
The Shepherd's Staff

1 message

Anglican Province of Christ the King <frhines@stgeorgeanglican.org>

Wed, Oct 12, 2022 at 5:21 PM

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Newsletter of the Anglican Province of Christ the King October, 2022

*The Most Reverend John E. Upham
The Right Reverend D. M. Ashman
The Reverend Gordon Hines, Publisher*

St. John's Mission Church New Rented Facility in Omaha, Nebraska



Things are moving along well for St. John's Mission Church in their new location in Omaha, Nebraska. God has blessed them with a reverent and beautiful place for worship . One St. John member commented, "God



works in mysterious ways and it is always a blessing to have our prayers answered!"

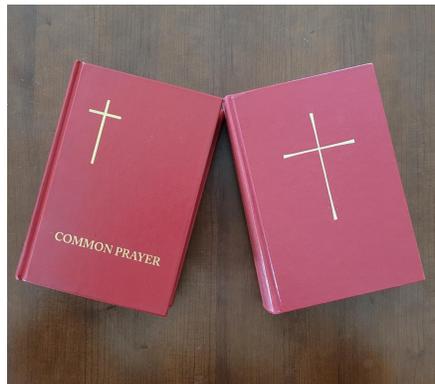
From The Imitation of Christ by Thomas a Kempis. "Oh that Thou wouldest altogether by Thy presence, kindle, consume, and transform me into Thyself: that I may be made one spirit with Thee, by the grace of inward union, and the melting of earnest love! Suffer me not to go away from the angry and dry; but deal mercifully with me, as oftentimes Thou hast dealt wondrously with Thy saints. What marvel if I should be wholly kindled from Thee. Thou art the fire that is always burning and never failing, love purifying the heart and enlightening

the understanding."

May this new House of God so enable those who gather within its walls achieve that blessed end of which Thomas a Kempis so magnificently speaks.

Keeping the Faith

Book of Common Prayer vs. Prayer Book



This is the first of a two part essay on "Book of Common Prayer vs. Prayer Book." The second half will appear in the next issue of The Shepherd's Staff.

"Having a form of godliness, but denying the power thereof: from such turn away." (2nd Timothy, 3:5)

I was first introduced to the 1979 Prayer Book as a boy while worshiping with my mother and brothers at the Episcopal Church of the Transfiguration in Richardson, Texas. As I tried to familiarize myself with it, even at the age of twelve, I knew something was missing, that my worship of Almighty God had been sapped of beauty and reverence. For a boy of twelve to come to such a conclusion, something had to be seriously awry.



Like everyone else in the pews (and most clergy) at the time, I assumed that the Church's goal was to make its newly revised prayer book "relevant" to those using it, and that eventually we would get used to it. But now as liturgists, clergy, and lay-people have had time to examine the 1979 Prayer Book these last forty years, they have uncovered the troubling motives and, yes, conspiracy behind the crafting of the 79 Prayer Book. This conspiracy sought a fundamental theological change under the guise of linguistic reform.

The Rev. Urban T. Holmes, a member of the Standing Liturgical Commission of the Episcopal Church, the entity responsible for crafting new liturgies, admitted as much in his book entitled, *Worship Points the Way -- a celebration of the life and work of Massey Hamilton Shepherd, Jr.* Holmes boldly asserted that "the 1979 [Prayer] Book, it seems clear, is a symbol of a theological revolution. . . ."

For the Anglican Church the Book of Common Prayer is both the law of prayer and the law of belief. *Lex orandi lex credendi*: as we pray, so we believe. Within its pages are the doctrine and discipline of the Anglican Church. This principle is why every jot and tittle of the liturgy is so important.

In seminary we were taught that the Book of Common Prayer is essentially the Holy Bible arranged for public worship and private devotion. In other words, for Anglicans the Book of Common Prayer expresses devotionally the highest authority to which we may appeal. To change wording, let alone doctrine, must be measured by the Canon of Scripture, as well as by the Fathers and Councils of the early Church. John Wesley pronounced the Book of Common Prayer the finest document of biblical and rational piety in the English language.

