

OCTOBER 2020

Shepherd's Voice



The monthly parish newsletter of
GOOD SHEPHERD CHURCH

WHAT WE BELIEVE...

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, visible and invisible.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.

For us and for our salvation he came down
from heaven,
was incarnate from the Holy Spirit and the
Virgin Mary,
and was made man.

For our sake he was crucified under Pontius
Pilate;
he suffered death and was buried.

On the third day he rose again in accordance
with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.

He will come again in glory to judge the living
and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver
of life,
who proceeds from the Father and the Son
who with the Father and the Son is wor-
shipped and glorified,
who has spoken through the prophets.

We believe in one holy catholic and apostolic
Church.

We acknowledge one baptism for the for-
giveness of sins.

We look for the resurrection of the dead,
and the life of the world to come. Amen.

FROM THE PASTOR'S STUDY

THE REFORMATION

WHAT IT MEANS FOR WE WHO SPEAK ENGLISH AND HOW THE BOOK OF COMMON PRAYER RELATES

The last Sunday of the month of October is often touted as "Reformation Sunday" in much of the Christian world due in large part to the date October 31, 1517. No, this wasn't the date of the world's most rocking Halloween party. It was the day that Roman Catholic priest and monk, The Reverend Martin Luther nailed his now famous 95 Theses to the door of All Saints Church in Whittenburg, Germany, sparking in Europe, the fire known as the Protestant Reformation—a fire that would rage throughout Christianity and still burns today.

Last month, many members of Good Shepherd Church received their very own copy of the Book of Common Prayer (BCP) as published by the Anglican Church in North America (ACNA). Few may realize that the BCP represents one of the earliest steps forward for the Reformation in the English-speaking world. If Fr. Martin Luther's 95 Theses is credited as being the spark that set ablaze the Reformation in Germany, the BCP represents the explosion of the flames of Reformation in the English-speaking world.

So, just **WHAT IS** the BCP?

The BCP is a treasure trove of corporate and personal Christian worship. The original edition of the BCP dates back to 1549 when English Church Reformer and then-Archbishop of Canterbury, The Most Reverend Thomas Cranmer, in defiance of the Roman Catholic Church, brought together the collection of Church liturgies and dared to publish them in the English language (rather than in Latin).

As with so many of our Reformation ancestors, Archbishop Cranmer remained true to his commitment to the Word of God and the Faith once delivered to the saints. And it cost him his life when Queen Mary of England, operating as an ally of Rome, had him burned at the stake in 1556.

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Archbishop Cranmer's execution could not erase his contribution to the Reformation of the Church in the English-speaking world, nor stop the forward motion of its spread and influence. While Reformation in Germany (Martin Luther), Switzerland (Huldrych Zwingli), and France (John Calvin) is often credited with being a precursor to modern American Protestantism, it cannot be denied that the Anglican influence of Cranmer's Book of Common Prayer was arguably the most formidable catalyst for placing the power of the Scriptures and the liturgical celebrations of the Church into the English vernacular for the "common" Christian who was not educated in the dead language of Latin.

Anglican? Anglo-Saxon? English?

Historically, the English-speaking part of the Reformed Christian Church has been referred to as *Anglican*. This term comes from the term *Anglo-Saxon* which refers to those Europeans whose ancestry can be traced to the Germanic tribes that settled in the area of the world today known as the British Isles and over time gave the world the English language. So, in short, Anglicans are simply English-speaking Christians, and more specifically, are a part of Reformed Christianity in the English-speaking world.

As people who speak English, we may take it for granted that when we come to church, our services are conducted in the language that we speak. But that was not the case before the Reformation.

The celebration of worship services in English, including the Mass, or the Holy Eucharist as Anglicans more commonly refer to it, was but one of many reforms brought about by the 16th century Anglican Church. Others included the repudiation of the papacy, the cessation of the selling of indulgences, the rejection of the non-Scriptural notion of purgatory, and the recalibration of Eucharistic theology toward *consubstantiation* (the understanding of the real presence of Christ in the Sacrament of Holy Communion) rather than the Roman Catholic dogma of *transubstantiation* (the belief that although seemingly unchanged to the senses, the elements of Holy Communion literally become flesh and blood—a dogma Cranmer called repugnant and superstitious).

Many of these reforms were encapsulated in a document known as the Thirty-Nine Articles of Religion—a pointed and terse Reformation era collection of statements concerning doctrine and practices written by Anglicans—those Anglo-Saxon or English speaking Christians that unashamedly tackled the much needed ecclesiastical reforms that Rome was unable or unwilling to address in the 16th century. The ACNA edition of the BCP actually includes a copy of the Thirty-Nine Articles in the index of the prayer book.

An English Speaking Church! Holy Reformation, Batman!

