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Forward in Christ

The magazine of Forward in Faith North America.

Vol. 6 No. 6

August, 2014



The Annual Assembly

Also in this Issue:
**Ecclesiastical Divorce.
What Next?**
**My Journey to Calvary
and Beyond.**

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Forward in Christ

The magazine of Forward in Faith North America.

Contents

3 From the Bishop

Bishop Keith Ackerman is the Eighth Bishop of Quincy, retired, and President of Forward in Faith North America.

4 In The News

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

5 The CofE says Yes to Women Bishops

Fr. Michael Heidt.

7 The Mouse That Roared

Richard Baker is the Vice-Chancellor of the Diocese of Quincy.

8 Persecution of Christians in Iraq

Fr. Michael Heidt.

9 A Call for Praise and Prayer

Georgette Forney is the President of Anglicans for Life.

10 Forward in Faith Churches

Bishop Paul Hewett describes the Cathedral of the Epiphany, Columbia, South Carolina.

12 The Annual Assembly

Fr. Michael Heidt.

13 Assembly Highlights

Photos by Michael Howell, FIFNA Executive Director.

17 What is Liturgy?

Fr. Lee Nelson is Vicar of Christ Church, Waco, in the Diocese of Fort Worth.

18 Ecclesiastical Divorce

Bishop Keith Ackerman.

19 My Journey to Calvary and Beyond

Fr. John Slavin is Rector of St. Gabriel's, Arkansas, in the Diocese of Fort Worth.

21 What Next?

Fr. Donald P. Richmond is a priest of the Reformed Episcopal Church and a Benedictine Oblate, living in Apple Valley, California.

23 Reviews

Fr. Donald P. Richmond.

This month's cover is from the opening Mass at this year's FIFNA Assembly at the Shrine of Our Lady of the Snows (photo by Michael Howell).

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From the Bishop

Beloved Members of Forward in Faith,

As your President, and on behalf of the entire Council, I wish to thank you for your attendance at this year's Assembly. I have spoken with some of you, I have also read a few responses, and it appears that from your perspective it was a good Assembly. I would agree, although I must say that I often do not have much time to reflect at the Assembly as I look at my watch, see who wishes to speak, incorporate last minute announcements, and make certain I did not miss anything!

I made a comment in my Sermon about understanding the sacrifice you make to come to the Assembly. Some of you drive, some of you car pool, some of you get on airplanes. Some of you use vacation time to come, and all of you spend money - often much more than is comfortable for your own budget. I am so very grateful for you, and I am also so very grateful for all that you do between Assemblies. Your Council works diligently to make certain that the Assemblies are educational, spiritual, and fun.

Since the Assembly your Council has been busy: conference calls, press releases, responding to questions, and reflecting on what we have done together. As we have said, so very often the critics of Forward in Faith do not attend Assemblies and do not contribute. Therefore, your Council, while taking every comment seriously, seeks always to work most directly with those who make the sacrifices that you have made.

If you have a gift our talent that you wish to share between Assemblies, please let us know. Please talk about FIFNA with your parishes, your bishop, your family. We cannot count on those who have no commitment in FiF to help us grow and expand our efforts. YOU are the ones we count on. You will be the ones who will make next year's Congress dynamic, and I need your help. Write me a note letting me know how you want to help, and then you can count on us including you.

Again, thank you so very much for attending this year's Assembly. Jesus was glorified by your presence, and He was glorified by your prayers. May He continue to be glorified by those who have stepped "Forward in Faith."

In Christ,

The Rt. Revd Keith L. Ackerman, SSC, DD
President



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of the Undivided Church*

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In the News

The CoFE says Yes to Women Bishops: The Church of England voted overwhelmingly in favor of legislation to make women bishops. Forward in Faith U.K., which is opposed to the ordination of women, has welcomed the legislation because it allows traditionalist parishes to petition their bishop for alternative episcopal oversight. In the event of a dispute between petitioner and bishop, an “independent third party”, will be called in to resolve the conflict.

Forward in Christ recalls the dismal failure of the U.S. DEPO (Delegated Episcopal Oversight) scheme, and questions the permanency of this arrangement.

VirtueOnline.org, Anglicanink.com.

The Diocese of Quincy Wins: The Episcopal Church (TEC) lost its appeal to overturn last year’s ruling in the traditional Diocese of Quincy’s favor. Judge Orbtal ruled against TEC, determining that the Episcopal Church had no right to diocesan property or assets. TEC has spent an estimated \$40 million suing dissenting congregations and dioceses.

See pps. 7 and 8 for commentary.
Standfirmfaith.com.

Ebola: Church leaders in West Africa have asked for our prayers as the Ebola virus continues to spread, with over 1000 reported deaths as we go to press.

God of our anguish, we cry to you
For all who wrestle with Ebola.
Grant we pray, peace to the afraid,
Your welcome to the dying and
Your comfort to those living with loss.
And, merciful Father,
bless those many loving hands
That bravely offer care and hope.
Patheos.com.

Christians Beheaded: ISIS (Islamic State of Iraq and Syria) terrorists have swept through Northern Iraq, beheading at least 8 Christians who refused to convert to Islam. According to a pastor in Iraq, “I’m so sorry for sending you such pictures... but I want you to see in close what Satan is doing here against the Christians and especially against those whom converted into Christianity. This is what ISIS [is] exactly doing in Nineveh. [Last week] eight young people were accused by the court of ISIS in Mosul that they had left Islam and converted to Christianity. During noon prayer time of Islam in one of the mosques, they read some verses in Qur’an which talk about conversion then started to scream out (Allahu Akbar). They beheaded all eight in front of the people very publicly.”

Many thousands more have been forced to leave their homes for the comparative sanctuary of Kurdish territory. The United States has been accused of indirectly funding ISIS through its allies Qatar and Saudi Arabia, but is now targeting terrorist forces through drone strikes and

airpower. The Anglican Vicar of Baghdad, Rev. Andrew White, has compared living conditions for Christians in Iraq to “hell.”

Please see pps 8-9 for commentary.
The Daily Telegraph.

ACNA Gets a New Archbishop: The Anglican Church in North America (ACNA) has elected a new Archbishop, Foley Beach, at a ceremony in Latrobe, Pennsylvania. Bishop Beach was educated at Georgia State University, Sewanee and Gordon-Conwell Theological Seminary. He served in the Diocese of Atlanta from 1992 to 2004, when he withdrew from the Episcopal Church following the consecration of Gene Robinson as Bishop of New Hampshire. In 2004 Bishop Beach founded Holy Cross Anglican Church in Loganville, Georgia. On 9 October, 2010, he was consecrated as the first Bishop of the Anglican Diocese of the South. Bishop Beach and his wife Allison have been married for over 30 years and have two children. Bishop Beach is opposed to the ordination of women.

VirtueOnline.org, Anglicanink.com.

What a Bully? The Bishop of Michigan, Wendell Gibbs, has been accused of bullying strong-arm tactics towards several clergypersons in his diocese. A 400-page document, signed by an Ad Hoc Committee, accuses Gibbs of mistreating clergy, contrary to the Episcopal Church’s strict anti-bully laws. The Ad Hoc signers want Gibbs to take a psychological exam to determine his fitness for ministry and accuse him of “absolute tyranny” over his diocese.

According to *VirtueOnline*, the Diocese of Michigan has declined by over 47% from 1992-2012, to 7,006 members.
VirtueOnline.org.

ACNA Beats ACoC! According to latest statistics, the Anglican Church in North America (ACNA) is beating the diminutive Anglican Church of Canada (ACoC). Average Sunday Attendance at ACNA churches has increased 16% over 5 years (2009-2014), while ACoC churches have declined by 12.5% over 6 years (2001-2007).

VirtueOnline.org.

What’s Wrong With Gloucester? The Church of England’s Diocese of Gloucester has taken a double hit with two of its Bishops facing charges of sexual misconduct. Peter Ball, Bishop of Gloucester from 1992-1993, is accused of sexual assault on young men. A second Bishop of Gloucester, Michael Perham has been questioned by police over allegations of sexual assault on young women in the early 1980s.

Perham, who is an enthusiastic supporter of women bishops, announced his early retirement from the troubled diocese in August, 2014, for “personal reasons.”

VirtueOnline.org, Anglicanink.com.



The CofE Says Yes to Women Bishops

Forward in Christ reports

On July 14, the Church of England's General Synod voted in favor of consecrating women bishops. The legislation passed by overwhelming majorities in all three of the Synod's Houses, Laity, Clergy and Bishops, reversing last year's vote against women in the episcopate.

The legislation goes hand in hand with a Declaration from the House of Bishops, which contains provision for those opposed to women bishops. The Declaration states:

1. Now that legislation has been passed to enable women to become bishops, the Church of England is fully and unequivocally committed to all orders of ministry being open equally to all, without reference to gender, and holds that those whom it has duly ordained and appointed to office are the true and lawful holders of the office which they occupy and thus deserve due respect and canonical obedience;

2. Anyone who ministers within the Church of England must be prepared to acknowledge that the Church of England has reached a clear decision on the matter;

3. Since it continues to share the historic episcopate with other Churches, including the Roman Catholic Church, the Orthodox Church and those provinces of the Anglican Communion which continue to ordain only men as priests or bishops, the Church of England acknowledges that its own clear decision on ministry and gender is set within a broader process of discernment within the Anglican Communion and the whole Church of God;

4. Since those within the Church of England who, on grounds of theological conviction, are unable to receive the ministry of women bishops or priests continue to be within the spectrum of teaching and tradition of the Anglican Communion, the Church of England remains committed to enabling them to flourish within its life and structures; and

5. Pastoral and sacramental provision for the minority within the Church of England will be made without specifying a limit of time and in a way that maintains the highest possible degree of communion and contributes to mutual flourishing across the whole Church of England.

As guided by the fourth and fifth principles, parishes will be able to pass a Resolution requesting alternative episcopal oversight and have the right of appeal to an independent reviewer, or ombudsman, in the case of dispute.

