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Forward in Christ

The magazine of Forward in Faith North America.

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In the News

GAFCON to Consecrate a Bishop for England: GAFCON Primates meeting in Lagos, Nigeria, announced in a communique that they will consecrate a bishop to serve traditional Anglicans in the UK and Europe:

“During our meeting, we considered how best to respond to the voice of faithful Anglicans in some parts of the Global North who are in need of biblically faithful episcopal leadership. Of immediate concern is the reality that on 8th June 2017, the Scottish Episcopal Church is likely to formalize their rejection of Jesus’ teaching on marriage. If this were to happen, faithful Anglicans in Scotland will need appropriate pastoral care.

“Within England there are churches that have, for reasons of conscience, been planted outside of the Church of England by the Anglican Mission in England (AMiE). These churches are growing, and are in need of episcopal leadership. Therefore, we have decided to consecrate a missionary bishop who will be tasked with providing episcopal leadership for those who are outside the structures of any Anglican province, especially in Europe.”

The communique was welcomed by GAFCON UK.

Fall-Out at Falls: The conservative evangelical ACNA parish, Falls Church, Truro, in Virginia, has signed an agreement with the Episcopal Diocese of Virginia, drawing criticism from ACNA Archbishop, Foley Beach.

In the agreement, Falls Church will lease its property from the Diocese of Virginia and work with the Episcopal Church in establishing the “Truro Institute,” which is described as a “School of Peace and Reconciliation.”

Archbishop Beach slammed the initiative, suggesting the proposed reconciliation was “counterfeit.”

“It is ironic,” stated Beach, “to begin a ‘Peace and Reconciliation’ center when you are not at peace with your own bishop and archbishop. Truro has been a leader in the renewal of North American Anglicanism, giving a robust defense of the Gospel, and refusing to peddle any counterfeit. It is my hope that they will uphold that heritage, resist counterfeit versions of ‘reconciliation,’ and fulfill their calling among the leading congregations of the Anglican Church in North America.”

The Archbishop of Canterbury, Justin Welby, has praised the Institute, saying that he was “deeply moved” by its establishment.

Llandaff Bishop: The ancient See of Llandaff has elected June Osborne to be its new bishop figure.

Osborne, who served as Dean of Salisbury Cathedral, is hailed by the Church of Wales as, “A ground-breaking figure in the Church of England,” because she was the first woman to get the coveted job of Dean at a medieval cathedral.

Now Osborne is set to break yet more ground by becoming the first ever woman bishop figure of Llandaff. Osborne is due to be enthroned at Llandaff Cathedral on July 22.

FIFNA upholds the all-male priesthood.

Sinai Jihad Threatens St. Catherine’s: ISIS gunmen opened fire on an Egyptian checkpoint near St. Catherine’s monastery in the Sinai, killing one policeman.

After an exchange of gunfire, in which several terrorists were wounded, the gunmen fled the scene. A spokesman for the monks at St. Catherine’s, Fr. Gregorios, told Egyptian media that it was unclear if the monastery was the ultimate target for the attack.

St. Catherine’s monastery at the foot of Mount Sinai, is home to some twenty Greek-Orthodox monks and enjoys a status of autocephaly. It is the world’s oldest still active Christian Monastery, and was declared a UNESCO World Heritage site for its Byzantine architecture, and collection of icons and manuscripts.

Qaraqosh Liberated: Once home to Iraq’s largest Christian community, the town of Qaraqosh celebrated its first public Easter services following the town’s liberation from the Islamic terror group, ISIS.

ISIS seized the town in 2014, destroying Christian churches, homes and businesses, forcing the majority of Qaraqosh’s 50,000 strong population to flee. However, the town was liberated from the terrorists in October as part of a wider offensive to retake Mosul and returning Christians were able to celebrate Easter in those churches still standing.

To mark their new freedom from persecution, a large Cross was erected in the town in May in the presence of Christian militia members from the Nineveh Plains Protection Units. The Cross was sponsored by the French charity SOS Chretiens d’Orient.

Forward in Christ urges your prayers on behalf of the persecuted Christians of the Middle East.

Trump Orders Religious Freedom: Coinciding with the National Day of Prayer, President Donald Trump signed an Executive Order in the White House Rose Garden defending religious freedom.

Called “Promoting Free Speech and Religious Liberty,” the order promises “regulatory relief” to organizations, such as the Little Sisters of the Poor, which object to Obamacare’s contraceptive mandate. The order also relaxes IRS enforcement of the Johnson Amendment, that bans tax-exempt organizations from political activity and speech.

The Little Sisters of the Poor have been part of long-running litigation seeking relief from having to provide contraception coverage under the Affordable Care Act. After signing the order, President Trump welcomed two sisters on stage, assuring them that “your long ordeal will soon be over.”

Some conservative religious groups applauded the order.

“The open season on Christians and other people of faith is coming to a close in America and we look forward to assisting the Trump administration in fully restoring America’s First Freedom,” stated Family Research Council President Tony Perkins.

An Interview With FIFNA's President

By David Virtue

Virtueonline (VOL) recently interviewed FIFNA's President, Fr. Lawrence Bausch. Forward in Christ is pleased to republish the interview.

VOL: Canon Bausch, how do you understand your mission in these post-TEC, new ACNA days?

BAUSCH: Our primary mission is to teach, practice and proclaim the fullness of our Catholic inheritance for Anglicans, regardless of jurisdictional identity. Historically speaking, we see ourselves as a part of a new "Oxford Movement". After my election, I said that our mission was now responding to a different parable than when we began. Originally, we were like those who had found the "pearl of great value", and who were to protect and preserve it with all of our resources. Now, we are within the parable of the talents, whose mission is to utilize and witness to the value of this gift we have been entrusted with.

VOL: Where do your members come from today?

BAUSCH: We have members from the ACNA, TEC and Continuum. Our elected Council also come from all three.

VOL: For the moment the ACNA allows for the Ordination of women to the priesthood though the matter is far from settled. How does the situation of your members and leaders within it differ from the days in The Episcopal Church?

BAUSCH: When the ACNA came into being under the authorization of the GAFCON Primates, the participants, most of whom had been a part of the Common Cause Round Table, agreed that we would allow each Diocese to have its own policy on Women's Ordination (to) the Priesthood, while the Episcopate would be male only. We also agreed that a Task Force would be assigned to do an extensive study of Holy Orders, including the matter of Women's Ordination. This had never been done in TEC. The assumption going in was that we cannot exist as a Church in a permanent state of "impaired communion" in which not all clergy were universally recognized. This entire good-faith enterprise has been a true blessing for all within the ACNA.

VOL: The ACNA is completing its study of Holy Orders this year. What is your hope or expectation for the outcome of this effort?

BAUSCH: Our expectation is that this thorough study, much of which is already available on the ACNA website, will confirm our position as Biblical, historical and theologically coherent. Our hope is that this will be received by the College of Bishops favorably, and will be commended for study in every Diocese. Then, we hope (and pray) for the wisdom to see how best to alter our practice and come into conformity with our historic position. We recognize that the im-



plementation of such a change will require time, with great pastoral sensitivity and care.

VOL: How does your message and appeal for the fullness of catholic faith and practice within Anglicanism, address or speak to the particulars of people in TEC, the Continuing Churches, and the ACNA (and perhaps the wider Anglican Communion)?

BAUSCH: By not taking a position on jurisdictional membership, we want to be able to offer tools which can help any and all of our members to fulfill our mission in their particular context. For example, at our upcoming July Assembly, we will be giving participants an opportunity to attend one of two workshops, one on Anglo-Catholic Church Planting and the other on Church Revitalization. Regarding the wider Anglican Communion, our members have a variety of international connections and shared ministries, in addition to our participation in GAFCON. For example, I went by invitation of the bishop to do two weeks of teaching for priests in Anglo-Catholic practice and teaching in the Diocese of Dar es Salaam in Tanzania.

VOL: FIFNA operates across North America within a number of Anglican churches, including the Reformed Episcopal Church, the Anglican Church in North America, the Diocese of the Holy Cross, the Anglican Mission in the Americas, the Anglican Province of America, the Anglican Church in America, and the Episcopal Church (United States). However, FIFNA is not a diocese of the ACNA, which is predominantly evangelical in theology and ethos. Clearly there are tensions there. How do you think you can resolve them? Do you see a time when FIFNA

would be a full partner (diocese) in the ACNA?

BAUSCH: FIFNA is not itself an ecclesial entity, and is not in itself within any jurisdiction. However, some of our members within the ACNA are within the Missionary Diocese of All Saints, which is comprised of FIFNA-member parishes and priests. The tensions you describe between some of our perspective and the ACNA are real, but not necessarily negative. At our Anglican best, we strive to see these as differences of emphasis rather than substance, and then continue to promote the understanding of our essential Catholic identity as particularly expressed such things as the Chicago-Lambeth Quadrilateral. It is also noteworthy that, in the production of the ACNA Catechism, there were FIFNA members involved.

