



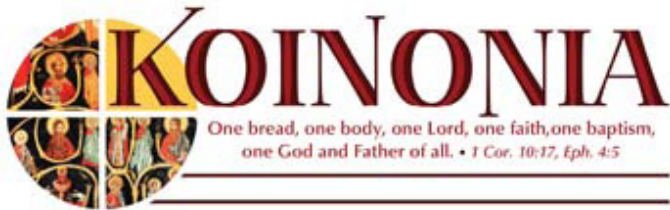
KOINONIA

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

Volume 2, Issue 6

Trinity 1 2009





In the eighteenth century Italy, when religious institutions faced persecution from the government, one priest had the courage to commit his life to the cause of the youth, whose lives were in a quandary. The industrial revolution caused the youth to migrate to cities in search of employment. St. John Bosco, affectionately called Don Bosco made a difference in their lives. His motto was to make of them “good Christians and honest citizens”. Our responsibility of loving our country and our God is exemplified through the works of Don Bosco and his mission. The Trinity I issue of Koinonia is in your hands around this 4th of July. As we thank God for our freedom, let us continue to love our country and help establish conscionable citizens of this land and also in the Kingdom to come.

This issue is a tribute to the oldest and the youngest: the oldest Fr. Wade, the nonagenarian whose life is an inspiration to us all. Having witnessed two depressions and several wars, he still celebrates his life as he continues to serve God and the country, while thanking God for all interruptions in his life. The youngest is Robert Baxter, who we will miss dearly, having gone to Lord on June 21.

The article by Fr. Ryan Lozano celebrates Independence Day as an Anglican Holy Day and National Holiday.

We are grateful to the Lord for the synods of Diocese of Pacific and Southwest, Diocese of Holy Trinity & Great Plains and Diocese of the Resurrection.

We are thankful to the Lord for the gift of new priests: Fr. Jimmie Dean, Fr. Ryan Lozano, Fr. Lewis Shepherd and Fr. Arnie Wood for their ‘fiat’ to the Lord in serving His people. Also we are thankful to Deacon Jim King, the founder of St. James, which celebrates its 30th anniversary of its Anglican presence in Kansas City this month.

The resolution from the House of Laity of the DHTGP invites us all to the upcoming Ecumenical Congress, while requesting the participation of the Laity in the vision and mission of HCCAR. The congress heralds the Biblical Stewardship Seminar, by Arthur Ally of the Timothy Plan. It’s a wonderful way of learning to be good stewards with what the Lord has given us.

The Youth Camp, with the motto “God is our Compass,” is a great opportunity for the youth to get to know their young friends across our province, thanks to the Church of the Holy Family, Casper WY. Also on the Teen Scene, is the faith story of Jake, who has been overcoming all odds, believing in the good-

ness of the Lord.

There is a travelogue on our pilgrimage to Our Lady of Walsingham Shrine in England. It was the occasion of representing HCCAR at the funeral of Bishop Michael Wright. Thanks to Fr. Britto, our friend in London, and Bishop Lindsay Urwin, the Shrine administrator, who made this possible for us. According to Bishop Lindsay, the focus of the shrine is on the Incarnation of Christ and Mary’s role as an Intercessor.

The front cover is baroque sculpture of the Trinity column in Budapest. Also the memory of all those who have gone to eternal reward from our province is afresh in our minds: Mrs. Maxine Bach of St. James Kansas City, Mrs. Donna Andrew (wife of Fred Andrews) of All Saints Parish, Pittsburg, KS, Mrs. Ellen McClelland of St. Peter’s Albuquerque, NM, Mrs. Lois Reser (Mother of Joann Debus) of St. Gabriel’s Greeley, CO, Mr. Scott Trout (son of Van Trout of St. Gabriel’s Greeley, CO), Mrs. Ilo Agnes Miller Peak of St. James Kansas City, Mrs. Opal Watson of Iowa (Grandma of Fr. Ryan Lozano of St. Edward the Confessor), Mrs. Dona Beaver-Porter (Mother of Vicky Scrapper of St. Joseph of Glastonbury, Wichita, Mr. Robert William Baxter (son of Dr. Kirk and Lynn Baxter

We dedicate this issue to the memory of Robert Baxter, the youngest member of our church and province who has gone to the eternal reward. Robert had been very actively participating in covering the synodal mass and taking portraits of all the clergy together with fiancée, Bethany. He served at the altar as thurifer. He is the only son of Dr. Kirk and Lynn Baxter, who is the Provincial Bursar, Diocesan Treasurer and Treasurer of St. James Kansas City). Let’s pray God’s mercy for Robert that he may enjoy the eternal peace with the Lord. Rt. Rev. Leo J. Michael

REMINDER: Don’t forget the Ecumenical congress this October 21 & 22 in Kansas City.

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

The College of Bishops of the Holy Catholic Church, Anglican Rite: The Most Rev. Thomas J. Kleppinger, Metropolitan & Bishop Ordinary of the Diocese of The Resurrection; The Rt. Rev. Leo J. Michael, Bishop Ordinary of the Diocese of the Holy Trinity & Great Plains; The Rt. Rev. Henry Joseph King, Bishop Ordinary of the Diocese of the Pacific and Southwest; The Rt. Rev. Kenneth Kinner, Missionary Jurisdiction of the American Indian People; The Rt. Rev. Anthony F. Rasch, Bishop Coadjutor of the Diocese of the Pacific and Southwest; The Rt. Rev. James McNeley, Bishop Emeritus; The Rt. Rev. A. David Seeland, Bishop Emeritus, The Rt. Rev. Ronald Greeson, Suffragan Emeritus (DHTGP)

Metro's Message Trinity 1-2009 A. D.

