



KOINONIA

One bread, one body, one Lord, one faith, one baptism,
one God and Father of all. • *1 Cor. 10:17, Eph. 4:5*

Volume 7, Issue 26

TRINITY 1 & 2





Holy Trinity Anglican Seminary welcomes you!



Holy Trinity Anglican Seminary (HTAS) is owned and administrated by the Holy Catholic Church Anglican Rite of the diocese of Holy Trinity and Great Plains. It's location in Kansas City, mid-America makes travel easy to meet the campus schedule. It forms part of a long tradition of the Holy Catholic Church of Anglican Rite and continues this important work of evangelization of the Kingdom of Christ in the United States of America and beyond its mission territories.

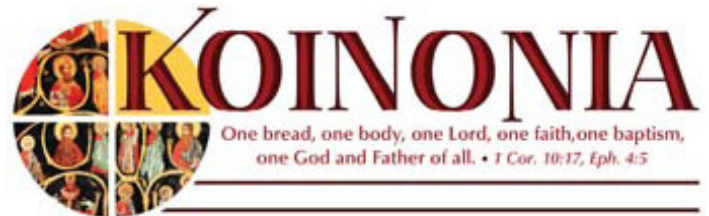
With the advancement of communications, Holy Trinity Anglican Seminary will offer online and on campus training for its students. Holy Trinity Anglican Seminary firmly believes that Good Formation will ensure FRUITFUL Ministry. Keeping in mind the Great Commission of the Lord, HTAS will train its candidates in strong Scriptural foundation, Sacramental worship in the Apostolic Tradition as enunciated in the conservative Anglican Tradition. With qualified faculty and commitment to the cause of priestly formation, Holy Trinity Anglican Seminary is set to impart the traditional Anglican orthodoxy even in the emerging social and pastoral challenges. The seminary will also offer courses for lay students as well.

The Seminary primarily serves the Holy Catholic Church Anglican Rite while students belonging to other denominations are welcome to participate in our program of study and reflection. The Holy Trinity Anglican Seminary will soon be accredited with a view to conferring the Bachelor's Degree in Theology.

Holy Catholic Church pays special attention to the formation of her ministers. Church directives require that candidate to the priesthood undergo a minimum of three years devoted to an intense and specifically priestly formation. These directives are implemented at this seminary, with particular emphasis on the Anglican traditions of the Holy Catholic Church.



Join the Morning and Evening Prayer call during this Lent. Wake up with God. You can join the prayer conference in the rhythm of daily morning and evening prayer. We have dedicated clergy and postulants faithfully hosting the prayer call daily at 7:00 am and 7:00 pm central time. Ask your clergy for the phone number.



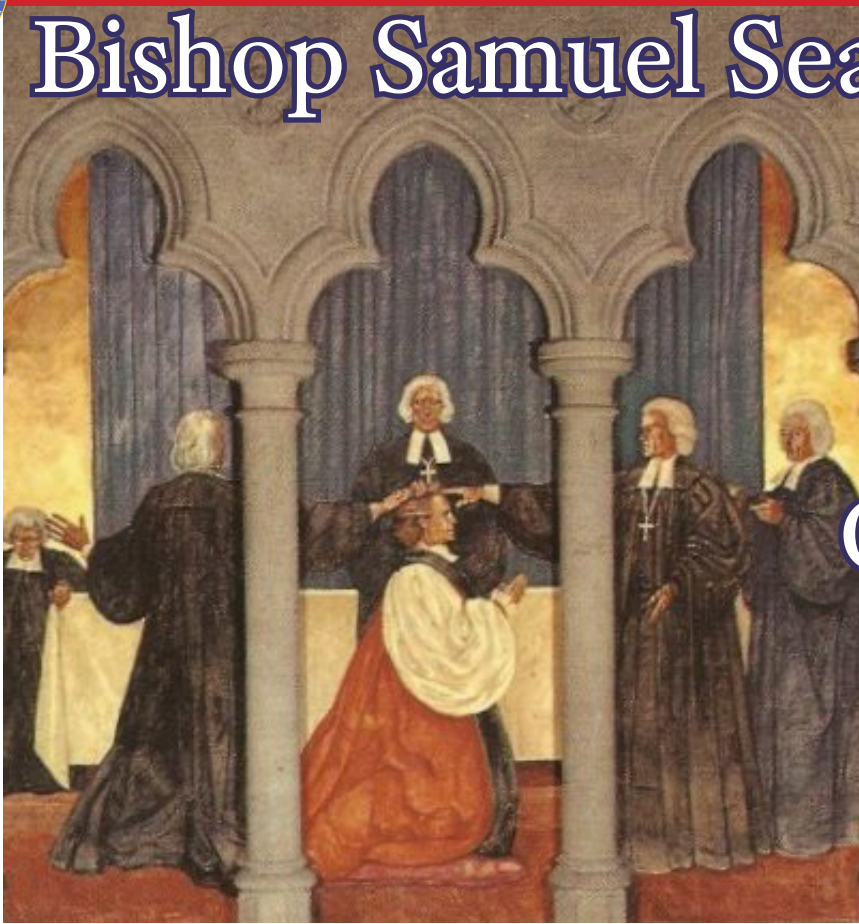
In the Koinonia masthead, the circle with the cross in the center symbolizes the paten and the diverse elements which form a whole. The Mosaic represents the great cloud of witnesses and the church tradition. The red in the letters represents the blood of Christ with the font comprised of individual pieces of letters that are not joined until the blood unifies them. Koinonia is the official publication of the Anglican Province of the Holy Catholic Church-Anglican Rite (HCCAR) aka Anglican Rite Catholic Church. It is published quarterly at St. James Anglican Church, 8107 S. Holmes Road, Kansas City, MO 64131. Phone: 816.361.7242 Fax: 816.361.2144. Editors: The Rt. Rev. Leo Michael & Holly Michael, Koinonia header: Phil Gilbreath; email: koinonia@holycatholicanglican.org or visit us on the web at: www.holycatholicanglican.org Cover picture: Painting of the Risen Christ, Houston Museum of Fine Art, photo by Leo Michael.



Bishop Samuel Seabury D.D.,

First American Bishop and Champion of Continuing Faith

by Rt. Rev. Edmund A.S. Jayarah D.D.



Introduction: Samuel Seabury is a memorable name in the Episcopal Church in the United States. The Apostolic Line was transmitted through him by the Scottish bishops who were still loyal to King James II who had themselves descended from the English Line. The Rite of Confirmation was first and firmly established in the United States. Also the Holy Mass as a Sacrifice and the work of the Holy Spirit in transforming the elements of bread and wine into the Body and Blood of our Savior was made sure by his inclusion of the Oblation and the Invocation based on the Scottish Prayer Book into our own American Book of Common Prayer. This is one of his enduring contributions to our Liturgy. He steadfastly championed the Nicene and the Athanasian Creeds to promote the primitive Catholic faith and fight tendencies of Deism, Methodism, secular thinking and infidelity of his times. An ecclesiastical visionary leader, he felt if faith is left to the vagaries of human mind, 'Christianity will disappear in 50 years.'

Christian Formation: Samuel Seabury was born in Groton, Connecticut on November 30, 1729. His father, also Samuel Seabury was a Congregationalist Minister. He converted to Anglicanism after convinced of the claims of episcopacy. He proceeded to England and appeared before the Society for the Propagation of the Gospel. They tried him and proved him for Holy Orders. Consequently, he was ordained Deacon and Priest by the Bishop of London. He returned to New London, Connecticut as a Missionary of the

Society for the Propagation of the Gospel.

The young Samuel Seabury was educated at Yale University. After graduating from Yale, Seabury served as a Catechist for four years in Huntington, Long Island, N.Y., where his father's new mission was. He read the prayers and delivered sermons. He simultaneously read for orders under the direction of his father. Thereafter, he went to Edinburgh, Scotland to pursue medicine.

After a year in Scotland, Seabury applied for Holy Orders. He was examined and approved. He was ordained a Deacon on the Feast of St. Thomas, December 21, 1753 by the Right Reverend Dr. John Thomas, Bishop of Lincoln, acting for the ailing Bishop of London, the Right Reverend and Right Honorable Dr. Sherlock. Two days later, the Reverend Mr. Seabury was advanced to the priesthood by the Right Reverend Dr. Richard Osbaldiston, Bishop of Carlisle, also acting for the Bishop of London.