VOL: There are former TEC Anglo-Catholic dioceses like Ft. Worth, Quincy and San Joaquin that are fully on board with the ACNA. Is that possible for FIFNA?

BAUSCH: FIFNA is a Ministry Partner with the ACNA, as is the AAC. So, unlike a Diocese, we are in, but not of it.

VOL: You have held an annual Assembly every year since your beginning. How does your upcoming one embody your change of focus?

BAUSCH: I have already mentioned the workshops we will be offering. Additionally, Bishop Ackerman and I will be monitoring a forum on the future for Anglo-Catholics, and hope that a good number of young clergy and members will participate. The theme of the Assembly itself, *Celebrating God's Design for Marriage, Family and the Single Life*, should certainly appeal to all participants, regardless of jurisdiction.

VOL: Who do you target in seeking new members to FIFNA?

BAUSCH: I serve in the ACNA Diocese of Western Anglicans, where I am one of a very few Anglo-Catholic priests. However, I am very frequently asked to offer either teaching or mentoring by those who have come from an Evangelical background. They often are attracted to our Anglican history and order, but know little about the richness of our catholicity. This exemplifies the sort of person we see as potential new members.

VOL: How can you attract secular Millennials to a movement like FIFNA? While there seems to be a groundswell by many evangelicals towards liturgically driven churches like Rome and a number of Orthodox Churches, how do you think you can get such persons interested. In short where is your future flock coming from?

BAUSCH: This is indeed the great challenge for all traditional Christians in our culture. Ultimately, our best hope will be in those Millennials who are already among us or coming our way. We can equip them for this work among their peers. I am quite taken with the teaching and influence of Charles Taylor in understanding our culture and challenges. Two books which have been inspired by his thought I have found to be quite helpful: *How (Not) To Be Secular*, by James K.A. Smith, and *How To survive the Apocalypse: Zombies, Cylons, Faith & Politics*, by Robert Justra and Alissa Wilkinson.

The other thing we need to be doing, in my opinion, is to get acquainted with young people, believers or not, and ask them to teach us so that we may understand them better. We won't know how to offer what we have until we know them. Our Lord, and our ministry, are implicitly relational, and we ignore relationships to our discredit.

VOL: Thank you, Fr. Bausch.



With thanks to Virueonline for permission to republish. This interview may be found online at virtueonline.org.

Of Heaven and Resurrection

I should like to develop the last point a bit. Heaven is nothing that created nature produces; it is a new creation. Two consequences follow from this. The first is, that we have no interest in trying to isolate a piece of us called 'soul', which tends to outlive the body's collapse. Our immortality is the new gift of God, not the survival of our old nature, whether in whole or in part. It was pagan Greeks who talked about immortal soul; and with reason; for (to put it shortly) they thought the human spirit was a piece of godhead, able to guarantee immortal being to itself. The religion of the Bible teaches no such doctrine. God alone can give us a future. It is better, then, to talk about the resurrection of man than about the immortality of 'soul'. Belief in resurrection is belief not in ourselves, but in God who raises us. It is in fact the acid test, whether we believe in God or not. A God who raises the dead is a real power; he is not just a fanciful name for the order of nature, whether physical or moral. A God so identified with the natural order that he adds nothing to it is difficult to distinguish from the world he rules, or from the laws which govern it.

Old Indian thought evaded the issue by making the cycle of the soul's rebirths a part of nature, like the seasons and the tides. And as the lazy mind need not distinguish the God of the tides from the tides, neither need it distinguish the cycles of rebirth from the God of the cycles. But when we realise that man's person, the living image of God, is bound to be sucked down in the whirlpool of decay, unless God rescues it; then faith in God begins to mean something. It alters the whole picture.

Austin Farrer

Queen of Peace, Pray for us!

By Fr. Terence Jordan

This is a time for prayer. Friction between nations, terrorism, racial strife, riots, domestic violence, the opioid crisis, and attacks on police and first responders fill the headlines. Mistrust and apprehension are rife. The center cannot hold, and things are falling apart. Why is all this happening? I will tell you why. People have turned away from God. Not some vague higher power, but the true God of the Judeo-Christian Revelation, fulfilled in Jesus Christ. When the Hebrew Children turned away from God, the nation fell. When they turned back to God, the nation was restored. Things will not get better until people turn back to God. People always think the time they are living in is either the best or the worst of times. This is not so. It is simply their time; it is simply our time.

During the devastating time of the French Revolution there was a little statue of Our Lady, Mary, holding a dove with an olive branch in its beak. It was carefully safeguarded during the Reign of Terror. It came to be known as Our Lady, Queen of Peace. It has given solace and hope in trying times ever since.

One of my favorite Christmas cards is a depiction of the Holy Family sheltering in the shadow of a sphinx. They had to flee to Egypt to escape from Herod's slaughter of the Holy Innocents of Bethlehem. So Our Lady knew all the tragic realities of man's inhumanity to man. Because of her faith, she was able to endure all this and more, the death of her son. We must pray for her faith, and not give in to despair, allowing her to be a model for our prayers. We must ask for her prayers, to enable us to be persons of hope in difficult times, relying on the supernatural Grace of Almighty God.

After the Ascension of our Blessed Lord, but before the coming of the Holy Spirit at Pentecost, the disciples of Our Lord together with Our Lady, watched and waited. They were to stay in Jerusalem and pray. During this "mean time", as they followed their Lord's instructions in the Upper Room, they must have experienced the full range of human emotions, from joy to apprehension, from certitude to doubt. After all, they were still under the yoke of the Roman Empire. It was a culture of many gods, idols, and immorality, enforced by the most powerful government in the world.

What was this tiny band against such an array of powerful forces? They must have felt as small and insignificant as a grain of sand in a vast, rolling desert. I can well imagine the ever-fickle disciples being impatient and afraid, and Our Lady quietly reminding them of the Lord's instruction: Pray. The Holy Spirit did come, and the first Christians were filled with supernatural love and power. And they went out from Jerusalem and simply changed the world, overcoming the Roman Empire, and establishing Christian Civilization.

For some time now, I have sensed that we Christians of the 21st century are growing closer and closer to those of the 1st. Like them, we find ourselves under the yoke of an immoral culture, filled with many false gods and idols. We are told that right is wrong, good is bad, and male is female. And we are increasingly being coerced, not merely to ac-



knowledge such things, but to embrace them. What to do in such a "mean time" between the first coming of Christ and the second? Exactly what the first Christians did. We are to be persons of prayer, filled and corrected and empowered by the Holy Spirit, fearless in defending the Way of Christ, and seeking to share it with any and with all. We are called to be prayer warriors for Jesus Christ, praying without ceasing, and opposing the forces of evil and darkness, all around. This is the only way, more powerful than the destructive and soul-destroying culture in which we find ourselves. Our Lord told us to pray. Our Lady said do whatever He tells you.



Fr. Terence Jordan is semi-retired and assists at St. Mark's, Arlington, in the Diocese of Fort Worth. He is the Superior of the Society of Mary in the Dallas, Fort Worth area.

Mary And My Motor Scooter

By Fr. Gene Geromel

If the truth be known, it was actually a moped, but in Ohio at the time I had to have a motorcycle license to drive it. I therefore referred to it as my motor scooter. I could drive it safely around the small town I ministered in. It averaged about 56 miles per gallon at a time when we had just finished gas rationing. But mostly, my motor scooter was fun to drive. You could feel the warmth of the sun and the fresh air on your face. When you drove past houses you could smell what they were going to have for dinner.

There was a three week period which I remember clearly. Every morning I would drive to the local Roman Catholic Church. It was a ten minute ride from the home we were renting. Or it was a twenty minute ride from my church. St. Augustine's Roman Catholic Church was a beautiful structure. Their priest and I were close. My children went to their parochial school. When Father was away, I would preach at the school mass. and Sister Hildalyn, the school principal, would distribute the Blessed Sacrament.

During this particular period, I went to their church every day to light a candle before the Statue of the Blessing Virgin Mary. I would arrive at the church, park near the sidewalk and put my kickstand down. I would go into the church light the candle and ask Mary to intercede for me. My name was in as a candidate for Rector of a parish in Pennsylvania. It was a beautiful church with a rectory, an Anglo-Catholic parish in a small town in the mountains. It was everything I wanted. I was desperate. It was as if I was banging the gates of heaven.

After the lighting of numerous candles, the head of the search committee called me. He told me that they wanted to call me, but there was one issue. One of the parish members was the local superintendent of schools. It would be an affront to him if their Rector sent his children to a Roman Catholic parochial school. So much for a parish in Pennsylvania.

For me, it is an indelible memory



which is both pleasant and unpleasant. The ride every morning was not only a spiritual pilgrimage, but an adventure. The end result was, to say the least, disappointing. In fact, I realized later that for several weeks afterward I never said a bead, even though the rosary was part of my spiritual life. I was angry with Mary for her intercessory failure. I didn't get what I wanted.

Now some of you who read this will understand the lighting of votive candles and asking Mary to intercede. Some of you will not. Some will find the reverence for Mary to be unfathomable. I once had a parishioner with very strong views about everything. The name of Mary and the invocation to the Saints once entered a conversation and he said, "If I need to see a doctor I am not going to call his mother!" It was said with some anger.

