

FEC

Forward in Christ

The magazine of Forward in Faith North America.

Vol. 7 No. 5
August 2015

International Catholic Congress of Anglicans

Also In this Issue:

Help us to Remember the Poor

Church Planting

Jesus Walks on the Water

\$30 Annual Subscription

\$200 Bundle Subscription



The Franciscan Order of the Divine Compassion

An Anglican Religious Order

We are an Anglo-Catholic religious order of Third Order brothers and sisters serving Christ in the world by preserving the Anglo-Catholic Faith. Our Brothers and Sisters live and minister in the world in which they live following the charism of St. Francis' Third Order of Penitents.

We are open to men and women 18 years and older who are members of Anglican / Episcopal Church throughout the world. If you would like further information on the vocational life contact

Br. Philip Francis, OSF, Secretary-General,
149 Van Dyke Dr. Canton, IL 61520,
email secretary-general@fodc.net

Website

www.fodc.net

Contents

4 In The News

Fr. Michael Heidt is Editor of *Forward in Christ* and a priest in the Diocese of Fort Worth.

5 Anglo-Catholic Revival in Fort Worth

Fr. Michael Heidt reports on the Catholic Congress.

6 UK Bishop sees Little Hope for the Future of the Anglican Communion

Fr. Michael Heidt and David Virtue, the founder of VirtueOnline. He lives in Philadelphia.

7 Hearing the Echo

David Virtue reports on Alice Linsley's Catholic Congress address.

10 From the President

Fr. Lawrence Bausch is Rector of Holy Trinity, Ocean Beach, San Diego, in the ACNA.

11 Statement of the International Congress of Catholic Anglicans

14 Restoring the Anglican Mind

Fr. Arthur Middleton is Canon Emeritus at Durham and former tutor at St. Chads College, Durham.

18 Church Planting

Fr. Christopher Culpepper is Rector of the Church of the Resurrection, in the Diocese of Fort Worth.

19 Help us to Remember the Poor

The Rt. Rev. Win Mott is Bishop of the Diocese of the West, in the Reformed Episcopal Church.

20 Reflections of a Liberal

An anonymous contribution. *Forward in Christ* invites your response.

22 Jesus Walks on the Water

Fr. David Allen is Rector of St. Francis, Dallas, in the Diocese of Fort Worth.

23 Reflections on the Congress

Subscribe to Forward in Christ
Only \$30 per year for six issues.

Pay online at www.fifna.org

Or call: 1-800-225-3661, we accept Visa, Mastercard, Discover and personal checks. Checks should be made out to Forward in Faith and mailed to P.O. Box 210248, Bedford, TX 76095-7248.

Full Forward in Faith membership: Individual \$50, Family \$75, email julia.smead@fifna.org, or call 1-800 225-3661 for details.

Vol. 7 No. 5
August, 2015

Published by

Forward in Faith *North America*

Upholding the Faith and Order
of the Undivided Church

Business Office
P.O. Box 210248
Bedford, TX 76095-7248
Email:
office@fifna.org

Web

www.forwardinchrist.org
www.fifna.org
Facebook: www.facebook.com/FIFNA
Twitter: @FiF_NA

1-800-225-3661 toll free

Editor

The Rev'd Michael Heidt
204 N. Rosemont Ave.
Dallas, TX 75208
Email:
michael@forwardinchrist.org

Subscriptions

Forward In Christ is sent free of charge to all contributing members of Forward In Faith North America.

Non-member subscriptions:
\$30 per annum.
Parish bundles of ten magazines per issue
\$200 per annum.

Subscription enquiries should be sent to The FIFNA office above.

Advertising

Advertising inquiries:
Contact Julia Smead
Email:
julia.smead@fifna.org

1-800-225-3661

In the News

International Congress of Catholic Anglicans: Over 350 faithful Christians gathered in Fort Worth this July to affirm their faith and assert catholicism for the Anglican Church. See this issue for coverage of this historic event.

Forward in Faith Elects a New President: Forward in Faith North America (FiFNA) has announced the election of the Rev. Canon Lawrence D. Bausch as its new President. Father Bausch succeeds the Rt. Rev. Keith L. Ackerman, who had been FiFNA President since 2005. *Forward in Christ* congratulates Fr. Bausch on his election and urges your prayers for him in his new role. See p. 10.

Supreme Court Goes Gay: The US Supreme Court ruled this June by a 5 to 4 majority that gay marriage is a Constitutional right. Justice Scalia, dissenting, stated, "If, even as the price to be paid for a fifth vote, I ever joined an opinion for the Court that began: 'The Constitution promises liberty to all within its reach, a liberty that includes certain specific rights that allow persons, within a lawful realm, to define and express their identity,' I would hide my head in a bag. The Supreme Court of the United States has descended from the disciplined legal reasoning of John Marshall and Joseph Story to the mystical aphorisms of the fortune cookie."

Conservative US religious leaders have promised civil disobedience if required by law to approve of homosexual unions.

The Atlantic, National Journal

The Episcopal Church Authorizes Gay Marriage Liturgies: Meeting in Salt Lake City in July, the 78th General Convention of the Episcopal Church authorized trial gay marriage rituals and removed gender specific language from its marriage canons. The Archbishop of Canterbury, Justin Welby, expressed concern that this would harm the unity of the Anglican Communion. Anglican Primates from the Global South ripped the Episcopal Church, stating:

"This Resolution clearly contradicts the Holy Scriptures and God's plan for creation as He created humankind as man and woman to complement each other physically and emotionally. Indeed the church must provide pastoral care for all, whether heterosexuals or homosexuals. However the church should not alter the teachings of the Holy Scriptures that was interpreted by the majority churches globally, to provide such pastoral care."

Virtueonline.org

Moloch Rising: The abortion giant, Planned Parenthood, has been exposed for selling the body parts of aborted babies to biotechnology firms.

In a series of undercover videos, Planned Parenthood doctors are revealed discussing the cost and profit of selling the organs of aborted children. One doctor stated that she wanted to maximize profit from such transactions because

she wanted "a Lamborghini."

The fifth video in the controversy over Planned Parenthood's sale of aborted baby parts shows the Director of Research for Planned Parenthood Gulf Coast, Melissa Farrell, advertising the Texas Planned Parenthood branch's track record of fetal tissue sales, including its ability to deliver fully intact fetuses.

"If we alter our process, and we are able to obtain intact fetal cadavers, we can make it part of the budget that any dissections are this, and splitting the specimens into different shipments is this. It's all just a matter of line items."

Denominations in the Religious Coalition for Reproductive Choice (RCRC), including the Episcopal Church, have defended Planned Parenthood, drawing a sharp response from the Institute for Religion and Democracy (IRD):

"These clergy outrageously claim God's endorsement of Planned Parenthood but avoid mention of abortion or trafficking in baby parts, a seeming acknowledgement of the unsavory nature of Planned Parenthood's grisly work," stated Mark Tooley, IRD President.

Efforts to defund Planned Parenthood, which receives nearly \$2 million a day in taxpayer money, have so far been defeated in the US Senate.

Breitbart.com, Institute for Religion and Democracy

Trans Jesus? Episcopal Divinity School (EDS) professor, Patrick Cheng, has been arguing for a "trans" Christ. "There's a lot of work being done on the transgendered Christ," opined Cheng, before addressing the Virgin birth.

"[Author] Virginia Mollenkott says that if Jesus was truly born of a virgin – a truly parthenogenetic birth with no male to contribute a Y chromosome, Jesus would have had XX chromosomes. Mollenkott said that if he is said to have a male body but with XX chromosomes, that's sort of a trans Jesus."

Good luck with that, EDS.

Standfirmfaith.com

Detroit Satan: In what some pundits say was the largest satanic ceremony in recent times, Detroit unveiled a life-size devil statue in July.

Sponsored by the Satanic Temple, the 8-foot-tall bronze monument to the horned God, Baphomet, weighs one ton and is flanked by two children, staring adoringly at Satan's goat-head face.

Pedophilia is commonly associated with devil worship, as is infant sacrifice. The Satanic Temple is an enthusiastic supporter of abortion. Detroit's "unveiling" was a private, ticket only event, promising "a night of chaos, noise, and debauchery... Come dance with the Devil and experience history in the making."

The Devil statue will be stored at a private location, although the Satanic Temple hopes to display it in Arkansas.

Drudgereport.com



Anglo-Catholic Revival in Fort Worth

By Fr. Michael Heidt

Three hundred and fifty clergy and laity from around the world met at the Hilton in Fort Worth, Texas, on July 13-17, 2015, to attend the first International Catholic Congress of Anglicans (ICCA), entitled One Church, One Faith, One Lord.

Primarily sponsored by Forward in Faith North America, and based on the Anglo-Catholic Congresses of the first half of the 20th Century, the Fort Worth event aimed to recall traditional Anglicans to a renewed sense of the catholic nature of the Church and her mission.

"We look back to the previous Catholic Congresses not with nostalgia, but with a resolve to live out the implications of their prayers, with gratitude for their vision," stated Forward in Faith North America's President, Bishop Keith Ackerman.

Bishop Michael Nazir-Ali, former Bishop of Rochester, and Congress Co-Patron with Ackerman, expressed hope that the Congress would give Catholic Anglicans a greater voice in orthodox Anglican gatherings, and send out a positive message about the Church:

"This Congress is a splendid opportunity not only for their (Catholic Anglicans) voice to be heard but for a message to be sent out about the nature and calling of the of Christ's Church and of the Anglican place in it."

The international scope of the Congress was reflected in its speakers, who included Bishop Keith Ackerman, Bishop Michael Nazir-Ali, Archbishop Valentino Mokiwa, of Tanzania, Archbishop Stephen Than Myint Oo, of Myanmar, Bishop John Hind, retired Bishop of Chichester, and Bishop Ray Sutton, of the Reformed Episcopal Church's Diocese of Mid-America.

Keynote addresses were given on a wide range of subjects, such as, "Frank Weston and the Foundations for Revival," the "Theology of the Real Presence," "The Nature of the Church: Apostolic, Conciliar and Concrete," and, "The Necessity of Unity in Truth for the Church's Mission."

