
The Shepherd's Staff

1 message

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

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

Confirmations at Holy Comforter, Montevallo, Alabama

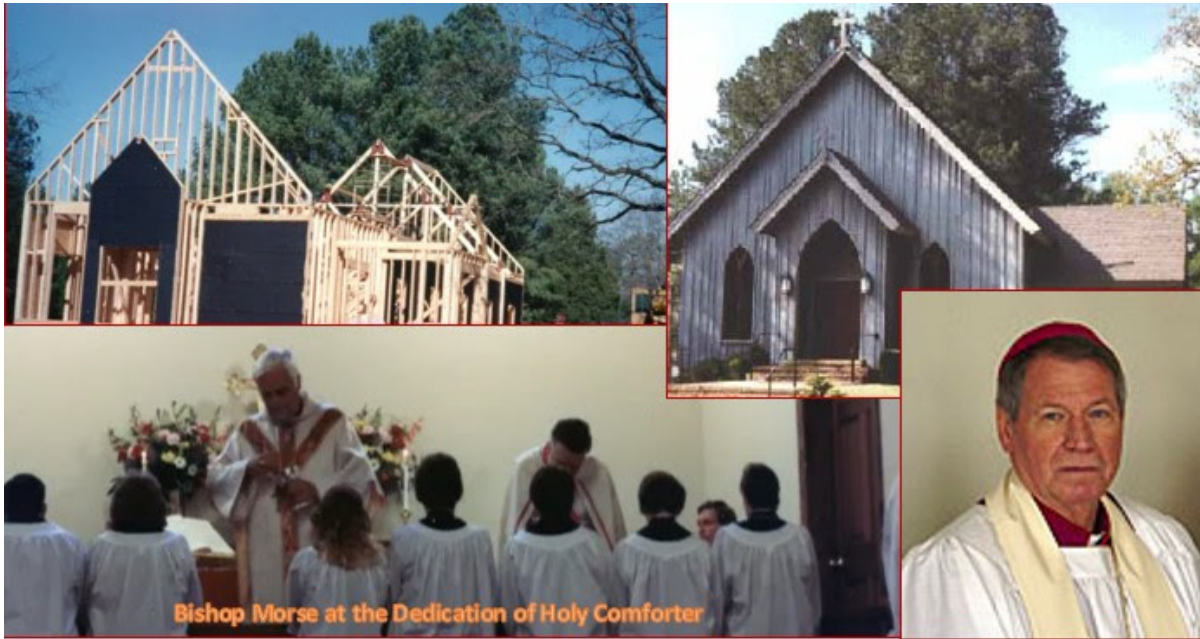
On December fourth, Bible Sunday, the Right Reverend Ben E Jones celebrated and confirmed at the Church of the Holy Comforter in Montevallo, Alabama which was founded forty years ago in 1983. The congregation built their own building and Bishop Morse dedicated Holy Comforter in the Fall of 1988.



Bishop William C. Wiygul grew with the parish: lay reader to rector and finally to the second Bishop of the Diocese of the South after Bishop James Clark – he was even consecrated at Holy Comforter. Now retired, the Bishop (below right) is still present every Sunday and lends advice and support to the current Rector, Father Shannon Clark. Bishop Wiygul presented the confirmands.



Joseph, Jesse and James Weed



Saint Charles King and Martyr, Huntsville, Alabama

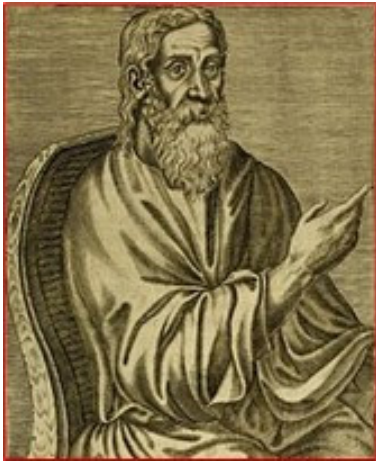
by Father Mark E. Brown, Rector

On Sunday December 4th, we hosted a Lessons and Carols service at Saint Charles. It has been almost a decade since the last service. From those who remember the last Lessons and Carols this one was a great service. We had 60 people attend. The vast majority were not members of the parish. Including the choir, about 20 were members of the parish. The rest were visitors. The vast majority were brought by our young people. Teenagers came without parents and brought friends. A young lady made a flyer and cookies giving them out to neighbors. Many of them came. We also had many watching the live stream. Two of the readers were pastors of other churches and brought some of their members. One of our visitors asked to join the choir and did a great job in helping with the singing. Many questions were asked and answered by members as well as myself. Overall a great experience in reaching the community!



