our buildings and on our grounds we will use energy efficiently, conserve resources, and share what we have in abundance so that God's holy creation will be sustainable for all life and future generations.
4. Our outreach will encourage public policy and community involvement that protects and restores the vulnerable and degraded earth as well as oppressed and neglected people. We will be mindful that our personal and collective actions can positively or negatively affect our neighborhood, region, nation and world. We will seek to achieve environmental justice through coalitions and ecumenical partnerships.

Affirmed by: **First Presbyterian Church of San Anselmo**
Alice Graham, Clerk of Session



...from the Choir

"Requiem for the Living" to be presented on June 2

The Chancel Choir under the direction of Maestro Daniel Canosa will present **"Requiem for the Living,"** by Dan Forrest during worship on Sunday June 2. Plans are in the works to also present a Saturday or Friday evening performance at FPSA; stay tuned for details. Dan Forrest is a contemporary American composer with many choral and orchestral works to his name. This work is particularly captivating and exciting! Community singers join us to work on this piece from 7:30 to 8:30 pm each Thursday evening.

Dan Forrest describes himself as a devout Christian. "Whatever abilities I have, for creating beauty, are gifts from God. So I will make the most beautiful music I can, not because music-making is my ultimate end, but because I want to press my gifts to their maximum potential toward the true ultimate end: glorifying God. This is equally true of my 'secular' music, of my concert music and church music." **"Requiem for the Living"** (2013) is described as a transcendent prayer for peace and rest, based on the liturgical requiem texts but also interspersing other texts. From the opening *Introit-Kyrie*, to the aggressive *Vanitas Vanitatum*, the heavenly *Agnus Dei*, an ethereal *Sanctus*, and a deeply peaceful *Lux Aeterna*, this 40-minute work has had a powerful impact on choirs and audiences all around the world.

SALLY WRITES A LETTER

Dear First Friendly Family,

Al and I are on a new adventure, splitting our time between our new home in the retirement community of Westminster at Lakeridge in northern Virginia, outside of Washington, D.C., and our home here in Novato. Our Virginia home is close to the homes of our two daughters and our son is a short flight away. Our four-generation family, which includes 8 grandkids and 8 and a half great grandkids, are all on the east coast. Our Virginia address is:

Sorry. We do not publish
contact information online.
Please contact the church office

We expect to come back to Marin 3 or 4 times a year and will next be back for the month of June. Hearing Joanne's sermons each week and reading the KP will help us keep in touch with this church family we love so much. Together We Serve,

Sally and Al Johnson

Sally is our Director of Music Emerita. We will miss you!

NURTURE



Second Saturday Women's Breakfast

All women of any age are invited to the **Second Saturday Women's Breakfast** in the Fireside Room at 9:00am on Saturday, April 13. Breakfast is "simple potluck." Bring something simple to share, but not too much, because we're women and we'll end up with too much food. Think simple and minimal clean up: store-bought fruit breads, bakery-made scones, a warmed up frozen quiche, a fruit or cheese plate. If baking is fun for you, then have fun and bake something, and everyone will be grateful. Coffee and tea are provided.

The agenda is also simple: One woman each month shares her life story or "faith journey" in 45 minutes or less. Photos and/or slide shows are encouraged. The breakfast ends at 10:30, in time for most soccer and all major-league baseball games.

At this first gathering, Pastor Joanne Whitt will share her life story, with photos.

Who's next?



Easter Sunday Fellowship

Help us make Coffee Hour extra special for our many guests on Easter Sunday. Please bring plated breakfast goodies, sweet and savory, to Duncan Hall on Easter Sunday before worship. For questions please contact Martha Wall at marthamusic@comcast.net. (Find your plates the following Sunday in the kitchen).

WORSHIP

Holy Week and Easter 2019

Palm/Passion Sunday, features worship that begins with a palm processional by the children in the congregation. **Sunday, April 14, 10:00am**, the Sanctuary.

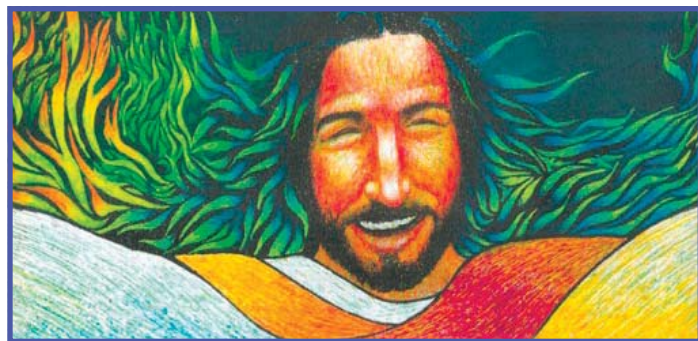
Maundy Thursday we'll share communion and remember Jesus' commandment to his disciples that they love each other. This simple, contemplative service lasts about a half an hour and will be over in plenty of time for choir rehearsal. **Thursday, April 18, 6:30pm**, the Sanctuary.

