

FEC

Forward in Christ

The magazine of Forward in Faith North America.

Vol. 6 No. 4
April, 2014

Christ Has Risen!

\$30 ANNUAL SUBSCRIPTION

\$200 P/A FOR BUNDLES OF TEN

Also in this Issue:

Lookin' For Love
Rebirth of the Russian
Empire

Easter, a Perennial Spring

devoted to

PRAYER

Acts 2:42

Forward in
Faith
2014
Assembly

July 9-11



Register Online at:
www.fifna.org

Speakers



The Rt. Rev. Donald Parsons is the retired 6th Bishop of Quincy and a former Dean of Nashotah House seminary, where he continues to serve as a Professor.

Mother Gabriella is the Abbess of the Orthodox monastery of the Dormition of the Mother of God, at Rives Junction, Southern Michigan.



The Rt. Rev. Alberto Morales, OSB, is the Bishop of the Diocese of Quincy, and founder of St. Benedict's Abbey, Bartonville, Illinois.

“They devoted themselves to prayer”

(Acts 2:42)

FIFNA'S 2014 ANNUAL ASSEMBLY

Cost: \$300 per person or \$500/two sharing a room

(Includes registration, room for two nights and meals)

Total Enclosed:\$ _____ Single room/ I'm sharing a room with: _____

Payment method: Check # _____ Credit card: MC/VISA/DISC/AE/ I've paid online at fifna.org

CC # _____ Expires: _____ Security code _____
(Not needed if paid online)

Name _____

Address _____
(Make sure address matches the one used for the credit card)

City, State, Zip _____

Phone _____

Email _____

Home Parish: _____ Jurisdiction _____
(ACNA, MDAS, TEC, etc.)

Any special needs (physical or dietary)? _____

Please accept my donation to assist with assembly expenses or for registration scholarships: _____

I'm willing to help.

____ Can come a day early to put together booklets.

____ Greeter (greet/disseminate/retrieve booklets)

____ Usher

____ Lectors

____ Cantor

____ Altar Guild

____ Two officiants to lead Evening Prayer

You will be contacted prior to the assembly.

Please mail or scan/email this form and payment to:

Forward in Faith, North America

P.O. Box 210248

Bedford, TX 76095-7248

Email: Julia.Smead@fifna.org

Questions? Call 800-225-3661

Forward in Christ

The magazine of Forward in Faith North America.

Contents

6 In The News

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

7 Christ is Risen! He is Risen Indeed!

Bishop Win Mott is Bishop for the Diocese of the West (Reformed Episcopal Church) in ACNA.

8 The Resurrection, a Perennial Spring

Dr. Marianne Dorman is the author of several books on the Caroline Divines, and the Christian year. She lives on Puget Sound.

10 The Rebirth of the Russian Empire

Shane Schaetzel is the author of *Catholicism for Protestants* (RegnumDei Press.Com), a freelance writer and the creator of *CatholicInTheOzarks.Com*, a blog of apologetics and random musings from the Bible Belt.

13 Bishop Iker Addresses the REC

The Rt. Rev. Jack Iker is the Bishop of the Diocese of Fort Worth.

15 Lookin' For Love

Bishop Keith Ackerman is the President of Forward in Faith North America.

16 Thinking Out Loud

Bill Murchison is an author and journalist, living in Dallas, Texas.

17 The Offertory, Fundraiser or Sacrifice?

Malleus is an Anglican priest living south of the Mason-Dixon.

18 Parish Highlight

St. Vincent's Cathedral, Bedford, Texas.

19 Rings, Vows and Commitments

Fr. Gene Geromel is Rector of St. Bartholomew's Anglican Church, Swartz Creek, Michigan, in the Diocese of the Holy Cross.

20 When Jesus Taught on Prayer

Bishop Kenneth Myers serves as the Bishop of the Convocation of Christ the Redeemer, within the Missionary Diocese of All Saints, Anglican Church in North America (ACNA).

22 Sir Alec Guinness & Charles de Foucauld

Fr. Geoffery Attard is a Roman Catholic priest, serving in Gozo, Malta.

23 An Easter Sermon

St. John Chrysostom.

This month's cover is the Resurrection by Francesco Buoneri, called Cecco del Caravaggio. 1619-20.

Subscribe to Forward in Christ Today!

Only \$30 per year for six issues.

Pay online at www.fifna.org

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

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

The FIFNA Annual Assembly

*Devoted to Prayer -Three Great Traditions: St. Teresa of Avila,
the Jesus Prayer, and St. Benedict*

July 9-11, 2014

Each year in the summer, FIFNA hosts an annual assembly of their membership and friends. We gather from all across the country and abroad for fellowship, worship, and engaging presentations. Our assemblies have become like family reunions where we see familiar faces from years gone by along with making new friends.

For the past three years, we have reflected on Acts 2:42: "And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers."

In 2011, the theme was "They devoted themselves to the apostles' teaching." 2012 was "They devoted themselves to the breaking of bread." In 2013, we discussed the church in "Ecclesiology at the Crossroads." This year's theme is "Devoted to Prayer," with the subtitle of "Prayer: Three Great Traditions: St. Teresa of Avila, the Jesus Prayer, and St. Benedict."

We've worked hard to present you with a wonderful line-up of speakers. Bishop Donald Parsons' talk is entitled "St. Teresa of Avila on the Life of Prayer: Advice for Christians". Mother Gabriella of the Dormition Monastery of the Orthodox Church in America will speak on the "Jesus Prayer" and Bishop Alberto Morales, OSB, will present "Listening, Prayer and Work in the Benedictine Tradition and Daily Life."

Held at the beautiful Shrine of Our Lady of the Snows in Belleville, Illinois (just across the river from St. Louis). Our Lady of the Snows is one of the largest outdoor shrines in North America with 200 acres of natural beauty. Once there, you can park your car as your hotel and conference building are right across the parking lot from each other.

The cost is \$300/single occupancy or \$500/double. You can register online at fifna.org or print and mail your form to us. If registrations exceed capacity, we have an off-site hotel set up and a van to bring you back and forth.

Check-in begins at 3 PM on Wednesday, July 9 and the Assembly ends at noon on Friday, July 11.

We look forward to seeing you in July!



Vol. 6 No. 4
April, 2014

Published by

Forward in Faith North America

*Upholding the Faith and Order
of the Undivided Church*

Business Office
P.O. Box 210248
Bedford, TX 76095-7248

Email:
office@fifna.org

Web

www.forwardinchrist.org
www.fifna.org

Facebook: www.facebook.com/FIFNA
Twitter: @FiF_NA

1-800-225-3661 toll free

Editor

The Rev'd Michael Heidt
204 N. Rosemont Ave.
Dallas, TX 75208

Email:
michael@forwardinchrist.org

Subscriptions

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

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

Subscription enquiries should
be sent to The FIFNA office above.

Advertising

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

1-800-225-3661

In the News

FIFNA Assembly: Registration is now open for this year's Forward in Faith Assembly at Our Lady of the Snows, Belleville, Illinois, July 9-11. Speakers to include Bishop Donald Parsons, former Bishop of Quincy, Mother Gabriella, Abbess of the Orthodox Monastery of the Dormition, Michigan, and Bishop Alberto Morales, OSB, of the Diocese of Quincy. The theme of the event is prayer. Book now to reserve your place!

For information see pp. 2, 3, 5.

Nashotah House Turmoil: North America's top Anglo-Catholic seminary, Nashotah House, became embroiled in controversy following a decision to invite the Episcopal Church's (TEC) Presiding Bishop, Katherine Jefferts Schori, to preach at a seminary Eucharist. The invite was issued by Nashotah's Dean, Bishop Ed Salmon, after a meeting of Nashotah trustees in October, 2013, and was made at the request of a seminary student who had been a member of TEC's Executive Council, Deacon Terry Star. When the invitation was made public earlier this year, two traditionalist bishops, Jack Iker and William Wantland, resigned from Nashotah's Board in protest and conservative Board members voiced dissent in a letter to Salmon and the Chairman of Nashotah's Board.

Subsequently, Nashotah student Deacon Star was found dead in his room on the seminary campus, and Jefferts Schori has now been invited to give Star's eulogy at Evensong, instead of preaching at a seminary Eucharist. Unappeased, a Nashotah trustee, Fr. Marcus Kaiser, wrote an open letter in March, attacking Salmon's decision to invite TEC's leader, while renewing calls for a special meeting of the seminary Board.

13 of the 25 bishops who have students at Nashotah are not in the Episcopal Church.

Virtueonline.org, Anglicanink.com.

Fort Worth Wins, TEC Keeps Suing: The Texas Supreme Court refused an appeal by Episcopal Church litigants to rehear its decision to overturn a Texas county court's ruling that the traditionalist Diocese of Fort Worth had to hand over its assets and property to TEC. The suit now goes back to the Tarrant County court, which has been instructed by the Texas Supreme Court to judge the dispute in accordance with Texas' neutral principles of property law, as opposed to deferring to the Episcopal Church. Apparently unfazed by this reversal of fortune, TEC lawyers announced in March that they would appeal to the U.S. Supreme Court.

In the meanwhile, the Diocese of Fort Worth's legal team are requesting that a \$100,000 bond paid into the Tarrant County court's registry be returned to the diocese.

Forward in Christ requests your prayers for the Diocese of Fort Worth and an end to TEC's legal harrassment. According to Anglican lawyer, A.S. Haley, TEC has spent \$40 million on litigation since the year 2000.

*The Diocese of Fort Worth,
Anglicancurmudgeon.blogspot.com.*

Anglicans File Complaint Against Schori: A group of conservative Anglicans, called the American Anglican Fellowship (AAF), has launched a canonical complaint against the Episcopal Church's (TEC) Presiding Bishop, Katherine Jefferts Schori. The AAF lists six offences including, seeking the interpretation of church canons by secular courts, misuse of the Abandonment of Communion canons, unconstitutional assumption of power over Standing Committees and harassing clergy. The complaint has been sent to Bishop Clay Matthews, who oversees TEC's disciplinary process for clergy. *Forward in Christ* wishes the Washington-based AAF well in its attempt to rein-in the Episcopal Church's litigator-in-chief, but wonders if Matthews will take up the case.

Anglicanink.com.

Diocese of South Carolina Gets Oversight: The traditional Diocese of South Carolina, which left the Episcopal Church in 2012, has found primatial oversight within the wider Anglican Communion. Following a unanimous vote in March, 2014, the Diocese of South Carolina will become part of the Global Fellowship of Confessing Anglicans, while looking to Archbishops of the Global South for oversight. "This will give us gracious oversight from one of the largest ecclesiastical body's in the (Anglican) Communion," stated the Bishop of South Carolina, Mark Lawrence, to the annual diocesan convention. Lawrence is also in conversation with the conservative-minded Anglican Church in North America (ACNA) and hasn't ruled out a future affiliation with that church group.

