



KOINONIA

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

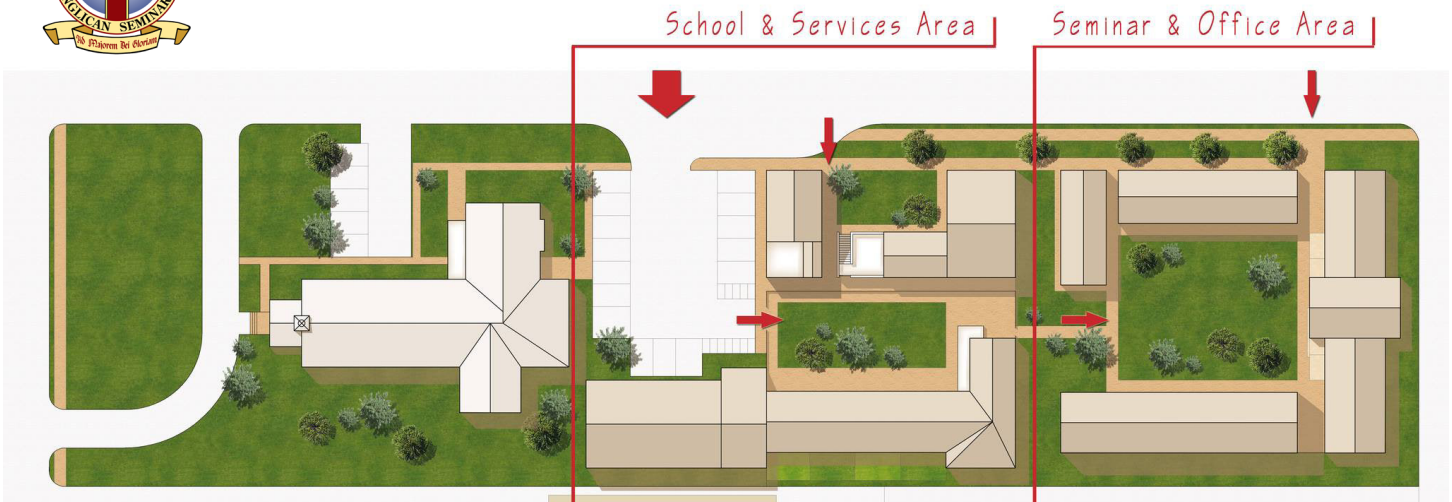
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Trinity 2013 A.D.

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ANNOUNCING

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

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

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

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

HCCAR NEEDS PRIESTS AND DEACONS WHO ARE MEN OF GOD, EMPOWERED BY GOD'S WORD AND WITH ZEAL FOR HIS KINGDOM. A GOOD FORMATION ENSURES GOOD MINISTRY. HOLY TRINITY ANGLICAN SEMINARY IS 501(c)3. YOUR CONTRIBUTIONS ARE TAX DEDUCTIBLE. A MONTHLY DONATION OF \$25 WILL GO A LONG WAY TO HELP GROW OUR SEMINARY. CONTACT YOUR RECTOR FOR DETAILS ON HOW YOU CAN HELP THIS MINISTRY.

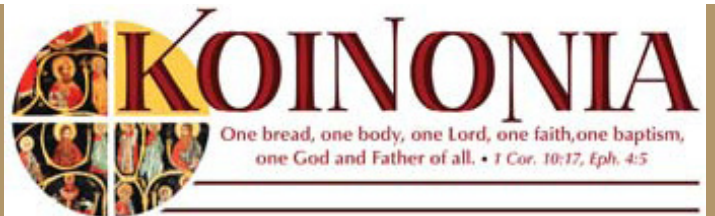


THANK YOU
*Elisa Amati, the dear spouse of Fr. Luca De Pero for her architectural design for the Holy Trinity Anglican Seminary.
Mille Grazie!*

SOUL CARE! PHONE-LINE PRAYER CALL EVERYDAY!



When two or three are gathered together in His name, petitions are granted. Ask your Rector for the phone number and password. Whenever you can, join the prayer conference in the rhythm of daily morning and evening prayer. We have dedicated clergy and postulants faithfully hosting the prayer call daily at 7:00 am and 7:00 pm central time.



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



EASTER DAY HOMILY 2013

Bishop Kenneth Kinner, Church of the Holy Family Holy Catholic Church Anglican Rite, Casper, WY



JESUS ++ + *“These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”*

Benjamin West, The Incredulity of Saint Thomas, c. 1790

We are the disciples of One who overcame sin on the CROSS and overcame death in the Resurrection.

We are to witness to these things !

We are both the Body of Christ and in the Revelation of John, the Bride of Christ.

In His Holy Name and in His Grace, we are to also overcome the world!

- The 1st VOW in Holy Baptism:

“I renounce the devil and all his works the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh.”

- The 2nd VOW in Holy Baptism:

“I believe all the Articles of the Christian Faith as contained in the Apostles’ Creed’.

- The 3rd VOW in Holy Baptism:

“I will obediently keep God’s holy will and commandments, and walk in the same all the days of my life.” ..

- On that DAY, when we meet Our Lord, we will answer to what we have done with what we have VOWED to believe and do!!!

The Lord of the Apostolic Creeds **never has, and never will** abandon us to the wiles of the Devil.

Please join me in giving the answer of our Church !

1928 BCP p. 54

To those around us who say there is no intelligent design or meaning in Creation- we answer:

O God the Father, Creator of heaven and earth; Have mercy upon us.

To those around us who believe nothing is right, all is lost- we answer:

O God the Son, Redeemer of the world; Have mercy upon us

To those around us who deem themselves above obedience to any moral power: we answer:



O God the Holy Ghost, Sanctifier of the faithful;

Have mercy upon us.

To those around us who value 'political correctness' above revealed Truth- re-writing the Holy Scriptures and the Book of Common Prayer' we answer: ***O holy, blessed, and glorious Trinity, one God; Have mercy upon us.***

Our answer is in the power of God !

+

I am now inviting you to a wedding:

Not the one in Cana of Galilee, where Jesus performed His first miracle - it would have been joyful to be a guest that day ! His magnificent bounty astonished everyone ! The best wine, a sign of the new covenant that was coming to pass in Him.

Not the wedding of the Lamb, with His Bride, the Church, in the Revelation of John- though we **will participate** in that wedding in Heaven.

I am inviting you to your wedding:

THE SOLEMNIZATION of MATRIMONY - a sacrament with an outward visible sign and an inward spiritual Grace. **Jesus**, bringing His Grace, His love in action, present by YOUR INVITATION that day.

You, your family, your guests addressed as '*Dearly beloved in the sight of God*'. '*To join this Man and this Woman in holy Matrimony, an honorable estate, instituted of God, signifying the mystical union that is between Christ and his Church.*'== Revelation to John 21:2 "*I saw the holy city, the new Jerusalem, coming down from God out of heaven as beautiful as a bride all adorned for her husband.* 22:17 "*The Spirit and the Bride say 'Come'. Let everyone who listens answer 'Come*'. At your marriage you were invited to the wedding of Jesus in Heaven! ! On 'that day' appointed you will go to that wedding ! Your marriage is in the fear of God.

"Wilt thou have this woman? Wilt thou have this man? In this holdover from the ancient engagement, you vowed, in the *future tense*, that you will love and stand by one another, honor one another in all circumstances of good and bad as long as you live. You joined hands and vowed in the *present tense*, vows that actually effected you marriage; you are the 'ministers'

"I take thee - to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish till death -and you affirmed this as God's holy ordinance. You gave a blessed ring or rings, a sign of the eternity of God.

This prayer was offered for you:

"O Almighty God, Creator of mankind, who only art the well- spring of life; Bestow upon these thy servants, if it be thy will, the gift and heritage of children; and grant that they may see their children brought up in thy faith and fear, to the honor and glory of thy Name

The miraculous dignity of a family to have children: 1/2 Mom and 1/2 Dad., both SERVANTS of God. As a Dad, a Grandpa and a Great Grandpa, I say to men - our role in creativity is essential and lasting for our natural lives. But men, I want you to look at your wife - a woman- a compliment to you. She is, like you, in the Image of God, but she has the biological capacity to have a new Image of God grow within her body. Even God's own Son, by the willing acceptance of the Virgin Mary, came to birth in 9 months this way. Without mothers, mankind will cease to exist.

Children instinctively know that they are from both parents and achieve their very being from Mom & Dad. To be fully formed, mentally and spiritually, children need to be free to generously receive from, and express affection to, parents of both genders. Boys need to learn to love both father and mother. Girls need to learn to love both mother and father. All of what has been said about Matrimony & Family is the Divine plan of our Creator. It cannot be amended by mankind.

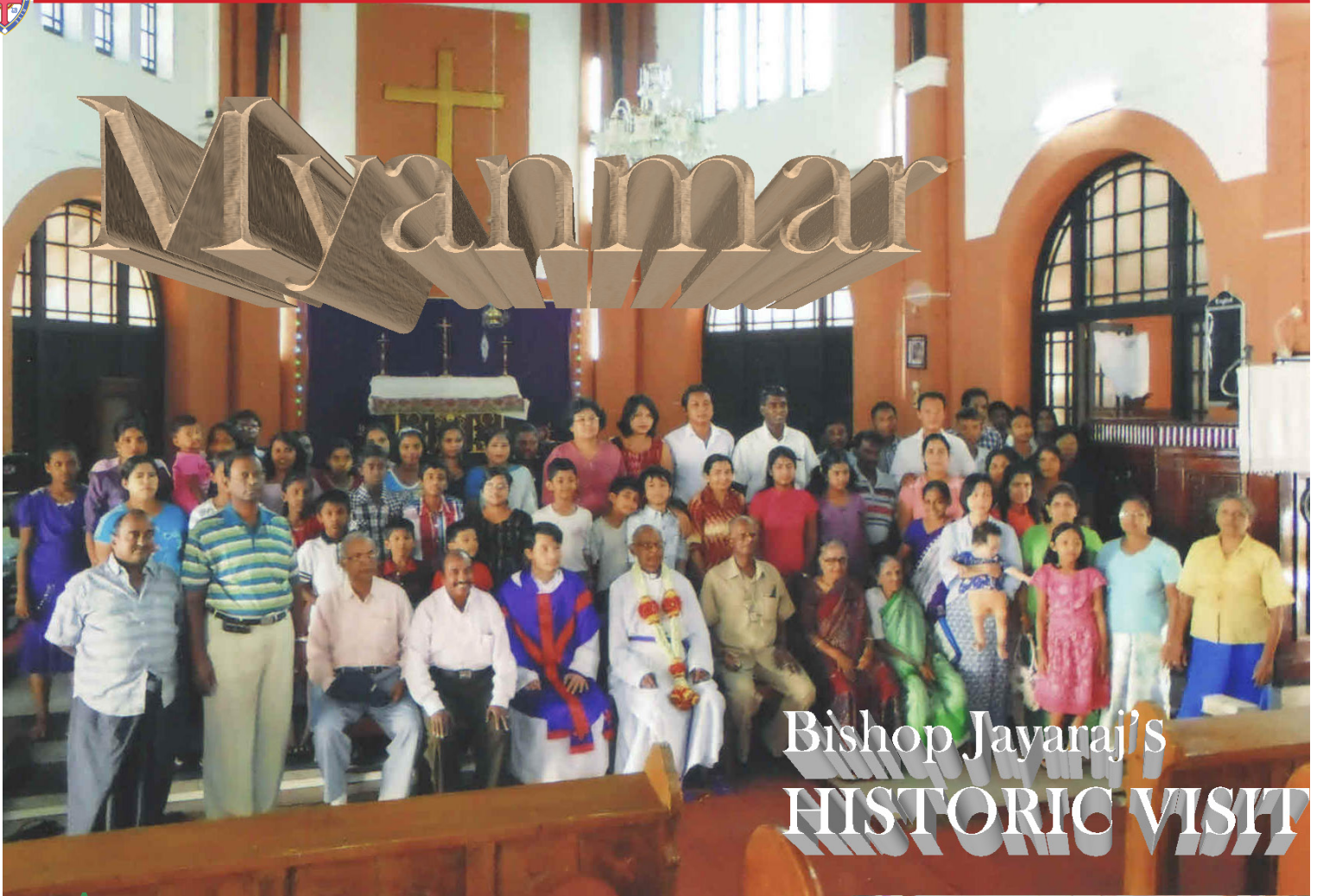
The formation of the Church, the formation of American life depends upon your marriage, and your children.

