

Christus Rex

Anglican Province of Christ the King



Vol. 1, No. 5

Apostolic Christianity in the Anglican Tradition

November, 2008

We are Soldiers in the Army of Christ

The Rev. Dr. Paul Russell

What does it mean to say that we are “soldiers in the army of Christ”? Why would we say that and what would we mean by it? The first place to look for clues is in the original group of people Jesus led: the disciples who followed Him during His public ministry in Palestine.

If we look at the conduct of Jesus’ earthly ministry (as well as we can see it in the gospels, which is not as well as we would like) we observe that the group of His followers was not just a mob filled with religious fervor. They were organized and had a formal structure. Three aspects of this organization are the best known.

- There were the Twelve, who were close to Him.
- There was Judas Iscariot who was in charge of the group’s money¹ and
- the women who “ministered unto Him of their substance”². (They were the first patrons of the Church.)

These were not the only kinds of differentiation among Jesus’ followers, however. We see, sometimes, in the gospel stories that there were rings of closeness to Jesus, even among the 12 Disciples themselves. For example, Peter and Andrew, James and John were clearly a smaller group that Jesus, at times, took apart for fellowship and instruction. Here is a sequence of events from the twelfth chapter of *The Gospel according to St. John*³:

¹ John 13:29

² Luke 8:3

³ Vv. 20-22

And there were certain Greeks among them that came up to worship at the feast:

The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

Philip seems to be outside the innermost ring around Jesus, because, if he wants to introduce these Jews from out of town to the Master, he must enlist the aid of someone from that inner group. With Andrew’s help, the thing is easily done. This story tells us something about the Disciples. They were close to Jesus and, so, knew Him best, but they did not think of Him as their own special property. When people came who seemed to want to meet Jesus for good reasons, they were passed along to Him by the Disciples and their wish was granted. This is an important point to note.

Many people of all ages have thought that the Church is a wicked thing because it is a human organization made up of sinful people. Despite the fact that the gospels all stress that this was true even during Jesus’ own lifetime (Peter, the triple-denier, and Judas, the betrayer, were hardly portrayed as sinless people, after all) nothing is thought to be so respectable, and so daring and ground-breaking, in our society as to say “Well, of course, I am **very** religious, but I can’t **stand** ‘organized religion’.” I know the feeling well, myself, I even share it at times, but is it justified? Is it based on what we see in the Bible?

(continued on page 2)

("We are Soldier"s - continued from page 1)

Jesus' public ministry was the period in which He gathered His first followers around Him and taught them the Gospel. Even at this early stage, we can see that Jesus **formed** His followers into a group that had some shape and structure. It was a fluid arrangement for a fluid time in the group's existence, but it was not disorganized and it was not wandered into without thought. The army of Christ, at that point, was shaped for the task at hand and had the necessary leadership and cohesion to be able to shape itself for new situations as they came in the future.

The group was formed **by** Jesus and it was formed **around** Jesus. He was its leader as well as the subject of its proclamation. (I think we should imagine, for example, that the 12 and then the 70, when they were sent out to preach and perform miracles, spent much of their time proclaiming the ministry and message of Jesus.) The group had Him at its center but was also dedicated to trying to offer a connection to Him to the people around it. This is where the incident from St. John's gospel comes in.

The Jews from out of town want to see Jesus but know that they need an introduction. Philip, himself, does not feel able or ready to take them directly to Jesus, so he passes them along to Andrew, one of the inner four disciples, and Andrew presents them to Jesus. Notice that both of these disciples do not make an attempt to keep Jesus to themselves as if He were their property or as if **they** were good enough to be with Him but the visitors from out of town were not. The desire of the Greek-speaking Jews to meet Jesus seems to have been sufficient proof of their suitability and they are ushered in to see the Master. This brief encounter is a model for the Church to follow in every age.

How are we to put this model into practice?

- First, we are to gather ourselves around Jesus as His disciples did during His ministry. For us, this means gathering around the Eucharistic table and around, and within, the Body He created to take His place on earth. This is where the army of Christ musters its troops and where they receive their rations and their marching orders.
- Second, we are not an army of conquest, we are an army of proclamation and charity. Just as the 12 and 70 went about preaching the Gospel and helping those in need, so are we assigned that duty, here, among our fellow humans who need the Gospel and God's

healing grace more than they know. (They often need it so much that they cannot recognize their need, as people in advanced stages of starvation no longer feel hunger.)

