

Christus Rex

Anglican Province of Christ the King

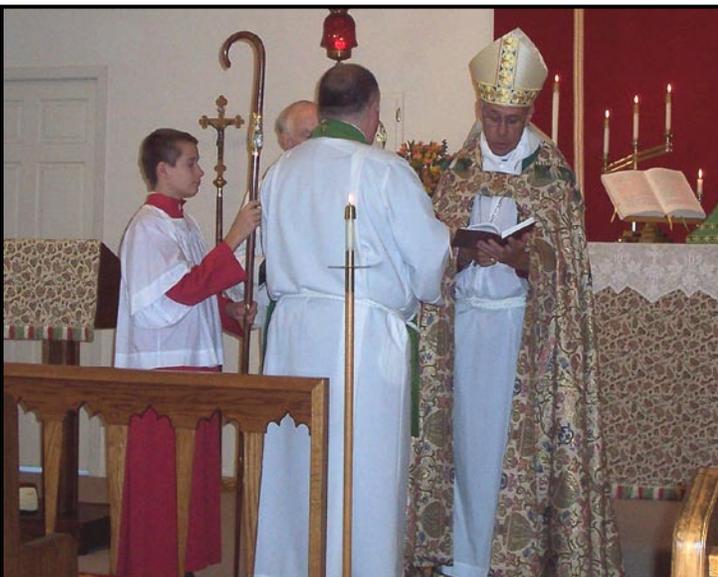


Vol. 2, No. 6

Apostolic Christianity in the Anglican Tradition

November, 2009

Father Davis Instituted at St. Bartholomew's



Fr. Davis stands before Abp. Provence with Dcn. Ed Miller and Fr. Davis's son, Geoffrey.

The Rev. Robert Davis was instituted as Rector of St. Bartholomew's Church in Woodinville, Washington, on October 11. He was called in July and began the new post in late August. Archbishop James Provence preached and presided over the service, which also featured choral singing by the newly-formed St. Bartholomew's Schola Cantorum.

Prior to this appointment, he served more than six years at St. Luke's, Redding, California. The move to the Seattle area is a return to the Northwest for Fr. Davis and positions him closer to Regent College, Vancouver, B.C., where he plans to continue graduate theological studies.



Fr. Davis receives the church keys in the traditional presentation by Sr. Warden Matt Baddeley.



The new St. Bartholomew's Schola Cantorum. (From left: Matt, Nancy, Bill, Kathy, Fr. Davis, Paul, Claire, Nancy, Genevieve & Rose)

Vol. 2, No. 6

Christus Rex - Page 1

November, 2009

The Rev. Robert T. Davis



Photo by Martin Brown

Fr. Davis was born in east Texas, but he also lived in Shreveport, LA, and Chicago as a youth. He grew up in the Southern Baptist Church and began sensing that he was called to some kind of church ministry when he was sixteen. He resisted the call, however, for nearly two decades. Fr. Davis believes that the Lord “continued to prepare me through my work and life experience” for his vocation.

He attended the University of Arkansas, where he met his future wife Cynthia. Cynthia and Robert were married in May of 1987 and were blessed with fraternal twins Geoffrey and Genevieve in June of 1996.

After working in “two very different but interesting fields of work that served to prepare me for what I’m doing now,” Fr. Davis embarked on a spiritual journey that led him to the “Church Catholic in its Anglican expression.” He took some classes and attended a conference at Regent College in Vancouver, British Columbia, as a part of his personal discernment or “testing the waters” process. He was also invited to study at Wycliffe Hall, Oxford, through contacts he had made at Regent College, and he completed five summer school classes in graduate level theology at Wycliffe.

Fr. Davis discovered the APCK through the Internet and dialogued with Abp. Morse for three years before being received and entering St. Joseph of Arimathea Anglican Theological College in Berkeley. He was ordained to the Diaconate on January 25, 2003, by The Most Rev. Robert Sherwood Morse at St. Peter’s Pro-Cathedral in Oakland, CA, and to the Sacred Priesthood on April 4, 2003, by The Most Rev. James Eugene Provence at St. Luke’s Church, Redding, CA, where he had previously served as a Deacon. During his tenure there the church achieved increased levels of membership, attendance, giving and outreach.

Fr. Davis has a new website at <http://www.fatherdavis.net>.