During the day on **Good Friday**, the sanctuary will be open for silent prayer and meditation from noon to 3:00pm, traditionally the time Jesus was on the cross. There will be no liturgy or service – just an open sanctuary. **Friday, April 19, noon to 3:00pm**, the Sanctuary.

On **Good Friday evening**, we'll gather for a Service of Tenebrae. This service includes music by the choir and a tenebrae ceremony. The word "tenebrae" literally means "darkness" or "shadows." The tenebrae service dates back to a 4th century Holy Week observance in which the lights in the church are extinguished one by one as the service proceeds and the story of the passion is read. **Friday, April 19, 7:30pm**, the Sanctuary.

On **Easter Sunday**, we'll celebrate the Resurrection with brass fanfare, the full choir, and our traditional closing choral benediction – a "sing-it-yourself" Hallelujah Chorus from Handel's Messiah. Sheet music will be available, and choir members will direct sopranos, altos, tenors and basses to their proper sections for the choral benediction. **Easter Sunday, April 21, 10:00am**, the Sanctuary. Easter egg hunt follows.

Normally, the third Sunday of each month is Family Sunday, but this April, our **Family Sunday** service is the Sunday following Easter, **April 28**, and combined with **Holy Humor Sunday**.



CONGREGATIONAL LIFE

Spotlight on Our Church Elders

Ever wonder how our church is governed? Fifteen elders, elected officers of the church, serve on the Session, the governing board of a Presbyterian church. "Elders" do not need to be "old." The word "elder" comes from scripture (James 5:14 and elsewhere), and is the source of the name of the Presbyterian denomination. *Presbuteros* means "elder" in Greek. Elders in the Presbyterian Church are ordained to their work, as are deacons and ministers of the Word and Sacrament. Elders in our congregation are normally elected to serve three-year terms on Session, but once a person is elected and ordained as an elder in the Presbyterian Church, he or she remains a Presbyterian elder, even after he or she is no longer serving on Session, and even if the person moves to a different Presbyterian church. The office is "perpetual," although service on Session is not.

Session oversees the business and policy of the church. For example, Session studies issues, votes on important matters and accepts new members into the church. In addition, each elder serving on Session serves on one of 7 Session committees - Education, Connections, Church and Society, Worship, Resources, Personnel and Nominating. These, with their associated teams, are the groups that make things happen around here.

Our elders for 2018-19 are:

Laurie Buntain
Rebecca Conant
Libby Davis
Alice Graham
Erica Heath
Mary Ilyin
Martha Olsen Joyce
Ralph Kalbus
Patrick Mitchell
Raquel Nelson
Virginia Thibeaux
Royce Truex
Vivian Volz

What do they like about serving on Session? Here are some recent quotes:

Knowing what's going on
Knowing what's being planned
The camaraderie
Getting to know people better
Quality time with Joanne

READ MORE!



Officers' retreats are inspiring
Current Session-wide study of Black Lives Matter

Interested in learning more? Attend a Session meeting (let Alice Graham or Joanne Whitt know you'd like to come) or consider joining a committee or team. And be sure to thank our hard-working elders when you see them!



RESOURCES

What Do You Love About Our Church?

As part of the church's annual giving campaign for 2019, we asked Joan Flood what she loved about the church and here's how she responded during a worship service last fall:

"What I have to offer is as easy as ABC.

We have A—

An Awesome Abundance of

Amazing sermons

Amazing music

Amazing people sharing their faith

And this Amazing Sanctuary, in the broadest sense of the word.

Alleluia!

And B—

This is a breathable space

No rigid rules here.

This is a place of Radical acceptance

Radical hospitality, and

Radical inclusiveness.

And C—

This is a Compassionate and Caring Congregation and Community.

We care for each other and all life on this planet we call home.

We model this compassionate caring from the acceptance, love and forgiveness we receive from God who inspires us to love freely and abundantly."

