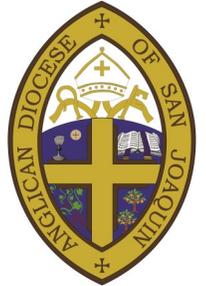


THE SAN JOAQUIN ANGLICAN



The Bishop's Corner

It's not on our liturgical calendar but being the time of year when school begins, many of our congregations will start new Bible studies and other discipleship groups. After regularly attending Sunday worship unless reasonably prevented, the second duty of laity from the ACNA canons is, "To engage regularly in the reading and study of Holy Scripture and the Doctrine of the Church as found in Article I of the Constitution of this Church." After regular Sunday worship, all people in our churches should prioritize discipleship and further formation in the Christian faith.

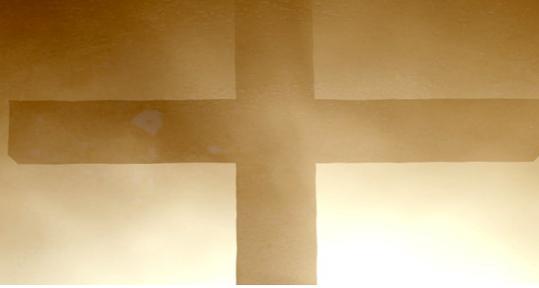
Bible study is one of the best ways to begin this. As 2 Timothy 3:16 says, "All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness." Bible study isn't just an in depth look at a specific part of Scripture or theme; Bible study is about formation. One of the best things that can come out of Bible study is for Christians to develop a regular habit of scripture study. Bible study provides a perfect seedbed for that habit to grow and develop. Group Bible study shouldn't take the place of personal scripture study; it should work alongside it and encourage it.

One of the interesting things about the second duty of the laity in our canons is that it doesn't stop with the study of Scripture; Christians should also engage in the reading and study of the doctrine of the Church. The Christian faith is incredibly deep and there are many aspects of it that would provide good study material. We say the Nicene Creed and the Lord's Prayer every Sunday during our celebration of the Eucharist; we should be able to say them with a decent understanding of what they mean. 1 Peter 3:15 says, "always be ready to give an answer to anyone who asks about the hope you possess." When we're asked about the different things we do or say as Christians, we should be able to answer. We may not be able to answer every question, but we

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BISHOP'S SCHEDULE AND DIOCESAN CALENDAR

- September 8—Bishop @ St. Paul's, Visalia
- September 10—Rural Deans
- September 14—9 am ACTS Meeting
- September 14—10 am Commission on Ministry
- September 15—Bishop @ Holy Cross, Sanger
- September 20-22—Clergy Wives Retreat
- September 21—Standing Committee
- September 29—Bishop @ St. Matthias, Oakdale
- October 5—Daughters of the Holy Cross Fall Gathering
- November 7—Diocesan Convention Dinner
- November 8—Diocesan Convention
- December 2-4—Diocesan Clergy Retreat



(Continued from page 1)

should know where we can turn for more answers, and our love of God and desire to know more about Him should impel us to find the truth.

And it's not part of Scripture or doctrine, but we should also discern how we can apply Scripture and doctrine to our walk as Christians. We should seek ways we can better share our faith with people around us in our lives; we should try to grow in our prayer life; and we should use this formation to better follow the will of God in our actions. The formation we receive as Christians and the working of the Holy Spirit to draw us to Christ isn't a treasure we're supposed to keep to ourselves and hold onto like Gollum; it's something we should try to share with as many others as we can.

One of the best ways to do that is through the ministry of catechists. We've got a wonderful group in our diocese called the Anglican Catechist Training School or ACTS. Each year around this time, they start a new class to train Christians in how to form both new Christians and refresh Christians. If you've grown in the faith to the point that you want to be actively involved in sharing your faith in your congregation, you should speak with your rector about applying to ACTS. All of us, however, should be lifting them up in prayer, asking God to call more people to ministry as catechists.

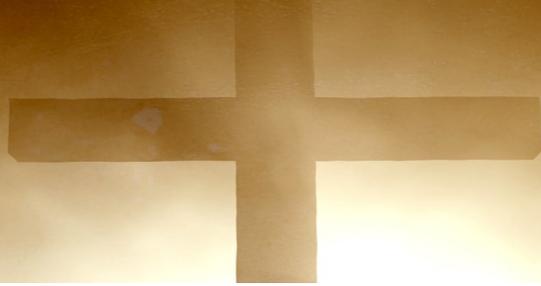
Discipleship and formation shouldn't be a part of our congregational life we see as optional, it's something that's essential to our growth as Christians. As you begin new discipleship groups and continue old ones, I pray that they stir you to a greater faith and devotion to God and help you to better assist God in the expansion of his kingdom!

