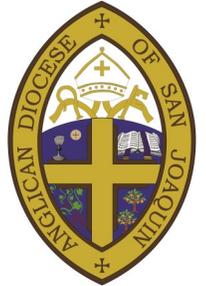


THE SAN JOAQUIN ANGLICAN



The Bishop's Corner

The Right Reverend Eric Vawter Menees

Looking at our history, Anglicanism, more than many other denominations, has a long and interesting history of relations with the leader of a country. Beginning with the reformation, Anglicanism saw the king of England as not only the political ruler of the country, but the supreme governor of the church as well. This title was explicitly chosen to show that Christ was the head of the church, but the British monarch was the ceremonial head and the church functioned under their authority.

Because of this, Anglicanism in England had and continues to have a close relationship to the government. Anglicanism is still an established Church, bishops still sit as members of the country's legislature, and all clergy need to take an oath to the crown before being ordained. This was a position that was grounded in the historic teaching of the Church. The Twenty-First article in the Thirty-Nine Articles is about general councils of the Church and says, "General Councils may not be gathered together without the commandment and will of Princes." All of the Church's early ecumenical councils were called not by bishops, but by the emperors.

Just because the Church was under the authority of the crown didn't mean that it was always easy or that the Church always agreed with the monarch. In 1688, the

BISHOP'S SCHEDULE AND DIOCESAN CALENDAR

February 2 - The Presentation of Jesus in the Temple

February 9 - 10:00 am - Rural Deans Meeting

February 10 - 10:30 am - Diocesan Clergy Meeting on Zoom

February 15 - Presidents' Day - Diocesan Office Closed

February 16 - 12:00 pm - Northern Deanery and Central Deanery Clericuses

February 17 - 1:30 pm - Southern Deanery Clericus

February 20 - 10:00 am Standing Committee Meeting

February 24 - 5:00 pm East West Deanery Clericus on Zoom

March 1 - Annual Meeting Minutes Due

March 1 - Congregational Reporting Due

March 3 - 10:30 am - Diocesan Clergy Meeting on Zoom

(Continued on page 2)



king of England was deposed and replaced by his daughter Mary II and her Dutch husband, William III of Orange. Numerous Anglican clergy having taken an oath to the crown at their ordination told the new king and queen that they couldn't obey it. They didn't want to overthrow the monarchy, but that because of their faith they couldn't go against their oath to the prior king and serve this new one. They further declared they didn't wish ill will on the new king; to the contrary they prayed for him. Their prayer was not out of a sense of anger or wanting bad things to happen to them, rather in the spirit of remembering Paul's words in 1 Timothy 2:2 – wanting a peaceful and quiet life for their country.

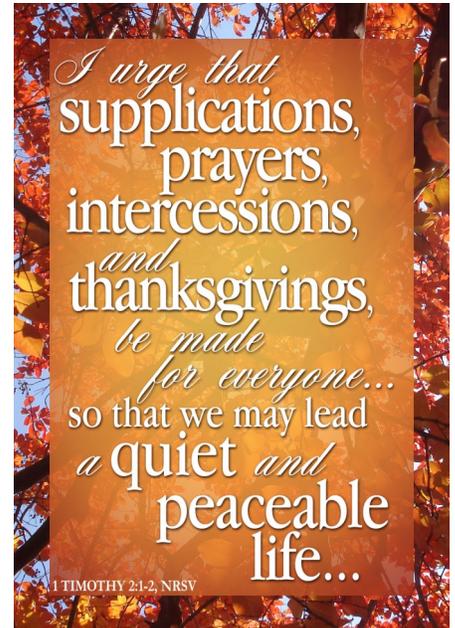
Those events in the 17th century were echoed almost 100 years later across the Atlantic in North America. During the American Revolution, Anglicans were again caught in a political divide. Anglicanism was the established Church in all of the colonies south of Maryland, and Anglican churches were present in all the other colonies as well. Anglicans were divided – with some loyalists and some patriots. Because most of the clergy were from England and as clergy all had taken an oath to the king, they were mostly loyalists. Despite this political division, Anglicans never let it bring about schism. All Anglicans acknowledged the importance of praying for the political leaders, even if they were opposed to him in the war. George Washington and other patriots worshipped at Trinity Church in New York where they prayed for the king and royal family by name.