Breakout sessions focused on marriage, pro-life ministry, the challenge of Islam, catholic devotional societies, theological education, icons, SOMA missionary work, church planting, and more.

Daily worship, consisting of Morning Prayer, Choral Evensong and the Mass, took place at St. Andrew's, in downtown Fort Worth. Preachers included, Archbishop Foley Beach of the Anglican Church in North America (ACNA), retired ACNA Archbishop, Robert Duncan, Archbishop Mark Haverland of the Anglican Catholic Church, Bishop Fanuel Magangani of Northern Malawi, Bishop Paul Hewett of the Diocese of the Holy Cross, and Bishop Chad Jones of the Anglican Province of America.

While the mood of the Congress was upbeat and positive, participants were aware of the challenges they faced in recalling Anglicanism to catholic Faith and Order. In the words of Fr. Stephen Keeble, of St. George's, Headstone, U.K.:

"We're gathered at a time of crisis and because of a crisis. We stand for the Faith and Order of the undivided Church, yet we have a proliferation of jurisdictions. The overriding



purpose, the imperative of our meeting, is to address our ecclesial deficit."

Keeble continued, "In doing so, and when we're done, would to God that Betjeman's words might be extended to this Anglo-Catholic Congress: "Those were the waking days, when Faith was taught and fanned to a golden blaze."

This sentiment was echoed by Congress organizers, who hope that a broad coalition of orthodox, catholic-minded Anglicans will emerge from the event.

"What we've seen at this Congress are bishops, priests and people from multiple jurisdictions beginning to work together towards a common, catholic vision of the church," said Bishop Keith Ackerman, "My prayer is that Forward in Faith North America will be part of an emerging orthodox coalition that reclaims our catholicity as part of God's Holy Church."

Forward in Faith North America, and its partners from the International Catholic Congress of Anglicans are committed to this vision of a renewed Anglican Church that is authentically One, Holy, Catholic and Apostolic.

Bishop Keith Ackerman announced his retirement as President of Forward in Faith North America at the Congress on Wednesday, July 15. He is succeeded by Fr. Larry Bausch, Rector of Holy Trinity, Ocean Beach, CA (ACNA). Ackerman will continue serving Forward in Faith North America, with the title Ambassador for Anglican and Ecumenical Affairs.



Fr. Michael Heidt is Editor of Forward in Christ and a priest of the Diocese of Fort Worth.

UK Bishop Nazir-Ali Sees Little Hope for the Future of the Anglican Communion

The former Bishop of Rochester outlines a vision of the Church that is conciliar, creedal and orthodox.

The former Bishop of Rochester, Dr. Michael Nazir-Ali, told some 350 Anglicans at a conciliar gathering of Catholic Anglicans that the Anglican Communion is divided and prospects for the future unity of the global family are tenuous, “if not impossible.”

In response to a question put by VOL as to whether there would come a time when the Global South Primates and GAFCON really could remain with Western Anglican revisionists, the Pakistani-born orthodox Anglican bishop replied, “I think living together is already proving difficult, if not impossible. This is the reason for the impossibility of gathering the Communion. People are simply not able to come together. Primates are unable to meet. Will there ever be another Lambeth Conference? We don’t know. How tragic that is, but nevertheless, we have to be realistic. There is no interchangeability of ministry anymore. In all of those signs, ecclesial communion hasn’t quite disappeared but is disappearing fast.”

The former Bishop of Rochester warned participants at the International Catholic Congress of Anglicans (ICCA) meeting in Fort Worth, against the ordination of women, suggesting that it led to false language about God and a denial of revealed truth.

Speaking to Jesus’ prayer for unity in John 17: 21, “That they all may be one,” Nazir-Ali reminded listeners that unity was contingent on truth, quoting John 17: 19, “And for their sakes I sanctify myself, that they also might be sanctified through the truth.”

After saying that “you can’t just



put unlike things together,” Bishop Michael Nazir-Ali gave examples of contemporary issues that contradict the truth found in Scripture and the Church’s teaching, threatening its unity. Nazir-Ali singled out the ordination of women to the priesthood and the consecration of women as bishops.

“We are facing a situation,” said the Bishop, “where women have been ordained as priests and consecrated as bishops, and because of this the church has to revisit its language about God.” For Nazir-Ali, the result of this was potentially catastrophic because the “whole Bible and usage of the Church,” speaks of God as Father and husband, and his people as feminine.

“There is something fundamental about this language that we cannot change,” he stated, “We have created the conditions not just for revision but for wholesale change.” The Bishop went on to say that how we speak about Jesus reveals our faithfulness, or otherwise, to reveal truth. Masculine language, added Nazir-Ali, is non-negotiable:

“One of the things we must continue to say about the Holy Spirit is that the

spirit glorifies Jesus, brings to our remembrance the words of Jesus. This language is not up for negotiation.”

The retired Bishop of Rochester’s comments come in the context of the Church of England’s recent decision to allow women to become bishops, and renewed calls by supporters of women’s ordination for feminine language to be used to describe God.

Rev. Emma Percy, chaplain of Trinity College, Oxford, and a member of the women’s ordination pressure group, Women and the Church (WATCH), spoke out in favor of changing the way the Church of England speaks about God in its services.

“When we use only male language for God we reinforce the idea that God is like a man and, in doing so, suggest that men are therefore more like God than women,” she told The Sunday Times earlier this year.

“This means that women can see themselves as less holy and less able to represent Christ in the world. If we take seriously the idea that men and women are made in the image of God, both male and female language should be used.”

As well as criticizing the changes

proposed by members of WATCH and other women's ordination advocates, Nazir-Ali went on to defend heterosexual marriage, saying that the "sexual differentiation" of men and women was non-negotiable. Referring to St. Augustine of Hippo, the Bishop said, "For Augustine, sexual differentiation has to do with creation, and is not a result of the fall."

According to Nazir-Ali, one of the dangers society faces is a "radical attempt to blur this differentiation." If that happens, "Then everything becomes possible. We must affirm the goodness of sexual differentiation, and of marriage."

The Bishop then made what he called "some modest proposals" for authentic church unity. "If I were pushed into a corner and asked what it is that makes

a church," he told his listeners, "I would suggest the passing on, receiving and passing on again of apostolic teaching." Referring to Cardinal John Henry Newman's "continuity of principles," Nazir-Ali said that this "passing on" has to be internally consistent, in accordance with the Gospel and with the "anticipation of the future."

Nazir-Ali concluded by outlining a vision for the Church that was "confessing and creedal" and dependent on the Holy Spirit.

"What forms should our gatherings take? A confessing and creedal church," that, "also comes together to confer, and to confirm the faith of believers. The mistake that we have made is to confuse our gatherings with parliamentary gatherings. Authentic synodality has become merely

synodical," that confused "hierarchy of function with democratic majorities," he told Congress participants.

"It is unlikely that the unity of the Anglican Communion will come about by fiddling with institutions," he said, "We should look for these movements of the Spirit."



By Michael Heidt and David Virtue.

This article first appeared in Virtueonline.org and is republished with permission.

Bishop Nazir-Ali's address can be watched on You Tube at: https://www.youtube.com/watch?v=bq0icT5k_gw.

Hearing the Echo

David Virtue reports on Alice Linsley's address to the International Congress

Catholic Anglicans have a special role to play in the revitalization of Anglicanism worldwide. "We have a responsibility to oppose feminism, process theology, reductionism, fundamentalism, and iconoclasm," said Alice Linsley, anthropology lecturer and speaker to 350 clergy and laity from around the world at the first International Catholic Congress of Anglicans (ICCA), entitled One Church, One Faith, One Lord.

"Fundamentalist readings of sacred texts such as the Torah, the New Testament, or the Quran tend to result in iconoclasm. In the past year we have seen tragic examples of this with Islamic fundamentalist smashing statues and destroying icons in Iraq and Syria," added Linsley, a former Episcopal priest who renounced her orders.

Alice Linsley, the Kentucky-based scholar, has written extensively on the Book of Genesis and is the author of blogs like *JustGenesis* (<http://jandyongenesis.blogspot.com>), *Biblical Anthropology* (<http://biblicalanthropology.blogspot.com/>), and *Ethics Forum* (<http://college-ethics.blogspot.com/>). She has also taught World Religions, Philosophy,



and Ethics at Midway College, Midway, Kentucky. She believes Anglican Catholics are duty-bound to stand at the crossroads and direct others to the ancient paths.

Her cue comes from the Prophet Jeremiah, "Stand at the crossroads and look; ask for the ancient paths, ask where the good way is, and walk in it, and you will find rest for your souls."

(Jer. 6:16) But the people said, "We will not walk in it." In refusing to walk in the ancient paths, people have become lost. The disorientation is so great that they no longer know good from evil, truth from falsehood. They have no idea how far they have wandered from their Creator's boundless love."

Linsley claimed the one threat to this is the temptation to create a

designer church or to seek to reproduce the late great Episcopal Church. “No new ground can be won by facing backward. We have entered upon a great adventure as pioneers on a new frontier.”

“There must be no more draining away of Anglican Traditionalists to the Ordinariate. Catholicity is salt that preserves and enhances our Anglican flavor. More catholic Anglicans are needed, though our perspective is often misunderstood and not always welcome.

“Anglican Traditionalists have been telling the truth about the Gospel and the priesthood because you care for people and you love the Church.

“I for one, thank you from the bottom of my heart. I am living proof that your witness bears fruit,” said Linsley who was ordained a priest at the Church of the Good Samaritan in Paoli, PA, a flagship Episcopal Church in the Diocese of Pennsylvania. She later renounced her orders.

She observed that the wreckage of women’s ordination can be seen in the same diocese that put forward Barbara Harris, the first African American female bishop; Geralyn Wolf, the first female bishop to have converted from Judaism; and Mary Glasspool, the first partnered lesbian bishop. “I knew them all...their perspectives on the priesthood were informed by feminism and Process Theology. Our paths diverged dramatically once I began to consider questions about the origin and nature of the priesthood from the perspective of anthropology.”

