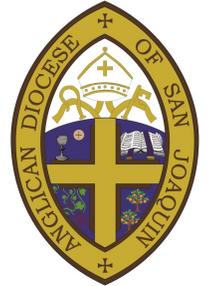


# THE SAN JOAQUIN ANGLICAN



## **The Bishop's Corner**

– **Ember Days: Praying for Ministry**

*The Right Reverend Eric Vawter Menees*

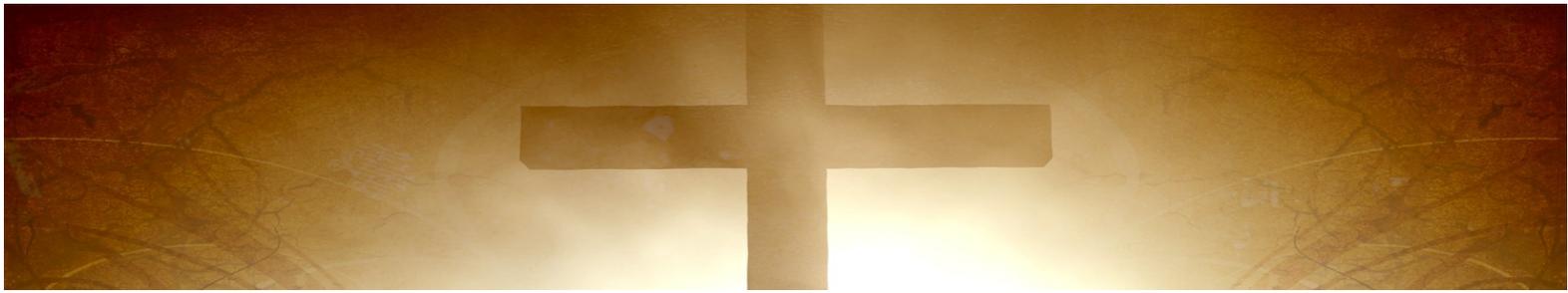
Ash Wednesday last month marked the beginning of the Lenten season in our churches and Lent also brought something that goes unnoticed in our church calendar, Ember Days. In the early church, fasting and prayer were a regular part of Christian life. In an effort to have times set aside for fasting and prayer throughout the year the church established ember days. The Ember Days are four sets of three days distributed throughout the year (The first week of Lent, the week after Pentecost, the week of the feast of the Holy Cross, and the third week of Advent.) Very early on the bishop of Rome decided that clergy should only be ordained on Ember Days and so Ember Days became very closely linked with ministry, especially ordained ministry. As a result of this Ember Days are the set days when seminarians are supposed to write letters to their bishops updating them on how they're doing.

The one problem with Ember Days is that over time, they've become more and more focused on ordained ministry and only for those who have discerned a call to ordained ministry. That's problematic in a few ways. First it takes away from the fact that it's good for all Christians to spend time regularly in fasting and prayer. It's good to get into regular routines when it comes to our spiritual life and having set periods of prayer and fasting is good. As Anglicans fasting is often seen in a purely Lenten and penitential context but Ember Days shows us it can be a good thing throughout the year. After Pentecost fasting and prayer can be used both in thanksgiving for the gift of the Holy Spirit in addition to a way to develop a greater appreciation and understanding of the Spirit's role in our life. Ember Days after the feast of the Holy Cross can be a time to think about the impact the cross has had in not only our lives but the life of the world.

*(Continued on page 2)*

## **BISHOP'S SCHEDULE AND DIOCESAN CALENDAR**

- March 1—Bishop @ St. John's, Petaluma
- March 4, 6-7—Ember Days
- March 8—Bishop @ St. John's, Porterville
- March 13-14—Pastoral Intervention Training, St. Columba's, Fresno
- March 15—Bishop @ Installation, St. Paul's, Visalia
- March 20-22—Diocesan Vestry Retreat
- March 29—Bishop @ St. Alban's,, Los Banos



