
The Shepherd's Staff

1 message

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

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Newsletter of the Anglican Province of Christ the King February, 2023

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

Saint Joseph's Seminary – Winter and Spring News

(All Times are Pacific Time)

Saint Joseph's Anglican Theological College has resumed classes as of January ninth. We are pleased to welcome to our faculty Father Benjamin Lawrence of Saint Luke's Redding. Our Schedule is as follows:

Mondays at 11:00 a.m., ***Historical Homiletics*** (Bishop Ashman)

Tuesdays at 11:00 a.m. and 5:00 p.m., ***World History and Religion*** (Bishop Ashman)

Tuesdays at 2:00 p.m., ***Survey of the Old Testament*** (Bishop Ashman)

Wednesdays at 11:00 a.m.,
Dogmatic Theology II
(Bishop Hansen)

Wednesdays at 2:30 p.m.,
Confirmation Class for all ages (Father Lawrence)

Fridays at 10:00 a.m., Fourth Semester ***Ecclesiastical Latin***
(Bishop Ashman)

Fridays at 1:00 p.m., Second Semester ***Biblical Greek***
(Bishop Ashman)



Friendly Reminder Time

- Please try to get your Parochial Reports into your respective Diocesan Office.
- Please send in your ACW Diocesan and Provincial Dues to your respective ACW Treasurers.
- Join the **Saint Jude's Intercessory Prayer Group**. How? Contact Deb Ponec at ponec@msn.com.
- Keep your clergy in your prayers and let them know that they are appreciated.
- Pray for our postulants seeking Holy Orders.
- Please keep Archbishop Upham in your prayers.

A Homily for the Fourth Sunday after Epiphany



One evening, in a medieval monastery, when evening meditations began, the monastery's cat made such noise that it distracted the monks. So the superior ordered the cat be tied up during the meditations. Years later, when the superior died, the cat continued to be tied up during evening meditations. And when the cat died, another cat was brought in and tied up during evening meditations. Centuries later, learned monks wrote scholarly treatises about the religious

significance of tying up a cat during evening meditations.

I never cease to be amazed that so many people read, hear and see but never get the point; and how words, ideas and even God's principles can be twisted and distorted. Martin Luther began a rebellion against church corruption and the twisting of God's religion that shattered the Christian world. And like so many reformers his intention was never to found a new religion or denomination, but to criticize and correct the abuses within the existing church. Luther was an eloquent preacher, a translator of the bible into German, a theologian and apologist. He stirred the hearts of souls of many people. But in 1525, his exhortations against Church abuses were misinterpreted by the peasants (stirred up by self-serving extremists) to justify an attack on the social order as well. When the peasants turned to violence and atrocities, Luther supported the nobility and encouraged them to enact swift and bloody punishment. And swift and bloody it was! The so-called Peasant's War was really a revolution of the oppressed rising up with terrible, vengeful anger (not unlike the French and Russian Revolutions) followed by a powerful and equally bloody retaliation.

Both rebel peasants and the nobility were brutal by our standards and in the end about 100,000 insurgent peasants were massacred. Luther was deeply troubled because he had, so to speak, stirred up the people. But Luther backed the princes and supported the restoration of law and order by his

understanding of scripture, scripture found in today's Epistle: *For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves condemnation.*

Thus, Luther found justification for the actions of the state, but he never found peace in the terrible aftermath. What happened must be judged by the people of those times. Peasants were often ignorant and superstitious. The extremists who stirred them up were motivated by hate and did not think about the consequences of their actions. It was an age of violent punishments, but also an age that easily wrote scholarly treatises about the religious significance of tying up cats for the sake of meditation. It was an age that made Galileo recant in that he declared the sun was the center of the universe while the Enlightenment was denying that the Son of God was born of a pure virgin. And have people down deep really changed all that much? Are we not just as susceptible to the temptations of the world, the flesh and the devil? In the Screwtape Letters, C. S. Lewis sums up evil, human weakness and myopic vision so well when he has Screwtape (the senior devil) say to Wormwood (the junior devil), *"Everything must be twisted before it is of any use to us."* The Christian Religion operates from a simple premise: love God and love your neighbor as yourself.