- Third, we must recognize that we are not the army of Christ because **He belongs to us** and no one else has a real right to Him. We are the army of Christ because we are enlisted by Him to do His will on earth. (Remember, "ecclesia", the Greek word we translate as "Church", means "chosen group". We are chosen by God, not Him by us. We are a group called into being by God's Son to do God's will. A large part of that will is for us to bring people to the Son and help them understand Him and how much they need Him.) Like Philip and Andrew, two disciples who are not remembered as much as they deserve to be, we must have an instinctual desire to draw people to Jesus and we must take advantage of any opportunity to do so. (Not all people who want to meet Him will come right out and ask. We need to keep our ears pricked for any hint of real interest and honest inquiry.)

In the end, we will be Christ's good army if we are doing His will, with His teaching in mind. If we love Him, we will keep His commandments and His Father in heaven will see our good works and reward us openly. One of His rewards will surely be to give us His help in doing His will on earth. Without His grace we are nothing worth, but, with it, the gates of Hell shall not prevail against us!



The Rev. Dr. Paul Russell

“First to Fight”: A Chaplain in the U.S. Marines

by Brian Cooke

The events of 9/11 affected most Americans in different ways, but one APCK priest made a truly life-changing decision as a result. Father Bowen Woodruff became a Navy Lieutenant and the APCK's only active-duty military chaplain earlier this year.

"I was moved by a strong sense of duty to country," said Father Bowen, a 46-year-old Alabama native and former environmental lawyer. "After 9/11, I became aware of the acute shortage of military chaplains -- especially Anglican ones -- and I figured that if these young men and women were signing up to defend their country, and they needed a priest, it was my duty to give them one."

Family history also had an impact. "My maternal grandfather was a doctor who, midlife like myself, made a career as a Navy surgeon. He also had an architectural background and designed hospital ships," Father Bowen said. "He was a delightful character, and always struck me as the most complete man I ever knew. So I guess it's in my genes."

To be considered by the military for chaplaincy, priests must be endorsed by their denomination. Since no APCK clergy were recognized by the military, Father Bowen was endorsed by Bishop Presley Hutchens of the Anglican Catholic Church. "It's a great example of cooperation and unity between the two Anglican bodies," he said.

Ordained in 2000, Father Bowen is Battalion Chaplain of the oldest and most decorated division in the U.S. Marine Corps: the 1st Battalion, 1st Regiment of the 1st Marine Division, also known as the "1/1". "I requested a Marine unit that was going to be deployed, and this billet happened to be open," Father Bowen explained.

While military chaplains are familiar from television and the movies, chaplaincy is an unusual vocation. Fewer than 3,000 individuals serve in this ministry, which Father Bowen describes as a difficult one: "The main challenge has been how to counsel a young Marine who comes to me with thorny, sometimes foreign, problems. 'Chaplain, I returned from deployment and my wife says she doesn't want to be married anymore.' What do you say to that?"

Another hurdle is ministering to people from different denominations and faiths. "Each Marine fills out a religious preference card," he explained. "In the

1st Battalion, with about 1,100 Marines, the largest category marked is "Christian -- No Denominational Preference". The second largest is Roman Catholic. So there is a very wide spectrum. Interestingly, not many of them indicate "None." Marines are very spiritual people, but that spirituality is sometimes vague. Still, the chaplain must give them a sense of God that they can relate to. It makes for an exciting ministry, but a somewhat difficult one."

Father Bowen's battalion is scheduled to be deployed in January. His prayer request follows: "Please pray for the safety and protection of the Marines of the 1st Battalion, 1st Marines, and for their families back home. Pray that the 1/1 will be a vehicle of God's will, whatever that may be. And please pray for my ministry to them."



The Rev. Bowen Woodruff

Efrem Zimbalist, Jr.

By Monty Stanford

Efrem Zimbalist, Jr., is a member of the Church of Our Savior in Santa Barbara, CA. He celebrates his ninetieth birthday in November and we wish him the best of blessings and many happy returns.