Now in the Eleventh chapter of St. Luke's Gospel (11:27-28) we read, "As he said this, a woman in the crowd raised her voice and said to him, 'Blessed is the womb that bore you and the breasts that you sucked!' But he said, 'Blessed rather are those who hear the word of God and keep it.'" Now some might read this as a rebuke of Mary.

Yet, let us look at the First Chapter of St. Luke. An angel appears to Mary. He tells her that she shall conceive a son. She, of course, wonders how this can be since she has never known a man. "With God, all things are possible", he tells her. Her reply is significant, "Behold, I am the handmaid of the Lord; let it be to me according to your word." We refer to this as the "fiat", Latin for "let it be". She is willing to do whatever God asked of her. In that culture, a pregnant unmarried woman would be stoned to death. Can you name anyone in the history of the world who was so willing to "hear the word of God and keep it"?

Since the earliest of times, we have used the term 'Mother of God'. It is found in the writing of Origen who died in 254. St Athansius and St. John Chrysostom both used the term. The Greek word is Theotokos which can also be translated as God Bearer. Mary is given this title - no one else.

I once knew a young woman in college. She was not a believer. She had no background in the faith. One day she was having a particularly difficult day. A Roman Catholic Sister, who was assigned as chaplain, saw the girl's worried expression. All she said was, "I'll

pray for you today.” It changed the young woman’s day. People want to be prayed for (even if they are uncertain about the teachings of the Church)

As members of the Body of Christ, we pray for one another. It isn’t just me and Jesus. We are in this together. I need the support of my fellow Christians and so do you. There was once a very difficult time in our life. There were days when I didn’t think I could make it. Then I would feel as if the weight was taken off my shoulders. A few days later someone would write or call and tell me that they were praying for us. Intercessory prayer works.

In his Spiritual Exercises, St. Ignatius of Loyola has us speak with Christ. He also asks us to speak with other saints, especially the Blessed Virgin Mary. A parish priest would find it easy communicating with the Cure d’Ars, who is the patron saint of parish priests. A parent, especially a mother, would find it helpful speaking with Mary. Holy Scripture makes it clear that there were times in which she did not understand her son. There were times when she had to ponder those things in her heart. Every parent finds that there are times in which we do not

understand our children. What are our thoughts about being a mother? What usually comes to mind is nurturing, comforting, consoling and encouraging. Perhaps that is one of the reasons I went to Mary when I wanted that particular parish in the mountains of Pennsylvania. Get used to talking with the saints in heaven. After all, you will be with them sooner than you imagine.

Now the church is not just made up of only those who attend our church or Forward in Faith. It is made up of all those who have gone before us. It is called the communion of Saints or the Church Expectant or Church Triumphant. (One of the reasons ESA/FIFNA came into existence is that the leadership of the Episcopal Church decided to disenfranchise all who went before us. They thought a 51% vote of those present at a General Convention has the right to change the teachings of the Church.) Since the days of the Early Church faithful, Christians have asked for the prayers of the saints. For many of us, the last time we misplaced our car keys, didn’t we ask St. Anthony for help? Is there anyone whom we should ask assistance from more than Mary? She who stood at the foot of the Cross?

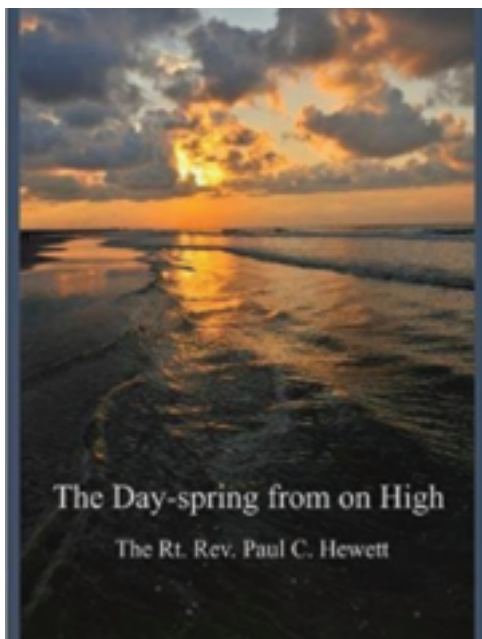
She who placed him in the manger?

It has been years since I have ridden a motorcycle. I think I have such a fond memory because of those daily rides to St. Augustine’s church. It wasn’t just the breeze and sunshine. It was the time on my knees before Mary. Yes, I was angry at her when I didn’t get the parish. That was my childishness, which I can fall into. But they were special days of special prayers.

May is the month of Mary. Take some time and speak with her. May is also motorcycle awareness month. Watch out for little priests on mopeds. They might be on their way to spend some time with Our Lady.



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



The Day-spring From On High, written by Anglican Bishop Paul Hewett, describes the battle between the Christian church and the rising church of the antichrist. Many gnostics and feminists wish to marginalize and eliminate orthodox and biblical Christianity. In the United States, traditional, orthodox Anglicans, who have been in the wilderness for forty years (since 1977), are entering a promised land with endless possibilities. What is God’s plan for the Anglicans once they come out of this wilderness? Join this Anglican bishop in a journey from a world trying to solve everything by politics to the Person and Presence of the Day-spring from on high, whose love for us changes everything in the Christian Church and world, and restores us to communion with our Lord.

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The Future is Now

By George Hillard

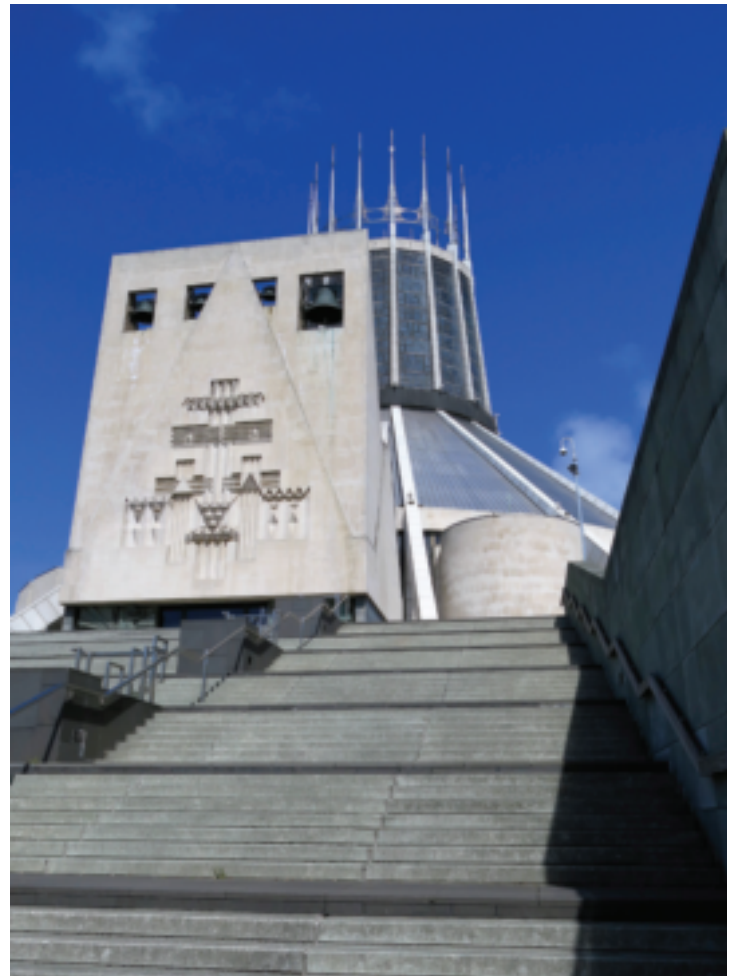
As some readers may recall, I have been writing about historic churches in England; I have been actively studying them since about 1990, and have made similar excursions to churches of similar vintage in France. There are similarities, but I am getting ahead of myself. I confess to being conservative, even old fashioned when it comes to the buildings I “like” and/or “dislike.”

A trip to London with time in the city only reinforces my convictions on architecture. They have some very strange new buildings there, and they come up with nicknames for them. For example, “The Shard” is a very tall, tapered, glass covered skyscraper with jagged glass fragments at the top. There are others, like the Gherkin and the Cheesegrater. There was a time when Prince Charles gave his opinions of some of Britain’s then-new buildings. Perhaps he was judged a bit harshly.

Churches and cathedrals (“big churches”) have a specific purpose: to worship and glorify God. Thus, their design has usually been within some parameters, and wide experimentation has usually been beyond the range of the acceptable. To be sure, by the end of the Saxon Period (1000-1100) there was variation in the execution of say, large chancel arches, but during the period there was lots of similarity in arches, doorways, windows, naves, chancels, and towers.

The Normans (arrived 1066) were better engineers and constructed large, robust, durable parish churches and massive cathedrals, many of which stand and are in use today. There is variation in execution but it’s not hard to spot a Norman doorway or large arch.

