

CHANGING LIVES



*A History of
Christ Church Jacksonville Anglican*

John W. Cowart



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**A History Of Christ Church,
Jacksonville
Anglican**

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Bluefish Books



**Cowart Communications
Jacksonville, Florida**

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CHANGING LIVES: A HISTORY OF CHRIST
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In Memory of Ginny Cowart
April 22, 2013



PREFACE

When Fr. Mark Eldredge asked me to write the history of Christ Church Jacksonville Anglican, my memory of a lady named Floria popped into my mind first.

I met the elderly woman on the sidewalk outside an old Episcopal church, established in the 1800s, where I worked as night janitor

I was lugging trash bags out to the curb.

She was crying her heart out.

She feared going into the church.

She explained that bishops in the national Episcopal church had done something or the other which peeved her husband so much that he swore he'd never go into that church again. And he had forbidden her to even set foot on the property again.

Both were cradle Episcopalians.

She explained that at the previous Wednesday night supper, she brought a covered dish meal and left the dish in the church kitchen; the dish was part of a set she'd valued for years.

"That's nothing to cry about," I said. "I'll go in and bring the dish out to you".

"I'm not crying because of a dish," Floria said. "My mother is buried in the churchyard and I'll never be able to visit her grave again without going behind Bill's back".

I brought the dish out to her on the sidewalk.

She hugged me and cried on my shoulder.

Although many members from different backgrounds have found Jesus for the first time through the ministry of Christ Church Jacksonville, Anglican, many others faced the same sort of heart-rending decisions that Floria and Bill faced in moving from a beloved Episcopal church to a different venue for worship in the Anglican communion.



Many former Episcopalians underwent an agonizing evaluation to make such a move.

Many former Episcopal clergy lost status, salary and pension in deciding to leave. Whole congregations lost friends, property owned by the Episcopal diocese, and beautiful, comfortable surroundings when they decided to follow the Lord in a new way.

Jesus once said, “Whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost”.¹

Not a person ever choosing to follow Jesus has not had to count the cost.

This history examines some of that conflict and cost—and the results which followed.

Many thanks to: Patricia Rioux whose excellent Leadership Council notes provide the backbone of this book; to Bob Winsor and Ed Murfin who provided over a thousand photographs to illustrate the text; to librarian Eve Harm who provided valuable research materials; to artist Helen Cowart for Christ Church's Celtic Cross cover design, and to each of you who shared your testimony to the working of the Lord Christ in your lives.

And many thanks to the bishops, who sometimes fought fair.

Although many people contributed to this book, I am solely responsible for its contents and any mistakes are mine alone.

—John Cowart

¹Luke 14:27,28



CONTENTS

DEEP ROOTS

The Praying Pirate, The Wesleys In Georgia, A Stolen Prayer Book, In Jacksonville's Old City Cemetery, More Background On Our Prayer Book, and Bishop Weed..... 11

A DISTORTED CROSS

Bishop Pike, Bishop Spong, Gay bishop elected, Saint Paul & the Demon Girl.....25

BISHOPS IN THE BACK SEAT

Various conventions and dozens of organizations.....31

IN THEIR OWN WORDS—John Cowart's Testimony.....35

IN THE BEGINNING: The X-Team.....39

Fr Robert Sanders Explains.....40

Getting Started by Ann Stewart Hemphill47

A Sad Farewell: Newspaper Article about split.....51

TIMELINE SOURCES55

CHRIST CHURCH TIMELINE—2006..

A Little Chile Shall Lead Them.....57

IN THEIR OWN WORDS—Downing Family Testimony.....61

MORE BISHOPS IN THE BACK SEAT

—Anglican Mission In The Americas.....64

REMEMBERING OUR FOUNDING by David Hemphill.....70

LIKE A RIVER GLORIOUS--The Four Streams: Sacramental, Scriptural, Spiritual, and Societal.....71

CHRIST CHURCH TIMELINE—2007—A Little Child Shall Lead Them—First Parish Meeting.....83

ED MURFIN'S PHOTO GALLERY87



CHRIST CHURCH TIMELINE—2008	93
The Cutshaw Project.....	96
Playtime	101
Media Coverage.....	106
Radio Comments.....	109
Playtime Consecration Photos.....	114
A Busy Summer	105
BISHOPS ON THE MOVE: The Jerusalem Conference	119
CHRIST CHURCH TIMELINE—2009—Nativity joins	125
IN THEIR OWN WORDS—Gail Pender's Testimony	127
2009 TIMELINE CONTINUED	
Body & Soul, Celebrate Recovery.....	130
IN THEIR OWN WORDS—Larry Ragan's Testimony	132
Courtney Manor—Robert Biggs Report.....	133
Holy Trinity Forms.....	137
A BAZAAR MINISTRY	142
CHRIST CHURCH TIMELINE—2010	145
STILL MORE BISHOPS IN THE BACK SEAT	149
CHRIST CHURCH AT PRAYER by Lynn Atlee	153
BOB WINSOR'S PHOTO GALLERY	155
CHRIST CHURCH TIMELINE—2011	167
IN THEIR OWN WORDS—Kieth Baertson's Testimony	171
CHRIST CHURCH TIMELINE—2012	175
CHRIST CHURCH TIMELINE—2013	179
IN THEIR OWN WORDS—Frank Castriota's Testimony	183
IN THEIR OWN WORDS—Jennifer Linton's Testimony	187
CHRIST CHURCH TIMELINE—2014	194
WHO'S NEXT?	198
FIST-FIGHT IN THE CHURCH PARKING LOT	202



DEEP ROOTS

The Praying Pirate



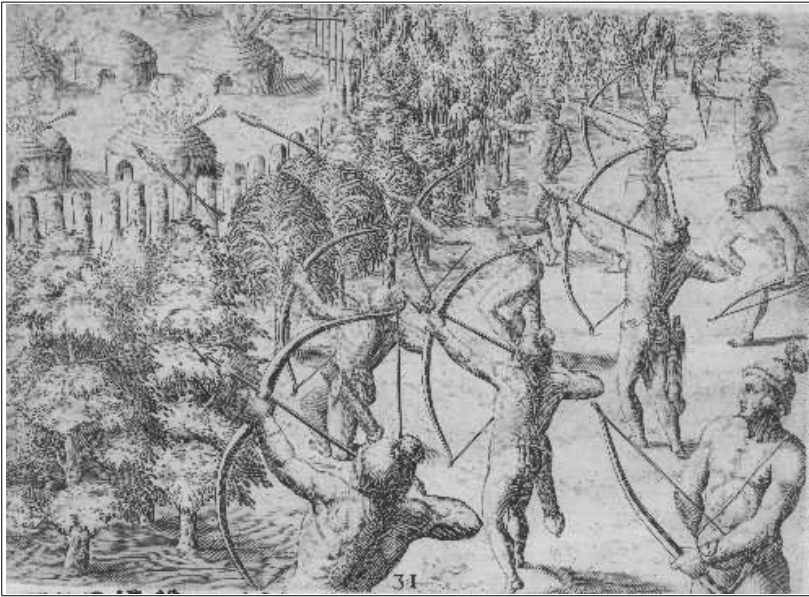
Sir John Hawkins
1532-1595

Anglican worship grows from deep roots in North Florida.

A pirate introduced worship using the Book of Common Prayer to these shores in the year 1565. A fight started it all.

Sir John Hawkins, an English seafarer, privateer, slave trader, and outright pirate, raided Spanish treasure galleons throughout the Caribbean.

Sailing his four ships into the mouth of the St Johns River to renew fresh water for his crew, Hawkins discovered a colony of French Protestants under an Indian attack.



The Protestants, called Huguenots, had established a colony named Fort Caroline at the mouth of the River of May, now known as the St. Johns River. Depending on supply ships from home for provisions, the French had not planted crops.

A religious war in France delayed the supply ships.

Starvation stalked the Huguenots.

“We suffered terribly from want, and if I had space I could give you a heart-rending description of our miserable condition. After some of us had already died of hunger, the rest of us were starved until we were nothing but skyn and bones,” wrote Jacques Le Moyne, an artist in the colony².

Finally, Rene Goulaine de Laudonniere, leader of the colony, wrote, “The third of August (Gregorian calendar, 1565) I descried foure sayles in the sea, as I walked upon a little hill, whereof I was exceeding well apaid (pleased)”.

Hawkins’ ships entered the St. Johns, and Laudonniere notified his men, who “were so glad of those newes, that one would haue thought them to bee out of their wittes to see them laugh and leape for joy.

²*Jacksonville Magazine*, Fall issue, 1986, under the title *Notorious Slave Trader Shared His Food With French Colonists*



“Master John Hawkins their Generall came to request of mee that I would suffer them to take fresh water whereof they stood in great need,” Laudonniere wrote.

Hawkins saw the feeble condition of the French.

“Whereupon being mooued with pitie, he offered to relieue me with 20 barrels of meale, sixe pipes of beanes, one hogsead of salt, and a hundred of waxe to make candles, Moreover forasmuch as he sawe my soldiers goe bare foote, he offered me besides fifty paires of shoes... He did more than this: for particularly he bestowed vpon my selfe a great Jarre (jar) of oyle (oil), a barrel of white Biscuit... wherein doubtlesse he hath wone the reputation of a good and charitable man deserving to be esteemed as such of us all as if he had saved our lives,” wrote Laudonniere.

An English crewman, John Sparke ,observed a strange thing among the Indians: tobacco pipes.

“The Floridians... have a kind of herb dried, who, with a cane and an earthen cup in the end, with fire and the dried herbs put together, do suck through the cane the smoke thereof, which smoke satisfieth their hunger,” Sparke wrote in his diary.

Hawkins helped the colony fight off the Indians, replenished his water supply and traded one of his ships to the French for some of the cannon from their fort.

Then the two Protestant groups prayed.

Although Hawkins carried no clergymen aboard his ships, he made a practice of leading daily prayers for his men from the 1562 edition of the *Book of Common Prayer*.

Details of this first service in America using the *Book of Common Prayer* were discovered by the late William M. Robinson Jr., former registrar-historiographer of the Episcopal Diocese of Florida³.

Hawkins made another pirate/privateer voyage two years after his visit to Florida. He attacked a ship near San Juan de Ulloa, Mexico. The Spanish captured three of his men turning them over to the Inquisition. Under torture, the pirates confessed to the crime of praying with the Protestant book.

³Robinson, Col. William M. Much of his material may be found in the *Florida State Archives* at <http://dhis.dos.state.fl.us/barm/rediscovery/default.asp> .



“As might have been expected, the witnesses failed to identify the particular services by their customary prayer book titles; but they could recall only certain verses, responses, prayers, lessons, etc., which oft repeated had impressed themselves on their minds,” Robinson wrote.

“These fragments are readily identifiable as pertaining to particular services.... *The Book of Common Prayer* was read very much as one finds it in churches today,” he said.

The pirates confessed to using the prayer book both in the prayer service with the French in Florida and in daily services aboard Hawkins’ ships while at sea.

“From thence (Fort Caroline) wee departed the 28th of July (Julian Calendar, 1565) upon our voyage homewards,” Sparke wrote. They met contrary winds and “Wee prolonged our voyage in such a manner that victuals scanted with us, so that we were provoked to call upon Him by fervent prayer, which moved Him to heare us so that we had prosperous wind”.

Only a few weeks after the English left Fort Caroline most of the French colonists were killed by the Spaniard Pedro de Aviles Menendez, who founded, just south of Fort Caroline, St. Augustine, the oldest continuously inhabited city in the U.S.

Hawkins lived to become the treasurer of Queen Elizabeth’s navy. Once when he quoted scripture to her, Elizabeth swore, “God’s Death! This fool went out a soldier, and has come home a divine”.

In 1588, Hawkins and his cousin, Sir Francis Drake, organized English defenses against the Spanish Armada. Hawkins was killed in 1595 during a sea battle with a Spanish ship off Puerto Rico.

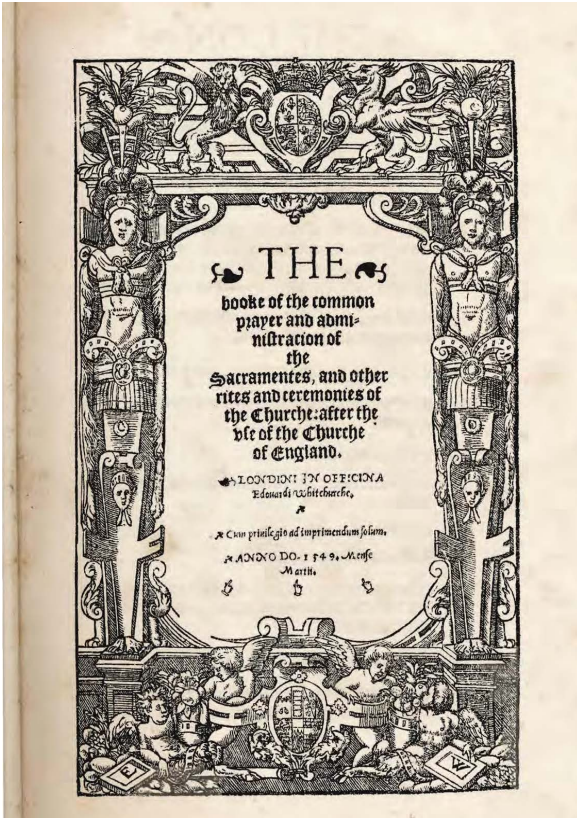
Sir John Hawkins was not the last man whose character mixed religious devotion with a questionable lifestyle – although slavers or outright pirates are rare today. Perhaps he was a hypocrite; perhaps even pirates need to pray. Perhaps he was merely a product of his times when men were sensitive enough to thank God for drinking water and a good wind, but debased enough to steal and enslave other men.

At any rate, Hawkins tried to combine both spiritual and practical elements in his daily life. The standing orders he wrote for his fleet captains on all his many voyages said: “Serve God daily. Love one



another. Preserve your victuals. Beware of fire. & Keep good companie”.

The seal of St John's Episcopal Cathedral, Jacksonville, includes a picture of John Hawkins' pirate ship at the center to commemorate this first use of the *Book Of Common Prayer* in Florida.



Our *Book Of Common Prayer* was written by Archbishop Thomas Cranmer in 1549.

He organized the Protestant Reformation in England structuring the Church of England as



both a spiritual and national entity. Queen Mary, Bloody Mary, burned him alive at Oxford on March 21, 1556⁴.

Cranmer's blend of spiritual and national in the state church ran into trouble during the American Revolution.

A group of loyalist refugees escaped the ire of American nationalism and established a Tory village named St. Johns Town near Reddie Point in Jacksonville's Arlington section.

Florida's Spanish governor tolerated fellow monarchists even though they were English. Their Prayer Book services included prayers for King George. St. Johns Town was abandoned by 1785; no trace remains today⁵.

As people's quest for freedom spread throughout the world, Anglican worshipers continued in the spiritual element of our faith and practice while maintaining their individual national allegiances.

THE WESLEYS IN GEORGIA

In 1736 two Anglican priests, brothers John and Charles Wesley, arrived in Georgia aboard the ship *Simmonds*. They intended to serve as missionaries to the Indians and ministers to English colonists.

For a time they ministered at Fort Frederica on St. Simons Island about 20 miles north of Jacksonville.

Their use of the *Prayer Book* emphasized holiness in worship as part of the Spiritual Stream in Anglicanism.

Their message was not well received.

On one occasion, a lady named Beata Hawkins tried to shoot John Wesley. When he wrestled her weapon away, she attacked him with scissors. When he pinned both her arms, she bit him. Finally others arrived to remove her.

Disheartened, the Wesleys returned to England in 1737.

There, their ministry fostered the Great Wesleyan Revival resulting in the emergence of the Methodist Church.⁶

⁴His Magazine, December, 1983. "The Executions At Oxford"

⁵Jacksonville Magazine, September, 1987. page G20. "Physicians Post Proud Record"

⁶From: <http://www.iscuo.org/georgia.htm>



A Celtic Cross on St. Simons Island commemorates the ministry of John and Charles Wesley there. Here is a photo of Virginia Cowart at that Cross:



What does a missionary effort in Brunswick, Georgia, two hundred years ago, have to do with Christ Church Jacksonville, Anglican, today?

Ever look at page one in the hymnal we sing from each week? Hymn One was written by Charles Wesley. So were 16 other hymns in our service book!⁷

Speaking of hymns, there is another one with a Jacksonville connection, a hymn we sing every Christmas Eve along with virtually every other Christian church in America.⁸

⁷ *The Hymnal Of The Protestant Episcopal Church In The United States Of America*. N.Y. Church Pension Fund. c. 1940. pages 1 & 810

⁸ *The Hymnal Of The Protestant Episcopal Church In The United States Of America*. N.Y. Church Pension Fund. c. 1940. page 33



A Stolen Prayer Book

During the Civil War, a thieving yankee invader of our homeland stole the Prayer Book off the altar at St. John's Cathedral as vicious barbarian marauders burned the church and the city.

He stole the Prayer Book—and he bragged about it.

On Sunday, March 29, 1863, Alfred Walton of the Eighth Maine Regiment wrote in his diary:

Before we were ready to embark the boys began to set fire to the city and soon we had to hurry up for the smoke was getting rather uncomfortable.

On my way down to the wharf I ran into St. Johns Church and groping through the smoke and fire I took from the altar a large guilt-bound Prayer Book with the inscription on the cover *St Johns Episcopal Church, Jacksonville*. Farther down on Market Street I entered a building that appeared to be some kind of office and from the table or desk I took a manuscript map of Jacksonville...

His conscience convicted the low-down thieving yankee and, after the war, he sent back the Prayer Book to the church... But he kept his stolen map for another 30 years.⁹

In Jacksonville's Old City Cemetery

After the Civil War, in 1867, John Freeman Young, a New York yankee, served as the Episcopal Bishop of Florida. But that's not his most notable accomplishment.¹⁰

As an accomplished linguist, proficient in several languages, he translated a song from its original German into English. It's a song you already know most of the words to—at least the first couple of verses.

Here's a photo of my wife at Young's grave in Jacksonville's Old City Cemetery; notice the Christmas ornaments on the wreath:

⁹Davis, T. Frederick. *History Of Jacksonville, Florida, and Vicinity 1513-1924*. San Marco Bookstore. c.1925. Page 132.

¹⁰A pdf copy of Bishop Young's biography, *Soldier And Servant*, by Edgar Pennington can be read at www.archive.org/stream/johnfreemanyoung00penn#page/n3/mode/2up.



By translating the German-language "Stille Nacht! Heilige Nacht!" into the English as "Silent Night, Holy Night" John Young made a lasting Christmas gift to English-speaking people around the world. He published the song in 1859.

On the next page is a copy of the 1859 text of the first verses—the ones you are likely to know—of his translation:

Yes, the man who translated *Silent Night* into English ministered right here in Jacksonville. And the wreaths placed on his grave in the Old City Cemetery each Christmas contain musical instruments as ornaments.



L.

Stille Nacht! heilige Nacht!

A CHILD'S CAROL.

Original Melody.
Harmony by A. HAUPT.

Si - lent night! Ho - ly night! All is calm, all is bright,
Round yon Vir - gin Mother and Child! Ho - ly In - fant, so ten - der and mild,
Sleep in heav - en - ly peace, Sleep in heav - en - ly peace.

1. Stille Nacht! heilige Nacht!
Alles schläft, einsam wacht
Nur das traute hochheilige Paar.
Holder Knabe, im lockigen Haar,
: Schlaf' in himmlischer Ruh'! :

2. Stille Nacht! heilige Nacht!
Hirten erst kund gemacht,
Durch der Engel Halleluja,
Tönt es laut von fern und nah
: Jesus, der Retter ist da! :

3. Stille Nacht! heilige Nacht!
Gottes Sohn, o wie lacht
Lieb' aus deinem göttlichen Mund,
Da uns schlägt die rettende Stund',
: Jesus, in deiner Geburt. :

1. SILENT night! Holy night!
All is calm, all is bright,
Round yon Virgin Mother and Child!
Holy Infant, so tender and mild,
: Sleep in heavenly peace! :

2. Silent night! Holy night!
Shepherds quake at the sight!
Glories stream from Heaven afar,
Heavenly Hosts sing Alleluia!
: CHRIST the SAVIOUR is born! :

3. Silent night! Holy night!
Son of GOD, love's pure light
Radiant beams from Thy Holy Face
With the dawn of redeeming grace,
: JESUS, LORD, at Thy Birth! :

Anonymous.

THE REV. JOHN F. YOUNG, S.T.D.

While most of us know those first three verses by heart—*Silent Night* is one of the most familiar hymns in the world—the last verses contain a deeper message in the song:



4. Silent Night, Holy Night
 Here at last, healing light
 From the heavenly kingdom sent,
 Abundant grace for our intent.
 Jesus, salvation for all.
 Jesus, salvation for all.

5. Silent Night! Holy Night"
 Sleeps the world in peace tonight.
 God sends his Son to earth below
 A Child from whom all blessings flow
 Jesus, embraces mankind.
 Jesus, embraces mankind.

6. Silent Night, Holy Night
 Mindful of mankind's plight
 The Lord in Heav'n on high decreed
 From earthly woes we would be freed
 Jesus, God's promise for peace.
 Jesus, God's promise for peace.

Silent Night, a poem by Joseph Mohr, had been set to music and first sung on December 24, 1818, in St. Nicholas Church, Oberndorf, Austria. John Freeman Young heard the hymn and his English translation became one of the most popular and familiar of all English hymns.

Tough times: A yankee Episcopal bishop in the war-torn South. One dilemma Young found was that unscrupulous yankee carpetbaggers had come to Jacksonville and taken advantage of recently freed slaves. These businessmen cheated the blacks out of real estate property and possessions. They even discouraged blacks from worship. One of the things Bishop Young did was to established several churches, such as St. Phillip's, Jacksonville, as churches that welcomed blacks¹¹.

Bishop Young did that sort of thing all over the state. One of the more interesting portions of his diary tells how he spent three days and nights alone in a row boat, pushing it through shallow waters with a long pole, in order to visit congregations in a flooded area.

The war devastated Florida and the horrors of reconstruction left churches destitute.

¹¹ *A Dirty Old Man Tells All: John Cowart's 2011 Diary*. Jacksonville. Bluefish Books. December 23, 2011, entry. Page 441



Besides being a musician and linguist, Bishop Young, held an interest in architecture. He instituted the construction of a hallmark style of Florida church architecture known as Carpenter Gothic. Inexpensive local wood was used to form these distinctive church buildings, some of which survive to this day. Here is a photo of a typical example:

Notice the narrow vertical lines of the siding and the narrow pointed arches of the windows.

Do the strong vertical lines of Bishop Young's Carpenter Gothic buildings remind you of anyplace you know?

Sleep in Heavenly peace, Bishop Young. Sleep in Heavenly peace.



Christ Church Jacksonville, Anglican,
9917 103rd Street..



The author at Bishop Young's grave

More Background On Our Prayer Book

In 1892 the General Convention of the Episcopal Church approved a revision of the previous edition of *The Book Of Common Prayer*.

Many worshipers balked.

Bishop Edwin Garner Weed, third bishop of Florida, insisted the revised Prayer Book be used in all church services.

“I think he must be confident in his own ability,” Bishop Weed said, “Who undertakes to improve upon the arrangement of services as set forth in this book...Anyone who thinks he can improve upon the directions for rendering the service must have a strange amount of confidence in himself. I trust that true loyalty will be manifested in the Diocese of Florida”.

It wasn't.



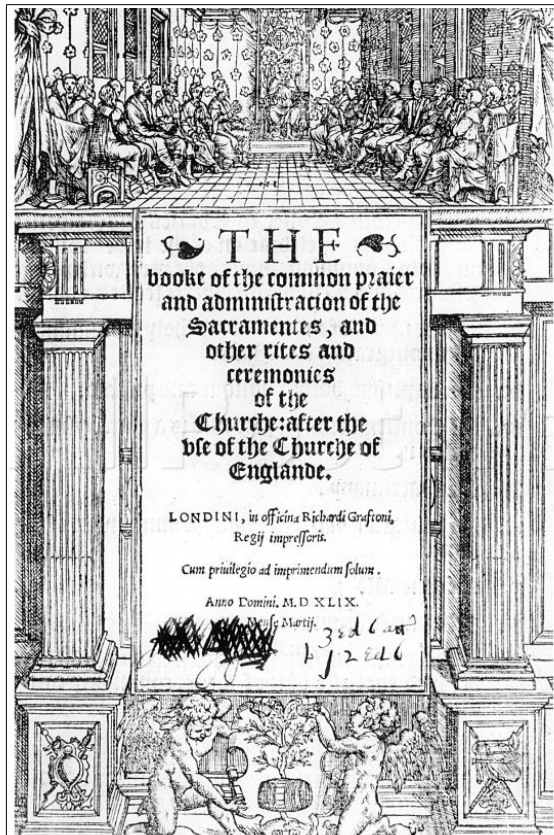
Some churches clung to the old Prayer Book for years.

In 1895, Bishop Weed scolded, “I find in some places the old Prayer Books are still in use... The use of the old Prayer Book must be discontinued; to use them is plainly uncanonical”.

He offered copies of the new (1892) Prayer Book for sale at 15 cents a copy and he gave away free 500 copies to people too poor to buy one.

When the 1928 *Book Of Common Prayer* came out, Bishop Weed opposed it comparing it unfavorably to the old (1892) Prayer Book.

He said, “Our present (1892) Prayer Book is a literary gem. I can not say as much for the Revised (1928) Prayer Book. This is not an age in which people write strong pure AngloSaxon”.¹²



¹²Weed, E.G. *Episcopal Addresses*, 1893ff, quoted by George R. Bentley, *The Episcopal Diocese Of Florida 1892-1975*. Gainesville. University Of Florida Press. c. 1989. page 12-13.



A DISTORTED CROSS

In America, Congress shall pas no law establishing a state church.

Most Americans agree that a person should exercise freedom of religion to believe and worship according to his own conscience dictates.

However, when Christians pay money to a man to teach historic Christianity, but he teaches something different, he is a cheat.

Observe this trend:

In the 1950s Columbia University Chaplain, the reverend John McGill Krumm, an Episcopal priest, wrote:

In Jesus Christ we see God come in the flesh is of the essence of the creeds and indeed of the New Testament itself... Anglicanism lacks any official theology. The Bible alone, illuminated by two thousand years of Christian thought is the only theological platform to which the Episcopal Church is fully committed.¹³

It is recognized that the great central matters of the Christian faith are not, of course, subject to revision or amendment. Anglican respect for tradition preclude any radical innovations in matters which Christians have always regarded as crucial, necessary and central.¹⁴

Within a few years that orthodox view changed.

In the 1960s Bishop James Pike, Episcopal chaplain at Columbia University, New York, grabbed headlines in the news with his excursions into the occult to talk with spirit entities via spiritualist mediums¹⁵.

Many believing Episcopalians became uneasy at this.

¹³ Krumm, John McGill. *Why I Am An Episcopalian*. N.Y. Thomas Nelson & Sons. c. 1957. page 84.

¹⁴Krumm, Op cit. Page 100

¹⁵Bayly, Joseph. *What About Horoscopes*. David C. Cook Publishing. c. 1970. page 62.



In September, 1967, Bishop Pike participated in a séance—on television—to communicate and be reconciled with his estranged son who had committed suicide.

In 1968, Bishop Pike wrote a book titled, *The Other Side: An Account Of My Experiences With Psychic Phenomena*.

Book reviewer Lavinia Whately said:

This story is a sad one, more so evident as time has gone by. Pike was an alcoholic, looking for and rejecting religion, attention-seeking, embattled and ultimately literally and figuratively lost. His son committed suicide and Pike set out on an increasingly desperate attempt to prove life continues. This is Pike's book about finding proof of the "Other Side."¹⁶

In September, 1969, Bishop Pike found that proof for himself—he died wandering without water in the Judean desert.

Also in the 1960s and for decades after, Episcopal Bishop John Shelby Spong¹⁷, of Newark, New Jersey, made news headlines for his permissive view of fornication, adultery, divorce, and what-have-you.

Also controversial was Spong's *Statement of Twelve Points*. In his Statement Spong said,

The virgin birth, understood as literal biology, makes Christ's divinity, as traditionally understood, impossible”.