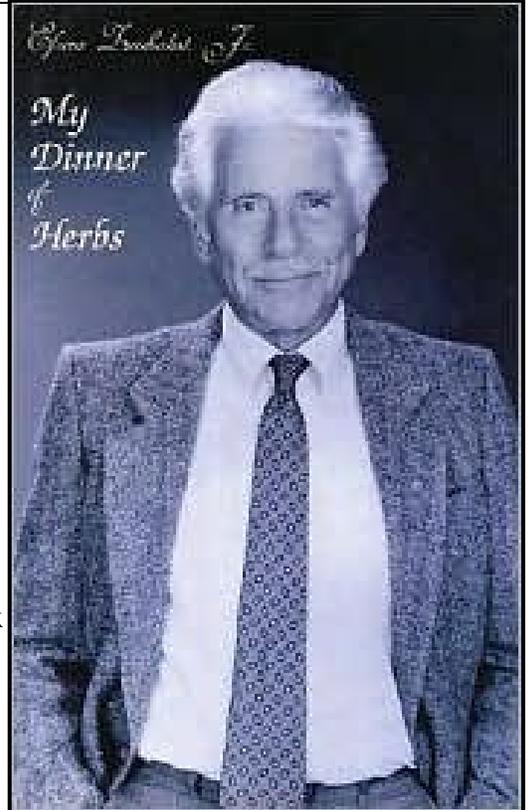
Efrem is probably best known for his starring television roles as private investigator Stu Bailey on *77 Sunset Strip* and Inspector Lewis Erskine on *The F.B.I.* His parents were both famous musicians. His father was a violin virtuoso and his mother an opera star. But they were only indirectly responsible for Efrem's religious education. In his interview with us, Efrem said, "I wasn't raised in a Christian household because my parents had no religion. But I was baptized as an infant in the Episcopal church in New York and I went to an Episcopal boarding school, St. Paul's in [Concord,] New Hampshire."

And, although today he has a very strong faith, his journey has not been a smooth one. "I was a church-goer all my life except that I didn't go to church all my life. I drifted away ... I had a few little stumbles along the way, lots of big stumbles!"

Some of the stumbles were due to the changes in the Episcopal Church. "I grew up in the traditional Episcopal church and I think that the revolution in the church began probably with Bishop Pike. I happened to know him in New York. I knew him before he was a Bishop, as a matter of fact; he was the Dean of St. John the Divine Cathedral in New York when I first met him. ... But that craziness of the denomination began when he came into it, as far as I can trace it back. I mean time-wise it certainly would coincide with that. And I had a terrible ten years or twelve years when I would just have to force myself to go. And a couple of times I walked out."

When he moved north of Los Angeles fourteen years ago, he says, "I was still a wavering Episcopalian. I always say that I didn't leave the Episcopal Church; it left me. It really did. I never formally left it. It just became absurd after a while and I couldn't go anymore. I stopped fighting and wrangling about it." At first, he thought of going to a beautiful local Catholic mission, just to sit and listen to the music on Sundays. Then he happened to see a little newspaper ad about the Church of Our Savior. "And I thought, 'Well for Heaven's sake, I'll try that.' So I came on a Sunday and I've been coming ever since then. I just love it. ... I had the benefit of

Efrem's autobiography is filled with remembrances of his interesting, varied life. The title, *My Dinner of Herbs*, is taken from Proverbs 15:17: "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith."



the beloved [Fr.] Don Ashman who has come up here from Los Angeles where he has a church. In fact he really kept this church alive for so many years by coming. Dear man; lovely man."

Some of us are uncomfortable when discussion turns to God's miracles in our own lives, but Efrem was perfectly open and calm when asked about this. "I had one great miracle when my first wife died. She visited me the next day ... It's something that stayed with me all my life and always will. We were very much, very much in love. And she died at a tragically young age. I never really had a chance to say good bye to her ... I believe completely in life after death. And we both shared the Lord together. ... I had no doubt about where she had gone. So I was calm and perfectly at peace. And suddenly this extraordinary grasp of my body started. This huge caress ... then I knew what it was and I was able to say "Good bye darling. Go on. Don't think about me. Go on." It was an amazing experience. Of all the minutes that I've lived, that was ten of them, the most meaningful in my life."

Efrem Zimbalist, Jr., is one of the most devout and faithful Christians and certainly the most gracious gentleman that I have ever met.

The Feast of Christ the King

Why do we have a special celebration of the Feast of Christ the King when we celebrate the Kingship of Christ at every mass? And why do we celebrate it when we do?



As with the titular festivals of our individual churches, the Feast of Christ the King is the Titular Feast of our entire Province.* That in itself makes it special for those of us in the Anglican Province of Christ the King.

