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Forward in Christ

The magazine of Forward in Faith North America.

Vol. 8 No. 4
August, 2016

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The Rev. Canon Lawrence D. Bausch, President, Forward in Faith North America.

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In the News

Annual Assembly: Faithful Anglicans from around the country met at Our Lady of the Snows retreat center in Belleville, Illinois, for FIFNA's Annual Assembly. Entitled Christmas in July, the Assembly focused on the Incarnation and featured addresses from speakers including Bishop FitzSimons Allison, Alice Linsley and Fr. Arnold Klukas. See ps 5-14.

Archbishop Justin Welby Announces Another Primates Meeting: The leader of the worldwide Anglican Communion, Archbishop of Canterbury, Justin Welby, has announced plans for a Primates Meeting in 2017. While invitations have not yet been sent, it's presently unclear whether traditionalist Primates will attend the event, following the failure of the Communion to discipline provinces that encourage gay marriage. A number of conservative Primates boycotted the 2008 Lambeth Conference over the inclusion of the Episcopal Church, which advocates same-sex unions.

ACoC Goes Gay: The Anglican Church of Canada (ACoC) voted at its July Synod to change the denomination's canons to allow gay marriage. The canonical change has to be ratified by ACoC's Synod in 2019, in the meanwhile several dioceses, such as Montreal and Niagara, have announced their intention to go ahead with the controversial marriage rituals.

Traditionalists Send Open Letter to Bishops: 72 traditionalist members of the Church of England's General Synod have issued an open letter to the House of Bishops, asking the bishops to uphold the Church's teaching on human sexuality and marriage. The letter states:

"As you prepare to meet in the College and House of Bishops, we urge you not to consider any proposals that fly in the face of the historic understanding of the church as expressed in 'Issues in Human Sexuality' (1991) and Lambeth Resolution 1.10. To do so – however loud the apparent voice for change – could leave the Church of England adrift from her apostolic inheritance, undermine our ability as members of General Synod to offer support and lead to an unwanted fracture within both the Church of England and the wider Anglican Communion."

French Priest Murdered by Muslims: An 84-year-old priest, Fr. Jacques Hamel, was killed while celebrating Mass in Saint-Etienne-du-Rouvray, France. ISIS claimed responsibility for the attack, in which two Muslim gunmen stormed the church, taking the priest and four others hostage. The Jihad fanatics slit Fr. Hamel's throat and critically injured another of the hostages before being shot dead by police. The Cardinal Archbishop of Paris, Andre Vingt-Trois, compared the god of the terrorists to "Moloch" in his funeral homily for the martyred priest:

"Those who wrap themselves in the trappings of religion

to mask their deadly project, those who want to announce to us a God of death, a Moloch that would rejoice at the death of a man and promise paradise to those who kill while invoking him, these cannot expect humanity to yield to their delusion."

Another priest, Father Jos Vanderlee, in the north east Belgian town of Lanaken, was stabbed by a Muslim after refusing to give the "refugee" money.

The Islamic terror organization ISIS has called for more attacks.

Pope Francis Calls Transgenderism Annihilation of Man: During a closed door meeting with Polish bishops in Krakow at the end of July, Pope Francis denounced transgenderism as the "annihilation of man."

"We are experiencing a moment of the annihilation of man as the image of God," he said. "I would like to conclude with this aspect, since behind all this there are ideologies. In Europe, America, Latin America, Africa, and in some countries of Asia, there are genuine forms of ideological colonization taking place. And one of these - I will call it clearly by its name - is 'gender.'"

The Pope went on to blame powerful "persons" and "institutions" for giving financial backing to the transgenderist movement.

TEC Decline: According to *Virtueonline*, the Episcopal Church will see a drop of more than 2,000 full time parish priests in the next six years:

Per 2014 statistics, "the number of full time priests being reduced by 65% - 75% of total congregations in the denomination. These numbers are from 2014, the last year reported in some cases. Indications are that the situation is probably worse now in 2016. The average age of an Episcopal priest is 59 (or the mean - half older, half younger) there is a tsunami of retirements headed their way in the next 5-10 years with no possible way of filling pulpits with new ordinands."

The Episcopal Church has lost over a quarter of its worshipping attendance since 2003, when it consecrated the world's first ever openly gay bishop, Gene Robinson. Robinson, who subsequently married his partner, Mark Andrew, divorced in 2014.

After School Satan: The Satanic Temple, led by Lucien Greaves, whose real name is Doug Mesner, plans to open Satanic after-school programs for elementary school children. According to the *Washington Post*, "The group says meetings will include a healthful snack, literature lesson, creative learning activities, a science lesson, puzzle solving and an art project."

Forward in Christ has to wonder, will the infernal art project extend to screenings of *Eyes Wide Shut*?

FC

The Annual Assembly

Dean Ryan Reed reports

On the week of July 18th, our nation's eyes were on the GOP Convention in Cleveland. Some 560 miles Southwest of Cleveland, a group of faithful Anglicans gathered at Our Lady of the Snows Shrine in Belleville, Illinois, for the Forward in Faith National Assembly.

In Cleveland, the talks and meetings all focused on politics and elections, while our group in Belleville focused on teaching, sharing, and living the Catholic faith as Anglicans. Attendees came from all corners of the United States and even Canada to celebrate our shared faith. The primary theme for this Assembly was "Christmas in July," with reflections on the significance and meaning of the Incarnation of Jesus Christ in our world today.

Along with a small amount of organizational business, we entered into worship, fellowship, conversation, and finally had the blessing of hearing from three key-note speakers and several important presenters. Alice Linsely gave an amazing talk on the theme of "Creation and the Incarnation of our Lord" and tied the themes together using the latest historical and archeological work being done today. Bishop FitzSimons Allison spoke on the Incarnation as a "Threat to and Therapy for Sin," and challenged us to get our hearts right and not just our minds. The final talk gave us a greater appreciation for the contributions of the Church, as Dr. Arnold Klukas spoke on the "Incarnation in Liturgy and Life."

Several additional presentations were part of our Assembly this year, which included a good natured "Tribute" to The Rt. Rev. Keith Ackerman for all of his contributions to Forward in Faith and the greater Church over the years. A second presentation, by Fr. Christopher Culpepper, from the church of Christ the Redeemer in Fort Worth, Texas, walked us through the importance of church planting. He gave us an inside look at the ups and downs of church planting and the real blessings that God bestows when we are faithful to the Great Commission. We can expect to hear more from the Forward in Faith Church Planting Task Force in the coming months and years. Bishop Ray Sutton reported to us on the amazing work that the ACNA Ecumenical Task force is doing. We heard from Canon Kevin Donlon about the continued growth of international relationships among Dioceses. And finally, Bishop Ilgenfritz updated us the continued growth of the Missionary Diocese of All Saints.

On a personal note, despite the challenges that we face



as Catholic Anglicans, I found this Assembly to be a positive and uplifting week, reminding me of the great treasure that we have inherited in the Catholic Faith and the duty we have to hand that Faith on to the next generation.

Assembly 2017 is scheduled for July at the Hurst Convention Center in Hurst, Texas near DFW airport. Please watch the FIFNA website for more details in the coming months.

FC

Fr. Ryan Reed is the Dean of St. Vincent's Cathedral in the Diocese of Fort Worth, Texas.

An Act of Faith

O MY GOD, I firmly believe that Thou art one God in Three Divine Persons, Father, Son and Holy Ghost. I believe that Thy Divine Son became Man, and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths which the Holy Catholic Church teaches, because Thou hast revealed them, Who canst neither deceive nor be deceived.

From the Presidents

Excerpts from the Presidential Reports

As very few of you know, because our assembly was sort of swallowed up as a part of our Congress last year in a small meeting in the middle of a much bigger meeting, I became the Forward in Faith President. It was a certainly an honor to be able to step into this position but I assure you that, as I said when I succeeded a Rector who had been in our parish for twenty four years and then left through death rather than through retirement, I couldn't replace him. I could only help try to fulfill the function that he did and I'm certainly not replacing Bishop Ackerman but I am trying to fulfill the responsibilities that he undertook as President. So thank you and I'd like to talk about this first year of being your President and where we are now in the context of the Congress.

The Congress was a labor to which Forward in Faith committed itself early on, many years before it actually took place because after 2006, in the years and the next decade leading up to now, there was a great jurisdictional shift among faithful orthodox Anglicans in North America.

There had been certainly some changes going on for the previous thirty or forty years but they became even more marked after 2006, and so what we've recognized in all of the things that have happened, which we don't need to rehearse nationally and internationally, is that Forward in Faith in some ways was being challenged to see itself more in the context of our preceding organization that led to ESA and Forward in Faith, namely the Evangelical and Catholic Mission.

In those days we saw ourselves not as primarily trying to deal with jurisdictions but rather to make a witness for the fullness of our evangelical and catholic faith, and so we were primarily a teaching and a witnessing organization. Well, given the jurisdictional changes we recognized that we could now be part of the means by which Anglicanism comes into its fullness, meaning our full Catholic faith and order. As part of that, we wanted to call an Anglo-Catholic Congress for Anglicans in-

ternationally and that's what we were able to do last year. And if you looked at the list of speakers who spoke last year, you found that they were all over the map jurisdictionally, including non-Anglicans, and that's because our mission is really larger than Anglicanism. It has to do with the fullness of, and the unity of, the body of Christ and our little part of that, as Anglicans, needs to bear that in mind, as we heard in an address at by our keynote speaker a few years ago, Bishop Michael Nazir-Ali.