Linsley noted her sympathies were always with the Anglican Traditionalists, even as a priest. “In my early years I didn’t understand how my being at the altar caused confusion, nor did I recognize the inherent dangers of this innovation.

“Jesus Christ, the Son of God, is our Great High Priest. The Church is His bride. One day there will be a great wedding feast and our Lord and King will then be enthroned forever and His Queen, the Church, will also be exalted. Christ is the head of the Church. He is *kephalē*, the master and the husband in relation to the Church. To speak of Jesus Christ and the Church in any other terms is to set forth an errant Christology. We do so when we place females at the altar. If that is not

explicit enough, we should remember that the Greek word *ke-phalē* is related to the Greek word *phallōs*, a reference to the male reproductive organ.”

During her six years in the Antiochian Orthodox Church, Linsley came to appreciate the power of images. “To those who ask me about women’s ordination, I pose this question: ‘Were we to contemplate the Blessed Mother of Christ and the Incarnation, would we place before our eyes a masculine image? Why then would we place before us a feminine image in the contemplation of Christ our Great High Priest giving Himself to us and for us?’”

ADORATION OR VENERATION

“As Anglicans in the Catholic Faith, we recognize the distinction between adoration as worship and veneration as giving honor where honor is due, especially to the Blessed Theotokos. However, this distinction is not widely recognized among Protestants who have a tendency to iconoclasm. Yet they understand the value of images in social media, in stained glass, in the image of the Cross, and in textbooks. Veneration is something that Anglicans must learn if we are to experience the fullness of the communion of saints. Further, we will be blessed in showing the proper honor to the Blessed Woman of Genesis 3:15, the Mother of Christ our God.”

Linsley wondered if some Anglicans accept women at the altar as a sort of compensation for the lack of female imagery in the churches. “Would this be corrected were Anglican churches to have a central icon of the Blessed Theotokos, as is done in the Orthodox churches? What if we too were to celebrate the ‘holy myrr-bearing women’ who were the first witnesses to the Resurrection? Have the women of our parishes heard that the Bible is essentially the story of the Woman who would conceive and bring forth the Seed who would crush the serpent’s head? Are they aware that the Prayer of Humble Access alludes to a woman who Christ commended for her faith?”

ALL MALE PRIESTHOOD

“Catholic Anglicans uphold the faith once delivered, and the integrity of the all-male priesthood. We value the historic liturgical tradition of the Anglican Way,” added Linsley. “We understand that Anglican orders are

valid and of greater antiquity than generally recognized. The apostolic order of priests was already established in Britain by 44 A.D and there is much archaeological, anthropological and linguistic evidence linking its founding to the Christ-following members of the Sanhedrin who alone were qualified to ordain priests.

“Catholic Anglicans are not afraid to face reality and speak against the lies of our time.” She cited Bishop Paul Hewett, SSC, third bishop of the Diocese of the Holy Cross, who said this; “It is an illusion to believe that same-sex marriage or ordination of women or abortion or divorce on demand can in any way promote justice or freedom or equality for victim groups. Illusion, as with addictive behaviors, solves nothing, but is in fact a slippery slope to infinite unraveling, infinite unreality, infinite unlife, and ever less being.”

“Our primary obligation is to uphold and defend the whole of that sacred deposit and sacred order that has been delivered to us by our faithful ancestors who gave their lives, often as martyrs, to preserve the unity of the Church in Truth,” Linsley explained.

“Catholic Anglicans have a special role to play in the revitalization of Anglicanism worldwide. We have a responsibility to oppose feminism, process theology, reductionism, fundamentalism, and iconoclasm. Fundamentalist readings of sacred texts such as the Torah, the New Testament, or the Quran tend to result in iconoclasm. In the past year we have seen tragic examples of this with Islamic fundamentalist smashing statues and destroying icons in Iraq and Syria.

“Anglican Catholics are duty-bound to stand at the crossroads and direct others to the ancient paths. In refusing to walk in the ancient paths, people have become lost. The disorientation is so great that they no longer know good from evil, truth from falsehood. They have no idea how far they have wandered from their Creator’s boundless love.

“If there is one concern that I hope we all share it is that the Anglican Way be God’s way; that Anglicans walk along the tried and true paths, and that our Bishops exercise true spiritual authority in leading us.

Linsley pointed to an important

principle in anthropological investigation. "That principle states: The more widely dispersed globally a culture trait, a practice or a belief, the older it is. So how old is Messianic expectation? It was already well established among the widely dispersed ruler-priests by 3500 B.C. This means that the core of our Christian Faith is the oldest known religion in the world."

NO GENDER CONTINUUM

"God did not create a gender continuum. Male and female is a real distinction.

"God is real. By virtue of our baptism we recognize God's realness as an echo. In our confirmation, we make a mature commitment to our baptismal covenant, and by the laying on of the bishop's hands with prayer, God strengthens the work of the Holy Spirit in us for the daily increase of divine grace in our lives and ministries.

"The echo to which St. Cyril refers confirms absolutely the existence of Christ our God, but it cannot tell us His Nature, for that is a matter of divine revelation and we find that in the Scriptures by which God has superintended the preservation of the oldest known religious hope that the Divine One would come to our aid and deliver us from sin and death."

LAMBETH 2008

"Process Theology ruled the day at Lambeth 2008 under the guise of indaba. As an anthropologist I have studied many African cultural practices, and I know that indaba could never work at Lambeth. Indaba pertains to problem resolution in a village where everyone is a blood relative and where the first priority of all involved is the preservation of the oneness of the community. It is quite evident that Lambeth failed to preserve the oneness of the Anglican worldwide community. Certainly right-believing Anglicans were not fooled by the controlled conversations that directed people away from resolution. The 'endless conversation was designed to obfuscate, not clarify, the real issues. The reflections revealed "elasticity" of doctrine, driven by a desire to accommodate secular culture.

"Colin Johnson, Bishop of Toronto, while at Lambeth said that he comes



Alice Linsley

from a community with 'a very large lesbian, gay, transgender, bisexual population' and he was determined through Indaba to keep that in the conversation. Frustration was high as it was evident that no progress was being made, despite the window dressing to make it seem that there was progress."

Linsley reported that Egyptian Bishop Mouner Anis described Lambeth as a "great wall being put up by the revisionists" saying that the Communion's divisions over homosexuality are symptomatic of "a much deeper illness. The Church has become infected with a deadly cancer, and as is often the case with cancer, the disease is not recognized until in the later stages. People just go on as if there were nothing wrong. That is what happened in the Episcopal Church.

"Upon his return from Lambeth, M. Thomas Shaw, Bishop of the Episcopal Diocese of Massachusetts, said that he would continue to ordain gay clergy, and gave the nod to the clergy of his diocese to continue to bless same-sex partnerships. Nothing that happened at Lambeth made him aware of his terminal illness.

"C. S. Lewis reminds us what needs

to be done. In *God in the Dock*, he wrote: "We are to defend Christianity itself -- the faith preached by the apostles, attested by the Martyrs, embodied in the Creeds, expounded by the Fathers. This must be clearly distinguished from the whole of what any one of us may think about God and Man. Each of us has his individual emphasis: each holds, in addition to the Faith, many opinions which seem to him to be consistent with it and true and important. And so perhaps they are. But as apologists it is not our business to defend them. We are defending Christianity; not my religion.

"As the realignment and revitalization of Anglicans worldwide continues there is less stench of death and decay. We find common ground in a permanent virtue: the changeless Truth revealed in Jesus Christ. Through the transforming work of the Holy Spirit we are becoming the fragrance of Christ's resurrection, a testament to the power of the Lord, the Giver of Life, who makes a sick body whole and raises the dead to life."

David Virtue is founder and Managing Editor of VirtueOnline.

From the President

A message from the new President of Forward in Faith North America

I wish to thank the members of Forward in Faith (FIFNA) for electing me to serve as your President. Following the eleven years of Presidential service by Bishop Keith Ackerman, I am both humbled and inspired by this challenge to build on the momentum he provided and help guide us in our mission and ministries during the next three years.

This election took place during our brief Assembly in the context of the International Catholic Congress of Anglicans in Fort Worth. In my view, our work in putting together this Congress is a good illustration of both our vision as it has developed over the past 26 years, and of the context for discerning where we are being led for the near future. Between 1989 and 1997, we set our sights on preserving the “pearl of great value” (Matthew 13:45-46), historic apostolic order in particular, within the Episcopal Church (TEC).

Following the complete rejection of our position as incompatible with TEC, we expanded our scope to the Anglican Communion, as we envisioned “an emerging orthodox Province in North America” (Good Shepherd Rosemont Statement, 1997). As this vision was caught by many from various jurisdictions, with encouragement from many Primates in the Anglican Communion, we participated in the necessary steps which led to the formation of the Anglican Church in North America (ACNA) in 2009.

This “orthodox Province,” recognized by Primates whose membership totals roughly 70 percent of all Anglicans, was comprised of former Episcopalians, the Reformed Episcopal Church (REC), and several Continuing Churches which had emerged since the 1970’s. In addition, FIFNA was granted permission within the ACNA to form a “diocese of affinity” which could gather congregations and support church plants across the country, the “Missionary Diocese of All Saints”.

Since that time, we have broadened our vision beyond jurisdictional matters. It may be said that we have

come from a mission of preservation (Matthew 13:45-46) to one of utilizing what has been entrusted to us (Matthew 25:14-30). Knowing that the fulness of historic catholic faith and order is not fully realized throughout the Communion, we have endeavored to witness and to teach wherever possible.

internationally, we have been present and active at both GAFCON I and II, and this year we were instrumental in coordinating the recent Congress, the first on this scale since 1948.

As we discern our mission for the future, I believe we will want to focus on both the macro and the micro levels. On the macro level, we will be looking at the recent Congress for insights on how to further this effort internationally, across all jurisdictions, and indeed, ecumenically.

On the micro level, we will be examining ways to work in local communities which will allow us to witness and teach within dioceses, deaneries and parishes across jurisdictions. To fulfill our mission we will need the willingness of our members and leaders to switch their thinking from preservation alone to mission.

