

# Holy Spirit Anglican Church Newsletter

January, February, March 2020

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Rev. Robert T. Tufton – Rector

Visit our website: [www.holyspiritanglicanhatfield.com](http://www.holyspiritanglicanhatfield.com)

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## **From the Pastor's Desk**

- *When you get to your wit's end, you'll find God lives there.*
- *We're called to be witnesses, not lawyers or judges.*
- *If a church wants a better pastor, it only needs to pray for the one it has.*
- *Stop, Drop, and Roll won't work in Hell.*
- *Don't give God instructions, just report for duty!*
- *If God is your Co-pilot, swap seats!*

## **Parish News and Announcements**

- February 26<sup>th</sup> is Ash Wednesday. Mass at 7pm.
- February 29<sup>th</sup> is Passion Sunday. Mass at 10am.
- Sunday March 8<sup>th</sup>, we spring ahead. Please remember to change your clocks.

### **Annual Meeting**

On Sunday December 22nd, we held our annual parish meeting. A delightful lunch was prepared by Angel DeCamp so a time of fellowship could be enjoyed beforehand. Jay Francis gave the treasurer's report and explained the finances of the church. Rob Hinks and Josephine Dru were two new members elected to vestry. Greg Gibson was re-elected as the synod delegate. Jay Francis proposed the budget for 2020. There was some

discussion since there is quite a deficit. Fr. Bob gave words of encouragement and hope about the budget. The budget was passed, on the condition, it will be revisited on a quarterly basis. We are hopeful, prayerful, and trusting God will provide for us.

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## **Prayer Requests:**

### **Special Needs**

Leighanne, Ann, Jim, Marge, Tami, Iiene, Melea, Chris, Matt, Diane, Annie and DJ, Angela, Paul, Ben, Ricard, Chad and Becca

### **Sick**

Cindy

### **Shut-in**

Marlene, Charles, Ruth, Thelma

### **Studying for Ministry**

Greg

### **Serving in the Armed Forces and Law Enforcement**

Jim, Charles, William, Tommy  
All those serving our country here and abroad.  
All police officers and 1st responders.

### **Note regarding the Prayer List**

Please remember the parish prayer list is purged every month. If someone you know requires continued prayers, please ask that they remain on the list.

## **Birthdays**

January 2	Tom Blair
January 22	Josephine Dru
January 25	Angelica de Camp
February 8	Zachary Alderfer
February 16	Sheree Bucceroni
March 14	Steve Mason
March 26	Phyllis Blair
March 29	Rob Hinks

## **Anniversaries**

February 10	Bryan and Tami Alderfer
March 2	Thelma and Charles Barto

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## **Ask the Seminarian**

**We all know the lesson of the prodigal son, calls and welcomes us back. How about the son who slaved away for his father?**

In Luke 15:11-32, we have the infamous story of the prodigal son. For our purposes, we will concentrate on verses 25-32 which describe the older brother:

*Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.*

The eldest son comes in, from the field, after a hard day's work and hears music and dancing. Naturally, he is curious as to what is happening.

When we want to know something, we must ask a question or questions which is what the older brother does. He asked one of the servants, why there was music and dancing? The servant replies because his younger brother had come home safe and sound, so the father is celebrating by killing a fatted calf. The party makes the older brother indignant. Therefore, he refuses to go into the party.

Because of the older son's rebellion, the father has to go out and persuade him to come into the party. The eldest son speaks his mind to his father by saying he has been obedient and has not done wrong; nevertheless, the father had not given him a party for him and his friends. A relevant and valid response. The older brother continues his logical argument by stating his young brother had squandered away his inheritance on impractical living. Hence, the father must explain his reasoning for the party. First of all, the father tells his eldest son, he has noticed his loyalty. Secondly, the father informs the son his possessions belong to the older brother. Third of all, the father justifies it is necessary for the celebration because the younger son was dead and now is alive, and he was lost and now is found.