He reminded us that Anglicanism itself is provisional, that is to say it's not that we're going to have a special segment in heaven for Anglicans. Anglicanism is meant to serve the glory of God and the building of his kingdom and it came into existence for a purpose and it may well fade out of existence for a purpose, and that purpose is the unity of the body of Christ. And so we were more than happy to invite Antiochene Orthodox speakers as well as others from across jurisdictional boundaries. Next year's keynote speaker at the Assembly is Roman Catholic; we're not committed to any one denomination as our goal, rather we're about the fullness of witness to the faith. That leads me to say this about the membership of Forward in Faith.

Michael Howell, our Executive Director, when he gives his report, is going to give you some statistics but let me just ask you for a show of hands how many of you here this evening are in the Episcopal Church? And how and how many of you are in some diocese within the ACNA? And how many of you are in a group affiliated with the Continuing Church and how many of you are none of the above?

OK, so there you have it, that's who we are, that's Forward in Faith. We are not looking for a solution that is jurisdictional but we trust that God will use us and my conviction certainly is that God will use whatever we offer to his glory. Providing that's done in faith and obedience, he will use it wherever it needs to be used...

Peter Kreeft, in one of his great books, reminded us that we're only go-



Fr. Lawrence Bausch, FIFNA President

ing to be doing two things in heaven for which we have any guarantee scripturally and those two things are going to have three objects. I might take exception with him as to the number three, I think there may be more than that, but allowing him the greater weight, he said the two things we're going to be doing in heaven are knowing and loving.

How many of you have been married let's say more than 40 years, do you know everything about your spouse? And how many of you could say you are widowed? OK, could you possibly say that when your wife, daughter, husband died you were done loving them or knowing them?

Love requires eternity and knowledge requires eternity and so knowing and loving is what we're going to be doing and Kreeft says that the objects of our knowing and loving will be God first of all then others, everyone else and ourselves, when he reveals to us our name which is written on stone, and that's revealed to us as we read in Revelation. We will know ourselves as

he knows us and we'll get to know others as he does, and because relationships are never finished, that project is eternal. So, knowing and loving... all of that is the focus of how we're going to be centering our lives in Forward in Faith - on trying to assist and encourage and challenge us to continue to grow in those two practices... and that's really what I'm envisioning for the next two years of my Presidency.

FC

Fr. Lawrence Bausch is President of FIFNA and Rector of Holy Trinity, San Diego, California.

I'm happy to present this Vice Presidential report to our assembly, recognizing of course that our President's always a tough act to follow. But I want to do what I can to bring you up to speed on developments in the Missionary Diocese of All Saints (MDAS), which was birthed by Forward in Faith North America seven years ago next month.

Some of you may know that Forward in Faith worked for many, many years, if not decades, with the goal of having a diocese, a non-geographic affinity based diocese, for those members of Forward in Faith who wish to join it. We're here, and I was nominated to be the Bishop of that diocese 10 years before my consecration; God has taught me to be patient.

Not everyone was convinced that the missionary diocese would succeed but it has. Clearly God continues to bless this diocese which began as a leap of faith and very little else. Over the years we have planted new congregations, most but not all of them continue to grow in faith and numbers. We've received into our diocese congregations from other dioceses of the Anglican Church in North America and from other jurisdictions, and when appropriate, we have released congregations to dioceses and jurisdictions deemed more appropriate to their particular circumstances. I think that's to be celebrated.

Now for those of you who do not yet know, our diocese has received a significant number of congregations from the former Diocese of the West, of the Reformed Episcopal Church. These priests, deacons and parishes were incorporated with the full support of their retiring Bishop, Bishop Win Mott,

and their Presiding Bishop, Roy Grote. Bishop Win now serves as Vicar General of the Convocation of the West, and is a retired bishop of our MDAS, he is with us for this assembly.

Our missionary diocese now extends from the North Atlantic to the Pacific Ocean, from the Gulf of Mexico to the Canadian border. Bishop Lipka's travel schedule and my own can be challenging to say the least, but by God's grace and the strength He alone can give, we are up to the call our Lord has placed on our lives. So thank you Bishop Rich, and to the Convocation of the West, welcome.

Now I could single out any of our more than 100 priests and deacons, together with their wives, for recognition. All of them are faithful in the exercise of their ministry but having said this there is one priest here, present in this assembly, who deserves our special recognition. He will soon retire as the founding Rector of St. Nicholas Anglican Church in Poinciana, Florida, Father Geoffrey Boland.

Now you may not know that Father Boland and St. Nicholas were the first parish and first priest to affiliate with our missionary diocese, I call them our flagship congregation...

I now want to conclude my remarks with a point of personal privilege but before I do, I want to tell you what an awesome experience it is for me to serve on the Council of Forward in Faith. More than once over the years, folks have tried to read the burial office over this organization but as Bishop Ackerman has reminded us, we are an organism. And this organism lives for one simple reason, because God wills her to live. With His guiding, we continue to move forward in Christ.

Well, to the point of personal privilege. This this year has brought challenges and changes in the life of your Vice President and his wife. In March, it became clear that Lois Jean would need surgery to relieve the pain and restore



Bishop William Illgenfritz, FIFNA Vice President

the mobility she had suffered for more than two years... shortly after her hip replacement, we came to the decision that stairs were no longer our friends and our desire to shovel snow had greatly diminished. So we are moving to a gated 55 and over community in Kissimmee, Florida, just a few minute drive from St. Nicholas church. So to my flagship congregation, fair warning, the Admiral is coming on board!

The MDAS has proven her spiritual and financial sustainability over seven years, when a lot of people said we'd never make it. We sustain ourselves on our commitment to the biblical tithe and our congregations do that, and we're helped by the financial contributions of our friends. Now perhaps you are serving outside of the MDAS but we want you to know, as members of Forward in Faith North America, that we will always consider you to be part of our family. If the Lord moves you at any point, and moves your heart to do, so we appreciate your prayers and your continued support, because by God's grace we are succeeding.

FC

The Rt. Rev. William Illgenfritz is the Bishop of the Missionary Diocese of All Saints, in ACNA, and Vice President of FIFNA.

The Assembly in Pictures

Photos from the Assembly, by Michael Howell

Worship



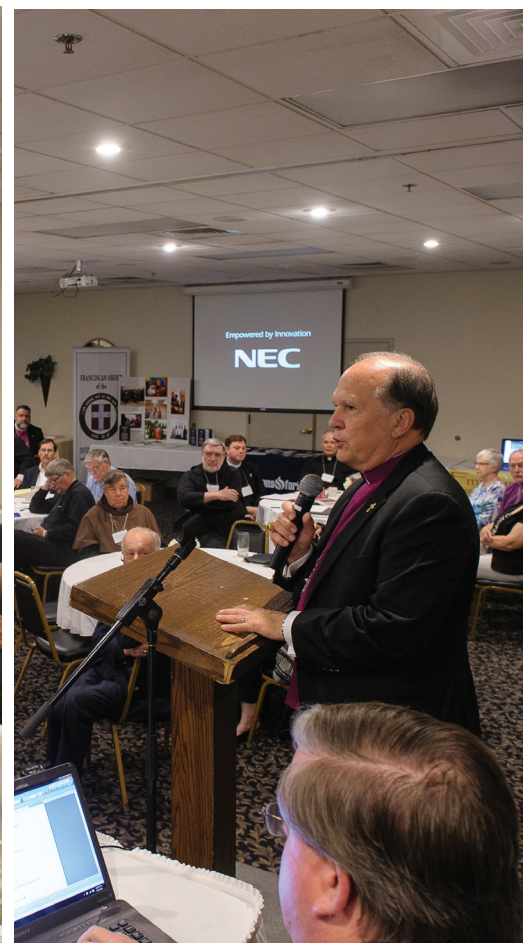
Teaching



Fellowship



Business



Assembly Teaching

Highlights from the plenary addresses

Bishop FitzSimons Allison: The Incarnation as Threat and Therapy for Sin.

So we start with the Incarnation for God so loved the world that He gave His only begotten Son that whosoever believes in Him should not perish but have eternal life. This is the Lord's song we are to sing in this strange land. To sing the song of the Incarnation we must first understand the condition of the world to whom we sing. God's mercy is forever and for all time but God's patience is not forever, God is implacably against whatever denies his love, his love makes him an enemy of apostasy and of a certainty, his wrath today is not altogether different from what is described in Jeremiah, Ezekiel, Hosea and Joel.

And now surely God is using Islam and secularism as the rod of his anger as he did with Assyria, this captivity is already beginning. Why should He not be angry with a culture denying His existence and His Church disunited by schisms rent asunder and by heresies distressed?

It is important that we understand two things about God's wrath. First, it's true character and purpose is solely to cover a path for His love. Secondly, He often needs to do nothing but withdraw His Holy Spirit from us and leave us to our own spirits and that's hell. Even John Paul Sartre understood that without God, hell is other people.

It is if God is saying, "If you want universities without me help yourself." The universities, birthed from the womb of the church are now fast replacing truth with power, as well described by George Martin, Alister McGrath, McIntyre, Hunter Baker... and the depressing disclosure of moral and academic bankruptcy in the novel by Tom Wolfe, *I am Charlotte Simmons*. The latter is recommended for its diagnosis by MaryAnn Glendon, that rare phenomenon, a Christian scholar at Harvard University, the Vatican of secularism.

