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Thanking Our Contributors

Welcome to this ongoing content rich edition of the Shofar Newsletter. We have had an overwhelming interest of those willing to share their time and thoughts with friends of the COCC. We still are welcoming all who would like to share their thoughts and experiences with their brothers and sisters in the COCC.

Send your articles to
revjohngeinzer@gmail.com.

We want to keep up! Let us now what is going on in your church and your community.



the Newsletter is out of port and touching hearts and spirits!



COCC SYNOD

Right now as we speak, leadership is planning our first POST COVID SYNOD! This promises to be an event that will bless your ministry and your spirituality.

Target date is for the first/second week of October. Locations that are being considered are Louisville, Atlanta, and Holland (PA).

There will be a special **micro** edition of the Shofar as soon as a final decision is made.

What's Happening(ed)?

Deacon Stephen McBride completed his degree work through Agape Seminary and was awarded a Doctorate Degree in Pastoral Counseling. Congratulations Rev. Dr. Stephen McBride, DMin!

On June 12 Dale Newell was ordained a Catholic priest in Louisville Kentucky.

Welcome Father Dale to the COCC!

Holy Spirit of Hope has launched a new modernized website at www.holyspiritofhope.org please visit and check it out.



Bishop Scott Boykin presented a 15 minute inspirational talk on "What is Old Catholicism" at the May 13th clergy gathering in Loganville Georgia.

A video of the presentation may be viewed on the **COCC website** under the **ABOUT** tab.

Sunday June 5th Monsignor Marian Tetor was raised up to the office of Bishop in the Charismatic Old Catholic Church, at Agape of Jesus Church in Louisville, KY.

ArchBishop Maurice McCormick was her consecrator. Congratulation Bishop Marion to your new office and ministry!

Fr Ted Kerr together with Ms. Patty Reis in Holy Matrimony at Disneyland Orlando Florida in a fabulous lakeside ceremony. Blessings and long life to the happy couple!

A Special Note...

TO: Clergy & Families of The Charismatic Old Catholic Church

With sincere gratitude, I give thanks for our amazing Church and for the opportunities of salvation found within it.

I cannot express the joy of the blessings I've received as being part of this Church, since finding it years ago. I am thankful for the honors received through our most Spirit-filled Bishops, and I appreciate all that's been done for me. I ask The Lord's abundant blessings for all who've traveled to Louisville on June 5th to aid and witness my consecration to Bishop, for all of the work done on my behalf and the welcoming of my family to the service. Through the help of The Spirit and Our Lord, Jesus, I am dedicated to help with the good works of our Church and our clergy as much as possible.

Blessings,

The Right Reverend Marian Tetor



What does a Priest Do?



Archbishop Dr. Maurice McCormick, Ed.D., LPCC, LMHC

One of my newly ordained priests asked me a question. He wanted to know what I expect a priest “TO DO”?

A newly ordained Priest wanted to know...

I see the purpose of a priest in the Charismatic Old Catholic Church as twofold.

(1) To evangelize the lost.

Which is to make known the plan of salvation. Bring people to Jesus. Get people to believe that Jesus is the savior, develop a relationship with Jesus.

(2) To edify the saved, through the

preaching of Scripture, serving human needs as Jesus did, create worship services, the Mass, pastoral counseling, healing the sick, administering the sacrament to people, fellowship and the use of our God-given talents in service to others.

Archbishop MAURICE MCCORMICK

ARCHBISHOP MAURICE MCCORMICK is a Founding member of the Independent Old Catholic Movement in America and the Charismatic Old Catholic Church. Archbishop Maurice is Pastor of Agape of Jesus Catholic Church and Chancellor of Seminaries for the COCC.

Ask La Curita Rev. “O”



Rev. O
Should we forgive those who hurt us?