And the view of the cross as the sacrifice for the sins of the world is a barbarian idea based on primitive concepts of God and must be dismissed.

Really?

Were such bishops teaching the Christianity they accepted payment to teach?

Believers in the Anglican communion anguished over what to do about such behavior by bishops hired to represent Christianity.

In 2003 the Diocese of New Westminster in Canada authorized a rite blessing same-sex unions; and the General Convention of the

¹⁶http://www.amazon.com/review/R1IOZ6QEHRDILT/ref=cm_cr_pr_viewpnt#R1IOZ6QEHRDILT

¹⁷*Time Magazine*, November 11, 1966, at <http://content.time.com/time/magazine/article/0,9171,843032,00.html>



Episcopal Church ratified the election of Gene Robinson, an openly gay, non-celibate man as Bishop of New Hampshire.

These two events contributed even more to a strong conservative movement to found the Anglican Church in North America¹⁸.

On May 13, 2013, *Episcopal News Service* reported a speech¹⁹ delivered by the Most Rev. Katharine Jefferts Schori, Presiding Bishop and Primate of The Episcopal Church.

Her talk centered on Saint Paul's casting a demon out of a girl in Philippi²⁰

In the Book of Acts, Saint Luke said:

“One day as we were going down to the place of prayer beside the river, we met a demon-possessed slave girl, who was a fortune-teller and earned much money for her masters. She followed along behind us shouting, “These men are servants of God, and they have come to tell you how to have your sins forgiven.” This went on day after day until Paul, in great distress, turned and spoke to the demon within her. “I command you in the name of Jesus Christ to come out of her,” he said. And instantly it left her. Her masters’ hopes of wealth were now shattered; they grabbed Paul and Silas and dragged them before the judges at the marketplace.

But on that passage of Scripture, Bishop Schori said:

“We live with the continuing tension between holier impulses that encourage us to see the image of God in all human beings and the reality that some of us choose not to see that glimpse of the divine, and instead use other people as means to an end. We’re seeing something similar right now in the changing attitudes and laws about same-sex relationships, as many people come to recognize that *different* is not the same thing as *wrong*. For many people, it can be difficult to see God at work in the world around us, particularly if God is doing something unexpected.

¹⁸ http://en.wikipedia.org/wiki/Anglican_Church_in_North_America

¹⁹ <http://episcopaldigitalnetwork.com/ens/2013/05/13/presiding-bishop-preaches-in-curacao-diocese-of-venezuela/>

²⁰ Acts 16:16-19 Living Bible



“There are some remarkable examples of that kind of blindness in the readings we heard this morning, and slavery is wrapped up in a lot of it. Paul is annoyed at the slave girl who keeps pursuing him, telling the world that he and his companions are slaves of God. She is quite right. She’s telling the same truth Paul and others claim for themselves. But Paul is annoyed, perhaps for being put in his place, and he responds by depriving her of her gift of spiritual awareness. Paul can’t abide something he won’t see as beautiful or holy, so he tries to destroy it. It gets him thrown in prison. That’s where he’s put himself by his own refusal to recognize that she, too, shares in God’s nature, just as much as he does – maybe more so! “

Really?

The apostle James said, “Thou believest that there is one God; thou doest well: the devils also believe, and tremble”²¹.

At such innovative teachings and trends in the Episcopal Church, many believers sought unity in a number of conservative groups. Believers looked for a renewed foundation. As Archbishop Geoffrey Fisher said, “The Church has no authority to innovate: it is obliged continually, and particularly in times of renewal or reformation, to return to the faith once delivered to the saints.”²²

Deacon Ann Stewart Hemphill, of Christ Church Jacksonville, said:

Beginning in the fall of 2003, faithful Bishops from the United States, Canada, and the Global South Provinces, (including the late Steven Hayes Jecko, Bishop of Florida) who opposed the action of the General Convention, called for clergy and laity to come together to pray and plan for the future of the church. The first of these conferences was planned for Christ Church in Plano, Texas but the response from those who wished to attend was overwhelming and the conference was moved to a hotel in Dallas where, one evening, over 5,000 faithful clergy and laity worshipped together. Fr. Mark, Fr. Rob, Fr. Gary, and Deacon Ann Stewart participated. Gatherings like this one sustained and encouraged clergy and laity during the next several years as the Episcopal Church was coming apart.

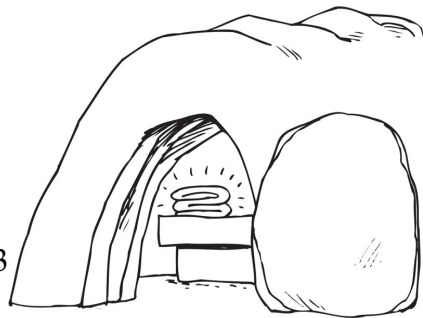
²¹James 2:19, KJV

²²<http://anglicanchurch.net/?/main/page/about-acna>



**In the world ye shall have
tribulation;
But be of good cheer,
I have overcome the world.**

—John 16:33





**Come unto me, all ye that labor and are heavy laden,
And I will give you rest.
Take my yoke upon you, and learn of me;
For I am meek and lowly in heart:
And ye shall find rest unto your souls.**

—Matthew 11:27

BISHOPS IN THE BACKSEAT

Crabs in a bucket—when one tries to climb out, the others pull him back down. A Can of worms...Herding cats....

Those are mental images that sprang to my mind as I researched how various groups sought to preserve traditions, doctrines, life-styles, and practices in our Anglican communion.

But the strongest image was of my driving from Jacksonville to Maryland—816 miles before Interstate 95 was constructed—with the back seat of my car full of kids...and a dog.

I feel we laymen try to drive from here to Heaven with a car full of bickering bishops squabbling in the back seat.



St. Patrick driving the snakes out of Ireland.

The Anglican Communion is a coalition of 38 independent national churches which share a common heritage with the Church of England.



About 77 million people around the world call themselves Anglicans, and they are found in 500 dioceses spread over 164 countries.²³

Scores of conservative groups organized themselves to address the perceived problems within the established church under the jurisdiction of the Archbishop of Canterbury.

As bishops conferred, derogatory terms and accusations began to be tossed about—*Heresy, Apostasy, A false gospel...*

Corruption, Secularism, Schismatics...

Minor league bishops usurping authority....

The name calling got ugly

Bishops bickering in the back seat.

Conference after conference was held—in Japan, in Africa, in India, In South America, In North America, on the Isle of Cyprus, and in Jerusalem.

Anglican Church in North America ...Anglican Communion Network ...Convocation of Anglicans in North America ...Fellowship of Confessing Anglicans,... and the list goes on and on. I counted 16 such groups before I got too confused to keep counting.

Is the formation of so many groups a bad thing?

Not necessarily.

When a ship is sinking, people flock to every available lifeboat.

Does this mean all Christian believers left the Episcopal church?

Not necessarily.

Even when a ship is sinking some feel it their duty to stay on board even as they feel the deck slanting beneath their feet.

In June 2004, the leaders of six conservative Anglican organizations — the Anglican Communion Network, the Reformed Episcopal Church, the Anglican Mission in America, Forward in Faith North America, the Anglican Province of America, and the American Anglican Council—sent a public letter to the Archbishop of Canterbury, pledging "to make common cause for the gospel of Jesus

²³ <http://www.stpaulsmemorialchurch.org/learn/23-adult-education/86-a-lay-persons-attempts-to-understand-current-episcopal-church-controversies.html>



Christ and common cause for a united, missionary and orthodox Anglicanism in North America". They called their alliance the *Common Cause Partnership*.²⁴

Each group listed, and a host of others, sponsors its own website; Hard to tell the players without a program.

I found the best summary of these organizations and their issues was put out by the University of Virginia's St. Paul's Memorial Church in an article titled "*A Lay Person's Attempts To Understand Current Episcopal Church Controversies*" found at: <http://www.stpaulsmemorialchurch.org/learn/23-adult-education/86-a-lay-persons-attempts-to-understand-current-episcopal-church-controversies.html> .

Responding to the conservative movements, Rowan Williams, Archbishop of Canterbury, said, "A 'Primates' Council' which consists only of a self-selected group from among the Primates of the Communion will not pass the test of legitimacy for all in the Communion. And any claim to be free to operate across provincial boundaries is fraught with difficulties, both theological and practical."²⁵

Bishops! Don't you make me stop this car!

As a deeply concerned layman, my own most pressing theological issue is—If I don't get to church until 8:45, will I still have time for coffee before the 9 o'clock service starts?

Here on the ground, we laity want to worship the Lord in the beauty of holiness and to be able to make it through another week.

However bishops do whatever important thing it is that bishops do.

Don't they know that my wife died a couple of months ago and I'm in pain? Deep agonizing pain?

Yet we laymen hang on however rough the ride.

As one 18th Century gentleman observed, "There may be other ways to be a Christian than in the Episcopal Church---But no gentleman would take advantage of them"²⁶

²⁴http://en.wikipedia.org/wiki/Anglican_Church_in_North_America

²⁵http://en.wikipedia.org/wiki/Global_Anglican_Future_Conference

²⁶Krumm. Op. Cit. Page `81



**God commendeth his love toward us,
In that, while we were yet sinners,
Christ died for us.**

—Romans 5:8



Jesus makes me whole, yet I am still in pieces.



It's a puzzle.

**IN THEIR OWN WORDS:
A Page From John Cowart's Diary
Saturday, March 30, 2013
Our good Good Friday**

My poor Ginny described her cancer misery all Thursday night long as being in Hell...Then, God's Friday, Good Friday morning dawned.

At 7 a.m. A knock on the door brought our friend Wes in, bearing bacon, egg and cheese biscuits. Wes said that as he got off night shift at work, he felt God urging him to call on us. I went outside to tend bird feeders leaving Ginny and him to talk. I have no idea what they talked about; there's no reason for me to know. This was not about me. Wes only stayed a short while, but afterwards Ginny seemed calmer, more at peace.

A little later, as she napped, Hospice Chaplain "Papa" Williams dropped by to talk with me about God's love. As a retired fireman, he showed interest in my book about the history of Jacksonville's fire department. Our prayers and conversation about something other than medicine refreshed me. Dr. Williams held my hand and prayed that the Shekinah glory of the Lord would grace our home even as we suffer.

At lunch, our daughter Jennifer trimmed crust off bread and spread peanut-butter and jelly on a small soft sandwich—all Ginny could tolerate eating today.

Then a business call came through.

Ginny is scheduled for a medical procedure at a local hospital next week, a palliative measure, not a cancer treatment. It's designed to temper some of her discomfort and daily misery.

Nurse Peggy had called to process intake procedures, give pre-op instructions, and update patient information—pure business—but as we talked about insulin, laxatives, and other medicines, our conversation turned to marriage, human love, and the love of Christ shown in His death for us on that first Good Friday.



That business call transformed into—what can I call it but phone worship in praise of our Savior.

Nurse Peggy said, “Mr. Cowart, I’m crying”.

“So am I,” I said.

This nurse I’ve never seen prayed, cried, and worshiped with me. And, Ginny, who was hearing only my end of the conversation wept with joy at this unseen lady’s caring.

But then God’s Friday got even gooder...

For weeks Ginny has said she hopes she lives and feels well enough to attend church on Easter Sunday. After Thursday night’s misery, I doubt she will be able to stand the drive or sit up in her wheelchair for a worship service. So I called the Rev. Mark Eldredge, pastor of Christ’s Church, Jacksonville Anglican and asked if he would bring communion to our home. Even though we have never attended his church, and we’ve had few dealings with him in the past, I called on him because I know him to be a man acquainted with pain and loss

Well, as everyone knows, any pastor enjoys plenty of leisure time during the Maundy Thursday, Good Friday, Holy Saturday and Easter activities of his church... So the Rev. Eldredge left the ninety and nine, dropped everything to shuffle his schedule (which included a wedding) to come serve Holy Communion to Ginny and me in our living room.

I knelt on the floor beside her chair holding her hand as the pastor administered the Sacrament to us. All three of us wept in sadness, joy, and worship of the Lord Jesus and His love for us.

For an hour after Mark left, Ginny and I sat in silence with tears streaming down our faces. We felt awe. We felt our own living room had become holy ground.

Yes, there is a storm.

Yes, dark clouds threaten.

Yes, lightening pain flashes.

Yes, thunder roars frighten us in this day of our personal mini-Gethsemane.

I can not trivialize what we are going through by saying it’s anything less than a bitch...but today, God sent three good and godly men into our living room. He gives our daughter a loving heart to serve. He arranged that no one on the hospital’s numerous staff but Nurse Peggy would call for the advanced paperwork.

Somehow, the idea of God’s presence permeated our dusty living room with the un-vaccumed rug, and where the pastor had to push aside an overflowing ashtray to set down his communion kit, where the cursor blinks on my



computer screen, where half-empty coffee cups litter the table amid peanut-butter sandwich scraps—

What an odd place to become holy ground.

What an odd place to glimpse a rainbow.

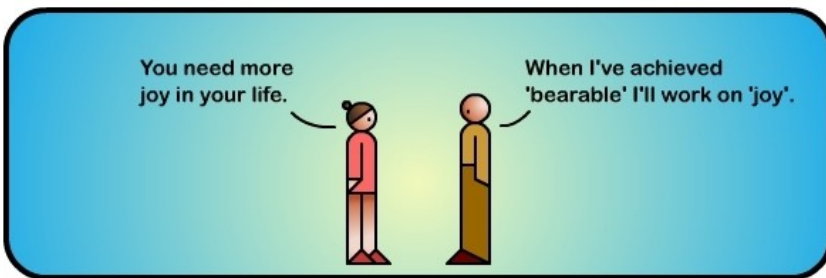
Thanks be to God.



Ginny died a few days later.

Although I had not set foot inside a church for years, a month or so after her funeral, I began attending Fr. Mark's church.

I'm still not really sure why.





**The Lord is my shepherd;
I shall not want.**

**He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul:**

**He leadeth me
In the paths of righteousness
For his name's sake. ...**

—Psalm 23:1



IN THE BEGINNING:

For a time, Christ Church Jacksonville Anglican Inc. operated under the umbrella of Anglican Missions In North America; now, we are affiliated with GADACNA—the Gulf Atlantic Diocese, Anglican Church In North America.

I'll come back to those organizations later, but for now let's look at how our local congregation formed:

In 2005, believers from Epiphany, Nativity, and Christ The King Episcopal churches formed an Exploratory Team to investigate the ramifications of moving from the Episcopal Church to the Anglican;

Here is a photo of that X-Team:



Back Row: Jerry Temin, Annette Evans, Jack Kirby, Nina Sasser, Paul Snyder, Sandra Sapinski, Gary Evans and David Hemphill. **Sitting Row:** Nelson McArthur, the Rev. Dr. Rob Sanders, The Rev. Deacon Ann Stewart Hemphill, and the Rev. Mark Eldredge. **In Front:** Eric Linden.

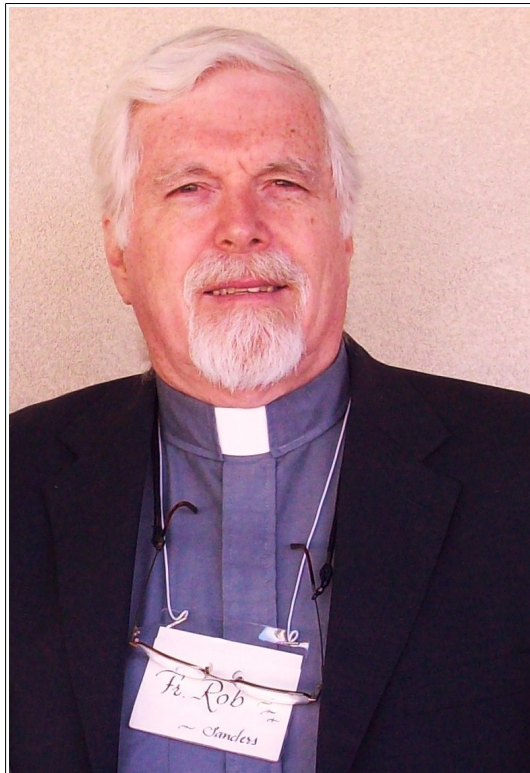
Others on the X-Team included: Kay and Pete Boney, Barbara and Alex Crotzer, Jim Evans, Mary Burke Evans, Virginia Kirby, Georgette McArthur, Harris Willman, and Mike Rioux.



On August 3, 2005—William Nelson McArthur, Gerald K. Temin, Laura M. Dyer, Georgette C. McArthur, Martha M. Howze, David S. Eldredge Esq., and Jane C. Eldredge met to discuss documents related to Articles of Incorporation, Application for Employer Identification Number, and Employer Identification Number Assignment for Christ Church Jacksonville Anglican.²⁷

The Rev. Dr. Robert Sanders Explains

An interview with the Rev Robert Sanders, published on September 4, 2006, in *Virtue Online: The Voice For Global Orthodox Anglicanism* explained his view of what happened.²⁸



Emerging out of the ecclesiastical wars in the Episcopal Diocese of Florida and the realignment raging in the Anglican Communion, two parishes have united; Epiphany Episcopal

²⁷Leadership Council Minutes, August 3, 2005

²⁸<http://www.virtueonline.org/portal/modules/news/article.php?storyid=4654#.Uyiiiidvf5k>



Church and Christ the King Anglican Church to form Christ Church, Anglican of Jacksonville.

The merger will bring together 300 Anglicans, mostly former Episcopalians, under the ecclesiastical authority of the Anglican Mission in America (AMIA) and their new Bishop, Connecticut-based, the Rt. Rev. Thad Barnum.

In describing the new church's ecclesiology, The Rev. Dr. Robert Sanders said this:

"We will be a church thoroughly grounded in the historic Anglican tradition with its commitment to balancing the Sacramental, Evangelical, and Charismatic streams in the Christian faith. We are applying to be a part of the world wide Anglican Communion through affiliation with the Anglican Mission in America which is a missionary extension of the Anglican Communion Province of Rwanda. It is a new day for Anglicanism and the historic faith in west Jacksonville,"

The merger is the brainchild of two priests: the Rev. Mark Eldredge of Epiphany Episcopal Church and the Rev. Dr. Robert Sanders of Christ the King parish.

"When Mark and I first started talking about a merger he was still in the Episcopal Church. I had left the ECUSA and moved to the AMiA. Mark looked into the AMiA and really liked it. It was a merger of minds, hearts ,and theology," said Sanders.

"Epiphany Episcopal Church was founded in 1958 but the events that led to its union with Christ the King Anglican Church began when the Rev. Mark came to Epiphany as rector in 2003. He came with the objective of using the purpose driven strategy for growth. This was so successful that the average attendance of 140 jumped by 2006 to well over 200.

"This growth occurred as a result of several factors: the congregation was taught how to become seeker friendly, and a contemporary service started in 2005. The parking lot was upgraded, a sign scheme was put in place for the campus, a projector was introduced for the worship services, a greeter system and a welcome center were put in place. Contemporary music was used in worship, a discipleship process inaugurated, and a Discovery Class series was introduced as a required membership class. This class created unity and a sense of



purpose." The parish had completed the Forty Days of Purpose and the Forty Days of Community spiritual growth campaigns, Sanders said, "These were very effective in enabling people to buy into the vision and grow spiritually. In 2006 they implemented small groups and went from two groups to nine."

Christ the King Anglican Church began in the spring of 2004 when a group, virtually all Episcopalians, began to meet at the Baptist Church in Avondale with the hope of forming a new congregation. Charlie Vensel, a lay person and now a seminary student, called this group together. In June of 2004, the Rt. Rev. Thad Barnum (AMIA bishop) met and spoke with the group. The Rev. Whitey Haugan, an Episcopal priest sympathetic to their efforts, began to meet with them for Bible study and Eucharist.

In March of 2005 Sanders began to meet with the group. That summer he left the Episcopal Church and was received into the AMiA. In August he began to work for the emerging congregation. In October of 2005, they began worship services at Avondale Baptist. A Bible study led by Sanders led to the formation of a leadership group and interest rose with Sanders being asked to form a new congregation. The name Christ the King Anglican Church was chosen.

"Christ the King was a completely new church start up. Almost all of its members were former Episcopalians who were deeply committed Christians, spiritually mature, and active in their former parishes where many of them were leaders," Sanders said.. "They came from several Episcopal Churches in the area and joined because of the apostasy actively being taught in their parish, or because their parish was hiding from the issues and they could sense that the spiritual life was going out of their parish. They became disgusted at their parish's refusal to take a clear stand and because they knew their souls were in danger from the deceit being promoted by the diocese and their parish. The final straw was the abandonment by the Episcopal Church of the Christian faith and their consciences would not allow them to support an institution that was corrupting people's souls.



"As a result, I received a wonderful group of committed Christian people into Christ the King. We grew as a fellowship and by late spring of 2006, we had 60 people," said Sanders.

About that time, Sanders began to enter into conversation with the Rev. Mark Eldredge about forming an Anglican Church on the West Side of Jacksonville. "We both realized that the Episcopal Church had abandoned the Christian faith, and that he needed to lead his parishioners out of the Episcopal Church," Sanders said.

"We began to meet and pray together to discern God's will in regard to unity. We were joined by the Rev. Ann Stewart Hemphill a deacon at Epiphany. (She is licensed in the Diocese of Recife in Brazil, Province of the Southern Cone, by the Rt. Rev. Robinson Cavalcanti.)

A team was formed from both churches to explore the idea. "To everyone it seemed clear that this was the Lord's call. We also saw a number of significant advantages. First, the clergy complemented each other. Mark is a young priest with skills in organization, strategy, and vision on how to grow a church. I was older, an experienced rector with skills in teaching, writing, missions, spiritual renewal and healing. Ann Stewart is a deacon with considerable experience in pastoral care, worship, retreat leader, and educational design. We couldn't have fit more perfectly."

The people from both congregations also complemented each other. Epiphany was mainly made up of new Christians and numerous young people. Christ the King had almost no young people. They were mostly mature Christians with extensive backgrounds in Christian service. Epiphany, on the other hand, was well into a program of growth and evangelism. Christ the King had not developed such a program but many of its members possessed the skills needed in developing and managing a large, dynamic church.

"In June, within a week, God found a beautiful worship space in a Roman Catholic High School located in an area with many new homes, with another building for office space and a gift of \$50,000 from a member of Christ the King to start the work. We decided then to work together," said Sanders.



Both men will co-pastor the new thriving congregation. "We see this new church as new seed coming out of good, fertile ground. The withered seed of ECUSA has fallen on fallow ground and cannot bring forth good fruit. We will bear new fruit in west Jacksonville," said Sanders.²⁹



²⁹<http://www.virtueonline.org/portal/modules/news/article.php?storyid=4654#.Uyiiiadvfu5k>



Thanks to Sheila Bragg

07-20-2001

COME QUICK EKE ... WE'VE JUST DISCOVERED
MORE DEAD SEA SQUIRRELS



(See Luke 10:30-36)

09-10-1998

DON'T GET TOO EXCITED FELLA, I'M THE
MEDIocre SAMARITAN ... I ONLY GIVE YOU A
BANDAID AND THEN I'M OFF



**I know the plans I have for you,
Says the Lord,
They are plans for good
And not for evil,
To give you a hope
— And a future.**

— Jeremiah 29:11



Getting Started
Memories Of Our Founding
by
The Rev. Ann Stewart Hemphill, Deacon



In the winter of 2006, a group of twelve to fifteen people including my husband, David, and myself began to meet in the living room of our home on Venetia Boulevard, to seek God's will about the founding of a new Anglican church on what is known as the "Westside" of Jacksonville, Florida. The group consisted of people from three churches, Epiphany, Christ the King, and Nativity, who were considering the possibility of leaving the Episcopal Church and becoming a part of the Anglican Church which was forming.

I had served as deacon at the Church of the Nativity beginning in 2000, but had left the Episcopal Church in 2004, finding that, as a matter of conscience, I could no longer serve under the leadership of the current Bishop of the Diocese of Florida, and I was under the protection of the late Bishop of Recife, Brazil, the Right Reverend



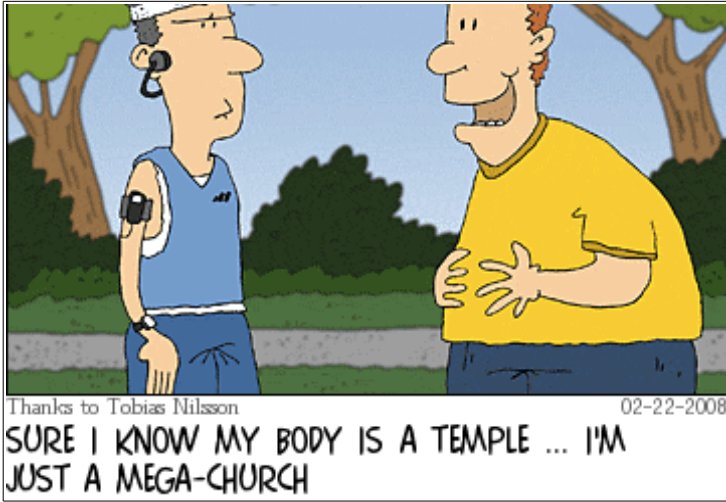
Robinson Cavalcanti. (At that point, a group of former Episcopal clergy had had our orders received and protected by bishops from dioceses in Africa, Asia, and Latin America, under whom we were serving until a new Anglican Church was formed in North America.) It was a very painful time in my life but, due to the kindness of the Rev. Mark Eldredge and the people of the Church of the Epiphany, I was able to continue to serve as deacon beginning in the fall of 2005.

And so we began to meet every two weeks, on Friday evenings at 4223 Venetia Blvd. to pray, talk, plan, and envision what we believed God was calling us to do. We called ourselves the “X” team, since at that point in time, it was important to protect the anonymity of Episcopal Church and their members who were considering leaving the diocese and the national church.

By late Spring, we had determined that we were ready spiritually, mentally and financially to merge Epiphany and Christ the King into a new part of the Body of Christ which would seek to serve those on the Westside of Jacksonville, with a focus on ministering to the lost in the name of Jesus Christ. Fr. Mark Eldredge would be the Rector and Fr. Rob Sanders, the Associate Rector. We took the question to our two congregations and the idea was met with joyful enthusiasm and heartfelt thanks to God for our many blessings. (The Church of the Nativity elected to stay in their church building as long as possible. They joined us in 2009).

On August 27, 2006, we began worshipping at Bishop John Snyder High School, with offices in the Watson Building at 6850 103rd Street. And that was the beginning of Christ Church Jacksonville, Anglican, where “lives are changed for good.”

(In addition to her other duties, Deacon Hemphill teaches Bible Bites, a health related ministry focusing on new ways of eating healthy that will apply Biblical teaching to taking healthier alternatives to what we eat....)



The Episcopal Church of the Epiphany, 5230 Harlow Blvd., was a mission church founded about 1958 by Bishop Edward Hamilton West (bishop from 1956-1974).³⁰ It became a parish by 1971. Long after the congregation left to form Christ Church, some arsonist burned the abandoned building in 2014. The site is now a gas station.

³⁰Bentley, George R. *The Episcopal Diocese Of Florida 1892-1975*. Gainesville. University of Florida Press. p. 199



**I know that my Redeemer liveth,
And that He shall stand
At the latter day upon the earth:**

**And though after my skin
Worms destroy this body,
Yet in my flesh shall I see God:
Whom I shall see for myself,**

—Job 19:25



A Sad Farewell

On January 8, 2006, *Free Republic* reporter Jeff Brumley published an article headlined *Eight Churches Plan Episcopal Split*; Brumley wrote:³¹:

A "good-sized second wave" of at least eight conservative Northeast Florida churches will be following six that have already quit the Episcopal Diocese of Florida to realign themselves with Worldwide Anglican Communion, two local priests said Friday.

One of the original "Florida Six" cut ties with the Jacksonville-based diocese and its denomination, the Episcopal Church USA, in November and now worships at the University of North Florida.

The remaining five -- All Souls and Church of the Redeemer in Jacksonville, Grace Church in Orange Park, St. Michael's in Gainesville and St. Luke's Community of Life in Gainesville -- formally ended their relationship with Bishop John Howard's diocese on Dec. 31 or will do so by Sunday, said the Rev. Sam Pascoe, rector at Grace Church.

Pascoe said more parishes are on their way to "disassociating" with the diocese and the denomination."