Students are turning campuses into concerns for diversity whose specious



Bishop FitzSimons Allison

unity is asserted by freedom denying, politically correct hysteria.

God is saying, "You want democracy without me? Then help yourself." We have helped ourselves by being given a choice for the President of the United States of America between two of the most distrusted candidates in the history of our country.

God is saying, "You want sex without my guidance? Help yourself." We are helping ourselves with a soul-destroying pornography which is a much more pervasive and destructive distortion than is generally recognized. A lonely and confusing hookup culture, a growing culture of abuse and rape, better still, in the words of William Butler Yeats, "everywhere the ceremony of innocence is drowned."

God is saying, "You want gender identification without me? Help yourself." We are helping ourselves with drugs and surgical mutilation, rather than therapy for gender confusion and are in frantic controversies over bathroom insanities.

God says, "You want politics without me? Help yourself." We are helping ourselves by eliciting election representatives we do not trust and who express themselves in legislative stagnation. "You want an economy without me? Help yourself." We are helping our-

selves with a \$19 trillion debt with no prospect of ever paying it off and a policy that discourages savings, as well as looming bankruptcy for municipalities, territories and cities.

"You want marriage and family without me? Help yourself. We are helping ourselves, with no-fault divorce, serial polygamy, single-parent families, government produced programs that disadvantage marriage and define marriage in ways that suit us. And what suits us is the decline of marriage itself. All this in spite of the widely acknowledged fact that civilization itself depends on the institution of marriage and family.

Montesquieu, the great French aphorist, said that more states have perished by violation of their moral customs than by the violation of their own laws.

God says to us, "You want science without me? Help yourself." Now we have what none other than the non-Christian scientist and mathematician, Bertrand Russell, describes as, and I quote, "As soon as the failure of science considered as metaphysics is realized, the power conferred by science as a technique is only obtainable by something analogous to the worship of Satan, that is to say, by the renunciation of love."

Is God not saying, "You want life not on my terms but on your terms, help yourself." Our sad terms are dust to dust, ashes to ashes. When the Sadducees who denied the resurrection rule the culture's hearts, when finally there is no justice, when ultimately nothing is fair, when the goodness to which we strive is never to be reached, when sin, selfishness, tears, cruelty and death are left unresolved, unhealed, unredeemed, it is indeed truly depressing. No Zoloft or Prozac can cure this malignancy.

The Sadducean denial of the Resurrection thus leads reluctantly to the pun, sad you see, but it is important in our song to be sad in regards to the culture, rather than angry when we look at this strange world. Surely this is the land where we are to sing the Lord's song, that God so loved this world that He gave his only begotten Son, that whosoever believeth in Him should not perish but have eternal life. This is a land not to be despised nor followed, but to be loved.

FC

The Rt. Rev. FitzSimons Allison is the retired Bishop of South Carolina.

Alice Linsley: Creation and the Incarnation of Our Lord.

For over thirty years I have labored to get a better understanding of creation through empirical effort, of natural phenomenon and through the discipline of anthropology, and through prayerful investigation of Holy Scripture, and through regular reflection on the writings of the Church Fathers.

The doctrine of creation and the doctrine of the Incarnation are so inextricably intertwined that it is impossible to separate them one from another, or to address the one without the other. Indeed, the greatest minds of the Church have spoken of the interconnection in the most satisfying manner. Therefore I would be remiss if I were not to set before you what they have said.

Blessed Anselm of Canterbury in his treatise on why God became Man (*Cur Deus Homo*), recognized that "what ought to be sufficient has been said by the holy Fathers and their successors. And, "It is moreover overshadowed

by plain reasoning and fact that human nature was ordained for this purpose, viz., that every man should enjoy a happy immortality, both in body and in soul; and that it was necessary that this design for which man was made should be fulfilled; but that it could not be fulfilled unless God became man."

By taking flesh and humanity's created substance, yet being uncreated God, Our Lord Jesus Christ has, in Anselm's words, "restored us from so great and deserved ills in which we were, to so great and unmerited blessings, which we had forfeited."

St. Athanasius of Alexandria, who stood *contra mundum* (against the world) in defense of the doctrine of the Holy Trinity, whole and undivided, demonstrated that our creation and God's Incarnation are closely aligned. For the loss of innocence and the cure of sin and death necessitate the Incarnation. In his brilliant work on the Incarnation of the Word of God (*De Incarnatione*), Athanasius wrote:

"When God the Almighty was making mankind through His own Word, He perceived that they, owing to the limitation of their nature, could not of themselves have any knowledge of their Artificer, the Incorporeal and Uncreate. He took pity on them, therefore, and did not leave them destitute of the knowledge of Himself, lest their very existence should prove purposeless. For of what use is existence to the creature if it cannot know its Maker? How could men be reasonable beings if they had no knowledge of the Word and

Reason of the Father, through Whom they had received their being? They would be no better than the beasts, had they no knowledge save of earthly things; and why should God have made them at all, if He had not intended them to know Him? But, in fact, the good God has given them a share in His own Image, that is, in our Lord Jesus Christ, and has made even themselves after the same Image and Likeness. Why? Simply in order that through this gift of Godlikeness in themselves they may be able to perceive the Image Absolute, that is the Word Himself, and through Him to apprehend the Father; which knowledge of their Maker is for men the only really happy and blessed life."

Without the knowledge of Christ in the flesh we would be beasts... It is the consensus of the Church and the whole of sacred writ, that divine grace is extended to mankind in substance. The Word became Flesh, true flesh...

Christians are Christmas people. We are a peculiar bunch, who are gathered by the priest at the invitation of the Lord Jesus to partake of eternal life, the medicine of immortality. Just as the priest has a unique calling and appointment, so each Christian is appointed to serve the King of Kings and Lord of Lords. For unto us a child is born, to us a son is given and the government will be upon his shoulders and he will be called wonderful counsellor, mighty God, everlasting Father, the Prince of Peace.

Divine appointment finds expression in the miraculous conception of



Alice Linsley

Jesus Christ. The angel Gabriel announced to the Virgin Mary, "The power of the most high shall overshadow you, so the holy one to be born will be called the Son of God." Luke 1:35...

To those who would discredit the Gospel, Christianity is not an invented religion based on the Horus myth. It is the tradition that emerges organically from the faith of Abraham... to whom God first delivered the promise of a righteous ruler who would come to save what was lost. That righteous ruler is Jesus, born of the Virgin Mary in fulfillment of the oldest prophecy of Scripture, Genesis 3:15, sometimes called the "promise of Eden."

Our Lord Jesus Christ came into the world to restore the dignity of humanity and all of matter. To those who put their trust in him, he gives the power to become the children of God.

Alice Linsley teaches Philosophy and Ethics, and is a member of the American Scientific Affiliation and Christian Women in Science. She specializes in Biblical anthropology.

Fr. Arnold Klukas: Incarnation in Liturgy and Life.

"He (a spiritual director) said, 'My son, worship with the Lutheran's if you want to know about Christ's passion and death and the atonement, worship with the Orthodox if you want to enter into Christ's resurrection, but if you want to have the experience of the Incarnation, worship with the Anglicans.'

"From the earliest days of Christianity in the British Isles, there's been an ongoing emphasis on the significance of the Incarnation in the worship and life of the Anglican Communion."

"Our public worship and personal devotion as Anglicans is a live theology and we identify ourselves by a book of common prayer rather than a book of common doctrine. While institutional history is partly to play in that, it's the foundational belief in the Incarnation that gives us our unique contribution to the Church Universal.

"In the Incarnation, God became human so that humans could be in relationship with God. That is the central

emphasis of Anglicanism."

"I went to a spiritual director who said, 'Well the Catholic religion is a three-ring circus. There's the Orthodox ring, there's the Roman ring and there's the Anglican ring. Each one is filled with clowns and each one is filled with hope, you've just got to figure out which ring you can stomach.' So as I began thinking it through, I also came to realize that my time of salvation wasn't just on Good Friday, it was on March 25th, 1 AD, because salvation came when God entered our human space. We're not saved merely by the cross of Christ, we're saved by the fact that God so loved us that he entered into our experience."

"One of the most important parts of Benedictine spirituality is sacred reading, where you're reading not for information, you're reading for transformation, and the problem with us now is we don't read much at all, and if we read we'd like a pulp novel. And there's there's nothing wrong with reading a pulp novel fast, but reading scripture or reading prayers that way never allows you to actually enter into them."

"He said [Lancelot Andrews] that in the power of the Holy Spirit we are actually becoming partakers of our Lord's divine nature, the nature of God, or in a later sermon he says that in Jesus, the divine human synthesis 'whereby as before he was of our nature, so now we are of his nature, are made partakers. He is clothed with our flesh and we are invested with his Spirit, that we should be consorts, partakers of his divine nature.'"

"That's the importance of the Incarnation for Anglicans, it is a two-fold thing, a relationship implying knowing and loving the other, and loving the other means accepting in love what the other loves. The Holy Trinity is a communion of Persons bound together in love, and the Son draws us into the intimacy of the Trinity because he has brought our very humanity into that relationship."