On the evening of the city's Christmas parade, we set up a table in the parking lot offering coffee, hot chocolate, hot cider, water and cookies to parade watchers. The parade came down the street in front of our parish. We ran out of cookies and gave away many cups of hot beverages. We also gave a few tours of the church and opened our bathrooms to the public. Many people came up and thanked us for providing this service. We also had a few asking for Mass times. One young couple just moved to Huntsville and is looking to start attending a church. Pray the Holy Spirit leads them to us!

Who is the Rich Man that Shall Be Saved



St. Clement of Alexandria was an early Church Father who is recognized by Coptic Christianity, Eastern Catholicism, Ethiopian Christianity, and Anglicanism. One of his minor works is an essay *Who is the Rich Man that Shall Be Saved*, based on *Mark 10:17-31*, the story of the rich young man who asks Jesus what a person must do to be saved. Jesus replies that one must give away his possessions to the poor. The young man goes away sad because he is very wealthy. Jesus then tells the crowd that it is easier for a camel to go through the eye of a needle than for a rich man to go to heaven. This passage confused and bothered many people until St. Clement's essay cleared up that confusion by laying down the principle that it is not the possession of riches but their misuse that is to be condemned.

Toward the end of his essay, St. Clement talks about a young man and St. John the Apostle. St. John evidently had a tremendous influence on the young man and left him in the care of a priest. But the young man slowly grew to love the things of this world, fell in with the wrong crowd, became a robber and eventually a leader of a gang of bandits. When John heard what had happened, he rent his cloths and struck his head with mourning and rode toward the bandits' hideout. He

was immediately taken captive and demanded to be taken to their leader. When the leader, his former convert, saw him, he tried to run in shame but John called after him crying, "*Why, my son, dost thou flee from me, thy old, unarmed father? My son, pity me. Fear not; thou hast still the hope of life. I will give an account to Christ for thee. If need be, I will willingly endure death, as the Lord died for us all. For thee I will surrender my life. Stand, believe; Christ hath sent me.*" The bandit leader halted briefly; then threw down his arms and wept bitterly. He cried and embraced the old man and was, as St. Clement says, baptized again with his own tears. And so was the robber restored to the Church.

Ordination at St. Bartholomew's Church Woodinville, Washington

On December eleventh, Rose Sunday, Bishops Ashman and Mitchell traveled to St. Bartholomew's Anglican Church in Woodinville, Washington to ordain Mr. Rick Gregory to the Order of Deacons. Before the service, Bishop Mitchell consecrated a new chalice and paten after which he presented Mr. Gregory to the Ordinary. The Bishop chanted the Litany for Ordinations. The Suffragan and the new Deacon administered Communion. The ordination was followed by a sumptuous luncheon in the Parish Hall. It was indeed a glorious day for St. Bart's!



Good News from St. John the Baptist Church Omaha, Nebraska

Deacon Ron Reno of St. John the Baptist Anglican Church teaches at two classical schools in Omaha. Here are some samples of his students' work. These stained glass paintings were mainly done as Christmas gifts for their parents and grandparents.



A Homily for Saint John the Evangelist's Day

A few years ago, I was talking to Archbishop Upham and the subject of apostolic succession came up. I wondered about our apostolic lineage and he sent me a document that was based on the records kept in the office of Bishop Albert Chambers, who was chief consecrator of the then Father Morse and three other priests at the Denver consecrations of 1978. It was an astonishing document. As I read, I saw that our APCK lineage was traced to such well-known bishops as Samuel Seabury (the

first American Bishop), William Sancroft (who could not swear loyalty to William and Mary), Thomas Cranmer (father of the Book of Common Prayer), Thomas Becket, St. Augustine of Canterbury, the early Church Fathers Irenaeus of Lyons and St. Polycarp of Smyrna who was consecrated by St. John the Apostle.