THE OFFICE OF THE METROPOLITAN
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Beloved in Christ, Whenever you undertake a journey to a stated destination, and find that you are on the wrong road, you have two options. You either return to the place where you made the wrong turn in order to get back on the right path, or you have got to determine how to get back to the right road from where you are in error.

There are many spiritual roads being offered today. While all may be wrong, only one way is right. This confusion is further compounded by the words of Proverbs 14:12, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." In order to live you must find the right way. The road lest travelled is often the right one.

Jesus said in St. Matthew 7:13f, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Today the defining issue appears to be the ordination of women and homosexuals to the episcopate. More than thirty years before, the defining issue was women's ordination. Prior to the Congress at Saint Louis, the issue was faithfulness to Holy Scripture with the challenges of the social gospel. Before that it was liberalism.

The point being that these things are mile markers along the spiritual journey. They have made an impact on the face of the Church and sometimes it is hard to know where the right road is.

For most people the solution is found in simply turning back the clock to a happier time in their lives. It may not be right, but it seems good.

We have hoped that by returning to the Early Church, to the Church Fathers, to the Seven Ecumenical Councils, we have once again gotten back on the narrow road, passing through the strait gate, that leads to eternal life. That, after all, is the destination of the spiritual journey.

Most people answer the question, What is the Church? It can be Summer baptisms down at the creek; the glory of solemn High Mass, full choir, magnificent organ, beautiful edifice; it can be the church in the wildwood. They react to change and their standard is experience. Those who are steeped in the catechism will offer a different answer from that of arising out of

experience.

Where did things first go wrong? The ordination of homosexuals is the current answer; the ordination of women was the answer before that; the ordination of men who did not believe the Bible was the answer before that. The Reformation in the 1500s. The Great Schism in 1054. Where must we go to get back on the road?

There is a difference between the Eastern Churches and the Western ones. Sure liturgy comes to mind; perhaps the calendar. There is also a difference in the view of the nature of the Church. The Church developed in the West after a legalistic fashion, with power centered in the Bishop of Rome governing the whole Church with military force as Caesar did the world. In the East the Church is sacramental.

The Church is the body of Christ; the extension of our Lord's Incarnation into the world and down through time. It is orderly. Christ ordained His Apostles and gave them His authority to build His Church. Whatever they established on earth, was established in heaven. But you can also be assured that what they established on earth was after the pattern of heaven. The pattern of the Tabernacle given by God to Moses was after the heavenly pattern. Worship is what God wants, not what makes man feel good. Incense is offered by those chosen, the earth swallowed those who were not. The Ark was carried by staves without touching it; he who did, with the best of intentions, perished.

The Apostles worshipped both in the Temple and from house to house. There was a time of transition. The Church continued with them in their fellowship and in their prayers. Liturgy was handed over. As the Church grew, the Apostles ordained others to establish the Church in other areas, and these were charged to be faithful in ordaining yet others for the work as it expanded.

You must not think of the Church in terms of a more pleasant time in your spiritual experience. No doubt there were problems then of which you were not aware. The road begins in Jerusalem. It is the way least travelled. The road map is always the same in every generation; "They continued steadfastly with the Apostles, in their doctrine and fellowship, in the breaking of bread, and in the prayer." The tradition was handed down orally, and not written until sometime later. The Church is the pillar and ground of truth.

The Church is sacramental. You enter it through the waters of Holy Baptism; you are fortified with the gifts of the Holy Spirit in Confirmation at the hands of the bishop; you are strengthened and fed by partaking of the Body and Blood of Christ. The basic unit of the Church is the diocese under a faithful bishop whose succession comes from the Holy Apostles. You have

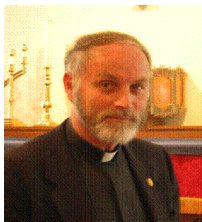
communion through your bishop with other bishops and their flock who continue steadfastly with the Holy Apostles. This is made manifest by St. John. He has put it this way (I St. John 1:3), "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

Here is what we believe about the Church. Canon 3: OF THE NATURE OF THE CATHOLIC CHURCH: "Wherever the Bishop shall appear, there let the multitude of the people also be; even as, wherever Jesus Christ is, there is the Catholic Church" (St. Ignatius of Antioch, Smyrnaeans VIII). This Church acknowledges that the Catholic Church (of which it is itself a manifestation) is the sacramental Body of Christ. Through the Holy Spirit, abiding for all time in the Church, Christ bestows His Risen and Saving Life upon His Holy People. The Catholic Church is both distinguishable and inseparable from her Lord.

We seek the firm foundation which Christ has laid through His Apostles. We continue their fellowship of the sacramental way, for their fellowship is with the Father and the Lord Jesus Christ. He is the Head of the Church. You are to glorify Him and enjoy Him forever. The Lord bless you.