Virtueonline.org.

Orthodox Ecumenical Council: Patriarchs of the world's 250 million Orthodox Christians have decided to convene a council of the denomination's bishops, which will meet in Constantinople in 2016. With sufficient episcopal representation, this will count as the first Ecumenical Council of the Orthodox Church in 1,200 years. At their meeting this year, the Patriarchs also called for peace in the Ukraine and an end to attacks on monasteries and churches in the troubled region.

Patheos.com.

Transgender Priest Denied: The Rev. Greg Fry, who now wants to be known as "Gwen" Fry after undergoing a sex-change, has been told by his bishop to resign from his position as priest-in-charge of Pine Bluff's Grace Episcopal Church. Bishop Larry Benfield, of the Diocese of Arkansas, terminated Fry's "relationship" with Grace Church 5 days after the clergyperson announced his new sexual identity to the congregation. Benfield's decision seems to contradict the canons of the Episcopal Church, which state that, "No one shall be denied rights, status or access to an equal place in the life, worship, and governance of this Church because of... gender identity..." Has "Gwen" been railroaded out of Grace?

Standfirminfaith.com.



Christ is Risen! He is Risen Indeed!

Bishop Win Mott

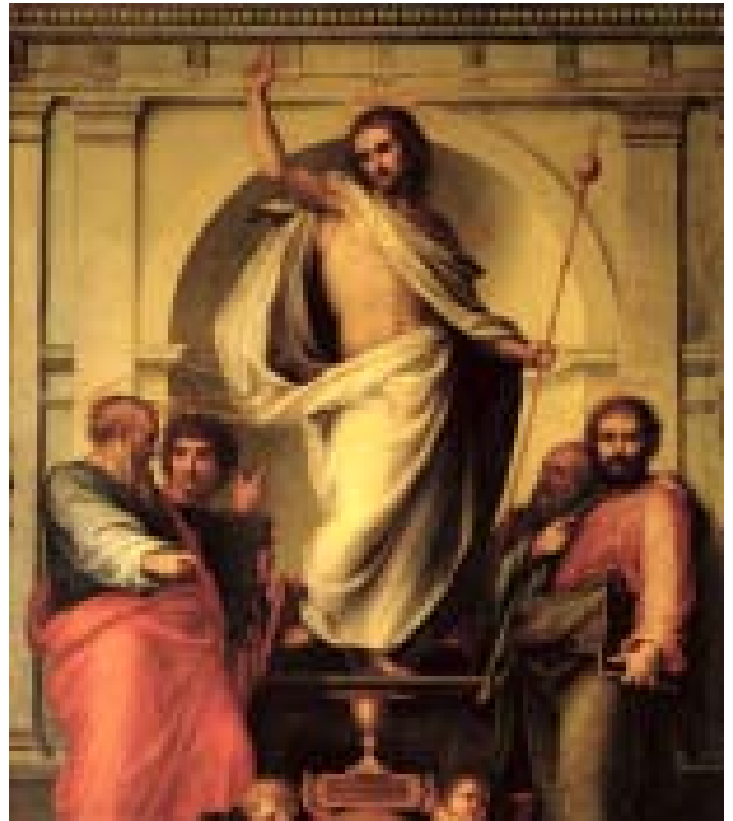
In the post-Resurrection appearances of Jesus, the disciples usually did not recognize him at first. Mary Magdalene thought he was the gardener at the tomb. The disciples near Emmaus, later that day, didn't recognize him until he broke bread, and the disciples fishing didn't recognize him at first on the shore, cooking breakfast.

So we are not the first to fail to discern the presence of the risen Lord during the everyday details of life. Despite prophecies and four years of superb teaching, the disciples simply did not expect it. Neither, for the most part, do we, despite solid historical witness and the message of two thousand Easters. The society around us, of which we are more a part than we care to think about, is focused on other things. Even some who call themselves Christian fail to discern, claiming the Resurrection was not historical, but rather some vague concept of immortality.

Nevertheless, this is about history. As St. Paul puts it, if this did not really happen, we are wasting our time. God is real and the fact of the Resurrection on that morning after Passover in Jerusalem is as real as any other event in ancient history and a lot more verifiable. Our society, which likes to relegate Jesus' life and Resurrection to a "religious" category for reference on Sunday by believers, as opposed to an historical fact, such as the lives of Napoleon, Caesar, or Alexander the Great, misses the point. This event is not optional, depending on your belief. To reference more recent history, Hitler did not lose the Second World War only if you believe he did. He just flat-out lost it, in real life, and we have facts and witnesses to prove that he did. Likewise, Jesus didn't rise from the dead, or not, depending on your belief. He just flat-out did it, and we have facts and witnesses (over 500) to prove it.

So then, knowing that, what manner of people ought we to be? The traditional Gospel for Easter tells the story of the event, but the epistle (1 Corinthians 5:6-8) poses a "therefore" response, that we are expected to be a leaven which roots out the old sour dough of malice and wickedness and rises instead with sincerity and truth. Easter is not a consumer event, providing one unit of salvation for each of us. It is an interactive impact on our world, demanding a response from us, which begins with a profound "thank you," Eucharist, but does not end there.


The Tradition of the Church sets the tone. She decrees that it is forbidden to fast during Bright Week, beginning Easter Day. Since modern people tend not to fast much anyway, the point can be obscured, but the idea is the same. It is a week for unmitigated rejoicing. In the early Church and still in the Eastern Church, kneeling is abolished for the forty days of Easter. It is not that sin ceases during Easter season, nor does it get worse in Lent. But there needs to be a time in the church year to concentrate on the incredible good news of Resurrection, the central point of history as well as the most cheerful. Just as it is not possible to think of the Crucifixion and remain self-righteous, how can you think of Resurrection and remain in gloom and despair?



In America, with its hidden but still active Puritan roots, religion by definition is gloomy and self-righteous. There is no Puritan Easter (nor Christmas), only Sabbath, a day defined by what you must not do. Happiness in this context is left for gurus, bartenders, sports victories and TV counselors like Dr. Phil, and frankly, it doesn't look like the happiness is going well.

We Christians are free of all that, of both sour religion and tinsel happiness. Our Liturgy is not a Sabbath dirge but a celebration of Sunday, Resurrection Day, of real history when Pontius Pilate was governor in Palestine, and real rejoicing in the fruits of the event. If people come into your life and don't see that, or come into your church and don't catch that spirit, perhaps you need to analyze your message for mission drift. "Let us keep the feast," say St. Paul to the congregation, not with the moldy lumps of malice, griping, and complaining, but with a new working leaven, reflecting the joy of Resurrection.

Christ, after all, really is risen. Indeed, he is risen to give us new and joyful life today, not just in the next life; a joy strong enough to wipe out the malice of our old ways. It is always the Day the Lord has made and we always have reason to rejoice in it.

Alleluia, Christ is Risen! He is risen indeed! 

Win Mott is Bishop for the Diocese of the West (Reformed Episcopal Church) in ACNA. He also serves as chair of the Immigration Task Force within ACNA and is co-chair of the dialog with the North American Lutheran Church.

The Resurrection, a Perennial Spring

By Marianne Dorman

The Council of Nicaea decided that Easter would be observed on the first Sunday after the first full moon that followed the Spring Equinox. This meant that the Resurrection of Jesus would always be celebrated in spring with all its freshness and newness.

Lancelot Andrewes in his beautiful Easter sermon for 1620, focusing on Mary Magdalene in the garden as she desperately looks for her Lord's body, specifically tells us it is spring. "God makes all our gardens green, sends us yearly the spring, and all the herbs and flowers we then gather;"¹ Spring at its very best is like a painting and we rejoice in the handiwork of the Artist. None has described this artistry better than the Jesuit poet, Gerard Manley Hopkins, in the octet of this sonnet, aptly named *Spring*.

Nothing is more beautiful as Spring
When weeds in wheel, shoot long and lovely and lush;
Thrush's eggs look little low heavens, and thrush
Through the echoing timber does so rinse and wring
The ear, it strikes like lightnings to hear him sing;
The glassy peartree leaves and blooms, they brush
The descending blue, that blue is all in a rush
With richness; the racing lambs too have fair their fling.²

Just as there can be no spring without winter, so there can be no resurrection without death. The starkness and death-like appearances of our gardens, meadows and parks in winter remind us that there cannot be life without first being stripped naked. Similarly, Christ was stripped of every shred of dignity and honour before He shed His blood. He is the true naked branch that exploded with new life in all its fresh greenery.

After the broken and naked body of our dearest Lord was taken down from the cross, it was given to Joseph of Arimathæa who prepared His body with lavish ointments before wrapping it a clean shroud. It was then placed in a tomb. Andrewes remarked this tomb was in a garden "wherein the ground was in all her glory, fresh and green and full of flowers." This divine continued, that during those three days in the "heart of the earth" there was "life in it" when Christ preached to the souls in Hades. Here He released Adam and all mankind gone before Him. Their lives had been like "the earth dead for a time, all the winter". Christ trampling down death was like:

When the waters of heaven fall on it, shows it has life,
bringing forth herbs and flowers again. And even so,
when the waters above the heavens, and namely the
dew of this day distilling from Christ's rising, will in
like sort drop upon it, ... 'as the dew of the herbs, and
the earth will give forth her dead'.³

Andrewes further noted that Mary of Magdala was correct in thinking of Jesus as a gardener. "Christ rising was indeed a gardener, and that a strange one," who "made such



a herb grow out of the ground this day as the like was never seen before." His "dead body" shot "forth alive out of the grave."⁴

Returning to the sonnet, Hopkins in the sextet reminds us that the perfection of spring was man's too before he sinned and consequently was cast out of paradise.

What is all this juice and all this joy?
A strain on the earth's sweet being in the beginning
In Eden garden - Have get, before it cloy,
Before it cloud, Christ, lord, and sour with sinning
Innocent mind and Mayday in girl and boy,
Most, O maid's child, thy choice and worth the winning.⁵

God in His infinite mercy once again made possible that perfection through the "maid's child" when He broke the bond of death, the sentence for man's sin, with His fleeing from the grave-linen in the Easter garden.

However, as Andrewes posed, we, the children of Eve, through our lack of faith, continually ask, "Where may this be" this perfect spring? As frail creatures we know only this, "It is not here - upon earth no such seat, All here savour of the nature of the soil, *corrumpi, contaminari, marcescere*, are the proper passions of earth, and all earthly things."