And that love can only flow from faith. That is the link between the Gospel and the Epistle. In the Gospel the leper has faith and Jesus shows compassion. But even more powerfully the centurion, a Roman soldier who was used to mistreating Jews at best, asks Jesus to cure his servant. That's right, a tough Roman centurion asks a Jewish rabbi to heal his servant. Moreover, the centurion gives a moving account of his faith in Jesus' ability. And why? Because he loved his servant. The abused peasants of Luther's time did not, or more likely could not, understand that kind of love. Luther was wounded terribly because he had been unable to communicate that love to either the nobility or the peasants. The monks after centuries didn't understand the stupidity of their cruelty to a cat. But we do

understand! We do get the point! That is the key today. That is why we modify the words of the centurion just before we receive Holy Communion: *Lord, I am not worth that thou should'st come under my roof, but speak the word only and my soul shall be healed.* - +Bishop Ashman

ACW-DWS

February 22, Ash Wednesday, is approaching fast, so please, if you have not already ordered your Mite Boxes, do it now! The Mite Boxes are a painless way to donate money to the St. Joseph of Arimathea Seminary for student support and the money is gratefully received by students



studying for the Diaconate or the Priesthood, maybe someone from your own parish! You can donate the small change in your pocket, or perhaps the cost of the chocolate you gave up for Lent. Every penny counts! Email your church name and the number of boxes you need to: gillian.golden@yahoo.net, and we will send boxes to you.

ACW dues notices have been emailed to each church. Please fill out the form if you have an ACW group, or designate a contact and send the completed form with the check to: *Patsy Ronat, ACW-DWS Treasurer, 1044 Via Roble, Lafayette, CA 94549-2925*

We are excited about the 31st Annual Synod, coming up on April 25-29 at Embassy Suites Hotel, [1345 Treat Blvd. Walnut Creek, CA](#). This year we will be holding a joint synod with Diocese of Southwestern States. Please make an effort to attend, even if just for the ACW lunch and conference. This is such a good opportunity to meet people from other parishes, and get to know more of our church family. We will again be doing Drawings to raise money for the Bishop Morse Youth Camp, so please will you have pictures and descriptions of your items to me no later than March 25th 2023

(gillian.golden@yahoo.com) so that we have time to get the brochure and tickets out to all the churches in time for Easter. Any small items that you may have for the welcome bags should be sent to *Gail Acheson, 1977 San Carlos Circle, Roseville, CA 95747.*

Say Goodbye to Gloria!
... and her friend, Alleluia.



by David St John
St. George's Anglican Church Las Vegas, Nevada

The Church makes changes to the Mass to reflect the liturgical seasons, and during the season of Lent it undergoes some major changes. What's different in the Mass during Lent? The most notable changes are the colors of the priest's vestments (to purple, symbolizing repentance) and the absence of the Gloria and the Alleluia.

But Wait! It Isn't Even Lent Yet (and the purple is appearing and the Gloria and Alleluia are disappearing).

Septuagesimatide, or pre-Lent, is the name given to the three consecutive Sundays preceding Ash Wednesday. It's named after the first of these, Septuagesima Sunday, which occurs roughly seventy days before Easter (septuagesima is Latin for "seventieth"). Sexagesima ("sixtieth") Sunday comes next, followed by Quinquagesima ("fiftieth") Sunday on the Sunday before Ash Wednesday. In order to effect a gradual transition between the joy of Christmastide and the stringency of Lent, the season of Septuagesima takes on some of the disciplines of Lent but without its harshness. This is the time when purple

vestments appear, and Gloria, along with her friend, Alleluia, disappear.

The Gloria

The Gloria is a hymn that reminds us about the coming of the Lord. It uses words used by the angels at the birth of Christ. We recite the Gloria in every Mass, but during Lent the Church returns in spirit to a time when the people of God were in exile, waiting for the Messiah to come and save them. It is a similar season of expectation to Advent, but instead of awaiting Christ's birth from the womb of Mary, we await Christ's second "birth" from the "womb" of the sepulcher.

The Alleluia

Alleluia is a word that is almost the same in Hebrew, Latin, Greek, and English; and literally means "Praise Yahweh." The Alleluia is the highest term of praise of the choirs of angels as they worship around the throne of God in Heaven.

In many forms of the Mass, the Alleluia is spoken or sung three times prior to the reading of the Gospel. Its use during Mass is a way of participating with the angels in worship. It is also a reminder that the Kingdom of Heaven is already established on earth, in the Church, and that our participation in Mass is a participation in the Heavenly liturgy.

During Lent, however, the focus is on the Kingdom coming, not on the Kingdom having already come. We are on a spiritual journey toward our eternal life in Heaven. In order to remind us of that journey, the Church, during Lent, removes the Alleluia from the Mass. Instead, we acknowledge our sins, and we practice prayer, fasting and almsgiving so that one day we will have the privilege of worshiping God alongside the angels. We will be able to rejoice again at Easter, for it is not only Christ's resurrection that we celebrate, but we also celebrate our own rebirth in the spirit.