But we did not originate this festival. In 1925, Pope Pius XI instituted the Feast to draw attention to the evils of the growing secularism of society. Pius wrote in his encyclical *Quas Primus*, “While nations insult the beloved name of our Redeemer by suppressing all mention of it

in their conferences and parliaments, we must all the more loudly proclaim his kingly dignity and power, all the more universally affirm his rights.” Pius’ statement, unfortunately, applies to today’s society as well.

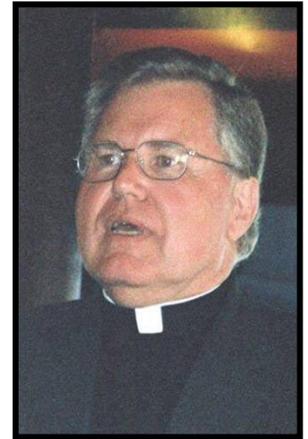
In the observance of the Feast of Christ the King we are reminded that the Kingship of Christ is not some future event to be awaited in the Second Coming. Christ is not just the King of our church, but the King who has dominion over all nations and over all creation. The Kingship of Christ is eternal and universal. In the words of Revelation 19:16, Christ is KING OF KINGS, AND LORD OF LORDS. And we must remind ourselves, as well as our political leaders, that the commonweal of the nation depends on recognizing the supremacy of God’s laws in man’s affairs.

By special observance of Christ’s Kingship in this Feast, we are also reminded of the complete sovereignty of Christ in our individual lives. We acknowledge the Kingship of Christ with all our heart, all our soul, and all our mind.

The Feast of Christ the King is celebrated by most major Anglican and Protestant churches as well as the Roman Catholic Church. It is traditionally celebrated on the date given by Pope Pius XI as the “last Sunday of the month of October – the Sunday,

that is, which immediately precedes the Feast of All Saints.” That was October 26 this year. It may be transferred for good cause to the last Sunday in the liturgical year before the First Sunday in Advent. This year that will be November 23rd. Some churches celebrate the feast on its original October date and some on its “transferred” November date.

Whenever you celebrate the Feast of Christ the King, remember that Jesus Christ is our King and Master and we celebrate the Majesty and Glory of Christ as King of our lives.



Yours in Christ Jesus,
The Rev. Roderick D. Pomroy
Rector, St. Peter’s, Oakland, CA

* (*The term “patronal feast” is often used incorrectly. A patronal feast is celebrated in honor of the saint under whose patronage a diocese, city, or nation has been placed by ecclesiastical authority.*)

APCK and UECNA Priests Work Together

Our Province and the United Episcopal Church – North America, one of the St. Louis Affirmation churches, have an intercommunion agreement that allows an exchange of priests. Such an exchange occurred recently when Fr. M. Seraphim Thomas, of the APCK’s Grace Anglican Church, Louisville, KY, celebrated Mass for UECNA’s Trinity Anglican Church, Evansville, IN, while Trinity’s priests were attending their annual Deanery.

And Fr. Ron White, a UECNA priest, has been assisting at the APCK parish of St. Mary the Virgin, San Diego, CA. In the UECNA newsletter *Glad Tidings*, Fr. White reports that his assignment has been “a blessing from God” and that “Archbishop Provence, Rector Fr. Bob Green, and Deacon Gary Pinhero have extended to me a warm welcome. The interaction of the two jurisdictions has been wonderful and our focus is not on territory but the Great Commission, increasing the borders of His Kingdom the Church.”

All Saints Bolingbrook, IL Consecration



The Consecration of All Saints Church saw two beautiful fall days on November 1st and 2nd. A luncheon hosted by Mr. Will Gillett, Chairman of the Board of the First DuPage Bank, Westmont, (where the church had its mortgage) officially opened the weekend on November 1st. On Sunday, November 2nd, Archbishop Provence celebrated the Solemn Pontifical Mass and Consecration of All Saints Anglican Church. This special day happens only once in the life of a parish and was the cause for joyous celebration.

The dedication of sacred places for worship has been a common custom for thousands of years. In contemporary observance, the rite begins with the Consecration Service which is followed by the Solemn Pontifical Mass.

The Consecration Service began outside with the presentation of a petition to the Archbishop asking that the church be consecrated. The mortgage was then burned to symbolize the elimination of all debt on the building. The Archbishop then blessed the exterior and interior of the church with Holy Water (made from Jordan River water brought from Israel by Fabi and Dan Brush), and with prayers and anointing. The service concluded with the Sentence of Consecration and a final prayer.