Today, the first day, - - - for over 100,000 Sundays---- the Resurrection of Jesus has been proclaimed by the Glorious company of the Apostles,

by the goodly fellowship of the Prophets,

by the noble army of Martyrs

and by millions of Christian families throughout the world. Here we are with Our Lord, Jesus the Messiah. ALLELUIA!



Bishop Jayaraj's HISTORIC VISIT

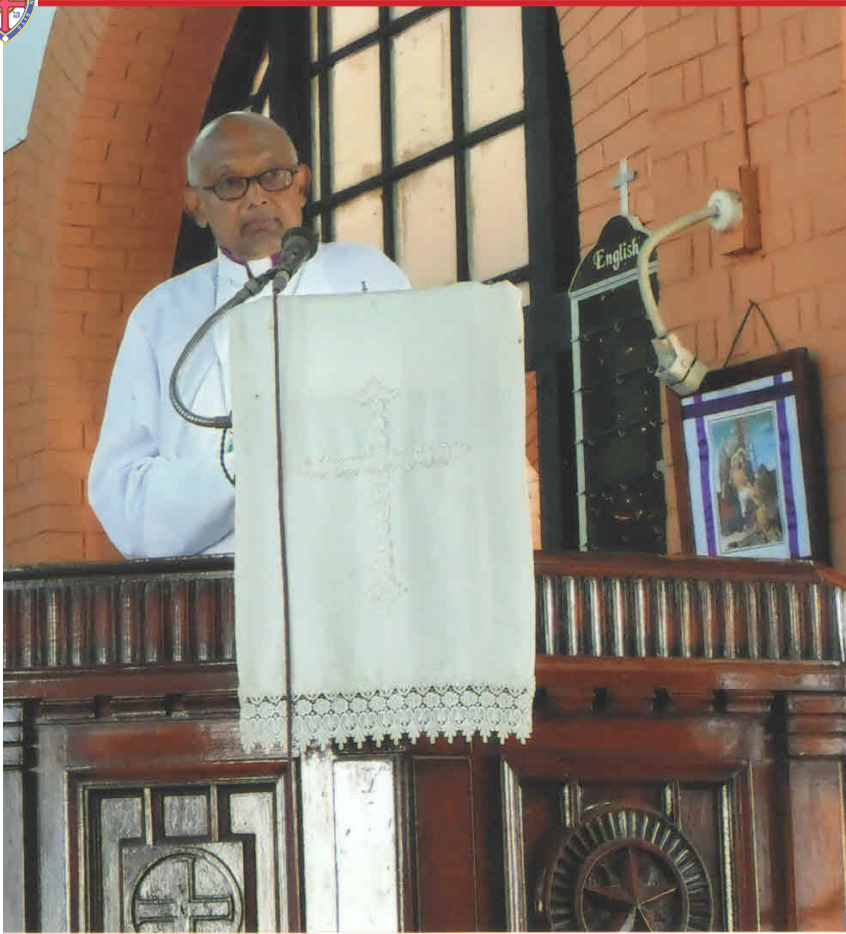
A lifelong dream came true when my plane touched down in Yangon International Airport, Yangon, Myanmar formerly known as Rangoon, Burma on the bright afternoon of Saturday, March 2, 2013. My visa was waiting at the desk of the Immigration Officer. Ruth Peters of St Gabriel's SPG Tamil Church came inside Customs. Outside, through a glass partition, my Burmese aunt, Daw Ngeb Thong, cousin Ruth Lamech MD, nephew Michael Lamech and grand nephew James Lamech as well as Mr. Stanley H. Peters, Senior Warden of St. Gabriel's SPG Church enthusiastically waved. Customs cleared, we proceeded to my hotel by first stopping at St. Gabriel's Tamil Church.

At the church, the baptism register was prominently displayed so I could see the entries relating to me and my brother. I saw the baptismal front where I had died with Christ and resurrected with Him for a new life in Him. Since then I had become a member of the body of Christ, a chosen generation, a royal priesthood, an holy nation, and part of a peculiar people. I also toured the beautiful church and viewed the brass lectern my grandfather (the late Rao Bahadur Dr. Jerusalem Swamidiyan Lamech) presented to the church. He resided adjacent to the property of St. Gabriel's at the famous Schwedagan Pagoda Road. He was a prominent physician and the Honorary Surgeon to the Viceroy of India, Burma and Ceylon. He brought the property of St. Gabriel's to the attention of The Lord Bishop of Rangoon. All my uncles and my mother and her sister were baptized here.

The great Indian saint Sadhu Sunder Singh visited Burma and stayed with my grandparents. He served as my mother's godfather and in honor of that my mother was given the feminine version of Sunder Singh namely Sunderabai as one of her names. At the sacristy I saw a large picture of my eldest uncle, the Rev Dr. Thomas Edward Lamech M.A.(Cantab), M.B.B.Ch.(Cantab), M.R.C.S.(Eng.) etc etc., personal physician to Prime Minister U Nu and was the Most Worshipful Grand Master of the Grand Lodge of Burma. The last foreign bishop prior to his deportation to England by the military dictatorship ordained him a deacon.

Clockwise: Bishop Jayaraj with the congregation of St.. Gabriel's Tamil SPG Church, Bp Jayaraj in front of the baptismal front , where he was baptized .





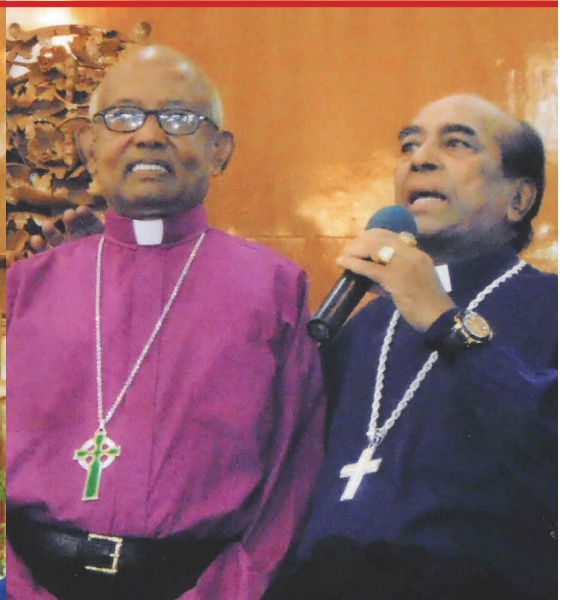
Senior Warden Peters said they expected me to preach the following day being the Lord's Day. A large gathering had attended and it took five communion hymns for the distribution of holy gifts. My sermon was translated into Burmese as the youth were vaguely acquainted with the Tamil Language.

Following Mass a reception was held and gifts of sarong for me and my wife were given. They chose my only niece Mary Lamech to garland me with natural flowers. Senior Warden Peters said they were welcoming one of their own into the church. Those in their eighties realized they knew my father who on occasions used to render one of the lessons.

After the reception my cousin Dr. Ruth Lamech drove me to her father, my uncle's estate on the outskirts of Rangoon where I lunched on Burmese delicacies - mohingca, kawkswe, balachan and pickled tea. The following Sunday I would once again return for lunch.



Clockwise: Bishop Jayaraj preaching at St.. Gabriel's Tamil SPG Church, Greeting children Grand nephew James Lamech holds the hand of his grand uncle, the bishop., Bp Jayaraj's niece Mary Lamech garlands her uncle at a reception following Mass at St. Gabriel's SPG Tamil Church, Yangon, Myanmar; Lunch at his aunt's Estate on the outskirts of Yangon. With his aunt Daw Ngeb Thong and Cousins Ruth and Daisy



The following Sunday I was taken to the Central Baptist Church, Rangoon. Several hundreds, including youth, gathered for a service of praise and worship. The local Methodist bishop was invited to preach. I sat at the last seat as my two-year old grand nephew had come. Suddenly a pastor at the altar spotted me and sent a junior pastor to guide me to the altar. The senior pastor after the sermon introduced me to the congregation. The clergy wore a black shirt with clerical collar, a silver cross with a rather large rectangular purple stone and the traditional Burmese longui. There were six candles at the Altar and a pot of incense was lighted and offered at the time of the intercessory prayer.

After the service I visited the Home for the Aged of the Visit to Roman Catholic Archdiocese of Rangoon. My aunt, in honor of her great grandson James Lamech's birthday provided for special meal for the residents.



On the eve of my departure Senior Warden Stanley H. Peters and his wife Ruby Peters whose picture as a teenager in our family album I had carried among others to Burma entertained me for a sumptuous South Indian style dinner and lavished me with typical Burmese gifts. Prior to that the Archbishop and Primate of the Church of Myanmar, His Grace the Most Rev Stephen Myntt Oo graciously received me at his official residence, the Bishops-court and we discussed matters of faith and the Indian saint Sadhu Sunder Singh and his visit to Burma. The saint had written a classic, "At His Master's Feet" which is translated into 42 languages of the world. A recurring theme in his writings is there are millions and millions of Christians in the world without the Living Christ. He constantly preached not to ask for "things" but to ask for the "giver of things."

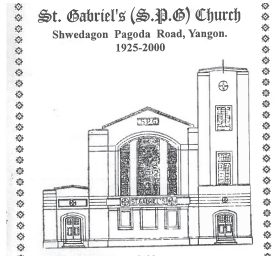
Burma is slowly coming out of a brutal and repressive regime. Archbishop Stephen Myntt Oo, his family and friends spent time in jail for their Christian faith. We hope the future holds good.



Clockwise: At the Central Baptist Church, Yangon. The Methodist Bishop in Yangon is 2nd from right, The Rev Dr. Christie Mawia Senior Minister at Central Baptist Church greets Bishop Jayaraj and introduces him to the congregation, Distributing money donated by his aunt at the Home for the Aged, Yangon, Roman Catholic Archdiocese, With His Grace the Most Rev Stephen Myntt Oo, Archbishop & Primate, Church of Myanmar at Bishops Court, Yangon, With the Archbishop who is also the Bishop of Yangon.



Anglican Mission To Tamil Congregation in Myanmar



The first representative of Christianity, a French Franciscan, came to Burma about 1554. The first Christian Church was erected by the Jesuits about 1613. Other Priests came for brief periods with but little permanent influence until the eighteenth century, when the Burmese King granted special facilities to them, enabling them to carry on permanent work. The first brick Church in Burma, ruins of which still stand, was erected by them at Syriam in 1750. The first book printed by foreigners in Burmese was a little Burmese grammar by a Roman Catholic Missionary, which was published in Rome in 1776.

The Rangoon Armenian Church Calendar shows that Armenians first came to Burma in 1612, and dwelt at Syriam.

Protestant Mission date from 1813, when Judson and his wife arrived in Rangoon under the American Baptist Church. He settled in Moulmein, where most of his work amongst Burmese was carried on.

The Church of England, through the S.P.G, first took up work after the second Anglo-Burmese War in 1852. The work began in Moulmein under the direction of an army chaplain, and was taken in 1860 by J.E.Marks.

A Presbyterian Church was organized in 1872 for Scotsmen in Rangoon.

The American Methodist Episcopal Mission began work in 1879 under Bishop Thobum.

The English Wesleyan Church commenced work in 1887 under Mr. W.R. Wiston. 1 This, in brief outline, in the story of the planting of Christianity in Burma.

Know ye all men, this is the History of Tamil Christians in Burma and St. Gabriel's (SPG) Church, Rangoon.

The Tamil Christians came from different parts of South India as clerks and officials in Government service, on the Railways and Post office not to mention doctors and engineers. Many came as domestic servants and labourers. Since they came from Tinnevely District, their natural loyalty to the Church of England brought them under the care of Government Chaplains in Burma and care of the (SPG). In 1860, excellent

work was started among Tamil Immigrants by one David John, a Catechist. The first Missionary sent to Burma by the (SPG) arrived in 1859 at Moulmein then capital of British Burma. The Burmese were not responsive and the work was discontinued in 1879, but the Tamil mission carried on when the (SPG) again stationed a missionary in Moulmein. There were three or four Burmese Christians but the Tamil Christians were considerable. In 1890, Burmese, English and Tamil congregation were confirmed together the service being trilingual.