Early English (as at Salisbury and Wells) perhaps marked the beginnings of experimentation (as did St Denis in northern France). Several Gothic styles (Early English, Decorated, and Perpendicular) led to more elaborate buildings whose



Metropolitan Cathedral of Christ the King, Liverpool

features were impressive and inspiring. Flying buttresses—attractive but sometimes a structural necessity—came with taller buildings and larger windows. The great Gothic cathedrals include Notre Dame de Paris, Chartres, Amiens, and others. They are huge, ornate, and, for the most part, in use today.

These are generalizations, but I consider Gothic to be “new construction.” They are wonderful buildings, but I prefer Saxon and Norman. Having said that, let’s look at two cathedrals built in the 1900s. They are both in Liverpool, some 8 blocks apart. They are very different. Liverpool Anglican Cathedral has been described as Gothic, but it is simpler in execution than the well-known Gothic cathedrals. I would, tongue-in-cheek, call it Late Neo-Gothic Gothic. That is, it is tall, features an array of pointed arches and immense spaces, and specifically it is the largest Anglican church ever made.



Inside the Metropolitan Cathedral of Christ the King, Liverpool

The Metropolitan Cathedral of Christ the King is the Mother Church of the Roman Catholics of Northern England and the seat of the Archbishop of Liverpool. It has acquired the nicknames of Paddy's Wigwam and God's Rocket. It is circular in shape, seats 2300 people, and to be honest, looks like a huge kitchen funnel turned upside down. A simple design, but full of elegant stained glass and chapels spaced around the full circumference. The top part of the 'funnel' is all stained glass. While it is a simple, wide-open worship space with the altar in the center, a strip of blue glass runs around the entire circumference. I have seen Roman Catholic friends I took there approach it, saying, "Well, it's different..." These were, like myself, traditionalists. I said, "Wait 'til you see inside." They walked inside and froze, trying to take in all they could see.



Liverpool Anglican Cathedral inspires a similar reaction. It is immense, and on first sight you are tempted to disbelief (not theologically, of course) but it is 660 feet long and the tower reaches 331 feet into the sky. It is dark red sandstone and has, within its walls, a bridge. The bridge was intended to hold the 9700-pipe organ, which is larger now. The organ would have blocked the view of three huge blue stained-glass windows, so it is spilt into two parts above the chancel. The church is so large that when

Anglican Cathedral, Liverpool

the choir processes, chanting the Litany, the march takes about 15 minutes to reach the sanctuary. The bridge gives an unprecedented view of the Nave; it is possible to place, say, a whole choir there.

The interior space of the Metropolitan Cathedral is quite large and has few features; it is uncluttered. The organ pipes are against one area of the "wall." The choir processes from below the Nave. Next to the white marble altar is a white marble pulpit.

Around the circumference are 12 divisions, with hangings, different-colored stained glass, and different chapel themes.

Having cited the impressions these two buildings make, I must report that the greetings one receives in both churches are warm and genuine. I believe these two churches have a weekly impact on those who attend services there; I have been able to attend the early service at Metropolitan, and then the 10:30 Cathedral Eucharist at Liverpool Anglican.

While I have stated—many times!—my enthusiasm for ancient churches, these two modern cathedrals and the services they hold draw me back to Liverpool. Their services, their Christian welcome, and the emotional memory of attending, endure.



An altar of the Anglican Cathedral, Liverpool

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.

Sacra Domus

By Fr. Alan Andraeas

If St. Paul declared that marriage is a miniature replica of the Church through the mystery of Jesus and His Bride (Ephesians 5:31-32), and if he also declared that godly obedience, service, promise, and reward are properly found within the home (Ephesians 6:1-9), then the Christian home is a very special place indeed. Why, then, have we worked so hard to divide *church* from *home* with the same energy that others use to separate *Church* and *State*?

Sociologists and psychologists tell us that we can only sustain a dozen or so meaningful relationships. And yet, when it comes to worship, throngs of believers are drawn to the spectacle and energy of huge churches complete with Plexiglas pulpits, recording studio-quality praise bands, 'jumbo vision' PowerPoint, smoke machines, throbbing sound systems, and theater-style seating. Oh, and don't forget parking lot attendants, coffee shops in the narthex or lobby, and live streaming podcasts! Who doesn't want to be associated with the most popular church in the area?

I must admit, there is certainly a level of excitement in those things when God is exalted. But God also meets His people in humble living rooms where friends and neighbors gather in the Name of Christ for prayer; for the reading of Scripture, singing, and receiving the sacraments; and for sharing burdens and ministering to one another. In fact, St. Peter would more readily recognize this as an authentic church than many 'full life worship centers' and megachurch 'campuses' dotting today's landscape of North American Christianity.

It was precisely this kind of humble



house church that turned the whole Roman Empire upside-down. This was the Church described by Tertullian barely a century after the death of St. John when he wrote to his detractors, saying, "We [Christians] are but of yesterday, and yet we have filled every place among you—cities, islands, fortresses, towns, market places, camps, tribes, companies, palace, senate, forum. We have left nothing to you but the temples of your gods."

It's incredible to think that this period of unparalleled evangelism and expansion took place during a time when Christians had to restrict their worship to private homes (and sewers!). God used house churches to Christianize the known world long before Emperor Constantine gave the first megachurch to the Bishop of Rome. Megachurch? That's right. The Basilica of St. John Lateran—"The Most Holy Lateran Church, Mother and Head of all churches of the City and the Word"—was given to

Pope Miltiades in 312 AD. It boasted dimensions of 295' long and 184' wide (by modern comparison, the nave was just 5 feet shy of the length of a football field but over 20 feet wider); a huge church even by today's standards. But when it came to sharing the Gospel and the love of Christ, all the 'heavy lifting' was accomplished by house churches.

Perhaps it's time once again to examine today's House Church Movement from the unique perspective of Anglican use and worship. Just as many evangelical denominations (and numerous non-affiliated, independent congregations) are capturing a sense of the untapped potential of planting new congregations in the form of house churches, sacramental and magisterial communions are also being nudged by the Holy Spirit to experience "heaven at the hearthstone." In other words, our great Anglican Patrimony is primed for the rediscovery that worship in a living room can be just as authentic and nu-

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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.

minous as it is in a cathedral.

To many outside of the movement, the house church phenomenon has been quietly gaining ground in the fabric of American church life. By 2006, The Barna Group was documenting upwards of 20 million adults in weekly attendance at house churches—four times the number of people who attend megachurches, essentially making the House Church Movement our nation's largest 'denomination' (e.g., our largest denomination, the Southern Baptists, only claim an Average Sunday Attendance of just over 16 million people). Missiology and church planting expert, Ed Stetzer, claims that 24.5 percent of all Americans are now opting for small groups "as their primary form of spiritual gathering."

While the house church is similar in size to body-life gatherings or cell groups, it doesn't meet during the week for Bible study and fellowship only to be subsumed into a larger parent congregation for Sunday worship. Instead, the house church that regularly gathers in one of the member's homes is a duly constituted, whole, and autonomous congregation; a complete church in its own right. The challenge, however, is when the house church model is embraced by those who desire liturgical and sacramental worship.

In catholic tradition, the sacraments are only 'correct' when offered through authorized liturgy at the hands of a bishop in Apostolic Succession—or by a priest under obedience to that bishop. That means, even in a living room, there must be right order, right formula, right actions, right agency/instrumentality, and right authority. Only then is the celebration of the Eucharist in a family's home a tangible and proper 'echo' of the altar at the bishop's cathedral. And it's precisely this magisterial ecclesiology that allows the Anglican house church to take its equal place, without diminution, alongside other larger parish churches within in diocese under the cover of episcopal authority.

"Hey, that sounds great. I want to start a house church!" Hold on. You need a bishop's approval. You need a priest. Do the canons of your diocese support the house church model as a church planting strategy? What do you use for an altar? How do you manage finances? There are matters of state

corporation paperwork as a not-for-profit; of determining how your small parish conducts its business; and deciding if the priest receives a stipend or if he works a secular job as a 'tentmaker' and offers his religious ministry without remuneration (cf., Acts 18:3; 1 Thessalonians 2:9). What of vestments, altar vessels, and provision for music? Do you consecrate the room first and deconsecrate it after the service? Can deacons conduct the service if a priest isn't available? Will the house church receive episcopal visits? Do the local ordinances for your neighborhood or homeowners' association allow for these kinds of gatherings or permit the parking of extra vehicles on your street? Are you authorized to have representation at diocesan meetings? Because of your size, are you consigned to mission parish status or will you be accepted as a viable church? Must you use the liturgy or can you 'wing' it? Does church history even support the house church model?

Believe it or not, many of our dioceses and communions are poorly equipped to answer these questions. And do you want to know why? Because there are absolutely no resources available for the sacramental house church—no books, no journal articles, now how-to guides, nothing. Not even our seminarians are being encouraged to consider serving house churches as a meaningful posting from their bishops. When I began my doctoral work on the Anglican house church, I was shocked to discover this complete vacuum of material. Oh, there are plenty of resources for the non-affiliated, evangelical, anti-clerical, non-liturgical, non-sacramental house church, but for a house church under apostolic priestly care and episcopal cover? Nope.