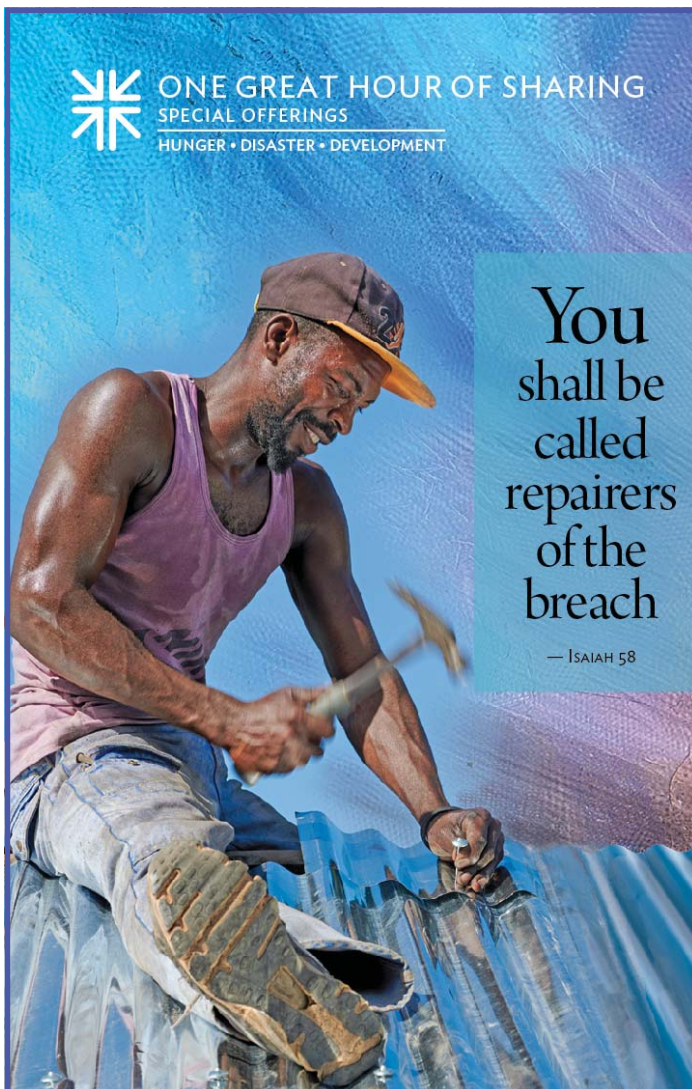
If you'd like to share your love and appreciation for this church, it's not too late to make a financial pledge for 2019. Find a pledge packet in the box in the narthex/lobby, fill out the pledge card and mail it to the church office or drop it in the offering plate during Sunday worship. And if you've already pledged, a huge thank you from your Annual Giving Team!

CHURCH & SOCIETY

One Great Hour of Sharing is the Church Saying, "We'll Be There When You Need Us" Palm Sunday, April 14th

Since 1949, Presbyterians have joined with millions of other Christians through One Great Hour of Sharing to share God's love with people experiencing need. Our gifts support ministries of disaster response, refugee assistance and resettlement, food for the hungry, and community development that help people find safe refuge, start new lives, and work together to strengthen their families and communities. Recognizing that the hope we have in Christ is lived out in our hope for one another, we respond with gifts that help our sisters and brothers around the world find the hope for a brighter future.

READ MORE! 



One Great Hour of Sharing makes a difference in the world:

Presbyterian Disaster Assistance (PDA)

- Works alongside communities as they recover and find hope after devastation of natural or human-caused disasters, and support for refugees
- Internationally, in 2017 PDA responded to Super Typhoon Mangkhut, earthquakes and tsunami in Indonesia, flooding in India, volcanic eruption in Guatemala, violence and famine in South Sudan, and refugees fleeing Syria.
- Nationally, PDA responded to floods, tornadoes and wildfires in 28 states, including the fires in California, as well as ongoing response to Hurricanes Harvey, Irma and Maria.

PDA receives 32% of OGHS funds raised.

Presbyterian Hunger Program (PHP)

- Takes action to alleviate hunger, care for creation, and the systemic causes of poverty so that all may be fed.

PHP receives 36% of OGHS funds raised.

Self-Development of People (SDOP)

- Invests in communities responding to their experiences of oppression, poverty, and injustice, and educates Presbyterians about the impact of these issues.
- Supports programs such as Homes for All Nashville (TN), Opportunities Unlimited for the Blind (MI), the Gainesville Health and Wellness Center (AL), Opening Closed Doors (PA), Street Voices for Change (MN), and many more.

Receives 36% of OGHS funds raised.