After Adam's sinning in the Garden of Eden the perennial Spring was lost, and never to be retrieved by us. Yet through God's infinite love and mercy the second Adam assured us of another garden, another paradise, even better than the first, heaven. It was from here the Word had come to reconcile the sin in the first garden with heaven. By living in obedience to His Father's will, Our Lord absorbed the disobedience of that

first Adam into His crucified body and took it back to heaven. Here nothing is defiled, "all things keep and continue to this day in their first estate, the original beauty they ever had."⁶

What of us? We too can hither ascend to that perfection through Christ's death and rising. Here spring is eternal with its lushness and loveliness; where "nothing fades, but all springs fresh and green." Hence "at this time, here, but, at all times there, a perpetual spring; no other season there but that. For such 'an inheritance, blessed be God.'"

Andrewes emphasised that Christ not only offers us the heavenly garden but He is the perpetual gardener. A dedicated gardener knows how to root out weeds that choke growth and bloom, and so does our Gardener, the Risen Christ, who continually weeds the gardens of our souls and looks after them by watering "them with the dew" in order to bring forth flowers of grace. Yet it is not only our souls that He tends to, but also our bodies. He will "turn all our graves into garden-plots", with the firm assurance that "one day [He will] turn land and sea and all into a great garden, and so husband them, as they shall in due time bring forth live bodies, even all our bodies alive again."⁷

This eternal garden is thus the gift of the Resurrection of Christ. Just as spring heralds the certainty of new life and loveliness ahead, so does the Resurrection of Our Lord bring hope to hearts that have been imprisoned by sin and death. "The hope of that life immortal is the very life of this life mortal." Yet the good news is that we do not have to wait until we have died to experience the eternal life because Christ's Resurrection enables us to enjoy our "inheritance" now, Andrewes insisted. The resurrection gives grace; indeed "Easter day... has an efficacy continuing, that shows

forth itself."⁸

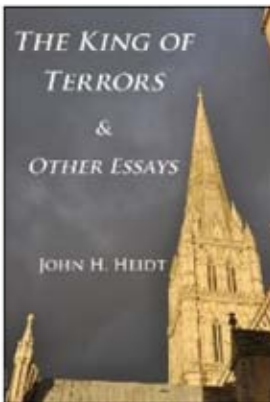
When we admire the loveliness of spring let it always remind us of the Resurrection. Apart from spring decked in all its glory, every time we see a new shoot, a new blade of grass it should also remind us of Christ bursting forth from the tomb and therein is our hope. As Andrewes informs us:

Of all that be Christians, Christ is the hope; but not Christ every way considered, but as risen. Even in Christ unrisen there is no hope. Well does [St. Paul] begin here; and when he would open to us a gate of hope, carry us to Christ's sepulchre empty; to show us, and to hear the angels say, He is risen. Then after to deduce; if He were able to do thus much for Himself, He has promised us as much, and will do as much for us. We shall be restored to life.⁹

In that hope, as St. Paul, would tell us, Christians are the most fortunate. Christ is risen! He is risen indeed! Alleluia! He has trampled down death, the last enemy to be conquered.



Dr. Marianne Dorman lives on Whidbey Island in the Puget Sound of north-west America. She is the author of several books on the Caroline Divines as well as meditative books on the Christian year. Visit her website: mariannedorman.homestead.com.







*New Books, Out Now
at
The Parish Press.*



www.theparishpress.com

The Parish Press is an Anglo-Catholic publisher, dedicated to Gospel orthodoxy.

Call at 817 4790-6831 or visit us on the web at theparishpress.com to place your order.



Notes

1. The Works of Lancelot Andrewes eds. J. Bliss & J.P. Wilson, 11 vols (Oxford, 1841 – 1854), Vol. 3, pp. 15-16 (afterwards Andrewes).
2. The Mentor Book of Major British Poets, ed. O. Williams (New York, 1963), p. 350 (afterwards British Poets).
3. Andrewes, Vol. 2, p. 385.
4. Ibid., Vol. 3, p. 16.
5. British Poets, p. 350.
6. Andrewes, Vol. 2, p. 380.
7. Ibid., Vol. 2, p. 376; Vol. 3, p.316.
8. Ibid., Vol. 2, p.374; Vol. 3, p.100.
9. Ibid., Vol. 2, p.209.

The Rebirth of the Russian Empire

Shane Schaetzel considers the rise of Russia and the decadence of the West

Throughout the 1990s, South Ossetians aggressively pushed for independence from the Republic of Georgia, ultimately seeking reunification with North Ossetia in Russia. Then on the 12th of November in 2006, South Ossetia held a referendum which resulted in an overwhelming “yes” vote for independence from Georgia. In response both the Republic of Georgia, and the international community in the West, ignored the voting results. Why? Because a fairly large oil pipeline ran through the region of South Ossetia and the United States was courting Georgia with NATO membership in exchange for access to that pipeline. Then in August of 2008 Russian forces responded to military clashes between Georgia and South

Ossetians in what came to be called the Russo-Georgian War.

Most Americans were oblivious to the circumstances leading up to the conflict which led to the common (albeit false) perception that Russia simply invaded Georgia and took a section of their territory against the will of the people who lived in South Ossetia. The November 12, 2006 referendum tells a different story. South Ossetia wanted this, voted for it, and welcomed the Russians as “liberators.” Why? This seems to go against all of our assumptions in the West.

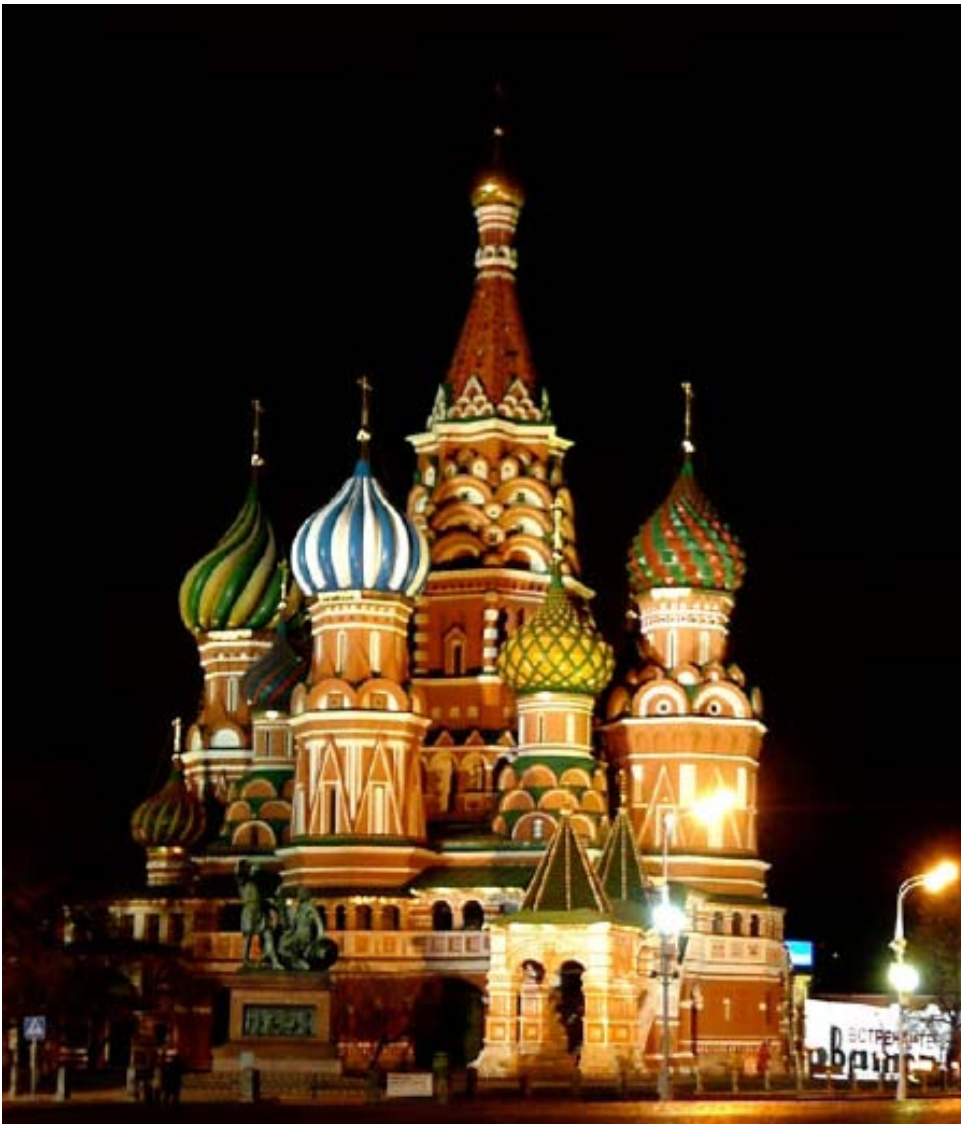
The current conflict in Ukraine also has echoes of familiarity. The most recent general election in Ukraine saw the victory of the ethnically Russian half of the country. It wasn't long

before protests and rioting erupted in the capital, mainly sponsored by ethnic Ukrainians, who were supported by the West. After the Ukrainian president was ousted, and the constitution voided in favour of returning to a previous constitution, Russia stepped in to “help maintain security” in the heavily Russian-speaking region of Crimea. While the West considered this an “unlawful act,” Ukraine apparently signed a security pact with Russia years prior that permitted the movement of Russian troops inside Ukraine. Ethnic Russians in the southern peninsula of Crimea overwhelmingly voted “yes” in a referendum to break with Ukraine and rejoin Russia. In what the Ukrainian government and NATO allies termed an “invasion,” Russian forces consolidated control to secure the region and uphold the results of the referendum. Crimeans immediately celebrated. Why? Again, this seems to go against all Western assumptions.

It is reasonable to assume that more heavily Russian regions of Ukraine will soon follow Crimea's example. Ukraine is filled with oil and gas pipelines that provide a large portion of energy to Europe. If half (or all) of Ukraine eventually falls under Russian control, that would make Russia a primary supplier of energy to Europe.

So what's happening here? In short, Vladimir Putin is very cleverly rebuilding the Russian Empire. This is not the USSR, mind you. This is not a godless communist regime. This is different. Baptised in secret by his parents during the Cold War, Putin is cleverly playing his cards as an alleged “Christian” leader. On the one hand, he has used his training in the KGB to rise to the top of the criminal food-chain in the post-Soviet Russia that descended into organised crime after the fall of the iron curtain. Putin now keeps the Russian mafia contained and squarely under his thumb as the master kingpin.

At the same time he works toward restoring Russia's once Christian heritage by building new churches, teaching Russian Orthodoxy in public schools, and giving considerable policy



influence to the Russian Orthodox Church. No, this isn't communism. Whatever Putin is building (or rebuilding), he's using Christianity as a social foundation, not the failed atheism of the past. Call it what you like, but you can't call it communism, because by definition, it simply is not.

