

FC

Forward in Christ

The magazine of Forward in Faith North America.

Vol. 7 No. 3

March, 2015

Stop the Jihad

Also In this Issue:

Reaching Out to Muslims

Sex, Shame, and Self-Disclosure

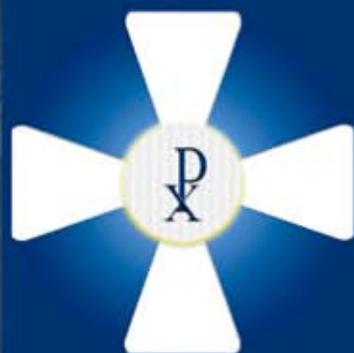
The Episcopal Church Loses

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Restoring the Conciliar Church and Her Mission

One Church, One Faith, One Lord



2015

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CATHOLIC

CONGRESS OF
ANGLICANS

July 13-17, 2015
Fort Worth, TX

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www.fifna.org/news-events/international-catholic-congress-of-anglicans/

CONGRESS REGISTRATION



Welcome! We're excited about seeing everyone in July. We are offering early bird and regular rates (notice the dates) plus a rate for the locals who will not require a hotel. We need to fill the Hilton in order to keep our costs down and you will want to be right where the action is!

NOTES: Rate is based on filling the Hilton Hotel in order get the Conference space at a better price, so if you're not staying at the Hilton, we need to charge more. Please help us fill the Hotel. There is a cancellation fee of \$50.

Congress Registration: Quantity: _____

\$100 through March 15; \$125 after that *Includes Congress registration and Banquet*

Congress Registration - LOCALS ONLY: Quantity: _____

\$175 For locals who do not require a hotel *Includes Congress registration and Banquet*

TOTAL: \$ _____

Today's Date: _____

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City: _____ State / Zip: _____

Country: _____

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Home Parish _____

Jurisdiction _____

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One Church, One Faith, One Lord

"Restoring the Conciliar Church and Her Mission"

July 13-July 17, 2015 Fort Worth, Texas

Daily Schedule

Monday 13 July

- 1:00-4:30PM Registration @ Hotel
- 4:30PM Transfer to St Andrews
- 5:00PM Choral Evensong with Sermon @ St Andrews Preacher Bp Ackerman
- 6:15PM Transfer to Hotel
- 6:30PM Social Hour
- 7:30PM Dinner on your own

Tuesday 14 July, Wednesday 15 July & Thursday 16 July

- 7:00AM Breakfast on your own.
- 7:45AM Said Morning prayer @ Hotel
- 8:15AM Bible Teaching A Study on Colossians Bp Nazir-Ali
- 8:45AM Break
- 9:00AM Key note addresses
 Tuesday Abp Valentino Mokiwa "Frank Weston/Zanzibar/ foundations for revival/quote"
 Wednesday Edith Humphrey "The Church Fathers, Councils & Conciliarism"
 Thursday Cn Arthur Middleton "The Anglo Catholic congresses and restoring the Anglican Mind"
- 10:00AM Break
- 10:15AM 3 Breakout sessions
- | | | |
|-----------|---|--|
| Tuesday | Cn Jerry Kramer
Bp Lindsay Urwin
Cn Kevin Donlon | Catholic Faith in the midst of a hostile world.
Marian Devotion
Conciliarism The 3 bubbles. |
| Wednesday | Chris Hoyt
Abbot Luis/Bp Morales
Kevin Kallsen/David Virtue | "Sacred Music. Some Basic Resources and Practical Skills"
Religious Life and catholic witness
Media and the Great commission |

Conference Office

Office@fifna.org
 800-225-3661
 P.O Box 210248
 Bedford, TX, 76095-7248

Organizing Secretary

Canon Ed den Blaauwen
 309-781-5336
 ed.denblaauwen@gmail.com
 1717 8th Ave., Moline, IL, 61265