Great question Sophia, the quick answer is yes. Nonetheless, is a process, it can not be done over night, but over time. If I may explain, It helps you move forward with your life. It begins your healing process and it removes the anger and malice from your heart. You're no longer giving someone else authority over your mind and heart. Forgiveness can even lead to feelings of understanding, empathy and compassion for the one who hurt you. Forgiveness doesn't mean forgetting or excusing the harm done to you or making up with the person who caused the harm. Forgiveness brings a kind of peace that helps you go on with life. Furthermore, you do not have to have a relationship with the person that has hurt you,

but do pray for them. Matthew 6:14-15 in the Bible speaks on forgiving someone who has harmed you.

" For if you forgive other people when they sin against you, your heavenly Father will also forgive you. But if you do not forgive others their sins, your Father will not forgive your sins."

Also, the Bible teaches us the benefits of forgiveness. Forgiveness removes pain and grudges from your heart. You become happier and this is what the Lord desires for you. When your heart is pure, the Lord can find a place in it and fill it with love. When your life is free from grudges, the Lord can start sending you miracles. At times it will be difficult to forgive someone that has hurt you, but remember forgiveness benefits you more than the person that hurt you.

8 Steps to True Forgiveness

Acknowledge the pain, working through pain can only happen once you admit you've been hurt and pray.

Think through things, and pray. Imagine being on the other side and pray. Remember God's forgiveness, reflect that you have been forgiven too at one point.

Reflect on our Biblical command, love one another as I have Loved you and Forgive one another.

Let go of the hurt, don't dwell on it. Continue to forgive, it is a process. Pray for the person who hurt you and start healing.

Evangelizing with Love, Rev.Mother Elizabeth S. Ornelas, OSB

Rev. Elizabeth S. Ornelas, OSB lives in El Paso, Texas. Rev.

WHY SHOULD I HAVE TO FORGIVE?

WHY SHOULD I HAVE TO FORGIVE?

HOW MANY TIMES?



"Suppose one of you has a hundred sheep and loses one of them. Doesn't he leave the ninety-nine in the open country and go after the lost sheep until he finds it?" Luke 15:4

As Christians, we are called to serve. Our Lord told the first disciples that he did not come to be served but to serve (Matthew 20:26-28) and that they should follow his example (John 13:15-17). The key question is not *whether* we shall serve but *whom* shall we serve?

One of the themes

throughout the Bible is that God's people are predisposed to settle down. They get comfortable and do not go forth according to God's will to serve in the places and in the manner that he desires. For example, the Israelites were very close to choosing slavery under the Egyptians rather than choosing to go forth into an unknown future, despite promises of a land they could call their own. The Book of Acts records that God allowed a persecution of the church in order to scatter them to the ends of the Earth to fulfill the Great Commission because they would not leave Jerusalem otherwise. This pattern has been repeated time and again throughout the Old and New Testaments and to this very day. God's people settle until God acts to scatter them.

Over the last century and a half, the church in America has settled. The church has settled comfortably within the walls of the structures it has built. It now spends a disproportionate amount of its time and resources serving its own members versus reaching the lost. So the church is indeed serving, but one might conclude that is largely self-serving. This trend was identified by Rev. Sam Shoemaker in the 1950s. The Pittsburgh Experiment was called to stand by the door of the church because the lost and dying were outside on the streets, not in the choir loft. I believe The Pittsburgh Experiment is as relevant as it has ever been, because now more than ever there are so few in our churches who stand by the door.

Go After the Lost Sheep

So let us turn to the parable of The Lost Sheep. Jesus is the Good Shepherd. He has in his fold many righteous people who he has gathered to himself and who remain under his care to this day. These are the faithful who populate our churches each Sunday. However, there are sheep who have wandered away, the "tax collectors and sinners" who are lost. The Shepherd leaves the ninety-nine to go after the one.

The mission of the **Pittsburgh Experiment** is to act as the under-shepherd of our Lord and to go out and find the lost sheep. We go, knowing the ninety-nine sheep that we leave behind in "open country" will be taken care of. We go into the wilderness of the marketplace to find the lost sheep who, as the parable points out, will not make their way back under their own power. It is only through the Shepherd's power that they are found and returned to the fold, literally carried "on his shoulders." As his under-shepherds, we go forth and operate under that power.