What seems repugnant to Westerners, is rather inviting to some Easterners, particularly those with Russian ancestry. So what is drawing people back under Russia's sphere of influence? It would appear that it's not just attraction to Russia alone. Rather, a significant aversion to the West seems to be playing a role. So what's so bad about the West? It doesn't take much to understand once you look at it from an ethnically Russian point of view. Remember, under the USSR, the Russians were essentially sheltered from the social upheavals that transpired in the West during the 1960s through 1980s. There was never any "sexual revolution" to speak of in the Soviet East. While most Russians do not practise Christianity, the basic Christian moral framework is still present in Russian society. For the most part, people still believe that the best way to live is to work hard, get married, have babies and remain peaceful. So when Russians look to the West, with all of our sexual liberation, and rioting as a form of "protest," it scares them. They see it as chaos, lawlessness, and downright perversion. Western military excursions into the Middle East, along with US and EU sponsoring of Arab uprisings (which has resulted in the massacre of many Orthodox Christians), hasn't helped the West's image much. Throw in the NATO bombing of the Orthodox Christian regions of the former Yugoslavia and the West gets a very bad reputation. Russia doesn't have a whole lot to offer people in the way of money and material goods, but it can offer military security, along with plenty of churches, decency laws and solid religious instruction in public schools.

Putin is shrewdly offering all this, and Eastern people find it attractive, especially in the face of Western expansion and moral relativism. That's why they love him, and that's why regions of various Eastern countries are voting to join with Vladimir Putin in his rebirth of the Russian Empire. It's



Vladimir Putin

probably safe to assume this trend will not end with South Ossetia and Crimea. In the process the West is losing control of pipelines, and with that the flow of oil and natural gas -- particularly into Europe. Yes, Putin is playing his cards very well, and why shouldn't he? The West unwittingly helped stack the deck in his favour.

The years to come will be hard for the West as the ascendancy of Russia is impossible to stop at this point. The US and EU have spent all their political capital in reckless finances, sexual liberation, wars and uprisings, along with unkept promises to those Eastern nations foolish enough to believe them (Georgia & Ukraine). Even a recent opinion poll in the UK shows that the majority of Britons have a more favourable view of Russia than the EU. A paradigm shift is occurring right before the world's eyes, and the West is seemingly powerless to stop it. The Russian Empire is reborn, and every attempt to frame it in the old Cold War motif has failed.

This isn't communism, it's something else, and the West has no idea what to do. In the years to come Russia will continue to grab more land, and more pipelines in the process. Before long Putin will control most of the flow of oil and gas across the Eurasian continent. Europe and America will be nearly powerless to stop it, you see, because these land grabs will come by the will of the people who live there.

It's easy to villainize Vladimir Putin

for this, and certainly he does deserve it to some degree. He's been cold and uncooperative with the West, but then the West has tried to control him, ignore him and even bypass him. We can lament the mistakes of the past all we want, but that won't bring back South Ossetia and Crimea. Opportunities have been lost and they're not coming back. So where do we go from here?

Maybe it's time for the West to do a little soul searching. Since the fall of the Soviet Union, the West has spent a great deal of time and energy manipulating the Middle East in such a way that has been catastrophic to the Christians living therein. NATO has bombed Orthodox Christian regions in the former Yugoslavia, in part, for the purpose of liberating a Muslim region (Kosovo) that appears to now be training terrorists. We haven't done nearly enough to conserve energy resources and discover new forms of energy. We have allowed (even encouraged) our banks to become insolvent and put the West into the longest recession since the 1930s. Finally, when one would think we would have more important things to look after, we have become obsessed with sexual liberation, in the form of "marriage" for homosexuals, along with artificial contraception and abortion-on-demand for everyone else. The West, and by that I mean primarily Europe and North America, has become decadent, and it is this very thing that has made us weak and pitiful in the



eyes of the East.

Do you believe in Divine providence? I do. Because for now anyway, it would seem that God is using Russia to chastise the West for its sins and hopefully chide it into reform. The vision Putin offers to Easterners is a narrow one. He offers them a form of godliness but denies its power. He says, "here is a Christian state," but he enforces it using the ways of the devil -- which is power and coercion. Nevertheless, people are falling for it. They fell for it in South Ossetia and in Crimea. More Ukrainian regions will likely follow. The people will vote in favour of turning to Russia, and then Russia will move in to "accommodate" them. In truth, what Putin offers them is not much, but when faced with Western decadence as their only alternative, many Easterners would rather move toward something more familiar and seemingly "safe." That trend is not going away. Expect it to spread in the months and years to come.

The West has all the tools it needs to beat the Russian bear at his own game, but we're not likely to use them anytime soon. For now, the West is steeped in materialism, secularism and moral relativism. Of course such ideologies lead not only to sexual license, but also to financial malfeasance and international treachery. So as Russia begins to block the international advance of Western decadence, we can expect to see the West begin to "pick at itself" for a while. Conservative and traditional Christians will bear the brunt of this trend with the loss of freedoms and social ostracism. (Of course that will only lend more credence to Russia's argument.) In time however, there is hope that the West may eventually begin to understand that the key to defeating Russia at its own game is to up the ante. If Russia thinks it

can offer people wholesome Christian living backed by the state's support of the Orthodox Church, then the West can offer it too, but more Christian and far more wholesome, backed not by the state's support of a particular religion, but by the state's support of religious liberty. The West has the Bishop of Rome, the Pope, who could potentially unite Christians in the West (if they are willing) and someday reach a reunification with the Orthodox churches (including the Russian Orthodox Church). In other words, the Fisherman holds the Keys to the future of Western civilisation. The Catholic Church remains the West's strongest advocate for traditional Christian morality. If Western governments would recognise this, and back it as a means for survival, then that changes the whole game.

If Putin can use the Russian Orthodox Church to rebuild a Russian Christian Empire, then the same can be done (but much better and with more freedom) through Western moral backing of the Roman Catholic Church and those churches that morally stand with her. It's not hard. We've done it before. Back during the 1950s it was common to see Hollywood movies in which the Catholic Church, and all churches, were portrayed positively. Governments respected churches and even allowed religious symbols on public property. Laws were generally structured in such a way as to respect the religious sensibilities of the people. etc.

Simultaneously, the West can begin utilising the natural resources of North America (oil and gas) far more effectively, while also exploring alternative forms of energy more vigorously. Between the geothermal energy of Iceland and Yosemite, the West could conceivably produce enough hydrogen to fuel automobiles for a thousand years with zero pollution. Then of course, maybe we can start implementing a little charity into foreign relations and stop pursuing policies that result in the slaughter of Orthodox Christians. When these tactics are realised and implemented by Western leaders, some future Russian leader will be forced to come to the table with the West and broker an energy deal that benefits everyone.

Until that day comes however, the West can expect to be clobbered by Russia -- not militarily -- but socially, morally and in the realm of international influence.



Shane Schaetzel is the author of Catholicism for Protestants (RegnumDeiPress.Com), a freelance writer and the creator of CatholicInTheOzarks.Com, a blog of apologetics and random musings from the Bible Belt.

THE FELLOWSHIP OF CONCERNED CHURCHMEN,

whose mission is to identify and promote corporation amongst orthodox Anglicans and Episcopalians, will host their bi-annual meeting at The Shrine of Our Lady of the Snows in Belleville, IL.

When: JULY 8 (5 PM) - JULY 9 (2 PM) Topic: PRAYER, FAITHFUL DEPARTED - The Rev. Robert Kerr (Guild of All Souls), BLESSED SACRAMENT - The Rev. John Heschle (Confraternity of the Blessed Sacrament), BLESSED VIRGIN MARY - The Rev. Richard Cornish Martin (Society of Mary)

COST: \$150 single occupancy/\$250 double

QUESTIONS OR TO REGISTER, CALL: Wally Spaulding, President - 703-243-4923, Auburn Traycik, Secy/Treasurer - 202-621-6729 (This precedes the FIFNA Annual Assembly by one day, so consider coming a day earlier to participate in both events.

Bishop Iker Addresses the REC

Bishop Jack Iker preaches to the Convention of the Diocese of Mid-America

This could never have happened 20 years ago. When I became a Bishop in 1993, the Episcopal Church (TEC) and the Reformed Episcopal Church (REC) were not even talking to one another. It would have been unthinkable that the Bishop of a high-church, Anglo-Catholic diocese like Fort Worth would have been invited to preach at the annual synod of an REC Diocese.

We represented the two different extremes of the churchmanship spectrum. Our theologies were at odds with one another, and the only time anglo-catholics in TEC spoke about the Reformed Episcopal Church was in critical, even derogatory terms – and vice versa, I assume. The REC had little good to say about high-churchmen such as me!

My how things have changed! In a matter of two short decades, we have gone from being opponents to being allies. We have moved from being two separated churches to being part of one united body – The Anglican Church in North America: one, missionary, biblical, and uniting. This is the Lord's doing, and it is marvelous in our eyes!

This does not mean that all our differences have suddenly disappeared, but it does mean that we now stress that what we disagree about is far less than what we have in common. There is more that unites us than divides us. And this new sense of our oneness in Christ and our unity as a church is something God has done, and it is the work of the Holy Spirit – not man.

The origins of all this go back to the Common Cause Partnership and the Round Table Discussions, as they were called, some six or seven years ago. The erosion of biblical authority and the rise of liberal theological revisionism in The Episcopal Church had begun to lead to significant fall-out. Those who stood for orthodox Anglicanism began to make common cause with others in different jurisdictions and church bodies, to stand together for the truth of the Gospel and to reject the false gospel that was undermining the Church. This made for some strange bedfellows, or so it seemed.



