



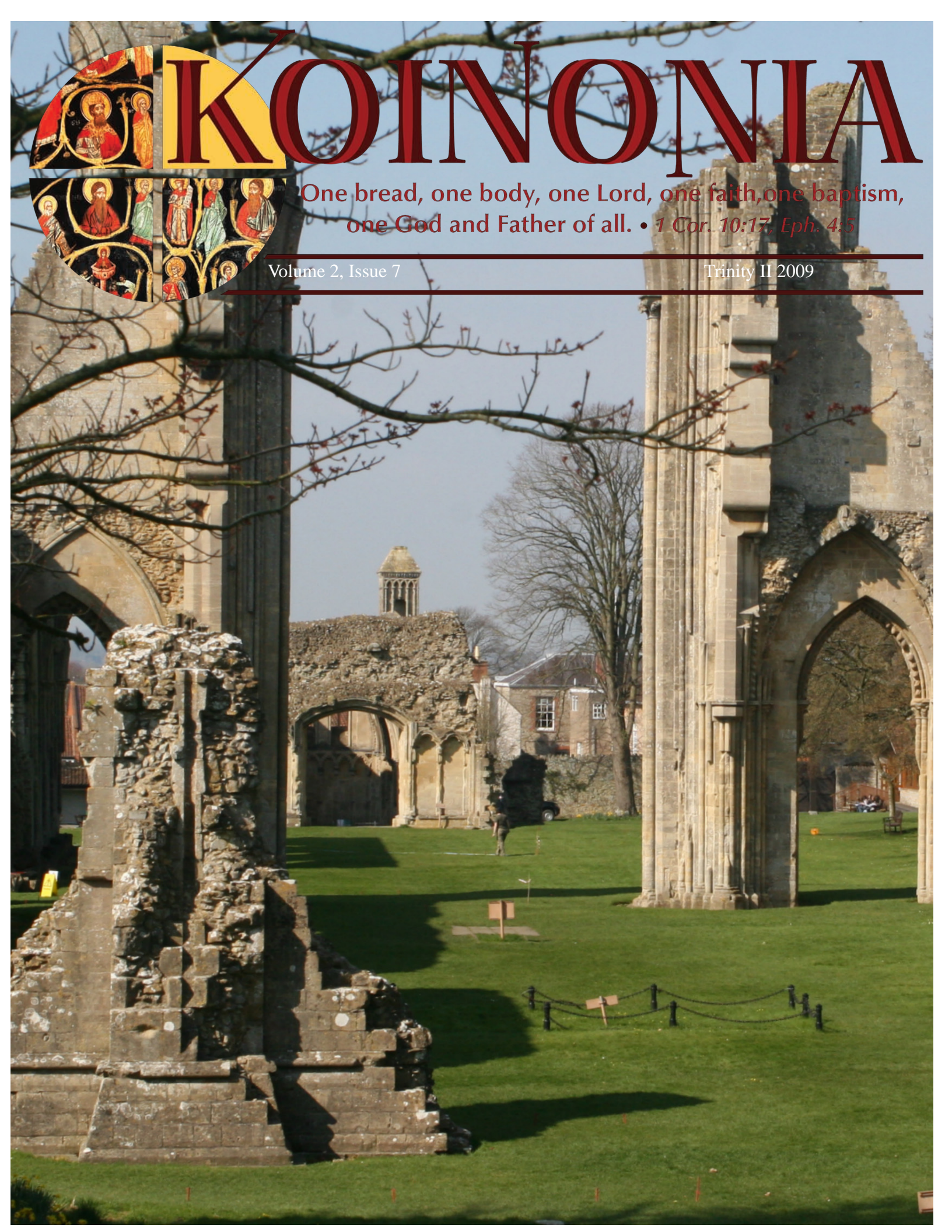
KOINONIA



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 7

Trinity II 2009



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Cover Photo: Glastonbury Abbey ruins, Glastonbury, England by Holly Michael

Editor's pick:

Technology for His service



Bible study Across Miles

Women's Bible study is keeping up with technology, not for the sake of it, but to study together across places and distance.

The St. James Women's Bible Study uses Skype, a wonderful way of reconnecting across distances.

With a drink, some snacks, a Bible, and their study book, the ladies are ready to reflect on life in the light of the Scripture. With Skype and a laptop, they all join from across the diocese. The core group meets at the rectory once a week and others join, Mareus from Wichita (right on laptop) and Ruth, who is relocating to Dallas TX. Others have also joined.

Certainly this group loves the Lord and His Word and prayerfully ponders and applies His Word to life's situations.

They fruitfully engage with one another, spreading love for the Word of the Lord using technology.

They begin with a prayer and focus on topical studies. In this weeks study from Women Like Us, the topic was Lot's wife and materialism.

The Bible study ends with individual intercessions and prayer intentions for the greater church.

MANAGING MONEY *God's Way*

We have learned all about how the world would have us treat our finances, isn't it time that we as Christians discover how God would have us handle our money? The Biblical Stewardship Series will re-train you from the ground up, by developing a lifestyle that encompasses not only how to manage God's money, but all that He has entrusted to you.

REGISTER TODAY! and join others who have learned the attributes of a "Good and Faithful Steward."

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<p>FOUNDATIONAL</p> <p>EXPLORE how the cancer of materialism has infected our nation.</p> <p>FIND the greatest treasure.</p> <p>LIVE a God-honoring lifestyle.</p> <p>TEACH children about money.</p> <p>SEEK forgiveness and recommitment.</p> <p>1</p>	<p>DEBT</p> <p>LEARN the many facets of debt.</p> <p>DISCOVER the consequences.</p> <p>APPLY practical Biblical advice.</p> <p>DESIGN a budget plan.</p> <p>STEPS to take to reach freedom from debt.</p> <p>2</p>	<p>INVESTING</p> <p>BECOME effective stewards.</p> <p>KNOW how to prepare before investing.</p> <p>UNDERSTAND risk and return.</p> <p>USE guidelines when investing.</p> <p>CONSIDER morally responsible investing.</p> <p>3</p>
<p>GIVING</p> <p>GAIN an eternal perspective.</p> <p>GIVE beyond the first fruits.</p> <p>DEVELOP the attributes of an eternal good steward.</p> <p>ASK God about your giving.</p> <p>CARE for the poor.</p> <p>4</p>	<p>ESTATE PLANNING</p> <p>KEEP an eternal mindset.</p> <p>FOCUS who really owns your assets.</p> <p>WRITE a Christian Legacy Will and pass on your Christian faith.</p> <p>UTILIZE some creative charitable giving tools.</p> <p>RETURN your assets to the rightful owner.</p> <p>5</p>	<p>CULTURAL</p> <p>ACKNOWLEDGE our culture is in a spiritual battle.</p> <p>IMPLEMENT a Biblical worldview.</p> <p>CONFRONT the moral decline of our culture.</p> <p>REMEMBER our founding fathers.</p> <p>MAKE cultural change happen.</p> <p>6</p>

KOINONIA

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

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)



Beloved in Christ,
For more than thirty years there have been Anglicans who have sought to be faithful to Scripture and Tradition, to the Faith Christ once-delivered to His Church. Unfortunately the years have been marked with division which we profess to lament but seem unable to reconcile.

The reasons for division in the Anglican Continuum are legion. Part of the problem

has been the comprehensiveness of Anglicanism which some find laudable and others deem detrimental depending where one would like the Church to be. The problem is subjective; the solution is objective.

Post-Reformation Anglicanism attempted to be inclusive of differing theological preferences running from Geneva to Rome. It did not matter that different interpretations were given to common expressions of faith such as The Articles of Religion. The intent was to have everyone in one Church.

