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SPEAKERS

Speaker 2, Jimmy Carper, Tom Richards, Speaker 3, [Introduction]

[Introduction] 00:08

The following program contains language or images of the brain or sensitive nature, which may be considered objectionable by some listener discretion is advised. Oh yes, you've tuned into After Hours a continuing tradition on KPFT Houston 90.1 FM. The crew of After Hours is ready to bring you news, interviews and music geared for gay, lesbian, bisexual and transgendered people. Hear it after hours, we may be diverse, but we have one thing in common. We are all out of the closet and urge everyone to come out of their closets. That means standing up for yourself, taking responsibility for your own life, and being proud of who you are. Realistically, we know not everyone can do that because of a job or frame of mind. That's okay. We're here for you too. So sit back, relax, and enjoy this week's edition of After Hours.

Jimmy Carper 02:06

Hello, Houston, you've tuned in to after hours. This is Jimmy Carper. And you're listening to me on KPFT Houston and KEOS College Station. And this is after hours queer radio with attitude. Tonight. Let's say it's me. It's not Scott, if you expect it, Scott Lewis, he's taking the night off. And so I'm going to be here for the first half of the show. LuJack Tyler will be here for the second half of the show. And in between, we've got something very interesting. We've got a group of folks here from what I consider a new religious order. And it's just for us. Or maybe it's for more than just us. We're going to find out. We also have a short interview with Kate Clinton, who's going to be here Sunday at Rockefeller's. And she called me Go figure. So we've got a little little piece there. And of course queer music, but maybe some not so queer music I've got you may be wondering why on After Hours, would they be playing Red Hot Chili Peppers? Well, why would they be playing Tim Buck three? Well, these are gay friendly groups. Tim Buck three has been involved in different gay compilations, mostly gay artists. And Red Hot Chili Peppers kind of goes beyond the masculine macho crap that we're used to seeing. And these are four guys who work and play together live together are very brotherly and not afraid to show it if they want to hug if they want to kiss has nothing to do with their masculinity. It's theirs. They are what they are. So we're going to honor them and play a song or two of them later on in the show. But we're going to start out with Tim Buck three in a song that is for the entire community. I heard this first on an alternative music show here on KPFT. And I said hey, I gotta

play this on after hours. So here it is. It's called Leagalize Our Love. And you're, you're here with Jimmy Carper, at After Hours queer radio with attitude on KPFT Houston and KEOS College Station. Now I have a new group here tonight. And I have a pamphlet in front of me and it's called annunciation community of the ecumenical Catholic Church. I thought wow, what is this? And I'm looking okay I'll be the colors are out. Excess almost. And I have with me tonight Charles Henderson. That's right. And can you explain what annunciation community of the ecumenical Catholic church means.

 Speaker 2 05:17

Thanks for having me.

 Jimmy Carper 05:17

Oh, hey.

 Speaker 2 05:21

You say we're new group. We've actually been in Houston about three years, and formed as a community since 1988. And we're an independent Catholic organization that worships together in a small inclusive community for those who have gone away from the Catholic Church or other major religions that want to be part of a sacramental church. And three years ago, I came here to Houston or was ordained a priest and have formed this community called the Annunciation community, we have slowly begun to develop our community and now ready to go public with it more more, if you will, and advertise more and more and that's how you reach one of our brochures.

 Jimmy Carper 06:00

Okay. So when you say, sacramental, what does that mean?

 Speaker 2 06:07

Many churches have just maybe some preaching and some singing and some praying, we actually have a church that follows the Catholicity of the of the Roman church and the Orthodox Church believing in a number of sacraments, Eucharist, confession, marriage, holy anointing, and these are sacraments and we we hold to those we follow those and those are very much part of our, our Sunday worship service. So that isn't part of the Catholic, Roman Catholic it is but we're not Roman in the sense that we affiliate ourselves with a group called the old Roman Catholics, and the Polish national Catholics broke away from Rome. And we youth a group that says the maths and Latin No, those are, that's another group that's in Dickinson. We don't we can, except if you want to say have maths and Latin by me, it will take three or four hours. By the time I got every word out perfectly, it'll take three or four hours. No, we do ours English style. And what we don't believe in is for example, we do not we reject Papal Infallibility, which we say that's not possible. We believe that our priests can be married,

they can be gay. Women can be priests, they can have offices in the church. And its administrative things that we don't adhere to Rome with, but we do follow the Roman Rite. And some of our priests follow the Orthodox rites.

