



WINTER 2011 EDITION



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Living the Acts Experience Today

by Cynthia P. Brust

Luke understood the importance of documenting Christ's life when he wrote:

Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. With this in mind, since I myself have carefully investigated everything from the beginning, I too decided to write an orderly account for you...so that you may know the certainty of the things you have been taught...I wrote about all that Jesus began to do and to teach until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen. —Luke 1:1-4; Acts 1:1

Luke's "orderly account" of Christ's incarnation, ministry, death, resurrection and continued rule and reign following His ascension provides a powerful witness of Jesus and the Holy Spirit. In his Gospel and the Book of Acts, Luke's words not only proclaim truth, record revelation and help construct Christian theology, but also bring to life what those in the first century Roman Empire experienced. As we read of the outpouring of the Spirit at Pentecost and all that followed, we note ordinary lives transformed in extraordinary ways. Healing, signs and wonders, empowered evangelism, church planting and joy in the midst of persecution – all in a hostile religious and political environment – mark the landscape described in Acts.

For over 2000 years, the stories of Acts have taught, exhorted and encouraged the Church, and the Spirit has moved in power in every age. He is moving in our midst as well – we are living in our own "Acts experience."

Next month at Winter Conference in Houston, we will be celebrating the Power of the Spirit for Mission, and we hope you will make plans to join us. This issue of the Wave sets the scene, highlighting a few of the ways God through His Spirit is ministering daily in our individual and corporate lives in the Anglican Mission.



The next generation of Rwandan leaders

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An Unwavering Vision

O GOD OF UNCHANGEABLE POWER and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were being cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. Amen. —The Book of Common Prayer

We worship an immutable God who, Scripture says, is the same yesterday, today and forever. His purpose (redemption of the world), His message (the Gospel) and His mission for the Church (the Great Commandment and Great Commission) are unchanging. This truth is expressed beautifully in the last Collect of the Good Friday liturgy and the Ordination services in the prayer book. Since the Fall, God has “carried out in tranquility the plan of salvation...” demonstrating to the entire world “that things which were being cast down are being raised up.” Christ’s life, death and Resurrection defeated sin and death, accomplished salvation and promised eternal life to those who believe. And there’s more. Through His Spirit, He is transforming His children, His Church and His world from one degree of glory to the next — making all things new and “bringing all things to perfection.”

I see a powerful paradox here — God is unchanging but He acts as THE agent of change and transformation in our lives individually and corporately. We tend to fall into two errors regarding transformation: We want change on our own terms based on our personal desires, circumstances, agendas and needs, or we want to avoid transformation

altogether because we often perceive change as loss and thus far too risky. The narrative of Scripture records story after story of those willing to follow God, proclaiming and living His consistent mission, vision and message using creative and refined strategies.

I believe God has done this very work in our midst. He has called us to an unwavering vision to be “a mission, nothing

“I AM CONVINCED THAT THE LORD IS INVITING US TO WALK INTO THE FUTURE WITH A SENSE OF REAL EXPECTATION OF WHAT HE WILL DO IN AND THROUGH US WITH HIS ‘UNCHANGEABLE POWER AND LIGHT.’”

more and nothing less,” but the sovereign wave of His Spirit has been forming and shaping the ways in which we live out that vision. He has led us to be fluid and open to change while remaining consistent in our call. TheAM has grown and matured over the last 12 years, and each stage of that development has shaped and honed us as a Mission.

We regularly celebrate change marked by new beginnings in our midst — new leaders, new congregations and new initiatives; we have intentionally kept our structures minimal and designed to facilitate the vision more clearly and effectively. I am convinced that the Lord is inviting us to walk into the future with a sense of real expectation of what He will do in and through us with His “unchangeable power and light.” Join me in praying for His grace and favor to pour from His Spirit, leading us and guiding us to fulfill all He has purposed for this Mission.



The Rt. Rev. Charles H. Murphy, III
is the Anglican Mission Chairman



Light Is Stronger EP was released November 29.

TheAM'S ANNIE LAWRENCE RELEASES WORSHIP EP

Annie Lawrence, 21-year-old daughter of the Rev. Quigg Lawrence, rector of Church of the Holy Spirit in Roanoke, Virginia, released her first EP, *Light Is Stronger*, on November 22. Produced by Andrew Osenga, former lead singer and guitarist for Caedmon's Call, *Light Is Stronger* is filled with Annie's worshipful lyrics that speak powerfully to the truth of God's Word and His faithfulness to young people as they walk through life's struggles.