The Book of Common Prayer has undergone a series of periodic revisions in the Anglican Church since its first issuance in 1549. Most of these revisions have been minor and meant as a process of fine tuning which in no way altered the doctrine and discipline of the Anglican Church. Not so with the 1979 Prayer Book.

In place of the glorious Book of Common Prayer, the '79 Prayer Book substitutes "a secular, humanist, man-centered concept" in place of "the biblical, orthodox, and God-centered teachings" that are the heritage of the Book of Common Prayer. No wonder so many baptized persons already have fled the Episcopal Church's ship of souls as its doctrinal leak continues to worsen.

If your plan is to re-make the Church into something else, the Book of Common Prayer would be your primary target. So it was in 1979 and with devastating consequences for the Episcopal Church. A large number of the Prayer book's revisers were humanists, willing not only to change the doctrine and discipline of the Book of Common Prayer but to propose an even more radical revision

than was adopted in the '79. A single factor prevented their doing so: they knew that doing so would initiate a backlash which would prevent adoption of their work.

Some of the revisers, in lecture and in writing, had assigned to the dustbin of history doctrines central to the Christian faith: doctrines such as the Virgin Birth; the seven sacraments as instruments of grace (not mere symbols of grace); and, above all, the doctrine which lies at the heart of the Christian faith: Jesus Christ, Incarnate Son of God, rose from the dead. For them such doctrines are holdovers of the outmoded scholarship which dominated Church belief until the start of the Protestant Reformation. It is, they thought, time to move on.

Now a caveat: not everything accomplished by '79's revisers was hurtful to the Church. For example, structural changes were made in the Holy Eucharist which helped divorce it from the Puritan influences of the sixteenth century; e.g., moving the Gloria in Excelsis to its proper place after the Kyrie; specifically authorizing the Kyrie in Greek; eliminating the second sentence in the administration of Holy Communion (inserted into the infamous edition of 1552 to prevent a Puritan insurrection against Queen Elizabeth); however, the alternatives '79 inserted in place of the '28 Administration Sentences are themselves vague, open to wide interpretation.

The New Testament and the historic Catholic faith unwaveringly maintain that Holy Baptism means "regeneration." (Cf. Titus 3:5-6). In the 1928 and earlier editions of the Book of Common Prayer, the Office of Holy baptism (pp. 273-82) refers to some form of the word "Regeneration" four times. In the '79 version *that word is not used once*; in its place are substituted two words "full initiation." (cf. p. 298) Upon an admittedly hasty reading of the '79 Service, I failed to find the word or the concept of Regeneration. There were many pious words to cover the omission, but nothing that reflects the biblical teaching.

There is more, but I do not here want to inundate you with information; therefore, I will conclude my brief analysis of the changes in doctrine and discipline of the '79 Prayer Book next time, focusing on how the most dramatic theological change in the '79 was the virtual abolition of the sacrament of Confirmation. We will also look at the other sacramental rites of the Church in the '79 and finish with why the change in language matters.

(This article was coauthored by Fathers Gordon Hines & Yates Greer)

How She Loved: A Meditation on St. Brigid of Kildare

*(By Chrissy Dart, wife of Canon Steven Dart,
Christ Anglican Church, Carefree, Arizona)*



Among the many ways that St. Brigid of Kildare loved, three stand out:

One: Brigid loved being generous.

Two: Brigid loved cows. In fact, every time she looked into the face of a cow she fell more in love with God. She is often depicted in art with a white cow that has red ears.

Three: Brigid loved people, especially the poor. She is to have said, "It is in the name of Christ that I feed the poor, for Christ is in the body of every poor person."

St. Brigid loved and miracles happened. Many of these miracles have to do with providing food and drink for pilgrims, animals and the poor. Researching Brigid's life and telling her stories often causes me to reflect on my own lifestyle choices.