The Society for the Propagation of the Gospel (SPG), appointed Seabury as their Missionary in New Brunswick, New Jersey. Shortly afterwards he was moved to Jamaica, Long Island. He was inducted to this Living by the Governor, Sir Charles Hardy. Seabury was frequently called to officiate in Flushing, N.Y., beyond his ministerial borders which he cheerfully did. Both in Jamaica and Flushing he had to counter Quakerism and Methodism.



Seabury wrote to the SPG that Quakerism of his times had degenerated into infidelity to the true religion of Christ; it was in contempt of Christian Sacraments. They believed as if no redemption was needed; just an inner light was sufficient. They, reported Seabury further believed without any external worship they will be saved. Thus Quakerism, he added, had paved the way to Deism and infidelity to Christian Truth and Christ's Ordinances.

Seabury was a man of education and lover of Order and abhorred canonical and rubrical irregularities. He countered Whitefield's revival preaching and his misrepresentation of the Anglican Church as popish and that she taught salvation is that of their own works and deserving. He constantly endeavored to set these things in their true light.

Need for a Bishop: The Treaty of Peace signed in Paris after the War with England by the Colonies on November 30, 1782 did not provide for the treatment of Loyalist Clergy like Seabury who were persecuted, some imprisoned and churches and properties burnt or confiscated. At best a clause was inserted that a recommendation will be made to the States for restitution. This turned out a meaningless recommendation because in the first place it was the States that persecuted the Anglican Church. No restitution can be expected from them who were dominated by the Dissenters. The Church in the United States needed a pure, valid and spiritual episcopacy.

Election Convention in Woodbury, Connecticut: Accordingly, on March 25, 1783, ten clergymen of the Church of England in Connecticut met in secret, for fear of persecution, at the house of the Reverend John Rutgers Marshall in the village of Woodbury near Waterbury, Connecticut. There without a formal election selected two persons, the Reverend Jeremiah Leaming and the Reverend Samuel Seabury for either of them to travel to England and obtain the Episcopal consecration. Both these men were not at this meeting and Samuel Seabury, though born and educated in Connecticut did not have a ministry here but in neighboring New York where he had been a Chaplain to the King's army at one time. Seabury sailed to England at his own expense. His instructions were to secure the episcopacy through the English bishops failing which he should approach the non-Juring bishops of the Church of Scotland.

In a letter addressed to the Archbishop of Canterbury introducing the Reverend Samuel Seabury, the Reverend Abraham Jarvis, Secretary to the Convention in Woodbury noted that the urgency of the request was precipitated by a plan formulated in Philadelphia and spread among Southern Colonies (New York down to South Carolina) to have a 'nominal ideal episcopate, by the united suffrages of presbyters and laymen.' The Reverend William White, later Bishop of Pennsylvania was presumed to be its author. In short, an Episcopate but a Presbyterian form of church government.

Another letter was sent to the Archbishop of York as well.

Arrival in London and obstacles to Consecration: Dr. Samuel Seabury arrived in London on July 7, 1783. He first met with the Bishop of London who historically had been the Bishop for all the British colonies. He was supportive of the need and justification for a resident bishop in the U. S. in view of the independence of the Colonies from British rule but that he would not take the lead in the matter. The Archbishop of York had left town and Seabury met the Archbishop of Canterbury who cordially received him just as the Bishop of London. He said that though a Royal dispensation can be obtained an Act of Parliament alone can dispense with the Oath of Allegiance to the King. He also would like to proceed with candor and transparency and would like to consult with other bishops and the opinion of the Archbishop of York.

The Bishops in England served two masters, Church and State. Several of them in particular, Canterbury, York and London were Members of Parliament in the House of Lords by virtue of their sees. They could not separate their spiritual offices from the temporal.

The Connecticut clergy asked for a free, valid and purely ecclesiastical and spiritual episcopacy. In the end, the English bishops placed the following hurdles:

1. 'That it would be sending a bishop to Connecticut, which they have no right to do without the consent of the State.
2. That the bishop would not be received in Connecticut.
3. That there would be no adequate support for him.
4. That the oaths in the ordination office cannot be got over, because the king's dispensation would not be sufficient to justify the omission of those oaths.'

The Archbishop of Canterbury was convinced of the expediency, justice and necessity but after consulting with other bishops and the Attorney General felt an Act of Parliament will be needed.

Dr Samuel Seabury had spent more than a year in England at his own cost and his resources had been depleted. The last session of the Parliament failed to empower the Bishop of London to consecrate a bishop for the foreign lands even though it empowered him to ordain deacons and priests. Seabury felt he had reached the end of the road after many long and tortuous attempts to explain the hurdles in the way of assuming the episcopacy. He, therefore, now felt he should carry out one of his original instructions i.e. to petition the Scottish bishops to supply the Episcopacy.

Turning to Scottish non-Juring Bishops: The bishops of the Scottish Episcopal Church who were non-Jurors because they



still pledged their loyalty to the House of Stuarts instead of the House of Hanover because of their oaths at their consecration- just as Seabury was loyal to the King during the War because of his Ordination oaths- were otherwise held valid orders through the English Line of bishops going back to King Charles II. They knew Seabury had arrived in England for the purpose of obtaining the episcopacy and his ordeal. They had made known through Seabury's friends and acquaintances that they would be willing to supply the episcopacy if formally requested. In the meantime they would not meddle with the talks Seabury was having with the English bishops.

Before leaving for Scotland, Seabury informed the Archbishops of Canterbury and York as well as the Bishop of London of his intention to obtain the episcopacy through the Scottish bishops. They did not forbid him nor place any obstacles in his way. Silence is speech and in this particular case, their consent.

When Seabury arrived in Aberdeen, Scotland, the bishops met him. They tried him and proved him by examining his testimonials and conversing with him. On Sunday, November 14, 1784 Dr Seabury was consecrated to the episcopate by the Right Reverend Robert Kilgour, Bishop of Aberdeen and Primus; the Right Reverend John Skinner, his Co-Adjutor; and the Right Reverend Arthur Petrie, the Bishop of Ross and Moray. The fourth bishop, the Right Reverend Charles Rose, Bishop of Dunblane having previously signified his assent excused his absence by ill-health and great distance.

The ceremony was performed in the Chapel at the residence of Bishop Skinner. It was conducted "in the presence of a considerable number of respectable clergymen and a great number of laity." Bishop Skinner in his sermon underscored the duty that fell upon him and his fellow bishops by saying: "As long as there are nations to be instructed in the principles of the Gospel, or a church to be formed in any part of the inhabited world, the successors to the Apostles are obliged, by the commission which they hold, to contribute, as far as

they can, or may be required of them, to the propagation of those principles, and to the formation of every Church, upon the most pure and primitive model. No fear of worldly censure ought to keep them back from so good a work; no connection with any state, nor dependence on any government whatever, should tie up their hands from communicating the blessings of that kingdom which is not of this world, and diffusing the means of salvation by a valid and regular ministry, wherever they may be wanted."



The following day, November 15, 1784, Bishop Seabury and the Scottish bishops signed a Concordat affirming full communion with the Episcopal Church and the Catholic remainder of the ancient Church of Scotland. In sum, they embrace the faith once and for all delivered to the saints; the Church is the Mystical Body of Christ of which Christ alone is its head and supreme governor; full communion between the Episcopal Church in Connecticut and the Episcopal Church in Scotland; a desire for as near a conformity in Worship and Discipline as most agreeable to Apostolic Rules and the practice of the primitive church and that Bishop Seabury would endeavor to make the celebration of the Holy Eucharist conformable to the most primitive Doctrine and practice.

Before leaving for Connecticut, Bishop Seabury wrote to the Society for the Propagation of the Gospel whose Missionary he was for 31 years that he be continued in that capacity. The SPG replied to him they cannot employ him any longer because of their charter. They did not recognize his Episcopal character but simply addressed him as Rev. Dr Seabury. The stipend he received from the Society came to an end. His friends in England would support him till the end of his vocation. He will also receive half the pension as the former Chaplain to the King's army in New York. Above all, he would depend on his heavenly father for his sustenance and that of his family. "He openeth His hands and filleth all things living with plenteousness."



Back in the United States: Bishop Seabury arrived in New London, Connecticut on June 27, 1785. The clergy met in Middletown, Connecticut on August 2. They reaffirmed their earlier election of him and heard testimonial of his consecration. They knelt before him in the Chancel rail and Bishop Seabury gave his apostolic blessing. After thanking them he asked that they meet in Convocation the next day to receive his Charge to them. This was his first Charge to his clergy and Bishop Seabury charged them three things.

