

CENTRAL FLORIDA EPISCOPALIAN

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FROM A DARK ADVENT TO A GLORIOUS LIGHT: BISHOP GREG'S CHRISTMAS MESSAGE

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2015 ANNUAL DIOCESAN CONVENTION

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CENTRAL FLORIDA MISSIONS ISSUE 2015



Traditional Dong Village with Wind and Rain Bridge. All construction is wood with no nails

WHAT DOES GETTING INVOLVED WITH UNREACHED PEOPLE DO FOR YOUR CONGREGATION?

By Linda Fox

“I am constantly amazed—and by now I shouldn't be amazed anymore—at how God keeps using us to have a major impact on the world, especially since when we started we had no idea what we were doing!” Sharon, Church of Our Savior, Palm Bay.

“Paul prays for the Ephesians to know the mighty power of God—that same power that raised Jesus from the dead. When we focus on the least-reached people groups of the world, we are reminded that it's not about us, it's about God—and we know it's His mighty power at work.” Linda, Church of Our Savior, Palm Bay.

“I was inspired to note how God works for the building up of His kingdom, how far in advance He begins the work that he wants us to accomplish for his glory, and the people he uses for such a work.” Fr. Chris, St. Mark's, Haines City.

“I believe and know I am called to be a witness to all people, all over the world, who have not accepted Jesus as their Lord and Savior. This is especially true for those who have not yet been reached with the good news of Jesus. The prayer rally was very inspiring and informative for me. My witness to the Dong people right now must be regular and serious prayers. It is my prayer that the Dong people will be reached ● STORY ON P. 6

PARISHES SEE THE Power of Prayer FOR THE DONG UNREACHED PEOPLE GROUP

By Linda Fox

This is the story of a young man in China who “made it big”—by the standards of his village, that is. He lives in China, but is Dong—an ethnic minority related to the Thai people in Thailand. How does his story compare to other success stories you've heard?

“P” recently returned to his home town to become a school teacher. This is a huge achievement—he comes from a tiny village in an extremely poor province, where subsistence farming is a way of life and many kids have to drop out of school to help the family make ends meet. For the average young person, pursuing a better life means leaving the village for a factory job in the big city. Because he belonged to an ethnic minority, many Chinese assumed that P didn't have what it took to get very far with his education—let alone make it through university and become a teacher.

You might think that the village would be celebrating P's return—except for one thing. While he was away in university, P learned about ● STORY ON P. 7

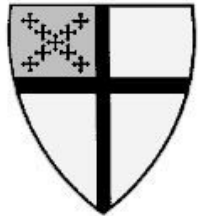
The Episcopal Church



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To you is born this day in the City of David a savior who is Christ the Lord
BISHOP GREG'S CHRISTMAS EVE SERMON 2014

*Gracious Lord, we thank you that in the midst of all that goes on in this very dark world, we can gather here and hear the lyrics, hear the melodies, hear the words of the Scriptures, and know that you call us into a place of genuine peace and joy. Open our hearts, oh Lord, to that very peace, to that very joy, the things that you give us, the gifts that come from your son; that we also might know that same peace and joy. Speak to us, Lord. Your servants are listening.
For it is in the name of Jesus Christ our Lord that we pray. Amen.*

I have to tell you that as Ben Lane was doing his interlude on the organ, as I was making my way down the aisle, a part of me wanted to actually dance a little jig down the steps. There's a kind of lyric sparkle to this evening. I don't know about you, But I need that sparkle.

It has been, for me, a dark, dark Advent. You can name the dark things that are going on outside — Ferguson, New York City, Brooklyn, ISIS beheadings, the continuing threat of terrorists, international persecution of Christians, and a very out-of-touch culture that continues to demand that we be distracted by the glamorous, the gossip-worthy, and all who occupy, at least for this moment, their 15 minutes of fame, center stage for this week, this news cycle.

Both the horror of what's going on and the kind of entertainment-oriented distraction act like blinders to keep our eyes in a direction that is entirely away from the manger in Bethlehem — its meaning, its import, and, in fact, its call to us. We're too easily dazzled, too easily cynical, and, in fact, given all that's happened, have developed a kind of thicker skin to human pain and suffering just so we can get by. I don't know whether that's true for you, but, gosh, it's sure true for me. I'm not the same as who I was this time last year and I'm not exactly sure it's all for the better.

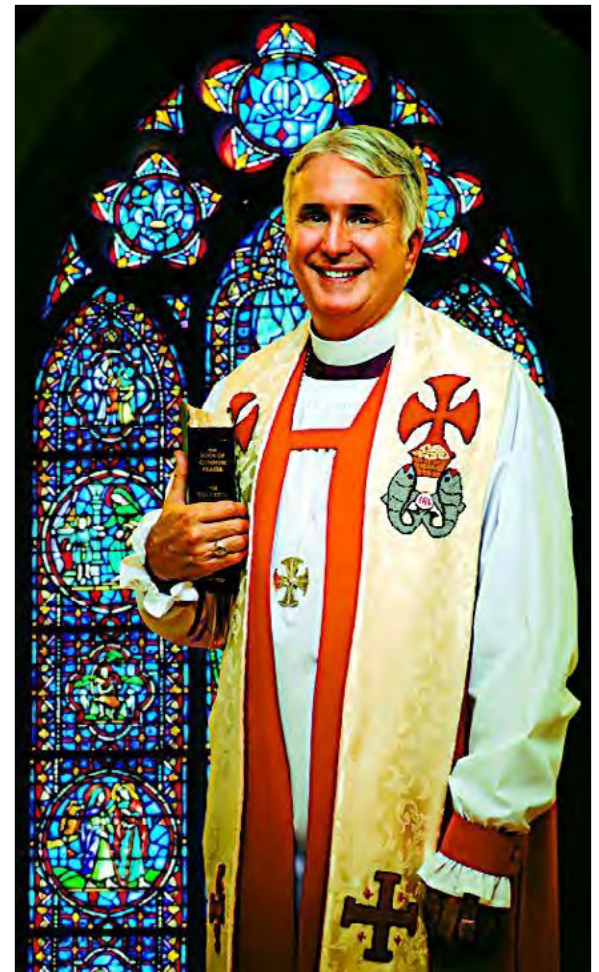
I want to be dazzled because life is hard. Therefore, to actually begin to look for something more hidden, but far more precious, is not just counter-cultural, but it's counter to my own habits.

You see, it would be different if Time Magazine had named Mary and Joseph people of the year, but you know as well as I do that's never going to happen. Those aren't the people our culture

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is interested in. Tragically enough, they aren't, as a result, the kind of people we're interested in, day to day.

We don't care, except — and this is what's important, and maybe that's why we're here tonight — we know enough to know that both the horror and the dazzle of the world don't hit the geography of the human heart, that while we're continually distracted, entertained, shocked but only momentarily, there are things inside of us that are never satisfied by any of those kinds of events.



Something that I picked up on my Twitter feed recently from the British magazine The Spectator, was their Christmas picture for the year. The background was a blown-up city. It could have been Kabul, it could have been Mosul under ISIS, name any place where there've been shelling and bombing. That's what this looked like. It was just a whole series of blown up and

● STORY ON P. 32

FR. VANI GOES TO THE BANDI & KISSI

By Julian Korti and the Rev. Loren Fox

“Our experience has been that having a vision for the nations challenges us and better equips us for ministry in our local context.”

We think Fr. Benedict Vani is 82 years old (he has no official birth certificate!) and shows no desire to slow down as he ministers in Bolahun, Liberia. The town is very near the borders of Guinea and Sierra Leone. It is in this very area that the current outbreak of Ebola started and then spread to the cities. After fifteen years in the US, Fr. Vani returned to Liberia in 2008 and has been on the go ever since.

Fr. Vani has faced his share of hard times and challenges. He was kidnapped during Liberia’s civil war, together with his wife, Janice. They came to the United States as refugees, eventually settling in Palm Bay. Fr. Vani served as chaplain at Church of Our Savior waiting for an opportunity to return to Liberia. Only after Janice died in 2007 was he able to return to Bolahun in 2008.

He is assisting Fr. Momo in the work of St Mary’s Church, both in the town of Bolahun and the surrounding villages. The two will travel together on a motorbike to reach some of the preaching points.

St. Mary’s was nearly destroyed during the civil war between 1989 and 2003. Today it is experiencing revival. One of Fr. Vani’s joys has been to learn how to preach and teach in his mother-tongue language of Bandi. The work among both the Bandi and Kissi languages has grown throughout the region.

In addition to his parish ministry, Fr. Vani has welcomed into his home more than half a dozen children. Some of the older ones attend the local mission schools, which were founded by the Order of the Holy Cross. Meanwhile, God protects and preserves Fr. Vani even with his diabetes and other medical ailments.

In addition to sustained and regular prayers for Fr. Vani, Church of Our Savior has been able to assist with community projects. First, we provided funds to dig a new water well and just recently, we have sent funds to install solar panels. The electricity and clean water are particularly important as the community responds to the Ebola crisis. The Church is bringing life to the area around Bolahun, and shining the light of Christ in all it does and proclaims.

FROM THE NATIONS FOR THE NATIONS

Church of Our Savior, Palm Bay, boasts members from more than 20 nations from the Caribbean to China, from Panama to Canada. In turn, we have become a parish invested in partnerships near and far:

Our Daughters of the King keep us praying for *El Hogar* in Honduras. Our Brotherhood of St Andrew sponsors children at the Brotherhood orphanage in Uganda. The Sewing Bee, an effort of our ECW, supports CHAP, a



Fr. Benedict Vani and friends

partnership in Haiti. Every Sunday in our Eucharists, we pray for Fr. Vani in Liberia and for friends in China.

Our experience has been that having a vision for the nations challenges us and better equips us for ministry in our local context. For example, we claim to believe God heals—and our Order of St Luke prays for people at the Eucharists on Wednesday and Sundays. The Ebola outbreak in Liberia however challenged us to ask is God bigger than the Ebola? We say so with our heads, but do we really believe deep down that he heals and preserves people in the face of the Ebola virus?

Our multi-ethnic parish and our missions partnerships have given us a fresh perspective on the Scriptures. In our Wednesday morning Bible Study, for example, we are working our way through 1st and 2nd Corinthians. The city of Corinth was cosmopolitan and multi-ethnic. It was both a mission Church and a mission partner with Paul, who wanted to carry the Gospel even further afield. News from our partners in China or Haiti have helped us to understand the challenges faced by the Corinthians as a new mission Church. That in turn has helped us to think about the dynamics of culture in our city, neighborhood, and parish.

Each year, we celebrate our international flavor and connections in October with our annual Missions and Harvest Weekend. We have had visitors from New Wineskins, Anglican Frontiers, the Diocese of the Dominican Republic, Solar Light for Africa, and SOMA, speaking about Rwanda, the DR, Uganda, Turkey, China, and key principles for building a vision for working with God in his work around the world. The icing on the cake is when the twenty or so flags from each of the countries represented in our parish process into the Church, decorated with sugar cane and harvest produce, and pause before the altar—a visible reminder of Revelation 21:26, “They will bring into it (the new Jerusalem) the glory and the honor of the nations.” ■

SOLAR *light* FOR AFRICA

By Charlene Turner

“When you come to Africa, you catch the African disease. It is not malaria. It is not AIDS. It is a disease of the heart, and you will never get rid of it. What it means is that you will have a heart for Africa and whether you ever return, you will yearn for Africa, you will cry for Africa, and you will pray for Africa.” (Bishop Alden Hathaway, Pittsburgh, retired)

I caught that disease in the summer of 1999 when Bishop Hathaway invited me to help lead the first Solar Light for Africa Youth Mission. I knew it might be a life-changing experience. When my ten-year-old daughter Elizabeth was invited to also travel as a member of that team, it turned would change our entire family in ways we could have never imagined.

Bishop Hathaway first visited Uganda in 1997 and during a nighttime visit to an orphanage, God gave him the vision that was to become Solar Light for Africa. The original vision of SLA was to raise money to install solar power in rural areas of Uganda. God had bigger plans than either Bishop Hathaway or I could have ever imagined! In 1999 Bishop Hathaway was offered a very large sum of money for SLA, with the agreement that he would take high school and college students with him to do the installations to instill in them a sense of mission.

Since that first trip in 1999, I have traveled to East Africa 23 times, and lead 20 missions to install solar power in hospitals, clinics, orphanages, schools, pastor's homes and a large array of other facilities all over Uganda, Tanzania, and Rwanda.

Electricity is something we here in America take for granted. Imagine the life of a house mother in an orphanage where the sun goes down at 6 PM, and life must stop because your children cannot see to read, study, do chores, or even safely play? Imagine a pregnant woman walking three miles to the closest clinic carrying your bag of kerosene so you can deliver your baby by the light of a smoky kerosene lantern?

We installed solar on a rural maternity clinic this past spring. A woman shared that she had walked miles to the clinic in labor, carrying her small bag of kerosene. Her kerosene ran out before she delivered, then the candle the mid-wife

“Electricity is something we here in America take for granted.... One of the unique things about our mission trips is that we partner with Uganda youth, or adults, to make it a real cross-cultural experience.”

found also burned out. When she looked over in the corner of the darkened delivery she heard the mid-wife on her knees praying that God would be beside her as she delivered this baby in the dark. The new mom thanked us that no longer would women have to carry their kerosene, and they would be confident of clean bright reliable light in the clinic each night.

Our mission to really twofold: we install solar, but the primary way we accomplish this work is through short term mission trips, taking both youth and adult missions to Uganda. We led our first youth mission in 1999, and our first adult mission in February of 2013. One of the unique things about our mission trips is that we partner with Uganda youth, or adults, to make it a real cross-cultural experience. We partner the Americans and Ugandans together and they eat, sleep, work, worship, pray, and build wonderful rela-



The Solar Mission Team

tionships together. There is so much we can learn from each other working side by side.

We have built a relationship with a mission in Northern Uganda, where they are ministering to the many children orphaned by the war in the north. We have begun the process of lighting all of their orphan homes. During a fall mission trip, we were able to light the first four of 20 orphan homes. We will continue with our work there till we have all the homes lit, this brings incredible life change to these children and their house mamas. They no longer have to end their daily activities when the sun goes down, they can now, read, study, and be productive after dark.

I will be leading another adult mission in February, and a youth mission in July. There are still spots available for the Feb trip, and the youth mission is still in the planning stages with lots of spots available. This fall for the first time, I was able to lead smaller church sponsored trips, and I have the privilege to take a group from St Richards Winter Park. If you have ever had a desire to travel to Africa, please think about a trip that changes lives, both the recipient of the solar and your life, because after traveling to Africa you will catch the African disease!

You can contribute to this ministry, apply for a future mission trip, and learn much more at solarlightforafrica.org. Like us on Facebook by searching Solar Light for Africa.

