

THE SCEPTRE

VOLUME 58, No.3

CHURCH OF THE ADVENT OF CHRIST THE KING

MARCH 2018

An inclusive parish of The Episcopal Church in the Anglo-Catholic tradition

FROM THE RECTOR

OUTWARDLY AND INWARDLY

Exodus 17:1-7; Romans 5:1-11;
John 4:5-42

We Christians of the Apostolic and Catholic tradition practice all kinds of rituals with signs and symbols. We are often accused of practicing empty ritual. This could very well be true at times but it isn't the fault of the signs and symbols themselves. The problem comes when we place the emphasis on the sign and not on the significance.

We live a sacramental life. A sacrament is an outward and visible sign of an inward and spiritual grace. The symbols of Baptism are water, oil and vows. The symbols of Eucharist are bread and wine. The inward and spiritual graces are new life in Christ wherein we learn to live sacrificially for each other and practice reconciliation wherever things are broken.

God is concerned with both our outward and inward stuff. It is our inward stuff that creates our outward stuff. If we have no peace inside then we cannot bring peace to others.

We, too, must be as concerned with our inward selves as we are with our outward selves. And we all know that worrying about all the temporal and tangible things of life can keep us from doing our soul searching; it can keep us from knowing the Lord in a deeper way.

In Christ Jesus, God comes to us using our languages and symbols to convey a deeper meaning. At the heart of our discipleship is to come to understand what Jesus is really getting at. This takes deep listening. Every time we study the Holy Scriptures



or receive the Holy Eucharist we get closer to him. This coming to understand the Gospel of Christ will take our whole earthly lives. But it is worth it! In the end and all along the way our lives will be transformed by the searching and listening. At the end of this month we will enter into Holy Week. On this journey we will not only re-discover the mighty acts done for us by God in Christ, if we really pay attention we will re-discover ourselves as well.

Jesus' journey through Holy Week is about his inside matching his outside. Everything he was meant to do and be comes to fruition. He calls us to walk with him so that everything we are meant to do and be can also come to fruition.

The story of Holy Week is, indeed, the story of the human experience. We all come into this world with a God given purpose. We struggle to discern what it is. When we decide to follow God in the Name of Jesus we will be sent out into many deserts and valleys to find ourselves. We will experience many deaths and tombs along the way. But when we take the cup offered we always come back to who God meant us to be. We always rise again to proclaim the good news of salvation: God has come into the world to reconcile all people to himself and each other!

- Fr. Paul Allick



FEBRUARY PHOTO GALLERY

photos below
courtesy of Marshal Cousins



SHROVE TUESDAY
PANCAKE SUPPER
Tuesday, February 13, 2018



MY PRAYER LIFE

When I was 18, we received a mail-order catalogue from the National Cathedral. How it came to us, I'll never know. But as I flipped through the pages I came across something I had never heard of before; an Anglican rosary. My first thought was *heresy*. Yet, I was intrigued. I ended up constructing my own and researched how to use it. I wasn't quite sure what I was doing, but praying the Jesus Prayer and the Trisagion synchronized with my breath brought me to a new walk with Jesus that I had never experienced. And when I was ready to leave the Assemblies of God and

check out the Episcopal Church, I felt that the rosary had helped settle me in a new home before I even moved. This new way of prayer stayed with me, and after a devastating break up I binged read on everything I could about orthodoxy and discovered this synchronized way of praying has a name. *hesychasm*.

To this day I always carry a "beater" rosary in my pocket and whenever I feel it in my pocket, I am reminded to pray the prayer that perhaps sums all that I could pray: Lord Jesus Christ, have mercy on me a sinner.

