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Forward in Christ

The magazine of Forward in Faith North America.

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In the News

CofE rejects Bishops' Report: The Church of England's General Synod has rejected a report by the Church's bishops which restated the Christian belief that marriage was between a man and a woman.

The report failed to gain approval in all three Houses of the General Synod, losing in the House of Clergy with 93 voting in favor and 100 against. The report was approved by the House of Bishops and the House of Laity and is now barred from being discussed until the end of the current Synod in 2020.

Following the vote in General Synod, the Archbishops of Canterbury and York issued a statement urging "radical inclusion."

"To deal with that disagreement and to find ways forward," stated the Archbishops, "we need a radical new Christian inclusion in the Church."

GAFCON UK has condemned the Archiepiscopal recommendation, claiming that the language of "radical inclusion" will encourage further violations of the Church's teaching on marriage and sexuality and that "Orthodox Anglicans across the country will be increasingly dismayed and confused by this."

Bishop of Sheffield: The traditionalist Forward in Faith, Anglo-Catholic Suffragan Bishop of Burnley, The Rt. Rev. Philip North, has declined his call to become Bishop of Sheffield.

North's decision followed outspoken criticism of his appointment by supporters of the ordination of women. It was claimed that North, who believes in an all male priesthood, would not be able to minister to the women priests in the Diocese of Sheffield.

Bishop North's decision and the circumstances that led to it, have called the Church of England's ability to respect the ministry of those who do not support the ordination of women into question.

ACNA Meets With PNCC: Representatives of the Polish National Catholic Church (PNCC) and the Anglican Church in North America (ACNA) met for the Tenth Ecumenical Dialogue Meeting at St. Vincent's Cathedral in Bedford, Texas, on February 15-16, 2017.

Bishop Paul Sobiechowski, Bishop John Mack, Father Senior Robert Nemkovich, Father Senior Augustus Sicard, SMOP, and Father John Kowalczyk, were in attendance representing the PNCC. Bishop Ray Sutton, Bishop Richard Lipka, Bishop Keith Ackerman, Bishop Jack Iker and Father Thomas Vece, FSJ, were in attendance representing the ACNA. Papers were presented concerning Apostolic Succession, the Synods of the Church, and the Unity of the Church. The Eleventh Ecumenical Dialogue Meeting is scheduled for September 18-20, 2017 in Scranton, Pennsylvania.

Glitter Ash: In a new variant on the traditional imposition of ashes on Ash Wednesday, the Gay advocacy group, Parity,

is offering Glitter Ash. According to Parity's website, Glitter Ash is a symbol of repentance as well as not giving up:

"Ashes are a statement that death and suffering are real. Glitter is a sign of our hope, which does not despair. Glitter signals our promise to repent, to show up, to witness, to work. Glitter never gives up -- and neither do we."

According to Parity, Glitter Ash is also a symbol of resurrection and hope, "Glitter+Ash exquisitely captures the relationship between death and new life. We do not live in fear of ash - of death - we place it on our foreheads for the world to see."

The sparkling ash can be bought for a "donation" of \$10.

Bishop Sutton Becomes Presiding Bishop: Forward in Faith North America Council member, Bishop Ray Sutton, has become Presiding Bishop of the Reformed Episcopal Church (REC).

Sutton takes over from the REC's previous Presiding Bishop, Royal Grote, who died last year. Bishop Sutton will remain Ordinary of the Diocese of Mid America as well as taking on his new duties as Presiding Bishop. Sutton has stated that he is "honored and humbled" by his new appointment.

"As your Presiding Bishop and Ordinary of the Diocese of Mid America, although sad for the reason these transitions have had to take place at this time, I am honored and humbled to serve the Reformed Episcopal Church that Susan and I love so much."

Forward in Christ congratulates Bishop Sutton and urges your prayers on his behalf and that of the REC as he takes on his new ministry.

Continuing Church Unity: A joint synod is planned for October, 2017, at which four Anglican Continuing Church groups hope to work towards greater unity.

The synod will be held in Atlanta, Georgia, on October 2-6, at which the Anglican Church in America (ACA), the Anglican Catholic Church (ACC), the Anglican Province of America (APA), and the Diocese of the Holy Cross (DHC) plan to sign an agreement establishing full sacramental communion. The four churches also intend to pledge themselves "to pursue in a determined and deliberate fashion increasingly full unity."

According to their press release, the Churches are united by commitments to credal orthodoxy; to traditional Anglican worship; to the three-fold Apostolic ministry of male bishops, priests, and deacons; and to traditional morality in issues affecting the sanctity of life and human sexuality. The four jurisdictions claim some 300 churches in North America and more overseas. Please pray for the success of the October synod.

Annual Assembly: Forward in Faith North America's Annual Assembly will be held in Hurst, Texas, July 26-28, on the theme: "Celebrating God's design for marriage, family and the single life." Save the date!

An Appeal

Fr. Lawrence Bausch asks for help

My purpose in writing this message is to ask your help in development of a new resource to assist FIFNA in equipping our members and engaging new people with teaching materials. Before making my request, I would like to review the works in which we are already engaged.

Our readers of *Forward in Christ* are quite familiar with our three most public ministries: our magazine, our annual summer Assembly, and our website. Perhaps less well known is the role our leaders play in international Christian concerns. Often in collaboration with other agents and agencies, our members have engaged in conversations with catholic-minded Christians of many jurisdictions, Anglican and Ecumenical. Perhaps the most obvious fruit of these efforts to date was the coordinating of the International Catholic Congress of Anglicans in 2015. Additionally, our Council member Bishop Ray Sutton was appointed as chair of Ecumenical Relations for the ACNA. Also, we have been producing a list of our members who would be available to make visitations for teaching and witnessing purposes upon request.

Now, with the remarkable variety of internet sources, we are looking for ways to take advantage of this situation to enhance our ministries to better serve our mission. I would like your help in providing us with any particular online resources which we could include in the development of curricula for teaching and witnessing. You are probably aware of some of the videos Bishop Ackerman has done. These have been well-received and are examples of what we are looking to learn about and include. What videos have you seen (on YouTube, for example) which have proven helpful in your life or ministry?

We would like to share these with others, especially as some may be grouped together topically. Suppose you wanted to hold a Friday and Saturday teaching session in your region on a topic such as the roots of our liturgy and ritual, but couldn't afford to invite a speaker or purchase materials. What if FIFNA could recommend a 4-video (or audio) set, which could be found on YouTube, a talk from one of our Assemblies on our website, and another accessible online source? We are asking for your recommendations, and, if you have had experience using them, to share about that as well. Also, if you have already collated some resources for



Fr. Bausch, on right

a topical study like we are suggesting, let us know that as well.

Please send any recommendations and information to our FIFNA office. These will be shared with those who will be working on collating. And, if you have had some experience with this and would like to help, please let us know. My personal goal would be to have some topical study recommendations available to share at our July Assembly and publish on our website and in *Forward in Christ*.

With every blessing for a holy Lent,

Fr. Bausch 

Lawrence Bausch is President of Forward in Faith North America (FIFNA) and Rector of Holy Trinity, Ocean Beach, San Diego, California.

The Palm Sunday Collect

Almighty and everliving God, who, of thy tender love towards mankind, hast sent thy Son our Savior Jesus Christ to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord... for ever and ever. Amen.

Two Sermons For Ash Wednesday

Fr. Robert Crouse

The series of Epistle and Gospel lessons for Sundays and Holy Days printed in our Prayer Book preserves for us a reasoned pattern of instruction, common throughout Western Christendom historically, and very little has changed since the early Christian centuries. Thus, today we read a Gospel lesson which has been unchanged since the sixth century, when St. Gregory the Great finally settled upon Ash Wednesday as the first day of Lent, while our Epistle lesson is one of the few altered readings, chosen for our Canadian revised Prayer Book of 1962.

Although the season of Lent has always included forty days of fasting, imitating the forty days of Jesus in the wilderness, sometimes in ancient Christendom it began earlier, because certain days – for instance Sundays, Saturdays and Thursdays, were sometimes excluded from the fast. Thus, our three pre-Lenten Sundays, Septuagesima, Sexagesima, and Quinquagesima, were apparently all at one time or another beginnings of Lent, and their Epistle and Gospel lessons, which have not been changed, retain that character. And thus they serve for us as a three-fold and progressive introduction to the season, preparing us to understand its message and meaning. In various way, they all present Lent in terms of discipline and struggle, pilgrimage and labour, moved and sustained by the grace of God.

Thus, in the Epistle for Septuagesima, we heard about Olympic athletes, training with careful discipline to compete for a fading crown of laurel leaves. How much more earnest, says St. Paul, must be the training and the discipline of those who seek the incorruptible crown of spiritual good. And in the Gospel for that day, we heard Jesus' story of the labourers, called into the vineyard, each of whom – even those who came at the last, eleventh hour – received the same reward; reminding us that the prize of all our striving is, after all, God's free and generous gift.

On Sexagesima Sunday, the Epistle underlined again the theme of discipline and struggle, with St. Paul's



powerful account of his own trials and sufferings in the vineyard of the Lord; while the Gospel lesson, Jesus' parable of the Sower, explained more fully the meaning of that struggle. The word of God, said Jesus, is like seed, sown in the ground of human hearts. Like seed, it is threatened by many perils: drought and choking weeds and predators of one sort or another. It is the free gift of God, certainly, but only in honest and good hearts will it be cherished, and cultivated, and bring forth fruit.