I hope at this point that you are nodding your head in enthusiastic agreement. I hope that your sense of the mission of the Experiment is positively affirmed as being both biblically sound and practically necessary. The question that remains is "How?" How do we fulfill God's purposes to be scattered, to go, to find the lost sheep? Brothers and sisters, it is more simple than we have led ourselves to believe. Notice that I did not say easy. I said simple.

Much has been said about the small groups of The Pittsburgh Experiment. What is their role within the mission? Can they still be effective? How do we grow them? Why aren't they growing? With all of the prayer and planning, can we finally conclude that their day of relevance is past?

May I be bold to the point of possibly offending some? The Pittsburgh Experiment small groups have ceased to be effective as they once were because they have "settled" in the same manner that the church at large has settled. They

have become a comfortable and familiar place for old friends to gather. They represent safe open country where the ninety-nine who are already in the fold come to graze. The lost sheep do not come because *they are in the wilderness* and are incapable of finding their way back on their own. And tragically, few shepherds have gone out to look for them. So they wander about, frightened and confused.

Brothers and sisters in Christ, we must go! Each of us must prayerfully identify the one sheep that God has put on our heart and go get them. I said earlier that this is simple, but it is not easy. Do you realize the sheep God is calling you to go and get for him? He is a "tax collector." She is a "sinner." Let's be honest: Are you inclined to avoid those who are thrice divorced, a cheat at their company or openly gay? Are you offended at those who chain smoke, drink heavily or use language that would make a sailor blush? Does the way someone dresses, their political affiliation, or their condemnation of religion cause you to shake your head? If someone specific in your life has come to mind, I think you have already identified the sheep God wants you to go after. Because God loves everyone, including that person. You are being called as the under-shepherd to go after that sheep.

So what does "go after the lost sheep" look like in real life? It looks like an authentic, personal relationship in which you stand to gain nothing from the other person. You are in the relationship because of love, love for that other person. You are having coffee or lunch with them just because. In the age of superficial relationships on Facebook and Twitter, Christians



have the antidote. We are seeking to share an *incarnational* faith. The Christ came, not as some amorphous cloud, but as a Jew in the first century. In the age of "cloud computing" relationships, we will appear as his representatives in the flesh. Who knew the day would come that relationships "in the flesh" would be so remarkable? And yet that is our present age.

Could you use some help in learning how to build these types of relationships with "tax collectors and sinners?" I'm sure we all could. That is where I think The Pittsburgh Experiment as an organization could provide some valuable help to the under-shepherds. The Pittsburgh Experiment could conduct a training for those who want to go out into the wilderness of the marketplace. The training would be brief, maybe a few hours on a Saturday morning as Janet Helms has suggested. It would be encouraging and helpful so that we would begin to know what to say and what not to say, what the key transition points are in the relationship, and what finally is the right time to introduce someone to a true Experiment group where lost sheep are made to feel welcome as they make their way back to open country.

It would be a great privilege for me to under-shepherd with you.

Fr. Ted Kerr is the Founder/CEO of Touchstone Capital, Inc. an Investment Advisory group with over \$150 million in assets under management.

Ted is also the President of **Touchstone Cares**, a 501(c)3 organization, which has contributed hundreds of thousands of dollars to local, national, and international charities, including Transformando Vidas (Transforming Lives), a community project in Northeast Brazil.

\$\$ DOLLAR STORE CHURCH \$\$



DOLLAR STORE CATHOLIC CHURCH

In my line of work, aside from what I can do within the ministry,

I am constantly focused on architecture, construction, and real estate development.

And part of that is monitoring and even predicting what kinds of vacant and/or run-down properties

could then be rehabilitated into perhaps a new use and purpose. In architecture and real estate, this is called “adaptive reuse”.

Think of an old 1880’s mill building being converted into apartments or office space.