Aaron Conner



THE LADY AVE VIRGO • MUSIC FOR THE FEASTS OF OUR LADY SUNDAY MARCH 18 4 PM

Missa Virgo Prudentissima

Henrich Isaac (c1450 – 1517)

Selections from the Medici Codex of 1518

Motets in praise of the Virgin Mary



TICKETS

General	\$30
Student/Senior	\$25
12 or younger	\$20

brownpapertickets.com/event/3234641

~ Hosted Reception Follows ~

CHURCH OF THE ADVENT

261 Fell St. between Gough & Franklin
San Francisco 94102
www.advent-sf.org



JEWEL FROM THE PRAYER BOOK:
Reclaiming the Refreshment of Private Confession

1549 included the option for private Confession: "...if there be any of you, whose conscience is troubled and grieved in any thing, lacking comfort or counsel, let him come to me [viz, the vicar], or to some other discreet and learned priest, taught in the law of God, and confess and open his sin and grief secretly..." even offering to those in need of spiritual comfort "auricular and secret confession to the Priest" (spelling modernized). A similar invitation was included in the Exhortation at the Holy Communion of every subsequent English and American Prayer Book, including the very Protestant Prayer Book of 1552 (although "learned minister" is substituted for "Priest"). However, the form for private confession itself was buried in the Visitation of the Sick or for the visitation of prisoners. In contrast, the 1979 BCP provides two specific and separate forms for private confession entitled The Reconciliation of a Penitent. Form One (pp 447-8) is direct and straightforward; whereas Form Two (pp 449-452), inspired by Byzantine rites, is fuller, more poetical, richer in Scriptural imagery, particularly from the Parable of the Prodigal Son. Private confession, although in the Episcopal Church the principle remains that "all may; some should; none must," does provide salutary refreshment through deliberate self-examination, articulation of specific offenses, counsel, and the assurance of God's merciful and loving forgiveness. This sacramental rite, which brings spiritual relief and renewal, is open to us all every Sunday at 10:30am (watch the *Orb* for additional times during Holy Week or make an appointment with one of the clergy) and seems a fitting practice particularly during Lent when we pray in the words of Psalm 51, "Create in me a clean heart, O God,* and renew a right spirit within me." *William Bonnell*

Poetry Corner

Lewis Brown

THE DONKEY

When fishes flew and forests walked,
 And figs grew upon thorn,
 Some moment when the moon was blood,
 Then surely I was born.

With monstrous head and sickening cry,
 And ears like errant wings,
 The devil's walking parody
 Of all four-footed things.

The tattered outlaw of the earth,
 Of ancient, crooked will;
 Starve, scourge, deride me: I am dumb,
 I keep my secret still.

Fools! For I also had my hour;
 One far fierce hour and sweet:
 There was a shout about my ears,
 And palms before my feet.

G.K. Chesterton (1874 - 1936)

Gilbert Keith Chesterton (29 May 1874 - 14 June 1936), was an English writer, poet, philosopher, dramatist, journalist, orator, lay theologian, biographer, and literary and art critic. He wrote around 80 books, several hundred poems, some 200 short stories, 4000 essays and several plays. Chesterton is often referred to as the "prince of paradox". *Time* magazine observed of his writing style: "Whenever possible Chesterton made his points with popular sayings, proverbs, allegories - first carefully turning them inside out."

Chesterton is well known for his fictional priest-detective Father Brown, and for his reasoned apologetics. He eventually converted to Catholicism from High Church Anglicanism. Near the end of Chesterton's life, Pope Pius XI invested him as Knight Commander with Star of the Papal Order of St. Gregory the Great. The Chesterton Society has proposed that he be beatified.





HOLY WEEK

with music by **SCHOLA ADVENTUS**
Paul M. Ellison, Director

Palm Sunday

MARCH 25 Blessing of Palms, Procession and High Mass 11 AM

Hosanna to the Son of David Thomas Weelkes
The Passion of Our Lord Jesus Christ according to Mark Plainsong
Crucifixus Antonio Lotti
O Domine Jesu Christe Tomás Luis de Victoria