Typical High-Church worship

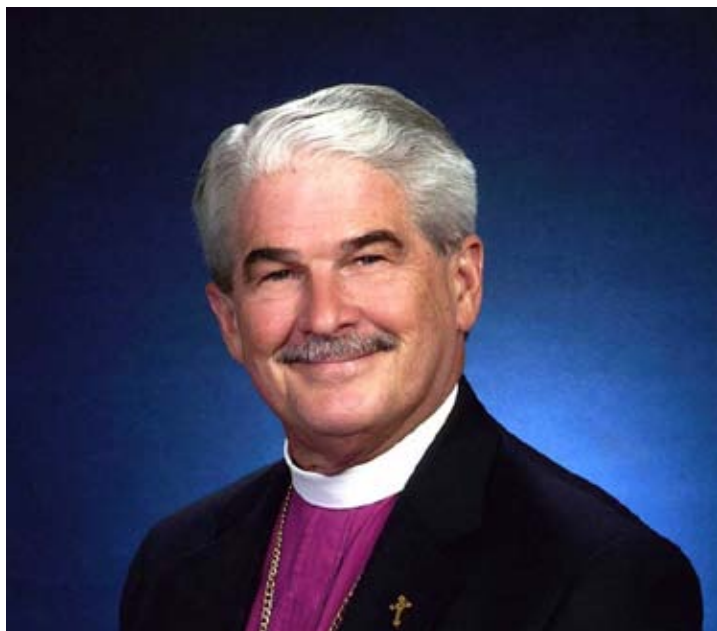
Your Presiding Bishop, Leonard Riches, was among those early leaders in making Common Cause with other conservative Anglicans and in finding a way forward, together. The Anglican Communion Network, the Reformed Episcopal Church, Forward in Faith North America, the Anglican Mission in America, and many other Anglican groups prayed together and talked together and sought God's guidance together, and the goal was to have one united, orthodox Anglican province in North America. And by the grace of God, the Inaugural Assembly of ACNA was held here in the DFW area in June 2009, and a great renewed witness for the Gospel was unleashed in this country and in Canada, by biblical Anglicans.

We are here today to thank God for all that has been accomplished and to renew our commitment to doing mission together in the years ahead. As the Apostle Paul reminds us in the Epistle reading this morning: "What we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake." (II Corinthians 4:5) It's not about us – it's about Him. But what we preach to the world around us is much more credible

and effective when we do it together, as one church, rather than separately, on our own.

Jesus reminds us that we belong together – and indeed are part of one another – in the teaching in today's Gospel where He says: "I am the vine and you are the branches... He who abides in me... bears much fruit, for apart from me you can do nothing." (John 15:5) What a wonderful image this is, of the Church as a fruit-yielding vine, with different branches, but all enlivened by our common roots, our one source of life. Abiding in Jesus in Scripture and sacrament and prayer. Abiding in Jesus in a common fellowship of brothers and sisters in Christ, united not divided – one, though we are many. Bearing much fruit to the Glory of God in making new disciples, in planting new churches, in standing for the authority of the Holy Scriptures, and in exhibiting the fruits of the Holy Spirit in our daily lives. That is our common vocation and witness.

In my growing-up years in Cincinnati and even in my studies at the University of Cincinnati and then at General Theological Seminary in New York City, I do not recall having even met a member of the Reformed



Bishop Jack Iker

Episcopal Church. Oh, I knew what it was, and there was a passing reference to it in our American church history course. This meant that the REC was viewed with a certain degree of suspicion and even denigration. Are their holy orders valid? Are their bishops really in the historic apostolic succession? Are they truly Anglicans? Aren't they just a little protestant sect?

The first REC Bishop I ever met was Bishop Ray Sutton after he came here to the Church of the Holy Communion. And after a few conversations with him, I began to think, "Well he's not half as bad as I thought he would be!" – as an REC clergyman, not as a person. But as we got to know one another, the stereotypes began to crumble, preconceptions were set aside, and we came to understand that we shared the same faith and ecclesiology and Prayer Book spirituality. Now my greatest friends and allies in the ACNA College of Bishops – as a traditional Anglo-Catholic, are your REC Bishops – Royal Grote, Ray Sutton, Leonard Riches, Sam Seamans, and others. Our fidelity to the Scriptures and the Anglican tradition are paramount, not our past histories of estrangement.

You may be interested in knowing that the last four priests who have come into the Diocese of Fort Worth as new rectors have come from the REC – three of them from this Diocese of Mid-America and latest one even from this parish – prompting Bishop Grote to say: "Jack, stop taking all my best priests!" I think our friendship depends upon it!

But on a more serious note, there are some serious

tensions and differences that we must address in our future life together in ACNA. I will comment on them very briefly. The biggest one, of course, is the issue of the ordination of women to the priesthood. It is not sufficient to simply say: "Well, some bishops do it and some don't." I am pleased that Archbishop Duncan has appointed a Theological Task Force on Holy Orders, which is now addressing this issue that some have called "the elephant in the room." A final report is expected in January 2016, and then it will be decision time.

I would simply observe that Anglo-Catholics and the REC stand together here. Those who do not ordain women make up a majority of the College of Bishops, and we see the ordination of women presbyters as a departure from the witness of Holy Scripture and the apostolic practice of the ancient Church. Pray for God's guidance as we seek to resolve this deeply divisive issue, in the interest of deepening our unity in Christ.

Second, there is a continuing tension between evangelicals and anglo-catholics that we live with. This is true in the international GAFCON movement as well as here in the ACNA, where evangelicals seem to dominate. Evangelicals emphasize the 16th-century Reformation and the work of the reformers in the Church of England. Everything is referenced in terms of the 1662 Prayer Book and the 39 Articles. Anglo-Catholics reference the ancient Church of the patristic fathers and emphasize the historic faith and order of the undivided church, before the division of the Church in the West from the Eastern Church. We rather like the 1549 Prayer Book as the standard. We would contend that Anglicanism flourished in England for many years prior to the Reformation era and that we are a reformed catholic church rather than a Protestant denomination born in the 16th century. Henry VIII did not found the Anglican Church and neither did the reformers. Dr. Edward Pusey, the early Tractarian and the spiritual father of the Oxford Movement, said we understand "reference to the ancient Church, instead of the Reformers, as the ultimate expounder of the meaning of our Church."

Here too, Anglo-Catholics and the REC stand together. We affirm the four essential elements for church unity called the Chicago/Lambeth Quadrilateral.

1. The Holy Scriptures of the Old and New Testaments as the revealed Word of God, containing all things necessary to salvation, and our ultimate standard and guide in matters of doctrine and morals.

2. The Apostles' and Nicene Creeds as sufficient statements of the Christian faith.

3. The two Sacraments of Baptism and Holy Communion as instituted by Christ himself.

The FIFNA 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 with in 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.

4. The historic Episcopate, which preserves the apostolic succession of bishops, priests, and deacons.

All of these are pre-reformation realities, dating back to the first apostles. They are not confessional statements originating in English Reformation theology.

So my dear friends in Christ, let us continue to stand together and witness together for what

St. Jude calls “the faith which was once for all delivered to the saints” (vs. 3) Let us give thanks to God for this goodly fellowship of faith, where God’s Word is truly preached and truly heard; where the Sacraments are faithfully administered and faithfully received; and where our lives

are being fashioned according to the example of our Lord Jesus Christ, so that we may show the power of His love to all among who we live.

This is our great heritage as Anglicans, living members – by God’s grace – of the one, holy, catholic and apostolic Church of the ages.



This article is taken from a sermon preached at the REC Church of the Holy Communion, in Dallas this year. The Rt. Rev. Jack Iker is Bishop of the Diocese of Fort Worth.

Lookin’ For Love

By Bishop Keith Ackerman



Bishop Keith Ackerman

My move from Illinois to Texas has not been entirely seamless. My wife and I loved our 15 years in the Diocese of Quincy in Illinois, and we are thrilled to be in Texas near our children and grandchildren. Texas driving habits, refried beans, and Country Western Music, however, have not yet become a part of our delight to be residents of the Republic of Texas. The other day I heard another “musical soap opera” blasting over the air waves - “Lookin’ for Love in all the wrong places.” I began to wonder, “Isn’t that an Easter theme?”

So much of Holy Scriptures contain the theme of people waiting, living in intolerable circumstances, and wondering when relief would come - in most instances, waiting for the Messiah. The Prologue of St. John’s Gospel is very clear in telling us that Jesus’ own people “knew Him not.” During His 33 years, many chose not to acknowledge Him as Lord even when

they witnessed His mighty acts and encountered His teachings and His love. They were still looking in other places for the fulfillment of their lives. In many ways even “His own received Him not.”

They wanted a Messiah to vindicate them and to liberate them from what they determined to be the cause of their oppression. They chose to create an image of a Messiah who would meet their needs: Pharisees, Sadducees, Scribes, and indeed, even some of the disciples. Even with the only begotten Son of God directly before them, they denied Him, betrayed Him. Still, they kept looking for love, for someone who would deliver them and “Hosannah” (save) them. But they looked in the wrong places and ultimately brought utter destruction upon Jerusalem and Israel.

Even after Christ’s Resurrection it was only the Holy Women who went to the tomb, and even they were asked why they were looking in the tomb. They were looking for the Risen Lord in the wrong place. The Apostles remained in the Upper Room. St. Thomas missed Mass on Sunday, and tried to look for a way outside of the Community of Faith to resolve his grief, on his own. Once again looking for love in all the wrong places. In fact, Jesus sought them out; Love went looking for them. He seeks us out today. Where can we find Him? We find Him in His Church.

The Catholic Faith presents Jesus the Christ consistently in Word and in Sacrament. Our Liturgies are drenched with the real love of Christ - a love that is unconditional and yet a love that

requires us to respond with sorrow, repentance, and amendment of life. As we look at the arrangement of our churches, we see “Love hanging” from the Altar Crucifix, we see “Love present” in our Tabernacles and Aumbries and we see “Love represented” in the Stations of the Cross. In sum, Jesus gives Himself in love to us in the Church and in our churches.

We must look carefully into our own souls: with our church buildings so reflective of the reality of Jesus Christ as Risen Lord and Savior, and a Bible that records divinely given Truth, to say nothing of Apostolic tradition and the teaching of the Church, are we still looking for Love in all the wrong places? Is Jesus the type of Messiah that we really need, or do we sometimes construct a Messiah who merely supports our thoughts and our feelings? Of course we would never admit to looking for a false type of Messiah or Savior; but don’t we often wish that our Messiah would vindicate us, liberate us, act more quickly, and lessen some of His expectations of us as revealed by Christ in Holy Scripture and in His Church? Is it possible that we, too, are often “Lookin’ for Love in all the wrong places?”

This Easter, let’s refocus our hearts, minds and lives on the real source of Love, on Jesus Christ, who died for us and rose again that we might live.

With love and every blessing for a joyous Easter.



Bishop Keith Ackerman is the President of Forward in Faith North America.

Thinking Out Loud

Bill Murchison on the Twilight of the Gods and the New York Times

What a joy to find the *New York Times* editorial page staff on duty whenever a tough moral question arises, such as, "Can the U. S. government require business owners claiming religious liberty privileges to fund contraceptive care for employees?"

Sure, natch, you bet, returns the *Times*, doubtless to the relief of the United States Supreme Court, which takes up the question formally in yet another suit stemming from ObamaCare. Owners who "personally disapprove of certain contraceptives... are wrong," asserts the *Times*, "and the Supreme Court's task is to issue a decisive ruling saying so. The real threat to religious liberty comes from the owners trying to impose their religious beliefs on thousands of employees." Get those employers and their stale convictions outta here!