Depositio

"Depositio" is from the Latin. It has many nuances of meaning: "putting on deposit", "abandonment", "cessation", "laying

down”, “burying”, “depositing in the earth”, “close of a period of time”. All of these definitions are appropriate to the practice of not saying the Gloria and Alleluia during the season of Lent.

Some people even have a tradition of “burying” the Alleluia - either placing a representation of the word in a box and setting it aside, or even literally burying it in the ground until it is retrieved at the proper time. The practice of burying the Alleluia enriches and shapes prayer and the sense of discipline during this time leading up to Easter. It is a kind of fasting—letting the “Alleluia” lie dormant before the burst of joyful affirmation of the Resurrection.

The Return of the Gloria and Alleluia at Easter

That return comes triumphantly on Holy Saturday night during the Easter Vigil when, in many versions of the Mass, the priest or deacon chants a triple Alleluia before proclaiming the Gospel and everyone responds in turn, with a triple Alleluia. The Lord is risen. The Kingdom has come and our joy is complete. In communion and in concert with the angels and saints, we greet the risen Lord with shouts of "Alleluia!"

Christ is risen! He is risen, indeed!

Lenten Fund Drive to Support St. Joseph's Seminary

Abel Wilson (photo, right), parishioner of St. George's Church in Las Vegas, Nevada and postulant to Holy Orders, is one of several seminarians in the APCK who are currently testing their vocation to the Sacred Ministry.

St. Joseph's Theological College in Berkeley, California continues to draw men who feel they are being called by God to serve as deacons or priests within the Church.

Once one is formally approved as a postulant (one who is testing his vocation to the Sacred Ministry) by the standing

committee of their respective diocese, they are offered guidance and instruction by their bishop and priest, as well as by those who serve on the faculty of St. Joseph's.

Abel Wilson is in his second year of study at St. Joseph's, having completed several of the college's required courses. For the current semester, Abel is taking 2nd semester Greek, taught by Bishop Ashman; 2nd semester Dogmatic Theology, taught by Bishop Hansen; and Homiletics, taught by Bishop Ben Jones. Abel and Fr. Hines, Rector of St. George's, have a weekly discussion class on the writings of the Early Church Fathers.



In addition to his academic studies, Abel serves as layreader and acolyte at both Sunday Masses at St. George's; offers Confirmation instruction to adults; helps train acolytes, and accompanies Fr. Hines on sick calls. Fr. Hines commented, "Abel has been such a blessing to our parish family. He is personable, loves God's people, and has a servant's heart. He also possesses a very keen intellect and, I feel, is a superb teacher, talents which will serve him well as he nourishes God's flock, God willing, in the years to come."

Abel and his wife Mary both serve in the Air Force. Abel's home town is Stanton, Texas. He was brought up in the Lutheran Church and felt a closeness to Our Lord through the church's liturgical services. While he did not sense a call to Holy Orders until his college years, his family and friends saw such a vocation in him at an early age.

Abel has a B.S. in Military History from the United States Air Force Academy. He and his wife love to visit family, discover new (but not too adventurous) foods, and traveling to meet new people and see different parts of God's amazing creation.

St. Joseph's College needs your financial support to continue the wonderful work of raising up future deacons and priests for

the APCK. A donation to St. Joseph's can be made by going to the seminary's web page by clicking on this link: [St. Joseph's College](#)

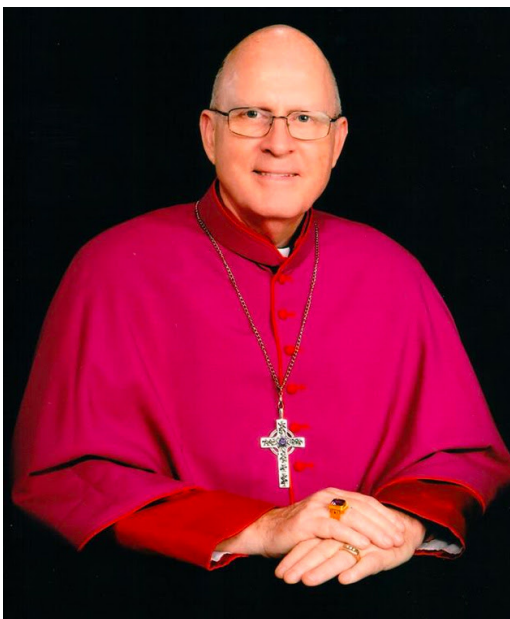
Your donation will help defray the costs of those postulants who need financial assistance to attend seminary. Many postulants work on fixed budgets due to paying student loans or being retired.

