

Ministering God's Love



Cultivating Faith

THE KING'S VOICE

OCTOBER 2014

VOLUME 1, ISSUE 1

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SEASONS

Just two weeks ago, our Wednesday evening study series began to focus on "all things Episcopal," as well as a basic review of our Christian beliefs and experience in general. We are at the beginning of a nine week study, which will include such topics as Holy Scripture and the church, an explanation of church services and customs, a review of the Book of Common Prayer, Episcopal theology and beliefs, church structure and the mission and ministry of the church. It is not too late to join the Wednesday evening sessions which begin at 7:00 PM. Perhaps I can pique your interest by offering a glimpse at how Episcopalians and other liturgically-based churches celebrate that "church year."

The cycle of the seasons of the church year helps us to continually refresh our minds and hearts of the events of the life of Christ and the lives of the Saints.

The "church year" begins in November with the season of Advent, which begins with the Sunday nearest St. Andrew's Day, which falls

on November 30th. Advent means the Coming of Our Lord and points directly to the Feast of the Nativity. It is a "Little Lent" or "Winter Lent" of four weeks during which we prepare our hearts and minds for the incarnation of our Lord into the world and also look forward to His second coming of Christ to reign over the world and the redemption of the faithful. The color of the season is violet or purple to denote penitence and reflection.

The Feast of the Nativity celebrates the Christ Child and that God has come to us. The "Light of the World" comes at a natural time of year for this celebration, as our days begin to become longer and we have more light after the winter solstice. Christmas is a "day of obligation" for Episcopalians who are expected to receive Holy Communion on that day. The Christmas season lasts twelve days and the color of the season is white to indicate purity, happiness and joy.

The season of Epiphany begins on January 6th and con-

nects us with the coming of the Maji or three wise men as we celebrate the coming of Christ to all peoples as represented in the story of the faithfulness of these Gentile kings. We also celebrate the baptism of Jesus and the first miracle of his ministry with the story of the wedding feast at Cana in Galilee. The season is one to six weeks long depending on the date of Easter, which is based on a lunar calendar and will move dates with the phases of the moon. The color of the season is green and denotes new life and light.

The term "Lent" is derived from Anglo Saxon and means "long days" or "Spring." The season begins with Ash Wednesday, which takes its name from the practice of placing a cross of ashes on the forehead of the gathered worshipers as a sign of penitence and commitment to observing a Holy Lent. The custom is to fast, study, pray and do good works for the next 40 days in preparation for Holy Week and Easter.

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Note that the Sundays in Lent are not a part of Lent. Sundays are always feast days, as they celebrate the resurrection and commemorate Easter. The color for Lent is purple, which reminds us of our call to penitence and reflection.

The cycle of Holy Week begins with "Palm Sunday" or "Passion Sunday," which recalls Jesus entry into Jerusalem for the last week of his ministry before his crucifixion. We have daily services this week to remember and participate spiritually in the events of that week, such as the last supper on "Maundy Thursday," the crucifixion on "Good Friday" and the wait for Easter in "Holy Saturday."

Easter is the key to a Christian's belief in the power of God and the salvation that Christ brings to all of us in his sacrifice and resurrection. Easter is the Queen of the Feasts and the high point of the church year. The date may be from March 22nd to April 25th and is the first Sunday following the first full moon after the spring equinox. The 40 days that follow Easter include the Sundays, and we focus on the experiences of the resurrected Christ with

his disciples as He prepares them to continue his ministry after his ascension to the Father. The color for Easter is white, which indicates celebration, joy and purity.

The passing of this ministry is celebrated in the "Feast of Pentecost," which is the Sunday that comes the fiftieth day after Easter and ten days after the feast of the Ascension and is called "Whitsunday." On this day we mark the descent of the Holy Spirit on the Apostles who were gathered in Jerusalem. If you want a full account, read the first few chapters of the book of Acts.