Faithfully in Christ,
+ Thomas Kleppinger

Quotes on Life Principles



Fr. Bentley, Director, Anglican Priests for Life <http://www.anglicanpriests-forlife.org>

"Every human being, from the time of his conception, is a creature and child of God, made in His image and likeness, an infinitely precious soul; and that the unjustifiable or inexcusable taking of life is always

sinful." From Affirmation of Saint Louis (Catholic Anglicans' Statement on Life)

Assisted Suicide is the same as suicide with exception, two or more humans are involved (directly or indirectly by technology or otherwise) with the same consequences. *"The most criminal of all murders. For if it be contrary to nature to kill another made like unto ourselves, much more is it contrary to nature to kill our own selves... or to aid in compassing ones death by counsel or deed... Our life is not our own, but God's, who gave it."* From Longer Orthodox Cat. See also: Co. of Neo Caesarea, 1 John 3:15

"The intrinsic value and personal dignity of every human being does not change depending on their circumstances" Pope John Paul II

"Providing food and water to such patients should be a natural thing to do and 'morally obligatory,' but not considered extraordinary measures," he said. "In particular, I want to emphasize that the administration of water and food...always represents a natural means of preservation of life, not a medical treatment. Removing the feeding tube of a disabled person is a serious violation of the Law of God." *ibid*

Resolution of the House of Laity

Diocese of Holy Trinity & Great Plains,

Holy Catholic Church Anglican Rite

June 11, 2009

We, the house of laity of the Diocese of the Holy Trinity and Great Plains, move the adoption of a resolution that the laity of the three dioceses of the Holy Catholic Church-Anglican Rite, be encouraged to attend the October Ecumenical Congress for the purpose of having a discussion regarding the promotion of and support for the convening of a Provincial Synod.

Note: The resolution was presented to the Synod as a motion by Mark Kinner, and seconded by Fr. Lay. The motion carried unanimously.

IN MEMORIAM



Robert William Baxter, 21, of Overland Park, KS, passed away June 21, 2009. Requiem Mass held at 10:00 a.m. Thursday, June 25, 2009, at St. James Anglican Church, 8107 Holmes, Kansas City, MO 64131, presided by Rt. Rev. Leo Michael.

Robert was born July 22, 1987, in Kansas City, KS, son of Kirkman Graves Baxter and Lynn T. Baxter. He was a very active and dedicated member of St. James Anglican Church of Kansas City, MO, as an Altar Server and photographer.

He had lived in Leawood, moving to Canton, OH, in 2000, and in 2008 moved back to Overland Park. Robert was a 2005 graduate of GlenOak High School in Canton, OH. He attended Kent State University and was a student in photography at the Kansas City Art Institute. He was an accomplished photographer and loved to cook. He is survived by his parents, Kirk and Lynn Baxter of Canton, OH; grandmother Marguerite Baxter of Lawrence, KS; sister Katherine Nguyen and husband Toan of Lenexa, KS; and fiancée Bethany Wilson of Overland Park, KS.

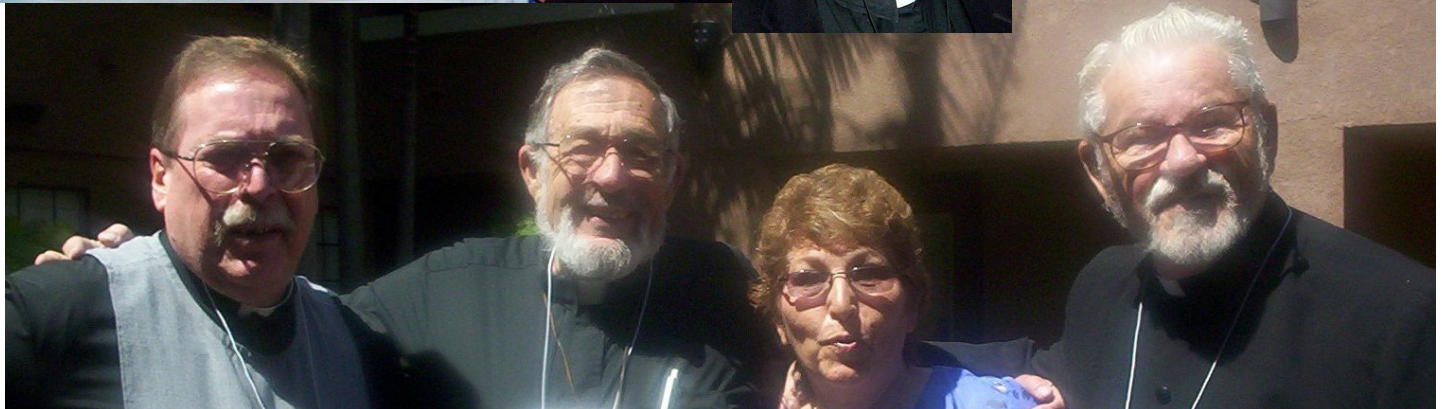
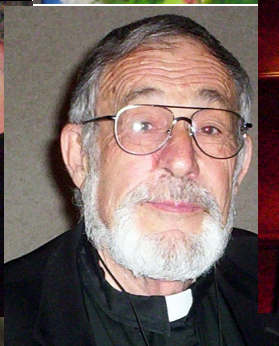
Memorial contributions may be made to St. James Anglican Church and/or Kansas City Art Institute for scholarships. Our heartfelt condolences to Dr. Kirk & Lynn Baxter, Katherine & Toan Nguyen, Marguerite Baxter, and Bethany Wilson

DIOCESE OF HOLY TRINITY & GREAT PLAINS 2009 SYNOD, ORDINATIONS, CELEBRATIONS!





2009 SYMPOSIUM
OF THE DIOCESE OF PACIFIC AND SOUTHWEST
CHATSWORTH, CALIFORNIA



2009 Synod Diocese of Resurrection



A rainbow of angelic beauty adorns the background of the steeple of the Church of the Incarnation - A natural phenomenon caught by one of the neighbors of the Church. Wow! The heavens proclaim the glory of God indeed! Below the 2009 Synod of the Diocese of Resurrection in session at the Pro Cathedral.