 Jimmy Carper 07:33

Okay, so this is this is not a Roman Catholic and, and the Pope's not too thrilled with you.

 Speaker 2 07:38

And well, the Pope's Pro, I'm not honest. Top 10?

 Jimmy Carper 07:42

No, well, hey, you know, I grew up Catholic. And the problem I always had with dignity is like, Why do I want to belong to a group? That really does not want me? Very good? I mean, isn't this to me this this is kind of like self hatred here. I think. Without now I'm not knocking. I don't want to knock dignity, though.

 Speaker 2 08:08

I don't want 100 calls answering why? Why we did. We could be here a long time.

 Jimmy Carper 08:13

I mean, this is the way I feel.

 Speaker 2 08:15

Many churches have developed groups like dignity. And I've always felt that they're kind of like, well, we believe that you're gay, and they're lesbians out there, and you can belong to our church, but you got to belong to this group in the back, church hide you out, and we'll send you a priest and he'll do or not to help you out. And they'll do all these neat things. And we'll say your will say we're gay. Or we're open to gay nests, if you will, and, and things like that, oh, my god, don't have sex. That's right. Don't have sex. And don't come to church dress, like do you want to dress or hold your partner's hand or anything like, stay, you know, very straight and narrow. Our church, on the other hand, says, Look, we're going to love you for who you are. You come to church, you will participate in your community. As much as you want to participate, you come and we're going to take care of you spiritually, and hopefully, emotionally, and socially. And we're going to grow together. And it doesn't matter to us and we make everyone important. We have some of our members make rosary and give them away, you know, and do things like that. We call each other frequently and we're small and you're smiling. Yeah, we're small.

J

Jimmy Carper 09:17

In fact, you don't even have a church.

S

Speaker 2 09:19

No, we actually worship in a chapel in the residence that I live in, and it'll hold about 15 people, should we grow larger, which we hope is advertising comes about maybe even from the radio program, some people might want to come by. As we grow. We have a local Lutheran Church is willing to work with us to allow us to use their church on Saturday nights as we grow. Sure.

J

Jimmy Carper 09:41

Yeah, because one thing that that I found and talk I've been doing this show since 1988, and people come in every week. And what I what I see is that we have built a community only we except for MCCR we're kind of spiritually bereft.

S

Speaker 2 10:04

And that's why we're here to say, there is an alternative out here, a place where you can, you can incorporate spirituality in your life in an accepting positive way. And not one in which, for example, I think over the years, the church has punished us as constantly operated out of fear. I mean, we operate out of fear within the church. Yeah, if you don't do this, you're excommunicated. If you don't do this, you'll go to hell. If you don't do this, you'll do something else. We're turning around and saying to you look at, we're here, we're going to operate out of the sense that God is loving God is caring, and we as a community are going to support one another. We're not wrong. God did not create junk, right? We're here. You know, we're, we're here. We're queer, if you will, you know, that.

J

Jimmy Carper 10:50

We say, and this is a kind of a radical show. Well, that's okay, then I won't get into too much trouble. No, I don't think so.

S

Speaker 2 10:56

Okay, and we're inclusive. I mean, it's straight people come to mass and have no problem with and we tell people you must be loving and caring to come to the community. If you're if you can't accept who we are, then you're not going to find a home here.

J

Jimmy Carper 11:10

Okay, so what, what group? Or maybe you're not, you're not really aiming your, your religion,

your your group toward any, your your word. The word, thank you.

 Speaker 2 11:26

We're inclusive. Many of our members are from the gay and lesbian community. And that's wonderful.

 Jimmy Carper 11:32

That's what that does. I mean, are you focusing on the gay and lesbian community or the larger queer community?

 Speaker 2 11:37

Or just actually, personally, I want to focus in on everyone I don't want yeah-.

