



Trinitytide/Advent 2019

ANGLICAN DIOCESE OF THE WEST

Diocesan Digest



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A Word from the Bishop

*By the Rt. Rev. Dr. Felix C. Orji, OSB,
Ordinary, Anglican Diocese of the West
CANA Missionary Bishop*



Monthly Fast Day

"God could have bestowed these things on us without our prayers, but he wished that by our prayers we should be taught from where those benefits come." - St. Augustine

The grace of our Lord Jesus Christ be with you all.

This is to remind you that every first Wednesday of the month is our day of fasting and prayer for CANA, our Diocese, our Parishes, our families, and our communities. Fasting is not compulsory; what's important is to pray. Here are a few matters to include in your prayers:

- Give thanks to the Lord for his saving grace toward us and for his many blessings in our lives;
- Pray for his grace to be faithful to the gospel in our preaching, in our believing, and in our behaving; that our lives will be worthy of the gospel;
- Pray for the power, wisdom, and discernment of the Holy Spirit to enable us clergy and laity as we carry out our ministry for him;
- Pray that God will use us to lead many to Christ;
- Pray that the Lord will provide financially for the Diocese and for your parishes.

The Great Litany is a good prayer to add to your Morning Prayer office and/or Evening Prayer office on fast days. As you pray John Calvin reminds us of the purpose of prayer in these words:

“If God knows what things we have need of, before we ask him, where lies the advantage of prayer? If he is ready, of his own free will, to assist us, what purpose does it serve to employ our prayers, which interrupt the spontaneous course of his providence? The very design of prayer furnishes an easy answer.”

Bishop's Schedule

September - December 2019

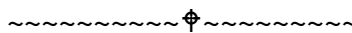
- September 14-15: All Saints Anglican Church, Houston
- September 23-27: Church of Nigeria Standing Committee
- October 6: Holy Trinity Cathedral Houston.
- October 11-14: Holy Trinity, Nashville, TN
- October 18-30 : Primatial Visit to CANA: Atlanta, Boston, Vancouver(Canada) and New York.
- November 3: Holy Trinity Cathedral, Houston
- November 8: Ordination of Deacons at All Saints, Houston, TX.
- November. 9-11: Shepherd Anglican Church, Austin TX
- November 15-16: Juliana King University Events
- November 17: Anglican Church of Pentecost, Stafford, Texas
- November 23-25: Living Faith Anglican Church, Inland Empire, California.
- November 29- December 1: Thanksgiving weekend. Holy Trinity Cathedral, Houston
- December 7-8: Holy Trinity Cathedral, Houston.
- December 14-15: Holy Trinity, San Antonio
- December 22: St. Paul's, Houston
- December 24-25: Holy Trinity Cathedral Church, Houston
- Christmas Break

2020 Schedule

- January 3-12: Church of Nigeria Bishops Retreat in Nigeria
- January 17-19: St. George's Anglican Church, Colorado Springs
- January 25-26: Epiphany Anglican Church, San Antonio, TX
- February 7-9: St. Francis Cathedral, El Paso, TX
- March 21-26: Church of Nigeria Standing Committee Meeting in Abuja.

May the Lord bless and glorify himself through us as we believe and proclaim the gospel of His son, Jesus Christ our Lord. Amen

The Rt. Rev'd Dr. Felix Orji, OSB
Diocesan Bishop
Anglican Diocese of the West



Spiritual Direction

By the Rev. Robert Goodman
Rector, Holy Trinity Anglican Church, San Antonio, TX

“The man who is wise, therefore, will see his life as more like a reservoir than a canal. The canal simultaneously pours out what it receives; the reservoir retains the water till it is filled, then discharges the overflow without loss to itself... Today there are many in the Church who act like canals, the reservoirs are far too rare. So urgent is the charity of those through whom the streams of heavenly doctrine flow to us, that they want to pour it forth before they have been filled; they are more ready to speak than to listen, impatient to teach what they have not grasped, and full of presumption to govern others while they know not how to govern themselves.” - Saint Bernard of Clairvaux, Commentary on the Song of Songs

I keep this wisdom from Saint Bernard close at hand. Whenever I am anxious, frustrated, troubled, or otherwise distracted in ministry, I use it to remind myself of the vital importance of cultivating time to be filled with the love of God before serving in the Name of that same Love. Almost always, I find that the source of my discomfort in ministry stems from trying to love from emptiness rather than fullness. Robert Mulholland describes this state as being so focused on being in the world for the sake of God that we neglect to be in God for the sake of the world.