Whitsunday comes from Middle English and translates as "white Sunday," from the tradition of clothing the newly baptized in white baptismal robes on that Sunday. Today, we know the day as Pentecost, which is the Greek name given the Feast of Weeks, which occurs fifty days after Passover and is a Jewish harvest festival of the first-fruits of the spring grain planting. This is the Jewish festival that had so many gathered in Jerusalem to witness the coming of the Holy Spirit on the disciples. Over the

years, the use of Pentecost has become more common than Whitsunday. Pentecost is one of the Church's "three days of holy obligation," which means that Episcopalians are expected to attend church at least three times a year, at Easter, Pentecost and Christmas. Pentecost can be considered the birthday of the Christian church. The color we use on the altar for this Sunday is red, which symbolizes the tongues of fire that rested on the heads of the Apostles signifying the presence of the Holy Spirit, so a touch of red in your wardrobe would be appropriate.

The "Season of Pentecost" is made up of all of the Sundays which follow Pentecost and constitutes the longest season of the church year. The color of the season is green, which symbolizes our growing in the spirit and in knowledge with study and in ministry. This is the final "season" of the church year, as we begin the cycle anew with the coming of Advent in November.

As we celebrate the yearly cycle of the seasons of the church year, we participate in a drama of liturgy and cyclical readings of scripture that let us walk with Jesus along the path of his ministry to us and to the world. The cycle of the church year is but one of the many rich gifts we share as Episcopalians and as part of the larger Christian church. If you are not already attending our Wednesday sessions this fall, please consider joining us as we explore our rich heritage as Episcopalians.

Fr. Wally+



Thank



You

Pam Sharrow

Jessie Beck

Mike Burchfield

Rose Green

Martha & Wade

Leisa Hospedales

Elizabeth Hospedales

Colleen Parrish

Fr. Wally

Pam Schrader

Paige Sharrow

Marilyn Springthorpe

Dorene Yates

Kate Yotter

Ana Zamora

Paula Burdick

Emily Burdick

Andrea Borden

Trunk
or
Treat



Please join in the fun on Sunday, October 26th directly after church for TRUNK or TREAT. You can decorate your car and bring goodies/candy for the kids as they go from car to car in their costumes.



Special coffee hour that day as well. Feel free to make festive cupcakes or other finger foods.



Bring A Friend!!!

STEWARDSHIP: OUR CHURCH FAMILY FULFILLING GOD'S VISION

One of my secrets of success in writing sermons or newsletters is that I have a resident critic and supporter. Shelia, being an English teacher of some forty plus years, keeps not only my spelling and punctuation in order but is also my most honest and loving critic. In reviewing my first draft of this letter, she stated "It gets the point across well, but it is a little boring." I took this to heart and realized that of all the topics in church life, stewardship is one that is not usually exciting or perhaps even interesting in some ways. However, it is essential to the life and livelihood of the church and to the spiritual health of the individual giver as well.

In my reading on the subject of giving and stewardship over the years, I have come upon many ideas and approaches. My position has been influenced by many writers, many clergy and lay persons, and my own experience as a lay chair of stewardship committees. I draw from many sources, many of which are lost in time but remain in my heart, as well as a long experience with material from Episcopal Church based sources. What follows is a product of the blending of these many sources.

What I have found over the years is that the roots of giving are in our relationship with Christ and our relationship with each another. The idea of our stewardship of "time, talent and treasure" is rooted firmly in Holy Scripture, both old and new. St. Paul, for example, had a clear concept of the kind of "givers" we need to be as Christians. In his second letter to the church in Corinth, he said: "And this is because the love of Christ overwhelms us when we reflect that if one man has died for all, then all men should be dead; and the reason he died for all was so that living people should live no longer for themselves, but for him who died and was raised to life for them. (II Corinthians 5: 14 - 15)

The letter was written at a time of severe famine. The effects were especially harsh for the members of the church in Jerusalem. People were dying of starvation, and the mother church was in severe distress. Paul made an appeal to some of the newer churches that he had helped to establish for help and called on the church in Corinth, for the, "relief of the saints in Jerusalem." In his appeal to those in Corinth he holds up, as an example, the Christians in Macedonia, a very poor region itself. These Christians, Paul stated, had given not only according to their means, but "beyond their means," of their own free will and had asked "for the privilege of taking part in the relief of the saints."