Once I told the story of Brigid churning butter. As a young girl, Brigid would divide the butter into twelve balls for the twelve Disciples of Christ. Then she would give the balls of butter away to the poor. When the supervising adult would check on her, knowing full well that Brigid had given precious butter away, the butter would not be missing.

I mentioned St. Brigid the other day to a young girl who had listened to the story over a year ago. The young girl retold, with much animation, the whole St. Brigid butter story. I hope the story will stick and the young girl, like St. Brigid, will be bold in her generosity.

A few years ago I heard the following poem/prayer by St. Brigid on National Public Radio. I would like to share it with you. The prayer offers a glimpse into the interior life of a woman whose story lives on today, transforming lives of young and old, challenging all to love.

*I'd like to give a lake of beer to God.
I'd love the Heavenly Host to be tipping there
For all eternity.
I'd love the people of Heaven to live with me,
To dance and sing.
If they wanted, I'd put at their disposal
Vats of suffering.
White cups of love I'd give them,
With a heart and a half;
Sweet pitchers of mercy I'd offer
To every man.
I'd make Heaven a cheerful spot,
Because the happy heart is true.
I'd make the men contented for their own sake
I'd like Jesus to love me too.
I'd like the people of heaven to gather*

*From all the parishes around,
I'd give a special welcome to the women,
The three Marys of great renown.
I'd sit with the men, the women of God
There by the lake of beer
We'd be drinking good health forever
And every drop would be a prayer.*

The image at the top is the Day Chapel Tapestry of the Church of the Annunciation, Clonard, Ireland

Mary Bedford Visits Crew Team in Berkeley



The photo of APCK member Mary Bedford (left) captured a very special occasion for her a few years ago, when she had the privilege of visiting the University of California at Berkeley's crew team storage shed housing the team's crew boats. Mary came to visit one boat in particular named in honor of Archbishop Robert Morse.

The Cal Crew team felt naming the boat after Archbishop Morse was a special way to show their deep appreciation for the support and friendship the Archbishop had given them over the years.

Mary turned 101 recently and is still going strong!

2023 Ordo Kalendars



The 2023 Ordo Kalendars are prepared and are available for ordering. The Ordo Kalendar conforms to the 1928 Prayer Book and both the American and Anglican Missals and is in full color and edited for Church use by Father Matthew Weber of Saint Ann's Chapel in Palo Alto. There is space on the front of the Kalendar where a parish may, if desired, insert a picture, its name and other information after receiving the Kalendars.

The Ordo Kalendar is of invaluable use to clergy and altar guilds alike. It helps determine the color for the day, whether the day is festal or ferial and a guide to whether the Gloria in Excelsis and/or the Nicene Creed is required. The same applies for proper prefaces.

Nona has mailed out order forms but if lost or you didn't get an order form, you may direct inquiries to Mrs. Nona Gourley (209) 862-2582 or email our Ordo Kalendar website: order1928bcpcalendar@gmail.com.

Bible Safari: Still Going Strong

About five years ago, David St John, member of St. George's Anglican Church in Las Vegas, Nevada, approached its Rector, Fr. Gordon Hines, about the possibility of bringing Bible Safari to the parish. Since then, Bible Safari has been a continuous presence (except for an extended period during the pandemic), offering its Bible study ministry to parishioners and friends of the parish.

Over that time, we have done numerous studies of specific books of the Bible (such as Genesis, Exodus, Joshua, Daniel, Philippians and Acts) plus a number of topical series (Christ in the Old Testament, The Parables of Jesus, and Lenten & Holy Week studies). Currently, we have just begun an in-depth study of the book of Romans.

Here is just a taste of what we are currently studying. It is a brief section from an introduction to the book:

There is no dispute that Paul wrote the letter to the Romans. At the time, Paul was in Corinth, and the date was 56/57 AD. He was writing to the Christians in Rome. Gentiles predominated (as he sends his greetings, you will notice the Greek names), but there were many Jewish believers also. The believers in Rome met in house churches.