Archbishop Justin Welby enthusiastically endorsed the legislation, saying that he was "delighted" at the outcome

of the vote

The U.K.'s secular politicians echoed Archbishop Justin Welby's enthusiasm, with Prime Minister David Cameron stating, "I warmly welcome today's vote formally approving women bishops - a great day for the Church and for equality."

Nick Clegg, Deputy Prime Minister and leader of the Liberal Democrats, also spoke out strongly in favor of the Synod's decision:

"This is a watershed moment for the Church of England and a huge step forward in making our society fairer. I would like to congratulate the strong leadership that Archbishop Welby has shown on this issue.

"Allowing women to become bishops is another long overdue step towards gender equality in senior positions.

I welcome the Church of England's decision which means that women can now play a full and equal role in the important work of the Church."

Traditional Anglo-Catholics, represented by Forward in Faith U.K. and the Society of St. Wilfrid and St. Hilda, also welcomed the legislation in the following statement:

"Many in the Church of England are celebrating today, following final approval of the legislation to permit women to be ordained as bishops.

While recognizing this, we deeply regret the further obstacle that this decision places in the path to the full, visible unity of the whole Church.

We do, however, welcome the provision that has been made in the House of Bishops' Declaration. It recognizes that our theological convictions about ministry and ordination remain within the spectrum of Anglican teaching and tradition. It assures us that bishops will continue to be consecrated within the Church of England who can provide episcopal ministry that accords with those theological convictions. It makes provision for parishes to gain access to that episcopal ministry by passing resolutions.

This gives us confidence in our future as Catholics who are called to live out our Christian vocation in the Church of England. For this we give thanks to God."

However, Forward in Faith North America expressed "deep sorrow" at the vote and questioned its legitimacy:

"First, it is with deep sorrow that FIFNA acknowledges the vote by the General Synod of the Church of England to proceed with the "consecration" of women to the episcopate. This action heightens the level of difficulty for Anglicans



The Archbishop Of Canterbury

during this period of reception, by placing more barriers before those who are seeking to live under and promote the historic priesthood and episcopate. Sadly, the autonomy of the local church, albeit provinces, has usurped the authority and unity of Ecumenical consensus and the Church catholic, exposing yet again the ecclesial deficit of our Communion that can only be addressed through the historic tools of Conciliar discernment.”

Whether long-lasting provision will be made within the Church of England for those unable to accept the validity of

women bishops remains to be seen. If the United States and Canada serve as a precedent, traditionalists within the CofE have little ground for optimism.



Fr. Michael Heidt is Editor of Forward in Christ.

The FIFNA Statement



In the light of recent events within the Church of England, and reports regarding Forward in Faith (U.K.), the officers of Forward in Faith North America (FiFNA) hereby issues the following statement.

First, it is with deep sorrow that FiFNA acknowledges the vote by the General Synod of the Church of England to proceed with the “consecration” of women to the episcopate. This action heightens the level of difficulty for Anglicans during this period of reception, by placing more barriers before those who are seeking to live under and promote the historic priesthood and episcopate. Sadly, the autonomy of the local church, albeit provinces, has usurped the authority and unity of Ecumenical consensus and the Church catholic, exposing yet again the ecclesial deficit of our Communion that can only be addressed through the historic tools of Conciliar discernment.

For our brothers and sisters in the Church of England who maintain the worldwide majority position of the One, Holy, Catholic, and Apostolic Church regarding Holy Orders, we pledge our prayerful support, love, and respect. You have consistently upheld biblical and theological principles in an age of secularism. However, we are encouraged that this most unfortunate decision, has been accompanied by provisions enabling Catholic Anglicans to remain in the Church of England with integrity, and the Church of England’s stated commitment to enable them to flourish within its life and structures. Sadly, since the beginning of the ordination of women as priests in the Episcopal Church, and their subsequent consecration to the episcopate, those assurances were offered, only to be later withdrawn to faithful Catholic Anglicans (in the Episcopal Church). The many divisions, coupled with massive litigation, have produced an environment which we pray will not become your reality.

We also assure you of our prayerful support as you seek to develop “The Society” under the patronage of St. Wilfrid and St. Hilda, as the ecclesial structure for bishops, clergy, religious and parishes to live in full communion with each other within the Church of England, as you recommit yourselves to Mission. Although this became impossible in the Episcopal Church, we pray that wisdom will prevail for you in the days ahead. We also wish to thank all those who have worked tirelessly in simply restating what the Church has always believed, and in particular what became obvious to many people in Forward in Faith – the necessity of working with faithful Anglicans of various traditions that may in some ways differ from our own, for the sake of unity in Jesus Christ, who is the Way, the Truth, and the Life.

We also reaffirm the position which FiFNA published previously concerning human sexuality, the importance of which, in many current challenges in Church life, cannot be overstated: “Under the authority of holy scripture and the tradition of the church, we affirm that sexual activity can only properly take place within the context of holy matrimony between a man and a woman. We affirm that any other type of sexual relationship is sinful regardless of context or degree of fidelity, and that the church cannot bless any type of sexual relationship outside of holy matrimony between a man and a woman. We affirm Resolution 1.10 of the 1998 Lambeth Conference as the standard for Christian sexual behavior.”

The Rt. Rev. Keith L. Ackerman, President
The Rt. Rev. William H. Ilgenfritz, Vice President
The Rev. Lawrence Bausch, Vice President
Dr. Michael W. Howell, Executive Director



The Mouse That Roared

Richard Baker comments on the Diocese of Quincy's success in court

On July 24, 2014 the Diocese of Quincy (Quincy) won a major victory against The Episcopal Church (TEC) and the Episcopal Diocese of Chicago after nearly 6 years of litigation and a two week trial involving over 15,000 pages of exhibits including the Nicene Creed. The case involved the issue of whether a diocese retains ownership of its assets upon secession from a denomination. In reflecting on this litigation, retired Bishop Keith Ackerman, has referred to Quincy which was the smallest of the Episcopal dioceses, as "the mouse that roared."

The controversy began in November 2008, when the Diocese of Quincy along with 23 of its 28 churches voted to secede from the national church over fundamental theological differences. In an all too familiar pattern, TEC responded by convincing PNC Bank to freeze all of Quincy's assets, leaving the Diocese strapped for cash. In the lawsuit that followed TEC sued the Diocese. In order to raise the stakes, TEC added Quincy's officers and trustees to the action to put them personally on the hook. TEC claimed that because it was a hierarchical church, it called all the shots and the court must defer to its determination that Quincy could not secede from TEC. Following this logic, TEC claimed to be the true diocese and the rightful owner of all diocesan property which the seceding Quincy now held in trust for it since it left.

The trial court in Quincy first handed a shock to TEC when it denied TEC's summary judgment motion and ordering TEC to prove at trial that it was hierarchical. After a string of over 50 wins, TEC was not prepared for this ruling coming out of the Adams County courthouse. Then, in a well-reasoned opinion after the trial, the trial court again disagreed with TEC, holding that: "There is no provision in TEC's Constitution or Canons which require prior approval (by TEC) of a diocesan constitution or its canons. There is no express prohibition against withdrawal of a diocese."

In a unanimous opinion, the

Appellate Court also rejected TEC's claims and held that TEC failed to prove that it was hierarchical. More importantly, it ruled that even if TEC were hierarchical, this was irrelevant because deference by the court to the determination of the hierarchy was not necessary since the property dispute could be decided using neutral principals of law. As stated by the Appellate Court:

This approach (neutral principals of law) may be applied in resolving property disputes, even within a hierarchical church organization, so long as the court need not decide a religious matter involving church doctrine, polity or practice.

Applying the neutral principals of law approach, the Appellate Court found that the trial court properly reviewed all of the relevant deeds, governing church documents and agreements with the bank holding diocesan funds. Finding nothing in the documents to support TEC's express or implied trust claims, the property remained with the Diocese of Quincy after it amended its governing documents and legally seceded from TEC. In so ruling, it further affirmed the trial court's determination that

TEC's attempt to remove the diocesan trustees or officers and replace them with its own people was of no effect.

As Tad Brenner, the Chancellor for the Diocese of Quincy who defended the Diocese put it: "This is a huge victory...This is the first time there has been an appellate court decision in this country that can be cited as a precedent in other jurisdictions." Mr. Brenner clearly had in mind the courts of Texas, California and South Carolina where TEC is embroiled in similar litigation claiming ownership of all property belonging to seceding dioceses in those states. No doubt, he was also thinking of other Episcopal dioceses that are unhappy with the course that TEC has chartered and are considering realignment with the Anglican Church of North America. He also must have been thinking of several other lawsuits TEC has brought against individual Quincy parishes in Illinois.

Quincy's Vice-Chancellor Richard Baker, an attorney with Mauck & Baker, LLC, summarized the importance of this case stating that: "beyond the realignment taking place in the Anglican sphere, this ruling has broad implications for other denominations. Hierarchy will no longer be assumed



HOLY LAND PILGRIMAGE
MARCH 9-18 2015

Under the Spiritual
Leadership of
Fr. Darryl & Cynthia
Pigeon with
Bp. Keith Ackerman

More info:
bishopkeithackerman.com

by the courts and even “hierarchical” denominations must now take note that the courts may use neutral principals of law to decide property disputes”

Of course, TEC may still appeal to the Illinois Supreme Court so the battle may not be over and there are two cases pending in Illinois in which TEC has sued individual Quincy pastors. So please keep praying.

Bishop Keith Ackerman Comments

For the Diocese of Quincy the foundation of this trial has been prayer. When I consider the amount of time and money that has been expended by the Episcopal Church in its numerous litigations, I think of the many people who have given sacrificially for the purpose of extending the Kingdom both here and abroad. I sincerely doubt that they

would regard suing fellow Christians as good stewardship.