In the Scriptures for last Sunday, Quinquagesima, the Lenten theme was brought to still more perfect clarity, with Jesus' announcement to the twelve: "Behold we go up to Jerusalem." That is the central theme of Lent. We go up to Jerusalem with Jesus, to witness there the almighty charity of God in the Passion of his Son, and to be transformed by that same charity. As with the blind beggar by the road to Jericho, in that Gospel lesson, the blind eyes of our faith are to be opened to the glory of his sacrifice, and, as St. Paul told us on the Epistle lesson, that charity, that obedient, self-giving love, that steadfast, clear-sighted willing of the good, which is manifest in Calvary, is to be the substance of our own new life, the very essence of our spiritual

maturity, the good and honest heart, the very habit of life of heaven, without which – whatever our gift, our struggles and achievements – we are "nothing worth"; just "sounding brass and tinkling cymbal", just noisy nonsense.

The Scripture lessons for those weeks of preparation have shown us the meaning, and the character, and the urgency of the pilgrimage of Lent. Now it remains only to undertake it, and today's lessons urge us to do just that; with penitence for our wickedness and carelessness and double-mindedness; with a discipline which is not just external forms, but the inner discipline of mind and heart; striving not for worldly self-improvement, but for the treasure of eternal good. It is only by earnest, and persistent, and sometimes painful discipline that we are weaned from mindless conformity to worldly ends, and find that renewal of the mind which is spiritual freedom and maturity. That liberation is what Lent is all about. "Behold we go up to Jerusalem." There is our treasure, in the charity of God, and there must our hearts be also.

I want to finish with just a few words of what I hope is practical advice for Lent. It's not easy – indeed, I'm afraid that sometimes it's even presumptu-

ous – to give detailed practical advice to a congregation in general; but I would say just this: You are surrounded here by opportunities – in this chapel every day, and every day in your academic and social life, and I hope you will not waste these opportunities. But, whatever your plans for Lent, I think they should include a careful, thoughtful and repeated meditation on the Prayer Book lessons for the Lenten Sundays, to discover for yourself the road they chart – the road

of pilgrimage to a spiritual Jerusalem, which is above, and free, and is our home.

“Behold we go up to Jerusalem.” Amen. So be it.



Robert Crouse was a Patristic and Medieval scholar, and a teacher and priest in the Anglican Church of Canada. See <http://www.stpeter.org/crouse>.

Pope Francis

“Return to me with all your heart... return to the Lord” (Jl 2:12, 13). The prophet Joel makes this plea to the people in the Lord’s name. No one should feel excluded: “Assemble the aged, gather the children, even infants at the breast, the bridegroom... and the bride” (v. 16). All the faithful people are summoned to come and worship their God, “for he is gracious and merciful, slow to anger and abounding in steadfast love” (v. 13).

We too want to take up this appeal; we want to return to the merciful heart of the Father. In this season of grace that begins today, we once again turn our eyes to his mercy. Lent is a path: it leads to the triumph of mercy over all that would crush us or reduce us to something unworthy of our dignity as God’s children. Lent is the road leading from slavery to freedom, from suffering to joy, from death to life. The mark of the ashes with which we set out reminds us of our origin: we were taken from the earth, we are made of dust. True, yet we are dust in the loving hands of God, who has breathed his spirit of life upon each one of us, and still wants to do so.

He wants to keep giving us that breath of life that saves us from every other type of breath: the stifling asphyxia brought on by our selfishness, the stifling asphyxia generated by petty ambition and silent indifference – an asphyxia that smothers the spirit, narrows our horizons and slows the beating of our hearts. The breath of God’s life saves us from this asphyxia that dampens our faith, cools our charity and strangles every hope. To experience Lent is to yearn for this breath of life that our Father unceasingly offers us amid the mire of our history.

The breath of God’s life sets us free from the asphyxia that so often we fail to notice, or become so used to that it seems normal, even when its effects are felt. We think it is normal because we have grown so accustomed to breathing air in which hope has dissipated, the air of glumness and resignation, the stifling air of panic and hostility.

Lent is the time for saying no. No to the spiritual asphyxia born of the pollution caused by indifference, by thinking that other people’s lives are not my concern, and by every attempt to trivialize life, especially the lives of those whose flesh is burdened by so much superficiality. Lent means saying no to the toxic pollution of empty and meaningless words, of

harsh and hasty criticism, of simplistic analyses that fail to grasp the complexity of problems, especially the problems of those who suffer the most. Lent is the time to say no to the asphyxia of a prayer that soothes our conscience, of an almsgiving that leaves us self-satisfied, of a fasting that makes us feel good. Lent is the time to say no to the asphyxia born of relationships that exclude, that try to find God while avoiding the wounds of Christ present in the wounds of his brothers and sisters: in a word, all those forms of spirituality that reduce the faith to a ghetto culture, a culture of exclusion.

Lent is a time for remembering. It is the time to reflect and ask ourselves what we would be if God had closed his doors to us. What would we be without his mercy that never tires of forgiving us and always gives us the chance to begin

anew? Lent is the time to ask ourselves where we would be without the help of so many people who in a thousand quiet ways have stretched out their hands and in very concrete ways given us hope and enabled us to make a new beginning?

Lent is the time to start breathing again. It is the time to open our hearts to the breath of the One capable of turning our dust into humanity. It is not the time to rend our garments before the evil all around us, but instead to make room in our life for all the good we are able to do. It is a time to set aside everything that isolates us, encloses us and paralyzes us. Lent is a time of compassion, when, with the Psalmist, we can say: “Restore to us the joy of your salvation, sustain in us a willing spirit”, so that by our lives we may declare your praise (cf. Ps 51:12.15), and our dust –

by the power of your breath of life - may become a “dust of love”.



*Lent is the
time to start
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From a sermon delivered on Ash Wednesday by Pope Francis.

Fasting, Abstinence And More

Bishop Paul Hewett gives advice

Some practical advice from the Bishop of the Holy Cross for Lent.

Things to give up:

Fasting – reducing the quantity of food, by having only one full meal during the day, possibly with no seconds, no alcohol and no dessert.

Abstinence – reducing the quality of food, by eating more simply, perhaps by not eating meat. For some people a good rule of abstinence would be to give up television for the day.

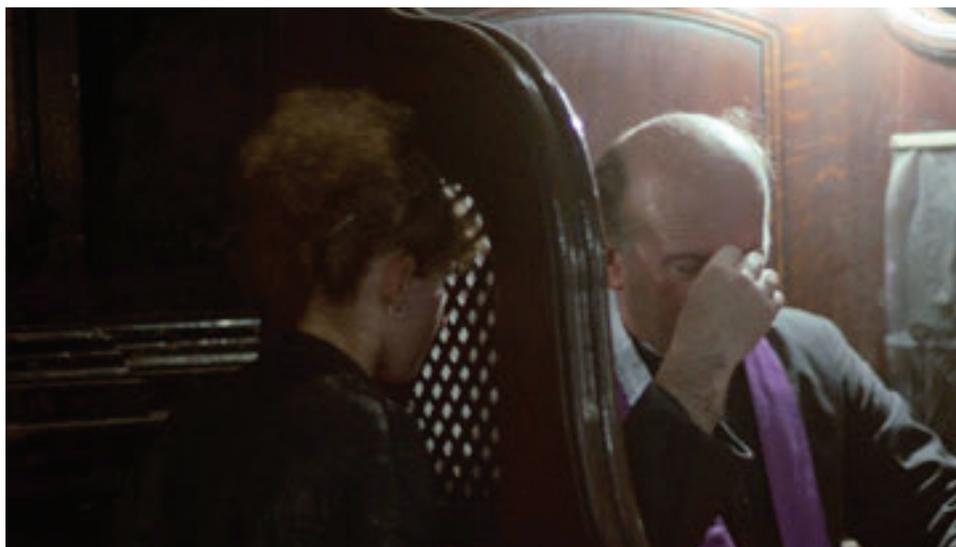
Notes about fasting and abstinence:

Ordinary Fridays are days of abstinence. By traditional rules, every day in Lent is a day of fasting (except Sundays), and Wednesdays and Fridays in Lent are days of fasting and abstinence, with special emphasis on Ash Wednesday and Good Friday. Sundays, since they commemorate the Resurrection, are never days of fasting or abstinence. Those who are very young, very old, or infirm, or who are involved in strenuous manual labor, should not attempt to fast, or can fast from things other than food.

Give up one thing, such as sweets, smoking, reading magazines, or watching television. Spend less time online or surfing the web. Work harder on giving up your besetting sin(s) and cultivating its opposite virtue. For example, give up complaining and cultivate thanking God and others.

Things to add (one or perhaps two. Don't attempt too much; do what is realistic and practical):

- Use the money saved from fasting and abstinence for your mite box offering, or to put in the plate on Sunday, or to give to a charity.
- Read a chapter of the Bible every day
- Read a book on prayer or the life of a saint
- Say 5 decades of the Rosary every day
- Say the Jesus Prayer 100 times on



a Prayer Rope or Rosary. The Rosary and the Jesus Prayer can be offered while in the car. The bumps on the back of the steering wheel can be used as a Rosary or Prayer Rope.

- Make a list of people and/or causes to pray for and use this every day; pray daily through the parish's intercession list (copies are on the back table). Or, be especially in prayer every day for one person.

- Spend three, or five, minutes a day in thanksgiving. Finish Lent with a list of the many blessings you enjoy. You will get ideas from the PB, pp. 33, 48, 50-53, 83, 591 and the Psalms.

- Say Psalm 63 while washing up in the morning

- Clean some disorganized part of your home, car, garage, cellar, etc. or begin a task that has been delayed by procrastination.

- When inclined to criticize someone, compliment or praise them instead.

- To do any of the above, get up 10 or 15 or more minutes earlier in the morning.