Key Verses: Romans 1:16-17 – “For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, “But the righteous man shall live by faith.”

Romans is the longest of Paul's letters (7,114 words). It may have been placed first in his letters because of its length or because of its importance. Paul quotes the Old Testament approximately 62 times – more than in all of his other letters combined.

Romans is considered a “comprehensive” book. Paul is not responding to particular problems as in most of his letters. In Romans he focuses only on the essentials of the faith. It is a “sequential” book, logically crafted with many transitions and connections (liberal use of “for”, “but”, “therefore”, and “What shall we say, then?” It is best to go through the letter in an orderly way as each section builds upon the previous section.

One commentator described the book as follows: “ROMANS IS THE MOST PROFOUND DISCUSSION ABOUT THE MOST PROFOUND SUBJECT IN ALL OF SCRIPTURE. IT IS GOD'S PLAN AND PURPOSE FOR SAVING SINNERS!”

Romans is a book about righteousness. It says God is righteous, God demands righteousness, and God provides righteousness.

Bible Safari has been a valuable ministry to the people of St. George's and to those who follow the postings on Facebook. It continues to provide quality training so that we may be more educated in our personal faith as well as in our evangelism to others.

Archbishop John Upham Stepping Down as Bishop Ordinary of the Diocese of the Atlantic States



Archbishop John Upham is stepping down as bishop ordinary of the Diocese of the Atlantic States. He retains territorial oversight of the archepiscopal see of Washington DC, and his office as Archbishop. Bishop Blair Schultz will now assume the office of bishop ordinary for DAS.

The Archbishop will remain in his ex-officio role as the Ordinary for this Diocese of the Southwestern States. Bishop Peter Hansen will remain the *Episcopal Visitor* of the DSWS.

Please continue to pray for the Archbishop and his health, that he may continue to fulfill his role as shepherd of Christ's Flock in this Branch of the One, Holy, Catholic, and Apostolic Church.

Some reflections on the APCK and of its proclaiming of "the Faith once delivered."



Christine Sunderland, laymember of the APCK, is a well-known novelist from the San Francisco Bay Area. Her stories, set in Europe, Hawaii, and California, draw from the past but take place in the present, dealing with themes of love, suffering, faith, family, and freedom. Visit her website here: [Christine Sunderland](#)

I have had the remarkable grace to be a member of the Anglican Province of Christ the King since 1977 when I returned home to the Bay Area a single parent with a four-year-old son. Over the years I have become immersed in the lyrical and artistic liturgies of the Anglican Book of Common Prayer, a truly remarkable grace.

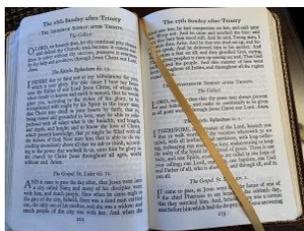
Many other Christian denominations share some or most of our dance in time with God our Creator, but as I have learned the steps and the words that go with the steps, I have engrafted Scripture into/onto my soul. Learning these precious words and phrases by heart is like seeding beauty to blossom in my heart. In time, our earthly time, I have grown old and now find myself living in a beautiful poem of truth, goodness, and beauty, all brimming with the immense love of God.

Words are mankind's way of representing reality and, in turn, communicating that reality to each other. Language through the centuries has been shaped into sentences, paragraphs, and chapters to be placed upon pages or to be sounded with lungs and lips. Words spoken express the true depths of the speaker to the listener. Words allow us to share ideas, passions, instruction, and love. In the sharing trust grows. In the sharing we receive a part of another to be given away another time to someone else who has ears to hear, so that they will have eyes to see.

In this way - this sharing of truth - humanity flourishes, seeking ways to heal the past, to undo the curse of Eden and repent and start anew, to link one another, to banish loneliness, to sanctify the present and solemnize the future. We do this with words.