I am grateful that the Church of England did not sue the Episcopal Church for seizing church property in the late 18th century. I am glad that the Roman Catholic Church did not spend 450 years in litigation with the Church of England over property. At some point the Episcopal Church needs to be gracious and set an example. New converts come to a Church not because of law suits but because of Jesus. Litigation is the antithesis of evangelization, and is not one of the Gifts of the Holy Spirit.



Richard Baker is the Vice-Chancellor of the Diocese of Quincy.

Persecution of Christians in Iraq

Forward in Christ reports

The persecution of Christians by Muslims in the Middle East has reached a new intensity with the Islamic State (IS) terror group taking over much of Northern Iraq, including Mosul.

Since seizing control of Iraq’s second largest city on June 10, IS Jihadists have forced Mosul’s once numerous Christian population to convert to Islam, leave the city, or be killed. Property belonging to Christians has been confiscated along with 45 Christian institutions that have been destroyed, converted into Mosques or occupied by IS fighters.

This has led to the extinction of Mosul’s ancient Christian community and human tragedy on a massive scale, as families and individuals flee the city, where Christian houses were marked by Muslims prior to confiscation.

“The houses of Christians were specially marked with the Arabic letter ‘N,’ meaning Christian,” said Nadia Nafik Ishaq, who fled Mosul for Kurdistan. “It was written that they were the property of the Islamic State. After that, all the properties were robbed. All our things were taken.”

Another refugee, Raad Ghanem, described being forced to leave the city, “When we left in the middle of the night, we were stripped of everything. Money, wallets, jewelry, ID, passports, watches, everything. At the Daesh checkpoint on the way out of the city, my wife was even stripped of her earrings. They took everything of value we had.

“They changed our church into a mosque, ruined historic museums and destroyed a monastery and manuscripts that

were 1,000 years old. Iraq is gone. Iraq is finished. We’re finished. It’s impossible for us to go back.

The Rev. Canon Andrew White, the Anglican Vicar of Baghdad, has appealed for help: “Every day we think that the crisis here cannot get worse and every day it does. Yesterday over 1,500 people were killed and the Islamic State (formally known as ISIS) simply said we can do anything now the world is just looking at Gaza. In reality that is true, Iraq seems like old news, yet things just get worse and worse here. It is as if hell has broken out here and nobody cares,” stated White on his blog, <http://frme.org/canon-andrews-blog>.

The Archbishop of Canterbury, Justin Welby, has expressed support for the persecuted Christians of Iraq by changing his internet homepage photo to the Arabic letter “N.” He also wrote a message on Twitter, stating, “Share solidarity of prayer and love with victims of terrible suffering in Iraq, especially threatened Christians of Mosul.”

Cardinal Philip Barbarin, Archbishop of Lyon, travelled to north Iraq to meet with Christian refugees, who were expelled from Mosul, and France has offered asylum to Iraqi Christians. According to *The Blaze*, the U.S. State Department has allocated \$136 million to Iraqis in 2014 and

a further \$14.3 million has been earmarked since June for the relief of displaced people. However, Fr. Bazzi, a Chaldean priest in San Diego, California, highlighted the plight of Iraq’s Christians and what he regards as U.S. inaction:

“I will never say Christianity in Iraq is over, because



Arabic Letter N

there have been so many persecutions before, but this is the worst, we don't give up, and we have hope in God. Every day we pray and cry because everybody has somebody who is still there. We are very sad. We have processions, some inside the church and some outside. Procession is a form of prayer. We have processions. You can see the tears in our eyes, but nobody listens. Where is Obama?"

Forward in Christ urges your prayers and support for the persecuted Christians of Iraq and throughout the Middle East.

Christian institutions taken over or destroyed by IS:

The Old Church of the Immaculate, The New Church of the Immaculate, Church of Mar (Saint) Toma, Museum of Mar (Saint) Toma, Church of Our Lady of the Annunciation, Church of the Virgin of Fatima, Our Lady of Deliverance Chapel, The House of the Young Sisters of Jesus, Archbishop's Palace Chapel, The Antiquarian Church of Saint Ahodeeni, Mar (Saint) Toma Church and cemetery, (the old Bishopric),

Church of The Immaculate (Castle), Church of The Immaculate, Mar (Saint) Aprim Church, St. Joseph Church, Church of the Virgin Mary, Miskinta Church, The Antiquarian Church of Shimon alSafa, Church of Mar (Saint) Buthyoon, Church of St. Ephrem, Church of St. Paul, The Old Church of the Immaculate (with the bombed archdiocese), Church of the Holy Spirit, Church of the Virgin Mary, Ancient Church of Saint Isaiah and Cemetery, Mother of Aid Church, The Antiquarian Church of St. George, St. George Monastery with Cemetery, Monastery of AlNasir, Convent of the Chaldean Nuns, Monastery of St. Michael, The Antiquarian Monastery of St. Elijah, The New Armenian Church, Evangelical Presbyterian Church, Latin Church and Monastery of the Dominican Fathers and Convent of Katrina Siena Nuns, Convent of the Dominican Sisters, Convent of the Dominican Sisters, House of Qasada AlRasouliya, Christian Cemetery in the Ekab Valley.



A Call for Praise and Prayer

By Georgette Forney

An amazing and shocking thing happened on televisions nationwide just last week. It was a scientific wonder. It was a heart-touching marvel. It was a bold declaration of truth.

During its morning news segment, NBC's 'Today' show confirmed the humanity of unborn children.

In a segment entitled "The Secret Life of Babies," the news anchors calmly and pleasantly discussed how new studies are showing that babies are sensitive to touch at 12-15 weeks, can recognize their mothers' voices at 18 weeks, can remember nursery rhymes and songs sung to them while in the womb, and can even develop tastes for favorite foods at 20 weeks. Dr. Bill Fifer, one of the experts conducting the studies, said, "Everything that a newborn baby does, a fetus has...done already."

It was the only usage of the word "fetus" in the entire segment. Children in the womb were thereafter referred to as "babies."

Babies. Not clumps of tissue. Not a bunch of cells. Babies.

Babies who are growing. Babies who are learning. And babies who are feeling.

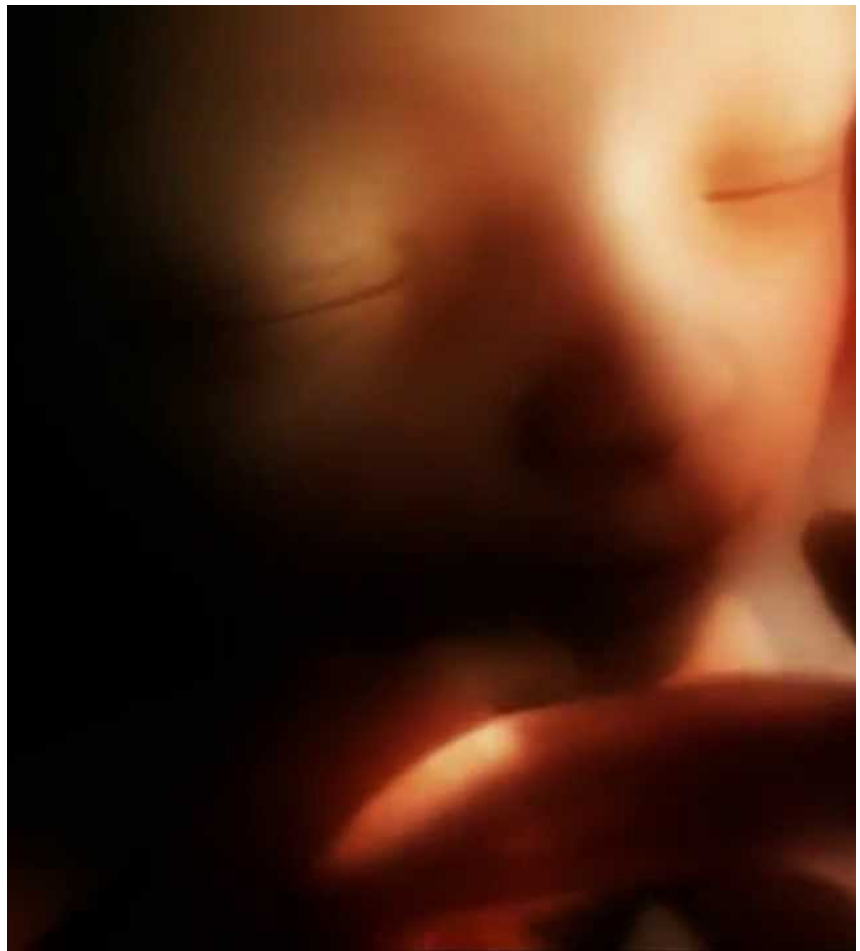
Can we celebrate that for a moment? Can we just thank God for scientists who are willing to study life in the womb, for technology that allows us to see the truth of the humanity of unborn children?

We often despair (and rightly so) that the pro-abortion media ignores the harmful effects of abortion on women and men and horrific loss of life since 1973. But here we have a major media network showcasing research on developing unborn children that implicitly shows that life, at any phase of existence, is still life. That's great news, and we should praise God for it.

Sadly, on the other side of the world, there is another

issue on which the media has been silent.

In recent months, Christians in the Middle East have suffered increasing persecution. They have been tortured and forced out of their homes and countries. In Syria, the Christian population has been given two choices: convert to Islam or pay a religious levy called a jizya -- non-compliance



to either of these choices can lead to death. Additional areas such as Aleppo are being besieged and surrounded by rebels, leading to shortages of food and water and an inability to communicate with the outside world. Others who have fled from Syria to Jordan are living in poverty, in tent cities and cardboard homes.

Many other Christians are being murdered for their faith. In the city of Mosul, the city's Christian population has been totally annihilated from both murder and evacuation. Historic churches, holy sites, and tombs are being destroyed, and a Christian community dating back to the 1st century is being threatened with extinction.

Anglicans for Life exists because we believe that humans are made in the image of God and should be protected and valued. And our brothers and sisters in the Middle East who are suffering persecution for their faith—our faith—need our awareness and prayers just as much as the unborn.