That makes all of us Anglicans descendants of Saint John the Apostle. John is the Apostle most admired by Christians. He was the beloved disciple and has been called the Apostle of Love and a paragon of angelic virtue. He was the son of Zebedee and the brother of Andrew. According to tradition, his mother was Salome, the sister of Mary, Jesus' mother. John was part of Jesus' inner circle. He was the only Apostle who was present at the crucifixion where Jesus told him to take his aunt, the Blessed Virgin, as his own mother. It has been pointed out that he was closest to the Lord and understood his teachings the best. Yet it is often forgotten that Jesus called John the Son of Thunder because he could rise up in anger to defend the Church against heresy.

This not-so-gentle side of John can be seen in his first epistle when he says: *He that committeth sin is of the devil; for the devil sinneth from the beginning* (1 St. Jn. 3:8). These words appear very unforgiving but in the Greek, the present tense is used which means that John is saying that the person who habitually sins is of the devil. Harsh words but they leave room for repentance. Then in the next chapter, John says: *If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen* (1 St. Jn. 4.20)? John indeed can thunder loudly but we also hear gentler words of his in every Eucharist: *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins* (1 St. Jn. ii. 1, 2.). So the obvious conclusion is that John makes it clear that being a half-hearted or insincere Christian is not enough to merit salvation.

Tradition and the Church Fathers tell us much about the work of Saint John's later years. In the sixties under the Emperor

Nero, Tertullian and Saint Jerome tell us that John was imprisoned, tortured and almost martyred at Rome, where he was thrown into a cauldron of boiling oil but emerged unscathed. John later escaped and made his way to Ephesus and cared for the churches of Asia Minor for the rest of his life. A generation later, the emperor Domitian banished John to the island of Patmos but in the year ninety-six, the emperor Nerva allowed John to return to Ephesus where he died some years later a very old man.

John's greatest contributions, however, were by his own pen and, since he lived long enough to witness early heresies emerge, his Gospel corrected those heresies and explained details of Jesus' theology much more thoroughly than the Synoptic Gospels. (*In the beginning was the Word; and the Word was with God; and the Word was God.*) Thus, he was called Saint John the Divine which is seventeenth century English for theologian. His three epistles were written about the same time and during his exile on the island of Patmos, he was caught up in an ecstatic vision which was the basis for his Book of Revelation.

There is a wonderful story told by Saint Jerome about Saint John which conveys the essence of just who Saint John was. When Saint John was an old man and too weak to celebrate the liturgy, he would be carried to the front of the church for the sermon and every Sunday would say: *Little children, love ye one another*. Some thought the old man was "losing it" and challenged him but he replied: It is the commandment of the Lord, *and if this only be done, it is enough*.

+Donald Ashman

Christmas at Church of Our Saviour,
Santa Barbara



Lucille and Father Ternahan, Barbara and Bruce Scollin, Catherine Compere, Father Britton, Penny Luce and Elizabeth Plummer

Candlelight Mass at Christ Church, Carefree, Arizona



More Christmas Pictures



Saint James, Denver CO



Saint Bartholomew's, Woodinville WA



Saint Martin of Tours, Concord CA



Atonement, Fountain Hills AZ



Saint Augustine of Canterbury, Chico CA



Saint Luke's, Redding CA

Confirmations in Chico ~ And a Homily



On Advent IV, Bishop Peter Hansen confirmed Kent and Katheryn Mckenzie

You have heard of Gaspar, Melchior, and Balthazar, magi from the east, following a star, toward a king born to the Jews. And of their gifts: gold, frankincense and myrrh. That's not the whole story. These men came to the child bearing gifts, fit for a king—but there is more.