Because, look – and one does need to look, though the *Times* omits the point from formal consideration – America just isn't the kind of country anymore where religious convictions hold much water in the establishment and maintenance of ideals.

The United States today is in fact a pretty secular outfit, the *Times* all but whispers behind its hand; a place fairly well, and rightly, denuded of arguable notions stemming from some kind of "faith" consensus, be it ever so ancient.

Mumble your prayers if you like, according to this view of things; just don't get to thinking that beliefs formed outside the civic sphere have relevance to civic purposes. Dearly does the *Times* hope the high court will dismantle the pulpit from which the owners of Hobby Lobby Stores, Inc. and Conestoga Wood Specialties Corp. claim legal standing for non-secular ideas.

There is a sense in which the government's, and the *Times*'s, counter-claim gee-haws with reality. Religion? We've got lots of that around here. What if the Quakers tried to put the military out of business? Until recent years we sidestepped such questions by working out accommodations that honored religious thinking without

impeaching certain public necessities. That was when religion was seen as a different kind of necessity: reflecting Truth and Reality, shaping conscience, giving form to public institutions. Like marriage.

Like marriage. Ah, yes. Recent court decisions on same-sex unions tend to push away religious understandings of marriage – universal as they have been – from consideration of what marriage ought to be. On the federal courts' current logic, marriage ought to be whatever its participants want it to be – never mind ancient teachings (which we've Gotten Past, right?) on the union of man and woman and the attendant duties of procreation and child-rearing.

Sex is the realm in which the secular spirit, seeking satisfaction, collides hardest and most often with religion. Religion, with both eyes on some Divine Personage no telescope has ever revealed, lays down understandings, formulates rules it commends in one form or another to everyone. Secularism says in response, hey, you can't talk to me like that! I'll call the government in!

The government duly comes in, with guarantees, formulated to suit the occasion, of the American right to do pretty much what an American desires to do with his body. Or hers. The secular understanding of what you ought to be allowed to do pretty well trumps the religious understanding – as old as civilization itself – that there are certain things you ought to *want* to do, and other things you ought *not* to want to do. All you have to prove in federal court these days, seemingly, is that you reject someone's attempt to regulate your instincts out of deference to some old book or religious code.

The religious understanding that the Hobby Lobby and Conestoga companies advance before the Supreme Court is pretty much – sad to say – the understanding to which courts these days display cool indifference. Maybe



Bill Murchison

particular birth control devices, as alleged, do cause abortion. So what? That's a religious scruple the Supreme Court generally shoves aside on behalf of the secular claim that, hey, it's *my* body we're talking about! Which it isn't: not when a second body figures prominently in the case. But that's Religion, right? We don't do that stuff around here much any more.

FC

William Murchison's latest book is The Cost of Liberty: The Life of John Dickinson. To find out more about William Murchison, and to see features by other Creators Syndicate writers and cartoonists, visit the Creators Syndicate website at www.Creators.Com. Copyright 2014, creators.com.

The Offertory, Fundraiser or Sacrifice?

Malleus argues for a real Offertory

I once knew a low-church priest, rector of a very prosperous parish, admittedly in his dotage, who would regularly interrupt the Consecration Prayer about half-way through and go sit in the bishop's chair and count the collection and then go back to the altar and resume where he had left off. Martin Luther set the Protestant pattern, which was slavishly followed in the Prayer Book:

Next comes all that abomination known as the Offertory, to which all the foregoing part of the Mass is compelled to be subservient.

From this point onwards practically everything speaks and smells of oblation. In the midst of it all are placed the words of life and salvation, just like the ark of the Lord of old in the idols' temple, next to Dagon.

So then, let us repudiate all those things that speak of oblation, together with the whole of the Canon, and keep what is pure and holy; and thus let us order our Mass (*Formula Missae et Communionis* 1523).

Of course in the absence of state-sponsored and financed Protestantism (not to mention state-sponsored terrorism against Catholics) this became something of a problem. So was born that peculiar rite of the Anglican Solemn High Offertory. Often with the organ blaring, the congregation belting out "All things come of thee, O Lord" or the Doxology, the ushers come up the aisle and present the overflowing brass basins to the priest, who, in complete indifference to the bread and wine on the altar, hoists the pile of checks and cash up on high.

No wonder the old priest had trouble taking anything after the "Offertory" seriously. Some mega evangelical churches, I am told, now take credit cards and the consequence might be that there is no offertory at all. Masses may not be for sale but everything else is.

In contrast, how robust and powerful were the words of the Offertory of the old Mass. *Suscipe sancte Pater* (Receive, O holy Father):

Receive, O holy Father, almighty and eternal God, this spotless host, which I, thy unworthy servant, offer unto Thee, my living and true God, for mine own countless sins, offenses and negligences, and for all here present; as also for all faithful Christians living and dead, that it may avail both for my own and their salvation unto everlasting life. Amen.

This makes it clear that the priest is entering into the holy of holies and that he better know how unworthy he is on account of his numberless sins, offences and negligences. The sacrifice is inclusive in the only sense of that word that



Sacrifice

makes sense: for all who stand here around, as also for all faithful Christians, both living and departed, that to me and to them it may avail for salvation unto life everlasting.

The prayer at the offering of the wine, by switching from first person singular to first person plural, reminds the priest that, after all, this is not just his sacrifice and but sacrifice of all who have gathered:

We offer unto thee, O Lord, the cup of salvation, humbly beseeching thy mercy: that in the sight of thy divine majesty it may ascend as a sweet-smelling savor for our salvation, and for that of the whole world.

Something has to be made clear at the Offertory of the Mass and it cannot be made clear by gesture-less silence: the raw material of the Eucharistic sacrifice, which we provide, has to be gathered that it may become the Body and Blood of Christ. The financing of a new education building is not the raw material of the Eucharist. Bread and Wine is and it is so because it is that "which God has given and human hands have made."

Does all that we have to repent consist of just the latest apostasies of Anglicanism, or are there perhaps things right at the heart of the Anglican tradition which need correction in light of the practice of the whole Catholic Church. This much is sure: Catholic Anglicans, as grateful as we are for what Anglicans have maintained, have always thought there is still more to be restored. *Orate fratres, Pray brethren.*



Malleus is an Anglican priest, living south of the Mason-Dixon.

Parish Highlight

St. Vincent's Cathedral, Bedford, Texas



St. Vincent's Cathedral is located in Bedford, Texas, and is a warm, friendly, and active Christian community that is centered in traditional worship and discipleship grounded in the catholic faith. The parish is in the Episcopal Diocese of Fort Worth, in the Anglican Province of the Southern Cone, and in the Anglican Church in North America (ACNA). It is also an affiliate parish of the American Anglican Council (AAC) and a Member Congregation in Forward in Faith North America (FIFNA). The Very Rev. Ryan S. Reed, SSC, is Dean of the Cathedral.

St. Vincent's Church was established in 1955 as a mission of the Episcopal Diocese of Dallas in Euless, Texas, with only 17 members. The church was named after St. Vincent of Saragossa, Deacon and first Martyr of Spain who died in 304 on January 22, which now is his feast day. By 1960, the congregation had grown to 129 members and St. Vincent's became a self-supporting parish. In 1983, an administrative division of the increasingly large Episcopal Diocese of Dallas created the Episcopal Diocese of Fort Worth and St. Vincent's Church became a member of the newly created diocese.

The property for the church's present location was purchased in 1964 and is within a mile of the original site. In November of 1989, the Church, St. Mary's Chapel with Columbarium, the Parish Hall, and St. Vincent's School was dedicated by The Rt. Rev. Clarence C. Pope, Bishop II of Fort Worth. On December 21, 2007, the Rt. Rev. Jack L. Iker, SSC, Bishop III of Fort Worth, designated St. Vincent's as the Cathedral of the Diocese of Fort Worth. The latest Parochial Report has 725 communicants and 945 active members on the rolls.

The Cathedral Parish of St. Vincent was the site of the Inaugural Assembly of the Anglican Church in North America from June 22-25, 2009, at which ACNA was officially constituted. The parish has hosted numerous diocesan

conventions and events, as well as many nation-wide events and committee meetings.

The congregation of St. Vincent's Cathedral is committed to carrying out the Great Commission by calling people into a relationship with Jesus Christ and by teaching people to obey all that He commands. They are also committed to reflecting the love of God to those around them and to serving all who are in need.

St. Vincent's is well-known in the diocese and surrounding area for its outreach programs, its catholic liturgy, and its music program. The church is home to The Redman Organ, Opus 4/59/66/87, which was originally designed and built for St. Vincent's Church in 1971 by Roy Redman of the Redman Organ Company of Fort Worth, with the assistance of several of St. Vincent's parishioners. It was the first pipe organ in the Mid-Cities area of Tarrant County, and is one of only a handful of mechanical-action organs in Texas and surrounding states. The acoustic design of the nave has lent itself to being a great stage for musical settings of the Mass, as well as numerous community concerts, recitals, and programs. The Cathedral Choir is well-known for its dedication to the performance of music of the highest Christian inspiration, from early plainsong to the present day.

The Cathedral's outreach and mission programs have included Adopt-A-Family, Habitat for Humanity, hosting parties at Bishop Davies Nursing Home, the Angel of Giving program which provides Christmas for needy families, Family Festival (begun in the 1970's), Kairos Prison Ministry, Union Gospel Mission, a Vision Clinic for under-privileged children, and Vacation Bible School for both children and adults. Its mission teams have been to Cambodia, Northern Malawi, and Northern Mexico. The parish has a long-term relationship with La Gran Familia Orphanage in Cuauhtémoc, Chihuahua, Mexico.

The Cathedral has also operated St. Vincent's School since 1963 and now educates students from Pre-K through 12th grade. Celebrating its 50th anniversary this school year, the school is dedicated to academic excellence in Christian surroundings and has educated future leaders and helped them develop strong minds, good moral character, creative abilities, and the skills to help them reach their potential. The school welcomes students from all religious backgrounds. Every day students encounter the Good News of Jesus Christ in morning chapel. The parish is guided in all it does by its mission statement: To Make Jesus Christ Known in All That We Do.



For additional information, check out St. Vincent's web site at www.stvincentscathedral.org. The Parish invites you to visit and experience its faith in action. Sunday Services: 7:30 a.m. Holy Eucharist, 9:00 a.m. Choral Eucharist, 11:15 a.m. Holy Eucharist. St. Vincent's Cathedral 1300 Forest Ridge Dr., Bedford, Texas 76022.