You can support OGHS in three ways:

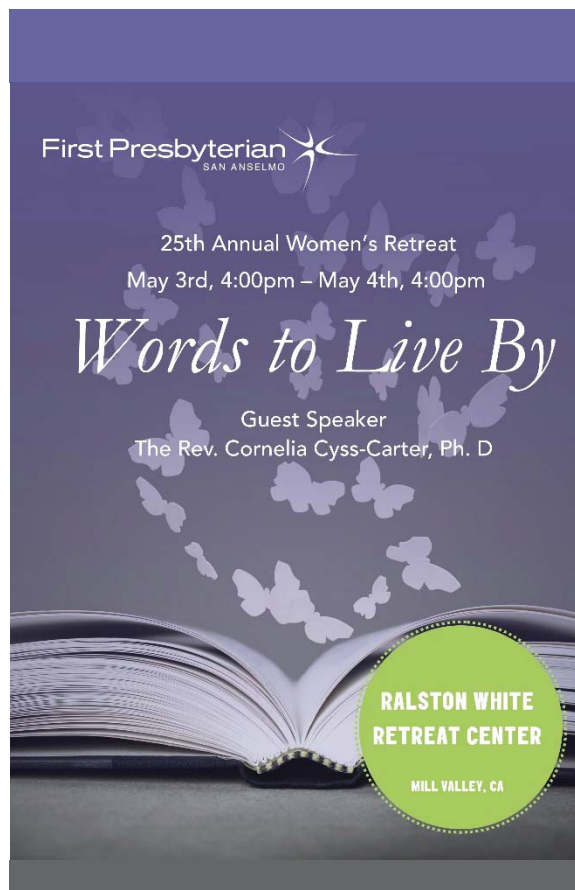
- Through our congregation. Envelopes for the One Great Hour of Sharing Offering will be available in the worship bulletins on April 14th.
- Text OGHS to 20222 to give \$10
- Presbyterianmission.org/give-oghs



2019 Women's Retreat

Registrations for the Women's Retreat opened in March, and continue through April. During coffee hour, look for the Women's Retreat poster and table in Duncan Hall. There is great interest, so, in order to secure a place, we recommend you fill in your Registration Form and return it with your check or Scholarship request, as soon as possible, to one of the Organizing Team members at the table, or to the Church Office, attention Maureen Kalbus.

"Words to Live By", led by The Rev. Cornelia Cyss-Carter, Ph.D, will explore words and sayings that we cherish and that are meaningful and special for our lives. These might be sayings that are unique to a family, come from a well-known story or a favorite poem, passages from the Bible or from other sacred texts. As we ruminate we might ask ourselves: when did we first hear those special words or verses; what event, occasion, or person do they bring to mind; and how have these proverbs, sayings, or stories helped shape our lives? We might also consider if the words we live by have changed over time. Are there some sayings that have remained significant throughout our lives? Are there other sayings that we used to value but have now set aside? Why is that so? And what does that signify? And: Are there new words, recently discovered, that have been life-giving? As each of us shares our "words to live by", may we gain deeper insight into what we value.



✂ Cut form here and return with your check to the Church Office

25th Annual Women's Retreat Registration Form

Name _____
Phone _____
Email _____
Special Needs (food, accommodation*): _____

Fees:

- ☐ \$160. Overnight, 3 meals
☐ \$110. Not staying overnight (Friday, Saturday & 3 meals)
☐ \$85. Saturday only, 2 meals
☐ _____. Scholarship Fund contribution
_____. TOTAL ENCLOSED

Please make checks payable to:

First Presbyterian Church of San Anselmo

Payment due **by Sunday, April 28th**.

Please send registration form and check to the Church Office, Attention: Maureen Kalbus.

There are a limited number of partial scholarships available. If one is needed, please contact either Joanne Whitt at 415-456-3713 or Maureen Kalbus at 415-444-0302. Scholarship notifications will be made by April 15th.

** If you need a bed on the ground floor. Other beds and rooms are available on a first come, first served basis.*

- ☐ If you need a lift or would like to carpool, please check the box. Marita Mayer will contact you to arrange this.

CHURCH & SOCIETY

The following blog post is excerpted from The Bread for the World website (bread.org) and is dated May 15, 2017: <https://bit.ly/2Ct2hhc>.

Q & A with Bill McKibben and Bread for the World

Q. In one or two sentences, how would you explain climate change?

A. Climate change is simple math. The more coal and gas and oil we burn, the more CO₂ we put in the atmosphere and the more the temperature goes up.

Q. How long have you been studying climate change?

A. Well, I wrote the first book about climate change back in 1989, so a long time. In 1989, back in the late 1980s, which is when we first started learning about climate change, we knew there was a serious problem coming. There was no doubt about that. But it remained theoretical and somewhat abstracted, and we couldn't see it yet. That's of course changed completely by now. Now we're no longer in the rapids above the waterfall. We're over the edge of the cascade and now see daily the effects of what was once a mere warning.