Other faith groups do not seem to be afflicted with the tension between Catholic and Protestant. Division usually arises out of Biblical concerns. Of course the very term Protestant has been co-opted to mean non-Catholic or worse, anti-Catholic. The word actually means not to stand against, but to stand for. It originally meant Catholics who are non-papal who were intent on standing for the Ancient Catholic Faith and not the papal accretions. Bishop John Jewell in his Apologia Ecclesiae Anglicanae, 1562, has written concerning the Church of England:

We have returned to the Apostles and old Catholic fathers. We have planted no new religion, but only have preserved the old that was undoubtedly founded and used by the Apostles of Christ and other holy Fathers of the Primitive Church...

In the earliest stages of the Reformation the various denominations were liturgical. There was no argument with the proper subject for Baptism. There was little objection to the frequent celebration of the Holy Communion. Luther and Calvin both held high opinions of the Blessed Virgin Mary. The challenges to these things came later.

The Prophet Amos said that two cannot walk together except they be agreed. The Bible cautions against being neither hot or cold. The Continuum has not brought the principle of tolerance for disagreement. We are possessed of guarding long-held theological opinions with tenacity.

The Affirmation of Saint Louis was designed to be an instrument of unity. Instead divisions have come. Some read into the Affirmation only the safeguards against Prayer Book revision and innovations in Ministry. Others see the restoration of the Primitive Church embracing Seven Ecumenical Councils and Seven Sacraments with the requirement that all historic documents must be defined by the Early Church Fathers. The result has been tension between Anglican comprehensiveness and Anglican orthodoxy.

The catalyst for the founding of The Anglican Church of North America appears to be women and homosexuals in the Episcopate. The Book of Common Prayer speaks of Holy Order as Bishop, Priests and Deacons. The neo-orthodox separate the Episcopate from the other two orders. While the ordination of women is a local option for the diaconate and priesthood, only the episcopate is limited to males.

The polity of the ACNA is not clearly defined. They appear to be a fraternity of various National Churches, dioceses and organizations and jurisdictions that overlap and are based on holding in common faith and practice that differ from other faith groups, rather than geography. They continue the experience of comprehensiveness limited only by concerns for the episcopate. Someone has opined the only thing upon which all are agreed is Matrimony.

This is a halting between two positions. Either women can be ordained or they cannot. How does one who professes not to believe in the ordination of women, exercise his priestly ministry in communion with those whom he defines are not priests? Do you allow them to pretend? Do you allow the faithful to be duped? This may be unity of people but it is not based on unity in faith. Lukewarmness is not a Christian attribute.

Truth is not relevant nor is it subjective. There cannot be differing truths all of which are right even though contradictory. This is confusion of which Satan is the author. As a nation we unknowingly are moving into the adoption of Hinduism with such thoughts as God is known by different names, and everyone goes to heaven by different roads. We are tolerant of a pantheon of gods except that Jesus Christ dare not be mentioned in the public forum. All truths are equal, but Jesus is forbidden.

The prophet Micah says two cannot walk together except they be agreed. As experience teaches, agreement must be continuing lest division result.

St. Matthew records Jesus: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household."

How are differing opinions to be reconciled? Obviously there must be a standard outside of those who disagree. There can be no reconciliation between two people who insist they must prevail. St. Peter says the Scripture is not of private opinion. The Holy Spirit guides the Church (collectively) into truth. The early Church had the unity of spirit in the bond of peace by continuing steadfastly with the Apostles: in their doctrine and fellowship, in the breaking of bread and in the prayers. There was One Church, One Faith, One Lord. The focus of unity was the Apostles who delivered to them the faith they had received from Jesus. The Apostles are the objective standard. Those who are not in agreement walk separately from the Apostles and those continue with them.

St. John writes in his first Epistle, "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." Your fellowship with the Apostles brings fellowship with God and results in unity among like-minded Christians.

The Apostle Paul writing to the Corinthian Church, says, "For there must be also heresies among you, that they which are approved may be made manifest among you." What you believe matters if you would be approved. In the midst of the confusion of unhappy division, those who stand with the Apostles are made manifest.

The Church is Sacramental, not a political structure. Jesus is the author and finisher of your faith. He is the Head of the Church and He, alone, is Truth. Unity is maintained by continuing with His Apostles through the Bishops whom He has sent. The safeguard to preserving unity is governing by consensus and never a simple majority vote. This is the evidence of the Holy Spirit leading into truth -- the only basis for communion. One Lord. One Faith. One Church. There is communion among like-minded Christians. There can be no communion among those who are not like-minded.

May it may please Almighty God to bring into the way of truth all such as have erred and are deceived, and may this begin with us.

+ Thomas Kleppinger

GOD IS OUR COMPASS
by Fr. Jimmie Dean
Greetings. We all returned safe and sound from "God is our Com-



pass' camp in Story, WY. The camp was filled with laughs, a variety of activities, friendship, crafts, and spiritual engagements. I hope you enjoy hearing about our five days at camp as much as I enjoy sharing them with you.

One evening we sat around the campfire and some of the adults impersonated each other, not a planned activity, but a hilarious show. Our activities were swimming in Wyoming's largest outdoor pool in Buffalo, hiking and horseback riding in the beautiful Big Horn mountains. We visited three different western historical sites. Bishop Kinner and three others who really knew their stuff offered informative talks. They shot mid-1800 rifles and a cannon which really got our attention. We learned about America moving west and about battles between the US Army, the migrants, gold seekers and Native Americans.

One rainy afternoon (thanks be to God) we spent woodburning "God is our Compass" wall plaques and playing board games. Most of the campers (13) knew each other before camp, but we were happy to have four newcomers: Megan Brummet, and the Lays: Ashley, Helen and John Ross. By the second day new friends were made and by weeks end real bonds had been established. The campers shared in setting up and cleaning at meal time as well as cleaning cabins, outside area showers and rest rooms.

Each morning and evening we discussed one Psalm, and an OT and NT reading to gain a better understanding of Holy Scripture and how it applies to our life. We talked about the suffering in the lives of the prophets, apostles, and Jesus and their courage and conviction it took to face persecution, pain and death. We compared their lives and faith to how we need to remain strong and do what is right even if it's not popular. We also discussed the importance of committing ourselves to Holy Matrimony someday and how people should enter marriage understanding issues before hand. We stressed the gift of children and how families united in Christ will succeed in life. We also discussed how wisdom from Proverbs and solid friendships from Sirach can mean the difference between a so-so life and a life full of joy and meaning.

Before the camp was over the campers wrote down what camp meant to them and what they learned. Many of them mentioned fun and activities. Here are some comments: *I learned about fearing the Lord and living a Godly life, I learned about wisdom, It is easy to feel God's presence here, I learned about God and the ways He works, I looked forward to am and pm prayers. I learned true fear of the Lord, a concept I never truly understood.*

Bishop Kinner held evening instruction for the adults and older campers which averaged 12, some traveling from Sheridan. The subjects covered were Psalms, Prophets, Creation, Fall of Man, Intervention of God, The Law, the Incarnation, and The Sacrifice of the Messiah and His resurrection and what it all means to Christians. Our thanks to the Beckers for organizing activities. It was a great success. We're discussing ideas for next year and will get the word out as early as possible. Hope to see everyone there, where ever 'there' is.



AROUND HCCAR



Dylan & James's baptism, sons of Claudia and Jack Tulanowski. They were baptized at The Church of the Incarnation. A lovely reception followed at the home of the proud grandparents, Linda and Owen Koay.



Congratulations to St. Mary the Virgin, Chatsworth, CA on its 30th Anniversary

We celebrated St. Mary's Patronal Feast last Sunday, August 16th. Our diocesan, Bishop King, celebrated a Solemn High Mass and preached. This is our parish's 30th year anniversary, so we honored members who were part of the first 20 years of our existence, each with a colorful recognition certificate that described their particular contributions to the parish (Vestry, acolyte service, etc.). Afterward we enjoyed a barbecue luncheon at a nearby location.