As such, recently I was driving just outside of downtown Boston and I stumbled upon something that was in my mind quite shocking and

would also deem sacrilegious: a “Dollar Store” (retail) being housed in a stunning former (Roman) Catholic Church.

This was a beautiful and majestic brick church building (probably built in the mid 1800’s) which now had an operating discount retail store as its main use and tenant, with a sign affixed to the building declaring that the rest of the church floor plan was being subdivided into office spaces- for lease.

I found this quite out-of-place and also quite sad. This is emblematic of the problems in our society at large.

What does our 2022 society want and “need”: More cheap retail goods. \$1 bottles of hair conditioner.

What has (apparently) no viable use? A spiritual home and direction for our citizens.

And truth be told- this is far from the only example of similar “adaptive reuse” in the Greater Boston area. I can count 4-5 other recent or pending development projects which at its core involve turning a former church building (most of these were Roman Catholic churches) into either offices or more than likely apartments/ condos. Even in New Hampshire an old and wonderful church building is now running as a bar/ tavern. (I’ll admit I’ve actually been at that tavern 3 or 4 times.)

We all know that the RCC (clergy/ institution) has endured significant demise and sinful behavior and cover-ups over the past 20+ years- and this is why a diocese like Boston RCC have had to sell off a significant amount of their real estate. They need money to pay legal settlements; it is as simple as that.

However, this goes deeper than that, and it is broader than merely closing down (Roman) Catholic churches. Several other denominations have been affected.

It is not all about a scandal. We are well aware of the trending secular and atheist nature of American society. And when that happens, church parishes slowly lose their fiscal viability. In addition, in some cases there is a lack of qualified men (and women) to lead a church community. Without a pastor, there is no physical church.

Will we someday see the “Dollar Store” close down and return to a praying and vibrant church congregation? I surely hold out hope for that. Towns and cities with many church buildings usually equate to solid and moral communities and families; society needs more of that- not less.



Fr. KEN LAMBERT, DMin is a contributing member of the Shofar and instructor at Agape and St Thomas Seminaries.

He is a real estate developer, prolific writer and published author with keen insights on the Historic aspects of religion.

TOGETHER WE HAVE MADE PROGRESS IN THE VIABILITY OF A CHURCH THAT HAD BEEN DOOMED FOR CLOSURE!

21st Century Worship Delivery Methods PART I

Worship Technology - with Deacon Mark

THE VIRTUAL CHURCH AKA ONLINE WORSHIP

Hello everyone again,

Once again, I am honored to be chosen to contribute a blog in our newsletter. Today's Topic should "hopefully" be very exciting and inviting as

we discover together a new, innovative way to meet the Spiritual needs of the Faithful for our Communion in this crazy, topsy-turvy time known as the Modern Era. Without further ado, please allow me to welcome each of you to a new reality in worshipping the God of Abraham, Isaac, and Jacob: A "virtual" House of The Lord... also known as "**Online Worship**".

In the last blog, my opening statement (and theme for all of my blogs for that matter) was about leveraging Technology as a more effective means of communicating the Gospel. I mentioned that this would have to include updating our traditional (lower case 't') Catholic Worship experience, bringing it into the 21st Century. Following that theme, the goal of this edition's topic is to bring an awareness of the new emerging technologies that could help us in improving our Worship Experience for a new type of Catholic Attendee: the "**Online Parishioner**". Yes, you read that correctly, the "**Online Parishioner**".

Believe it or not, we are not the first Communion to enter into this arena. I will briefly mention my first encounter with all of this when I first stepped into the Wellington Florida campus of Life

Church, the second largest and fastest growing, **non-Prosperity Gospel** Evangelical Church in the US.

That typed, this topic will be divided into two parts, with the July edition giving a context, both introducing and enumerating the concepts & components of Online Worship and Part II in the September edition exploring the feasibility, roles, and responsibilities of this new Way for each of us.

Let's start with identifying who the person we will be serving is: **The Online Parishioner**.