Paul points out the priorities of these Christians when he states, "They gave their very selves, offering themselves in the first instance to the Lord, but also, under God, to us as well." In other words, the Christians of Macedonia had given out of the "want to" and "need to" because they had addressed in their lives the priorities of their faith. First, they gave themselves to the Lord, and then they were able to give themselves joyfully and freely to others.

Our giving is meant to bring relief to those in distress as we reach out to those in need and to bring us joy in the act of sharing. It is not exactly like the little girl who was instructed by her mother to put a quarter out of her change purse into the offering plate. But when the girl emerged from children's church, she still had the quarter. "Why?" her mother asked.

"It's simple, Mom," the little girl replied. "Just before they passed the plate, the teacher said, 'Remember, the Lord loves a cheerful giver.' So I decided I would be more cheerful if I kept the quarter and put a penny in the place instead."

Stewardship continued from page 4

Too often, we can give our gifts out of an "ought to" mentality. We can find ourselves giving out of what we have been given without having asked God for the real gift of stewardship first, the gift of giving of ourselves. To be able to "want to" give is itself a gift from God. This wanting to give does not come until we have first given ourselves to God, fully and joyfully. It does not come until we have turned to God in faith, until we have asked him to walk with us and hold on to our hand.

The giving that Paul sees coming from these poorest of Christians has its source first in the joy that they have in their Lord. Paul sees such joy in their sharing that he describes it as a "gracious work." The word "gracious" strikes a note throughout Paul's theology of giving, for Grace come from God and brings with it joy to both the giver and the receiver.

Paul ties this "gracious work" to the gift of God in giving Christ to us and of Christ's own gift of himself for our sins and our salvation. To parallel Paul, we know the grace of our Lord Jesus Christ, who though he was rich, became poor for our sake, so that by his gifts we might be rich. Irenaeus, an early Bishop of the church, put it well when he said, "He became what we are in order that we might become what he is." Think on that one for a while. We are called to give out of love by his example, out of Christ's gift of himself for all of us.

But, Paul was a man with a hard head, as well as a wise heart. He goes on in his letter to offer some practical advice on giving. First, giving should be done on the basis of whatever we have, not on the basis of what we do not have or what others assume we have or what we might want to convince them we have. Nor is giving to be done on the basis of what we hope to have some day. Like his Lord, Paul was in the world but not of the world, which gave him a practical wisdom out of which he lived and taught an everyday pattern of life.

Second, our giving should be based on the principle of sharing. It is a matter of those who have more sharing with those who have less. It has to do with the strong helping those who are weak in order to strengthen them in their lives. It has to do with providing a base for the ministry of Christ in community and in a community. Paul was clear in his writing that no individual could make it alone. We need each other, whether we are givers or receivers. There will be times when we are stronger and will help those who are weak, and there will also be times when we may be the weak ones who will need the help of those we have helped to become strong. The result, according to Paul, will be a joyful sharing of all of ourselves with God and with each other.

We have a call to generosity and sharing that works most effectively in combination with one another and with God. There is the story of a man who asked his Rector for permission to clean up a vacant lot the church owned and plant a garden to supply vegetables for their soup kitchen. Permission was granted, and the man set to work clearing the rubbish, plowing and fertilizing the plot and planting corn, tomatoes and potatoes. Through his hard work, an ugly side lot had become a beautiful and productive garden. The Rector said to the gardener, "You have done a lot with the Lord's help." "Yes, Father" he replied. "But remember what all this looked like when the Lord was on his own?" Stewardship is not leaving God on his own.

As we begin our stewardship ingathering process on Sunday, October 19th, let us read together, study together, and pray together about the full concept of stewardship, realizing that before we reach into our purses, we must first reach into our hearts.

Kid Pack

By Marilyn Springthorpe

Christ the King is active in setting up the food in packs along with the North Lakeland Pres. Church. These packs provide food for the children (designated by their schools) for breakfast, lunch and dinner on weekends and holidays. Christ the King is now delivering these packs to three schools in our area. All schools have children in need.

Our goal is to reach these children who go hungry in our community. Statistics show that there are approximately 63,000 hungry, homeless students in Florida. Participating by physically wrapping, delivering or monetary donations, we shine the light of love of Jesus to the children in our community.