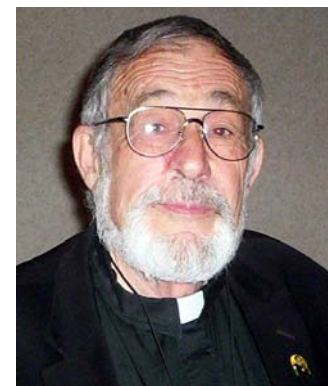
AROUND HCCAR



Confirmations and receptions at Corpus Cristi HCCAR Rogers AR with Deacon Julio and Fr. Rafael Carbajal, Below at St. James KCMO, St. Peter's Albuquerque, St. Joseph's Wichita and St. Gabriel's Greeley, CO



AROUND HCCAR



St. John the Divine Hereford, AZ

The Parish recently celebrated the second annual Mid-Monsoon Buccalic Bachanal and Parish Picnic. Moderate amounts of "Moose Drool" and "home made cactus wine" were in evidence as hamburgers, hotdogs, home grown corn on the cob and a variety of veggie things were all barbecued in a truly culturally diverse Catholic Family setting!

St. Dominic's Dorm (formerly the Bishop's Apartment) remains 2/3 full and the daily school breakfast and transportation to a local Charter School is expanded from two to five teens.

We continue the mid-week lunch and issues/Bible Study group. Parishioners continue to contribute individual serving foods so that anyone who knocks at the door claiming hunger or thirst is not sent away empty handed..

Several people from outside our parish have accessed the Seeland-Holy Cross Library in search of Catholic truth.

Thank you all for your prayers and for your support of Holy Cross Seminary and the Parish of Saint John the Divine

The Diocese of Holy Trinity & Great Plains



Fr. William Beaver, Rector of St. Joseph of Glastonbury, Wichita, KS has been appointed as the Archdeacon of the South. Congratulations and God bless Venerable William Beaver!

New Deacons for Diocese of Holy Trinity & Great Plains



Archbishop Kleppinger's 65th Birthday: Congrats!

New Deacon for Diocese of Resurrection The Rev'd Michael Rush

Congratulations and welcome aboard!

We want to welcome aboard The Rev'd Michael Rush who was received in his Orders as a Deacon into the HCC-AR at the Pro-Cathedral of the Incarnation, Quakertown, PA, by The Metropolitan. He hails from the Pittsburgh area where he hopes to establish a work. He is continuing his studies for a M.Div. at St. Andrew's Theological College and Seminary, Lexington, NC.

We rejoice in this forward movement for our jurisdiction and pray the Lord's blessing upon his endeavors.



Julio Jimenez's ordination to the Diaconate at St. James. Deacon Julio will help coordinate the Hispanic Ministry in the diocese.

Bill Brummet of Casper WY will be ordained to the Diaconate on Oct 4th. Confirmations to follow at Holy Family HCCAR. Congratulations Deacons!

The Spirituality Solution

by Bill Brummet

Addiction is a horrible and insidious disease that tears families apart, destroys lives, maims and eventually kills the addicted.

My Lord has the solution for people who are willing to follow a simple path that will change their lives and remove the desire to use drugs or alcohol.

I was asked to substitute for a staff member who teaches a Spirituality Class once a week at a Recovery Center. I was also asked to conduct a Spirituality Class for an intense outpatient program. The program has been successful because the doctors and director are willing to change to produce a program that will work for each individual that includes A.A. and a solid spiritual foundation.

The spirituality class is an hour and a half long and there are some ground rules that I must follow. I cannot mention religious background or affiliation nor engage in a religious discourse with the residents. In short, I am prohibited from promoting my church or personal belief. I ask my Lord on a personal basis to guide me and the people I am speaking to. To give loving, but firm direction toward His blessings and teaching for us all. The director has at the very least introduced me as a member of "Holy Family Catholic Church, Anglican Rite". I am pleased with this.

I tell them to keep and maintain sobriety one must establish a spiritual foundation based on your own absolute belief in God. To change your life and rid yourself of the desire to drink or use addictive drugs, your faith will be the cure.

I look at the ten or twelve people I am talking to and tell them, "half of you will die drunk or addicted unless there are changes made in your life" .

To understand the concept of spirituality and utilizing it for your cure for addiction, one must start at the very beginning, such as the beginning of the Universe. When God began to create the earth it was unformed, a cold, black void. A place of desolation and despair. A place where nothing can change.

The minute you separate yourself from God there is a cold dark void within your heart. The immediate solution is to fill the dark hole in your soul with alcohol or drugs. Yet the darkness never leaves and nothing changes. A convenient solution to slowly exterminate you and your soul.

We all know the story does not end in despair. God said " let there be light and there was light". The answer to darkness is light. Did God create light as we know it, illumination, a huge light

bulb to work by. I do not think so. The really neat part is, and thirteen sentences later, on the fourth day of Creation, God created the sun, the moon and the stars. So, what was the light in the beginning if it did not come from the sun, the moon and the stars. The light can be considered a Mystery, the light is supernatural, a life force, an essence of God's handiwork. Darkness cannot survive the light. God created everything unique and changing with a million different colors. God loves variety and his purpose, he loves change and he loves us all. God's Light, our life force is in everything.

As alcoholics and addicts: you have a choice. Everyone has a choice. You can choose God's Light that brings change and life or you can choose darkness, no change, no color, no life. This is not a one time decision, we make this decision everyday.

Everyone must transform themselves to meet their own problems. We must change old behaviors and habits to become clean and sober for any length of time. What a monumental task!

For Example, a police officer carries his gun in a holster on his right hip for 15 years. The officer decides to use a shoulder holster on his left side because it feels better. Several days after making the change, the officer is attacked by a robber, the officer reaches for his gun and it not there. He had moved his

weapon, muscle memory made the officer reach for something that was not there. It took the officer 3000 repetitions to ingrain this reaction. To recondition and unlearn the old habit he must do 15,000 to 18,000 repetitions. How hard is it going to be to alter the way we think? It takes a lot of work to make a change to a strong spiritual framework with God as the carpenter it becomes easier.

Addicted people use the same behaviors and habits over and over again, in fact all people do this to

some degree. Once again we must make a decision to turn are spirit and lives over to God and let the light in to change these dark behaviors to a path of recovery. Turn to God and he will Say, "Let there be light" Please follow a program once you are back on the streets. AA and Celebrate Recovery are both great programs with a proven record. These programs will lead to God and eventually you will find it unnecessary to return to addictive behavior. Eventually you will have to go out and help another human being who is suffering. God spoke to Micah and said to him "live Justly, love tenderly and walk humbly next to your Lord. God Bless each and everyone of you.



Bill Brummet of Holy Family, Casper, Wyoming was ordained a Deacon October 4, 2009. He has an ongoing ministry among recovering alcoholics. We wish him God's Blessings.

LITTLE PEOPLE CAN DO BIG THINGS, TOO!

by Loren Michael Byelich

In the popular Veggie Tales children's series, they is an oft-spoken statement: "Little people can do big things, too!" At the Church of the Incarnation in Quakertown, PA, we are saying something similar: "Little churches can do big things, too!" With a weekly attendance of about 20-25 on any given Sunday, we are endeavoring to make it a priority to do just what we Anglicans do best: to pray.

Having come to Christ in a Baptist setting, I was well familiar with the Wednesday night prayer meeting. It was known in our little church as the "Power House" for all the other activities in which the church engaged itself. Indeed we saw, on a small budget, great miracles of God's grace.

Each summer, the church and its Sunday school building would be filled with children from the surrounding communities for Daily Vacation Bible School. For two weeks, in the grueling summer heat with no central air, children, who had never graced the steps of a church, were hearing for the first time about our Lord and Savior Jesus Christ.