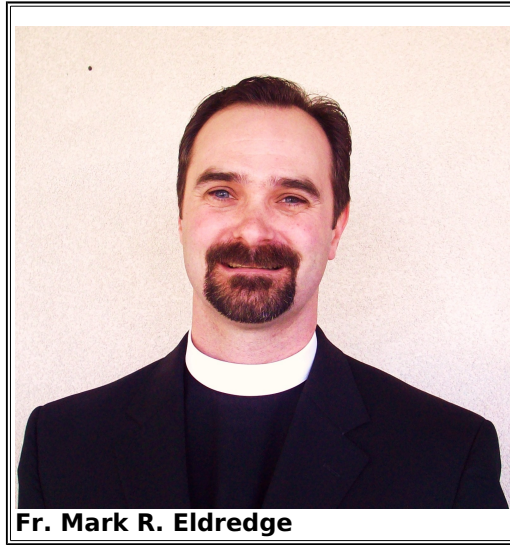
The second wave is what we call the churches that have made up their mind to do what we're doing, but have to get their ducks in a row to do it and have put the bishop on notice they are going to do it," Pascoe said.

A diocesan official declined to speak about the second wave on Friday.

"I can't comment on a hypothetical," said the Rev. Canon Kurt Dunkle, Howard's chief of staff.

But he added: "I'm constantly aware that people threaten things, but very rarely does it come true."

³¹<http://www.freerepublic.com/focus/f-religion/1555006/posts>



Fr. Mark R. Eldredge

The Rev. Mark Eldredge, rector at the Church of the Epiphany in Jacksonville, said it will all come true as 2006 unfolds.

Eldredge said his parish and up to seven others are actively making plans to follow the first six churches out of the Episcopal Church.

One of those congregations, St. James in Macclenny, announced its realignment in a Dec. 31 letter to Howard.

Two more congregations, which wish to remain anonymous, may cut ties as early as next week, Eldredge said.

Another five -- his own, Good Samaritan in Orange Park, St. Teresa in Wakulla County and two that wish not to be identified -- will wait until after June to see if the Episcopal Church repents for its actions at its next General Convention."

"We have no expectation of repentance," Eldredge said.

And there could be even more leaving in the fall and beyond, he said.

Some are reluctant to go public until they see how the diocese handles the property issues with Church of the Redeemer, All Souls, and Grace Church, Eldredge said.

On Friday, Howard sent a letter to Grace Church citing church and federal laws that prohibit the transfer of diocesan property to other dioceses who agree to oversee departing parishes.



Others are nervous about how Howard will handle the job status of the priests of those congregations, he said.

"Part of the reason the second-wave churches are second-wave churches is they are more skittish," Eldredge said.

He said there could even be a third wave comprised of individuals who leave parishes that do not realign themselves with the Anglican Communion, which has some 70 million members worldwide.

Howard has maintained he is an orthodox bishop who intends to keep the diocese both in the 2 million-member Episcopal Church and in the Anglican Communion, of which the denomination has historically been a part.

But Eldredge and other priests and lay people in the diocese have wanted Howard to sever ties with the denomination and stop taking communion with its leaders.

The diocese has approximately 31,000 members worshipping in 77 congregations in 21 North Florida counties, Dunkle said.

The original "Florida Six" long ago stopped giving money to the diocese and have joined parallel Anglican groups, including the Anglican Alliance of North Florida.

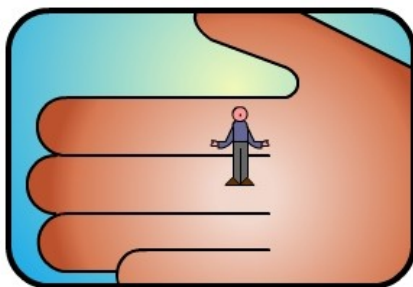
Fifteen parishes and an additional 14 clergy from the diocese are members of the alliance, said Eldredge, who is one of its leaders.

Some of the second-wave churches are now stopping their giving, Eldredge said.

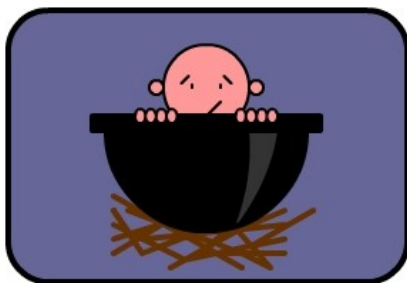
Dunkle said it's sad anytime a congregation leaves the diocese, but he said its job is to care of those who do not leave.

"Those who remain should be assured there will be ongoing Episcopal ministry in those locations," Dunkle said.³²

³²<http://www.freerepublic.com/focus/f-religion/1555006/posts>



The folly of humankind.



God may purify me in the refiner's fire... but the rest of you can put out your lit torches!



Sometimes you just have to take responsibility.



Christ Church Timeline Source

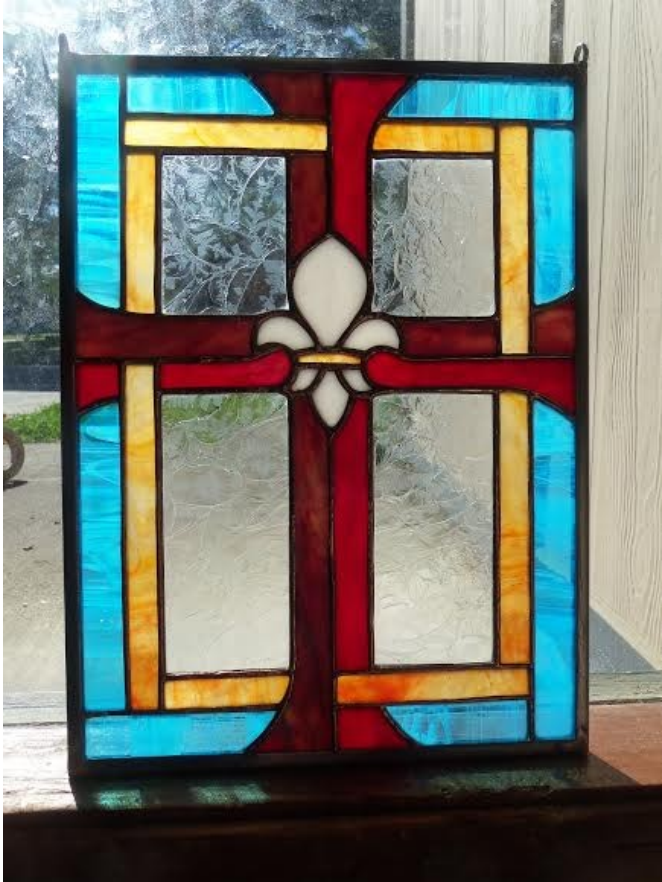
From the church's founding, Parish Administrator Patricia Rioux kept meticulous records, notes, and Leadership Council Minutes. Sections of this book titled **Christ Church Timeline** draw heavily on these source materials..



Mike and Patricia Rioux, soon to celebrate their 43rd Anniversary, have participated actively in many of the church's ministries from the beginning.

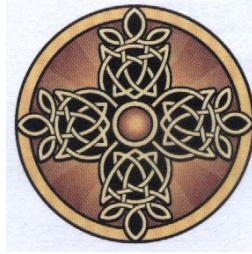


As an artist, Patricia Rioux is noted for her stained glass creations:



**Christ made himself of no reputation,
And took upon him the form of a servant,
And was made in the likeness of men:
And being found in fashion as a man,
He humbled himself,
And became obedient unto death,
Even the death of the cross.
Wherefore God also hath highly exalted Him,
And given Him a name which is above every name:
That at the name of Jesus every knee should bow...
And every tongue confess
That Jesus Christ is Lord,
To the glory of God the Father.**

—Philippians 2:7-10



Christ Church Timeline

2006

By January 24, 2006, Christ Church Anglican had moved into modern times. Ed and Beverley Murfin set up a website at christchurchjax.com through iPower Web.³³ Web hosting for the Christ Church domain registration cost \$95.40.

Also in 2006, as webmasters the Murfins set up ChristChurchShare.

In a recent e-mail, Ed Murfin said, “Over the past 8 years of life there have been 1747 emails received by people on this list. The highest yearly total was 419 in 2007. So far in 2014, there have been a total of 89. The highest monthly total was 69 in Nov. 2006, the lowest was 1 in Dec. 2012. The overall monthly average is 18.

“Many people have been on the receiving end of the power of prayer, many sold things they needed to sell to have needed cash, many received free things they desperately needed (even a car one time), many had things fixed that needed repair, many received meals when they were ill, transportation when they had none, jobs for themselves or their friends....This has been one of the most important ministries of Christ Church – Christians helping their fellow church family members in the name of Christ.

And it hasn't cost the church budget a red cent.

³³LC Minutes January 24, 2006



On April 25, 2006, the Leadership Council voted on a motion by Georgette McArthur, seconded by Gerald Temin, to purchase a “Toshiba Intel Celeron M Processor 390 notebook with a 512MB DDR2 memory 80 GB hard drive³⁴” computer on sale at Best Buy

Leadership Council Minutes also note, “Nativity has been told to leave their building. No one can tell how the results will impact us”. This meeting was attended by William Nelson McArthur, Gerald K. Temin, Martha M. (Molly) Howze, and Georgette McArthur.

The new congregation first worshiped on August 26, 2006, in temporary facilities at Bishop John J. Snyder High School.³⁵



³⁴Leadership Council Minutes (AKA Vestry Meetings), April 25, 2006

³⁵LC Minutes, August 26, 2007



On March 28, 2006, the people of Epiphany received the following letter from Nelson McArthur and the Lay Committee explaining the move:

news

Page 1 of 2

CHRIST CHURCH ANGLICAN JACKSONVILLE

NEW!!!!!!

Christ Church Jacksonville Anglican

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www.christchurchjax.com We are Bible based.

LinksNewsDevotion

March 28, 2006

Dear brothers and sisters in Christ,

Greetings in the name of our Lord Jesus Christ. A time of decision making is rapidly approaching as the 2006 General Convention of the Episcopal Church USA (ECUSA) starts June 13. Bishop John Howard of Florida has been quoted as saying he expects no repentance for electing a practicing homosexual as a bishop. The ordination of Bishop Gene Robinson (which was only the "tip of the iceberg" in a non-biblical stance by the Denomination) has already caused 22 of the 38 worldwide Anglican branches to break off relations with the U.S. branch. ECUSA will likely call for more "dialogue and listening," but this really means ECUSA will be choosing to "walk apart" from the worldwide Anglican Communion of 77 million members. We do not want to leave the Anglican Communion with them!

Hundreds of orthodox Episcopal Churches across the country have taken a stand and affiliated with other like-minded ECUSA churches to form Anglican alliances. Churches in north Florida who remain faithful to Biblical truth and the orthodox Anglican tradition have formed The Anglican Alliance of North Florida (see www.anglicanalliancefl.org) and are being recognized as part of the worldwide Anglican Church. Following General Convention, many members of the Epiphany congregation plan to join them. The cost of standing firm on Biblical truth and the tradition of our church has, in many cases, been to give up the church property and start all over again as Bishop Howard has made it clear the property belongs to the diocese and he is its caretaker. In response to this crisis in the church, a lay committee composed of members of the Epiphany congregation has formed *Christ Church Jacksonville, Anglican*, a non-profit 501(c)3 organization, to form a strategy that will provide the means for us to maintain our scriptural faithfulness in the Anglican tradition as ECUSA retreats further from Biblical



news

Page 2 of 2

Truth. A schedule for departure has not been established and will not be determined until after General Convention, unless we are forced to do otherwise.

Some ways you can be involved are to give us your input, love, financial support and prayers. Of course, we hope to keep our present property, but the possibilities of having to rent office and worship space in the near future and eventually purchase property loom large on the horizon. We will need significant prayer and financial support to continue the vision God has given us for the west side of Jacksonville. We want to carry God's Truth and love to all people. We see this time in the Anglican Church as an exciting time, a time of growth, and a time to reach out to our community with the Gospel of Jesus Christ. You have our promise that your financial gifts will be used wisely and protected strongly. An accounting will be available as will tax deduction status.

If you feel led to be part of this new Anglican Church on the west side of Jacksonville, or for helpful comments, please e-mail us. We will continue to post updates on our new website, above and mail updates as time progresses. Soon we will have a list of FAQ's on our web site that may answer some of your questions. If you have questions, please e-mail us at one of the following links:

[President](#), [Vice-President](#), or [Treasurer](#).

Thanks, and may God bless you during these trying times. It is in times like these that Christ draws us closer to Him.

president

officers

God's Peace
Nelson McArthur,

Jerry Temin, treasurer
And All Lay committee

[Home](#) [Top of Page](#)

[Webmaster](#)



IN THEIR OWN WORDS

A Testimony by Betty, Tony & Jasmine Downing



This is the story of how we became members of Christ Church.

Gina Whitehead worked at Epiphany Episcopal in the kid's zone. She is the Great-great Grandmother (maternal) of my granddaughter, Jasmine.

At age 7 Jasmine began going to church with Grand mama each Sunday. A few Sunday's later Jasmine asks me did we believe in God.

Of course we do was my reply.

Then why don't you and granddaddy go to church?

I had no valid reply to that question!

Then this little girl said "I have no family of my own to sit with after leaving kid zone because Grand mama is still there with the babies."

My heart broke and I promised next Sunday we will be there for you. Little did I know but God's plan was now in place.



I always believed, I just didn't know Him! I always had faith, just not strong enough! I prayed, but only when I wanted something.

Now sitting in church I hear Father Mark preaching love, forgiveness, blessings, all from God! Not hellfire and brimstone but an uplifting sermon of redemption and Heaven.

A few days later Father Mark called and ask us to come again, no pressure, just if you can we would love to see you again. We did just that, came back, became members, slacked sometimes, but CAME BACK.

God worked through a little girl (she is 14 now, still a great kid going to church) to bring my husband, granddaughter, grandson, and my youngest son to be baptized by Father Mark. I was already baptized but I recommitted my life to God.

We now know God better (still learning), our faith is stronger and growing, and we pray daily for others in need, forgiveness, being thankful, praising God, no longer just because we need or want something.

A recent sermon by Father Mark was to be content... not to crave the next new car, bigger house, or more money. Being content we could spend more time worshiping and fulfilling God's plan. I like being content with what God has planned for my life!

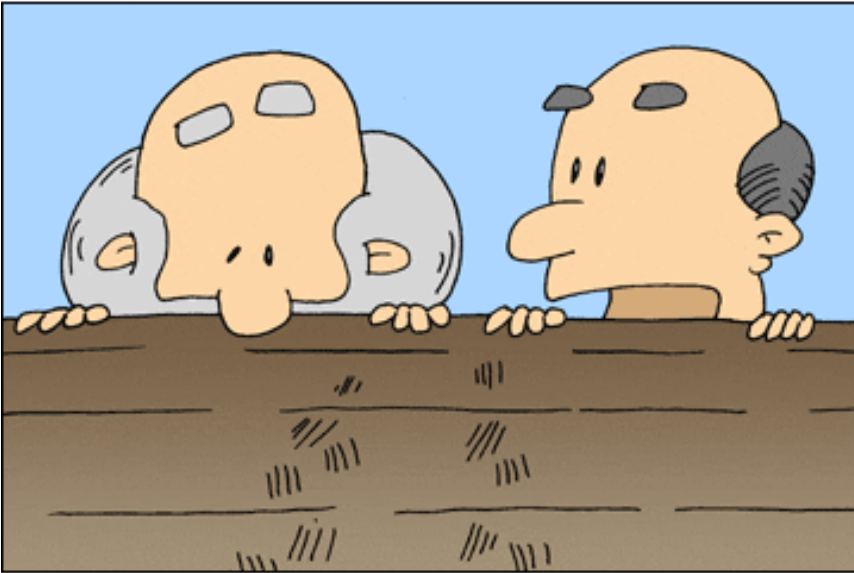
Betty, Tony, and Jasmine Downing

P.S.: Grand mama has already made her way to heaven; we miss her but know we will see her again in our Father's house!





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Thanks to Frank the Tank (See Genesis 6-8)

10-27-2004

THAT CAT WON'T BE FINDING ANY OLIVE
BRANCHES ... PERHAPS WE SHOULD SEND THE
DOVE OUT



MORE BISHOPS IN THE BACK SEAT



Initially in 2006 Christ Church Jacksonville existed under the umbrella of the Anglican Mission In The Americas, an organization dating back to 1997 when 30 priests, led by Fr. Chuck Murphy, issued a document called *The First Promise*.

This document declared, “the authority of the Episcopal Church to be fundamentally impaired’ because they no longer upheld the truth of the gospel”.³⁶

This dissent within the Anglican Communion led Archbishops Emmanuel Kolini of Rwanda and Moses Tay of South East Asia to consecrate Chuck Murphy and John Rodgers as bishops at St. Andrew's Cathedral, Singapore, on January 29, 2000.

The Anglican Mission was officially established later, in August, in Amsterdam, Netherlands.

The intervention of foreign Anglican primates into the provinces of the Episcopal Church and Anglican Church of Canada was highly controversial within the Anglican Communion as it violated the traditional Episcopal principles territoriality.

The Anglican Mission was a founding member of the Common Cause Partnership and of the Anglican Church in North America (ACNA). The Anglican Mission's relationship with the Anglican Church in North America was defined by protocol between the AM, the Province

³⁶AmiA—web site at:

http://en.wikipedia.org/wiki/Anglican_Mission_in_the_Americas



of Rwanda, and the ACNA. According to the protocol, the AM was under the authority of the ACNA's constitution and canons except where those documents conflict with the AM's charter.

The Anglican Church in North America was founded by Anglicans who had left the Anglican Church of Canada and the Episcopal Church in the United States in response to more liberal teachings and the perception that those churches no longer taught that Jesus Christ is the only way to salvation.

The new body charged that the two churches "have increasingly accommodated and incorporated un-Biblical, un-Anglican practices and teaching".

Two major events which contributed to the movement were the 2002 decision of the Diocese of New Westminster in Canada to authorize a rite of blessing for same-sex unions, and the ratification by the General Convention of the Episcopal Church of the election of Gene Robinson, an openly gay non-celibate man, as Bishop of New Hampshire the following year.

Conservative opposition to the Episcopal Church's liberal-leaning, the 1979 edition of the *Book of Common Prayer*, and to the ordination of women priests led to the founding of an earlier wave of independent Anglican churches, called the Continuing Anglican Movement.³⁷

The Anglican Church in North America unites some 100,000 Anglicans in nearly 1,000 congregations across the United States and Canada into a single Church. It is an emerging Province in the global Anglican Communion. The Most Rev. Robert Duncan became the Archbishop of the Church and Bishop of Pittsburgh.

The Anglican Church in North America was initiated at the request of the Global Anglican Future Conference (GAFCon) in June 2008 and formally recognized by the GAFCon Primates. On April 16, 2009, leaders of Anglican Churches, representing 70 percent of the active Anglicans globally after a thorough examination of the Anglican Church's leadership and organizational structure, proposed a new constitution and canons.³⁸

Members of the Anglican Church in North America are in the mainstream, both globally and historically, of Christianity – the

³⁷http://en.wikipedia.org/wiki/Anglican_Church_in_North_America

³⁸<http://anglicanchurch.net>



biblically-faithful way of following Jesus and being part of the “One Holy Catholic and Apostolic Church”.

The constitution says, “As Anglicans, this orthodoxy is defined by and centered on our church’s classic formularies – the *Book of Common Prayer*, including the Ordinal, and the Thirty-nine Articles – which all point back to the authority of the *Holy Bible* and articulate foundational principles of the Anglican tradition throughout the world. We wholeheartedly embrace the *Jerusalem Declaration*, the founding declaration of the Global Fellowship of Confessing Anglicans, and the Theological Statement of the Common Cause Partnership – the precursor to the Anglican Church in North America.”³⁹

Globally, regionally and locally, Anglicanism is in the process of reformation. Within the last decades, the Episcopal Church in the United States and the Anglican Church of Canada have increasingly accommodated and incorporated un-Biblical, un-Anglican practices and teaching”.

In the context of this widening theological gap, the existing geography-based organizational model of the Episcopal Church and Anglican Church of Canada became problematic for orthodox Anglicans. Orthodox parishes, clergy and dioceses that upheld Biblical authority and historic Anglican practice became isolated within their existing structures.

Distressed churches and entire dioceses began to disaffiliate from the established provinces in North America and seek episcopal oversight and spiritual care from Anglican Provinces and leaders in other parts of the world, including the primates and churches of Kenya, Nigeria, Rwanda, South America, and Uganda. Beginning in 2000 with the Church of Rwanda, these leaders have responded by accepting orthodox Anglican parishes and dioceses in North America into their care.⁴⁰

Thus, Anglican congregations fall under the jurisdiction of bishops based, not on geographical area as in the Episcopalian system, but on the basis of belief.

³⁹<http://anglicanchurch.net/?/main/page/about-acna>

⁴⁰ACNA theology from
<http://anglicanchurch.net/?/main/page/about-acna>



Episcopalian bishops responded by depriving dissenting clergy of their salaries, pensions and status. Under the Episcopalian system all properties of a church belong not to the local congregation but to the diocese. Therefore most congregations lost their houses of worship and were forced to relocate to new venues.

Anglican Mission's Theological Statement:

We believe and confess Jesus Christ to be the Way, the Truth, and the Life: no one comes to the Father but by Him. Therefore, the Anglican Church in North America identifies the following seven elements as characteristic of the Anglican Way, and essential for membership:

1. We confess the canonical books of the Old and New Testaments to be the inspired Word of God, containing all things necessary for salvation, and to be the final authority and unchangeable standard for Christian faith and life.
2. We confess Baptism and the Supper of the Lord to be Sacraments ordained by Christ Himself in the Gospel, and thus to be ministered with unfailing use of His words of institution and of the elements ordained by Him.
3. We confess the godly historic Episcopate as an inherent part of the apostolic faith and practice, and therefore as integral to the fullness and unity of the Body of Christ.
4. We confess as proved by most certain warrants of Holy Scripture the historic faith of the undivided church as declared in the three Catholic Creeds: the Apostles', the Nicene, and the Athanasian.
5. Concerning the seven Councils of the undivided Church, we affirm the teaching of the first four Councils and the Christological clarifications of the fifth, sixth and seventh Councils, in so far as they are agreeable to the Holy Scriptures.
6. We receive *The Book of Common Prayer* as set forth by the Church of England in 1662, together with the Ordinal attached to the same, as a standard for Anglican doctrine and discipline, and, with the Books which preceded it, as the standard for the Anglican tradition of worship.
7. We receive the Thirty-Nine Articles of Religion of 1571, taken in their literal and grammatical sense, as expressing the Anglican response to certain doctrinal issues controverted at that time, and as expressing the fundamental principles of authentic Anglican belief.



In all these things, the Anglican Church in North America is determined by the help of God to hold and maintain as the Anglican Way has received them the doctrine, discipline and worship of Christ.

"The Anglican Communion," Archbishop Geoffrey Fisher wrote, "has no peculiar thought, practice, creed or confession of its own. It has only the Catholic Faith of the ancient Catholic Church, as preserved in the Catholic Creeds and maintained in the Catholic and Apostolic constitution of Christ's Church from the beginning. It may licitly teach as necessary for salvation nothing but what is read in the Holy Scriptures as God's Word written or may be proved thereby. It therefore embraces and affirms such teachings of the ancient Fathers and Councils of the Church as are agreeable to the Scriptures, and thus to be counted apostolic. The Church has no authority to innovate: it is obliged continually, and particularly in times of renewal or reformation, to return to the faith once delivered to the saints."

To be an Anglican is not to embrace a distinct version of Christianity, but a distinct way of being a "Mere Christian," at the same time evangelical, apostolic, catholic, reformed, and Spirit-filled.⁴¹

The Anglican Mission remained under the oversight of the Church of the Province of Rwanda, a member church of the Anglican Communion, and as a ministry partner of the ACNA through 2011.

On December 5, 2011, Bishop Murphy and most of the bishops of the AM announced to the Province of Rwanda that the Anglican Mission would shortly be severing its relationship with the Rwandan Church.

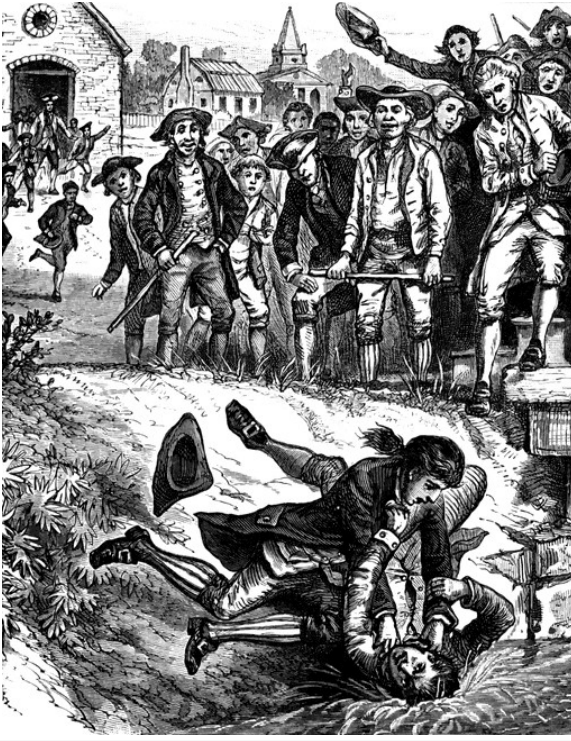
The two bishops who did not resign from the Rwandan church's House of Bishops were appointed by the Archbishop of Rwanda to oversee the parishes and clergy in the USA that remained in affiliation with the Province of Rwanda through a new jurisdiction known as PEARUSA. All clergy had been ordained under the supervision of the Archbishop of Rwanda and other participating Anglican Primates and Rwandan bishops. Clergy were not sent to the United States from Rwanda but were drawn from North America and were often former TEC or ACC priests.⁴²

⁴¹theology from <http://anglicanchurch.net/?/main/page/about-acna>

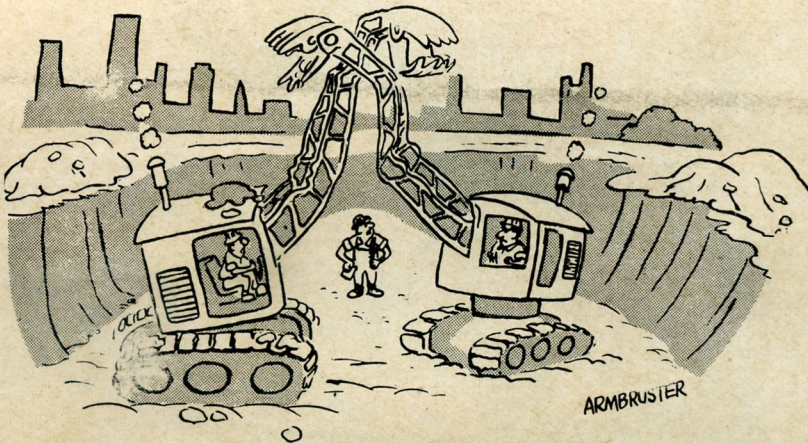
⁴²http://en.wikipedia.org/wiki/Anglican_Mission_in_the_Americas



Bishops often confer to settle matters of jurisdiction, authority, finances, property rights, and doctrine.



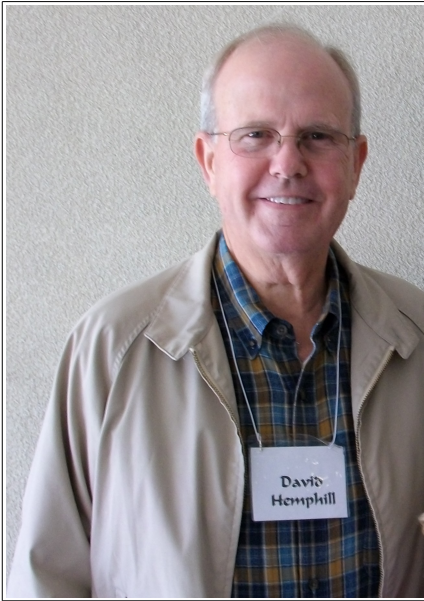
ARGOSY MAGAZINE



"I don't give a damn who started it."