- Really observe Sunday as the Lord's Day by going to Mass and (to the greatest extent possible) do your chores on Saturday.

- Go to Stations of the Cross or do the Stations at home.

- Read at home, or attend at Church, one or more of the Daily Offices (Morning and Evening Prayer). Learn how to

read Morning and Evening Prayer at home. Do it once, by yourself, or with your family. Consider doing it (fully or in abbreviated form) every day. Consider the use of the Family Prayer section on pp. 587-600 of the Prayer Book.

- Go to Confession before Easter. The word "Lent" is actually an Anglo-Saxon nick-name in the household of faith, derived from the word "lengthen," now that the days are lengthening.

Lent is an opportunity to let God open up a bigger space in you for Him to fill. It is our journey toward Passover, which our Lord accomplishes on the Cross, so that we can, by dying and rising with Him, pass from the brokenness of sin and death to new and indestructible life, in the wholeness of the new creation.

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The Rt. Rev. Paul Hewett is Bishop of the Diocese of the Holy Cross, which is comprised of churches and missions affiliated with Forward in Faith North America.

Seven Rules For Lent

Adapted from an anonymous tract

How to keep a holy Lent? Following these seven rules or guidelines will help.

1. Education: At Easter, and every Sunday, we affirm the Faith by reciting the Creed and renew our commitment to it. In Lent we should take time to learn about the basic tenets of religion so that we can make our statement of belief with a good, fervent, conscience.

2. Reconciliation: Lent is a time of penance, when we tell God that we're sorry for our sins, ask forgiveness and promise amendment of life. This can be achieved through the Sacrament of Confession, in which our sins are forgiven and ourselves put right with God and His Church.

3. Self-Examination: Unless we make time to examine our consciences we fail to see where and how we've gone wrong in life and therefore find it hard to go to God for His forgiveness. Use this season to make a daily examination of conscience so that we can turn to God more fully and receive His mercy.

4. Prayer: For us to grow in our union with Christ we have to give ourselves to Him – He does not force Himself on us. The name given to this spiritual self-offering is prayer, which is the practice of lifting ourselves up to God



in Adoration, Confession, Thanksgiving and Supplication (ACTS). In Lent we are called to rededicate ourselves to God in prayer and all of us should make the effort to spend more time with God in this way.

5. Fasting: This helps us to refocus ourselves on Christ and God, denying ourselves luxuries we enjoy and habits that bind us to the world. In Lent we should make a point of this, at least making sure we keep to the Friday fast of not eating meat and the Eucharistic fast of not eating at least an hour before receiving Holy Communion.

6. Alms: By giving aid to the needy we actively participate in the love of Christ for humanity, which has the ob-

vious benefit of conforming ourselves more closely to Him. In Lent we are called to rededicate ourselves to this. All of us should make the effort to assist those less fortunate than ourselves.

7. Scripture: We have the inestimable benefit of the record of God's saving actions in word and deed in Holy Scripture. By reading and meditating on Scripture, which contains the words of Jesus Himself, we are able to draw near to Christ and understand His will for us. Use this Lent to read the Bible, especially the Gospel of the week.

FC

Adapted from an anonymous tract at Mount Calvary, Baltimore, Maryland.

On Fasting

Why have men always fasted? Originally, perhaps, to move the pity of heaven by a sort of hunger-strike: to show that their prayers were in earnest. But it is as necessary now as ever it was that we should show our prayers to be in earnest. God bestows himself on those who desire him. What then is the evidence that we desire him? Not words alone, feeling still less. Nothing but action can give seriousness to our desire for God.

We are in earnest if for God's sake we displease ourselves. If we abstain from needless indulgence, much more, if we find the weak point in our service of God, and attack it with resolution. Resolutions are no good, unless we are prepared to find them broken, and to renew them, every day. It is no fast if it is easy. Displease yourself, and have fellowship with Christ. For he pleased not himself, and his prayers were heard. And for what did he pray? He prayed for, and obtained, our salvation.

Austin Farrer, *The Crown of the Year*

Norman Churches and Cathedrals

By George Hillard

In a fairly obscure 12th century church in the far south of England, I found these words written by a local historian. I think they are an accurate description of what it was like to go to church in the Middle Ages.

From its beginnings, our church cherished the obscure mysteries of the Latin Mass, seen and heard in a stone edifice mostly dark and unheated, with a congregation largely illiterate and unversed in doctrine, the majority perhaps ill-clad or ill-nourished, drawn together in common worship in what was for most of them a foreign tongue but dimly understood, yet which was an apt vehicle for their prayers and petitions as well as for priestly benedictions.¹

During the Anglo-Saxon Period (449-1066) and beyond, "The Church" meant Rome, and the service described was from Medieval Catholicism.

The last Saxon King (Harold) died at Hastings in 1066, and William became king.

That is a long and complex story, with three men all claiming the throne. And well before 1066, a band of Vikings was granted lands in the north of France (911 is the probable date, and, as one writer noted, it's as good as any). And thus, Normandy was established. They were already accomplished in battle, but learned French, became Christians, and due to family relationships, had a claim to the throne in England. Now that is truly an oversimplification, but, on to architecture.

The Normans were accomplished builders and organizers; many Saxon churches were torn down and Norman churches built on their foundations. Others were left standing and were used but were modified and acquired Norman features: arches, doorways, windows, ceiling vaults, and sculpture. In many cases (again, our good fortune), some of the English churches standing today have well-preserved



Lincoln Cathedral



The Nave, Hereford Cathedral

Saxon, Norman, and Gothic features. Some (St Alban's Abbey north of London) have one style of arch on one side of the nave and another across on the other side.

The Anglo-Saxons spoke Old English, a Germanic language. Thus with a priest from France, whose native language was French, but who read the service in Latin...it is no wonder that a goodly number of parish churches had numerous wall paintings, which have survived, and which illustrated stories from the Bible. And thus, the description of a Sunday in church in the year 1125 (above) conveys an interesting experience. In recent years, I have attended Sunday services in England in a small stone church in which parishioners brought small squares of carpet (cold floors) and kept their overcoats on during the service.

Norman architecture was robust and well-designed. More than a few major churches have survived almost intact.

They are sturdy; the arcades supporting the roof over the nave are large and very strong. The columns are simple and not ornately carved, with the exception of the greatest Norman cathedral, begun in Durham in 1093. The arches topping the piers were round, rather than pointed. Norman windows are rounded on top also; but the stone frames surrounding them may be ornately carved with chevrons and other designs. Norman towers have multiple windows and are not usually as tall as later towers. The walls are quite thick (every feature was, well, robust!) The pillars supporting the arcades (see photos) were finished on the outside and filled with rubble inside. 800 years later, some of these pillars, no matter how robust, have begun to fail structurally, as rubble inside has settled and the outside sheath has begun to bend or lean. Today's technology has a good answer: sonic devices locate the internal voids, holes are drilled, and concrete is injected into the column.

Among the great Norman cathedrals, Gloucester is a good example of multiple styles: it has a fine Norman Nave and a Gothic Choir and Chancel, with flying buttresses and elaborate stained glass windows. Two great abbeys, Tewkesbury and Romsey, are mostly Norman. Almost all the Norman churches were begun about 1100, plus or minus 25 years or so. The Normans also built parish churches, ranging from small to say, medium. They used Saxon foundations, or added a distinctly Norman chancel to a Saxon nave.

In one case (Kilpeck, near the Welsh border) they kept



Southwell Minster

the Saxon arch and added a Norman arch. In the Midlands, near Derby, they built a large Bishop's Church in Melbourne. It was between two jurisdictions and I believe the plan was that if they could get a bishop to take up residence in Melbourne, he might control both jurisdictions. But no bishop ever agreed and to this day, they have a fine parish church.

Of the well-known cathedrals, the great Norman churches are Durham (1093), Peterborough (1118-1197), Southwell Minster (1120), Gloucester (1089-1120). In fact, one writer referred to Gloucester's construction as the "severest possible Norman." That means massive pillars, sturdy walls, rounded windows. I think that if asked, after I visited a Norman cathedral or abbey, I would say without hesitation, "very solid." The chapel in the Tower of London, though small, is a classic of Norman architecture. These churches are in use today. I will reveal my favorites: (1) Durham is without equal, and contains the tombs of the Venerable Bede and St Cuthbert. (2) Hereford Cathedral, near the Welsh border, simply has character in a picturesque town. (3) Tewkesbury Abbey, near Gloucester, is really solid Norman but lovely inside. And (4) Southwell Minster is an almost complete Norman building just across from a building in which King Charles' death warrant was signed. Now that is historic.

FC



The Nave, Southwell Minster

1. From the parish history of St Nicholas and St Aldhelm, *Church and Chapel at Worth Metravets, Dorset*, Edward Cafery, 1992, page 3.

George Hillard is a member and former Senior Warden at Christ Church Anglican, Southern Pines, NC. He taught English and Philosophy at West Point, and has been studying Saxon and Norman churches in the UK for more than 20 years.

Parish Highlight

St. Bede's, Birmingham, Alabama

St. Bede's Anglican Church was founded by veterans of World War II in 1977. The journey of the parish began in a home of one of them, when like-minded worshipers came together for the first time. Meeting subsequent years in store fronts, the back of a restaurant and a friendly Lutheran church, the parish finally found a permanent home when they bought property on Grant's Mill Road outside Birmingham proper in a small, historical community called Irondale. The property flanks the Cahaba, the state's longest free-flowing river which propagates the Cahaba lily that grows nowhere else in the world.