Patrons

The Rt. Rev'd Michael Nazir-Ali
 The Rt. Rev'd Keith L Ackerman

	Thursday	Fr Chad Hatfield Georgette Forney Bp Sutton /Fr Riches//Dr Peay/ Fr Klukas	Use of Icons in Catholic & Orthodox Devotion “When does Life begin.” Theological Education in the frontline facing new challenges to the Faith once delivered to the Saints..
11:15AM	Depart for St Andrews		
11:45AM	Choral Mass with sermon @ St Andrews		
	Tuesday:	Celebrant Bp Lindsay Urwin	Preacher Abp Foley Beach
	Wednesday:	Celebrant Bp Nicholas Reade	Preacher Bp Michael Langrish
	Thursday:	Celebrant Bp Fanuel Magangani	Preacher Dr Bill Dickson
1:15PM	Tuesday	Lunch on your own	
	Wednesday	Bishop’s Forum during a sponsored lunch at the Hilton	
	Thursday	Jurisdictions in USA & England — “Moving forward together”. Sponsored lunch at the Hilton	
Break			
2:30PM	Keynote addresses		
	Tuesday	Bp Ray Sutton	“Theology of real presence”
	Wednesday	Bp Michael Nazir Ali	“The necessity of unity in truth for the Church’s Mission”
	Thursday	Bp John Hind	Catholic Anglicans and the future of Ecumenism.
3:30PM	Break		
4:00PM	2 Breakout sessions		
	Tuesday	Dr. Glen Petta & Bp Kevin Allen Fr John Heschle Abp Stephen Than Myint Oo	SOMA Testimonies of Restoration in the Church. The Devotional Societies Maintaining catholic faith in the midst of suffering.
	Wednesday	Fr Lee Nelson Prime Bishop Ret. John Swantek Julie Grimstad	Church Planting “God's Field", on non-papal Catholicism. “End of life medical decision-making.”
	Thursday	Statement Drafting Committee Report	
5:30PM	Choral Evensong with Sermon @ St Andrews Preacher		
	Tuesday	Dean William McKeachie	
	Wednesday	Abp Mark Haverland	
	Thursday	Abp Walter Grundorf	
6:30PM	Tuesday night	Dinner on your own,	
	Wednesday night,	FiFNA/FCC/AWI and other gatherings for business & dinner	
	Thursday night	Banquet with Keynote speaker [Yet to be determined]	

Friday 17 July

7:00AM	Breakfast on your own		
8:15AM	Transfer to St Andrews		
8:30AM	Final Report from the Draft committee for approval.		
10:00AM	Closing Eucharist @ St Andrews	Celebrant Bp Keith Ackerman	Preacher Bp Ray Sutton
12:00 Noon	Departure		



One Church, One Faith, One Lord

**"Restoring the Conciliar Church and Her Mission"
July 13-July 17, 2015 Fort Worth, Texas**

In the Summer of 2013, after an excellent Forward in Faith NA Assembly to study and pray around the theme "Ecclesiology at the Crossroads" led by retired bishop of Rochester, the Rt. Rev. Michael Nazir-Ali, it was discerned that a wider conversation through a Global Anglican Congress was needed. After prayerful discernment and discussions with catholic and evangelical bishops around the globe, the question pressing upon us as we considered the future of our tradition remained: how might we rediscover a sound ecclesiology.

I want to invite you on behalf of catholic-minded Anglican leaders from across the globe, especially our patrons, Bp Keith Ackerman and Bp Michael Nazir-Ali, to such a Congress. The themes for this extraordinary International Catholic Congress of Anglicans will be centered on the call to catholicity, conciliarism and the challenges facing Anglican ecclesiology in the church today. We have used the words from a well-known hymn as the all-encompassing theme, "One Church, One Faith, One Lord." Our 2015 gathering to be held at the Fort Worth Hilton and St Andrew's Church, Fort Worth, Texas is not that far off and I am asking that you consider placing on your calendars the dates of 13-17 July so that you may be present with us.

Your presence is welcomed and essential as voices from around the Communion gather to safeguard and promote the catholic faith. Our time together will be spent worshipping and praying with daily Mass and Choral Evensong, sermons and reflections. Our Congress will centre on a Study of Colossians led by Bp Michael Nazir-Ali, papers and workshops by well known and inspirational presenters and a banquet with keynote speaker.