During the Mass that followed, Fr. John Hines, former rector, delivered the sermon. After Mass, a reception in honor of the Archbishop, clergy and guests was held in the undercroft of the church.

And Institution



The Rev. Blair W. Schultz was formally instituted as the rector of All Saints Church by Archbishop Provence in a special service on Saturday, November 1st, the day before the Consecration of the church. The institution was followed by Solemn Evensong.

Congratulations to Fr. Schultz!



Congratulations to APCK Webmaster!

Shirley Hou has been the webmaster for the APCK web site for several years. Shirley, husband Jason, and 2 year old daughter Abigail have joyfully welcomed their new baby, Joshua Ike, 6 pounds and 1 ounce and 19 inches, born September 27, 2008.

“The two weeks before his birth were memorable,” says Shirley, “Hurricane Ike left us without electricity for 15 days [and] debris littered the city of Houston.” Joshua arrived the same day their power was restored after the hurricane.

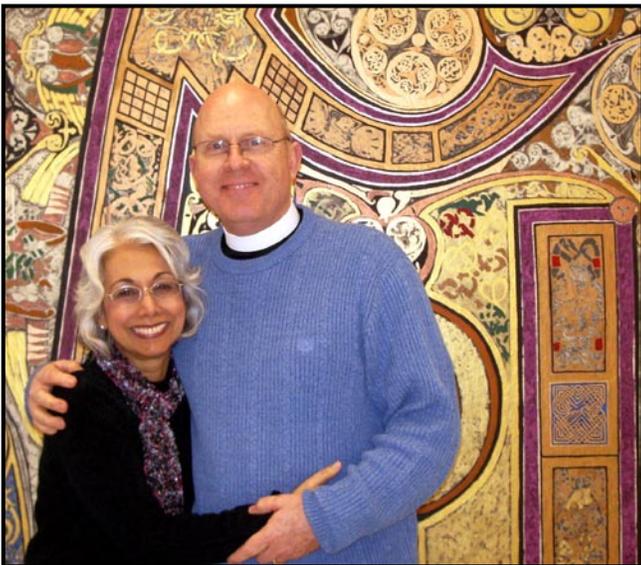
Congratulations to the Hou family.

Parishes Reach Out to Colleges and Missions

In 2006 **St. Augustine's**, Chico, California, opened **Augie's Coffee Shop** as an outreach to the students at Chico State University and to Chico's downtown shopping area. St. Augustine's is located at the very entrance to the University and one block off Chico's downtown hub.



St. Augustine's bought the church complex in 1994, then a defunct Chinese restaurant created in the shell of the historic neo-gothic Episcopal Church building. The restaurant's addition of a sports bar wing created the portion of the sprawling building that today houses the coffeehouse. Celtic artwork on Augie's walls is reproduced and enlarged from the illustrated Books of Kells and Lindisfarne.



Fr. Peter Hansen and his wife, Giti, in Augie's (Photos provided by Fr. Hansen)

The coffee is all organic and fair-traded. And all proceeds of the business are set aside to give to charitable organizations. The city loves it and many students, faculty, townspeople, and even the clergy of the local Presbyterian church make it their home.

Fr. Jeffrey Smith, **Anglican Church of the Ascension**, Fort Collins, CO, has a special evening service for students at local Colorado State University. Several students are part of the congregation, one of whom is studying for the Diaconate. Fr. Smith worked with students to found the Thomas Cranmer Philosophical Society that meets twice a month on campus for a pizza supper and discussion.

In Stockton, CA, Fr. Larry Shaddix and Jonathan Napier-Morales of **Holy Cross Anglican Church** are working to begin an Anglican reading group at the University of the Pacific where Jonathan is a Senior. Fr. Shaddix and Jonathan feel that such a group would best attract students who have or might develop an interest in Anglicanism.

With a base at **St. Joseph of Arimathea Anglican Theological College**, Abp. Morse has long been active in outreach to students at the University of California at Berkeley. The location of SJAATC within a block of the campus makes it convenient for students to attend services at the chapel. And the Vicar, Fr. Matthew Weber, is also a music librarian at the University.

Pilgrimage and Mission

Grace Church, Louisville, KY, in coordination with Nazareth House Apostolate, just celebrated an annual Rosary Pilgrimage, traveling from Grace Church to various religious sites in Indiana. Photos are on the photo web album at <http://picasaweb.google.com/hicks.vicki/RosaryPilgrimage2008#>.