The founding priest of the parish, Canon William J. Marvin, a veteran of the Battle of the Bulge and a legendary priest, was responsible for starting seventeen parishes in Alabama and other states. As it happened, the property shown to the founding members was not the property they were given; however, in keeping with the faithfulness God had shown, while the church would be precariously perched on the side of a small mountain, it would also be the only place where water could be located. Every Saturday the men of the church built St. Bede's as it sits today. Beside it are flowers planted by two founding church women.

Reminiscent of Joshua and the tribe of Israel, one of the founding members wrote Deuteronomy 11:11-14 on a note card, then with her daughter, walked the property that was denied the parish, claiming it in the name of Christ. Over the next thirty years, the property passed through seven residents, none of whom were able to successfully get water. The church provided water to them from their well. This blessing was returned to them when the Se-



nior Warden felt the spirit of God move him to request a purchase price from the owner in 2013. Sadly, the property slipped from the owner through bankruptcy to the bank, who gave it to Habitat for Humanity. The daughter who walked that property with her mother took the original note card and walked the property with her daughter. Miraculously, the Director of Habitat for Humanity called the Senior Warden and gave the property to St. Bede's. What had been denied by man, was redeemed by God.

The house on the property was refurbished and, true to God's faithfulness, the church gained a priest. This would be his home and a place for the members to gather and commune. The water that could not be found by all the other inhabitants of that land was found now. As God has used wa-

ter to show His power and favor, and Jesus used water to complete the first miracle at the wedding at Cana, demonstrating the metaphor of everlasting life to the Samaritan woman at the well, water established a church.

Why is this worth mentioning? We believe it is no coincidence that the symbol of St. Bede is a pitcher. The story of St. Bede's Anglican Church teaches the importance and miraculous power of prayer, and is the result of those prayers, faithfulness, and diligence of the Golden Generation, and their families.



St. Bede's Anglican is located at 2350 Grants Mill Rd. Birmingham, Alabama 35210. Mass is on Sundays at 10 AM.

The Forward in Faith Daily Prayer

O God our Father, bless Forward in Faith. Inspire us and strengthen our fellowship. Help us to witness to the saving power of the Gospel of Jesus Christ, that with love and patience we may win many hearts to Evangelical Faith, Catholic Truth, Apostolic Order, and Godly Life within the fellowship of thy Holy Church. We ask this through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. AMEN.

Forward in Faith Update

From the Executive Director

My Sisters and Brothers in Christ, Your Forward in Faith North America (FiFNA) Council met in late February at St. Vincent's Cathedral in Bedford, TX. Much was accomplished over two days of discussion, prayer and fellowship and I would like to share with you a few highlights.

The 2017 Annual Assembly: Plans were finalized for this year's event, entitled *Celebrating God's Design for Marriage, Family and the Single Life*. In many places, Christianity continues to be influenced by secular constructs, and the very foundations of our faith and society are increasingly being undermined. More than ever, we need to return to God's design for our families and how we live our lives. Our Assembly plenary speaker will be Dr. Kenneth Howell, a Roman Catholic layman with an extensive background in this area. In addition to the plenary topic, the Assembly will also feature workshops on church planting and re-energizing parishes, as well as an interactive forum on the future of Anglo-Catholicism in North America.

The 2017 Assembly will be held July 26-28 and for the first time it will take place at the Hurst (TX) Conference Center. The relative proximity to the Dallas-Fort Worth airport and the short walking distance to hotels, made it the perfect setting for this year's event. Registration and other information can be found online at <http://www.fifna.org/2017-assembly/>, or by calling 1-800-225-3661. We look forward to seeing you.

Workshop on Apostolic Ministry Planned: Some Anglican jurisdictions are still considering whether or not women can serve as priests or bishops. For example, the Anglican Church in North America's Task Force on Holy Orders has completed its final report, which the College of Bishops will discuss later this year. We feel that this is the best time for teaching why this practice is contrary to scripture and cannot be part of the catholic faith.

Recent experience has shown us that within jurisdictions and parishes

that uphold catholic faith and order, there are individuals who are still unsure about women in holy orders, or cannot provide a solid reason against this practice. In response to the 2015 membership survey, the FiFNA Council has authorized the development of a one-day workshop that will focus on apostolic ministry and women's ordination. The proposed workshop would be available to parishes and other gatherings, and would focus on the key topics associated with this issue. Our expectation is that this will enable people to be better advocates for the faith and practice of the undivided church.

Communication and Social Media: While *Forward in Christ* remains a valuable source of information for our members, the FiFNA Council recognizes that there are many individuals who communicate and receive information in a different realm. We discussed how FiFNA could increase its use of social media (e.g., Facebook, Twitter, etc.), to reach a broad constituency with our ministry. If you have not already done so, please take time to browse our Facebook page (www.facebook.com/FIFNA) and to follow us on twitter (@FiF_NA).

As always, we welcome your ideas and comments and you can send them to me at michael.howell@fifna.org. Have a blessed Lent and a most joyous Easter.

Blessings,
Michael Howell, Ph.D.
FiFNA Executive Director



Dr. Howell is a member of a MDAS parish, St. Nicholas, in Poinciana, Florida. He serves on the Executive Committee of the ACNA and is on the Board of Trinity School for Ministry in Ambridge, Pennsylvania.

Cost or Value?

By Fr. John Himes

Each year Forward in Faith gathers for its National Assembly. It is not without cost that people from around the United States come together for three days of teaching, worship, and fellowship. For many of us setting aside funds to cover the cost of attending National Assembly is a major expense we have to plan for.

Why do we come, more specifically why do I come. I am one of the few members of Forward in Faith North America that is still in the Episcopal Church (TEC). You might ask why in the world an Anglo-Catholic priest would remain in TEC, honestly that is an entirely different article altogether. My focus in this article is why I choose to come every year and what it means to my spiritual welfare.

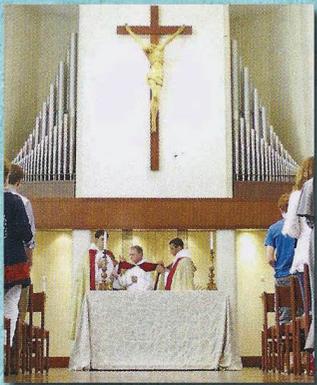
Our National Assembly gives me the opportunity to spend time in fellowship and worship with my brothers and sisters in Christ in a uniquely Anglo-Catholic environment. It is also an opportunity for me to learn. The teachings that have been offered over the last decade have helped me a great deal in not only deepening my faith, but in my ability to preach, teach and minister to my parish. It provides me a way to keep the faith and to pass on the faith. My attendance at our National Assembly feeds my soul and my faith. That dear friends is something that we each need in our life to hold fast to the faith once delivered.

Our National Assembly provides spiritual nourishment to the soul. We can certainly encounter that in our parish

worship but the Assembly is a unique opportunity to gather with fellow believers of the wider Church in joy. It helps to realize that we are part of a much larger whole. We are truly part of the Body of Christ serving him in this world. It is often easier to simply keep a low profile in a world of religious relativism; however such runs counter to the very commandment of Christ to be salt and light. Presence at the Assembly energizes me to be that salt and light. From my conversations over the years with other attendees at the Assembly I know that I am not the only one who feels that way about attending.

Each of us brings the gift of presence to one another. I am not sure we each realize how important that is to the welfare of the whole. We come from a variety of jurisdictions, ACNA, TEC, and the Anglican Continuum and as a result we bring our different perspective to the assembly. We are the Church gathered in unity of sacraments and of purpose; the way Christ intended. It is a time in which we are both fed and feeding others. We come away stronger and more dedicated into living out the mission of the Church militant. When we exist only in the confines of our own parish or our own diocese or jurisdiction we forget that we are part of the entirety of Christ's Body throughout the world. We often fail to see that our brothers and sisters in different places are indeed our brothers and sisters. At the assembly as we worship and learn together we are reminded of our union with Christ and

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with one another. We come away with a great awareness of who we are and who we are called to be as part of the Body of Christ.

I am well aware of the monetary expense of attending the Forward in Faith National Assembly. I am far more aware of the cost of not attending the Assembly and I am aware of the true value of attending. The expense I can deal with by being frugal in my budgeting. The cost of not being present cannot be measured in dollars and cents but only in the awareness that I had an opportunity to make a difference in the Church and my voice wasn't there. As to the value; well I am remind-

ed of a commercial that ends with the tag line "Priceless". The experience of being at the Assembly is priceless and has value for my spiritual growth that is beyond measure. I pray I will see you at the National Assembly this coming July.

FC

Fr. Himes is Rector of Trinity Church in Marshall, Texas, which is in the Diocese of Texas (TEC). He is also the Minister General of The Franciscan Order of the Divine Compassion (an Anglican Religious Order).

Thinking Out Loud

By William Murchison

'Fess up.

You haven't wondered about the fate of the Prayer Book in what seems like an eon. Or, to speak more precisely, you haven't wondered what the General Convention of the Episcopal was going to do, in a rough, physical way, to the liturgical heritage of Anglicanism.

This was likely for one of two reasons. Or both at the same time.

Reason 1. Having pulverized the earnest defenders of the old prayer book – usually identified as “the '28 book” – General Convention after 1979 turned its attention to other objects of destruction, such dioceses of a traditional bent. The church office at 815 Second Avenue in New York sensed, correctly, an incipient movement to come between General Convention and faithful parishes that saw, correctly, Convention as complicit in Katherine J. Schori's substitution of United Nations theology for the real thing. That became the big story; that, and the generally successful lawsuits filed by the church's lawyers against the rebels.

Reason 2: People just got used to the new liturgical order, through participating in it.