*(Continued from page 1)*

Second, when we completely identify Ember Days with ordained ministry it makes people ignore lay ministry. For too long in large parts of Christendom the ordained ministers have been seen as the “professional Christians” while everyone else goes to church on Sundays and ignores their faith the rest of the week. That understanding completely flips the way ministry should be done by the Church. All lay members should be seen as “ministers” in the sense that they’re involved in some ministry to the larger world. Lay people should be the ones sharing their faith with their coworkers and supporting each other in the faith. Clergy should of course be examples of ministry to the laity but they should primarily be ministering to the laity as Saint Paul writes, “to equip the saints for the work of ministry.” Ember Days should be times for lay Christians to fast and pray and think about their ministry. All of us as Christians should be spending regular time in prayer asking God for help to discern his call in our lives, and Ember Days are times when we can focus more on discerning his call.

Third, when we emphasize Ember Days as something for people in the vocation process, we ignore the fact that other people may be called to ordained ministry. In addition to discerning what kind of ministry God is calling you to, Christians should also be asking if God is calling them to ordained ministry. Too many Christians think ordained ministry is something for others without asking whether it’s something God is calling them to. I encourage all of you to spend time asking yourself this. In addition to yourself it’s also a time to ask if there are people in your life you feel may be called to ordained ministry and at the very least you can pray to God asking him to raise up ordained ministers from his church.

Fourth, in addition to clergy praying and fasting about their ministry lay Christians should be using this as a time to pray for the ordained ministers in their lives. Odds are if you’re reading this you’re part of an Anglican Church with ordained clergy. Spend time these Ember Days not only thanking God for your clergy but asking him to bless them in their ministry. In addition to that prayer and thanksgiving, go to your clergy and tell them that you’re thankful for them and praying for their ministry.

Ember Days have traditionally been focused on ordained ministry but it’s an important time to remember that all Christians should be involved in ministry of one kind or another. Ember Days shouldn’t be remembered and observed only by seminarians or clergy, they should be observed by all Christians.





## THE DIOCESE OF SAN JOAQUIN

ANGLICAN CHURCH IN NORTH AMERICA

1300 Shaw Avenue #123

Fresno, California 93710

(559) 244-4828

Dear Rectors, Ministry Leaders, Church Planters, and Congregations:

In an effort to assist with the ministry of our congregations, the Diocesan Standing Committee's Subcommittee on Ministry Grants is accepting applications for 2020. There is no specific deadline for applying. We will accept applications immediately and they will be considered on a rolling basis, so long as funds remain available.

Your request for support must include the following information:

- A copy of the parochial report most recently filed with the ACNA,
- 2019 budget & financial statement
- A description of any anticipated changes in income & expenses for 2020.
- The request should be for a specific amount of money and should include a description of how the support money will be used in ministry,
- Current names and contact information for all key Vestry Officers and Church Staff.

Preference will be shown to congregations showing their own support (fiscal and in manpower) for the ministry the grant is requested for, whether the grant requested is specifically matching or not. If you have questions or need additional directions, please feel free to contact me.

In Christ,

The Rev. Fr. Phillip Berghuis  
Diocesan Administrator

# Pastoral Intervention Training

Want to know how to  
pastorally support  
parishioners in  
spiritual warfare?

March 13-14 2020

Saint Columba Church,  
Fresno CA

For more information,  
contact the Diocesan Office  
or visit our website

[www.dioceseofsanjoaquin.net](http://www.dioceseofsanjoaquin.net)

559-244-4828

Register at

<https://forms.gle/338buqGUmXFOHkzm8>





RENEWAL OF DISCIPLESHIP



Vestry

2020 Retreat

St. Anthony Retreat Center

43816 Sierra Dr., Three Rivers, CA

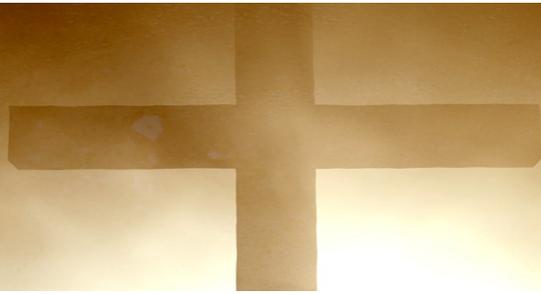
March 20-22 2020

For more information, contact the Diocesan Office or visit our website

[www.dioceseofsanjoaquin.net](http://www.dioceseofsanjoaquin.net)

