

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 December, 2023

*The Most Rev. Blair Schultz
The Right Rev. D. M. Ashman, Editor
The Rev. Gordon Hines, Publisher*

Saint Joseph of Arimathea Seminary Spring Semester



Six classes will be offered beginning on January 9, 2024. These classes are offered on the Zoom platform and are open for clergy and laity; audit or credit. Bishop Hansen is taking a semester off, a well deserved semester off! There will be a Summer Session both in-person at the Seminary and on Zoom.

General Liturgics: Tuesdays at 11:00 a.m. and (if there is demand) 5:00 p.m.

This class (A study of the organization and celebration of Christian worship and the Sacraments with special emphasis on the Anglican tradition) will cover the history of the western liturgy along with practical information for celebrating the Eucharist (1928 Service, Missal Mass, Missa Cantata), the daily offices and the pastoral administration of the sacraments. A good reference text (not required) is *Ritual Notes*, Ninth Edition or earlier, by Henry Cairncross (based on E C R Lamburn) (*begins January 9*)

A Seminar in Homiletics: Wednesdays at 11:00 a.m.

In this seminar, students will be sent outlines of the instructor's previous sermons. The students will then write their own sermons and during class share them by sharing their sermons with their classmates. The class is designed to help clergy (especially younger clergy) develop confidence in sermon composition and delivery. (*begins January 10*)

Ecclesiastical Latin 1: Wednesdays at 2:00 p.m.

Basic introduction to Latin and Ecclesiastical Latin. Cases and declensions; tenses and moods. The course features reading real Latin almost immediately. Text: *A Primer of Ecclesiastical Latin* by John F. Collins. Do not be afraid to try. It's not nearly as hard as one might expect. (*begins January 10*)

Ecclesiastical Latin VI: Fridays at 10:00 a.m.

Our third year veterans will take their final semester of Ecclesiastical Latin, unless they want to push on and read longer and continuous passages from the traditional Latin Mass; and the Old and New Testaments in the fall. Text: *A Primer of Ecclesiastical Latin* by John F. Collins. (*begins January 12*)

Biblical Greek IV: Fridays at 1:00 p.m.

This course continues Greek III and introduces aorist and perfect participles, contract verbs, liquid verbs, the subjunctive mood and infinitives. The text is *A Primer of Biblical Greek* by N. Clayton Croy. (*begins January 12*)

Biblical Greek II: Fridays at 3:30 p.m.

Biblical Greek II will continue instruction in basic Greek. The text is *A Primer of Biblical Greek* by N. Clayton Croy (*Begins January 12*)

Theological College Spring Registration Form 2024



Name:

Mailing Address:

APCK Parish or Church Affiliation:

Are you a postulant for Holy Orders in the APCK? Yes () No ()

Email:

Telephone (cell):

Telephone (other):

List the classes you wish to take:

The cost is \$250.00 for credit and \$50.00 for audit per course. Please send any requests for tuition relief to Bishop Ashman at bishopashman@gmail.com Send a copy of this form to Bishop Ashman and a second copy with your tuition fee to Saint Joseph's Anglican Theological College C/O Canon Matthew Weber, 2316 Bowditch, P.O. Box 40020, Berkeley, CA 94704.

Please do not send any money to the San Francisco Office.

A Homily for Advent

by Bishop Donald Ashman



There is an old fable about an elderly man who was traveling with a boy and a donkey. As they walked through a village, the man was leading the donkey and the boy was walking behind. The townspeople said the old man was a fool for not riding, so to please them he climbed up on the animal's back. When they came to the next village, the people said the old man was insensitive to let the child walk while he rode. So, to please them, he got off and set the boy on the animal's back and continued on his way. In the third village, people accused the child of being lazy for making the old man walk, and the suggestion was made that they both ride. So, the man climbed on and they set off again. In the fourth village, the townspeople were indignant at the cruelty to the donkey because he was made to carry two people. The frustrated man was last seen carrying the donkey down the road.