The Prayer Book, as an issue, faded quietly. Which is where the Savannah, Georgia, based Prayer Book Society comes in, with its appeals, sometimes harkened to, frequently ignored, to keep the faith. The society – of which I am, full disclosure, a trustee – continues to spread the word about the excellence of the not-quite-banned-but-nevertheless-disused 1928 book.

The society's commitment comes to mind on account of its recently rekindled determination to publicize and protect the traditional book: known generally in the U.S. as the '28 book and elsewhere as the 1662; the idea being to rally support for the distinctive stamp that Archbishop Thomas Cranmer & Co. put on Anglican worship in 1549.

The Prayer Book Society, catching a whiff of renewed danger to traditional worship, stemming from General Convention's plan to move toward a new revision, is reinvigorating its web presence, its respected magazine *Anglican Way*, and initiating national conferences on traditional Anglican themes.

In February 2017, in Savannah, the society held a well-attended and intellectually nourishing confabulation – “Anglicanism Catholic and Reformed: Revisiting the Reforma-

tion Legacy 1517-2017.”

The conference featured major figures from around the Anglican Communion, such as the doughty ethicist Oliver O'Donovan, of Edinburgh University, and Dr. George Westhaver, Principal of Pusey House, Oxford.



The fun of the thing was the reminder proceeding from notable papers and energetic discussion that, yes, what mattered 500 years ago – in a salvational way, you might say – matters still. What we know in the 21st century as Anglicanism, and its Book of Common Prayer, were not conceived in moments of academic fuss-budgeting. It mattered what you believed! It mattered how, and in what context, you enunciated those beliefs, summoning others to acceptance and endorsement of the same timeless propositions. Which propositions had little enough to do, save in passing, with the frets and fidgets of the United Nations and its Millennial Development Goals.

The MDG's, which Katherine Schori kept perpetually before the church, are hardly contemptible: peace, justice, clean water, etc. The faith transcends and catches up in its ample folds the entirety of worldly issues, which generally prove, on examination, to grow out of general failure to recognize the fallen state of man and the sacrificial work of Jesus in the restoration of that state. “But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore those who are penitent...” So the traditional prayer book speaks to God concerning the breach modern people hardly recognize, far less worry about.

The Prayer Book Society's commitment is to win wider, deeper recognition of the purity and truth of Anglicanism's

traditional formularies: regarded by so many in places of worldly authority as old-fashioned, unrepresentative of advanced thinking, and deserving of decent burial, with some suppositious new burial rite from some new prayer book.

To which the Prayer Book Society says: Hold on there. Stop, look, and listen, as the old railroad crossing caution phrased it. The society understands its mission to be anything but political; more like spiritual – bathed in humility, piety, and reverence. And prayer. Prayer, of course! Prayer in the

time-tested language and gestures the Church of England took around the world: the 13 colonies on the Atlantic shore being in many ways the most influential recipients of that witness.

How the colonies have grown -- achieving unprecedented, in worldly terms, influence; acquiring, with that influence, the forgetfulness common to self-made men and their civilizations. The Book of Common Prayer reminds Episcopalians – those who keep open their hearts and minds – of what it is like to be mighty yet needy in the presence of the Lord of Hosts. The in-

dispensable work of the Prayer Book Society goes on and on, because such work can never be completed. To know “there is no health in us” is to understand, marginally, the magnitude of the task.



William Murchison is an author and journalist. He lives in Dallas, Texas.

The Genie is Out of The Bottle

By Fr. Gene Geromel

My first two parishes were in rural areas where fellow priests were twenty-five miles away. Things changed when I moved to my present parish. The mother parish had three priests on staff not including the mission priests. Even better they were all members of the apostolic clergy group. This was a group made up of Orthodox, Roman and Anglican clergy. I learned more about the faith, worship and theology than I did in seminary. It was also fun.

At my first meeting, I asked about complaints from my Altar Guild about the wine staining the purificators. I asked what type of wine they used. The Greek priest who was hosting the meeting brought out wine for each table. It was one of the most interesting morning meetings I ever attended. It was a dark red Greek wine. I asked the priest if it stained his purificators. He assured me it did not. The Russian priest next to me whispered in my ear, “Their purificators are red.”

There were also moments of clarity. At one meeting, the Anglicans were discussing the various Eucharistic prayers. There was animated debate concerning the value of the '28 or the '79 prayer book. The only consensus was that no one liked Eucharistic prayer C. My Russian friend once again whispered in my ear, “Options destroy tradition”.

This was nearly thirty years ago. Sociologists were telling us then about cafeteria religion. A decade before I moved to Michigan there was a strong



charismatic influence. Their language, music and style of worship were different than traditional Anglicanism. There was an emphasis on the gifts of the Holy Spirit and the individual's personal relationship with Jesus Christ. They stressed the importance of Holy Scripture, sometimes without a relationship to Holy Tradition. In this area, some even lived in a commune. Among the other Episcopal churches, some provided traditional services, some had services in contemporary language, and others had both, at two different services. There were still Anglo-Catholics and Evangelicals, but now there were multiple varieties of each.

In my first parish I had a wonderful summer family who had a five year old. When she came to the Altar rail

her mother would place a cookie on the rail. Since she was too young to receive communion she was given a cookie so that she didn't feel left out. Today, that couple would seek out a church where children, toddlers, received.

Faith has become an individual thing much as in the time of Judges. Every man lived by his own conscience. This would include actions. When I was growing up you were baptized near birth. around the age of twelve you were confirmed by the Bishop and then received your first communion. Early in my ministry there was a movement to be like the Roman Catholics and admit children to Holy Communion when they were in second grade and have confirmation at a later time. It was a consequence of separating the

initiatory rites in the west many centuries ago. But the '79 Prayer Book also opened the way for infant communion without the Chrismation. Therefore we now debate paedocommunion. More options not only destroy tradition, but harmony.

I can drive west or south and find an Anglican church where it appears you can receive communion without being baptized nor confirmed. In one, they would like you to be baptized but if you believe that Jesus Christ is Lord you are welcome at the communion rail. At the other, the cup of salvation is open to anyone no matter what their beliefs – Christian, Jewish, Muslim. I can drive any direction and find women at the Altar celebrating the mysteries. I can drive south or southwest where I am back in the fifties and can enjoy the Prayer Book ('28) and be back at the low church I grew up in.

I think you get the picture. The genie is out of the bottle and I have no idea how to get him back in. But this article isn't about the varieties of our Anglican expression. It is about Lent. As you read this you should be in the last weeks of Lent. The '79 Prayer Book has an excellent description of why we have Lent in the exhortation in the Ash Wednesday service. Notorious sinners were being brought back into the church and those who were to be baptized were preparing to become Christian. When we make the sign of the cross with Ashes on Ash Wednesday we do it on the forehead. (Unless there is a bald man in front of us, then we have a whole canvas.) When I went to Israel, my second day of the tour was Ash Wednesday. At the Church of the Transfiguration I asked a priest if he might give me ashes. He said the usual prayers and poured the Ashes right on top of my head. My friends tell me that this is the way ashes are sometimes given in Europe, just as when people in the Old Testament would rend their clothes and throw ashes onto themselves as a sign of extreme sorrow and repentance.

Pius Parsch writes that in the early church on Ash Wednesday the Bishop of Rome would have the "notorious sinners" stand before him in vestments of repentance say some prayers and pour ashes on their heads. They would then walk out of the church and do acts of penance until Easter. We read similar

things in the Canons of the Councils of the church. Those who were excommunicated would sit in the back of the church or in the courtyard. Think about this for a second. These people are excluded from communion. They are singled out, maybe even pointed at. Yet, they submit. Like St. Peter, they knew there was nowhere else to go, that Christ and his Church had the words to eternal life.

A cafeteria can be fun. I know some who go to "all you can eat" buffets. The food isn't all that good, but there is lots of it. Sometimes we eat only what we like, which is not necessarily what is good for us. Lent was always interest-

During the closing days of this Lent we need to ask which choices and options lead to eternal life. Have we been obedient and disciplined or merely lived in our comfort zone?

ing on the Tuesdays most of us in the apostolic clergy ate lunch together. My Orthodox friends ate salad. Depending on what week in Lent it was, they might not put olive oil on it. There would be lots of cabbage. Some of them gave up marital relationships during Lent. This was hardly what they liked, but as penance and discipline, it was (and is) pretty effective. This was prescribed for them by church canons, so that it also gave them a chance to exercise obedience. If every man is his own judge there is no obedience and little discipline.

Perhaps you are reading this right before Holy Week. This week gives us much to meditate upon and offers us the opportunity to increase our fasting, by adding some extra food to abstain from, or increasing our prayer time, but also to try fasting from the concept that "the church is here for me". Palm

Sunday is the gate to Holy Week. Christ our King enters the City of Jerusalem. Yet most of those who waved palms totally misunderstood who Christ was. They saw him through their eyes and their needs rather than God's purpose.

Each day of the week we will read the Passion as portrayed by one of the four Gospel writers; on Maundy Thursday, how Christ taught us to be servants. Do we consider that servanthood also applies to our willingness to support an imperfect church which does not meet all our needs and wants? On Good Friday, we see the depth of Christ's love when he died for us sinners, even those who want to sing hymns we dislike, or say the service too quickly or read the lessons too slowly. At the Easter vigil, we see the church in all her glory. And on Easter Day we see Christ breathe on His church, as God the Father breathed life into Adam. This week we have the opportunity to see the glory of God's church rather than focus on our expectations and our needs. The Passion of Christ should burn away our imperfections as fire burns away the dross of the silver.