 Jimmy Carper 11:45

When I say queer on the show, I mean, I mean, gay, lesbian, transgender, bisexual. Yeah.

 Speaker 2 11:51

And in I can't say, you know, as a gay priest, and I am going to not exclude anyone and I, and that's the ministry that I want to be part of. And if but however, if straight people want to come to mass, that's fine. That's an unusual switch for people who normally would be. Gays and lesbians can come the mass, and we'd accept them. The other way around is straight people can come to mass, but we are inclusive, we reject-.

 Jimmy Carper 12:17

I'd like to know straight people that go to your church.

 Speaker 2 12:19

Well, I have a few. It's a matter of fact, I've done a couple of weddings and the majority of the street people that belong to our community, have moved away. And there's a small group of them in Lubbock, Texas, who want me to fly out there once a month and say mass for them, but up because as as their priest, that they feel that they're not getting what they need out in Lubbock. So they've called me in and asked me if I can help out. And they've been very accepting and very loving of all of us in the community. And they have had no issue with me being a openly gay priest and also a, in a monogamous relationship and a gay relationship that's not bothered them.

J

Jimmy Carper 12:56

How, how did this come about? Were you like a Catholic priest? And he said, I can't question I can't stand this anymore. And, and, and the Pope does not-.

S

Speaker 2 13:07

I have had an issue over the years with with the Roman Church and its acceptance. And for a number of years I was in the military and I was in the military priests are often a little more radical, a little more liberal in thinking, and having gotten out and gone to college and start working in the private world, figured out and tried to work within the Roman community saw the discrimination saw that the church and now ignores 51% of the population, which are female and say, hey, that's right. And then they ignore all the gays and lesbians. And I'm thinking to myself, I can't find a place here. And when I when I go to the local diocese, and offer the services, and now I didn't fit into the right click, and I didn't do the right things or say the right things. And finally, I met up with some people who are priests and bishops in an independent Catholic movement, which we are part of. And now Oh, okay. So this is it's a larger group than just, ah, we're an independent group, and I happen to meet up, my bishop is in San Antonio, and met up with him and talk to him a while and then start having friends over here and Houston and they said, you know, you ought to consider being a priest. And so I contacted the bishop and said, you know, there's a group of us who pray together who come together as friends and socialize together and we have an eclectic group and would you consider ordaining me a priest so we that was a year to process and so we formed while I was a deacon three years ago, then a priest two years now I've been a priest who, and we formed out of that and our community has grown in a shrunk and has grown in spent a transition. We are, as I said earlier group of independence. We have priests in Arizona, California, and other parts and San Antonio, and in Connecticut in New York, that's the group that I belong to. And then we belong to an even larger group with pre East around the United States and bishops. And as I indicated earlier, we are in communication with the two larger independent groups that are more known. One is the Polish National Catholic Church and the Oh, okay. Oh, Catholic Church future.

J

Jimmy Carper 15:13

Okay. See, see? Well, I'm not a deeply religious person. I don't belong to any church. So maybe I'm out of that circle. But when I when I say Catholic, or when I hear Catholic, I only think Roman Catholic, I don't think of any other kind of Catholic.

S

Speaker 2 15:31

Now, there were independent Catholics are all around the country, there is one group with a similar name of ecumenical Catholic that is, is exclusively gay church. And really, the nearest priests that I know of is in Beaumont, but they are exclusive in net presents a small problem for me, because I think that we cannot be exclusive in our lives, we must be very inclusive. And so we try to read maintain that as much as-.

J Jimmy Carper 15:56

Sure, sure. I mean, why do what's being done to us? That's right. Haven't we learned this? Right? That's right. Well, then where do you cut it off? If you're if you just gave me just just gay and lesbian people? Do bisexuals fit in and have that transgenders? And And what about other disenfranchised people?

S Speaker 2 16:17

That's right, they all got to come together somewhere. And we're better to come together than someone who is part of their community, part of the understanding who feels the discrimination at times, who is just living it every day, you know, and who better to have as their priests and advisor and things like that is a small community like what we have here. It's kind of funny. It's been any unique experience. Some of the members are here with me tonight. And yeah, appreciate you having me. It's been unique experience.