Remembering Our Founding **by** **David W. Hemphill**



The most vivid memory I have of the startup years at Christ Church centers around the team meetings we had at our home where representatives from Nativity, Christ the King and Epiphany joined together to decide how best to proceed.

It was a very diverse group, but we all felt like survivors in a life boat looking for a place to land within the Anglican Communion and at a location that would be central to the parish demographics.

Fortunately, we had friends and supporters from the Catholic Church which allowed us to use their high school facility on Sunday and a real estate owner who had an office that he was willing to rent at a good price for our office location and week-day meeting place.

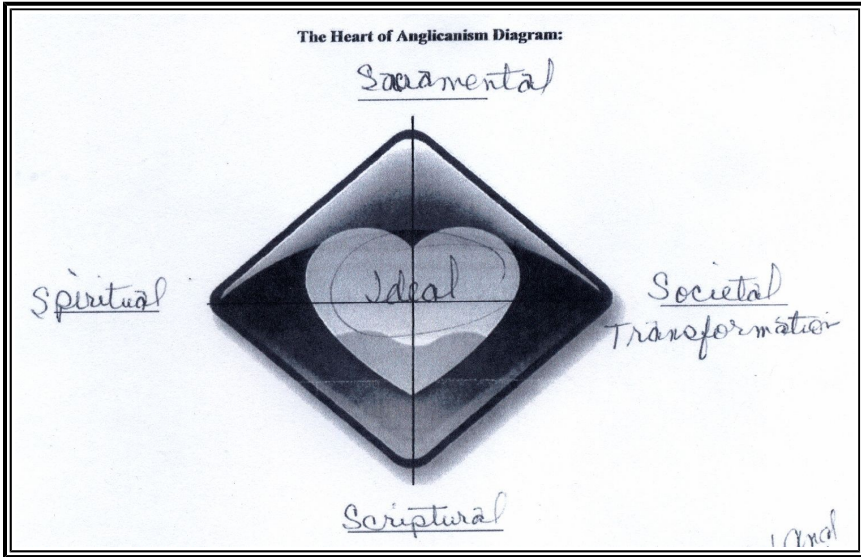
Everything just fell in place as if God knew our plight and just made things happen to protect His people who have remained steadfast in our devotion to the Bible and the traditional morals and values of a Christian life.

We have come a long way since that beginning, many triumphs and some big disappointments, but I believe Christ and the Holy Spirit continue to lead us and grace us with love and encouragement.

We are a unique Christian community and our God blesses us because of that fact.



Like A River Glorious Four Streams Blend In Our Anglican Church



Beginning March 9, 2014, the Rev. Mark Eldredge preached a series of six sermons, *Anglicans In Action*, explaining how four major streams or tributaries of Christianity merge in our Anglican worship.

In our worship, service, and lives, the Sacramental, the Scriptural, the Spiritual, and the Societal blend to make us whole.

The Sacramental Stream

Worship the Lord in the beauty of holiness.

God Himself is the center of our worship... not our human needs; we are there to praise and appreciate Him

We are a liturgical congregation following the rites of our Prayer Book throughout the Christian year.

The word *liturgy* is derived from two Greek words: *Laos*, meaning people, and *ergos*, meaning work or activity. Thus our liturgy is activity we do together as a congregation.



As we participate in the Sacramental stream, our worship focuses on the awesome glory and majestic beauty of the Lord God Almighty.

“Our sacraments are outward and visible physical signs of an inward and spiritual grace,” Fr. Mark said.

Perhaps our Liturgy of Palms, a week before Easter, demonstrates this best. As each member of the congregations holds a strand of palm frond, the pastor prays:

“Bless, O Lord, we pray You, these branches of palms; and grant that, as Your people outwardly with their bodies, do worship You, so inwardly in their souls, they may serve You with pure devotion, that they may be victorious over the assaults of the enemy and cleave steadfastly unto all good works, through Christ, our Lord”.

And all the people say, “Amen.”

In freedom of our collective worship, some of us stand, some kneel, some sit, some cross themselves, some lift their hands, some weep, some sip the wine, some sip grape juice—all worship and nobody pays much attention to how the other people are doing it⁴³.

Our physical posture reflects our mental focus as we adore the Lord who physically sacrificed Himself for us.

But what about those times my mind wanders as people around me are having some kind of spiritual experience?

Fr. Krumm said, “God is glorified by any conscientious and honest act of adoration even if the heart is lukewarm and the mind dulled with weariness”.⁴⁴

But what if I doze off in church?--not that I ever have, you understand.

Well, you don't go to sleep in the presence of an enemy.

“Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.... There is no fear in love; but perfect love casteth out fear... We love him, because he first loved us”.⁴⁵

⁴³Although I must confess that, not having been inside any church for years, the first time I hear the bells ring during the consecration of the communion elements, I thought someone had forgotten to turn off their cell phone.

⁴⁴Krumm, Op.Cit. Page 35

⁴⁵I John 4:10-18



Fr. Krumm said, “The objectivity of Anglican worship is demonstrated (acknowledging that) God can work an all-important change in a person's life long before the person is aware of it”.⁴⁶

The sacramental stream in our worship uncovers in the experiences of life something of God's grace and God's purpose and God's power in its use of the things of sense—ashes, water, bread, wine, the human hand, incense—to convey the reality of things unseen, indeed unseeable, but by which we live our our lives and plot our courses, he said.

In the 1549 Prayer Book, issued during the reign of Edward VI, mention of our physical acts of worship is found, “As touching kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures: they may be used or left as every man's devotion serveth without blame”.

For much of history, the Christian Church has relied on the experience of common worship to convey the meaning of our faith.

Generation after generation honed the traditions and forms of worship used in our services, “Therefore with Angels and Archangels and with all the company of Heaven, we laud and magnify Thy glorious Name; evermore praising Thee...”

With all the company of Heaven?

Yes.

In Saint John's vision, he saw:

All the angels stood round the throne, and about the elders, and the four beasts, and fell before the throne on their faces and worshiped God saying, Amen; Blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever, Amen”⁴⁷

⁴⁶Krumm. Op. Cit. Page 45

⁴⁷Revelation 7:11-12 KJV



The Scriptural Stream

The Scriptural stream provides the foundation for the Sacramental stream.

After Christ rose from the grave, He met two men on the road but they did not recognize Him at first, not until two things happened:

He took bread, gave thanks, broke it and began to give to them. Then their eyes were opened and they recognized Him... They asked each other, 'Were not our hearts burning within us while He talked...and opened the Scripture to us?'

They saw the living Christ in the breaking of the bread **and** in the opening of the Scripture.

Fr. Mark said our worship is not either or--but **both, and**.

He referred to the career of 18th Century Anglican priest George Whitfield who proved instrumental in the Great Awakening in England and colonial America through his preaching.

Sometimes Whitefield preached 18 sermons a week—in churches, in chapels, in tabernacles, but also in fields, coal mining towns, in the open air where 30,000 people attended, “Some on horseback, some in coaches, some in the trees, and at all times all affected and in tears”.



Yes, an Anglican priest field preached in the open air when church buildings proved too small to hold the crowds who came to listen to the Gospel.

Biographer J.C. Ryle said, “Whitefield loved the Church of England in which he had been ordained; he gloried in her articles; he used her Prayer Book with pleasure. But the church did not love him”.⁴⁸

In his thirty-one-year ministry, from 1739 to 1770, he preached an estimated 18,000 times. He crossed the Atlantic seven times to preach in America, and Benjamin Franklin said he changed the face of Philadelphia. Thousands upon thousands of people sought Christ under his evangelistic influence.

Whitefield was a man of The Book.

When a student at Oxford, he recorded in his diary, “My mind being now more open and enlarged, I began to read the Holy Scriptures upon my knees, laying aside all other books, and praying over, if possible, every line and word. This proved meat indeed and drink indeed to my soul. I daily received fresh life, light, and power from above. I got more true knowledge from readings the Book of God in one month than I could have acquired from all the writings of men”.

Although he founded orphanages and instituted jail ministries, without doubt, in his time Whitefield was the spiritual forerunner in methods and results of today's Billy Graham evangelistic campaigns, of city rescue missions, Sunday Schools, and host of other Christian outreach ideas which we now take for granted.

This one Anglican priest, “a simple, guileless man who lived for one thing only, to preach Christ” formed Christian outlook and outreach for generations to follow:

Whitefield was the first to see that Christ's ministers must do the work of fishermen. They must not wait for souls to come to them, but must go after souls, and compel them to come in. He did not sit tamely by his fireside like a cat on a rainy day, mourning over the wickedness of the land. He went forth to beard the devil in his high places. He attacked sin and wickedness face to face and gave them no peace. He dived into holes and corners after sinners. He hunted out ignorance and vice wherever they could be found. In short, he set on foot a

⁴⁸Ryle, J.C. *J.C. Christian Leaders Of The Last Century*. Moscow, Iowa. Charles Nolan Publishers. c. 2002. page 29



system of action which, up to his time, had been comparatively unknown... a system which, once commenced, has never ceased to be employed down to the present day. City missions, town missions, district visiting societies, open-air preaching, home missions, special services, theatre preaching,--all are evidences that the value of the aggressive system now thoroughly recognized by all the churches...Let us never forget that the first man to commence operations of this kind was George Whitefield.⁴⁹

We also are a people of The Book.

Fr. Mark reminded us that here at Christ Church, in our worship the Decalogue or Ten Commandments is read publicly at least once a month; and after each commandment worshipers respond, "Lord, have mercy upon us, and incline our hearts to keep this law".

In our Sunday worship services a passage from God's Word as found in the Old Testament is read aloud. Then a passage from the Book of Psalms. Then a passage from an epistle.

Then we stand for a reading from one of the four Gospels.

Thus, in a cycle of three years at Christ Church Anglican, virtually the entire Bible is read aloud in public worship.

But not just in public readings, but in private devotions we are encouraged to spend time daily seeking God's face through His Holy Word. Often during coffee time after a service, I've heard guys in the smoking area talking about different devotional disciplines and what books of the Bible they are reading that week.

God's Word reveals God's will. It shows us Jesus. It shows us how to live and how to make wise choices.

When my computer breaks down, the Bible does not tell me how to fix it; but it does tell me how to treat the repairman who can solve my computer problem.

"The Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness,

⁴⁹ Ryle. Op. Cet. page 37-38



so that the servant of God may be thoroughly equipped for every good work”.⁵⁰

But reading the Bible is not enough.

Saint James warned, “Do not merely listen to the word, and so deceive yourselves. Do what it says”.

“Anyone who listens to the word but does not do what it says is like someone who looks at his face in a mirror and, after looking at himself, goes away and immediately forgets what he looks like”.⁵¹

And Saint Paul cautioned, “Not that we are competent in ourselves to claim anything for ourselves, but our competence comes from God. He has made us competent as ministers of a new covenant—not of the letter but of the Spirit; for the letter kills, but the Spirit gives life”.⁵²

The Spiritual Stream

We Christians are stabilized by long-standing tradition; we are confirmed in faith by the Holy Scripture.

But old traditions and even older writings are not all there is.

We are enlivened by the living Spirit of God.

The slogan of Christ Church is: Where Lives Are Changed For Good.

Fr. Mark said, “Jesus is not only able to change us; He has that power—He is willing to change us”.

“Because of His great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved.... For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God—not by works, so that no one can boast”.⁵³

Salvation is the gift of God.

And He offers other gifts also—icing on the cake, so to speak.

Saint Paul said, “Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men”.

⁵⁰II Timothy 3:15-17 NIV

⁵¹James 1:22-24 NIV

⁵²II Corinthians 3:5-7

⁵³Ephesians 2:4-9 NIV



The nature of the gift is at the discretion of the Giver.

“He gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ”.⁵⁴:

Saint Paul said,:

Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.

But the manifestation of the Spirit is given to every man to profit withal.

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will⁵⁵.

Fr. Mark explained it, "You don't get to pick your own gift".

He encourages each of us to discover and use our own gift.

Thus, our Anglican Spiritual Stream manifests itself in daily life and action as a matter of personal experience.

Fr. Mark used Anglican Priest John Wesley (whose followers organized the Methodist Church) as an example of a man living in the Spiritual Stream as he bearded the devil in his own den and changed lives for good.

Wesley was a bold fighter on Christ's side, a fearless warrior against sin, the world, and the devil, an unflinching adherent of the Lord Jesus Christ in a very dark day. He honored the Bible. He cried down sin. He made much of Christ's blood. He exalted holiness.⁵⁶

⁵⁴Ephesians 4:10-12 KJV

⁵⁵I Corinthians 12:4-11 KJV

⁵⁶Ryle, J.C. Christian Leaders Of The Last Century: England A Hundred Years Ago. Moscow, Idaho. Charles Nolan Publishers. c. 1868 and 2002.



Holiness To The Lord!

I can't cite the reference, but I've heard that after John Wesley preached in one factory town in a coal-mining district, so many workers began returning pilfered tools to the factory that management put up a sign saying, "Please stop bringing back stolen tools till we've cleared space for them".

And some historians say that except for John Wesley's Spirit-filled preaching of holiness, England may have suffered bloody revolution like France did.

So, at Christ Church Anglican we have a blend of the traditional, the evangelical and the charismatic elements of worship as each person is encouraged to discover their own gift and use it to the glory of God.

Every week we say:

I believe in the Holy Ghost, The Lord and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshiped and glorified; Who spake by the Prophets.

Then, we try to live that out during the week.

O, by the way, when someone asks me, "John, have you been baptized by the Holy Spirit? Are you filled with the Spirit?"

The answer I have for them is, "Do I act like it"?

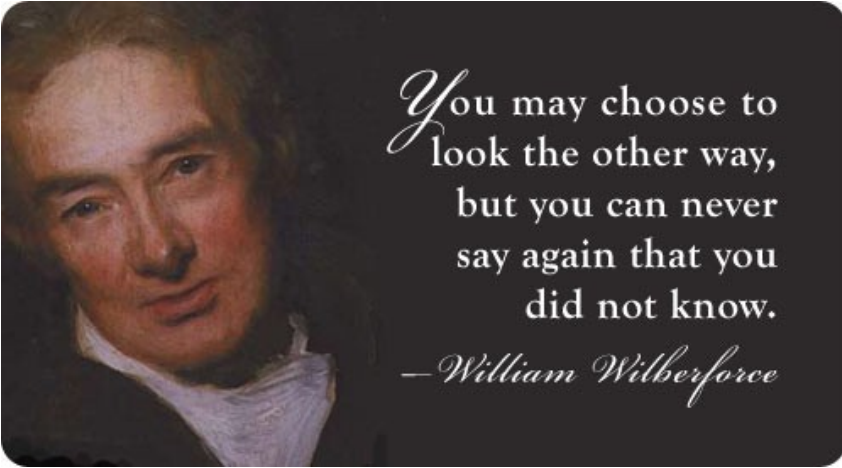
The Societal Stream

We Christians are stabilized by long-standing tradition; we are confirmed in faith by the Holy Scripture; we are enlivened by the living Spirit of God....

So what?

In his first letter, Saint John said, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him"?

He goes on to say, "My little children, let us not love in word, neither in tongue; but in deed and in truth".⁵⁷



Yes, we Christians are not of the world, but we live in the world.

And while our sacramental worship, scriptural reading and spiritual elements are invisible and internal, unbelievers see only our actions.

In our liturgy we often hear the Summary of the Law: You shall love the Lord your God...You shall love your neighbor..."

The Societal Stream of Anglicanism manifests itself in what we do—our works rooted in our faith.

Faith without works is like trying to eat egg foo young with only one chopstick, like rowing a boat with only one oar—you only spiral in circles.

Fr. Mark refers to the career of 18th Century British Anglican politician William Wilberforce as a Anglican In Action in the Societal stream.

"Surely the principles of Christianity lead to action as well as meditation," Wilberforce said.⁵⁸

"It is the true duty of every man to promote the happiness of his fellow creatures to the utmost of his power," he said.

Wilberforce—dubbed "the prime minister of a cabinet of philanthropists"—was at one time active in support of 69 philanthropic causes.

⁵⁸http://www.brainyquote.com/quotes/authors/w/william_wilberforce.html#3itsUG4CeUcW7gTE.99



He gave away one-quarter of his annual income to the poor. He fought on behalf of chimney sweeps, single mothers, Sunday schools, orphans, and juvenile delinquents. He helped found parachurch groups like the Society for Bettering the Cause of the Poor, the Church Missionary Society, the British and Foreign Bible Society, and the Antislavery Society.⁵⁹

In 1797, he wrote *Practical View of the Prevailing Religious System of Professed Christians*—a scathing critique of comfortable Christianity.

It became a bestseller.

Fr. Mark said that to relate Christ to our culture, “We are to first let Christ change us as Christians, then let Christ change the culture through us”.

Our works of charity are not a means of salvation but an expression of our gratitude for God's gift of salvation. Wilberforce said, “True Christians consider themselves not as satisfying some rigorous creditor, but as discharging a debt of gratitude”

In an 1791 antislavery speech to the House of Commons, Wilberforce said, “You may choose to look the other way but you can never say again that you did not know.”

He asked, “Can you tell a plain man the road to heaven? Certainly, turn at once to the right, then go straight forward”.

“Let everyone regulate his conduct... by the golden rule of doing to others as in similar circumstances we would have them do to us, and the path of duty will be clear before him”.

A goal at Christ Church is for each of us to discover our individual gifts and to exercise them in our own sphere of Christian action.

As William Wilberforce said, “We have different forms assigned to us in the school of life, different gifts imparted. All is not attractive that is good. Iron is useful, though it does not sparkle like the diamond. Gold has not the fragrance of a flower. So different persons have various modes of excellence, and we must have an eye to all.”⁶⁰

⁵⁹<http://www.christianitytoday.com/ch/131christians/activists/wilberforce.html?start=2>

⁶⁰https://www.goodreads.com/author/quotes/191362.William_Wilberforce





Christ Church Timeline 2007

A Little Child Shall Lead Them...

Four-year-old Marc Turcotte pulled 12 slips of paper out of a golden bucket containing 22 slips at the First Annual Parish Meeting of Christ Church Jacksonville (Anglican) Inc.⁶¹

The congregation met at the Office/Fellowship Center, 6850 103rd Street, Jacksonville, on August 26, 2007.

According to Section 4.8 of the church by-laws, approved at that same meeting, the church's Leadership Council members are to be chosen by lot.

Master Turcotte drew the names of our first Leadership Council; these officers were:

Three year term: Earl Faust, Phyllis Byron, and Charles Forbes.

Two Year Term: Robert Biggs, John Fish, and Peter Willis.

One Year Term: Gary Evans, Kay Boney and Robin Dewey.

Alternates: Phyllis Newton, Jerry Temin, and Mike Riner.

Here are the sign-in sheets showing those who attended that first parish meeting:

⁶¹LC Minutes, August 26, 2007



1st Parrish Meeting of
Christ Church Jacksonville Anglican, Inc.

Attendees

August 26, 2007

* Please write your name legibly.

- DEN. BIGGINS.
- HARRY BIGGINS
- Anne Haws
- Phyllis Beyer
- David Hemphill
- Jannette Evans
- Jim Evans
- Tony Romano
- David Humphrey
- Carolyn Humphrey
- JOHN FISH
- Betsy Fenoff
- Billy Hayes
- Elizabeth Faust
- Eael Faust
- Debby Graham
- KAY BONEY
- Pctc BONEY
- Joe TALBOT
- Bunny Nelson
- Barbara Crotzer
- Alex Crotzer
- Julia Daze
- Doug Daze
- Robert Bices
- Sandra Bices
- Suzanne Turcotte
- VIRGINIA & JACK KIRBY
- Peter + Susan Willis
- Susan Willis
- GRACE KRULEWICZ
- Patricia Rioux

page 1 of 2



JERRY TEMIN
• JERE LATIMER
• SYBIL VEARIL
• KAY VEARIL
• LYNNE ATLEE
• MIKE RIOUX
• MIKE RINER
• BRIDGET RINER
• BOB WINSOR
• ROSE WINSOR
• CHARLES FALKES
• JAN LINDEN
• PAUL COURCHENE
• KYLE COURCHENE
• PHYLLIS NEWTON

page 2 of 2



The approved bylaws declare, “The church... joins in working toward the realignment of Anglicanism and comes alongside the Anglican Mission in America”⁶² a group with the stated purpose, “To glorify God and to serve, grow, and multiply local churches that love Jesus Christ and reach the world He died to save by building an alliance of congregations in America which are committed to gathering, planting, and serving dynamic churches in the Anglican tradition” .

Those present at that first meeting adopted a Mission Statement for our church:

We proclaim our commitment to the orthodox Anglican communion and acknowledge that we are united in the essentials of the Christian faith, obedient to Jesus Christ as the unique Son of God Who, through His sacrificial death and resurrection, provides the only way to the Father and diversified in the expression of the Faith—evangelical, catholic, and charismatic—as three streams flowing into one river in Jesus Christ... to reach the world in Jesus' Name through worship, fellowship, evangelism, discipleship, and service.⁶³

Although Christ Church was a part of the Anglican Mission In America, by Fall of 2007, Fr. Mark Eldredge had been asked to lead a new North Florida Anglican Network.⁶⁴

Needs of the growing membership and an emphasis on *Bring them in, Build them up, Train them for; and Send them out* necessitated the addition of three new part-time positions to the church staff: a Pastor of Maturity and Discipleship, a Pastor of Mission and Membership, and a Youth Pastor. Shane Williams became Youth Pastor, Dr. Robert J. Sanders and the Rev. Dave Austell filled the other two positions.⁶⁵

⁶²Bylaws of Christ Church, Section 1.5

⁶³Bylaws of Christ Church, Section 1.5, page 1

⁶⁴LC Minutes, September 27, 2007

⁶⁵LC Minutes, December 13, 2007.



A Christ Church Photo Gallery

collected by
Ed Murfin



Christ Church 1st Service at Bishop Snyder Highschool



Contemporary Worship at Bishop Snyder High School



Bishop Snyder Campus



Chapel at Watson Building



Deacon Ann Stewart at Work



Fr Rob: Clergy at work



Carlene Wynter and Peggy Forbes chat at Music Table during 2007 Ministry Fair



JOY--Just Older Youth--Phyllis Bryon at 2007 Ministry Fair





**Verily, verily, I say unto you,
The hour is coming, and now is,
When the dead shall hear
The voice of the Son of God:
They that hear shall live....**

**Marvel not at this:
For the hour is coming,
When all that are in the graves
Shall hear His voice,
And shall come forth;**

**They that have done good,
Unto the resurrection of life;**

**They that have done evil,
Unto the resurrection of damnation.**

—John 5:25-28



Christ Church Timeline 2008

A Little Child Shall Lead Them....

At the Second Annual Parish Meeting, March 30, 2008, Three-year-old Bethany Dewey drew lots to select a new Leadership Council—Three Year Terms: Annette Evans, Eric Linden, and Jerry Temin, with Pete Boney and Debbie Graham as alternates.

The church bought 48 copies of *An Anglican Prayer Book* for use in worship. And a set of four altar bells were bought from the Memorial Fund.⁶⁶

And, in an ongoing search for a permanent location for our worship—that search came up at every vestry meeting. World Without End—Rev. Eldredge reported he envisions that from a central location on the Westside, Christ Church will become a hub for planting other churches⁶⁷.

A 2008 report from the Florida Department of State, Division Of Corporations gives the church's official business entity name as: CHRIST CHURCH JACKSONVILLE (ANGLICAN), INC.

Here is a copy of that report⁶⁸:

⁶⁶LC Minutes, March 13, 2008



⁶⁷Parish Meeting Record, March 30, 2008

⁶⁸LC Minutes January 17, 2008



www.sunbiz.org - Department of State

FLORIDA DEPARTMENT OF STATE
DIVISION OF CORPORATIONS

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2008 Annual Report

Listed below is the most recent information reported for the entity. Please review and click the 'Continue' button at the bottom to generate the annual report form.

**** The document number, business name and file date cannot be changed on the report. ****

Document Number N05000006801
 Business Entity Name CHRIST CHURCH JACKSONVILLE (ANGLICAN), INC.
 Original File Date 06/30/2005

FEI Number 75-3196108
 Principal Address 6850 103RD ST.
 JACKSONVILLE, FL 32244
 Mailing Address 6850 103RD ST.
 JACKSONVILLE, FL 32244
 Registered Agent JEANINE B SASSER
 4595 LEXINGTON AVE.
 JACKSONVILLE, FL 32210

Officer/Director Name And Address

D
 WILLIAM N MCARTHUR
 6335 TINTERN CIRCLE WEST
 JACKSONVILLE, FL 32244

D
 GERALD K TEMIN
 8045 MONROE SMITH ROAD
 JACKSONVILLE, FL 32222

D
 LAURA DYER
 12418 COOL BREEZE WAY NORTH
 JACKSONVILLE, FL 32258

D
 MARTHA HOWZE
 8011 MACINNES DRIVE
 JACKSONVILLE, FL 32244

D
 DAVID S ELDREDGE
 119 FORSYTHE LANE
 PALM COAST, FL 32137

If all of the above information is correct and you do not wish to make any changes, please

If you need to make changes to the above information, please select:

Treasurer - Gary Evans
Parish Secretary - PR
as of 1/17/08
Gary will do a line

<http://www.sunbiz.org/scripts/ubrform1.exe>

In January, the Rev. Dave Austell began coordinating events for a 2008 Lenten program, *40 Days Of Community*. His ordination had been delayed due to scheduling problems, but AMiA Bishop TJ ordained him to the priesthood in March 2008. The bishop also received All Souls Anglican Church into the AMiA at that time.⁶⁹

⁶⁹LC Minutes, February 21, 2008



And, for February, 2008, Charles Forbes volunteered to drive the church golf cart ferrying folks to and from parking lot and 8:45 a.m. worship services through the cold each Sunday⁷⁰.



Bonnie Caraker and driver

Randy Lee, a first time visitor to Christ Church, said of this golf-cart ministry:

When we visited Christ Church a few years ago, we brought my 90-year-old mother to the Christmas Eve service. She was unable to travel the distance from the handicapped parking space to the church

I was very impressed by the courtesy shown her by members of CC. They sent a golf cart to bring her directly to the door of the church.

At communion, they saw to it that the elements were brought to her. The gracious efforts they expended to include an elderly Alzheimer's patient in the service spoke more eloquently than any sermon.

I don't do justice the beauty of this incident.

She wouldn't remember it..... But I will.

⁷⁰LC Minutes, January 17, 2008



THE CUTSHAW PROJECT

Also, on February 21, 2008, the Leadership Council voted to allocate up to \$14,000 for the Vicki Cutshaw 40 Days Project.

People of Christ Church banded with members of Builders Care of Northeast Florida to renew the invalid's rundown home, landscape, and build a safe wheelchair ramp. Ed Murfin created a photo record of the project:



The old mobile home



**Church men build a new
deck and wheelchair ramp**



**Church ladies sew drapes
and refurbish furniture**



Church kids helped lay sod



Workers take a break for a photo



Every job needs a supervisor



Bob Winsor preserved Ms Cutshaw's letter to Christ Church, and two newspaper clippings:

To all of you!

I am not very good at telling Things from my heart especially something as important as this. I want To Thank Christ and all of you for This fantastic gift That has been bestowed upon me.

Now you all will never ^{know} the pure joy I get from my new home. There are Things I catch myself doing such as going back and checking To make sure That the toilet handle went down and all is working just right. You probably will never know how I feel when I use an electrical outlet and not worry That it's going to burn The rest of your house down Especially when I'm away from home and I see the fire Truck headed my way home and The fear completely covers me with dread.

Now when I sit in my Living room I look at it and see how new and nice it is and not worry about it killing me. Or how safe I feel at nights when I shut and lock my doors and as most of you know that the List goes on and on. I would Love To scream as loud as I can from The very top of The world, THANK YOU ALL. I Love you
Vicki C.



HELPING OUT A NEIGHBOR IN NEED

Page 12

Members of Christ Church Anglican helped demolish Vicki Cutshall's old home and set up her new one. Help also came from Builders Care. On March 22, the day before Easter, between 50 and 75 people gathered to welcome Vicki Cutshall to her new digs. This is a group of workers in front of the new home.

GREG MOLLOY/Special

my community

By PAULA SUHEY
Correspondent

"Ms. Vicki" — Vicki Cutshall — has a new home, thanks to 11 Westside teenagers who traveled to Mexico on a mission trip last summer.