We might smile but the fable makes a good point. If we try to please everybody, we please nobody and carry a heavier burden for ourselves. That heavier burden is a symbol for sin which (stop and think) is doing what the world wants us to do. The only person we need to please is God and the propers for Advent Sunday are designed to help us do just that. Consider the Gospel. Jesus the Saviour rides into Jerusalem not to please everybody but to do the will of his Father. He rides into the city much like a conquering hero. The people call out to him as the Son of David, the Messiah, who, they hope, will kill Romans and restore the ancient kingdom of David and Solomon. But rather, Jesus enters the Temple and casts out the money changers and the salesmen who cheated the poor people and says, *It is written: My house shall be called the house of prayer; but ye have made it a den of thieves.*

Saint Paul, in the Epistle, is just as direct, and its concluding verses were made famous by Saint Augustine of Hippo. In his *Confessions* or autobiography, Saint Augustine says that as he walked in a certain garden, he was in agony and distress because of his inability to lead a good life. He kept crying how long would it be until he might live a

good life and when would his depravities come to an end. Then he heard a voice, saying, "*Take and read! Take and read!*" He looked around and found a scroll of Saint Paul's writings on a bench in the garden and his eyes fell on lines thirteen and fourteen which read: *Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.* Saint Augustine said that he did not need to read further for the light of assurance had filled his heart.

The nonconformist minister and brilliant biblical commentator, Matthew Henry (1662-1714), called these same lines "*a Christian's directory for his day's work.*" Like the lesson of the fable, Henry reminds his readers that the only one we need to please is Christ; and it follows that when we love our neighbors as we love ourselves, we please Christ. It is then, I submit, that, like Saint Augustine, we see the light of God's assurance. Now we can't do this on our own. We are frail creatures burdened with the Original Sin of our first parents. So it is in the Collect for Advent, the one we repeat every day in Advent, that we petition God to give us his grace that we may cast off the works of darkness and put upon us the armor of light, so that when Jesus comes in the last day to judge the living and the dead, we may rise to immortal life.

The monk and mystic Thomas Merton understood both Saint Augustine and Matthew Henry when he wrote this prayer: *My Lord, God, I have no idea where I am going. I do not see the road ahead of me. I cannot know for certain where it will end. Nor do I really know myself, and the fact that I think that I am following your will does not mean that I am actually doing so. But I believe that the desire to please you does in fact please you; and I hope that I will never do anything apart from that desire. And I know that if I do this you will lead me by the right road though I may know nothing about it. Therefore, will I trust you always though I may seem to be lost and in the shadow of death. I will not fear, for you are ever with me, and you will never leave me to face my perils alone.*

Did You Know.....

...that Liturgical Colors are the prescribed colors used for vestments and paraments (hangings) used in the Church. Sometimes the word antependium (*from the Latin hanging in front*) is used and most often refers to an altar frontal like the Jacobean frontal at right. The

color of the antependium should if possible match the color of the vestments used for the Mass.



Our color scheme is basically the pre-1960 Roman Rite colors but many Anglican parishes are influenced by the colors used by the Sarum Rite which was the Latin Rite in England before the Reformation. Although the chief difference was its use of the best vestments (usually rich brocade fabrics) for the more important feasts, the Sarum Rite used dark blue for Advent, yellow for confessors, plain linen for Lent and red for Passiontide and Holy Week.

White is the color of purity and joy and is used on the feasts of Our Lord, Saint Mary and the Saints who were not martyred. It is also used for the Christmas, Easter, and Ascension Seasons; and the Masses of Maundy Thursday, the Transfiguration and the Nativity of Saint John the Baptist. Finally, it is used for the Sacraments of Baptism, Confirmation, Holy Matrimony and (optionally with Red) for Holy Orders.

Red is the color of fire and blood; that is, the fire of the Holy Ghost and the blood of martyrs. It is used on Whitsunday (Pentecost) and Whitsun Week, the feast of the Holy Cross and the feasts of martyrs. It may be used as an alternative to white for the Sacraments of Confirmation and Holy Orders.

Violet (the name “purple” should be avoided because of its association with secular royalty) is the color of humility and penitence and is used during Advent, Gesimatide and Lent. It is also used on Vigils, on Holy Innocents’ Day (if it falls on a weekday), and on Rogation and Ember Days. It is also used for the Sacraments of Penance and Holy Unction.

Rose Vestments may be used on two Sundays of the year (and not the weeks which follow): the third Sunday in Advent and the fourth Sunday in Lent; but if a parish has no rose vestments, violet may be used. Rose symbolizes an easing of penitential restrictions halfway through each season.

Black (the most solemn of all colors) is the color of darkness, death and mourning. It is used on Good Friday, All Souls’ Day, Masses for the Dead and Burials. If a parish has no black vestments, violet may be used. White is used in place of black at the burials of children who have not reached the age of reason

Green is the color of nature, life and growth (symbolizing hope and progress in the Faith); and is used when no other color is prescribed.