J Jimmy Carper 16:46

And anybody can, you know, just jump right in there at any time. Because, as you can tell, I trip over my words easily.

S Speaker 3 16:53

Well, Robert, yes, Robert. Part of what we see as a community, or at least what I see in the community is that we're a restoration type of community. We're trying to restore everything, once again, the way it should be. That is a community of people who are called together and love to serve each other and love to care for each other. And to write some of the wrongs that has been perpetuated against women, men, gays, bisexuals, transgenders, blacks, whites, Hispanics, the whole concept is to restore everything back into Christ to make it whole again. At least that's how I understand it is part of the spirituality.

J Jimmy Carper 17:36

Okay, from reading the brochure. And from talking to you. It sounds to me like it's a Catholic group, where you can hold your head up.

S Speaker 2 17:44

Yes, but it's more than just Catholic. I think that it is important that anyone who wants may be the Lutheran, who's the Lutheran who are sacramental church to orthodox who are sacramental church?

J Jimmy Carper 17:55

Oh, yeah. Yeah. How do you differ from like Episcopalian or an Episcopilians?

S

Speaker 2 18:00

It's, it's probably the catholicity is where we differ. Maybe some theology here and there, but minor stuff. But all these people who would believe that Jesus Christ is Lord and Savior and believes in a sacramental church or want to be participants in a sacrament church, are welcome to come because we have open communion, we have open open sacraments.

S

Speaker 3 18:21

I think a lot of it is just trying to get back to what the real word Catholic meant. It meant universal. If a small say in a small city, as opposed to the brand name, yeah, we're actually trying to go back to it before returning to a brand name. Okay. And so which means I guess a lot of it is a lot of the Western, we would call the Western or Latin, you know, Western Europe. Fright, you know, which would in embrace the Anglicans, Episcopalian, Lutherans, probably up into, you know, you get to all the up to including almost inclusive of almost some of the American churches are beginning of what we would call the American Development churches, which is, like the Baptists and the Methodist and that which are not really, they're not really European origin, they're more of their origin was more or at least or development is more strong here in the United States. Okay. Yeah. You know, they're, they're less of sacramental church, they don't really recognize, recognize sacraments as being a means of grace and development of spirituality.

J

Jimmy Carper 19:24

That's what you mean by sacrament.

S

Speaker 3 19:26

It is as far as that way and of course, that whole history of, of 2000 years of, of, you know, the Fathers of the Church, mothers of the church, you know, the mystics and the saints and that whole bag of, you know, liturgical worship, actually, I guess really, the big difference is that we are, we have more of a liturgical worship, that is where, you know, there's like rites or rituals by which we, you know, we celebrate the Eucharist. With a certain obviously being gay, we're certain.

J

Jimmy Carper 20:01

Sure, sure. You know, it's amazing because I grew up in the Catholic church might not have Czechoslovakia. And so I grew up in that enclave.

S

Speaker 2 20:13

And I not to a minute, I remember who is Yeah, checklist.

J

Jimmy Carper 20:19

But, but you know, I kind of miss that, because I grew up with, with, with the Latin. And to this day, you know, you can give me a Latin phrase, and I can give you the response, you know, without even thinking, I can do this, I can spare to two.

S

Speaker 2 20:36

Oh, good. If the two of you wouldn't be good at maths, I'll just stretch out my hands and you all just say those responses and I'll be just ever so happy.

J

Jimmy Carper 20:45

I mean, when you start out at age zero into this, you know, it becomes a part of you. But then then then what happens is, and a lot of people that I talked to who grew up Catholic, Roman Catholic, you come into the Age of Reason 1213 And you think, Wait a minute, now, you know, what, how come the nuns can't go any further than they can? And how come I have to sit in the back of the bus and have come everything I feel everything that I feel inside me is considered wrong and the sin and and? And how come the pope doesn't like condoms?