We need to work on that—as a fellowship, as a movement, as a province, as Christians committed to our Anglican roots and Catholic Tradition. It's there, and it predates the use of St. Peter's home in Capernaum as a church, it predates the Temple, it predates the Tabernacle; in fact, we can trace God's love of the *sacra domus* (sacred home) in principle all the way back to the Garden of Eden.

That was the challenge of my thesis: to establish a theology and context for the Anglican house church by examining the scriptural foundations which

mandate the use of liturgy in worship; by identifying the biblical, theological, and historical precedents for house churches; and by seeking a complementary union between priestly, sacramental liturgy and the house church model. At last count, that thesis has now been downloaded 628 times to other students, seminaries, and universities in 44 different countries, and I have just converted that text into a Kindle eBook (*Sacra Domus: A Theology and Context for the Anglican House Church*).

There's a hunger to make this happen. We just need some guidance and tools to get things started. I encourage and challenge you to capture this vision. Perhaps your parish has the means and resources to help plant a house church. Our neighbors would benefit, our communities would benefit, each of our diocese would benefit, and the Church would benefit—perhaps even recapturing that evangelistic thrust and growth of the first three centuries when the Body of Christ overwhelmed an entire empire!



Fr. Alan L. Andraeas is a retired Navy chaplain and the parish priest of Holy Trinity Chapel (an Anglican house church since 2011) in Dennysville, ME. He is also the Father Prior of Saint Brendan's Monastic Retreat Community. He and his wife, Sue, are members of the Missionary Diocese of All Saints, Anglican Church in North America, as well as homesteaders with donkeys, dairy goats, chickens, and turkeys. This article is a very brief extract of the Preface and Chapter One of his book, Sacra Domus: A Theology and Context for the Anglican House Church.

Summer With an Archangel

By Alicia Geromel

If you haven't heard, St. Michael's Conference for Youth is a week-long summer program for teenagers which is designed to help them get to know God on a more personal level, separate from, but intended to support, their experiences in church with their families, as well as their religious instruction at home and in Sunday School.

There are several such conferences in the United States and Canada, all built on the same model, the St. Mike's started in Massachusetts in the 1960's, which, in turn, was an offshoot of the Valley Forge Conference of earlier decades. Each follows a monastic model of prayer, study and recreation. If that sounds stuffy, believe me, it isn't! One visitor to the St. Mike's Midwest observed that it was a perfect blend of worship, learning and "pure silliness", which neither offended nor detracted from the other goals, and that is because joy should never be left out of the Christian life.

The day is begun with Morning Prayer and the Eucharist. After breakfast, everyone attends three hours of classes, some of which they choose, like "Signs and Wonders", "The Silver Chair", "Meditation" or "Choir", and others which are required, such as "The Mass", "The History of the Church" or "The Book of Common Prayer". Instructors and students are ready to laugh and talk at lunch. The afternoon is devoted to games and relaxation. Those who wish may enjoy outdoor activities like "Kick the Can" or volleyball or hiking. Some




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hang out for board games or play instruments. The sound of happy young people is everywhere (and, in my experience, never more so than at St. Mike's). After Evensong and faculty talk and supper, there are discussion groups followed by evening activities, which are designed to challenge the teens and give everyone a good laugh, as well as to review important learning that takes place during the week. Then follows clean-up, hall meetings, Compline and bed.

Some worship is required, but with other services, such as Morning Prayer and Compline, attendance is usually voluntary. All conferees are encouraged to make a confession, but no one is required to do so. The other sacraments, such as unction and baptism, sometimes even confirmation, take place at the conference. (No weddings at the conference, yet, but kids have met and eventually married Anglican or traditional Episcopalian soulmates at the various conferences.) Sometimes a young man feels the call to the priesthood, serves as a counselor for the conference while in seminary, and then returns as a priest/instructor. In this way, St. Michael's conferences serve as wellsprings of Christian leadership. Teens have a unique opportunity at these conferences to get to know priests as people and mentors, while experiencing the life of the Church up close and personal.

Here are some quotes from youngsters who have attended one of these conferences:

"The peace of God that passeth all understanding is found here, along with forgiveness, the loving staff and amazing friends!"

"It is a life-changing experience that everyone should experience for themselves and they will not regret."

"You get to deepen your relationship with God. You get to have fun while deepening your relationship and learn new things and make new friends."



"It will be the most healing, restoring, amazing, refreshing week of your life!"

"It's not just a conference, but also of way of understanding yourself, learning new things every day and the form of worship is just beautiful!" I will definitely recommend this to anyone."

"I would tell anyone that it's a fun place that you don't go to have fun. I would tell him/her/it that it's a place to go to if you want your faith deepened and your life strengthened in powerful ways."

Lest you think that all the teens who attend the conference are paragons of piety and wit, here are a few others:

"At first, I thought it would be boring, but it is awesome and I can't wait 'til next year!"

"It changed me in ways I can't describe! It's a drug, the addictive good kind!"

"When I came, I didn't believe in God anymore, but that changed when I had a vision of Jesus in the Eucharist!"

"It was, without a doubt, the best thing ever!"

"You learn about the faith and it was very fun."

"It's like Narnia in real life."

"AMAZING."

Information on the conferences in Texas (St. Michael's Conference Southwest), Connecticut, Michigan (St. Michael's Midwest), and Ontario can be found by searching St. Michael's Conference (for Youth) on the Internet. You can also view videos showing some of the fun and activities and faculty talks.

In closing, I can do no better than quote yet another one of our young people:

"I found this great Anglican church camp called St. Mike's Conference. I think you'd really enjoy it. Will you come?"



The St. Michael's Conference for ages 12-19 will be this July 9 - 15 at the Manresa Conference Center, Bloomfield Hills, Michigan. This is a truly outstanding "Anglo-Catholic bootcamp" combining worship, study, fun and fellowship. To register, contact Erica Murphy at murphy9988@bellsouth.net

It's also in West Hartford, Connecticut from July 30 - August 5. For more info, email: saintmichaelconference@gmail.com

And at Camp Crucis in Granbury, Texas from June 18-24, 2017. For more info, go to: stmichaelsw.org.

Alicia Geromel is an educator and is married to Fr. Gene Geromel, Rector of St. Bartholomew's, Swartz Creek, Michigan.

The Entrance

By Fr. Tom Hightower

There was a time in my ministry that I hit one of those dry periods. I was going through the motions.

I was blessed by a moving experience. A number of years ago, I went to Rome, the city – not the church, we do have to make that clear don't we, and was privileged to spend several days there. I found myself alone in Santa Croce in Gerusalemme, in the reliquary chapel.

This church was built in 325 by Constantine's mother, Empress Helena, to house the relics of the Passion of Christ that she had recovered from Jerusalem. At that time, the Basilica's floor was covered with soil from Jerusalem, thus acquiring the title in Hierusalem; it is not dedicated to the Holy Cross which is in Jerusalem, but the Basilica itself is "in Jerusalem" in the sense that a "piece" of Jerusalem was moved to Rome for its foundation.

And there, in the chapel, were the nails that had wounded the hands and feet of the Lord. There was wood from the True Cross, There was the spear that had pierced the side of the Lord. And there was the titulus, the sign, that hung above his head. And I stood there looking at these things, and I admit, the doubts ran through my mind.

How likely was a Roman Soldier to give up his lance? The very instrument of his craft and trade, his tool of war. The nails, the titulus, how likely was it that the elements of the execution of a criminal were preserved and I was shocked to discover how Protestant I was in my upbringing.

And as I stood there, this young nun came in, and she quietly knelt down there at a kneeler. I stood there, in my doubts and my skepticism, and I heard this soft, wet sound, plop, plop. I glanced at her and huge tears were rolling down her cheeks and dropping. On. The. Floor.

She saw something that I didn't. She was looking at heaven. She was looking back to Golgotha and forward into heaven, She was looking at the face of the Lord, and there I was, a tourist. She was kneeling at the Altar of God and I was looking at it with a critical eye,



as to its structure and its height. You know, like a typical Anglo-Catholic. That marked a change in my life.

The introductory rites of the Mass, for me, start with the prayers in the sacristy, "I will go to the Altar of God, to the God of my joy and gladness." They include the entrance procession, generally with a greeting accompanied with the sign of the cross and the Collect for Purity. This beginning of the Mass is not a random collection of prayers, but an ordered way to help all of us who gather for Mass focus ourselves in prayer.

The first rubric says, "A hymn, psalm, or anthem may be sung." In the fifth century, after Christianity became legal, the clergy began entering in a more formal way, as did government officials at state occasions. So this rubric, takes us back, beyond 1928, to the Roman ritual idea of the Introit, as the 1549 book indicates. And this rubric presumes something very important: that we are already gathered in the church, not running in at the last minute!