The first is fidelity to the gospel. Only the pure doctrines of the Gospel be 'fairly and earnestly and affectionately proposed, explained and inculcated; and that we suffer nothing else to usurp their place, and become the subject of our preaching.'

The second is recommending candidates for Holy Orders. The bishop shall lay hands suddenly on no man. He cannot be personally acquainted with every candidate. He has to rely on the recommendations of the clergy. Here he underscored the importance of selection which is founded on Can do versus Will do. Ability to do the job can be tested by examination of academic abilities. These are tangibles. But willingness to do the job will more than depend on what the bishop listed as intangibles i.e. good temper, prudence, diligence, capacity and aptitude to teach. These make a worthy and useful clergyman. If a man shall not be a useful clergyman he shall not be recommended whatever his moral character and literary attainments may be. 'It is always easier to keep such persons out of the ministry, than to get rid of them once admitted.' This calls for a careful observation of the candidate over an extended period of time. The clergy shall make no sudden recommendations.

The third is their immediate attention to the Sacred Rite of laying-on-of hands upon those who have been baptized, and, by proper authority admitted into the Christian Church called Confirmation. The bishop exhorted, there is more to Confirmation than a mere affirmation of the baptismal vows. It implies and originally understood to imply as it has been handed down from the apostolic age and the primitive church, to mean the actual communication of the Holy Spirit to those who worthily received it.

The bishop said, "In Confirmation, by the imposition of the hands of the Bishop and prayer, we believe the Holy Spirit to be given for sanctification, i.e., for carrying into effect that regeneration which is conferred in Baptism. By Baptism we are taken out of our natural state of sin and death, into which we are born by our natural birth, and are translated, transplanted, or born again into the Church of Christ, a state of grace, and endless life; and by Confirmation, or the imposition of hands of the Bishop, when we personally ratify our baptismal vow and covenant, we are endued with the Holy Spirit to enable us to overcome sin, and to perfect holiness in the fear of God...For these reasons, the Christian Church has always appropriated this rite to the successors of the Apostles, the supreme order of the Christian priesthood."



Bishop Seabury was the first American Bishop to establish and spread the Rite of Confirmation in the United States. The Rubric states in order to be admitted to the Holy Communion, a person has to be confirmed by the bishop or is 'ready and desirous to be confirmed.' When there was no resident bishop in the Colonies, the priest taught the catechism to the baptized and admitted them to the Holy Communion 'as ready and desirous to be confirmed.'

Rector and Bishop: Bishop Seabury was made Rector of St James Church, New London which position he held till his death and throughout his Episcopate. He traveled by horse or in his sulky confirming, ordaining, consecrating churches, preaching and 'driving away strange and erroneous doctrines.'

Address to Masonic Lodges: The bishop was invited to address Masonic gatherings in New York and Connecticut on the Feasts of the holy Saints John, the Evangelist and the Baptist, to whom the lodges are dedicated. On these occasions the Right Reverend Brother was respectfully received. They heard their distinguished brother exhort them to brotherly love and benevolence. He himself exemplified these twin virtues in his own life. He freely dispensed his medical knowledge and skills to his impoverished parishioners and flock in the days following the ravages of war.

Rejection of Arianism and Socianism: A believer in the Revealed religion Seabury warned of the existence of Arianism and Socianism. The former repudiated the eternal co-existence of the eternal Son and the latter which was anti-trinitarianism was the result of the former. The bishop said, the Scripture plainly declared, "I and the Father are one."



This means, one essence or substance. Also, there are three persons in the Godhead, the Father, the Word and the Holy Ghost and these three are one. (1 John 5:7). The ancient Christians living in the age following the Apostles understood thus.

To counter these heresies, the bishop vigorously defended the Apostles' Nicene and the Athanasian Creeds. He criticized the dropping of the clause, 'he descended into hell,' in the Apostles' Creed as rejecting our Savior's Perfect Humanity. He wanted all three Creeds included in the Prayer Book but only two, the Apostles' and the Nicene found a place. But he made provision for the optional use of the Athanasian Creed. In the Apostles' Creed he made a proviso in the rubrics that in place of, 'he descended into hell,' it is permissible to read, 'he went into the place of the departed spirits.'

Baptism, Confirmation and Holy Eucharist: The bishop taught the clergy that children should be presented for baptism because it is not just an initiation or reception ceremony; it is a Rite whereby the child is regenerated and made a member of Christ's mystical body and sealed with the Holy Spirit. He did not favor adults from Christian families showing up for baptism as it is dangerous to grow up to maturity in an unregenerate state. Also, private administrations of baptisms ought to be avoided. Further, in line with the ancient liturgies, he re-introduced the sign of the cross in baptism.

Holy Confirmation is a separate and distinct Rite apart from baptism. As such, it cannot be merged with baptism. It is not an extension nor a completion of baptism or a reaffirmation of baptismal vows. The bishop insisted it is a separate Rite where God the Holy Ghost and His gifts are transmitted and worthily received by the confirmands. They are advanced to the rank of adult Christians and are now eligible to 'partake of the Holy Eucharist with their brethren – commemorating the death and sacrifice of their dear Redeemer, and participating in all the blessings of His atonement.'

Holy Communion is not merely a renewal of the Christian Covenant nor an empty remembrance of Christ's death but a Christian Sacrifice as understood by the early church. The bishop said, "The primitive Christians had very different sentiments from these, concerning the Holy Communion, and so I suppose our Church has also. They considered it not as the renewal of the Christian Covenant, but a privilege to which the Christian Covenant, into which we had been admitted by baptism, and which had been ratified in Confirmation, entitled us. Nor as an arbitrary command of God, to show his sovereign authority over us. Nor as a bare remembrance of Christ's death. But as the appointed means of keeping up that spiritual life which we received in our New-birth; and of continuing that interest in the benefits and blessings of Christ's passion and death, which was made over to us when we became members of his mystical body. They called and esteemed it to be the Christian Sacrifice, commemorative of





the great sacrifice of atonement which Christ has made for the sins of the whole world; wherein under the symbols of bread and the cup, the body and blood of Christ which he offered up, and which were broken and shed upon the cross, are figured forth; and being presented to God our heavenly Father, by his Priest here on earth, the merits of Christ for the remission of sins are pleaded by him, and we trust, by our

made by the passion and death of Christ, having remission... through him, of all past sins, and eternal life assured to him.” Here he strongly emphasized Christ’s declaration, “...Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.” (John 6:53). No Holy Communion; no eternal salvation.

The bishop, in view of the inestimable benefits of Holy Eucharist, urged his flock to frequent communion. He praised women who were showing up to Holy Communion in greater numbers than men as they were the first witnesses to Christ’s Resurrection.

Inclusion of Oblation and Invocation in the Consecration Prayer: Having said so of Holy Eucharist and in accordance with the Agreement he made with the Scottish bishops at his Consecration, the bishop included in the communion office of the prayer book, during the prayer of consecration included the Oblation and Invocation on the model of the Scottish Prayer Book which in turn were taken from the primitive liturgies of the ancient Oriental Church. This is Seabury’s lasting contribution to the American Prayer Book.

These prayers stress the essentially sacrificial character of the Mass and at the same time repudiate the carnal presence of Christ in the Elements and priest-craft otherwise termed as transubstantiation.

Seabury and the Continuing Anglican Church: Why is Bishop Seabury important to us in the continuing Anglican Church and what is his impact. Sometimes, debates have been had even among clergy on what did we continue? Is it the English Reformation, the Elizabethan Church or the Edwardian ordinal or what?

Seabury is our clue to an understanding of this question. He contended at all times for the faith once for all delivered to the saints. He believed in the primitive catholic Faith in all doctrines and practices. These are revealed in the Holy Writ and interpreted by the ancient bishops and doctors of the church and embedded in the primitive liturgies. Christians ought at all times apprehend the Truth and not any philosophical systems. The Church and its Rites are essentially sacramental in nature.

What he believed and practiced we continue.