Additionally, we will need financial support for these efforts. To keep up our communications, produce teaching tools, and be present at various councils of the Church, we need support from our members and sympathizers. We will also need to attract new members.

In this time of cultural distress, and of increasing animus against orthodox Christianity, we are all challenged to do what we can to foster unity among



Fr. Larry Bausch

believers. As Bishop Nazir-Ali has so clearly pointed out, Anglicanism as a distinct entity is provisional. So, certainly, is FIFNA.

The question for us is: What do we offer to the greater Church? How can we work towards greater catholic unity in particular? I look forward to reflecting on these questions with you over the next months and years. Our discernment will help us to fine tune our mission as well as to fulfill it.

Thank you again for the opportunity to serve as your President. I look forward to working with you in fulfilling our mission as FIFNA.

FC

Fr. Larry Bausch is Rector of Holy Trinity, Ocean Beach, San Diego, CA, (ACNA).

Statement of the International Catholic Congress of Anglicans

Dear Brothers and Sisters of the Anglican Family, the Global South, the Global Anglican Future Conference (GAFCON) movement, and all the faithful seeking a conciliar Church:

The International Catholic Congress of Anglicans, held July 13-17, 2015, at St. Andrew's parish of the Diocese of Fort Worth, Texas, of the Anglican Church in North America, gathered to reaffirm a catholic and conciliar doctrine of the Church. The Great Commission of our Lord directs the Church to make faithful disciples, calling them out of the nations of the world to be holy to the Lord. This statement seeks to sketch out the way forward in fulfilling our Lord's call to make faithful disciples in the context of a properly conciliar church.

SALVATION, CRISIS, AND THE CATHOLIC CHURCH

The Greek word for church, *ekklesia*, identifies these disciples corporately as "the called One." The Gospel of our Lord therefore identifies this one holy people, the Church, as integral to salvation for all, so that the Church Fathers and the Reformers of the 16th century, echo the great African Bishop, Saint Cyprian, who said: "outside the Catholic Church there is no salvation," and, "no one can have God as Father who does not have the Church as mother." God calls out a people, rescuing them from sin and death, assuring them that they will participate in Christ's reign, the Kingdom of God. Indeed, it is impossible to know the Lord, who calls out of darkness and into His marvelous light, without being joined to His one, holy, catholic, and apostolic Church. Through preaching, the sacraments, catechesis, and spiritual formation, worshiping in Spirit and in truth,



Archbishop Robert Duncan



Archbishop Foley Beach

the Church is able to make disciples by being faithful to the Apostles' teaching, the breaking of bread, the prayers, and the fellowship.

As the body has no life apart from the head, so the Church has no life apart from Christ, whose Spirit is the Lord and Giver of life. However, churches and the culture in the West are in crisis. Secularism pervades both. In many places, Islam seeks to replace the Church and radical Islam persecutes her. Unprincipled egalitarianism eviscerates language, liturgy, life, faith, and orders of a divided Christendom. A culture of death is evident in abortion and euthanasia, and a tragic and unnecessary sexual confusion shapes the paradigms of young and old. What does the Church say? Where does she stand, and with whom? A deficient and aberrant ecclesiology is not simply a result of the present crisis in Church and culture, but is rather a primary cause for the current crisis, and deserves the attention of all catholic Christians.

A HOLY SYNOD AND A CONCILIAR CHURCH

For the Church (the *ekklesia*) to act, she must know who she is: what is she called out to be? The Church is called into synodality—to come together, to worship, to live in communion with the Holy Trinity, and to mirror the life of the Holy Trinity. This implies the conciliarity of the whole people of God, responsive to the Blessed Trinity, and participating in God's "heavenly synod" as the Church Catholic gathered around God's authoritative Holy Scriptures and the Apostolic Tradition. In this, she is to be the Church on earth as she is in heaven. Perhaps the clearest example of this is the First Ecumenical Council (A.D. 325). The Bishops encircle the



Bishop Ray Sutton, Bishop Magangani, Canon Sandy Herrmann

emperor's throne with the copy of God's Holy Word on it, seeking the mind of Christ, searching the Scriptures daily by the power of the Holy Spirit. This perfectly expresses both the authority of the Word of God written and the authority of the Church.

As the "called out ones," the Church consists of parts and individuals, made into a whole. This is the meaning of the Greek word "catholic" (*kata holon* "according to the whole"). It speaks of wholeness and integrity. The people of God are to live, be, and function as the whole Church Catholic of all ages in true worship, living out the Gospel in apostolic doctrine and communion.

Continuity with the whole Church of heaven and earth for all ages (by the expression of the Incarnation of Jesus Christ in worship, witness, belief, and behavior) marks and identifies this conciliar life in synodality. For Anglicans, this continuity is expressed in the common confession of the Catholic Creeds and Ecumenical Councils at which they were formed and clarified.

St. Vincent of Lérins describes this in the true, Christ-centered, biblical, confessing, and conciliar sense when he says that the Church upholds "what has been believed by all, everywhere, and at all times." This is the essence of *kata holon*, "according to the whole." When the Church is

healthy she is able to come together in the Great Tradition of Eucharistic-centered worship around God's heavenly throne that touches earth. As the Church is at holy rest in God's presence in worship, it becomes a holy people following the unchangeable teachings of Scripture as understood by the Church of all ages and as bearing on the urgent issues facing the world today. Worship as communion with the One, Holy, Catholic, and Apostolic Church of all ages then erupts into the world with one voice, bearing witness to the Good News of Jesus Christ's glorious Gospel.

However, when the Church drifts from historic faith, order, and morals, the opposite is true. Indeed, is this not what has happened in the Anglican Communion? There is an inability even to gather the historic Lambeth Conference due to this brokenness. Sinfulness has impeded the ability to convene in Holy Synod. The time has come for faithful Anglicans to reclaim the apostolic and Scriptural catholicity, conciliarity, and will, and to come together as a globally obedient witness in Holy Synod, where bishops, clergy, religious and laity can meet together to consult and decide important matters, with each exercising the role proper to them.

In a Conciliar Church, bishops hold a place of primacy as servants of the servants of God in succession from the Apostles, who were consecrated by Christ Himself to lead the Church into the Truth of the Holy Scriptures by the power of the Holy Spirit. "Where the bishop is, there is the Church," and "wherever the bishop shall appear, there let the multitude also be" (Saint Ignatius). At the Council of Jerusalem (Acts 15) the Apostles, in consultation with the presbyters and through prayer in the power of the Holy Spirit, resolve a great doctrinal and practical problem through synodal action. The whole Church, clergy and laity, decide how the decision is to be communicated to churches and Christians around the world. Thus bishops, clergy, and laity all participate in the Church's synodality, which is effected through the gifts and work of all.

Mutual synodality, however, does not allow the Church "to ordain anything that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another" (Articles of Religion, XX). The ancient Church Fathers and Councils considered apostolic and biblical order, faith, and morals by definition to be unchangeable. Thus, when the people of God gather in synod, they do so in order to receive, discern and follow "the Faith once for all delivered to the saints" (Jude 3), in communion with the Lord Jesus Christ. Such Councils find the mind of Christ that has been and always will be. The realized goal of conciliarity is that the Church speak in true, orthodox unity to the world with the mind of Christ. As Jesus prayed just before entering the Garden of Gethsemane, this oneness that He has with the Father, and seeks to have with His Church, brings true belief, obedience, mission, and spiritual awakening to the world (John 17).

ACATHOLIC CONGRESS FOR AN ANGLICAN COMMUNION

Thus, the International Catholic Congress of Anglicans met to address and to model a global, realigned, and fully orthodox doctrine of the Church. This Congress is committed to walk in conciliarity with all Christians who embrace the



Bishop Michael Nazir-Ali

Catholic Faith—and who allow the Faith to embrace them. A conciliar model of the Church is essential to the one, holy, catholic, and apostolic Church. The ancient sees of Rome, Constantinople, Alexandria, Antioch and Jerusalem, and the faithful in communion with them, along with Anglicans, Lutherans, and various expressions of Protestantism, each have God-given charisms to be given and received by all—uniting them in ultimate synodality for the discipleship of all the nations of the world to Jesus.

Only an Apostolic and conciliar Church can properly allow for such giving and receiving of gifts for the people of God and for the salvation of the world. Indeed, no one part of the Church can stand firm against the world, the flesh and the devil without the other parts. Because of her core ecclesial difficulties, the Church has insufficiently addressed other causes of further demise both within culture and the Church. There are assaults from without such as virile secularism, militant Islamic persecution, sexual confusion, and the redefinition of matrimony from God's created order

upheld by Christ as a lifelong sacramental union between one man and one woman (Genesis 2:24; Matthew 19:4-6; Mark 10:6-9). From within there are departures from a Biblical, Catholic faith and order, heresy, liturgical chaos, and failure to call for repentance from sin.

These subsidiary crises, allowed to proliferate through ecclesial lapses, have further fragmented Anglicans globally. Some of the faithful have hoped for the best in the church homes of their youth, others have formed the "Continuing Churches," or have maintained the Faith in particular jurisdictions. Primates, bishops, clergy, and laity in each of these have struggled valiantly to maintain the historic Church, but the fragmentation continued, and distance between the faithful increased.

God has, however, been moving among Anglicans in an extraordinary way; recent years have seen significant realignment emanating, for example, from GAFCON and the Global South. Yet only with a healthy conciliar ecclesiology will there be movement toward one another in true unity. This Congress recognizes that a proper doctrine of the Church is critical, requiring the attention of all faithful Anglicans.

Now therefore, to fulfill the Great Commission—and to realize further ecumenical relationships within the one, holy, catholic, and apostolic Church—true unity must surpass mere federations and coalitions. This International Congress invites all Anglicans throughout the world (a) to a re-examination of the doctrine of the Church and (b) to a further consideration of areas of continuing ecclesial contention, for instance, the ordination of women, deemed by some to be a first order issue. This is necessary so that there may be a revival of Catholic Faith and Order, and a return to a biblical, credal, and conciliar fidelity. Only through honest discussion, ongoing prayer, and ultimate agreement will faithful Anglicans discern fully what God is doing in the great realignment taking place globally. This International Congress prays also that in God's good providence there will be a truly Ecumenical Council of the whole Church to address contentious issues facing Christians and churches and to strengthen the faith of the Church.