Likewise other ministries thrived -- for senior adults (the Second Winders), for youth and a woman's ministry of 100 or more women -- in a church that seated 150 people on a given Sunday.

Why had God so blessed this small country church? It was because his people had made it a point to invest their time in prayer.

I am an Anglican now, through and through, but I will never forget those days in my late teen years and how God worked so mightily in and through such a small band of otherwise normal folk just because they prayed. The ministry of prayer and its necessity takes on a greater dimension for me as a liturgical and sacramental Christian. For our whole life is a prayer to God. We offer "ourselves, our souls and bodies" to Him each week. And we do so in union with Our Lady, the Apostles, the Martyrs and all the saints and angels in heaven.

An Urgent Need

In recent days, both during the last Presidential Administration and the current one, I have felt a growing need that Christians ought to be praying for our nation. We need to repent of our sins as a nation and pray for deliverance from evil. Our needs are greater than any political party can even hope to meet. For they are deep spiritual wounds that have been growing and festering on the body of our nation for nearly a century.

It seems nowadays that the burden of every past struggle in American history is now being laid upon us altogether and at once in our day. We can barely manage to keep abreast of the news cycle, what our elected officials are doing and the maintenance of our own households. It feels like a great chastisement from God

for some and the end of all things to others. I believe God is calling us to arise and awaken from our slumber and rise to the occasion in the hour of our great national need. As a father of two, I pray that it will be their generation that will turn back to God and to obedience to His commandments.

In the spiritual order, we are called to be watchful, to pray and to occupy until Our Lord comes. All three of these are bound up in our practice of prayer as Anglicans specifically, and as Catholics in a general sense, whether Latin or Orthodox. For our life of prayer offers what no other Christian community can offer: Constancy. With Constancy comes peace -- the genuine God-given shalom of God which begins inward and extends outward to our neighbors.

An Anglican Response

The Evening Prayer For our Nation has become our unique Anglican response to our present situation as a nation. Using the readings for the Independence Day service offered to us by our founding fathers under the oversight of Bishop William White of Pennsylvania, we learn what they would have had us to do today -- that is, to reach out to the "fatherless, the widow and the stranger". Likewise, in using the various collects For Our Country, For The President, and others, we find what they would have had us to pray today.

Our first attempt yielded a mustard seed-sized response, of 20 people with two visitors. Having been encouraged, we decided to offer this service each month on the second Thursday of the month.

The Future

We are currently engaged in looking at "Our Natural and Inalienable Rights from God: The Right to Life, Liberty and the Pursuit of Happiness." Using selected texts we are taking the time to lay the groundwork of how to face our greatest challenges as a nation. Our answer is to fully embrace and live these rights and the responsibilities that must, of need, go along with them. This October we will be examining the gift of Life, inviting the local Crisis Pregnancy Care clinic to set up a booth afterwards as a positive means by which we can promote life. After this short series, we are hoping to begin a longer study about the Christian Virtues which made us a great nation.

Local Action, National Rallying Cry

It is our hope to encourage not only other Anglicans, but all Christians to organize and hold prayer meetings like this one. We hope to reach out to our street and town with the good news of the Gospel. We desire to let others know there is someone who is praying for them -- whether the President or our neighbor. And I trust fully that God will do great things with this little church.

We may not see the fruit immediately today or tomorrow. But "he that now goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him."

Loren Michael Byelich lives in Quakertown, PA with my wife and best friend, Alicia, and two children, Cameron Michael (age 6) and Jaiden Gabriel (age 3). A graduate of Philadelphia Biblical University (1997) with a B.S. in Bible and Youth Ministry, he serves as acolyte at the Church of the Incarnation and is a postulant for Holy Orders.

Glastonbury

Cradle of Britain Christianity

Travelogue by Bishop Leo & Holly Michael



A rendition of how the Abbey church would have looked in its glorious past.

*"There was within the realm of King Aethelstan a certain royal island known.
Locally from ancient times called Glastonbury it spread wide with numerous Inlets,
surrounded by lake and full of fish and by rivers, suitable for human use
And, what is more important, endowed by God with sacred gifts"*

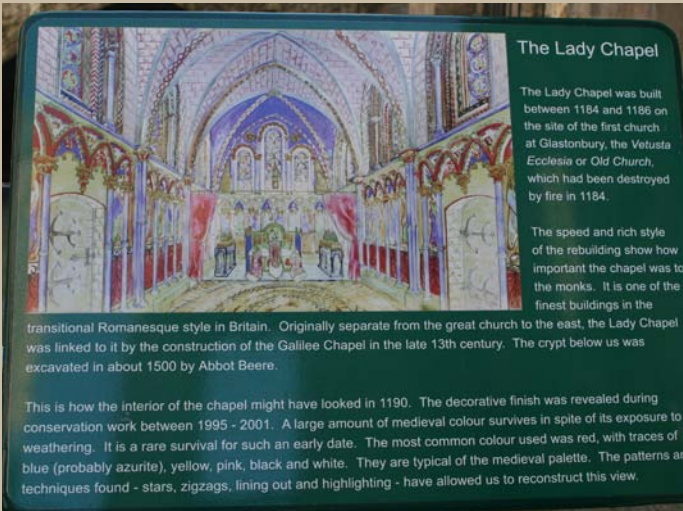
The life of St. Dunstan

The footsteps of the medieval pilgrims followed to the ancient Christian heritage, the first Christian community founded by Joseph of Arimathea in 63 A.D. Glastonbury stands to attest to the beginnings of early Christianity in Britain.

Glastonbury Abbey is steeped in legend and history. Traditionally the earliest Christian sanctuary in Britain. The Somerset Tradition is that Joseph of Arimathea is Mary's uncle, that he was a trader who travelled to Britain to buy tin from Cornwall and lead from Somerset, and that one or more of these voyages he brought the young Jesus with him. They built at Glastonbury a little, simple place of worship, a tiny church if you like, of interwoven willow branches plastered with mud: 'the wattle church' often subsequently called the "Old Church". History records it as standing in 600; and it burnt down when the entire Abbey church were destroyed by fire in 1184.

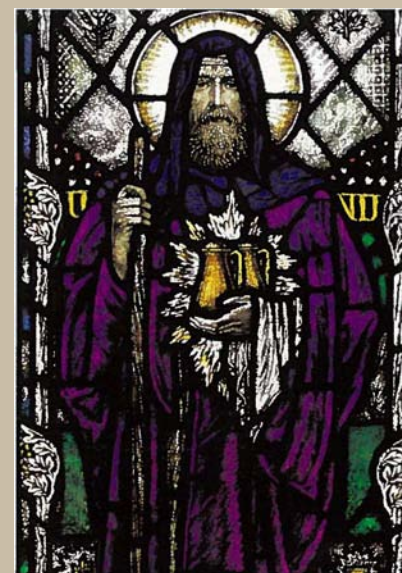
Archeology tells that Christianity was present in Somerset since earliest days. Glastonbury was important for pilgrimage – even being called the Second Rome. The Abbey became the largest and richest in England. St. Bridget, St. David and St. Patrick are said to have visited. St. Dunstan was educated at Glastonbury Abbey and was Abbot until he became Archbishop of Canterbury. Another Glastonbury monk, Sigeric became archbishop in 10th century.

In 1191 legend says that the monks found and buried the remains of King Arthur and his Queen Guinevere. In 1278 they were re-buried in the chancel in the presence of King Edward I and Queen Eleanor. In succession 3 stone Abbey churches have stood here. The remains date from 1184 until 1539, when the Abbey was seized by King Henry VIII, during the Dissolution of Monasteries. The Abbot's kitchen is one of the Abbey's remaining complete buildings.