Death and Burial: Bishop Seabury died on February 25, 1796 at the age of 67 after complaining of chest pains. He was buried on Sunday, February 28, 1796 at ancient public cemetery at New London, Connecticut. The inscription on the monument by his lifelong friend, the Reverend Dr. John Bowden reads as follows:



great High Priest himself in heaven: And being sanctified by prayer, thanksgiving, the words of institution and the invocation of the Holy Spirit, are divided among the communicants as a Feast upon the Sacrifice. And they did believe, that all who worthily partook of the consecrated Elements, did really and truly, though mystically and spiritually, partake of the Body and Blood of Christ,... We have therefore a right to believe and say, that in the Holy Communion, the faithful receiver does in a mystical and spiritual manner eat and drink the Body and Blood of Christ, represented by the consecrated bread and wine; and does thereby partaking the atonement





Here lieth the body of SAMUEL SEABURY, D. D.,



Bishop of Connecticut and Rhode Island,

Who departed from this transitory scene,

February 25, 1796,

In the sixty-eighth (sixty seventh?) year of his age.

Ingenious without pride, learned without pedantry,

Good without severity, he was duly qualified

to discharge the duties of the Christian and the Bishop.

In the pulpit, he enforced religion;

in his conduct, he exemplified it.

The poor he assisted with his charity;

the ignorant he blessed with his instruction.

The friend of man, he ever desired their good;

The enemy of vice, he ever opposed it.

Christian! dost thou aspire to happiness?

Seabury has shown the way that leads to it.

In 1849, the remains of the bishop were moved to a crypt under the division of the chancel of the newly built St James the Greater Church at New London.

References.

E. Edwards Beardsley: Life and Correspondence of the Right Reverend Samuel Seabury, D.D. First Bishop of Connecticut, and the Episcopal Church in the United States of America.

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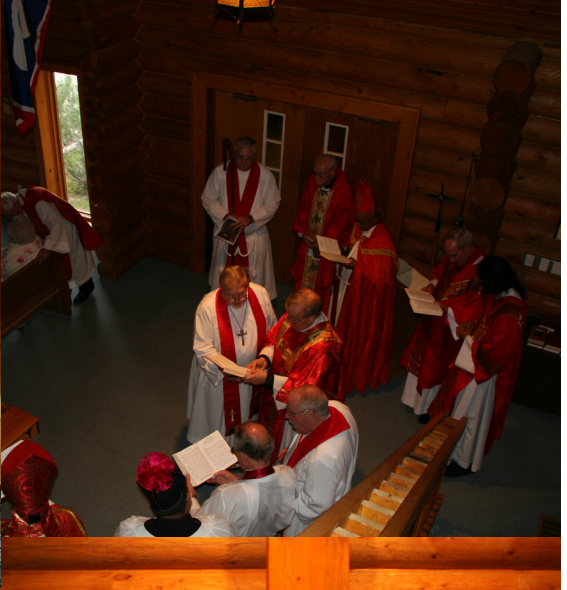
All Stained Glass images by Bishop Edmund Jayaray - the mural art picture by Sarah Strickland.







Diocesan Synodal Mass @ the Church of the Holy Family Casper WY







PSALMS & PRAYER

“THEY DEVOTED THEMSELVES TO THE PRAYERS” (ACTS 2:42)

by Br. Rodd Umlauf TOF

Photo: Jody Partin



We are a people of the book; The Book of Common Prayer. Our Anglican Catholic heritage has preserved for us a treasure which dates back to the English Reformation and Thomas Cranmer, but has its roots in the Early Church and Jewish practice before it. It was the custom of the Old Testament Jewish Church in which Morning and Evening Sacrifice was offered and a standard formal prayer liturgy was followed (EX.29:38-43; EX:28:1-8; Mishnah, Tamid 7:4). Through the Book of Common Prayer, our Church provides a guide for us in Morning and Evening Prayer with a lectionary of daily Psalms, Scripture lessons, and prayers for meditation. Morning and Evening Prayer is a retreat, of sorts, to set aside some quiet time and space to pray, reflect, and to think with Jesus.

The Psalms as Foundational

At the foundation of Morning and Evening Prayer are the Psalms. The Psalms are the Prayerbook of the Bible, the Church's original hymnbook. The Psalms are the prayers that Jesus and His disciples prayed, knew by heart, and prayed daily at regular set hours throughout the day. The Psalms are used by this church to train her sons and daughters in prayer. It has been the daily lifeblood of Christians from the earliest of times. As part of my own Scripture studies this past month I read N.T.

Wright's The Case For the Psalms: Why They Are Essential, and Dietrich Bonhoeffer's Psalms: The Prayer Book of the Bible, plus an audio presentation titled, "The Jewish Roots of the Liturgy of the Hours", by Dr. Brant Pitre. This quote by N. T. Wright, among many which I will quote in this article, caught my attention: "I find it impossible to imagine a growing and maturing church or individual Christian doing without the Psalms.... To worship without the Psalms is to risk planting seeds that will never take root." And this statement by Bonhoeffer, "The Psalter impregnated the life of the early Christianity. Yet more important than all of this is the fact that Jesus died on the cross with the words of the Psalter on His lips" (Psalm 22).

One gift of the Book of Common Prayer is that it has provided the Anglican Churches an anchor and a root to deep rich waters.

"The Psalms represent the Bible's own spiritual root system for the great tree we call Christianity. You don't have to be a horticultural genius to know what will happen to the fruit on the tree if the roots are not in good condition", says Anglican scholar N.T. Wright. Yet many of our friends in non-denominational and Evangelical churches has dispensed with the Psalms altogether in their worship services, to their impoverishment and thereby missing out on the sacramental nature of the Psalms in shaping our worldview. Wright continues, "The Psalms offer us a way of joining in a chorus of praise and prayer that has been going on for millennia and



across all cultures. Not to try to inhabit them while continuing to invent non-psalmic ‘worship’ based on our feelings at the moment, risks being like a spoiled child who, taken to the summit of Table Mountain with the city and the ocean spread out before him, refuses to gaze at the view because he is playing with his Game Boy”.

But not only during Sunday Eucharist should we be praying with the Psalms. Only with regular daily use does a person appropriate this divine prayerbook. This is one reason why we call The Daily Office is also called “The Divine Office”. How is it that we call Morning and Evening Prayer can be called, “The Divine Office”? Because in the Sacred Scriptures the Psalms of David have been distinguished from all other books of the Bible by the fact that it contains only prayers. There is, in the Bible, a prayerbook ---The Psalms.

As we know, the Psalms are the prayers that Jesus prayed and sang as a young Jewish child and into his manhood and even Psalm 22 upon the cross. He also prayed to the Father from the depths of his own heart as the Gospels record. Yet prayer does not mean to simply pour out our hearts and to think that the human heart can pray by itself. The following quotes by Dietrich Bonhoeffer, the famous German Lutheran pastor really made me think:

“Prayer means rather to find the way to God and to speak with him, whether the heart is full or empty. No man can do this by himself. For that he needs Jesus Christ....that is precisely what Jesus Christ wants to do. He wants to pray with us and to have us pray with him, so that we may be confident and glad that God hears us. When our will wholeheartedly enters into the prayer of Christ, then we pray correctly. Only in Jesus Christ are we able to pray, and with him we know we shall be heard....By means of the speech of the Father in heaven his children learn to speak to him. Repeating God’s own words after him we begin to pray to him. We ought to speak to God and he wants to hear us, not in the false and confused speech of our heart, but in the clear pure speech which God has spoken to us in Jesus Christ.

“ God’s speech in Jesus Christ meets us in the Holy Scriptures. If we want to pray with confidence and gladness, then the words of Holy Scripture will have to be the solid basis of our prayer. For here we know that Jesus Christ, the Word of God, teaches us to pray. The words which come from God become, then, the steps on which we find our way to God....The richness of the Word of God ought to determine our prayer, not the poverty of our heart.”

Bonhoeffer’s statement may seem extreme to us for it would seem that a father still takes delight in a child’s speech even if it is the ramblings and babblings of a foolish child’s heart. There is nothing wrong in praying informal personal extemporaneous prayers from our own hearts, which we must do and God calls upon us to do so. There is even something very honest about praying “from the poverty of my own heart”. So yes there is a place, a critical place, for personal prayers that flow freely to our Father in heaven. People of prayer often spend great amounts of time on their knees

in their prayer spaces, speaking to Him as their Daddy and strong confidant. But I think Bonhoeffer is calling upon us to pray as mature Christians and not to remain infants in prayer. Who do we want to train us in prayer, our own often self-interested and confused minds, or the Holy and inspired Word of God ? This is why our 1928 Prayerbook is so wonderful; it teaches us to pray well while teaching us in solid orthodox Christian doctrine and at the same time allows for time for us to open our hearts to God and make our desires and thanksgivings during the “Prayer for all Conditions of Men” and the “General Thanksgiving”.