Lord Jesus, Master Carpenter of Nazareth, on the Cross through wood and nails you wrought our full salvation: Wield well your tools in this, your workshop, that we who come to you rough-hewn may be fashioned into a truer beauty by your hand; who with the Father and the Holy Spirit live and reign, one God, world without end. Amen.



All scripture is inspired by God
and is useful for teaching, for
reproof, for correction, and
for training in righteousness...

2 Timothy 3:16, NRSV



ACTS

Anglican Catechist Training School



MISSION

The mission of the Anglican Catechist Training School is to equip lay-leaders to effectively partner with clergy in the ministry of bringing God's people into Christian maturity and equipping them for fruitful ministry in extending God's Kingdom throughout the world.

MINISTRY OF A CATECHIST

The primary ministry of a catechist is to teach the essentials of the faith, which are rooted in Scripture and expressed in the Catechism. Secondly, catechists are expected to develop effective teaching practices that encourage genuine learning and formation. Since formation is essentially relational in nature, catechists need to be spiritually and emotionally mature.

GOAL

The goal of ACTS is to provide the Diocese of San Joaquin with a clear path for the training and formation of Catechists. This path works in conjunction with clergy, and is designed to be accessible and yet comprehensive in equipping lay ministers to effectively serve in their local congregations.

What is required to become a Catechist?

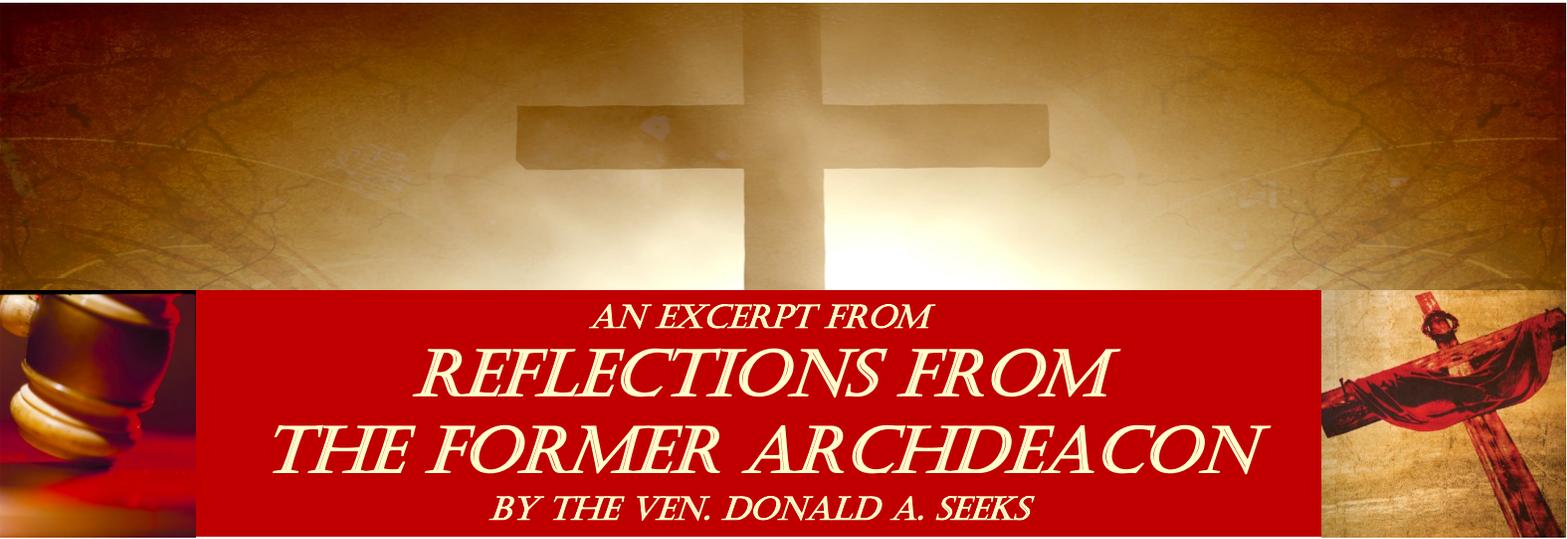
- Discern a call to a teaching ministry in the local congregation. This may include but is not limited to teaching youth and adult Catechism classes, hosting small groups for seekers, or conducting neighborhood child evangelism groups.
- Meet with priest to help discern a call to a teaching ministry
- Complete background check
- Complete year-long program, including retreat/conference
- Pass 4 Catechist Licensing Exams
- Obtain recommendation by priest