Q. So what's changed since you wrote that first book?

A. Well, one of the things to realize is that change is now coming much faster than we thought it would.

Scientists turned out to be very conservative in the things that they predicted. The things that they predicted would happen at the end of the century are now happening at the beginning. That means we can expect some really extreme results as the decades roll on. The hottest possible weather we can imagine now becomes the norm by the middle of this century.

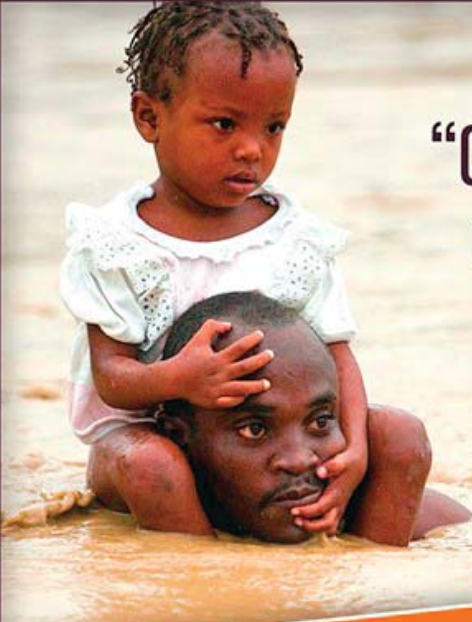
Q. What will climate change mean for farmers around the world?

A. Think of the problems [climate change] poses above all for farmers, who are the most important people on the planet, since, "What's for dinner?" is the most important question humans ever ask. If your grandfather could grow wheat or corn in a particular field, it's always been a good bet that your grandson or granddaughter would be able to grow wheat or corn in the same field. That's a sucker's bet now.

Q. You know the current rhetoric surrounding refugees and immigrants in the United States. How will climate change impact immigration?

A. Climate refugees will be, sadly, a prominent feature of this century. They already are. People don't leave home lightly. People like where they were born and where they understand and know. But people leave when they have to. If war makes it too dangerous to live there, or if drought or flood makes it impossible to

Continued on Page 9



"Climate change is a sort of amplifier of all the weaknesses and fractures within our world already."


—Bill McKibben, environmentalist and author

UN Photo / Logan Abbot

THE HUNGER REPORTS
hungerreports.org

Episode I

Climate Change: Too Wet, Too Dry, Too Hungry

 **breadfortheworld**
INSTITUTE

Continued from Page 8

grow food there to feed your family, then people will move. When people move, then follows all the devils of instability. This is the reason that the Pentagon has begun warning about climate change as one of the chief destabilizing factors facing the planet.

Q. Can you give an example of where climate-driven immigration is already happening?

A. Look at a country like India along its border with Bangladesh. Bangladesh is exquisitely vulnerable to climate change. The average place in the country is only a few meters above the Bay of Bengal. Already people are being driven off their land as salt water intrudes onto farms. Well, the Indians know what's coming, and they've built a wall, just like the one that Donald Trump's talking about, between Bangladesh and India, because there's no vacant real estate in India for 20-30-40-50 million Bangladeshis to go flow into. These are the kind of crises that are entirely foreseeable.

Q. Bread for the World believes in, and is working to achieve the goal to end hunger by 2030 outlined in the Sustainable Development Goals. How much more difficult will climate change make it to achieve that goal?

A. You know, the millennial development goals, which have now become the sustainable development goals, are the most important aspirations that humans have set out for ourselves on this planet. There's no way that we can meet them on a degrading planet. It's hard enough to get there, even if everything was held equal, because there's a lot of people living in poverty. But the way to think about it is that climate change, it's as if the poor countries of the world were walking on a treadmill and trying to get somewhere, and climate change, it's as if someone walked to the front of the treadmill and doubled its speed and put it up at a 7-degree angle. Now all-of-a-sudden people are going to have to struggle just to keep from getting spit out the back of the machine. That's what's happening in Syria, in Sudan, in the Somaliland. That's what's happening increasingly in parts of North America as it just gets too hot and too dry to grow the food we need.

Bill McKibben is a leading author, environmental activist, and Schumann Distinguished Scholar at Middlebury College in Middlebury, VT. He is the founder of 350.org.

"The hottest possible weather we can imagine now becomes the norm by the middle of this century."



IPMN Expresses Its Profound Grief, Standing in Solidarity with Muslims

March 18, 2019—**The Israel Palestine Mission Network** of the Presbyterian Church (USA) strongly condemns the terrorist attacks in Christchurch, New Zealand, and expresses its profound grief for the heinous crimes.