S

Speaker 2 21:22

I think I think that's a good example of how the church has for years controlled its population or its people its parishioners is out of fear is-. Yeah, gave all you the gave everyone these rules and regulations to follow. And it's kept need order. And then liberals like ourselves, or rebels, like ourselves have decided, Hey, enough is enough. There's some sanity here. Where are the condoms, right?

J

Jimmy Carper 21:47

We're in this age of age aids, I mean, where is all this, you've just maybe I don't even want to get into that. Because I know it's emotional.

S

Speaker 2 21:58

It may be so in but the community needs to know there is a group of people out here who say, you know, you've got to take care of yourself and God, you know, no matter what happens, you we're going to be here for you. We accept who we are. And we'll help you figure out how to accept yourself, and that we're going to take care of you as best we can. And that you need to take care of yourself that justice in the world means that you will take care of yourself and the people around you. And it isn't, are you sinful? Are you evil are you You know, all these Satan possessed and all that now that's, that's our cakestuff to control the population, we got to get into 20th century.

J

Jimmy Carper 22:35

I think like you said, In the beginning, God, don't make no joke, makes no joke.

S

Speaker 2 22:39

And every one of us are here. And you know, and we the junk comes from us, when we treat each other poorly. When we, when we dish out the junk and perpetuate junk and in, that's a very strong thing that I feel very committed to is that we don't do that, that we we have a small community and we will grow and we will grow it according to the way it's supposed to grow by the Spirit of God. And that we will love and care for people to come in. And as we get too big meaning if we get 25 or 30 More people will find another priest to come in and help us because we want to focus in on small communities, because their faith communities which in in the gay community, I think now we need to have that. I think we've we've missed that. We have we have in it's time to let people come about and find some small faith community where they can integrate that in our whole being and so it's a holistic approach to things.

S

Speaker 3 23:31

That's one of the things I think we're trying to do is reclaim spirituality for gays, or huh gays, for everybody I really don't think is in-.

J

Jimmy Carper 23:41

The queer community, I see it and all phases from from all types of organized religions to paganism and, and worship of nature and all of that. It's it's sort of like the queer community can reach out and grab that and take hold of it. And I think we are looking for spirituality of some sort.

S

Speaker 2 23:58

And I think that that's the key, I think that people are searching and a and a majority of us have had a fundamental religious background of foundation. And but we've lost it over the years because everybody's been so anti gay. And now we do reach out for the various things and are never quite satisfied with it. And if people want to come back to a sacramental church, that's what we're here for is to encourage in India to truly say that this communion that community that we have, the larger church, I'm a thorn in their side, I'm the openly gay one, I go to the bishops meeting and clearly indicate that I'm gonna thorn in their side and say, Hey, you can't do this. This is unjust. Well, Father, you know, you're just kind of too liberal for sometimes go sit in the corner. Well, I don't sit in the corner, I argue out things. And so we argue, well, what is the position of women in our church? What are the position of your gay priest? You know, we have them let's acknowledge we have them let's be public about it. Let's not be ashamed of who we are. But let's not create scandal because when we when we cover up That's right, and let's create scandal right-. -and we can do We can. And that's the fear. And there are people

who have an issue with me at times because they say, Well, you're in a relationship. And how can you be a priest? Well, you know, that's how can I be married and be a priest? Or how can I be married and be a Lutheran minister Episcopal priest or whatever?

J

Jimmy Carper 25:17

It kind of reminds me I have not read it. But there's a book out on the market, written by a gay man that talks about the Catholic Church around the the early century.

S

Speaker 2 25:29

Our historian Robert probably be able to-.

J

Jimmy Carper 25:32

You can probably give me the title because it slipped my mind. When, in the in the book, they talk about the Roman Catholic Church arranging marriages between same sex this-.

S

Speaker 3 25:44

-same, the same union. Yeah, the same union? Yeah. Generally, that's what the premise of the book is pushing at. I think the altering doe, he did very well, job of, you know, marshalling his bags, and everything I did think he pushed a little bit too far, far. Essentially, what happened is a lot of that it was emphasizing the special the specialness of friendships, you know, about the type thing, because even the sacrament of marriage, we call it, you know, sacrament, or like marriage relationship, and the church has changed from, from its own Roman roots roots of-

J

Jimmy Carper 26:24

yes, at no time in history has, has there been openly gay people living an -openly gay lifestyle, it's been something else, it's been my sexual lifestyle.

