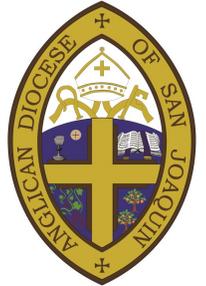


THE SAN JOAQUIN ANGLICAN



The Bishop's Corner—

Operation Christmas Child

The Right Reverend Eric Vawter Menees

I recently had one of the more memorable and blessed experiences of my episcopate. I was honored to go with Samaritan's Purse and Operation Christmas Child to Peru to learn about their ministry, organization and distribution.

For those of you who are not familiar with Operation Christmas Child this is a ministry of Samaritan's Purse.

The mission statement for Samaritan's Purse is:

"Samaritan's Purse is a nondenominational evangelical Christian organization providing spiritual and physical aid to hurting people around the world. Since 1970, Samaritan's Purse has helped meet needs of people who are victims of war, poverty, natural disasters, disease, and famine with the purpose of sharing God's love through His Son, Jesus Christ. The organization serves the Church worldwide to promote the Gospel of the Lord Jesus Christ."

Operation Christmas Child is a subset of Samaritan's Purse and the mission statement of Operation Christmas Child is: *"The mission of Operation Christmas Child is to provide local churches who are our ministry partners around the world with shoebox gifts as a way to reach children in their communities. For many children, this is the first gift they will ever receive."*

The ministry of Operation Christmas Child (OCC) is tremendous. In Peru this year, over a span of nine weeks,

BISHOP'S SCHEDULE AND DIOCESAN CALENDAR

April 2—Mass of Chrism
(CANCELED)

April 5—Palm Sunday

April 9—Maundy Thursday
(Office Closed at Noon)

April 10—Good Friday (Office
Closed)

April 12—Easter Sunday

April 19—Bishop at St. James,
Lindsay

April 27-29—Spring Clergy
Retreat

(Continued on page 2)

150,000 shoebox gifts were distributed. I was honored to be present to witness three of those distributions. These distributions come at the end of a three-day Vacation Bible School. The Vacation Bible Schools make a very special effort to invite children who are living in poverty and not attending church anywhere. During the VBS the gospel is presented in a winsome and attractive way. The children learn about the Love of Jesus in the abstract using the Bible stories to convey the message. VBS ends

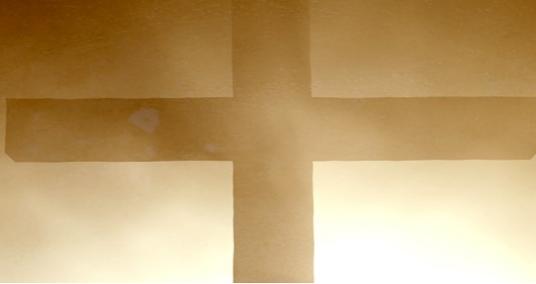


with a concrete expression of the love of Jesus with the giving of the shoeboxes, which comes as a complete surprise. For many of the children this is the first wrapped gift box that they've ever received and almost certainly the first gift from someone that they do not know.

Perhaps most powerfully inside the box, in addition to the simple gifts, children found a note and often a photo of the gift giver. The notes always shared the love of Jesus with the children and generally said, "Jesus loves you and so do I." What a joy it was for me to translate those notes for children!

This coming year, the congregation that I pastor, Our Lady of Guadalupe, will partner with Operation Christmas Child... won't you and your congregation do the same? This is an easy, inexpensive, and very rewarding way to share the love of Christ to those in need. Simply speak to your Rector and check out Operation Christmas Child on line by going to <https://www.samaritanspurse.org/what-we-do/operation-christmas-child/>

I pray you every blessing!



Retreating Inward: Spending Time with God

In Anglicanism we often feel that in our ministry we need to spend as much time as possible out in the world. For example, the Anglican Church was one of the churches where the social gospel movement really took hold in the late 19th century. We all need to remember though that we can't just focus on the world, our focus should first be God and then the world.

