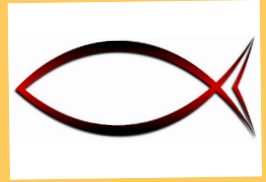




# The Line

Convocation of the West



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A floodlight a strobe light,  
 a light in the window,  
 a search light a flashlight,  
 a lighthouse shining in the darkness.

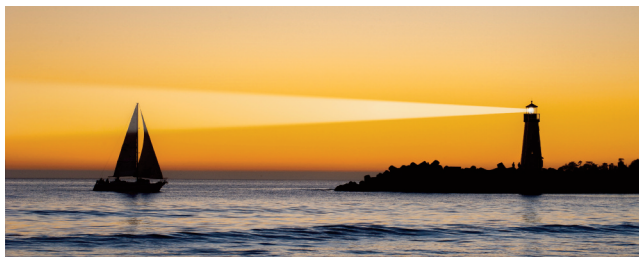
Many gifts many lights all given by God,  
 to be carried into the wilderness  
 to the ends of the earth.

Each of us chosen  
 commissioned by the creator,  
 each of us a witness,  
 a light to the nations.

All of us are to carry the  
 light of Christ ever to  
 testify to His goodness,  
 His grace to all people.

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## The Bishop's Corner

Can faith in Christ be relevant for Americans in 2016? Most would appear to answer that for themselves in the negative. While it might be of some help in a crisis of health, mortality or civil disaster, it does not seem to shape daily life for most of our fellow citizens.

Should we try to do anything about this? Those who are most obvious as they try, are often looked down on for their efforts; Jehovah's Witnesses and Latter Day Saints. The less intrusive methods used by others are less irritating to the general public, but have also been quite ineffective. Religion, according to all the polls, is in decline, especially when a younger demographic is sampled.

The reality is that few Anglicans much care. We live in a culture that regards religious behavior as a private matter. To bother others about it is not seen as polite, let alone necessary. Along with many others, I was raised that religion and politics were taboo subjects for conversation. It is enough to have our church, be in touch with those who attend it, and let the rest of the world figure it out for themselves.





## Bishop's Corner (continued)

Yet the fact is, that under the superficial scramble of daily life in America, lies a desperate hunger for meaning and spirituality. And we know, and many others don't realize, that until you wake up to God's role in creating and sustaining life, you can't figure it out for yourself. That many try and fail is clear. All manner of avenues are explored, from Jonestown to the Gospel of Prosperity, gurus, angels, rulebooks for living, mediums, Buddha, the paranormal, peyote and prescriptions, the list is almost endless. All these religious roads lead to the same place. You have heard that said before, but the place they lead is nowhere.

"What is an Anglican?" Most of us have been asked that, unless we have kept our identity truly secret. Where do we fit in among the consumer choices? We are not a name brand, which is a good thing. Since nobody thinks they know what it is, we can define it for them. And we try - "Well, it's sort of between Protestant and Catholic," "It's like the Episcopal Church used to be," "We are conservative Christians who are liturgical," "We are reformed Catholics," "It's a traditional church," and so it goes. It doesn't work, because all those terms are loaded with other meanings different from what we are. The truth is, while we are not unique, we are on another list than the religious Yellow Pages. It is as erroneous as it is futile to describe us as one more denomination. It might be better to say, "We are your past, present, and future."

We are the past, because we are the recipients of Tradition. Note the capital T. All religions, and indeed all human organizations, have

traditions, as do we. But that isn't Tradition. Tradition in this meaning is the translation of the Biblical word "paradosis," meaning to receive a gift that you pass on. Our Tradition is most specifically found in the Scriptures, those writings which the Church decided long ago contained the treasure we needed to find meaning and spirituality in life, and in that, realize the message that our salvation has been arranged. In an age of blowbags on all fronts, and a myriad of charlatans, Tradition is authentic, time-tested and witnessed by countless generations. It grows and becomes richer as each generation adds perspective on the eternally unchanged truth of the basics; creation and salvation. We are your past, because through us you know the story of your creation, the history that shaped you into who you are, the message of the failure of mankind, and our salvation by God, your salvation by God, the meaning that your life has for you and all those around you, the mandate for how you should live.