"Even beyond my love for music, I pursued this project so that I could share these stories with others — stories of life, what I've seen and learned, and what the Lord has taught me whether it be through good times or through struggles," Annie says.

For the last two years, Annie has been singing and leading worship at her college church, and discovered her gift for songwriting last summer when she co-wrote the song "Find Rest," now being played in worship settings across the country. Annie has also studied under Andy Piercy, helping fulfill Bishop Chuck Murphy's desire to raise the bar of worship in theAM.

"My hope is that God would use this album to pour His love out on others," she says. "I pray that through these songs others would be encouraged and that ultimately the Lord would be glorified."

Learn more at AnnieLawrenceMusic.com or download Annie's EP on [iTunes](#).

QUICKNOTES

Bishop Terrell Glenn Resigns from theAM

On November 9, during a regularly scheduled Council of Bishops meeting, Bishop Terrell Glenn resigned from the Anglican Mission and its Council of Bishops. With regret and sadness, the Council accepted Bishop Glenn's resignation, prayed with him and his wife Teresa and blessed them in their new season of ministry.

New Home for Church of the Apostles

After meeting for seven years in rented space, Church of the Apostles, Columbia, South



Carolina, worshipped together for the first time in their own building on November 20. The renovated and expanded 1520 Bull Street church was transformed into "thin space" — space designed to help people encounter God.

New Ministry Resources

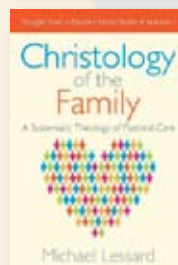
Three new books by Anglican Mission clergy are now available.



Passages: How Reading the Bible in a Year Will Change Everything for You by the Rev. Brian Hardin shows readers how reading through the Bible in a year will change their life and the lives of others.



In **Be a Blessing: A Guide to Safe and Sane Pastoral Care**, licensed psychologist and minister the Rev. Sherry Adams offers practical insight on how to address the myriad of personal problems brought to clergy on a daily basis.



The Rev. Dr. Michael Lessard's **The Christology of the Family** is about learning to care for one another as Christ cares for us. The Christian family needs to reclaim the heart of the Gospel and create new disciples, not just church members.

OPENHANDED

Restoration Anglican Church Learns the Joy of Giving

THE REV. JED ROSEBERRY

begins his sermon series on stewardship with an apology: He is sorry for not teaching his two-year-old congregation enough about the theology of giving. Since the church plant moved from a hotel into their newly rented warehouse facility

in Addison, Texas, six months ago, giving has declined, and Jed humbly takes the blame. Standing on a simple square stage in

a black button-down shirt and jeans, he introduces a holistic journey into biblical stewardship called “Open Handed.”

It’s a topic some churches might shrink from, but money is the kind of thing that families talk about, and Restoration Anglican Church is just that, a family. They apologize to one another when they’ve made a mistake, scrub floors sans a janitor and care for one another in Life Groups during the week. They share a laugh over donuts before the service and grow side by side in life, community and worship. And they work hard. Case in point: The whole family pitched in to ready this warehouse space for its grand opening last August — cleaning, sewing and even installing an Ikea kitchen. Today, warm blue walls and concrete floors surround a church humming with life, a kind of energy you sense when you walk through the door.

It’s a church where you want to learn how to be open-handed with what you have.

Open hands started Jed on this very journey back in 2008, when he offered all he had for God’s purposes — whatever they might be. Then doing ministry at Christ Church Plano in Plano, Texas, a well-known Anglican Church in North America (ACNA) congregation led by his father, the Rev. Canon David Roseberry, Jed felt restless and wasn’t sure what the future held for him and his family.

“I wrestled with that,” he says. “I tried to take ministry in my own hands and figure out what God wanted us to do, but finally I came to a point of exhaustion and surrender and said, ‘Lord, if you are calling us to plant churches, make it so.’”

His prayers were answered, starting with an unexpected offer to rent a jazz club in an area of North Dallas high in population and low in churches. Jed and his wife Stacy felt God calling them to minister in that void, along with part-time staff Matthew Fuqua, Director of Music, and Amy Waggoner, Director of Ministry. The team named the fledgling church to focus on authenticity and Christ’s restoring work in people’s lives.