The American Episcopate Begins

[Saturday, November 14th is the feast of the Bestowal of the American Episcopate (1784), the consecration of the first Bishop of the Anglican Communion in the United States.]

By James Kiefer, satucket.com/lectionary/

During the colonial era, there had been no Anglican bishops in the New World; and persons seeking to be ordained as clergy had had to travel to England for the purpose. After the achievement of American independence, it was important for the Church in the United States to have its own bishops, and an assembly of Connecticut clergy chose Samuel Seabury to go to England and there seek to be consecrated as a bishop.

However, the English bishops were forbidden by law to consecrate anyone who would not take an oath of allegiance to the British Crown. He accordingly turned to the Episcopal Church of Scotland. When the Roman Catholic king James II was deposed in 1688, some of the Anglican clergy (including some who had been imprisoned by James for defying him on religious issues) said that, having sworn allegiance to James as King, they could not during his lifetime swear allegiance to the new monarchs William and Mary. Those who took this



position were known as non-Jurors (non-swearers), and they included almost all the bishops and clergy of the Episcopal Church in Scotland. Accordingly, the monarchs and Parliament declared that thenceforth the official church in Scotland should be the Presbyterian Church. The Episcopal Church of Scotland thereafter had no recognition by the government, and for some time operated under serious legal disabilities. However, since it had no connection with the government, it was free to consecrate Seabury without government permission, and it did. ...

In Aberdeen, 14 November 1784, Samuel Seabury was consecrated to the Episcopate by the Bishop and the Bishop Coadjutor of Aberdeen and the Bishop of Ross and Caithness. He thus became part of the unbroken chain of bishops that links the Church today with the Church of the Apostles.

And this shall be a sign unto you

By The Rev. Dr. Paul Russell

“And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger,”

This line from *The Gospel according to St. Luke* is one of the best known in all the Bible. We recite it aloud every year and never think to ask: “What does this sign signify?” The answer contains much of the message of the Incarnation, which is to say, the message of Christmas.

The baby Who was born in Bethlehem was the “Christ,” we are told. That means that He was the long-awaited Messiah: the anointed king intended by God to rule over His people on earth. There are many kinds of kings in the Old Testament, but Jesus does not conform to any of them in His actions or His history.

While kings act as lords over their people, He acts to help those who need help. While they expect special treatment from those they meet, He is never surprised to meet rejection. While they set themselves apart from those they rule, He mixes right in with ALL the Israelites, far more than most pious Jews thought appropriate. Our gospel lesson shows us that that pattern began right at the beginning of His life.

Christians believe that Jesus came to set right what was wrong with the world. What was wrong can be seen clearly right at the start of *Genesis*. (3:3-13)

And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

And the LORD God called unto Adam, and said unto him, Where art thou?

And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

From the very beginning, human beings are looking out for themselves instead of for each other. They are self-centered and selfish, thinking that what makes things more comfortable for them is what is best. This is the opposite of the behavior that Jesus displays and it is the opposite of the behavior that is expected of Christians.

Here are the two most important verses in the New Testament for an understanding of Christian ethics. They should be better known than they are. Perhaps they are so clear that we cannot bear to know them as well as we should or they would haunt our quiet moments of self-reflection. I give you these verses in *The Revised Standard Version*, which I think is easier to follow.

Do nothing from selfishness or conceit, but in humility count others better than yourselves.

Let each of you look not only to his own interests, but also to the interests of others. (*Philippians 2:3-4*)

This is a command to care for others before oneself. It is a command to live **self-lessly** rather than **self-ishly**. If you turn to *The Epistle of St. Paul to the Philippians* and read the whole second chapter, you will see that this way of acting is put forward as a way of imitating Jesus. Our gospel lesson shows us that His selflessness begins right at the very start of His life.

Jesus was not recognized by His followers or by His opponents as being the Messiah during His lifetime because He did not act in the way “a king is expected to act.” Jesus was not recognized as saving the People of Israel, because He did not act in the way “a Savior is expected to act.” People’s expectations controlled what they were able to see (as they often do for us) and the Jews could not see a Messiah Who was not the kind of king they were waiting for.

When the shepherds were sent to Bethlehem, they were told that they were going to see the Messiah. That was not enough information for them to find Jesus, though, because He was not the Messiah they were taught to expect. Therefore, they were told where to look for Him and how to know they had found Him and then they were told that His circumstances had meaning: “this shall be a sign unto you.” What was the meaning of that sign?