It was while the teenagers, who are members of Christ Church Anglican, were working on houses in a poverty-stricken area of Mexico that their rector, the Rev. Mark Eldredge, had an idea.

"Our church is located in an area that includes houses in need of repair. Were we not missing an opportunity to reach out into our own community, even though we were doing good a long way from home?" he said.

The minister said he wondered if they could find a project that would provide all of the church, not just the teenagers who make mission trips, the opportunity to help someone else.

Christ Church Anglican has been in existence just under



Christ Church Anglican members helped demolish Vicki Cutshall's old home and set up a new one. Deacon Anne Stewart Hemphill (from left) Cutshall and Patsy Eldredge see the new home.

GREG MOLLOY/Special

two years. The parish has grown to about 240 Sunday worshippers, who come from various areas on the Westside. They meet in the chapel at Bishop Snyder High School.

"We are a very diverse group," Eldredge said. "Many walks of life are represented. But even though we are different, we have banded together on this project."

As Lent approached, Eldredge and other staff members discussed the possibility of a Lenten mission project. A call to the nonprofit Builders Care led to an introduction to Cutshall, a 58-year-old, wheelchair/walker-dependent Westside woman whose mobile home was in need of much repair.

Actually, our planning team determined that the home was beyond repair," said Eldredge, "so we investigated the possibility of purchasing a used mobile home, found one and bought it."

Beginning with Ash Wednesday, small groups of church members gathered to work on various facets of the project, including demolishing the old home, helping set up the new home, building a front porch with an easy access ramp and adding furnishings and window treatments as well as planting flowers.

"Builders Care was a great help to us. They have resources that we were not aware of," said

Dave Austell, a church staff member who championed the project.

Chris Simmons, pastor/director of operations at Builders Care, said their main responsibility was to manage.

"The church did the lion's share of the work. The level of commitment that we have seen from these people has been amazing," said Simmons.

At some point during the project, Cutshall began to visit Christ Church Anglican and is now a member. As church members came to know her, they also came to love her and have chosen to refer to her as Ms. Vicki.

"Even if I were to end up homeless," she said, "I would still be blessed because of the love this church has shown to me."

On March 22, the day before Easter, between 50 and 75 people gathered to welcome Ms. Vicki to her new home.

"It is just beautiful," she said again and again. "I just can't believe it."

But these clippings were not the only media attention generated for Christ Church in 2008:



PLAYTIME

First, A Step Back Into The Past For A Supreme Court Ruling

On March 13, 1972, Richard Erznosnik was arrested and charged with violating Section 330.313 of Jacksonville's Municipal Code.

Erznosnik owned the University Drive In Theater, 3425 University Boulevard North, Jacksonville, FL 32277

The City of Jacksonville charged him with "exhibiting a motion picture, visible from public streets, in which female buttocks and bare breasts were shown."

Mr. Erznosnik thought the city law violated his First Amendment rights. He challenged that law taking his case to the Supreme Court.

In *Erznosnik v. City of Jacksonville* - 422 U.S. 205 (1975). No. 73-1942, ⁷¹ the Supreme Court said, "The (Jacksonville) ordinance, by discriminating among movies solely on the basis of content, has the effect of deterring drive-in theaters from showing movies containing any nudity, however innocent or even educational, and such censorship of the content of otherwise protected speech cannot be justified on the basis of the limited privacy interest of persons on the public streets, who, if offended by viewing the movies, can readily avert their eyes"

Mr. Erznosnik won his case.

Another Drive-in, The Playtime, 6300 Blanding Blvd., followed Erznosnik's lead.

Jim Long, film critic for *AXS Entertainment*, said,

Playtime—The name is poignant because the showing of 'female buttocks and bare breasts' in a movie that was visible from public streets in a Jacksonville—drive-in launched a law suit about First Amendment rights. The Supreme Court - to the chagrin of the upstanding citizens - upheld the right of the theater manager to exhibit it.⁷²

⁷¹<http://caselaw.lp.findlaw.com/scripts/getcase.pl?court=US&vol=422&invol=205>

⁷²<http://www.examiner.com/article/drive-ins-are-a-dying-bred-leaving-only-memories>



Erin Thursby, an *Entertainment Magazine* reviewer, said,

Florida was one of the first states to have a drive-in movie theater. Although Florida experienced the same peak years as the rest of the country (1955-1959), the numbers never declined as much as the rest of the states. As late as '79, when the majority of the theaters in other states had gone bust, Florida still had over 100 drive-in theaters operating.

The Playtime Triple Family Drive-In, located between Connecting Road and Wesconnett Blvd on Blanding. This theater has had some interesting times in different capacities. In the '90s, according to owner Frank Birchfield, it served as a drive-in church. "A local minister used to hold the service through the PA system car radio...He would stand up front and preach with a microphone that picked everything up." says Birchfield. Although the drive-in hasn't been a church since around '95, it still does double duty as a flea market.⁷³



⁷³<http://www.eujacksonville.com/pages/03-08-07/playtime.htm>



The Playtime Drive-in had started out in 1948 as the Twin Hills Drive-In. Over the years the theater changed owners, names, and viewing menu many times.

I recall taking my kids there to watch Godzilla fight Mothra.



The Playtime in 2008

In an April 3, 2008, special meeting of Christ Church's Leadership Council, Steve Johnson of the Facilities Team recommended that the church “Proceed with a letter of intent to purchase the Playtime Triple Family Drive-In Theater 13.6 acres for 1.2 million (not to exceed 1.4 million) at 6% interest only, with a balloon note to seller, \$400,000 in five years. Commit to \$50,000 down, due diligence, 90 day refundable binder”⁷⁴.

Jerry Temin said, “I move that we proceed with a letter of intent for Playtime for 1.2 million at 6% interest only balloon in five years with \$400K down with owner holding the balance. We'll put down \$50K refundable in 90 days”.

The motion carried.

At the regular Council meeting on April 24, 2008, Rev. Eldredge announced, “The seller of the Play Time Drive-In Theater has accepted our 1.4 million offer”.

He also reported verbal confirmation that in response to a grant letter prepared by Robin Dewey, the Anglican Mission in America had approved a \$400,000 grant to Christ Church Jacksonville, Anglican.

The vestry minutes remark, “A conversation followed”.

On May 8, 2008, the contract to buy the Playtime site was signed by Charles Forbes and Earl Faust.

Ever notice the little wooden coin bank shaped like a church that sits near the coffee stations Sunday mornings?

Phyllis Byron initiated that Coins For Christ program in July, 2008; donations go toward a new building for the congregation.⁷⁵ The Coins For Christ fund's first project was to renovate the sign at the entrance to the old Playtime on Blanding Blvd.⁷⁶

⁷⁴LC Minutes, April 3, 2008

⁷⁵LC Minutes, July 17, 2008

⁷⁶LC Minutes, October 16, 2008.



A Busy Summer

In 2008, Hurricane Fay canceled the August Leadership Council meeting. That same summer Rev. Mark Eldredge and Steve Johnson traveled to Africa, meeting with Rwanda's Archbishop Kolini and Bishop Rwaje. Fr. Mark preached at St. Johns Parrish, Byumba. St. Johns, Byumba is now sister church with Christ Church, Jacksonville.

The Leadership Council investigated the feasibility of showing family oriented movies, with popcorn and soft drinks available, as a ministry where porno films once played.

Jim Evans took on this responsibility with the job title of Director of Marketing For Entertainment; he preferred the simple title of Entertainment Director. He coordinated movie jobs, ie: set-up, parking, concessions, clean-up, and even mowing the huge property with a newly-purchased \$2,500 SuperZ lawnmower.

The church's first public film was scheduled for around Christmas.

Annette Evans reported about projection equipment and reels of film left behind by previous owners; Charles Forbes said the actual reels are of some value but ALL film needs to be destroyed.⁷⁷

As the church began to consider how to use the property for outreach until it could build a new worship facility on the property, "One night, it just sort of clicked," Jim Evans said. "We still had the screen and equipment. Why not use it? So we started hosting family movie nights one Saturday evening every other month."

"The church used the drive-in for such movies as *The Passion of the Christ*, *Fireproof*, *Free Willy* and other family-friendly and Christian movies," said Randall Murphree, a reporter for *One News Now*⁷⁸.

"Long-time residents of Jacksonville knew Playtime's history. Built in 1948, it had screened mainstream films until the 1970s and early '80s when it showed X-rated movies. In the mid-1980s, it returned to showing mainstream films, he said.

⁷⁷LC Minutes, October 16, 2008

⁷⁸<http://archives.onenewsnw.com/Journal/editorial.aspx?id=957126>



“Understandably, the Christ Church members were a little startled to find a stash of more than 200 old porn films still on the property 25 years later,”⁷⁹ Murphree said.

In another exciting September event, Deacon Ann Stewart Hemphill and Dr. Robert Sanders began laying foundations for a AMiA seminary at Christ Church Jacksonville.

Initial plans for Christ Church's Celebrate Recovery ministry also started in September.

And, the Rev. Gary Blaylock discussed merging his congregation at Church of the Nativity with Christ Church.⁸⁰

On Sunday, December 14, 2008, the congregation of Nativity worshiped at Christ Church praising Jesus through the use of their beloved 1928 *Book Of Common Prayer*.⁸¹

To accommodate this expansion, the church instituted three Sunday services: contemporary, 1928 Prayer Book Liturgy, and a traditional service—all with KidZone available.

Sandra Sapinski, organist at Church Of The Nativity, came on staff at Christ Church to play at both traditional Sunday services⁸².

Overworked Deacon Ann Stewart Hemphill handled the transitional details to meet the needs of all three styles of worship⁸³.

In December, 2008, Shane Williams stepped down as Youth Minister; Saul Altamirano assumed that work.

Media Coverage Of Porno Film Destruction

Rev. Eldredge had told the Leadership Council that there might be a newspaper reporter at the dedication of the church's new property at the drive-in on October 19, 2008.

There was.

Local news coverage began in the *Florida Times-Union*.

⁷⁹From www.onenewsnow.com

⁸⁰LC Minutes, September 11, 2008

⁸¹LC Minutes, November 20, 2008

⁸²LC Minutes, December 18, 2008

⁸³LC Minutes, November 20, 2008



Coverage spread to national tv and to National Public Radio and to *USA Today* and to the London *Daily Mail* and even to the *Times Of India*!

Why?

On Monday, October 20, 2008, *Florida Times-Union* reporter Paul Pinkham had written an article titled, "Burning Away Evils Of The Past". Here is an excerpt:

Until Sunday, the Rev. Mark Eldredge joked that his Westside church had one of the largest pornography collections in Jacksonville.

Members of Christ Church Anglican discovered reel upon reel of '70s- and '80s-vintage X-rated movies recently when they took over the old Playtime Drive-In on Blanding Boulevard a few weeks ago. The Playtime showed X-rated movies in the '70s and early '80s, prompting police raids and protests, before switching to more traditional fare.

But for Eldredge and the 300-member congregation, ridding their property of the film was no joking matter. It was so serious, they built an entire service around it Sunday afternoon, complete with a ceremonial burning and a "holy hose-down" with water from a Jacksonville Fire and Rescue truck blessed by the priest.

"You guys can be a part of making this land holy," Eldredge told his flock before he used a brass candlelighter to ignite a bonfire containing unrolled reels of film. "To have a piece of property and take it from unholy to holy is awesome."

As the film burned, three Jacksonville firefighters stood by. Then Eldredge blessed the water in their truck, and they cleansed the property by hosing it down.

Christ Church purchased the 13-acre drive-in for \$1.4 million after the 60-year-old theater closed in May. The church, which currently meets at Bishop John J. Snyder High School, closed on the deal a few weeks ago and discovered the porn stash when they showed up to begin cleaning up the property, Eldredge said.

Dozens of rusty film cases were stashed above the concession stand, some hidden in the walls. Eldredge and his staff didn't



need to watch any of the film to know what it was; names like *Kinky Business* and *Private Teacher* gave the contents away.

Jim Evans, a church member who has run traditional movie theaters in Jacksonville and Gainesville, estimated at least 100 titles were found.

"I can't imagine why they're still here," Evans said. "Usually, you didn't buy these movies, you rented them. Really it doesn't pay to purchase them because they're going to have a limited run."

Eldredge's immediate dream for the property, after Sunday's consecration and some needed repairs, is to begin showing family-friendly movies to the public.

He said he hopes people passing by on busy Blanding Boulevard will stop in and see that Christians are fun.

"God has given us this property ... in order to help thousands of people become new creations in Christ," Eldredge said.

Eventually, the church plans to build a more traditional worship center on the property while still showing movies.

The Associated Press Wire Service picked up the story and spread it worldwide. *USA Today* said⁸⁴,

JACKSONVILLE, Fla. (AP) — A congregation that bought an old drive-in theater discovered reels of X-rated movies in the building and held a ceremonial burning of the films.

Christ Church Anglican bought the 13-acre drive-in for \$1.4 million after the 60-year-old theater closed in May. The church recently closed on the deal and discovered the porn stash when they began cleaning up.

Church members held a special service last Sunday in which they burned at least 100 reels. Firefighters watched over the ceremony

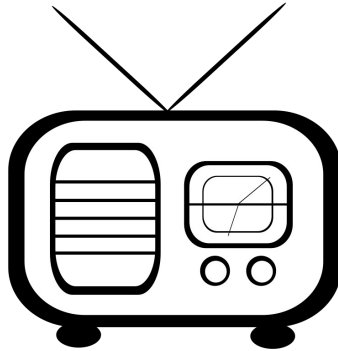
"You guys can be a part of making this land holy," said The Rev. Mark Eldredge, before using a brass candle-lighter to ignite a bonfire of the unrolled reels. "To have a piece of property and take it from unholy to holy is awesome."

⁸⁴<http://www.usatoday.com/news/religion/2008-10-22-church-porn-...>



Radio Comments Abound

The story of Christ Church's burning porno films sped across the internet generating scores of comments; Here are a few from the National Public Radio (NPR) website ⁸⁵:



S. Kpko said, "This demonstration smacks of ego and foolishness and a self serving "spiritual leader". What rational parent would expose their children to porn by this public display of righteousness?"

Susan said, "While I think that part of the comments on this article represent a healthy and respectful discussion on porn, I have to wonder: Am I the only person who believes that it is also wholly beside the point? This church, unknowingly, came into owning something that they consider to be against their personal or collective beliefs and moral construct. No matter how any of us feels that should have approached and dealt with this discovery, these reels were their property, to do with whatever they pleased. And if they felt better about the area they would be occupying as a result, well...we could argue forever about our opinions regarding whether or not they should, but isn't that ultimately their prerogative?"

Erick said, "The alarming aspect to me is that there is further symbolism to this act besides that intended by the church group: The destruction of any form of intellectual property carries with it a message that ignorance is a preferable way to engage in this world. Destroy an idea if it doesn't match your own, rather than learn from it."

⁸⁵<http://www.npr.org/templates/story/story.php?storyId=95913049>



Martin said, "The films weren't missed while they were in storage or by the previous owner, why do others then make it a big deal?"

Justin said, "When you talk about families being ruined and people becoming addicted and that sort of thing, you're talking about extremes. Just like the insane zealot on the street screaming about fire and brimstone (e.g. The Westboro Baptist Church) is an extreme example of a Christian and doesn't represent Christianity as a whole, the notion that families can be ripped apart and people can be morally corrupted by pornography is also an extreme. People can be morally corrupted by anything... Religion is no exception. How many people have been burned at the stake in the name of porn? How many buildings have been blown up in the name of porn? How many mass suicides have there been in the name of porn? Porn does nothing other than appeal to one of humanity's most basic and healthy drives: sex."

N.W. said, "This story made me feel nauseous. I can't decide which is more disturbing.. the action itself, or the fact that they actually seem PROUD of it. I'm not going to paint all Christians like this, most are good people.. nor am I going to bring up Nazi imagery or any of that glurge... but this is truly a horrible thing they did, and I hope the next time someone finds old bibles laying around or other religious texts that they show more respect for others then these people did."

D.P. said, "As a citizen of Jacksonville, I feel that it shames my city to hear about these sort things taking place.... I wish the pastor involved had thought of how backwards and uncultured his actions made our community look. "

J.W. said, "I think I'll start saving up and buy an abandoned church and turn it into a porno theater, and of course I'll burn all the bibles that were left behind. After all, the Bible has spread more hatred and intolerance than any porno movie ever did."

Y.Y. Said, "I think the pastor was right to burn the pornography rather than to just casually trash them or hide them somewhere else. As a spiritual leader of his faith community, he has the responsibility to protect the sacred space the church worships in, which church goers see as the holy space to invite God to be among us. "

David said, "When this story aired, I found it mildly uninteresting at first. How could a church having inadvertently come into possession of pornographic films and disposing of it be newsworthy, I wondered. That is until the pastor described in proud detail the public spectacle



put on in that destruction. I listened with alarm... Having known and having heard stories of people who lived in Nazi Germany I immediately made the connection to this act and the book burning rallies of that era. That the church would want to destroy the films was understandable and burning them was an acceptable method of disposal, however, that they want to put on a show of how righteous and right they were in doing so was not. “

Rainier said, “This is not book burning, but it's close. The only reason that this isn't a horrifying display of the intolerant, destructive spirit of fundamentalist religious types is because they owned the property they burned. It's not as if they went house to house rounding up any pornography they could find. That's not the point. The worrying thing is the deeper question that was only touched upon here, which is this: “If they COULD they WOULD. “To folks like these there are moral absolutes, and pornography, and sexuality in general are on the wrong side of the line. If they could find a way to put it to a vote, they would absolutely decide for us what we should and shouldn't do/see/say/hear.

John W. said, “The substance of this story wasn't even interesting, but what did grab my attention was the insinuation that there is a connection between Nazi book burning and the silly little ceremony carried out by the Christ Church in Jacksonville. Book burning symbolizes the destruction of ideas, and pornography hardly counts as a collection of ideas,... The information imparted to NPR listeners is that the Church and its congregation are silly, and that they MAY be Nazi's. “

Jason said, “I was disgusted to hear this story reported, and more so by the seriousness with which this story was treated by the reporter. They are burning pornography today but they would just as soon burn books and art that offends them. These people are crazy and do not deserve our respect or attention. They deserve nothing but ridicule.”

Jimmy said, “To align this ceremony with Hitler is a stretch. Most book burnings were confiscated or banned by a Fascist government. Sounds like they were just clearing out the rubbish. “

Enrique said, “Pornography is in the eye of the beholder. It would not surprised me if these people had some serious psychological problems with their sexuality.”

Puddin said, “As someone who was actually there, the firetruck was not used to put out the fire of 1 reel of film, titled *Unholy*. The water in the



truck was blessed and the kids got to take turns spraying a firehouse over the grounds to bless the location.

“There were probably 100 +/- old canisters of films in that projection room, and for those talking about the environment...the mold issues in that room alone would knock your socks off. The day before was spent cleaning up the entire 13 acre property as well.

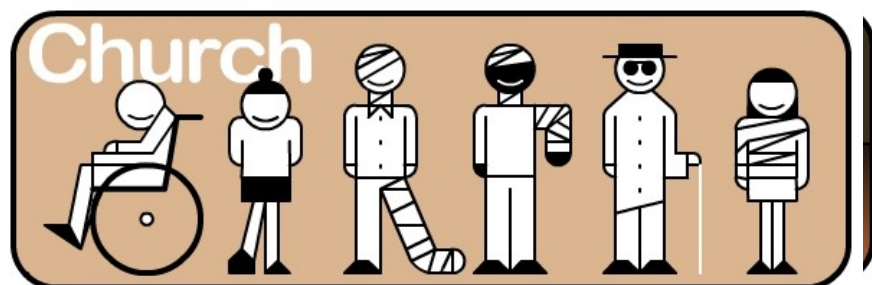
“This event was not about pornography being bad it was about what this place used to be and what it is going to become. I find the lack of tolerance to be quite amazing. There was no sermon on pornography, It was a symbolic event....an out of the ashes type of thing.

“People are reading way more into it than it really was. There were no goose stepping nazis that I ran into...it sounds like some of you on here would prefer that the priest rev up the projectors and start showing some old porn to the congregation instead of having a picnic celebrating the fact that they just purchased the land.

“I think you should re-read some of your posts before you start talking about how intolerant you think people are.”⁸⁶



⁸⁶<http://www.npr.org/templates/story/story.php?storyId=95913049>



The truth.

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Thanks to John Verbrugge (See 1Chronicles 4:9-10)

01-23-2002

YOU MUST BE JOB ... MY NAME IS JABEZ, I'M
YOUR NEW NEIGHBOR



Playtime Consecration Photos

Bob Winsor's camera chronicled the consecration ceremony of the Playtime property::







CHRIST CHURCH DECLARES THEATER RIGHTEOUS GROUND



The marquee at Christ Church, Jacksonville, Florida, now advertises family movies. Inset photo: (left) Father Mark Eldredge, church rector, and Jim Evans, director of movies and entertainment.



**O LORD my God, I cried unto thee,
And thou hast healed me.**

**O LORD, thou hast brought up my soul from the grave:
Thou hast kept me alive,
That I should not go down to the pit.**

**Sing unto the LORD, O ye saints of His,
And give thanks at the remembrance of his holiness.
For his anger endureth but a moment;
In his favour is life:**

**Weeping may endure for a night,
But joy cometh in the morning.**

—Psalm 30:2-5



BISHOPS ON THE MOVE

The 2008 Jerusalem Conference

While things got hot around the Christ Church Playtime property, they got hotter in Jerusalem—yes, the bishops were at it again.



The **Global Anglican Future Conference (GAFCON)** was a seven day conference of conservative Anglican bishops and leaders held in Jerusalem during June, 2008, to address the rise of secularism in the churches, HIV/AIDS, and poverty. As a result of the conference, the *Jerusalem Declaration* was issued, and the Fellowship of Confessing Anglicans was created.

Conference participants also called for the creation of the Anglican Church in North America as an alternative to the Episcopal Church in the United States and the Anglican Church of Canada—and declared that recognition by the Archbishop of Canterbury is not necessary to Anglican identity.⁸⁷

GAFCON occurred one month prior to the Lambeth Conference, the ten-yearly gathering of Anglican Communion bishops.

GAFCON stated the movement rose because a "false gospel" is being promoted within the Anglican Communion, which denies the

⁸⁷http://en.wikipedia.org/wiki/Global_Anglican_Future_Conference#Jerusalem_Declaration



uniqueness of Jesus Christ and "promotes a variety of sexual preferences and immoral behavior as a universal human right".

Some bishops denounced others as heretics who, in turn, denounced them as schismatics. Conservative bishops issued a document called The Jerusalem Declaration; here is a portion of its text:

Text Of The Jerusalem Declaration⁸⁸

In the name of God the Father, God the Son and God the Holy Spirit:

We, the participants in the Global Anglican Future Conference, have met in the land of Jesus' birth. We express our loyalty as disciples to the King of kings, the Lord Jesus. We joyfully embrace his command to proclaim the reality of his kingdom which he first announced in this land. The gospel of the kingdom is the good news of salvation, liberation and transformation for all. In light of the above, we agree to chart a way forward together that promotes and protects the biblical gospel and mission to the world, solemnly declaring the following tenets of orthodoxy which underpin our Anglican identity.

We rejoice in the gospel of God through which we have been saved by grace through faith in Jesus Christ by the power of the Holy Spirit. Because God first loved us, we love him and as believers bring forth fruits of love, ongoing repentance, lively hope and thanksgiving to God in all things.

We believe the Holy Scriptures of the Old and New Testaments to be the Word of God written and to contain all things necessary for salvation. The Bible is to be translated, read, preached, taught and obeyed in its plain and canonical sense, respectful of the church's historic and consensual reading.

We uphold the four Ecumenical Councils and the three historic Creeds as expressing the rule of faith of the one holy catholic and apostolic Church.

We uphold the Thirty-nine Articles as containing the true doctrine of the Church agreeing with God's Word and as authoritative for Anglicans today.

We gladly proclaim and submit to the unique and universal Lordship of Jesus Christ, the Son of God, humanity's only

⁸⁸http://gafcon.org/news/gafcon_final_statement/



Saviour from sin, judgement and hell, who lived the life we could not live and died the death that we deserve. By his atoning death and glorious resurrection, he secured the redemption of all who come to him in repentance and faith.

We rejoice in our Anglican sacramental and liturgical heritage as an expression of the gospel, and we uphold the 1662 Book of Common Prayer as a true and authoritative standard of worship and prayer, **to be translated and locally adapted for each culture.**

We recognize that God has called and gifted bishops, priests and deacons in historic succession to equip all the people of God for their ministry in the world. We uphold the classic Anglican Ordinal as an authoritative standard of clerical orders.

We acknowledge God's creation of humankind as male and female and the unchangeable standard of Christian marriage between one man and one woman as the proper place for sexual intimacy and the basis of the family. We repent of our failures to maintain this standard and call for a renewed commitment to lifelong fidelity in marriage and abstinence for those who are not married.

We gladly accept the Great Commission of the risen Lord to make disciples of all nations, to seek those who do not know Christ and to baptize, teach and bring new believers to maturity.

We are mindful of our responsibility to be good stewards of God's creation, to uphold and advocate justice in society, and to seek relief and empowerment of the poor and needy.

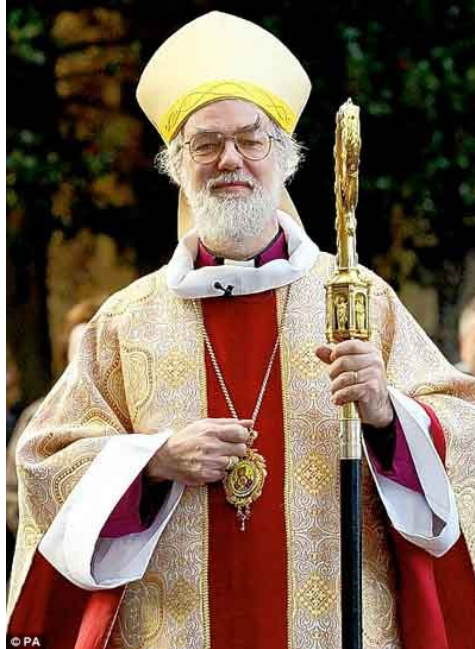
We are committed to the unity of all those who know and love Christ and to building authentic ecumenical relationships. We recognize the orders and jurisdiction of those Anglicans who uphold orthodox faith and practice, and we encourage them to join us in this declaration.

We celebrate the God-given diversity among us which enriches our global fellowship, and we acknowledge freedom in secondary matters. We pledge to work together to seek the mind of Christ on issues that divide us.



We reject the authority of those churches and leaders who have denied the orthodox faith in word or deed. We pray for them and call on them to repent and return to the Lord.

We rejoice at the prospect of Jesus' coming again in glory, and while we await this final event of history, we praise him for the way he builds up his church through his Spirit by miraculously changing lives.



Archbishop of Canterbury, Dr Rowan Williams, responded⁸⁹ saying:

A 'Primates' Council' which consists only of a self-selected group from among the Primates of the Communion will not pass the test of legitimacy for all in the Communion.

Any claim to be free to operate across provincial boundaries is fraught with difficulties, both theological and practical – theological because of our historic commitments to mutual recognition of ministries in the Communion, practical because of the obvious strain of

⁸⁹<http://www.anglicannews.org/news/2008/06/archbishop-of-canterbury-responds-to-gafcon-statement.aspx>



responsibly exercising episcopal or primatial authority across enormous geographical and cultural divides.

Two questions arise at once about what has been proposed. By what authority are Primates deemed acceptable or unacceptable members of any new primatial council?

And how is effective discipline to be maintained in a situation of overlapping and competing jurisdictions?...

one question has repeatedly been raised which is now becoming very serious: how is a bishop or primate in another continent able to discriminate effectively between a genuine crisis of pastoral relationship and theological integrity, and a situation where there are underlying non-theological motivations at work? We have seen instances of intervention in dioceses whose leadership is unquestionably orthodox simply because of local difficulties of a personal and administrative nature. We have also seen instances of clergy disciplined for scandalous behaviour in one jurisdiction accepted in another, apparently without due process. ...