It is important to understand some more background information to get a clearer picture of this parable. The thought is the party was quickly put together and why the older brother was not there when it started. From the dialogue between the father and his eldest son, we can surmise the eldest son had distanced himself from the family and is what caused his quick tempered response at the news of the party. Notice the father course of action is to plead with his son rather than scold him. Nevertheless, the son's response of "Lo" indicates a disrespectful tone. In addition, the word "serve" does not indicate a warm familial relationship. "Thou never gave me" displays the eldest son's pent up rage and grudge he has been holding. Furthermore, the older brother denies his fraternal relationship with the words "thy son." Continuing with his expression of anger, the eldest son sharply criticizes his father and younger brother. A "kid" was a cheaper food than a calf. In spite of the older brother's attitude, the father's response of "son" is

one of endearment and tenderness. The father quickly follows with words of affirmation acknowledging “thou art ever with me.”

Luke uses the word “merry” to indicate the necessity of celebrating. At the same time, Luke does not use a subject with “merry” to imply the older brother should have joined the party. Lastly, the father corrects his eldest son’s earlier statement with the term “thy brother” to show he cannot deny the philos (brotherly) relationship. Most importantly, the younger son asking for the inheritance early was disrespectful, and leaving meant his family would cut him off and he would no longer exist to them. Returning home repentant, restored him to his family and what is meant by “was dead, and is alive again.” Being “lost and found” indicates there was a conversion in the younger brother. This interaction between father and son demonstrates the Divine love and the joy over repentant sinners. Self-centered complacency does not allow the older brother to experience God’s loving forgiveness.

There are multiple lessons within this parable. From the beginning the eldest son comes in from a hard day’s labor. Imagine how we might feel after a long day. We are tired and might be hungry. This is not the ideal state to be in when receiving potentially, upsetting news or information. Therefore, we need to assess our situation and determine if we are in place where we can receive information or news. Moreover, we need to ask questions for clarification. If we are unsure or uncertain of something, we should ask questions. One of the purposes of questions is to gain information, so the only way we can obtain information is to ask questions.

It is important to remember others can help us. We can ask ourselves questions, but if we ask others we can get a different perspective or be informed by someone who is knowledgeable on the subject. If we are not in a place where we can receive information or news which can be life changing, we must discern if it would be a good idea to wait to get the news or information. On the other hand, we grow by being moved out of our comfort zone. If we are furious, it is not wise to

make any decisions. We need to wait until we are in a temperate state so we can have clarity of mind. When making a decision in an irate state, we might do something we regret or make a rash decision.

Being honest, in our communication, can be difficult, but is a must. We ought to speak the truth in love. At the same time, it can be difficult to hear the truth: however, we need to remain good listeners. Additionally, it is not good to compare ourselves to others even within our own family. There are two reasons comparison is not good. One, we can think of ourselves as being better than others, or, two, we can feel inadequate about ourselves. In human nature, there is a desire for approval; especially, from our family. Some children are not mature enough or have the capability to express the need for approval. Nevertheless, parents should tell and remind their children how proud they are of them. In contrast, some children have to accept the fact their parents are incapable of expressing their approval, or their parents disapprove of them and their decisions. Parents and children can learn from one another.

In life, we cannot be stagnant. We need to get out of our comfort zones and have new experiences in order to learn and grow. Staying in a mundane and predictable routine does not allow us to live life as it is meant to be lived. Throughout life we discover unwritten expectations. If we do not express what we want, we do not get it. People cannot read our minds. When we want something, we ought to ask about it or for it. Lastly, we should be happy for others. Even when circumstances seem unfair or a person’s achievements are greater than our accomplishments, we must share in their joy and celebrate with them.

**Do you have a question you would like to ask the Seminarian? If so, please submit them to me in person, by email, or by phone.**

**Faithfully,  
Greg**

## **Pastor's Teaching**

### **Why is the worship so formal?**

Corporate worship is an official occasion. It is not a casual time. Instead, it is a special moment when the church as a whole enters the very throne of God. It is a special time before God in a way that the church is not before Him at any other time. If this is not the case, if the church does not specially come before God's presence on the first day of the week in its' worship, then the following words do not make any sense: "Let us come near [to God]...not forsaking the assembling of ourselves together, and so much more as you see the Day approaching." (Hebrews 10:19-25)

From the context of this passage, the apostle compares the temple of the Old Testament and the heavenly temple manifested in the New Testament. The old temple is removed: the veil keeping out God's people is torn; and access is made available to the heavenly temple. Therefore, Paul says, "draw near" to worship Him.