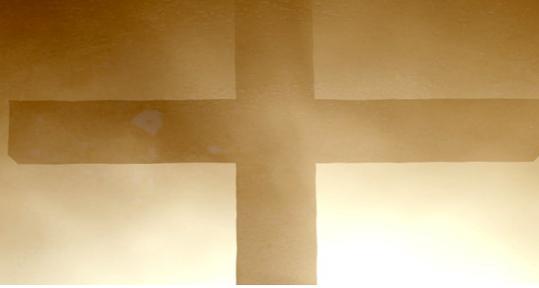
When the Revolutionary War was over that unity continued. There were no separate loyalist and patriot churches, just one Protestant Episcopal Church. Samuel Seabury had been a loyalist Anglican priest in Connecticut during the War, even serving as a chaplain to a British army regiment, but when he was consecrated a bishop as an American, he refused to give an oath to the king.

None of this was mere political expediency, rather it was living out Christian teaching. Romans 13:1 says, "Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God." The members of the Church didn't need to agree with the leader, but they needed to subject themselves to the government's authority. The Patriots didn't just see themselves as rebels who didn't like the king, they saw themselves as obeying Romans 13:3, "For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority?" They saw the king as a tyrant who was acting on his own authority rather than God's, and their rebellion was an appeal to God. But again, that differing opinion wasn't enough to separate the Church, and it wasn't enough to stop them from praying. Their faith in God and their unity as his body took priority over their political concerns.

It should be the same thing for us as Anglicans living in a time of political disagreement today. All of us as Christians should acknowledge that our politics need to be second to our faith. We can't hold our politics and faith in tension – politics should follow from faith. That being said, Christians will come to differing

(Continued on page 3)





opinions on some political issues. What we need to look to is St. Augustine’s famous maxim, “In essentials, unity; in non-essentials, liberty; in all things, charity.”

As we in the United States go through the transition of a new Executive Branch let us daily fall to our knees and pray. Pray for wise and godly leadership in all three branches of our government.

Bishop Menees

Transitions

On Thursday, January 14th, the Feast of St. Kentigern, Fr. Michael Bush was ordained to the priesthood and assumed the helm as Rector at Christ Church, Oakhurst.

Positions Open in the Diocese

Please be in prayer for Holy Cross, Sanger & Christ Church, Lemoore as they seek their new rectors.

Please pray for New Vocations

Lord Jesus, you are the Good Shepherd who cares for his flock: We ask you to bestow upon your Church the gifts of the Holy Spirit in abundance, and to raise up from among us faithful and able persons called to the ministries of Deacon, Priest, and Bishop. Inspire them to spend and be spent for the sake of the Gospel, and make them holy and loving servants and shepherds of the flock for whom you shed your most precious blood. Grant this for the sake of your love. Amen.

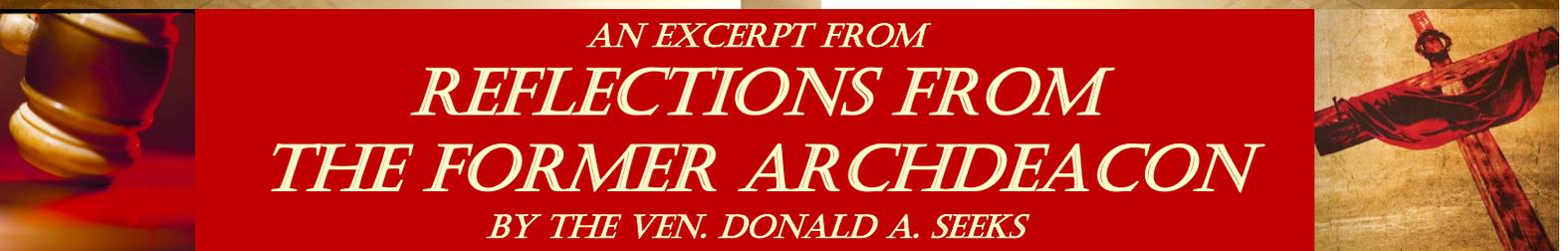
AN EXCERPT FROM
**REFLECTIONS FROM
THE FORMER ARCHDEACON**
BY THE VEN. DONALD A. SEEKS

Birthrights: Who We Are in Christ

We believe that Holy Scriptures are the principal source of God’s revelation, although He is perfectly capable of revealing Himself in any age including our own. It’s important to note that any revelation subsequent which comes *after* the Scriptures *cannot contradict* what previously has been revealed. Otherwise, God is not true to Himself, which is impossible.