This is a pattern we see with Jesus Christ in the gospels. The first thing Jesus does as recorded in Matthew, Mark, and Luke after his baptism is to go into the desert to be tempted. In Mark it says, "The Spirit immediately drove him out into the wilderness." The Greek word used for drive out is "ekballo," a verb used to throw a ball or to describe how Jesus drives out demons. It's the Spirit very strongly throwing Jesus into solitude in the desert. It's not the devil or something evil pulling him into that solitude, it's the Holy Spirit doing it. Once he's in that solitude Jesus doesn't try to get out of it or take an easy way out like turning stones into bread. He's tempted but it's a time for him to spend in solitude with the Father and Holy Spirit before he enters into his ministry. It's a time of growth.

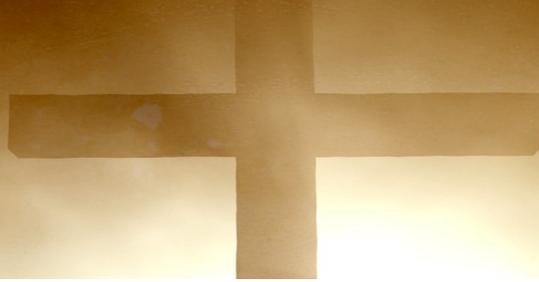
This isn't a singular event in Jesus' life either. Repeatedly in his ministry we have times where Jesus withdraws from the crowd and even the other disciples to spend time in solitude and prayer, being alone with God.

In the Early Church, that solitude was seen as something that could and should be imitated. Monasticism in Christianity started because regular laypeople wanted to go out into the desert to work out their faith in solitude with God. It wasn't seen as a rejection of everything, but rather a way to draw closer in prayer to God. So many Christians entered solitude in the desert that the biographer of one of the early monks, Saint Anthony, said "the desert was made a city."

When monasticism hit Western Europe, it kept much of that desert tradition, but mixed it with a ministry in and to the world. Monks lived in monasteries with their brothers, living out their faith in separation from the world, but over time they found ways to share that experience with the world. Some monasteries began inviting in Christian youth and adults to educate them; some monasteries took over the pastoral ministry of nearby congregations; other monasteries started businesses like wineries to interact with the local economy and to support themselves.

(Continued on page 4)





These monasteries show us how as Christians in the middle of solitude, we should live out our faith. Then when we have to go into solitude, either alone or with our families, it shouldn't be a time of dread or panic but a time when we can draw closer to God and think of how better to follow him in our lives.

One thing that helps immensely with that is putting together a rule of life. We have a document on the diocesan resources website about how to put together a rule of life <https://www.dioceseofsanjoaquin.net/devotionalliturgical.html>. A rule is incredibly helpful in forming habits of life that enable you to better follow God's will. The Rule of Saint Benedict is a short but very practical rule written by Saint Benedict of Nursia that's been used by monks for centuries. The Rule of Saint Benedict is drenched in scripture and a great document to read how we can live out our faith.

On top of that, despite being in solitude we should prayerfully discern ways we can minister to those around us. It could be something as simple as sharing your faith with friends online, calling people you know may feel isolated and may be in need of fellowship, or starting a virtual Bible study. It may not seem like it when you're withdrawn in your house but there are ways even at a distance you can show your love for your neighbor, and it's something we need to discern prayerfully seeking God's will rather than our own.

Having to physically withdraw away from others in society can be frustrating, and it may not be what we want to do. We should not see our withdrawal as time away from others—rather, time we can spend with God. If you try to spend time in isolation working on yourself or just consuming media, it's going to continue to be frustrating and feel like deprivation. The way to turn that around is with prayer and a rule of life, following in the footsteps of earlier Christians and Jesus Christ himself.

By Fr. Phil Berghuis



What is “Spiritual Communion”?

With the COVID-19 crisis, a term you may hear often in churches is spiritual communion, but what is it? Throughout its history the church has always emphasized the importance of the Eucharist. In the Reformation, Anglican reformers intended the Eucharist to be the primary act of worship on Sundays, but over time the standard became Morning Prayer. It wasn't until the Anglo-Catholic movement in the 19th century that Eucharist started to become a weekly norm.