"We are a nation of consumers and we are bombarded constantly by sales pitches in our ears and advertisements to our eyes. They have an impact upon us at levels deeper than we can con-



Fr. Arnold Klukas

sciously realize, they change us... and we're bombarded constantly with images that mock the faith and one of the things that we need to do is not only fast from food, we need to fast from images that destroy the *Imago Dei* in us."

"The Book of Common Prayer provides us with a daily encounter with the presence of God in His Word, the Daily Office provides a reading schedule for the whole year. If you love someone, you want to know everything about him or her, you hang on their words and look fondly at their image. Jesus calls us to such intimacy with himself in the reading, actually the slow reading, of the Bible. Familiarity with the scriptures allows God to woo you with phrases and images that remind you of his active presence."

"This is what a saint is like. These poor Coptic Egyptian laborers were given the option of living if they renounced their faith. They emphasized the fact that they were Christians and they were beheaded for it. What would happen if you went to some country and you were asked you if you were a Christian, knowing that you might be put in jail or killed. How would you answer?"

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A Thread of Faithfulness

By Fr. Gene Geromel

I confused two items on E-Bay: both of them were chasubles. After I pushed the button to buy, I realized that one should never buy something on line when they are tired. I remembered phrases like: “threadbare in places”; “lining color has bled through”; and some orphreys missing. But the comment I remembered most was “late eighteenth century French”. In other words, it was from the time of the French revolution. Napoleon was in ascent and prosecuting the church.

When I opened the package, I was somewhat apprehensive. Just as described, the purple lining had bled through to the white front. Parts of the gold orphreys were gone. There was a section on the left side at chest level that was threadbare. Nevertheless, I wear it.

When I do, I think about a number of things. At first, when I wore it I thought that one of the priests who wore it must have been very short and brushed the Altar when he bowed. Hence the broken threads. Then one day when I celebrated Mass, I came to the Confession. When I struck my chest, I realized that my hand went straight to the bare spot. The men who had worn this vestment understood that they fell short of the glory of God. I had heard that phrase many times. It is from Romans 3:23. Once, at a FIFNA meeting, Bishop Parsons talked about all of us falling short of the glory of God. Something I never forgot.

The priests who came before me and those who will come after me understand that we are all sinners. I remember, before I went to seminary, I asked my priest why we had the Prayer of Humble Access. He told me that after the consecration you never know what uncharitable thoughts you might have about your Senior Warden!

It is said that there is a painting of St. Jerome striking his chest. Someone who knew of Jerome’s personality commented on the picture, “He should have held a rock in his hand.” Ordination does not remove from us selfishness, anger or self-centeredness. As Bishop Parsons said, we all fall short of the



glory of God. If I fail to remember that simple fact, my priesthood will come to naught.

The fact that this vestment was worn by priests during the period of Napoleon gives me much to reflect on. The patron saint of parish priests, St. John Vianney, was raised in the faith at this time. He and his family went to secret Masses held in fields. It was illegal to attend Mass. Parishioners who were caught could be sent to Devil’s Island. Priests caught saying Mass met Madame Guillotine. The Government of the time found a sensible way of handling priests. They offered them retirement packages. If a priest left the church, the Faith, they were given money to take off their vestments. If they kept them on, they faced death.

When St. John Vianney arrived at his first parish, his only parish, he discovered that the tavern owner had been the former priest of that parish who had accepted the golden handshake. The tavern and its activities led to much of the moral decline of the small village. The former priest’s denial of the faith didn’t do much to encourage the faithfulness of the village people.

When I put on that chasuble, I think about those priests who wore it before, especially when it was new. There were some who could not face the persecution and were afraid. They took the retirement and ran. Or perhaps they just

ran. How did they feel when they took this chasuble off for the last time?

There are days when I no longer want to fight society. I am tired of watching the effects of sin on the lives of the people I work with. After thirty-two years in the same parish, I can tell you there is such a thing as intergenerational sin. Some days I am just tired. If you recall, the Cure D’ Ars ran away from his parish three times. The people of Ars brought him back. (In my cynical moments, I think it was because his presence made the economy prosperous since so many people traveled there to be shriven by him.)

Ultimately, the final question is how do we see the promises of Christ, the hope of Christ, in a broken world? How do we remain hopeful, and, yes, even cheerful, amidst a crumbling society? Perhaps the answer lies in not looking at the vestment but at what we do when we are wearing it. Just as cheerfulness is ultimately an act of will, so is continuing to be faithful. The thread of faith may be frayed, but is always strong enough to hold us when we slip.

FC

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Language Instability and the Enduring Stability of Truth

By David Lyle Jeffrey

Faeder ure, thu the eart in heofunum,
Si thin nama gehalgod; to-becume thin rice
(1000 AD)

Our fadir that art in heuenes,
halwid be thi name; thi raume or kingdom come to the
(Wycliffite, ca. 1390)

O oure father which arte in heven,
Hallowed be thy name. Let thy kingdome come.
(Tyndale, 1534)

Language changes – not just the English language, but every language. Some languages experience change more rapidly than others. In general, the more contact with other languages, the more rapid the change; in our time, the more language is mediated by mercantile sources and the entertainment industry, the more vapid the change. In a decadent culture such as ours, overwhelmingly media-educated to the lowest standard of verbal intelligence, a degeneration of meaning and diminishment of comprehension corresponds to our evident loss of cultural memory. In a Christian subculture such as ours, linguistic diminishment puts the very foundations of our faith in peril, for if the Scriptures are not received with understanding a vacuum is created and that vacuum tends to get filled with rubbish. Some of the rubbish even claims to represent the Holy Scriptures; one recent example of such miserable counterfeits is the recently released *Bible Emoji: the Bible 4 Millenials*, another the equally parodic Ebionics Bible.

I take this to be a crucial problem for most North American Christian churches in our time, not least because we also suffer from a loss of memory – Christian memory. Our predicament is therefore more like that of the general culture than it should be. It is all too easy to laugh over the grade three vocabulary and incoherent morality of some politicians, but harder to acknowledge that in the entertainment industry – and frankly, a lot of television preaching falls into this category – that sort of bombast, full of sound and fury and signifying nothing, is becoming the normative white noise we tune in or out at a whim. This sort of babble is *not* normative language change, for in any historical context the purpose of language is still to convey meaning as precisely as possible. Babble, or psychobabble, is a willfully induced distortion of meaning itself for some ulterior purpose. There are many manifestations of this in decadent cultures – but let me give two concrete examples that impinge directly on Christian ministry.

Babble

First, there is the ubiquitous dumbed-down language of advertising, social media and now increasingly the public square. From the political point of prospect, prophetic voices have long before now asked the question, “Who does this



infantile order of language most serve?” Two generations ago George Orwell warned that “Political chaos is connected with the decay of language” and in his novel *1984* the political masters of the totalitarian state know that by reducing the vocabulary of their citizens and debasing their language they cramp their ability to think. In our time, as columnist David Brooks has noted, “Public language has also become demoralized.” He points to the way virtue words have decreased dramatically, while denigrating terms of abuse such as “loser,” “disgusting,” “weak,” and “idiot” have taken their place. Brooks’ concern is simply that thought has suffered as a consequence. As one of his reviewers puts it appropriately, “you cannot contemplate what you cannot articulate.” Sadly, this condition strikes me as applicable to many in our own flocks, even among those who have been admitted to university.

How do we as Christian leaders begin to cope with the “inability to contemplate what you cannot articulate”? Not, I think, by substituting general feel-good emotional substitutes for legitimate contemplation – what the Psalmist calls “meditation” – on the Word of God. In far too many cases the default response to perceived inability in our congregations to *think* their way through a Psalm or a hymn by Charles Wesley or Isaac Watts is to provide them with vacuous and repetitive “praise songs” made palatable by highly charged musical accompaniment. It is not just Donald Trump who repeats himself too much.

Another path of compromise is paraphrase and ‘modernization’ of the language of Scripture itself. Rather than fighting the diminishment of language in our culture, some pastors prefer “user-friendly” cultural translations of the Bible to the Bible itself, just because these versions use fewer difficult words and these pastors see themselves as needing to target the “comfort zone” of the culture more than being scrupulous to convey as exactly as possible what Scripture

says in the original Hebrew and Greek. Unfortunately, many a phrase in such “translations” or “versions” of the Bible is neither a translation, properly speaking, nor even an adequate approximations of what the text says. For example, to render Hebrews 11:1 (“Faith is the substance of things hoped for,” as the KJV admirably has it) as “Now faith is being sure we will get what we hope for” (New Life Version) or “faith is the firm foundation under everything that makes life worth living” (Message) may seem well-intended. Actually, these are at best impoverished analogies to the original meaning. They convey a materialist overture and an emphasis on present experience, rather than, as in the original, an understanding that faith is ordered to *eternal* beatitude (Aquinas), precisely the most obvious point of the whole chapter. When a reader – or preacher – takes such poor excuses for the biblical text to be what “the Bible says,” wittingly or not these impoverished versions actually undermine the original text.