559-244-4828

Register at <https://forms.gle/QFUskOp9rVwB4Vfj8>



SAN JOAQUIN VALLEY  
*Anglican 4th Day of North America*

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# The Anglican 4<sup>th</sup> Day Weekend

July 9 – 12, 2020  
St. Anthony's Retreat Center  
Three Rivers, CA



Team applications are now being accepted for the Next A4D Weekend.

For more information and retreat reservations, please contact:

Candy Townsend, Lay Director

[candytownsenda4d@gmail.com](mailto:candytownsenda4d@gmail.com)

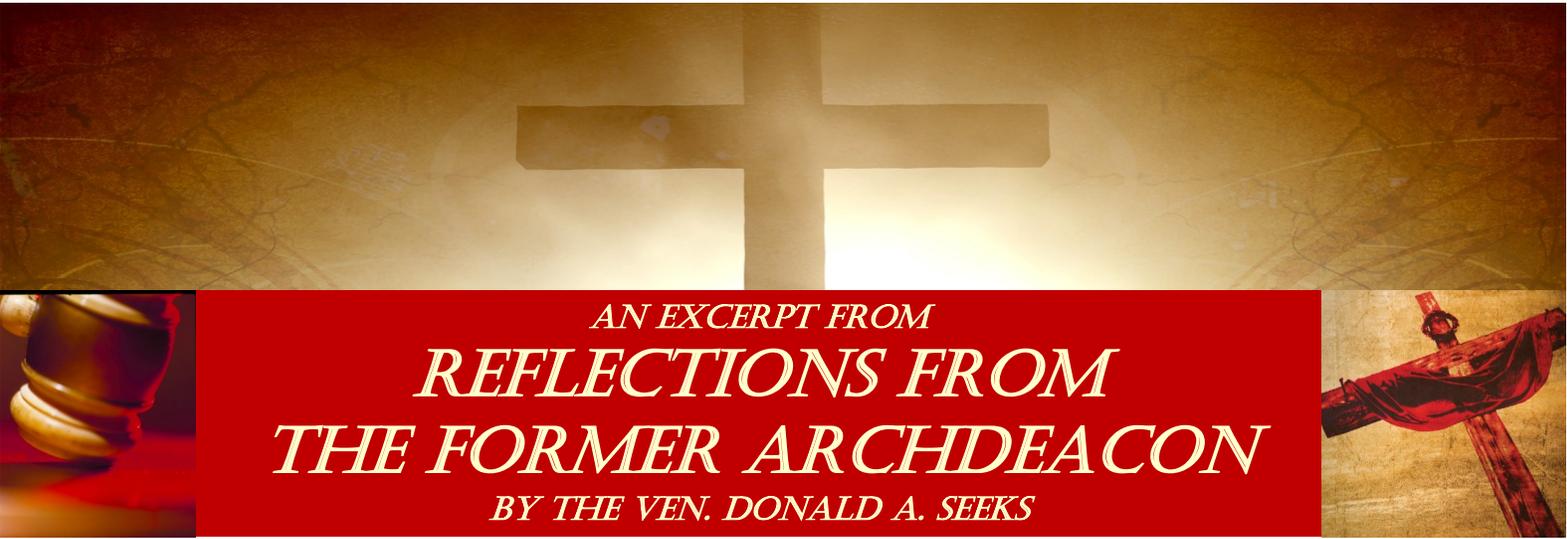
559-750-5810 (text or call)

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## A4D Meeting

March 7, 2020—10:00 am  
Trinity Anglican Church, Bakersfield

There is much to be accomplished. Rollos to be practiced, candidate applications to be turned in (we have 4 so far), and the trailer will be there. After the team meeting, there will be a potluck meal and Ultreya with Floating Group Reunions.