FC

A Prayer for the Church, by William Laud (1573-1645)

*Most gracious Father,
we pray to you for your holy catholic Church.
Fill it with all truth;
in all truth with all peace.
Where it is corrupt, purge it.
Where it is in error, direct it.
Where anything is amiss, reform it.
Where it is right, strengthen and defend it.
Where it is in want, provide for it.
Where it is divided, heal it and reunite it in your love;
for the sake of your Son, our Saviour Jesus Christ.*

Restoring the Anglican Mind

From Canon Arthur Middleton's address to the International Congress

It has always been the Anglican claim that in faith and order the Anglican Communion is continuous in identity with the Primitive Church. It is no new Church. Today's contest is between modern liberal ecclesiology and the Anglican mind in a time when the majority of people in the Church and the nation have been brainwashed by the secular mind, which they use to displace the claims of the Anglican mind. It is the presuppositions of this secular mind and its politically correct ideology that is determining the Faith and Order of the Anglican Communion that must be displaced. This is not a matter of politics but a matter of faith and theology. Like the divines of the seventeenth century the way forward is by pursuing the Anglican way back to prescriptive sources by upholding Canon A5 which states that the doctrine of the Anglicanism is grounded in the Holy Scripture and in such teachings of the ancient Fathers and Councils of the Church as are agreeable to the said Scriptures. In particular such doctrine is to be found in the Thirty-nine Articles of Religion, the Book of Common Prayer and the Ordinal.

The Anglican mind asserts the conception of the Church as inherited, founded by the Lord Himself, perpetuated by direct succession from the Apostles, one in continuous history and in doctrine with the Primitive Church, filled with a supernatural and sacramental life, witnessing to a high moral standard before the world. Our aim must be to assert the reality of the Church as a spiritual body perpetuated by the Apostolic Succession recognising that we have received our Church from the Apostles and so work for the reinstatement of discipline and doctrine in the prevailing secularization and dysfunctioning of the Anglican Communion. Such a conception of the Church assumes certain truths and facts; that our Lord Jesus Christ is the eternal SON of GOD, very GOD of very GOD; that He became incarnate for us men and for our salvation; that He died for our sins and rose for our justification; that He founded the Church to be the sphere in which His gifts of knowledge and grace might be received; and that the New Testament is a dependable source of Christian truth.

The redemption of mankind was accomplished by our Lord when in the Ascension He presented to the Father His finished work. But the results of that work had yet to be developed and applied. As the Ascension followed on from the death and resurrection, so also the Ascension itself led to the descent of the Holy Ghost. The Holy Ghost, the third Person in the Holy Trinity, who had always since the creation had His work on earth, was now sent by God the Son from God the Father in a new manner and with new operations. The people of God, who in Old Testament times had received God's special vocation, and had been in special fashion the instrument of His will, was now to be filled with new power. The little remnant of the chosen race, which had been faithful in the supreme crisis of their vocation, and had accepted our Lord as the Messiah, and had become His disciples, inherited the promises to the race, and was made to be the Christian Church, and filled with the Holy Ghost.



For Hooker, the grace of the sacraments is the last link in a series whose terminus is the participation of the worshipper in the life of God.

The Church thus formed was the instrument of God. It had its divinely appointed work of teaching and hallowing those who through its missionary efforts should become Christians. As the teacher of truth and the home of grace, it was, in the power of the Holy Ghost, to make the gifts of God through the Incarnation effective in human lives. On its outward side, it was a company of men and women and children united in a fellowship of life and prayer which was sustained by the teaching of the apostles and by sacramental grace. In its inward being, it was the bride and body of Christ, the shrine of the Holy Ghost, the family of God. As time went on and the Church grew, its limits were clearly seen. The members of the Church were those who believed the orthodox faith, who had been baptized into the body of Christ, and who continued in communion with the episcopal ministry which had descended from the apostles.

The Church is the teacher of truth. The method of its teaching may take different forms. There is the promulgation of Holy Scripture. There are the decisions of Councils. There are the utterances of accredited teachers. There are the necessary inferences from worship. In each case what is important is how far that which is taught is the right and permanent expression of the Church's mind, which in our case is the Anglican mind.

Here the Anglican Communion has given Holy Scripture a very distinctive place. Phrases such as that Holy Scripture is

the word of God, or that God is the author of Holy Scripture, or that through Holy Scripture the Holy Ghost spoke, have been frequently used, and have been accepted with a greater or less degree of authority. The written word of God has often been compared with the personal Word of God in such a way as to suggest some correspondence between the revelation in Holy Scripture and the revelation in the Incarnation. With these expressions a pronounced view of the authority of Holy Scripture has been associated for a long period of time and by very many teachers. Such a view of Holy Scripture was the most usual way of regarding it in the early Church.

I maintain that the needed identification of the Christ whom I meet to-day with the Christ of whom I read in the Gospels is provided by the Church, Christ's body, as the concrete extension through the centuries of the human nature which the Son of God assumed at his incarnation, in which he performed his reconciling and salvific acts, and into which he has incorporated multitudes of men and women from then until now. And it is from this body that I receive the accounts of his visible earthly acts in the Gospel writings. (E. L. Mascall, *Theology and History, An Inaugural Lecture as Professor of Historical Theology in the University of London*, Faith Press 1962, p. 13)

Mascall goes on to say that the New Testament must, then, be understood as the Church's articulation, in its earliest days, of its experience of the Lord whose Body it knew itself to be, an experience of no merely subjective and psychological kind but one which was rooted in the incorporation of its members into the human nature of the Lord who had died and risen again and whose teaching had burnt itself unforgettably into the minds of his hearers.

The Church's thought, and therefore its theology, must thus be grounded on the New Testament, though not on the New Testament conceived as an external authority standing over against the Church and outside it. What makes the New Testament authoritative and normative for the Church's life, what makes it the standard by which developments are to be judged and divagations corrected, is precisely the fact that it is the voice of Christ's mystical Body—we might even say, the voice of Christ speaking through the lips of his mystical Body—speaking in the days when it was closest to those salvific acts by which it was created and endowed with the Spirit. The sacred Scriptures are thus part, and indeed the normative part, of the tradition, the *paradosis*, which in every age the Body of Christ communicates to its members. (Mascall, *ibid*)

Anglican theological method has from its beginning always included as integral a concern for church history and the 'proper' historical setting or context of the Bible: that is, the living apostolic community, the catholic Church of the Fathers, which ensures authoritatively, normatively, and critically, the historic continuity of the apostolic community and her apostolic faith and praxis. This ecclesial dimension, the patristic and catholic *ekklesiastikon phronema*, was appropriated by Anglicanism and made the basis of Christian living, the context of Christian thinking. Ecclesiastical understanding does not attempt to add anything to Scripture, but to ascertain and to disclose fully the true meaning of Scripture. As Hanson put it, 'The life of Christianity depends upon the Church dancing with the Bible, and the Bible with the Church. The Church may

indeed be lost without the Bible, but the Bible without the Church is dead, a collection of ancient documents and no more'. (R. P. C. Hanson, *The Bible as a Norm of Faith, An Inaugural Lecture as Lightfoot Professor of Divinity in the University of Durham*, Titus Wilson and Son, Kendal 1963), p. 11.) The Jesuit theologian Fr George Tavard claimed that, in making Scripture the self-evident basis of Anglicanism but alongside Tradition as mutually inclusive, a consistency with the patristic mind is maintained.

'The Anglican Church... tried to maintain the Catholic notion of perfect union between Church and Scripture. The statement of Johann Gropper, that the Church's authority is not distinct from that of Scripture, but rather that they are one, corresponds to the Anglican view of the Early Church, as it corresponds to the catholic conception of the Church at all times.' (George Tavard SJ, *Holy Wit or Holy Church*, Burns Oates, London 1959) p. 245)

Tavard pointed out that most theologians of the Counter-Reformation separated Scripture and Tradition, at different times making one or the other a partial source of faith. He added that 'In both cases the theology of the catholic eras, patristic and medieval, was better represented by the Anglican view than by many Catholic writers in the Counter-Reformation period.' (Tavard, *ibid*)

This ecclesial context of Anglican divinity understands the Church as bearing witness to the truth not merely from written documents, but from its own living, unceasing experience, from its catholic fullness. This has its roots in continuity with the primitive church, where the mind of Christ and the mind of the Church are mutually interrelated. It is in this person and in this mind that the historic tradition has its power and beginning and where the mind of the Church is established. This is what constitutes that 'tradition of truth' in which, as Florovsky reminds us 'the apostolic teaching is not so much an unchangeable example to be repeated or imitated as an eternally living and inexhaustible source of life and inspiration. Tradition is the constant abiding Spirit, not only the memory of words'. It is, therefore, a charismatic not a historical principle, but together with Scripture contains the truth of divine revelation, a truth that lives in the Church.