In modern times, many will often associate Anglican Christianity with the Church of England. However, it should be noted that LONG before there was a Church OF England, there was a Church IN England—a minor distinction that turns out to be a rather major deal and here's why.

It's not uncommon for folks to accept as truth the statement that the "Church of England" (i.e, the oft identified grandparent of Anglicanism) was formed in the mid-sixteenth century when King Henry VIII was denied an annulment of his marriage by the pope and as such decided that churches in England were no longer part of the Roman Holy See. And on the surface—that's actually pretty true. But what's NOT true is the assertion that prior to that moment in time, there was not an apostolically founded church in the British Isles and that except by relationship to Rome, churches in that part of Europe had no valid claim to the ancient Faith.

In fact, the earliest known Anglo-Saxon church historian, Saint Bede the Venerable, writes in his 731 AD work *The Ecclesiastical History of the English People*, that in 156 AD, during the reign of Roman emperor Marcus Antoninus, a British king named Lucius sent a letter to a man in Rome named Pope Eleutherus and requested of him greater knowledge of and instruction in the practice of Christianity. Bede writes: "This pious request was quickly granted, and the Britons received the Faith and held it peacefully in all its purity and fullness."

But Bede also spends a great deal in his 8th century book also attempting to sort out the tension between the pre-schism Roman Rite of the Church in the British Isles who were in conflict with a native Celtic Christianity, a branch of Christianity practiced by the non-pagan Celts that predates 2nd century King Lucius. This clearly suggests that any claims of "English" Christianity as a rather recent (i.e., 16th century) innovation are simply not founded in the reality there has been a Church IN England for about as long as there has been a Church in Rome, and certainly much longer than there has been a Church OF England.

That speck of history elucidated in the previous few paragraphs may seem a bit ho hum and trivial at first blush, but for today's average American Christian, especially one of an orthodox, evangelical, and traditional ilk, the history and heritage of Reformation in the English speaking world is important to understand because it helps us better understand who "that Church," i.e., the orthodox believing, evangelically framed, traditionally worshiping, non-Roman Catholic Church is TODAY—and who it isn't.

Reformation Today

Today, the mention of the Church of England may immediately conjure in one's mind an entity in the United States of America known as the Episcopal Church. There would be good reason for that, as the Protestant Episcopal Church in the United States of America (the more formal name of the US Episcopal Church) is arguably the oldest English speaking Reformed Church in the country and clearly comes to America through the Church of England. Yet sadly, the modern Episcopal Church, and to some extent, the modern Church of England, have found themselves in great need of both reform and repentance. This seems to be par for the course in the 21st century western world. In fact, not unlike our previous denomination, the Episcopal Church has in recent decades abandoned a Biblically based standard for being the Church, trading out 2,000 years of sound, sacred Christian doctrine for a 21st century "ways of the world" dogma.

Those members of Good Shepherd Church who grew up in the tradition of the Evangelical and Reformed (E&R) Church have witnessed in their lifetimes the gradual abandoning of a Gospel centered faith after merging into our former denomination. The unfortunate outcome of this apostasy was the loss of literally thousands of local congregations, and even sadder, countless thousands of lost souls.

Over the past 20 plus years, the Episcopal Church in the US followed a similar path as our former denomination. Perhaps having witnessed the sorrowful demise of the UCC as truly Christian, many in the Episcopal Church who would not give up the True Faith without a fight, decided instead to maintain orthodoxy. As such, a fair amount of Episcopalian clergy and laity opting to stand up for Biblical Truth and choosing to continue the English-speaking Reformed (or Anglican) Tradition and (re)formed the Anglican Church in North America in 2009, literally calling it the Anglican Church in North America (ACNA).

Initially consisting only of former Episcopalian congregations, it did not take long for other congregations, particularly from traditional mainline Protestant backgrounds, like the United Church of Christ and the United Methodist Church, to seek affiliation with this new body. Local churches seeking affiliation in the ACNA have been primarily attracted to the denomination because of their commitment to reclaiming the practice of the Christian Faith in the orthodox, biblical, and reformed manner—the very essence of that which had seemingly hemorrhaged from so many Protestant American denominations over the past 50 years.

Reformation and Anglicanism Today

Despite major theological and ecclesiastical reforms brought about by the Reformation in the English-speaking world, Anglicanism is often historically referred to as the “via media” or middle way between the catholic (or universal) Church under the papacy of Rome and the reformed catholic Church brought about by brave English Reformers. For example, Anglicans, like the early German Evangelicals, have no problem considering themselves “catholic” (with a little “c”—meaning a descriptor, not a name) and reject the notion that Rome has an exclusive claim to the term which simply means “universal Christianity.” And for that matter, they also reject Rome’s exclusive claim to the True Church that our Lord founded 2,000 years ago. In fact, Anglicans would point to the folly of the logic that a church could call itself “catholic” (i.e., universal) but restrict its governance to one city of the universe (i.e., Rome). This is why Anglicanism continues to employ something called the *local episcopacy* meaning bishops are elected to oversee local geographical areas in order to help gather the universal Church into regions known as dioceses. Yet, in the concept of the local episcopacy, no bishop from any other region has authority over any other bishop or region. In other words, there is no identified “holy see” and no papacy.