Charlene Turner (charlene@solarlightforafrica.org) is a member of St. John's, Melbourne, where her husband, Fr. Eric Turner is Rector. Charlene also serves on the Commission on World Mission for the Episcopal Church.■

● CONTINUED FROM THE FRONT COVER

with the gospel and readily receive it. I feel strongly that they will.” Ray, Church of Our Savior, Palm Bay.

“It’s real clear to me that God wants us to be involved with the Dong. The ‘40 Days of Prayer’ really got people’s interest, and people have shared with me how God has been prompting them to pray and get involved.” Rev. Ann, Holy Cross, Sanford.

“Often, many of us feel frustrated that we cannot go or give financial assistance; we forget the incredible power of prayer. At the rally we heard about so many ways our prayers helped and I am encouraged to see the increased interest and focus Holy Apostles now has for the unreached. Holy Apostles is part of the Great Commission!” Christine, Holy Apostles, Satellite Beach.

For more information on how you can be involved in reaching the ends of the earth right here from home, contact Our Savior’s Dong Team at reachthedong@oursaviorpalmbay.org.



Farmers at work

Traditional Dong festival outfits



● CONTINUED FROM THE FRONT COVER

“P really wishes that his father would read the Bible instead of wanting to burn it. He would then find out just how much God loved him, and he might find the freedom that comes from believing in Jesus.”

more than how to be a teacher. He discovered Jesus Christ, and accepted him as Savior and Lord. P is the only person in his village to have ever heard of Jesus. There is no one to encourage and support him in holding on to his faith. His family members are offended by his Christian identity because it is unfamiliar. Some people are reluctant to send their children to learn from him, because they are afraid of his new beliefs. P's father wants him to return to the old ways, and is threatening to burn his Bible.

P really wishes that his father would read the Bible instead of wanting to burn it. He would then find out just how much God loved him, and he might find the freedom that comes from believing in Jesus. P's father, like everyone else in the village, believes in capricious spirits that inhabit everything in nature. Everywhere you look there are altars for making offerings to these spirits. When something bad happens, such as a family member falling ill, they assume that a spirit is offended. They then have to work hard to find out who they offended and appease that spirit—which can cost them money that they don't have. When P learned that Jesus was more powerful than any spirit, he was freed from a great burden of fear. More than anything he would like to see his father, family and everyone else know that same freedom. But even if P's father wanted to read the Bible, he can't—the Bible isn't available in the Dong language, the only language he knows.

Most teachers in villages are there only because they can't land a job in the city. But P has been offered a city job, which would greatly improve his chances for furthering his career. Being in the city might also give him opportunities to have fellowship with other Christians. There are probably no more than 20 other Dong believers in the city, but that's a huge number compared to one. And he might be able to join a fellowship of believers who

worship in Mandarin (Chinese). If he leaves the village, though, he takes away the villagers' only chance to encounter Jesus. P doesn't want to see his fellow people have no choice but to live their lives in fear and die in despair. What should he do?”

P's story gives us a snapshot of what life is like for the Dong—an ethnic minority of 3 million people, with less than 1000 known believers among them. Imagine if the only Christians in Orange, Brevard, Volusia and Seminole counties combined were the members of the Cathedral—only instead of being concentrated in one place they were scattered throughout the counties. In spite of the Dong's great need, most people in the Church don't even realize they exist so hardly anyone is involved in trying to bring them the gospel. After all, how and why would you get involved with unreached people groups when you're here at home and they're over on the other side of the world?

Church of Our Savior (Palm Bay) started learning the answer to this question in 2009, when two members discovered they both felt called to get involved with an unreached people group, but knew that going overseas wasn't an option for them. They started meeting regularly to learn and pray together, and asked Anglican Frontier Missions for some advice. Out of those humble beginnings came Our Savior's Dong Team, a group of people committed to pray and advocate for the Dong. They discovered that by getting involved with an unreached people group they were reaping many spiritual blessings right at home in the parish.

Other parishes have now begun to catch the vision of God's heart for the Dong. This summer a friendship team composed of members from Church of Our Savior and St. Mark's (Haines City) visited the area. Several other parishes in our diocese committed to pray for the friendship team and for the Dong, and in August, Holy Apostles (Satellite Beach) hosted a prayer rally for the Dong. In October, parishioners from St. Helena, in South Carolina, came to Church of Our Savior's Harvest weekend, to participate in a workshop on building bridges from the parish to an unreached people group.

The Dong may be out of sight of the average Christian, but they are very much on God's mind and in His heart. As our parishes join efforts to reach these neglected people, we see the rewards in prayers answered, new excitement, and the sense that everything we do makes a tremendous difference that lasts into eternity. To quote Fr. Chris Brathwaite of St. Mark's: “The Apostle Paul reminds us that we are to plant seed, we are to water those seeds with our prayers, and our God will give the growth. Let us then continue with our prayers that in God's time he will germinate the seeds sown to grow into a big tree with branches for the building up of his kingdom. Amen.” ■

Grace Beyond Our Neighborhood

By Fr. Stephen Dass

“Why should we spend time and money helping the street children who have nothing to do with my church’s ministry and neighborhood?”

Only someone like Silas would dare to ask this question and it was one of the reasons why I liked him. I used to walk home with Silas from the seminary. We were both studying at the Presbyterian Seminary in São Paulo. His church was in the northern part of the city which is not too far away from the center. Yet, he was totally unaware of the reality of the homeless children and teens living there. They were just forty-five minutes away from his neighborhood. However he wasn’t convinced that it was necessary for his church to be burdened with this problem. It was forty-five minutes away from his reality.

I haven’t seen Silas for fifteen years. I lost contact with him. Some told me that he is a pastor of a church now. Most likely he has forgotten about me or at least this conversation. I haven’t been able to forget his question ever since. Mainly because I could not answer him immediately. I was unprepared for it. I have always assumed that every Christian saw the necessity of reaching out to these neglected and forgotten children. Silas proved me wrong. It is not that he was a cold hearted man. To the contrary, he was a compassionate man who was involved in the social programs of his church. Above all, he was a sincere and dedicated Christian. This is why I haven’t forgotten his question. I came to realize that it is a relevant question and deserves a well thought out answer. Many good Christians might be wondering the same thing but are afraid expressing their thoughts would make them seem callous.

Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound-Romans 5:20

This was St. Paul’s motivation to step out of his familiar circles to preach the gospel. He was a Pharisee and a prominent Jewish leader. In his time, he would have been a very effective apostle to the Jewish community. After all, no one understood the observances and intricacies of the Jewish religion of his time than a Pharisee like him. However, he chose to go to the Gentiles. His reason for this is; **“where sin abounded, grace did much more abound”**.

It is important for us to know that missionary work or rather, the work of the gospel is not social work. Social work is limited within geographical boundaries and each society must fulfill its obligation in resolving its own social problems. However, the vocation of the church has little to do with social work. We address conditions which social work avoids. This is because we bring something which sets us apart from all social programs. We bring the message of grace. It is all about grace. Although, we cannot address grace if we do not address “sin”. Grace overcomes sin and if we are not clear about what we are overcoming, then we won’t be confident about the healing power of grace.

We usually think about “sin” in the narrow sense. We think about it in terms of specific acts. It is understandable why we would be embarrassed to talk about sin in this sense. We feel like prigs who are poking our noses into other people’s intimate lives. However, ‘sin’ is broader than mere acts. When we walk down the streets of São Paulo, we see lonely and abandoned people



Dass Mission

and children. We see children without any family support or maybe they don’t even know what it means to have a family. We see people trying to kill themselves slowly with drugs because they feel that life is not worth living. We see people who are completely isolated and forgotten even though they live in the seventh largest city in the world. I am not just talking about the homeless or the poor. I am talking about regular people in their busy lives, going to work and rushing home to limited time with other family members who are subjected to the same pressures and loneliness. They hide their loneliness and isolation and hopelessness behind material things. However, they cannot hide it from themselves. This loneliness and isolation is present is the state of sin that grace seeks to overcome. It is the universal state of humans. The homeless and poor cannot afford the façade of the other people. Their lives display this sinful state for everyone to see. Unknowingly they exposed the fragility and failure of our human efforts to overcome our sense of emptiness. This is perhaps why most people do not want to see them. They are afraid that they might see themselves in the homeless. It is better to forget they exist than to see the reality of our souls in them. We cannot face this reality unless our hearts and minds are consumed by the power of grace. Grace not only gives the courage and wisdom to testify to its power over bleakness and desperation, it compels us to seek and share its goodness to those who are lost.

We work in the streets knowing that the social programs cannot bring the healing that these children and teens are seeking. Social programs cannot over-

come this sense of abandonment and loneliness in their souls. We don't have a magic formula to heal this emptiness but we can testify about what is real to us. We can testify to the healing presence of grace. This grace has brought peace to our hearts and given us a sense of belonging, not in a subjective manner but in a holistic way. It gives a sense of belonging that changes our practical lives, not the kind of belonging one feels to a church or some religious group.

It has given us a sense of belonging to the One whom we call our Father. It is because He is our Father, we are called to share His grace to those who are lost and abandoned in this world because He is their Father as well. This is why we should care about people beyond our neighborhood, borders and cultures.

To follow Fr. Stephen and his ministry, read more reflections, or subscribe to his blog, visit www.spmercyministry.com.■

Support Needed for *Sao Paulo Mission*

By Fr. Stephen Dass

Since our last newsletter, we experienced a financial crisis as the diocese informed us that there were insufficient funds for our monthly support. We wrote to some churches and the overseas mission commission made an appeal and we are grateful to say that many of the churches and friends gave generously to help this ministry. We are grateful for your prayers and generosity and it encourages us greatly to know that we have the full support of the diocese and churches. I always stress in our ministry we are representing the church in Central Florida. This makes the message of the gospel even more powerful because the children recognize

that only God can move people from a land far away to be concerned about their welfare.

This will be our last newsletter for the year and we are thinking about our support for the coming year. We continue to ask you to remember us in your prayers and give to this ministry as the Holy Spirit leads you. This ministry is a ministry of grace and every act of offering must be rooted in response to His grace in our lives. God bless you and I pray that you have a blessed and wonderful Christmas. Please remember the children and teens in your prayers this Christmas.■

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(I appreciate e-mails and respond to
them immediately)
Blog: www.spmercyministry.com

St. James Church, Leesburg Celebrates 25 Years of Jamaica Medical Mission

BY STUART MOWATT, ST. JAMES, LEESBURG

January 25-February 2, 2015 will be the 25th Year of a medical mission to St. Mary's Anglican Church in Port Maria, Jamaica, West Indies.

Sponsored by St. James, annually, volunteers travel to St. Mary's where, with the help of the Outreach Committee there, a "make-shift" clinic is set up in the church and parish hall. At the clinic free care and medication is provided to the needy in Port Maria and the surrounding communities.

The area of Port Maria was chosen because according to government statistics, it is one of the poorest areas on the island. We go to the same place each year as it allows for maintaining a Christian relationship with the church and the community, and provides continuity of care to the people who come for help.

With Matthew 25:31-46 being the driving force, the Mission started with two parishioners – 1 mission-minded lay person and 1 medical doctor. Together they took care of about sixty people. Today, an average of 1,600 people receive free care and

medication – medical, dental, OBGYN, pediatric and eye care.

On the 2015 Mission there will be 6 medical doctors, 3 physician assistants, 9 registered nurses, 2 dentists, 1 dental technician, 1 optometrist, 2 lab technicians, 25 lay people as assistants, and 2 clergy.

The Mission is funded by one major fundraiser – "The Taste of St. James", donations from parishioners and others, St. James' Episcopal Church Women, and Central Florida Daughters of The King. In addition, parishioners donate over-the-counter medication. Donations and fundraising funds are used entirely for the purchase of prescription medication and medical supplies. Volunteers pay their own way.

Anyone who feels called to participate in this Mission is encouraged to log on to www.stjames-leesburg.org for additional information and to view a brief video or call the church office (352) 787-1981.

We pray this mission will continue to grow and be successful in caring for those in great need in the name of our Lord and Savior, Jesus Christ. ■



HAT OF THE MONTH!

Where's that Hat?

¿Dónde está el sombrero?

Round V

As many know, Laura Lee Brewer has a hat for every occasion. Her chapeaus are showcased when she accompanies Bishop Greg Brewer on his weekly visitations to our Central Florida churches. The first person correctly names the church location of Laura Lee's Hat of the Month, above, will win a valuable prize from the CFE Storehouse of Treasures. E-mail responses to: jthoma@cfdiocese.org. ■

A HAITIAN-AMERICAN ASKS, Why Honduras?

By The Rev. Wesny Dubic, Cathedral Church of St. Luke



“...I knew that God had planted the seed in my heart to help the unfortunate ones of Honduras.”

Growing up in Haiti as an Episcopalian, I never fully understood the meaning of my faith. God had a plan tremendously bigger than I could ever imagine. My family and I moved to the United States in 2000 and we started attending the Cathedral Church of Saint Luke in 2007. With my new home church, I knew it was the place where God needed me to be. I had the opportunity to get involved with many local organizations such as the Christian Service Center along with the IDignity and Compassion Corner. They all served the homeless community of the downtown Orlando area. With this strong desire to help others in my heart, I knew deep down I had no problem working with fellow brothers and sisters in poverty. God’s plan was much bigger than that. In 2009, I was invited to participate in an adult mission trip to Honduras. My first question to myself was “What do I have to offer to a mission trip”? After many weeks of prayer, I signed up to travel to San Pedro Sula, Honduras for a week long mission. As a result, this trip was when I knew that God had planted the seed in my heart to help the unfortunate ones of Honduras.

Along with my native country Haiti, Honduras is one of the poorest countries in the Western Hemisphere. Upon landing in Honduras, I was shocked by the level of poverty I witnessed there. Knowing firsthand about third world countries and coming from one, I was expecting a certain appearance. However I couldn’t fully comprehend the extent of the poverty. It didn’t take long from the short trip from the airport to the hotel to know there was a reason God had placed me in Honduras. The work I would be doing would bring the good news of Jesus Christ to the good people of Honduras and to give them hope. I knew that it was no small task and that it was going to take many years. I felt throughout my whole life, God was preparing me for this special task. He has provided me with enough support to show His immense LOVE to all his people. Why Honduras? My answer would be because it was just the first chapter that my beloved God had opened in my life in order to prepare me for the road ahead.

Currently, I am in charge of planning the adult trip from the Cathedral to Honduras. I also hold the position of Co Chairman for the Honduras Commission. The Cathedral Church of Saint Luke established a parish to parish relationship with Iglesia San Bartolome Apostole in Siguatepeque. For the next few years, we will be walking with our brothers and sisters to show a heart filled with love and compassion to others.