Together we will explore how catholic tradition and ecclesiology have been received and understood, and how at this time we can again explore ways of promoting ecumenical, conciliar catholicity within the Communion and with Christians who stand with us in this tradition.

It is our desire and intention to ensure that dioceses, bishops, clergy and laity who share this vision for a renewed Anglican ecclesiology participate in this extraordinary process. I ask you therefore to prayerfully and purposefully consider this invitation and register for what, I hope, will be a memorable event. Details and registration details are on the FIFNA website and I am happy to answer any questions you might have regarding this congress.

We have deliberately kept the cost of this congress as low as possible and are offering early bird registration discounts, so please respond as soon as possible. Your participation will ensure a successful and rewarding experience.

As we have no underwriters for this congress, the first of more to follow, we hope, your willingness to support it both prayerfully and financially is paramount.

I look forward to seeing you in July.

Cn Ed den Blaauwen

Conference Office

Office@fifna.org
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P.O Box 210248
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*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

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In the News

Heather Cook Indicted: The Assistant Bishop of Maryland, Heather Cook, was indicted in February on 13 charges in the death of a Baltimore bicyclist, ranging from homicide, to leaving the scene of an accident.

Cook, who is 58, has a prior conviction for drunken driving in 2010, which was known by top diocesan officials but not revealed during her selection process to become a bishop.

Following her hit-and-run accident, Cook was released from prison on \$2.5 million bail. If convicted, she could face more than 20 years in prison.

Virtueonline.org, The Washington Post.

The Episcopal Church Loses: South Carolina Circuit Judge, Diane Goodstein, ruled in February that the Episcopal Church (TEC) has no right to the property, assets and identity of the traditionalist Diocese of South Carolina.

The 46 page ruling follows a lengthy legal battle in which the Episcopal Church attempted to show that it owned diocesan property valued at \$500 million after the Diocese of South Carolina broke away from the denomination.

Judge Goodstein ruled that there is nothing in the Episcopal Church's constitution to prevent a diocese leaving the denomination and that the Episcopal Church had no "express or constructive" trust in diocesan property.

The Episcopal Church has announced that it will appeal the ruling.

Virtueonline.org, Standfirmfaith.com.

The Diocese of Fort Worth stated its case against Episcopal Church parties at a court hearing on February 20. Lawyers for the Episcopal Church argued that the property of the Diocese of Fort Worth is held in trust for the Episcopal Church and cannot be taken out of the denomination. This was disputed by the Diocese of Fort Worth's legal team, who stated that no such trust exists and that the lawsuit should be judged according to neutral principles of Texas state property law. A ruling has not been made at the time of writing.

The Diocese of Fort Worth.

Jihad Killers: The ongoing Jihad, or "holy war" being waged by fanatical Muslims against the world has taken an especially savage turn, with the videotaped beheading of 21 Coptic Christians in Libya. Pope Francis has called the martyrdom of these Egyptian Christians an "ecumenism of blood."

The beheadings in Libya followed the murder of the editorial staff of the French satirical magazine, *Charlie Hebdo*, in Paris, and the burning alive of a Jordanian pilot.

The Charlie Hebdo murders in January drew international outrage and resulted in a "tolerance parade" in Paris. In February, the Islamic terror group, ISIS, released a video of a

captured Jordanian pilot being burned alive in a cage, which prompted Jordan to execute two Jihadists.

President Obama continues to state that the actions of terrorists in the Islamic State, Al Qaeda and affiliates, have "nothing to do with Islam" and that Islam is a "religion of peace." The U.S. Administration has suggested that Islamic terrorism can be stopped by providing the Islamists with "opportunities for jobs."

Forward in Christ doubts the efficacy of this strategy.

Jihadwatch.com, BBC.