Last month, Bishop Orji appointed me as the Officer for Spiritual Direction in our Diocese and asked that I write periodically on topics of spiritual formation. This brief communication is the first of these communications and provides a working definition of the

terms “spiritual formation,” “spiritual practices,” and “spiritual direction.”

Spiritual formation describes the ways in which we are shaped in our inmost self, how our spirit is formed and molded. We are always being formed spiritually. The question is, “Are we being formed by the Holy Spirit or by the spirit of this world?”



“Bernard of Clairvaux”
Project Gutenberg. Public Domain.

Christian spiritual practices are those ways in which we intentionally present ourselves to be filled, shaped, and formed by the Holy Spirit. These practices are always grounded in Scripture, shaped by tradition, and honed by our own need and experience.

I find the Psalms to be a rich Scriptural basis for spiritual practices. In the Psalms we will find invitations to praise, to silence, to worship, and to lament. Through the Psalms the full range of our emotions are poured out in the presence of God.

The tradition of the Church provides tangible practices that initiate our acceptance of the invitation of the Psalms.

For example, the first Psalm calls us to be blessed as we delight in the law of the Lord and meditate on His law day and night. The historic practice of holy reading, or *lectio divina*, provides a structured practice by which we can accept this invitation to delight and meditate on Scripture.

Our own spiritual needs and experience hone our spiritual practices as we are formed and transformed. There are seasons in our spiritual journey in which one particular practice is very fruitful and other

seasons in which it seems a burden. Similarly, different people experience spiritual practices in different ways. For one person the practice that is most fruitful may have little impact on another person. This is not a reflection of spiritual maturity or giftedness, it is simply the way that the Holy Spirit invites us to grow particularly in the areas we would rather ignore.

Christian spiritual direction is an intentional relationship between two Christians with the purpose of listening together for the Holy Spirit in the life of one person. Saint John exhorts us to test the spirits to see whether they are from God and Saint Paul warns us of the difficulty of this task as he reminds us that Satan and his servants disguise themselves as angels of light (1John 4:1, 2 Corinthians 11:14). The spiritual director does not direct the directee in what he or she should do. Instead, the director directs the attention of both to the Holy Spirit. In this way, the spiritual direction relationship provides a place of listening for the invitation of the Holy Spirit as well as a place

of discernment to identify and follow the call of the Holy Spirit and to reject the deceit of spirit of this world.

We may have experienced a form of spiritual direction in other relationships or by other names with spiritual friends, mentors, accountability partners, or others. Regardless of the name we use, spiritual direction is the place where we can ask, “How is the Holy Spirit inviting me to serve more as a reservoir than a canal?” It is also the place of honesty where we can admit that we are empty, spent, discouraged, and in desperate need of refreshment and renewal by the Holy Spirit.

If you are interested in learning more about spiritual direction or if you have topics that you would like to see addressed, please contact me at robgoodman93@gmail.com or by phone or text at 210.602.3345.



Exegetical Notebook – Luke 3:1-4:13

*By the Rev. Canon Mark D. Wilson
Rector, St. Patrick's Church, Las Cruces, NM*

Initial Exegetical Insights¹

In chapter 3 of his Gospel, Luke fast-forwards from a twelve-year-old Jesus to an adult John engaged in his ministry as foretold by his father, Zechariah, at his birth (1:76-80; 3:2b-20). Luke, further demonstrating that God is behind these fulfilling events as promised in the Old Testament, quotes Isaiah 40:3-5 to facilitate our understanding of John's relationship to Jesus. John is a prophet of God to whom “the word of the Lord came” and who is preparing “the way for the Lord” so that “all people

will see God's salvation” (3:2b, 4-6 NIV). John's exhortation to repent of selfishness and to share with others both echoes Old Testament prophetic denunciations of injustice and prepares the way for the highly anticipated Messiah who will come in judgment. Luke reiterates John's subordinate role to the Messiah, who we know from Luke 2:11 is Jesus, by quoting the baptizer's own words in verse 16 of chapter 3. Luke intimates that “all people” who “will see God's salvation” includes the contemporary religio-political leadership from Tiberius Caesar to the high-priesthood of Annas and Caiaphas in his

¹ This is the third part of a multi-part series. See previous issues for previous articles in the series.

opening verses (3:1-2a), and Luke depicts their unfavorable reception of this news that calls for repentance to escape the coming judgment with John's imprisonment by Herod later in verse 20.