The Psalms as the Torah of King David:

We all know what the five books of the law are (The 5 books of Moses) -- Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

The Psalter has been divided into five books as well, and thus labeled in our prayerbooks; Book 1 (Psalms 1-41), Book 2 (Psalm 42- 72), Book 3 (Psalm 73-89), Book (Psalm 90-106), and Book 5 (Psalm 107-150). So in a sense, with the Psalms we have a Davidic Pentateuch.

In the famous passage of 2 Samuel 7, where God makes a Covenant with King David we read in verses 18-19, that God had shown David a law for all mankind. The Hebrew phrase “*torah ha adam*” literally means “ a law for all humanity. The RSV translate this Hebrew phrase as “future generations” but that translation loses what a more literal translation seems to be depicting. So whereas God gave Moses a law for the Nation of Israel on Mount Sinai, King David is given a law for the Davidic Kingdom on Mount Zion. The Psalms and the entire Wisdom Literature are a law for living for all peoples.

The Jewish people had regular set hours for prayer and put the Psalms to memorization; (Psalm 55:16-17) “But I call upon God; and the Lord will save me. Evening and morning and at noon I utter my complaint and moan, and he will hear my voice.” The Psalms were sung daily with the perpetual sacrifice by the Levites in the Temple. Psalm 141:1-2) “ Lord, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee. Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.”

During the Babylonian Exile, we find Daniel still observing the tradition of praying three times a day;

“ When Daniel knew that the document had been signed, he went to his house where he had windows in his upper chamber open toward Jerusalem; and he got down upon his knees *three times a day* and prayed and gave thanks before his God, as he had done previously. “(also Daniel 9:20-21).

The Liturgy of the Hours in the Early Church:

In the time of the Apostles we see that the disciples were still observing set hours through the day for prayer. The third hour is 9:00 am.



(Acts 2:1, 14-15) “When the day of Pentecost had come, they were all together in one place.....14 But Peter, standing with the eleven, lifted up his voice and addressed them, “Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. 15 For these men are not drunk, as you suppose, since it is only *the third hour of the day*; 16 but this is what was spoken by the prophet Joel...”

Peter was observing Midday Prayer at the sixth hour which is noon when he received the vision: (Acts 10: 9-11) “The next day, as they were on their journey and coming near the city, Peter went up on the housetop to pray, *about the sixth hour* [=12:00 pm] And he became hungry and desired something to eat; but while they were preparing it, he fell into a trance and saw the heaven opened, and something descending, like a great sheet, let down by four corners upon the earth.”

Peter and John observed Evening Prayer at the Temple. (Acts 3:1-3) “Now Peter and John were going up to the temple *at the hour of prayer*, the ninth hour [3:00 pm]. And a man lame from birth was being carried, whom they laid daily at that gate of the temple which is called Beautiful to ask alms of those who entered the temple. Seeing Peter and John about to go into the temple, he asked for alms.”

There is evidence from early Christian documents which shows that the Christians interrupted the day with prayer, especially in the morning and evening. The *didache* (The Teaching of the Twelve Apostles) one of the earliest writings outside the New Testament Canon, calls upon the Christians to pray the Lord’s prayer three times a day.

The New David-- Jesus Christ:

The New Testament writers identify the Psalms as speaking of Christ Jesus; the Psalms were about Jesus. The Psalms are the most quoted in the Bible showing that Jesus is the Christ. Like Jesus’ Sermon on the Mount from which he gives the New Law for the New Covenant, which begins with the Beatitudes, Psalm 1 opens with a beatitude: “Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.”

The man of Psalm 1:1-3 is King David; that man is Christ, the royal representative of all mankind. Again, a quote from Dietrich Bonhoeffer:

“ The same words which David spoke, therefore, the future Messiah spoke through him. The prayers of David were prayed also by Christ. Or better, Christ himself prayed them through his forerunner David. When we read the Psalms we see Jesus, typologically leaping off the pages.

Think of Psalm 23 for example, “The Lord if my shepherd....He shall feed me in a green pasture”. This Psalm brings

to mind the prophecy of Ezekiel 37:24-25 concerning a royal Davidic King:

“ And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children’s children for ever: and my servant David shall be their prince for ever.”

In the Gospels, Jesus says “I AM the Good Shepherd.”

In “The Office of the Passion of Francis of Assisi”, Francis relies on and arranges the Psalms to compose a narrative of the account of Jesus’ Passion. He does so in accord with the traditional belief that in the Psalms is found a prophetic foretelling of our Savior’s experience surrounding his trail torture, death, burial, and glorious resurrection.

As we pray the Psalms each day, can we see Jesus in them if we look for him ? And can we unite our prayers to him ? Can we unite ourselves to his body, the Church, when we practice the Daily Office ? Some Psalms are difficult to relate to on any given day as part of my personal experience. But if I realize that I am praying as the Body of Christ I am united to other believers around the world and I know that someone is experiencing first hand what that Psalm is describing.

It is the Word made flesh in the Son of God, who has borne all of our human weakness in his own flesh, who in the Psalms pours out the heart of all humanity before God and who stands in our place and prays for us. I am learning to see the Savior more and more.

But there are some struggles that we have to wrestle through. For example, if the Psalms were Jesus’ prayers, how can those Psalms which speak of guilt and sinfulness be attributed to his words ? How can the sinless Christ ask for forgiveness ? Bonhoeffer explains, “In no other way other than he can, as the sinless one, bear the sins of the world and be made sin for us (2 Corinthians 5:21). Not for the sake of his sins, but for our sins, which he has taken upon himself and for which he suffers , does Jesus pray for the forgiveness of sins. He positions himself entirely for us.”

In conclusion, if these prayers and songs of King David and our Blessed Lord Jesus do their work in us, pouring grace into our hearts, with our minds and voices attuned when praying them, they should equip us to live better joining ourselves to Christ. They should equip us to serve better, and promote in us a Kingdom of God worldview to the Glory of God. Cherish your Prayerbook and the Psalter.



WHAT IS OUR FAITH?

by Dn. Jason Rice, Corpus Christi Anglican Church, Rogers AR

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. Amen.

What is our faith? What is the true religion? This morning I would like to take a few moments to review what our faith is, what the true religion of Christ is. We renew and proclaim our faith every Sunday when we recite the Nicene Creed. The Nicene Creed is a testimony and proclamation of the true essence of what the faith is. It is a testimony given to us by the Church of the true faith. It is a statement of the One Holy Catholic and Apostolic Church. It was given to us in 325 a.d. in response to and in defense against certain heresies that were creeping up within the Church. It is a catholic creed because it was approved by and accepted by the entire church of the time. It is a creed that we in the Anglican tradition continue to affirm and preserve. It is the Gospel in a nutshell and a proclamation of the faith once delivered in the most simplest terms. What does the creed teach us and what do we affirm each Sunday when we renew our faith in our corporate worship when we recite the Creed?

First, the opening lines say,

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

I BELIEVE IN One God. This is not just a mental ascent.

It is not just agreeing. It is believing. It is believing with the heart. It's a belief that moves us to action. The religion of Jesus Christ is more than just giving verbal or mental ascent. It is a belief that leads us to act. St. James reminds us by saying, "But wilt thou know, O vain man, that faith without works is dead?" and that, "For as the body without the spirit is dead, so faith without works is dead also." Our faith is a living faith. It is a faith of action.

We believe in One God. There is only one God. There is only One great creator of the universe. Duet. 6:4 says, Hear, O Israel: The Lord our God is one Lord." In Eph. 4:6 we proclaim that there is "one God and Father of all, who is above all, and through all, and in you all." It is through Jesus Christ that we can call God our Father.

The Creed goes on by saying we believe, "in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made:"

Jesus Christ, the second person of the divine trinity. God of God, the Son of God. Very God of very God. We see this divine unity in the Godhead from the very beginning of creation. In genesis Chapter One it says, "In the beginning God created the heaven and the earth." Further we read in verse 26, "And God said, Let us make man in our image, after our likeness." He speaks of himself in the plural....Let us make man in our image. In John Chapter One we get a more complete picture of this Divine Trinity when John records, "In



the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made..” further he says, “And the Word was made flesh, and dwelt among us,” Jesus Christ, the eternal begotten Son of God, Very God of very God being of one substance with the Father, became flesh and dwelt among us. He was with the Father in creation as the Creed says, “By whom all things were made.” We owe much to the Church Fathers. They have taken such a complex and very difficult doctrine and explained in such a way that children can understand it. The Doctrine of the Trinity can be difficult to explain. But it is so clearly defined in the three major creeds of the Church and in the scriptures that it is impossible to deny it. It is something we believe and accept by faith because it is clearly taught in scriptures and taught by and defined by the Apostolic Church Fathers and has been the faith of the Church from its very beginning.