“We’re not looking for perfectly made people,” Amy says. “We want everyone who comes here to experience a place where they feel welcome and don’t feel as though they have to accept everything upfront. This is a place to ask questions and learn and grow, to be in a process.”

The casual but reverent worship style appeals to everyone, no matter what their spiritual background, with a mix of contemporary and time-honored music and simple visual elements, like the plain white cloth that drapes their small communion table. There’s no

processional, and Jed doesn’t wear robes or



"BECAUSE MY DAD WAS A PASTOR, I WAS NOT GOING TO BE IN MINISTRY. SO BE CAREFUL AND NEVER SAY NEVER. GOD SURE HAD OTHER PLANS FOR ME."



Jed greets parishioners at the opening service in their new facility.

in Addison, Texas

sometimes, even a collar.

"We wanted to be accessible Anglicans in our worship, so it is both biblically faithful and culturally conversant," Jed says. "I constantly think from the lens of a visitor: How can we help them encounter the Lord in a way that is both faithful to the scriptures and reverent to the sacraments, but still able to connect with someone on an emotional and personal level?"

As a symbolic element, two rough, exposed concrete walls in the warehouse entryway testify to the restoration Jed has seen in the unfinished people who walk through their doors. Even during

the first two years of meeting in a jazz club and hotel, God healed broken marriages and strained relationships and provided a home for the spiritually homeless. One couple said, "We've been looking for a church for 20 years, and we feel like we're home now." Another young woman, burdened by the legalism of her religious background, recently rededicated her life at the church. Parishioners gather in groups of three for prayer and accountability, invite their friends to experience the church, work in local schools and are planning a mission trip to Belize in the spring.

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FAST FACTS

Restoration Anglican Church

Location: Addison, Texas

Senior Pastor: The Rev. Jed Roseberry

Website: RestorationChurchOnline.com

Years in the AM: Two

Mission Network: Little Rock

Average Attendance: 100

Meet Jed

What is most played on your iPod right now?

A mixture of Christian, Indie, Alternative & Techno. I can't get enough of the song "Sweet Disposition" by The Temper Trap. But if you ask my 6-year-old daughter she would say I like the "Cha Cha Slide."

What influences your faith most?

Spending time in God's Word is the thing that grounds me in ministry and life. I can always tell when I am not spending enough time reading my Bible but I seem to see Him move powerfully when I have good time alone in the Word.

When you were a kid, what did you want to be when you grew up?

Because my dad was a pastor, I was NOT going to be in ministry. So be careful and never say never. God sure had other plans for me.

Learn more at
RestorationChurchOnline.com.

The same creative worship that marked Restoration's first service in a jazz club (right) is now evident in the church plant's new warehouse space (left).



Seven Mile Liturgy

by Shawn McCain

IT'S EASY TO TALK about the promises of God after they've arrived. It's quite a different challenge altogether to speak about God's promises when you're still waiting on them. But this is the voice of much of the Psalms and the Prophets. Unrealized promises. Waiting. Hoping. This is our voice, Israel's voice, my family's voice, perhaps your voice...

*Will we make rent this month?
Will I ever get a job?
Will we ever be able to do what
God has called us to do?
Will we ever make our way out
of this desert?*

This is the place in between. Not arrived. Seven miles out of town. In the dead of night. A lyric from a recent song captures the feeling well of this suspended, in-between place, "Maybe I'm in the gap between the two trapezes." Somewhere between security and uncertainty. *How long will it last?* A familiar cry of the Psalmist:

How long, O LORD? Will you forget me forever? How long will you hide your face from me?

—Ps. 13:1

This phrase has been on my lips more than I care to admit, but it's not a shameful place. It's an honest, desperate confession, a voice Yahweh hears and responds to. The Holy One of Israel has already moved into the neighborhood of disorientation, suffering, pain, hopelessness. He's already here. Waiting for us, and more near than we realize. His real presence is promised to us. Always. (Matt. 28:20, "I am with you always, to the end of the age.") Our eyes need to be opened and our hearts enlivened with the real presence of Christ.