We stand in solidarity with all Muslims at this time, especially the Muslims of Aotearoa/ New Zealand. We denounce the abhorrent ideologies of white supremacy and Islamophobia that gave rise to this attack, and we see it as an assault on all believers, on our global human family, and the bonds of our shared humanity.

As people of faith, we commit ourselves with renewed vigor in our collective work against violence, bigotry, and hate. In the US alone, the FBI reported a 17% increase in hate crimes against Muslims in the latest year.

Globally, it is no better. The Southern Poverty Law Center points to a global terrorist network stating: "The atrocity in New Zealand shows us, once again, that we're dealing with an international [White] terrorist movement linked by a dangerous white supremacist ideology that's metastasizing in the echo chambers of internet chat rooms and on social media networks."

As a Mission Network of the Presbyterian Church (USA) that advocates for Palestinian rights in the interest of both Israelis and Palestinians, we recommit ourselves to the creation of a world where all people—no matter their faith, where they live, or where they were born—can feel safe and secure.

With our ecumenical partners and Presbyterian Church (USA) entities, we will work tirelessly through advocacy and education against the human tragedy of bigotry and prejudice, including Islamophobia and antisemitism.

We join the prayer '[the whole broken and heartbroken world](#),' offered by our own Presbyterian Disaster Assistance (PDA). (See page 11)



A Letter from Karla Koll, serving in Costa Rica

March 2019

I have never had to flee for my life. Though I have often been surrounded by violence during the 25 years I have served in Central America as a theological educator, this violence has seldom been directed at me. Many Central Americans today cannot say the same.

When I first went to live in Nicaragua in 1986, the US-backed irregular counterrevolutionary forces known as the Contra were attacking civilian and military targets in their war against the Nicaraguan government. On occasion, I was in places where I could hear attacks underway, but I never came under fire. I visited victims in hospitals who had lost limbs from landmines placed by the Contra, and I went to way too many funerals. I kept enough cash on hand to buy a plane ticket out, knowing that my US passport would allow me to leave.

By the time Javier and I, together with our seven-year-old daughter, Tamara, went to live in Guatemala in 2000, the peace accords signed at the end of 1996 had brought nearly 40 years of armed internal conflict to a formal end. However, the country was far from living at peace. The underlying economic injustices were never resolved, and the weak state was incapable of ensuring safety for the population or bringing perpetrators of violence to justice. Over the 13 years we lived in Guatemala, the levels of violence rose. A cousin of one of Tamara's classmates was kidnapped and killed. Some students came to her school with armed bodyguards. One of Javier's classmates from the Rafael Landivar University was murdered. By 2010, pastors studying theology with us at the Evangelical Center for Pastoral Studies in Central America (CEDEPCA) spoke of debates in their congregations as to whether to hire armed guards. Those who pastored churches in barrios where the gangs were in control had to decide whether to pay off the gang for every activity they wanted to have at the church. I often heard shots when I was at the CEDEPCA office in Guatemala City. Every week, it seemed, a member of the CEDEPCA staff was a witness to a violent crime or had a family member who was the victim of a crime. I rested much more easily once Tamara left for college in the US in the fall of 2011. In the two months before we left Guatemala in 2013, two people I knew were kidnapped, including a CEDEPCA student who was released unharmed.

The nature of emigration changed as well over the

*Karla and Evelin*

years we were in Guatemala. In the early years, I knew many high school students who headed for the United States immediately upon graduation with plans to work for a few years or to build lives where there were more opportunities. The coyotes, the folks who arranged the details of travel north, were respected neighbors who facilitated dreams. Don Jorge drove Tamara to school every morning in a bus purchased with funds sent to him by his son working in the US. "He's such a good son," he told me. Some women talked to me about what good fathers their husbands were because they had gone to the US to send money back for their families; others mourned for the men who had ceased to communicate with their families. Remittances, the money sent back by migrants in the US, paid school fees, covered the cost of building houses and churches, provided medical care, and often bought food. In short, migrants kept the economy of the country going and continue to do so today.

However, as gangs took control of more and more neighborhoods, people increasingly sought to get their children to safety. Crime organizations took over the process of moving people north, taking advantage of increasing desperation to charge higher and higher fees, backed up by threats of kidnapping or worse if demands for payment were not met. Just after we left Guatemala in late 2013, US border officials began to notice increasing numbers of unaccompanied minors from the Northern Triangle of Central America—Guatemala, Honduras, El Salvador—trying to enter the US. Many were hoping to join family members already in the US; almost all were fleeing violence.