Good Samaritan Orphanage

The Good Samaritan Orphanage director and spiritual leader will be here at Christ the King on October 12, 2014.

Rev. Dr. Robert Mbinda, a graduate of Trinity School near Pittsburg, and his wife Mariam were lead to establish the orphanage reaching out to the children who have lost parents to HIV/Aides, have basic needs for food, clothing, shelter and education. The orphanage started with only 8 children. They now have over 79 and a waiting list for many more children. They have expanded this ministry to the community with further education and teaching Jesus to bring about changes.

We at Christ the King have been blessed to be able to send some money to help them continue this ministry and let the children know that our community, with the help of Jesus, will do all we can for them.



Christ the King is Blessed with sooooo many wonderful people. With that said, I would like to tell you about a new Ministry available to you. The “Handy Man Group” is currently made up of four men, Bob Springthorpe, Jack Dale, Mike Burchfield, and Wade Griggs. These men want you to know they are available for small projects needed around your house. If you are in need of their help, please call the church office to set up a time 863-858-1948.

We are on the web
WWW.christthekinglakeland.com

**MINISTERING GOD'S LOVE,
 CULTIVATING FAITH**

**CHRIST THE KING
 EPISCOPAL CHURCH**

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**MINISTRY
 SCHEDULE**

Ministry area	October 5, 2014	October 12, 2014	October 19, 2014	October 26, 2014
Celebrant	Dr. Wally Reynolds	Dr. Wally Reynolds	Dr. Wally Reynolds	Dr. Wally Reynolds
Deacon	Kate Yotter	Kate Yotter	Kate Yotter	Kate Yotter
LEM2	Isabel DeTringo	Bob Dinnerville	Bob Springthorpe	Wade Griggs
Acolyte	Sydney Sharrow	Abbey Pafford	Neila Heist	Lisa Birkner
Acolyte	Mitchell Parrish	Jacob Heist	Alexander Parrish	Elizabeth Hospedales
Acolyte	Easton Benton	Liam Borden	Cason Benton	Clive Borden
Old Testament	Mike Burchfield	Al Moore	Mike Green	Susan O'Brien
New Testament	Don Williams	Jan Dinnerville	Shelia Reynolds	Wade Griggs
Prayers of the people	Jim Royal	Paige Sharrow	Martha Griggs	Jan Dinnerville
Greeters./ ushers	Betty & Claire	Jack & Mike	Sue & Ed	Jack & Mike
Pre k SS (paid)	Colleen Parrish	Debbie Dale	Colleen Parrish	Debbie Dale
Elementary SS	Pam Sharrow	Andrea Borden	Chris Benton	Pam Sharrow
Prayer Team	Ed & Jim	Isabel & Kay	Lisa & Cathy	Wade & Charisse
Altar Guild	Diane & Carolyn	Kate	Kate	Lisa
Vestry Counters	Bob S. & Josh	Bob S. & Josh	Bob S. & Josh	Bob S. & Josh

Please sign up for coffee hour and altar flowers

October 2014

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1	2	3	4
			Confirmation Class w/ Communion 7pm	A – Sue & Ed Weaver		B – Jane Williams B – Dorene Royal A – Marilyn & Bob Springthorpe
5	6	7	8	9	10	11
Christian Ed & Adult class 9am Holy Communion 10am <u>BLESSING OF THE ANIMALS</u> B – Rich Heist			Confirmation Class w/ Compline 7pm B – Betty Collins			
12	13	14	15	16	17	18
Christian Ed & Adult class 9am Holy Communion 10am <u>Guest, Robert Mbinda</u>		B – Kevin Parrish	Confirmation Class w/ Communion 7pm <u>Community Supper 5pm</u>			
19	20	21	22	23	24	25
Christian Ed & Adult class 9am Holy Communion 10am <u>Stewardship begins & Ves- try meeting</u>			Confirmation Class w/ Compline 7pm B – Ronnie Ready		B – Jacob Heist	B – Annie Brand
26	27	28	29	30	31	
Christian Ed & Adult class 9am Holy Communion 10am <u>Trunk or Treat</u>	B – Carmen Ready		Confirmation Class w/ Communion 7pm			