We do not always know God’s plan for us. However, if we trust Him and His ways, he will take us to places unimaginable. For all I know, this is God’s plan and way of preparing me for His divine work. ■



UPDATE: *El Hogar de Amor y Esperanza*

By John Harries

Honduras is considered by many to be a tropical “diamond in the rough.” It is a scenic mountainous country with a beautiful Caribbean coastline. Unfortunately, for reasons beyond their control, most people in this country are struggling day-to-day just to stay alive. It has always been a poor country, as it lacks natural resources and the soil for farming is very poor in many areas. Compounding this are natural disasters such as the 1998 Hurricane Mitch, which killed 14,000 people and left 1.5 million of a total population of 6.8 million homeless. With an illiteracy rate of 25 percent, an unemployment rate hovering at 30 percent, and more than half the population living below the poverty line, it is difficult for Hondurans to even imagine a better life, much less create one.

Honduras is a society of youth with 30% of the population of school age. Because of the severe poverty, only 60 percent of children complete grade 6 and just 35 percent complete grade 9, which is basic secondary school. 300,000 school aged children work to support their families. Honduras is a ‘stopping



point’ for drugs moving from Columbia to North America, and struggling children become pulled into gangs involved in the transit of drugs. The gangs promise a sense of belonging, increased economic prosperity, purpose, empowerment, and community to children. Teenagers soon learn that these are false promises but they become so deeply involved that it is almost impossible to find a way out. The lives of these gang members tend to be sordid, brutal, and short.

The November 2014 issue of *The Central Florida Episcopalian* described the many ways that Churches in the Diocese of Central Florida have helped break the cycle of poverty, violence and family breakdown in Honduras. Parish-to-parish relationships with communities in this impoverished nation have offered new hope to many. One very significant step is the support of the Episcopal Schools of Honduras. Bishop Lloyd Allen, who founded St Mary’s School in Tegucigalpa in 1994, sees the education of youth as an important part of the ministry of his diocese. As a result, there are now seven Episcopal day schools serving 1,500 students.

However, because of the widespread poverty there are children who are orphans or living in squalid homes. Many have single parents who are destitute and unable to feed, clothe, or educate their children. Some end up “living on the streets.” El Hogar de Amor Y Espranza (The Home of Love and Hope), founded in 1979 as a residential school, was established to break this cycle of poverty and offer hope to homeless children

EL HOGAR TODAY

The mission of El Hogar is to transform and empower homeless and hopelessly poor girls and boys in Honduras by providing them a home, food, clothing and an education. The School’s goal is to help these children fulfill their ultimate potential as productive, caring and independent Honduran citizens. With the support of a loving and protective community, the children of El Hogar are filled with joy, purpose and a sense of belonging rather than the fear, violence and rejection found on the streets.



Children are referred to the School by social agencies, the courts, and churches. El Hogar strives to serve the most destitute children. To qualify for selection a child and his or her family must have no financial resources. Poverty and need are the only criteria for admission. Financial support for the Schools is from student sponsors and donors in Canada and the United States.

The Elementary School (Grade 1- 6):

There are 100 boys and girls living at this School located in the capitol city Tegucigalpa. They come from all areas of the country. What is impressive is how quickly they adjust to their new environment, develop healthy family-like relationships, and care for each other. The teachers are very compassionate and work hard to help the students adjust to school life. As well as studying the usual subjects, they have assigned work tasks and learn to look after themselves. Time is also devoted to recreation, sports, art, and music.

CENTRAL FLORIDA MISSIONS: HONDURAS



St. Mary's Technical Institute (High School):

On completing grade 6 the boys can elect to attend the Technical School at a new facility located on eight acres of land in the Amaratca Valley. As well as receiving regular high school courses they are taught the basics of carpentry, plumbing, welding and electrical systems including appliance repair. The goal is to provide the students with an education and practical skills which will assist them in finding employment once they graduate. Students produce items such as wooden tables, chairs, and vases, metal windows, bannisters and gate grills for the Schools and for sale to the public

The Agricultural School (High School):

Another choice students have on completing grade 6 is to attend the Agricultural School located one hour outside of Tegucigalpa in Talanga. This 240-acre farm is a very quiet and pastoral setting where the students study the usual high school academic courses as well as sustainable agriculture and animal husbandry. The boys spend the mornings doing their farm chores and the afternoons in academic classes. After graduation, some continue with schooling and some return to work on family farms and teach sustainable agriculture principles to neighborhood farmers. Fresh food raised at the Agricultural School helps feed students at all four El Hogar campuses.

The Girls' Home (High School):

The newest El Hogar campus, the Girls' Home, is nestled on a hillside in the small town of Santa Lucia, just outside of Tegucigalpa. The girls move to the Girls' Home once they have completed Elementary School. There they attend Virginia Sapp, a private high school, for grades 7-11. They travel to school each day by bus.

The girls live together with a house parent in a residence on a three acre site which includes a spacious house, three apartments, fruit trees and a vegetable garden.

WHAT IMPACT IS EL HOGAR HAVING ON THE CHILDREN OF HONDURAS?

These children graduate as young adults not only with an education and marketable skills, but also with a sense of optimism and confidence in them-

selves. The directors and teachers at the Schools believe that raising the children to be caring, respectful young adults is just as important as training them to be skilled shop workers and farmers. To witness the transformation of the young, hopelessly poor children who enter El Hogar and are given the opportunity to reach their full potential is truly remarkable. These students leave our program as role models for their families and their communities, and provide hope for the future of Honduras.

El Hogar has graduated 600 children since opening in 1979. The graduates become farm managers with skills to make farms more productive, workers and managers of electrical, plumbing, and welding businesses, office workers with computer skills, and some go on to dental, engineering and other colleges.

El Hogar is a mission of the Episcopal Church and operates under the aegis of the Episcopal Diocese of Honduras. The Bishop of Honduras is an ex-officio member of the Board of Directors. The Board will be holding its Annual Meeting in January 2015 at All Saints Church, Winter Park. If your parish would like someone to come and speak about the Schools please contact jharrieseh@gmail.com. If you would like to learn more about El Hogar please visit our website at www.elhogar.org. ■



Ready, Set, Love: El Hogar Sunday is January 25 at All Saints

By Martha Emerson, El Hogar Committee All Saints, Winter Park

“El Hogar” means “the home” in Spanish. That home in Tegucigalpa, Honduras, which All Saints has supported since 1980, is filled with 250 children who were abandoned, orphaned, and hopelessly poor. El Hogar’s full name is “El Hogar de Amor y Esperanza—The Home of Love and Hope.

On El Hogar Sunday, January 25, Rev. Matthew Engleby, executive director of El Hogar Projects, will preach at all three morning services in the Church. He will also speak at the 10:15 a.m. forum in the Parish Hall, sharing details about El Hogar’s orphanage and elementary, farm, and technical schools. Did you know, for example, that El Hogar boys run a dairy farm that All Saints had a big part in starting? Did you know that they have a fish farm too?

The 2015 All Saints Mission Trip to El Hogar will be April 11 through 18, and there is still room for you. On El Hogar Sunday, come learn more about El Hogar, talk to Fr. Matt, and prayerfully consider joining us. For more information, contact team leader David Mead at davidmead17@gmail.com or (407) 579 5899.

This special Sunday will conclude with the El Hogar Great Chili Supper at 6:00 p.m. in the Thomas Center! This dinner and program are brought to you by the El Hogar mission team, and 100 percent of the proceeds will go directly to El Hogar. Buy your tickets ahead or at the door for \$7 per person or \$20 per family.



Fr. Matt, an Episcopal priest formerly of Church of the Saviour in Denville, New Jersey, became executive director at El Hogar in 2011. He has had a long relationship with Central America, beginning with his years in the Peace Corps in Guatemala.

El Hogar Projects, a mission project of the Episcopal Diocese of Honduras, was founded in 1979. Currently All Saints commits \$12,000 annually to El Hogar, and there are families or groups in the parish, including All Saints School, who sponsor 19 children there.■

WHAT WERE ALL THESE PEOPLE TALKING ABOUT?

By Sharon Steinmiller, Director of New Wineskins Missionary Network

- Participants wrote that they were blown away, challenged, refreshed, and exuding blessings.
- Mission committees and rectors said they felt equipped to be strategic and raise vision to make disciples of all nations, revamp Sunday school curriculums, mobilize youth, and mentor missionaries-to-be.
- Churches are reaching out to Muslims, Hispanics, Jews, refugees and international students in their area.
- Individuals are considering calls to mission, supporting missionaries, and praying for Muslims and the persecuted church. • Many told us that networking with missionaries and church leaders from around world was energizing, eye-opening, and life-changing.

What were all these people talking about!? New Wineskins for Global Mission conferences! Stories abound. The Rev. John Commins told New Wineskins Missionary Network that he and a group of 10 parishioners rented a van to go to a New Wineskins conference from New York. All the way down they had a great time getting to know each other better. All the way back they strategized about what they had heard and ways St. Bartholomew's could get involved. Fr. John says, "That time was golden—it transformed our church." Mike and Kim Miller, now missionaries with SAMS wrote, "At New Wineskins 2003 we were blown away by the amazing stories of the Lord's work around the world."

"Now, we are the missionaries with the passion and miraculous stories..." The Rev. Dr. Steve and Peggy Noll: "We might never have gone to Uganda if it had not been for New Wineskins." The Rev. Jim and Kim Eichner: "Since New Wineskins 1997, Holy Cross, Redding, WA, has sent ten teams to Juarez with Gateway Mission Training Center. We started a Food Bank Farm (800 volunteers harvesting 150,000 lbs. of produce) to feed the hungry. New Wineskins prompted me to find a way." "One of the most critical worldview shifts for me was that I now review the world news through the eyes of mission and missionaries. New Wineskins showed me how awesome it is to be a sender."

The Rev. Tom Prichard, now Director of Sudan Sunrise: "New Wineskins 1997, through Marc Nikkel, put persecuted Christians in Sudan on the map for me." Held every three years, the New Wineskins conferences are the largest mission conferences in the Anglican Communion. Nearly 900 participants from 33 states and provinces in the U.S, Canada, and 36 other countries came to New Wineskins 2013 and the remix conference for young adults.

The wonderful networking is still bearing fruit as churches are sending out their own members and supporting missionaries they met at New Wineskins. How did all this get started?

One night the Rev. Walter Hannum, the founder of ECMC/New Wineskins Missionary Network, had a dream about our Church—like a mighty battleship still tied up to the dock! If they could help it get it into the battle, what an impact it could have!

In December 1974, when Walter and Louise Hannum started untying that ship, most of our churches and members:

- Had no awareness of world missions and did not know missionaries still existed or were needed.
- Had no idea that there were thousands of unreached people groups with no access to the Gospel.
- Had very little firsthand contact with missionaries and did not pray regularly for missions.



- To make matters worse, there was precious little training for missionaries.

The situation was dire. Since that time New Wineskins has seen a tremendous increase in mission interest. For instance, Trinity School for Ministry has cancelled classes so the students and faculty could attend every New Wineskins conference since the first one in 1994. We keep adding more and more missionaries to New Wineskins Prayer Calendar. It seems missions is not just "a Baptist thing to do" anymore!

We are rejoicing in 40 years of God's faithfulness! In fact, God has been at work around the whole world today in ways far beyond our wildest dreams 40 years ago. Did you know that more Muslims have come to know Jesus in the last 20 years than in the previous 14 centuries!? Did you know that you can follow Jesus as Messiah and still be considered Jewish in Israel now!? Maybe you've heard that thousands of Chinese Christians have a vision to take the gospel "back to Jerusalem" across Central Asia?

And thanks be to God, our churches are taking an active role in all these advances! I myself know a Chinese graduate student who studied in Central Asia so he could share the hope of Jesus with Muslims. CMJ reports that there are now over 150 messianic congregations in Israel today, compared with only two 30 years ago. One of the missionaries on our Prayer Calendar knows a former member of the Taliban who is now following Jesus. How encouraging! And you can help people in your church get on board and participate in what God is doing. The next New Wineskins for Global Mission conference is April 7-10, 2016 in Ridgecrest, NC.

Speakers from around the world and missionaries from many agencies are coming to New Wineskins 2016. The conference will inspire and equip clergy, lay leaders, youth ministers, potential missionaries, mission committees and entire congregations to fulfill our Lord's Great Commission to make disciples of all nations. Plan to attend and bring a team from your church! It would be great to see a large contingent from the Diocese of Central Florida at New Wineskins for Global Mission 2016!■

For more information and to see a video of highlights from New Wineskins 2013, go to www.newwineskins.org.
NEW WINESKINS FOR GLOBAL MISSION April 7-10,
2016 Ridgecrest Conference Center, Ridgecrest, NC

Good Shepherd, Lake Wales, partners with remote Honduran village

In 2006, Rusty Ingley, the youth minister at the Church of the Good Shepherd in Lake Wales, Florida, asked the vestry to fund his participation on an exploratory tour of Honduras organized by Canon Kathy Pennybacker.

Upon his return, Rusty encouraged the congregation to explore a partnership with a congregation in Honduras. Canon Pennybacker visited the parish later that year to explain to the congregation that a partnership would require a three-year commitment with specific goals and objectives to be agreed upon by both congregations.

A mission team, including Fr. Tom Seitz, rector of Church of the Good Shepherd, Lake Wales, Rusty Ingley and four other parishioners visited Honduras in 2007 under Canon Pennybacker's leadership, visiting a variety of congregations and communities to find, if possible, a good fit for a partnership. Because many Polk County parishioners are involved in the citrus and cattle industries, the team agreed that the rather remote agricultural town of Santa Maria, roughly the size of Lake Wales, was the best fit.

Since then, Good Shepherd has worked with the good people of Santa Maria, whose hard work and perseverance has made the mission partnership bear fruit. A milestone will soon be reached with the construction of a beautiful Episcopal church in Santa Maria, named El Buen Pastor.

These are the latest construction photos of El Buen Pastor, Santa Maria, Honduras. The walls are up; the roof will be the next phase.





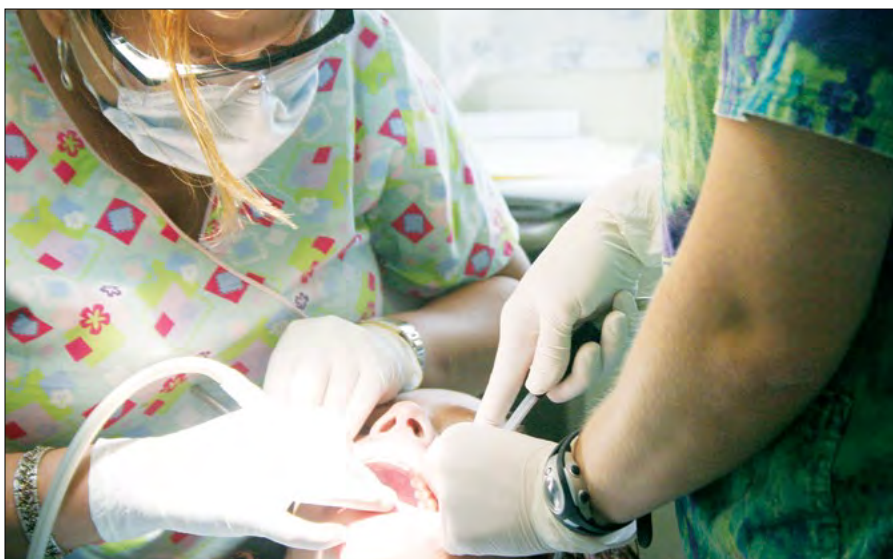
MOUNTAIN OF *hope*

Mountain of Hope operates year-round in the remote village of Quince de Enero, Honduras. **Clinica Montaña de Esperanza** sees 200 - 250 patients during the 2 days it is presently open each week. This is the only healthcare available for several miles. The meager clinic is overseen by Dr. Waldo Madrid with one nurse/assistant, and Dr. Magda, a dentist. Mary runs the pharmacy, and Berthola keeps everything clean. It costs only \$600 a day to operate the clinic; that's less than the cost of a single emergency room visit in the US. In addition to basic operating costs, there are special needs, such as the villager who has lost the sight in one eye. With enough funds, an operation might be possible, and some of his sight restored.