The CofE Gets a Woman Bishop: After years of tireless campaigning, the Church of England has appointed its first ever woman bishop. Rev. Libby Lane, who served in greater Manchester, was consecrated Bishop of Stockport in January, by the Archbishop of York, John Sentamu.

After the service of consecration was over, Sentamu stated, "It is high time we had women bishops. I have been praying and working for this day. In a few years' time when more and more women will be bishops, I predict we shall be wondering how we ever managed without them."

The Episcopal Church consecrated its first woman bishop, Barbara Harris, in 1989, and the world's first openly gay bishop in 2003, Gene Robinson. The Episcopal Church's steady decline since the mid-1960s has accelerated since 2003, during which time the denomination lost a quarter of its attendance.

The Guardian, Church Times, Institute for Religion and Democracy.

Anglo-Catholic Congress: Forward in Faith North America is sponsoring an "International Catholic Congress of Anglicans," which will be held in Fort Worth, July 13-17, in Fort Worth, Texas. Register now to reserve your place at this important event. See ps. 2-6 and *fifna.org* for Congress information.

Episcopal Church Loses in the Dioceses of Fort Worth, Quincy and South Carolina. In all three lawsuits, the Episcopal Church has been told by the courts that it is not entitled to the property and financial assets of the traditionalist Dioceses that left the denomination. Please see pages 9-12.

Peak Satanism? According to the 2011 population census, the small Derbyshire town of Bolsover has the highest concentration of Satanists in England and Wales. 17 people out of 75,866 residents identified themselves as satanist. A priestess in the Church of Satan, Serena Malone, commented: "We tend to think someone is playing a prank here. While we have many members throughout the UK, that area does not have any exceptional concentration of our adherents."

The Daily Mail.



The Episcopal Church Loses Lawsuits

Fr. Michael Heidt on recent victories in Fort Worth, Quincy, and South Carolina

The Episcopal Church has suffered a third legal defeat in its ongoing litigation against traditionalist dioceses that have left the New York based denomination. In February, 2015, courts ruled against the Episcopal Church in Illinois, South Carolina and, in March, Fort Worth, denying the Church's claim to own diocesan property and assets.

The Diocese of Fort Worth Wins

On Monday, March 2, Judge Chupp, of the 141st District Court of Tarrant County, Texas, granted the Diocese of Fort Worth's Motion for Partial Summary Judgement, ordering that all church property belongs to the Diocese and its Corporation, instead of the Episcopal Church. One parish, All Saints, was severed from the case and will be judged separately.

The victory for Bishop Iker's Diocese comes after nearly six years of litigation brought on by the Episcopal Church in 2009, after the Diocese of Fort Worth's 2008 decision to leave the denomination.

Chupp's March decision reverses his 2011 ruling, which awarded church property and funds to the Episcopal Church and its local members. These argued that dioceses belong to the Episcopal Church, along with their names, property and money, which are held "in trust" for the Church. Therefore, according to the Episcopal Church, when a diocese leaves the denomination it forfeits its right to church property, financial assets and its diocesan title. Judge Chupp initially deferred to that opinion.

However, the 2011 ruling was reviewed by the Texas Supreme Court in 2014, which instructed the Judge Chupp to retry the case according to neutral principles of state property law, as opposed to deferring to the Episcopal Church's alleged ownership of diocesan property. By applying state law, Judge Chupp found against the Episcopal Church, which is expected to appeal his order.

In the meanwhile, the Diocese of Fort Worth sees its



Alberto Morales, Bishop of Quincy

success in court as a vindication of its belief that dioceses are free to associate and disassociate with the Episcopal Church, as per the U.S. Constitution. Canon lawyer, A.S. Haley, commented:

"For the cases involving them, (dioceses) the explanation lies in the well-established freedom of association, which is a fundamental right enshrined in the First and Fourteenth Amendments to the United States Constitution. It holds that just as no one can be prevented by the government from joining a group, so also the group may not go to court to prevent a member from leaving it. 'Freedom of association therefore plainly presupposes a freedom not to associate,' as the Supreme Court put it in *Roberts v. U.S. Jaycees*, 468 U.S. 609, 623, 104 S. Ct. 3244, 3252, 82 L. Ed. 2d 462 (1984)."