This term was borrowed from the Life-Church term "**Online Worshiper**" and evolved by my partner-in-crime and Worship Leader Martina DaSilva and myself, in an attempt to make it sound more familiar, inclusive (not necessarily the "Woke" definition), and especially more ... "Catholic"

Come and see for yourself.

Part I: The "Online Parishioner" worships "Online"

As I mentioned in my first blog, during our February 2020 Synod, we were all in a great place and the world seemed fairly normal (as normal as the End-Times can be). I reminisced that things were so status-quo that no one could even imagine what lay ahead. There was no catch-phrase "the new normal" and everything we had done in the past 100 years went on, business as usual. And the pandemic came and turned everything up-side down. The global events were a game-changer and sessions were made that forced us as a Communion to stop what we were doing and assemble to react. With the mandatory lock-downs, the Corporate Body of Christ was now challenged as to how would we "assemble" together? How would we praise the Lord, singing in one voice? How would we Break Bread at one Table?

Without a doubt, **The Great Unifier, The Holy Spirit, in His Divine Providence, came to the rescue.** To say the

least, miracles came forth from the land and sea.

Some context for my belief in the Truth of this statement:

In 2012, I met one of my oldest and dearest friends in Christ, Mark Horne, for coffee at a local Dunkin Donuts. Midway through the conversation he starts telling me how he left his traditional, Bible Thumping, KJV, Hymnal-singing Southern Baptist Church for a more updated, 21st Century Evangelical Church based out of Edmond, Oklahoma: **Life Church** <https://www.life.church/who-we-are/>.

He then handed me a business card which invited me to the Church. Mark was really excited as he described the modernized music (as he knows that I am a Musician and Record Producer), that they preached on relevant topics for Believers in our day, and lastly, that they broadcasted their Head Pastor, Craig (Groeschel) out of their Main Campus in Oklahoma during all 4 Services (now 6 Services) on Sunday, **over the internet.**

Over the internet!!! Impossible!!

In 2012, the internet was too slow for this and I was convinced that he had to be mistaken as everyone else at that time still used satellites for broadcasting TV ministries (think 80's Televangelism: Poofy Hair and Light-blue Leisure suits). Now challenged, I drove 40 minutes north to see. When I arrived, I met Mark in the parking lot and he warned me that it could be loud in the Worship area... It was hard to doubt him when as we entered the building, the Greeters were handing out Bibles and Ear-plugs.

(Continued on page 9)



Wedding Ceremonies Part II with Bishop Marian

WEDDING CEREMONIES Part Two

A wedding ceremony is not only an unforgettable event in the lives of new couples, but also for their immediate and extended family members. Decades later, wedding attendees still show their saved videos and photos of that very special day. Wedding days are never forgotten. For this reason, clergy must abide by the laws of their respective States and also strive to provide a thoughtful and meaningful ceremony for the couple.

For wedding ceremonies to be held within Mass, the Roman Ritual can be found in "The Rite of Marriage," by the Catholic Book Publishing Company of New York (Used-about \$8.00) or "The Order of Celebrating Marriage" (New-about \$27). These books include the appropriate blessings and readings for weddings to be used during a formal Mass ceremony. For a free PDF version, visit: <http://www.catholicweddinghelp.com>.

For wedding ceremonies held outside of Mass, families are still eager to rejoice through the Word of God. In any case, there is plenty of room to be expressive and creative in the delivery of messages on the joys of marriage between a man and woman. Most wedding venues, such as hotels, catering halls, museums, public gardens and restaurants allow approximately thirty to forty-five minutes for ceremonies.

PROGRAM OF WEDDING CEREMONIES:

Before the ceremony begins, appropriate music is played. Music is often soft, light, classic and

timeless. Popular selections are: Pachelbel's Canon in D, Minuet in A, Jesu-Joy of Man's Desiring, Trumpet Tunes, Bridal March, Ave Maria (Catholic), There is Love, I Will Always Love You, O Perfect Love (Protestant), The Lord's Prayer, There is Love.