How often have I arrived in the sacristy, thrown on the alb and vestments and without any attempt at quieting the spirit and focusing the mind on the very presence of God, bolted into the church as if I were a tourist, looking to

see the local sights. I need those moments of quiet, of reflection, of calming the mind, the imagination, the heart, and the soul down. Of stepping away from work and into the presence of God.

This orderly procession of the altar servers, subdeacon, deacon and priest is accompanied by singing. This entrance song is more than just "traveling music:" The entrance song unites the people in a community of worship and should introduce the people to the celebration of the day by echoing a theme of Scripture, or worship. Music belongs to all of us, the people of God.

It is simply my opinion, and not as a musician, that this moment, whether it is an introit, a hymn or even on occasion of silence, should invite us to come to the Altar of God, to his table, to his banquet. It should set the tone, if you will, of the day.

The people standing, the Celebrant may say... And here is the Greeting, an option, also, in Rite 1. I like to chant them, but then comes that later odd recitation of the 10 commandments, which was required at least once a month in the 1928 Prayer Book. I will confess that as a young man, I counted the Sundays at times, to avoid the commandments, but that is clearly a subject of confession. And I realize that in

the 1928 Prayer Book, the Summary of the Law or the 10 Commandments were required. And that is way we normally do Rite 1. But it always seemed odd to me to chant the Greetings, chant the Collect for Purity and then say the Summary. I think it seems better to say or chant all of the entrance rite. And the season and the sense of the day might dictate how you make that decision.

Then follows The Collect for Purity. This prayer was originally one of the prayers that priests said before the Mass as a form of preparation. It goes back to at least the 11th century but perhaps it may date from 780 and St Gregory. Perhaps Alcuin, the traditional author, took it from this source. Archbishop Thomas Cranmer translated this prayer into English for the 1549 Book of Common Prayer. Although the version said by priests today has somewhat modernized language, we're nonetheless uniting ourselves with Christians of centuries past when we pray prayers like this. Again, personally, this prayer truly begins to move me into a sense of worship, into the presence of the Throne of God.

In my opinion, this is one of the most moving and beautiful prayers of the church. What are some of the things that the priest is praying for when we say this prayer? We acknowledge that nothing we say or do is hidden to God. However, rather than seeing this as an indictment of our ability to sin, we should see it as encouragement that the same God who knows our hearts knows our prayer needs – sometimes before we even see them ourselves. The Holy Spirit inspires us to perfectly love God and in doing so, we have a better attitude towards the people in our lives. The Spirit gives us the power, the

ability to pray. As St. Paul tells us in the Epistle to the Romans:

Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words.

And he who searches the hearts of men knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. (Rom 8:26-27)

The prayer is also a supplication for us to worship God in a worthy way – when we worship God in spirit and truth, there is no place for big egos or personal agendas. As I said, for me, this is one of the most important and beautiful prayers of the service.

Now that's some history, but what does it all mean for us spiritually?

Please bear with me as I walk through some personal thoughts. In high school and before, I played sports. Baseball, football – I have the first letter jacket granted at Trinity High School and track, and I have earned a bronze medal in the North Carolina state track meet. I was timed with an official sun dial.

But every athlete has some sort of routine that they go through to prepare them to compete. A basketball player at the free throw line, bounces the ball three times, no more no less, picks it up, takes two deep breathes and... shoots. A batter steps into the box, adjust his gloves, secures his helmet, pulls his sleeve, and focuses. The pre-game ceremonies, the pre-race rituals, the free throw shot formalities, all have the purpose of concentrating the mind and body on the task.

Muscle memory. So that at the moment, you are prepared.

Parishioners often do this by habit. They go into the church, get the bulletin, genuflect and enter the pew. They kneel and say a prayer, rise and settle back, placing their purse on the seat. They pick up the bulletin, mark the first page in the BCP and then mark the first hymn, Then they sit back in silence, waiting to encounter the Lord.

In meditation, the great spiritual teachers call this proximate preparation. The quick prayer for God's presence, the quieting of the mind and the laying aside the issues of the world so that one may focus on the Lord.

That young nun taught me a tremendous and life-changing lesson. She saw the Lord. She had prepared her mind and her soul to be in the presence of Jesus Christ.

Our spiritual preparation should start much earlier, of course. But the introductory rites are those ceremonies that focus our hearts, our bodies, our souls and our minds to encounter and more than that, to see the very presence of our Lord, standing there and waiting for us to arrive at his altar.

O Almighty God, who pourest out on all who desire it the spirit of grace and of supplication: Deliver us, when we draw near to thee, from coldness of heart and wanderings of mind, that with steadfast thoughts and kindled affections we may worship thee in spirit and in truth; through Jesus Christ our Lord. Amen.



Fr. Tom Hightower is a retired priest in the Diocese of Fort Worth, Texas. This article is taken from an address given at the Diocese of Fort Worth's annual clergy retreat in 2017.

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Christ There And Here

By *The Most Rev'd Ray Sutton*

The Ascension Day liturgy involves one of the most captivating rituals that returns in a similar image at the Feast of Pentecost.

After the reading of the Gospel on Ascension Day, the tradition in the Western Church is to extinguish the flame on the Paschal Candle. Eerily the smoke from the smothered fire forms a small cloud to remind us of Christ's ascent into a cloud on the first Ascension Day. The text of Scripture says, "While they beheld, he was taken up; and a cloud received Him out of their sight" (Acts 1:9). The language, "a cloud received Him," implies that this is not any ordinary cloud, as we shall see in a moment.

At the Feast of Pentecost the Church celebrates the return of the cloud into which Jesus ascended. On the first Pentecost the Holy Spirit came as a stormy cloud, a mighty rushing wind, forming as flaming tongues of fire over the Apostles. Quite a progression from cloud to cloud, what the Bible calls the Glory Cloud. This forms a theology of the Ascension with an important dual aspect: the ascending of Christ to the throne of heaven at the right hand of God the Father, and the coming of the Holy Spirit, who brings the real presence of the Incarnate Son of God to earth in greater measure than ever before.

The leaving and returning of Christ is anticipated in the portions of John 16 read as the Gospel in the Sundays around the Feast of the Ascension, in "the little while" passages. Jesus speaks of how He is with them for a while, but then He will leave and they will not see Him. Then again, in a little while they will see Him. Jesus adds, "Because I go to the Father" (John 16:17). In some way, Jesus' Ascension will facilitate "seeing Him" later. This is the story of the Book of Acts, in which Jesus is beheld not only on the road to Damascus but in the Blessed Sacrament as Christ promised at the Last Supper.

Yet the Ascension of Christ into heaven, according to some in Church history, negates the Eucharistic theo-



gy of real presence. The argument goes that if Christ is seated at the right hand of God in Heaven, then He cannot be really present in the Eucharists of history, in Holy Communion. For example, the Post-Reformation theologian, Theodore Beza, who was John Calvin's successor in Geneva, used such an argument (although strictly speaking this was not Calvin's view of real presence). Certain corners of the Reformation, even aspects of the English Reformation, though not all, became enamored with this view of the ramification of the Ascension.

Nevertheless, what if somehow the Church ascends to Christ in the Glory Cloud? Or what if the Glory Cloud of heaven itself can come to earth such that the people of God may enter it in this life and meet Christ? Holy Scripture points to the truth of both realities.

Because Christ ascends, the writer to the Hebrews says in the twelfth chapter, "Therefore since we are surrounded by a cloud of witnesses" (12:1). In context, the writer is referring to a liturgical scene. The worshipping congregation is in the same cloud into which the Lord ascended. In the tenth chapter he says, "Therefore since we have a great priest over the house of

God [i.e. Jesus Christ], let us draw near with a pure heart... let us hold fast the confession of our hope... not forsaking the assembling of ourselves together" (10:21-25). Clearly this language speaks of heavenly worship.

Thus, the Holy Scripture as understood by the Ancient Faith Once Delivered, as well as the Anglican Formularies, embrace the full theology of the ascension of Christ and the People of God in worship. For example, the language of the Eucharistic liturgy of the Book of Common Prayer just prior to the consecration of the Bread and Wine to become Christ's Body and the Blood, teaches that as Christ ascends, so too does the Church in the Divine Liturgy.

The *Sursum Corda* says, "Lift up your hearts," implying the beginning of a heavenly, upward movement. Then the Preface follows with the very words from Hebrews 12, "Therefore with angels and archangels and all the company of heaven, we laud and magnify thy glorious name..." The presumption here is that the earthly congregation joins the worship of Heaven.

Cranmer also uses language of incredible intimacy, describing the closeness of Christ's presence in the Blessed Sacrament received, "We in Him and He in us." This is an inexplicable "mys-

tical union," another phrase from the Book of Common Prayer.

It is, perhaps, an Undivided Church way of explaining the real presence as a Holy Mystery that avoids Eucharistic problems associated with the late Medieval Church. Problems of overly quantifying Christ's presence in some carnal sense, while rejecting the overly symbolic-only theology of some in the Reformation. Whatever the case, Jesus is mystically there in heaven and really and truly here in the Eucharist at one and the same time.