In Rangoon the Indian Christian Mission of St. Gabriel was established fifty years ago under the inspiring leadership of the Rev. James Colbeck. Most of the Congregation were, and still are, Tamils, though there has been from the beginning a strong Telugu branch of the mission. The two languages are quite distinct, and there are not many missionaries who can speak both languages with any fluency. 2

Mention must also be made of the interesting mission in Car Nicobar Island, south of the Andamans. Here is a small but growing body of Christians, with one of their own men, trained in Burma, as catechist and another looking after the school work, and with an Indian doctor in charge of the small hospital built for the Island by the Government. The only priest who can visit them regularly is the chaplain of Port Blair the Indian convict settlement. He can get to them perhaps six times a year.

Besides this work among indigenous races, there is a call to the evangelist and the Pastor from the enormous numbers of immigrants. These are still coming in myriads from India and in large numbers from China. Those coming from South India are often Christians. In addition to the large South India Congregation at St. Gabriel's, Rangoon, to which reference has already been made, there are now smaller congregations elsewhere, notably at Maymyo, where the Rev. Asirvatham, one of the four Indian clergymen in the Diocese, has just built a separate Church for the Indian Community.

Education in Burma is a "transferred" subject under the Indian reforms and is under an Asiatic minister. Schools are

divided into three grades- English, Anglo-vernacular, and vernacular, Prayer and the careful relation of each institution to the evangelistic, pastoral, and vernacular school work, as suggested by the well-known missionary report on village education in India of a few years ago, will serve to preserve their missionary character.

In Burma a stage has been reached in the history of these schools where buildings claims a good deal of attention and money. The timber buildings that were erected half a century or more ago are now out of date and falling into decay. Some of the schools have managed to get into more durable and modern condition. St. Mary's great Burmese girls' School led the way and has now a large building in a crowded part of Rangoon. St. John's College now has a set of brick buildings worthy of its traditions and magnificent site.

St. Gabriel's School for Indian boys is well housed, and also Mandalay and Shwebo Schools.3

In 1863, the Missionary to Moulmein visited Rangoon. In 1867, 40 Tamil boys were reading in the Mission School.

Until 1878, Tamil work was carried on by a catechist, and there were 130 Tamil Christians. Samuel Abbashekanathan was their teacher. He was ordained deacon. This was the first ordination held in Burma.

Bishop Titcombe was first Bishop of Rangoon and he took a great liking to the Tamil Christians and showed considerable interest in their spiritual welfare.

In 1883 Bishop Titcombe ordained Samuel Abbashekanathan as Priest which post he held till 1889 when he returned to India. In the worship of the Tamil Christians, St. Gabriel's S.P.G Church was built and consecrated in the years 1879-1880. The Tamil Christians contributed to the full cost of building the church.

Rev. T.Ellis was Priest in Charge till 1904. There were 1,008 Tamil Christians (including Telugus) and 632 Communicants.

In 1904 Rev.V.N.Kemp became Priest in Charge. The municipality decided to build a large municipal market (now Scott Market) on Montgomery Street (Bogyoke



Senior Warden Stanley H. Peters and Ruth Lamech MD, **BACKGROUND HISTORY OF ST. GABRIEL'S SPG PARISH**
Bishop Jayaraj's first cousin

"The Lord hath done great things for us; where of we are glad." (Ps. 126:3)

Thanks to the Almighty and Everlasting God who has graciously given us the opportunity for celebrating the Silver Jubilee of the new Church of our St.. Gabriel's (SPG) Church.

In fact the Congregation of St.. Gabriel's (SPG) Church was formed as early as in the year 1879, and the Old Church of St.. Gabriel's was built and consecrated in 1881 by the then Bishop of the Church of England.

The present site for the building of the new Church was sought and chosen by the Mission authorities for the following three main reasons:

1. the then existing Church was too small for the big Tamil congregation;
2. the constant disturbances caused by the railways were a great nuisance at the time of divine worship; and three the Government was extending the borders of the Scott Market urging the Tamil Congregation of St.. Gabriel's to be wise enough to shift their place of worship to a better and more suitable site. And hence this site.

And according to the reading of the stone set on its wall, the foundation for the present Church was laid on the 4th April 1925. And in the Version of an oldest member of the Congregation it was quickly completed and consecrated by Bishop Fyffe. It is worthy of note here that Rao Bahadur, Dr. .J.S. Lamech was the chief person who helped Bishop Fyffe to acquire the Pagoda Road property and to build up the new Church i.e., the present Church, and several others helped in their own small way. In honour of the late Dr. .J. S. Lamech and in memory of the great services he has rendered may I request Mr. West to unveil his photo to be hung along with Rev. V.N .Kemp's in the Parish Hall.

The well known Missionary Priest of St..Gabriel's (SPG) Tamil Church, the Rev.V.N.Kemp, who had rendered his faithful and valuable services in the old Church for may years, had the chance of serving this new Church only for a few years. He took great efforts in building the Church and soon transferred to Port Blair in the Andamans.

1. C.R.Purse1~ M.A. Burma. S.P.G. Handbook, 15 Tufton Street, Westminster1; S. W.J. 1929. P 46
 2. Ibid., 3. Ibid., P. 54,61-64
 4. Dr. Tom Lamech/1, History of Tamil Christians and The S.P.G Church of St.. Gabriel's Paper presentation
 * Article from St.. Gabriel's Diamond Jubilee souvenir

Street). All efforts made to retain the property proved useless. So the late Dr. J. S. Lamech acquired the present property containing three wooden buildings for K.125,000 from the Von Bock family for St.. Gabriel's S.P.G Church. Unfortunately the rift came when one of the leading members of the Church late Mr.T.C.Bamabas was keen to buy the vacant land in Godwin Road where the medical College hostel now stands for k.150,000. He was huffed and decided with two or three other leading members to repurchase the Old Church, and the Congregation split into two groups.

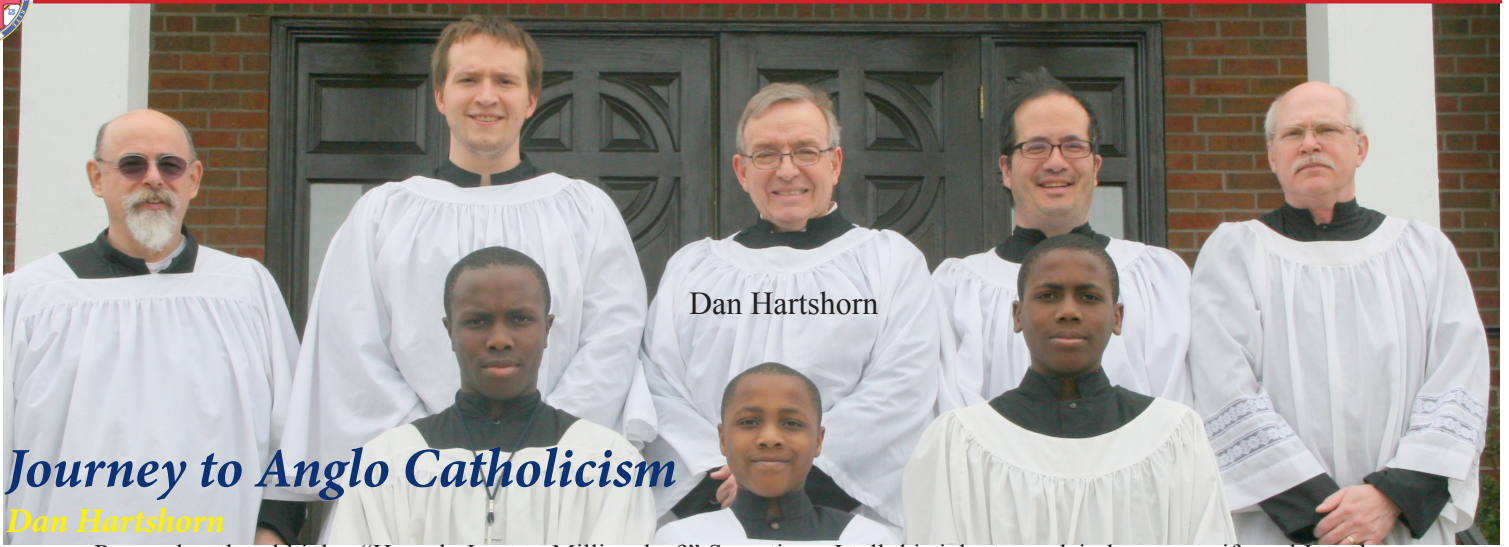
The group loyal to the Bishop worshipped in the Cathedral till the present church was built. Here as the other group renounced the Bishop and broke away to form the present CIB Church. Unfortunately, with the money obtained from the sale of the old Church, school and the land, Rev. V. N. Kemp decided to build the school first, and the result the money ran out. So the late Dr. .J. S. Lamech collected the necessary amount to build the church from his wealthy friends, Buddhists, Hindus, Moslems and of course Indian Christians.

This was soon accomplished and the Church built. St.. Gabriel's was enlarged by addition of two side ails. The wooden school was replaced by a large pucca building and a clergy house was built in 1926. All this was done by contributions from the Tamil Christians and without outside help. No money was ever collected from the Diocese or S.P.G Head Office. From the above statements it is quite clear that the present property belongs solely to St.. Gabriel's Church S.P.G It is only vested in the Diocese. If any question of sale arises, the congregation must be consulted first and only with their approval can any sale or matters concerning the welfare take place. This is the true history of the Tamil Christians and the St.. Gabriel's Church S.P.G. in Burma. Let this be a record for posterity so that there is no misunderstanding.4



Brass Lectern Bishop Jayraj's grandfather Dr. Lamech presented to St. Gabriel's SPG Tamil Church, Yangon, Myanmar





Journey to Anglo Catholicism

Dan Hartshorn

Remember the old joke, “How do I get to Millinocket?” Sometimes I tell this joke to explain how my wife and I made our way to Anglicanism and to “the faith once for all delivered to the saints.” I found my way here albeit with perhaps a few more odd twists and turns.

I hail from a long line of Mormons, generations in fact. I grew up in the Mormon sect the Reorganized Church of Jesus Christ of Latter Day Saints (RLDS), recently renamed the Community of Christ. I have wonderful memories of childhood, loving parents, family, and church. I learned about the Bible at my mother’s knee through bedtime stories she told us. I heard about creation, Adam and Eve, Noah, Abraham, Moses, the Prophets, David and Goliath, stories of Jesus and His passion, wonderful stories of God’s love and faithfulness to undeserving people. But with all that Bible knowledge, still I didn’t understand the Gospel.

Then at age 21, serving in the US Army 10,000 miles from Missouri and homesick, I read a book by Billy Graham. Here the Gospel unfolded to me and the meaning of the cross of Christ was explained in terms I could understand. In his book the Rev. Graham explained how all people were sinful, but God loved us so much He sent His Son Jesus to die upon the cross to pay the penalty for our sins. Reverend Graham emphasized that if we would but believe the Gospel, confess and repent of our sins, and ask Christ to come into our lives, we could be born again. Now, nobody had to tell me I was a miserable sinner; I knew it! And so, not long after I read that book I believed on Christ as Savior and Lord and life as I had known it was over. The old was gone; the new had come. Thrilling days and months followed, and I devoured the Bible through reading and study. I also discovered the meaning of true Christian fellowship, I learned to obey Christ, and I tried to witness to fellow servicemen. Daily fellowship with God seemed so real, and answered prayer brought a joy and reality to life that I had never before experienced. I dreamed of the day I would return home and tell my parents, and I just knew I would be called to ministry in my church.

Then about six months into my new life in Christ God tested my commitment and obedience to Him in a way I never thought possible. Through my study of God’s inerrant and infallible word, I became convinced Mormonism was a false religion, and I knew I had to leave it in obedience to God even though I knew this would hurt my parents deeply. Several months later I returned home from the military and told my parents the hard truth: I could no longer be a member the RLDS church because it was not orthodox in belief. Of course they were shocked and disappointed. In their minds, I had repudiated generations of family tradition, and I had abandoned the “true” church. And though I loved my parents, I left the RLDS church with a clear conscience and have never looked back. But one thing I had learned through this experience was that God is faithful, and down through the years I had the privilege to share Christ with both my mother and father many times. And before they died, they testified of a saving faith in Jesus Christ.