Congratulations to Deacon Jim King on being honored by the Tribe of Mic-O-Say and the Heart of America Council as one of the nine African American Boy Scouts who were the first to integrate the Tribe and the Scouting program in Kansas City. He exemplifies America's finest, says Ike Skelton, Member of the Congress in commending Dean Jim King. Congratulations and God's blessings to you. (Dr. Kirk and Lynn Baxter of St. James, Kansas City, present the award to Deacon Jim King)



Independence Day: American Holiday, Anglican Holy Day

By Rev. Fr. Ryan M. Lozano, OHI

The presence of the 4th of July as a set apart day of observance in our Prayer Book (it was among a handful of additional Propers that were added in 1928) is something that frequently comes as a surprise to those unfamiliar with the history of our Church in relation to the country in which we live. Upon closer examination of the history that surrounds its formation, it makes perfect sense that the holiday we celebrate as Americans should be equally celebrated in our churches as Anglicans. In fact, the history of the American incarnation of the Anglican Church, and of America itself are so entirely intertwined as to be nearly inseparable historically. The Church as we now know it indeed owes much to the uniquely American aspects of its origins; and America would not be the same country it is today, structurally, politically, or spiritually, were it not for the early American Anglicans, their struggles, and their achievements.

From the earliest British landfall in the Americas to the days of the American Revolution, Anglicans were involved directly and heavily in the formation of the “New World.” After all, these were members of the Church of England, the official ecclesiastical body of the State and by extension, the British Empire. The Church at that time was supported largely by tax revenue, both domestic and from colonies abroad, and as such, it enjoyed the protection of the government structure as her oldest societal institution beside the monarchy. By the mid 1760s, the Anglican Church was the official religion, and had been legally established as such in five of the thirteen colonies of the Crown, but it was as yet only one of scores of religious varieties practiced by the early Americans.

Today, we are often led to believe, somewhat romantically, that vast masses of pre-colonial Americans were faithful Anglicans, but the reality is, they were more of a small splinter group than a thriving majority. The primary feature that distinguished this small group was the heavy emphasis on the hierarchy of the Church, the presence of episcopal authority. Most congregations in America were Protestants of a reformed tradition, and were congregational in structure and polity; each church governed themselves, without guidance or interference by any outside or central authority. This was in stark contrast to the Anglican system which was much the same then as now, with congregations headed by a priest, who was himself answerable to his bishop.

In connection with the concept of an answerable church body, we have the ever popular debate regarding the separation of church and state, which is again as contentious an issue today as it was then, but not in the way you might think. The average American colonist viewed the church and state institutions with which he would have been familiar to be mutually supportive and interdependent entities, and felt that the one could very likely not last for long independent of the other. It was perhaps partially based on this view that the American Revolution really began to take off in the pulpits and pews before it ever reached the battlefield. The British noted this accepted view, and used it to try and shape the individualistic colonies into the mold of the Empire, attempting to strengthen their political power through religious rather than political or even military means.

From 1701 until shortly before the Revolution, this was accomplished through the auspices of the Society for the Propagation of the Gospel, a rather innocuous sounding entity, with intentions that were anything but. Through the work of the Society, young Englishmen were recruited and trained as priests, and were sent to the American colonies (even to the slave and native populations) with the intention of turning hearts and minds not only to Anglicanism, but to loyalty to the British Empire. Perhaps because of these tactics, relatively few Americans were drawn to Anglicanism, but although numbers remained small and few, by the time of the Revolution there was a presence

in each of the thirteen colonies, and that presence was substantial; particularly in the field of academics.

Even in the Southern colonies, where the Church had been more effectively established as the religion of the gentry the churches were few and far between, and often lacked sufficient supplies of priests to minister them. This problem was compounded significantly by the fact that every new priest had either to come from the aforementioned Society, or be independently sent to England to be educated and ordained, a expensive proposition that few families or even entire parishes could afford. It was this limitation, more than any other that ultimately impeded the growth of the American Anglican Church. The petition and argument for the appointment of a resident American bishop who could ordain new priests and care for the fledgling church had raged periodically from the late 1600s until the Revolution – strangely, it was the growing globalization of the British Empire that most influenced the gaining of this crucial ground.

The year was 1774 and the Quebec Act had just been passed, guaranteeing freedom of worship to Roman Catholics in Canada, following the acquisition of that country from France during the course of the Seven Years’ War. The Roman Catholic bishop that was sent to Quebec to minister only enhanced the Americans’ sense of the need for religious freedom, and as a result, the perceived royalist political aspects and episcopal hierarchy of Anglicanism was more fervently resisted. This was compounded by the advent of Methodism, along with revivals and growth in the Presbyterian and Baptist churches, which challenged the combined church and state structure of the Anglican Church on a fundamental level. The frequently present though untrained lay revivalist preacher became the epitome of morality and patriotism, replacing the frequently absent or non-existent Anglican priest. It was clear at this point that things would get worse before they got better.

Fast-forward to 1789; what had been a secondary colonial rendition of the Church of England was now the Protestant Episcopal Church of the United States; not protestant in the sense of the continental reformation of Luther and Calvin, etc., but protestant of the former British oppression. Six years before this, the Church in Connecticut had selected from among their number Samuel Seabury to be consecrated bishop, a process that would prove to be arduous but ultimately successful. Now the “new” Church had a new bishop, and a new constitution, having been penned by many of the same men who had drafted the American constitution a few years before. For these men, for the early American Anglicans, and for us therefore, the American independence from which all of these events stemmed was a cause not only for civic celebration, but for religious reflection and thanksgiving.

In addition to his duties as the vicar of St. Edward the Confessor Holy Catholic Church Anglican Rite in Lockhart, Texas, Fr. Ryan teaches history at the University of Texas – University Charter School system.