This confusion has appeared before in the history of the Church; our generation did not invent it. In his monumental fourth-century treatise *On the Holy Spirit*, St. Basil the Great stressed the importance of avoiding casual, sloppy language for discussing theological truth:

Those who are idle in the pursuit of righteousness count theological terminology as secondary, together with attempts to search out the hidden meaning in this phrase or that syllable, but those conscious of the goal of our calling realize that we are to become like God, as far as this is possible for human nature. But we cannot become like God unless we have knowledge of Him, and without lessons there will be no knowledge. Instruction begins with the proper use of speech, and syllables and words are the elements of speech; what theological term is so insignificant that it will not greatly upset the balance of the scales unless it is used correctly? We are told that “not one jot or tittle shall pass away from the law;” how then can we safely bypass even the smallest point? (para 2)

My point in this essay is like unto Basil’s. In our time, as in his, the task of would-be-faithful Christian educators is *not* to resign ourselves to the therapeutic moral deism of such weak facsimiles for Scripture, but to choose a reliable translation and teach from it, difficult words or not, by explaining the meaning of those often doctrinally important terms as we go along. That we do so with all diligence is imperative, for very often what is at stake is not merely our representation of God’s Word, but, as Basil noted, the representations of his *Person* that inevitably goes along with it.

Undeniably, the God of the Bible is difficult to deal with: holy, as we are not, demanding that we become holy, even as He is holy, insisting as He does, so that we are made in His image, not He in ours:

For my thoughts are not your thoughts, neither are your ways my ways, declares the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. (Isa. 55:8-9; ESV)

Likewise, though Jesus is compelling, he is far from easy. He not only reiterates the law of God, he intensifies it. He teaches in parable and enigma that often leave his disciples

as well as his enemies baffled. What he does not do is give them a pabulum of clichés and nostrums such as would occlude his demand that his followers become holy, even as He is holy, both in word and deed. Humble fishermen and arrogant professional religious folk alike have to *stretch* to understand the precise distinctions he articulates. We are called to no easy task, for as St. Paul says, we are to “be imitators of God, as beloved children” (Eph. 5:1).

In a responsible home, children learn to deepen their capacity for meaning by imitating the language of their parents and teachers, not the other way round. The language which they learn ought not to be merely of the world, immanentist, light-weight, sexually impure, and therapeutically vacuous in ways that will anesthetize their minds. The language which our flocks and our children need to learn and keep learning is the pure and undefiled, God-breathed words of Holy Scripture, rich in transcendence and a far higher view of the meaning of persons accordingly, that they “may be complete, equipped for every good work.” In our time they will need this learning to escape the great deceit, and for eternity they will depend on it for the salvation of their souls.

Deconstruction

What I have just now been describing is a first order language problem in our culture, in its various manifestations universal in its power to corrupt. I want to suggest that it may, however, be dealt with successfully by a rigorous exposition of Scripture in a context which takes Scripture to be Revelation and considers the obvious implications.

Most of us are aware that unfortunately we have also a second order language problem, a kind of disease of language to which academics and seminarians are especially prone, and which, if they succumb to it, paralyzes their will as surely as it beclouds their intellect. I refer to those fashionable views we associate with the literary and linguistic school of “deconstruction” and its many “progressive” allies. Though not unrelated to the first, this order of language abuse, often cynical more than naïve or obtuse, involves the dialectical redefinitions of key words in our received vocab-





ulary for theology and the spiritual life. This second degree abuse depends on a much greater command of the lexicon, a choice for cleverness over clarity, and works best if its victims think they know more than in fact they do. More subtle, more academically serpentine and thoroughly gnostic, this type of language abuse is ultimately more dangerous to the pastor or teacher than the lay person in the pew, but it can appeal to the sophomore in anyone who has about that much intellectual training. This is especially true if the person in question has made an idol out of cleverness.

Deconstruction, a type of subversive redefinition of worldview words so as to make them seem unstable, even to turn them inside out, is an academician's strategy by which existing values and meanings are deconstructed for the purpose of introducing a contrary ideology. Such a tactic for achieving redefinition is not nearly so new as it seems; as a tactical maneuver it has a long history, as old as the serpent in Eden and ultimately as foolish as that former president of the United States who famously said, "Well, it all depends on what your definition of IS is." In theological contexts, redefiners have always capitalized upon sloppy thinking and loose understanding to turn biblical meaning and principles inside out, all the while claiming to declare them, and in so doing they have in many times and places been able "to deceive the very elect." The gullibility of Eve is an archetype for the instruction of us all.

Some of you may remember that the fourth book of St. Augustine's *Confessions* is devoted to an acknowledgement of his willful self-deception and deception of others. Incidentally, these sins occurred during the years of his sexual self-indulgence and his ambitious and mercenary application of his powers as a rhetorician and teacher of rhetoric. For him, words had been toys, instruments for entertainment, or for strategy in debate, for obtaining advantage and wielding power. As for truth and accountability in language he confesses, it was a case of the blind leading the blind:

I was led astray myself and led others astray in turn. We were alike deceivers and deceived in all our different aims and ambitions, both publically when we expounded our so-called liberal ideas, and in private through our

service to what we called religion. In public we were cocksure, in private superstitious, and everywhere void and empty. (*Confessions* 4.1)

Many a modern seminarian or professor of religion, supposing the presence of a conscience, could do worse than to emulate Augustine's repentant candor.

A millennium and a half later, Soren Kierkegaard found that such infections of language and thought had turned European Christendom into a fraud. Speaking of the preaching in his day, he deplored what he described as a collective "feat of dialectics [which] leaves everything standing, but empties it of significance." People still employ words such as "God" and "holy," he notes, but in such a fashion as to make it clear that God is nothing more than a weak projection of one's best self, and 'holy' is a certain order of piety that will suffice for social respectability. The words remain, but not their meaning. This, he says, "makes the whole of life ambiguous, so that everything continues to exist factually, whilst by a dialectical deceit, privatissime, it supplies a secret interpretation – that it does not exist" (*The Present Age*, 42-43). Here is a point for our own examination of conscience, for like any other form of deceit, to permit a word to be emptied of its biblical significance, is to be complicit in a lie.

If rhetoric is essentially the art of persuasion, dialectic is typically an art of dissuasion. As it operates in our own time, dialectic works not so much by persuading openly as by subverting presuppositions and traditional understandings, in this way eroding traditional authority at its base. Such "deconstruction," as I have suggested, by whatever name it goes, has always been preparatory to replacing one authority with another. The great Russian novelist Alexandr Solzhenitsyn, who was not untutored in such dialectical redefinitions, said that he cherished each word in his language and studied them in his dictionary "as if they were precious stones, each so precious that I would not exchange one for another" (*Time*, August 25, 1975). After his own conversion in a Siberian prison, he spent his entire life trying to write the truth, and he knew that to do that he needed to recover the true meaning of words. By comparison, many of our contemporary North American Christian writers can seem rather glib, sloppy in their use of the most precious theological words of all. Might this be a problem in our pulpits as well? If so, faithfulness to Holy Scripture and the creeds of the Church require of us a more rigorous use of theological language, and a careful definition of key terms in our teaching and preaching. More on that—and some practical suggestions, in the next issue of *Forward in Christ*.

FC

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A Guide to the 39 Articles

By Fr. Richard Cumming

The Thirty Nine Articles of Religion is one of the most controversial documents in the Anglican tradition. While ordinands are generally required only to pay general lip-service to the Articles today, for over three hundred years, formal subscription to the Articles was a condition of ordination in the Church of England. Commonly assumed to be a Protestant confessional statement setting out positions opposed to the Catholic faith, the doctrinal stipulations of the Articles have plagued many a Catholic conscience, and even today representatives of extreme Low Church elements within the Church of England, like Church Society, appeal triumphantly to the Articles as a mark of the Protestant nature of the Church of England.

In his now infamous Tract 90, John Henry Newman attempted to provide an interpretation of the Articles that would show that, although they are “the offspring of an uncatholic age,” the Articles are “through God’s good providence, to say the least, not uncatholic, and may be subscribed by those who aim at being catholic in heart and doctrine.”

In the conclusion to Tract 90, however, Newman accepted the claim of his detractors that the Articles were drawn up by Protestants for the purpose of establishing the Protestant religion in England, and that the Catholicity of the Articles stood contrary to the express intentions of their authors. In response, Newman argued that the Articles were framed in such a way as to be permissive of both Catholic and Protestant interpretations. Naturally, this would have been in accordance with the Elizabethan settlement which attempted to ensure that, irrespective of their various theological opinions, all Christians could find a place within the established Church.

My own view is that the Catholicity of the Articles is not merely one of a number of possible interpretations, but that the Articles are themselves an intrinsically Catholic document. In common with all historical documents, the Articles possess formulaic limitations, and the formulaic limitations of the Articles issue primarily from the concern of their framers to correct abuses of Catholic teaching as found in the Church of Rome. Rome itself acknowledged the existence of such abuses, which it sought to correct at the Council of Trent. But the limitations of the Articles do not detract from their intent: the intent of the Articles, or at least the intent of the Church that ratified them, was not to renounce the Catholic faith but was to return to the Catholic faith by releasing the Church from what it perceived as medieval errors contrary to the Catholic faith. This basic Catholic intent of the Church of England is reflected in the declaration of Convocation in 1571 adopting the Articles, which declared of the clergy:

“Especially shall they see to it that they teach nothing in the way of a sermon, which they would have religiously held and believed by the people, save what is agreeable to the teaching of the Old or New Testament, and what the Catholic fathers and ancient bishops have collected from this selfsame doctrine. And since those Articles of the Christian



religion to which assent was given by the bishops in lawful and holy synod convened and celebrated by command and authority of our most serene princess, Elizabeth, were without doubt collected from the holy books of Old and New Testament, and in all respects agree with the heavenly doctrine which is contained in them... whoever shall be sent to teach the people shall confirm the authority and faith of those Articles not only in their sermons but also by subscription.”