We are the present, because the authentic Tradition is made incarnate today among us, to be accessible in our language, our town, our ethnicity. It is not accidental that Jesus lived at a time when there were no cameras, and only the most prominent of people had their likenesses recorded by artists. We can speculate that Jesus looked like a first century Palestinian Jew, of course. Many have tried to imagine his physical likeness. But we simply don't know what he really looked like. God in his wisdom leaves it at that. The face of Jesus is therefore contemporary in all ages. It is the face of those around us, who he asks us to love. It is the face of those who,





## Bishop's Corner (continued)

like Jesus, share the wisdom and relevance of Tradition with us, so we may be saved. It is the face of those who we help (see Matthew 25:31-40). We are your present, because today you can, and should, give thanks to the loving God, you can live for a wonderful purpose of sharing God's love and spreading his peace. In all the confusing directions of modern life, you now have a beacon to guide you through, not mindlessly or by fate, but by conscious and careful orientation to the Way.

We are the future, because we know the way out of the wilderness, we know the way home. We know this is our Father's world. We know it is his to care for according to his wishes, not to exploit and ultimately wreck for selfish greed. We know his plan is to let his creation nourish us as we nurture it. We know we are called to resurrection, as he was resurrected, to live in him, not to die pointlessly. We know we are absorbed in his loving presence, to trust in his ultimate purpose for each of us. We are your future, because you will either live in a meaningless meandering ending nowhere, or you will live a pilgrimage, a journey of faith, caring for others as God cares for you, constructing your small piece of the Kingdom until its, and your, completion in endless light and joy.

Given what is at stake, nothing less than the meaningful existence of everyone you meet, and the very creation itself, you might want to mention this before you pass by forever the moments which cannot be replayed. Skip the categories in which the question is being asked, and go to the ones which matter.

Can faith in Christ be relevant for Americans in 2016?

Your bishop,  
+Win



## Parish News

### The Fruit of the Holy Spirit: Faithfulness

The seventh fruit of the Holy Spirit as listed in **Galatians 5: 22-23** is faith (KJV) or faithfulness (NKJV, ASV, RSV, NRSV, NASB, NIV, ESV, and others). The Greek word *pistis* can be translated either as "faith," or "faithfulness," but the context seems to require "faithfulness," as most translations subsequent to the King James Version express it. Further to this, it is self-evident that faith is essential for a person to be saved eternally through the Lord Jesus Christ. There is also a spiritual gift of faith listed as one of the spiritual gifts or charisms in **I Corinthians 12: 4-11**. This is the kind of faith required for healings and miracles, as well as for great spiritual exploits. Distinct from this and yet related to it, is the fruit of faithfulness. Synonyms for this virtue are fidelity, trustworthiness and loyalty. An example of where this meaning is





## Parish News (Continued)

clearly used is **Revelation 2:10**. “Be thou faithful unto death, and I shall give thee the crown of life.” This verse is often printed on Confirmation certificates as a reminder to the recipients to continue to be loyal to Christ and constant in faith and trustworthiness to the end of their lives. Our greatest example of faithfulness is the Lord Jesus Christ, who is described as “the faithful witness” in **Revelation 1:5**, the Greek word for “witness” being *martyrs*, from which we derive our English word, “martyr.”

If we consider martyrdom as the extreme example of faithfulness as a Christian, then it is quite clear that apathy and sloth have nothing to do with faithfulness. Faithfulness has to do with constancy and zeal for the Lord, for the Christian faith, and for the Gospel. Faithfulness is loyal faith expressed in a spiritual life of love for God and for one's neighbor. It is reflected in daily prayer and Bible study; growing obedience to God; times of quiet in the presence of the Lord; regular church attendance; and regular gifts of one's resources to the Church in terms of money, time, service, and fellowship.

We all want to be found faithful at work, arriving punctually, completing our work in the allocated time, and not wasting our employer's time or money. No one likes to be told, as I was abruptly told by a South African Infantry Sergeant Major when he looked at my target after rifle shooting practice, “You're just wasting government money!”

Since we are Christians, we must be faithful to Christ in all that we do, whether it be work, recreation, or church attendance. Continually,

we must look to the example of the Lord Jesus Christ as the “faithful witness,” and measure our attitude and conduct in all of life, but especially in our times of trial, in terms of His example. Faithfulness is applicable to all of our worship and life in the presence of God. One question that will help us in our self-examination is, “Will God find me faithful in my way of life as a Christian, even if the Lord Jesus were to come today, or if I should go to be with Him today?”