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(Continued on page 4)



AN EXCERPT FROM
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TO THE **only god**
OUR SAVIOR BE
GLORY, MAJESTY,
POWER, AND AUTHORITY,
THROUGH JESUS CHRIST
our LORD,
before all ages,
NOW AND FOREVERMORE.
Jude 1:25

cannot contradict what previously has been revealed. Otherwise, God will not be true to Himself, which of course, is an impossibility.¹

The teaching of subsequent generations about the authority of God has been entrusted to the Body of Christ, the Church. It comes from the Scriptures and partly through Tradition (a word which literally means “handed over”).²

Church was yet united in mission and purpose. In a sense each generation has added to the Tradition, for each generation attempts to live out its faith in the context of its own time. Once again, however, subsequent additions and/or interpretations may not contradict what has gone before if that Tradition has been accepted as true to the Gospel in the whole Church.*

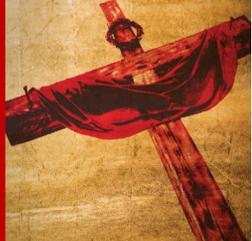
[*Note: It is called the Vincentian Canon after St. Vincent of Lerins (400-450) who wrote: Care must especially be had that that be held which was believed everywhere, always, and by all.” By this triple norm of diffusion, endurance, and universality, a Christian can discern truth from error.]

In the Anglican Church “the power to influence belief or conduct” has been entrusted to the episcopate, who we believe are successors to the Apostles. At the same time each bishop is a follower and a leader, and often finds a paradox in the use of his power. At first glance, the bishop’s task is to preach and teach the Gospel of Jesus Christ as it is found in Holy Scripture and Tradition going back to the Ascension of our Lord in Heaven.

Dr. David L. McKenna, former president of Seattle Pacific University, has pointed out that “if you asked a General Motors employee what was the primary purpose of the organization he would answer, “To produce cars at a profit.” To do that, authority must flow down the assembly line through a division of labor. Likewise, responsibility moves upward to the chairman of the board through various supervisors. Everyone knows where the buck stops – if cars are not produced at a profit, the CEO is replaced.

McKenna explains that “A Church member cannot speak of anything so definitive as production or profit. For the Church’s motive for being – the Great Commission – is an ideal involving people who cannot be stamped out on a spiritual assembly line. The bishop can lead his diocese with great inspiration, but the purpose of the Church will vary and the practice of the Church will not be photocopied in Heaven.”

(Continued on page 5)



AN EXCERPT FROM
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In other words, a bishop must share his power and authority to be effective as both leader and follower. This means the Church will always be extremely inefficient. It never can be assessed with the same standard of achievement as a General Motors Company. In fact, the Church is very different than General Motors because it is not an organization, but an organism having life and purpose as the living Body of Christ. The Church is always controlled by its Head, the “CEO” so to speak, who is the Lord Jesus Christ. As such, it is tuned to a balance between an attempt to be as efficient as possible on the one hand, and effective as possible on the other.

The bishop is called to act in the Body as the cerebellum, communicating messages, coordinating functions, maintaining responses between the Head and its Body. His responsibility is to act as one sacred conduit between Head and Body. Jesus as Head controls the mind, the will, and the Spirit of the Body who are faithful, and the bishop’s authority rests in Christ’s call for him to act as an “alter Christus” until the Lord comes again. In that Great Day, all bishops, priests and deacons will be “out of a job” because Christ will reign in glory.

The bishop (“episcopos” = “overseer”) is to oversee the Body to ensure that the Truth of Scripture and Holy Tradition are provided to all members. He also is charged to be the chief intercessor for his diocese in that he must pray for them and for their spiritual and material needs to the Head of the Church. The bishop has the sacred responsibility to help nourish and balance the Body so it can achieve growth and greater unity, but not at the cost of sacrificing Scripture or Tradition as it is embodied in God’s revelation.