AS we proceed the Creed tells us that, “Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man:”

Here you will notice that we genuflect and bow to show respect for His incarnation when we recite the creed to honor the fact that Jesus Christ came down from heaven to become one of us. He took on flesh and blood and humbled himself to become as one of those that He created. Just imagine! God himself, taking on every bit of our humanity minus one exception, he was sinless. The perfect un-spotted Lamb of God came down from heaven, took on flesh. He was miraculously born of a virgin. Born under the law yet without the stain of sin.

Let me mention at this point the fact that Mary, the blessed Mother of our Lord is now mentioned in the Creed. I believe this is significant. Our Lord chose Mary as His vessel to bring salvation to the world. She submitted to God in extraordinary circumstances. Can you imagine? Imagine your engaged to be married. One night an Angel comes to you and greets you. Then he says your going to have a child. Not just any child, but God himself in the form and likeness of man! Your going to give birth to the Son of the most High! How would you react? Mary, who was full of grace, was picked out from among all the women of the world. Look at her humility and faith. When the Angel Gabriel greeted her and told her she would carry the Son of God in her womb she simply replied by saying “Behold the handmaid of the Lord, be it done unto me according to thy word.” Without the vessel of Mary there would be no salvation as we have come to know it in human history. She holds a very special place in the salvation of the world. No other person in all of history was greeted as Mary was by any Angel before or since with such honor. Gabriel said to her, “Hail, thou that are highly favored (or full of grace), the Lord is with thee; blessed art thou among women.” How fitting for us to always remember Mary’s role in the salvation of the world and that this was preserved in all three

Creeds. I believe Mary was being prophetic when she said by proclaiming “behold, from henceforth all generations shall call me blessed.” Do we not still say to this day, “Hail Mary full of grace, the Lord is with thee. Blessed art thou among woman, and blessed is the fruit of thy womb, Jesus.?” Mary’s role has been forever memorialized by the Church. Her role and the importance of her role in the salvation of men has been preserved in all the three major Creeds of the Church.

Now moving on, the creed goes on to say, “And He was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day He rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom, shall have no end.”

Here lies the crux of the whole work of salvation. Jesus Christ suffered for us. He suffered for our Sins. Where we deserved death and just punishment he stood in our place. He took what He did not deserve. If there was ever an injustice in the world this was it! The innocent punished for the guilty! The Creator murdered by His own creation! Those whom He came to save rejected him, beat Him, and crucified him. To this day crucifixion is still considered one of the worst ways to die. It is agonizing. Crucifixion does not kill a person quickly. It is a slow process. Because of the outstretched hands and legs nailed into position on the cross one slowly cramps, and suffocates. Imagine our Lord outstretched on the Cross. God almighty in human flesh took on the pain and suffering that all of us deserve for the punishment of our offenses and sins toward God. He could have called down all the angels from heaven and miraculously come down from the cross to smite down his enemies. Yet he did not. He endured for our sakes. When our human nature would cry out for justice against such a tragedy Jesus cried out instead, “forgive them father for they know not what they do.” The greatest example of love and compassion was demonstrated and accomplished by our Lord on the cross. Thus we have preserved in its most simplest form in the Nicene Creed the great work of salvation that our Lord endured for us. Let us pause here a moment and gaze upon this image of the crucifixion of our Lord and take a moment to ponder this in our hearts.....

Next, as the creed proceeds it says, “And the third day He rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom, shall have no end.”

Praise God! Our Lord is alive. He conquered death and sin on the Cross. Where once there was no hope for the human race now there is salvation! Jesus ascended back into heaven and sits on His throne at the right hand of the Father. He will come again one day and bring victory for the Church. He will one day put into subjection for all time sin and the devil. By His death and resurrection He has secured our salvation and promise of a resurrection of not just us here present, but of all mankind who has died in the faith. The resurrection



is essential. St. Paul said in 1 Cor. 15:4, “and if Christ be not risen, then is our preaching vain, and your faith is also vain.”

If Christ returns in the next 5 minutes we will rise with him. If we live out our lives and die of age we die with the knowledge and hope of living with Christ our King in heaven for eternity, that one day our corrupted bodies will be resurrected just like our Lord was unto a perfect body, without stain and without corruption. We can say with the same confidence as St. Paul when he said in Romans 14:8, “For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord’s.” What great hope we have as Christians.

And finally the Creed finishes with this, ***“And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen.”***

“And I believe in the Holy Ghost (Holy Spirit).” The third person of the divine Trinity. Sent from the Father and the Son, the great helper and strengthener of our Souls. Jesus promised that when he left this world that He would send the Holy Spirit. Jesus said in John 14:26, “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” Through the Holy Spirit the Church is preserved. Through the Holy Spirit we are drawn to God. Through the Holy Spirit we are able to be witnesses to the world of our salvation and of the hope we have in Christ Jesus our Lord, that we may be able to share with others this saving knowledge and continue the work and spread of the Church. Acts 1:8 says, “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.”

It is through the Holy Spirit that we are bound together, that we are here today in the one Catholic and Apostolic Church preaching Christ and preserving His great doctrines of restoration. We are one Church preaching “one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.” Eph. 4:5.

This is our faith. This is the faith of our fathers. This is the faith of the Church. Let us hold fast to such a precious gift and let us faithfully uphold the faith that we recite each Sunday in the Nicene Creed.

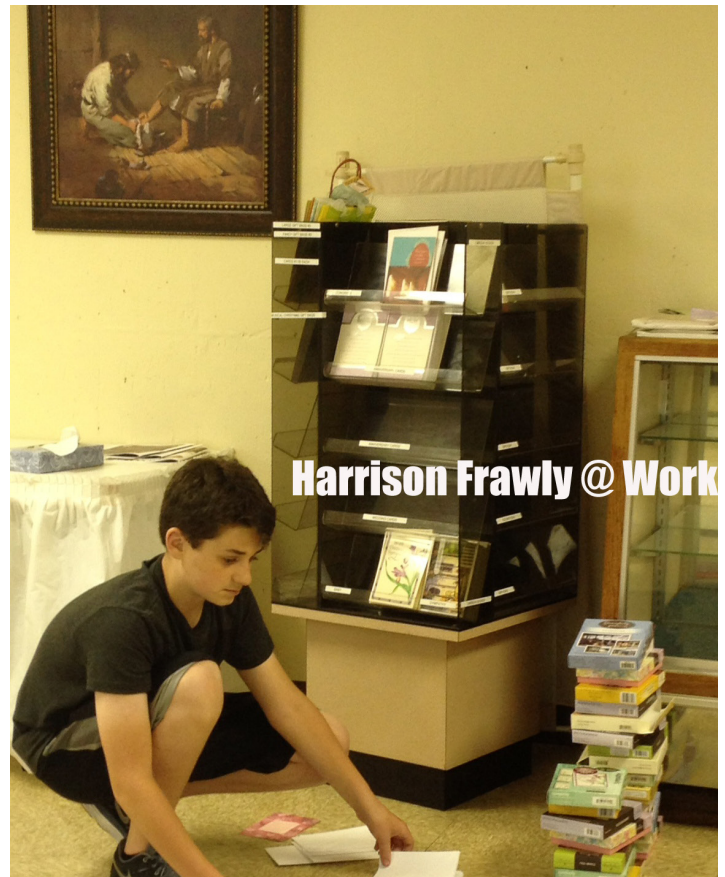
In the Nicene creed and the other great creeds of the Church we can say in confidence with St. Irenaeus that we hold to the faith once delivered when he said in 180 A.D., “In this order, and by this succession, the ecclesiastical tradition from the Apostles, and the preaching of the truth, have come down to us. And this is most abundant proof that there is one and the same life-giving faith, which has been preserved in

the Church from the Apostles until now, and handed down in truth.”

Through the Creeds we can say with St. Cyprian who in 250 A.D said, “Know that we do not depart from the traditions of the Gospel and of the Apostles. Rather, with consistency and firmness, we maintain the discipline of the Church.”