Unfortunately, there are times in our lives where we're prevented from coming to church and receiving Christ in the Eucharist. We should do something to celebrate the Lord's Day, be it praying Morning Prayer, or watching the Eucharist on our TV or computers, but it helps to pray for Spiritual Communion as well. Spiritual Communion is a prayer where you acknowledge you can't physically receive Christ in the Eucharist, but you ask him to give you the grace you would have received if you did. 19th century French priest Jean Marie Vianney described spiritual communion by saying,

“If we are deprived of Sacramental Communion, let us replace it, as far as we can, by Spiritual Communion, which we can make every moment; for we ought to have always a burning desire to receive the good God. Communion is to the soul like blowing a fire that is beginning to go out, but that has still plenty of hot embers; we blow, and the fire burns again.”

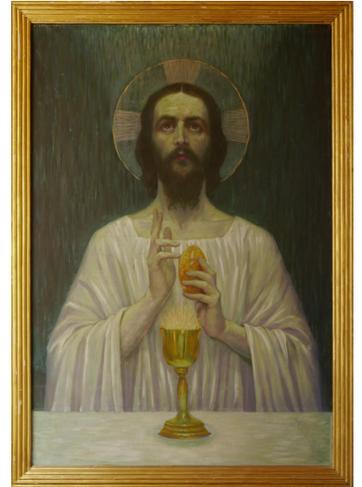
Spiritual Communion has been used by many Christians in times when they were physically prevented from receiving the Eucharist, most recently in the soviet countries during the Cold War when state atheism persecuted the church. Spiritual Communion isn't something new, it's an old practice acknowledging the centrality of the Eucharist in our lives.

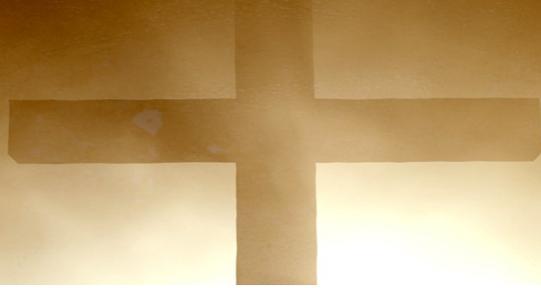
The easiest way to engage in Spiritual Communion is to follow the prayer in the 2019 Book of Common Prayer on page 677,

“Dear Jesus, I believe that you are truly present in the Holy Sacrament. I love you above all things, and I desire to possess you within my soul. And since I cannot now receive you sacramentally, I beseech you to come spiritually into my heart. I unite myself to you, together with all your faithful people [gathered around every altar of your Church], and I embrace you with all the affections of my soul. Never permit me to be separated from you. Amen”

While it may be the easiest to follow the set prayer in our BCP, all that's really needed for Spiritual Communion is a separation from Christ in the Eucharist and a desire to receive him and have union with him the way we do in the Eucharist. It's a good reminder that while the Eucharist is central to our life as a church, nothing can separate us from the love of God.