Convocation affirms the Articles because, like the teaching of the Fathers of the Church, the Articles are believed to concur with the teaching of Scripture. Cognizant, therefore, of the basic Catholic intent of the Church of England in its adoption of the Articles, the question that I shall seek to pursue in this series of articles in *Forward in Christ* is not whether the Articles are compatible with Catholic teaching but rather to what extent the Articles succeed in their endeavor to return to the Catholic faith of the Holy Scriptures and Fathers of the Church. This will enable us to provide an assessment of the utility of the Articles for Anglo-Catholics today, as we seek to return to the faith of the undivided Church.

I shall begin with what is perhaps the least controversial of the Articles, Article I, Of Faith in the Holy Trinity.

I. OF FAITH IN THE HOLY TRINITY

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and



goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

Article I, Of Faith in the Holy Trinity, expresses truths about the nature of God that are accepted not only by all Christians but that are founded upon universal truths about the nature of reality itself. Accordingly, the concept of God presented in Article I expresses well Aristotle's teaching about the nature of the unmoved mover in the *Metaphysics* and *Physics*.

Aristotle's *Metaphysics* starts from two axioms: (1) all finite beings are in motion, in change; and (2) if it a being is in motion, it must have been brought into motion.

Aristotle goes on to argue on the basis of these assumptions that beings that are in motion are subject to three divisions in their existence. According to Aristotle, beings in motion are divided into (1) substance and accident; (2) act and potency; and (3) form and matter. Let us consider these divisions in turn.

(1) Substance and accident. A substance is an essence: when we say that something is substantial or belongs to substance, then we say that it is a part of the very being of a particular being. So if I say, "Fr. John is a human being," then I am saying that being a human being is part and parcel of who he is

and that does not change – Fr. John will always be a human being. Not so with an accident. An accident is something that does not belong to the essence of a human being. So if I say, "Fr. John has brown hair," or "Fr. John owns a yacht," I am making statements about Fr. John that are not part and parcel of who he is and that do change – Fr. John could dye his hair or sell his yacht. And if Fr. John did all these things, then none of these statements about him would be true anymore – they are all accidental, changeable features. But the statement about Fr. John being a human being never changes – this is an essential, unchangeable feature.

(2) Act and potency. The division of being between act and potency basically makes the distinction between substance and accidents dynamic – it looks at these same beings in terms of the processes whereby accidents change but the substance stays the same. The ancient philosophers struggled for centuries to work out how this was possible: Parmenides concluded that all things must stay the same and that change must be an illusion, whereas Heraclitus concluded that substance is an illusion – "you can't step into the same river twice." Aristotle's answer is that accidents change, but substances do not, and the way in which these accidents change is through the operation of act upon potency. What that means, to boil it down, is that something that acts (act), acts upon something that is acted upon (potency). All beings in

the world are in act and potency at the same time, because all beings are made up of substances and accidents. So just as the Earth pulls the moon towards it, the moon also pulls the Earth towards it, and both of them have to deal with the gravitational pull of the Sun. The entire cosmos is a network of act and potency, and each being within the cosmos is therefore made up of both act and potency.

(3) Form and matter. The division of being into form and matter describes the purpose of this process of act acting upon potency. The principle behind act and potency is the communication of form to matter: when a being acts upon another being, it communicates form to it. Form is like a fullness, whereas matter is like an emptiness waiting to be filled.

From these three basic divisions in the existence of beings in motion, Aristotle proceeds to the concept of God as the unmoved mover, arguing that the existence of beings in motion presupposes the unmoved mover: without positing an unmoved mover as the foundation of finite reality, one cannot understand how this finite reality comes into existence. According to Aristotle, the unmoved mover is not itself in motion, because, if the unmoved mover were in motion, then it would be divided along the lines of the same basic divisions found in other beings in motion, since in order to be in motion, it would have to be composed of parts, with one part standing in a state of act in relation to another part standing in a state of potency. By its very definition, such a being could not be the foundation of reality.

Accordingly, this unmoved mover is a being that: (1) is not in motion; (2) is therefore not subject to these three divisions in its being but is instead pure substance, pure act, and pure form; and (3) nevertheless brings all finite beings into motion.

It is this God as unmoved mover that Article I describes. Article I describes God as "ever-lasting, without body, parts, or passions...the Maker, and Preserver of all things." And the descriptors used here in reference to God reflect Aristotle's concept of God as the unmoved mover.

Aristotle's claim that the unmoved mover is not in motion is ratified in

Article I when it states that God is “without body,” since in order to be in motion, a being must possess a body. Aristotle’s claim that the unmoved mover is not subject to the division of its being into substance and accident is ratified in Article I when it states that God is “ever-lasting,” since this attribute marks God out as an immutable being, to whom the division of being into substance and accident (a division that applies only to mutable beings) cannot apply – God is pure substance. Aristotle’s claim that the unmoved mover is not subject to the division of its being into act and potency is ratified in Article I when it states that God is “without parts”: a being is divisible into parts, as we saw, if part of that being can stand in a state of act in relation to another part of that being which stands in a state of potency. This is not possible in the case of the unmoved mover. And therefore, unlike beings in motion, God is “without parts” – God is pure act.

Aristotle’s claim that the unmoved motion is not subject to the division of its being into form and matter is ratified in Article I when it states that God is “without passions.” In its philosophic context, the term “passion” implies a limitation on the part of the subject that awaits fulfilment from another being. But God cannot have such “passions” because God is the fullness of being and all his acts are marked not by himself receiving from others but by sharing his being with all created reality – God is pure form. Finally, Aristotle’s claim, that the unmoved mover, as pure substance, pure act, and pure form, is the source of all created being that is divided into substance and accident, act and potency, and form and matter, is ratified in Article I which affirms that the God who is “ever-lasting [pure substance], without body [without motion], parts [pure act], or passions [pure form]” is also “the Maker, and Preserver of all things both visible and invisible [the unmoved mover].” Accordingly, the doctrine of God as contained in Article I ratifies Aristotle’s doctrine of the unmoved mover in the *Metaphysics* and *Physics*.

There is, of course, a major difference between Aristotle’s concept of God as a unitary foundation for created reality and the Christian concept of God as Trinity, expressed in Article I:

“And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.” But the Christian concept of the Trinity is equally capable of being established upon the basis of Aristotle’s metaphysics. The observant reader will have noted that, in my account of how Aristotle’s principles are ratified in Article I, I left out the statement that God is “of infinite power, wisdom, and goodness.” I did this with good reason, since it is this characteristic of God, namely that God is “of infinite power, wisdom, and goodness,” that enables us to affirm even on the basis of Aristotle’s metaphysics that God is Trinity.

This will be understood if we recall the basic impetus behind progression from finite, created reality to the unmoved mover in the *Metaphysics* and *Physics*. This basic impetus is the need to explain the existence and activity of finite beings in motion: only by positing an unmoved mover, Aristotle argues, can we explain these finite beings in motion. It is a similar case with the finite perfections or virtues that these finite beings possess.

We all possess “power, wisdom, and goodness” in a finite degree that corresponds to our nature as finite beings, and therefore, applying the Aristotelian principle that God as pure form shares his form with all beings, we must posit the source of all finite “power, wisdom, and goodness” in God who is “of infinite, power, wisdom, and

goodness.”

What does this have to do with the Trinity? The reason why this means that God is Trinity is because, since we must understand all our finite perfections or virtues as rooted in the infinite perfections of God, we must also understand the principle that makes our relationships with others possible, love or friendship, as rooted in the infinite perfection of God as perfect love or friendship. After all, as we read in Aristotle’s *Nicomachean Ethics*, “without friends no one would choose to live, though he had all other goods.” Therefore, it is not fitting for us to deny that God also possesses the good of friendship, which, as we also read in the *Nicomachean Ethics*, attains its fulfilment in a friendship of virtue between two equals.

Applying these principles, the 12th century theologian Richard of St. Victor develops a proof of the doctrine of the Trinity from the concept of God as perfect love. Richard of St. Victor argues that love, as the principle of friendship, is a virtue that is realized perfectly in the infinite being of God: God is perfect love. However, perfect love cannot only be self-directed but must have a second person to serve as the object of love, and this second person must love the first person in return. Further, perfect love cannot limit itself to the love between these two persons: this love between the two persons must give rise to a love of the two persons together for the third person. Therefore, accord-



ing to Richard of St. Victor, God's being as perfect love means that God must be a Trinity: God must be a relationship of perfect love in which two persons, loving each other, together share their common love with a third person. If God has all the virtues that we have but without the limitations that mark our existence, then, having the virtue of love or friendship, God must have the virtue of love perfectly, and so God must be a Trinity. It is on the basis of this reasoning that we can arrive at the doctrine of the Trinity on the basis of Aristotle's metaphysics.

In this article, I have indicated how

the teaching of Article I of the Thirty Nine Articles of Religion is grounded in the principles of Aristotelian metaphysics. I first proposed that the terms used to describe God, "everlasting, without body, parts, or passions," were grounded in Aristotle's concept of the unmoved mover, and I then went on to use Richard of St. Victor's proof of the doctrine of the Trinity to propose that Aristotle's principle that the unmoved mover is pure form means that God is not only "of infinite power, wisdom, and goodness" but that "in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Fa-

ther, the Son, and the Holy Ghost."