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

## HERESY

The word “heresy” in Greek originally could be defined as having to do with “choice” or “something chosen.” Often it was used to denote a school of learning, a special group, a sect, or a faction. It referred to a man’s choice as to what group he might decide to follow. I deliberately write “man” because women in the cultures of Rome, Greece, and Palestine had few if any choices at all. As in many languages the word’s meaning slowly expanded since there was a suggestion of self-will or even sectarian spirit which acted on its own. Eventually the word “heresy” came to mean the opposite of “orthodoxy.”

The earliest Christians usually used “heresy” in its original sense, but as factions began to develop within the Body of Christ, the terms “Church” and “heresy” became more exclusive. The word was also associated with “schism” and thus seemed to refer to an even greater degree of organizational breakdown.

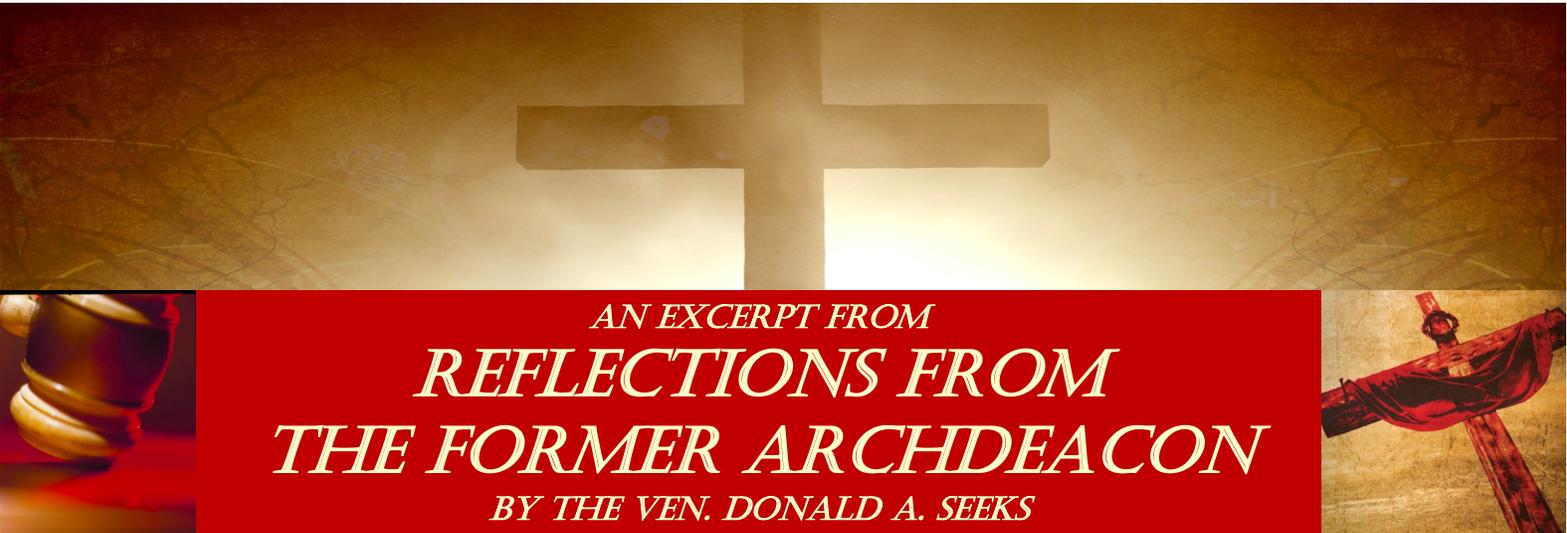
More and more “heresy” came to be used to describe theological error and was considered a formal denial or doubt of any defined and universally accepted doctrine of the Catholic faith (ex: II Peter 2:1-22). Among the two most prominent heresies mentioned in the New Testament are Gnosticism (Col. 2:8-23) and Docetism (I John 4:2,3 and II John 7).