But this isn't something we can stimulate on our own. It's already

taking place, and we are already caught up in it. It's more a matter of being awakened. In celebrating the Eucharist, we awake to the reality of Jesus' true presence with us, when we can taste and see that the Lord is good (Ps. 34:8) and God's spirit of life invigorates these dry bones (Ezek. 37:5).

In the Eucharist, we re-learn, re-live and realize Christ's real presence.

A friend of mine prays envisioning God across the table from him as they talk and argue it out. He won't admit it, but he's a closet mystic (which is funny because he's one of the most pragmatic and logical people you'd ever meet). Over the years I've learned a great deal from him. He's one of my spiritual-discipline heroes and mentors. Recently he's found himself in a place of great need and hunger. Yet, in our conversations and time together, I can tell he's been awakened to the real presence of Christ in this life. He cries out to God for help (much like the Psalmist) from a

place of real grief, and at times, far from seeing any real relief and healing. His voice is burdened, but he has a spirit of hope. In places of desperation and pain, uncertainty and burden, Christ is not dead — He is risen! Christ is actually alive, not a mere sentimental comfort, but incarnate and near our pain. My friend is seven miles from Jerusalem, in the dead of the night, in the valley of dry bones. Parched. Tired. And Jesus is there with him.

Seven miles from Jerusalem. But not alone.

Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him...

When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight. They said to each other, "Were not our hearts burning

Shawn McCain, of Epiphany Anglican Church, Mission Viejo, California, recently completed his MDiv at Fuller Theological Seminary and will soon begin the ordination process for the AM. Visit his blog at www.shawnmccain.com. Eucharist photo by Shawn McCain.

Friended @ UT

A MINISTRY OF SPIRITUAL DIRECTION AND FRIENDSHIP AT THE UNIVERSITY OF TENNESSEE

by Andrea Bailey Willits



The Anglican Church in Kenya upholds a tradition in celebrating the Eucharist using these words, words I'll call the *Seven Mile Liturgy*:



Minister Is the Father with us?
People He is.
Minister Is Christ among us?
People He is.
Minister Is the Spirit here?
People He is.
Minister This is our God.
People Father, Son and Holy Spirit.
Minister We are his people.
People We are redeemed.

within us while he was talking to us on the road, while he was opening the scriptures to us?" — Luke 24:13-16, 30-32

Join the journey...

THREE OR FOUR DAYS A WEEK, the Rev. David Freels heads to Panera Bread to share a cup of coffee and an hour of quality conversation with a student from the University of Tennessee in Knoxville. They might discuss how to spend time in the Scripture without making it legalistic, what kind of vocation would be a good fit or what to do when it seems like God is angry or distant. Mostly, David perfects the art of listening and asks the occasional good question.

For the past three years, the 50-year-old campus missionary and founder of The Campus Mission, a self-supported outreach under the oversight of Knoxville's Church of the Apostles, has pursued the goal of evangelism and discipleship in the college world, primarily through one-on-one spiritual direction with male students. He also leads backpacking trips, small groups and worship gatherings, offering his non-competitive services to campus ministries like Young Life.

Much of David's work with students is informed by Larry Crabb's School of Spiritual Direction and Eugene Peterson's writings on the contemplative pastor — the art of small talk, paying attention and not having an agenda to push.

"As I'm listening, I'm just trying to pay attention. Ask a question like, 'What stirred in you just now?' 'What do you think God is up to?' I was meeting

with a graduate student, and he said, 'If you had tried to fix me like so many pastors do, I would have been out of here. But you didn't try to fix me even when I was saying things that needed fixing. You listened; you asked questions.'"

It's a different methodology than David practiced during his years in youth ministry. He doesn't have an office or an event-based strategy. He simply networks with students and campus organizations to build relationships with students, some that last for years, others for a season. But he's slowly seeing fruit from meeting with 12 to 20 directees per year. Some have asked for help in creating a rule of life. Others have shown fresh maturity in going through difficult times. As David helped students write their own memoirs this year, some came to surprising conclusions about their life's calling.

"Many of them are also turning around and walking alongside younger guys," David says. "These guys begin to see dorm rooms and classrooms not just as places they go for another compartment of life, but the world they're going out into to love and serve the Lord — their mission fields. They learn their friends aren't projects that they're trying to fix; they are people they can love."

Learn more at [Facebook.com/Pages/The-Campus-Mission](https://www.facebook.com/Pages/The-Campus-Mission).