Thankful Interruptions

From the heart of soon to be 'Nonagenarian'

by Bishop Leo and Holly J. Michael



The Very Rev. James M. Wade, Dean of Sacramento attributes interruptions on his path to the Priesthood as blessings. At the time, he didn't think so, but looking back from almost age 90, he sees God's hand in it all, and he is thankful.

Fr. Wade, born in New York City, served as an altar boy in a high Episcopal church on the East Coast, sang in a choir and felt a calling to the priesthood at a young age.

Money was his first obstacle to his goal of priesthood. In the era of the Great Depression, getting together money for college wasn't easy.

"In those days you had to earn a lot of money to get a Bachelors degree in order to go to Seminary" he said. He finally saved enough and began his studies.

War was the second interruption. After the bombing of Pearl Harbor, Fr. Wade set aside his studies. In December 1941, he joined the Naval Hospital Corps from Boston, after one month of civilian training. His initial desire was to join the Chaplain Corps because of he wanted to be in the seminary, but that didn't present the opportunity.

The Navy sent him to Londonderry, Northern Ireland, or he says as the Irishmen say, "Derry." He assisted doctors and registered nurses. The biggest event, he says, was when a cruiser was sunk by the Queen Mary and survivors were brought to the base.

"We worked thirty-six hours around the clock trying to save them," he said.

At the Invasion of Normandy, Fr. Wade says

they had a greater number of people to take care of.

While he says he had to deal with a couple of "nuisance" air raids, the major bombing had taken place before the US entered the war.

Fr. Wade says he received a good general education in the Navy, but the most memorable times overseas began off-base at an Irish train station, while he was petting a dog.

The dog's owner and daughter at the station invited him to visit them at their home in Glasgow. "I was so bashful, I didn't even look at the daughter," he said.

It took a month before he was granted a night off the base and could take the family up on their invitation for a visit. After the initial visit, they invited him back. He returned on his next 10-day leave. He enjoyed the time in Scotland so much he asked for a permanent transfer. During his back and forth visits to the family, he says he had six crossings of the Irish Sea, "more crossings than I had in a Naval vessel."

Five months after the train station encounter, Fr. Wade proposed to the Christine, the daughter. "We married at the Kirk in Glasgow, Scotland. I was the first US serviceman to apply for marriage."

The couple married in 1943. In November of 1944, Fr. Wade, Christine and their infant daughter came back to Boston on an old troop ship that served during WWI.

A second child on the way and getting called back to duty in 1950 for the Korean War interfered again with his plans to become a Priest. He finished his Bachelors in 1960 and then worked to gather enough money for seminary. Finally, Fr. Wade was able to attend Berkeley Church Divinity School of the Pacific, an Episcopal Seminary. But near graduation, after passing his canonicals, he jumped ship. One of the classes where spouses were invited to attend was a forum on human sexuality. Fr. Wade says it was nothing but pornography and he and his wife were aghast at the churches' teaching. "It was before the general convention and ordination of women. I never went back."

"I realize now that every time I wanted to prepare for the seminary, something came up to interrupt it," Fr. Wade said. "If I had gone to the seminary early, I would've been trained in the church and succumbed to their teaching. I am so thankful for those interruptions. I was late in becoming a Priest because the Lord didn't want me ordained in the Episcopal Church."

During these interruptions, Fr. Wade say the Lord strengthened him to handle adversities. And ordination did happen. Bishop Adams of the then newly formed, Anglican Catholic Church of North American ordained him to the diaconate in 1979 and to the priesthood in 1983. Since he had almost completed his seminary training, Bishop Adams, required him to do a thesis before his ordination. His wife, Christine, now with the Lord, played the organ at the service.

"At nearly every provincial synod, she played the piano," he said. "I couldn't have asked for a finer wife as a priest's wife."

Fr. Wade says it was Fr. Poland who taught him the deep spirituality in the Mass. "And I'd watch Bishop Sheen on TV and admire his total involvement in the of-

fering of the bread and wine to become the Body and Blood of Christ. This is what I try to impress in my own actions in the Liturgy and in my teaching. If I had stayed in the Episcopal Church, I would have lost that.”

Upon his ordination to the diaconate he said that Bishop Adams told him to remember three things: The first is humility, the second is humility and the third is humility.

Back to Sea Duty

In 1993, Fr. Wade happened to see one of the Liberty Ships, the S. S. Jeremiah O'Brien, tied up in San Francisco. It was open to visitors as a living monument. The ship had been in moth balls in 1977, and then saved when the rest of the ships were being scraped for metal.

“I volunteered as a docent because I knew what Liberty ships were,” he said. “I once received food and supplies from Liberty ships while in the Navy.”

In June 1944, the O'Brien made 11 round trips between Southampton, England, and the Utah and Omaha beachheads at Normandy. In June 2004, on the anniversary of D-Day, the O'Brien made a voyage into history—back to Normandy.

Under the Golden Gate Bridge, like so many ships sailing off to war over a half a century ago, the O'Brien made her way to Bonita Cove, near the Point Bonita lighthouse on the edge of Marin County. In the rolling seas, the ceremony began with the ship's chaplain, Father Jim Wade, delivering the invocation. It was a five month and five day voyage.

“I had been in the merchant service after WWII, had my Purser's license, and was thrilled to be selected to sail the voyage as a purser,” Fr. Wade said. Today, Fr. Wade is still a licensed Purser, in charge of crewing records and paperwork for the ship.