The language of 'colonialism' has been freely used of existing patterns. No-one is likely to look back with complacency to the colonial legacy. But emerging from the legacy of colonialism must mean a new co-operation of equals, not a simple reversal of power. If those who speak for GAFCON are willing to share in a genuine renewal of all our patterns of reflection and decision-making in the Communion, they are welcome, especially in the shaping of an effective Covenant for our future together.

I believe that it is wrong to assume we are now so far apart that all those outside the GAFCON network are simply proclaiming another gospel. This is not the case; it is not the experience of millions of faithful and biblically focused Anglicans in every province. What is true is that, on all sides of our controversies, slogans, misrepresentations and caricatures abound. And they need to be challenged in the name of the respect and patience we owe to each other in Jesus Christ.

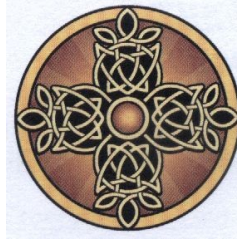


**The memory of the just is blessed:
But the name of the wicked shall rot.**

—Proverbs 10:7



This is your headstone. Fill in the spaces.



Christ Church Timeline 2009

A Little Child Shall Lead Them...

At the Third Annual Parish Meeting on March 29, 2009, six-year-old Lauren Ragan, drew lots selecting Jere Latimer, Debby Graham, and Joe Ragan for a three-year term on the Leadership Council; with Pam Carpenter, Robin Dewey, and Sandy Biggs as alternates.

Parishioners evaluated their Spiritual Health Assessment forms from questionnaires previously filled out; Robin Dewey presented Power Point charts to aid in this self-evaluation.

March 29, 2009 3 rd Annual Christ Church Jacksonville Anglican Parish Meeting	
Phyllis Beyer	Bonnie May
JERRY TEMIN	Cil Muth
BETH TEMIN	Sara Allen
Barbara W. Hays	Joe Ragan (Lauren Ragan)
JERE LATIMER	Frank Hinkle (Gretchen)
BILLY R. HAYES	Margaret Adams
Debby Graham	Sandra Peters
Peterson Rieux	HARRELL DIETRICH
Mike Hays	PAM CARPENTER
Chloe Fox & Peggy	Elizabeth Faust
Todd Reagan	Earl Faust
Elizabeth Cantrell	Matt Bonk
Monaheta Russell	Karen Bonk
Betty Bonk	Billy WATERS
FR. Pam Carpenter	FR. Mark Eldredge
Judy Jones	John Fish & Susan Fish
James Sanders	Larry Ragan
FR. Rob Sanders	Robin Dewey + (Bethany)
Clayton deS. Bryan	Bunny Nelson
Russell Bryan	Annette & Tim Evans
Robert Biggs	Paul Snyder
Sandra Biggs	
David Threlkeld	
Gin Stewart Hayell	
Don Brien	
Larry Ragan Jr.	
Peter Will	



The Leadership Council meetings in the Spring of 2009, rejoiced that average attendance in worship services increased to more than 200 people; 259 in morning worship, and 180 people involved in midweek activities.⁹⁰ Worshipers from Church of The Nativity joined worshipers at Christ Church on January 1st; Christ Church began holding three Sunday services to meet the expansion⁹¹.



⁹⁰LC Minutes, March 19, 2009

⁹¹Third Annual Parish Meeting Report, March 29, 2009



IN THEIR OWN WORDS

A Testimony by

Gail Pender



Today, April 20, 2014, was amazing, not only because it was Easter Sunday, but it was our first service at our new church home. Christ Church is a homecoming for me.

My journey to the Anglican faith and Christ Church began when I was christen at St. Stephens Episcopal Church at the age of 14 after being raised Catholic. I was later married at St. Stephens in 1970. A few years later my husband, Ken, and I moved to Crystal River, FL and St. Stephens, white steeple church moved down Normandy Blvd and joined St. Albans on their property and became the Church of the Nativity.

I was away from Jacksonville for approximately 16 years and attended various churches, but always came back the Episcopal Church. After



some wayward times in South Florida and a longing for home, Ken and I moved back to Jacksonville in 1989. I wanted my strong faith back and wanted my sons to also keep God in their lives. I asked a friend what Episcopal Church was offering training as I no longer wanted to be a pew sitter. I was directed to the Church of the Good Shepherd. I knew the church because in school we were offered swimming in gym class and we went to Good Shepherd. I also went to dances that were held there on Friday nights.

I took the Stephen Ministry classes with wonderful guidance by the clergy (they had three priests at the time and one of them was a woman) and leaders deeply rooted in the scriptural word of God. "Praise be to thee from whom all blessings flow." I had wonderful Sunday school leaders that continued to help me grow in faith and my understanding of the Bible. I served on the vestry and also went on to becoming a Stephen Ministry leader. This time was very rewarding and has come back to me more than 10 fold.

After my father died, in 1997, my mother came to live with me and Ken. She asked if we could go back to our old church, which was now the Church of the Nativity. So we left Good Shepherd and became members of Nativity and reacquainted ourselves with some members and made new friends.

My mother had gotten larynx cancer shortly after coming to live with me and I instantly became a caregiver for the rest of her life. Most of my extra-curricular activities came to a halt and it was work and go home to mother. Talk about talking to God a regular basis, this was the time period. Mother had a lot of unexpected illness as a result of her cancer and high blood pressure and loss of blood resulting in periodical transfusions. This experience and time with mother only strengthen my faith in God. He answered my many, many prayers.

After mother's death in 2002, I became active in various organizations and eventually ended up on the vestry at Nativity.

Then "BAM", everything was turned upside down in our church with the activities within the US Episcopal churches and our Priest was devastated and could no longer be involved with the Episcopal Church. We went through a period of time having several part-time priests.

I was involved in some of the gatherings discussing our church moving into the Anglican sector directly and would have to be



assigned to a Bishop outside the U.S. Our whole congregation decided to move into the Anglican “wave” and wanted to purchase our church and grounds, but that didn’t happen.

We move during this time period with our new part time priest, Father Gary Blaylock, to Hosanna Baptist Church for our services. It was very gracious of them to share their church home, but it just wasn’t ours.

After various meetings with the congregation, we eventually came to Christ Church when they were in the old “Watson” building on 103rd and I-295, and the Sunday services were held at Bishop John Snyder High School Chapel and Auditorium.

We then moved again to the building in front of the acres purchased with the various congregations that moved away from their perspective Episcopal churches. We will always be grateful for Father Gary’s guidance through all our transitions.

I worship at Christ Church Anglican because I want to continue to be feed the word of God! Thank you, Father Mark and my small group for continuing my spiritual and scriptural growth. I want to be of service to God and our church however I am called. I enjoy the diversity we offer and I am so glad to be home!

Gail Pender

4/20/2014



2009 Timeline (Continued)

Plans continue to develop for establishing The Anglican School Of Ministry, Jacksonville Campus; eight parishioners show interest in attending the seminary.

In February, 2009, Mark Eldredge, Peter Willis, Sandi Mynatt, Earl Faust, Mike Kieffer, and Jerry and Jill Wills attended a seminar for starting a Celebrate Recovery program at Christ Church; the local program began on May, 15, 2009. And a 1996 pick-up truck donated to the church was passed on to a needy parishioner.

At virtually every meeting, the Leadership Council examined scenarios related to buildings, land use, and present church needs with an eye to future expansion. Modularity was chosen as an immediate solution for office space and weekday activities.

Many people contribute to the Christ Church Memorial Fund to honor loved ones. The council approved a policy stating, “The use of this fund will be prayerfully determined by the Clergy and/or the Leadership Council for the work and ministry of Christ Church. Purchases from this fund will not be identified with labels or inscription of any kind, but may be recorded in a Memorial Fund Record book”.⁹²

Body & Soul

In 2009, April's Leadership Council concerns revolved around needs of the church body and soul.

Earl Faust reported on a consultation between Paul Snyder and the AA Septic Co.—“The -septic tank at the church's Blanding property is in question but the drain field may be ok”.⁹³

A dumpster was hired to be on site April 25th to remove decomposing porno film from Blanding Campus.

The Leadership Council bought a new desktop computer which was purchased to run AV equipment and videos for Contemporary Worship, and received bids for air-conditioning units for the children in the KidZone area.

And, Earl Faust motioned, “That we dedicate the \$4,000 in the Rwanda Outreach Fund to Dave Austell's mission trip in May to

⁹²CCJA Policies & Procedures, Group Two, March 19, 2009

⁹³LC Minutes, April 16, 2009

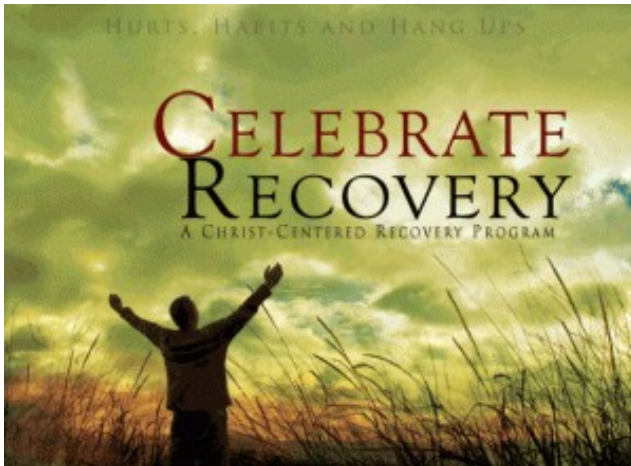


subsidize airfare and the balance to be used at the Bishop's discretion".⁹⁴

Bishop Alexis of Rwanda had invited the Rev. Dave Austell and his wife, Marcheta, "To visit Rwanda with the notion that they would come of a couple of years to help develop a mission compound in a small town of Gahini". The Austells scheduled their mission trip to leave Jacksonville on May 8, 2009.⁹⁵

Thirty-Four adults and ten children attended Christ Church's first Celebrate Recovery meeting on May 15, 2009. Eight people had never been to Christ Church before, but came because they'd heard about the Celebrate Recovery program⁹⁶.

Celebrate Recovery



The purpose of Christ Church's Celebrate Recovery is to fellowship and celebrate God's healing power in our lives through the 8 Recovery Principles and 12 Steps of Recovery. This experience allows us to be "changed for good" By working and applying these Principles and Steps we begin to grow spiritually. We become free from our hurts, habits, and addictive hang ups. This healing creates peace, joy, and better relationships with both God and others!⁹⁷

⁹⁴LC Minutes, April `16, 2009, page two.

⁹⁵LC Minutes, April 16, 2009, page two

⁹⁶LC Minutes, May 21, 2009

⁹⁷<http://www.christchurchjax.com/>



IN THEIR OWN WORDS

A Testimony by

Larry Ragan

I lived a life most men I knew envied, putting worldly pursuits, and carnal encounters as priority above all things. Different women in and out of my life, while my wife, in mental anguish looked on, and me, oblivious to her pain.

We had rationalized our behaviors intellectually, simply putting our faith in the counter culture world around us. It never dawned on me that I was filling a hole in me with whatever was handily available.

That all changed due to a chance encounter with Fr. Mark, the priest who led Christ Church, a church body where the truly broken were welcome. The hole in my heart that had plagued me for so long suddenly felt filled with that which it was created for.

No longer searching, we dove in. We have never looked back. The hurts that my wife and I caused each other were forgiven, and we stepped forward together into a new life as new creations in Him. I couldn't imagine my ministry life without her input and standing by my side.

My life has come full circle. All the mistakes of the past led me to be the man and servant I am, with an ability to reach those who society has discarded with the same open arms that welcomed me.

It has become a place of a calling to servitude, blessed with a life to be spent in His service, spreading His Word, and sharing His love.



Also in 2009, the Christ Church JOY (Just Older Youth) group agreed to oversee a mission outreach to help poor people at Courtney Manor



Apartments, 520 Collins Road. Apartment management donated an empty apartment for the church to use as headquarters to aid renters with food, clothing, etc. and volunteers tutor children in school work. Sandy Biggs agreed to coordinate the church-wide effort. Deacon Ann Stewart Hemphill provides clergy oversight and Phyllis Byron met with the complex manager targeting August 15, 2009 as the startup date.⁹⁸

Christ Church's Courtney Manor Food Mission

by
Robert Biggs



It is Fr. Mark's belief that one of the purposes of a church organization is to reach outside of the four walls of 'the building to the people of the community. This philosophy is the basis for CCJA's many outreach missions.

One of the outreach missions is Courtney Manor Food Mission. In 2009, Father Mark had a discussion with a fellow priest at All Souls and learned that they had a program that supplied basic food items (dry and canned goods) at the end of each month to residents at a low income apartment complex. The reasoning was that those in need at

⁹⁸LC Minutes, May 21 & June 18, 2009



the end of the month might need to decide whether to spend rent money on food. The church's 'end of month' food distribution could help those in need 'over the hump'. Mark learned that the owners of the complex served by All Souls also had a complex—Courtney Manor Apartments on Collins Road—on the southwest side of Jacksonville and they were looking for a church to offer the same type of food mission.

Knowing there was an apartment complex available, Mark started looking for someone or a group at CCJA to take on this mission. At the same time members of JOY (Just Older Youth) at CCJA were looking for a purpose for their group. This was the start of the Christ Church's Courtney Manor Food Mission. The mission is now physically supported by volunteers from the church congregation as the JOY group is no longer.

A purpose of the mission is to supply basic food items to those residents at Courtney Manor who consider themselves in need to participate. The distribution for the residents who have applied is on the last Saturday of each month. The only exceptions are Thanksgiving, Christmas and Easter. Then the distribution is on the Saturday before the holiday so a special food item –turkey or ham - for the holiday can be included with the basic foods.

Courtney Manor Food Mission funding depends strictly on donations. There is no line item in the church budget for this outreach program. The generosity of our congregation, and even from individuals outside of our church but who are aware of the mission, has made it possible to serve 10 to 25 different families a month since October 2010. A 'Thank Offering' basket is placed out in each service during the administration of Communion for those who wish to contribute.. Or, a contribution designated for the Courtney Manor food mission can be made at the time of the passing of the collection plate.

Besides funding, the business success of the mission depends on the organization, stocking, distribution, and tight inventory control of the items. The management at the complex has cooperated in making a large secure storage available in the complex's club room and the club room available for the Saturday preparation and distribution. The food items are purchased through Second Harvest and the wise, efficient use of store sales and coupons and in bulk when possible.

The creation of the food mission at Courtney Manor also has another purpose. Once the residents and management were aware of Christ



Church and its food mission, it was felt that other missions could be established and accepted at Courtney Manor.

The main purpose of any mission is to bring the awareness of God, His power, His loving, and His word to those who are unaware or have forgotten Him. Those who volunteer try to bring this to the residents by action and deed. Besides ministering to the physical – food items – we also try to minister to the spiritual by the offering of prayer. The environment at Courtney Manor is restricted by federal guidelines. Working within those guidelines, we offer the choice of prayer to the residents who have participated in the food mission.

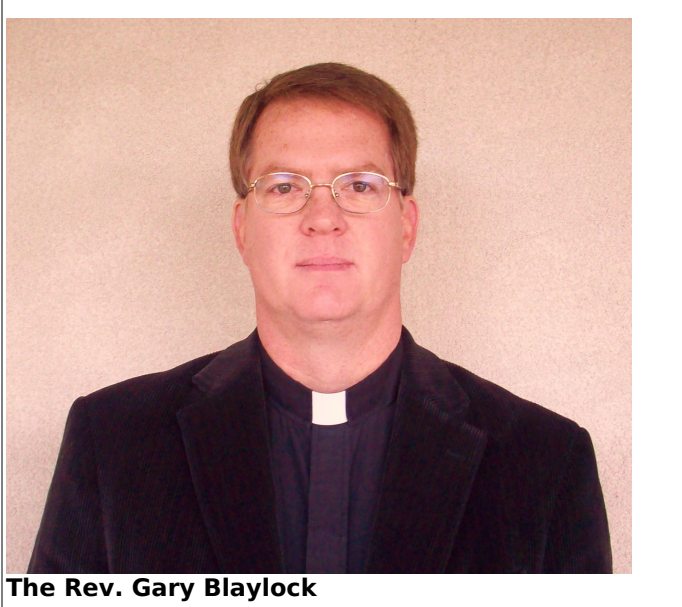
Our volunteers have experienced more than just the distribution of food items. The shameful thought that people might abuse this program has been banished. We have seen people in extreme need and who have cried because this mission was available. We have seen residents who participated in a time of need and then wanted to give back in their own way by helping with set up, the filling of the bags, the inventory and clean up after the distribution. We have had one resident who offered 98cents and apologized it was not more. We had a mother with two young teenagers come early to help. And the teenage daughter offer to, and did, lead the prayer for each resident.

The power and might of our loving God is present in all that we do. We know that this is God's will and we are just His instruments in the expression of His love and power through our physical, financial or, most of all, spiritual presentation to those we are fortunate to come in contact with. All we have is not ours. It is all God's and we are stewards of God and His gifts to us.



Christ Church 2009 Timeline (Continued)

In May, 2009, Susan Turcotte began the chartering process for a Mothers Of School Age Kids ministry with \$325 money from the Christ Church Anglican Ladies Ministry⁹⁹.



The Rev. Gary Blaylock

On August 1, 2009, the Rev. Gary Blaylock came on staff at Christ Church full-time as associate; previously he served at Nativity.

In July, the Rev. Dave Austell abruptly had left Christ Church. In lieu of severance, he received his normal pay through the end of the year.

“A discussion followed”.¹⁰⁰

The minutes record, “With moving forward, total agreement was made to bathe each other in prayer”.

The council decided “to halt further funding and actions on building at the Blanding property site, but work toward paying down the loan principle”.¹⁰¹

⁹⁹LC Minutes, May 21, 2009

¹⁰⁰LC Minutes, July 16, 2009

¹⁰¹LC Minutes, July 16, 2009



Holy Trinity Anglican Church

In 2009, a group of believers at Christ Church Anglican, under the leadership of the Rev. Dave Austell, formed Holy Trinity Anglican Church to “serve the Ortega, Avondale, Riverside, and Murray Hill areas of Jacksonville”.

Temporarily, they worshiped in the sanctuary of Ortega Presbyterian Church, then moved to 3889 Eloise Street into a 1927 church building, formerly the site of Trinity Methodist Episcopal Church¹⁰².



Holy Trinity Anglican Church's website statement says in part:

We know that there is only one True God and we speak out against those that tell us that this belief is no longer true.

We know that every word in the Bible is true and was inspired by the Voice and Hand of God Almighty.

We know that Jesus did die on the cross but He is alive. Just as alive today as he was 2,000 years ago. His death and resurrection has given us eternal life.

We know that doing good things for people is the result of our Christian faith, not as the requirement for it....

¹⁰² | <http://htaj.org/we-are-holy-trinity-anglican-church/>



We believe that there is one True God. We believe that all scripture is written by man while God breathed upon their hands and hearts. We believe in the virgin birth of Jesus and, that by his death and resurrection, we have been granted eternal life. It is by grace alone that we are forgiven of our sins through our confession, repentance, and trust in the Messiah, Jesus Christ. We believe in the Holy Trinity; God, the father, Jesus His son, and the Holy Spirit, the Comforter. We believe that it is God's desire to have a very personal, one-on-one, relationship with His people.

We believe that our priest is selected and ordained by God, and falls under the authority of duly elected Bishops. We fall under the authority of Pear USA and the ACNA.

As Christ Church and Holy Trinity adjusted to the new situation, the Right Rev. Thomas Johnston, Missionary Bishop, of the Anglican Province of Rwanda, Anglican Mission in America, called for a meeting in Savannah to smooth rough spots.

Bishop Johnston said:

"It must be acknowledged that Father Mark had reason to believe..that any new work in the Ortega area would go forward with his knowledge. This did not occur and as a result he was unaware of the work that was initiated by New Grace Church (Orange Park) in Ortega during the month of September.

"The reality that must be faced, however, that a new work has begun in Ortega and that it is going forward under the auspices of New Grace Church. I believe that, given the history of the past nine months and this current reality, the work in Ortega should continue to be explored, encouraged, and developed by New Grace Church in consultation with my office....

"I am asking Father Mark Eldredge and the leadership of Christ Church Anglican to prayerfully and patiently apply the counsel of Gamliel in Acts chapter 5 verse 33 and following. Those who are starting the work in Ortega are brothers and sisters who serve the cause of Christ with us. I will prayerfully trust Jesus with (and will personally work for) a healthy, vibrant,



and growing partnership among all the churches in the Jacksonville area....

“I am both prayerful and expectant about all our work in the First Coast as I believe this is an area that is overflowing with opportunities for the expansion of the Kingdom of God. I want us as a mission to boldly go after these opportunities.”¹⁰³

Christ Church Internal Matters in 2009

On September 8, 2009, a special meeting of the Leadership Counsel was called by representatives of parishioners. Ten concerns in spiritual and secular areas were discussed; these included:

“Lectionary needs to be more Anglican. We need to teach Anglicanism and the whys for our rituals to younger and newer members”.¹⁰⁴

“Concern with the decreased in pledges and contributions. Stated this could be partly due to economy but might be due to internal structure. procedures and concerns regarding the future of the church”.

They “recommended Father Mark have a mentor. The Rev. Eric Dudley in Tallahassee at St. Peters was suggested to fill that role”.¹⁰⁵

“Debbie Graham stated she thought we'd had a lot of ministries going on and that if they were all listed on paper, people would be surprised. Several agreed with her and stated that everyone did not know about all ministries as they were involved and working in the ministry that felt called for.”

Four months later, Debbie Graham commented on this September special meeting saying, “The speed in which the criteria requested from that meeting was met and how Fr. Mark handled the situation made her very proud to have Fr. Mark as the Rector of Christ Church”.¹⁰⁶

On September 17, 2009, Pam Carpenter replaced Eric Linden who had resigned from the Leadership Council.

The Leadership Council addressed the importance of different styles of our worship services (Traditional Blend, Contemporary, and

¹⁰³ Letter from Bishop Johnston to area clergy, October 13, 2009, page 3

¹⁰⁴ LC Minutes, September 8, 2009 page 1

¹⁰⁵ LC Minutes, September 8, 2009, page 2

¹⁰⁶ LC Minutes, January 21, 2010



Traditional) . “We recognize the importance of including more liturgical and Anglicanism traditions”. Discussion followed regarding ways to implement this.

Father Mark reminded the council, “Our first priority was winning the lost to Christ; the second priority was the Anglican tradition”.

By consensus, the council agreed that Christ Church join the Exodus Church Association, a group assisting people with homosexual issues who are trying to avoid that lifestyle.¹⁰⁷

On September 1, 2009, *Florida Times-Union* writer Jeff Brumley reported:

A Jacksonville priest who led thousands from the Episcopal Church has been elected the first bishop of a new diocese that will oversee about 5,000 conservative Anglicans in North Florida and South Georgia.

The Rev. Neil Lebharr was elected Saturday by clergy and lay leaders in what will be called the Gulf Atlantic Diocese of the Anglican Church in North America.

The Anglican Church in North America itself is a new American denomination, having been formed in June largely by those who left the Episcopal Church after an openly gay priest became bishop in New Hampshire in 2003.

Lebharr said he's eager to lead but also glad the position has a seven-year term limit.

"I think the greatest impact for the kingdom takes place through the ministry of local Christian communities," Lebharr said. "So my heart has been, and always will be, for the parish."

The Christ Church Jethro Council organized in October, 2009, with Pete Boney, Frank Castriota, John Fish, Lew Graham, David Hemphill, Mike Rioux, and Harris Willman as members to serve the pastor with counsel and conversation related to his ministry.



¹⁰⁷LC Minutes, September 17, 2009

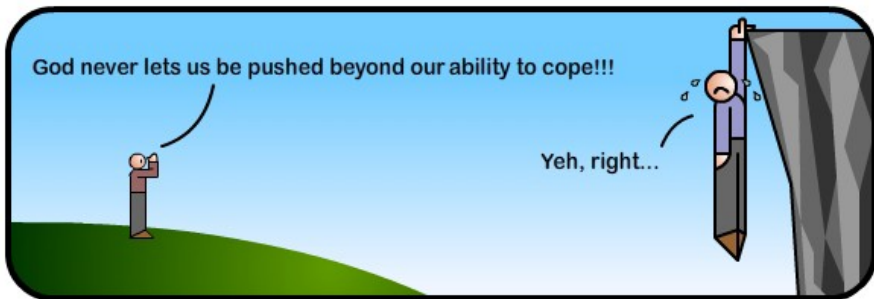


The Christ Church Celtic Cross, designed by Helen Cowart, was presented “to express the intent that our strategy is related to Anglicanism and is a central part of who we are”¹⁰⁸

In the Fall of 2009 outreach ministries of Christ Church Anglican reach full swing. A Parenting Seminar, headed by John Rosemond, was successful. Phyllis Byron announced that through Christ Church's participation in Operation Christmas Card hundreds of overseas servicemen and women received cards. Operation Christmas Child, led by Christina Garrett, provided 45 boxes to the Billy Graham Evangelistic Association for starving children around the world. The Rev. Sarah Nix, an AMiA deacon, became available for counseling services. Annette Evans reported the CCJA Policies & Procedures committee was moving forward.

Earl Faust motioned for negotiations to begin to lease the B&R Concrete building next to our Blanding Blvd. property as ideal for our church office and fellowship center.¹⁰⁹

And a weekly Flea Market Bazaar began on the Blanding campus. Mike Keiffer manages this venture. “Even though the Bazaar generates money for the church, it is not a fund raising event; It is an opportunity for ministry”¹¹⁰.



¹⁰⁸Lc Minutes, October 15, 2009

¹⁰⁹LC Minutes, November 19, 2009, page 2

¹¹⁰Finance Meeting e-mail, May 19, 2010



A Bazaar Ministry

My diary entry from
Thursday, April 3, 2014

As I work writing a book on the history of Christ Church Jacksonville, Anglican, I attempt to visit various church activities to get a feel for what's going on.

The present church campus covers over 13 acres of land at 6310 Blanding Blvd. Where a drive-in movie used to be. To use some of that undeveloped land as a venue for ministry, the church opens a bazaar each Wednesday.

Yesterday my son drove me out there.

It amazed me.

Having never been there before, I expected a rinky-dink affair with few booths and fewer customers.

Not so.



Vendors filled every booth, every table, and many spread merchandise on blankets on the ground as customers thronged the place.



Mike Kieffer, the church's Bazaar Chairman, told me that yesterday was a slow day. He sees his role there as a ministry to serve Christ. His office serves as a Prayer Room where troubled people can seek the Lord. And Mike uses his contacts at the bazaar to aid disabled people. He's assembled a crew responsible for building a number of home wheelchair ramps.

The bazaar raises funds for the church—among other things.

The sign on this cage is unintentional I'm sure, but the bazaar ministry separates the sheep from the goats.



As Anglican priest John Wesley once said, "It's hard to live a goat and die a lamb".

Yes you can buy sheep, goats, roosters, pots, backpacks, brassieres, tea cups, car parts, toys, bows & arrows, books, keys, Confederate money, drift wood, jewelery—things you can not live without, but you just didn't know it until you see it on display at this flea market.

Don Neeley sells things—I call 'em dolls, he calls 'em Action Figures—at his display called., *The Smile Train*. His slogan is, "Changing The World One Smile At A Time".



Proceeds from sales at his Bazaar display, Neeley said, go to pay for operations for babies and kids with a clef palate. His vendor display includes before and after photos of smiling kids who once suffered disfigured faces.

Purely in the interest of research for the church history book you understand, yesterday I bought a used jacket and an alarm clock and a statue of a naked girl with a spear and a goldfish bowl and an empty 1927 whiskey bottle and a Norman Rockwell coffee mug and a tablecloth and a pipe stand and a

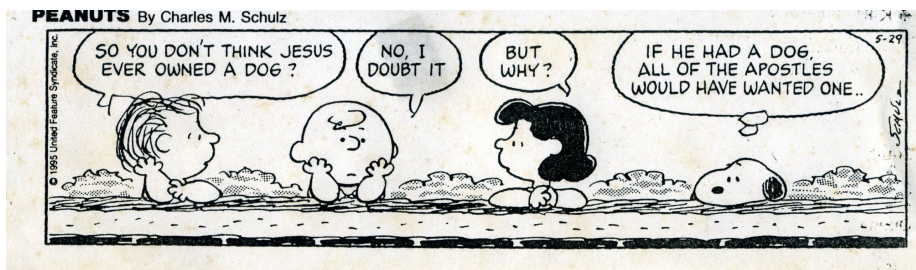
How have I ever managed to live without these treasures?