We also share untruths, increasing separation, distrust, and isolation. Lies are intentional falsities. These lies, regardless of where or when or to whom they belong, slither among us like snakes in the grass, the garden, seeking to devour. They divide. They harm. They kill trust and they kill love.

And so, in this fallen world, we seek authorities we trust to tell the truth. Just so, I found the Anglican Province of Christ the King, and in the finding, found joy, peace, certainty and an authority I could trust to keep me close to Christ, my king.



Sunday's Epistle for the 16th Sunday after Trinity was one of the most poetically powerful of all Scriptures, a passage that rings true from St. Paul's heart to my own, traveling from the first century, over two thousand years to my listening ears today. He writes to the church in Ephesus:

"I DESIRE that... [Christ] would grant you... according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

The Epistle. Ephesians 3:13+, **1928 Book of Common Prayer**, p. 212
The breadth, and length, and depth, and height of Christ's love is known because we are rooted and grounded in so great a love that it passeth all knowledge. We become filled with the fullness of God.

And this happens in every liturgy. This fullness-filling. A remarkable grace.

Words. Words transform us and link us through the centuries, throughout the world, to be freely given and freely accepted without fear.



True freedom is free speech without fear.

We recently celebrated the Feast of St. Michael and All Angels (Sept. 29th). I believe in angels, for they are in Holy Scripture and confirmed by the Church. St. Michael the Archangel fought the Angel Lucifer (ironic name=light) and threw him out of Heaven (see Revelation 12:7+): "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

Lucifer is the demon of lies. Christ is the Way, the Truth, and the Life. We continue to witness the war waged furiously all about us, this war between truth and lies. But we as Christians have authorities we can trust, the Church and the Word of God: "In the beginning was the Word, and the Word was with God, and the Word was God."

Words. Ways of meaning. Ways of truth. Ways to the Truth. Ways to live life.



And like Jacob's dream of the angels on the ladder between Heaven and Earth, so we use words to bridge the space between ourselves and God. We are given the words to use by Our Lord himself, and the prayer is the ladder: "Our Father, who art in Heaven, hallowed be thy name, thy kingdom come, thy will be done, on Earth as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil."

We say this morning and evening and whenever we think of it. We live inside the prayer and the prayer lives inside us. In this way words weave the Word of Life into our souls, into our time on this Earth, and we are given life eternal. Amen.

Save the dates for next year's concurrent Diocesan Synods/ACW Conferences - DWS & DSWS

The 2023 Diocesan Synods/ACW Conferences for the Diocese of the Western States and Diocese of the Southwestern States will be held concurrently in Walnut Creek, California, Wednesday, April 26 - Saturday, April 29. The Bishops, other clergy, and laity of the respective dioceses are excited about holding the Synods on the same date and location!

For your congregations and yourself, follow the link below for the reservations in Walnut Creek for next April's Synod where this diocese and that of the Western States will join in one (cooler) spot. The dates are April 26-29, 2023.

A block of rooms has been reserved at the Embassy Suites Hotel, Walnut Creek, CA. the hotel is a short walk from Pleasant Hill BART (Bay Area Rapid Transportation) Station, which provides direct access to San Francisco, Oakland and SFO International Airport(s). Each room includes: separate living room, two 42" HDTVs, in-room coffee maker with coffee and tea selections, microwave, mini-fridge, desk with ergonomic chair and stay connected with complimentary Wi-Fi. There is an in-door pool, 24 hour fitness center complete with free weights and cardio equipment. A complimentary breakfast and evening reception for all those staying at the hotel.

Each person will be responsible for securing his/her own reservation. The hotel rates are: \$159 + hotel tax + \$30.00 per day + Valet Parking. At the time of making your reservation please state **Diocese of the Western States** to secure a place to stay please make your reservation as soon as possible! The reservation for your rooms will be honored as received, and must be made with the hotel by March 20, 2023. If the block of rooms is filled prior to or after that date, the hotel does not guarantee that the group rate will be honored or that rooms will be available.

If you want to secure a room now, or soon, use this link to get there dependably.