Another interesting facet of Anglicanism that has been maintained since prior to 16th century Reformation is that Anglicans have kept the tradition of referring to their local ministers as priests—just as the entirety of the universal Church did for the first 1600 of its 2,000 years of existence. Even the great Reformer Martin Luther still considered himself a priest of Christ’s Church until he drew his last earthly breath. You may notice that in the BCP, certain liturgies specify the parts that the “priest” says or does. In other parts of the BCP, you may see this also referred to as the “celebrant.”

Those GSC members who go far enough back in time (pre-Mid 20th century) may even recall the German Evangelical Synod’s Book of Worship being used in their congregation’s services and might find the structure of the Book of Common Prayer and its prayers and liturgies to be uncannily similar to that which was practiced by North American German Evangelicals.

As we journey together through our walk with the Lord in this month of October, I pray that he blesses you in very special ways, not only as you *grow in faith*, but as you grow *IN THE FAITH* once delivered to the saints (Jude 1:3)—a Faith that is indeed strong enough to stand the test of time, the challenges of abuse, the corrections of error, and beautifully minister to your soul as only Christ, the center of that Faith, can.

Until next month, let your light shine!



The Rev’d Randall M. Graf,
Pastor

OCTOBER SERVICES @ GSC

Friday, October 2 @ 9:00 PM—Service of Compline (online only)

Saturday, October 3 @ 10:30 AM—Blessing of the Animals (in parking lot)

Sunday, October 4 @ 8:30 AM or 10:00 AM—Sunday Service of Holy Eucharist

Monday, October 5 @ 6:00 AM—ARISE: Sacred Hour of Prayer (online only)

Tuesday, October 6 @ 12:15 PM—Midday Prayer (online only)

Wednesday, October 7 @ 12:15 PM—Midday Prayer (online only)

Friday, October 9 @ 9:00 PM—Service of Compline (online only)

Sunday, October 11 @ 8:30 AM or 10:00 AM—Confirmation and New Member Sunday

Tuesday, October 13 @ 12:15 PM—Midday Prayer (online only)

Wednesday, October 14 @ 12:15 PM—Midday Prayer (online only)

Friday, October 16 @ 9:00 PM—Service of Compline (online only)

Sunday, October 18 @ 8:30 AM or 10:00 AM—Sunday Service of Holy Eucharist

Tuesday, October 20 @ 12:15 PM—Midday Prayer (online only)

Wednesday, October 21 @ 12:15 PM—Midday Prayer (online only)

Friday, October 23 @ 9:00 PM—Service of Compline (online only)

Sunday, October 25 @ 8:30 AM or 10:00 AM—Sunday Service of Ante-Communion

Tuesday, October 27 @ 12:15 PM—Midday Prayer (online only)

Wednesday, October 28 @ 12:15 PM—Midday Prayer (online only)

Friday, October 30 @ 9:00 PM—Service of Compline (online only)

Please note:

At this time, only Sunday services are offered as in-person worship. The 10:00 AM Sunday service is also live-streamed each week on our YouTube channel. All other services (i.e., Midday Prayer, Compline, the ARISE: Sacred Hour, etc.) are only offered online on our YouTube channel at www.YouTube.com/GoodShepherdMet. All in-person worship services require that masks be worn by all in attendance. We appreciate your understanding and continued support during this unprecedented and sometimes challenging time.



PET BLESSING ON SATURDAY, OCTOBER 3

The annual Blessing of the Animals will be held at Good Shepherd Church on Saturday, October 3 at 10:30 AM in the parking lot. Please share this with your friends, family, neighbors, and coworkers and invite them and their pets to church!

We welcome pets (and people) of all faiths to this event. We only ask that the pets make certain their humans are wearing a mask and have brought the appropriate leash or cage to keep everyone safe!

OCTOBER 11 IS EXTRA-SPECIAL—BISHOP CLARK IS COMING TO TOWN!

Every Sunday is extra special because we get to gather as a family of faith and worship our God. But **Sunday, October 11** will be EXTRA SPECIAL at Good Shepherd Church for several reasons!

On Sunday, October 11, Good Shepherd Church will take another step forward on a path of growth toward being the part of the Body of Christ that God is calling us to be. We will literally GROW on this date as two of our youth, **Travis Corley** and **Gabe LaGarde** will receive their **Confirmation** and we will also receive other **new members** into our church family as we celebrate **New Member Sunday**.