Cloth of Gold may always substitute for White, Red and Green, especially on festival days. So also may Brocade Vestments. Cloth of Silver may substitute for White, especially on Christmas.

Advent Blue is a dark blue color used in some Anglican parishes. The symbolism is that dark blue is the color of the sky just before dawn; that is, the dawning of the light that Christ brings into the world at his birth. (Marian) Blue (medium to sky) is used in some parishes for Marian Feasts like Annunciation Day.

Note that if a parish could own only one set of vestments, that set should be white because white is the color of the Resurrection; if only two sets, white and violet; violet would symbolize penitence.

News from Arizona



Bishop Hansen reports that a deanery has been formed from among the resident clergy of our Diocese of the Western States in its Arizona churches. Father John LesCallet, (photo left) Vicar of the Church of the Atonement in Fountain Hills, has been appointed the new dean. The purpose of this new deanery is to

promote the common goals, organizing one region of four churches in a coordinated manner, under the guidance of the Holy Spirit, sharing resources and experiences, in prayerful support of one another.

Deacon Richard Kishur and his wife Shelba will be moving from Oklahoma City in January, and will be serving at Saint Alban's in Peoria which will take a lot of pressure off Father LesCallett who has driven weekly from his parish, the Church of the Atonement to Saint Alban's Church – and back. Also in January Bishop Ashman will sit in on a deanery meeting and preach and celebrate at Church of the Atonement on Septuagesima Sunday.

News from Portland, Oregon



The Parish of Saint Mark is celebrating that Father Charles Hart III has been Rector for a year now; and wants to announce that they have new Facebook and Instagram pages: [Facebook.com/TheAnglicanParishofStMark](https://www.facebook.com/TheAnglicanParishofStMark) and [Instagram.com/TheAnglicanParishofStMark](https://www.instagram.com/TheAnglicanParishofStMark).

Father Hart was born in Portland and he and his wife Danielle have been married for over 20 years; and they have two children: Charles is 20 and Elizabeth is 12. They also share their home with a black cat named Obsidian and an American Toad named Gus. Fr. Hart started attending the Parish of Saint Mark in high school and was confirmed there.

Adoration of the Blessed Sacrament at St. George's, Las Vegas by Fr. David St. John



During the month of November, we began our practice of celebrating the Adoration of the Blessed Sacrament immediately following each of our Wednesday morning Masses.

We, who have taken advantage of this opportunity, find it most refreshing to be in the presence of Our Lord as He is present to us when we are before the Blessed Sacrament!

Many of us merely spend this time in silent prayer, but there are a number of other activities that are appropriate during this time:

You can specifically call forth your sins and sufferings and ask Jesus for His mercy. Great healing is available to those who come to this Adoration.

You can practice being thankful for everything in your life. It is a wonderful time to think of specific people and things in your life you

are thankful for and mention each one to Jesus.

You can even read Scripture, or read prayers or Psalms from the Book of Common Prayer.

Here's what Saint Teresa of Calcutta had to say about the incredible gift of adoration:

“The time you spend with Jesus in the Blessed Sacrament is the best time that you will spend on earth. Each moment that you spend with Jesus will deepen your union with Him and make your soul everlastingly more glorious and beautiful in heaven, and will help bring about an everlasting peace on earth.”

We are now looking into ways to incorporate Eucharistic Adoration into our church schedule on an ongoing basis. The benefits of Eucharistic Adoration are endless. Try it sometime. You will never regret it, and you will, indeed, be blessed.

Intercessory Prayer at St. George's
Las Vegas, NV
by Fr. David St. John

The Apostle Paul says that in prayer we have a “powerful weapon, capable of destroying fortresses” (2nd Corinthians 10:4). The power of prayer is something God invites us to use as we seek not only personal transformation but the transformation of the world as well.

Besides praying for our own needs, we are often called to pray, for example, on behalf of other people, for ministries, for churches, for leaders, and for our country.

This is called “intercessory prayer”.

The word “intercessor” has roots in Greek, and the Greek meaning is “to meet with or to come between.” Intercessory prayer is prayer before God on behalf of others.

As intercessors, we take up a “burden” that goes far beyond our own needs and intentions. Those who take up the call to intercession come



to learn in a deeper way that the sufferings of the present time cannot compare to the joy that will come as God's purposes unfold.

As intercessors, we learn to trust in the Lord, because we have experienced in prayer how infinitely compassionate God is. As intercessors, we participate in God's magnificent plan to raise humanity to share in divine life. This insight moves us to engage in a spiritual battle against the forces that seek to destroy God's plans.