The first, Gaspar, was rich beyond imagining. Fine gold and jewels adorned his richly encrusted belt, his turban of silk and gold. He came to the stable, and abruptly stopped. His fellow travelers saw his mouth moving, and thought he was praying. But Gaspar beheld a bright angel. Gabriel at the door challenged him: "Do you bring a gift? A gift you must bring to enter." "Yes, of course! Gold, finest in the world!" Gaspar said, and held aloft an ebony casket, so heavy that his arms could scarcely lift it. "What you must bring here is the essence of your soul." said the angel. "I do," replied Gaspar. "We shall see," said Gabriel. The angel stepped back and let Gaspar enter. He brought out his gift. But look! Instead of an iron box, he held a hammer with a large iron head. "What madness is this? I've been robbed!" he cried, and turned toward Gabriel. "This is the essence of your soul," replied the angel, "the hammer of greed with which you pounded the lives of others in pursuit of wealth." "I cannot give this... I'll go." "You must lay it at his feet, or you'll never leave." "It's heavy! It may endanger the child!" "You must leave that to heaven." "I can't leave it here." "This is the only place where you can leave it." Gaspar laid the hammer by the manger and rose. A weight lifted off his shoulders, and a new light shone in his eyes.

Next Melchior, man of letters, his austere visage sobering the travelers, whose overwhelming knowledge levied a debt on the world. Again, he came to the door and halted, his lips moving. But the bright angel, Gabriel, barred his way, demanding a gift. "I bring this!" and he held a gilded jar. "Frankincense! Scent of kings." "You must bring the essence of your soul," said the angel. "That I do as well," replied the sage. "We shall see. You may enter." Melchior entered and began at once to lay down the jar, but lo! Instead of the spice, he brought out a dingy glass bottle! In wonder he pulled the stopper and recoiled. "Ugh! vinegar! What devilry...?" "It's the bitterness of your life in pursuit of secrets, desiring knowledge and then scowling at men for what you perceive is ignorance. Give it to him." "I cannot give this! It may harm him. Such bitter poison may kill him." "You must leave that to heaven." "But I cannot leave it here!" "It's the only place you can leave it." Melchior left the vinegar by the manger and, with a sigh, he left. But a smile broadened his face, and new joy brightened his visage.

Now came Balthazar, proud warrior, a captain of men, and in his hands was an oaken box filled with myrrh. Again he stopped. When he finally entered and reached for his gift, instead of myrrh he found his spear, sharp and heavy, notched with battles, and stained with his enemies' blood. "What witchcraft!" he cried. "The essence of your soul, hatred and enmity against all men in your way. You treat everyone as your slaves. This is your essence. Lay it down." said the angel. "I cannot! I must bear it back to my people, to defend them and to fight for the glory of our kingdom." "There is no other kingdom but the one whose King is this child. Lay down the spear." "But if it hurts him...?" "Leave that to heaven." "I cannot leave this here!" "This is the only place you can." Balthazar laid the spear by the manger, and a transformation in his demeanor with loving gestures carried him toward his traveling companions as they entered excitedly into an animated discussion. Now you know what they talked about, and what the wise men saw. AND WHAT happened to that hammer, vinegar, and spear? That's another story, but you may have heard it also. They found their way to a hilltop, upon which another wooden structure bore

this same King and presented Him before other men. That is a fictional story of the wise men. But is it true?

+Peter Hansen

Good News from Church of the Holy Cross, Oklahoma City, Oklahoma

The Church of the Holy Cross in Oklahoma City held its first potluck brunch in more than three years on Epiphany Sunday, 2023. The once-quarterly event had been suspended in the Spring of 2020 due to health concerns. Parishioners enjoyed African delicacies, American staples, and a healthy serving of fellowship.

The meal followed Holy Cross's annual parish meeting at which David Emesiani and Shelba Kishur were elected to three-year terms on the vestry.



2023 Ordo Kalendars

Now that the year 2022 has drawn to a close don't forget to order your 2023 Ordo Kalendars which have been edited, prepared and are still available for ordering. The Ordo Kalendar conforms to the 1928 Prayer Book and 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. This useful guide to the church year displays detailed

information about feasts and penitential seasons, saints' days and colors used during the church year and no Altar Guild or Parish Sacristy should be without one. 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. 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.



Anglican Province of Christ the King

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