S

Speaker 3 26:34

Either that, or it's been always something the, you know, at a certain stage. Yeah, there's a Greek. You know, they're like, you know, they used to call a Greek boy, you know, man, boy. But that was more like a courting type of thing. And of course, then, as long as you know, the Greeks viewed it, as long as its remaining the cording type of stage, it was acceptable. But once it actually passed from the courting stage into an actual consummation stage, then that had had a tendency to look at it as somewhat being a little bit.

S

Speaker 2 27:01

Until Until this century. No one defined homosexuality or homosexual acts as it wasn't even the word no, no. So it's just dark craziness in our-

S

Speaker 3 27:12

-sexuality is a 20th century invention. Yes. Yeah. I mean, before that, it was just either something that happened and people didn't care. It was not really defined, or it was indole of existence, or somebody to go focus on. I mean, I know. I don't want to really, I was talking with some friends. The other night, we were taught we're discussing that really, what out homosexuality, many of the TV evangelist and some of the evangelists would have nothing to talk about. Yes.

J

Jimmy Carper 27:45

What do we got a piece of music? Do we do we have that romanovski and Phillips? Okay, we'll be back. Romanovski and Phillips with if there's a God, he's a queen. You're listening to after hours queer radio with attitude on KPFT Houston, and ke O 's College Station. And our favorite radical is here tonight, Tom. And he said he would be nice. And he wants to ask some religious questions here.

S

Speaker 2 28:21

And we've agreed to be nice back. Okay, and try to answer that. Okay. Yeah,

J

Jimmy Carper 28:25

come on up here, Tom.

T

Tom Richards 28:27

Thank you, brother. First of all, let me state for those listening. I do have a problem with religion, as it now is a lot of members of the gay community do and and I understand that I'm not coming at this from a blind side. I've been on this probably for the past 15 years. So I'm not ignorant of many of the teachings that are taught even within the gay community in which I disagree with wholeheartedly because they do not coincide with the with the history of the first century church. My question is this. It is difficult for me and many others within the gay community, to reconcile in your own mind, the present day religion, as it is now practice, including that of the Catholic Church which claims to have its beginning from from the early church, which I which I have also fought with. I believe there is it is no such evidence that the that the first Central Church, as introduced by Christ is even in existence today. My reason for that is, is because first of all, you were talking about the universe. Now to my understanding, the practice of that didn't didn't really start to talk about third century. Just to give you just some rough example. If I could probably go over 100 or so. But I'm only gonna give a few. The third century when that was over what a person flatly called the Lord's Supper, where it actually becomes or that the bread actually becomes the body of Christ in the wind becomes

the blood of Christ in reality. So first of all, I don't drink blood period. And I don't think anybody else does. And I don't believe that that's what was meant by that. But anyway, that's my own opinion. But but also, for instance, Christmas wouldn't introduce till summer walked around 14th century, homosexuality wouldn't wasn't even condemned until somewhere around the seventh 10th century. And that was only because the, the Pope of Rome was was sort of had a hair up his butt, about the priest who couldn't keep their hands off an awful little boys, town that was earlier I know, a lot earlier. But, but it was around, I believe, 17th century when was when it was really first when homosexuality really first to be condemned. And so my question is this to a gay person like me, who has a lot of questions, and, and, and who can show through history, that the, that the church of today has no relation to that of which Christ introduced, or even that which the so called apostles preached, and was Paul was not one. But, but that that these people so called taught, how can you reconcile to us as gay people, to, to, to come into such a religion that has never been truthful? For the past 1700 years, has constantly perpetuated lies has come up. Several examples just popped into my mind, of different countries around the world. How can you tell us? How can you calm our fears about this religion that we feel is not honest, is not truthful? is based on lies, bigotry, hatred, and murder. And unsafe and sever. Okay, as thieves period-.

 Jimmy Carper 32:46

-give him a chance to respond here. I mean, a lot of ideas here-

 Tom Richards 32:50

-a whole nine pieces.