Our attachment to a church can be for many reasons. I know people who go to a particular church because of its choir and music. Others attend church where the service is short. (I have Roman Catholic relatives who drive across town to attend a Convent Mass rather than go to the parish church down the street because the Convent's Mass is fifteen minutes shorter.) Some go to certain churches because the children are sent away and do not disturb the big people.

You may have lots of choices but during the closing days of this Lent we need to ask which choices and options lead to eternal life. Have we been obedient and disciplined or merely lived in our comfort zone? Have we written our own words to portray the road to happiness? At the Easter service will we be singing, "Jesus Christ is Risen today" or Sinatra's, "I did it my way."? There is still time to choose the way which leads to eternal life.

FC

Fr. Gene Geromel is Rector of St. Bartholomew's, Swartz Creek, Michigan.

The Bible And The Catholic Faith

By *The Most Rev'd Ray Sutton*

Our faith is steadfast, unfeigned, and the only true one, having clear proof from these Scriptures (St. Irenaeus, Against Heresies, III.21.3)

I was minding my own business sitting quietly in the Dallas/Ft. Worth airport catching up on emails. Then there was that sudden sense that someone was beside me, staring down. I looked up to find a nice, young, affable gentleman. He introduced himself as a minister at the local .com Bible Church. I knew the one, a warehouse designed with the usual, functional “pill box,” non-transcendent, type of architecture.

The personable clergyman commented, “I noticed from your clerical attire that you’re probably a Catholic priest.” He continued, “I didn’t quite understand the purple shirt though so I thought I’d ask.” I explained that I was a bishop on the Anglican side of Catholicism. He didn’t really see the difference of course, but it wasn’t long before we were in a friendly but somewhat polemical discussion from the outset. He challenged and I answered.

He was taken aback when I mentioned, “I used to go to independent Bible churches as a college student.” I went on to explain that my family had been introduced to the Episcopal Church at St. Michael’s and All Angels in Dallas, Texas, when I was very young. Through the ministry of an organization named *Young Life* I had been taken to Bible churches. I went to them for a while, enjoying the warm Christian fellowship and the study of the Scriptures.

With a curious look on his face he responded, “What happened?” He elaborated, “You catholic types believe the stuff that church tradition made up instead of relying on the Bible.” He was given great pause when I responded “Actually it was my study of the Bible that led me back to the Church Fathers, the ancient Church and her traditions.” I added, “I kept reading in the Book of Acts that the first Christians took the Eucharist every chance they could,



even daily and at least weekly.”

I went on to explain, “I just couldn’t get a straight answer from my pastors as to why people so committed to the Bible hardly ever took the Eucharist. And when they did have communion it was rather hastily and crudely tacked onto the end of a service with crumbly crackers and grape juice, hardly appropriate since Jesus Christ turned water into wine.” At that he had to admit I was correct.

I can’t say that I totally convinced my young friend. Hopefully I was able to plant some seed that the Holy Spirit will use at some point in his life. The script of his journey’s story is not over. Perhaps we’ll see him some day at God’s altar receiving the Blessed Sacrament according to the Scriptures.

Nevertheless, this conversation and others like it have provoked me to produce a series of articles that I’m entitled, *The Biblical Catholic*. The first one is on, *The Bible and the Catholic Faith*.

It is no doubt true that there is a common misunderstanding on the Protestant side of the Lord’s Kingdom that Catholics follow tradition and not the Bible. I’m sorry to admit that even on the catholic side many of our brothers and sisters ironically, sometimes advocate the same, a kind of tradition

absent Scripture notion. The fact is to the contrary, it’s just not accurate to speak of the Holy Tradition of the Church as though it was made up apart from the source of the Holy Scriptures. The Word of God Written is the basis of the Catholic Faith.

St. Paul provides the perfect metaphor of this organic cohesion when he describes the Church as, “the pillar of Truth” (1 Timothy 3:15). In one sense according to this metaphor, community comes before the Canon of Scripture. That is, the people of God exist before Scripture is given. At the same time God provides His special revelation of the Scripture to lighten the path on which the People of God are to walk. Both Scripture and the Church have an organic relationship to each other. Neither was intended to exist apart from the other. The Church is the pillar upholding and therefore at the same time under the Truth. As such the Great Tradition of the One, Holy, Catholic and Apostolic Church looks to the Holy Scriptures for guidance in faith and life.

The immediate generation after the Apostles, what we call the Church Fathers, speak of everything they believe and do as informed by the Holy Scriptures. St. Irenaeus is but one example of countless many. He lived in the sec-

ond century. Growing up in Smyrna, he listened to the preaching of Polycarp, who was discipled by St. John. Bishop of ancient Lugdunum in Gaul, today Lyon, France, he encountered the heretical teachings of a nefarious movement called Gnosticism. Significantly, the Gnostics believed among many erroneous teachings that they received, exclusive secretive revelation known only to them. Against such false teaching Irenaeus wrote,

“Since, therefore, the tradition from the apostles does thus exist in the Church, and is permanent among us, let us revert to the Scriptural proof furnished by those apostles who did also write the Gospel, in which they recorded the doctrine regarding God, pointing out that our Lord Jesus Christ is the truth, and that no lie is in Him (*Against Heresies*, II.30.6)...

“Moreover, they [Gnostics] possess no proof of their system, which has but recently been invented by them...Such, then, is their system, which neither the prophets announced, nor the Lord taught, nor the apostles delivered, but of which they boast that beyond all others they have a perfect knowledge. They gather their views from other sources than the Scriptures (II:28.8; I.8.1)”

Thus Irenaeus concludes, “We have learned from none others the plan of our salvation, than from those through whom the Gospel has come down to us, which they did at one time proclaim in

public, and, at a later period, by the will of God, handed down to us in the Scriptures, to be the ground and pillar of our faith” (III.1.1). Irenaeus’ reference to the “ground and pillar of our faith” is directly from St. Paul’s magnificent metaphor. Importantly, the verb “come down,” or “handed down,” is the same word for tradition. Tradition was the means for receiving the Holy Scriptures. In the Great Tradition, St. Irenaeus accordingly taught that doctrine was not created by the Church. Rather, her doctrine, especially the Gospel, originate in Scripture.

The practice of looking to the Holy Scriptures as *the*, not a, source of doctrine in the ancient Church continued through all of the early conflicts. A primary case in point is Nicea, A.D. 325. Bishops from around the world gathered for what is called the First Ecumenical Council. They came to refute the false teaching of Arius, who had taught that Jesus Christ is not Eternal God but a creation of the Father.

When the bishops gathered they graphically portrayed their commitment to the Holy Scriptures. They sat in a circle around the Emperor’s throne. Except, the Emperor was not on the throne. A copy of Holy Scriptures was placed on his empty seat, depicting that the successors to the Apostles had come to determine what the Holy Scriptures said regarding Arius’ teachings. Their conclusion based on the Word of God Written was that he was in griev-

ous error. The result was the production of the greatest creed in the history of Christendom, the Nicene Creed.

The articulation and codification of this Faith Once Delivered into Holy Tradition became known as the *regula* or rule of faith. Indeed, Holy Tradition was perceived as so wrapped in the Holy Scriptures that to speak of one was to refer to the other. In the words of R.P.C. Hanson, “Certainly, there is evidence in abundance that the very fathers of the second and third centuries who wrote most frequently of the rule of faith as interpreting Scripture regarded the content of the Scriptures as materially identical with the content of the rule of faith, or professed to draw all their doctrine from Scripture” (R.P.C. Hanson, *Tradition in the Early Church* (Westminster: Philadelphia, 1962), pp. 100, 110, 112).

Thus, The Catholic Faith is deeply grounded in the Holy Scriptures; the former is not apart from the latter.

TC

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A Tide in The Affairs of Men

By Alicia Geromel

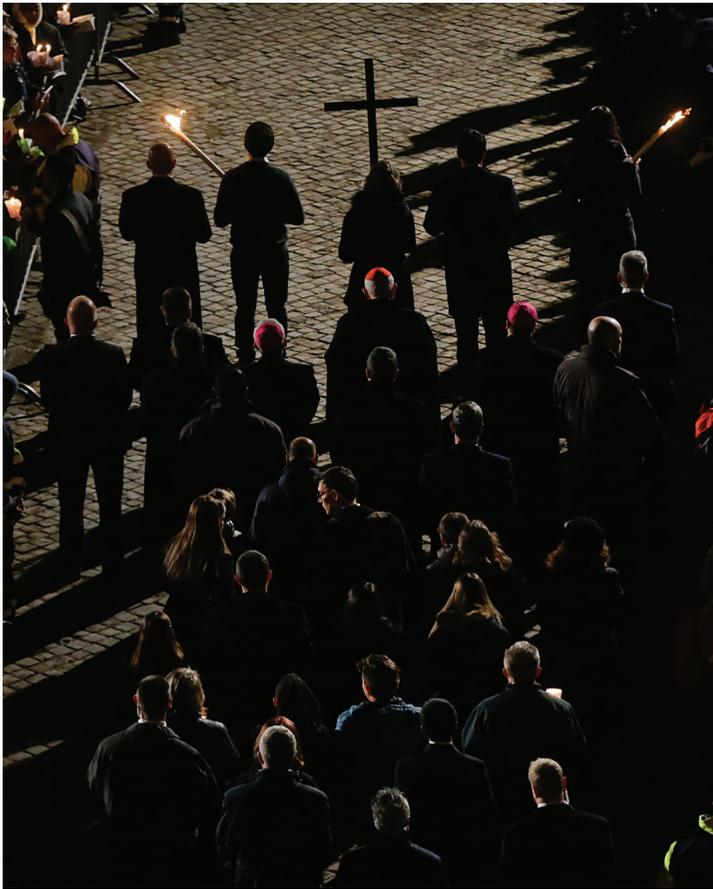
With the election of Donald Trump, whatever you may think of him as a person or a candidate, many things have changed, particularly in areas which one wouldn’t immediately think had any relation to an election. For example, the Pro-Life movement is suddenly pumped full of enthusiasm. Out of apparently nowhere, a bill to prevent the abortion of a child with a heartbeat appeared in Ohio. Now it was vetoed by Kasich, but abortion was still outlawed after 20 weeks. Who imagines this would have been possible even as recently as last year? (If someone thinks abortion was only legal during the first

trimester, they haven’t been really paying attention, but I assume that is none of us.) What I think may have changed here is the stultifying and paralyzing impression that there was nothing to be done about the steady march of destruction over-running our nation’s culture. I could be wrong about that, but something has definitely changed.