The Episcopal Church's loss in Tarrant County is the denomination's third recent legal defeat against dioceses that have left its jurisdiction, and follows reversals in Illinois and South Carolina.

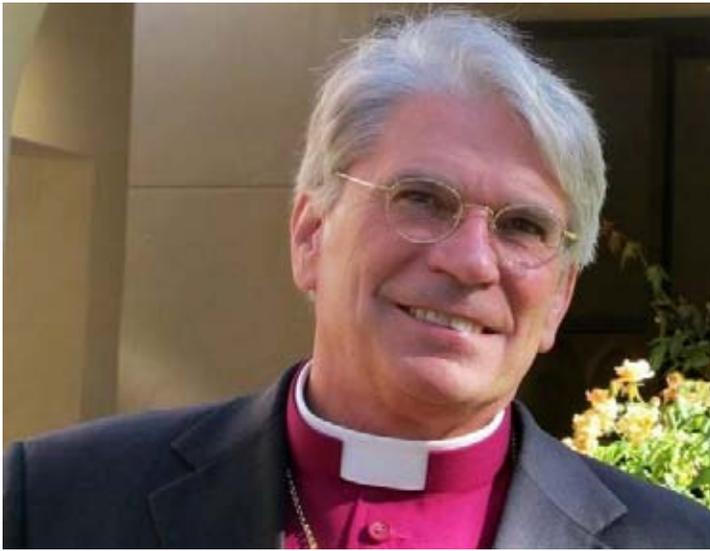
The Diocese of Quincy Wins

After the Diocese of Quincy, Illinois, left the Episcopal Church, the denomination communicated with the Diocese's bank, and succeeded in having diocesan accounts frozen. In 2009, the Diocese of Quincy sued the Episcopal Church for declaratory relief, and won at trial court in 2013, with Judge Orbtal ruling that church property and bank accounts belonged to the Diocese. The Episcopal Church appealed the decision, and lost in July, 2014.

Despite losing twice, and after failing to persuade the state Supreme Court to review its case, the Episcopal Church continued to try to freeze the Diocesan funds, held at PNC bank. The Diocese of Quincy's legal team sought relief again,



Jack Iker, Bishop of Fort Worth



Mark Lawrence, Bishop of South Carolina

at the 8th Judicial Circuit Court, and were granted it by Judge Drummond, in February, 2015.

Drummond ordered the Episcopal Church to “cease and desist” in its attempts to circumvent earlier court decisions and castigated the denomination’s actions as being in “bad faith.” He also sanctioned the Episcopal Church, ordering it to pay the Diocese of Quincy’s legal fees:

“The court finds, based upon this record, that the continued threat made to PNC Bank to hold it accountable if funds were disbursed and the continued attempt to collaterally attack the clear order of this court dated October 9, 2013 even after this case had run its course through the appellate process constitutes bad faith, is not grounded in fact or existing law and has resulted in needless, ongoing and expensive litigation.

“Accordingly, the court grants the request of the Plaintiffs for fees incurred from December 30, 2014 onward pursuant to Supreme Court Rule 137.”

PNC bank has declared its intention to abide by the court’s decision and release some \$800,000 to the Diocese of Quincy. The Episcopal Church has the option of petitioning the U.S. Supreme Court to review its case against the Diocese, but must do so within 30 days of Judge Drummond’s order. As of the first week of March, 2015, the Episcopal Church had not announced plans to make such a petition.

The Diocese of South Carolina Wins

The Episcopal Church also lost against the Diocese of South Carolina in February. The Diocese left the Episcopal Church in October, 2012, after the Church began “abandonment of Communion” proceedings against its Bishop, Mark Lawrence. The Diocese of South Carolina subsequently sued the Episcopal Church and was granted a restraining order, forbidding the Episcopal Church from using the name and marks of the Episcopal Diocese of South Carolina.