 Jimmy Carper 32:51

So yeah.

 Speaker 2 32:53

First off, we I don't have much issue with a lot of what you said First off, we aren't what the early church? Is it a bow? It's over time. And it isn't maybe what Jesus established in the beginning, and is definitely not what the first two or three centuries of the church that's been an argument for eons between Christian organizations. Do I agree that over the years the church is ruled by fear and intimidation, maybe not telling the truth? Yes, I happen to say that earlier. And I can. And I completely understand that you want to reassurance and in others from me as to where the church is today. I think one of the reasons I belong to a sacramental church because I believe in the sacramental church, but it's something I was born and raised with had I been born and raised in a non sacramental church, I probably have the same fervor that I have for what I have in my faith today. What I as a priest in this ecumenical Catholic Church in our community here called the Annunciation community. What I as the pastor and a spiritual advisor for the small community, say is that this church is not based on fear and intimidation, but rather based on love, and it's focused on God the Father, God, the Son, and the Holy Spirit, and is the Triune God. And the idea is the idea is to show people into undo maybe a lot of the

things that people fear that we're not going to rule by fear that God created you God loves you, God cares for you. There is a church place where you can sit down and worshiping if you want to belong to a sacramental community, that is we hope less prejudiced, we hope, less uncaring, we hope, a more spirit filled in not necessarily charismatic and when I'm saying that, but rather more spirit led, that we're the community for you. But we do acknowledge there are problems with the traditional Roman churches, the Orthodox churches, over the centuries and we have strayed quite a bit from the traditional church but to go back in 1900 years is not something we can do easily in it. And it will take time and it'll take independent communities like ourselves, and people coming together and finding God and finding solace and finding, finding love and love and compassion again. So I don't argue with him, I think you have some valid points, I just hope that we here are able to supply those that are looking at an alternative.

T

Tom Richards 35:28

Right? Does that sound real good? And? And I appreciate your answer. But, but what book do you teach from? What books? If you're teaching Christianity? What book are you using? Sir?

S

Speaker 2 35:47

The sorry about the dead airtime? No. No, I mean, I, I'm not looking for the trick question. I guess, you know-

T

Tom Richards 35:56

-no, this is not meant to be a you know, it's probably what I should have said was, Are you teaching from the King James Version, or what?

S

Speaker 2 36:04

The revised version, the Revised Standard, we are-.

T

Tom Richards 36:11

I go for the Septuagint, the Greek New Testament

S

Speaker 2 36:13

Prophet goes, Roberts, my spiritual adviser on the other end-.

T

Tom Richards 36:17

-no, bother with English translation we-.

S

Speaker 2 36:19

-we go by the Bible, you know, in the Bible, not in knowing that the Bible has been interpreted and reinterpreted and written in such a way, that it's probably not the same that it was before. And you go through and it's the concepts that one looks for, it is the consistency one looks for it is not necessarily the exact word for word. And in that's what that's what it's all about, you know, as you look for the themes, and the basic fundamentals, you want to you want to respond?

S

Speaker 3 36:47

Well, the whole thing is, is that to the creature we call human, there is a physical, and there's a spiritual substance to it. And his way I see religion, whereas your spirituality is a reclaiming of that. Like anything else, like any social organization, there are bad people in it. There are good apples, there are bad apples. If you focus on all the bad apples, you're just going to be critical. And you know, you can write there's wars and fall over it. There's a river of ink has been written about various little historical points. I mean, I can take you to various universities and show you the various books and the various articles have been written. I have written some of them myself, but back and forth about here, this and that. But when I look at it, it's not so much as approving this text or this text, or this this true or is that true? The question is, is reclaiming what is really truly essence of what our self is? That is our spiritual substance? And yes, we take a certain historical perspective, that is the Roman Catholic tradition, or the Catholic tradition of Western spirituality, because that's what we are aware of, we grew up in this is what we know. Now, is this the ultimate truth that you know, if Jesus Christ was coming, our God Himself was meant to make and manifest right this very moment. And what he would say right say, okay, yes, you are my faithful interpreters. No, I don't think he would do that personally because I also really do not believe that God has