So what can you do for the persecuted Church in the Middle East? If you are interested in helping your brothers and sisters in Christ, Archbishop Foley Beach, in his latest email, suggested three plans of action:

1) Joining in prayer for our sisters and brothers. Would you in your personal prayers and in the Prayers of the People pray for those being persecuted, those doing the persecuting, and for a solution? Would you pour out your heart in prayer and fasting before God on their behalf?

2) Call or write your government representatives and ask them to do something to help the situation. They will not attempt to help if they don't think you care. Right now, they don't think you care.

3) The following ministries are engaged in helping refugees. Please offer them your prayers and support:

* Barnabas Fund - "The mission of the Barnabas Fund is to support Christians where they are in a minority

and suffer discrimination, oppression and persecution as a consequence of their faith."

* Voice of Ishmael (via Commission to Every Nation) -- Bringing hope that changes communities in the Middle East and North Africa.

* Christ Church Jerusalem -- Ministering to Refugees of the Crisis. Please write "Iraqi refugees" in the memo line.

But, more than anything, we implore you to pray. Please pray for the persecuted church in the Middle East and around the world. Please pray for the unborn, that their mothers and fathers would choose life for them. And pray that God would act in the hearts of men and women in the United States and the world to see life as His sacred creation, worthy of honor and protection.



Georgette Forney is President of Anglicans For Life.

Forward in Faith Churches

The Cathedral of the Epiphany, Columbia, South Carolina

The year 1976 saw the beginning of a sizeable wave of clergy and laity leaving the Episcopal Church. During Epiphanytide, 1984, in Columbia, South Carolina, some of them gathered to start a new congregation that would one day be the Cathedral of the Diocese of the Holy Cross.

Professors at the University of South Carolina were prominent in the founding of Epiphany, among them, Professors Arthur Sprague (English) and his wife, Rosamond (Philosophy), both active in the American Church Union. Dr. Rosamond Sprague, at 92 years of age, is still very much with us, and it was her inspiration in 1984 to choose the name "Church of the Epiphany." Fr. Sam Sebring came from a parish he founded in Oklahoma City, to be the first Rector and to celebrate the Sunday Eucharists at the Carolina Childrens' Home. Within three years land had been donated and enough money raised to build, in 1989, the beautiful 230 seat church we have today, designed by Henry Boykin, a



local architect.

In 1995 Father Craig Young, SSC, became the second Rector. Many improvements were being made to the church building, services were added, and the Parish joined Forward in Faith. Because of its size, the building was used more than once a

year for synods and clericuses, and so the parish has always been very well networked with neighboring traditional, orthodox Anglicans. During Father Young's tenure there were three other developments which enhanced the Epiphany's vocation: (i) the Parish called Father Paul Sterne in

2003 to be a full time curate, (ii) the Parish joined the Diocese of the Holy Cross, also in 2003, and was named the Pro-Cathedral of the Diocese in 2006, and (iii) at any given time, there were two or three young men from the Parish studying for Holy Orders. Epiphany is like a teaching hospital, always preparing the next generation of physicians of the soul. As of this writing, we have four men from Epiphany training for Holy Orders, two full-time and two part-time.

The first development, the calling of Fr. Sterne, cemented our ties with the University, three miles away. He went on not only to assist at Epiphany, but to be a full time Anglican Chaplain on the University Campus. Dr. Sprague donated her large house on the Campus for this purpose, and a Chapel was constructed on the first floor, with meetings rooms and an apartment for Fr. Sterne. Today, many of the new people who come to Epiphany first took part in Fr. Sterne's ever expanding campus ministry, now called the C.S. Lewis Student Center and St. Theodore's Chapel, connected with over 50 students. Fr. Sterne went on to link his work with the Nazareth House Apostolate, which serves in Sierra Leone, and also with the St. Michael's Midwest Conference, an Anglo-Catholic camp for teenagers in Bloomfield Hills, Michigan, run by one of our priests, Fr. Gene Geromel.

The second development meant that Father Young was now Dean of a Pro-Cathedral, and that Epiphany would expand its networking nationally, to be a convergence point for all traditional, orthodox Anglicans, hosting more meetings, events and conferences. This expanded networking has become more poignant with the secession of the Diocese of South Carolina from the Episcopal Church. We now work hand in glove with Bp. Mark Lawrence and his clergy to unify us all in South Carolina and beyond. Today our Archdeacon, Jay Boccabello, is serving at St. Philip's Cathedral in Charleston, in the Diocese of South Carolina. By 2006 the Diocese of the Holy Cross had joined Forward in Faith, both in the UK and in North America, and the Federation of Anglican Churches in the Americas, further cementing our ties with eight other jurisdictions, and with the Anglican Mission.

The work of the Diocese overseas began in England, with Forward in Faith/UK and the Anglican Association. It spread to Sweden, to include the Mission Province. It is now spreading to Sierra Leone, Kenya and Greece. In the back of the Cathedral there is a flag hanging for every country or region we work in: flags of the United States of America, Great Britain, of South Carolina, the first national flag of the Confederate States of America, Sweden, Norway and Greece.

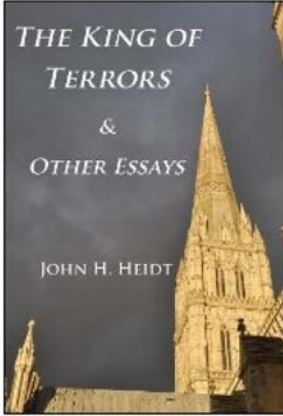
Father Young died suddenly in December, 2009, and when I came to celebrate his Requiem and bury him nearby, I was called from Phoenixville, Pennsylvania, to carry forward his legacy and make Columbia, South Carolina, my base. By God's grace we paid off the mortgage on the church building, and consecrated the church. In 2013 we completely renovated the C. S. Lewis Student Center. We have close ties with the University's School of Music, with frequent recitals.


There is the prospect next year of calling another full time priest to help build the Kingdom by evangelizing the surrounding neighborhoods, and

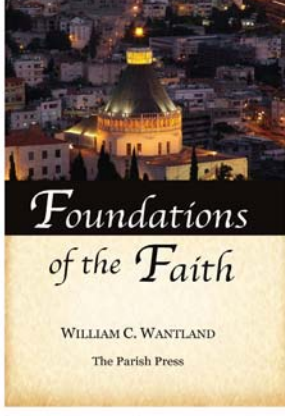
having everything on a daily basis: Daily Offices, Daily Mass, Daily Bible Study, Daily Knocking on Doors, Daily Confession, Daily Holy Unction, Daily Rosary, Daily Everything. The whole purpose of a parish is to extend the Kingdom, and to cure souls. Bring them in, and sort them out, in Christ. This vocation is an inestimable privilege and blessing for all of us, and we can thank our Lord that He is strengthening our hands in it. And we can thank our Lady, Temple of the Holy Spirit, Icon of the Church and our Mother, for her priceless intercession in whatever tasks before us look humanly impossible. Our God is Master of the impossible: Jesus' Resurrection is the ultimate impossible Masterpiece of the Father, wrought in the Holy Spirit, leading us to make all things resurrectional, in Jesus' Name.



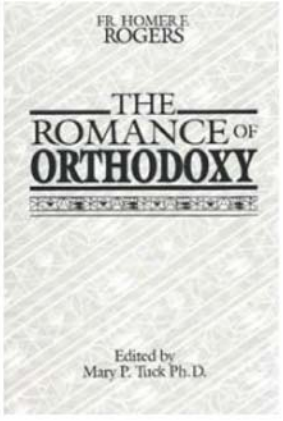
The Rt. Rev. Paul C. Hewett, SSC, is the Bishop of the Diocese of the Holy Cross.







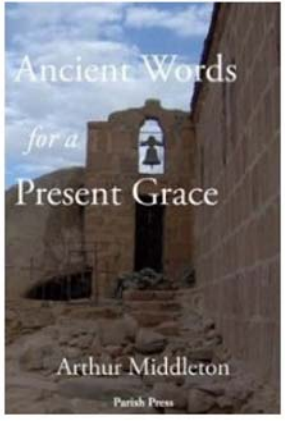
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The Annual Assembly

By Fr. Michael Heidt

117 traditional Anglicans from across America converged on the Shrine of Our Lady of the Snows, in Belleville, Illinois, for Forward in Faith North America's (FIFNA) annual Assembly in July. Reflecting FIFNA's shift away from church politics, the event was themed around prayer and featured three speakers, Bishop Donald Parsons, the retired 6th Bishop of Quincy, Mother Gabriella, Abbess of the Orthodox Monastery of the Dormition, in Michigan and Bishop Alberto Morales, OSB, the Bishop of Quincy.

The speakers addressed three traditions of spirituality, with Bishop Parsons commenting on St. Teresa of Avila, Mother Gabriella on the Jesus Prayer and Bishop Morales on prayer within the Rule of St. Benedict. All of the talks stressed the importance of prayer as humanity's essential means of communicating with God and progressing in sanctity. "Prayer," stated Mother Gabriella, "is future gladness, action without end, the wellspring of virtue, and virtue is the only thing we take with us into the Kingdom of Heaven. Prayer is the source of grace, hidden progress, food for the soul, enlightenment of mind and acts against despair, it is hope demonstrated."

Several members of the FIFNA Council gave reports, notably Forward in Faith's President, Bishop Keith Ackerman, who announced plans for an international Anglo-Catholic "congress", which will be held in Fort Worth in July 2015. The purpose of the event is to unite Anglicans from around the world in a common proclamation of catholic identity, practice and mission. Conference organizers hope that the

event will work towards a rediscovery of Anglican catholicity and work towards ecumenical dialogue with the Great Churches of the East and West.

In an engaging presentation, FIFNA's Executive Director, Dr. Michael Howell, spoke to Forward in Faith's history and ethos.