By Fr. Phil Berghuis





SAN JOAQUIN VALLEY
Anglican 4th Day of North America

The Anglican 4th 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

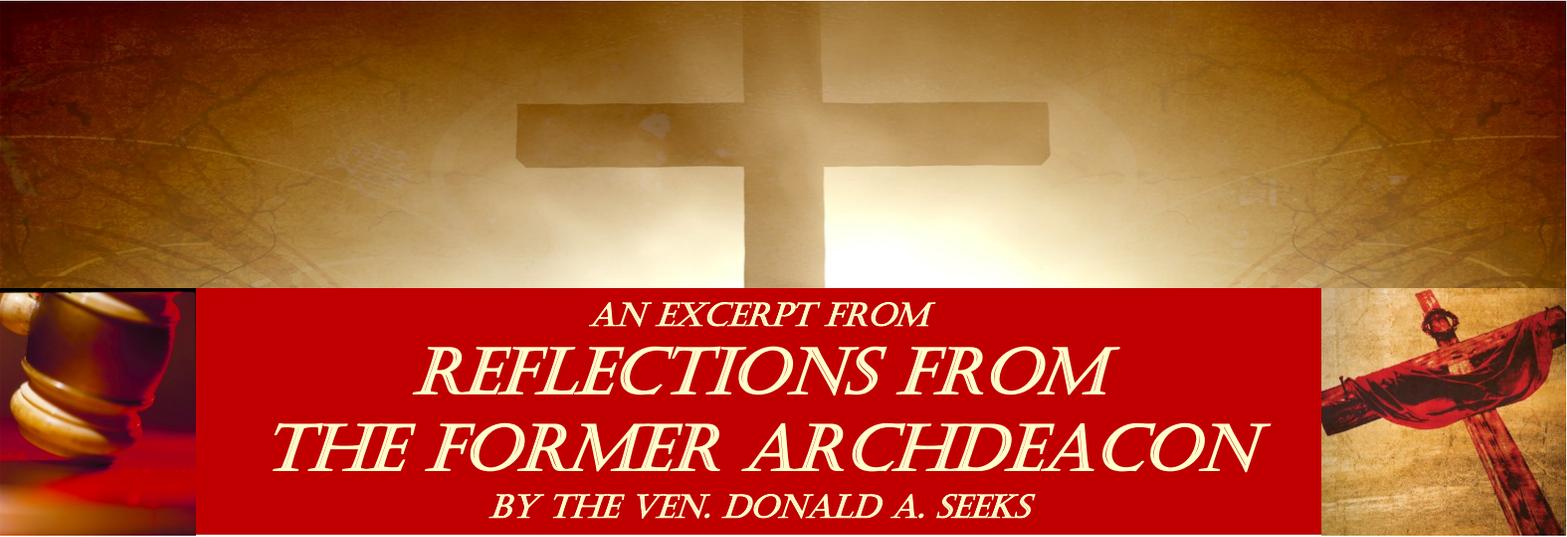
559-750-5810 (text or call)



A4D Meeting



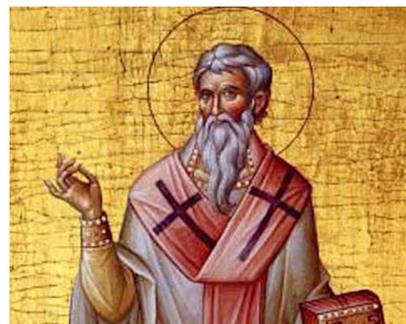
April 4, 2020—CANCELED



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

Saint Irenaeus and Apostolic Succession

Saint Irenaeus has always been one of my favorite leaders of the early Christian Church. Irenaeus lived in the 2nd century, from about the year 130 to about 200 A.D. He became Bishop of Lyons, which was then capital of Gaul, and now is a part of France. Relatively little is known about his early life, but it is believed he must have come from around Smyrna in Asia Minor. For as a boy, he either met or heard Saint Polycarp (c.69-155 A.D.) who had been consecrated a bishop by the “apostles in Asia,” one of whom was almost certainly Saint John the Evangelist who was called “the beloved disciple.”



Irenaeus lived in a time when heretical teaching abounded and especially the many variations found in Gnosticism.

Irenaeus wrote letters of encouragement to his contemporaries, calling upon them to uphold the Apostolic traditions and Apostolic faith. He stressed the authority of Holy Scripture, especially the four Gospels, wrote brilliantly of the two natures of Christ – Very God and Very Man. He defended the historic episcopate, and in all probability, was martyred for his faith.

One of his passages read as follows: “Through the tradition of the Apostles, manifested in the entire world, it is possible for all who wish to see the Truth, to contemplate clearly in every church.” He goes on to write that “we are in a position to enumerate those who were by the Apostles instituted bishops in the churches, and the succession of these men in our own times (are) those who neither taught nor knew anything like the ravings of the heretics.”

“Since the Apostles were given authority by Christ Himself, those who were instituted by the Apostles as bishops under the guidance of the Holy Spirit were ordained to the Church’s permanent ministry to represent the mind of Christ and of the Spirit for the future government and functioning of the Church.” His view was supported by Saint Ignatius (c. 110 A.D.) who wrote: “Let no man do aught pertaining to the Church apart from the bishop. Let that Eucharist be considered valid which is under the bishop or him to whom he commits it. Wheresoever the bishop appears, there let the people be, even as wheresoever Christ Jesus is, here is the Catholic (universal) Church.”