For many in America, that's a car payment and a couple tanks of gas. In Honduras, it amounts to 1 full day's operation of a medical clinic. Children, the elderly, the sick and the lame all come to the clinic to be treated and get their prescriptions filled. Those who can afford to pay are charged about the same as a coffee from Starbucks. If they cannot afford to pay, they are treated anyway. The rest we must raise through your donations.

Before *Mountain of Hope* came to Quince, disease was widespread. Infant mortality was high. So *Mountain of Hope* started drilling wells. Before the wells, women and children had to walk up to 2 miles to draw water from a stagnant source or an unclean river. Much of their day was spent carrying their burden back to their homes, only to have their children get sick from the parasites in the water.





Over the years, *Mountain of Hope* has drilled wells for 15 villages, plus a brand new school. The result: the health of the region has dramatically improved. The children grow up healthy. Infant mortality is down. And the women are free to pursue more productive uses of their time. Plus the burden on the clinic is greatly reduced.

Another important of *Mountain of Hope* is the Mission Bible School. Every year during the annual Medical/Dental Mission, an afternoon Bible School is held for about 200 village children. On a recent trip, 250 spanish Bibles were given to the children to share with their families thanks to a separate fundraising effort by Bettye Dedman (pictured). Each day in Bible School, the children sing songs and do crafts to teach them about El Salvador, Jesu Christo (Jesus Christ).



We're asking you to do two things:

1. Will you give just a little at mountainofhope.org to help Honduras? Whatever you can afford: \$10, \$20, \$50 or \$100.
2. Will you share mountainofhope.org on Facebook with your friends? I'm sure you know the awesome power of social media. If 100 people read this, and each person has 100 friends (many have way more), think of the impact.

“Over the years, Mountain of Hope has drilled wells for 15 villages, plus a brand new school.”

Imagine you and 100 of your friends each give \$10. In addition, imagine that those 100 also share with 100 of their friends, who also give only \$10. That alone would raise \$100,000!

If a few people give \$20, or even \$50, the result would be new wells pumping clean water for 15 villages. That's right, villages. Wherever possible, the wells are electrified with solar panels for sustainability.

In addition, *Mountain of Hope* could pay to operate the clinic (think small hospital) for 2 days a week for all of 2015. That would mean healthcare for 20,000 - 25,000 patient/visits, many of whom will walk a day or more just to see the doctor.

I believe with your help, we can accomplish this.

First, please go to mountainofhope.org and donate \$10 or more. Whatever you can afford.

Second, please share this on your Facebook page, Tweet it, whatever. And encourage all of your friends to donate at least \$10, PLUS share it with all of their friends.

And rest assured that 100% of every donation goes directly to fund the *Mountain of Hope* clinic and clean-water projects. *Mountain of Hope* is a completely volunteer organization. We take nothing for salaries or overhead on this end. ALL of your donation will be spent to directly impact the health and well being of the villagers in Quince de Enero and surrounding villages. That is our promise to you.

Lastly:

St. Peter's in Lake Mary is currently planning the 2015 *Mountain of Hope* Medical/Dental and Well Drilling Mission to Quince de Enero, scheduled for June 13 - June 21. If you would like to receive more information, volunteer, or in any way support this mission, please contact Susie Millonig: susie@stpeterslakemary.org. Thank you and God bless.■

Communicating Jesus

TO OUR MUSLIM NEIGHBORS

By The Reverend Chris Royer, Executive Director of Anglican Frontier Missions

On a packed, beat-up bus, filled with smoke, deep in the heart of Eastern Turkey, I was stretching myself to use the full array of the Turkish vocabulary I'd learned from a few months of living in Istanbul. When the subject of religion, in particular, Islam, came up, my new-found friend sitting next to me told me that though his mom and dad were Muslims, he'd didn't really believe it anymore.

After a few more minutes of conversing, the bus stopped abruptly—no gas station, no rest stop, nothing in sight. What followed absolutely amazed me. Every single man got off the bus, spread out in two lines on the frozen dirt of the high mountain plateau, and began doing the Islamic prayers. Even the guy sitting next to me, who had just told me he didn't believe anymore, was joining in!

Though many of us understand some of the historical, political, social, and religious events that have led American culture to become increasingly “tolerant”, relativistic, and post-modern, wrapping our fingers around the world's second largest religion can be downright baffling. Where is Islam today? Is it really a ‘religion of peace’? How does it differ, country to country? Where might global Islam be heading? And most pertinently, when I meet a Muslim, what are some things I might say or do to draw them nearer to Christ?

In our global age, over 6,000 people groups, representing over 1.5 billion people, live in areas inaccessible to the Gospel. This is why Anglican Frontier Missions exists, to bring Jesus and to be Jesus to those who have no access to churches, relationships with Christians, or the Gospel. This Unseen 1/4th of our world is not only unconverted (those who can learn about Jesus but chose not to), but unconvertible—even if they wanted to, they could not become Christians because they have never heard: “And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them” (Romans 10:14)?

However, not every one of us is called to go to these groups. (If you think you may have a call, contact me!). Significant numbers of Muslims continue to come to America. In fact, large numbers of Middle Eastern students are flowing into Tulsa, where I live, to study petroleum engineering. Accordingly, as our world continues to become more global and as Muslims continue to flow into the USA, it's important that we acquire a basic understanding of how we can effectively communicate the gospel with our foreign guests.

In America, we not only encourage, but we also extol the virtues of diversity, individualism, and finding and expressing ourselves. However, for the sixteen years I lived in Turkey, I experienced a culture that esteemed just the opposite. K-12 public and private schools have mandatory uniform requirements; many schools even enforced how the girls and boys cut and wore their hair! (Some of us parents might dig this!)

As kids become young adults, they do not begin a quest to “find themselves”, or “discover their way in life”. The majority see their life mission more

“In our global age, over 6,000 people groups, representing over 1.5 billion people, live in areas inaccessible to the Gospel.”

akin to conforming to their community, to what they've been taught in their family, extended family, and religion, and then practicing it— even if they have serious reservations, like my friend on the bus!

In Western society, however, the tendency has been to place the responsibility for individual development squarely upon the shoulders of the individual. “Where will I go to college?”, “What will I study?”, “and “Who will I marry?” are all questions that the individual must answer for herself or himself. But Muslim societies view these decisions, as well as religious decisions, corporately, not individually. In Islam, it is simply not heroic or noble to ‘stand up against the crowd’ or ‘to find one's own way’. The simple fact is that Muslims tend to conform to those whom they respect and view most authoritatively, whether in their family, extended family or community.

So how can we reach out to folks like this in the USA? How can we model Jesus to them? First of all, it's important to note that every culture is unique and will stress greater degrees of individualism or conformity to the norms of the community. Islamic cultures are on the “conformity to community” end of the spectrum. Secondly, it's important to note that there's a certain beauty and dignity in community-oriented cultures. From teaching English in Turkish middle schools, to my interaction with high school and college students, it was refreshing to discover that the majority of kids were not on a quest to find themselves, or discover who they were, because their community had already answered these vital life questions for them. By and large, their identity and self-concept came from their families and communities, which can lead to a settledness, a rootedness absent in many American kids today.

Theologically, although we know that each of us must make an individual decision to follow Jesus Christ, salvation is never worked out individualistical-

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ly, but in community: “Continue to work out your [2nd person plural] salvation with fear and trembling, for it is God who works in you [again, “you” is plural] to will and to act according to his good purpose” (Philippians 2:12-13).

Jesus Christ came not only to save individuals, but also to create communities of saved individuals, which we call the local church. One significant challenge that I faced as a church planter overseas (one that all church planters in unchurched, pioneer mission fields face), was to model a church when there was no church, when the Christian community in our city was only two people (my wife and me). However, we are privileged in the USA to have not only at least one church per city or town, but churches everywhere, sometime right next to each other on the same block!

Therefore, when we meet and befriend Muslims in our cities or on our campuses, it’s imperative that we not only share our personal testimony, which is almost always more effective than debating theology. It’s also imperative that we invite them into authentic Christian community: into our families, our

weekly life groups, and Sunday worship. Unless Muslims can experience an alternative and authentic community, committed to them and to their needs, they will be hesitant to put their unwavering confidence in Jesus Christ because they know that the consequence of conversion is to be cut off from their familial and religious communities. I cannot emphasize enough the number of Muslims I’ve shared with who made the final step of trusting Jesus Christ, not through reading the Bible, not through dreams and visions, and not even through deep friendships with believers (all these are important and aided them in their journey), but through experiencing the supernatural community of love, grace, and forgiveness that we call the Church!

As we move deeper into the 21st century, demographers inform us that the number of Muslims will continue to increase in both America and the world. The good news for both them and us is that God has created a new community of people, the church, which is the hope of the 21st century and our ever-globalizing world. ■

About the Diocese of Honduras

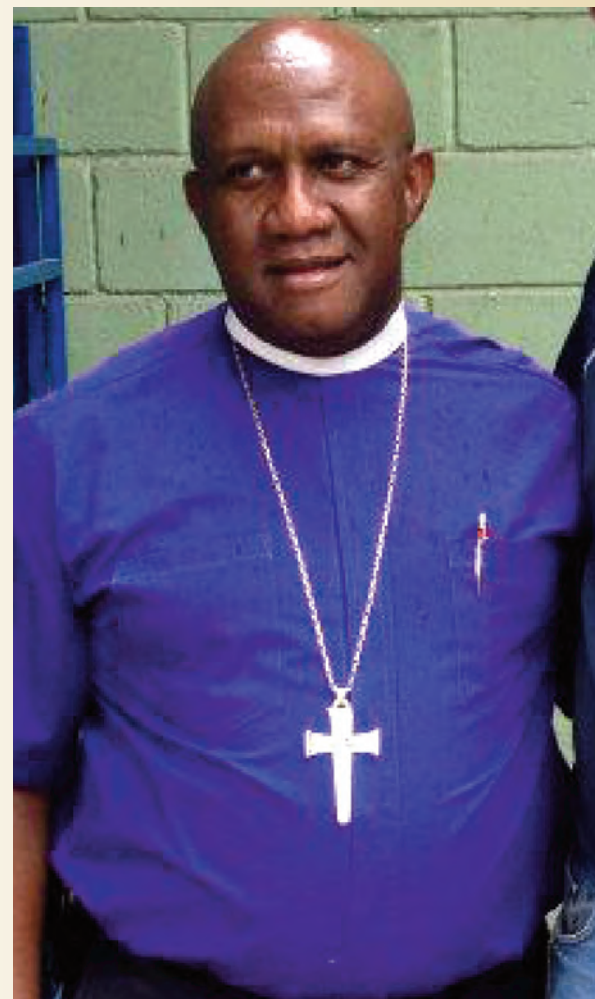
The Episcopal Church in Honduras is led by the Right Reverend Lloyd Emmanuel Allen, Bishop of Honduras. Being the first indigenous bishop to the Diocese of Honduras, Bishop Allen has a sincere heart for his fellow countrymen and is committed to ensuring that the churches become self-sustaining. He sees this as a way to directly impact each family in each parish of the Diocese of Honduras and undergird the spiritual renewal, deepen Christian faith and develop Christianity.

The Episcopal Diocese of Honduras is a rapidly growing Diocese of the Episcopal Church with approximately 80,000 communicants in 156 parishes, missions and preaching stations. Churches in Honduras are mission churches, with very little or no income coming directly from the local church.

It is an exciting time in the Episcopal Church of Honduras as they continue to reach and grow throughout the country from bustling urban areas to

small mountaintop villages with no electricity. When Hurricane Mitch ravished the Honduras, the Honduran government asked the Episcopal Diocese of Honduras to distribute supplies because they had the most thorough connections throughout the country. We have much to learn from them about spreading the Gospel of Christ.

Honduras is arguably the second poorest country in the Caribbean after Haiti. The challenges are extraordinary and endless. In past decades the people and parishes of the Diocese of Central Florida have generously and perseveringly ministered to the entire country. During his first ten years, Bishop Allen has also been able to enlist the assistance of other U.S. dioceses. He has asked that new ministry from our diocese be focused on the deaneries of Francisco Morazán, El Paraiso and the newly formed deanery of Danli, all in the South Central part of the country.



Bishop Allen

AN INTERVIEW WITH **THE REV. CHRIS ROYER**



The Reverend Chris Royer



The Rev. Canon Patrick Augustine (AFM Board Member), left, Bishop Brewer and the Rev. Chris Royer.

Chris, you became the director of Anglican Frontier Missions last summer. Tell us a bit about your life before AFM.

As a sophomore at Wheaton College, I listened to George Verwer, a fiery missionary with a New Jersey accent, preach at Edmund Chapel, challenging us students to give two years of our lives for short-term missions as soon as we graduated. God's Spirit grabbed me that day: one year after my graduation I joined OM (the mission organization he founded) and arrived in a Middle Eastern country. My two years there of learning the language flew by, and two years ended up turning into sixteen! I met my wife there, my two kids were born there, and our whole family fell in love with the language, culture, and people. By God's grace, He used us to help start two different churches of Muslim Background Believers (MBBs).

While in the Middle East, I thought long and hard about its ancient and tumultuous Christian heritage and history. I spent significant time at some extraordinary monasteries, like Mor Gabriel in Eastern Turkey, built in 397! I became fascinated by the conviction of the Syriani monks, namely,

that their church has been faithfully passing down Apostolic Tradition for two millennia. I was also strangely moved by their joyful celebration of the liturgy. The lectures of Dr. Robert Webber, my professor at Wheaton College, now took on skin and bones— academic inquiry into sacramental and liturgical Christianity suddenly came to life!

As time passed, I began to sense a call to Holy Orders in the Anglican Communion. In 2006 I responded to this call and returned to the USA so that I could study at Trinity School for Ministry. In 2008 I was ordained into the transitional diaconate and took a call to serve in the Diocese of South Carolina. I spent six wonderful years in parish ministry before God called me back into frontier missions in July with AFM.

What new projects or opportunities are on the horizon with AFM?

Security factors preclude me from speaking openly about all our opportunities. Because we work in predominantly closed-access countries, that is, in countries where you can't get "missionary" or "religious worker" visas, we have to

be guarded with the information we disseminate. However, having said this, AFM's main foci are the Turkic World, Arab World, India and China.