From the moment Christ found me, I have felt God’s guiding hand upon my life. He was faithful, and I knew it with all of my heart. His promises were true and I knew He would lead me if I put my faith in Him. After military service, I attended Central Missouri State University (now the University of Central Missouri) on the GI Bill, and while there I became involved in the Navigator ministry. The Navigators are an evangelical Christian organization whose goal is to help fulfill the Great Commission by making disciples. During those years at CMSU I learned how to grow as a Christian, how to study the Bible, and how to lead others to faith in Christ and then help them to grow in their faith. And it was during these years Christian history began to interest me. Up to that point I had been told true Christian faith and practice had existed only briefly from the Day of Pentecost to the death of the last apostle to be restored 1500 years later by Luther, Calvin, and others in the protestant reformation and later in the evangelical revival. The 1500 intervening years in church history were a blank to me. It was as if God had not been at work. But to my surprise, through reading church history I learned much of evangelical theology originated in the early church. But it was a Christmas card I sent to a friend in 1979 that excited my interest in the historic church. The card, lovely and sublime, was a picture of an icon of Christ and His mother. What was this art, beautiful and strange yet profoundly spiritual? In the years that followed I also began to take note of the beauty of traditional church architecture and traditional hymnology. Sometime during those years of searching, I learned of the Anglican rite churches who had not succumbed to doctrinal innovations and contemporary worship. Here I found the ancient and historic church, the church who traced her beginnings from the undivided church and the faith once for all delivered to the saints. And indeed the liturgy, the ancient prayers, the symbols, the icons, the beautiful hymns, the body and blood of Christ in the Eucharist are satisfying to my soul. But why come to St.. James? (It is, after all, 40 miles from where we live.) We originally came to St.. James to help my son and daughter-in-law with child-care so they could worship together. You see, I knew that Anglicanism prided itself as *via media*, the middle way, and because of that I had recommended Anglicanism to my son and daughter-in-law. I also knew St.. James was a traditional Anglican parish. But once here my wife and I fell in love with the traditional music and worship and, of course, the people. Here we can co-labor together in the Gospel ministry with others of like heart as well as worship Christ in the beauty and mystery of the Eucharist. St. James is our church home, now, and we are Anglicans. *(Above: Second Row Middle: Dan Hartshorn as one of the Lay Readers, to his left Brannon Hartshorn, his son).*



St. Gabriel's Greeley CO - 30 yrs in His ser-
PRESERVATION MONTH
HISTORIC 2013



St. Joseph of Glastonbury - HCCAR



GREELEY, COLORADO



Stations of the Cross, Kansas City, MO



St. Paul the Apostle Mission Branson



Confirmations Greeley, CO



Friends of Jesus Missions India



St. James Anglican Church Choir

The Apostolic Succession

OFTEN CALLED "THE HISTORIC EPISCOPATE"

JOHN, MATTHEW, JAMES, ANDREW, PETER, JAMES the Less, SIMON, PHILIP, BARTHOLOMEW, THOMAS, JUDAS Thaddaeus, JUDAS Iscariot (Who was replaced by MATTHIAS, the first to succeed in the long line of Bishops)

BISHOPS OF JERUSALEM 35 - 513 A.D

1. ST. JAMES the Less

2. Simeon
3. Justus I
4. Zaccheus
5. Tobias
6. Benjamin
7. John I
8. Matthias
9. Philip
10. Seneca
11. Justus II
12. Levi
13. Ephraim
14. Joseph
15. Judas
16. Marcus
17. Cassianus
18. Publius
19. Maximus I
20. Julian
21. Caius
22. Symmachus
23. Caius II
24. Julian II
25. Maximus II
26. Antonius
27. Capito
28. Valus
29. Daleanus
30. Narcissus
31. Dius
32. Germanio
33. Gordius
34. Alexander
35. Nazabanes
36. Hymenaeus
37. Zambos
38. Herman
39. Macarius I
40. Maximus III
41. Cyril
42. Herenius
43. Hilary
44. John II
45. Pragilus
46. Juvenal
47. Anastasius
48. Martyrius
49. Salutis
50. Elias
51. John III consecrated David, the first Bishop of Mineva St. Davids, Wales. Succession now traced through Bishops of St. David Wales

BISHOPS OF ROME 67 - 668 A.D.

SS. PETER & PAUL

1. Linus
2. Anacletus
3. Clement
4. Evaristus
5. Alexander
6. Sextus I
7. Telesphorus
8. Hyginus
9. Pius I
10. Anicetus
11. Soter
12. Eleutherius
13. Victor I
14. Leptirinus
15. Calixtus
16. Urban I
17. Pontianus
18. Anteros
19. Fabianus
20. Cornelius
21. Lucius I
22. Stephanus I
23. sextus II
24. Dionysis
25. Felix I
26. Eutichianus
27. Caius
28. Marcellinus
29. Eusebius
30. Melchades
31. Sylvester I
32. Mark
33. Julius I
34. Liberius
35. Damasus I
36. Siricus
37. Marcellus I
38. Anastasius
39. Innocent I
40. Zosimus
41. Boniface I
42. Celestine I
43. Sixtus III
44. Leo I
45. Hilarius
46. Simplicius
47. Felix III
48. Gelasius I
49. Anastasius II
50. Symmachus
51. John I
52. Hormisdas
53. Felix IV

BISHOPS OF EPHEBUS 67 - 668 A.D.

1. ST. JOHN

In 97 A.D. consecrated his pupil Polycarp as Bishop of Smyrna
BISHOPS OF LYONS 97-589 A.D.
 2. Polycarp In 156 A.D. consecrated his pupil Pothinus, sending him to Gaul or France where he was Bishop of Lyons.

3. Pothinus
4. Irenaeus
5. Zaccharius
6. Elias
7. Faustinus
8. Verus
9. Julius
10. Ptolemy
11. Vocitus
12. Maximus
13. Tetradius
14. Verissimus
15. Justus
16. Albinus
17. Martin
18. Antiochus
19. Elpidius
20. Licarius
21. Eucherius I
22. Patieus
23. Lupicimius
24. Rusticus
25. Stephanus
26. Viventiolus
27. Eucherius II
28. Lupus
29. Liconitus
30. Sacerdos
31. Nicetus
32. Priscus
33. Aetherius consecrated Augustine as Bishop of Arles, he became Archbishop of Canterbury in 589 A.D.

BISHOPS IN THE UNITED STATES 1787 - 2013 A.D.

Samuel Seabury

First Bishop of the United States, was consecrated by three Scottish "non-juror" Bishops Kilgour, Petrie and Skinner in 1784 at Aberdeen. Later William White and Samuel Probst, first Bishop of Pennsylvania and New York consecrated in London, 1787.

William White

1st Bishop of Pennsylvania

John Henry Hopkins

2nd Bishop of Vermont

Daniel S. Tuttle

1st Bishop of Montana

James de Wolfe Perry

7th Bishop of Rhode Island

Henry K Sherrill

9th Bishop of Massachusetts, Presiding Bishop 1947

Arthur Lichtenberger

6th Bishop of Missouri, Presiding Bishop 1958

Lichtenberger, chief consecrator of

ALBERT ARTHUR CHAMBERS

Who gave Apostolic Succession to the Anglican Church in North America on 28 January 1978 by consecrating Charles Dale David Doren, with Francisco de Jesus Pagtakhan of the Philippine Independent Catholic Church (present) and Mark Pae of Taejon, South Korea and Charles Boynton (by letters of consent) co-consecrators. Chambers, Doren and Pagtakhan consecrate James Orin Mote, Robert Sherwood Morse and Peter Francis Watterson.

Chambers, chief consecrator of

JAMES ORIN MOTE

1st Bishop of the Diocese of the Holy Trinity, Mote, chief consecrator, C. Dale David Doren and Albert Chambers by consent co-consecrators of

WILLIAM FRANCIS BURNS

1st Bishop of the Diocese of the Resurrection, Burns, chief consecrator, Mote & Doren, co-consecrators of

WILLIAM OLIVER LEWIS

Metropolitan and Archbishop of the Diocese of the South

BISHOPS OF ST. DAVID OF WALES

519-1408 A.D.

1. David
2. Cynog
3. Tello
4. Ceven
5. Morfall
6. Haerwneu
7. Elwæd
8. Gwrnwen
9. Llumwerth
10. Gwrgwyst
11. Gwgan
12. Eineon
13. Clydawg
14. Elfod
15. Ethelman
16. Elane
17. Magelgwyd
18. Ma de
19. Caddell
20. Sadwmfen
21. Novis
22. Sulhathmay
23. Idwall
24. Asser
25. Arthwael
26. Samson
27. Reubin
28. Rhydderch
29. Elwin
30. Morbiw
31. Llumwerth
32. Hubert
33. Enerius
34. Ivor
35. Morgeneu I
36. Nathan
37. Jenan
38. Arwysd
39. Morgeneu II
40. Erwin
41. Trahaearn
42. Joseph
43. Bleiddud
44. Salien
45. Abraham
46. Rhyddmarch
47. Wilfrid
48. Bernard
49. D. Fitzgerald
50. P. de laeia
51. G. Camb
52. G. de Henelawe
53. Jowrth
54. Gross
55. deCarew
56. T. Bech
57. D. Martin
58. H. de Gower
59. J. Thoresby
60. R. Brian
61. F. Fastolfe
62. H. Houghton
63. J. Gilbert
65. H. Chicheley

was made the 60th Archbishop of Canterbury



*As the Lord Taught
As the Apostles Preached
As the Fathers of the Church Preserved*

16. Theogild
17. Ceolnoth
18. Aethelred II
19. Plegmund
20. Athelm
21. Walfelm
22. Odo Severus
23. Dunstan
24. Aethelgar
25. Siricus
26. Alfric
27. Elphage
28. Lifing
29. Aethelnoth
30. Edisus
31. Robert
32. Stigand
33. Lanfranc
34. Anselm
35. Rodulfus
36. Corbell
37. Theobold
38. a Beckett
39. Richard
40. Baldwin
41. Fitzjocelyn
42. Walter
43. Langton
44. Wetherfield
45. Edmund
46. Boniface
47. Kilwarby
48. Peckham
49. Winchelsey
50. Reynold
51. Mepham
52. Stratford
53. Bradwarden
54. Islip
55. Langham
56. Whittlesey
57. Sudbury
58. Courtney
59. Arundel
60. H. Chicheley
61. J. Stafford
62. J. Kemp
63. T. Bourchier
64. J. Morton
65. H. Dean
66. W. Wareham
67. T. Crammer
68. R. Pole
69. M. Parker
70. E. Grindall
71. J. Whitgift
72. R. Bancroft
73. G. Abbott
74. W. Laud
75. W. Juxon
76. G. Sheldon
77. W. Sancroft
78. J. Tillotson
79. T. Tenison
80. W. Wake
81. J. Potter
82. T. Herring
83. M. Hutton
84. T. Secker
85. F. Cornwallis

consecrated Theodore as Bishop in 668 A.D.