Each online semester course is \$250; roughly \$700 to attend the two week in-person summer session at St. Joseph's; and around \$1,000 to attend a diocesan synod where each postulant is interviewed annually by the standing committee of the diocese.

The future growth of the Church depends upon new vocations to the Sacred Ministry. Continue to pray and give to this all important cause!

"Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (St. Matthew, 9:37-38).

Without Love ~ a Homily for Quinquagesima



IMAGINE a world without love: a post-apocalyptic world or avant-garde poetry. It's trendy to be loveless, modern, efficient, utilitarian, serving the collective, the Borg, the hive, automatons: existential nihilism. Everyone in black turtlenecks, shaved heads, unisex, sterile, perfect: dead.

T. S. Eliot writes: "Who then devised the torment? Love. Love is the unfamiliar Name Behind the hands that wove The

intolerable shirt of flame Which human power cannot remove.
We only live, only suspire Consumed by either fire or fire.”
Love is torment, passion, painful longing. It would be less
painful in a world without love. We would die like bugs, without
knowing, without caring, without feeling.

The great cause is LOVE: “God so loved the world.” The great
commandment is LOVE: “Love the Lord Thy God.” For LOVE
God made us, redeemed us, and led us home. God is LOVE.
LOVE is His greatest purpose. He wants us to lose ourselves,
make a mess, get hurt, but in the end we’ll know we’ve lived.
Without love, life means nothing, and existentialists can laugh
at us.

Jesus said, “I give you a new law: Have love one for another;
even as I have had love for you, so are you to have love one
for another. By this it will be clear to all men that you are my
disciples, if you have love one for another.” John 13:33-35. The
only way we can authenticate God to others is through love.
Jesus meant it. The world will know we are His disciples only if
they see we have love for one another.

If we do everything well, the best music, large and beautiful
churches, thousands packing pews, and we fail the love test,
no part of it would matter in the least. The world would shake
its head: “Nope. It’s not here. If there is a God, they don’t know
Him.” Love authenticates God’s people.

A world without love is a world without God.

Without love, the fabric of the world loses vitality, tears to
shreds and falls to ruin. We speak words without
understanding, read books without comprehension, drive north
or south or west, nowhere to go.

Love makes sense of the sacrifices we make. Love: four letters
that say what life is. GOD IS LOVE. Without love... nothing.

With love, when we love, as much as we can love, all things
come alive, have meaning, and give life, again and again. With
love, for love, by love, in love.

On a desert island lives a man, alone. He never sees another human face, has no one to please, no one to care about, no one to hear and no one to hear his heart-song. He once felt his loneliness bitterly and set a watch on the horizon for any ship, a smoke stack, a sign of life. Then he settled down to be alone. Then, to his astonishment, he heard a voice. He must be cracking up—again. Voices in his head, believing other people were talking. He saw three sailors walking up the beach, calling to him in various languages. “Hello!” In a minute the sailors had reached him and eventually convinced him they were real. He was invited to rejoin the human family.

Before leaving his island, he showed them how he’d lived 14 years: trees with edible fruit, wild pig traps, his manner of making fire, and three small huts in a row. When asked what these huts were, the man replied, “This is my house. That one at the other end is where I go to church.”

“What’s the hut in the middle?” A darkness fell on his face, and his voice fell. He said, “That’s where I used to go to church.”

A man on a desert island has a problem. He’s got only God and himself to love. At times he doesn’t even get along with himself. There’s no peace when you’ve voted everyone else off the island: you can’t scratch your own back or find forgiveness in all your personal fortresses.

The church has no problems that getting rid of all the people wouldn’t cure. People are a mess. Running churches is like herding cats. I laugh when a person “doesn’t believe in organized religion.” Neither do I. I’ve never seen one.

Organized religion is a desiccated shadow of the faithful: an idol of an icon of an ideal. No one really lives there.

Jesus addressed a letter to Ephesus, commending them for working hard, being patient, rejecting evil. Then He wrote: “Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly... To him that overcometh will I give to eat of

the tree of life, which is in the midst of the paradise of God.”
Rev 2:1-7.

Love is not dry obedience, but a living, human force, ointment that heals our brokenness, salve that helps blind eyes see, healing touch that lends hope to the hopeless, oil that keeps faulty humans from bruising and abrading one another. Love is alive. No human soul was ever saved by a belief system.

The hidden manna, the code that breaks the mystery wide open why we'd waste our Sunday mornings in hard pews, is the love we share. We have been spared, forgiven much, and promised so much by our Lord.

If we want to safely traverse this life's rocky faces, completely love God, our fellows, and especially our Christian brothers and sisters. It really is the point of all else that we do. - +Bishop Hansen



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