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(See Matthew 2:1-12)

12-24-2002





Christ Church Timeline 2010

A Little Child Shall Lead Them...

At the Forth Annual Parish Meeting on January 31, 2010, Five-year-old Charlie Faust drew the lots appointing five people to the Leadership Council; For three year terms were Lynne Atlee, Frank Castriota, and Sharon Jones; and alternates, Margaret Ahren and Gail Pender.

Annette Evans, long our KidZone minister, also served as Leadership Council chairperson.

An emphasis on Christian education marked the thrust of Christ Church in 2010. Discovery classes in spiritual growth, marriage, evangelism, leadership, money management, personal gifts and mission, and Discovering Anglicanism began.



By April, 2010, an average of three new members were being added to the church every month.

In May, Jim Evans resigned, “with heavy heart” from the movie ministry; he said, “As a result, this ministry is being terminated, at least for now. Since the movie screens will be there for a long time, this ministry can always be resurrected. That is indeed my prayer”.¹¹¹

¹¹¹E-mail from Jim Evans, May 13, 2010



John Fish reported, “Giving is steadily decreasing. Expenses are the only controllable option”.¹¹²

In June the Leadership Council approved a for-profit program with Paper Retriever Recycling to benefit the church financially. With recycle bins placed at the edge of the parking lot, the church could stand to gain \$15 to \$20 per ton of paper donated each month.



When Christ Church moved worship services from Bishop Snyder High School to our Blanding Boulevard property, ten first-time visitors attended that first service in the new location.¹¹³

Christ Church shared our facilities with two other ministries: Prince of Peace Charismatic Episcopal Church and the Defender Foundation also met at the Blanding site.¹¹⁴

Fire had destroyed the Prince of Peace sanctuary; when it was restored in 2011 they returned to their own church building.¹¹⁵

¹¹²LC Minutes May 20, 2010

¹¹³LC Minutes, September 16, 2010

¹¹⁴LC Minutes, October 21, 2010

¹¹⁵LC Minutes, September 15, 2011

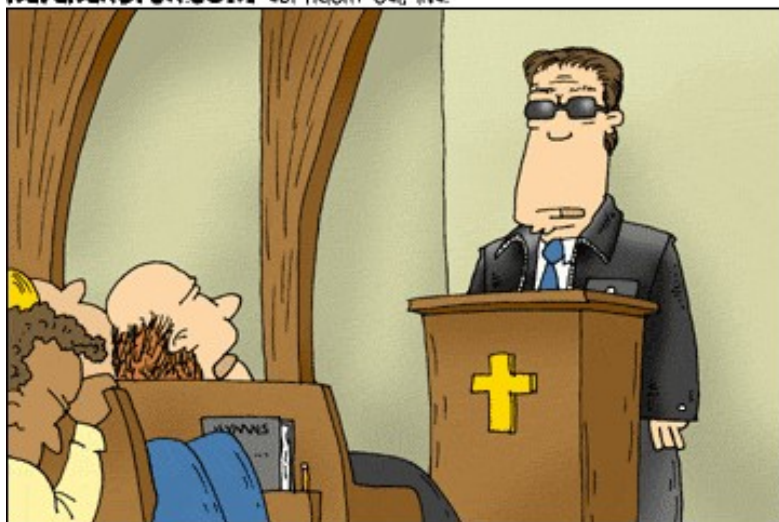


The early worship on Christmas Eve, 2010, was held as an outside drive-in service where once porno films had been shown.





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Thanks to Charles Dunleavy

03-01-2005

NO ONE CAN STOP THE SERMONATOR



Still More Bishops In The Backseat

In the July, 2010, Christ Church Leadership Council meeting, Annette Evans said, “I move that Christ Church Jacksonville, Anglican request to be a ministry partner with the Gulf Atlantic Diocese”¹¹⁶

Following information comes from their website:

The forming churches of the Diocese each submitted to the hierarchical structure of the world wide Anglican Communion through various ecclesial bodies such as the Anglican Mission in America (AMiA) under the authority of the Archbishop of Rwanda; the Convocation of Anglicans in North America (CANA) under the Archbishop of Nigeria; and the Network under a variety of bishops and Archbishops in Kenya, Uganda, and the Southern Cone of South America. It is precisely this joint association of churches that is now seen as a model of hope that is the biblically based and mission minded Anglican Church in North America.¹¹⁷



The Anglican Alliance

The Anglican Alliance, predecessor to the Gulf Atlantic Diocese, had its origin in the third diocesan chapter of the American Anglican Council (AAC) in November 2001 at the urging of then Bishop Stephen Jecko. At that time, most of the clergy and laity in the Diocese of Florida were supportive of the traditional orthodox beliefs of the church while watching as the leadership of the Episcopal Church USA turned its back on many of the doctrines that are central to that belief. Our mission was to try to turn the tide of theological revisionism back to the solid foundation of the traditional faith once delivered to the saints.



¹¹⁶LC Minutes, July 15, 2010

¹¹⁷<http://www.gulfatlanticdiocese.org/about>



By the end of 2003, it became evident that the Episcopal Church would not heed the cries of dissent from within the American church or from the world-wide leadership of the Anglican Communion to turn back from its trajectory toward theological innovation. When the House of Bishops, at General Convention, approved of the election of a divorced man openly engaged in homosexual behavior to the office of Bishop of New Hampshire and only narrowly missed passage of a resolution that would have allowed for the creation of liturgical expression for same sex unions within the church, it became tragically evident that biblical truth would no longer be the foundation of the Episcopal Church.

In 2004, our beloved leader, Bishop Jecko, stepped down as Diocesan soon after the consecration of Samuel Johnson Howard as Bishop Coadjutor of the Diocese of Florida. One of the final acts of Bishop Jecko as diocesan was to join with Bishop Robert Duncan and ten other orthodox bishops to form the Network of Anglican Communion Dioceses and Parishes. Bishop Jecko honorably left it to his successor to formalize that relationship, an action which Bishop Howard ultimately rejected. While Bishop Howard professed traditional orthodox Anglican beliefs, his actions became increasingly at odds with the clergy and laity who championed those values and supported the Network.

In the fall of 2005, the Rev. Eric Dudley led most of his flock out of the Episcopal Diocese of Florida to form a new church, St. Peter's Anglican Church, under the Province of Uganda. Bishop Jecko helped coordinate this new provincial relationship. This followed a similar move by a small parish in High Springs, FL several months earlier.

While preparing for that departure, Father Dudley brought together other key clergy leaders in the Diocese of Florida for retreat, prayer and planning. That retreat group formed a bond for mutual support and fellowship known as the Anglican Alliance of North Florida, which included both Episcopal and Anglican parishes.



Six of the clergy had already become known in the church media as the "Florida Six," as they led parishes that refused to make diocesan pledges because of diocesan giving to the national Episcopal Church. The parishes, however, had still supported diocesan ministries directly. Several of their congregations eventually left the diocese, some as early as December 2005.



While church buildings and property were not the primary concern of any of these leaders, several of them attempted to maintain their property rights as it was their parishioners through history that had (in most cases) bought, paid for and built those churches. In a test case, the diocese sued the Church of the Redeemer to regain possession of its property as legal title resides in the name of the diocese.

This and similar actions in other parts of the country were of sufficient concern to the Primates of the Anglican Communion, that the Archbishop of Canterbury formed a group known as the Panel of Reference to whom he could refer specific issues for deliberation and arbitration. One of the very few issues to actually be referred to the panel was the ownership of the Church of the Redeemer property in Jacksonville, FL. Following a very long and in depth study of all of the related issues, the Panel of Reference proposed a resolution that would have allowed the Redeemer congregation to remain in its facilities while the issues of the world wide communion status were resolved. The Redeemer leadership agreed to follow the recommendations of the Panel of Reference, but Bishop Howard would only agree to the plan if the Redeemer congregation would submit to remaining in communion with him, his diocese, and the Episcopal Church, a condition not proposed by the Panel. In the process, Bishop Howard ignored a personal letter from the Archbishop of Canterbury supporting the Panel's proposal. Redeemer soon left the property after the secular court determined that Florida law supported the claims of the diocese.

The Inaugural Synod

On Saturday August 29th, 2009, the Anglican Alliance of North Florida and South Georgia met at Advent Christian Village in Dowling Park Florida to take the specific steps necessary to transition from a "Diocese in Formation" to full status as a new diocese in the Anglican Church in North America. Forty seven clergy delegates and thirty nine lay delegates were certified...





Christ Church At Prayer

by

Lynne Atlee



During the formation of CCJ Barbara Crotzer compiled a list of church needs for prayer, which she distributed to those willing to pray & set up the foundation for the new church.

Georgette MacArthur organized a prayer chain & intercessors before & during the 9 & 11 services. Both groups were continued after reassessing everyone's interests. Many people received prayer & healing over the years.

A prayer manual was written & distributed to those intercessors who were interested. A prayer committee was pulled together to reorganize the intercessors, surveys of need were compiled & analyzed. A personal intercessor began praying daily & conferring weekly with Fr. Mark for personal & church concerns.

Spiritual Mapping was done of the Westside of Jacksonville as far back as resources could be located through various sources. This mapping was exposed to intercessors for prayer purposes.



Then monthly prayer walks were started also using prayer formats used by other prayer walkers plus information used by monthly police reports taken to neighborhood concerned citizens in the Westside. Prayer teams were sent out into various sections of the Westside to pray for schools, businesses & neighborhoods. This lasted for 9 months.

For several months intercessors went out weekly to pray for the Bazaar & the 13 ½ acres of property, blessing it & giving it to God for His purposes.

In March, 2011 Fr Rob & several others began a Weds. Night service to sing, teach the Word & pray for people's needs. In Sept 2011 Christian Healing Ministry (CHM) methods were applied to the Weds. night services. During that year, people received physical, emotional & spiritual healing.

The following Sept. CHM training began with around 9 people using DVD's of Francis & Judith MacNutt's Levels 1, 2, & 3. By July this year (2014), levels 1, 2, & 3 will have been taught several times & 13 people will have graduated & many are or will be prayer ministers at the 9 & 11 services.

At this time 90 minute CHM prayer appointments have begun with recipients who fill out in-take forms- there is strict confidentiality required in order to make this ministry successful, trustworthy & respected.

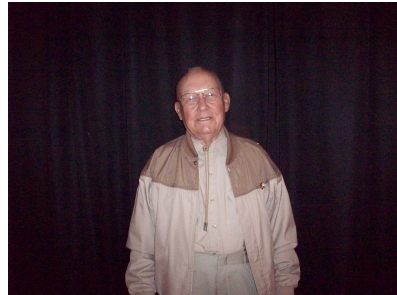
On-going training is being developed to keep the prayer ministers informed & up-dated. CHM is also to be a further support to the Celebrate Recovery Ministry as a source of deeper prayer & healing.

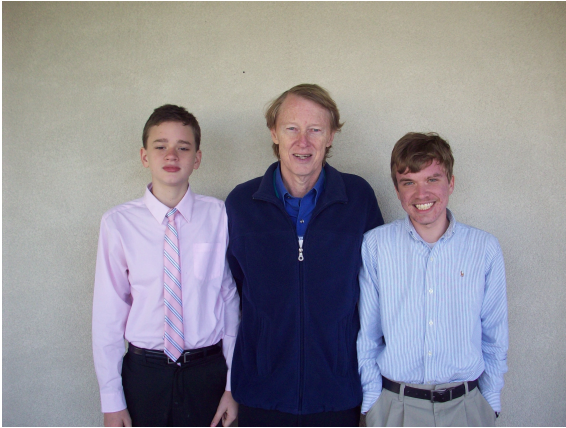
Prior to moving into our new church on 103rd Street a group of intercessors along with Fr. Mark prayed over the new church, praying for deliverance, & worshiping God for His favor & blessing.

We also prayed calling forth the identity, destiny & calling for the individuals as well as the corporate church thereby bringing everyone into alignment with God's purposes that He might be glorified.



A Christ Church Photo Gallery collected by **Bob Winsor**























**God hath not appointed us to wrath,
But to obtain salvation by our Lord Jesus Christ,
Who died for us, that, whether we wake or sleep,**



We should live together with him.

**Wherefore comfort yourselves together,
And edify one another, even as also ye do....
Be at peace among yourselves....
Warn them that are unruly,
Comfort the feebleminded,**

**Support the weak,
Be patient toward all men.
See that none render evil for evil unto any man;
But ever follow that which is good...**

—I Thessalonians 5:9-15



**Christ Church Timeline
2011**



JANUARY 30, 2011

• Keith Baertson	• Anita Jackson
• J.B. Wice	• Lynne P. Aillee
• Bill Phillips	• The Rev. Robert J. Glendon
• Elizabeth Cartell	• Chris Zornick
• Peter Fenoff	• JERRY TEMIN
• Melissa Cash	• BETH TEMIN
• Pat Nix	• Matthew Watling
• Sandra Peters	• Karen Wynter
• Sam Evans	• Mark Wynter
• Betty Fenoff	• Frank/Melanie Cassiday
• Ginger Barraman	• Margaret Ahern
• Paula Peaks	• Peggy Forbes
• Matt Pender	• Steve Johnson
• Bob Wynter	• Linda Johnson
• Kevin Round	• Chuck Johnson
• Phillip Ryan	• Matt Bonk
• Don + Ed Murphy	• Paul Barton
• Corkin	• Richard Morrison
• Joe Salmer	• Joe K...
• Bill Nix	• Mike K...
• David Smith	• Rev. Mary Lorenz
• Peter Wille	• Joyce ...
• Van Ojala	• Dan ...
• Dale Ojala	
• Trisha Jirik Brown	
• John BROWN	
• PAT TANNER	
• Bill Sillik	

counted 70 including clergy
53 signed in

A Little Child Shall Lead Them... At the Fifth Annual Parish Meeting, January 30, 2011, Jasmine Underwood, age 4, drew lots naming new Leadership Council representatives: Three-year term—Beth Temin, Peter Fenoff, and Matt Bonk; with Sandra Peters, Margaret Ahern, and Dann Robbins as alternatives. Debbie Graham became new Leadership Council chairperson,

Peggy Forbes earned a Giant Killer award for her four years of service as choir leader. Pat Nix and Inez Cashwell earned Hidden Hero awards for persistence in developing the Birthday Card ministry.

Dr. Robert Sanders “encouraged CCJA to find a way to package the components and elements that make CCJA what it is, to bring in the



unchurched and people whose lives are unmanageable and blend them in with the whole congregation”.¹¹⁸

Overcrowding necessitated simultaneous worship services: two at 9 a.m. and two at 11 a.m. beginning at Easter.

At that meeting Annette Evans said:

“We have determination for keeping the vision and goal of winning the lost to Christ and growing stronger Christians.

“Presently we have been and continue to reach our community for Christ through the Wednesday night programs, the Courtney Manor ministry, Celebrate Recovery and the weekly bazaar...

“No matter what you endure, like Paul in the Book of Acts, keep your eye on the plan God has for us—to tell others about Jesus.

“In reference to Hebrews 12:1, this year (I encourage) everyone to find their race, their ministry, the work God has for them.

“Everyone has at least one task God has given them to do. Find your ministry, take a rest or break when needed, but don't give up. Keep your eye on your race. In 2011 let's win the Westside to Christ, deepen our personal relationship with God, and minister to others”.¹¹⁹

By March 17, 2011, Christ Church members hosted 14 Growth Groups attended by 120 people; Average Sunday attendance grew to 230 worshipers. And the Leadership Council began anticipating having to accommodate 400 at services.¹²⁰

Such growth demanded more space.

At the April 10th worship service, 26 new members were added to the church—30 new chairs were purchased.¹²¹

But in May, Annette Evans told the Leadership Council the KidZone needed additional space; acquiring another mobile unit was discussed.

¹¹⁸LC Minutes January 20, 2011

¹¹⁹Fifth Annual Parish Meeting Minutes, January 30, 2011, page 1

¹²⁰LC Minutes, March 17, 2011, page 2

¹²¹LC Minutes, April 14, 2011`



Fr. Mark foresaw grown to 300 people and beyond. “The problem of space limitation was solved when we added the forth service,” he said, “But we will always have to deal with a space issue”.

“It's time to consider the next step,” he said.¹²²

At the July, 2011, Leadership Council Meeting Beth Temin presented a devotional asking, “**How can God heal what we deny? How can God touch what we cover up?**”

That night's Council minutes say:

“Debby read the *AMIA Policy On Divorce and Remarriage* due to the fact that Fr. Mark is getting a divorce. The AMIA policy calls for a six-month period of separation of the priest from the church and a “fresh call” if the leadership of the church decides to recall the divorced priest after the separation period. AMIA has waived the 6-month separation period for Fr. Mark, taking into consideration the time he has already taken away from the church. Debbie (sic) and Jere Latimer will have a conference call with Bishop TJ in reference to this matter. A discussion ensued. The council members were unanimous in their impression that Church members wanted Fr. Mark to remain as Sr. Pastor, and the Council would issue a fresh call to Fr. Mark if required to do so by AMIA.”¹²³

At the August 18th meeting, “A secret ballot was taken. Council members voted unanimously to retain Fr, Mark as the Sr. Pastor at Christ Church”.

The Wednesday Night Prayer and Healing service, headed by Lynne Atlee, was restructured. Attendance rose.

Over the years, when the collection plate was passed, sometimes women offered jewelry to the Lord. In September, 2011, Deacon Ann Stewart and Phyllis Byron oversaw the sale of these jewels through Underwood Jewelers raising \$1,077.73 for the Land/Building Fund.

¹²²LC Minutes, May 19, 2011

¹²³LC Minutes, July 21, 2011



JEWELRY SALE SEPTEMBER, 2011

When the Capitol Campaign was started in the Spring of 2008 for the Land/Building Fund, several pieces of jewelry were received. Over the years several other pieces have been added to the collection, all donated anonymously.

September 22, 2011, The Rev Ann Stewart Hemphill, Deacon and Phyllis Byron oversaw the sale of the jewelry. They took all the items to Underwood Jewelers.

A sterling silver charm, purchased for \$ 10.00

Four pieces were sent to CIRCA potential sale:

Ladies ring with diamonds
Bracelet with opals
Wedding & Engagement ring (soldered together)
Man's wedding band

All four pieces were purchased for a total of \$ 875.00

Underwood Jewelers:

1 ring guard, 2 rings, 1 set cuff links, 1 single cuff link,
1 stretch heart bracelet, 3 single earrings, 1 set earrings,
3 watch chains, and push pin back.

GOLD Buy, total of \$ 192.73

=====

Total funds for the Land/Building Fund \$1,077.73

On October 13, 2011, Peggy Hibbs, bookkeeper for the AMIA, wired \$1,730.96 to Archbishop Rwaje in Byumba, Africa, as a gift from Christ Church Jacksonville, Anglican, for our sister church to establish a seminary there.¹²⁴

The Rev. Dr. Robert J Sanders (Fr. Rob) announced his retirement from Christ Church as of January 1, 2012.

¹²⁴AMIA e-mail, October 4, 2011



IN THEIR OWN WORDS

A Testimony by
Keith Baertson



April 1, 2008, on a bus to Jacksonville Florida I prayed I really prayed asking God to release me from drugs and to start a new life.

God revealed to me my past—the girls I hurt, the children I gave up, my friends, my family ,the girl I prostituted, all the lies, stealing, the jail

All for the love of drugs is What you are leaving behind.

John3.3 Jesus replied no one can see the kingdom of heaven unless he is born again.

Arriving in Jacksonville I met her son and was taken to their house. He and his girlfriend were not sure about me around their kids so I stayed in a tent for the first week. Then we moved into an RV in the backyard. That lasted for about 3 1/2 months. I worked with him to get myself back into working. I found a job working in a print shop downtown where I still work today.



In the first year we moved into an apartment I got my drivers license straight, and bought a car. Her son and his girlfriend broke up and he moved into the apartment with us with his daughter. He started attending Celebrate Recovery and ask if we would like to go.

He said it was a Christian-based recovery group. I did not think it was for me or maybe I was just afraid, but she decided to go, so every Friday I drove them. They started attending the church where the Celebrate Recovery was and I drive every Friday and Sunday. But I never went in until one day some of the people ask if they could pray for me and I said okay.

They all seem very nice. One seem kind of strange. I think he said he was from Brooklyn. He was harmless. Well the church didn't burst into flames so I thought maybe I could attend church one Sunday.

I will say God knew what day to have me go. I showed up at church with my friends. I met Father Mark who seemed to be a very nice guy. He said Fr. Rob would be doing a contemporary service.

Right from Start it seemed like he was talking directly to me. He talked about a Savior I never knew. He said no matter what you have done or where you have been He will forgive you.

Then he talked about something I'd studied in jail. Matthew 8:20--Jesus replied, "Foxes have holes and birds have nests, but the Son of Man has no place to lay his head."

I started to think maybe He does care. I accepted Jesus Christ as my savior that day. Since that day I have been clean for over five years. My dad has moved in with me. Life is still a struggle.

I still suffer with the pain of losing my mom 10 days before I got out of jail

But with God's grace I know she's okay and she has forgiven me.

I attend church every week, I have led growth groups, I am currently active in Celebrate Recovery as a leader. I completed the first Christian Explorer. I am taking healing prayer ministry classes.

But I still hear the same thing from people, *How can you believe?*

And I can tell them on January 21 of this year I felt a little bad before work. My dad said. "You need to go to the hospital. You're having a heart attack". I drove myself to the hospital.



Within 15 minutes I dropped dead.

They revived me and took me into the operating room where I died two more times. They put two stents in my heart. They put me in ICU and said if I would've waited 15 more minutes, I would've died at home before anyone could have got to me.

Four days later I went in for triple bypass surgery. Because of the love and prayer my church family gave me, four days after that, I was back in church.

Today I can honestly say I know there is a God and He loves me.





**Let not your heart be troubled:
Ye believe in God, believe also in me.**

**In my Father's house are many mansions:
If it were not so, I would have told you.
I go to prepare a place for you.**

**And if I go and prepare a place for you,
I will come again,
And receive you unto myself;
So that where I am, there ye may be also.**

—John 14:1-3



Christ Church Timeline 2012

A Little Child Shall Lead Them... The Sixth Annual Parish Meeting kicked off in 2012 as 10-year-old Xavier Adams and 9-year-old Natalya Adams drew lots selecting new Leadership council members. Three Year Term: Mark Wynter, Christina Garrett, and Sandy Biggs; with alternates Dann Robbins, Chris Longnecker, Jim Evans, and Phyllis Byron.

Off-going Council members Debby Graham, Jere Latimer, and Joe Ragan earned Giant Killer Awards for their service in tough times. Margaret Ahren earned the Hidden Hero Award in her service as church treasurer.

David Hemphill took on responsibilities as treasurer and Frank Castroita became Council chairman.¹²⁵

Among their first duties the new Council upgraded the church's computer system buying laptops for clergy and enhancing the audio/visual equipment used in Contemporary worship. Members of Christ Church partnered with Sadie Tillis Elementary School providing tutors and cleaning up the school.

As usual, the problem of space to expand ministry concerned the Council; a 15X15 Aztex frame tent eased the situation for Kid Zone.¹²⁶ Discussion followed.

The Council inaugurated a Space Team consisting of Fr. Mark, Fr. Gary, David Hemphill, and Patricia Rioux. They addressed the concern that the existing church campus did not have room for growth.

¹²⁵Sixth Annual Parish Meeting notes, January 29, 2012

¹²⁶February, 2012, Finance Report



The Council assigned them the task of investigating options and developing a long-term strategic plan.¹²⁷

Discussion followed.

The Leadership Council established a Personnel Committee to stabilize relationships, clarify staff duties, and compensation; a four-page letter of agreement to that effect was signed by Rector Mark Eldredge and Leadership Council Chairman Frank Castriota on March 31, 2012.

Meanwhile, Whit Arntzen approached the Leadership Council proposing using part of the church's 13.5 acres as a PaintBall Field where participants could battle it out plastering each other with paint splashes—sort of like a bishops' conference only more colorful.¹²⁸

A discussion followed.

Two months later the Leadership Council decided not to lease church acreage for a paintball field.¹²⁹

Darn¹³⁰.

During the Leadership Council meeting on July 17, 2012, Beth Temin said, “I move that Christ Church Jacksonville Anglican affiliate with the Gulf Atlantic Diocese which is a diocese of the Anglican Church of North America with the understanding that this decision must be approved by a majority vote at a Special Parish Meeting”. At the September Parish Meeting that motion was approved unanimously.¹³¹

The Christ Church Bylaws state:

The Church does, by the adoption of these Bylaws, join in working toward the realignment of Anglicanism and comes alongside the Anglican Church in North America in its purpose and mission as contained in the Mission and Purpose Statements:

To Glorify God and to serve, grow and multiply local churches that love Jesus Christ and reach the world He died to save by building an alliance of congregations in

¹²⁷LC Minutes, February 16, 2012

¹²⁸LC Minutes, September 20, 2012

¹²⁹LC Minutes, November 15, 2012

¹³⁰Editorial comment--jwc

¹³¹Special Parish Meeting Notes, September 2, 2012



America which are committed to gathering, planting and serving dynamic churches in the Anglican tradition”.

We proclaim our commitment to the orthodox Anglican communion and acknowledge that we are united in the essentials of the Christian faith, obedient to Jesus Christ as the unique Son of God Who, through His sacrificial death and resurrection provides the only way to the Father.... to reach the world in Jesus' Name through worship, fellowship, evangelism, discipleship, and service.¹³²

Frank Castriota and David Hemphill earned Giant Killer awards for their leadership in the ACNA/GAD process and amendments to our bylaws. Richard Monroe earned a Hidden Hero award for his faithfulness in weekly cleanup and trash removal after services.

Six people were baptized on September 9th; four more requested baptism; and attendance at the National Back To Church Day (September 16th) service increased by 40% with 270 worshipers.¹³³

Larry Ragan met with Bishop Lebharr seeking ordination to the Diaconate¹³⁴.

Lack of space continued to present a problem challenging our focus. “The focus was on the property, not on our mission,” said Sharon Jones. “And right now the land is a hindrance to the mission and we are not willing to lose that”.¹³⁵

After the Council prayed and discussed the matter, Sandy Biggs motioned, “I move that we approve the sale of the Christ Church Jacksonville Anglican Inc. Property at 6300 Blanding Blvd., Jacksonville, FL, 32244 at a price acceptable to the Leadership Council. The sale of this property will be performed in accordance with the Bylaws...”

The motion was seconded and approved unanimously.

¹³²Bylaws Of Christ Church Jacksonville Anglican, Section 1.5

¹³³LC Minutes, September 20, 2012

¹³⁴LC Minutes, December 20, 2012

¹³⁵LC Special Meeting Minutes, November 29, 2012



**The eyes of the Lord
Run to and fro
Throughout the whole earth,
To shew Himself strong
In the behalf
Of them whose heart
Is perfect toward Him.**

—II Chronicles 16:9



Christ Church Timeline 2013

A Little Child Shall Lead Them... On January 27, 2013, at the Seventh Annual Parish Meeting, 6-year-old Jasmine Underwood drew lots naming new members of the Leadership Council. For three-year terms: Dennis Collins, Patti Fox, and Bonnie Caraker; and as Alternates Kevin Round, Charles Forbes, and Keith Baertson were selected. And, by consensus, Larry Ragan and Peter Fenoff were named as Synod Delegates.

Pat Nix earned a Hidden Hero award for her behind the scenes service; and Mike Kiefer earned a Giant Killer award for his volunteer work managing the Wednesday Bazaar.

The church group ministering at Courtney Manor Apartments flourishes with food distribution and a mentor/reading program. The Intercessor Prayer group reports healings and help.

“People know when they are prayed for at CCJA things do happen,” said Frank Castriota, Leadership Council chairman¹³⁶.

“We anticipate selling the 6300 Blanding Blvd. Property to be able to find a permanent home for Christ Church,” he said.

The Leadership Council approved Larry Ragan's quest for ordination to the Diaconate. “The committee unanimously, without reservation, affirms that Larry is called by God to the ministry of a Deacon and that he should continue in the process toward ordination”.¹³⁷

¹³⁶Seventh Annual Parish Meeting Report, January 27, 2013

¹³⁷LC Minutes, January 17, 2013



Approval was given to increase the number of the Leadership Council temporarily to 12 members for one year only.