The Parable of the Talents (**St. Matthew 25: 14-30**) emphasizes the need for faithfulness through the commendation of the servants who wisely used, or invested the money entrusted to them by their master, and the rejection of the servant who failed to make any use of the money entrusted to his care. In terms which people could easily understand, Jesus tells this story to underscore the necessity of faithfulness in using the gifts entrusted by the Lord to His disciples. The unprofitable servant's fear of his master is not allowed as a reason for his unfaithfulness and laziness. The Lord requires our faithful service according to our ability. The servant who received two talents and made a profit of another two talents was approved for his faithful service and wise use of what had been given to him. He was not compared to the servant who had received and done more. God requires of each one of us a faithful use of whatever gift or gifts His Holy Spirit has distributed to us (**I Corinthians 12:11**): we are not expected to use any spiritual gifts He has not given us.

Our attitude toward and use of the Holy Scriptures,



## Parish News (Continued)

the Bible, also are a test of our faithfulness. Are we more concerned to pick and choose from the Bible what it suits us to believe, or do we accept its power as God's Word, the supreme guide for living, according to **II Timothy** 3:16? For example, some theologians teach that the gifts of healing and prophecy were only for the first century AD, while the Church was being established. While St. Paul admits that not all Christians have these gifts (**I Corinthians** 12:29-30), nowhere does he teach that any of the spiritual gifts has ceased to be given or used. Faithfulness in sharing and teaching the Bible and the Christian faith as Anglican Christianity has received it, necessarily means that we share and teach the whole of God's Word. This includes the moral law of the Old Testament and its fundamental revelation of all that God requires of His people as shown in the Law, the Prophets, the Writings, and the Wisdom Literature of the Old Testament. Faithfulness to the Bible means that we regard the Bible as "containing all things necessary to salvation" (Article VI of The Thirty-Nine Articles of Religion). This being so, we must not live in ignorance of the Bible's teachings and commands, for to do so means we are living in ignorance of Christ (St. Jerome). Therefore, we must read and study the Bible, not only individually, but also in communion with the Church as we hear it and read it in the liturgy (Pope Benedict XVI). We must be faithful in both our individual study of Holy Scripture and also our corporate worship in which we gather, amongst other purposes, "to hear God's most Holy Word" (Exhortation to the General Confession from the Orders for Daily Morning and Evening Prayer, **Book of Common Prayer**, 1928).

But faithfulness embraces not only reading and studying God's Word, but also "inwardly digesting it" (Cranmer), that is, internalizing it and obeying it. If we fail "to follow the blessed steps of Christ's most holy life" (Collect for the Second Sunday after Easter, **Book of Common Prayer**, 1928), what good has our Bible study done for us?

Faithfulness to Christ, to the Bible and to the Gospel, also entails faithfulness to the Church's traditions as we have received them in Anglicanism. Growing older does not mean that we can jettison the Church. Unless we are incapacitated or away on vacation, we should aim to worship God in company with our fellow parishioners every Sunday or as often as possible. We should be faithful in giving of our financial resources to the Lord, and in serving God faithfully in the ministries to which He has called us.

A point that has been neglected in the life of the Church, is to share with others the whole Gospel of the Lord Jesus Christ, the whole faith. The Church does this through catechesis, the course of preparation for Holy Baptism or Confirmation. Too often, this vital process of transmitting the faith to a younger generation has been left to the clergy of the Church. Every Christian parent has a responsibility both to model and to teach the Christian way of life to his or her children. Too little of this teaching of the faith has happened in many Christian homes, the result being that as the children grow up, it becomes easier for them to misunderstand and reject Christianity in favor of the sins and attractions of modern culture. In this way, we contribute to the growing Biblical illiteracy of



## Parish News (Continued)

the modern world, and young Christians grow up with uncertainty about the central truths and doctrines of the Christian faith.

It is apparent that faithfulness covers many aspects of the Christian life, both individual and corporate. Yet the most important is faithfulness in our love for God, and one another, as called for by the Two Great Commandments given us by the Lord Jesus Christ (**St. Matthew 22:37-39**), but found also in the Old Testament (**Deuteronomy 6:5; Leviticus 19:18**).

I end with a prayer of St. Ignatius Loyola (1491-1556), which illustrates Christian faithfulness and perseverance:

Teach us, good Lord, to serve Thee  
as Thou deservest;  
To give, and not to count the cost,  
To fight, and not to heed the wounds,  
To toil, and not to seek for rest,  
To labor, and not to ask for any reward,  
Save that of knowing that we do Thy will.