Rings, Vows and Commitments

Fr. Gene Geromel considers marriage

It is the one holiday of the year when I don't have services, so every New Year's Eve I do a ride along with one of the police departments where I am the chaplain. It was a rather quiet night. The normal half-hour of gun fire around midnight only lasted about ten minutes. One man got angry at someone and drove his large truck around their house and when they came out to see what was going on he crashed into their porch. Around two in the morning we were asked to pick someone up. It was not an arrest, merely helping a couple get home safely. I knew the man. When he and his young lady got in the back seat he introduced me as "Fr. Gene". He had obviously been drinking and she was plastered. "Fr. Gene, I was raised catholic. Can you hear my confession?"

The police officer driving began to giggle. We both knew it was going to be an interesting drive. She repeated herself. I told her that I would gladly hear her confession tomorrow when she hadn't been drinking. "You know we are living in sin." I told her that I knew they were living together. I, in fact, knew the last girl with whom he was living in sin, but didn't say so. She then began to defend her actions. "We are more committed than many married couples I know."

I know many priests. They deal with this sort of situation in various ways. I know some who will not marry a couple who are not living apart. I know some who will not allow those who are "living in sin" to receive Communion. I understand where they are coming from historically, traditionally and scripturally. For better or worse, I impose no such restrictions. I hope and trust that the grace of the Sacraments will lead them to the right decision. (Twice I had situations where someone in a position of authority began living with someone. In the first instance, I sat down with the couple and told them that the relationship needed to regularize. They understood that we as a parish were known for upholding traditional Christian moral values. They were married a few weeks later. The second instance did not go so well.



She resigned from Vestry in a huff.)

But let's get back to the issue of commitment. What does it mean to be committed? The young lady in the back of the police car forgot that when she was dating her boyfriend he was in a "committed relationship". For most of us commitment means faithfulness. "Forsaking all others, be faithful unto him/her as long as ye both shall live?" A Christian relationship is monogamous. If one is not faithful before the marriage is there any reason to expect that it will be after the marriage?

But commitment means more than sexual fidelity. Many years ago I read an article by a priest whose daughter was being seduced into living with her boyfriend. It was in the form of a letter. He asked the young man whether or not he would care for her the rest of her life if she came down with a serious illness? How many couples do you know where one member cared for the other for many years? When I came to my parish thirty years ago, there was a man whose wife came down with MS at fifty. He took an early retirement and spent the quarter of a century caring for her. He washed her, changed her, and fed her. He loved her and he died less than a year after her death. "In sickness and in health", is another form of commitment.

In a previous parish I knew a young

lady who told me that she had lived with a man with whom she was madly in love. He received a job offer in a city about seventy miles away, but she didn't think she could find employment in that city and she had to finish her degree. He made it perfectly clear that he was not going to support her nor turn down the job offer. "And with all my worldly good I thee endow." "For richer for poorer" is the commitment Christians make.

In the 1979 prayer book there is a wonderful moment. "Will all of you witnessing these promises do all in your power to uphold these two persons in their marriage?" The couple has already made the declaration of consent. We know what they have promised. We know what we are to support. What promises have a couple living together made? What are we to support? A Christian marriage has very specific commitments. It is clear how they are to live and what we are to support.

There are vows and rings which tell us what is expected of those who are joined in Holy Matrimony.

EC

Fr. Gene Geromel is Rector of St. Bartholomew's, Swartz Creek, Michigan, in the Anglican Diocese of the Holy Cross.

When Jesus Taught on Prayer

Bishop Kenneth N. Myers reflects on the Lord's Prayer

Prayer is at the very center of what it means to be Christian, for prayer is communication with God. Yet many Christians feel themselves miserable failures at prayer because they don't know how to pray.

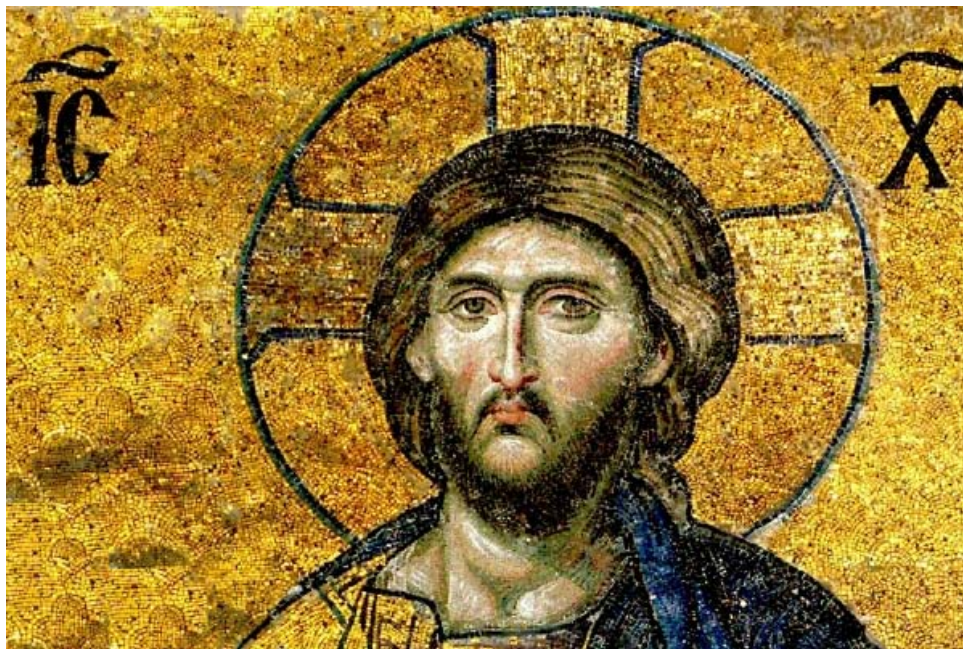
Learning By Doing

If you feel that you can't pray because you don't know how to pray, you shouldn't feel alone. Even the disciples, who were the first followers of Jesus and who lived in his presence on a daily basis, needed instruction in prayer - they had to learn to pray. This is an important first step for us: to recognize that prayer is learned behavior! It doesn't just happen automatically, but like any acquired skill, it takes practice to get good at. And I might add that even reading and studying about prayer is no substitute for actually doing prayer.

The Gospel of Luke tells us that "One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, 'Lord, teach us to pray, just as John taught his disciples'" (Luke 11.1). So Jesus proceeded to instruct them in prayer, and what he taught them, and what those disciples passed on to us is what has become known as The Lord's Prayer or The Our Father.

Some might be tempted to simply repeat the words that Jesus gave us in a mechanical fashion, but Jesus never was one who went in for mechanisms. Throughout his life and ministry he was committed to the principle of relationship, not mechanics. His own prayer times with the Father were often intense and emotional and full of purpose. The prayer that he gave us, if simply repeated mechanically and drone-like, will never bear the fruit of relationship that Christ intended when he taught the disciples how to pray.

Christians of all persuasions, from Roman Catholic to Baptist to Pentecostal, have memorized the Lord's Prayer and can quote it at the drop of a hat, but sadly many have never looked closely at it as what Jesus intended it to be: instruction and form



for all our prayers.

Three Ways To Pray The Our Father

Christians pray this prayer in all kinds of ways - at church, in daily prayer, at mealtime or bedtime, together and privately. But I would like to suggest there are three basic ways to pray these words.

The first is liturgically. Whether we find ourselves in a fully liturgical worship service (or prayer service) or in an informal time of worship and prayer, this prayer can be prayed corporately or privately just as it is written, and every word can be prayed meaningfully. Some people are troubled with "written prayers," assuming that these are incapable of being prayed in a truly heartfelt manner. But Jesus was a Jew. He grew up in the synagogue. He was a man of written prayers. Even when he was dying on the cross he was praying written prayers! "My God, My God, why have you forsaken me?" was not simply a phrase of the moment that came from the mouth of Jesus, he was praying Psalm 22.

Later, the disciples continued the practice. The book of Acts tells us that the early Church continued steadfastly in four things: the Apostles' teaching, the Apostles' fellowship, the breaking of the bread, and the prayers. (Acts 2.42; although some modern

translations miss the definite article "the", it is clearly there in the original Greek). In other words, the early Church continued to practice ordered, written, liturgical prayer - and the Lord's Prayer held an important place in their prayer life. Not only was it part of their worship service, we also know that first century Christians prayed it with devotion three times a day (*Didache* 8.11).

The second way to pray this prayer is by intentional repetition. Jesus warned (in Matthew 6.7) that we should not "babble like pagans". The King James Version translates this verse, "But when ye pray, use not vain repetitions, as the heathen do." Some people reading this verse automatically assume that all repetition is vain repetition, but it isn't. Just because a thing is repeated does not make it "vain" or "empty". The emptiness of the pagans' prayer was not so much in repetition, but that they were praying to an "empty" deity (cf. 1 Kings 18.26-29). As long as a thing is directed to the true and living God, and is repeated with intention, with the focus of the mind and with the passion of the heart, it is not empty. Think about it - we can sing choruses several times and mean every word of what we sing every time we sing it - this is not empty repetition, it is intentional.

In the Eastern Church there is an

ancient tradition called The Jesus Prayer. It is a simple prayer for God's mercy (loving-kindness) and it goes like this: "Lord Jesus Christ, Son of God, have mercy on me, a sinner." Some Christians pray this, literally, hundreds of time a day and it becomes rhythmic with their very breathing. In the same way, the Lord's Prayer can be prayed by intentional repetition and bear much fruit in the believer's life.

The third way to pray this prayer is by using it as a framework of prayer. In 1986 the Charismatic pastor Larry Lea wrote a book titled *Could You Not Tarry One Hour: Learning the Joy of Praying*, in which he introduced thousands of Christians to using the Lord's Prayer as a framework for daily prayer. Certainly Larry Lea was not the first to see this application - the early Church fathers, Tertullian and Augustine, also prescribed the Lord's Prayer as a framework to guide our prayer. Tertullian said that the Lord's Prayer is a compendium of our faith, and "In only a few words, it summarizes the sayings of the prophets, the gospels, the Apostles; the discourses, the parables, the examples and the precepts of the Lord and, at the same time, so much of our needs become fulfilled. In invoking the Father, we honor God; in the Name is the testimony of faith; in His will is the offering of obedience; in the Kingdom is the record of hope; in the Bread lies the question about life; in the asking for pardon is the confession of sins; in the asking for protection is the fear of temptation. Why awe? Only God could have taught us how He wanted to be prayed to."¹ Augustine wrote "Run through all the words of the holy prayers [in Scripture], and I do not think that you will find anything in them that is not contained and included in the Lord's Prayer".²

How then shall we pray? What if we begin by taking to heart the advice of our Lord, his Apostles, and the early Fathers of the church? Let's not try to rebuild the structure of prayer with newfangled and untested ideas; instead let's build upon the foundation that has already been laid. And so let us begin: "Our Father, who art in heaven..."



This article is adapted from the book How Christians Pray, a detailed study of the Our Father, and volume three in The Foundation Series by Bishop Kenneth N. Myers.