Today it is far too easy to pin labels on those with whom we disagree, labels such as heresy, apostasy, and revisionist or reductionist. An article I recently read reminded me that the words of our Lord Jesus speak more eloquently than such labels. Speaking to the Sadducees He said, “You are wrong, because you know neither the Scriptures nor the power of God.” The article goes on to remind the reader that those who seem to be moving or have moved the Church in ungodly directions are seldom evil; more often they are sincere and well-meaning people. The problem is that they do not have confidence in Holy Scripture and/or the power of God to the extent that others do. And in that sense, like the Sadducees, they really do not realize what they are doing.

I met such a person while on vacation in the mid-West. He was a very sincere and well-meaning clergyman whom everyone found very pleasant and very friendly. He displayed obvious affection for the people in his congregation on the two Sundays I visited. On the second Sunday there were three baptisms and seven or eight “confirmations” (a bishop is not required in that denomination). At the baptisms the minister dipped his hand in the font and said, “I baptize you in the name of God the Creator, Jesus the Redeemer, and the Holy Spirit who makes us one.” During the “confirmations” the words were: Creator of all, Companion of all, and Comforter of all.” The doxology went this way: “Praise to the Source of all our gifts; Praise Jesus Christ whose power uplifts; Praise the Holy Spirit, Alleluia, Alleluia, Alleluia.” The sermon title was simply “Confirmed by Love, Confirmed for Love”.

As you easily can see, there was a very obvious avoidance of the traditional terms used by Jesus as “Father” and “Son.” As I came away, I thought how incomplete and relatively shallow such descriptions of God the Father, God the Son, and God the Holy Spirit were, and how partial the reality described thereby was. By such deliberate

*(Continued on page 8)*



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

*(Continued from page 7)*

avoidance, this gentle and kind minister ignored both the Holy Scripture (St. Matthew 28:19) and the power of God (II Cor. 4:7).

In an article in *The Living Church* magazine, Fr. Harold Brumbaum rightly declared that “to invoke the Almighty as Creator/Redeemer/Sustainer, for instance, is simply to suggest a diversified job description: one God wearing three hats, so to speak. For that simply is an account of what God does in the way that the can of 3-in-1 oil on our shelf offers to lubricate, clean, or polish as we will.”

To quote the first article again: “If a person knows Scripture and the power of God, he or she knows that God can heal, empower, comfort, sustain, enable, inspire, renew, exhort, challenge, motivate, forgive, love, listen, and perform an unlimited number of other grace-filled actions for the benefit of His people.”

Now of course, finite words we use to describe an infinite God will always be inadequate and analogical at best, and we do well to be faithful to what God has revealed about Himself through His Holy Word. When I first heard this kind minister I immediately thought “heretic,” but on reflection I am sorry I resorted to labeling. I should have gone to this well-meaning man and said, “You are wrong, because you know neither the Scriptures nor the power of God.” Hopefully it would open a dialogue which a label could never achieve.

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## **Preaching to the Synagogues**