The couple's parents and grandparents enter and take their seats. The bridal party enters and take their places. When the bride can be seen at the back of the church, the officiant asks everyone to stand up.

1. Welcome:

Ceremonies most often begin with a welcoming statement, such as: "Welcome, family and friends, to the celebration of marriage of (name) and (name)."

2. The Lord's Prayer:

Led by the officiant, The Lord's Prayer may be said by all in attendance.

3. Bridal Presentation:

"Who brings this woman to marry this man?" The father of the bride, or presenter, brings the bride forward. He answers, "I do, or, her family and I do." The officiant asks the wedding guests to be seated.

4. Scripture Reading:

The most famous Scripture for weddings is 1 Corinthians 13:4-13. Colossians 3:12; Romans 12:9; Psalm 128; 1 John 4:7-12; 1 Thessalonians 3:12-13 are also appropriate readings.

Venturing into the New American Bible, we can use the beautiful Tobit's Prayer of Tobit 8:5-8 or

Sirach 26:1-4. I always ask the couple if they have a favorite Scripture, which they may prefer. Couples sometimes request that a favorite friend or relative stand to deliver the first and second readings.

5. Sermon:

Here, we can be original and creative in expressing the joys and benefits of married life. I've composed a number of ceremonies, then tweaked and whittled words to narrow my collection down to seven favorites, which I would offer to bridal couples. Out of all of this, I've discovered the following words to be the most moving and impressive for attendees:

"Every human needs and desires to love and to be loved, and the highest form of love between two people is within the warm, trusting and committed relationship of marriage. Marriage is the coming together in all levels of being - in mind, body and spirit; and it consists of entrusting our deepest selves into the loving care of another. This means coming home from a difficult day and finding that one person who really cares for you. When the rest of the world is cold and unforgiving, this special person is the one who makes you feel warm and loved no matter what else comes your way. This is the one human being upon which you can always depend. As years pass by, and whatever happens in the world, they are there for you."

(continued on page 8.....)

Wedding Ceremonies Part II with Bishop Marian

6. Second Reading:

The second reading can be additional Scripture, or other meaningful words preferred by the couple. I would offer a collection of appropriate poems, ethnic blessings and wedding prayers. Irish couples may like the "May the Road Rise to Meet You" poem. Inter-faith couples may wish "The Seven Wedding Blessings" of the Jewish tradition to be read. The Prayer of Saint Francis of Assisi is also universally loved.

7. Wedding Vows:

This is the most important and legal part of the wedding ceremony. I ask the couple to "repeat after me." Traditional words of the vows are: "I, (name), take you (name) to be my (husband)(wife), to have and to hold, from this day forward, for better or worse, for richer or poorer, in sickness and health, to love and to cherish all the days of my life." The wedding officiant must insist the couple openly state their intentions to take each other as husband and wife. Words, such as: "I take you as my soulmate" can possibly be challenged at a later time.

8. Exchange of Rings:

The officiant requests the presentation of the wedding rings from the best man, or whoever is holding them for the ceremony. (At a few weddings, the trained family dog stole the show, having the wedding rings tied to their collars). Words for the ring exchange can be a simple sentence, such as: "Let the never-ending circle of the ring be a reminder of your never-ending devotion and love for each other." Then, the couple exchanges rings and states to each other, "I give you this ring as a symbol of my love. With this ring, I thee wed."



9. Lighting of the Unity Candle:

The Unity Candle is of three parts: Two tall taper candles with a larger or wider candle in the center of the two. The two tall taper candles are usually lit when the ceremony begins. The lighting of the taper candles can be done by the officiant, or family members can come forward to light them. The officiant will announce: "(name) and (name) will now light candles, which represent their union and love for each other. May their flame of love for each other never diminish." The couple will go forward, each taking one of the lit taper candles, and simultaneously light the large center candle."