Our Lady's Chapel as it stands today (top) & a plaque with its rendition (above)

St. Joseph of Arimathea



who placed the body of Christ in the tomb, came to the site of Avalon by boat with his twelve companions. He brought the Holy Grail, the chalice used by our Lord in the Last Supper. He buried the Chalice near the Tor in Chalice Hill, possibly by the Chalice well, the main Spring in the island. He is said to have built the original wattle church where Glastonbury Abbey later stood. He is depicted holding the oils with which he anointed the body of Christ.



The Holy Thorn Tree:

Behind St. Patrick's Chapel is the Glastonbury Holy Thorn Tree, which flowers twice each year. The Holy Thorn is said to have originated from a tree that grew, according to legend, when Joseph of Arimathea plunged his staff into the ground in Glastonbury and it burst into leaf.

The Glastonbury Tor

(Tor meaning hill) is one of the famous and sacred landmarks. It has been a place of pilgrimage for 10,000 years. On the Summit is St. Michael's tower part of the 14th century church. It was built to replace the previous church destroyed by an earthquake 1275. The second church lasted until the destruction of the monasteries in 1539. Glastonbury continues to be a place of pilgrimage as the cradle of Christendom in Britain. The mission of HCCAR is to perpetuate the Faith, Order, Worship and Witness of Western Catholicism as it existed in the Church of England from around 200 A.D.



Teen Scene-A Faith Story

by Lauren Betts, member of St. Joseph of Glastonbury, Wichita, Kansas



When Lauren Betts plays her violin she often feels as if she is worshipping God through her music. "Music is beautiful," Lauren, a Wichita Kansas high school senior says. "And it reminds me of God's love."

Lauren recalls another time when music became a vehicle where she experienced God's love. In the summer of 2007, while at church camp, she sang worship music with 200 youth. "It was hard to explain but I know I felt God's love," Lauren said. "I felt the Holy Spirit when I was singing and it was a different, powerful moment for me."

Lauren plans to attend Wichita State University next fall to major in music education. She says she prefers organ music to church bands so St. Joseph's in Wichita, where she is a member, is just right for her. "I have always liked smaller churches," she said. "And I like that the service is traditional."

More than the music, Lauren says it's the people who make the church great. Lauren received her confirmation at St. Joseph's in Wichita, Kansas on August 8, 2009. She says she was proud to be accepted into the church. "It was really a joyous occasion," she said. "I felt really glad to be a member of the church family." Now that she's received the gifts of the Holy Spirit she says she tries not to slack off or lie or do anything she might have considered doing before.

Lauren admits it's God who helps her in all she does, whether it be orchestra, school or her work at Little Caesars. She says her faith has been important to her for as long as she can remember. "It gives me peace," she says. Lauren describes peace as a feeling where you give up all of your worries and focus on what is important, when you focus on the good things in your life.

And even when times aren't so good, Lauren says she also focuses on God. "When my grandfather was really sick and he had his bladder removed, we prayed for him. He has started to heal now. That showed me that miracles do happen and God is in our lives."

Lauren has a t-shirt that reads, "By God's Grace all will be well." She says those words lifts her spirits. When asked how she relates to an unseen God, she says it can be frustrating at times, but she tries to remember that He is there for her. "He is there and helps me with any challenge that comes my way."

Lauren stays involved in community by helping kids with special needs. "You have to connect with them and be friends with them," she said. "With my experience having a special needs brother, I've learned patience. I wouldn't be the same person I am now if not for my brother."

Other than playing her violin, Lauren says family time is important to her. "They are quirky fun people and I love them very much," she says. *Lauren will travel to Kansas City to offer a Christmas concert at St. James the Sunday before Christmas.*

Fired up for the Lord

Padre Rafael Carbajal,
Cuerpo de Cristo Santa Iglesia Catolica Rito Anglicana
by Holly Michael

Five years ago, when Fr. Rafael Carbajal was ordained a priest at age seventy-two, he said he felt “the fire” as he did when he was a teenager, bull fighting in Mexico City with money in his pocket and fame at his door. Now at age seventy-seven when asked if he’s still feeling the fire, he laughs and says, “more than ever.”

“Now the fire is twenty-four hours a day, even through the night,” he says.

It’s not fame or fortune that keeps Father Carbajal’s continually burning flame aglow. The Holy Spirit keeps him “fired-up” for the Lord. Fr. Carbajal wakes at midnight and prays and then prays again at three o’clock in the morning. He’s not praying alone. Praying with him— day and night— are his “Disciples of Christ,” a group of twenty-four individuals with a mission to pray.

“Jesus told Peter to wake up and pray,” Fr. Carbajal said. “The Lord Jesus teaches us the most important things are to pray and participate in the Kingdom of God right here and right now”

“We read Scripture by the light of the Holy Spirit,” Fr. Carbajal said, referring to his Disciples of Christ. “We begin our time together with adoration to the Holy Spirit,” he says. “The Holy Spirit takes care of those who belong to Jesus. The Lord said, before his departure to the glory of His Father, that the Holy Spirit would come over you and He will refresh you and take care of you. The Holy Spirit will bless us, guide us, keep us and help us work for Jesus because we are children of God.”

Father Carbajal says that the Disciples of Christ study Scripture daily to learn to manage feelings, to see others through the eyes of Christ, to participate in the Glory of God, and to walk with the Lord.

“And our focus is on the Holy Communion,” he adds. “The Holy Communion is the revelation of the secret love of Jesus. When you understand this message in the Bible, you understand so much.”

Father Carbajal says becoming a believer is the first start to becoming a Disciple of Christ. “There are believers in the church, and that’s a wonderful thing. But the Lord said if you really want to walk with me, pick up your cross and follow me.”

Father Rafael’s ministry is igniting flames of spirituality and is spreading to many. Saturday, September 27, Bishop Leo Michael traveled to Springdale, Arkansas to confirm fifteen new members of Iglesia del Cuerpo de Cristo - Corpus Christi Anglican

Church where Fr. Carbajal serves. About 115 members were in attendance.

Though Fr. Carbajal says he was always a believer, teaching religious classes and maintaining a close relationship with his parish priest, it’s wasn’t until his later years, that he finally had the opportunity to serve the Lord as His priest.

After bullfighting in his youth, Fr. Carbajal worked his way up the corporate ladder of success in Mexico’s pharmaceutical business. He retired early and purchased a fiberglass manufacturing plant. The economy fell into a depression and Fr. Carbajal lost his company.

Fr. Carbajal had always loved to paint. He decided to pursue painting full time. Using a medium of oil and knife that he had practiced for years, he became a successful artist, some of his art-

work selling for five thousand to fifteen thousand dollars. His vivid paintings are rich with religious symbolism. Some of his paintings are still showcased at the Phoenix Art Museum.

But success didn’t equate to happiness for Father Carbajal. He said he broke his painting tools in half and threw them in the trash and walked away from painting at the height of his career. He said he felt depressed and frustrated and asked the Lord what was wrong with him.

“I felt the Lord telling me, ‘you wanted success and I gave it to you, what more do you want?’”

He told God he’d never paint again until He told him to. From there, he accepted an invitation to stay with a friend who offered him a room with a bed and a Bible. He found his peace with

God.

Fr. Carbajal said he would like to paint again, but he admits that painting consumes him and takes him away from ministry. “I get lost out of this world as soon as I smell the paint,” he says.

“I always believed I should do whatever I did, the very best that I could do it,” he said. And I’ve tasted the flavor of many successes. But each time, I found that it wasn’t what I was looking for. I felt emptiness and disappointment.”

When he moved to Arkansas in the early nineties, Father Carbajal became a baker, artistically creating Italian, French and Spanish pastries from recipes he gleaned from his Sicilian grandmother, and from his travels to Venice, Florence,

Rome and Assisi. His daughter Marcella now owns and operates the bakery in Rogers, Arkansas.