AFM sponsors six-week internships (in May and June) in the Middle East and short-term mission trips throughout the year. In addition, we have mid-term (6 months-3 years) and long-term missionaries in the Turkic world, Arab World, India, and China. We've found God can use anyone on an AFM team as long as that person is "F.A.T."— Flexible, Adaptable, and Teachable! Contact us for opportunities, and check out our website for upcoming short-term trips as well: www.anglican-frontiers.com.

I heard you were in Central Florida last October. What were you up to?

Just hanging out at Disney World! But seriously, I had the privilege of speaking in Palm Bay, at The Church of Our Savior's annual Harvest Festival. The Rev. Loren Fox began this festival some years ago to celebrate the work of God among the unreached Dong people of China, to mobilize additional resources, and to challenge God's people



2014 Orlando Retreat

to take the “ends of the earth” part of the Great Commission seriously. The Dong people group are part of what we call “The Unseen 1/4th.”

What is the “Unseen 1/4th”?

Glad you asked! I hear so many American Christians these days say America is “the new mission field.” TRUE, but not TRUE. While the nations are coming to the USA and while God calls us to reach out to them—as well as those who have grown up totally outside the church—God is still calling us to love The Unseen 1/4th, the roughly 25% of the world that has NO ACCESS (or infinitesimal access) to churches, Bibles, dioceses, bishops, or even Christians, i.e. the 1/4th of the world where the Christian percentage of the population is less than 2% (often hovering around 0.01%). Let’s put it another way:

When people talk about the “unreached” in America, are they talking about truly unreached people in America (like the Arab Muslim immigrant with no true Christian contacts, living in a ghetto neighborhood with no churches within a ten-mile radius)? Or are they talking about unconverted people, who have access to the gospel, but who for some reason have chosen not to be-

lieve in Jesus? Most of the time, with the term “unreached”, people are talking about those who could go to the church or the Christian bookstore, or turn on the Christian radio, but choose not to.

But 1/4th of the world does not have this choice: they are unconverted, unreached, and unreachable, because they have never met a Christian, never seen a Bible (many don’t even know what it is), never seen a church, and don’t have access to TV, radio, or the internet to learn about Christ. They may know about Coca-Cola, iPads, and Toyota, but have never heard the word “Jesus.” The heart and vision of AFM is to reach these truly “unreached” people.

So is this what you were doing in Central Florida last fall, talking about “The Unseen 1/4th”?

You got it! But in addition to talking about the needs of unreached people groups with both clergy and laity, I also taught a lot about Islam (I lived in the Middle East for sixteen years) and the unbelievable things God has doing in the Islamic world the past few years.

Finally, Anglican Frontier Missions held its annual missionary conference at the Canterbury

Retreat Center in Central Florida. We thank Bishop Greg for the two excellent teachings he delivered on the role of the Holy Spirit in mission to our board, missionaries, and staff.

Our diocese has been a big supporter of AFM for many years. What can individuals, rectors, and churches do to further support AFM?

First of all, I’m deeply grateful to the Diocese of Central Florida for partnering missionally with AFM for many years through prayer and through diocesan giving (which come to us through alternative giving). Thank you! Secondly, I am grateful for Bishop Greg’s call to missions at Diocesan Convention in January 2014. Following his lead, I invite vestries and rectors to give financially to AFM, to pray for our efforts, and to come with us on one of our Discovery Trips to visit pioneering efforts among a people group in Asia, the Middle East, or Africa. For more information, contact us at www.anglicanfrontiers.com

Finally, I want to share our strategic goals for 2015: TEN, TEN, TEN, TWO.

- 10 new missionaries going to the frontier (i.e., where there is no church) fields in the next year. Would you consider going, short or long-term, where the need is greatest?
- 10 new volunteers, giving 10 hours/month to the AFM home office so that we can support our missionaries. Would you consider volunteering time to our support staff (in many cases, you can do it from your home), or mobilizing workers with us (especially on college campuses), so that others may go?
- 10 % increase in giving to our general budget. Would you consider giving, so that we may recruit more to go and support those who do?
- 2 Prayer meetings/month for the needs of AFM missionaries/month. We will send you timely prayer information. Would you consider starting an AFM prayer meeting in your community? This is the most urgent of all. (To get pertinent and timely prayer requests sent to you, write us at info@afm-us.org.)

Thank you, for your time, Chris.

Thank you! It was a pleasure spending time in the Diocese of Central Florida. I look forward to our continuing partnership.■

PERSPECTIVES COURSE

By Christine Croskey

Holy Apostles Church was considering sending a group down to Honduras in support of our di-ocesan missionary work in 2012. In August of 2011, Fr. Norman suggested I take the course “Perspectives on the World Christian Movement”, since I planned to go on the trip. The course was given only a few miles from my home, so I signed up—feeling that I was “doing my duty as Outreach Chair.” I had heard about the Great Commission but I never felt the call to “go and evangelize.” I knew Jesus commanded us to “make disciples of all nations” (Mathew 28:19), but didn’t think there was much I or my little church could do.

“Perspectives on the World Christian Movement” is a non-denominational course that explores God’s purpose for the world from four different perspectives: biblical, cultural, historical and strategic. The class was taught one evening every week for a full semester. The first night I found out it was a college course and I could audit or get credit if I did all the homework. I was the only Episcopalian and even the music we sang at the start of each lesson was foreign to me. But after a few classes I was hooked! I jumped into the readings and did my homework faithfully. I was impatient for my homework to be corrected. I wanted to see which answer best fit the question; many were very thought provoking. Even though I was working full time, and tired at night, I thoroughly enjoyed the lecturers. Each class was taught by a different but experienced missionary, with so much information. I was amazed at the true life miracles happening to them. Each reading in our textbook was written by an expert in missionary life. Again and again I asked myself, “How come I never heard of any of this before?” I became friends with quite a few of the students; three are now full time missionaries for ethnic people groups without a church of their own, risking their lives each day to share the gospel.

How has Perspectives affected me? Our church did send a group to Honduras; unfortunately I had to miss the trip but I did join a mission trip to Guatemala. Now our church prays for an un-reached group, the Dong, weekly. We have begun to partner with a nearby church, Our Sav-



“I am amazed it took me so long to hear about how God is at work in the world, and understand how I can apply the Great Commission to myself personally and my parish.”

ior in Palm Bay, for this unreached people group. Our DOK (Daughters Of The King) did the “40 Days of Prayer for the Dong” this summer, and they pray daily for quite a few missionaries. We

even had one missionary visit and speak to our chapter. In August, Holy Apostles hosted a Rally day to support prayer for the Dong and the China friendship trip.

I am amazed it took me so long to hear about how God is at work in the world, and understand how I can apply the Great Commission to myself personally and my parish. I’m glad to hear the Cathedral in Orlando is hosting a Perspectives course, it is an incredible eye-opener. We need to learn the history and understand what is happening today with the missionary movement. Even mega cities now are in desperate need of missionaries. This is an excellent course, learning the trials and triumphs of missionaries. Often they feel forgotten after they have immersed themselves in another country and culture, and this can lead to failure. WE can help, right here at home, just by prayer and a kind note. Our missionaries deserve our support beyond the dollar. We all need to KNOW and be A PART of The Great Commission. ■

A Brief History of *Anglican Frontier Missions*

On All Saints' Day 1990, about twenty mission leaders met in Richmond, Virginia at the Global Strategy Room of the International Mission Board. Led by The Rev. Tad de Bordenave and Dr. David Barrett, these leaders felt there ought to be an Episcopal response to the 1.6 billion people in the world who were unevangelized and ignored by the Anglican Communion.

As a result of this meeting, a smaller group began to meet monthly, with support from the Overseas Missions Committee of the Diocese of Virginia. The Rev. Tad de Bordenave remembered: "In the spring of 1991, as I was reading Stephen Neill's book, *The History of Christian Mission*, it became very clear to me that frontiers were broken by people who were willing to say, "I will cut my ties and I will go out there." I heard the Lord saying to me, "Cut your ties and go out there."

In the fall of 1993, de Bordenave left St Matthew's Episcopal Church after 17 years of ministry, and Anglican Frontier Missions began. Based on Matthew 28:19-20, AFM conceived a vision to plant indigenous churches amongst the 25 largest, least evangelized people groups. These had populations over 1 million, had no viable Christian church, and had fewer than 5 mission agencies active in evangelism and mission among them.

Unlike traditional approaches to mission that viewed an Anglican Province or Diocese as the unit of evangelism, AFM focused on entire people groups. A people group share a common ethno-linguistic identity and is the largest sized group within which the gospel can spread without facing problems of comprehension or acceptance. AFM employed an ecumenical approach for collaborating with different denominations and mission agencies to achieve the goal of indigenous church planting, but faced two hurdles.

First, the Anglican Communion policy of only sending missionaries at the request of an indigenous bishop had failed to address the spiritual and humanitarian needs of the unevangelized. So, without an Anglican bishop in Tibet or Algeria, for example, there was no chance that missionaries would be called. Second, clergy attitudes, particularly among American Episcopalians in the 1990s were parochial and generally dismissive towards the unevangelized: "We've got too much on our plate (e.g., heresies, squabbles, etc.)", they would say, "to get anything going among one billion people in places we've never heard of."

As de Bordenave noted, "We need to remind ourselves that the church is nothing more than a servant." As a result of AFM's work at both Lambeth 1998 and Lambeth 2008 there were some initial signs that Anglicans might wake up to the evangelistic needs of 1.7 billion people; however, this was largely through the response of African and Asian Anglicans rather than through Westerners. After de Bordenave retired, Dr. Julian Linnell took over as Executive Director (2007-14) and reshaped the organization to focus on the mobilization of churches, the mentoring of individuals and the sending of missionaries.

MOBILIZATION

In response to the need to mobilize churches, Anglican Frontier Missions adopted six essential principles—to learn, to pray, to send, to go, to welcome, and to mobilize. These six ways form a curriculum developed by several mission organizations that can help mobilize the church for unreached people groups. Churches that are unaware of unreached peoples need to be informed. Those

that are aware need to be inspired to discover their place in God's story. Those that are interested need to be empowered to do something practical. Those that are concerned need to be influenced to pursue purposeful involvement. Those who are involved need to be encouraged to stay involved. The *6 Ways To Reach God's World* curriculum, adapted for Episcopal churches, is available at www.anglicanfrontiers.com. In addition, AFM is active in teaching the Perspectives Course on the World Christian Movement (www.perspectives.org).

MENTORING

By mentoring, Anglican Frontier Missions addresses the question, "How does the gospel story God is writing penetrate a person's life through their short term mission's service?" We assume God will stop at nothing to ensure that each believer is conformed into the image of His Son Jesus Christ (Romans 8: 29). Unfortunately, many people experience a short term mission trip and return to their ordinary life unchanged. They have invested money, time, and energy into a few weeks or months, but afterwards their worldview, values, and priorities remain unaffected.

In response, Anglican Frontier Missions actively mentors individuals through a year-long process of mission discipleship. Short term trip members are matched with a mentor from their home church and participate in both the pre-trip and post-trip courses together, in addition to counseling meetings outside the given curriculum. Mission mentors seek to understand the story God is writing in their mentee's life before, during, and after their service to an unreached people group overseas

LONG-TERM SENDING

By sending, Anglican Frontier Missions assumes that God Himself is the ultimate sender of missionaries (Matthew 9:38, John 20:21). The local church is the primary human organization for sending missionaries (Acts 13, 15, 20, 21), but a missionary society like Anglican Frontier Missions has a unique role to identify needs amongst unreached people groups. In collaboration with local churches, Anglican Frontier Missions will define the types of workers needed, determine the types of training and preparation required, and provide specialist types of support through member care, mentoring, ministry direction, supervision, networking, and further training.

In addition to mobilization, mentoring and sending, Anglican Frontier Missions partners closely with Global South Christian leadership to advance the gospel amongst unreached people groups. One example of this type of partnership is from Nigeria.

NIGERIA

Following Lambeth 1998, Nigerian Bishop Nathan Inyom coordinated an effort to evangelize unreached people groups inside and outside Nigeria. Subsequently, AFM Nigeria was established in the diocese of Makurdi. Bishops Inyom, Chukwuma, Akanya, Omole, Ibadan, and Kattey received strategy coordinator training in Singapore in 2000 and 2003. This led to further Nigerian outreach in three directions.

First, in 2004 twelve Nigerian priests were commissioned to evangelize several tribal groups inside Nigeria (Manga Kanuri, Adamawa Fulani, Dakakari, Hausa, Sokoto Fulani), as well as the Gangam (Togo), Baka Pygmies (Cameroon), Fang (Equatorial Guinea), Futa Toro Fulani (Senegal), and Zema

(Niger). One Nigerian evangelist went farther, even to Iran and United Arab Emirates, with the aim of awakening Anglican churches to pray and to evangelize the unreached there. Each Nigerian missionary was paired with Episcopal parishes in the US who provided some financial and prayer support.

Second, in 2006, Bishop Segun of Ibadan established the Nigerian College of Intercultural Missions as a direct outcome of World A and people group thinking. Though small, the college has trained 30 Nigerian evangelists to work amongst unreached people groups in remote, tribal areas in Nigeria.

The third outcome for AFM-Nigeria was to mobilize Nigerian church planters to work amongst unreached people groups. Strategy coordinator training provided in Abuja (2004), Jos (2007), Central Nigeria (2011) and Port Harcourt (2013) and has continued the effort to point the church to truly unevangelized peoples.

JULY, 2014: A NEW EXECUTIVE DIRECTOR IS NAMED

After serving as the executive director of AFM for seven years, Rev. Dr. Julian Linnell was called to be the missions pastor of Park Street Church in Boston, MA. In July, 2014, The Rev. Christopher Royer succeeded him. Rev. Royer brings to AFM sixteen years of missionary experience of evangelism and church planting in Turkey, as well as six years of parish ministry experience, mainly in the Diocese of South Carolina. In addition, he lives multi-culturally every day in his marriage of twenty years with his wife Grace, from South Korea.

As well as continuing the partnership between the Diocese of Florida and Anglican Frontier Missions, Rev. Royer looks forward to continuing to mobilize, mentor, and send missionaries where the need is greatest. To learn more about AFM, go to www.anglicanfrontiers.com. ■

That They May Know & Confess Jesus as Savior & Lord

By The Rev. Charles D. Alley, Ph.D., Rector, St. Matthew's Episcopal Church, Richmond, Virginia
Convener, Communion Partner Rectors Advisory Group

Communion Partners is a fellowship of dioceses, parishes, bishops, and clergy in the Episcopal Church that seeks to promote historic, biblical Anglicanism within the denomination. Presently there are six dioceses that self-identify as Communion Partner Dioceses—one of which is the Diocese of Central Florida. In November of 2010, Communion Partners sponsored a conference in Orlando entitled "Partnering in Mission." With that conference Communion Partners became identified as a mission-minded community of Episcopalians. Along with The Right Reverend Josiah Idowu-Fearon of Kaduna Diocese in northern Nigeria, our international presenters included a team from the Diocese of Singapore.