PROGRAM

This year-long program consists of hands-on training, monthly mentor meetings with clergy, independent study that includes reading and online interaction, and face-to-face instruction. The face-to-face meeting will occur once a month in Fresno on a Saturday from 9:00 a.m. until 2:00 p.m. Those traveling from a distance may opt to stay over on Friday evening with a host family, if available, or they may participate in the Saturday class through live video conferencing.

COURSE TOPICS

- Nature of the Gospel
- Trinitarian Nature of God
- Person & Ministry of Jesus Christ
- Ministry of the Holy Spirit
- The Church & Sacraments
- Liturgy & Prayer
- Becoming Genuinely Human
- Living Christianly
- Anglican History
- Anglican Method of Theology
- Developing and Teaching a Catechism Course



AN EXCERPT FROM
REFLECTIONS FROM
THE FORMER ARCHDEACON
BY THE VEN. DONALD A. SEEKS

DR. PHILIP EDGCUMBE HUGHES, PART II

As I promised last month, this column continues the study of the late Dr. Philip Edgcumbe Hughes and his work on the English Reformers who contributed so much to the formation of what we now call Anglicanism.

A very important issue at the time of the Reformation in Europe was the sense in which Holy Scripture was to be interpreted, either as literal (not to be confused with literalism) or as allegorical.

William Tyndale, the great Bible translator, claimed that allegorical interpretations of the Bible “had been the cause of great harm to the Church,” and although “proverbs, similitudes, riddles, and allegories” were used in Scripture, nevertheless what they pointed to had to be taken in a literal sense. The literal sense is at the same time the spiritual sense, for God is a Spirit, and all His words are spiritual. His literal sense is spiritual, and His words are spiritual. William Whitaker, a Cambridge professor added, “We must not bring private meanings, or private opinions, but only such as agree with the mind, intention, and dictate of the Holy Spirit. For since He is the Author of the Scriptures, it is fit that we should follow Him in interpreting Scripture.”

Dr. Hughes reflects, “This emphasis on the understanding of Scripture in its natural sense represented a real revolution in the use of the Bible...(for it)... restored an approach to the Bible which evinced a proper respect for it not only as the Word of God, but as a revelation addressed to all. (It)...allowed the Word to live and breathe again, and to speak for itself.”

The Reformers also believed that the authority of the Church had to be subject to that of Holy Scripture. “Scripture is not dependent upon the pronouncements of the Church for its authentication,” wrote Hughes, “for it is authenticated to every believer by the internal testimony of the Holy Spirit.” As such, Holy Scripture is self-authenticating. The Church, on the other hand, “has not shown itself a consistent and unvarying witness when speaking on matters of doctrine,” even with “divided or contradictory voices where the doctrine of Scripture is concerned.” The Church functions as interpreter but “here it should introduce no fictions of its own, but explain the Scriptures by the Scriptures.”

The Reformers view of the Bible was that it was dynamic and intensely practical. The written Word was bound up with the revelation to sinful and fallen mankind of God’s plan of redemption which finds its focal point in our Lord and Savior Jesus Christ. Scripture, wrote Hughes, “is indeed the quintessence of the testimony of the Holy Spirit to Christ.”

The Reformers found that the Holy Bible was a book for all times and seasons, fully relevant to every circumstance of daily life and struggle, its pages replete with lessons that can apply directly to the particular needs of all people. “Because it is God’s Word to all,” wrote Bishop Jewell, “it makes the man of God absolute, and perfect unto all good works, perfect in faith, perfect in hope, perfect in the love of God and of his neighbor, perfect in his life, and perfect in his death. So great, so large and ample, and heavenly is the profit which we do reap by the Word of God.”