Another thing that has changed suddenly is our attitude to the media. Before, we only suspected we were being misdirected or massaged. Now we know it, and to make matters that much clearer, instead of retreating and retrenching, the mainstream me-

dia has become even more flagrantly off center. “Fake news” is more widespread, but mostly easier to spot, than ever. When you think about it, this isn’t as crazy as it seems. The only way the old media are ever going to get the majority of us “back in the box” is by convincing us that they were never wrong in the first place.

Some of us, particularly the young as well as the faithful consumers of old media, are already convinced that it is only those who are conservatives, fundamentalist Christians, or “right wingers”, who produce “fake news”. This is a mistake. I, myself, have caught once



reputable newspapers and news outlets in outright lies. Remember, the pre-election polls were ludicrously wrong. And I know, having personally witnessed it, that the numbers at marches are manipulated, downward in the case of Pro-Life or Tea Party style events, upward in the case of causes supported by the left. It behooves us all to beware. However, the old media is less and less popular every day. And we are all learning to be our own researchers and reporters. At this point, it is not all that difficult to scope out fake news. For example, it wasn't hard to catch the *Washington Post* in a lie while they were attempting to label *Breitbart* as fake news. They used an amateurish image of the red/blue electoral map and tried to pass it off as a false map put out by *Breitbart*. I happened to have seen the original article in *Breitbart* and knew that the *Post* image was a forgery. The map actually used by *Breitbart* was the official blue/red one put out by the electoral board. So the *Washington Post* was creating fake news while purporting to expose fake news. And if that's confusing, I think that's the point.

As a result of the necessity to question everything, those who want to know or spread the truth, politically, economically and socially, are in a better position than ever before to actually have an impact. Contradicting the popular wisdom has never been so easy. I am not saying here that one can always reach closed minds, just that it is easier to reach open ones.

Which brings us to religious truth. Or more accurately, the truth about religion, the church, Christianity and Western Civilization. Recently, we had a youth retreat dealing with this very issue. Our theme was "Fake OLD News", and focused on "completely false things we're taught in school about history". Of course we mainly talked about lies con-

cerning the Church. However, there was a spontaneous and lengthy session about Reagan, Gorbachev, the Wall, the Berlin Air Lift, the Iron Curtain, and Soviet bad behavior in general, about which our college-age attendees knew virtually nothing. The result? Little understanding of why many older people are so profoundly against communism. So those of you with kids in college have some educating to do, because it ain't being done there!

Here is a short list of the "fake news" we covered:

1: The Dark Ages (which now, apparently, are the "same" as the Middle Ages) were superstitious, unscientific, barbarous, and, yes, blame the Church for that. Just two little tidbits proving this wrong (but I'll tell you where to find more later): eye glasses were invented in 1280, and universities were started by the Church even earlier, in 1088, if not before. If you want proof of progress in the years immediately following the Fall of Rome, how about major advances in agriculture, architecture and use of wind and water power?

2: Christian persecution of the Jews was unique to Christianity, constant and caused by Church teachings. This is a very pervasive lie. In fact, Church policy consistently defended the Jews and the official doctrine was "the Jews won't convert until the Last Day, so leave them alone!" Also, there were only sporadic attacks on the Jews, who were in such a minority in Europe that any concerted attempt to wipe them out would certainly have succeeded. Why were there any such attacks? Because people (bullies) will sometimes attack weaker people. On the other side, there were also persecutions in Islamic countries of Christians and Jews and even persecutions by Jews against Christians, which few seem to think important enough to mention.

3: The Inquisition was crazy and evil. You can actually find articles online debunking this, so I won't bother, except to say that the Spanish Inquisition executed between 3000 and 5000 people over 350 years. Contrast that to some 50 million killed by the Russian Soviet state between 1924 and 1953.

4: Medieval Christians burned tens of thousands of witches; had a legal system that relied on miracles, as with "trial by ordeal"; knew nothing about the philosophers and writers of Rome and Greece or even burned their books; relied on faith, not science, observation and experimentation; were barbaric warriors; never traveled more than 10 miles from home; blindly accepted everything the Church taught as "Gospel"; hated and abused women (hence witchcraft trials); and encouraged slavery up to antebellum times in America.

For a helpful guide to why this is all untrue, along with many other shockingly inaccurate historical myths, get the book *Bearing False Witness*, by Rodney Stark. This is an invaluable resource for priests and laity alike to set the story straight. And the moment to do so is now, because people have been shaken and 'truths' they thought were axiomatic are being challenged daily. This is the optimum time to speak out and rebuke the lies.

This is not a moment too soon. Churches on all sides are declining in membership, attendance, income and overall vitality. This is almost universal, as you can verify by checking out different denominational websites on participation and giving trends. Those of us who are in continuing churches may think that this dwindling is occurring only among our-

selves, due to divisions that took place decades ago, but it's just as bad, or worse, among those who remained in the mainline denominations. Something else is going on.

We all know that Christianity has been under attack for ages. Stark goes into the causes of academic rot fairly well in his book, starting from Protestant antipathy towards anything Catholic - possibly understandable, but a tactic that has come back to bite all Christianity, since the Western Church has been impugned by association all the way back to Charlemagne and Constantine. He continues to trace the trend through the Enlightenment authors and beyond. Now, of course, we face the perverse doctrines of "Post-Christianity" a misnomer at the very least, since we are still around to be attacked. This, the fact that we are still around, is worth dwelling on further, simply because it should not be so.

Let's look at a partial list of the ways we orthodox Anglicans have been wounded:

Name-calling; loss (of territory, church buildings, friends, allies - some who have gone to orthodoxy and some to Rome); division from our home parishes, and in our current parishes, between our relatives and associates; misrepresentation of our positions; the lies detailed above (and the shame and uncertainty they have caused so many Christians); the deaths of so many in the vanguard of our movement; doubt, when God seems to have deserted us or to be foolishly silent; depression; hopelessness; fear for our livelihoods, our reputations and even our lives; exhaustion from working two or three jobs, and doing tasks around the church which used to be done by others; and, perhaps most debilitating, the sense that everything we have ever tried to do for God has been wasted.

These are fearful wounds, and it is both our strength and our weakness that we haven't taken account of them in full.

When we look at the above in totality, we run the risk of utterly collapsing and retreating into despair. On the other hand, not seeing them *in toto*, but one by one, individually, has kept us from understanding the overwhelming force the Enemy has brought against us. Logically, we shouldn't still be here.

Pause for a moment to let that sink in. In fact, take a walk, look at God's world and think carefully about all the blows you have been dealt. Number them and tell them over. It's safe to do that now, because you almost certainly see what I am getting at. We are only still here because of the Grace of God.

Have a nice walk? Good, now on with the show...

So, given that we have been and are under attack as orthodox Christians, what should we do? Typically, our response has tended to be reflexive and piecemeal. Shoot down this heresy here; cope with this defection there; pray about this temptation to despair, or anger, or vindictiveness. Try this or that strategy for this or that issue; whatever, we've lacked a compelling, unified, overarching strategy to advance the Kingdom of God in the face of the opposition. And so we have survived, by God's sovereign mercy, but we mostly haven't thrived. Now this may not be thoroughly true of you, as an in-

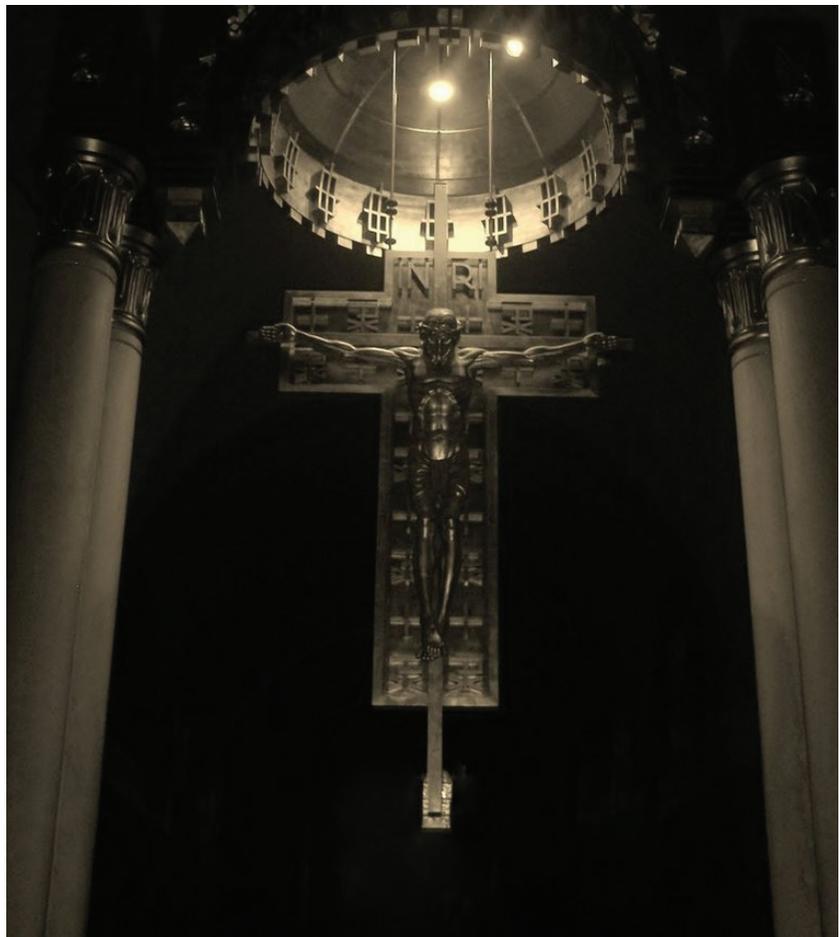
dividual, but as a group, we are more like this than not. So, what should we do?