This we do by preserving and holding to the Nicene Creed and the other great Creeds of the Church.

Let us make the collect for this day our heartfelt prayer that we will be increased in the true religion of Christ that we proclaim each Sunday in the Nicene Creed.



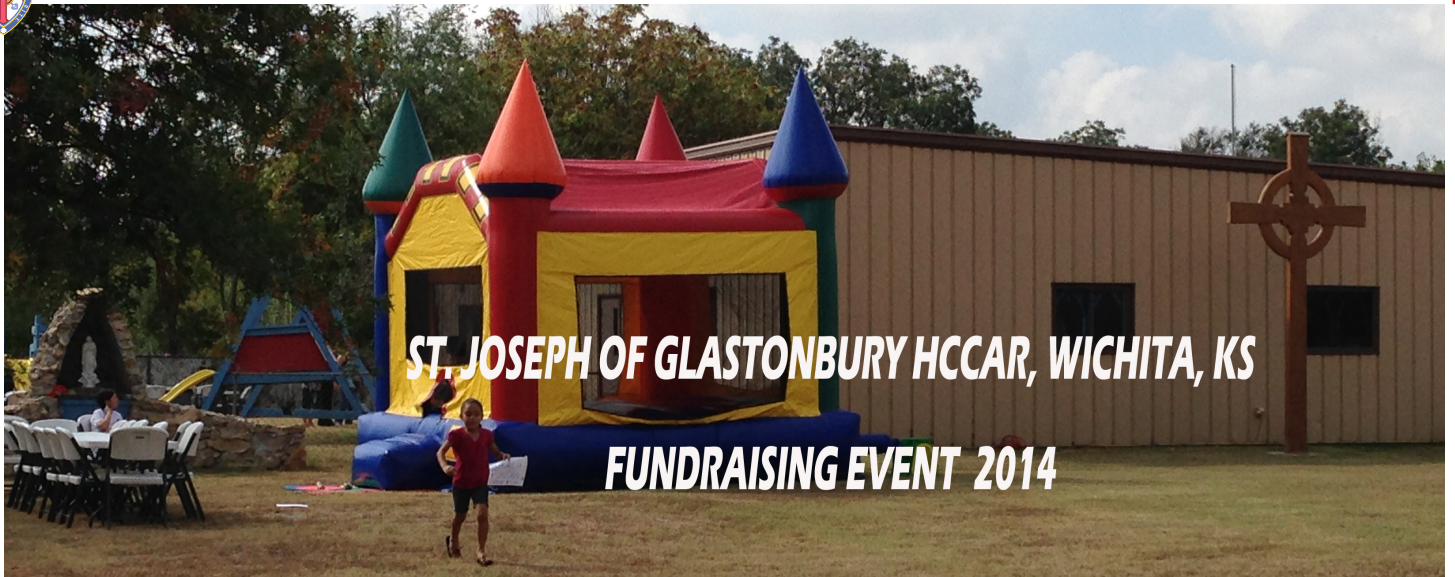
I recently helped out at St. James in order to fulfill some service hours I needed for Boy Scouts. In Boy Scouts, we are supposed to move up through certain ranks by completing requirements. I needed about 6 hours of service before I could advance to the “Star” rank. I had the work approved by a leader beforehand.

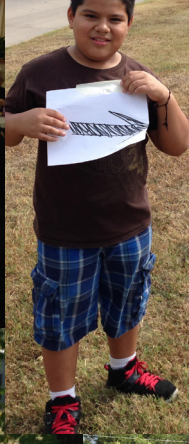
After an hour or two of work at St. James, I realized I was actually helping out in a big way. St. James is a smaller church and I could see that my work was appreciated. My focus slowly began to switch. I was no longer there just to get my next rank, but to help out a community that needed an extra hand and it was enjoyable! I was cleaning because I wanted to, not just for some arbitrary Boy Scout rank. I will be happy to help out again if the need arises! Harrison Frawly





Episcopal Visit 2014 to St. Peter's







Good Friday
Way of the Cross @
the Country Club Plaza

St. James Anglican Church Organizes Way of the Cross



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GOOD FRIDAY BLOOD DRIVE BY ST. JAMES

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The Baxters' Faithful 36 years



Maranatha
Book Festival
celebrate Christian Authors & Books



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Shining a Light into the Darkness: Angels in Young Adult Literature

By Barbara Hartzler

Today's world is filled with gray areas, convoluted morals, and relative truth. In the face of society's lack of absolutes, more and more people are interested in the existence of angels. Increasing numbers of young people are turning to fiction to help them sort out the truth from the lies. One Goodreads search for young adult novels produced a list of 288 books on angels. Expand that search to look for novels including angels and demons and the list jumps to 437 books.

It's obvious that the world outside the church is fascinated by angels. So why do they turn to fiction and not the Bible? For one simple reason—fiction is a safe place to explore the controversial subject of angels. The growing trend of readers hungry for light versus dark stories has spurred authors to meet that demand. Clamoring for reader attention, fiction authors use the Bible as a reference book or a source of inspiration to create their own angel mythology.

Instead of looking at this issue as an overwhelming problem that is beyond control, let me propose another option. This increasing curiosity with angels can be utilized as an opportunity. The door is open to introduce biblical truth into hearts and minds that are searching for light, but finding darkness instead. By understanding angel themes in secular young adult fiction, and then illuminating verses from the Bible that speak to those issues, we can be that light.

Romance is one of the most popular themes in young adult fiction. Angels falling in love with humans, or vice versa, is a common thread running through most celestial

novels. The popular movie *City of Angels* portrays an angel/human romance, as do many books. YA novels in this vein are *Hush, Hush*, by Becca Fitzpatrick, and *Halo, Halo*, Alexandra Adornetto. These books revolve around an angel falling in love with a human, though the Bible proves otherwise.

According to Moody Bible scholar C. Fred Dickason in his book, *Angels, Elect and Evil*, "Angels are not a race; they aren't related as men are, they do not procreate. (Mt. 22:28-30) They were individually created by God." He utilizes the chief



Painting by Botticini Francesco

(Dan. 9:21-23, Gen. 28:12). Thinking of angels as almost-human makes it easier for people to relate to them, because the truth is harder to understand. In the case of YA novels, the truth about the impossibility of angel and human romance also eliminates a main plot element.

A decidedly more confusing theme in secular YA fiction is the story of fallen angels. Popular books in this vein include *Fallen*, by Lauren Kate, *Angelfall* by Susan Ee. These books give voice to different theories about fallen angels. First, that there are two kinds of fallen angels, good and bad, and therefore fallen angels can be redeemed. Nowhere is this concept found in the Bible. In fact, the Bible calls some angels holy and elect (Mk. 8:38, 1 Tim 5:21), while condemning those

scripture verse that refutes the idea of any kind of angel romance, Mt. 22:30: "At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven." The idea of an angel stems from the temptation to give angels human attributes. Humans bear some similarities to angels; we are both created beings (Col. 1:16-17, Rev. 4:11), limited by time and space



who fell from heaven to the lake of fire (Mt. 25:41). There is no mention of God redeeming these angels who fell. On the contrary, Hebrews 2:16 says, “For surely it is not angels he helps, but Abraham’s descendants.” The latter half of Hebrews chapter 2 confirms that Christ died on the cross to redeem mankind, not angels. 2 Peter 2:4 agrees.

The second theory is that angels fall to bring about the apocalypse, or the end of the world. While angels may in fact be messengers of God’s judgement on earth (2 Sam. 24:16-17), they do not act on their own without instructions from God. Revelations 12:7-8 outlines a war in heaven, “Then war broke out in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. But he was not strong enough, and they lost their place in heaven.” This does not mean that the war is between angels and humanity. Conversely, throughout the Bible are many references to angels battling demons in a spiritual war on our behalf.

The final theme presented on angels in YA fiction comes from the often-debated verse in Gen. 6:4; “The Nephilim were on the earth in those days—and also afterward—when the sons of God went to the daughters of humans and had children by them.” Many Bible scholars debate what the phrase “sons of God” refers to the godly line of Seth, while others contend that it means fallen angels. Though this topic is interesting, a definitive conclusion on this issue is not the purpose of this article. (For a more in-depth look at this debate see “The Difficulties in Angelology” from Dickason’s *Angels, Elect and Evil*.)