Fr. Jim, the only clergy on board, offered Mass during the Normandy voyage as well as morning and evening prayer services. Assisting him at the Mass were two Roman Catholic altar servers, who were thrilled to serve a traditional liturgical Mass, he said.

During the voyage, while in Sherbourne, France Fr. Wade was invited to concelebrate Mass at the Notre Dame de Voef Cathedral.

That Normandy voyage made international news. Of the 2710 Liberty ships, only the SS. Jeremiah O'Brien still exists. Fr. Wade says the ship was only built to last five years, but is still fully operational.

“It's a living piece of history,” he said. Eighty-six percent of all war-time material: armament, vehicles, food, medical supplies, and all sorts of civilian and military supplies were carried on Liberty ships. Liberty ships were what won the war, Fr. Wade says.

“People of England and in Europe all know what liberty ships were because they either saved them or liberated them,” he said. Fr. Wade says that's why we want to keep it afloat as a living memory of US history; to teach something that is not taught in schools. “It tells us what the United States can do in support of other countries as we have done in all cases, even in WWI. It tells others we are ready to go to the aid of other nations,” he said.

Back on dry land, Fr. Wade continues to serve God's people. He keeps busy as an American Legion lifetime member and also in the Honor Guard Unit certified by the department of defense to perform military honors at funerals. He says he sometimes serves as Chaplain and sometimes plays the bugle, holds the flag or fires the rifle. He is examined ever year by the Department of defense. Fr. Wade has assisted at more than 100 military funerals and says it is a pleasure to honor veterans in this way. Fr. Wade is also on the board of directors of the Navy League, chaplain for Navy League Merchant Marine Council, and involved in the education of maritime affairs in merchant service with the Navy Marine Corps.

Always a priest, Fr. Wade assists families through tough times and says he gets involved at his local gym. “I get to know people,” he said. “And they ask for council.”

Fr. Wade is also a Chaplain and member of an honor organization known as the Forty & Eight, founded in 1920 by American veterans returning from France and committed to charitable and patriotic aims. Forty & Eight reflects its First World War origins, where Americans were transported to the battle front on French trains within boxcars stenciled with a “40/8”, denoting its capacity to hold either forty men or eight horses.

When not active in his many activities, Fr. Wade says he loves to read. He reads, “First Things,” and subscribes to monthly newsletters from four different universities. “To keep me on top of everything,” he said. He also regularly reads the obituaries to check on the veterans who have died so that he can respond and if necessary assist at the service.

Fr. Wade is mentioned many times over in the book, *Appointment in Normandy*, by Walter W. Jaffee regarding his service on the anniversary voyage of the S.S. Jeremiah O'Brien.

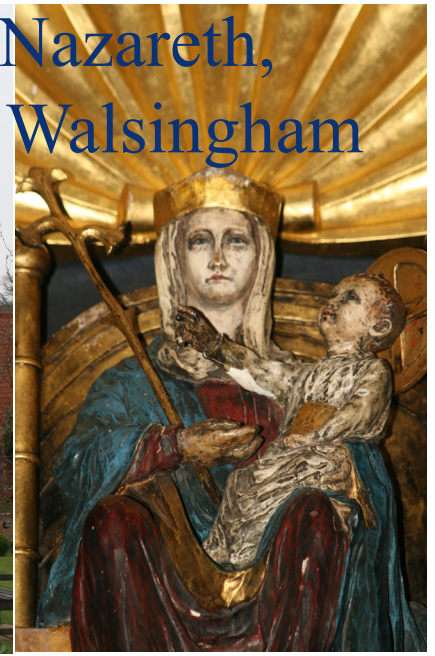
When asked to give a benediction to a mixed religious group, Fr. Wade says he always uses the prayer that the Lord spoke to Moses to give to Aaron, when He said, “You shall say to them: The Lord bless you, and keep you; The Lord make His face shine on you, And be gracious to you; The Lord lift up His countenance upon you, And give you peace.” “Everyone is always pleased with this prayer,” he said.

Fr. Wade celebrates Mass every Sunday, wherever he is and says the secret of his good health is something his mother always told him. “Don't forget to eat your veggies.” He also says his advice on maintaining a long life is to keep both your body and mind active and eat sensibly.

When asked about a specific high point in his life, Fr. Wade says, “The high point is that I am needed where I am in my work that I do now.”

In spite of his interruptions, which Fr. Wade says now are sometimes keeping up with vacuuming and cleaning his house, he keeps busy in his work for the Lord. *This year marks the 90th Birthday of Fr. Wade. Happy Birthday Fr. Wade. The photo is the courtesy of Jeffereys B. Wiener.*

Travelogue: England's Little Nazareth, Anglican Shrine of Our Lady of Walsingham



En route to the funeral of Bishop Michael Wright, this past April, Holly and I took time to drive to Norfolk, England on a pilgrimage to the Anglican Shrine of Our Lady of Walsingham (above left).

We were warmly greeted by the Rt. Rev. Lindsay Urwin, Administrator of the Shrine. (bottom right, serving Holy Water to Bishop Leo and Fr. Britto, our priest friend in London).

Since 1061 pilgrims from all over the world have made their way to Walsingham's holy ground, including Henry the 8th, who brought about it's destruction in 1538. The Anglican Shrine was restored in the 1930's following the Reformation, and its heart is the Holy House, a model of Mary's home in Nazareth, located inside the beautiful Shrine Church adjacent to a well of pure, clear water.