FC

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Marriage, Sacrament or Civil Contract?

By Bishop Win Mott

"No one can serve two masters"¹ observes Jesus. Yet in many places, the Church tries to do just that. Her servants officiate at a ceremony which both asks God's blessing on a couple being married and simultaneously officiate as agents of the State to witness and certify the legal commitment of the two people involved. For the predominant Christian traditions, including ours, it co-mingles the sacramental act and the civil contract. It is high time to ask the question whether or not such co-mingling is really possible.

The early Church did not, of course, combine this, since Christianity was itself illegal and the State had no intention of delegating the marriage business to Christians. But even when Christianity became legal and indeed the Byzantine Empire fancied itself as a Christian State, the legal contract of marriage was done by civil authorities, and the couple then celebrated the sacramental event with the Christian community, usually at the Sunday Eucharist. "Until the ninth century, the Church did not know any rite of marriage separate from the Eucharistic Liturgy. Normally, after entering a civil marriage, the Christian couple partook of the Eucharist, and this communion was- according to Tertullian- the seal of marriage."²

Christians always saw the value of civil marriage for all people, Christians or not. Roman law, which defined the



essence of the marriage contract as being in the free consent of the two parties, had important implications for the equal status of women consistent with Christian anthropology, in contrast with other views of woman as chattel or of inferior status. And Christians have always accepted civil order as God-given, even when it is not God-pleasing. But when two Christians married, there was another major distinction. The couple did so in the context of the Eucharistic community, with the blessing of the bishop (or, later, his delegate) upon their joining, their sacramental union completed in the Eucharistic seal and epiclesis. What was

never seen as beneficial was to combine the sacramental and legal aspects into one ceremony.

Unfortunately, as the second millennium began, the distinction blurred. As is not uncommon, it began with good intentions. As the Empire increasingly gave the Church the responsibility of administering marriage law, legal and sacramental marriage were conceptually combined as one event. The unintended consequence was the replacement of the dual but separate legal and Eucharistic ceremonies for Christians with a combined ceremony universal for all citizens (and eventually slaves as well) separated from the Eucharis-

tic community.

Some societies have retained the separation. France and much of Latin America constitute civil marriage through civil magistrates. Christians also have a separate additional sacramental service. The two events have no connection. But in our society, weddings have achieved a union between State and Church, with the clergy serving both roles, and a concurrent separation of the wedding from the Sunday Christian community. In many, perhaps most, American Christian weddings, there is no Eucharist at all, and no concept that a sacrament is involved. The thought that Christians always marry in the context, and in the midst, of the Christian community gathered at the Eucharistic family Table has been forgotten.

In a society which seriously sees itself as conforming with Christian values, it is possible for the servant to serve the two masters without noticing the fissures separating the two, even though such discrepancies are still there. But when commitment to those values is only rhetorical, or rejected entirely or made so vague as to be meaningless ("our Judeo-Christian heritage"), the basic distinction between the sacramental act and the legal contract, the Body of Christ and the body politic becomes obvious.

As you have probably noticed (unless you have been living in a cave without human contact), we now have arrived at that point in our society. It is an auspicious moment to return to the policy of the first millennium, which we should never have discarded. Priests must stop being legal agents of the State and return to being what we are called to be: servants of the Lord.

There will be those who object. The two masters have been served together for a long time, and the damage to the Sacrament of Marriage is so common that we have forgotten what we have lost. Some see weddings as an evangelistic opportunity, a chance to gather the unchurched and preach to them. To ask Sarah Palin's question, how's that going for 'ya so far?

The average church wedding pre-occupies the minds of the participants to the point of saturation, with little receptive room for thoughts of conversion. I have yet to find a priest who has had a response of even one in a



thousand who became Christian as a result of his preaching at an event like this. But think of the impact of a sacramental wedding apart from the glitz of such semi-pagan events, in the midst of a Christian community rejoicing at Eucharist over the union of two of the family. That cannot help but have a much greater evangelistic impact, even without preaching.

A very serious effect of the co-mingling has also been the unquestioning acceptance of the State's definition of marriage by church authorities. By marriage, our Church leaders usually mean a legal contract, not a sacramental act. By divorce, they usually mean a legal document, not a loss of the sacramental union. This means we are totally confused when the State defines marriage as something we can't accept as sacramental. It also means as we attempt to legislate canonically about divorce that we accept the State's idea of what this means. We should not be bound in the Christian community by what the State, the society around us, thinks this all implies. We should be evaluating what it means that the two become one in Christ and not relying on civil decrees.

As a diocesan bishop, I issued guidelines to our clergy that they should desist from acting as agents of the State because I believe the only consistent approach is to revert to the practice of the first millennium, as noted above. To pick and choose which weddings to officiate at as the State's representative is untenable. There are county clerks

and justices of the peace to do the legal necessities. Would it not be commendable instead for our priests to concentrate on the sacramental grace involved in two Christians joining together? It could restore weddings to their intended purpose as a reflection of "the mystical union that is betwixt Christ and his Church which holy estate Christ adorned and beautified with his presence."³ It could restore the event as a primarily sacramental act. It would even encourage a return to the setting of the Sunday Eucharist as the appropriate place for the celebration, just as baptism has been gradually brought back to generally be in that context.

It is more than time to make our witness clear. I feel sorry for those who believe marriage is not a sacrament, because it leaves them without much to stand on. But for those of us who rejoice in the sacramental love and power in marriage, we need to end the co-mingling and get on with our important mandate of restoring weddings to their clear Christian purpose.



FOOTNOTES

1. Matthew 6:24.
2. *Marriage: An Orthodox Perspective*, John Meyendorff, p. 27. C.1975, SVS Press.
3. *The Book of Common Prayer*, 1928, p. 300.

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Gnosticism, a Slippery Slope

By Bishop Paul Hewett reflects

In September, 1976, a week after the Minneapolis General Convention of the Episcopal Church, I went as young 28 year old curate in Rosemont, to see the Bishop of Pennsylvania, Lyman Ogilby. Bishop Ogilby was a kind and good man, and a believing Christian, who had the previous week voted for the ordination of women to the Priesthood at the General Convention, a Convention which had also voted for abortion on demand and a watered down revision of the Book of Common Prayer.

Bishop Ogilby was one of those who perhaps cast his vote on the grounds that women had some grievances that needed redress. Should they not be on a level playing field with men in all things? Surely this must be a social justice issue involving basic fairness. It could not hurt to let a few women into the ranks.

The deconstruction of masculinity and femininity as sacramental signs of God's character and purpose in the nuptial mystery, the mystery of all creation, and the unisex reductionism sweeping the culture, must be allowed to prevail. As a foremost Main Line denomination, the Episcopal Church must be free to do and vote on whatever it likes.

I went to see the Bishop as a Catholic priest. I told the Bishop, kindly enough, I hope, that by his vote, he had abandoned the Catholic Faith, and had made himself the administrator of a gnostic sect. He was now a false teacher who had abandoned his flock and could no longer sustain a claim to be a Catholic bishop. On the other hand, the emerging continuing church movement was going to endeavor to continue the Episcopal Church, much as Charles De Gaulle continued the real France in 1940, after the Nazi take-over, by setting up the Free French underground.

Bishop Ogilby was kind and pleasant, if perhaps a bit solemn, during my time with him. When he asked, afterward, if we could pray about my concerns, I realized he had not heard a word I said. Our frames of reference were by then so different that we were talking at cross purposes with one another. He saw himself as the bishop of a protestant denomination, perhaps with a thin veneer of catholicism on top, and I saw myself as a priest of the Catholic Church. What had happened?

The Anglican community produced the greatest Empire the world has ever known. America is great because Britain is great. Just how our language is the language of the world is unprecedented. English literature and the English cathedral choir tradition is unparalleled. Missionaries and settlers from the British Isles did more by far to convert North America, Africa and South-east Asia to Christ than anyone



else. Anglicans have been in a better position than anyone else to be the bridge between the Roman, Protestant and Orthodox communities. With apologies to Russia, the largest and most ferocious war ever fought was won mostly by Anglicans in the Anglo-American alliance, the greatest alliance ever forged in the history of the world. Anglicans, in their victories, rehabilitate their enemies, and ask only for space to bury their dead. Our motto could be, "not to rule, nor be ruled." Our spiritual and cultural ethos, produced by the 1662 Book of Common Prayer, gives rise to the most robust and advanced economies ever known to man. We are the only Christians in the world who say the word "freedom" at every Morning Prayer.

If the Devil is going to take what used to be the Christian West, he first has to take the United States, and to do that, he has to take out the Episcopal Church. The Episcopal Church is largely responsible for founding and running the United States, and until recently, was a kind of *de facto* state church.

The fault line that first opens the Christian West to gnosticism and the hordes of hell cracks apart in August, 1914, says Solzhenitsyn in his book by that title. The fault goes back at least to the Enlightenment and the Renaissance, but the opening of it, and the proleptic end of our civilization, can be dated from 1914, the beginning of a ferocious 30 year civil war in Europe. Gnosticism involves the impulse to redefine human nature apart from Christ. The communist is gnostic because he says that redemption comes through eliminating the wrong class of people. Jesus is not the Head of redeemed humanity, the proletariat is. The nazi is gnostic because he says that redemption comes through eliminating the wrong race of people. The aryan superman, not Jesus, is Lord.