This view of the Ancient Church, as well as the Anglican Way, is liturgically built on the Biblical concept of the Glory Cloud. This is the cloud that "received Jesus" at His Ascension and the cloud of glory that typifies the worship of heaven. We enter into union with this and with the Divine Presence within it, in the earthly liturgy of the Eucharist. Several points should be noted, therefore, about this Glory Cloud that appear all through the Scriptures.

First, the Holy Spirit creates the Glory Cloud presence around the throne of God. The Cloud that led Israel in the day was also a cloud of fire as revealed by night. It is called the Shekinah Glory. The Fire of God's presence is revealed to be none other than the Holy Spirit who brings the Glory Cloud presence on the Apostles at Pentecost. The way into the Glory Cloud is thus by the power of the Holy Spirit, which is the major theme of the Book of Acts, beginning

with the Feast of Pentecost.

Second, on the inside of the cloud, we see a heavenly mirror image of what was in the Tabernacle/Temple on earth. God is on a throne/altar with four cherubim and seraphim whose wings form a canopy over the Lord (Ezekiel 1). Angels and archangels are present. When we turn to the New Testament, we are allowed to see into the same Glory Cloud in Revelation 4-5. Here, the people of God are in one continuous heavenly liturgy, singing, "Holy, Holy, Holy, Lord God of hosts; heaven and earth are full of Your Glory."

Third and most importantly, the Scriptures reveal that the Glory Cloud is mobile. It appears and can disappear. It's in another dimension that can penetrate the present one. The point is that heaven, as the Celtic saints depict in the symbol of the Celtic knot, is intertwined with earth. It is not *up there* so much as here and now in heaven and in the life of the world to come, but invisible to the eye. Still, on occasion the veil drops, as with Elisha, the prophet's servant, in 2 Kings 6:17-20:

Then Elisha prayed and said, "O Lord, I pray, open his eyes that he may see." And the Lord opened the servant's eyes and he saw; and behold, the mountain was full of horses and chariots of fire all around Elisha.

Through scriptural and liturgical reflection on the Glory Cloud into which Christ was received, we can begin to understand how Jesus can be at the

right hand of God the Father and really, truly present in the Eucharist. There, on the mysterious fulcrum of the altar, time is bisected by eternity and the dimensions of heaven and earth meet (For further development of the Biblical theology of the Glory Cloud, see the fascinating book by Meredith Kline, *Images of the Spirit*).

The divine liturgies of the Ancient Church, the theology, language (i.e. "lift up your hearts"), actions (i.e. incensation, which creates a literal cloud), architecture and even the vestments, all are based on the reality of the Glory Cloud presence into which Christ ascends and which comes to the Church at Pentecost.

In these great feasts we travel from cloud to cloud. Thanks be to God we have the privilege of recapitulating this glory not only in the Feasts of the Ascension and Pentecost, but every single time we visit the altar of God in true worship.



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Women Priests, False Narrative

Alice Linsley reflects on the ordination of women

The Presidential Counselor, Kellyanne Conway, came under criticism during a Meet the Press interview on 22 January 2017 when she spoke of "additional facts and alternative information." Conway later explained her remarks: "Two plus two is four. Three plus one is four. Partly cloudy, partly sunny. Glass half full, glass half empty. Those are alternative facts."

Jacques Derrida, the "father" of deconstructionism, would have loved Conway's perspective.¹ He wrote about the subordinated voice and how it must be heeded to more fully grasp the meaning of a narrative. Derrida's con-

tribution to Western Philosophy has been to re-introduce the Hebrew approach to meaning articulated in the binary logic of the Bible. In this, he renders a great, and largely ignored, service to Bible scholars and theologians.

Derrida would say that the dominant narrative of contemporary society is untrue not only because it is half the story. It is untrue because without the subordinate narrative we cannot explore the relationship of the opposites and the signage of the Male-Female binary set. The dominant-subordinate character of the Male-Female binary set points to the presence of

the Transcendent God. Derrida called this "supplementarity" and it is not to be confused with complementarity. Complementarity speaks of things that naturally belong together and moves back and forth between paired entities. Supplementarity implies that the sum of the complementary entities is greater than either entity and greater than the relationship of the entities. It seeks to break out of the binary enclosure.

The logic of supplementarity involves consideration of the marginal, which in this discussion refers to the "alternative facts" of the catholic faith concerning the priesthood. We must



regard this as “alternative” because the catholic faith is radically subordinated, even among those who call themselves “Christians.” Ironically, by the logic of supplementarity, the catholic faith nevertheless defines the dominant cultural narrative about men and women. For the Church, supplementarity of male and female is an essential mark of sacred Tradition and is expressed in Scripture.² Further, the assertion of the divinely-created Male-Female set is affirmed by empirical observation of the natural world.

For Anglicans the authority of Scripture and Tradition is central to our identity. Further, we share a rich heritage of reasoned observation of the natural world. To disregard our Anglican heritage in favor of a false narrative that presents women as priests would be fatal to our identity. More importantly, it would perpetuate the Marxian/Feminist lie.

The Marxian/Feminist narrative reduces all to a level plain. It strips away “hier”-archy, that is, *priest ranking*. Are we surprised? It must do so because ontologically, linguistically, anthropologically, and empirically, the priest is a male ruler in the realm of a God who is called “Father.” Saint Augustine asked, “What do I love when I love my God?” The catholic Faith responds unequivocally, “I love the Father because He first loved me.” The catholic faith flows against the social current toward the Triune God who deconstructs every human artifice.

E.L. Mascall presents aspects of the false narrative in his treatise *Women Priests?*³ He writes:

“The view that sex is irrelevant in deciding who should or should not be ordained to the priesthood has been based on a belief that there is a sexless human nature common to men and women underlying their sex differences. This view is no

longer tenable. There is in fact a masculine and a feminine human nature with some complication from the shadow of the opposite sex in each.”

Derrida called the shadow a “trace” and he argued that unless the trace is pursued the philosophical project in the West is dead. Philosophy, theology, and general good reasoning, require dialectical tension.

Mascall also writes, “A refusal to recognise this polarity of the sexes tends to create not satisfaction, but further and more deep-seated restlessness.”

The false but dominant narrative concerning women and the priesthood is predicated on (1) a conception of social evolution that claims authority for itself without a basis in real life, and (2) a conception of progressive revelation that would have us believe that the Church, Scripture, and Tradition are in the process of being redefined. The catholic faith bears witness to the fixed nature of divine revelation as reflecting an immutable God. Even Derrida - that sophisticated, Arabic-speaking Jew, who secretly was named Elijah at his eight-day circumcision - has to admit this. In response to Bennington’s assessment of his deconstruction, Derrida wrote in *Circumfession* how deconstruction advanced revelation of “the constancy of God in my life.”⁴

If Scripture, Church Tradition, and reasoned observation of nature are not enough to persuade the reader that the priesthood of the Church is categorically masculine in nature, consider that the priesthood of the Church emerged from the all-male priesthood of Abraham’s Horite Hebrew ancestors, for whom the work of a priest involved asceticism, fidelity in marriage, and purity of life. The objection that there were women “priests” in the Greco-Roman world is irrelevant as these were not priests, but shamans who consulted the spirits while in a trace state, something forbidden to the Hebrew priest. The Scriptures recognize wise women such as Deborah, Huldah, and Ana, but they condemn Saul for consulting the female medium of Endor (I Sam. 28:7).

After all this, if there remains a temptation to trifle with the Church’s priesthood, consider what the Fathers have to say.

St. John Chrysostom wrote, “The divine law indeed has excluded women from this ministry, but they endeavour to thrust themselves into it; and since they can effect nothing of themselves, they do all through the agency of others.” He addressed the exclusivity of the priesthood also, writing, “When one is required to preside over the Church, and be entrusted with the care of so many souls, the whole female sex must retire before the magnitude of the task, and the majority of men also.”

In his *Oration against the Gentiles*, Athanasius declared: “That the Scriptures are sufficient to the manifestation of the Truth.” Not a single woman is designated “priest” in the Scriptures.