WORSHIP ARTS

EXPLORING THE CONNECTION BETWEEN LITURGICAL ARTS AND

"I HAVE FOUND ANGLICAN LITURGY TO BE PROFOUNDLY INCARNATIONAL, INVOLVING BODY, MIND AND SPIRIT... SUCH WORSHIP IS BOTH PERSONAL AND COMMUNAL, DEMONSTRATING WHAT IS MEANT BY 'THE BODY OF CHRIST.'"

Luci Shaw, Breath for the Bones: Art, Imagination & Spirit, Writer in Residence, Regent College

HOW CAN A CULTURE

enamored with the latest trends connect to the Anglican expression of faith rooted in ancient practices and traditions? How can a liturgy that underscores the hopelessness of our sin without the saving grace of God in Christ speak to a society that embraces self-sufficiency and a deep desire to escape the reality of the human condition? Church planters across the Anglican Mission wrestle with these questions and many more as they seek to incorporate context and mission, ancient and contemporary expressions, and to uphold the treasure of traditional liturgy held dear by Anglicans for over 500 years.

Many Anglican church planters are discovering, or perhaps recapturing, a vision for incorporating art into liturgy as a powerful ministry tool. The perceived value and even validity of worship arts has waxed and

waned over the centuries, but an exciting movement to integrate the arts with theology and worship seems to be developing momentum. Diverse musical expressions, visual and media arts, drama, dance and poetry are being woven into the fabric of the liturgy, and an increasing number of churches are including worship arts pastors on their staffs. Numerous congregations in the AM report a heightened interest in and appreciation of liturgical worship, and the number of potential church planters on the Canterbury Trail is increasing dramatically.

Detractors also have a strong voice, however, and even adherents disagree on the appropriate use or purpose of art elements. As a doctoral student and former arts pastor, David Taylor



is a strong proponent of integrating art in worship and suggests that worship arts can best be understood as a discipleship model. "The arts specifically or uniquely bring our imagination, affections and bodies into an intentional and intensive participation in corporate worship."



WORSHIP by Cynthia P. Brust

Perhaps the most obvious benefit of art in worship is an aesthetic one. In fact, theologian N.T. Wright posits that the world “is in danger of forgetting what beauty is about.” Taylor, however, suggests “liturgical arts will offer the best service to the church when embedded in something larger than itself.” He maintains that the beauty inherent in art is valuable, but that the arts fulfill “a primary purpose in the actions and purposes of the liturgy.” He also argues a biblical, theological, cultural and experiential rationale for art in worship.

Mark Galli, Senior Editor of *Christianity Today*, makes a persuasive case that America has long been “enamored with youth, technology and agency (shaping one’s destiny by pure deed of will),” which allows us to deny

the reality of our own sinfulness and mortality. He suggests that the power of liturgy does not lie in being reactionary, counter cultural or reforming.

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Top: Acts of Renewal’s Jim and Carol Anderson-Shores bring a biblical message to life, performing a scene from their Christmas sketch, *The Jamaican Wiseman*.

Above: “Bearing Funerals of White-Binding,” a work by Phaedra Taylor.

Bottom: Church of the Resurrection, Wheaton, Illinois, celebrates the Great Easter Vigil incorporating a variety of worship arts components.

Photo courtesy of Kim Johnson Photography.

ANGLICAN WORSHIP:

A CONVERSATION ON LITURGY, FORMATION, MISSION & ART

Over 100 church planters, pastors, worship leaders, students and artists participated in this worship conference November 8-10 at All Saints Anglican Church in Durham, North Carolina. The gathering, hosted by All Saints Anglican Church and Anglican 1000, sought to explore the formative power of Anglican worship, ways to improve it and the role of art in liturgy and worship.

FOUR PLENARY TALKS FRAMED THE CONFERENCE

- 1. “The Compelling Logic of Anglican Liturgy”**
The Rev. Dr. Sam Wells, Dean of Duke Chapel and Research Professor of Christian Ethics, Duke Divinity School
- 2. “Liturgy as a Counterforce to the Prevailing Cultures”** Mark Galli, Senior Editor, *Christianity Today*
- 3. “Liturgy, Music and ‘Participation’”** Dr. Lester Ruth, Research Professor of Christian Worship, Duke Divinity School
- 4. “The Visual Power of the Liturgy”** David Taylor, Candidate for Doctor of Theology, Duke Divinity School (editor of *For the Beauty of the Church: Casting a Vision for the Arts*)

Workshop leaders included the Reverends Steve Breedlove, Chris Cairns, Thomas McKenzie and Jed Roseberry of the AM along with the Rev. Daniel Adkinson, David Clifton, Martha Giltinan, the Rev. Canon David Roseberry, Shannon Sigler, Amy Waggoner and Jo Bailey Wells.