This experience of the Church has not been exhausted either in Scripture or Tradition; it is only reflected in them. Therefore only within the Church does Scripture live and become vivified, only within the Church is it revealed as a whole and not broken up into separate texts, commandments and aphorisms. This means that Scripture has been given in tradition, but not in the sense that it can be understood only according to the dictates of tradition, or that it is the written record of historical tradition or oral teaching. Scripture needs to be explained. It is revealed in theology. This is possible only through the medium of the living experience of the Church. (Georges Florovsky, *Bible, Church, Tradition, an Eastern Orthodox View*, Nordland, Massachusetts, 1972, pp 47-48)

This is the *ekklesiastikon phronema*, the ecclesiastical mind, and it has been one of the outstanding characteristics of the Anglican Church in all the principal periods of its life, and is what distinguished it from Continental Protestantism. It reveals that the Anglican Communion is no new church

The Catholic appeal to authority is partly to the past. It



looks back to Holy Scripture, to the doctrinal statements in which the Church has drawn out the meaning of Holy Scripture and which have been accepted as Creeds, to the conciliar decisions which have been authoritatively imposed as binding on the whole Church, to the common teaching of representative divines. The Catholic may not reject anything to which he believes that the Church as a whole is really committed, anything which the whole Church has made part of its permanent life. It may often be a difficult task to determine exactly how far the authority of the Church has gone, whether the decision of an accepted oecumenical council has been so completely a matter of principle that it may not be altered or has been so entirely a detail of only temporary importance that it may well be changed, whether, for instance, any utterance is to be ranked with the affirmation of our Lord's deity at the Council of Nicaea or with the prohibition of kneeling during Eastertide by the same council, whether the concurrent teaching of divines through a long period of time indicates an actual acceptance of the teaching by the Church itself. But, whenever it can be determined that there has been a decision to which the Church as a whole is permanently committed, the acceptance of that decision is obligatory.

But, besides the appeal to the past, there is also an appeal to the future. The Catholic of necessity looks back to the past; for in the past is the tradition which sustains his belief. But of necessity also he looks forward to the future, to the re-united Church which is to be, and he sees that the past

will find its full significance in the development which yet has to come. For the Church's life is greater than that of any one century, or of any particular series of centuries; it is for all time.

To repeat, the Anglican Communion is not a new Church. But if politically correct ideology is allowed to prevail it will recreate Anglicanism into a new Church, a new religion, which will not be Christianity nor the Catholic Faith as understood by the Anglican Communion. How best can I help? There are ways of serving the Church which are suited to every temperament.

The present time, with its attendant shadow of future events, demands that Christians everywhere should strengthen their spiritual loyalties and give of their best. This is not so much an age of unbelief as of wrong belief. There are many claimants for human personality to-day, many "isms" and "ologies" which offer themselves as the only way to peace, contentment and security. The pressure of events has brought about a new desire to think out afresh the implications of the Catholic Faith, the Christian religion in most parts of the world. There is a need for a theological revival, which endeavours to apply to world affairs the great central Christian beliefs concerning (God, man and the God-man, Christ Jesus). The Catholic Faith is not an escape-pit for those who would turn aside to avoid the pressing problems of life. Rather does it assert certain facts which can alone form a basis of any successful world order.

But such revival must begin in the heart before the head, we must still face the urgent need of understanding our religion that we may be able to give an answer concerning the faith that is in us. Only personal religion can explain the Christian faith to ourselves and enable us to explain it to others. But explain it and present it if its claims are true we must.

As a parish priest I was asked to rescue a man's daughter and her family from the hands of Jehovah's Witnesses. What impressed me was the number of books they had collected to inform themselves about Watchtower religion. As Anglicans they had never read any books to my knowledge. Yet that is where laypeople can begin to equip themselves with reading about what the Catholic Faith is, in their own homes and in the formation of Oratories where prayer and discussion can further inform the heart and mind. Perhaps a follow-up from this Congress might be the compiling of a suitable reading list with the help of the Parish Press, of books by such authors as E. L. Mascall's *Death or Dogma?* showing the implication of Christian doctrine about God and man for society. Books by C. S. Lewis, on Christian belief and behaviour. Explanations of the Catholic Faith in G. D. Carleton's *The King's Highway* or Vernon Staley's *The Catholic Religion*, to mention a few.

Let the resolution of the Congress be in the restoration of the Anglican Mind:

- To pursue the Anglican Way by upholding Canon A5 which states that the doctrine of the Anglican Communion is grounded in the Holy Scripture a divine inheritance and conveying life through its Sacraments—this as against the innovations of the liberals reflected in the pervasive humanism and apostasy in the Church and sometimes supported by politicians and the judges who use Equality

Law to discriminate against orthodox Christians and persecute them.

- To assert the authoritative doctrinal character of our Anglican formularies as against the liberalism so often evident in the deliberations of the Synods.
- To recall Anglicans to the revival of neglected truth and 'principles of action which had been in the minds of our predecessors of the seventeenth century.' As the Oxford Fathers urged 'Stir up the gift of God that is in you.'
- To uphold and elucidate the doctrines of the Catholic Faith as Anglicans have received them and to work for the expression of such doctrine by the avoidance of the dumbing down effect of the language of 'political-correctness' in liturgy and biblical translations.
- To resist today's new insidious Erastianism, the interference of the Government in the affairs of the Church, whereby a government can dictate to the Church what its doctrine and morality should be as a result of various types of discriminatory law.
- To work for the unity in truth and holiness of all Christians and as Anglicans to bring our own characteristic contribution as our fathers have taught us, according to the Apostolic Doctrine and Polity of our Church.
- To bring recognition to the reality that the way of salvation is the partaking of the Body and Blood of our sacrificed Redeemer by means of the holy Sacrament of the Eucharist and that the security for the due application of this is the Apostolic Commission. We cannot and do not accept therefore the innovation of women priests and women bishops since sacraments are from God and we cannot tamper with them. The sacraments must never be humanly manipulated on the basis of the politico-sociological arguments of the times and so-called 'human rights'.
- To be on our watch for all opportunities of inculcating a due sense of this inestimable privilege; to provide and circulate information, to familiarize the imaginations of people with the idea; to attempt to revive among Churchmen the practice of daily common prayer and the more frequent participation in the Eucharist.

In the spirit of John Henry Newman, the aim is not the seeking of our own well-being, or originality, or some new invention for the Church. Let our prayer be that God will give us sound judgement, patient thought, discrimination, a comprehensive mind, and abstinence from all private fancies and caprices and personal tastes. Let us seek only the standards of saintliness and service as the measure of our activities.

Let the secret for us lie in those words of Our Lord's High Priestly prayer, 'For their sakes I consecrate myself,' so uniting his humanity with God in the way of holiness that he may capture the reality of that life within the Blessed Trinity and be inspired by the divine life he lives with Christ in the Holy Spirit. For it is only as we make our home in Him, as

he made his home in the Father that we will be able to do anything.

There is the ultimate secret of power; the one sure way of doing good in our generation. We cannot anticipate or analyse the power of a pure and holy life; but there can be no doubt about its reality, and there seems no limit to its range. We can only know in part the laws and forces of the spiritual world; and it may be that every soul that is purified and given up to God and to His work releases or awakens energies of which we have no suspicion - energies viewless as the wind; but we can be sure of the result, and we may have glimpses sometimes of the process.

Surely, there is no power in the world so unerring or so irrepressible as the power of personal holiness. All else at times goes wrong, blunders, loses proportion, falls disastrously short of its aim, grows stiff or one-sided, or out of date - 'whether there be prophesies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away'; but nothing mars or misleads the influence that issues from a pure and humble and unselfish character.

A man's gifts may lack opportunity, his efforts may be misunderstood and resisted; but the spiritual power of a consecrated will need no opportunity, and can enter where the doors are shut. By no fault of a man's own, his gifts may suggest to some the thoughts of criticism, comparison, competition; his self-consecration can do no harm in this way. Of gifts, some are best for long distances, some for objects close at hand or in direct contact; but personal holiness, determining, refining, characterising everything that a man says or does, will tell alike on those he may not know even by name, and on those who see him in the constant intimacy of his home." (Francis Paget, *The Hallowing of Work*, pp. 16ff, cited in *The Personal Life of the Clergy*, A. W. Robinson (Longmans Green and Co. : London, 1902), pp. 17-18.

FC

This address was sent to the Congress by Fr. Middleton and read by Bishop Ackerman.

Fr. Middleton is Emeritus Canon of Durham, was a Tutor at St. Chad's College Durham, has served on the College Council and was Acting Principal in 1996-97. He is an Honorary Fellow of St Chad's College, a Fellow of the Royal Historical Society and a Patron of the Society of King Charles the Martyr.

Church Planting

Fr. Christopher Culpepper offers Anglo-Catholic perspective

Every parish and congregation we have ever known and loved, and even the ones we haven't loved so much, started as a church plant. While the phrase "church planting" may be unfamiliar to some, while sounding "Evangelical" to others, the concept itself is squarely within the catholic tradition. Indeed, is not church planting catholic by its very nature?

As we are already well aware the word catholic, by its very definition, concerns "the whole." Therefore, in as much as church planting involves the establishment of the whole of a parish, with all of its ecclesiological and theological imports and implications, over and against modern individualistically-oriented evangelistic efforts, one could say that church planting is an essential and necessary part of the catholic tradition.

While it is beyond the scope of this article to review the historical narrative of church planting, yet it is worth observing how many look back to, and regularly reference, that a high-watermark component of the Oxford Movement within the Anglican Communion - indeed, a natural and vital expression of it - was the establishment of what we now commonly call Anglo-Catholic parishes, established in the inner city communities, set amongst a materially-impooverished people for the opportunity to experience the beauty of holiness in its fullest expression of the Faith.

Yet, as I have embarked upon planting two parishes in the Diocese of Fort Worth, under the direction of Bishop Iker, and by that work have had the opportunity to more regularly interact with other catholic-minded Anglican Christians, I regularly hear some form of this sentiment: we have forgotten how to do this work. This is neither to overlook nor diminish the good work by those who are planting catholic parishes within the Anglican Communion. But, it is to say that, as a whole, we have somehow allowed a major spiritual muscle within the exercising of our Christian duties to



Anglo-Catholic Church Planting in Texas

somehow atrophy.

Recently, at the International Congress of Catholic Anglicans, I was granted the honor of serving the Council of Forward in Faith North America in an adjunct capacity, charged with the responsibility of forming a task force, which will restore and renew church planting in the catholic tradition of Anglicanism. Please know that I offer this only to say that (1) FIFNA has seen the need to plant churches and acted demonstratively to that end; and (2) I know my responsibility and calling to be a ministry that serves the needs of bishops and their dioceses, wherever I/we may receive an invitation to offer the knowledge we have gained along the journey.