Rise up, O men and women of God. Now is our hour. The metal is hot. The anvil is solid. The time has come to strike! Do not doubt that the Spirit will strengthen and amplify everything we do.

I know, I know. This is all very well, all this rousing rhetoric, but what are we to do? I can't tell you exactly what you should do. I know what I have to do, but each person is called to build up the Church and proclaim the Gospel in ways particular to themselves and their context. So I don't have prescriptions, but I have a couple of stories to tell that seem to me to point the way.

The first was told me by a member of the ACNA whose church was on the point of folding a couple of months ago. While praying, she had a "word from the Lord" or rather, two messages. The first was an image of the persistent widow and the judge, saying, basically, "Never shut up". The second was the face of a young disabled man who had adopted their church and, while challenged in many ways, is a gifted artist. She told me that her church was the only place where he could "be himself". So for this young man's sake, she was willing to make a fool of herself, going to the vestry meeting that had been called to make an end of her church, repeatedly, constantly, and annoyingly saying, "Please, please, keep this church open."

The upshot was that, beyond all expectation, the church did not close. It retains no priest, has a visitor every other Sunday, a Deacon's mass on other Sundays and a Bible study in someone's home every Thursday. The people of



this church have been extraordinarily wounded, failed by priests, riddled by serious diseases, they were exhausted and they had just lost their only family with children. But, they did not give up.

The other story was told by a man with a checkered past who has been a church member for a year and a half, recently baptized and confirmed. He originally came with a friend volunteering after church doing flashcards with the children. He said that when this friend called him up and suggested he come help that day, he had been knotting a rope for his own suicide.

The point here is that we may be small, scattered and beaten down, folks, but we are essential! We are needed. The message of Christ is needed. We can reach and save people. Conversations at work, on the bus, at social events like weddings and on; wher-

ever we are there are opportunities to nudge such people into investigating a new vista. And, as the above stories show, God is more than capable of working in and through our weakness. We must learn to be bold again, to take confidence in this and, I'd argue, from the times we live in.

Something has changed, the mood of the nation has shifted. I don't think we know its full depth or where or who it affects or how, and this may vary from place to place and person to person. These things will become clearer as time goes by and we adjust, reach out and tentatively feel our way, all for the glory of God.

So my suggestions are just guesses but my main message is one of hope. Take heart! We are on our way; we don't know where, but we know God is taking us there. All we need is renewed

confidence, vigor and a chance to keep fighting and, by the grace of God, eventually win the fight here on earth as it's been won in heaven.

FC

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A Guide to the 39 Articles

By Fr. Richard Cumming

St. Paul's affirmation in Colossians 2, that we are risen with Christ, is pivotal to the whole significance of the resurrection. For if the resurrection is about an event of significance to the life of Jesus Christ alone, then it becomes simply a point of archaeological and historical debate. But the whole point, as St. Paul tells us in Colossians, is that the resurrection of Jesus Christ unto new life is also a resurrection unto new life in us; and that through our baptism we are already both buried and resurrected unto new life with and in Jesus Christ: as we read in 2 Corinthians 5, "therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." This makes the news of the resurrection something other than a mere datum of history and a subject of scholarly debate, since it makes the resurrection an event that is not merely a subject of scholarly debate but is first and foremost an event of cosmic and existential significance for each and every one of us. As St. Paul writes in 1 Corinthians 15, this is serious, for "if Christ be not raised, your faith is vain; ye are yet in your sins." So when we encounter the polarity of the Christian and atheistic worldviews, when



the question for the rational grounds for the resurrection arises, instead of debating archaeological, textual, and biological facts, as many evangelical apologists do, we can answer in a far more straightforward way that we believe in the resurrection of Jesus Christ because we are already resurrected in him and have new life in him through the power of his resurrection.

Viewed in this light, which is the light in which St. Paul treat the signifi-

cance of the resurrection of Jesus for us in 1 Corinthians 15, it is not necessary for us to "prove" the resurrection that we have proclaimed for 2,000 years, for the resurrection of Jesus Christ, as we have seen, is the axiomatic principle of our existence as Christians renewed in the very core of our being by sharing in the resurrected reality of Jesus Christ. The resurrection of our Lord Jesus Christ is a premise without which we cannot explain either our existence

as Christians or that of the Church as the community called into being by the power of the resurrection. As such, each and every one of us who confesses the Catholic faith stands as living proof of the resurrection of Jesus. We all have new life in Jesus Christ through the power of baptism into Jesus Christ because Jesus Christ truly is raised from the dead, and so we know in our hearts that our Lord Jesus Christ is raised from the dead just as firmly as, and precisely because, we know in our hearts that we have new life in him. As we read in Galatians 2: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

This argument for the resurrection of Jesus Christ, which can be described as a transcendental argument from our own resurrected life, can also be represented in the form of a syllogism:

Major Premise: I am resurrected unto new life;

Minor Premise: Without the resurrection of Jesus Christ, I cannot be resurrected unto new life;

Conclusion: Therefore, Jesus Christ must be resurrected.

There remains, however, the objection that resurrection, as a miracle, runs counter to the established laws of nature and so is intrinsically impossible. It is at this juncture that most traditionalists fall into the nominalist error, according to which, since God is sovereign over nature, God can do whatever he wants with nature, including violating the laws of nature. Such an appeal to the sovereignty of God is certainly tempting, but as many of us know, it is not cogent at all in dialogue with non-believers. Furthermore, it is not theologically orthodox, since it categorizes divine agency as a violation of the laws of nature, which reduces the Catholic faith to a mere mythological conception. If we turn back to the deliberations upon the Incarnation in our discussion of Article II, we find that one of the chief merits of the teaching of the Chalcedonian Definition of 451 was that it distinguished the doctrine of the Incarnation from the stories of Greek and Hindu mythology, since the Incarnation of our Lord Jesus Christ did not entail a nullification of human nature but rather an elevation of human nature into union with the divine nature. This, as St. Augustine was quoted as stating, is ultimately a form of grace whereby God elevates nature, uniting it to himself without annulling it, and we concluded on the basis of St. Augustine's remarks that the Incarnation, as the elevation of man by grace into union with God, is the paradigm for our own experience of grace.

This principle applies equally to miracles as a form of God's agency in the world. Miracles are a means of grace, and therefore they are events of God elevating the life of the cosmos into union with himself to a specific degree that do not annul the natural life of the cosmos but instead bring the life of the cosmos to fulfilment: to repeat the scholastic axiom, *gratia naturam non tollit, sed perficit* (grace does not destroy nature but perfects it). This is perfectly logical: considering that all things are made by God and for God, it stands to reason that their elevation into union with God by grace should constitute not a nullification of their true nature but the radical fulfilment of their true nature.

Article IV also mentions the Ascension of Christ into heaven, and in its treatment of the ascension, just as in its treatment of the resurrection of Christ, Article IV also plain-

ly affirms the Catholic faith of the Nicene Creed, stating: "he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day." It must be stated that Christ's Ascension into heaven is not a marginal theological topic but is crucial to the economy of salvation. In John 16, Jesus explains why his Ascension into heaven is so important, telling his disciples: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

What does the Ascension of Jesus Christ mean for Jesus Christ? The Ascension of Christ means what the Nicene Creed declares, that Jesus Christ now "sitteth on the right hand of the Father," which means that, as St. Paul states in Philippians 2, "God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." After his resurrection, Jesus ascends into heaven and is crowned King of Heaven, reigning over heaven and earth by the decree of God the Father who, as we read in 1 Corinthians 15, "put[s] all things under him." This is why he states in Matthew 28, just before he ascends into heaven, that "all power is given unto me in heaven and in earth," and this is why we read in Revelation 17 that "he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful." Jesus Christ is King of heaven and earth, since all things are placed in subjection under him. Here there is no division of the world into a Christian sphere, where Christ reigns, and a non-Christian sphere, where Christ does not reign: Jesus is King of the entire created order. It is for that reason that, for many centuries, the overwhelming majority of Christians assumed that the "secular" head of state would be crowned by the bishops of the Imperial State Church. Times may have changed, but the truth of Christ's universal dominion has not.

In this article, we have seen that the Resurrection of Christ is the juncture at which the Christian and atheistic worldviews show themselves to be radically opposed. We have also seen that the resurrection of Christ follows ineluctably from the fact that we ourselves are already partakers of his resurrected life; and that as a miracle, the resurrection does not contradict the laws of nature any more than the Incarnation contradicts the laws of nature – in both cases, *gratia naturam non tollit, sed perficit*. Finally, we noted the importance of the ascension of Christ into heaven, concluding that an Imperial State Church is a consequence of Christ's universal reign over heaven and earth.

FC

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