10. Blessing of the Marriage:

A blessing is said over the couple. Example: "We ask The Lord to protect, watch over and bless this marriage. We ask that this couple be granted strength, prosperity and the priceless gifts of peace, joy and happiness all of their days. May the home they establish together abide in love and become a welcoming light for family and friends. In good times and times of sorrow, may they grow in love for each other. We ask, in the Name of Jesus, that all who are present here today be abundantly blessed in every way by the Hand of The Lord."

11. Announcement:

Example: "(name) and (name) you have given yourselves to other by solemn vows, with the joining of hands, the giving and receiving of rings and the lighting of special candles.

By By the power vested in me by the (State/ Commonwealth) of (name) and The Holy Church, I announce you to be husband and wife. You may kiss the bride." (Kiss)

12. Presentation:

The bride retrieves her wedding bouquet from the maid of honor. The couple turns to face the wedding guests. The officiant announces: "For the first ever, I present to you Mr. and Mrs. (name).

Exist music begins, bridal party exits and wedding guests exit.



Bishop Marian Tetor was ordained in 2006 to the Priesthood in Louisville KY. She developed a successful wedding ministry, became Worship Leader of Attleboro Retirement Village and sat on the Board of The Old School Meeting-house, a historic church in Bucks County, Pennsylvania. She is a graduate of The American College of Healthcare Services and Agape Seminary.

21st Century Worship Delivery Methods PART I (cont)

Sure enough, Mark was right. The worship Service had great (but loud) music, and to my delight, the message (they still don't call it a Homily) was easy to follow, incredibly interesting, and on a topic that hit home. After the Service, I had to investigate Mark's bold Internet Broadcast claim.

I spotted the Sound and Camera Booth at the back of the hall, went over and introduced myself to their Sound Engineer. I complimented him on the sound, admired his Mixing Console and of course, pumped him for info on the broadcast. Apparently Mark was correct! The Sound Guy joyfully boasted in The Lord that they broadcast every service over the Internet. He proudly stated that Believers from all over the Globe were now united in Worship at the click of a URL. I left the service elated... half deaf ... reflections on how I could be a better family-member in my home... and with tons of questions about how they can broadcast over the Internet.

This meant that anyone with a laptop could watch a Service from the Living Room to a Starbucks cafe.

As of this Bog, with more efficient Smart-phones and Cell-phone carriers, one can Worship sitting on a Park bench or in the front seat of their car.

On the drive home, the one thing that really grabbed my attention ruminated in my mind (and Heart): During the entire Service, **Pastor Craig kept addressing those in the seats as well as those "Online"**. He never once neglected either. This made the Worship experience so "interactive" and communal!! At

no time, did he fail to recognize or exclude anyone in his congregation, regardless of physical location. Even more so, he "called them by name"... a... "new name". He called them, **"Online Worshippers"**.

Recapping my experience, I saw at Life Church:

Great, crystal clear, well-played (but Concert-level loud) Music (not recommended by me)

Contemporary, Relevant Message (The topic again was on the importance of Family and how to be a better family member)

They did broadcast Pastor Craig over the Internet and not satellite, modernizing the Gospel's "Reach" in a more accessible and convenient way (see above for Laptop and/or Smart-phone viewing).

My second "tent-making" skill as a "Music Technologist" got the best of me. I had to learn more, in order to be successful at being a Music Technologist in this area. . So.. I reached out to my contacts, calling in favors, and investigated.

Fast forward to 2019. Interestingly, right before the pandemic, I began to notice that in my conversations with both the "Reps" (some of you would know them as "Jobbers") and the Developers of the Music and Video Technology manufacturers, were beginning to take existing, but separate audio and video solutions such as IP cameras and Digital Audio Mixers and create/develop a whole new way of Integrating them into a Global network or better a "Virtual Concert Venue"... bringing together Musicians, Content-Creators, Audio/Visual Technicians from across the globe into an "unheard of". consumable, on-demand Brand-Spanking New Music Concert Venue: Your cell phone... Yes, your cell Phone!. The Good News: Out of necessity, The Church would discover that what was being used for Secular intentions would eventually make for an effective way to worship God and share The Gospel.