Fr. Carbajal, who is now focusing on ministry full time says, “After many years, I’m finally tasting the real flavor of suc-



cess.”

His success is in his ministry and can be counted in the number of souls that he leads to the Lord. He serves God by going to schools, hospitals, prisons, operating a food bank, and his current emphasis on training Disciples of Christ for the Lord.



Testimonials from the Disciples of Christ

My name is Fernando Perez and this is my testimony: My wife Leticia and I were not assisting Church for a long while, until one day that my cousin Rosalba Gamez talked to us about Fr. Rafael Carbajal and his Ministry. We started participating of the Holy Mass and we found out about Fr. Rafael’s bible study groups. We are now assisting to the Ministry meetings, and we are an integral part of it; it has been such a wonderful experience because we are finally realizing of all the great wonders that our Lord creates, and also we started learning and knowing the Holy Ghost.

Currently, we are assisting the Bible Studies on Wednesday, and every Thursday, we have somebody that comes to our house to teach us about God’s word; On Fridays we talked with Fr. Rafael, and every Sunday we participate of the Holy Mass.

I would like to say that since I’ve started this Ministry, the change in my person is noticeable... Sadly, I used to curse often, and not anymore since I’ve started learning about God; I realize now that Jesus never spoke that way, and he wouldn’t like either for us to have such behavior. Thank you.

(Mi nombre es fernando perez. y mi experiencia esla siguiente. yo i mi esposa leticia estavamos muy retirados dela iglesia hasta que hun buen dia . mi prima rosalba gamez me ablo sobre del padre rafael carvajal y comense ha acistir denuevo ala misa y fue alli donde me dicuenta que el carvajal tenia hun disipulado para estudiar la palabra de dios y ahora estamos asistiendo a las clases con el disipulado y llasemos parte del ministerio que

ahora componemos.y asido huna experiencia maravillosa porque de esta manera nos estamos dando cuenta de las maravillas que dios nuestro senor ace. y estamos conosiendo al espiritu santo.

ahora asistemos aloa estudios bliblicos los miercoles y los jueves hun pastor bien ami casa pra enseñarnos lo que dise nuestro dios mor medio desu palabra y los viernes tambien asistemos con el padre y tenomos conocimientos de diosy pues los domingos asistemos ala misa...quiero brevemente decir hun cambiotan grande que a avido en mi que hantes yo era muy mal ablado con palabras muy afencivas y ahora seme a quitado eso porque me di cuenta que dios nunca ablo asi y no le gusta que sus hijos lo sean tampoco ...gracias.)

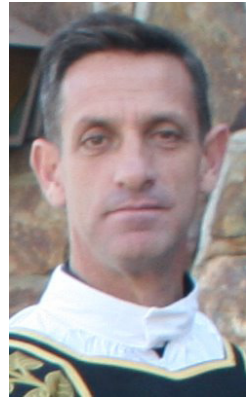
My name is Daniel Gamez, and I would like to share with you that a friend to my Wife Rosalba introduced us to Fr. Rafael, since we were looking for a Church to give thanks to God and celebrate our daughter’s 15th birthday. We never imagined the great experience that the Holy Ghost had prepared for us! With the gracious help of Fr. Rafael and thanks to the Holy Ghost, we have



started to know God, and we are so thankful of what God have brought to our family; we are indeed in need of God’s mercy; we are now learning so much! We pray God to let us keep learning about Him and improving ourselves in this Ministry of Christ’s Disciples. Amen.

(mi nombre es daniel gamez.... y quiero decir que por mediode huna amiga de mi esposa rosalba nos acercamos ala iglesia del padre carvajal con el motivo de celear los 15 anos de nuestra lupita sin imajinarnos laexperiencia que el espiritu santo tenia preparada para nosotros. gracias al padre carvajaly al espiritu santo estamos enpesando ha coneser ha dios es my maravilloso lo que dios nos ha traído a nuestra familia la cual estamos tan nesecitados dela misericordia de dios. ahoritaestamos aprendiendo mucho. yesperamos seguir superandonos en este ministerio de los disipulos de cristo....amen senor.)





Some Thoughts On Evangelism

By Deacon David Valentini, Christ our Saviour Anglican Mission

I oversee a small mission parish in downtown San Diego. I conduct a Deacon's mass Sundays at 11am, and a weekly Bible study Tuesdays at 7pm. All of our parishioners live and work in the Downtown area. They range in age from forty to eighty years old. Some of these men and women are well-versed

in the Bible, while others are not. This small congregation has both former Catholics and Evangelicals. The former Catholics see the Anglican liturgy as similar to the Latin Rite. The former Evangelicals see the Anglican Liturgy as being rich with the Bible. Both groups would be surprised to learn that the Book of Common Prayer and the Anglican Missal have prayers in them that are over 1400 years old, but are as relevant to our respective needs as Christians as they were in the 7th century. The need to pray to the Trinity, for healing, for our leaders, our clergy, and those we love remains unchanged.

Evangelism to me is a very personal one-on-one dynamic. I believe that the greatest way to bring people into the Church is by sharing the Anglican Christian Faith one on one. In doing so, one can get a sense of what kind of background that a prospective parishioner has. It is also a great opportunity to hear their objections about "organized religion." Many objections are raised about the need to go to Mass or services, as well as the sinful nature of some Church leaders over the last 2,000 years. However, I love when such objections come up because it provides an opportunity to educate people on why it is important to attend Mass, and to show them what the Church is about and teaches. Often, the world-media distorts the "true" nature of Church.

The Bible puts a large emphasis on evangelizing people individually or in small groups. Matthew 4:18-19 and Mark 1:16-17 both depict the account of Jesus calling Peter and his brother Andrew to be "fishers of men". In Luke 10:1-8, Jesus sends the seventy-two to proclaim that He has come. In verses 5-6 our Lord says: "When you enter a house, first say, 'Peace to this house.' [6] If a man of peace is there, your peace will rest on him; if not, it will return to you." This passage would seem to indicate that if the seventy-two were to be entering private homes, they would meet individuals one on one or in small groups. Acts 9:1-6 recounts the conversion of Paul on the road to Damascus. The initial conversion process happens between Paul and the "spirit of Jesus." Paul went from being an enemy of Christianity to one of the most ardent advocates of the Faith.

A great benefit of evangelizing to individuals or small groups is that you to really get to see what problems and challenges men and women have. People in larger groups will often put on, as English author Susan Howatch calls the "glittering image." This glittering image often masks the aches, the pains, the trials, and tribulations that men and women go through. Many people will be more willing to tell you about their lives in small groups or in a one-on-one setting. This leads to a wonderful opportunity to talk about the love of Father, the redeeming power of the Son, and the comfort of the Holy Ghost. When people hear about the loving and merciful nature of God, many are inclined to at least consider

the possibility of going to Church on Sunday morning. There is no more powerful experience than worshipping the Lamb, and in the process the Life-Giving Trinity with the faithful on Earth and in Heaven. I will end this section with an applicable phrase from Philippians 2:10 (King James Version): "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth."

Part II.

Why it is so important for all Christians to evangelize or share the Faith? The French have a saying that states the more things change, the more they stay the same. This period in our history reminds me of Rome at the time of Pope Gregory the Great (540-604). During this time in history, civil authority had broken down, there was violence in the streets, and people were starving and jobless. The invading Germanic tribes had reintroduced their pagan gods. Disease was rampant. Our modern society has some of features of 6th century Rome: pockets of violence, immoral leaders, and high employment rates in certain regions. Stores are filled with books on New Age religions. We fail to realize what author John Stoessinger calls the "lessons of history." We as imperfect beings often repeat the mistakes of the past.