There are few churches in the world that can exceed the outreach and mission ministries of St. Andrew's Cathedral and the Diocese of Singapore. Beginning during the episcopacy of Archbishop Moses Tay, the church in Singapore has been transformed from a sleepy expatriate British church into a missional powerhouse. The Anglican/Episcopal Church has much to learn from our brothers and sisters in Southeast Asia when it comes to missions and partnering in mission.

Such an opportunity was presented in November when the Diocese of Singapore convened the fourth Missions Consultation Roundtable. In response to the gracious invitation of the Right Reverend Rennis Ponniah and the Right Reverend Kuan Kim Seng, who is the Chairman of the Missions Consultation Roundtable, three representatives of Communion Partners attended the consultation: The Reverend Charles Alley (Virginia); the Reverend Loren Fox (Central Florida/AFM); and Mr. William Davidson (Virginia). Father Fox also brought greetings to Bishops Ponniah and Kuan from the Right Reverend Greg Brewer (Central Florida). Other Anglican leaders in attendance were the Most Reverend Bolly Lapok (Primate, SE Asia), the Most Reverend Mouneer Anis (Primate, Jerusalem and the Middle East), the Most Reverend Foley Beach (ACNA), the

Most Reverend Stephen Than (Myanmar), the Right Reverend Ng Moon Hing (West Malaysia); and the Right Reverend Peter Tasker (Sydney).

The conference, which extended from Tuesday, November 11 to Friday, November 14, consisted of rich lectures, workshops, and worship experiences. The focal point was the work going on in the six missionary deaneries of the diocese—Cambodia, Laos, Indonesia, Nepal, Thailand, and Vietnam. In the context of that work, the participants learned about fruitful approaches to mission work and the potential for rich partnerships in the work of the diocese. There were three presentations on the biblical foundation of the missiology of the Diocese of Singapore. The lecture topics were Contextual Evangelism, Incarnational Discipleship, and Indigenous Worship. These teachings were presented as summaries of the lessons that were learned from their experiences that contribute to the effective spread of the Gospel to unreached people groups.

One hundred and fifty individuals from around the world participated in the consultation, which provided a rich milieu for informal interaction and networking. In the words of the conference chairman, Bishop Kuan, "*this Consultation was one with adequate time for networking and side meetings - 'official meetings and real meetings!' There was much buzz over the meals in the dining rooms, and spaces and corners all over the Cathedral, as established friendships were renewed and new friendships forged, all in the bond of the fellowship of Christ, that together we may serve the true and living God, to the glory of the Father, the Son and the Holy Spirit.*"

We were blessed, encouraged, and enlightened in our understanding and execution of missions by our participation in this mission roundtable. As the theme of the conference stated, our purpose as the Church is to reach out to those who do not know Christ, so that they may know and confess Jesus as Savior and Lord. Thank you to the Diocese of Singapore for sharing field-tested tools with us for the fulfilling of our purpose. ■

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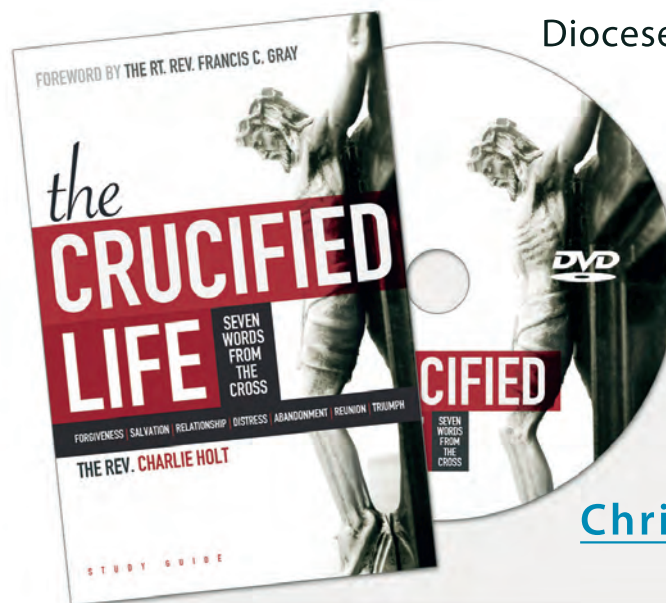
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– The Rt. Rev. Francis C. Gray,
Diocese of Northern Indiana, Retired



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2015 ANNUAL DIOCESAN CONVENTION

The Forty-Sixth Annual Convention of the Diocese of Central Florida will be held in Orlando, Florida. The Convention will meet Friday, January 23 and Saturday, January 24, 2015, at The Cathedral Church of St. Luke, 130 North Magnolia Avenue, Orlando, FL 32801

NOMINEES FOR ELECTED

OFFICES:

STANDING COMMITTEE

LAY ORDER



Mrs. Susan Shannon: Native New Englanders, my husband and I moved to Orlando in 1991. Together with our son, Colin, we opened Shannon's Casual Café in south Orlando. I have been an active communicant of the Cathedral Church of St. Luke since 1991.

I have served on the Cathedral Chapter, the Diocesan Board, the Standing Committee, and the Strategic Planning Commission. My current Diocesan activities include membership on the Commission on Ministry.

As a member of the Anglican Communion I believe the Creeds, Holy Scripture, the Sacraments and the Historic Episcopate are essential to the Church.

The first challenge facing our diocese is how to move forward with the positive spiritual emphasis on the grace and love of Christ that we already exhibit. In the face of growing opposition from the secular world, we must continue to build on the great truths of God's Word and maintain our faithfulness to Holy Scripture and the traditional teachings of the Church.

The second challenge is to create a positive environment for evangelism. By changing the culture from maintenance to evangelism, parishioners can become excited about the primary mission of the Church, the spread of the saving word of God. Several positive benefits result. Increased evangelism means that many aid-ed parishes can become self-supporting and begin contributing to the new missions that would be started. This growth impacts the financial health of the diocese and allows more mission and outreach. The key is to commit to evangelism, not church growth.

Third, we will be challenged by the need to preach and teach, in the Anglican tradition, the grace filled message of Christ's love in a world that is desperately seeking meaning but unaware of where to search. Together with Bishop Brewer, I wish to contribute to healing and unifying the Episcopal Church we cherish and respect and to offer the message of salvation as it has been passed down to us.

To be a member of the Standing Committee would be a privilege to which I would give my enthusiasm, devotion and utmost efforts.

CLERICAL ORDER



The Reverend Andrew Petiprin: I have been the rector of St. Mary of the Angels in south Orlando since September 2011, and I am most grateful to lead this loving, rapidly-growing congregation. I was raised in Orlando before pursuing my B.A. from the University of Pittsburgh. I also hold an M.Phil. from Oxford University in England, where I was a British Marshall Scholar from 2001 to 2003. I trained for ordination and received my M.Div. at Yale. I am 34 years old.

In addition to my parish responsibilities, I have taught at the Institute for Christian Studies and I write regularly for the *Living Church* magazine and the *Covenant* weblog. Before ordination I spent three years as a public high school teacher in Orlando. I am married to Amber, and we have two small children, Alexander and Aimee.

If elected to the Standing Committee, I will support our bishop humbly and enthusiastically, praying always for wisdom to make decisions that accord with God's will. I hope that the voice of a younger priest might add something valuable to discussions surrounding the challenges and opportunities facing our future. I believe we must be realistic about the changing demographics of our region and be good neighbors that take the lead in building up our communities for the sake of the kingdom of God. In my own parish I see a hunger among people for "deep church" - biblical, sacramental, and active faith that our parishes are in good position to teach and practice.

I am eager to share my leadership gifts at the diocesan level as a member of the Standing Committee if called upon to do so.

DIOCESAN BOARD

LAY ORDER



Dr. Lorraine K. Harris: Dr. Lorraine K. Harris is the older daughter of the late Mr. Willie H. Kimbrough and Mrs. Odessa Florida Kimbrough. Her family moved to Orlando from Shellman, Georgia when she was six years of age. She is the wife of Willie B. Harris and the mother of Vincent B. Stretcher (Judy). Dr. Harris is an honor graduate of Jones High School. She received a BS degree in Elementary Education and an M Ed degree from Flori-

46th ANNUAL DIOCESAN CONVENTION

da A & M University and she earned a degree of D Ed from the University of Florida. A retired Orange County Public Schools Administrator, she served the children of Orange County for 36 years. She has traveled extensively, volunteering for a two-week stay in South Africa providing workshops for teachers and principals in the elementary schools and she also worked in the U.S. Army Dependent School in Germany.

Dr. Harris has been an actively participating member of the Episcopal Church of St. John the Baptist, Orlando for more than fifty years. At St. John's she served on the Vestry as secretary for 27 consecutive years and also as Senior Warden. She has served as Sunday school teacher/superintendent, Episcopal Church Women President, Chair of the Search Committee for rector, chair of the funding of the present sanctuary, a member of the Daughters of the King and a Lector.

In the community, Dr. Harris is a life member and "Golden Girl" in Alpha Kappa Alpha Sorority, Inc. She assisted in establishing an undergraduate chapter at the University of Central Florida and hosted the 2002 National Convention in Orlando. She has chaired many Alpha Kappa Alpha projects including bringing the voter registration books to the community so that citizens whose work schedules prevented their registration would have an opportunity to register to vote. As program chairman for the Orlando Chapter of Chums, Inc. whose theme is "Listen to the Children", Dr. Harris has worked to provide Reading Festivals and book Giveaways for children. She has also provided Bridge Camps for children, teaching them the game of bridge for enhancing their reasoning and analytical skills.

She loves the Lord and she loves the Episcopal Church. Her service since Confirmation has never waned. On the diocesan level, she presently serves on the Commission on Ministry and her desire is to expand her service by being elected a member of the Diocesan Board.



Mrs. Sonya Shannon: Born in Tyler, Texas, I was confirmed at St. Andrew's Episcopal Church in Grand Prairie, Texas. I met my husband, Colin, in high school and we were married at St. Andrews in 1990. We joined The Cathedral Church of St. Luke when we moved to Orlando in 1993. Today we are the proud parents of three beautiful cradle Episcopalians-Shelby is 20, Erin is 16, and Kendall is 13. I seek to secure a safe place for my girls to grow in their love of the Lord.

I currently work at the Cathedral as the Nursery Coordinator. In diocesan work I have served on Diocesan Board and currently serve on the Standing Committee and the Congregational Development Committee. In July I will serve as a lay deputy to the General Convention 2015 in Salt Lake City, Utah.

As a diocese, in fact, as the Church, we face a culture that is increasingly non-Christian. We routinely encounter individuals who have only a limited knowledge of Jesus Christ. They are looking for answers and meaning but have no idea of where to turn for grace and hope. Our first challenge, therefore, is to renew our own faith and find ways to articulate those personal stories of faith and encounters with the Lord. Our call to evangelism is to step out of our comfort zone. Our comfort zone for many years has been to stay within the confines of our parish, even literally within our very church buildings. We can no longer wait for people to come to us.

As strong as our witness is right now, we can become even stronger in our faith. We should continue to develop programs that teach the basics of the

faith, renew the spiritual life of the individual members of the diocese, and provide the tools for growth in the life of the Church.

I believe the Diocese offers a unique opportunity for those who would seek to know our Lord and deepen their relationship. I will continue to work to make a difference in the life of the church by helping to maintain the continuity and integrity throughout the churches in the Diocese of Central Florida.

I am committed to serve as best I can to help the bishop fulfill his vision of raising up new leaders and restoring lives in our community I believe I can be effective in this effort as a member of the Diocesan Board.



The Honorable John Antoon: I am a communicant at St. Mary of the Angels in Belle Isle, Florida. My wife and I became Episcopalians when our daughter was born in 1996. Before moving to Orlando 2000, we were members at St. James Episcopal Church in Ormond Beach, Florida.

At St. Mary, I served as chair of a discernment committee and as senior warden. During my tenure as senior warden, the church entered into a contract with Father Andrew Petiprin, the rector at St. Mary. Also, during that time I was fortunate to have the opportunity to work with Bishop John W. Howe and Canon Ernie Bennett. I currently sit as a lay member of the Diocesan Board.

My family moved to Brevard County in 1962, and except for college, graduate school, and a tour with the United States Army, I have been a resident of Central Florida since. My education resulted in the following degrees: bachelor's (history), a master's (government contracts), a juris doctor, and an LLM (master's degree in law). January 2015, I will have completed thirty years as a judge, and I currently serve as a Senior United States District Judge in Orlando.

During my professional career, I have belonged to various service organizations and served on many committees. My leadership positions include: President of the Brevard County Bar Association, Chair-elect of the Florida Conference of Circuit Judges, President of the Florida Conference of Appellate Judges, Chief Judge of the 18th Judicial Circuit, and Chief Judge of the 5th District Court of Appeal. Since taking senior status, I have more time to devote to my church. It is my hope to lend my experience and modest talents to the service of the Christian outreach of the Diocese and to the work of Bishop Brewer.

CLERICAL ORDER



The Reverend Robert Goodridge: I am excited about the bishop's vision: praying people taking the gospel beyond our stained glass windows. In this new age, we need prayerful, creative leadership. As Rector at St. Gabriel's in Titusville, since 2009, I've seen how creative ministry reaches people.

It has been my pleasure for the past two years to serve at the appointment of the bishop as Chair of the Congregational Development Commission, a Commission of the Diocesan Board. Working with this commission has provided me with the opportunity to move around the diocese and to lift up and celebrate the diversity and creative ministries of our congregations. In 2014 the Commission administered the Parish Development Grant Program established at the 45th Annual Diocesan Convention. Five congregations were awarded grants to fund new initiatives.

46th ANNUAL DIOCESAN CONVENTION

Bishop Brewer commissioned me to produce a film documentary on the history of the Episcopal Church in the Diocese of Central Florida. With God's help, this documentary will be presented at the 46th Annual Convention.

If elected to the Diocesan Board, I pledge to faithfully support our bishop in his missional work.

TRUSTEE, UNIVERSITY OF THE SOUTH LAY ORDER



Mr. Parker Bauer: Often someone will say to me, with a shake of the head, "You love Sewanee so much, why don't you just move up there?" It's true. I do love the place, my fondness only growing with time over the three terms I've served as trustee. I feel a deep commitment to the purpose of the university and to its people, especially the students. I love the mountaintop Domain that God made. Living there, I'd save a lot of mileage on my car, six or seven trips a year. Only one drawback: I couldn't serve Sewanee as a trustee from this diocese. And that makes all the difference.

As one of Sewanee's 28 owning dioceses - a minority in the Church - we're gifted by God with the ongoing opportunity to do great things for his Kingdom. The undergraduate College is our point of engagement with some 1500 young people each year, eager to gain knowledge and wisdom in a setting enlightened by Christian faith. The School of Theology plays a major role in shaping the ministry of the whole Church, with some 160 seminarians presently on degree tracks. And Education for Ministry extends to laypersons nationwide, with a record current enrollment of more than 4,250. All this is part of the mission and outreach of our own diocese.