Fr. Seraphim Thomas and his wife Vicki also make a mission trip to Sierra Leone each year with donations of food and medical supplies and contributions to the recently constructed school in Kabala. More information and photos are available at www.nazarethhouseap.org.



Fr. Seraphim and teachers at Kabala School .© 2008 Nazareth House Apostolate Media, Photo by James B. Mansaray,

GRAND PRIZES FOR JUNIOR WRITERS CONTEST 2007-2008 ANNOUNCED

Archbishop Provence is pleased to announce the Grand Prize Winners for the Junior Writers Contest. Thank you to the judges and to all who participated. There were many excellent entries.

First Place: Stephanie, Age 13, "A Bath for the World," Holy Cross Anglican Church, Oklahoma City (Father Miley, Bishop Morrison, Diocese of the Southwest) \$500

Second Place: Emilia, Age 9, "Noah and the Great Big Flood," Holy Cross Anglican Church, Oklahoma City (Father Miley, Bishop Morrison, Diocese of the Southwest) \$300

Third Place Tie: Kimberly, Age 13, "Noah's Ark," Holy Cross Anglican Church, Oklahoma City (Father Miley, Bishop Morrison, Diocese of the Southwest) \$200

Geoffrey, Age 12, "Jesus Heals the Blind," St. Luke's, Redding (Father Davis, Archbishop Provence, Diocese of the West) \$200

Honorable Mentions: Audra, Age 12, "The Holy Trinity," St. Nicholas Anglican Church (Father Brulc, Bishop Morrison, Diocese of the Southwest)

Kavya, Age 6 ½, "Noah and the Flood," St. Bartholomew's Anglican Church, Woodinville, Washington (Father McGrath, Archbishop Provence, Diocese of the West)

Parish with the Largest Number of Entries (as a percentage of church school enrolment, minimum of 10 enrolled) Tie \$500 each:

St. Bartholomew's Anglican Church, Woodinville
Holy Cross Anglican Church, Oklahoma City

Parish of the First Place Student: Holy Cross Anglican Church, Oklahoma City \$1,000

Province Welcomes Three New Congregations

The Anglican province of Christ the King welcomes with joy three new congregations in California and Oregon.

The Reverend Larry Shaddix officiated at the first Holy Communion service of the new **Holy Cross Anglican Church** on June 29 in Stockton, CA. Holy Cross is the second church founded in the central valley in the past two years as part of the Diocese of the Western States.

Fr. Shaddix, a social worker in Stockton, said that interest in Holy Cross was initiated when, "I was approached by several residents of Lodi and Stockton who asked about the possibility of starting a local church." Fr. Shaddix, who also serves All Saints' Church in Burlingame, explained the historic American Anglican tradition of APCK and contacted APCK Archbishop James Provence. After discussions with Abp. Provence, the organizing group decided to begin an APCK Church in north Stockton.

St Jude's Anglican Church is a new parish in Grants Pass, OR. The Rev. Thomas G. Elliott is Rector and is assisted by Deacons Shawn Clines and Gordon Rendall.

In Bend, OR, **St. Paul's Anglican Church** joins the APCK. Mr. John Oster is the Senior Warden there. The Rev. Tony Sands and Dcn. David LaBarbera are currently commuting from Chico, CA, for services at St. Paul's.

We welcome the parishioners of these newest additions to the APCK family and look forward to joining with them in the worship and service of our Lord.

Calendar of Events

Mark your 2009 calendars for these events:

- ✠ March 6-8, 2009 – Spring Retreat at St. Dorothy's Rest near Sebastopol, CA. Registration information will be in the next issue and on the APCK web site.
- ✠ May 7-9, 2009 – Diocese of the Western States Synod hosted by St. Peter's Church, Oakland, CA.
- ✠ June 21-26, 2009 – Summer Youth Retreat
- ✠ Summer, 2009 – Family Camp at Patrick's Point State Park on the California coast near the Oregon border. We are hoping to obtain a Park reservation for July.

Christus Rex is the national publication of the Anglican Province of Christ the King.

2725 Sacramento Street
San Francisco, California 94115

Archbishop James E. Provence

Copyright © 2008, Anglican Province of Christ the King. All rights reserved. No part of this newsletter may be reproduced in any form without permission.

Contact: Dr. Monty C. Stanford

messenger@anglicanpck.org

The APCK Provincial web site is available on the internet at <http://www.anglicanpck.org>.