But how did Pope Gregory, the Bishop of Rome respond to his conditions? He acted swiftly and with simplicity. He fed the people of Rome. Gregory went through the streets and did a litany similar to the one in the Book of Common Prayer. Imagine seeing this humble man, who didn't want to be Pope, go through the streets praying to Almighty God. The people saw him, and perhaps viewed his humility, and actions. Perhaps they saw the Church as a visible entity and in the process saw the love of God. Perhaps, through some of these actions, this saint introduced the Faith to some and increased that of others. Let us remind ourselves of the definition of faith: the substance of things hoped for, and the evidence of things unseen. Hebrews 11:1 (King James Version).

In sharing the Faith, this is something that every Christian can do. You do not have to be one of the seventy-two that Jesus sent out, or a prominent bishop. You do not have to hand out any brochures on street corners or preach in the marketplace. One evangelical pastor here in San Diego said that "the best way to share the Faith, is to tell what Jesus has done for you. I am certain you can all do that." I would even argue that evangelism can take even simpler forms. Some of these simpler forms can range from going into your favorite morning coffee house, and sharing a kind word with a customer or an employee. Another simpler way could be simply remaining calm when someone else is bitter or losing "their cool." A perfect example of this was contained in a book I read written by a woman in the Middle East who eventually converted to Christianity. The author had a deep hatred of Christianity. One day she met a priest. Upon encountering him, she felt bitter towards him and his Faith. What struck her was the peacefulness in his eyes and face, which she would later realize to be the love of Christ coming from this man of God. The woman stated that this was her first step in accepting Jesus Christ as her Lord and Saviour.

In conclusion evangelism is not complicated. The practice is quite simple and can take many forms. Evangelism should be something we all do as Christians on a consistent basis. We live in an era where people more than ever need to hear about the Lord. When we share the Faith, our objective is not to fill the pews, but bring people into a relationship with the life-giving Trinity. In doing so, we as Christians are bearing witness to a world that needs the "light of Christ" in its midst.

Journey to Anglicanism

by Fr. Church Carter, Alpine, California

I attended church three times a week—twice on Sunday and a Wednesday evening prayer meeting. This was normal. The tough times were revivals—every evening for seven days, two to three hours for each service. Forget about the homework. God comes first. Camp meeting could be even more demanding—long services, powerful, emotionally-demanding preaching, soul-flaying preaching that penetrated my young heart and drove me into the arms of God lest I perish in eternal hell. I was young. I was searching. I was a member of the Church of the Nazarene.

I cherish my Nazarene upbringing. I hold dear my memories that early on confronted me with the seriousness of sin, the redemption available only through the precious blood of Christ, the majesty and power of the Scriptures, and the magnificent preaching, often presenting the mercy, love, and grace of Christ so powerfully that the old saints openly wept with joy, and I sat spellbound, speechless, and wobbly-legged when I left the service. We kids memorized Bible verses and Bible facts. Our Bible teams competed with other churches and districts for the honor of top Bible quiz champion. Youth camps were fun and informative. I thank God for the gracious gifts of my early upbringing: godly parents, a church that genuinely cared for the needy, and an indelible set of Christian standards and ideals that I joyfully carry with me to this day.

At eighteen I set off for college, not surprisingly Eastern Nazarene College in Quincy, Massachusetts. With an academic and music scholarship under my belt, I looked forward to the college experience, and I wasn't disappointed. My four years at Eastern Nazarene were the most formative of my life. My eyes were opened to a new world of Christian academia. Here were men and women who not only had good minds and the academic degrees but the dedication and courage to make a difference. I studied philosophy, psychology, and religion. I graduated cum laude with a BA in religion and headed to Boston University's School of Theology where I majored in pastoral counseling.

Then something shocking happened. In spite of being raised in the church by godly parents, educated within a Christian college, aware of philosophical arguments and the theology and doctrines of the Christian Church, I became an atheist. In the midst of a program in pastoral counseling at a fine school of theology, I chucked it all and became an unbeliever. An act of courage, a psychologist told me. So why was I so miserable? A pint or quart of vodka each evening kept me going for a while. Then on December 3, 1971, I awoke to the most severe attack of anxiety and despair I have ever experienced. (There's a clinical name for this somewhere.) I was lost, absolutely desperate, unable to do my work, emotionally crippled, and flirting with the happiness I might find in ending it all. It doesn't get any worse than this. Somehow I completed my semester exams at Boston University. I pulled out of school and retreated to nurse my wounds and begin the slow process of recovery.

For two years I was locked into the intellectual despair

of a particularly virulent form of atheism. Reductionism argues that all thoughts, values, intuitions, and beliefs—even consciousness itself—are the product of the complex chemistry of the brain. Even God is reduced to an idea that, given enough knowledge of brain chemistry, can be completely understood. (Never mind that the faith and hope of the reductionist is always in future scientific knowledge; it is a sacred article of the atheist's faith.) Reductionism denies all forms of transcendence or redefines transcendence as complexity that will be completely understood—someday. Looking back at the hopelessness and despair that I was locked into, I understand why vodka seemed my only answer. I considered the advice of fellow atheists who had two answers: (1) Yes, there is no hope, but that's the way it is, so eat, drink and be merry, for tomorrow we die. (2) Create your own hope within the values and institutions of this world. Neither "solution" was satisfactory.

And then I remembered my Christian upbringing. As I view it now, my decision then to enter Nazarene Theological Seminary in Kansas City, Missouri and return to the ministry was a manifestation of the mysterious hand of God. (My psychologist, however, called it regression, a retreat from reality and the courage it takes to face life without infantile religion.) I entered the seminary virtually without faith, a kind of walking shell, following some kind of foggy path, but hoping for answers.



Answers were slow in coming. The first ray of sunlight came one day in the seminary library, not from a passage in the Bible or a chapel sermon, but ironically from the eighteenth century philosopher David Hume. Hume challenges the assumptions everyone makes about causality. There is a kind of faith needed by all of us (including the scientist) when we or the scientist assert that an event causes

another event. After all, all we observe are separate events. We don't observe causality itself.

Here, for the first time, (even though I'd read Hume many times before) I began to realize that science (even logic itself) requires a kind of otherness, a kind of transcendent validation of itself, a glue that holds propositions together in order for them to make sense. It had been in front of me all those years, but I saw clearly that science has its problems with faith too! It was a small step toward the light.

I graduated from NTS in 1975, having had a successful career there, but I was still searching. I took a small church in Los Lunas, New Mexico. The church grew, but I sensed there was more to the Christian faith than what I was receiving or delivering to the people. After two years I accepted a call to be an Associate Dean of Students and Assistant to the chaplain at Point Loma Nazarene University in San Diego. I found myself doing administrative tasks and duties that were worthwhile but out of line with what I had once been called to do. I was unhappy and often left the services at the local Nazarene church I was attending disturbed and angry. I was hearing the Good News in the hymnody and sermons of the church, but I sensed again that there was something missing.

I left the Church of the Nazarene and my position at Point Loma Nazarene University in 1980 and once again slipped into a kind of spiritual fog, call it apatheism—not atheism or agnosticism, just preoccupation with this-worldly child rearing and work. I developed my own music business, teaching piano, playing for weddings and for the San Diego Republican Party’s social gatherings. In 1989 I became an adjunct professor in the Department of Humanities at National University where I mostly taught philosophy and comparative religion. While at National I noticed something very interesting. Students often confronted me after a course with this question: “Are you a Christian?” That the question arose was very disturbing to me because I’d always held to the nineteenth-century liberal ideal that all topics—especially religious ones—should be treated fairly and equally. Something beyond my control was popping out, and my response to the students who raised the question—“I’d rather not talk about my personal religious beliefs”—seemed the only way I could maintain my illusion of objectivity.