Theodore became 7th Archbishop of Canterbury

JAMES R. MCNELEY

1st Bishop of the Diocese of Holy Trinity and Great Plains, William O. Lewis chief consecrator, James O. Mote, William De J. Rutherford, Thomas J. Kleppinger, M. Dean Stephens, Joseph P. Deyman, John Gramley (Doren Line below) co-consecrators

RONALD L. GREESON

1st Suffragan of the Diocese of Holy Trinity and Great Plains Leslie Hamlett, chief consecrator, Seeland, Kleppinger, McNeley, co-consecrators

KENNETH H. KINNER

Missionary Jurisdiction of the American Indian People Thomas Kleppinger chief consecrator, McNeley, Seeland, and Greeson co-consecrators

LEO J. MICHAEL

Bishop Ordinary of the Diocese of Holy Trinity and Great Plains, chief consecrator Stephen C. Reber (Doren Line below), McNeley, Hustwick, Murrell co-consecrators

EDMUND A. JAYARAJ

Missionary Jurisdiction of Indian Diaspora, chief consecrator, Leo J. Michael, McNeley and Kinner co-consecrators

CONSECRATORS OF

ALBERT ARTHUR CHAMBERS

(7th Bishop of Springfield) Consecrated October 1, 1962

1. Arthur Lichtenberger
2. Horrace Williams Baden Donegan (Co-consecrated by Bp. Misiaszek, PNCC)
3. Reginald Mallett
4. Charles Francis Boynton
5. William Hampton Brady (Co-consecrated by Hallock, who was co-consecrated by Bonczak & Grochowski, PNCC)
6. Gerald Francis Burrill (Co-consecrated by Scaife, who was co-consecrated by Jasinski, PNCC)
7. Nelson Marigold Burroughs (Co-consecrated by Donegan, who was co-consecrated by Misiaszek)
8. George Leslie Cadigan
9. Donald Hathaway Valentine Hallock (Co-consecrated by Bps. Bonczak & Grochowski)
10. Francis William Lickfield (a. Co-consecrated by Hallock, who was co-consecrated by Bonczak & Grochowski; b. co-consecrated by Scaife, who was co-consecrated by Jasinski)
11. James Winchester Montgomery (Co-consecrated by Bp. Rowinski, PNCC)
12. Lauriston Livingston Scaife (Co-consecrated by Bp. Jasinski)
13. Charles Ellsworth Bennisson (Co-consecrated by Hallock, who was co-consecrated by Bonczak & Grochowski)
14. Chandler Winfield Sterling
15. Charles Larrabee Street
16. Albert Ervin Swift
17. Edward Randolph Welles (Co-consecrated by Scaife, who was co-consecrated by Bonczak & Grochowski)
18. Bp. Rowinski
- Polish National Catholic Church bishops in the line of Bp. Chambers:
 1. Misiaszek
 2. Bonczak
 3. Grochowski
 4. Jasinski
 5. Rowinski

C. DALE DAVID DOREN LINE



Finding Identity in Jesus

Through the Spiritual Exercises of St. Ignatius of Loyola - *Rodd Umlauf, novice (TOF) share his experience.*

Could you keep silent for three continuous days? Sure you could. And you could learn to love silence and quiet meditation that lasts for days! I have, and I've come to cherish extended periods of quiet reflection. I attend "silent preached retreats" at the Jesuit Retreat House on Lake Winnebago in Oshkosh Wisconsin. I've been blessed to have been invited by a good friend and dear brother in the Lord to attend a spiritual retreat for four straight years now. I look forward each year to this special weekend. I would like to share some of the spiritual insights and benefits that I have gained from this past year's annual retreat and to summarize some of the thoughts which the spiritual director encouraged us to meditate upon. But first, let me give a little background as to the mission of the Jesuit Retreat House and how the Spiritual Exercises can be a rich experience for the common Christian layperson.

The retreats are a condensed and relaxed version of the Spiritual Exercises of St. Ignatius of Loyola (1491- 1556). St. Ignatius was a Spanish knight who, after being seriously wounded in battle, underwent a dramatic conversion to Christ while in recovery. He became a priest and theologian and founded the Society of Jesus, known as the Jesuits. Ignatius formulated the Spiritual Exercises. The exercises are a set of guidelines intended for the discovery of one's relation to God ...a way of knowing God, Jesus, and oneself better in a committed discipleship. The exercises are a call to ongoing conversion, a guided pilgrimage to God. The aim of Ignatian Spirituality is to help individuals or groups enter into the experience of prayer and transformation as laid out by the principles set forth in the classic work *The Spiritual Exercises of Ignatius of Loyola*.

The men's retreat that I attend are what is called "silent preached retreats". It is a series of approximately a dozen preached conferences over a weekend, beginning on Thursday evening and ending Sunday afternoon. The conference is taught by a Jesuit priest; called the spiritual director. With the exception of the liturgy and praise songs of Morning Prayer and Daily Mass, complete silence is kept. Silence is maintained so that each individual retreatant has an atmosphere of quiet and space to connect deeply with God. I have found this weekend of quiet rest with the Lord to be a period of rich spiritual growth.

Each spiritual director at the Retreat House has his own unique approach and perspective as he attempts to guide the retreatants moving encounter with Christ with the Ignatian Exercises being the template. Spiritual directors come to the Jesuit Retreat House from all over the country, each one giving a new way of embracing Jesus through a spirituality that has blessed Christ's Church for nearly 500 years. The spiritual director gives a series of talks throughout the weekend, each talk lasting about 45 minutes. When each lecture is complete the retreatant is sent away to his own private space of his choice to pray upon scripture passages and a question or concept that the presenter has directed for an equal amount of time.

With this brief explanation of my understanding of the Ignatian Spiritual Exercises and the mission of the Jesuit Retreat House, I would like to give a summary of some of the key thoughts of the retreat of this past year which impacted my heart and mind and relationship with the Lord Jesus. Last February I attended a retreat directed by Fr. Larry Gillick, SJ; a very modest and humble man, soft spoken, quite the intellectual, and gifted with a wonderful dry sense of humor. The white haired, dignified elderly man, blind from his youth due to an accident, had a deep and inspiring love for Jesus. Even though each retreat attendee interprets the talks and prays in his own way in relation to the context of the messages, the theme of the retreat was IDENTITY. "Who am I?" and "What makes me who I am?", and "What identity does Jesus give me?"

"Who am I?"

On Friday morning after the early lecture we were sent out of the conference to pray with some Gospel passages (*Mark 5:1-20; Mark 10:46-52; Luke 8:26-39*). I encourage you to get your Bible and read these passages along with me for context. Fr. Larry's talk was about identifying who we are as individuals. What is it about me that makes me, Me. In my person of persons, who am I?

In reading the Gospel passages I encountered three men, a demoniac and a blind beggar, and Jesus. The first man from Mark 5 and Luke 8 was "a man with an unclean spirit", "who did not live in a house but lived among the tombs", "wore no clothes", and "bruised himself with stones". Do I identify with this man? On a spiritual level, in my own natural self, YES. That man with an unclean spirit is me. Speaking figuratively of course, as I am not literally demon possessed, but, "the only thing that I can claim as my own", as St. Francis said, "is my sin". I am a sinner and unclean, "and there is no health in us", as I acknowledge in the General Confession of Morning and Evening Prayer. I am that man who lives among the tombs because without the Spirit of God, I am dead in my sins. I am that man who bruises himself with stones because in human wisdom I make so many bad choices and hurt and cut myself on so many foolish things. But this demoniac encounters Jesus, "he ran and worshiped Him", and his life is changed. After meeting Jesus face to face the demon was cast out of the man and we find him "sitting, and clothed, and in his right mind". When each of us as individuals meet Jesus in a personal and intimate way, we will be found sitting at His feet listening to His teachings, clothed in the garments of His righteousness, and in our right minds by the renewing of the Spirit.

The second man from Mark 10 is a blind man named Bartimaeus. He sat by the roadside begging. He calls out to Jesus, "Have mercy on me!" He asks Jesus to heal him that he might regain his sight. In compassion for the blind man, Jesus does have mercy, and gives the man his sight....and the man followed Jesus on the road. Do I identify with this man also? Yes, of course I do. Again, in my natural identity as a child of Adam, I am a blind beggar. I cannot see and I have no spiritual sight until I am enlightened by the Spirit of God. I must call out to Jesus to have mercy upon me, a poor sinner. In His infinite loving compassion, Christ heals the repentant blind beggars and gives us our sight so that we can see. Then we "follow Jesus on the road" as His disciples.

"What makes me who I am?"

Most of us, when asked, "What do you do?", answer the question by telling the person what our employment is and a description of



our job; especially men. For some people, their job, or how they make their money, is what gives them identity. Other people identify themselves by the possessions they own. But our spiritual director challenged us not to think this way. After this next session, we were sent and told to pray with two Gospel lessons, both from Luke 12, and to ask ourselves what makes us who we are. In Luke 12:13-21 we encounter another man; a rich man. Jesus tells a parable of a wealthy man whose ground yielded an abundant crop; so much so that he didn't have the storage space plentiful harvest. The man decides to tear down his old barns and build larger new barns for his crops and goods. The man is then confident that his great wealth in the abundance of his crops and goods will secure him for many years to come. He can then kick back and relax, eat drink and be merry. But God tells the man, "You fool, this very night your soul will be required of you!" The greedy man dies without providing for the needs of others, only with a concern for himself and how much he has stored up for himself. So it is with many in affluent societies: We work long hours, we store up wealth, have big retirement funds, laying up treasures for ourselves and not being rich towards God. The next passage (Luke 12: 22- 34) Jesus expounds His teaching about earthly treasure and the worries of having material wealth in this life and tells us to avoid such worldly thinking. Instead, Jesus tells us to search our souls to identify what our hearts are set upon, "for where your treasure is, there will your heart be also". We cannot allow the pursuit of wealth or the acquiring of things to give us our identity.

"Things do not make us men"

The next Gospel passage that Fr. Larry gave us to meditate and pray with was Luke 19 and the story of Zacchaeus (verses 1-10). Zacchaeus was a tax collector, and rich. An interesting paradox was pointed out to us; the passage says that Zacchaeus was rich, but small in stature. In other words, it is often true that those who are materially rich are small in stature spiritually. They rely on their social status of position and power in order to obtain riches. But this little man who has to climb a tree just to see Jesus, is sought out by Jesus Himself. Jesus wants to stay at this tax collector's house, a sinner's house. Zacchaeus encounters Jesus. Whatever Jesus said to him, he proclaims that he will give away half of all his goods to the poor. Jesus replies, "Today, salvation has come to this house...". This man of small stature gives his riches away and finds salvation stature. Salvation has come to his house because Jesus is the salvation. We in our own short of stature identity cannot gain manhood by the material things that we possess. It is not bad to possess things, but it is bad when things possess you. I will know that things possess me if they keep me hidden from other people. Do the things that I have make me more shareable? "Don't let things give you your identity", Fr. Larry told us, "but know that you are a son of God by identity through Christ. Don't be a prisoner of your possessions. Be the gift that you are to others."

"Identity in forgiveness"

The next character that we encountered in the Gospels on our retreat was a woman spoken of in John chapter 8. Fr. Larry called her "The woman named Shame". This is the famous story of the woman who as been caught in the act of adultery....."The law of Moses commanded us to stone such ." We all know how the story goes. In the end the Scriptures inform us, "Jesus was left alone with the woman standing before Him "... "Woman, where are they?"..... "Neither do I condemn you", "go, and do not sin again." These are famous words. Whatever our sins are we can identify with this woman. We all wear the name "Shame" because of our sins . Sins great and small, they are our shame. However, our sins, committed by offending against God's holy laws, do not give us our identity once we have been forgiven by Jesus just as the woman had received no condemnation. We do not achieve our identity either by good deeds or bad deeds. We receive our identity from Christ and His forgiveness.

"A Confrontational provocative identity"

Few of us like to confront people with things that offend them or give people the impression that we're strange. Our spiritual director was such a mild mannered guy, so non confrontational in temperament, that this conference title of "Confrontational Identity" seemed especially provocative. "Being counter cultural will be insulting to the world", he said. He challenged us to insult the world by living and speaking God's Truth. One of Jesus' most confrontational and provocative encounters has been recorded in the Gospel according to John, chapter 6.

As we read the entire chapter of John 6, Jesus confronts all of us in what must have been for Jesus' hearers shocking!
"Do not labor for the food which perishes, but for the food which endures to eternal life, which the Son of man will give [gift] to you."
(6:27) "My Father gives you the true bread of heaven." (6:32) Jesus said, "I AM the bread of life." (identity)(verse 35)
Now, how do you think these next words went over with the crowd in Jesus' day?

"I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh." "Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you." (verses 51, 53)

Jesus tells his hearers, and you and I, that He is the bread of heaven. That's an identity statement. And he tells us that we must eat His flesh in order to have life. In the Eucharist, in faith, we are partakers of and commune with the glorified Body of Christ and drink His Blood. We become one with Him by feasting upon Him. In so doing He gives us His identity as the Body of Christ. We are what we eat. That is a confrontational truth that the world scoffs at and mocks but we must not back down from proclaiming it. We are Christ's Bride at the Marriage Supper of the Lamb!

"Being receptive to letting go of my own agenda"

As I ponder my life as a son of God through the Blood of Christ, I need to focus my attention to how my King and elder Brother wants me to live. The most life changing sermon ever given is the Sermon on the Mount. Jesus begins His teaching on the laws for living in His Kingdom with the "Beatitudes" (Matthew 5). If we want to be a followers of Jesus we must encounter His teachings and apply these to our own lives. Here are a number of thoughts that Fr. Larry gave us to correspond to some key phrases from the Beatitudes.
"Poor in Spirit" Whatever you give me, Lord, that's what I want.