The Council chose the firm of Broom, Moody, Johnson & Grainger, Inc. to appraise Church property; and engaged the firm of Collier International as realtor to market it.¹³⁸ David Hemphill, Dennis Collins, Frank Castriota, and Lew Graham formed our real-estate committee.

On May 19, 2013, six people were baptized at Christ Church.

During the June 20, 2013, Council meeting, “Fr. Mark shared a letter from the AMiA (Anglican Mission in the Americas) that acknowledged our decision to disaffiliate with them as well as some final steps for disaffiliation”. In September, the Council voted (7 yea, 2 no) to designate 2% of Christ Church's operating revenue to the Gulf Atlantic Diocese.¹³⁹

On June, 20, 2013, Leadership Council members agreed to bring together the 1928 Prayer Book Service with the Traditional Worship service.

Planning started to plant a satellite church service at The Courtney Manor Apartments.. Larry Ragan , scheduled for consecration as a Lay Catechist in September, will be involved with the satellite service.¹⁴⁰

Leadership Council Minutes for September 19, 2013, report, “On behalf of the Land Committee, David Hemphill updated the Leadership Council in regards to the property (6300 Blanding Blvd). The committee has been advised by the Realtor that the property is difficult to sell due to zoning, accessibility, etc. Therefore the Land Committee proposes to explore the option of building on the property. They have met with BBVA Compass Bank and another bank to see how receptive they would be. Both were encouraging.

A discussion followed.

David made a motion “The Land Committee move that the Leadership Council of Christ Church Jacksonville Anglican hereby authorizes and gives permission for its representatives; Frank Castriota and David W. Hemphill to negotiate to borrow sufficient funds from BBVA-

¹³⁸LC Minutes, February 21, 2013

¹³⁹LC Minutesw, July 18, 2013

¹⁴⁰LC Minutes, July 18, 2013



Compass or other financial institutions for the purposes of constructing a church together with other horizontal improvements and to pay off the current mortgage.”

The motion was adopted unanimously.

Further discussion confirmed that “the current mortgage” was in reference to the church property at 6300 Blanding Blvd. Everyone was reminded that this should be kept confidential for the time being”¹⁴¹.

In November, 2013, the Rev Gary Blaylock accepted a call to become pastor of St. Francis Anglican Church in Fairhope, Alabama.¹⁴² “With mixed emotions, there is sadness and excitement. The excitement is the challenge, with God’s help, to restore a broken church, and sadness of leaving Christ Church,” he said.

Fr. Gary's last service at Christ Church was December 8, 2013.



¹⁴¹LC Minutes, September 19, 2013

¹⁴²LC Minutes, November 21, 2013







IN THEIR OWN WORDS

A Testimony by

Francisco “Frank” Castriota



It is not unusual for us as human beings to have a dream or dreams of attaining a certain goal. Once we have this dream, we embark on a plan to attain the intended goal. We bang our head against a wall trying our best to “get there”, but not until we involve GOD and ask him for HIS vision to accomplish said goal will we have any success. That’s how we transform our dream into GOD’s vision.

Let me take you on a journey that reflects this process.

Several years ago, Christ Church Jacksonville, Anglican had a dream to expand it’s facilities and in so doing reach lost souls on the West



side of Jacksonville. This dream led to the purchase of the property on Blanding Blvd. Year after year, the land remained our property, but with no progress towards fulfilling that dream.

Approximately two years ago, a committee primarily consisting of two members was charged with exploring possibilities to realize said dream (at a meeting with Fr. Mark); as our congregation was growing and we were facing “space” issues, which all felt was stifling our growth.

Prayerfully the church as a whole put it all in GOD’s hands and asked him to show us the way to realize this dream.

Over the past year, a series of seemingly unrelated events started taking place.

For the Summer, Fr. Mark decided to combine both Contemporary Services (9 & 11) into one service at 11:00am.

Later that same year, The Gulf Atlantic Diocese of ACNA (Anglican Communion in North America), of which we are a member was undertaking developing a Standardized Prayer Book/Order of Service for the Diocese. Christ Church had two Traditional type Services, one of which utilized the 1928 Prayer Book.

Both Traditional Services were combined into one Traditional Service at 9:00am.

So far, two seemingly unrelated events in the life of Christ Church.

Even later that year, our assistant priest, Fr. Gary who had always wanted to be a Rector of his own church received a calling to shepherd a congregation at an Anglican church in Fairhope, Alabama.

Fr. Gary accepted the call and within a week of accepting got his home sold (it had been on the market) and also closed on a home in Alabama. Losing Fr. Gary was bitter/sweet for our congregation, as he is greatly loved by all.

Another seemingly unrelated event, but somehow, at this point, it started to appear as though some Divine Intervention was at work here, as by combining what used to be four services into two, made it convenient for (now) one priest, Fr. Mark to handle our services.

During the same year, Fr. Mark who had recently joined the Rotary Club of Jacksonville, met Mr. Gay who sometime ago had built a church for a congregation that no longer was worshipping there;



needless to say a conversation between the two ensued. Could this be just another coincidence?

This lead to Mr. Gay having his contact get in touch with me, one of the members of the previously formed committee to explore any and all possibilities for Christ Church to acquire same. Upon being contacted, it turned out that Mr. Gay's contact is someone that I knew from my previous employ with the City. Is this just another coincidence or is this journey one that GOD is leading?

David, the other member of the committee then began exploring our ability to obtain financing. David thru various personal contacts was lead to the Jacksonville Bank.

Negotiations with the bank ensued, and in as much as all three parties (the bank, seller and Christ Church) worked together to make this a reality, on several occasions when getting a deal done appeared to be in jeopardy, Mr. Gay stepped forward to make it all possible.

Finally, when all the financial arrangements were put together, including closing costs, it became apparent that Christ Church did not have sufficient funds in our reserve account to meet these requirements. That same week, Fr. Mark informed David and me that our reserve account had received a "significant contribution" from one of our parishioners.

Coincidence?

Absolutely not!

Divine Intervention!

This journey has opened my eyes to always follow GOD's vision, HE will not disappoint. We as a congregation therefore need to do our part to "Embrace God's Vision."

In retrospect, one may choose to see this series of events along this journey as unrelated, but instead, I see it as Divine Intervention.



Whosoever Will May Come.

—Revelation 22;17



IN THEIR OWN WORDS

A Testimony by

Jennifer Linton



My name is Jennifer and I am a grateful believer in Jesus Christ; I struggle with drug addiction.

Growing up my life was pretty normal. I thought my mother raised me the best she could. I was an only child and wanted for nothing. I was alone a lot with my friends because my mom was bush working two jobs to support us. My dad was never in my life and I didn't even meet him until I was 14. In my teens I turned rebellious and thought I knew everything. The truth is that I was out of control.

My mom decided it was best for me to move to Georgia with my dad. He was very disciplined but it was far too late for me to listen to what he had to say. I started to smoke pot in the environment that I was in; it was something that was accepted. Soon after came the drinking. I thought I was having fun but started feeling empty inside. And realized I missed my mom. She was my best friend. So I moved back to live with her.

As time passed I became wilder and wilder. I decided I would drop out of school and start working. I decided to be independent and do what I



wanted. I started waitressing and that was the beginning of learning how I could use my looks and personality to manipulate men and get things I wanted. That soon led to the lifestyle where I could make “the easy money”.

I had a childhood love that my mom did not care for. I saw him off and on and eventually had my son with him at the age of 20. Soon after the baby, he went his own way denying that our son was his. I was so hurt and could not understand why this was happening. I could not go through this by myself and my mom was there for me though it all.

I needed to make a change and went to school for medical assisting. I was working and trying to raise a child and that was a big reality check for me. I got to my last month of school and dropped out.

In this time I was dating a guy who sold drugs. We started getting high on pain killers like lorcets, oxycotins, Ecstasy, acid, or whatever we could find. I found myself addicted to the pleasures of getting high.

We soon got our own place. One morning while I was sleeping after a night of fun, my 3-year-old son got up, climbed on the couch, unlocked the top of the door, and got outside by himself.

I lost custody of him. I was devastated. My whole life was over. I was the one that had taken care of him and let him down. I felt like a failure once again. I loved him so much.

Now what?

I started using cocaine as a coping measure.

One day I was at my mom's house and decided I'd had enough. I took a bunch of pills and cocaine, got into the tub, and cut my wrists.

I woke up handcuffed in the hospital and was Baker Acted for three days. I came home after the failed attempt but I still thought my life was over; I didn't want to live anymore and had no hope.

I could not get my life together so I slipped deeper into the darkness of my addiction.

I started stripping at a bikini bar. I made a lot of money and had fun—or so I thought. One night after work I went to a party with some of the girls. There were pills and cocaine everywhere. Next thing I knew I was in the emergency room again from an overdose. One of the girls found me in the room laying there cold and blue with one of the guys trying to rape me. She called 911.



At this time I found myself pregnant with my daughter. Enough was enough. I was going to get my life straight. I got a 9-to-5 job and worked through my pregnancy and stayed straight.

When I gave birth, my daughter and I were both clean. Once again the father was nowhere in the picture. I felt not good enough and unworthy. I seemed to have a great way of picking men that never stayed in my life. Little did I know.

DCF showed up at the hospital and took my daughter from me because I was already in the system from what happened with my son. I could not believe it. I tried so hard and it was getting me nowhere.

This is when I really hit rock bottom.

I started dancing again and using drugs and was introduced to crack. I always thought crackheads were really bad people but the ones I saw using they seemed to have everything together. They had nice cars, houses, clothes; and they didn't look like crackheads. I frowned upon crackheads thinking I was not that low and I was better. I mean I got high but I wasn't a crackhead..

By the third try I was hooked.

It gave me a way to get my mind off of how much I missed my children and the low self-esteem I was feeling. I was in and out of jail time and time again. I used every minute of every day.

My 20s are a blur. I remember just sitting there getting high begging God to help me stop.

What kind of mother does this to her children?

Not understanding that I was an addict and the demon of my addiction was in rare and powerful form. I didn't understand why God was letting me live still. I drifted though the years missing so much of my life. I missed the first days of school, holidays and birthdays. Some of the most important times of my children's lives.

How could God forgive me that?

Why would He want to?

I was so unworthy. I lost my self-respect and started prostituting just to support my habits. I was so numb and did everything to use men to get what I wanted. This lifestyle led to many rapes, guns put to my head, and some of the worst violence imaginable.



In my mind I thought I needed to suck it up and keep going. It came along with the territory. It was happening to all the girls prostituting. Why was I any different?

I just accepted it as something I had to go through to get closer to the drugs and pleasure of getting high. I didn't care about anybody or anything. I turned into a cold-hearted selfish addict only out for myself.

If you were in my way, you would be tossed aside. I lost my relationship with my family, children, and my best friend—which was my mother. I put her through so many years of heartache and pain. How could I get it back?

February 28, 2009, I was arrested for the last time.

Reality hit me when I was offered a six-year prison sentence. I'd done several 30 to 60 days but never something like this. I prayed and prayed that the Lord would give me another chance.

This is not how I wanted my life to be.

Everyone had pretty much given up on me except my boyfriend at the time. He was very supportive and came to see me every visit while I was in jail. He tried to get my mom to come see me but she said I was never going to change and to just let me go to prison. He truly believed I wanted to change and loved me. For the first time in my life I felt true love. He always treated me like a lady which is something I was always searching for.

I was in jail for two months and got out on bond and started immediately going to NA (Narcotics Anonymous) meetings . And to church.

When I started coming to Celebrate Recovery at Christ Church, I asked Father Mark, "Is this program for addicts"? because surely I needed the Lord in my life.

Once I started coming, I felt right at home. It was just like the NA meetings I was also attending—but with the basis of God and that was great.

I remember when I was sitting with my great-grandma reading the Bible and every time I had a problem she would say, "Just pray, Jennifer, and the Lord will help you through anything".

She was right.



She has been such an inspiration to me through my life. Her faith and love for God was amazing. She celebrated 70 years of marriage with my grandpa and she is 97-years-old and going strong today.

My grandpa passed a few years back and I was unable to attend his funeral because I couldn't leave the state. I blame myself a lot because of my legal issues, but I have to look at the positives, at least he had seen me sober and clean before he passed.

I really enjoyed CR, the worshiping and the feeling of forgiveness was awesome.

I always did, and still do, get a lump in the back of my throat and I know that is God reminding me that He is healing me slowly but surely. I really enjoy group sharing and hearing everyone else made me feel much better. I realize I was not alone. Everyone has struggles.

The true miracle is after coming to CR for a while, you start to see people really grow and become closer to God.

One experience that touched my heart was when Father Mark was going through his struggles and the honesty and open-mindedness that he shared with everyone as he went through. That truly made me realize everyone really goes through problems and anyone can make it with faith. I always thought pastors were perfect, so I thank him for sharing and being honest.

One thing I realized after being sober is that life is going to show up in the way I handle the situations that make it good or bad. I've learned that from CR and NA that life does not stop

I always find myself going back to Step One which really helps me. I know that I am powerless over and I am learning to let it go. Sometimes It's hard, but in order to move on and better yourself, you have to let go and through faith it will be better. I was raised in church and always knew God but had turned away from Him for so long. I felt so broken, ashamed, and unworthy.

If anyone needed God's help now, it was me. With the grace of God I went back to court and was sentenced to two years house arrest and a year's probation.

It was a miracle—No, it was God.

I still fight on a daily basis with my addictions but I refuse to let it get the best of me.



I was introduced to Christ Church Anglican from my mom. I was really touched by the sermons. It is such a wonderful feeling to be in God's presence.

This building was once B.R. Concrete and was owned by a family friend and through God's miracle, my mom, my daughter and I were baptized in the first generational baptism. We now walk with the Lord together.

I am now married to the man that was with me through all this. He is my gift from God. For the first time in my life, I finally found a real man that accepts me for who I am and has shown me I am worthy and deserved to be loved the right way. He is always putting others before himself. I couldn't ask for anything better. I am also blessed to have three wonderful, handsome and intelligent step-sons that I hold close to my heart and love just as my own. I would like to thank my husband for believing in me when I had given up hope.

I've had the same job for years now. I am still clean and sober. In September, 2013, my probation ended, and as of February, 2014, I have had five years clean from drugs.

It has not been easy and I've worked really hard to get where I am today. I thank God for letting me go through all the trials I have gone through. The consequences of my actions opened my eyes that it is a true miracle with the multiple felonies and arrests that I have, that I didn't end up in prison for the rest of my life.

I got my second chance because of God and I'm here today. I give Him all the praise. If I can do it, anyone can. I thought I was going to die on drugs, yet the Lord delivered me.

I know today that God has a plan for me and no matter what I've done, I'm forgiven through Christ. That's a truly wonderful feeling when you can just sit and smile and know your side of the street is clean.

It's priceless.

It makes me tingle in my heart.

God is so good.

Sometimes God lets you hit rock bottom so that you will discover that He is the Rock at the bottom.



God proved His love on the Cross. When Christ hung, and bled, and died, it was God saying to the world, "I love you."

(Billy Graham)



Whosoever Will May Come.

—Revelation 22;17



Christ Church Timeline 2014

A **Little—Child** Handsome Young Man Shall Lead Them...On January 26, 2014, at the Eighth Annual Parish Meeting 15-year-old Elijah Eldredge drew lots selecting Charlie Lasater, Beth Ade, and Elaine Powell for three-year terms on the Leadership Council, with Myrtle Castriota, Joe Linton, and Bob Morse as alternatives.

Frank Castriota earned the Giant Killer award for “for going above and beyond what was expected; as a Leadership Chairman, as well as working on the “Build-Sell-Buy” task that was worked on with a lot of prayer and listening to God”. Frank was then presented with a small smooth rock as a token reminder.

Chris and Rose Mary Longnecker earned the Hidden Heroes Award for their behind-the-scenes ministries for the church.

Space for the church's expanding ministries remained a problem.

That Eighth Annual Parish Meeting Minutes reported:

Earlier in the year David Hemphill and Frank were asked to aggressively, undertake obtaining financing to build on the 6300 Blanding Blvd land, sell the land, or look for a new church home. With much prayer, the “Build-Sell-Buy” result, (being cautiously optimistic) we think we have found something “God sent” for CCJA. Frank shared the many “Divine interventions” that have brought us to the point of waiting for financing approval from the bank. We are seeking a loan/mortgage to pay off the 6300 Blanding property and



finance the purchase of the church located at 9917 103rd. A slide show of pictures of the 103rd St. church was presented.

A long, positive discussion followed.

David stated the bank wants to know: 1. What we are willing to commit, and 2. What our Capitol Fund Drive is going to be. Our commitment must be between \$350,000 - \$400,000 over the next two years. A February or March Parish meeting will be scheduled to verify the approval (at least 70%) of the Members of the Church prior to signing a mortgage document.

The Leadership Council inspected the new church building on Saturday, January 25th. "A lot of approval and positive discussion followed".¹⁴³

At the February Leadership Council meeting:

David Hemphill stated we have received a commitment letter from The Jacksonville Bank about a loan to purchase property located at 9917 103rd Street. There are several issues that still need to be worked out with the bank. A discussion followed regarding the present mortgage with Mr. Birchfield for the 6300 Blanding property, the new property on 103rd St as well as a capitol campaign that will be necessary. Frank Castriota stated we are still cautiously optimistic. A lot of approval and positive discussion followed.¹⁴⁴

All systems go.

Palm Sunday was set to be a combined service of traditional and contemporary worship at the 6300 Blanding property. "That way we would have two full weeks to clear out the B&R Building and get set up at the 103rd location with a work day scheduled for Saturday, April 5th, at the new facility."¹⁴⁵

On March 23, 2014, at a Special Parish Meeting to vote on buying the new facility, the minutes report:

Frank Castriota (Leadership Council Chairman 2009-2012, Finance team 2013-2014), shared the history of the process that got us to this point - We purchased land Sept./Oct. 2008, to

¹⁴³LC Minutes, January 16, 2014

¹⁴⁴LC Minutes, February 17, 2014

¹⁴⁵LC Minutes, March 17, 2014



build for God's kingdom to do His will. The building part did not come together, the vision still remained.

Frank felt God tell him; "The vision is for you but you have to do it My way."

The Ahh-ha moments were:

1. Realizing that in June, 2013, the two Contemporary services were combined, and in August, 2013, the two Traditional services became one. We only need one worship space to handle both services.
2. In November 2013 Fr. Gary Blaylock announced his calling to St. Frances in Fairhope, Alabama, which cleared the way in the budget.
3. Fr. Mark joined Rotary and met Bill Gay who happened to have a church facility for sale. Bill's contact person is Ronnie Fussel, whom Frank has known and worked with when he worked for the City of Jacksonville.
4. When going to The Jacksonville Bank for financing. Frank and David Hemphill walked in the bank and David personally knew several of the bank personnel.

Several situations or stumbling blocks arose and were tended to. Bill Gay stepped up to alleviate some and during the last week when costs were still tight, a parishioner just "happened" to make a donation to the Building/Land/Joshua fund for exactly what was needed.

God has led us this far - the ball is on our court. We have to do God's will for this to be a success.

Mark Wynter (Leadership Council Chairman - 2014) explained the upcoming Capitol Campaign, titled "Embracing God's Vision". He said a commitment from everyone is expected. Our target is going to be \$166,000 over the next three years. Pledge cards will be available. By June 8th all pledge cards are due back to the church. Everyone matters in making this happen....

During this time the children from KidZone submitted a petition to support the purchase of the new facility.

The tally of the ballots to date: of 172 members in the data base, 122 voted yes for the purchase of the church at 9917 103rd Street... More



votes are still coming in, but with the current 71% approval, we have surpassed the threshold required to approve the March 17, 2014, motion (from the Leadership Council), to execute the commitment letter dated March 14, 2014, from The Jacksonville Bank to purchase the church and property at 9917 103rd Street.

Mark Wynter, Leadership Council Chairman, was designated to execute all documents on behalf of the church. Closing was set for March 31, 2014.

Everyone in attendance closed the meeting with singing of the Doxology.¹⁴⁶

The congregation of Christ Church Jacksonville Anglican first worshiped in the new building on Easter Sunday, 2014;



¹⁴⁶Special Parish Meeting Notes, March 23, 2014



Who's Next?

The bum's approach mixed caution with disturbing boldness. He blundered his way through the people on the street like a stray dog — hungry, but leery of getting another kick.

He kept his eyes downcast, looking at the ground six inches in front of his dirty, mismatched tennis shoes. Occasionally he would glance up, seeking eye contact with some passerby. When he detected a gleam of acknowledgment or sympathy, he shuffled up to that person and mumbled, “Got a little spare change I can have?”

He acted satisfied with whatever little bit he received. He demanded nothing. He asked for little. He expected little.

Jesus Christ is not a bum.

Can you imagine him sidling up to you, begging for a little bit of your spare change, time, or attention?

Never!

Christ comes in like he owns the place.

He moves through lives in the manner of one exercising his hereditary right of proprietary. When he wanted a donkey he told his servants to untie one, and if the owner objected merely to say, “The Lord has need of him.” He called a tax collector away from his desk in the middle of a workday. At his order commercial fishermen abandoned their nets on the drying racks and their boat on the beach. And when one man pleaded that he needed to go to his father's funeral, Jesus said, “Follow me, and let the dead bury their own dead” (Mt 8:22).

Following Jesus makes people different. We have ambitions, plans, and problems as anyone else, but in following the Lord, we have the potential to become original. Contact with Christ changes us; we become in varying degrees, like Him.



A knife blade or hammer head — anything made of iron and rubbed against a magnet — gains magnetism. Yet it retains its individuality. A knife blade does not become something else; it holds its cutting edge *and* it becomes magnetic. It is still itself, but now it has something extra.

In some ways godliness seems to work like that. Drawing close to the magnet that is Jesus, we become more like Him and at the same time have our unique individuality enhanced. But the analogy breaks down because iron acts according to its nature.

We act according to ours.

And our nature resists the pull of God. We Christians don't fully trust Him. Not in the things that matter — such as our everyday lives. We are reluctant to make a full commitment, to take a chance. We do not want to be changed. We feel little need for change. We fight change.

I'm quite comfortable just as I am, thank you.

Besides, I'm afraid.

What if Jesus calls me to do something embarrassing? What if He requires me to talk in public? What if He wants me to limit my self-defined talents and minister primarily to my own family? Suppose He tells me to go to a far country to live and die among strangers?

He has that right.

Jesus Christ is Lord.

What would happen if I followed Jesus without reservation? What kind of person would I be?

When Jesus calls us, we would feel more comfortable about following if we knew exactly where He was going. If we knew that, then we could pick and choose. We could exercise our intelligence and negotiate a contract with Him on our terms. It's only reasonable to ask where He is going before we agree to tag along.

“If anyone would come after me, he must deny himself and take up his cross and follow me,” He said .

We are to carry a cross when we follow Jesus, because He is leading us to a crucifixion — ours.

Where did we expect Him to lead us?



Are servants any better than their Lord? Can we expect better treatment in this world than He received?

Of course we want to avoid pain, death and even inconvenience. Who doesn't? But these things are inevitable whether or not we follow Jesus. If we do not die first, then we face senility. All our personal plans are bound to come to naught. In the long run we will not have our own way — even if we never give Jesus another thought.

There are two further factors to consider.

The first is that this world will not last forever; we will.

We were not made to exist permanently in this world. We are passing through here — temporary residents, strangers on the earth.

Like caterpillars destined to fly in the air and drink nectar, we were born to soar — not to remain in our present state, sealed in our self-woven cocoons.

We will spend all eternity somewhere. We will continue forever in the presence of Jesus or we will... Well, the alternative is not something we want to think about

The second factor to consider is the character of Jesus Christ

If you are dealing with a bum asking for a little something from you, then you can treat him this way or that according to how you feel. If you are dealing with a king's command, then it's an entirely different matter.

Throughout Scripture Jesus is identified as King of kings and Lord of lords, the Prince of Peace, the Ancient of Days, the Mighty God, Emmanuel — God enfleshed and come to earth.

He is these things or He is not.

He was indeed all He claimed to be and that He put aside such majesty to enter this world, that He lowered Himself even to become human, that He served such as us even to washing His disciples' feet, and that He voluntarily allowed Himself to be executed as a common criminal because of the love in His own nature.

Jesus resumed life after His crucifixion; forty days later, He returned home to the place He had come from. And He will come here again bringing down the curtain on this world.



Because the saints acknowledged these things, they reacted with love for Him and gratitude for what He is and what He has done. Most of their actions can be seen simply as expressions of appreciation.

They valued Him.

They recognized that they were themselves pilgrims and strangers on the earth and that He is its maker, master and means of support.

The saints were what they were only because of their evaluation of Him.

And you and I make that same evaluation — or some other evaluation — every single day we live. Now, either Jesus Christ is worth serving with all our mind and heart, or He isn't.

If Jesus is king rather than bum, His call to us is not a humble, timid plead for a handout. After all, what could we possibly have that the king would need or even want?

No. Jesus calls only to offer us the privilege of joining His retinue. He extends to us the singular honor of following in His train, of suffering (for a time), of dying (which we will do anyhow), of joining Him and a host of others — mighty as an army with banners — in glorious resurrection.

AN EMPTY STOMACH...



AN EMPTY HEART...



AN EMPTY LIFE...



AN EMPTY TOMB!





A FIST-FIGHT IN THE CHURCH PARKING LOT

A while back at Christ Church, a fist fight broke out in the gravel parking lot at the church door.

No, this time it was not bishops bickering over power, prestige, property, position, or even points of doctrine.; this time, the fight erupted between two related parishioners.

One guy said something giving offense to the other and they came to blows.

By-standers separated the combatants for a time, but when one guy rushed at the other again, Fr. Mark intervened.

He stepped between and grabbed the guy in a headlock. They dropped to the ground.

Later, Fr. Mark remarked that the only thing he could think of at the moment was his concern about whether the gravel might tear a hole in the knees of his brand new suit.

While other people held back the second fighter, the one in Mark's grasp kept yelling, "Let me go, Mark! Let me go!"

And Fr. Mark said, "I won't let you go! I love you too much to let you go"!

Later Mark said,, "When I said that, the thought popped into my mind—*That's a good line. I'll use that in a sermon some day.*

He said that incident demonstrates God's dealing with us—No matter what we fight about, no matter how we struggle and yell and protest—The Lord hangs onto us.

God loves us too much to let us go

Historically our denomination began through controversy; from the Reformation days of opposition between Cardinal Wolsey and Archbishop Cranmer (both of whom were executed by followers of the other man), dispute fueled the growth of the church.

As far back as the Fourth Century bishops have argued over matters they feel important. At the Council of Nicaea in the year 325, Nicholas, Bishop of Myra, punched Arius of Alexandria in the mouth.



Yes, jolly 'ol St. Nick—later known as Santa Clause—punched out a heretic who denied the deity of Christ¹⁴⁷.

When Jesus said, “My kingdom is not of this world”, could He have been issuing a disclaimer?

Yet, that ancient dispute in the Council of Nicaea generated the Nicene Creed—still recited in churches worldwide today as a standard of our faith.

So, bishops bicker in the backseat and fist fights break out in the parking lot—so what?

That just proves that we are what we say we are—Sinners.

Sinners touched by the grace of God and having our lives transformed by His grace into something better.

And Christ Church Jacksonville Anglican is one place where lives are changed for good.

An after word:

The Sunday after the brouhaha in the church parking lot, Fr. Mark looked out over the congregation gathered for worship. There, toward the back, sat the two fighters in the same row of folding chairs.

Mark walked to the rear of the church and asked, “You two were fighting last week and now you’re sitting on the same row, what gives”?

One of the guys shrugged and said dismissively, as though it obviously explained the whole thing, “We’re family”.



¹⁴⁷Cowart, John. *Strangers On The Earth*. Bluefish Books. c. 2005. page 16.



These pages record a few things which the Lord Christ has begun to do at Christ Church Jacksonville Anglican.

This is just the beginning of our story.

So I'll close, for the moment, with the last words in St. John's. Gospel:



There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.

—John 21:25



And now, let us go forth in peace to love and serve the Lord....

Finally!





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