Seen another way, Sewanee is the largest corporation within the Episcopal Church, so we have a tremendous fiduciary responsibility. Sewanee is flourishing - and God, I must think, is glad.

A cradle Episcopalian, I've been a member of churches in this diocese since the mid-1980s. I serve on the vestry of Holy Trinity, Fruitland Park, where previously I was Senior Warden. God saw me through The Ohio State University and the U. S. Marine Corps. My wife, Charlotte, and I have three daughters, Katie, a 2003 Sewanee graduate; Stephanie; and Valerie.

PROPOSED RESOLUTIONS

R-1: Admission of Church of the Incarnation, Oviedo as a Parish
Presented by: The Reverend Robert Goodridge, Chair
Congregational Development Commission
Date: January 23, 2015

WHEREAS: The Episcopal Church of Church of the Incarnation, Oviedo, Florida having fulfilled all the requirements of Canon XV in that:

- It is composed of not fewer than 50 adult communicants of the Episcopal Church.

- It accedes to the Doctrine, Discipline and Worship of the Episcopal Church, to the Constitution and Canons set forth by the General Convention, and to the Constitution and Canons of this Diocese.
- It promises to pay for the support of its Rector such an amount as may be approved by the ecclesiastical Authority and Board, such assessments laid upon it by the Convention; and the pension premium on the stipend of the Rector; and the health insurance of the Rector.
- It has been financially self-supporting for the 2014 calendar year.
- It has contributed to the ministry and mission of the Diocese of Central Florida the equivalent of at least 10% of the Congregation's plate and pledge income for the 2014 calendar year.
- It is possessed of a place of corporate worship adequate to the needs of its Congregation, the location and tenure of which is established and continued possession of which is reasonably assured. And

WHEREAS: Church of the Incarnation has adopted Articles of Incorporation and Bylaws approved by the Chancellor and has received the approval of the Bishop, the Diocesan Board, and the Chancellor, to be admitted as a parish;

THEREFORE BE IT RESOLVED: That this Forty-Sixth Annual Convention of the Diocese of Central Florida meeting in Orlando, Florida admits Church of the Incarnation, Oviedo as a Parish in union with the Diocese of Central Florida.

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### **R-2: Foreign Missions Sunday**

**Presenter: The Reverend Kevin Holsapple, Chair**  
**Commission on Foreign Missions**  
**Date: October 30, 2014**

**RESOLVED:** That this 46th Annual Convention of the Diocese of Central Florida establish an annual Foreign Mission Sunday, to fall on the Sunday following St. Andrew's Day, for the purpose of raising awareness, appreciation, and financial commitment to the foreign missions undertaken by this diocese. And be it further

**RESOLVED:** That this observation begin on December 6, 2015, and focus on the São Paulo Mercy Ministry.

**EXPLANATION:** The 45th Annual Diocesan Convention adopted the São Paulo Mercy Ministry as a foreign mission of the diocese, but did not institute any means of funding this mission. An Annual Foreign Mission Sunday would help to meet this need with promotional materials and special collections, and help establish foreign mission work as an integral part of our life as a diocese.

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## PROPOSED CANONICAL CHANGE

### EXHIBIT A CANON XXV SCHOOLS

**Section 1.:** No day care center, preschool, kindergarten, or school providing secular education for young people and claiming to be with or under the

control, auspices, or approval of this Church shall be established by any Parish, Mission (or other institution) in this Diocese without first obtaining the consent and approval of the Ecclesiastical Authority and Diocesan Board, nor shall any such school be operated or maintained by any Parish, Mission (or other institution) in this Diocese without the continued approval of the Ecclesiastical Authority and the Diocesan Board.

**Section 2.:** The Central Florida Episcopal Schools Association (the “CFESA”) shall operate under the continuing authority of the Ecclesiastical Authority and the Diocesan Board. The CFESA Episcopal Identity and Requirements Committee shall make and provide minimum standards and requirements, subject to the approval of the Ecclesiastical Authority and the Diocesan Board, for the establishment, the approval, the operation and the accreditation of such day care centers and schools including reasonable probationary periods. Each School shall be a member of the Central Florida Episcopal Schools Association (the “CFESA”) and comply with the CFESA School Standards. Any parish affiliated or parish related day care center or school failing to meet such minimum standards may be closed, disassociated from the Church Parish or Diocese, or face other corrective measures imposed by the Ecclesiastical Authority and Diocesan Board subject to these Canons.

- The CFESA Episcopal Identity and Requirements Committee shall be appointed annually by the Ecclesiastical Authority. Approximately half of the Committee shall be clergy. There shall be proportional representation of the various types of schools. All members of this Committee shall be Episcopalians in Good Standing or have the equivalent standing in another Christian denomination.

**Section 3.:** The Ecclesiastical Authority and the Diocesan Board may authorize separate corporations operating schools which are directly or indirectly related to a Parish to operate independently of the Parish provided that in each instance

- The Articles of Incorporation and Bylaws of this corporation are approved and remain subject to the approval of the Vestry of the Parish, Rector, Ecclesiastical Authority and the Diocesan Board,
- The Vestry of the Parish has the right to appoint at least one person to serve on its board of directors.
- At least 20% of the members of its board of directors are Members in Good Standing of the Episcopal Church.
- The school agrees to comply and does comply with the policies, procedures, minimum standards and requirements published by CFESA and approved by the Ecclesiastical Authority and the Diocesan Board,
- The Articles of Incorporation shall have a provision by which the school accedes to the doctrine, discipline, worship, constitution and canons of this Church and Diocese.
- The Rector of the Parish is in full charge of the spiritual direction of the school.
- The school is subject to other requirements determined on a case by case basis by the Ecclesiastical Authority and the Diocesan Board.
- The school is subject to the following corrective measures:
  1. The Ecclesiastical Authority may place a parish related school on warning or probation if it fails to meet the CFESA Standards or Requirements, during which time there shall be a written plan for remediation.
  2. The Ecclesiastical Authority may remove any member of its board of directors found to be acting or voting in material breach of the canons,

standards, requirements or policies of this Diocese, subject to the approval of the Diocesan Board.

3. The Ecclesiastical Authority may close the school, subject to the approval of the Diocesan Board.
4. The Ecclesiastical Authority may disassociate the school from the Church, Parish and Diocese, subject to the approval of the Rector and Vestry of the Parish and of the Diocesan Board. Disassociation is further described in Section 6 of this Canon.

**Section 4. Diocesan (Independent) Schools:** Schools not directly or indirectly related to a Parish, shall, in order to hold themselves out as an Episcopal school, agree to and be subject to CFESA policies adopted and approved by the Ecclesiastical Authority and the Diocesan Board. The Ecclesiastical Authority and Diocesan

Board may prohibit a school that fails to comply with such policies from holding itself out as an Episcopal school.

The Ecclesiastical Authority may place a Diocesan (Independent) school on warning or probation if it fails to meet the CFESA Standards or Requirements, during which time there shall be a written plan for remediation. If the school fails to comply with the plan for remediation, the Ecclesiastical Authority and Diocesan Board may disassociate the school from the Diocese, as further described in Section 6 of this Canon.

**Section 5. Schools Generally:** The Ecclesiastical Authority and the Diocesan Board may require reports from all such day care centers and schools and specify the information to be disclosed by such reports and shall have the right to inspect, or cause to be inspected, such institutions at any time.

For any separately incorporated school, The Ecclesiastical Authority or the designee of the Ecclesiastical Authority shall automatically be a member of the board of directors, with all the privileges and powers of a member of the board of directors, and may visit the school on an annual basis or at any other time.

A school may call a member of the clergy as .staff only with the approval of the Ecclesiastical Authority. This person shall be either canonically resident in the Diocese or licensed by the Diocese to function as a member of the clergy.

**Section 6. Disassociation:** In the event the Ecclesiastical Authority and Diocesan Board are considering disassociating a School from the diocese, the Ecclesiastical Authority shall notify the School (and Parish in the case of a parish related school) in writing summarizing the reasons for possibly disassociating the School from the Diocese and giving the School a reasonable period of time, not to exceed 90 days, within which to eliminate or cure such reasons. If the School fails to eliminate or cure such reasons within the cure period in the judgment of the Ecclesiastical Authority and the Diocesan Board the School may be disassociated from the Diocese, with the consent of the Vestry and Rector in the case of a Parish Related school.

Upon such disassociation from the Diocese, a School shall immediately notify all students, parents/guardians of the students and employees of the School of such disassociation shall cease holding itself out as an Episcopal School, and cease using any signage, letterhead, advertising or references to the School as an Episcopal School.

**Section 7. Exceptions to the provisions of this Canon XXV:** The Ecclesiastical Authority and the Diocesan Board may, for good reason on a school by school basis, grant an exception or exceptions to the provisions of

this Canon XXV after consulting with the CFESA and, in the case of a Parish related school, the approval of the Rector of the related

Parish. Any exception granted may be rescinded or modified in the future by the Ecclesiastical Authority and the Diocesan Board, and in the case of a

Parish related school, with the approval of the Rector of the related Parish.

Nothing in this Canon XXV shall impair or limit the Ecclesiastical Authority's exclusive charge of all spiritual affairs of the Diocese as provided in Canon I, Section 5.■

● CONTINUED FROM P. 3

*“God is at work in the geography of my heart and in the geography of human events just as God made those promises going all the way back to the Book of Genesis that a Messiah would come.”*

burned out buildings. There, right in the center of the street, superimposed on those burned out building tableau, were Mary, Joseph, and the baby in the manger.

It was a disturbing image, I have to tell you, but it was poignant. It was actually appropriate because I feel like, in many ways, that picture is what we're being called to do: Not to ignore the backdrop of all that we are going through, both as a country and as a world, but instead to see in the midst of it something that God is doing. That's what it means, it seems to me in this day, Christmas 2014, to hear the Isaiah reading, “The people that have walked in darkness have seen a great light.” If there was ever a time when we need to see that great light in the midst of this darkness, it is right now. Isaiah trumpets it as incredibly good news. In other words, Isaiah is addressing a people who are under foreign occupation, they're in exile. Life could not be more bitter.

Yet, in the midst of all of that, a clarion call is going out through the prophet Isaiah to say it will not always be this way. In fact, it's not just the kind of future of hope, but God is, in fact, at work right now, pulling things together to make everything new. I want you to know if I didn't believe that, I couldn't be up here tonight. If I didn't believe to my very soul that God was actively at work, and not just at work in this world, but in my life, where there is probably

just as much darkness as you see in the world, I couldn't do this. God is at work in the geography of my heart and in the geography of human events just as God made those promises going all the way back to the Book of Genesis that a Messiah would come.

Do you remember the line between Adam and Eve, where God says, in the midst of that distraction, that one is coming who will crush the head of the serpent? At the very beginnings of human history, God had determined that in the fullness of time, to quote the Scripture, “He would send his only son.” That, in fact, happened. That's what we're here to do tonight: To commemorate a historic event that took place in space and time. An introduction to the Gospel reading for us this evening is so clear — a regime is named, governors are listed by name. Luke is very careful to say, “What I'm not doing is telling you the story of Zeus on Mount Apollo. What I'm trying to talk to you is about something that actually happened in history that, in fact, changed the course of human history.”

There is an oft-quoted saying in Christmas sermons that I believe with all of my heart, and that is, “The hinge of human history swings on that stable door.”

You and I would cause darkness to win, if we chose to just blandly coast through this service and not face the fact that God acted in history and that he is acting right now in the geography of your heart. You are not immune, nor are you left out.

That's why I prayed the prayer that I did, the collect that we had been born again by adaption and grace would be, what? Daily renewed by the Holy Spirit because what we need in this hour is for the Holy Spirit to take those truths, to break them into our souls so that we, right now, understand that the Prince of Peace has come, that we are invited to live under his reign, and that we can do so in a way that actually makes a difference in human history, and that you and I, in this time, even in the midst of the bleakness of this burned out world, can right now know the kind of victory, the kind of joy, the kind of sweet presence that the angel sang about.

To you is born this day in the City of David a savior who is Christ the Lord. You see, it is quite possible to look at Christmas, but not look into Christmas in a way that allows a connection to happen between the events and your heart. That's why the exultation in the opening hymn, it's a choice, you see. “Oh, come let us adore him.” You can sing about it and then think about what you're going to do after the service. I'm not sure that's what we should call worship.

This is huge. Will you — do you — know enough of the darkness that exists in your own heart as well as in the world to call upon this Prince of Peace Savior to reign in you in a new way? Are you willing, in the midst of a decay in culture, to be men and women who are willing to serve for the renewal of God's earth? Are you willing to be people who are of peace, not just those who believe in peace, and, therefore, who speak peace and live it in a way that builds up other people and serves them, who prays for them?

You see, according to Leo the Great here, “No one is shut out of this joy. All can share the same reason for rejoicing. Our Lord, victor over sin and death, finding no man free from sin, came to free us all. Let the saints rejoice.



Let the sinners be glad. Let the pagan take courage as he is summoned to life. For in the fullness of time, chosen in the unfathomable depths of God's wisdom, the Son of God took for himself our humanity in order to reconcile us to his creator."

That's what is at stake here. I want you to know I want to be a part of that. I don't want to be one of those people who continually gazes into his smart phone, hoping to get distracted by something new. I don't want to shake my head in the midst of the horrors that are going on in the world, and act as if somehow that doesn't matter, or, if it does, it sure doesn't matter to me because nobody's blowing up my street yet. We don't need to be people like that, brothers and sisters. This is our world. God made it, and he gave it to us.

What are we going to do? For us to live the way we should takes tremendous courage. It takes a level of fortitude, it takes a kind of power that can only be given to us by God himself. Any other reason for doing it results, in the end, in humanitarian burnout. I want you to know, in the midst of this darkness, my heart is turning. It actually began last Sunday here at the Lessons and Carols Service Sunday afternoon, where I've been wrestling with the darkness of advent for four weeks. As we began to turn the corner in singing the carols of Christmas, something in my heart began to lift. It was like, "Yes, this is home base."

Oh, come let us adore him. Joy to the world. Not just to me, but to the world. The Lord has come. That's the Christmas message. Will you be a part of that? Will you let the Savior into your heart, not just to help you feel a little better, but to actually give you new purpose in life? Are you willing to be one of those people who, in fact, do not just say they're Christians and show up occasionally? That's better than nothing, but is that what you want, that kind of baseline mediocrity when it comes to faith? Leave that for people for whom it doesn't matter. It should matter to you. We, together, might be men and wom-

en who are committed to be people through whom the light of Christ shines.