Will you continue to be faithful as a soldier of Christ in your spiritual warfare against the hosts of evil in our world today? Will you continue to love and follow Jesus Christ as Lord? Finally, will you faithfully do battle against sin and evil as you undertook to do at your Baptism or Confirmation? May God assist us all as we nurture His gift of faithfulness in our daily lives!

**The Reverend Christopher Parrish, St. Luke's Chapel in the Hills**

## The Apostle Paul

At age 14, Paul was sent to Jerusalem to study at the Academy of Hillel under the well known rabbi Gamaliel. The school was noted for giving its students a balanced education, likely giving Paul broad exposure to classical literature, philosophy and ethics. Paul was also trained to be a tent-maker in the event a rabbi should fall on hard times. Paul was a member of the Pharisaic sect and became zealously committed to eradicating apostasy within Judaism, Christianity being his target. Nothing more is known of his background until he takes part in the martyrdom of Stephen.

It is popularly assumed that his name was changes when he converted from Judaism to Christianity, but that is not the case. According to St. Luke, the names were interchangeable: "Saul, who is also called Paul." His Jewish name was 'Saul' (Hebrew, meaning asked for, prayed for, borrowed). As a Roman citizen, he also bore the Latin name of 'Paul' (Latin: Paulus.)

The apostle Paul is not one of the twelve disciples Jesus commissioned to go and preach the gospel. He is an apostle by virtue of his encounter with Jesus on this walk to Damascus. Paul's conversion can be dated between 31-36 AD. According to the account in Acts, Paul's conversion takes place on the road to Damascus, where he encounters a vision of the resurrected Jesus. He fell to the earth and heard a voice saying, "Saul, Saul, why persecuteth me?" Saul replied, "Who art thou Lord?" And the Lord said, "I am Jesus, whom though persecutes."

Paul was blinded for three days and was led by hand into Damascus. During the three days, Paul took no food or water and spent his time



## Parish News (Continued)

in prayer. When Ananias of Damascus arrived, he laid his hands on Paul and said: “Brother Saul, the Lord even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightiest receive thy sight, and be filled with the Holy Ghost.” Paul’s sight was restored, and he got up and was baptized.

In his letters, Paul drew heavily on his knowledge of Stoic philosophy, using Stoic terms and metaphors to assist his new Gentile converts in their understanding of the revealed word of God. He also owed much to his training in the law and the prophets. As the “Apostle to the Gentiles,” his experiences and education helped Paul effectively spread the Gospel and establish the church in the Roman Empire.

Paul’s first missionary journey took him from Antioch to Cyprus, then into southern Asia Minor, and finally a return to Antioch. Around 50-52 AD, Paul spent 18 months in Corinth. There he met Priscilla and Aquila (Acts 18:2), who helped Paul through his other missionary journeys. Paul began his third missionary journey by travelling around the region of Galatia and Phrygia. He then traveled to Ephesus, an important center of early Christianity, and stayed there for almost three years, probably working there as a tentmaker as he had done when he stayed in Corinth.

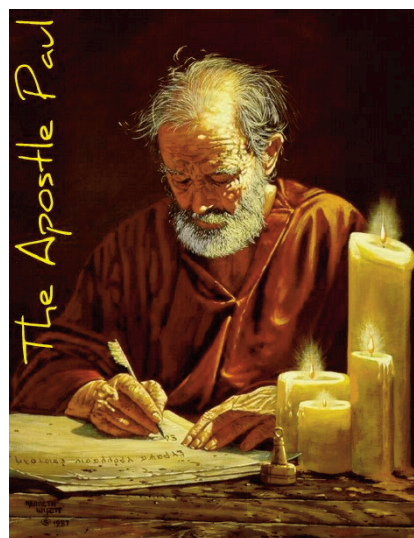
In 57 AD, upon completion of his third missionary journey, Paul arrived in Jerusalem for his fifth and final visit. Acts reports that he was initially received warmly, but was later warned by James and the elders that he was gaining a reputation for being against the Law, saying “they have

been told about you that you teach all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children or walk according to our customs.”

It was discovered there was a plot to kill Paul when he was on his way to see the Jews, so he was transported by night to Caesarea Maritima. He was held as a prisoner there for two years, until a new governor reopened his case in 59 AD. When the governor suggested that he be sent back to Jerusalem for further trial, Paul exercised his right as a Roman citizen to “appeal unto Caesar.”