A bishop who functions in this manner will see his authority accepted gratefully since people will see the authority of Father and Son acting through him, his life and ministry. The power he exercises will not be a burden, but an umbrella of spiritual protection for those who are entrusted to his care.

Editor’s Notes:

¹The Bible says that the one true God is the sovereign, self-existent Creator of the universe (Isaiah 42:5; Ephesians 1:11). He is spirit (John 4:24), He is eternal (Psalm 90:2), and He is personal (Deuteronomy 34:10). The one true God possesses all knowledge (Isaiah 46:10) and all power [authority] (Matthew 19:26), is present in all places (Psalm 139:7–10), and is unchanging (James 1:17).

²The Tradition is generally held to consist of the central facts and beliefs out of which the Creeds were formed, and the findings of the seven ecumenical great Councils when defining what “catholic or katholikos” means. The Greek adjective katholikos, the origin of the term “catholic,” means “universal.”

Joseph Warren: A Founding Father Whom Few Remember

Many of our Founding Fathers who have come before us knew the sting of political unrest, war and corruption. A little-known patriot is Joseph Warren who penned this warning which is relevant to today's political scene: *"Our country is in danger, but not to be despaired of. Our enemies are numerous and powerful; but we have many friends, determining to be free, and heaven and earth will aid the resolution. On you depend the fortunes of America. You are to decide the important question, on which rest the happiness and liberty of millions yet unborn. Act worthy of yourselves."* — Joseph Warren (1775)



Joseph Warren was an American physician who played a leading role in Patriot organizations in Boston during the early days of the American Revolution, eventually serving as President of the revolutionary Massachusetts Provincial Congress.

Warren enlisted Paul Revere and William Dawes on April 18, 1775, to leave Boston and spread the alarm that the British garrison in Boston was setting out to raid the town of Concord and arrest rebel leaders John Hancock and Samuel Adams. Warren participated in the Battles of Lexington and Concord the following day, which are commonly considered to be the opening engagements of the American Revolutionary War.

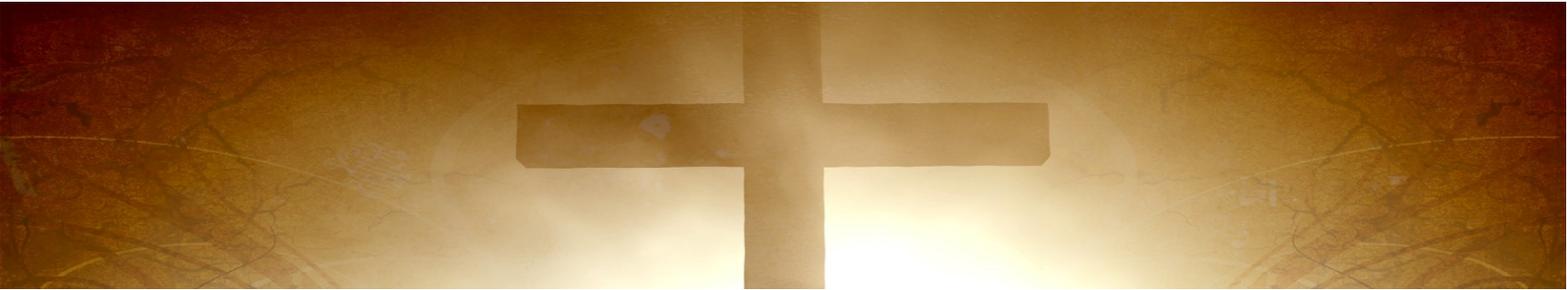
In the years leading up to Lexington and Concord and the Battle of Bunker Hill, his leadership in Boston's revolutionary circles was considered by many to be superior to Sam Adams and John Hancock. Warren's well-developed espionage system learned of British General Gage's secret plan to raid Lexington and Concord and Warren sent riders into the countryside to alert Adams and Hancock. Paul Revere often gets the credit for this "midnight ride," but Joseph Warren made the decision to send him!