SOURCES:

Read more about Worship Arts on David Taylor’s blog artspastor.blogspot.com.

Our thanks to artist Phaedra Taylor for allowing us to include renditions of her work. Learn more about Phaedra at her website, www.phaedrataylor.com.

Plant Medina's New Works

by Andrea Bailey Willits

BIRTHING THE FIRST OF MANY CHURCHES IN MEDINA, OHIO

EIGHT YEARS AGO AT BASIC TRAINING for the United States Air Force, Ryan Kocak excitedly gripped a camouflage Gideon New Testament as he read about Jesus, a guy who seemed so cool and compelling. Raised Roman Catholic but a virtual atheist, Ryan couldn't stop reading, and when he got to the book of Acts, he was dumbfounded to read how ordinary men who had failed again and again were empowered to change the world.



"I'M NOT INTERESTED IN JUST PLANTING A CHURCH; I WANT TO PLANT A FAMILY OF CHURCHES."

Today, the founder of Plant Medina, a nonprofit incubator for church planting, church growth and mission in the mid-sized agricultural town of Medina, Ohio, is living out that same empowerment as he follows the Acts model for apostolic church planting. His gifts for evangelism and preaching were honed in the Navigators Military Ministry, and when he returned from a 2007 tour in Afghanistan, he headed to seminary and down the Canterbury Trail with the counsel of friends and mentors like Bishop Doc Loomis. Under the umbrella of Plant Medina, the 28-year-old hopes to organically plant, come alongside or resource three or four strategic churches in Medina County — one of the top 10 fastest-growing counties in the state — in the next 20 years. He also serves as rector at St. George's, the first of Plant Medina's new works.



St. George's, Plant Medina's first flock, now meets in a Presbyterian church building.

"When I told Ryan that I was looking for a church planter near my hometown [of Medina] his response was, 'I'm not interested in just planting a church; I



Ryan (pictured left) completes a drill during service in the United States Air Force.

want to plant a family of churches," Doc recalls. "Ryan doesn't view his call as an under-shepherd of a single flock, but as a father of many flocks. That call, combined with his amazing faith in God to fulfill it, is exactly the kind of apostolicity we are looking for in our region."

Putting feet to that faith, four-month-old St. George's recently transitioned from meeting in a home to a Presbyterian Church building. It held its first baptism last week and is reaching out to the region through Missional Communities, groups of 15 or more people who tackle specific projects or adopt certain neighborhoods. Though Ryan isn't certain how or when the other plants will take root, he's telling others about the vision of Plant Medina, organizing its mission board, pastoring his church and reaching out to other young families in Medina's neighborhoods.

"It's a rural community [about 25 miles NE of Akron] that over the past 15 years has grown tremendously," Ryan says. "There are many lapsed Catholics here as well. I believe the Anglican Church is positioned very well to reach people in this region of the country."

This winter, Ryan will lead St. George's deeper into the liturgy and Anglican style of worship, blazing the trail for other potential plants.

"We are trusting that God will knit together a family of new churches under Rev. Kocak's leadership," Doc says. "One day, I hope that Ryan will be able to look around him and see the fruit of true apostolic endeavor and experience with even greater certainty the supremacy and faithfulness of our God."

Learn more at PlantMedina.org.



Parishioners laugh and chat before a service.



Jed and Stacy Roseberry recently moved to their "mission field," a neighborhood near the church.

Even with these signs of success, Jed's hands are still open, refusing to close too tightly on the gifts God has given — and he's teaching his congregation to do the same.

"Restoration is a mosaic image that's becoming more clear as we do those things," he says. "God is bringing people in who don't know the importance of being completely the body of Christ. He's teaching us and helping us. We're learning how to be good stewards and use everything we have for his glory."

"The most interesting thing liturgy has to say is neither in opposition to culture because we fully participate in it, nor in harmony as though we've sold out to culture, but rather to live alongside it as people who know the reality of their sin and death yet recognize such things are not to be feared."