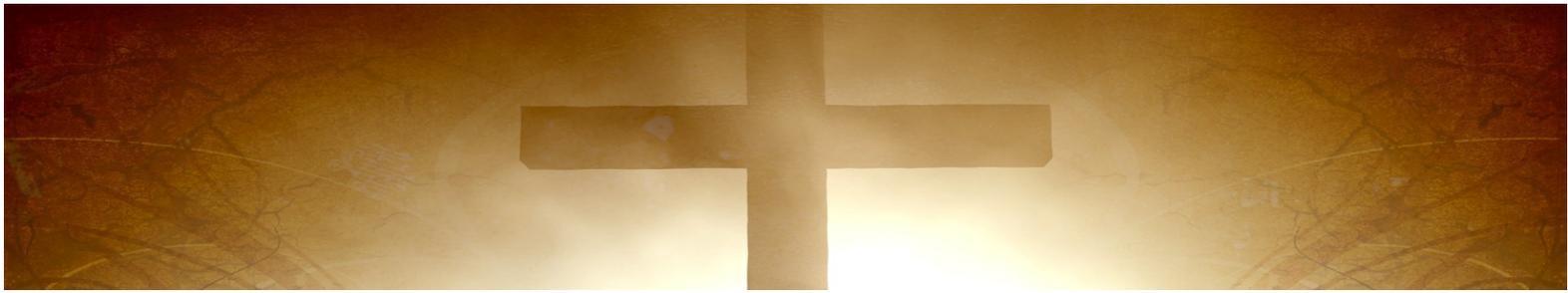
**By Fr. Phil Berghuis**

At the Catechesis Colloquium earlier this month the main topic was of course catechesis and discipleship. One of the things the presenters did particularly well was place catechesis in its proper context within the history of the church. In the first years following the Ascension there was no catechesis. For example, see the story in the Book of Acts, of Philip and the Ethiopian eunuch where the eunuch is baptized after a very short introduction to the faith. Catechesis first came about when gentiles who knew nothing about the Jewish religion started turning to God.

The presenters at the colloquium drew a parallel between then and now. If we want to welcome people who are new to Christianity and Anglicanism into our churches, we need to catechize them. We can't just give them an hour long talk before baptizing them, we need to spend serious time with them talking about what the Christian faith is and showing them that a relationship with Christ is more than just book knowledge. If someone's going to be baptized or confirmed an Anglican, they should know what it means to be a Christian and how they should live their lives like Anglican Christians. Anglicanism isn't a series of facts, it's a way of living and practicing the Christian faith.



*(Continued on page 9)*



*(Continued from page 8)*

And that's all well and good for a lot of churches outside our diocese and when we welcome newcomers to the Christian faith, but many of us in this diocese are in a different situation. Rather than evangelizing the gentiles, we need to evangelize the synagogues. Our diocese has left the Episcopal Church, but many continue to live their lives as if they never left. We shouldn't treat them like total newcomers to Christianity or Anglicanism but at the same time we can't act like they're doing just fine and they don't need to grow in Christ.

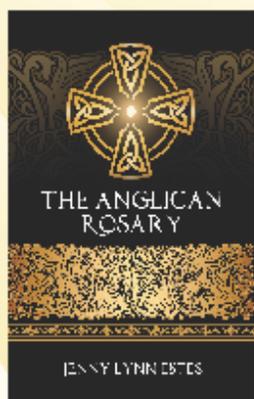
There are two things that can be done to help people deepen their faith in Christ. First, we need to "evangelize the synagogues." Too many of us live lives that do not reflect Christ or a deeper understanding of our Lord's incarnation, death, and resurrection. An example of that are the people who would say, "I'm generally fine, I can do things on my own, and if I really need help only then will I turn to God." It may feel good to think we're self-sufficient but that's not Christianity. We need to be mindful that there are many in our congregations who believe in God but they don't believe in the simple truths of Christianity. As Anglicans we may get bogged down in our particularities, like beautiful hymnody or proper liturgy but we need to remind each other that they are the means to an end and not the end in and of themselves. We don't need to abandon those means but we need to reorient people and show them Who the end is. In helping with this we should turn to the life of Saint Paul in the Acts of the Apostles and see how he preached to the Jews. At the same time we need to remember that while Saint Paul did convert many in the synagogues not all of them listened. That's not to say we should give up or discount people, but we should remember that true change in people's hearts comes from God rather than ourselves. We can share the gospel with people and talk about the role God plays in our lives but if someone won't listen we can't force it on them. If we share the gospel and it is rejected it's not a failure on our part, it's a failure if we don't share it.

Second, once we've evangelized the synagogues, we need to support our brothers and sisters as they grow in the faith. A lot is said about catechesis but catechesis is what was done for those first entering the faith, for gentiles. We need to help the former Episcopalians in our churches with a formation and discipleship that's wider reaching and deeper than what shapes beginners. What I want to recommend for that is the new Book of Common Prayer and the Rule of Saint Benedict. What those Anglicans having a later in life conversion often benefit from is a rule of life, a structure so that they've planned out how to incorporate the life of Christ more and more into their own. Fr. Greg Peters, at the clergy retreat last year, spoke about how the BCP is our rule as Anglicans. We should be using that BCP as we go to the Eucharist weekly and as we pray the Office twice daily. Beginning those two practices is a huge step forward. As Anglicans weekly Eucharist should be the pinnacle of our relationship with God and the Daily Office is a way for that worship and prayerful reading of scripture to reverberate throughout our week. That being said we also need something to flesh out the other areas of our Christian life and that's where the Rule of St. Benedict comes in. The Rule was developed for laity to follow God's call and live in communities and it works just as well in 21<sup>st</sup> century parishes as it did in 6<sup>th</sup> century monasteries. The Rule of St. Benedict presents a morality and spirituality that perfectly complements the liturgical life of the BCP.