Now calling itself The Episcopal Church in South Carolina, Church representatives took their case to the Federal District Court, lost, appealed, and lost again. The case then went to trial in July, 2014, at South Carolina’s 1st Judicial Court, where Judge Goodstein ruled against the Episcopal Church on February 3, 2015. The Episcopal Church in South

Carolina then filed a Motion to Reconsider, which was denied on February 23, 2015.

Judge Goodstein was emphatic in both her rulings, stating on February 3 that the vestries and wardens of the churches of the Diocese of South Carolina are the true owners of Diocesan property; that The Episcopal Church in South Carolina has no legal claim on those properties, and are “permanently enjoined from using the identity names, seal and mark of The Episcopal Diocese of South Carolina and its various congregations.”

Goodstein was no less clear on February 23, when she denied The Episcopal Church in South Carolina’s Motion to Reconsider.

“The Court finds that the (The Episcopal Church in South Carolina) motion raised no novel issues for the Court’s consideration,” wrote Goodstein in her ruling, “Large portions of the motion are simply the proposed orders previously submitted to the Court or reiterations of the Defendant’s positions at trial. The Court finds that the Judicial Estoppel argument is without merit.

“With regards all other matters presented in Defendants’ Motion for Reconsideration, they are hereby DENIED AND IT IS SO ORDERED!” [Emphasis original]

The Episcopal Church has 30 days from February 23, 2015, to file a notice of appeal with the South Carolina Court of Appeals.

The Episcopal Church Loses

The recent string of victories against the Episcopal Church has heartened traditionalists, such as Bishop Keith Ackerman, retired Bishop of Quincy and President of Forward in Faith North America, who stated that his former diocese’s success in court was, “Thrilling! To God be the glory!” Bishop Iker of Fort Worth was also pleased at the outcome in the Tarrant County. “We Won!” he wrote in an email announcing Judge Chupp’s order. Representatives of the Episcopal Church have been less sanguine, despite stating their intention to continue litigating against departing dioceses.

“We are disappointed with this decision but quite hopeful for the future. This sacred property was built up over 170



Katharine Jefferts Schori, Presiding Bishop of the Episcopal Church

years in this part of Texas by generations of Episcopalians for the use of The Episcopal Church so it will be available for use by generations of Episcopalians to come as they do the work of the Church,” said Bishop Rayford High, in a statement following his diocese’s defeat in court.

“That remains our purpose in this litigation,” continued the High, “And we are confident going forward under the rulings of the Fort Worth Court of Appeals and Texas Supreme Court that are already in place in our case.”

The decisions of the judges in South Carolina, Illinois, and Fort Worth appear to make High’s confidence misplaced. In all three states, courts have ruled against the Episcopal Church’s claim to own diocesan property, and in all three cases, the denomination’s lawyers have failed to substantiate the Church’s alleged ownership before their respective courts.

This validates the departing dioceses’ argument that

the Episcopal Church is a free association of dioceses who brought their property into the Church and are free to leave with it. If the Dioceses of Fort Worth, South Carolina and Quincy continue to win through the appellate stage of the litigation against them, a dangerous precedent will have been set.

Dioceses will be able to leave the Episcopal Church at will. How many take advantage of the opportunity remains to be seen. In the meanwhile, the denomination’s leadership may well have to explain to its members why it spent millions of dollars on what increasingly appears to be a failed legal strategy.



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

Fort Worth Wins

The Diocesan Statement

On Monday, March 2, 2015, the 141st District Court granted our Motion for Partial Summary Judgment regarding all diocesan property, with the exception of All Saints’ Fort Worth, which Judge Chupp severed for a separate trial.

Nearly six years after we were first sued by The Episcopal Church and its local representatives, the court has confirmed the Diocese’s right to dissociate from TEC and for the Corporation to retain its property.