He lost his life at age 34 fighting for America even before George Washington arrived in Cambridge to take command of the Continental Army. Dr. Joseph Warren was killed on the field of battle early in the struggle against Great Britain – well before the Declaration of Independence was signed in 1776. Had he survived the war, as John Adams, his cousin Sam Adams, and John Hancock did, he would be one of the most famous "Founding Fathers."

Born in 1741 in Roxbury, Warren was the oldest of four sons of Joseph and Mary Stevens Warren. His father was a farmer who raised his children in a three-story brick house surrounded by acres of pastures, orchards, and salt marshes. Joseph and his three brothers were expected to do farm chores as well as put long hours of work in the fields and orchards. Warren's father insisted that his sons receive the best possible education and since his father was a devout Christian, they were also taught to earnestly study the Bible. Because of his godly upbringing Joseph Warren possessed a knowledge of the scriptures that was reported to be unsurpassed.

Joseph Warren (B-June 11, 1741; D-June 17, 1775) married Elizabeth Hooten and the couple had three children: Richard Warren (son), Mary Newcomb (daughter) and Elizabeth Warren (daughter). Dr. Joseph Warren is buried in Forest Hills Cemetery.

(Continued on page 7)



Notable: Some of the Founding Fathers were traditional Christians in that they believed firmly in the divinity of Jesus Christ. Such founding fathers include Sam Adams, Patrick Henry, and Jon Jay. Additionally, many of the Founding Fathers' wives and daughters were practicing Christians.

Sources: Wikipedia; <https://www.gotquestions.org/Founding-Fathers.html>, information edited and compiled by Susan A. Schnetz.

Like a Coral Reef

I would like to share a word picture that came to me today. See if it resonates with you.

With all that is going on in the world, I began to feel like all the political happenings and world events are like waves. This wave and that wave, coming and going, back and forth. Some big, others small. Some crashing on the beach during a high tide with huge backwash, carrying debris out to sea, tossing and turning and colliding with the next incoming wave. It is constant and exhausting for many.

You get the idea if you have ever played in the ocean and been caught up, lost your footing, were swept away—and before you can catch your breath, you are tossed around and sometimes can't even tell which way is up. Just as you reach the surface, you gasp quickly for air, only to be crushed by another wave and then another. And what about the riptides? Depending on the wave, you may feel happy or scared or angry or sad. Your feelings affect your mood and your mood affects your attitude. And what of our faith?

But today, talking with a friend who was in despair, the Lord showed me an image under the surface. The coral reef. What if we as Christians were deeply rooted like a coral reef and refused to live on the surface and be caught up in what is happening, only to become weary and hopeless, or happy and hope-filled, depending on the current “wave” of events?

Look at the coral reef. It is “permanently attached to the ocean floor and essentially takes root like plants do.” It is a living and lifegiving organism, sustaining life for its community. It is strong and beautiful. It grows and flourishes regardless of the wave action up above on the surface. It is still. It is constant and endures. It is peaceful, even if the waves are crashing and even when the storms are raging from the skies. Sure, it may feel the current and experience the ebb and flow, but it does not get carried away.

Am I like the debris on the beach getting tossed around and feeling out of control and up and down, and does my general mood and attitude change every two to four years or with every tragic event that occurs? Or am I like the coral reef? Abiding in peace, deeply rooted and firmly placed, growing and thriving despite what is happening beyond my control?

I want to be like the beautiful reef.

—M.Y., Member of St. Francis Anglican Church, Stockton, CA, 08 January 2021



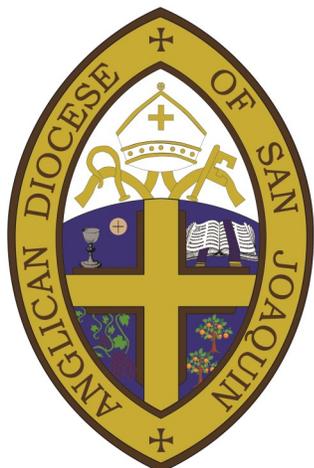


ANGLICAN CHURCH IN NORTH AMERICA

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.



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Please send these to melody@ctkridgecrest.org.

Thank you!