"What is Forward in Faith?" asked Howell, "It is the inheritor of the Oxford Movement, proclaiming the historic, catholic faith of the undivided Church." Dr. Howell also drew attention to

spoke of the warm reception given to delegates of the Anglican Church in North America's 2014 Assembly by the Archabbot of St. Vincent's Benedictine community in Latrobe, Pennsylvania. Bishop Sutton gave an encouraging report on dialogue with the Orthodox Church, the Polish National Catholic Church and other denominations.

Assembly delegates also had ample opportunity for fellowship and the chance to reconnect with friends while celebrating Forward in Faith North

America's 25th anniversary at a gala buffet dinner at which Bishop Ackerman and Bishop Illgenfritz performed a duet. "Ding, dong, ding, I can hear the chapel bells chime," they sang. A good time was had by all and as one senior Continuing Church priest commented, "The mood was forward-looking and I did not observe an Angrican(TM) in the bunch."



Forward in Faith Shares the Peace

FIFNA's membership; out of some 1,708 signatories of Forward in Faith's Declaration, a little over 300 persons had paid dues at the time of the Assembly. Speaking to the benefits of membership, the Executive Director highlighted Forward in Faith's several offerings, including tracts and teaching materials, *Forward in Christ* magazine, and a voice in the realignment of Anglican Christianity in the U.S. Forward in Faith, Dr. Howell reminded delegates, is a founding member of the Anglican Church in North America.

Ecumenical relations were discussed by FIFNA's Vice President, Bishop William Illgenfritz of the Missionary Diocese of All Saints and Bishop Ray Sutton of the Reformed Episcopal Church. Bishop Illgenfritz

Next year's Assembly will be held at St. Andrew's church in Fort Worth, Texas, from July 13-17, as a part of an international Anglo-Catholic event. Please pray for its success.

O GRACIOUS Father, we humbly beseech thee for thy holy Catholic Church; that thou wouldst be pleased to fill it with all truth, in all peace. Where it is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it. Where it is right, establish it; where it is in want, provide for it; where it is divided, reunite it; for the sake of him who died and rose again, and ever liveth to make intercession for us, Jesus Christ, thy Son, our Lord. Amen.

Fr. Michael Heidt is Editor of *Forward in Christ*.

Assembly Highlights

From Bishop Keith Ackerman's Opening Sermon

We've spent far too many years being identified with what we're opposed to and not with what we affirm. What we affirm is the Catholic Faith, what we affirm is what the Church has always taught, what we affirm is the primacy of Scripture, what we affirm is the priesthood that has not been altered, that has been passed down from generation to generation. What we affirm is Christian marriage between a man and a woman.

What we oppose is a reaction, what we affirm is merely passing down that which has been entrusted to us. Beloved, that burden is very sweet. Remember, every person here at one point in his life said, 'Here I am, use me.' Isn't it occasionally upsetting when He takes us up on that?

Christian, go before the throne of grace and make your prayer as though it was your first prayer, your only prayer, your last prayer.

We have a Savior who has given his very life so that we might be able to enjoy fellowship with Him, fellowship with your Creator who laid down His life for you, fellowship with Him who continually invigorates you with grace. Fellowship with a God who may seem



Bishop Keith Ackerman Addresses the Assembly

far-off but is only a breath away.

As you come with burdens that you have brought to the Assembly, take them to the Lord in prayer, as you come with heartache, as you come with sadness, with discouragement, with all those things that the world imparts; leave them at the Altar. Visualize, as you come forward to receive the most blessed Sacrament of our Lord's

Body and Blood, a pit, where you lay your burdens. Just leave them there, you don't have to take it back, that's a burden you don't have to bear. Just give it all to Jesus and go back reinvigorated by His Body and Blood, which will cleanse every fiber of your being, and don't look back.

From Bishop Keith Ackerman's Report

The Church is not an "it." The reality is that we probably began to get into trouble, theologically speaking, not so much with the issues of the day that were put before us, but when we began to see the Church as a human institution rather than the Bride of Christ. The reason we apply the feminine to the Church and call her the Bride of Christ is because of the complementarity that exists between Christ and His Church. He, of course, is the bridegroom, the Church is the bride, and our Holy Mother Church nourishes us, feeds us and shares her very essence with us.

The Body of Christ is given to us by Christ Himself and when we are in pain He is in pain because we are part of His Body. What has made Forward in Faith over the years, and its predecessors significant, is that there was a servant





Mother Gabriella

ministry going on. We have been at our worst when we have attempted to be politicians.

I want us to look forward to what God has called us to be. There's a whole new form of orthodoxy that's forming, that is outside the bounds.

The new ecumenism that is occurring is coming out of a whole new movement and it's the longing of the heart to serve Jesus and it's not as mindful of the denominations or communion barriers as it used to be. It's a whole new thing that Jesus is doing; it does not mean that He wants the evaporation, or disintegration of those bodies who have done so many wonderful things. That's not what I mean, but there's a new kind of ecumenism that's an orthodoxy which is rising to the top in virtually every Christian body where we see people of good will wanting to serve Jesus and die for the Faith.

Mother Gabriella

"Prayer seems to be an ascent of the soul towards the immaterial... an elevation of the soul to God, an act of love and adoration to the one from whom comes the marvel that is life.' In fact, prayer is man's effort to communicate with the invisible Person, the creator of all, the supreme wisdom, power and beauty, Father, savior of all."

"How far from the spirit we are... the

truth is, man is attracted to God, man is looking for the prototype and man will not rest until he rests in God. There is something we're looking for and that something is God."

"Blessed is the person whose love for God has become like the lover's passion for the beloved. Even more than hunger, thirst, which can so torment someone in the desert, expresses the desire for God. Hunger makes itself known only gradually, but the raging of intense

thirst is unmistakable and intolerable. No wonder the person who longs for God cries 'my soul thirsts for God, for the living God.'"

"Prayer is personal because we pray to a personal God. God became a human being as we are, and this is very important because each one of us has a personal relationship with God, we must have, even though we say exactly the same prayer at the same time. God is a personal God and each one of us is unique before Him. Prayer is to stand before God, to enter into an immediate and personal relationship with God from the lowest to the highest level of our being.

"We are united with God through prayer. Prayer is future gladness, action without end, the wellspring of virtue, and virtue is the only thing we take with us into the Kingdom of Heaven. Prayer is the source of grace, hidden progress, food for the soul, enlightenment of mind and acts against despair, it is hope demonstrated."

"It is important to know ourselves. We need to be sincere, to bring ourselves really naked before God the Lord, to be who we really are and not pretend to be someone who we think we should be, when we stand before the God. We cannot hide from God, who knows us better than we know ourselves."

"God's voice is a small voice that



Forward in Faith Hears the Word

requires our full attention and you don't want God to speak to us in a violent storm, in a raging storm. No, we don't want God to speak to us like that, but He does speak to us in a small voice that speaks to our heart. Keep your heart open, be still and be quiet."

"We can see that the invocation of the name is a prayer for all seasons, a prayer for everyone, for beginners as well as the experienced. It can be offered in company or alone, in the desert or in the city. It is never out of place."

"Being a person of prayer, we change, and that's our desire. We do change, we don't want to remain the same, we do get transformed, changed, and that's the goal."

"The sun rising over the earth creates the daylight; and the venerable and holy name of the Lord Jesus, shining continually in the mind, gives birth to countless intellections radiant as the sun." (St. Hesychios the Priest)

So we see the world and God's creation in a different light, without us judging and seeing everyone as mean, or against us, or rude, or angry and hurtful. No, even in those situations we can see the world in a different light.

"More important than attending to breathing, one must learn to call upon the Name of God at all times, in all places and during all manner of activity. The Apostle says: pray without



Bishop Ray Sutton on Ecumenical Dialogue

ceasing; that is, he teaches constant remembrance of God at all times, in all places, and under any circumstances. If you are busy doing something, you must remember the Creator of all things; if you see light, remember Him who gave it to you. If you look at the sky, the earth, the waters and all that is in the, marvel and glorify the Creator of all. If you are putting your clothes on, remember Him Whose gift they are and thank Him Who provides everything in

your life. In short, let every action be an occasion for you always to remember and praise God. And before you know it you are praying unceasingly and your soul will always rejoice in this." (St. Peter of Damascus)

Bishop William Illgenfritz

"Several of us have just returned from the Assembly of the Anglican Church in North America, (ACNA) at St. Vincent's, Latrobe. For those of you not familiar with that particular place, it is the largest Benedictine community in the world, the largest Benedictine community in the world. We were welcomed there, 900 of us, with open arms and an open heart. The Archabbot made himself available to us, we had assistance from the priests and brothers with our liturgy and many of them attended. We had an opportunity to have an ecumenical Evensong where the Archbishop of ACNA processed together with the Archabbot and the Roman Catholic Bishop of Greensburg, Pennsylvania. They truly treated us as though we were Christ Himself."

"I can find fault with anything and I could have come away from the ACNA Assembly finding fault. There were some! But that's not really the point. The point is how do you look to find what is really good, how do you stretch yourself to find what God is truly blessing and take that to yourself and



Bishop Keith Ackerman and Bishop William Illgenfritz Sing



Bishop Donald Parsons

leave the future in His hands.”

“The Missionary Diocese of All Saints (MDAS) is a small diocese but folks, it’s not about ASA (average Sunday attendance), it is not about money; you may be interested to know that the total yearly budget of the MDAS is \$50,000. It’s not about ASA, the MDAS moves to places where Anglican 1000 wouldn’t go... No, we go to places like Muleshoe, Texas, Why? Because there’s a group of people there who need what Christ has to offer them within the context of His One, Holy, Catholic and Apostolic Church, and we’re going to go there.”

“Don’t worry so much about gathering people into your building so that your ASA goes up, because your Bishop doesn’t care. What he does care about is the depth of the spirit in the people you reach.”

Bishop Donald Parsons

When you start trying to reform a religious order some people don’t like it. Their thought is, ‘What’s the matter with what we’re doing?’ And so she (Teresa of Avilla) ran into a good deal of hostility, and also this was a time in Spain when the surrounding society was male-dominated. Also it was a time when the Inquisition was prowling around to see who they could entrap and punish. In spite of this, she founded twenty-one convents. So here is a remarkable woman.