St. Athanasius said, “It is fit for us to adhere to the Word of God, and not relinquish it, thinking by syllogisms to evade what is there clearly delivered.” (*Tract of the Incarnation*). He also said: “Ask not concerning the Trinity but learn only from the Scriptures. For the instructions which you will find there are sufficient.” (*Tract of the Holy Ghost*)

Speaking about the danger of innovation, St. Basil the Great said:

“Everyone who steadfastly values the old ways above

these novelties, and who has preserved unchanged the tradition of the fathers both in the city and in the country, is familiar with this phrase [with whom in the doxology]. Rather, it is those never content with accepted ways who despise the old as being stale, constantly welcoming innovation, like worldings who are always chasing after the latest fashion. Observe that country people cling to ancient patterns of speech, while the adroit language of these cunning disputants always bear the brand of the latest trends of thought. But for us, what our fathers said [the received Tradition], we repeat: the same glory is given to the Father and Son; therefore we offer the doxology to the Father with the Son. But we are not content simply because this is the tradition of the Fathers. What is important is that the Fathers followed the meaning of Scripture.” (*On the Holy Spirit*)

Anglican fidelity to the catholic faith is challenged by the willingness of some bishops to allow members of their flock to stray from that faith and yet to claim its authority for themselves. In August 2014, Foley Beach, Archbishop of the Anglican Church of North America, explained:

“...in our constitution and canons, we have left the issue of women’s ordination for each diocese to decide. A lot of people came into the ACNA in good faith that their perspective -- including those who ordain women -- would be protected and guarded. And, people who believe in ordaining women hold their position by conscience and can Biblically argue it, although I disagree with them. This issue is a very important thing to them, and so I think it would create a lot of tension. A lot of the women priests in ACNA have stood side-by-side with a number of our bishops and clergy who are against women’s ordination when they were in The Episcopal Church. These women argued for the right of these bishops to have the freedom to not ordain women. Women’s ordination is a very complicated issue, because we’ve got people who have given their heart and soul on each side. And, these people are sincere; they’re godly.”⁴

The end of this course of action is a parting of ways and a widening of present divisions. C.S. Lewis foresaw this in this essay *Priestesses in the Church?* He wrote:

“...I heard that the Church of England was being advised to declare women capable of Priests’ Order. I am, indeed, informed that such a proposal is very unlikely to be seriously considered by the authorities. To take such a revolutionary step at the present moment, to cut ourselves off from the Christian past and to widen the divisions between ourselves and other Churches by establishing an order of priestesses in our midst, would be an almost wanton degree of imprudence. And the Church of England herself would be torn in shreds...”

Though the catholic faith is subordinated and often silenced in contemporary society, it is resilient. It has faced the challenge of innovators from the beginning and remained steadfast. St. Basil wrote in *Letter 90, To the Most Holy Brethren and Bishops Found in the West*: “The dogmas of the Fathers are held in contempt, the Apostolic traditions are disdained, the churches are subject to the novelties of innovators.”

In his treatise *On the Holy Spirit*, St. Basil wrote:

“Every man is a theologian; it does not matter that his soul is covered with more blemishes than can be counted. The result is that these innovators find an abundance of men



to join their factions. So ambitious, self-elected men divide the government of the churches among themselves, and reject the authority of the Holy Spirit. The ordinances of the Gospel have been thrown into confusion everywhere for lack of discipline; the jostling for high positions is incredible, as every ambitious man tries to thrust himself into high office. The result of this lust for power is that wild anarchy prevails among the people; the exhortations of those in authority are rendered utterly void and unprofitable, since every man in his arrogant delusion thinks that it is more his business to give orders to others than to obey anyone but himself.”

NOTES

1. Probably the best volume on Derrida’s work is *The Prayers and Tears of Jacques Derrida*, by John D. Caputo. Indiana University Press, 1997.
2. The Apostle Paul speaks of the marriage of a man and woman as ordained by God to be indissoluble. He writes, “This mystery is a profound one, and I am saying that it refers to Christ and the church.” (Eph. 5:32)
3. E.J. Mascal, *Women Priests?* Reproduced with permission by Forward in Faith, Scotland (<http://trushare.com/Mascal%20Women%20Priests.htm>)
4. Geoffrey Bennington, Jacques Derrida. University of Chicago Press, 1993. Derrida’s quotation is found in the *Circumfession*, p. 154.
5. *On the Holy Spirit*, translated by David Anderson, St. Vladimir Seminary Press, 1980.
6. Interview with Archbishop Foley Beach, 12 August 2014 at Juicy Ecumenism, The Institute of Religion and Democracy Blog (<https://juicyecumenism.com/2014/08/12/an-interview-with-anglican-archbishop-foley-beach/>)

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A Guide to the 39 Articles

By Fr. Richard Cumming

Article V, Pt. 1

V. OF THE HOLY GHOST

THE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

In our review of the Thirty Nine Articles of Religion thus far, we have seen how the first five Articles uphold basic doctrines of the Catholic faith generally acceptable to all Christians. These Articles are generally acceptable to all Christians because they set out the basic story of our salvation, a story that is reflected in our liturgical calendar. Article I begins with the doctrine of God as Trinity (Trinity); Article II identifies Jesus Christ, God and man, as our Savior (Christmas and Lent); Article III specifies that in addition to suffering for us upon the Cross, Jesus Christ also descended into hell (Holy Week); Article IV narrates how Jesus Christ was raised from the dead and ascended into heaven (Easter and Ascension); and Article V expounds the doctrine of the Holy Ghost who proceeds “from the Father and the Son” (Whitsun/Pentecost).

The first five Articles all cohere together because they all depend logically upon Article I, Of Faith in the Holy Trinity: they are all intended to articulate the significance of the truth given in Article I that God is one God in three persons, Father, Son, and Holy Ghost. Article I yields the truth that God is Trinity, Articles II-IV yield the truth about the Son who is “begotten from everlasting of the Father,” and Article V yields the truth about the Holy Ghost who “proceedeth from the Father and the Son.”

In these first five Articles, we see that God the Father is not considered by himself but is presented as the defining feature of both of the other two members of the Trinity. Epistemologically speaking, this is highly significant, since it serves to underscore the point that we know God the Father *mediately* through the work of the Son and the Holy Ghost, both of whom are sent



into the world by God the Father to play their part in the economy of salvation: in John 17, we learn that Jesus Christ is sent by the Father; and in John 14 we learn that the Holy Ghost is sent by the Father.

The Holy Ghost is sent into the world by the Father in order to build up the Church by guiding it “into all the truth” (John 16). As we read in John 20, the Church is founded in the power of the Holy Ghost: “Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.” On this basis, even from the earliest days, the principle that the Church is founded by the power of the Holy Ghost was deployed in order to defend the catholic faith against heretics: for example, in his work, *Against the Heresies* (Book III), written in the second century, St. Irenaeus of Lyons argues that the apostles preached the Gospel and wrote the New Testament only after they had been led into all truth by the Holy Ghost and that fellowship with the successors of the apostles who had been led into all truth was a mark of theological orthodoxy and a safeguard against error. As he writes:

“When we refer them to that tradition which originates from the apostles, [and] which is preserved by means of the succession of presbyters in the

Churches, they object to tradition, saying that they themselves are wiser not merely than the presbyters, but even than the apostles, because they have discovered the unadulterated truth... It is within the power of all, therefore, in every Church, who may wish to see the truth, to contemplate clearly the tradition of the apostles manifested throughout the whole world; and we are in a position to reckon up those who were by the apostles instituted bishops in the Churches, and [to demonstrate] the succession of these men to our own times; those who neither taught nor know of anything like what these [heretics] rave about” (parenthetical additions in source).

As early as the second century, therefore, we witness St. Irenaeus of Lyons’ primitive appeal to tradition and apostolic succession as a means of safeguarding theological orthodoxy.

On account of the fact that the Son and the Holy Ghost are sent by the Father into the world, modern organizations like the Jehovah’s Witnesses represent the Son and the Holy Ghost as inferior to God the Father. Our Articles stand firm against such doctrinal innovations, following the example of St. Irenaeus of Lyons, by grounding their teaching on the Trinity in the Tradition of the Church Fathers as the successors of the apostles. Accordingly, Articles

II and V specify that while the Son and the Holy Ghost are understood to have been sent by the Father, this does not in any wise nullify or vitiate the fundamental equality between Father, Son, and Holy Ghost articulated in Article I.

This insistence of Articles II and V upon the equality of the three members of the Trinity sets into relief the essential catholicity of the Church of England, since it reflects the teaching of the Conciliar Church in the succession of the Apostles: it repeats the teaching of the Nicene Creed, which was adopted at the First Ecumenical Council in Nicea, in 325, in order to propound the equality of the Father and the Son as a cardinal doctrine of the Christian faith in response to the Arians who believed the Son to be subordinate in essence to the Father. This Creed was later amended at the Second Ecumenical Council, in Constantinople, in 381, in response to the *Pneumatomachians*, or Semi-Arians, who believed the Holy Ghost to be subordinate in essence to the Father and the Son.

As we have seen, the basic equality of essence between the three members of the Trinity was a concern of the first two Ecumenical Councils, and the doctrine of the Trinity, as represented in Articles I-V, expresses this very same concern, repeating the doctrine of the Conciliar Church in almost the same terms as prescribed by the Ecumenical Councils.

Therefore, we can understand the first five Articles as a recapitulation of the teaching of the Conciliar Church on the relations between the members of the Trinity and, accordingly, as a concerted alignment with that Church on the

fundamental doctrines of the faith as celebrated in the liturgical calendar. This concerted alignment is rendered explicit in Article VIII, Of the Three Creeds, which affirms the faith defined by the Church Councils in the Nicene Creed: "The Three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture."

As Anglicans, we are sometimes derided by evangelicals and liberals for our appeal to the teaching of the Conciliar Church as being that of the apostles themselves. But, as the example of St. Irenaeus of Lyons demonstrates, this appeal to apostolicity can be traced to at least the second century: the appeal to the successors of the apostles is almost 1,400 years older than the appeal to *sola scriptura*.



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