Thus was born and received as a "here to stay" Worship paradigm: **"Virtual Church"**. And who is sitting in the "Virtual Pews"? **The "Online Parishioner"**.

Although this bold and innovative solution became the means to serve our parishioners during the pandemic until we could return to the way we "normally" worship The Lord, eventually many chose to stay at home and continue to worship outside of the Brick and Mortar Building. Although this raised Theological challenges of worshiping Communally, as One Body, but in not all in His Literal Presence, clearly The Good Lord provided both before and after the emergency. **And here's the twist:** Looking back, my heart tells me that the Lord not only provided a way for us to worship Him together, as a temporary fix during the lock-downs, but I speculate that He wanted us to continue with it... using it as a means of:

- Online Worship which keeps **Online Parishioners** united with our traditional **pew Parishioners**.
- A greater reach for the Gospel to be shared, helping believers worldwide grow in their faith
- Edifying the Body, using it as a means for both Nation-wide and World-wide Bible studies as well as Small Groups.

Still Interested?

Ok, so, bottom line, what does it take to accomplish this? What are the tools necessary (either "on the cheap" or "full-monte")? And lastly, what are the start-up costs (Time, Talents, and Treasure)? This month, I will start to answer to these questions by bullet-pointing the technology components. Then, leaving each of you hanging, in the September edition (Part II), I will bring it home and discuss the "Servant" Roles and Responsibilities in Online Mass, lastly analyzing the feasibility of all, of this within the framework of our typical Catholic "Three Ts"

(continued on the next page)....

21st Century Worship Delivery Methods PART I (cont)

Below is the basic list of the components that we need to meet and worship with our Online Parishioners:

IP-based (“IP” basically means “Internet-based”) Camera or at the very least, a Smart-phone or Tablet.

Integrated Streaming Box/ Video Mixer (Used for those with a budget for Multiple Cameras)

Video-based Stage Lighting
Audio Mixer

Microphones (Wireless Lapel Mic for Presider and Deacon), wired for Lectures.

Headphones

Lap-Top or Desktop computers for Streaming and “Presentation” Software/Apps (see next points)

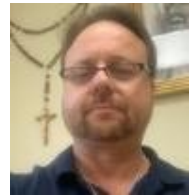
Software Streaming Applications/ Apps such as Zoom, Facebook Live, and YouTube Live to deliver Mass online

Worship “Presentation” software such as Powerpoint or Propresenter for Readings, Mass parts, and song lyrics to help in Visual Presentations and Worship aids (Singing the words to songs not yet known)

A robust and reliable Hardwire-based Internet Connection.

Thank you for taking the time to read and consider this new Way. I truly hope that you are as excited about this as many of us are.

DEACON
MARK RUFFOLO



is a founding member of the COCC,. He sits on the Canon committee, is the Chaplain to the House of Bishops and produces the online COCC South American Sunday Church service with Bishop Fuentes. Mark is a professional audio engineer in Boca Raton FL where he also leads congregational worship at his local Roman Catholic Church.



**AFFILIATED
CHURCH DIRECTORY**

**IF YOU'RE IN TOWN ON A SUNDAY
PLAN TO COME JOIN US!**

CATHOLIC

**AGAPE OF JESUS CATHOLIC
CHURCH, Jeffersontown KY**

**HOLY SPIRIT OF HOPE
CHARISMATIC OLD CATHOLIC
CHURCH, El Paso TX**
(Ground and Zoom Services)

**ST MICHAEL'S INDEPENDENT OLD
CATHOLIC CHURCH, Loganville GA**

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INDEPENDENT

**FIRST UNITED CHURCH OF CHRIST,
Warren OH**

****INLIT FELLOWSHIP, Titusville FL**

ONLINE SEMINARY

AGAPE SEMINARY LOUISVILLE

**ST THOMAS OLD CATHOLIC
THEOLOGICAL SEMINARY**

**House Church

**Contact editor to list your weekly celebration and to welcome our
brothers and sisters to join your local Worship!**

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