Therefore, as a starting point, I might simply offer three initial observations that may (or may not) invite further conversations about

church planting, for those who are so inclined to consider the call. These are by no means comprehensive, or even necessarily the most correct thoughts about planting. However, they have been forged in the fire of 7 plus years of experience in planting, both Christ the Redeemer Anglican Church in Fort Worth and, for its initial four years, Christ Church in Waco, Texas. Underneath these initial observations, the work of the Task Force will be to accumulate and provide the necessary resources for successful planting. For these details, I invite you to stay tuned to the FIFNA web site, as well as future communications through the same concerning church planting.

Observation 1: The motivation is, as it has always been, the same.

My experience in planting has shown that two types of people are initially attracted to the planting

enterprise: the first group is the amazing entrepreneurs who energize, work, and support the work of planting; the second group is the people who are looking to make church “in their own image”. In the midst of these two “people groups” must be the anchor of the primary motivation for planting at any and every level (bishop, priest, laity), which is and only is obedience to the Great Command and the Great Commission, established and expressed within the Great Tradition. A fledgling congregation will immediately be infused with viral DNA, which will ultimately become a cancer that kills it, if the bishop, planting priest, and/or laity involved in the launch are motivated by any kind of reactionary or secondary principle, whether that be the failings of TEC, the discontinuity of the Anglican Communion at large, or even the desire to “do it better” than the other Anglo-Catholic parish, located just across town. As Catholic Christianity is grounded upon first principles, so must the planting enterprise correctly understand and fully embrace the same to be a viable, life-giving daughter of Mother Church.

Observation 2: The planting paradigm is different now.

There is a common misperception running rampant in church-planting endeavors, which goes something like this: if we just start saying Mass on Sunday morning – and do it well (whatever that may mean to any particular community) – and paint the door red – then, people will immediately flock to us and in no time, we will be the most attractive congregation in town. I’ve got news for you, and I don’t know how else to say it: This is wrong-headed thinking and it won’t work. And, if you do it, your church plant will almost certainly fail. Think Jesus and his disciples here. Did he not spend the better part of 3 years forming a worshipping community? Was it not toward the end of his earthly ministry that he gathered them for the Last Supper? The point is this: assimilate, catechize, then worship, in that order. An exception would be that your church plant immediately starts with 250 or more people in place on the first Sunday you meet, giving you the resources you need at your immediate disposal for viability.

Observation 3: Business principles apply.

We are all familiar with the fact that about 80% of all start-up businesses fail because they’re undercapitalized. Unfortunately, churches often overlook or ignore certain critical temporal realities, naively believing their spiritual zeal will see them through. In our parish, we talk actively about ministry and management, meaning that we talk about the spiritual and temporal components involved in planting a parish.

While there is much more to say about these points, if planting piques your interest, I look forward to the opportunity to visit with you further and discuss the possibility of hosting a church-planting workshop for you.

FC

Fr. Christopher Culpepper is Rector of the Church of the Redeemer, in the Diocese of Fort Worth. Email: admin@ctrfw.org.

Help us to Remember the Poor

By Bishop Win Mott

In 1846, St. Margaret’s in Leicester, England received a new priest, William Henry Anderdon. It changed the nature of the parish. He lived simply and humbly, and converted the church’s flowerbeds to growing vegetables which he gave to the poor. Under Anderdon’s leadership, and that of his successor, Timothy Jones (1850-1875), St. Margaret’s became established as a haven and beacon for the poor of Leicester, of whom there were many. By the turn of the century, the thriving parish was a focal point for social action to alleviate poverty, and the incumbent at the time led a demonstration by the unemployed, seeking better conditions.

What some would find confusing in this story is that what happened in 1846 with the arrival of Father Anderdon was that St. Margaret’s from that day forward was a parish of the Oxford

Movement. Many have presumed that the Oxford movement’s thrust was to bring about ritual change, chasubles, bells, all the doodads of what is now known as “high church,” and that its adherents could not see through the clouds of incense in the chancel to perceive, or care about, the plight of the poor. It has been a stereotype widely held that the more sloppy and lacking your liturgical style, the more you will care about poor people, and the more they will be attracted to your parish.

It is true that the Oxford movement indeed started at the University of that name, among academics and people who were mostly from privileged upper class origins. It did not stay there, however. What Charles Booth called “the saintly self-sacrificing life of the ‘Ritualists,’” upon hitting the parish level, often generated an acute concern for the plight of England’s less

fortunate. They opposed pew rents, strenuously preached about the duty of the rich to give alms, were generous to the less fortunate and some spoke out in the political sphere over a long period of time to advocate for economic and social change on behalf of the working class.

In America, those familiar with the origins of Nashotah House will recognize the pattern. Organized by eastern Episcopalians from comfortable backgrounds, they remained neither eastern nor comfortable. Those of us who have survived the brutal winters of the northern plains with the help of central heating, warm car heaters and good insulation can only imagine what Bishop Jackson Kemper and his colleagues experienced in the simple 19th Century wooden building at Nashotah Lake and, even more, on

horseback on the trail. They came to minister to immigrants and Native people, who ranged from destitute to merely poor, because they cared and in so doing lived that saintly, self-sacrificing life. Nor did the impact of the Movement in America remain only rural and western, but flourished as well in inner city parishes where others preferred not to go, where advocacy for the poor and liturgical richness were inseparable.

If you asked these saints why Christians should care, they would have most likely quoted Scripture in reply, again confounding those whose mythology tells them that Anglo-Catholics have little interest in the Bible. But to have respect for Tradition, capital-T, the “paradosis,” that wisdom which has been passed on to us from the past, is to have the most respect for Scripture, the ultimate earthly source of God’s Tradition. And the Bible speaks a great deal about caring for the less fortunate and the poor. In Matthew 25:31-46, Jesus tells a parable, the point of which is that, on Judgment Day, God will be most interested in what you and I did to take care of the needy, and quite displeased with those who ignored, exploited or oppressed them. He even makes it clear that service to the poor is regarded by him as if you were doing it for Jesus himself. And the Blessed Virgin herself notes in the Magnificat, her “policy statement” on the Incarnation (Luke 1:46-55), “He has filled the hungry with good things, but the rich he has sent empty away.” The New Testament Church from its earliest beginnings, saw the commandment to love one another as including caring for the less fortunate (“true religion is this,” says James, “to look after orphans and widows in their distress”).

Nor is this a radical departure from the Old Testament. The psalms alone are replete with references to God’s concern for the poor, needy and oppressed (see, among others, Psalms 9:9, 12:5, 35:10, 37:14-17, 69:32-33, 70:5, 72:4, 72:12, 82:3-4, 103:6, 107:40-41, 112:5-9, 113:7-8, 140:12,

146:7-9). Proverbs (14:31) makes the same point as Jesus in the Matthew 25 parable of the sheep and goats: “He who oppresses the poor shows contempt for their Maker, but whoever is kind to the needy honors God.”

So the question of who honors Scripture must be turned around. If you say you have great respect for Scripture and live by “the Word alone,” yet do not hear this message, remember Jesus makes the comment that we will be “known by our fruits.” Is it really possible to live a greedy, selfish life, insensitive to others, and yet claim to “believe in the Bible?” While we all live in need of repentance, we have the example of many saints in our Anglo-Catholic history who lived the Biblical imperatives in regard to caring for others. They showed that “believing in the Bible” is to highly respect Scripture as the Word of God, containing all things necessary for salvation, but also to hear it, and then to do it.

It is therefore central to the Anglo-Catholic way of life to honor God and live the Scripture in part by caring about others, especially those less fortunate. We have the example of so many who have done just that, in “saintly, self-sacrificing” lives. We know how silly it is for people to think that a rich liturgical practice drives away the poor or that Anglo-Catholics fail to respect Scripture. But we need to keep in mind that each generation must rise to the challenge anew. It is possible that many have become indifferent to the motivations of the Oxford Movement or the likes of Jackson Kemper. To forget the poor is as much a rejection of what the giants of our history have stood for as is neglect of the Sacraments. May we always keep praying, “Lord, help us to remember the poor.”



Win Mott is Bishop of the Diocese of the West in the Reformed Episcopal Church. He lives in Columbus, New Mexico.

Reflections of a Liberal

By a liberal orthodox Christian

I write this in the wake of two momentous decisions by the Supreme Court of the United States. Both decisions, I’m sure, will cause much consternation among many of my brothers and sisters in the Church.

The first of these decisions set forth the opinion that the Constitution guarantees the right of gay and lesbian persons – and by extension all people – to marry whomever they wish. As much as I personally lament this decision, I think it’s important that we all look at it in perspective. Let’s consider the two major facets of marriage.

In the historic Church, it is a sacramental act, in which the ministers – a man and a woman – pledge themselves to each other, to be lifelong companions, to raise children (if it be God’s will) in the Christian faith, and to be a model of the love that Christ has for the Church. The Church has historically held that only one man and one woman may be united in this sacrament.

In the State, marriage is contract which carries tax and legal implications, and which sadly is dissolvable seemingly

at the whim of either party. Because of the tax and legal aspects, the State undoubtedly has the right to determine who may enter into this kind of contract. As much as we may not like it, in view of the recent overwhelming change in public opinion over the issue of gay marriage, the Supreme Court made the decision that is representative of the people of our nation. (I would agree, however, with the Chief Justice, who said that the decision had nothing to do with the Constitution – I’m sure that the idea of gay marriage never even crossed the minds of the framers of that document!)

The sad fact is, we can’t count on the State to legislate for the Church’s view of marriage – or abortion, or any of the other key moral issues these days. We live in a post-Christian society, and it is getting more ‘post’ every day. As the Church, we have to be diligent in proclaiming the Gospel, and equipping the faithful to be witnesses to Christian morality, so that – in time – the majority of the population will return to the traditional (not just Christian) view of marriage, and that eventually this ruling will be overturned.



I fear, with many of my Christian brothers and sisters, that the idea that everyone has the constitutional right to marry whomever they wish, will eventually lead to abuses such as polygamy, communal marriage, and the like, being sanctioned by the State.