Jesus enters the scene in Luke 3:21 as if on cue to be baptized by John in a public event with a supernatural revelation affirming Jesus is indeed anointed by the Holy Spirit and loved by God (3:22). These are Old Testament indicators of God's Messiah and chosen King.² Further demonstrating both his familiarity with the Old Testament and Jesus' claim to Davidic kingship that will extend to "all peoples," Luke details Jesus' genealogy (3:23-38). While many thought Jesus was the biological son of Joseph, Luke demonstrates that he is the Davidic heir and, ultimately, "the son of God." In Luke 4:1-13, we are informed that Jesus, "full of the Holy Spirit" was led into the wilderness by the same Spirit to be tempted by the devil for 40 days. In this, Luke narrates Jesus' recapitulation of Israel's 40 years of wandering in the wilderness due to their disobedience and distrust of God. Jesus, by his reliance on the Holy Spirit and through his familiarity with God's written word (the same words in the Torah that God gave his people through Moses while in the wilderness), is faithfully obedient to God. What Adam failed to do in the Garden, Jesus accomplished in the wilderness.

Interpretive Questions

1. What is John's issue with the crowds coming out to be baptized by him? Why does he call them "brood of vipers" (Luke 3:7 NIV)?

Exegetical Insights from Green: Like Isaiah, John is critical of their mere displays of religious ritual while lacking righteous behavior toward one another (Isa. 1:10-17).³ Furthermore, John appears to contrast their claims to be descendants

of Abraham by calling them the offspring of snakes.⁴ That Green compares these crowds coming to John in the wilderness with the wilderness itself as "empty, unproductive, lifeless" illustrates John's issue with them.⁵

2. Why was Jesus baptized with "all the people" (Luke 3:21 NIV)?

Exegetical Insights from Green: Green interestingly articulates that Luke is less concerned with Jesus' baptism than with what follows accompanying the descent of the Holy Spirit that marks his commission as the Son of God.⁶ Nevertheless, Green does concede it appears Luke portrays Jesus' baptism as an act of "solidarity with those who had responded positively to John's message" with an essential "orientation around God's purpose."⁷

3. Why does Luke include a genealogy (Luke 3:23-38)?

Exegetical Insights from Green: Green affirms my initial presumption that Luke's genealogy validates Jesus as the Son of God. At a mistaken superficial level, Jesus' kinship with David is through Joseph. At a true level, Jesus is fully human with his genealogy going back to Adam, the first son of God. At the significant level alluding to what we know as Luke's audience, Jesus is uniquely the Son of God through his miraculous conception by the Holy Spirit.⁸

4. Why was Jesus "led by the Spirit into the wilderness" (Luke 4:1 NIV)?

Exegetical Insights from Green: Green addresses this succinctly when he states "that Jesus is not acting on his own." Rather, Jesus is "fundamentally God's agent" in his identity and role as the Son of God.⁹ Jesus, following the leading of the Holy Spirit amid this testing, demonstrates his reliance and trust in God through obedience

² See e.g. 1 Samuel 16:1-13; 2 Samuel 7:8-9, 11b-12, 15-16; 12:24-25

³ Joel B. Green, *The Gospel of Luke, The New International Commentary on the New Testament* (Grand Rapids: Eerdmans, 1997), Kindle edition, 174.

⁴ *Ibid.*

⁵ *Ibid.*, 175.

⁶ *Ibid.*, 184-185.

⁷ *Ibid.*, 185.

⁸ *Ibid.*, 188-189.

⁹ *Ibid.*, 191.

unlike Israel in the wilderness at the time of the Exodus.¹⁰

5. How can the devil possess and then offer to “anyone” the “authority and splendor” of the “kingdoms of the world,” especially if Jesus is the “Son of God” (Luke 3:38; 4:3, 5-7 NIV)?