Bishop Kenneth Myers serves as the bishop of the Convocation of Christ the Redeemer, within the Missionary Diocese of All Saints, Anglican Church in North America.

Notes

1. Tertullian, De Oratione, 9.1-3.
2. Augustine, Ep 130, 12, 22.

The Anglican Heritage Press

The Anglican Heritage Press has been established by St Mark's Traditional Anglican Church of Victoria, British Columbia, to aid the various church bodies remaining faithful to our tradition with various types of books: devotional, theological, educational, and also some fiction with a religious base. The first book to be released is *The Anglican Patrimony: The Canterbury Inheritance and the Nature of Traditional Anglicanism*. This was originally printed for the members of the parish, based upon lectures at St Bede's Theological College, now revised and enlarged. It gives a thorough "grounding" in what our traditional and "continuing" churches are all about. For Lent there are two devotional books which are being released, *Joy and Peace in Believing*, and *Forty Days and Forty Nights*. Coming books will include *The Apostle Paul, Dear Ben* [for beginning university students]. A mystery novel, *Death Knell*, is soon to be released. A series about a small-town vicar, "theological novels," will be ready a bit later.

Forthcoming books will include a commentary on the works of Bishop Jeremy Taylor, the great 17th century writer on the Christian life, and on highlights from the writings of Archbishop Cranmer.

A website will come later, with access to Pay Pal. Further information can be obtained by writing to the Editor, The Rev. Canon Stanley R. Sinclair, Anglican Heritage Press, 502-1157 Fairfield Road, Victoria, British Columbia, Canada.

Telephone 250-384-3268 during daytime hours. A good way of contacting is via e-mail: sonjastan1@shaw.ca



Sir Alec Guinness & Charles de Foucauld

By Fr. Geoffery Attard

One of the less likely devotees or admirers of Blessed Charles de Foucauld could arguably be the renowned British actor of universal acclaim, Sir Alec Guinness. I came to know Guinness when a priest friend of mine lent me the DVD entitled *Monsignore Don Quixote* which was a cinematographic rendering of Graham Greene's famous novel bearing the same name. It is a film I will never forget!

In July 2013 I spent a three-week working holiday at St Mary and St Andrews' Parish, the Catholic Parish of Galashiels in the Scottish borders; in my free time – when I was not driving from one parish to the other to say Mass – I would open the parish priest's book-case and search for an interesting book. Greene's novel was one of the first to attract my attention. The role of Monsignor Don Quixote played by Sir Alec came back to my mind; I felt I wanted to know more about the man who played the role of the controversial priest but I did nothing about it. Then in February 2014, as I came across a reference to Piers Paul Read's biography of Sir Alec in *The Tablet* I decided I would try to obtain a copy. *Play.com* always comes in very helpful; I ordered a second-hand copy of the book and I found myself reading the English actor's biography.

It turns out Sir Alec did not know his father; he had a turbulent childhood. However at a particular point in time he decided he would convert to Christianity. Initially he was a confirmed atheist. Blessed Charles de Foucauld would play an important role in the life of Sir Alec. In the fourteenth chapter of the book, Read narrates the 'story' of Sir Alec's conversion. Guinness might have lived and died without ever having heard of de Foucauld if it wasn't for the Anglo-American poet of international repute T. S. Eliot. This is what Piers Paul Read has to say about it all:

He also read a biography of Charles de Foucauld, the French soldier who became a hermit in the Sahara Desert, which had been mentioned in a broadcast by T. S. Eliot, a poet Alec particularly admired.

And here follows an excerpt from a letter of Sir Alec to his wife Merula dated 19th April, 1941:

It reminds me, in a remote way, of our pony ride round the Pyramids. Or perhaps I'm thinking of sand and wind because of the De Foucauld book. It's terrific! Couldn't be more pleased about it. What ignorant,

isolated beasts we are not to know about a man like that. It's beautifully written, reasonably translated, and reads rather like a Western. Robbers and camels and buried gold and sand and midnight meetings and the philosopher's stone and continuous disguises. Very exciting – I can't believe it keeps it up. How right of Mr Eliot to talk about it. Incidentally, I'm enclosing his broadcast talk, which was published in the *Listener*. It is good.

How providential it was that Sir Alec was to hear of de Foucauld for the first time from the mouth of another great Anglo-Catholic or 'High-Church' Christian poet such as T. S. Eliot, the author of the famous play *Murder in the Cathedral* and *The Four Quartets*.

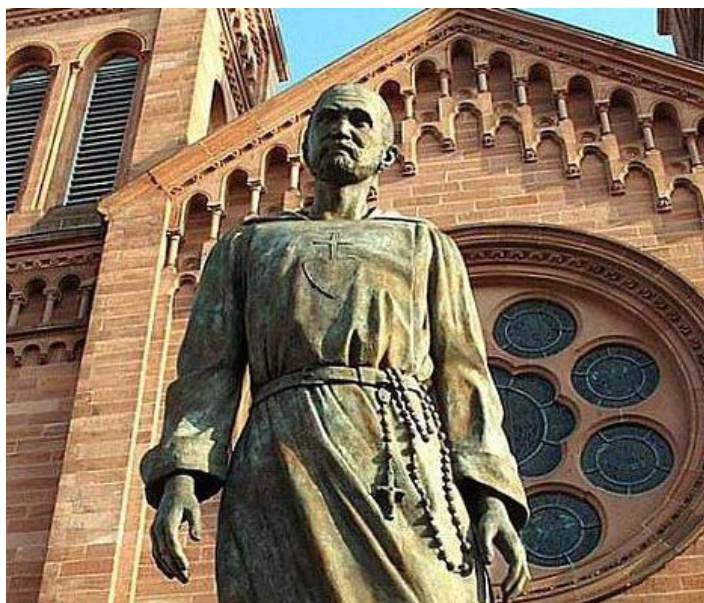
The biography that Sir Alec read of Blessed Charles must have been in French, the language spoken by de Foucauld; an expert on the French Blessed would perhaps be able to tell us which particular biography the English actor read. Read quotes Peter Ackroyd's acclaimed biography of T. S. Eliot as he provides us with this bit of interesting information about the Christian life of Sir Alec Guinness.

Later on in life, Sir Alec met T. S. Eliot in person and they spoke about their

common liking for Blessed Charles and other great Christian mystics such as Saint Theresa of Avila and St John of the Cross. Charles de Foucauld is aptly described as the 'fiercely ascetic' Charles de Foucauld (cfr. *Piers Paul Read*, 226).

The third and last reference to Blessed Charles in Sir Alec's biography is a clear acknowledgement of the fact that his reading of Blessed Charles's life was one of the stages he went through which eventually brought him to embrace Catholic Christianity.

Sir Alec Guinness' special love for Blessed Charles de Foucauld is a proof to us that his life of service and self-oblation entirely dedicated to Christ has been an inspiration to atheists and believers alike in their search of the truth, a search that did not let the great Augustine of Hippo find peace before actually embracing it in Christ Jesus, the God made man.



Blessed Charles de Foucauld

Fr. Geoffery Attard is a Roman Catholic priest in Gozo, Malta.

An Easter Sermon

Are there any who are devout lovers of God?

Let them enjoy this beautiful bright festival!

Are there any who are grateful servants?
Let them rejoice and enter into the joy of their Lord!

Are there any weary with fasting?
Let them now receive their wages!

If any have toiled from the first hour,
let them receive their due reward;
If any have come after the third hour,
let him with gratitude join in the Feast!
And he that arrived after the sixth hour,
let him not doubt; for he too shall sustain no loss.
And if any delayed until the ninth hour,
let him not hesitate; but let him come too.
And he who arrived only at the eleventh hour,
let him not be afraid by reason of his delay.
For the Lord is gracious and receives the last even as
the first.
He gives rest to him that comes at the eleventh hour,
as well as to him that toiled from the first.

To this one He gives, and upon another He bestows.
He accepts the works as He greets the endeavor.
The deed He honors and the intention He commends.
Let us all enter into the joy of the Lord!

First and last alike receive your reward;
rich and poor, rejoice together!
Sober and slothful, celebrate the day!
You that have kept the fast, and you that have not,
rejoice today for the Table is richly laden!

Feast royally on it, the calf is a fatted one.
Let no one go away hungry. Partake, all, of the cup of
faith. Enjoy all the riches of His goodness!

Let no one grieve at his poverty,
for the universal kingdom has been revealed.

Let no one mourn that he has fallen again and again;
for forgiveness has risen from the grave.

Let no one fear death, for the Death of our Savior has
set us free.
He has destroyed it by enduring it.
He destroyed Hell when He descended into it.
He put it into an uproar even as it tasted of His flesh.

Isaiah foretold this when he said,
"You, O Hell, have been troubled by encountering Him
below."
Hell was in an uproar because it was done away with.
It was in an uproar because it is mocked.



It was in an uproar, for it is destroyed.
It is in an uproar, for it is annihilated.
It is in an uproar, for it is now made captive.

Hell took a body, and discovered God.
It took earth, and encountered Heaven.
It took what it saw, and was overcome by what it did
not see.

O death, where is thy sting?
O Hell, where is thy victory?

Christ is Risen, and you, o death, are annihilated!
Christ is Risen, and the evil ones are cast down!
Christ is Risen, and the angels rejoice!
Christ is Risen, and life is liberated!

Christ is Risen, and the tomb is emptied of its dead;
for Christ having risen from the dead,
is become the first-fruits of those who have fallen
asleep.

To Him be Glory and Power forever and ever. Amen!



The Easter sermon of St. John Chrysostom (circa 400 AD).

Forward in Faith North America

P.O. Box 210248

Bedford, TX 76095-7248

ACA PARISH SEEKS RECTOR
ANGLICAN CHURCH OF ST. DUNSTAN
ST. LOUIS PARK, MINNESOTA



Anglican Church of St. Dunstan seeks full-time rector.

- Family-sized church affiliated with the ACA in the Diocese of the Missouri Valley.
- Orthodox, 1928 BCP and Anglican Missal
- Strong pastoral care skills and strong liturgist
- Contact: Tara Keehr at teekeehr@msn.com
- www.stdunstananglican.org

The Franciscan Order of the Divine Compassion



We are an Anglo-Catholic religious order of Third Order brothers and sisters serving to preserve the Anglican-Catholic faith. Our brothers and sisters live and minister in the world in which they live. We are open for men and women 18 years and older who are members of Anglican/Episcopal Church throughout the world.

If you would like further information concerning our vocational life contact Fr. John Mark, OSF, Minister-General, Trinity Episcopal Church, 106 N Grove St, Marshall, TX 75670,

e-mail: minister-general@fodc.net or call
903-938-4246.