Close to the ruins of the original medieval priory, (left) destroyed in 1532, the Shrine houses the "Holy House" (bottom left): A recreation of the house in Nazareth where Mary received the news from the Angel Gabriel, that she was to be the mother of our Lord. In the 11th century, Richeldis de Faverches, a saxon

noble woman received a vision to build a replica of the house of Nazareth, where the annunciation took place. The vision was repeated three times. The material given by Richeldis were finally constructed miraculously one night into the Holy House while

*she kept a vigil of prayer. It was re-
vived in 1922 by Father Hope Patten. It was his idea to base a new statue of Our Lady of Walsingham on the image depicted on the scene of the medieval priory. (top right). Bishop Leo Michael celebrates Holy Communion at the Resurrection Chapel below. Right,*



TEEN SCENE - A FAITH STORY

by Jake Byrne, member of St. James, Kansas City



The news hit me harder than any hit I'd ever taken on the football field.

"You've got Juvenile Diabetes," the doctor said. "It's not a curable disease and you will have it for the rest of your life."

How can this be happening to me? No more sports! My life is over.

A sinking feeling came over me as I slumped down in the doctor's office

chair. I had just finished my sophomore basketball season and was already thinking ahead to next year's football season. At 6'5", I had a good season as a starter, but I'm a football player—a tall strong and tough football player. How could I be a diabetic? After a great year, I had been nominated All Conference and Sophomore Player of the Year.

Why me, God? I hoped to go to college on a football scholarship.

"Will this affect my playing sports?" was the first question I asked the doctor.

"If you take care of yourself, you'll be okay," he assured me.

The doctor said that with the recent medical advances in diabetes, I could lead somewhat of a normal life. I accepted my new normal. Somewhere in the midst of doctor visits, diabetes educational classes, and daily insulin shots, I made up my mind that this disease, while it was a pain and a real challenge, would not change my life and my hope and dreams for playing college football.

I tried to take the least amount of insulin as possible and manage my diet well, but I had a problem. As tight-end/receiver, I needed to bulk up. I had dropped down to 215 pounds and I needed to gain about 30 pounds. I watched everything I ate and with my heavy workout schedule, I was losing weight, not gaining.

Still, I had a great year on the field. Our team made it to the state championship game. I made All conference Wide Receiver and Max-Emfinger All American. I learned to manage my diabetes, only once having to be pulled out of the game for low blood sugar.

My doctor said I was a good candidate for an insulin pump and once I was on the pump, I began to put weight on. I crossed 220 pounds. 230, 235, 245! Insulin and heavy workouts seemed to

be the key to adding weight and getting stronger.

I attended college football camps and college coaches were checking me out, coming up to me and actually talking to me.

In my senior year, the phone began ringing. First, the University of Arkansas offered me a full-ride scholarship, then Oklahoma State, Kansas State, Kansas University, University of Wisconsin and others.

I accepted a scholarship from the University of Wisconsin, where I am now a Sophomore and play the position of tight-end.

College brought more challenges with tougher classes and a much higher level of training and competition on the field, but I know where to find strength and support. On my desk, always in sight, my prayer book, my crucifix, and religious medals remind me of who is in control.

While it's a pain to measure the carbs of each bite of food I take and program in the amount of insulin the pump shoots into me, constantly prick my finger to check my levels, I accept that I am insulin dependent and without it, I could die. But I also know that God is in control of my life. I trust Him and realize that I have diabetes because it is part of His plan for my life. I thank God that he has given me the gifts needed for me to make it this far in football with my skill and strength.

As a tight end, I know what it means to have strong and steady hands to catch, hold and carry the ball down the field. And I feel confident that God holds me in the palm of His strong and steady hands.

Bishop Leo and Holly Michael are proud of their son's faith and achievements and wish him all God's blessings as he pursues his career. Below Jake celebrates his 19th birthday with other birthday celebrants at St. James, Kansas City, MO.

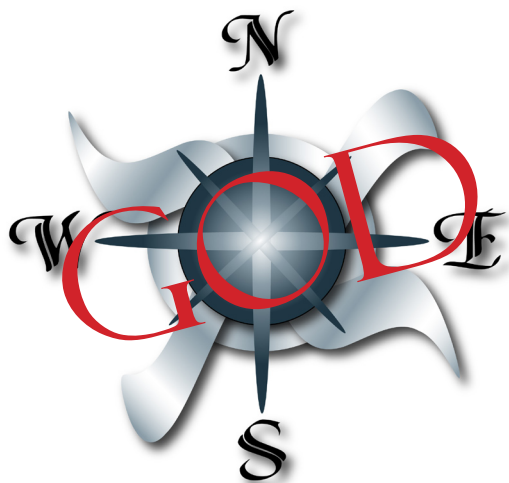


GOD IS OUR COMPASS

You know everything I do; from far away you understand all my thoughts. Psalm 139:2

2009 HCCAR Summer Teen and Adult Camp Story, WY

July 19-24, 2009



Confirmation
Observer
Messengers
Purification
Apostles
Souls
Survival

The Church of The Holy Family welcomes you to attend the “2009 Summer Teen & Adult Camp” at Camp Story, Wyoming.

With **GOD AS OUR COMPASS**, come and enjoy a week of fellowship. We will have the opportunity to enjoy the wonders of nature that God has made for us to enjoy in our daily lives. **We are scheduled to view the history of our country, hiking in the wilderness, swimming, horseback riding, evening campfire, and morning & Evening prayer.**

Adult Retreat: Sunday through Thursday evenings in an outdoor chapel in the piney woods. It will be conducted by Bishop Kinner. **Theme:** *The Praises of Israel*. The songs of the Old Testament--how they relate to us. We believe that during the day, adult participants will want to see the area and enjoy it with the youth.