My bigger fear is that, as priests and ministers are currently empowered by the State to conclude the legal contract at the same time that the Sacrament of Matrimony is administered, the State will feel that it can interfere with the Church's discretion to determine the eligibility of partners to be united in the sacramental marriage.

In my opinion, it is time to separate the two aspects of marriage. To fulfill the legal aspects, the parties should get a state-issued marriage license, and be joined by a justice of the peace, or other official. To fulfill the sacramental aspects, the couple should consult with their priest or minister, go through instruction, and receive the blessing of the Church in the Sacrament of Holy Matrimony. This, I believe, would provide the opportunity to emphasize that the State contract and the Church's sacrament are not the same.

The second Supreme Court decision had to do with the Affordable Care Act, also known as Obamacare – and as one wag suggested, should now be called SCOTUS-Care. I rejoice in this decision, although I realize that not everyone will agree with me. I think it would

have been a tragedy if a key provision of the ACA had been overturned by a legal technicality, thereby depriving millions, who now have health care insurance for the first time, of that insurance.

This leads me into a more broad discussion of why, in the title of this article, I called myself a Liberal Orthodox Christian. I had always heard that as you grow older, you become more conservative. I was just the opposite – pretty conservative in my youth, voted Republican when I was old enough, as my parents did. But as I grow older, I find myself getting more liberal – on the social side, but not the theological or moral side. I support most of the social issues promoted by liberals – I believe that we, as Christians, have a responsibility to materially help our brothers and sisters; I believe that the minimum wage should be raised, so that Americans working 40 hours a week don't have to live below the poverty level; I believe that women should receive equal pay for equal work; I believe that climate change is at least in part due to human activity, and that we need to do everything we can to minimize our part in it; I believe that we need some reasonable form of gun control; I believe in tax reform, especially to close loopholes that enable the wealthy to avoid paying their share of taxes; in immigration reform; in education reform; prison

reform; and so on.

Most importantly, in this representative democracy, I believe that everyone should have the right to vote. I deplore the efforts of many elected officials to pass Voter ID laws and restrict voting opportunities, under the guise of preventing voter fraud – which is virtually non-existent – when the real purpose is to restrict the ability to vote of the people who are least likely to vote to re-elect them. Witness Pennsylvania House Leader Mike Turzai who boasted in 2012 that the PA Voter ID law recently passed would allow Mitt Romney to win the state of Pennsylvania. To me, this is no less than the committing of Election Fraud, under the pretense of preventing Voter Fraud. (NB - the law was overturned, and he didn't.)

However, I don't buy into the liberal agenda without exception. Moral and theological issues trump social questions. I believe abortion is wrong, and I think that one of Satan's greatest deceptions was to convince so many that it is solely an issue of women's health, instead of the killing of human life. I believe that men and women are equal but not interchangeable, and therefore I don't believe that women can be ordained – let alone should be, or that two men or two women can adequately fulfill the parental roles that a father and a mother do – nor can they mystically represent the relationship between Christ and his Church.

I believe that Jesus Christ, the Second Person of the Trinity, was conceived by the Holy Spirit and took flesh from the Blessed Virgin Mary, and was present among us during his earthly life. None of us would be here now if people who loved us had not made Jesus present to us. Only *when* we make Jesus present to those around us – families, friends, the rich and the poor, the un-churched and the ex-churched, the disenfranchised – will we be able to restore the belief in the value of traditional heterosexual, monogamous marriage in our society.



The views expressed in this article are the author's own. Forward in Christ invites your response.

Jesus Walks on the Water

A sermon by Fr. David Allen

The disciples indeed, who were still carnal, were amazed at the greatness of His virtue, they could not yet however recognize in Him the truth of the Divine Majesty. Wherefore it goes on, "For their hearts were hardened." But mystically, the toil of the disciples in rowing, and the contrary wind, mark out the labors of the Holy Church, who amidst the beating waves of the world, and the blasts of unclean spirits, strives to reach the repose of her celestial country. And well is it said that the ship was in the midst of the sea, and He alone on land, for sometimes the Church is afflicted by a pressure from the Gentiles so overwhelming, that her Redeemer seems to have entirely deserted her. But the Lord sees His own, toiling on the sea, for, lest they faint in tribulations, He strengthens them by the look of His love, and sometimes frees them by a visible assistance. Further, in the fourth watch He came to them as daylight approached, for when man lifts up his mind to the light of

guidance from on high, the Lord will be with him, and the dangers of temptations will be laid asleep. Often then does the love of heaven seem to have deserted the faithful in tribulation, so that it may be thought that Jesus wishes to pass by His disciples, as it were, toiling in the sea. But in whatsoever heart He is present by the grace of His love, there soon all the strivings of vices, and of the adverse world, or of evil spirits, are kept under and put to rest.

The Venerable Bede

About the fourth watch of the night he came to them, walking on the sea.

You do not have to be a hardened skeptic to wonder a bit about the first

miracle in the Gospel: Jesus walking on the water. It is perfectly possible to believe that miracles are possible, that they can and do happen and that this miracle did in fact happen, and still wonder what the point of it was. It might seem a childish dare, "Look what I can do and you can't," the boy yells from the top of the tree to his fearful playmates below. The other two



miracles mentioned in the Gospel are much easier to understand, the calming of the sea and the multiplication of the bread and fish, miracles motivated by necessity and compassion. But does Jesus really need to walk on the water?

In fact, when Jesus walks on the water he is saying "look what I can do and you can't," and he is saying that when he performs any miracle. The definition of a miracle is doing something which nature and man cannot do. True enough, the results of some miracles could be done by nature but God gets the results by his own power. He might instantaneously cure someone of a disease, although the doctors, perhaps, could have been able to heal him given enough time.

All miracles are, therefore, an incentive to faith. Jesus says in St. John's Gospel, "Believe me that I am in the Father and the Father in me; or else believe me for the sake of the works themselves." Miracles convey to us information which serves belief. The quote from Jesus at least implies that we might be able to get along without miracles – *believe me* – and many theologians have held that this is a better, more meritorious state of affairs. But there is nothing in the world wrong with believing with the help of miracles. Miracles give us something to go on, tilt us in the direction of faith, not in a way that faith is no longer necessary, but in a way which inclines us to believe.

Jesus walks on the water in order to show that he is God, doing what only God can do. And the other miracles show us the same thing. We might think that miracles let us off the hook for believing, for having faith, because miracles

give us hard evidence. But St. Thomas says that miracles do not prove that Jesus is God in the way in which a mathematical formula or scientific observation might prove something. Why? One big reason is that we cannot reproduce a miracle on demand, which would be necessary if we wanted to subject it to mathematical analysis and scientific experimentation.

Miracles demonstrate that Jesus is God not by some sort of scientific proof, but by drawing forth from us faith. Faith, the Medievals said, was something halfway between science and opinion. Faith is not based on nothing but neither is it as simple as $2+2=4$.

Part, but not all of the reason we

believe is because of miracles; they are part of that something upon which faith is built and preserved. All miracles give us something to go on, they tilt us in the direction of faith.

All the miracles of Jesus are compassionate, walking on the water every bit as much as calming the storm, the miracles which tell us who Jesus is, as much as the miracles that heal us. Jesus demonstrates his divine authority, and his power over nature, and his compassion by calming the storm as well as by walking on the water. He does the same when he heals the sick, raises the dead, gives sight to blind, makes the lame walk.

Miracles reveal the divine love and mercy, too, because God will not force us or coerce us into believing. He always gives us a way out. There has never been and never will be a miracle that you cannot talk yourself out of or someone else talk you out of. God always preserves our freedom. This

can never be taken away from us but it also the very thing which makes hell hell and heaven heaven.

I cannot count the number of miracles I have experienced and I also cannot the number of the times when miracles have been ignored or forgotten or seemed to have no discernible influence over what people believe and do. This the price we for pay for free will, the price of love.

But miracles need not only to be noticed but also remembered. The Bible is largely a record of miracles because people were worried that they would forget them and that future generations would not know them. Because the only way people can stop being afraid, like the disciples in the boat, is if they remember what God alone has done. The Jews never stopped hoping because they remembered that first Passover, Exodus, and the parting of the sea.

Likewise in the New Testament,

the Apostles had to do a lot of remembering. In their case, and in our case, this involves painful memories as well as pleasant ones. The times when we did not understand about the loaves; when we thought Jesus was a ghost; when we hardly noticed that the wind and storm raging about us was stilled.

About the fourth watch of the night he came to them, walking on the sea.

FC

Fr. David Allen is Rector of St. Francis, Dallas, in the Diocese of Fort Worth.

Reflections on the Congress

I remember Bishop Ackerman saying once that we Anglo-Catholics needed to talk more about what we are for, not what we are against. The Congress did just that! I thought the Congress was a shining example of the fullness of the catholic faith in Anglicanism. The conference was positive, insightful, and inspiring. The conference made me feel so blessed to be an Anglican. The worship was beautiful and uplifting. The teaching was informative and inspiring, too. It was also a great time of fellowship in Christ. I cannot wait for the next one!

*~ Fr. Andy Powell, SSC
Grand Prairie, TX*

All who have worked to make this Congress possible have done an excellent job!! Kudos.

A wonderful Congress – it was uplifting and inspiring!

FIFNA did a great job with the Congress – it seems to have re-discovered its purpose and mission.

I most enjoyed the worship services, the Bible study with Bp. Nazir-Ali and his keynote address.

Excellent[talks]! Especially Bp. Sutton on Real Presence and Edith Humphrey on high Ecclesiology.

Quite a few talks were outstanding: Nazir-Ali; Sutton; Humphrey; Alice Linsley.

I want to thank you for all your hard work to make the ICCA such a success! The Lord Jesus is going to use the Congress in a wonderful way that we can't even imagine.



It will certainly take days, weeks, months and maybe even years to discover the significance of this Congress as it relates to the Church here and abroad. However, I judge that the significance and effect on individuals thus far has been extraordinary. FC

Congress addresses can be viewed on Anglican TV: <https://www.youtube.com/user/kkallsen>.

Forward in Faith North America

P.O. Box 210248

Bedford, TX 76095-7248