Holy Wednesday

MARCH 28 Choral Tenebrae 6:30 PM

In monte Oliveti Manuel Cardoso
Tristis est anima mea Cardoso
Ecce vidimus eum Cardoso
Amicus meus Tomás Luis de Victoria
Judas, Mercator pessimus Victoria
Unus ex discipulis meis Victoria
Eram quasi agnus Victoria
Una hora Victoria
Seniores populi Victoria

Maundy Thursday

MARCH 29 High Mass, Procession, Stripping of the Altar 6:30 PM

Schmücke dich, O liebe Seele S. 654 J.S. Bach
Nos Autem Gloriamini Felice Anerio
Venite Comedite William Byrd
Ave Verum Corpus Byrd
Tantum Ergo Maurice Duruflé

Good Friday

MARCH 30 Solemn Liturgy and Mass of the Presanctified 6:30 PM

The Passion of Our Lord Jesus Christ according to John Plainsong
Tenebrae factae sunt Victoria
Popule meus Victoria
Crux fidelis John IV of Portugal
Adoramus te, Christe Orlandus Lassus
O vos omnes Tomás Luis de Victoria

Holy Saturday

MARCH 31 10:30 PM Great Vigil and First Mass of Easter

Sicut cervus G. P. da Palestrina
Haec Dies Heinrich Isaac
Regina caeli Felice Anerio
Incantation pour un jour saint Jean Langlais
 ~ hosted reception follows ~

Easter Sunday

APRIL 1 Procession and High Mass 11 AM

Vidi aquam Tomás Luis de Victoria
Haec Dies Heinrich Isaac
Regina caeli Ferdinand Lassus
This joyful Eastertide trad. Dutch, arr. Charles Wood
Incantation pour un jour saint Jean Langlais

CHURCH OF THE ADVENT OF CHRIST THE KING
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HIGH MASS SUNDAYS 11:00 AM3rd Sunday in Lent, Sunday March 4th

Celebrant: Fr. John Porter

Preacher: Fr. Paul Allick

4th Sunday in Lent, Sunday March 11th

Celebrant: Fr. Paul Allick

Preacher: Br. Jude Hill SSF

5th Sunday in Lent, Sunday March 18th

Celebrant: Fr. Alex Martin

Preacher: Fr. Paul Allick

Palm Sunday, Sunday March 25th

Celebrant: Fr. Paul Allick

*- no homily -*Choral Tenebrae, Wednesday March 28th 6:30 pm

Officiant: Fr. Paul Allick

Maundy Thursday, Thursday March 29th

Stripping of the Altar

Celebrant: Fr. Paul Allick

Preacher: Br. Jude Hill SSF

Good Friday, Friday March 30th

Mass of the Presanctified

Celebrant: Fr. Rod Thompson

Preacher: Fr. Alex Martin

Holy Saturday, Saturday March 31st

Great Vigil & First Mass of Easter

Celebrant: Fr. Paul Allick

Preacher: Fr. John Porter

MARCH ANNIVERSARIES

2 Mar... Richard Stookey (birthday)

2 Mar... Paul Allick + (baptism)

3 Mar... Carol Kossler (birthday)

3 Mar... Lynn Swearingen (birthday)

12 Mar... Patrick Kossler (birthday)

15 Mar... Sam Cantin (confirmation)

16 Mar... Aaron Conner (birthday)

16 Mar... Paul Ellison (confirmation)

18 Mar... Sean Smith (birthday)

24 Mar... Martha Smith (baptism)

24 Mar... Richard & Martha Stookey
(marriage)

25 Mar... John Porter + (confirmation)

27 Mar... Paul Ellison (birthday)

28 Mar... Lee Ryan (baptism)

30 Mar... Suellen Thompson (baptism)

FRIDAYS IN LENT March 2, 9, 16, 23

Evening Prayer 6 pm

Stations of the Cross & Benediction
6:30 pm**GOOD FRIDAY**

Stations of the Cross 12 noon

CONFESSIONS

Maundy Thursday, Good Friday 6 pm

Holy Saturday 9:30 am

Sundays 10:30 am

At other times by arrangement

LATIN CHANT MASS Saturdays 5 pm (except Mar 31)Saturday Mar 3rdCelebrant & Preacher
Fr. Alex MartinSaturday Mar 17thCelebrant & Preacher
Fr. Alex MartinSaturday Mar 10thCelebrant & Preacher
Fr. Rod ThompsonSaturday Mar 24thCelebrant & Preacher
Fr. Rod Thompson**WEEKDAY LITURGY SCHEDULE**Sunday Low Mass 9 am, Mass at the Episcopal Sanctuary (8th & Howard) 8:30 am