We pray for prayer requests that come from a variety of sources. The primary focus is on praying for the needs of those beyond the members of our own group, such as praying for our military, missions, law enforcement officers, an individual church, or a particular ministry.

Our Mission Statement

The Intercessory Prayer Ministry of St. George's Anglican Church exists to encourage and guide each church member in living a life of prayer, both individually and corporately, and to make prayer a central part of every ministry and activity of the church.

Our Vision Statement

We envision St. George's being a "house of prayer" where people are always praying, where prayer is a central focus of every activity and ministry, where prayer meetings are well-attended, and where God's answers to our prayers are both expected and experienced.

We envision being a church made up of individuals characterized by devotion to prayer, and growth in our relationship with God.

We envision being a parish that prays for one another, seeking God's blessings for each other and bearing one another's burdens as we live together in the Body of Christ.

We envision being a church that ministers and witnesses to our community through intercessory prayer, becoming known as a praying church in our community so that people will seek our prayers for themselves and for their loved ones in times of trouble and need.

We envision being a church that is burdened for lost people and constantly engaged in the work of evangelism through prayer, asking God to send workers from our own congregation into the harvest

fields, praying for all those who are engaged in proclaiming the gospel, and praying for salvation for all those who do not yet know Christ.

We envision being a church that builds fellowship and unity by praying together, so that we are united with one heart in our mission to glorify God and to build His kingdom.

ACW-DWS Notes, December 2023



Happy New Year to you all! As we begin the season of Advent, the new church year, and await the celebration of the birth of Our Lord Jesus Christ, we are also beginning a new fellowship within our church family, with the joining together of the Diocese of Southwestern States and the Diocese of Western States. During the 2024 Synod at the ACW annual meeting, the two ACW groups will come together as one. In this union will come strength and all attendees will have the opportunity to present their views as to how, collectively, we can best serve the diocese both financially and in supporting roles.

The two groups have already decided to join forces to raise money for the Bishop Morse Youth Camp and St Joseph Seminary Support by holding Drawings for items donated by the individual church groups at the annual synod in Walnut Creek, CA from 4/17/24 to 4/20/24. These items can include gift baskets, quilts and other craft projects, books, pictures, and wood or metal work, to name a few. Many churches are too small to have an ACW group, but individuals are encouraged to donate also. These items are then compiled into a brochure, which is sent to all the churches, together with raffle tickets. One person in each church should be designated to collect the money and the tickets and bring them to the synod. Further details on this will be sent out later.

In the next few weeks, each church will receive the annual reminder for ACW dues, and also a reminder to order Lenten Mite Boxes. If your church hasn't taken part in the Lenten Mite Box program in the past, please consider it for next year. It is a relatively painless way to donate money, and if everyone participated, we could raise a good deal of money for St Joseph Seminary student support, which is always much needed.

Wishing you all a very blessed Christmas season.

St. George's Church, Las Vegas, to offer Good News Club



St. George's Anglican Church has been blessed with an exciting opportunity to spread the Good News to K through 5th grade students at Eisenberg Elementary School via an after-school Bible Study Program.

Eisenberg Elementary is located less than one mile from St. George's Church.

Fr. Hines, the Rector of St. George's, commented, "It has been one of the prayer petitions of our parish these last few years to make inroads into the neighboring public schools offering them after school programs. These children need to know Our Lord Jesus. God's timing is always perfect! Three months ago, we discovered the "Good News Club", an internationally recognized Bible club for public school students. Thankfully, the Clark County School District of Southern Nevada has in their district charter allowance for a Bible Club to be offered at a school if that school has other after school clubs in operation. It is our hope that we can establish ties with these children and their families in the months and years ahead."

We are excited to have six volunteers from St. George's, who will be volunteering on a rotating basis, a one-time per week commitment of 90 minutes on Friday afternoons from 3:00pm to 4:30pm.

There will be a team of 2-3 St George's people plus a Good News Club trainer, so this is not something parishioners will have to do by themselves.

All curriculum will be provided by Good News Clubs and will fully train St. George's volunteers.

A training date has been set for Saturday January 20th, 2024 at St George's Church and lunch will be served. The Good News Club Bible Study program start date is Friday, February 2nd 2024.

Fr. Hines said, "We are grateful to God for this wonderful opportunity to share the Gospel with the children at a neighboring public school. A true miracle!"



Anglican Province of Christ the King

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