Exegetical Insights

from Green: While Green correctly mentions that the devil is subordinate to God and only exercises rule as allowable by God,¹¹ I found his evaluation of the devil’s authority over the kingdoms of this world limited, especially in light of Luke’s prior mention of Tiberius Caesar and other Gentile rulers within the Roman Empire. Because of Green’s keen sense of Luke’s use of the Old Testament, I would have appreciated his engagement with an Israelite view that the Gentile nations were under the ruling dominion of other “gods” or “sons of God” (Deuteronomy 29:26; 32:8-9 ESV).¹²

Exegetical Spiritual Formation

An essential spiritual need for me means realizing that what Jesus accomplished for me in this passage subsequently enables the Holy Spirit to work in me by grace through my faith. Jesus’ Spirit-led obedience to his Father removed the obstacles that obstruct

my way to God. I now see God’s glory in Jesus as the Son of God who revealed a mystery hidden in Isaiah 40:2 of ‘how’ my sins have “been paid for” (NIV). Condemnation for my sinful disobedience was paid for in Jesus on the cross where he fulfilled

the work of the Suffering Servant in Isaiah 53. Because of Jesus’ obedient reliance on the Holy Spirit, I may be led by the Holy Spirit in obedience to God’s written word and overcome temptation. Jesus’ Spirit-led obedience is Good News that comforts and strengthens me as a disciple of Christ.

Luke’s orderly account convincingly presents Jesus as the fulfillment of God’s promises in the Old Testament. God promised an anointed king, Messiah, who would rule over all the nations (2 Samuel 7). God also promised a seed, or offspring, of the Woman who would crush the head of the serpent (Genesis 3:15). Luke’s genealogy demonstrates that Jesus is “the Son of God” who fulfills both

these promises. By the power of the Holy Spirit, Jesus overcame the devil’s temptations, unlike God’s prior sons - Adam and Israel (as a nation). As the unique Son of God, Jesus, by the power of the Holy Spirit, calls and equips me to promote justice and peace by proclaiming the Gospel that advances his kingdom throughout the world. Justice and peace did not come by Jesus through military might, political savvy nor social reforms, however. His new kingdom



“Saints Evangelists Luke & John the Theologian”
National Museum in Warsaw. Public Domain.

¹⁰ Ibid., 192-193.

¹¹ Ibid., 193-194.

¹² See e.g. Michael S. Heiser, *The Unseen Realm: Recovering the supernatural worldview of the Bible* (Bellingham, WA:

Lexham Press, 2015) and John D. Barry et al., *NIV Faithlife Study Bible* (Grand Rapids: Zondervan, 2017), p. 1,654.

of justice and peace came by his gentle submission and innocent suffering in fulfillment Isaiah 42:1-4 (see also Psalm 2). God, the Father, is certainly well pleased with Jesus, his Son!

Therefore, as Jesus trusted in the leading power of the Holy Spirit and God's written word when tempted by the devil amid an impossible situation (Luke 4:1-13), I, too, may follow the righteous path Jesus paved by God's grace. Christ's example means I cannot be

pragmatic and utilitarian while also claiming to trust in God and his promises. For example, in God's grace, I am not called to avoid suffering and death. Neither can I commit evil for a particularly good outcome. If Jesus had done either of these, I would remain condemned in my sins. As a Christian, the ends, as I may anticipate them, never justify sinful and disobedient means. A good outcome does not excuse any wrongs I may commit to attaining it (see Proverbs 3:5-6).



Introducing a New Chaplain

*By the Rev. Richard Bates
Chaplain, Tri-Cities Cancer Center, Kennewick WA*

The Rev. Richard Bates has accepted an offer to serve as the chaplain at the Tri-Cities Cancer Center in Kennewick, WA. He will provide pastoral care to patients and their families who've come to the cancer center for treatment. After graduating from Trinity School for Ministry in Ambridge, PA in 2008 with an MDiv., Rev. Bates was ordained in the Diocese of

Egypt with North Africa and the Horn of Africa by the Rt. Rev. Mounseer Hanna Anis and trained with the Veterans Administration in Alexandria, LA, to become a clinical chaplain specializing in palliative care. He and his wife, Dawn, covet your prayers for this ministry.



**Please Send Submissions for the *Diocesan Digest* to
fatherisaac@allsaintsanglican.net.**

**We encourage news, photos, and articles from your
congregations and communities!**

Liturgy Lessons: Clerical Headgear

By the Rev. Canon Isaac J. Rehberg
Rector, All Saints Anglican Church, San Antonio, TX
Diocesan Canon for Liturgy

For much of my adult life, I have been a big fan of hats.¹³ I have a straw hat for the summer, several felt hats for the winter, and even a top hat for the most special of occasions. I also have several special hats for clerical or liturgical use. The thing about liturgical hats is that they are inherently odd-looking to most people, as we simply do not use them much in 21st century America. Nevertheless, liturgical hats are often seen in CANA, the Church of Nigeria, and Anglicanism in general. What follows are brief descriptions of the most common headgear among Anglicans, and their typical uses.

Old Testament Precedent?