He finally arrived in Rome around 60AD, where he spent another two years under house arrest. The Bible does not say when or how Paul died, but there is an early tradition by Ignatius, probably around 110 AD, that Paul was martyred.

**Jerry Bennett, St. John’s Anglican Church**





## Parrish News (continued)



### Deacon John Hornak, 1942-2016.

John Hornak, who was attached to St. Andrew's Parish in Phoenix, went home to be with the Lord recently. His memorial service was held on June 18.

John was born in 1942 in Hazelton, Pennsylvania. After high school, he joined the U.S. Navy in 1960 and served aboard the USS Galveston. After his military service, he spent thirty years as an electrical engineer with Motorola, retiring in 1998. He earned a B.Sc. in 1975, and later a Masters in Resource Management and a Doctorate in Educational Psychology, as well as a Masters in Theology from Andrewes Hall. For many years, he sang in the choir at Resurrection Church in Tempe, Az.

On Jan. 25, 2014, he was ordained a deacon at St. Andrew's. Having completed his Clinical Pastoral Education certificate, he ministered at Banner Desert Medical Center in Phoenix.

He is survived by three daughters, Deborah, Christine and Sharron.

Memory Eternal!

## Prayer Requests

Pray for the families of the victims recently shot in Dallas as well as Baton Rouge and Minnesota. Pray for peace in our country, and that our love for each other as commanded by our Father, be obeyed.

Pray for containment for the many fires now burning in the west. Pray no lose of lives or homes occurs.

Pray for those confined to hospitals and nursing homes and for those caring for them.

Pray for the safety of the many missionaries working to win souls for the Lord all over the world.

Pray for the leaders of Christ's Church, and especially our own Bishop Mott

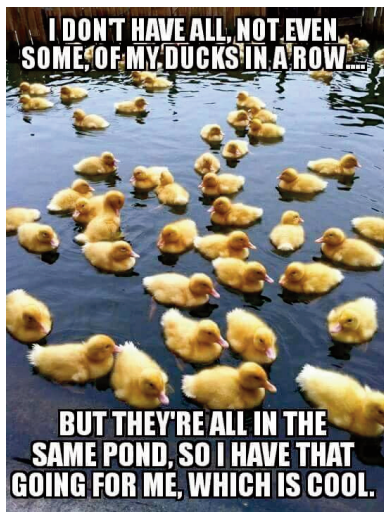
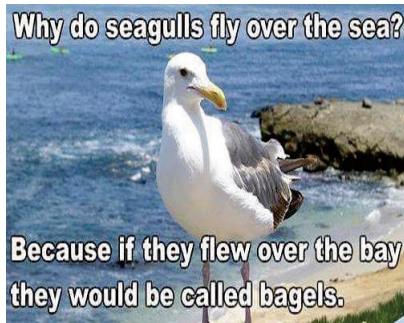
Please send in prayer requests from your parrish so we can all pray for each other.







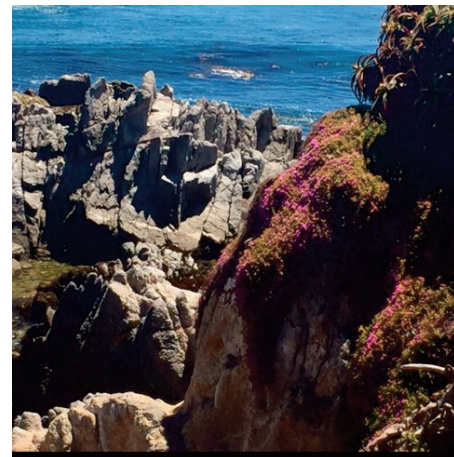
## Hint of Humor



## Hello Brothers and Sisters in Christ

I hope you are all enjoying your summer and able to take a little time to relax. Thought it might be nice to share a little of your summer adventures. Send a photo to my email address (above) and we can put it in the next issue. I will start by sharing a photo I recently took while in Pacific Grove, CA. It's a beautiful spot in the summer month's, and a perfect place to go to get away from the heat.

I look forward to receiving your photos so we can share a bit of each other's summer. God Bless you all and keep you safe!



And one last thought...

Two thousand years ago,  
Jesus ended  
the debate on  
which lives  
matter.  
He died for all.