(Continued on Russell Page 4)

(Russell, continued from page 3)

Jesus did not come to be what the Jews were waiting for; He came to be what they needed. Jesus did not come to act in the way that “a king is supposed to act;” He came to act the way a king **ought** to act. Jesus did not come to **act like** a “good religious person;” He came to **be** a good religious person. Jesus’ life is a sign showing us how we **really** ought to act and how we **really** ought to treat those around us:

Do nothing from selfishness or conceit, but in humility count others better than yourselves.
Let each of you look not only to his own interests, but also to the interests of others.

If we really do that, if we really do what Jesus did, we will have learned what the sign of His birth was intended to show us and we will have begun to live as His disciples are called to live. In this Advent and Christmas season, let us cast our minds even unto Bethlehem, so we can see again the little babe that was given to us and begin to see, at last, what He came to show and teach us. ⊕

Strengthening and Deepening at the 2009 Retreat

Ten clergy and laymen participated in the retreat this year at the Carmelite House of Prayer and Retreat Center in Oakville, California (<http://www.oakvillecarmelites.org/index.html>). The retreat began on Monday evening, October 26th, and ended after morning services on Thursday, October 29th. Canon David Rodier led the retreat on the theme of “Pray Without Ceasing.”

Fr. James Prudhomme described the retreat in these words: “The quiet of the Carmelite House of Prayer was restorative. The community Offices of the Day were healing and the talks inspiring. Canon Rodier was at his best!”

Attending the retreat were (from left as shown in the photo below): Seminarian Peter Towle, St. Peter’s, Oakland, California; Fr. Michael Mautner, St. Stephen’s, Oakville, California; David Jackson, St. Augustine’s, Chico, California; Steve Gladstone, St. Joseph of Arimathea, Berkeley, California; Bruce Wilcox, The Parish of St. Mark, Portland, Oregon; Canon David Rodier, Christ Church, Carefree, Arizona; Fr. Matthew Weber, St. Joseph of Arimathea, Berkeley, California; Rev. Jonathan St. Clair, Christ Presbyterian Church, Berkeley, California; Fr. James Prudhomme, St. Stephen’s, Oakville, California; Fr. Jeffrey Smith, St. Luke’s, Redding, California.



St. Paul's Has New Home in Redmond, Oregon



The congregation of St. Paul's Anglican Church has been meeting in temporary locations in Bend, Oregon. In October they began holding services in their new home in nearby Redmond.

Fr. Tony Sands (at left in photo) and Dcn. David La Barbera (at right) continue to serve this devoted and enthusiastic congregation.

Cave Creek Cross Installed at Christ Anglican Church

Christ Anglican Church, Carefree, Arizona, will host an open house on Nov. 21 for the community to view and experience the newly installed Cave Creek Cross. Inspired by the 8th century Ruthwell Cross in Scotland, local artist, Robert Thornley was commissioned by Christ Anglican Church to sculpt the 18 foot cross as a symbol of peace and hope for all who see it. Mr. Thornley will be at the parish to talk about his work of art. Father Steven Dart will also be available to discuss the history of this Anglican Cross and the significance of the carvings portraying the important events in the life of Jesus Christ and representing eternal truths of the Christian faith.

On the following day, Sunday, Nov. 22, Bishop Frederick G. Morrison of the Diocese of the Southwestern States will dedicate the Cave Creek Cross at the 10:30 a.m. service. (See also the church's website at <http://www.christchurchaz.org/>.)



Christus Rex is the national publication of the Anglican Province of Christ the King.
2725 Sacramento Street
San Francisco, California 94115
Archbishop James E. Provence
Copyright © 2009, Anglican Province of Christ the King. All rights reserved. No part of this newsletter may be reproduced in any form without permission.
Contact: Dr. Monty C. Stanford
messenger@anglicanpck.org
The APCK Provincial web site is available on the internet at <http://www.anglicanpck.org>.

Contents

Fr. Davis Instituted at St. Bartholomew's
The Rev. Robert Davis
And this shall be a sign unto you
Strengthening and Deepening at the 2009 Retreat
St. Paul's New Home in Redmond, Oregon
Cave Creek Cross Installed at Christ Anglican Church



Above: The large chapel in the Carmelite House of Prayer and Retreat Center in Oakville, California. Upper Right: Tower Cross (Photos by Peter Towle)