“The Mourners” Being receptive to letting go of my agenda.
 “The Meek “Being receptive without being selective.
 “Hungry and Thirsty”Whatever you give me will satisfy me, Lord.
 “The Merciful”Seeing every interruption as an invitation to show mercy.
 “Pure in Heart” ... The Devil does not want you to get your identity from God.
 “Blessed are the Persecuted”... Not being reluctant to go on an adventure because of fearfulness.

“Initiated into service”

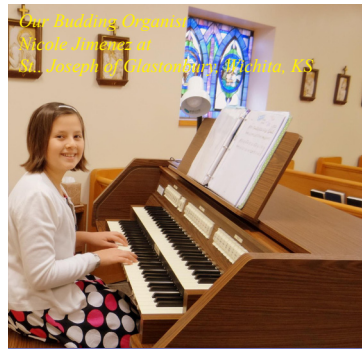
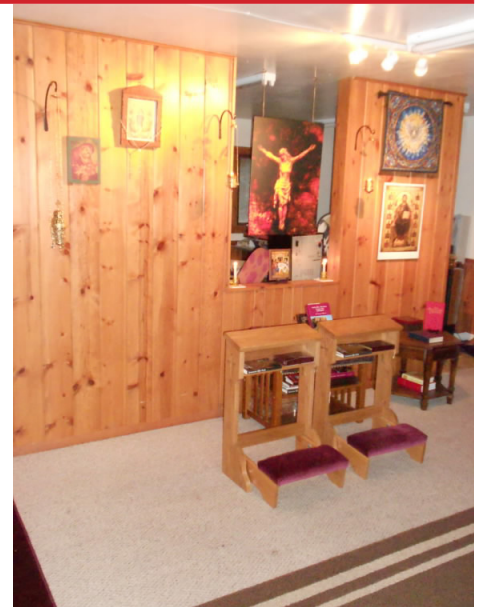
When we receive our true identity in Christ we receive an ordination into an identity which is community and generosity.

At the Last Supper Jesus washes His disciples feet, showing humility and that He came not to be served, but to serve. (*John 13*)

“Then he poured water into a basin, and began to wash the disciples’ feet, and to wipe them with the towel with which he was girded. He came to Simon Peter; and Peter said to him, “Lord, do you wash my feet?” Jesus answered him, “What I am doing you do not know now, but afterward you will understand.” Peter said to him, “You shall never wash my feet.” Jesus answered him, “If I do not wash you, you have no part in me.” Simon Peter said to him, “Lord, not my feet only but also my hands and my head!” Jesus said to him, “He who has bathed does not need to wash, except for his feet, but he is clean all over; and you are clean....When he had washed their feet, and taken his garments, and resumed his place, he said to them, “Do you know what I have done to you? You call me Teacher and Lord; and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet.” (*John 13:5-10, 12-14, RSV*)

Jesus sends His Apostles as an extension of Himself. If we have been washed by Jesus and are partakers of Him in the Blessed Sacrament, then we must have faith in Him who is our head, and follow Him as our Lord, embracing His teaching and making them our thoughts and way of thinking. The mission of being myself and embracing my identity which I receive as a gift from Jesus and His forgiveness towards me, allows me to know that I too have been sent, to be a blessing; to be a gift to others. Be a gift to others today, in Jesus’ name, to the glory of God the Father. Amen.

Right: Prayer room at Rodd Umlauf’s work



Our Singing Organist Nicole Jimenez at St. Joseph of Glastonbury, Berlin, CT



Bishop Jayaraj celebrating Holy Mass at St. Martin’s ACA, Mystic, CT First Sunday After Easter.



First Communicant at St. Joseph of Glastonbury HCCAR, Wichita, KS



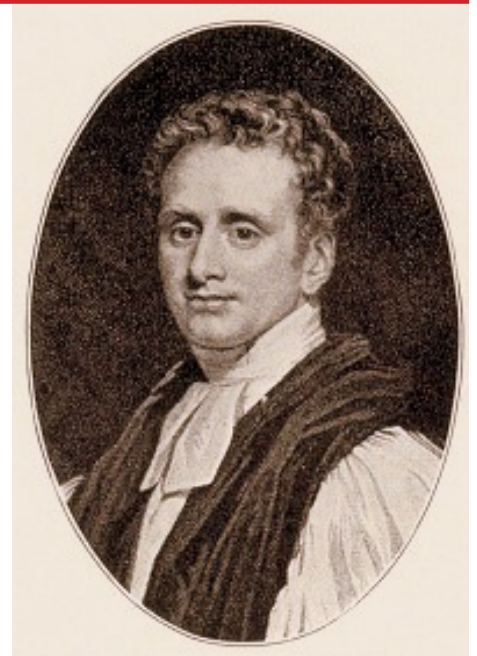
Resurrection Egg Hunt in progress at St. John the Holy Catholic Church Anglican Rite, Kansas City, MO



Bishop Reginald Heber

Author of the Trinitarian Hymn *Holy, Holy, Holy*

Rt. Rev. Edmund A. Jayaraj



Bishop Heber (1723 - 1826) wrote some of the enduring hymns of the faith that are sung across denominations and languages. Nine of them are in our 1940 Episcopal Hymnal. They are; *Holy, Holy, Holy, Lord God Almighty* (266); *Bread of the world in mercy broken* (196); *Brightest and Best of the Sons of the Morning* (46); *From Greenland's Icy Mountains* (254); *By cool Si-loam's shady rill* (328); *God that madest earth and heaven* (169) with *Richard Whateley the Anglican Archbishop of Dublin*; *I Praised the earth, in beauty seen* (306); *Hosanna to the living Lord* (318); *the martyr first, whose eagle eye* (549) and *Devout Episcopalians know these hymns by heart.*

The bishop was a scholar, writer, poet, evangelist and a faithful pastor. He was a Fellow of All Soul's College, Oxford and received the D.D. by diploma. He researched and wrote a book on the life of the famous non-juror bishop, Jeremy Taylor, whose writings are Christian classics. His philosophy behind hymns - and indeed the Anglican philosophy behind hymns - they must have meaning; they must have spirit. They must blend with the gospel lessons and Collects for the Sundays and Saints' days and other holy days of the church. Take, for example, the hymn *Holy, Holy, Holy* that John B Dykes set to the majestic tune *Nicea*, it was based on the Epistle for Trinity Sunday.

Bishop Heber liked the Roman liturgy for its rhythm and melody but rejected some of the hymns for their superstition. Those hymns were fit for pillage and imitation and not for translation, he wrote. He also shunned some of the prevailing evangelical hymns because they were based on irrational piety. Beyond the Psalms of David, he said, Christian feelings can be expressed but in rational piety. Hymns should avoid superstition on the one hand and emotionalism on the other.

Bishop Heber, an English Aristocrat was Rector of Hodnet when he was called to the episcopate vacated by Bishop Thomas F Middleton who died while serving as the first Missionary Bishop to India that included Burma, Ceylon, Pakistan, Australia and parts of Africa. Bishop Heber accepted after twice declining. King George IV issued the Royal Patent and Heber was consecrated by Charles Manners Sutton at Lambeth Palace.

During his short episcopate that lasted only three years, the bishop traveled throughout his extensive diocese covering India and Ceylon and in many instances filling the roles of Curate, Chaplain and Bishop all in one. In one of his visitations to the southern provinces of India, he addressed a large congregation on the grounds of St. John's SPG English Church at Tiruchirapalli on the evils of caste system which still plagues southern India. He probably suffered a sun stroke, went to take a cold water bath and later found dead in the bath tub at the young age of 43.

Bishop Heber was greatly mourned throughout the Anglican Communion. He is buried on the north side of the Altar of St. John's SPG English Church at Tiruchirapalli. The funeral procession included countless Hindus and Muslims.

(Clockwise Bishop Heber and The tablet over the tomb of Bishop Heber Reads: *Sacred To the memory of REGINALD HEBER, D. D. Lord Bishop of Calcutta, who was here suddenly called to his eternal rest, during his visitation of the southern provinces of his extensive diocese, on the 3rd day of April, A.D. MDCCCXXVT. "Be ye also ready."*

On the left Bishop Jayaraj at the tomb of Bishop Heber, Trichy, South India,





OUR SACRAMENTAL NOURISHMENT

by Canon Owen Loftus Dean of the Holy Trinity Anglican Seminary

Do you know any 50% Christians? I do. Lots of them. I live and have lived in the middle of them in the States of Georgia and South Carolina.

They're good folks. If you ask them they would say that they a living a good Christian life. They don't cheat people. They are faithful to their spouses. They live life without causing pain or grief for other people. They help people in time of need. They try to raise their children to live right--to, in short, love God, and love their neighbor -- their neighbor being any other person. Of any description.

Even if their lifestyle is different, maybe odious to them. Maybe if their culture or music is unattractive to them. They work for a living. They keep their grass cut and their flowers planted. They live quietly among their neighbors. They are civic minded, listen to both sides of an issue, make up their minds and they vote. They live in peace and harmony with their neighbors. They are what we call, "good folks".

And they go to Church. They believe in Jesus Christ as Lord and Saviour. They are in Church on Sunday Mornings and for fellowship activities. They smile at people, even people they might not like much. They read their Bibles daily, and some go to Bible study classes on weeknights.

What more could you ask?

But you know what? They are 50% Christians. They barely participate in Sacramental and Liturgical Worship. Oh, yes, they are Baptized, some as infants in the Methodist Church, some as young adults in Baptist or Christian (Campbellite) Churches. And their ministers do offer the Lord's Supper.

Four times a year.

What's wrong with this picture?

These wonderful people are spiritually undernourished, if not starving, because they do not have what we call a Catholic Christian life.

When they come into Church, they say "howdy" to other folks, and then sit in a pew. They may be listening to prelude organ music and be looking over the service bulletin. They open their Bibles. They hear one (o.k. maybe two) passages of Scripture read by the Pastor or an assistant or lector. They hear the passage expounded and explained by the pastor in a sermon. If the pastor is on the ball, they learn how that passage of Scripture

applies to their life.

If he is really unique, that sermon may be part of a series, showing how a certain part of Scripture - a psalm (rarely), a passage from one of the Prophets, or a teaching of Jesus in the Gospels, or -- more often than not - an Epistle of St.. Paul -- frequently Romans -- applies to their life.

They are good folks. Good Christians. And they are starving, or undernourished spiritually, because they have a minimum of Sacramental grace in their lives.

Will they get to heaven? We sacramental Christians certainly hope so. We certainly think so. And we don't think much more about them, but key in on our own Christian lives; LIVES BUILT AROUND THE DUAL FOUNDATIONS OF WORD AND SACRAMENT.

We are Catholics. No, not Roman Catholics. But except for the Papal system, ex cathedra teachings, a focus on the Vatican and it's Papal occupant, we live a Catholic life.

First off, we (by the grace of God and our parents) are Baptized as infants. We enter the Community of Christ through the administration of baptism by a pastor.

Well, you say, Lutherans do that. Presbyterians do that. Quite so. But our sacramental life doesn't stop there (and neither does it for Lutherans, come to think of it).

We learn the basics of Christian faith by learning the Apostles' Creed from our Church School teachers and/or our parents. And we are examined by our pastor to see how well we are prepared to enter more fully the Christian life -- a SACRAMENTAL life.

Our pastor presents us to our Bishop. Our Bishop has us verify and affirm our baptismal vows (made for us and in our name by our sponsors at that time).

"Dost thou, in the name of this child, renounce the devil...the world... the flesh...and not follow nor be led by them..."

"In renounce them all, and by God's help, endeavour not to follow, not to be led by them..."

"...believe the Articles of the Christian faith, ...in the Apostles Creed?

"will thou be baptized in this faith?"

"Will thou obey...God's will and commandments?"

And the sponsor is asked further "Will thou... in thy part...take heed that this child learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things that a Chris-

tian ought to know and believe to his (sic) soul's health?"

The Bishop asks us if we affirm our baptismal vows, and having heard us do so, he lays his hands on us (and/or anoints us with oil) and administers the Sacrament of Confirmation.

Why is this important? BECAUSE IT OPEN UP TO US MAJOR MEANS OF OUR CHRISTIAN LIFE LEADING TO OUR SALVATION, THE OTHER SACRAMENTS OF THE CHURCH.