You can only talk about the latest thing in the news or what's happening in entertainment or what the next clothing fashion is or who's not going to win the Grammy or the Oscar or are they actually really going to release The Interview on Christmas Day after all? It's so superficial. Be those who can say with great joy, "I was in darkness, but God had mercy and I have seen a great light." That's Christmas. The door of human history swings on this stable. What will you do? I implore you to say yes. How do you do that? If you're Christian, the way to do it is when you come to the table right here at the rail.

I have a friend who's gone through a terrible mess in his life. He's beginning to come back to faith. He came to the rail and he was crying as he was receiving the Eucharist. He said, "I just can't believe they'd give away this eternal banquet for free." It just struck him all over again, the magnificent grace and mercy of God to someone who knew in the depths of his soul that he deserved none of it, but yet so glad to be received. If you're not a Christian, if you've not said yes to Christ, if the waters of baptism have never gotten you wet, I would ask you to make a decision this evening to say yes to the Savior, to be one upon whom, by God's mercy, the light shines. It will change everything about your life.

It will not make you necessarily a better person at first. In fact, what it will probably do is blow up your world. You didn't expect me to say that, did you? It will so reorder it that you will never be the same and you will live with the joy, the eternity in your heart that no one can ever take away. Tonight, as we gather at the manger, please don't just look at it, look into it and come in, that you might be one of those who says, "I have seen that great light. I will adore. Thank you for the joy." You'll dance with me up here and around the aisle.

Amen.■

## Lifetree Café at the Episcopal Church of Holy Presence



355. N. Kepler Rd, DeLand, Fl. 32724

Lifetree Café is a conversational café where people gather weekly to explore life and faith. Join us for compelling stories about fascinating people. Stories from the news. Stories from our own lives. The story of what God is doing in the world around us. At Lifetree Café, we explore all those stories and make sense of our faith and our lives. The Lifetree motto is...

*You're welcome just as you are. Your thoughts are welcome. Your doubts are welcome. We're all in this together. God is here, ready to connect with you in a fresh way.*

Admission to the 60-minute event is free. Snacks and beverages are offered. Come dressed casually, and bring a friend!

**Thursday January 22nd @ 7:15 PM**

### **Breaking the Cycle of Sexual Abuse: One Brave Woman's Story**

The program for this evening features the filmed story of a woman who suffered childhood sexual abuse. We'll consider why the cycle of abuse in families is so difficult to break-and how those who've suffered childhood sexual abuse can find healing. This particular Lifetree Café program is not appropriate for young children.

**Thursday January 29th @ 7:15 P.M.**

### **Why Men Hate Church: An Open Forum on the Male Exodus**

The trend of most men avoiding church will be considered during this session of Lifetree Café. The program features a filmed interview with author and church analyst David Murrow. "Men don't hate Jesus, but they do hate the mechanics of going to church," says Murrow, who points out that a typical church doesn't appeal to male values. "If church was a show on TV, it would be on the Oprah network." Participants will have the opportunity to talk about both the reasons and consequences of men abandoning church involvement.



# MUSIC AT THE CATHEDRAL

## 2014-2015 Concert Calendar Through April

MORE EVENTS TBA

**D**owntown Orlando's Episcopal Cathedral invites you to a landmark season of music. Come and hear your favorite concerts, along with new interfaith programs, innovative formats, earlier start times, and lighter Sunday Matinee concerts – all free of charge for everyone. The Cathedral welcomes you!



SUNDAY, FEBRUARY 8, 2015 2:00 P.M.

### Horns and Pipes

Don't miss this 22-year tradition! Our massive ensemble of brass, percussion, and pipe organ performs compelling music by Living Composers, with conductor Michael Garasi and organist Ben Lane. Experience the rumble, the blast, and the sheer power!



SUNDAY, FEBRUARY 22, 2015 10:00 A.M.

### Youth Choir Festival

For the Holy Eucharist, youth choirs from throughout the Episcopal Diocese of Central Florida assemble as a massed choir to sing music by Gabriel Fauré, Charles Ives, and other sacred composers. Also showcasing young organists.



SUNDAY, MARCH 8, 2015 2:00 P.M.

### Young Musicians in Concert

UCF professor Dr. JoAnne Stephenson sings Rutter's *Feel the Spirit* with the Orlando Deanery Boychoir and Girls Choir, the Geneva School Rhetoric Choir, and the MAYS Youth Chamber Orchestra. Solos by violinist Madeline Miller and organ scholar Michael LeGrand.



FRIDAY, APRIL 3, 2015 7:30 P.M.

### Tenebrae

The Cathedral Chamber Singers present this inspirational Service of Darkness for Good Friday, with music from all eras and the dramatic reading of Christ's Passion. Hear some of the world's most sublime a cappella choral music.



SUNDAY, APRIL 5, 2015 10:00 A.M.

### Easter Sunday

For the Holy Eucharist, BrassWorks and percussionists join the Cathedral Choir, Choristers, and soloists to present favorite choruses and arias from Handel's classic and timeless oratorio *Messiah*, along with modern works by American composers.



SUNDAY, APRIL 19, 2015 2:00 P.M.

### Matinee Concert: Beautiful Music

Enjoy a trifecta of terrific tunes in these afternoon mini-concerts: Beautiful Music Chamber Orchestra, Egyptian Oud player Ramy Adly performing songs ancient and modern, and entertaining organist Dr. John Lowe from Gainesville.



SUNDAY, MAY 3, 2015 2:00 P.M.

### Matinee Concert: Choir and Viola

Homage to famed composer Ralph Vaughan Williams. Choirs from St. Luke's Cathedral and All Saints Episcopal (Winter Park) sing *Five Mystical Songs*. Viola virtuoso Matitiah Braum plays *Flos Campi*. Organists Ben Lane, Nathan Taylor, and Dr. William Picher.



SUNDAY, MAY 31, 2015 4:00 P.M.

### Choral Evensong

For their annual Homecoming Evensong, the Orlando Deanery Boychoir, Girls Choir, and Men lead a traditional Anglican evening worship service for Trinity Sunday. Including former choir members, an awards ceremony, and a gala reception.



SUNDAY, JUNE 14, 2015 10:00 A.M.

### Boychoir and Girls Choir

For the Holy Eucharist, the Deanery choristers sing new music by Episcopal composers from Central Florida. Our Diocesan Bishop, the Rt. Rev. Greg Brewer, will officiate and preach, as we also welcome guests from the Association of Anglican Musicians.

# Get Ready for Absalom Jones Day 2015

For ALL members of the Diocese of Central Florida

For 35 years the Episcopal Diocese of Central Florida has honored one of the Church's most inspiring pioneers by sponsoring the CELEBRATION OF THE FEAST OF ABSALOM JONES. The next Absalom Jones Day will be on Saturday, February 21, 2015, 10 a.m., Cathedral Church of St. Luke, downtown Orlando

There will be fun, fellowship, music and worship – Food for the body and soul.

The Central Florida Chapter of the Union of Black Episcopalians (UBE) in conjunction with the Anti-Racism Training Committee of the Diocese of Central Florida is organizing the event, and stresses that the day is for all members of the Diocese. This will be a celebration of one of the historical pillars of the Episcopal Church.

The guest speaker will be the Rev. Fr. Martini Shaw, Rector, African Episcopal Church of St. Thomas, which was founded by the Rev. Absalom Jones.

“As the first Black Episcopal Church in the nation, our parish remains not only alive and active, but also relevant, prayerful and prosperous as it continues to serve God and God’s people,” Fr. Shaw said. “We give thanks and praise to Almighty God for His keeping, His directing, His sustaining and His blessing us for more than two centuries; we pray that the Holy Spirit continues to richly empower us for the work of ministry and service.”



Absalom Jones was born a slave in Sussex, Del. on Dec. 6, 1746. He learned to read as a child. At 16 he was taken to Philadelphia to work in his master's shop where a clerk taught him to write. His savings enabled him to buy first his wife's and then his freedom. He became a friend of Richard Allen and together they founded the Free African Society, which served as a protective society and social organization for free blacks. Jones and Allen were both inclined to preach and were part of St. George's Methodist Church. Harassed by white members, they made a decision to organize blacks outside of the church and so the Free African Society grew.

Toward the end of 1790, Absalom Jones and Richard Allen were encouraged to inaugurate a separate black church. In an election the majority of members of the Free African Society voted to affiliate with the Church of England. Absalom Jones accepted the pastorate and in 1794 the African Church of St. Thomas opened. Jones was active in the civic life of Philadelphia and in 1799 was among 75 free black men who sent a petition against the slave trade to Congress. This petition was the first official protest to Congress by blacks in America. Jones died on February 13, 1818. The Episcopal Church recognizes Absalom Jones as its first black priest. A Day of Devotion is annually set aside in February by the church to commemorate the work of Absalom Jones.

# Pastor Morical takes helm at All Saints, Enterprise

*Photos by Erick X. Perez*

Friends, family, colleagues and a welcoming flock gathered Nov. 1 for the Celebration of New Ministry and Institution of the Rev. Robin Morical at All Saints' Episcopal Church, Enterprise.

Vestry member Russ Irvine: "We celebrate with all living saints in holy agreement by shouting, 'Amen!'"

The Rt. Rev. Gregory O. Brewer, Celebrant, and a score of Pastor Morical's fellow Central Florida clergy turned out to serve and share prayer and fellowship.

"What a glorious day to give thanks to our savior, Jesus," Pastor Morical said. "I'm so grateful to all who gave of their time, talent, and treasure to make this event possible! Thank you to my family, the parishioners of All Saints; friends from around the Diocese; Church of the Incarnation; The Glennon House at All Saints Healing Ministry, Winter Park; St. David's by the Sea; clergy colleagues; Bishop Greg Brewer; guest preacher Sharon Lewis; and guest worship leader Jeff Kidder from Messiah Episcopal Church in St. Paul Minnesota. I'm still basking in the love with much joy and gratitude to the Lord for all of you!"

## **About the new Rector and her family:**

Pastor Robin is a graduate of the University of Minnesota, where she received her BA in French and English. She began her seminary studies at Bethel Theological Seminary in St. Paul, MN and completed her M.Div. at Nashotah House Seminary in Wisconsin. She was ordained deacon in 2008 and priest in 2009. During her first two years of ordained ministry, she served at Messiah Episcopal Church in St. Paul, Minnesota and ministered to Karen refugees from Burma and Thailand.

She and her family moved to Florida in August 2010, accepting the call to serve as Associate Priest at Church of the Incarnation and Assistant Executive Director at Canterbury Retreat & Conference Center in Oviedo. She is a Chaplain with the International Order of St. Luke and has been actively involved with healing ministry over 20 years. She recently served on two healing mission trips to the Episcopal Diocese in the Dominican Republic with Amazing Love Healing Ministry.





Pastor Robin has been married to Jim for 25 years. Jim is Director of Operations at Canterbury Retreat & Conference Center, where they currently reside. They have three children and one son-in-law. Bethany, 23, is a wedding coordinator and recently married Samuel. They live in College Park, Maryland. Abigail, 20, is a student at Seminole State College and is preparing for a mission trip with the World Race next year, visiting 11 countries in 11 months. James, 18, is a senior at Oviedo High School and newly awarded Eagle Scout.

James recently completed a new dock for his Eagle project, which can be seen at Canterbury. The family is complete with two Australian Shepherds, Cali & Kodi.

#### **About the guest preacher:**

The Rev. Dr. Sharon Lewis has been a friend and mentor to Pastor Robin for more than 10 years. She received her M.Div. from The University of the South (Sewanee), and her D.Min. from Trinity School for Ministry in Ambridge, PA. After serving as Rector for 15 years at Church of the Holy Spirit in Osprey, Florida, she was called into healing ministry full-time as founder and Executive Director of Amazing Love Healing Ministry. Her son Brian and daughter-in-law Kristy live in Westminster, Maryland with newborn granddaughter, Zoe Elizabeth. Pastor Sharon lives by the beach in Nokomis, Florida with her rescue dog, Benny.

#### **About the guest worship leader:**

Jeff Kidder is a long-time friend to Pastor Robin and Music Director at Messiah Episcopal Church in St. Paul, Minnesota. He received his BA in Music and Community Development and has consulted with worship ministers in churches within the Episcopal Diocese of Minnesota. He has been married to Kristen for 25 years, with two adult sons Ryan and Jackson and their grandson, Oscar. Together with three other families, Jeff founded Crossroads Community in Frogtown, St. Paul, where they live and minister mainly to children in an urban setting.



# AROUND THE DIOCESE



Above and right, the installation of the Rev. George Conger as rector of Shepherd of the Hills, Lecanto, in December.



Below, the dynamic Steel Drum Band at St. John's Episcopal Church, Kissimmee, welcomes the Brewers in mid-December.



## AROUND THE DIOCESE

# Bishop blesses healing center in Titusville



**W**onderful day visiting St. Gabriel's, Titusville, on Sunday, Dec. 7, with Laura Lee and Bishop Greg Brewer. The Order of St. Luke and St. Gabriel's will soon open a "Healing Prayer Center" at the church.

### **Blessing and Consecration of the new office space:**

Gracious, Lord, we do thank you. You say that if we lack wisdom, all we have to do is ask and you will give us all that is necessary. I pray that would be true in the ministry that takes place within this room, that all would be guided by the leadership of your Holy Spirit, that you would pour upon those who need your gifts of wisdom and discernment and knowledge, empowered

by your Holy Spirit that as they speak and share, your will and your truth would come to light. Not only being spoken to and through the leaders but also in the groups that meet here, as they listen to one another. Oh Lord, inspire them to say things that they wouldn't have thought that they would say, but speak the truth in a way that sets people free.

Let this room be a place of freedom, freedom that comes through the power of the Holy Spirit, the fruit of the death and resurrection of Jesus, so we consecrate this space and we thank you for its use for the advancement of your kingdom and for the healing of the people you bring here, for it is in the name of Jesus Christ, our Lord, that we pray. Amen.

**CENTRAL FLORIDA  
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# CENTRAL FLORIDA EPISCOPALIAN

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## CENTRAL FLORIDA ACOLYTES VISIT DC

By Richard Clark, Acolyte Warden Cathedral Church of St. Luke

It was my pleasure to take 11 of our acolytes to the 35th annual National Acolyte Festival in Washington, D.C. We were joined by 675 acolytes from 92 churches throughout the United States. One of the highlights of this service is the Grand Procession, with acolytes carrying processional crosses, banners, torches, flags, thuribles, and liturgical umbrellas. Our Presiding Bishop, Katherine Schori was the presiding officer and homilist of this glorious festival Eucharist. Our acolytes renewed their vows of commitment as acolytes which, I feel, draws us even closer. We spent most of the day touring and enjoying our National Cathedral. While in Washington, we were able to visit several historic places in our nation's capital. On Sunday morning, we attended a glorious Solemn High Mass at St. Paul's, K Street.

This was an awesome trip for our teenagers as well as for the adults. This pilgrimage really binds us together.

We go to the National Acolyte Festival every other year by raising money through car washes and some financial support from our parishioners.

This is a pilgrimage that I recommend all acolytes attend.



The Orlando acolyte crew at National Cathedral

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