Many in our diocese, and across the province, need to be brought out of their old ways similar to the way the diocese was brought out of the old church. This should be part of the ministry of everyone in our diocese, clergy and lay. We can't treat them like new converts and we can't act like everything's ok. We need to evangelize one another in a different way and we need to present them with a structure to continue to grow in their faith. Anglicanism is a beautiful tradition with a lot to offer the wider Church, but we need to remember that even then it's only a means to the ultimate end, God himself. Many Anglicans do a good job with the means, they just need to be reminded Who the end is.



# Learning To Pray With The Anglican Rosary Workshop with Jenny Lynn Estes



Using a Rosary makes prayer come alive in the present moment. You are fully engaged—body, mind, and spirit—in prayer and communion with God. The Anglican Rosary is a lifeline that reaches out to connect with the heart of our Creator. It will enhance your quiet times and enrich your meditations. Take this journey and get to know God—Father, Son, and Holy Spirit—as the One who is ever available, always present, and ready to listen. Relax your body—Quiet your mind—Open your heart. Receive inspiration from the Holy Spirit.

**Saturday | April 4, 2020**  
10 a.m. - 3 p.m.

**Jesus the Good Shepherd  
Anglican Church**  
175 Cassia Way Suite A111  
Henderson NV 89014



**\$25 | Includes Lunch**  
**\$15 For A Second Family Member**  
Scholarships Available

**Payment Method**  
Check | Cash | PayPal  
See Details On Registration Form

Jenny's Book And Rosaries Available For Sale

#### Topics:

- The History Of The Anglican Rosary
- How To Use The Rosary In Contemplative Prayer
- Practice Using Different Forms Of The Rosary

Jenny Lynn Estes is passionate about helping others connect with God through deepening their prayer lives. She shares the joy and mystery of the Anglican Rosary through her retreats, workshops and writing. She serves alongside her husband, the Rev. Jack Estes, Rector of Ascension Anglican Church in Bakersfield, CA.



## Wheaton MPC School

July 17-22, 2020

Wheaton College, Wheaton, Illinois

For more information: <https://ministriesofpastoralcare.com/wheaton-2020/>

Contact Catherine Young @ [1catherineyoung@gmail.com](mailto:1catherineyoung@gmail.com) if you would like to coordinate with someone in the diocese.



## Spiritual Retreat April 30-May 2, 2020 Edmonds, WA

### MPC Spiritual Retreat

Jesus announced His ministry to the people of God by reading out these words from the scroll of Isaiah:

*"The Spirit of the Lord is on me, because He has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favor."*

—Luke 4:18-19a

He has sent us this same Spirit to the Church today, and we call this proclaiming, healing, and freeing work *pastoral care*.

The MPC retreat will be a time of receiving such care through worship, teaching, and personal prayer ministry. By receiving from the Lord, each attendee will also be growing in their capacity to offer this care to others. The retreat will address barriers to knowing God's presence with us, equipping us to more fully collaborate with Him in personhood, family life, and vocation.

### Who Should Attend?

All Christians are encouraged to attend. Those who are struggling with the wounds and compulsions that are common in our world today will find real help. Ministers and lay leaders from all denominations, and those in the healing professions such as counseling and medicine will find themselves strengthened for their service.

### About Ministries of Pastoral Care

MPC is a teaching and healing ministry inspired by the writings of Leanne Payne. Our ministry team is led by Sarah Colyn, a seminary-trained psychologist with a passion for the gospel. MPC's speakers and prayer ministers have received new life through Christ's sacrifice and now we seek to live in consecration to His service.