In his letters, Irenaeus names the early successors to the Apostles, men like Clement, who, “had seen the Apostles, and had associated with them, and had the preaching of the Apostles still echoing his ears, and their tradition before his eyes.” “In this order,” he writes, “and by this succession, the ecclesiastical tradition from the Apostles, and the

(Continued on page 8)



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

preaching of the truth, have come down to us.” If a dispute arises in relation to some important question, we have recourse to the most ancient churches with which the Apostles held constant intercourse, and (so we can) learn from them what is certain and clear on the question at issue.”

The connection between God’s Truth and the bishops of this Church, then, is well established by the Early Church Fathers who knew the mind of Christ and His followers as well as anyone would hope to do. One should have the same expectation toward the bishops of our time.

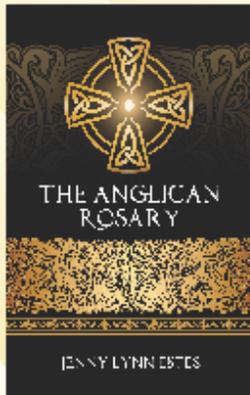
In 1988 four bishops founded the Irenaeus Fellowship whose stated purpose was, “to maintain the highest standards of faith and practice in this (Anglican) Church.” Those standards “must be firmly based upon the primacy of the Holy Scriptures, consistent with the historic traditions of the Church, and interpreted by the best use of reason informed by the Holy Spirit.” The Irenaeus Fellowship went from 4 to 62 bishops after a retreat in the Diocese of South Carolina. Bishops Rivera and Schofield were among those present, and most of the bishops attended at their own personal expense. The Fellowship called for solidarity with the General Synod of the Church of England which had at that time “affirmed loyalty to the Apostolic Faith...as revealed uniquely in the Holy Scriptures,” and “to faith in the Resurrection of Christ as an objective reality both historical and divine.” The tomb of Jesus was acknowledged as being “empty” on Easter morning. Jesus is “fully God and fully human,” and in the Virgin Birth we are led to a “new humanity.” Jesus has united Himself to our human nature. The declaration also accepted a “mutual responsibility to distinguish, to guard, expound, and teach the Faith, to distinguish between ‘theological exploration’ and the beliefs ‘which are the corporate teaching of the Church.’”

I was really excited about this Fellowship because it revealed that there has been a nucleus within the Anglican Church to teach the Apostolic Faith. *(Note: Since this writing, there have been many changes, primarily due to the leadership of the Third World, which has retained the Apostolic Faith while others have not, especially in the U.S. and the Church in England.)*

History shows us that God the Holy Spirit can do much to overcome “the ravings of the heretics” when He has faithful bishops who will see their calling so clearly. I rejoice that our ministry has been carried out by all three *(now four)* of our bishops after the pattern set by St. Irenaeus. This should cause all of us in this diocese to be even more active in supporting their work and witness.

To quote the Collect for honoring Saint Irenaeus (June 28): “Almighty God, Who upheld your servant Irenaeus with strength to maintain the truth against every wind of vain doctrine; Keep us, we pray, steadfast in your true religion...”

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 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 | 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) 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.

What you need to know about coronavirus disease 2019 (COVID-19)

What is coronavirus disease 2019 (COVID-19)?

Coronavirus disease 2019 (COVID-19) is a respiratory illness that can spread from person to person. The virus that causes COVID-19 is a novel coronavirus that was first identified during an investigation into an outbreak in Wuhan, China.

Can people in the U.S. get COVID-19?

Yes. COVID-19 is spreading from person to person in parts of the United States. Risk of infection with COVID-19 is higher for people who are close contacts of someone known to have COVID-19, for example healthcare workers, or household members. Other people at higher risk for infection are those who live in or have recently been in an area with ongoing spread of COVID-19. Learn more about places with ongoing spread at <https://www.cdc.gov/coronavirus/2019-ncov/about/transmission.html#geographic>.

Have there been cases of COVID-19 in the U.S.?

Yes. The first case of COVID-19 in the United States was reported on January 21, 2020. The current count of cases of COVID-19 in the United States is available on CDC's webpage at <https://www.cdc.gov/coronavirus/2019-ncov/cases-in-us.html>.