Mon - Fri Low Mass 6:30 pm (preceded by Evening Prayer at 6 pm)

Wed Additional Low Mass 8 am

Ash Wednesday Feb 14th Low Mass with Imposition of Ashes 8 am, 12 noon

Commemoration of the Month: ARCHBISHOP OSCAR ROMERO

Archbishop Oscar Romero, whose feast we celebrate on March 24, was born August 15, 1917 in El Salvador. Romero is best remembered as a vocal supporter of the poor and oppressed in El Salvador during the early years of the country's civil war. For the cause of economic and social justice in his homeland, Romero would give the ultimate sacrifice.

Romero was ordained as a priest in the Roman Communion in 1942 after studying at the Gregorian University in Rome. He returned to El Salvador a year later where he would serve as a parish priest in the Salvadoran countryside before being moved to San Miguel, one of El Salvador's largest cities. For twenty years, Romero led the life of a parish priest, later as a seminary rector, and then finally as a secretary to the Bishops Conference in El Salvador. He was appointed as auxiliary bishop of San Salvador in 1970, a position he would occupy until 1974 when he was appointed as bishop of the mostly poor, rural diocese of Santiago de María. During his time as bishop, Romero developed a reputation as a conservative cleric. He was unwilling to support the budding liberation theology of many of his priests who were protesting the political and economic conditions in El Salvador.

By 1977, El Salvador had become home to an increasingly divided people. Two percent of the population owned 60% of all the nation's land. Political, economic, and religious institutions were dominated by the wealthy and elite. Throughout the 20th century, El Salvador was run by various military regimes, each failing to bring about lasting peace and widespread economic prosperity.

Two events in 1977 altered Romero's view of the situation in El Salvador and led him to take a more critical view of his country's political affairs. In that year, Romero was chosen as Archbishop of San Salvador and his friend, Fr. Rutilio Grande, S.J., was murdered. Father Grande has been a strong and vocal supporter of the poor in El Salvador. Grande was gunned down by police on his way to pray a novena in a small village in celebration of that town's feast day.

In 1979, a revolutionary government came to power in El Salvador with the hope to nationalize the nation's resources and industries. While Romero was not a communist and does not appear to have supported the government's actions, Romero frequently used the pulpit and his position to provide the poor and oppressed with a voice.

Romero brought attention to the mass killings and death squads that occurred during the El Salvadoran civil war which lasted from 1979 to 1992. Romero made many enemies in his unabashed support for the disenfranchised, culminating in his assassination during Holy Mass on March 24, 1980.

His death was one of the estimated 100,000 to 300,000 who were killed during this tiny nation's civil war.

Romero was beautified on May 23, 2015. The cause for Romero's sainthood in the Roman Church is still ongoing. In addition to the Roman Communion, Romero is revered in the Anglican Communion and Lutheran churches where he is recognized as a martyr for the poor and oppressed.



Br. James Nathaniel, SSF

photo: Marshal Cousins

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Photos: Marshal Cousins



CONTENTS

From the Rector	1
Photo Gallery	2
My Prayer Life, Third Sunday Concert	3
BCP Jewel, Poetry Corner	4
Holy Week	5
Liturgical Schedule, Anniversaries	6
Saint of the Month	7



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AND NOW FAITH, HOPE, AND LOVE ABIDE, THESE
 THREE; AND THE GREATEST OF THESE IS LOVE.

1 CORINTHIANS 13:13