We see some roots of ecclesiastical headgear all the way back in the Old Testament, when the priestly garments are commanded (Exodus 28). Depending on your translation, the high priest is to wear a special “turban” or “mitre,” and the rest of the priests are to wear “caps” or “bonnets.” You can see an artist’s rendering of the different OT liturgical garments in the illustration below.¹⁴ While there have been various attempts over the years at connecting the traditional Christian liturgical garments with that of the



OT, most modern scholars see this as a retroactive connection rather than an intentional one. Nevertheless, it does set a biblical precedent.

Skullcap/Zucchetto

At my parish, the most common liturgical hat we use is the *zucchetto* or skullcap (right). In its Latin version, it typically has eight panels and a stem for grasping when donning or doffing. In the rarely-seen



English version, it typically is a bit larger with six panels and a button. While the *zucchetto* resembles the Jewish *kippah* or *yarmulke*, the two traditions developed independently of each other. Originally, the Christian skullcap was designed to keep the tonsured head of clergy warm in the often-drafty European churches without fully covering the head. As a man who has been given a natural tonsure thanks to genetics,¹⁵ I can attest that it is very useful on winter mornings! In current custom throughout the Western Church, the *zucchetto* of priests and deacons is black, and that of bishops is purple or red. Per our diocesan customary, red or purple piping/trim may be used for canons and archdeacons/deans, respectively. The use of a skullcap has fallen out of fashion in much of the Church, however, and is not seen as widely as it once was; in the wider Anglican world, it is most commonly used by high church bishops. Traditionally, the skullcap is not worn by priests or deacons during Holy Communion, or by bishops during the Consecration. The skullcap has come to symbolize being under the authority of the Church and of God.

¹³ This article has been adapted from an earlier piece I wrote for our parish blog.

¹⁴ “Priests in the Tabernacle” by the illustrators of the 1897 *Bible Pictures and What They Teach Us* by Charles Foster. Public domain.

¹⁵ “If a man’s hair falls out from his head, he is bald; he is clean” (Lev. 13:40, ESV).

The Square Cap/Biretta

The square cap is the traditional liturgical hat for Western priests and deacons, though it has also fallen out of fashion among most of the Church. It is often worn for processions and when seated to listen to Scripture or a homily, but not when conducting the Liturgy. Additionally, it may be worn outdoors for non-liturgical functions. Historically, the cap's roots are in the academic garb of the late middle ages. The mortar board caps and academic tams one sees at graduation ceremonies are other descendants of the same medieval cap.



The cap comes in several varieties, the most common being the Latin *biretta* (left), which is stiff or collapsible, with three wings and a pom. The middle wing is held in the right hand when donning or doffing

the *biretta*, leaving the open side on the wearer's left. This yields a counter-intuitive asymmetrical look to the *biretta*, resulting in it often being worn incorrectly. A four-wing variety is sometimes worn by Doctors of Divinity in academic (but never liturgical) settings in lieu of an academic tam.

The Spanish style of the *biretta*, sometimes called a *bonete* (right), is stiff and has four peaks rather than three wings.



The English Canterbury Cap (below) is a similar hat with a soft, flat, four-cornered design without a pom. It is the form of the cap that has undergone the least evolution since medieval times. Unlike the *biretta*, the English use of the Canterbury Cap is traditionally limited to outdoor use. Prior to the Oxford Movement, the Canterbury Cap was the only version of the square cap used by Anglicans. Again, these hats are colored according to office: priest and deacons wear black, and bishops may wear purple. The cap is a reminder of St. Paul's admonition to St. Timothy for the need to study the Scriptures (2 Timothy 2:15).



The Mitre

Finally, the mitre (see the Bishop's photo, page 1) is the most commonly seen liturgical headgear in the Western Church and is reserved for bishops. Its two peaks are reminiscent of the "divided tongues as of fire" that came on the Apostles at Pentecost (Acts 2:3). The two tabs that hang down are to remind us of bookmarks used to keep our place in the Old and New Testaments when reading the Bible. Traditionally, the mitre is usually white or gold, though in recent years it often matches the cope or chasuble of the bishop, often based on the liturgical color. Generally, when the bishop prays, the mitre is removed and either held by his chaplain or placed on the altar.

For Anglicans, the use of all headgear is a matter of custom rather than canon. This is not the case, of course, for our Roman Catholic friends, who have detailed canons on ecclesiastical dress. At All Saints, we generally use our headgear on special occasions and celebratory seasons when our finest liturgical clothing is used.