How does COVID-19 spread?

The virus that causes COVID-19 probably emerged from an animal source, but is now spreading from person to person. The virus is thought to spread mainly between people who are in close contact with one another (within about 6 feet) through respiratory droplets produced when an infected person coughs or sneezes. It also may be possible that a person can get COVID-19 by touching a surface or object that has the virus on it and then touching their own mouth, nose, or possibly their eyes, but this is not thought to be the main way the virus spreads. Learn what is known about the spread of newly emerged coronaviruses at <https://www.cdc.gov/coronavirus/2019-ncov/about/transmission.html>.

What are the symptoms of COVID-19?

Patients with COVID-19 have had mild to severe respiratory illness with symptoms of

- fever
- cough
- shortness of breath

What are severe complications from this virus?

Some patients have pneumonia in both lungs, multi-organ failure and in some cases death.

How can I help protect myself?

People can help protect themselves from respiratory illness with everyday preventive actions.

- Avoid close contact with people who are sick.
- Avoid touching your eyes, nose, and mouth with unwashed hands.
- Wash your hands often with soap and water for at least 20 seconds. Use an alcohol-based hand sanitizer that contains at least 60% alcohol if soap and water are not available.

If you are sick, to keep from spreading respiratory illness to others, you should

- Stay home when you are sick.
- Cover your cough or sneeze with a tissue, then throw the tissue in the trash.
- Clean and disinfect frequently touched objects and surfaces.

What should I do if I recently traveled from an area with ongoing spread of COVID-19?

If you have traveled from an affected area, there may be restrictions on your movements for up to 2 weeks. If you develop symptoms during that period (fever, cough, trouble breathing), seek medical advice. Call the office of your health care provider before you go, and tell them about your travel and your symptoms. They will give you instructions on how to get care without exposing other people to your illness. While sick, avoid contact with people, don't go out and delay any travel to reduce the possibility of spreading illness to others.

Is there a vaccine?

There is currently no vaccine to protect against COVID-19. The best way to prevent infection is to take everyday preventive actions, like avoiding close contact with people who are sick and washing your hands often.

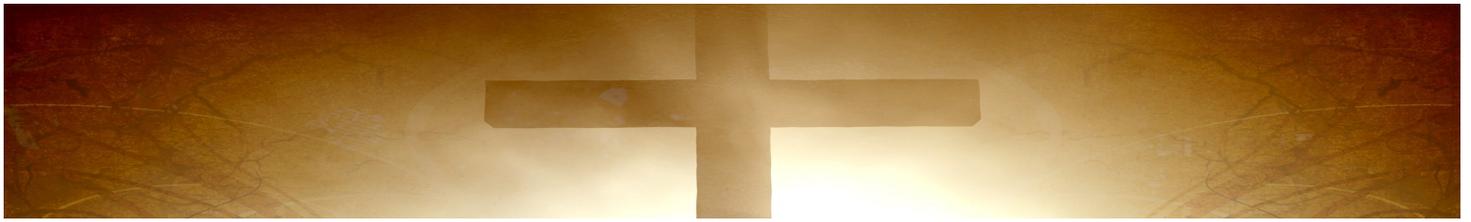
Is there a treatment?

There is no specific antiviral treatment for COVID-19. People with COVID-19 can seek medical care to help relieve symptoms.



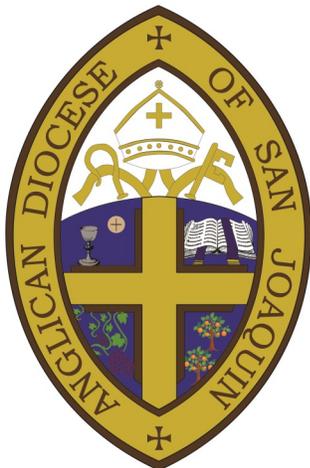
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cdc.gov/COVID19



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.



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

Submissions will be accepted for consideration anytime. Contributions **must be received by the 20th** of the month for possible inclusion in the newsletter in the following month.

Please send these to melody@ctkridgecrest.org

Thank you!