FIRST OFF THE HOLY COMMUNION. Which, by God' help, we will receive when we attend the Holy Eucharist EVERY SUNDAY AND MAJOR HOLY DAY FOR THE REST OF OUR LIVES.

It makes available to us the Sacrament of Penance, Reconciliation, and Forgiveness of Sins through the administration of the Church through the Priest.

It makes available to us the blessing of marriage through the Sacrament of Matrimony, when we would be married by the priest IN THE CHURCH.

For those men so called, it makes available to them the Sacrament of Holy Orders that they may be Deacons, and/or Priests, and/or, rarely, Bishops in the Church of God.

When sickness or when death is near, it makes available to us the Sacramental spiritual (and for some, physical) healing.

Wow! What a life!

The other 50% of Christian life, which is (for the most part) missing for those not in Catholic/liturgical Churches.

We have the Catholic ministry of bishops, priests, and deacons, and the "Book of Common Prayer AND THE ADMINISTRATION OF THE SACRAMENTS AND OTHER RITES AND CEREMONIES OF THE CHURCH"

They (and some of us before conversion) have -- and stress -- sola Scriptura. Bible alone. Yes, they can be and are being saved through grace by faith in Jesus Christ, which we also profess and our Baptism and renew at our Confirmation.

But then what?

Church attendance and common prayer (led by a minister - mostly extempore or as the Holy Spirit has led him (in some cases her). Fellowship in the parish hall after the service. Midweek Bible Study. Maybe Christmas and Easter services. Blessing of a marriage (using Sacramental forms) by a non-Catholic minister.



Visitations and prayer by a pastor. A Funeral Service (for the bereaved?)

Well that's not "chopped liver" It is the essence of Protestant Christian life.

Look around you. That is the essence of Christian life of most of your neighbors. And it is good.

BUT IT IS NOT COMPLETE! IT IS NOT 100%. Catholic Sacramental life has been excised from it. Even the hint of Sacramental life (here in the Southern United States) is simply either unknown or (sometimes through fraternal organizations, which substitute for it) or rejected.

Do you see what I mean? Some folks reading this may be offended by the suggestion that their Christian life is not full - or inadequate -- or not the whole of Christian life.

But it is true. Without the Catholic Sacramental life, in Roman, Orthodox, Anglican (and occasional Lutheran) the Christian life is not being lived according to the institution of the Christian ministry by Our Lord Jesus Christ Himself.

Because of the Protestant Reformation. Various services keeping, perhaps, the essentials of sacramental life are being retained in Protestant Churches to some degree. Not much by Southern Baptists. Blessing of Marriage. Praying for the sick, (and laying-on-of-hands). Certification of ordained status by one or more senior ministers. But no Sacramental priesthood.

Anglicans kept the Sacraments in their Reformation. They kept Holy Orders of Bishops, priests, and deacons. They kept the rites and ceremonies for Confirmation, Penance, Holy Unction, Holy Orders, and Matrimony, not just "sanctification of states in life" but SACRAMENTS.

We are blessed as Catholics. As Anglicans. We don't need to be in the Papal or Orthodox Church to receive Sacramental Ministry.

As Anglicans we have not given up the faith we share with Orthodox Christians. Yes, we respect our brothers and sisters in Protestant Churches and their ministers. They are truly part of God's holy Church and their ministers (yes, even female ones) are ministers of the Gospel. Ordained.

We love them. They are our friends and neighbors.

So, if the opportunity arises, or if they visit or inquire, let us not be shy about sharing our 100% Christianity.

Let's invite them to come in, learn from us, live with us, kneel at the Altar Rail with us, and live with us our 100% Christianity of the Catholic Church. ><

THE HOLY TRINITY OF LOVE

Ven. William Beaver, Archdeacon



By the time you read this we shall be about to celebrate, or will have just celebrated, the feast of the Holy Trinity. We, or at least some of us, tend to think of Trinity Sunday as one of the minor feast days on our religious calendar; and it may not be one of the most important. But if we think about it, it is one of the grandest feast days the Lord has given us in which to celebrate what the gift of His Word should mean to us. It is basically, when you think about it, a feast of Love. It is a feast celebrating the mutuality of the love of the Holy Trinity among the members of that Trinity, with that love spilling over onto us, the creatures of that world.

God is, of course, actually in everything. He has created us, and as his scripture tell us He loves us, not only because we are products of His creation, but that He has created us to love Him. Therefore where the scripture tells us that "God is Love" it is essentially telling us all that we need to know. I John 5:16 tells us, "And we have known and believed the love that God hath to us. God is Love; and he that dwelleth in love dwelleth in God, and God in him." If we love God, then, we must love each other as well, in order to carry out His mandate to us in His world.

We are often preached to about the wonders of God and His creation, and it is, without doubt, absolutely wonderful. The more you think about it deeply, though, the more wonderful it is; and we may wonder how secularists and people of a purely materialist outlook can miss the wonder of it, as they do. To them it is a purely accidental occurrence, and as such, nothing more. An accident cannot be miraculous because there is no reason for it. If there is no reason for it, there can be no spirituality, and therefore no reason for love.

But when we, those of us of the body of Christ, think about God's creation and the wonders of it, sometimes we miss some of the basics of that creation when we puzzle over all of the esoteric subjects and facts which have been generated by the scholars of the ages, such as the doctors of the church and the many learned saints. It is good to be a scholar, of course, I am not denigrating that. It is just that things are, indeed, complex; something we know if we study the logic behind creation; but that logic of creation is also disarmingly simple. It is all in the statement that, "God is love".

God is indeed love. And if we think about all of the turmoil, hate, murder, wars, feuds, and general mutual disdain for various reasons, the solution is simply what our Lord has tried to tell us. If we practiced, ourselves, the very love of our Lord, and loved each other as God loves us, with one "fell swoop" we would solve all of the problems of the world. It is so simple, but plainly so terribly difficult, that we haven't been able to come close to that obvious solution in the thousands of years of history.

Humanity fell in the Garden of Eden, due to disobedience of the Word of God. That disobedience might be characterized as a lack of love of the creator, but actually, I believe, could better be considered as the holding of selfish desires (pride) above the desire to obey the commandments of God, which can be explained as a love of self above that owed to the creator. In other words we can reason that original sin came into the world as a lack of love. And so it has been ever since. Restoration of that love is all that it will take to put things right between God and His creation.

To reiterate, the Holy Trinity is bonded together by love. Therefore, if, as the scripture says, God is love, then the Holy Trinity is love. And we, who are created as creatures of God, are products of that love. Many philosophers have mulled over just why we were created, but I believe there is no better solution to that conundrum than that we are, indeed, created to love God simply because He loves us. We simply are living in a world that lost love at the fall, and by its restoration we could live again in paradise.

Jesus tells us many things that impinge upon our salvation, but if we parse all of them, and reduce them to the basics, we would find at the root of it all -LOVE - Love of God, love of humanity, love of self. Hallelujah!



My Interview with Award Winning, Best-Selling Author Dan Walsh

by Holly Michael

Dan Walsh writes contemporary and historical novels—mostly love stories and family-life dramas. He’s been called “the Nicholas Sparks of Christian Fiction,” and is often compared to Richard Paul Evans. Currently, he’s working on a novel with Dr. Gary Smalley (family counselor, president and founder of the Smalley Relationship Center and author of books on family relationships from a Christian perspective).

Recently, I suffered a very painful back/nerve injury. Couldn’t walk for weeks, then only with a walker. During my down time, I turned to Dan Walsh’s novels that I’d purchased on my Kindle. I devoured them like candy for the soul. Read three of them, then bought a few more. His books became my new addiction. I even gave up Candy Crush and that is one addicting game! Dan Walsh’s books are way better than crushing candy. His fascinating plots and lovable characters stick with you. Sounds cliché-ish, but Dan’s books sucked me in from the first page, captured me, and held me to the last page and beyond.

For days, I lived in Dan Walsh’s novels with these wonderful, believable characters. Themes of forgiveness, redemption, and love cut through my pain and warmed my heart. Like I said, soul candy. With all sincerity, each one of these books blessed me in its own unique way.

And in my condition, grounded and in pain, I didn’t feel like writing. But thanks to Dan Walsh, I was not only captivated as a reader, but also inspired as a writer. Often “Aha” moments popped into my head on how to really write well.

So...I emailed Dan Walsh and....(drum roll)....He granted me an interview!!!! I’m anxious to get to the interview with Dan, but first, take a quick look at a few of his inspirational books:



Available Now !

Coming Apr 1st !

THE DEEPEST WATERS, based on real events, is an epic tale of a shipwreck and two lost lovers. What began as a fairytale honeymoon in 1857 for John and Laura Foster aboard the steamship SS Vandervere becomes a nightmare when a hurricane causes their ship to sink into the murky depths of the Atlantic. Laura finds herself with the other women and children aboard a sailing ship while John and a hundred other men drift on the open sea on anything they could grab as the Vandervere went down. Suspecting her John is gone but still daring to hope for a miracle, Laura must face the possibility of life alone--and meeting her new in-laws without their son if she ever reaches New York. *The Deepest Waters* is an emotional and honest story of hope, faith, and love in the face of uncertainty. I read this one without stop-

ping for food or sleep. Actually lost weight this day. Yay. Double blessing!

THE REUNION. Aaron Miller was an old, worn-out Vietnam vet, a handyman in a trailer park. Forty years prior, he saved the lives of three young men in the field only to come home from the war and lose everything. But God is a master at finding and redeeming the lost things of life. Aaron is about to be found. And the one who finds him just might find the love of his life as well. Loved it! I wanted to morph into this book and hug these characters. They were people with real guts, who made me cheer them on, laugh and cry.

THE DISCOVERY. Gerard Warner was not only a literary giant whose suspense novels sold in the millions, he was also a man devoted to his family, especially his wife of nearly 60 years. When he dies he leaves his Charleston estate to his grandson, Michael, an aspiring writer himself. Michael settles in to write his own first novel and discovers an unpublished manuscript his grandfather had written, something he’d kept hidden from everyone but clearly intended Michael to find. Michael begins to read an exciting tale about Nazi spies and sabotage, but something about this story is different from all of Gerard Warner’s other books. It’s actually a love story. This masterfully crafted book was my fav! Good thing I was stuck on the couch because I could not have tolerated setting down my Kindle in the middle of this one.

THE UNFINISHED GIFT. Set at Christmastime in 1943, *The Unfinished Gift* tells in an engaging, simple style the story of a family, and reminds us of the surprising things that affect powerful change in our hearts--like a young boy’s prayers, a shoebox full of love



letters, and even an old wooden soldier, long forgotten. This nostalgic story of forgiveness will engage readers everywhere. Don't wait for Christmastime to read this one. It'll make a wonderful Christmas gift, though. A can't go wrong gift for women and men alike! Wonderful!

THE HOMECOMING is a sequel to *The Unfinished Gift*. No sooner is Shawn Collins home from the fighting in Europe than he's called upon to serve his country as a war hero on a USO bond tour. Others might jump at the chance to travel all around the country with attractive Hollywood starlets. But not Shawn. He just wants to stay home with his son Patrick, his aging father and to grieve the loss of his wife in private. When Shawn asks Katherine Townsend, Patrick's former social worker, to be Patrick's nanny while he's on the road, he has no idea how this decision will impact his life. Could it be the key to his future happiness and the mending of his heart? Or will the war once again threaten his chances for a new start? More heartwarming time with already beloved characters. And I loved the historical aspect.

REMEMBERING CHRISTMAS. Rick Denton lives his life on his terms. He works hard, plays hard, and answers to no one. So when his mother calls on Thanksgiving weekend begging him to come home after his stepfather has a stroke, Rick is more than a little reluctant. He's never liked Art and resents the man's presence in his life, despite the fact that his own father abandoned the family when Rick was just twelve. When what was supposed to be just a couple of days helping out at the family bookstore turns into weeks of cashing out old ladies and running off the homeless man who keep hanging about, Rick's attitude sours even more. Still, slowly but surely, the little bookstore and its quirky patrons--as well as the lovely young woman who works at his side each day--work their magic on him, revealing to Rick the truth about his family, his own life, and the true meaning of Christmas. With skillful storytelling, Dan Walsh creates a Christmas story that will have readers remembering every good and perfect gift of Christmas. Another engaging heartwarming read to be enjoyed any time of the year. ***

And now onto THE INTERVIEW!!!