We are also blessed that **Bishop Clark Lowenfield** will be present with us to lay hand on our confirmands and celebrate the Lord's day with us. Bishop Clark serves as the **Bishop of the Anglican Diocese of the Western Gulf Coast**, the Diocese within the **Anglican Church in North America** that Good Shepherd voted unanimously to formally join in fellowship with at our last annual meeting.

We are also blessed to announce that Bishop Clark will return to Good Shepherd Church on **Saturday, December 12** to officially **ordain** our pastor The Rev'd Randall Graf to the **Anglican priesthood**.

It continues to be an exciting time in the history of Good Shepherd Church as together we move forward in our call to proclaim the Gospel to all the world as a devoted and orthodox family of faith in the Body of Christ! Please remember to share in the excitement of our confirmands and our pastor as they prepare to take large steps forward in their Christian lives.



GOOD SHEPHERD CHURCH ON SOCIAL MEDIA:



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www.Twitter.com/GoodShepherdMet



www.GSCMet.com



PLEASE got to our
website and
subscribe to our
e-newsletter!

NOTES FROM RINDA

I am happy to report that, after much thought and prayer, our choir will be resuming rehearsals and participation in worship. We will be observing all guidelines and protocols relevant to COVID19 restrictions. (We are blessed to have some family units in the choir, so social distancing will be relatively easy!)



March seems like so long ago! Choir folders are filled with Lenten, Good Friday, and Easter music. We obviously have some reorganization to take care of!

Speaking of reorganization, now would be a great time to consider joining our choir and serving through singing. As we continue to work towards establishing new routines, let us continue to pray for our church, our pastor, and all our membership.

Rinda Coleman

GSC Music Director



LECTORS WANTED

If feel the calling to become a lector at either the 8:30 or 10:00 mass, please get in touch with Mrs. Kelly Frilot. You can either speak to her at one of the services or email/text/call her at Kelegf@yahoo.com 504-338-8890. The readings can always be sent ahead of time for practice.



GSC YOUTH

I would like to let everyone know about what the youth group has been doing since the pandemic has started. We have had our "get togethers" online via Zoom. This has worked out great for us! We pray, make sure everyone is doing ok, talk about the Bible, and share our thoughts about things we have learned from topics in church or topics we choose to learn more about. The kids have been so open and they love to share their thoughts. Sometimes we even play games, like bible trivia! I'm really proud of these kids.



Thanks to Haley, Madi, Gabe, Travis, Joan, and Rev. Graf. I think this has made a difference for them and myself in these difficult times.

Kelly Frilot

Youth Director

CHURCH YARD SALE

Good Shepherd Church will host our annual garage sale on **Saturday, October 10**. This year, due to the COVID-19 pandemic, the sale will take place inside the fellowship hall and in the parking lot in order to safely socially distance. In advance of Saturday, pricing and placement of items on tables will take place in the fellowship hall throughout the later part of the week.

Two ways you can assist:

1. If you have items to donate to the yard sale, please bring them to church **on Sunday mornings** and place them in the conference room or see our building manager Mel Aucoin who can direct you toward storage space to place them. PLEASE DO NOT DROP OFF ITEMS AT CHURCH during the week leaving them outside. If for some reason you cannot bring them on a Sunday morning, see a member of Church Council in order to make other arrangements.
2. We need assistance setting up, manning tables, and tearing down the rummage sale. Set up will begin earlier in the week. The garage sale will be open from 8:00 AM until 1:30 PM on Saturday. Tear down will commence at 1:30 PM. Assistance in all aspects is greatly needed. A volunteer sign-up sheet is hanging on the bulletin board in the narthex.



HURRICANE RELIEF

As beautiful fall weather comes upon us this month, we remember that our neighbors across the Gulf Coast have suffered through Hurricane Laura and Hurricane Sally. If you would like to make a donation toward storm relief, please make your check payable to Good Shepherd Church and mark the memo or envelope "Storm Relief". We are also accepting donations of nonperishable food supplies as well as gift cards for Walmart, Sam's, Home Depot, Lowes, Walgreens, and CVS. Remember to continue to hold in prayer those who have been impacted by the hurricanes.



GOOD SHEPHERD CHURCH

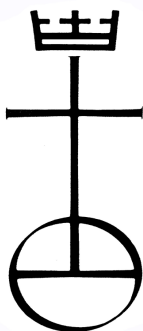
5122 West Esplanade Ave

Metairie, LA 70006

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www.GSCMet.com

The Rev. Dr. Randall M. Graf, Pastor



Sunday Services

8:30 AM & 10:00 AM

Midweek Services

6:35 PM Thursdays

On COVID-19 hiatus

Midday Prayer

Tuesday and Wednesday 12:15 PM

(online only)

Service of Compline

Friday 9:00 PM

(online only)