Genesis chapter 6 does give us one definitive solution to this problem, the flood. God sent the flood to wipe out everyone and everything on earth, except for Noah, his family, and the pairs of animals spared on the ark. Even if the Nephilim were part-angel beings, their existence was terminated in the flood. Yet YA novels like *Unearthly* by Cynthia Hand, *The Halflings* by Heather Burch, *The Mortal Instruments* series by Cassandra Clare, and others contend that there could be contemporary half-angel, or some other ratio of part-angel-part-human, beings running around on earth today.

Much of young adult literature on angels is complete fantasy, with authors making up their own mythology on angels. So how can a Christian author write a novel that includes angels without contradicting the Bible? This was the dilemma I faced. In my quest to highlight the biblical nature of angels, I strived to keep a few things in mind.

First, angels are powerful and much stronger than humans (2 Pe 2:11) and fight evil on our behalf (Ep. 6:12). Although they’re powerful, their power is not unlimited because omnipotence belongs to God alone. Second, humans can’t control angels and shouldn’t worship them. John tried to do this in Rev. 22:19, but was rebuked. Third, angels aren’t like

us. They don’t fall in love, they don’t have their own agenda apart from God, and they even look different, as evidenced in Dan. 10:5-6. Finally, they are God’s servants and messengers. Psalm 103:20 illustrates how angels “do his bidding” and “obey his word.”

While the topic of angels is a hard subject to tackle, in reality there is a lot that the Bible has to say about angels. The world has a lot to say about angels, too. Does that mean we should shy away from talking about angels? Absolutely not.

People are searching for a glimpse of the supernatural world. What most don’t realize is that the Bible offers answers to the questions they have about angels. Not all of those answers are easy to understand. In fact, some of them are beyond comprehension. But as God’s children, we are called to shine our light into the darkness. Don’t be afraid to dig a little deeper so you can be ready when the door opens to talk about angels. In the end, communicating his truth glorifies God—which is the real purpose of angels anyway.

References: *Topical Guide to the Bible* (NIV), Baker Books, ©1991, Dickason, C. Fred, *Angels, Elect and Evil*, Moody Press ©1975 Other Sources:Graham, Billy, *Angels*, W Publishing Group ©1995

Barbara Hartzler is the debut author of The Nexis Secret, a paranormal novel about a girl with the supernatural gift to see the unseen world of angels. Barbara always wanted to write, not necessarily about angels, but the idea was too good to pass up.

She earned her Bachelor’s degree in Church Communication Arts from Central Bible College with an emphasis on drama and media. In college she won a National Religious Broadcasters/Focus on the Family scholarship with her essay Cinematic Theology and ‘The Matrix.’ She also wrote and directed a successful one act play. Her first novel was inspired by her college experiences and peppered with anecdotes from a New York City missions trip.



She’s a born-and-raised Missouri native living in Kansas City with her husband and dog, Herbie. As a former barista and graphic designer, she loves all things sparkly and purple and is always jonesing for a good cup of joe.

A Genesis Semi Finalist in the Young Adult category, she’s an active member of her local American Christian Fiction Writers chapter and a new SCBWI member. You can find her on Facebook, Twitter, Pinterest, and Goodreads, and she blogs at barbarahartzler.com.

REMEMBERING...

FR. ARTHUR J. WERNER



Art was born October 15, 1924 in Detroit, Michigan to Arthur w. and Marie (Yanka) Werner. He grew in Milwaukee and Three Rivers, Michigan, graduating from High School in Milwaukee. In High School he became a professional musician/drummer. He joined the Army in 1943 and served 3~ years in the Infantry. He was in the D-Day invasion, 29th Infantry Division on Omaha Beach. He received the Purple Heart (being wounded at St. dLo in France), 2 Bronze Stars, Good Conduct Medal, French Croix de Guerre, President Unit Citation and Combat Infantry Badge; being discharged in 1946.

Art became an Industrial Engineer for his father who was in the Corrugated Container Industry and worked in New Jersey and California. Art came to Lander in 1959 and worked at the KOVE Radio Station which launched his local broadcasting career.

He married Geneva Townsend in 1966 and she preceded him in death. He married Caroline Phagan on September 4, 2000 in Lander, Wyoming at St. John,s Anglican Church. Art retired in 1992 but was still involved with the community.

He was a member of St. John,s Anglican Church; Past President of the Lander Chamber of Commerce; Past Commander of District #3 of the American Legion; Past Commander of D.A.V. Chapter #3 (being a life member of all three military organizations) and member of the Veterans, of Foreign Wars. Dopo Agie Post 954; Member of the Masonic organizations , Scottish Rite and the Shrine; Past President of the One Shot Club and Past Shooters Club; Past Trustee for the Water For Wildlife Federation; Past President of the Wyoming Association of Broadcasters AND MEMBER OF THE Fremont County Pioneer Association.

Art finished his studies at Holyrood Seminary in 1999 at Liberty, New York: being ordained as a Priest in the Anglican Catholic Church and serving St. John,s Anglican Catholic Church in Lander and Church of the Morning Star at Ethete, Wyoming. Fr, Art passed away at the age of 81 in June of 2006. ~ Caroline Werner

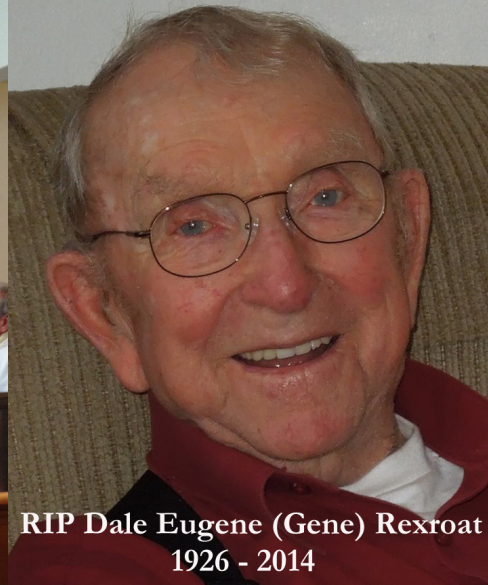








Church of the Holy Trinity HCCAR, SHERIDAN, WY



RIP Dale Eugene (Gene) Rexroat
1926 - 2014

Dale Eugene (Gene) Rexroat, 88, of Sheridan, passed away on Friday, September 5, 2014 at his home.

Gene was born on January 5, 1926 to Dale and Alta (Shores) Rexroat in Ogden, UT. The family moved to Sheridan, WY when Gene was 12 years old. Gene went to school in Sheridan. In 1944 he was drafted into the Army and served in Italy in WWII. He was discharged from the service in 1946. After returning to Sheridan from the war, he was

married to Patricia Ruth Bertie in 1950. Following Patricia's death in 2002, Gene married Sondra Badget in 2005. In 1953 he went to work at the Ash Creek Oil Field where he worked until his retirement. Gene served the youth of the Sheridan community as a Boy Scout Master and as an instructor at the Big Horn Mountain Jr. Gun Club. Gene enjoyed hunting, fishing, woodworking and traveling. Gene was a member of the Holy Trinity Catholic Anglican Church and was a lifetime member of the NRA. He was also a member of the Elks, Masonic Lodge Big Horn Mtn. Lodge 43, Sheridan York Rite Body, and the Kalif Shrine.

Gene was preceded in death by his parents, his first wife, Patricia, and two sisters. He is survived by his wife, Sondra Rexroat of Sheridan, his sons; Mark Rexroat of Sheridan, WY, Bruce (Dori) Rexroat of Wynarno, WY, Scott (Linda) Rexroat of Gillette, WY, Kirk (Holly) Rexroat of Banner, WY, and his brother Richard (Effie) Rexroat of Sheridan, WY. Also by his grandchildren; Samantha (Nick) Knesebeck of Sheridan, WY, Toni Rexroat of Cheyenne, WY, Josie (Scott) Jordan of Gillette, WY, Kalob Rexroat of Sheridan, WY and four great grandchildren; Miranda, Nadine, Hallie and Ramiee.

Our heartfelt condolences to the bereaving family: May Jesus comort you. Thank you for the wonderful person of Gene - a faithful member of Holy Trinity Anglican Church in Sheridan WY. Our thoughts and prayers are with the congregation of Holy Trinity.





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The Holy Catholic Church Anglican Rite is working on its seminary program which will encompass online as well as on campus studies. Let us implore the Lord's blessing on this initiative that we may raise up shepherds after God's own heart (Jeremiah 3:15),



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