None of my family had been attending church, but sometime in this period we started attending—once again, The Church of the Nazarene. After more than a decade without church, hearing one of the old hymns moved me to tears. What can I say—here were the same caring and loving people of my childhood. You’re probably asking: “What more can you demand out of a church?” You’re probably thinking I’d finally found what I was looking for. I hadn’t. We quietly slipped away from the church, but we hadn’t given up on finding the right one. We went on a church-hopping binge. I regretted what my family and I had become, but we were desperately looking for the whatever-it-is. During this period I sometimes joked when asked what church we attended: “We attend the church that serves the best food at picnics and dinners.”

Near our home a little start-up Anglican Church was meeting in a public school classroom. We attended, liked the people, the priest, and the liturgy. The rest, as they say, is history. In time my old call to the ministry was reaffirmed. I became a deacon, then priest, following the polity of the Anglican Church. I now serve as the Rector of Christ Our Saviour Anglican Church in Alpine, California.

Rather than address the question “What was missing from your former church experiences?” I’d like to put it this way: “By becoming an Anglican, what was added?” Forgive me for simplifying church history here, but the Anglican Church is the grandfather of the Church of the Nazarene; the father is the Methodist Church. If you’ve experienced these churches as I have, you find that there are strange connections and faint shadows of one found in the others. You may also think it strange when I tell you that attending the Anglican Church was almost like returning home. Is it an accident that the personal warmth of Anglican parishioners, their deep concern to keep the Church Christ-centered, their dedication to the Holy Scriptures, and countless other “shadows and connections” are also integral parts of the church of my childhood?

But there are significant differences too. How can I say what I’m about to say without it sounding like denominational rhetoric? The Protestant Reformation brought about many important reforms within the Church, but it tossed out many things that

are necessary for living the Christian life. The Anglican Church, formed at the historical cusp of the Reformation, managed to hold onto many Roman Catholic traditions while moving ahead into traditionally Protestant domains (emphasis on the authority of Scripture, etc.). Out of this mix (and we believe by the guidance of the Holy Spirit) Anglicans have become the recipients of a powerful, multi-faceted way to strengthen and live the Christian life. Living in the wishy-washy middle, we have managed to offend equally both sides. I have a Roman Catholic friend who loves to call me Roman Catholic lite. Why don’t you take the plunge and go all the way? he impishly suggests. My Baptist friends are concerned that I don’t fully understand what it means to have “a personal relationship with Jesus Christ” or that I truly haven’t “made a decision for Christ.”

The life-changing event for me came when I realized that human beings need more than a personal relationship with Christ buttressed by the Scriptures to live a successful Christian life. One’s personal relationship with Christ is at the core of one’s faith, but, honestly, this tends to get battered around by how we’re feeling at the time. We can point to the Scriptures as “objective” evidence for our salvation, but, honestly, there are dark nights of the soul when even the Holy Scriptures don’t reach the pain. Not only do we need a personal experience of Christ’s forgiveness and the rational awareness of the efficacy of His grace provided by the Scriptures, we need a lot more. This is where the genius of the pre-Reformation Church

comes in. We need a vibrant, traditional liturgy that has a place for the ministry of the Word (the reading of Scriptures, creed, prayers, and the foolishness of preaching), and we need to delve very deeply into the mysteries of

the faith through the quiet and prayerful reception of the Holy Eucharist. The latter was for me what was missing: the deep hunger for the quiet and eternal mysteries of my faith, a quiet time for receiving the grace of Christ, not only on a rational level (preaching), but on a level we can’t begin to describe. That’s one of the reasons why these are mysteries of the faith.

In a nutshell that’s why I put the question not in terms of what was missing but what is added. I still love to hear good preaching. I love rousing hymns that tell me of the grace and forgiveness of Christ. I love to hear about the promises of eternal life and the testimonies of healing and the miraculous deliverance from the bondage of sin but, for me, these important things only reach me at one level. What of the quiet, gentle work of the Holy Spirit that mysteriously reaches us and works within us to help us become more like Christ? Within the celebration of the Holy Eucharist, we discover that there are depths of God’s grace that are unfathomable and mysterious.

Unfortunately, the highlight of the Protestant worship service has become the sermon. I say unfortunately because, more than any other part perhaps, it tempts us to focus on the cleverness of the preacher or the reasonableness of Christianity. Preaching is a vital part of worship, but it is not intended to be the centerpiece. Preaching is powerful, but it only satisfies a limited part of our spiritual hunger. If we are to live the full Christian life that reaches the depths of our spiritual longing, we must look to the mysteries of Christ’s presence in the Holy Eucharist. I am thankful for our church that has had the wisdom and courage to preserve through its vibrant traditions the many ways that our Christian lives may be strengthened.

In Christ, Fr. Carder



En La Frontera



Chaplain provides jokes and friendship to troops

By SGT Ann Benson

Fr. Ryan Lozano of St. Edward the Confessor’s participation in Operation Lone Star of the Texas State Guard published in *En La Frontera*

For State Guard Chaplain 1st Lt. Ryan Lozano, telling a corny joke or two is one of the most enjoyable ways to see to the spiritual needs of the Soldiers under his care.

“It is just one of the ways that I connect with the people around me. If I am in my office, I feel like I’m not doing my job” he explained.

“It helps to break the ice and sets them at ease. If a Soldier was reticent to talk before that, they might be more likely to come to me about their problems after laughing at one of my jokes,” said Lozano.

Lozano, who has been an Anglican Priest for approximately six months, joined the Texas State Guard a few weeks ago.

“I feel like the new guy here because most of the people I see here have been coming for many years now. They all treat me like I am one of the family though,” he said.

Lozano explained that as a chaplain, he ministers to all Christians, but he also represents his own faith. His job here is to look after the morals, morale, and the well being of the Soldiers.

“I am here to minister to the spiritual needs of anyone who needs me,” he continued.

It is not unusual to see Lozano walking around his assigned Medical Innovative Readiness Training Team Site (MIRTTS) at Pharr-San Juan-Alamo High School talking to people and passing out candy in the afternoon to boost morale and provide a much-needed sugar rush.



Texas State Guard 1st Lt. Ryan Lozano, Chaplain for the PSJA MIRTTS passes out religious pamphlets to those who would listen to his jokes. (U.S. Air Force photo by SMSgt. Elizabeth Gilbert).

One of the reasons Lozano chose to participate in Operation Lone Star was because it gave him a chance to both minister to his State Guard troops as well as serve the people of his state.

“Ministering to the spiritual needs of the people here is different from ministering to the spiritual needs of the people in my small parish (in Lockhart, Texas). I have an ongoing and active ministry here. I am available day and night in the event someone needs to talk to me,” said Lozano.

Lozano believes that it takes a certain type of minister to become a chaplain because it requires them to be flexible to an ever-changing schedule and to have a willingness to listen with an open heart to the spiritual concerns of anyone in need.

“It is such an important mission that these Soldiers are participating in. The people here are very much dependent on the Soldiers and Operation Lone Star to help meet their medical needs,” concluded Lozano. ■

The Ecumenical Congress of the Holy Catholic Church Anglican Rite and Timothy Plan present
Biblical Stewardship Seminar
St. James Anglican Church, Kansas City. Contact Holly Michael for details and registration.
koinonia@holycatholicanglican.org

GOD'S FINANCIAL STIMULUS

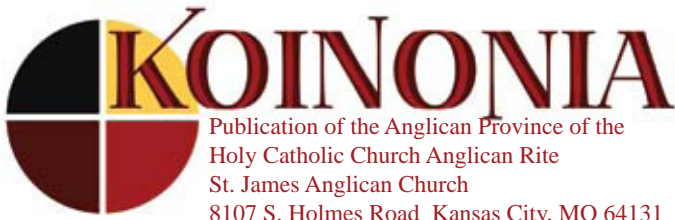
A Biblical Road Map to Financial Freedom

By Art Ally, Timothy Plan Ltd.

Oct 21, 9-5 & Oct 22, 9-12

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.



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