"Encaustic" by Phaedra Taylor

He goes on to say that the Gospel "as it is portrayed in the liturgy helps us overcome our love affair with youth, technology and agency."

A significant number of Anglican Mission churches meld together ancient forms of art and liturgy to create a current context for the Anglican expression of faith, such that worshippers are drawn into God's story. The liturgy's narrative, enhanced by the arts, engages the senses and ignites the imagination, leading people to the Creator of all beauty.

EDITOR'S CORNER

APPREHENDED BY VISION

Oswald Sanders invites Christians to truly "apprehend the vision" of the Gospel — to "form the habit of keeping ourselves soaked in the vision God has given." The Scripture narrative outlines this vision: receive salvation, be formed after the likeness of Christ and fulfill the Great Commandment and Great Commission. Sanders suggests that while most Christians understand the vision — apprehend it — they are not "apprehended by it." What about us — are we apprehended by the Gospel? This question nagged at me throughout Advent as we drew closer and closer to the celebration of Christ's incarnation. For if we are apprehended by His vision for the world, our lives will reflect it on every level.

Now, I know we can't do this perfectly. We are still human, after all, but are we apprehended by the vision such that we are transformed day by day from one degree of glory to the next? Prayer, worship, absorbing God's word and serving for the sake of others feed our desire to be apprehended by the vision, and it is the Holy Spirit who empowers us to live lives apprehended by God's grace and call on His Church.

God's desire is that we are apprehended by the Gospel in such a way that an unbelieving world sees our belief in action, and through our witness, comes to believe in the One, by whom, through whom and for whom all things were created, our Lord and Savior Jesus Christ.



Cindy

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FORMING LEADERS OF INTEGRITY

by Laurie Milton

AS MEMBERS OF CAMBRIDGE CHURCH and the Anglican Mission, we have a unique relationship with the people of Rwanda. Several years ago after connecting with Bishop Geoffrey Rwubusisi and the Cyanguu diocese in southwestern Rwanda, we learned about the Youth Camp Bishop Geoffrey created to teach, inspire and encourage youth in Rwanda to lead a Christ-honoring life. In a country where over 40% of the population is under the age of 14, the Bishop has a vision to bring lasting change to the lives of Rwandan youth. Cambridge Church joined Bishop Geoffrey in his call to raise up “leadership with integrity,” and we were invited to travel to Rwanda and see the Youth Camp for ourselves, beginning an amazing partnership that has changed countless lives, in both Rwanda and the US.

Each December, approximately 250 Rwandan kids are invited to attend Bishop Geoffrey’s week-long Youth Camp. Unlike summer camps in the US, this experience is more like a leadership conference. The Youth Camp is designed to pour biblical values into the hearts and minds of Rwanda’s future leaders. The teaching focuses on leadership skills with lessons on integrity, serving, self-image, purity, forgiveness and reconciliation. Through the power of God’s Word, music and personal testimonies, many have experienced God’s grace, healing and mercy in profound new ways. Many have openly confessed the grip of sin in their lives and renewed their commitment to Jesus Christ. And by the power of the Holy Spirit, some of these kids have come to know Christ for the very first time. Each young person leaves the camp with a new sense of purpose in living out the principles of the Christian faith in their lives.

For seven years, Cambridge Church has provided

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Above: Children learn to use their gifts at Youth Camp.

Left: The Rev. Jay Fowler fellowships with Bishop Geoffrey in Rwanda.



financial support for the Youth Camp, but their generous giving is fueled by love that has overflowed at home. Cambridge members have found new ways to give, serve, love and encourage one another through our connection with Bishop Geoffrey and Rwanda. Many who have traveled and served at the Youth Camp have experienced their own journey of healing or forgiveness. Our connection has served an evangelistic purpose as well through numerous opportunities to share

the gospel while talking about Rwanda. It’s an incredible ministry that continually blesses everyone involved. We have been honored to be a part of the Youth Camp and the wonderful things God is doing in Rwanda.

Laurie Milton is the Rwanda Team Leader for Cambridge Church in Leawood, Kansas and the Hub Leader for the Cyanguu Diocese Sister-to-Sister partnership.

“I always pray with joy because of your partnership in the gospel....” — Philippians 1:4