You might think that someone who was capable of founding twenty-one convents is someone for whom prayer came naturally. Not so, quite the

contrary. For instance, she says, “God hath not given me talents for reason with the understanding or for making good use of the imagination. My imagination is so poor that even when I thought about the Lord’s humanity, or tried to imagine it myself as I was in the habit of doing, I never succeeded.”

“Her method of prayer was this, ‘As I could not reason with my mind, I would try to make pictures of Christ inwardly and I used to think I felt better when I dwelt on those parts of His life where he was most often alone and it seemed to me that His being alone and afflicted like a person in need made it possible for me to approach Him.’”

“She says, ‘I am not asking you now to think of Him or form numerous concepts of Him or to make long and subtle meditations with your understanding. I’m asking you only to look at Him.’”

Bishop Alberto Morales

I am here as a monk, as a priest, as a bishop, because of Bishop Ackerman, Bishop Wantland, because of all of you, because of all of your prayers, and I bring to all of you the love and the spirit of the Diocese of Quincy. Also the love and the spirit of our magnificent and good Fr. Abbot.

“The only way that I can be a bishop is because of that connection (with God) and now we can understand... We are connected sometimes with the wrong stuff and we need to make possible in our minds and in our lives the real connection, and the real connection has a beautiful name, God.”

“For Benedictines, we have to be connected, as a community, with the communal prayer. For us Benedictines the common prayer is essential. (In this) We’re gathering together to pray with Jesus for the needs of His Church, the needs of His people, to praise His glorious and holy name. To be in touch with who we are.”

“Don’t disconnect, keep the connection, it’s free, it’s pure, it’s unique, it’s the best. It’s your own time with the Master, it’s your own time with the Creator, it’s your own time with the Father, who can take you out of your problems, out of your storms, or whatever is happening in your life, and give you peace. That peace which only God can give.”



Assembly addresses can be found on Anglicantv.com. Photos by Michael Howell.



Bishop Alberto Morales

What is Liturgy?

Fr. Lee Nelson reflects

For many people coming to church for the first time, the idea of liturgy is a new one. Certainly, in much of America at least, they are used to churches in which a format of worship is followed, or in which there are liturgical elements, every church has that. But the way in which liturgy is done in Anglo-Catholic parishes seems very different.

For one thing, every part is scripted. There isn't really much in the way of spontaneity. The texts of the Prayer Book make up most, if not all, of the elements of the service. But, there is something much more than that which can be startling. People find themselves drawn into the liturgy, and discover that it mysteriously comes alive in unexpected ways. So today, I want to unpack this a bit. Why is it that we seem to become enlivened by something which, on the face, has little life of its own.

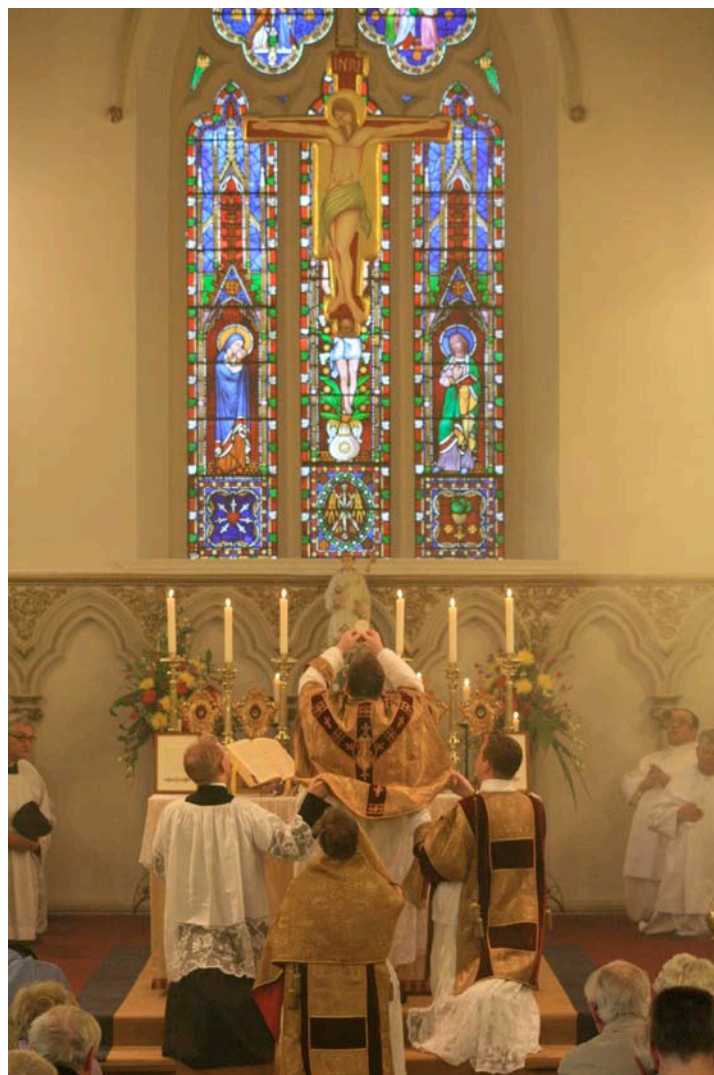
First, a definition. The Greek word *leitourgia*, from which our word liturgy comes, means "the work of the people." Far from being performance, the liturgy is instead a corporate act. This is the reason for responses, the recitations of psalms, and congregational singing. But, it is not communal work without meaning. Rather, the liturgy has immense meaning, perhaps you might say, transcendent meaning.

There is that wonderful line in the liturgy: "Therefore, with angels, and archangels, and all the company of heaven..." We're not kidding when we say this! In the liturgy, we do not worship alone, but with the whole Church. Indeed, it is a cosmic enterprise. In essence, the Church's liturgy is a refocusing of the work we do in the rest of time, refocused and repackaged as common labor.

There is a need for us, as modern people, to reestablish a theological understanding of work. Many in the Church today avoid the term "work." Perhaps, to them, it has automatic Pelagian undertones, set in phrases like "works righteousness." But, the ancient Church, in which our liturgy was forged, saw deep meaning in all of life, including the various labors we undertake in daily life. Christians were taught to begin household chores by making the sign of the Cross. They were taught to offer daily labor to God. Liturgical worship was a focusing of that life. Alexander Schmemman, the Eastern Orthodox theologian, writes:

"Both in the theological theories which have been evolved and in the life of the Church herself there is an increasing tendency to reduce the whole of her liturgical life to the Eucharist alone, to regard it not as the summit, or center, or source of this life, but in fact as its sole content."

The need today is to begin to see all of life, all of our labors as sanctified and holy. As we know, Jesus Christ is Lord of all, and that means that we cannot be so quick to compartmentalize life. The Church's liturgy shows us what it means to live a Christian life in which every part of life is touched by the Gospel. It is not merely "what we do on Sundays" but what we should be doing, albeit in not-so-obvious ways, in all of life. Note the postures, the demeanors, and the attitude of worship. Note how the liturgy is composed biblically.



Liturgy

This leads to one final point; the liturgy is catechetical. Liturgy teaches us not merely what Christians believe, but how to live under that truth. We are taught to have reverence for God. We are taught to make spiritual sacrifices. We are taught to use our voices in a holy manner. We are taught to love one another.

Thus, what may seem to not have life in itself is given grand meaning, not only because it is God who is the actor in liturgy, but also in how we give ourselves over to the work of worship. Holy work that continues for all time and in eternity as the faithful give themselves in love and adoration to God and He to them. Holy work that fills our lives with sacred meaning and purpose, as it draws us ever closer to the heavenly banquet prepared for all who put their love and faith in Christ.



Fr. Lee Nelson is the Vicar of Christ Church, Waco, in the Diocese of Fort Worth.

Ecclesiastical Divorce

Bishop Keith Ackerman makes a comparison

Divorce is messy. Even afterwards there are numerous unresolved emotions or issues that continue to surface. These issues are often manifested in three categories: Rationalization, Direct Attack, and Justification. Some of the articulations are:

(1) "I was a fool to ever marry him/her." (2) "He/she changed so much that he/she was not the person I married." (3) "Let me tell you about the rotten things he/she has done since we divorced." (4) "My life is better now that I have gotten out of that mess." (5) "Honestly, kids, this is not about you, it's about your mother/father and me."

Remarriage after divorce, of course, is not uncommon. It is not unusual for people to make certain that they do not marry a person that has the same faults as their first spouse, but sadly, most statistics indicate that people usually take their unresolved issues with them into their second marriage, and they still think about their first marriage in one way or another. Some have doubts and regrets, but generally, they want to convey to anyone who will listen, how much better their second marriage is. After all, it was the other spouse who made the marriage so intolerable.

Not uncommonly, I counsel people who are in a second marriage, and in just a matter of moments it is clear that some earlier injuries and issues have not been addressed. Imagine a couple coming to see me, where the husband has been previously married, and the presenting problem, according to the wife, is that he keeps talking about his first wife: her faults, her affairs, her bad decisions, her ongoing problems. While he may well be quite correct in his assessment, his second wife now resents the fact that he is so obsessed with his first wife. He is now in a new marriage and he rarely sees his first wife, but he regularly is on his computer "googling" her name, and tracking anything he can about her.

His second wife observes that every time the first wife does something that is absurd, he forwards emails to everyone he knows pointing out how inappropriate she is. He thinks it makes him look better, perhaps, because now everyone will see that he made the right choice. Unfortunately, since

he spends so much time engaged in thought and emotion disclosing his first wife's circumstances, his new wife feels neglected, and in spite of his vows, he does not contribute to the second marriage all of himself - he is still holding on to his first wife. He is not "over" her. Perhaps he felt he invested so much of himself in this failed marriage, but perhaps he also needs to convince himself that he made the right decision. No matter what the reason may be, it is not healthy.