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AN EXCERPT FROM
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BY THE VEN. DONALD A. SEEKS

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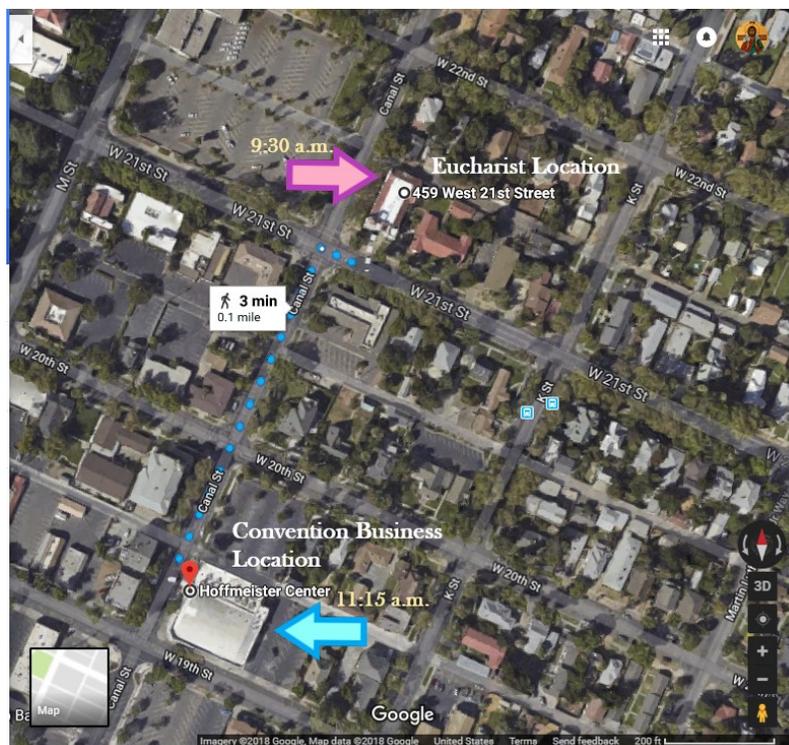
We could do no better than to close with the words of Archbishop Cranmer, who was the primary compiler of our Book of Common Prayer: “If there were any word of God besides the Scripture, we could never be certain of God’s Word; and if we be uncertain of God’s Word, the devil might bring in among us a new word, a new doctrine, a new faith, a new church, a new god, yea, himself to be god....If the Church and the Christian faith did not stay itself on the Word of God certain, as upon a sure and strong foundation, no man could know whether he had the right faith, and whether he were in the true Church of Christ...Stand fast, therefore, and keep thy faith, and build all thy works upon the strong rock of God’s Word as written and contained in the Old and New Testaments, which is able to instruct thee in all things needful to thy salvation, and to the attainment of the kingdom of heaven.”

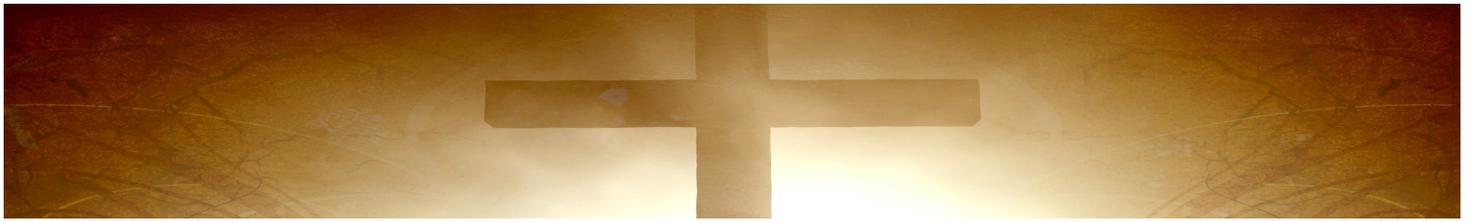
The Reformers can still help us today to recapture this very spirit of joy and wonder and gratitude before God’s gift of the Holy Scriptures,” wrote Hughes. It is God’s blessing to every generation and I thank the Lord that it is the emphasis of our Diocese of San Joaquin.

60th Annual Convention November 8, 2019

9:30 am—Mass at St. Luke’s Anglican Church
(which meets at Our Lady of Mercy),
459 W. 21st St., Merced, CA 95340

11:15 am—Convening at the Hoffmeister Center
for business (at Central Presbyterian Church),
1920 Canal St., Merced, CA 95340





Bishop's Note series--

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Please send these to akr93555@gmail.com and cc: melody@ctkridgecrest.org

Thank you!