If the church does draw specially "draw near" to God in worship, then God's people should reflect this reality in their attitudes and actions. They should demonstrate all of the dignity and reverence such an occasion demands. This is the heart of why we worship the way we do. We come to worship with the conviction that we are entering the court of the King of kings. Indeed, we are! Shouldn't we then make our actions count, being careful not to do things that are offensive to God? I think the answer to the question of formality lies in the modern Church's failure to view worship as real entrance into the presence of the Living God. Once this is grasped, however, our perspective changes, and all of the questions about more formal (liturgical) worship can be answered.

I believe the modern Church has become so preoccupied with the freedom to be casual that it has lost the sense of God as King. The notion of respect, dignity, and honor are gone.

If we think about the different times of formality and informality in our own homes, we can begin to see the rationale for formal time in the Church. There are times when we are serious with our children and do not want them to take what we say lightly. We expect them to listen and answer back with ordered courtesy. Then, there are

occasions when we play and our children crawl into our lap and get tickled. There are those moments when the children dress casually and play in the yard. There are other times when the children want to perform for their parents. A son may put on his best clothes to play the piano. A daughter may put on her best dress for a dance recital. They want to dress up for their parents because they are performing. Isn't it interesting that when children want to perform for their parents they don't have a problem with dressing up?

This is the idea of formality in worship. It doesn't mean that there are not informal times such as our fellowship hour, clean-up day at the church, or organizing a yard sale. It means, however, there are formal times where we present our best, for God, our High and Majestic King. Just as in life there are formal and informal times, so in the Church there is the same dynamic.

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### **From the Anglicana Website**

*Your source for learning about our Anglican Heritage*

Go to: [www.holyspiritanglicanhatfield.org](http://www.holyspiritanglicanhatfield.org) and then click on the link for Anglicana

Did You Know? From An Anglican Glossary

### **Passiontide**

Passion Sunday, always the fifth Sunday after Epiphany, is the start of Passiontide. All images and crosses are covered with purple veils not to be removed until the end of the Easter Vigil service. The four Passion Gospels are read at Mass.

Palm Sunday ushers in Holy Week, the most solemn time of the Lenten period, with the Trivium Sacrum, or three Holy Days: Holy Thursday, Good Friday and Holy Saturday.

On Palm Sunday, palms are blessed and carried in procession before the Mass. In some countries of Europe where palms are not available, pussy willows are used.

Traditional Anglicanism dictates that the organ will be silent all of Lent.

**Sunday Worship Service: 10 AM**  
**(Other Services as announced)**

*Biblical Teaching - Apostolic Faith - Liturgical  
Worship - Sacramental Theology*

**We are a Traditional, Conservative  
Christian Church.**

WE BELIEVE that the nature and will of God were revealed once and for all by His Divine Son, Jesus Christ, our Lord, and that this revelation recorded in Holy Scripture cannot and must not be altered or reinterpreted to meet the changing desires of man.

WE SUBSCRIBE to the Faith and Order of the One, Holy, Catholic, and Apostolic Church as clearly expressed in the Apostles', Nicene, and Athanasian Creeds, and that the Holy Scriptures contain all things necessary for salvation.

WE ARE MEMBERS of the Body of Christ under the Spiritual Leadership of faithful Bishops in Apostolic Succession adhering to traditional Christian doctrine and principles.

WE WELCOME ALL who seek a firm and unchanging foundation for their Christian Faith in this confused and troubled world.

Most Sundays we celebrate Holy Communion according to the 1928 Book of Common Prayer.

Our Schedule of Worship Services embraces Anglicanism in its' broadest liturgical forms.

We also provide a Healing Service including prayers, the laying on of hands and/or anointing with oil. The Healing Service is at 11:15AM on the 1st and 3rd Sunday of the month.

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