The Anglo-American alliance will defeat gnosticism in

its first two guises. This victory leaves deep scars and social chaos and scores of millions of dead. The Devil will now change his tactics and up the ante and insinuate gnostic feminism into our culture, a form of the heresy far more subtle, and far-reaching, than communism or nazism. Redemption comes by getting rid of patriarchy. The Christian, however, sees the root problem not as class, race or sex, but as sin. The root solution is redemption from sin through the Blood of the Saviour, the Son of God. To bring down the West the Devil will first attempt to bring down the United States. And to do that, what better way than to bring down the Episcopal Church, the foundation of our country. Today we see the meltdown of family life in so many places, and the ghastly tentacles of the welfare state replacing the Christian father. We see the fulfillment of Chesterton's prophecy, that by the end of the 20th century, the most radical thing in society would be Christian fatherhood.

With the purported ordinations of women in 1974 and 1976, the Episcopal Church crumbles, cracks and breaks. We now have a form of ministry which can never be recognized by the universal Church. We can no longer sustain a claim to be part of the Catholic Church. Our relations with the Greek Orthodox and the Polish National Catholic Church, and indeed, with all Catholic bodies, are now completely bent out of shape. A book of alternate services is substituted for the beloved Book of Common Prayer. By this time the marriage canon has been turned into a divorce canon. A nod is given to abortion on demand. Hundreds of parishes leave the Episcopal Church, or rather, more accurately, declare that the Church has left them. Scores of these are taken to court. It is estimated that 50,000 communicants leave in this first wave of departures, many of whom will set up the first Anglican Church in North America, with the help of the one bishop in the House who will stand apart as a prophet, the Elijah of the Episcopal Church, Albert Chambers, retired of Springfield.

This is a horrible, devastating time for an orthodox Episcopalian, the early and mid-seventies. So many bishops, clergy and seminary professors, embracing the faddish gnosticism, leave believers standing in shock, dismay and betrayal. The Greek Orthodox, and other Orthodox bodies, with whom an astonishingly close post WWII relationship had developed, are utterly shocked and betrayed. The deep, underlying theological issue is identified as the Incarnation. Is Jesus God-in-the-flesh or not? If He is, then He is Lord, and we must obey Him. We must accept His mind for the Body. If He is not Lord, we can write the rules as we go along. The moral issues are identified as the family, marriage, and sexual identity. What does it mean to be a man-in-Christ? What does it mean to be a woman-in-Christ?

Prophetic voices can be heard at this time, among them, Father George Rutler's, warning that in one generation, the ordination of women will accelerate a crisis in fatherhood and masculine identity, the worship of the mother-goddess, ever more abortions and the

acceptance of practicing homosexuality. The hermeneutic that gives us the ordination of women is the same hermeneutic that brings acceptance of practicing homosexuality, with marriage and ordination for them. We are sliding now all the way to a wide acceptance of euthanasia, or abortion of the unwanted elderly. Life that is inconvenient must go. Power, not love, is the ultimate moral absolute. Women must be free from entanglements and commitments that keep them from breaking the glass ceiling. So all unwanted life... unwanted based on my say-so... must go. We cement our ties with the culture of death, the covenant of death (Isaiah 28: 15) All these issues - ordination of women, abortion, birth control, homosexuality, divorce on demand, euthanasia and pornography, are all the same issue. To be involved in one is to be sold to them all. It is all one issue: the gnostic impulse to re-define human nature apart from Christ, the divine Logos and Bridegroom of the Church.

The culture of death is also demographic nihilism. As the West slides away from the Gospel that produced it, there are three reasons why the population has declined below the replacement rate: abortion, birth control and materialism. In nearly all European countries today, and in Japan and many other places, the birth rate is below 1.3. More people are buried than are born. This rate is perhaps so low that it cannot be turned around. In a few years, Muslims will be a majority in parts of Europe and elsewhere. God can use the Muslims and others to judge and chasten a people who will not obey Him, just as He used the Egyptians, the Assyrians and the Babylonians to judge His own people. As a prominent American Roman Catholic cardinal said recently, "I will die in bed. My successor will die in prison. His successor will die in the public arena."

Gnosticism, and its metastasis in the 20th century as communism, nazism and feminism, is always based on (i) an ambivalence about creation. Genesis 1 has to go. God made basic mistakes when he created man and woman the way He did. There is nothing inherently sacramental about creation, or masculinity, or femininity. What matters is the discovery of the gnosis, which is: (ii) a knowledge, or higher consciousness, known only to an elite, of how the grave faults of the



human race can be corrected. The elite must rule until the whole society accepts the gnosis, or ideology, the logos of fallen man's ideas, in place of the divine Logos, the Word of God incarnate. (iii) This logos of fallen man's ideas, or ideology, is always based on an intellectual swindle.

Eric Voegelin has pointed this out in his brilliant little book, *Science, Politics and Gnosticism*. It is a lie to say that man's fundamental problem is class, race or sex. The root problem is always sin. The internal contradiction within gnostic systems, based as they are on a lie, is so great that they self-destruct in the end, after killing hundreds of millions of people. To prevent people from seeing the intellectual swindle, gnostic systems must be totalitarian. There can be no Socratic dialogue or debate in society. Everything must be hyper-

regulated. Dissent from the ideology must be marginalized and eliminated. All who disagree with the system or are inconvenient to it are sent to gulags or reprogramming centers, or are killed, or sued, or indicted and convicted for hate crimes.

Since the 1970s there have been over 1.5 billion abortions in the world. To have priestesses is to have abortion and the cults of Baal, Molech and Chemosh. The barbarian gods and goddesses of antiquity, in place again in today's post-modern, deconstructed society, demand human blood, in abortion, euthanasia, genocide, mob violence, jihadism and war. In absolutely stark contrast, God, the Father Almighty, gives us the Body and Blood of His Son, the Righteous One, for the life of the world. God has made Himself our food, and raised us to abundant

and eternal life with Him, not through a process, but through a Person, Jesus, the One anointed infinitely in the Holy Spirit, our Great High Priest, the Daystar and the wellspring for all who have sought to build a culture of life, and a civilization of love.

FC

The Rt. Rev. Paul Hewett is Bishop of the Diocese of the Holy Cross, which is a member of the Federation of Anglican Churches in North America.

The Harvest is Great

An appeal from Holy Cross Anglican Church

South Rwenzori Diocese (Anglican Church of Uganda) refused a grant from the Episcopal Church in 2004, because it carried with it unacceptable and unbiblical requirements. Although the money was desperately needed to help the people of western Uganda, compromising the Faith was not an option.

This was reported online, and Holy Cross Anglican Church (ACNA Missionary Diocese of All Saints) in Kent, Ohio, responded with an offer of help. Although the congregation was (and still is) small, the parishioners decided to tithe to South Rwenzori Diocese in an effort to make up the lost money over time. The congregation was justifiably proud of their efforts because, as small as the parish is, the exchange rate with Uganda shillings meant that substantial funds were placed at the disposal of the diocese.

Bishop Jackson Nzerebende, however, did not use the money for everyday expenses; he saw a greater need. The diocesan seat is in a poverty-stricken area of Kasese, on the border with the Democratic Republic of the Congo. In Kasese there were children who were orphans (due to AIDS and other afflictions). These children, left on their own,



had no chance of learning the Christian faith, and the bishop wanted to correct that. The money was put in the bank until there was enough to establish a preschool for orphans in the Kasese slums. Bishop Nzerebende asked Holy Cross if he could use the money we sent for educating these children, and the parish agreed.

Thus started Bishop Nzerebende Prolife School, on 4 February 2011, with 35 children.

Obviously there was a need: in the five years since, the school has grown to enroll 800 children from 6 Ugandan districts and the Congo, with a staff of 30. Priority is given to orphans of fallen war veterans, HIV/AIDS orphans,

vulnerable children from single mothers, abandoned children, and carefully selected rural poor families.

These are children who would otherwise not have a chance—at an education, at a healthy diet, or at learning Christian faith. Now, because of the school, these children have quality (and highly subsidized) education and nutrition, free First Aid services, and a Christian upbringing. In addition, the school has trained and employed local adults to make the bricks and build the buildings, sew the school uniforms (often the only clothing the children have), and other usable skills.

Obviously, this highly successful effort requires money, and money is in

short supply. Holy Cross Church has continued to support the school with our tithe, and Christ the King Parish in Columbiana, Ohio, (Anglican Diocese of the Great Lakes) also provides support, but more is needed. Are there ACNA parishes that would like to make a difference in spreading the Good News? Mission trips are not the issue: they divert funds from the school and rob much-needed employment from the local population. Is there a parish that is concerned about the spread of God's Kingdom and could afford a nominal and regular gift? At an exchange rate of 3200 Uganda shillings to the dollar, even a small dollar amount goes a long way.

Help is needed! There are already over 800 students in the school, and more coming all the time. Truly the harvest is great, but the laborers are few.

If you would like to help in this very worthwhile effort, please contact Holy Cross's priest, Dr. David Mathus, at mathusdavid@gmail.com. Website: <http://www.holycrossanglican-church.com>.

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