*Restoring souls through union with Christ*

[ministriesofpastoralcare.com](http://ministriesofpastoralcare.com) | [edmonds.registrar@ministriesofpastoralcare.com](mailto:edmonds.registrar@ministriesofpastoralcare.com)

### Retreat Schedule

Thursday, April 30, 8:30 a.m. – 8:30 p.m.

Friday, May 1, 9:00 a.m. – 8:30 p.m.

Saturday May 2, 9:00 a.m. - 7:30 p.m.

The retreat will include lunch and dinner each day.

### Retreat Location

The MPC retreat will be held at the Holy Trinity Edmonds Anglican Church, 657 Daley Street, Edmonds, WA 98020. Many thanks to Holy Trinity for their sponsorship of this retreat!

### Accommodations

For any attendees traveling from out of town, special rates have been arranged at the Edmonds Harbor Inn. To make a reservation call (425) 771-5021 and ask for the MPC Retreat 2018 rate.

### Registration

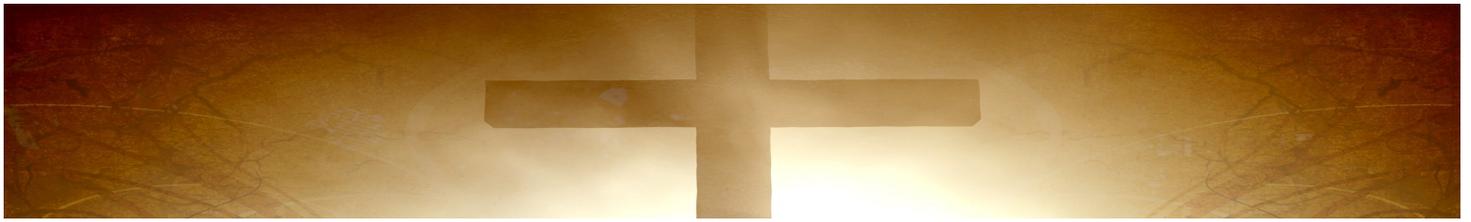
To register for the retreat, please send us your completed registration form (form and details at [ministriesofpastoralcare.com/schools](http://ministriesofpastoralcare.com/schools)) along with your retreat fee. You will receive a confirmation email once your registration has been processed. All information is confidential. MPC reserves the right to decline any registration, and our retreats sometimes fill up such that we are not able to accept every registrant.

### Registration Deadline

Registrations will be received through April 16, 2020. Walk-in registrations and those submitted after April 16 will not be accepted.

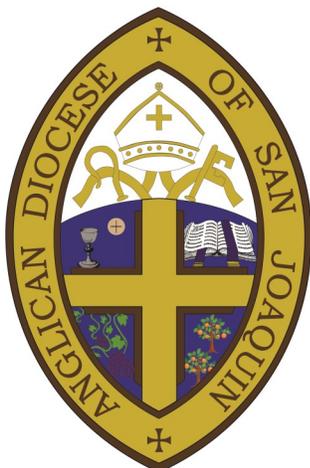
### Retreat Fee

The cost of the retreat is \$265 per person (\$200 for those in full time ministry), which includes lunch and dinner daily. If the registration fee is prohibitive in your circumstances, you are welcome to inform our registrar of your financial need.



## Bishop's Note series--

The ***Bishop's Note*** is a pastoral message published weekly by Bishop Eric Menees. To subscribe, send an email message with your email to [receptionist@dioceseofsanjoaquin.net](mailto:receptionist@dioceseofsanjoaquin.net).



*The San Joaquin Anglican* is published monthly by The Anglican Diocese of San Joaquin, California.

Submissions will be accepted for consideration any-time; Contributions **must be received by the 20<sup>th</sup>** of the month for possible inclusion in the newsletter in the following month.

Please send these to [akr93555@gmail.com](mailto:akr93555@gmail.com) and cc: [melody@ctkridgecrest.org](mailto:melody@ctkridgecrest.org)

Thank you!