When I arrived in the US in May of last year to visit supporting churches, news was breaking that the US government had been separating families at the US border and sending children off to shelters and detention centers in 17 states. Even though the policy

has supposedly ended, the number of migrant children being held by the US government has continued to climb. Every day, more desperate families arrive at the southern border of the United States.

For many years, Nicaragua boasted the lowest crime rate in Central America. In recent decades, Nicaraguans have tended to migrate to Costa Rica, where nearly half a million of them live and work. Since April of last year, when protests against the Ortega government were met with violent repression from police and parapolice forces, Nicaraguans fleeing for their lives have sought refuge in Costa Rica.

Evelin and Arturo, who had joined their friends and family members in protesting the Ortega government, fled with their three children after the paramilitaries burned down their house in July. They were allowed to cross the border into Costa Rica without documents and were given an appointment with the immigration office to apply for asylum. At no time were they detained or separated from their children. When we got a call in early August asking if we had room in our home for a family, we said yes. After a few weeks with us, Evelin and Arturo received their identity cards as asylum seekers and found other housing. Finding steady work has been a greater challenge, even with work permits. While they dream of being able to go back to Nicaragua, their children are safe and enrolled in school.

No, I have never had to flee to protect my life. During my years of mission service here in Central America, I have been privileged to walk beside people working for justice, even at great risk to their safety. In recent months, I have been able to accompany some



Evelin and Arturo in San Jose with their daughters and the Nicaraguan flag. After their home was burned down by paramilitaries, the family fled Nicaragua to seek asylum in Costa Rica.

of those who fled to Costa Rica. I am grateful for the prayers and gifts that make it possible for me to be here at this time. With your ongoing help, I will be able to continue in this service of accompaniment. Evelin and Arturo, together with their children, also say thank you.

Karla Koll is a Mission Co-Worker who receives financial support from our congregation.

A Prayer in the Aftermath of the 49 Muslim Worshipers Murdered in Christchurch

by The Rev. Dr. Laurie Kraus, Presbyterian Disaster Assistance

God of our weary years and our silent tears,

We are shattered by the deaths of 49 Muslim neighbors in New Zealand, cut down in the midst of Friday prayers. We are horrified, angry, despairing.

We struggle with a knowledge that our prayers alone are not enough; our silence in the face of intolerance and fear is complicity; a fear that we do not know a way forward that will help; an emptiness: we have been here before, too many times, and we know we will walk this bloodied path again.

What can we do, with such fear and anger and longing, that can bind us together, rather than further tear apart the fabric of our common life?

We are failing one another, and we are failing You, O Maker of the Universe: our Mercy, our Justice, our Peace.

We pray for our neighbors in Christchurch and for our whole broken and heartbroken world: in this hard season of violence, death and extremism. Each one lost is a child made in Your image. Each survivor is beloved to You. Each afflicted community is part of your commonwealth.

We lift our prayers for each life lost, each family bereaved, the worshiping communities whose fabric has been violently torn asunder by bullets and hatred and fear.

We pray for ourselves, that this wounding, this outrage, will not fade from our minds before our hearts are broken open by Your passion for mercy, justice, and love. Make us ceaseless in our resistance to xenophobia, intolerance, and fear.

May the knowledge of your divine image, given to every living being, warm hearts that have grown cold, and invigorate our desire to embrace our differences and celebrate our belonging in the whole human family.

Make the waters of our tears nourish the river that flows through the city of God, and the tree of life that is for the healing of the nations.

In the name of the God who is One, we pray. Amen.

WORSHIP

Worship in April 2019

- April 7** 5th Sunday in Lent
Communion
"Forgive Us Our Sins"
Daniel 9:3-10
Matthew 18:21-35
Intern Heather Gordon, preaching
- April 14** **Palm/Passion Sunday**
"Do Not Bring Us to the Time of Trial"
Luke 19:28-40
Luke 11:1-4
The Rev. Dr. Joanne Whitt, preaching
- April 18** **Maundy Thursday**
6:30pm Service of Taizé and Communion
John 13:1-8, 12-17, 33-35
- April 19** **Good Friday**
Noon-3:00pm Sanctuary open for silent prayer and meditation
7:30pm Service of Tenebrae
- April 21** **Easter/Resurrection of the Lord**
"I Have Seen the Lord"
John 20:1-18
The Rev. Dr. Joanne Whitt, preaching
- April 28** **Holy Humor Sunday/Family Sunday**
2nd Sunday of Easter
"Big Momma Makes the World: Reflections on the Stewardship of Creation"
Genesis 1:1-31
The Big Momma Choral Readers

Holy Humor Sunday is an old Easter custom begun by the Greeks in the early centuries of Christianity celebrating Jesus' resurrection with joy and laughter on the Sunday after Easter.