Church divorces are often even worse. In many ways people want to take all the good things they had in the "first marriage" and create the mythical "perfect marriage." Sadly, it doesn't work. Not only do we take injuries with us, but we take anger and resentment. From a distance many ecclesial families look perfect. It is not unlike living in a dysfunctional family, which is the normative television family today, and wishing that we could watch "Leave it to Beaver" or "Father Knows Best" again. The idealized "Cleaver Family" or "Robert Young/Anderson" family is just that — idealized (In fact, I knew his daughter.) Yet, we somehow, in life, think that we may very well, one day, find the perfect, idealized hypothetically constructed model that exists in our minds: the perfect marriage, the perfect home, the perfect children, the perfect job, and the perfect Church. All too often the amount of mental energy placed in creating these hypothetical constructs, results in the disappointment of encountering reality. Indeed, the best way to make one's current, formerly

idealized situation look better is by looking back at one's former situation and reporting how bad it has gotten.

To speak personally, I was born into the Episcopal Church. The Anglican side of my family through Wales and England, is a very long line. My departure from the Episcopal Church is an extraordinarily sad story on numerous levels, and if I were to enumerate the various indignities and disappointments during the devolution of the Episcopal Church, not only would the list be long, but it would take too much time that could be better spent doing ministry now. I do note, however, that matters in the Episcopal Church have not gotten better. In fact, that makes me quite sad because it was the Church that baptized me, gave me my First Holy



Communion, Confirmed me, Solemnized our Marriage and Ordained me three times.

I prefer to recall the good times. I prefer to think of the many happy experiences over my 63 years in the Episcopal Church. I pray for the Episcopal Church and also for those who suffer indignities and blessings in the Episcopal Church. For me to speak ill of her would be not only inappropriate, but may well say more about me than about the ills of the Episcopal Church. It also raises the question: if I am no longer in the Episcopal Church, why would I spend so much time reading, writing, forwarding peoples' opinions and news articles, when I could be using my energy by visiting nonbelievers. Why would I spend so much time being mired in a battle that is no longer mine, when I could be helping people who do not even know what the Episcopal Church is? Similarly, if one were to leave Anglicanism for another Branch of the Catholic Church or for another jurisdiction, wouldn't they want to put their energy into celebrating their new found joy?

In the end, people must always look inside themselves to see what their motives are for sharing any information: does it make me look better? Does it proclaim to people that I am right and you are wrong? Does it justify my sinful desire to demonstrate my superiority, and allow me to exercise my gifts of arrogance and condescension?

Before we engage in the art of speaking ill of those who at one point nurtured us, who paid us, who set up pension plans for us, and who loved us, we need to look deeply inside ourselves. We can rationalize our reasons for speaking ill of our first spouse, or we can pray for her. If we pray for her, but share with the world every mistake she makes and every sin she commits, in the end we may well be demonstrating a great deal more about ourselves. The best way for a second marriage to succeed is by not looking back, and by celebrating the gift that we now have. ✠

Bishop Keith L. Ackerman is the Eighth Bishop of Quincy, Retired, and President of Forward in Faith North America.

My Journey to Calvary and Beyond

By Fr. John Slavin

"Offer it up." As a priest, as a Christian in the catholic tradition, I have heard and said those words many times. This idea of offering our sufferings up in union with our risen Lord had become so engrained in me from an early age. However, when I had to live them in a very real and dramatic fashion, I knew I was in store for a life changing lesson.

Now let me say I have never been fortunate enough to live what others may call "a charmed life". From my earliest days I have struggled in all aspects of my life - work, school, family, and yes, even health. Maybe that's exactly why this understanding of the salvific value of suffering always appealed to me. I have often told people, I prefer a crucifix to a risen cross any day. Not because I do not worship a risen Lord, but, because I myself have never risen from the dead. Yet I can relate and find comfort in a suffering God, for I, too, suffer.

Last year I was given rather bad news, which was only complicated six months later. I was living with Crohn's Disease for years. Crohn's is an autoimmune disease that attacks your gastrointestinal tract. The symptoms extend beyond the GI tract effecting your vision, skin, bones, etc. There is no cure.

After years of very harsh medical treatments involving toxic drugs, I had run out of options. My entire colon had to be removed. I was told it was a barbaric twelve hour procedure that would not only be incredibly painful, but would also require me to have to use an ostomy bag.

I was also told that in six months there was a chance I could have the surgery reversed. Six months later, I developed the early signs of rectal cancer and had to have my rectum removed as well, my pelvic floor reconstructed, and adjust to life with this very uncomfortable now permanent ostomy appliance.

Over the next year I had complications causing more procedures, a surgery, and countless hours in and out of emergency rooms.

And then there is the chronic pain that will never leave me.

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.



Fr. John Slavin and Bishop Jack Iker

To say I was let down by God is an understatement. To complicate issues even further, my wife and I were expecting our third child two weeks before my scheduled operation, and I was just about to launch a new mission church.

I questioned if I was a modern day Job. Like Job, I was very disappointed in my God.

So I decided to immerse myself in scripture and the writings of the saints. There among the ancients I found what deep down I truly knew all along. That is, when it was not being smothered by pain.

And then the words of St. Paul spoke to my darkness. "Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in Christ's afflictions for the sake of his body, that is, the church."

his own on the cross and give them true salvific merit.

And this is nothing new. The great St. Augustine wrote, "You suffer as much as is needed to be added from your sufferings to the total suffering of Christ, who suffered as our head, and suffers in his members, that is, in ourselves."

This should inspire.

If what St. Paul and St. Augustine say is true, then not only should we not shrink in fear or worse be drawn into isolation and depression when it comes to our suffering, but we should embrace it and find comfort that its not wasted, meaningless, or a cruel punishment from God.

We also should be inspired to help others who suffer. Not only in bringing this Gospel of hope and grace and enlightening their darkened minds

This concept, and the theology that flowed from it, made me a more compassionate priest.

I can now sit in a hospital room with a patient and explain with more than simple academic clarity how the suffering I went through and the sufferings I will always carry as a result of my surgeries allow me to share in the sufferings of Christ. How they have value in his eyes, how he can take them and unite them with

to this wonderful truth, but also in reaching out in social justice to alleviate there suffering. Knowing that if we truly believe what Augustine said, that Jesus suffers in us, then Jesus need not suffer when it can be prevented.

This Gospel of suffering also teaches that there are certain sufferings common to man that God simply allows. And now we can make sense of it, embrace it, and most importantly grow from it!

My cross was heavy. Calvary is steep. But what I learned in this past year I simply could not have learned any other way. That's the great wisdom of our God.

And now, I'm happy.

I'm happy for empathy. I'm happy for grace. I'm happy to share, if only in a little way, the great sufferings of Jesus. I'm happy that, particularly as a priest, I can stand as a witness that in a world that teaches we must have everything our way and we must strive for comfort and success in life, that God can use me as an example that true joy is not to be found in the fading pleasures of this world.

I'm happy that God even bothered to teach me this lesson.

Ultimately I'm happy that I have the opportunity to teach the truth of this verse not only with my lips but with my life.

'But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me. 2 Cor 12:9 ESV



Fr. John Slavin is Rector of St. Gabriel's Church, Arkansas, in the Diocese of Fort Worth.

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.

What Next?

Fr. Donald P. Richmond suggests a Benedictine solution

Ut Unum Sint

Pope Saint John Paul II's Encyclical Letter *Ut Unum Sint* was and remains a landmark document in ecumenical relations. It opined and offered opportunities for effective bridge-building that, for the first time since Vatican II, presented some highly practical suggestions for visible and viable unity. This said, however, the Pope's document is a *Roman Catholic* document that both begins and ends with the inflexible assertion of Roman Catholic superiority and supremacy. This is not uncharitable, it is simply a recognition of the facts.

Pope Benedict XVI's pontificate, in spite of the Emeritus Pope's many fine academic contributions, hardened considerably the heart of ecumenical affairs. If John Paul said "Let's talk, but let's use my language," Benedict said "This is the language I use and if you don't like it you can talk to yourself." Thankfully he resigned and made room for another Pope, Francis, whose choice of "language" is delightfully diverse.

We North American Anglicans have also witnessed a changing of the guard. Archbishop Duncan, after many years, has now been replaced by Bishop Foley Beach. It has yet to be determined whether he will speak with, so to speak, the tongues of men or of angels. Regardless, however, let us hope and pray that Archbishop Beach says and does something, anything, beyond the cultivation of the requisite arch-episcopal eyebrows.

For about a quarter of a century I have been associated with a monastic community. As might be expected, I have a deep and abiding appreciation of desert spirituality. This, of course, means that I also have a deep and abiding suspicion of words. Words have a way of confusing issues and confounding answers. Words, all too often, clutter our minds and hearts with both the mundane and the mutinous.

Given the current condition of American Anglicanism, however, I am not sure that we can afford the luxury of attaining and maintaining silence. We are not God. We are, by-and-large, not eremitical monastics. We live in the real world with real problems that requires real conversations and real answers. We Anglicans are members of each other and, as such, "[o]ur lives are lived in relationship to words, written and spoken, sacred and mundane" (*Caring for Words in a Culture of Lies*, Marilyn Chandler McEntyre, 2009).

And this is precisely the point. As a community of Anglican Christians, "written and spoken" words (said and unsaid) have a great deal to communicate about our lives. Sadly, if we are honest, our words betray a fundamental dishonesty. In fact, if we are bravely brutal, we often do not let the words we supposedly embrace entirely speak to the incoherent inconsistencies we speak and live. I refer to this as turbid traditionalism. As such, Archbishop Beach has inherited a whale of a set of problems.

When I was a teenager living in New England I set myself upon the almost un-navigable task of reading *Moby Dick*.