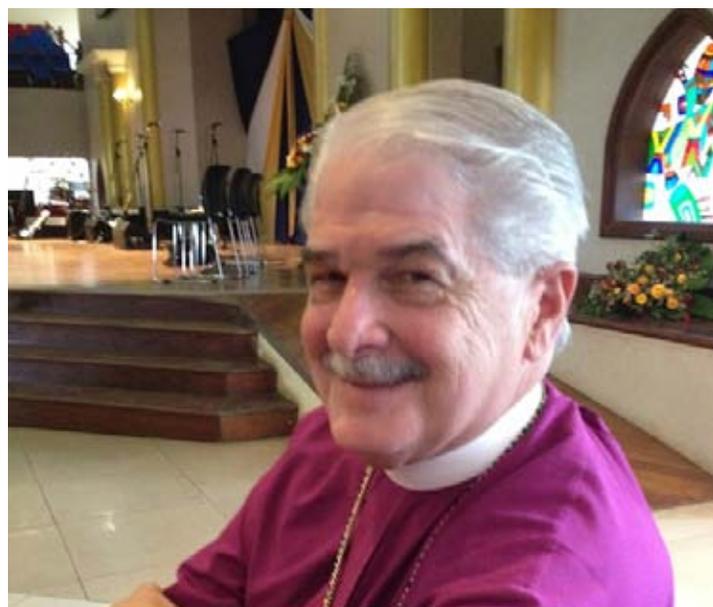
“We are grateful for the ruling in our favor,” said Bishop Iker. “It’s clear that both church laws and Texas laws have been rightly applied to this dispute.”

In granting our motion, the Hon. John Chupp has ruled that Bishop Iker and the duly-elected officials of the Diocese and Corporation control the Episcopal Diocese of Fort Worth, its Corporation, all endowments and funds, and all property that has been disputed in this litigation. The ruling is binding on all parties.

The judge severed out all the claims concerning ownership of the property of All Saints’ Episcopal Church in Fort Worth, and this case will be heard by him at a future time. All Saints’ is the only incorporated parish in the Diocese and claims to hold title to property in its own name. In a February 20 hearing before the court, Judge Chupp strongly encouraged the leadership of All Saints’ to pursue the Canon 32 process with the Diocese, which might settle the issues without the need for a trial.

The following statements from our Motion for Partial Summary Judgment are confirmed by Judge Chupp’s order:

- “According to the deeds, church charters, and Texas law:
- using neutral principles of Texas law to decide this case is not retroactive;
 - the properties at issue are owned by the Corporation;
 - the Defendant Trustees are the properly elected Trustees of the Corporation;
 - Bishop Iker is the proper chairman and a member of the Corporation’s board;
 - no express trust exists in favor of Plaintiffs (TEC);



Jack Iker, Bishop of Fort Worth

- no implied or constructive trust exists in favor of Plaintiffs;
- the Defendants are not estopped to defend themselves; and
- the Defendants properly control the funds, trusts, and endowments at issue.

As a matter of law, the Defendants are entitled to title, control, and use of all of the property at issue in this case.”

The laity and clergy of the Episcopal Diocese of Fort Worth rejoice with Bishop Iker and join him in giving thanks to God for this ruling. We pray for a quick resolution to the remaining claims and disputes. We will continue to carry out the mission given us by our Lord and Savior Jesus Christ: to win the world for Him.

The Diocese of Fort Worth.

ECUSA and the Freedom of Association

A.S. Haley predicts the Episcopal Church will lose

Litigation between the Episcopal Church (USA) and its parishes has been ongoing for more than fifteen years. [...]

It is a legitimate query to ask why the results of the parish cases are so lopsided in favor of ECUSA, while the results of the diocese cases go just the other way. For the parishes, most of the decisions turned upon explicit language in their own bylaws that made them “perpetually” subject to their Diocese and ECUSA. No such language exists in any of the Dioceses’ governing documents, however. For the cases involving them, the explanation lies in the well-established freedom of association, which is a fundamental right enshrined in the First and Fourteenth Amendments to the United States Constitution. It holds that just as no one can be prevented by the government from joining a group, so also the group may not go to court to prevent a member from leaving it. “Freedom of association therefore plainly presupposes a freedom not to associate,” as the Supreme Court put it in *Roberts v. U.S. Jaycees*, 468 U.S. 609, 623, 104 S. Ct. 3244, 3252, 82 L. Ed. 2d 462 (1984).