Registration: by June 30th please. Plan to arrive in Casper on Saturday, July 18th. We will have a carry-in supper at the church; housing with people in the parish. Mass on Sunday at 9:00 am and caravan to the camp. Exit 44 off I-90. Camp Leader: Sr. Warden Johnny Becker, Fr. Jimmie Dean, coordinator--the Daily Worship.

Cost for Camp: \$225.00 payable to Church of the Holy Family, Bishop Kenneth Kinner, 6492 W. Riverside Terrace, Casper, WY 82604 307.473.2200



"Good & Faithful STEWARD"

What will He call you?

The Biblical Stewardship Series is one of the most comprehensive study courses of its kind. This six-course study will help your people unlock the biblical keys to a powerful Christian mindset. It is immersed in Scripture, Biblical principles and practical application concerning money and possessions.

Are you ready to radically challenge your congregations' view of stewardship?

CONTACT:

Arthur D. Ally
Co-Author

Timothy Partners, Ltd.
1055 Maitland Center Commons
Maitland, FL 32751

(877) 843-8094
info@biblicalstewardship.org
www.biblicalstewardship.org



FOUNDATIONAL

Before building a house one must first lay the foundation. This session will provide a basic understanding of what God says about money. With over 2,300 verses in Scripture mentioning money, it is evident that this topic is important to God.

EXPLORE how the cancer of materialism has infected our nation.

FIND the greatest treasure.

LIVE a God-honoring lifestyle.

TEACH children about money.

SEEK forgiveness and recommitment.

1

DEBT

Overspending has reached nearly epidemic proportions in our culture. God's word indicates He wants us to be content with what we have. Taking the time and becoming disciplined to get out of debt will reward your life both here and eternally.

LEARN the many facets of debt.

DISCOVER the consequences.

APPLY practical Biblical advice.

DESIGN a budget plan

STEPS to take to reach freedom from debt.

2

INVESTING

How we handle God's assets in our daily life has tremendous bearing on eternal realities. You will learn about morally responsible investing beginning with the basics including pre-investment preparation. Once financially independent, you can become free to serve the Lord.

BECOME effective stewards.

KNOW how to prepare before investing.

UNDERSTAND risk and return.

USE guidelines when investing.

CONSIDER morally responsible investing.

3

GIVING

The money God entrusts to us is eternal investment capital. Every day is an opportunity to accumulate more shares in His Kingdom. This session looks into what you can do with your God-entrusted resources of time, money and possessions.

GAIN an eternal perspective.

GIVE beyond the first fruits.

DEVELOP the attributes of an eternal good steward.

ASK God about your giving.

CARE for the poor.

4

ESTATE PLANNING

Seventy percent of Americans die without a will. Those who have one may want to re-evaluate their will in terms of Biblical principles. This session introduces a Christian Legacy Will as well as creative charitable estate planning tools.

KEEP an eternal mindset.

FOCUS who really owns your assets.

WRITE a Christian Legacy Will and pass on your Christian faith.

UTILIZE some creative charitable giving tools.

RETURN your assets to the rightful owner.

5

CULTURAL

Being a good steward of the "culture" includes concern and care for social, moral and spiritual values, as well as for the natural environment. In this session you will discover a proper worldview and how to implement it into every area of your life.

ACKNOWLEDGE our culture is in a spiritual battle.

IMPLEMENT a Biblical worldview.

CONFRONT the moral decline of our culture.

REMEMBER our founding fathers.

MAKE cultural change happen.

6

ECUMENICAL CONGRESS -2009 Bring your church, Bring yourself

ENERGIZE YOURSELF: BE A GOOD STEWARD!! OCTOBER 21-22 St. James Cathedral Church, Kansas City MO.

"Good & Faithful STEWARD"

What will He call you?

The Biblical Stewardship Series is one of the most comprehensive study courses of its kind. This six-course study will help your people unlock the biblical keys to a powerful Christian mindset. It is immersed in Scripture, Biblical principles and practical application concerning money and possessions.

Are you ready to radically challenge your congregations' view of stewardship?



The Ecumenical Congress of the Holy Catholic Church Anglican Rite and Timothy Plan present:

Biblical Stewardship Seminar

October 21 & 22 St. James Anglican Church, Kansas City.

All are invited to attend. Contact Holly Michael for details and registration. koinonia@holycatholicanglican.org

Stewardship is an issue that is still foreign to many, but once applied to every day living, can change your entire outlook on life. Biblical Stewardship is taking the main points of being a steward, and applying them with a perspective according to God's word.

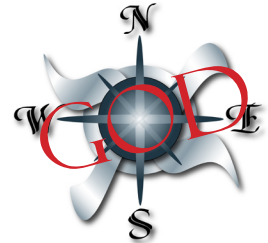
We as a nation have become selfish and spend more than we make or can afford, and we have forgotten the words of Jesus, "...store up for yourselves treasures in heaven..." [Mat 6:20], and have settled for financing our own little kingdom.

GOD IS OUR COMPASS

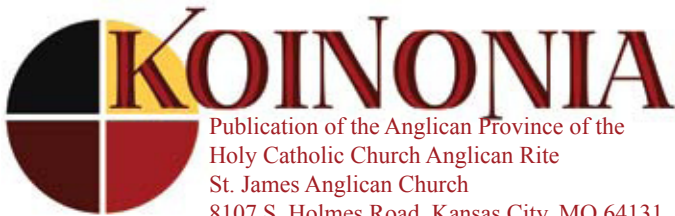
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Cost: \$225



Publication of the Anglican Province of the
Holy Catholic Church Anglican Rite
St. James Anglican Church
8107 S. Holmes Road Kansas City, MO 64131