Pope Francis

I never finished. It is no doubt a "classic," but its tedious narrative shipwrecked my best efforts at about page 24. We Anglicans may indeed be a "classic," but at times we are also unreadable. Archbishop Beach has inherited a narrative that I am quite sure is, at least as it is currently understood and interpreted, un-navigable. It is like he has been given a 15th century map to chart a 21st century course.

Let's look at a few of the un-navigable waters that need to be considerably calmed.

Holy Scripture: What is the Anglican perspective upon Holy Writ? How do we understand its inspiration, canonization, authority, interpretation, *and the Traditions* that are inherent to or extend from Scripture? Obviously the Articles of Religion do not entirely address this question. The Articles of Religion are a beginning, a broad beginning, but a great many other theological shoals need navigation. Obviously there are divergent opinions on Holy Writ which do, at times, prohibit a deeper union.

Tradition: Do we see Tradition as do our Roman Catholic friends (as many Anglo-Catholics among us, in practice, certainly do) or do we subscribe to a perspective more in line with Hooker and the 17th century English Divines? To take this one step further, and in contrast to both of these positions, do we assert a far more Evangelical Anglican perspective of the Ryle, Packer, and Wright variety? Article XXXIV needs to be given far more attention.

Ecclesiology: Extending from the first two set of questions, what are we? Are we a Federation? Are we a Communion? Are we a hybrid? Does it matter? How is proper authority exercised among our various jurisdictions when, in practice, we really do not agree on Scripture and Tradition?

Councils: Anglicans affirm the first four ecumenical councils and the final three as they touch upon Christological and Trinitarian doctrine. This sounds good, but is not possible. I have often wondered whether those who assert



St. Benedict of Nursia

this idea have actually read the documents from the first four councils. There are Anglicans who clearly do not agree with some of these ideas. It is disingenuous, at best, to say that they do. Article XXI flatly states that councils are gathered by princes, and councils “may err” and “have erred.” Maybe we should become far more nuanced in our affirmations and denials.

Articles of Religion: We must become far more specific when we say that we affirm both the Councils and the Articles of Religion. An example of this can be found in Article XXVIII: *On the Lord’s Supper*. Many of my Anglo-Catholic friends would disagree with this. Frankly I too, even as an Evangelical Anglican, disagree with it. Is there room within such an Article to embrace such divergent opinions? I certainly hope so. There are other Articles, depending upon how they are nuanced, that we all may more or less affirm and reject.

Theology of Compromise: Anglicanism, at its best, when properly applied, supports a Theology of Compromise. Like it or not, it is the ethos that we have inherited. This is a good thing, but just how far can or should we go? Certainly there are limits, but what constitutes as an “essential” and who gets to decide? A few “hot button” items, without my own narrative, will prove my point (a) What Prayer Book should we use? Should one be mandated? (b) Should women be ordained and consecrated? This question intersects, as we know, with a great many other items. (c) How should ecumenical relationships be pursued? Is “Apostolic Succession” of crucial importance to our considerations? (d) Who has the right and responsibility to implement liturgical changes? If we assert that the Bishops do, what training in theology, liturgy and poetry do they have (or should they have)? (e) Is our missional emphasis properly oriented? (f) Is our

inclination towards creating “insti-bishops,” based upon a seeker-sensitive missional narrative, proper? (f) Is our long-overdue emphasis upon catechesis beginning at the wrong end of the educational anatomy? (g) Should all jurisdictions, regardless of financial status, have equal say in voting? (h) Does ACNA, and its Bishops, play favorites? What must be done to ensure, without equivocation, episcopal equity? (i) Are there “Anglican Identities” (as Rowan Williams asserts), or should we be far more homogenous? If homogenous, how homogenous can and should we become? What is the balance between liberty and license in a Communion or a Federation? (j) Litigation. Should litigation be pursued or should we simply try to obey Holy Scripture?

Authority: These all intersect with the issue of authority. This is a church-wide problem. How do we address it, realistically, when the pride of Anglicanism is to separate when Bishop X and Diocese Y happens to walk with a “limp” that is not quite like the “limp” we would like? The Anglican answer, among Liberals and Conservatives alike, is to “lean upon [their] staff” and curse those who disagree with Brand Z Anglicanism. And let me forcefully assert that Anglican amorphous thought, for all of its advantages on many levels, is no better than Roman authoritarianism. Similarly, a strict Evangelical understanding is exceedingly problematic -- if not more problematic than either Roman or Anglican answers (not to mention the Orthodox and Coptic offerings).

Shortly after St. Benedict was asked to oversee one particular monastery, the monks decided to poison him. Thankfully, as he was about to take the cup and drink its dregs, the cup broke and the malice of these monks was revealed. Saint Benedict lived to either compose or revise his Rule. What, related to our “hot button” topics, does Benedict have to offer our current questions? (The lesson from St. Benedict for Bishop Foley is quite simple: Run like hell because we may try to poison you!). Benedict’s perspective on Holy Writ is rather broad but simple. Know it. Be immersed in it. Live it. Use it to inform every part of liturgy and life.

As well, Benedict had an abiding appreciation of tradition without being entirely bound by tradition. It has been speculated, as an example, that the Rule emerged either from The Rule of the Master and/or Benedict’s own spiritual development as applied to community life. Tradition was a way forward. It was clay to be shaped, not concrete to be fixed within. Ecclesiology was crucial to St. Benedict’s thought and can be stated in three short words “in the enclosure.” His theology was clearly a theology of relationships that recognized and honored both the individual and the community. His “school of the Lord’s service” properly asserted that there would be essential but moderate disciplines that all must abide by in order to attend to the needs of all. Councils were held and the counsel of the younger brethren was always sought. There were no favorites. There was no special treatment. Benedict did not subscribe to the “good old boys club.” His Rule shouts “hear” and “listen” most poignantly and pointedly. Of course Benedict, strictly speaking, did not have the Articles of Religion with which to contend. His chief Article, so to speak, was “follow me [the Abbot] as I follow Christ.” His Prologue and Seventy-Three chapters outline how this would look in a community setting whose entire purpose was to “pray and

work.” This, as he flatly states in his final chapters, requires some compromise -- appropriate compromise.

Inherent to all of these must be an absolute commitment to stability. I am of the opinion that history is heritage. That is, the foundation (history) of an individual, family, tribe, nation and denomination will continue to have impact throughout life (heritage). As an example, countries founded upon violence and greed will continue, unless vigorous counter-measures are embraced, to struggle with these issues throughout their existence. Their history is their heritage. Anglicanism, both originally and more-recently, suffers from a history of separation. Separation, as such, is our heritage. We can rationalize this all we want, seeking to provide “proof-text” defenses for our actions. Nevertheless, Anglicans must learn what stability means. We must be under its disciplines and expectations. We must learn stability. If we do not, like St. Benedict’s bad monks, we will be and become bad Anglicans.

Recently my Bishop asked me to address an assembly of gathered clergy. My final words apply equally in this setting: “The future of Anglicanism does not rest either upon Liberal relativism or Conservative rigidity but, rather, upon our Sovereign God who continues to have a plan for us.” This said, we must still speak and act. Issues must be addressed. Archbishop Foley has a whale of a set of problems to navigate. We have asked Bishop Foley to lead. We have offered him the cup. Let us pray for him, support him, and hope that he can rule mercifully, gracefully and truthfully.

FC

The Very Rev. Dr. Donald P. Richmond, a frequent contributor to this periodical, is a Priest-Oblate with the Reformed Episcopal Church and the Order of Saint Benedict.

Reviews

Forty Days With the Thirty Nine Articles of Religion

Robert G. W. Langmaid
BPS Books, Toronto and New York, 2013

Reviewed by: The Very Rev. Dr. Donald P. Richmond

I was recently told by one high-ranking Anglican prelate that he was shocked by the gross theological ignorance of both laity and clergy. Concepts that should be taken for granted are, in many cases, unknown to those in pew, pulpit and the “palaces” of prelates. To paraphrase T. S. Eliot: between the intention and the reality “falls the shadow.”

If anyone disagrees with this analysis, simply reflect upon the time, effort and money that have been invested over the past few years in Anglican catechesis. Recognizing a long-standing problem, efforts were made to redress the situation. We now have, for good and ill, an Anglican catechism suitable for private and parish use.

Another effort at education has been made by Robert Langmaid in his wonderful little book *Forty Days with the*

Thirty-nine Articles of Religion: A Devotional Guide. Divided into three sections – An analysis of the Articles, The Articles and Anglican Identity, and a “Modern English” updating – *Forty Days* is a readable, reasonable, and reliable introduction to this important “Historic Document” that is of both historic and current importance.

Langmaid’s meditations are carefully crafted. Introducing each of the Articles, an Article per Chapter, the author highlights their historic meaning and the applications appropriate to our current context. Although some Anglicans may not agree with every nuance of Langmaid’s analysis (more below), any conservative Anglican would be hard-pressed to deny the history embedded within his thinking.

What this means is that the author clearly takes an Evangelical Anglican stance, a position I share and celebrate. Having spent my formative years as an Anglican in Canada, I was thrilled to read his reference to the Montreal Declaration of 1994, so very central to the “Anglican Essentials” movement in which I was involved. As well, after the initial meditations, Langmaid is not in any way embarrassed (nor should he be!) to cite Anglican stalwarts such as Packer, Beckwith, Wright, and Toon. That is, in other words, his Evangelical inclinations are pronounced.

Anglican identity continues to be an important theme for every North American Anglican. This is most especially the case because of the recent archiepiscopal “changing of the guard” within the Anglican Church in North America -- including, of course, all of its varied jurisdictions.

I highly and unreservedly commend Langmaid’s text, possibly as a primer to which all ACNA Bishops can appeal as we continue our journey under new leadership.

FC

Prayer to the Archangel Michael

*Saint Michael the Archangel,
defend us in battle,
be our safeguard against the wickedness
and snares of the devil.
May God rebuke him we humbly pray;
and do thou, O Prince of the Heavenly host,
by the power of God,
thrust down to hell
Satan and all evil spirits
who wander through the world
for the ruin of souls. Amen.*

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