[For Hotel Reservations](#)

PLEASE TAKE ADVANTAGE OF THE EARLY SYNOD AND ACW CONFERENCE

REGISTRATION PACKAGE FEES PRIOR TO MARCH 20, 2023

\$185.00 Clergy and Laity

\$140.00 Seminarians & wife who are NOT Lay Delegates, Students, age 18 and under who are NOT Lay Delegates

\$30.00 ACW/Clergy Lunch "No Host"

REGISTRATION AFTER MARCH 20, 2023

\$285.00 Clergy Laity Seminarians, Students, Observers, Guests

\$ 30.00 ACW/Clergy Lunch "No Host"

REGISTRATION FEES IF YOU PREFER NOT TO TAKE ADVANTAGE OF THE SYNOD PACKAGE FEES

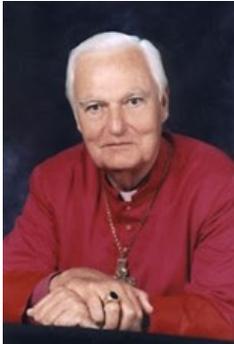
\$150.00 Synod business Meeting

\$90.00 Friday Synod Banquet

\$50.00 ACW Conference (**MUST REGISTER TO ATTEND ACW
Conference or Clericus to attend lunch**)

\$50.00 ACW/Clergy Lunch

The Last Word



The following homily was given by Archbishop Robert Morse at various parishes within the Province during the years of 1993 to 2003, commemorating the Feast of St. Francis of Assisi.

Nancy and I went on a pilgrimage to Assisi, Italy, the thirteenth-century village of St. Francis. Tomorrow is the Feast of St. Francis, patron saint of San Francisco, who entered Heaven six hundred years ago on October 4. Last week the Church also celebrated the Feast of St. Michael and All Angels. It recently occurred to me how natural it is that these two feasts come together for they were joined together with wounds when Francis received the stigmata.

Although we visited Assisi on a busy weekend in 1993 and the hilltop town was crowded with pilgrims, tour buses, and scooters, it still breathed the romance of Francis, God's troubadour. His presence gives Assisi a sense of the eternal, the wonder of our existence and heightens our joy in life. It is as though Francis was incarnate in the stones and streets of that mystical place.

The first time I came to Assisi in 1952 the village was silent and empty. As I moved down a narrow lane towards the great church of St. Francis a sudden rain came and forced flights of birds to circle and soar around the basilica. On this recent visit, curio shops crowded the streets as we walked with throngs towards the shrine, but the feeling was the same.

Francis, in the popular imagination, is the saint of gardens and squirrels, ducks and deer, but the real Francis is the saint of the Cross. Once asked by a disciple what his vision of happiness was, he replied it was to spend the day tirelessly preaching the love of God. Happiness was to care for the sick, the aged, the bereaved, the young and the hungry. Happiness was to have nothing to eat, for it had been given away. Happiness was to stand outside a great house with a grand feast taking place, to cross the lighted doorway to ask for a piece of bread, and to have the door slammed in your face with a curse. Happiness was to know that we are called to love and expect nothing in return.

Francis, like Our Blessed Lord, is difficult to follow. But we know he and Our Lord reveal the truth.

Two years before he died, Francis asked God to allow him to experience the love and the suffering that Our Lord knew in His Passion. already ill, Francis retired to La Verna, a hermitage on a mountainside in northern Italy. One day a vision of the crucified Christ held up by a seraphim came to him. When they found him unconscious on the hillside, he bore the marks of the stigmata, the five wounds of Christ, in his hands, feet, and side. From that moment they would often find his habit soaked in his blood.

A seraphim is the highest order of angels. The word seraphim comes from the Hebrew word, *to burn*. They are the angels closest to God, because they burn with the love of God.

May St. Francis of Assisi and the holy seraphim intercede for us, that someday our hearts might also catch fire, burn with the love of God.



Anglican Province of Christ the King

[Visit our website](#)

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