NURTURE

Trio of WonderWomen Display Their Art

The Fairfax library is featuring a group show of local artists from Josie Grant's Painting Explorations Workshop. The show will run from March 1-April 27, 2019, and features works done in acrylics and oils by local artists. Sue Neil, Jillian Robinson, and Mary Waetjen all have pieces in the show. You may have seen one of Mary Waetjen's paintings shown in the *Marin IJ*.



Painting by Mary Waetjen. Photo by Jillian Robinson.

In Memoriam

Kathleen "Kay" Fuller

Sept 23, 1925–February 25, 2019

Ray Poelstra

January 5, 1929–March 12, 2019

James Laible

January 11, 1930–March 13, 2019

Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

~Philippians 4:4-7

we can't imagine what good can come out of the tragedy, the sorrow, or the pain we're experiencing. These small "deaths" to the self can be tipping points, opportunities to choose transformation. Often, people choose bitterness or blame instead. But if we choose to walk through the depths—even the depths of our own mistakes or misunderstandings—we will come out the other side, knowing we've been taken there by a Source larger than our selves. Writes Richard Rohr: "Surely this is what it means to be saved. Being saved doesn't mean that you are any better than anyone else. It means you've allowed and accepted the mystery of transformation, which is always pure gift."

What deaths do we need to die to experience resurrection hope in the face of climate change? Do we need to give up the idol of economic growth? Do we need to die to the current systems and powers that degrade humans, nonhumans, and the rest of creation and thus cause us to be hopeless? Do we need to become less "business as usual", and more of a resurrection people? Belief in resurrection hope should cause us to be a different sort of people. Christians should think, purchase, eat, travel, and act in novel and courageous ways because we are motivated daily by the resurrection of Jesus.

This winter, our congregation was certified by the Presbyterian Church (USA) as an Earth Care Congregation. To become certified as Earth Care Congregations, churches take the "Earth Care Pledge" and complete activities and projects in the fields of worship, education, facilities and outreach. You can see the entire Earth Care Pledge at page 3 of this newsletter. First Presbyterian Church of San Anselmo is the only Earth Care Congregation in Redwoods Presbytery, and one of only four Presbyterian Earth Care Congregations in the Bay Area. Much of the work to determine whether we qualify as an Earth Care Congregation was done by the Rev. Doug Olds, our parish associate, as part of his doctor of ministry project. I am grateful to Doug, and to all those who have helped us move toward resurrection when it comes to climate change.

Those of us passionate about the planet are pleased to be counted among the congregations that care for God's Earth, but we also know there is much work to be done. As 16-year-old climate activist Greta Thunberg said, "Until you start focusing on what needs to be done rather than what is politically possible, there is no hope. We can't solve a crisis without treating it as a crisis. ... And if solutions within the system are so impossible to find, maybe we should change the system itself."

That sounds scary. It sounds like death. But on the other side is resurrection.

Together we serve,
Joanne



72 Kensington Road
San Anselmo, CA 94960
415.456.3713
www.togetherweserve.org
mail@togetherweserve.org

SUNDAY WORSHIP
10:00am
(Nursery Care)

The Rev. Dr. Joanne Whitt
Pastor and Head of Staff

The Rev. Doug Olds
Parish Associate
Laurie Buntain

Church Accountant

Daniel Canosa

Director of Music

Heather Gordon

Director of Youth Ministries and
Seminary Intern

Tom Lannert

Church Custodian

Joanna Magee

Office Administrator

Audrey Mahler

Sexton

Natsuko Murayama

Organist

Patrick O'Connor

Godly Play Teacher

Martha Spears

Coordinator of

Older Adult Ministries

Mary Wright Gillespie

Associate Pastor Emerita

Sally Johnson

Director of Music Emerita

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Virginia Thibaux

Editor

Joanna Magee

Production

Richard Schlobohm

Photographer

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Barbara Shindelus

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i thank You God for most this amazing
day:for the leaping greenly spirits of trees
and a blue true dream of sky; and for everything
which is natural which is infinite which is yes

(i who have died am alive again today,
and this is the sun's birthday; this is the birth
day of life and of love and wings: and of the gay
great happening illimitably earth)

how should tasting touching hearing seeing
breathing any- lifted from the no
of all nothing- human merely being
doubt unimaginable You?

(now the ears of my ears awake and
now the eyes of my eyes are opened)

e.e. cummings
1894-1962



Photo by Linda Doughty Kneifel, <https://www.flickr.com/photos/lndknaz>