Holly: Welcome Dan! I've enjoyed many of your books and can't wait to read more. Now, you're co-authoring a book with Dr. Gary Smalley. Can you tell us a little about these new books and how that writing relationship came to be? (Sorry, that's two questions in one)



Dan: Sure Holly. **The Dance** is the first of four books in the Restoration series I'm writing with Gary. It begins with what might appear to be a normal, healthy Christian family; but appearances can be deceiving. Jim and Marilyn Anderson have been married for twenty-seven years but, in many ways, their family relationship has been built on shifting sand. Like that metaphor Jesus uses in the gospels, throughout *The Dance* and the other books in the series the "winds and rains and storms" will beat against their house, and it falls. When the book opens, Jim is shocked to find Marilyn has left him, but not for another man. The things that have caused their marriage to drift to the point of collapse are very common things that can happen and do happen in many marriages. But the heart of the story, and the other books in the series (which will feature each of their adult children) is restoration. We will explore credible ways that God uses to mend lives and restore shattered dreams.

Sorry, that was a long answer. Hard to summarize four books in a few lines. The shorter answer to your second question is that Gary had decided he wanted to do another fiction series similar to the wildly successful *Redemption* series he did with Karen Kingsbury. So he set his team on a mission to find someone who's writing affected him the way Karen's did. The outcome of that search led them to me. They gave Gary my first two novels to read. He called them while on a speaking trip a few days later saying he couldn't put the books down and they had him crying at the end (in a good way). They called my publisher and extended an invitation to me, which I quickly accepted.



Holly: Pretty cool that you made Gary Smalley cry. It's a goal of mine to make a famous person cry someday. Speaking of making men cry, you write romance, but after reading your books, I'm convinced that men would enjoy your books as much as women would, maybe even shed a few man tears. "They" say men don't read romance, but besides Gary Smalley, do you find men among your many fans?

Dan: I think many men don't read romance, sadly, because men don't typically read books written by women. It shouldn't be that way, but there it is. And men won't read a book with a cover that even looks like a book written for women. Which is why Gary and I objected to the direction the publisher wants to go with the Restoration series. We've written these books with more of a 50/50 focus, for both husbands and wives. They are deferring to the market reality, which we agree is true, that 80% of fiction readers are women. Hopefully, wives who love *The Dance* will be able to prevail upon their husbands to read it, too. We're also aware that many men use Ereaders like the Kindle, so they don't have the fear of people seeing them read a book with a woman on the cover.

As for my other stand-alone novels, I do get a lot of feedback from men who really love my books (my other covers are more neutral). But still, I would say the ratio seems more like the 80/20 ratio I just mentioned.

Holly: I'm suffering withdrawal symptoms now and am super-anxious to read more of your books. Please share what's upcoming.



Dan: Book 2 in the Restoration series, *The Promise*, is finished and due out in September. I've finished another standalone novel set in 1962, called *What Follows After*, due out next spring. At the moment, I'm writing Book 3 with Gary, then I'll keep writing Book 4 after that. That should keep me busy for the next eleven months. Beyond that, I have one more Christmas novel to write on my contract (I already have 5 more book ideas roughed out for my next proposal, Lord willing).

Holly: Wow, you're a prolific writer. As a full-time writer, how much time do you spend each day actually writing?

Dan: A typical day for me begins with a quiet time, then I spend about three hours taking care of all the miscellaneous support tasks for my writing life. Such as: emails, social media, marketing and publicity activity, etc. Then I'll take a short break for lunch and spend the rest of the day writing the next chapter in my current book. So the actual time spent writing is about 4-5 hours.

Holly: Better let you get to writing then! Thanks for agreeing to this interview. It's been a pleasure and I'm sure our readers will enjoy your books as much as I did.

Dan: Your very welcome!

Dan also offered this devotional for your reading pleasure.

Feeling Weak and Overwhelmed? A Great Place to Be

by Dan Walsh

I feel weak sometimes. No, I feel weak a lot.

I wasn't always like this. For many years, I felt strong and confident. As it turns out, it was an illusion. I was like the Emperor in that Hans Christian Anderson story, "The Emperor's New Clothes." He isn't wearing anything but, blinded by pride, he doesn't see it.

Now I do see it, and it's made me aware of my weakness on a regular basis.

Here's an example: I'm beginning to write my 10th novel this week. Seven of the other nine are already published by major publishers (Revell and Guideposts). Novels eight and nine are in the pipeline, due out in 2013. I've already won three Carol awards (book-of-the-year). All of my novels have received rave reviews in magazines, blogs and on Amazon. I've been asked to co-author a fiction series by a mega bestselling author (Gary Smalley). My most recent novel has been optioned by a movie producer who has made several Hallmark films.

You'd think I'd feel confident inside as I set out to write a novel #10. But I don't. I feel weak. I have doubts about whether I can do it again. What if I can't? It's my livelihood now. People are depending on me. What if the well runs dry? What will I do then?

Where does such weakness come from? Was something missing from my childhood? Have I experienced some traumatic things as an adult that have eroded my self-confidence? The answer to both of these questions is "yes." But that's not why I feel weak.

The real reason I feel weak, I believe, is a kindness from God. It's not something I should dread but something I should celebrate. God, in His mercy, has lifted the veil of false confidence and self-sufficiency to help me see my true condition before Him.

By design, I was made (you were made) to walk in a dependent relationship with God. It was Adam's fall that created the illusion that we can make a success of things on our own. The truth is, God created us for intimate fellowship with Him. This need we have for Him is built-in, intended to continually draw us toward Him.

We are hard-wired for dependence. And that is why we feel weak, when we feel weak. The good news is, because of Christ, the strength we lack is continuously available and in abundant supply. But we won't benefit from this if we continue to walk in the illusion of strength (or should I say delusion of strength). We must learn the secret Paul learned, learn to become content with this feeling. In fact, woe to us if we ever lose the sense of weakness, because it's the very thing that draws us near to God.

Here are two scriptures that quickly come to mind:



“Three different times I begged the Lord to take it away. Each time he said, “My grace is all you need. My power works best in weakness.” So now I am glad to boast about my weaknesses, so that the power of Christ can work through me. That’s why I take pleasure in my weaknesses, and in the insults, hardships, persecutions, and troubles that I suffer for Christ. For when I am weak, then I am strong.” (2 Cor 12:8-10, NLT)

“Not that I was ever in need, for I have learned how to be content with whatever I have. I know how to live on almost nothing or with everything. I have learned the secret of living in every situation, whether it is with a full stomach or empty, with plenty or little. For I can do everything through Christ, who gives me strength.” (Phil 4:11-13, NLT)

How about you? Feeling weak and overwhelmed lately? Where does your heart go when you feel this way? May I suggest you go where Paul suggests? I’ve tried to make this my habit now, and it’s made a HUGE difference in my life.

Lord, thank you for creating us this way, as dependent needy creatures. Help us not resent it but see it from Your perspective... as the very thing that draws us closer to You. Thank you for every situation—including the difficult people and circumstances—that make us more aware of our need for You. Fill us with your love and peace, and Your strength. Strengthen our grip on Your Hand. Thank you for always being there, day or night, no matter what. In Jesus’ Name, Amen.

And below is my testimony of when I was weak and overwhelmed and was given a hand by Someone Very Special

MIRACLE IN THE MRI by Holly Michael

My doctor prescribed Hydrocodone and muscle relaxers, and said, “Give it a week and you should feel better.” Eight days later, I wasn’t better. Still in bed, half-dazed from pain meds, I relied on a walker to get from my bed to the bathroom and back, cringing and sometimes screaming with each painful step. Child-birth pains were not as bad as the never-ending spasmodic slashes of pain that shot from my hip down to my toe

It began on Easter morning. I was hiding Easter Eggs for the parish Easter egg hunt. I bent over to hide a plastic egg in the bushes. When I rose, a flash of excruciating pain surged from my lower back to my feet. Or maybe the problem really began four months earlier, when a deer bolted from the field and landed on our Prius, causing about seven thousand dollars in damage and a nagging lower back pain that showed up the next day.

Whatever the cause of my pain, I needed relief. I needed to get off drugs. Even with an absolutely devoted, caring, husband tending to all of my needs, and even doing laundry, I wanted to get out of bed and return to my normal active life. Yes, even laundry. So, I went to have an MRI...

MRI – Nine Days after Easter

“It’ll take about thirty minutes,” the nurse said, as she tightened the Velcro strip around my waist. I bit my lip to hold back the scream as the MRI machine sucked me into its dark hole.

I hadn’t taken pain meds that day and I knew very well I could NOT lay still with the stabbing-knife-jab pains in my hip and right leg.

“Be still,” the nurse said. “If you move, I have to start all over again.”

How could I not move? I was scared, desperate. Tears formed in my eyes. The pain was way more than I could bear. I was about to scream, “Help! I can’t do this. STOP! It hurts too much. Get me out of here.”

Instead, I offered a silent cry for help. “Jesus, there’s no way I can take this pain for thirty minutes. Help me. I need you. You said you’d never give me anything that I couldn’t bear. I cannot lie still and bear this pain.” I swallowed the lump in my throat.

Then, an image flashed in my mind. It was Jesus. He was on the cross. His right hand stretched out, as if beckoning me. I saw my hand moving into His.

In that moment, the pain lessened, not completely, but to a degree that I could certainly tolerate. I remained still, calming my breathing and with a full, grateful, heart, I offered prayers of thanks and love to My God who never lets me down when I call His Name.

Suddenly, a light flashed. “You did it,” said the nurse. As I emerged from the MRI eggshell, I asked, “that was thirty minutes?”

“I know it must have seemed longer,” the nurse said, “but it was only thirty minutes.”

It hadn’t seemed that long at all.

Sliding from the MRI bench into my wheelchair, I was shaking. Not from the pain, but in awe of the amazing Grace I’d just received in the MRI machine. Jesus had shared my pain, as he always does. Matthew 11:28 “Come to me, all you who are weary and burdened, and I will give you rest. Jesus, Our Savior, suffered so much for us and has promised that He will not give us more than we can endure. I lived that promise during my MRI experience.

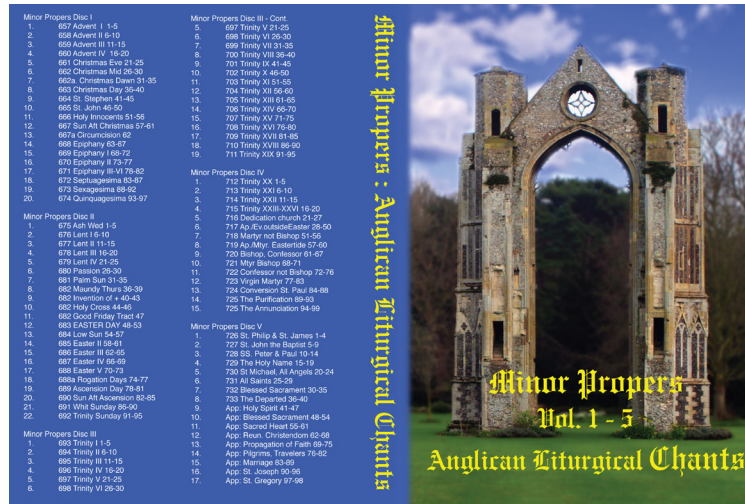
“Are you okay?” my husband asked as I was wheeled to the waiting area. “Yes,” I said. “Jesus was with me.”

Now, I’m recovering quite well. The MRI report contained a lot of medical jargon and something about tears, bulging, protrusions, and nerve roots. It all spells “INCREDIBLE PAIN.” Got a couple steroid shots that helped and I’m sure I’ll be fine. Jesus is with me always. Together, nothing is impossible or too horrible with Him. He will never give us anything more than we can bear.

In times of fear, pain, and worry that we can not bear the pains of this life, call His Name. He will be there; in the MRI Machine or where ever we are. What a wonderful God we have!

THRU THE LITURGICAL YEAR... WHAT IF YOU CAN'T AFFORD A CANTOR, OR NEED A BACK-UP ?

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HOLY TRINITY ANGLICAN SEMINARY

GOOD FORMATION ENSURES GOOD MINISTRY!

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