The liberals in ECUSA have a very difficult time trying to understand why their Church should be subject to such a doctrine. For them, the union between a Diocese and General Convention is an ecclesiastical one, and as such, they claim, civil courts should be precluded (by that same First Amendment!) from examining or questioning it in any way.

A moment’s reflection will expose the flaws in that argument (not that ecclesiastical liberals ever pay any attention to logic or reason). ECUSA is, ecclesiastically speaking, a denomination -- but that says nothing about what it is in the eyes of the law. In order to sue or be sued in a civil court, for instance, ECUSA has to be a juridical person, not just an ecclesiastical one. Which is to say, it has a secular existence in the eyes of the law: it is, as noted here many times, an unincorporated association that was organized at common law in 1789, and not licensed or chartered by any

one particular State.

Ecclesiastically speaking again, ECUSA may make its own rules (called canons), which -- to the extent they are ecclesiastical -- may not be examined or countermanded in any civil court. But as a secular association, ECUSA is at the same time subject to the *civil laws* of each State in which it operates, as well as to the civil laws of the United States (to the extent they may apply to it). And one of those laws is the freedom of association guaranteed by the First Amendment.

What the First Amendment says is that as an association, ECUSA may not constitutionally restrict the rights of its members to associate or to disassociate. [...]

Moreover, ECUSA has never tried *even ecclesiastically* to place any limits on the ability of its member dioceses to withdraw. If there were any such language in the Constitution or Canons, it still could not be enforced in a civil court, due to the First Amendment, so its practical effect would be useless.

These points are very plain and straightforward. Yet ECUSA is spending tens and tens of millions of dollars on fighting against them in the courts. And do you know what any reasonable attorney could predict? Simply this: given the jurisprudence on the freedom to associate, ECUSA’s arguments, such as they are, will lose every time.

So why is it spending so much money on a futile legal dispute? Ah, that is the question. Whenever someone who is wealthy as ECUSA is spends so much on an uphill legal battle, which it has no rational hope of winning, the motive has to be simply to hope to win by outspending one’s opponent. Make it so costly for them that they will just fold their tents and walk away from all their property.

The strategy did not work in Illinois. And it has not worked to date in Fort Worth or South Carolina; I have little difficulty in predicting it will not work in San Joaquin. The decision in Fort Worth has just come out, and confirms what I wrote above; the one in South Carolina (affirming the trial court’s



ruling) is at least a year away; and the one in San Joaquin is probably eighteen months to two years away. But at the end of it all, ECUSA will lose, and lose big, especially after having spent so much money.

And, really, it couldn’t happen to a nicer bunch of people. Watch this entire issue be swept under the rug at the coming General Convention. Watch them approve the next triennial budget without allowing any discussion (let alone itemization!) of more than \$40 million in litigation costs. Watch 815 hide its head in the sand as it is presented with an order to pay still more millions of dollars to Bishop Lawrence’s diocese to reimburse it for its attorneys’ fees. Watch for the same thing to happen again in Texas. They must know what is coming, but they will not publicly acknowledge it.

That is precisely why ECUSA and 815 will deserve what is bound to happen.

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Allan S. Haley is a lawyer, living in California and a member of the Diocese of San Joaquin’s legal team. This article is republished with permission and may be read in its entirety at accurmudgeon.blogspot.com (Anglican Curmudgeon).

Stop the Jihad

By Fr. Michael Heidt

On Sunday, February 15, the Islamic State terror group, ISIS, released a video showing 21 Coptic Christians being beheaded on a beach in Libya. This was entitled, "A Message Signed With Blood To The Nation Of The Cross." What was the content of the message? A masked holy warrior wasn't slow to tell us:

"All praise is due to Allah the strong and mighty. And may blessings and peace be upon the ones sent by the sword as a mercy to all the worlds.

"Oh people, recently you have seen us on the hills of Al-Sham and Dabiq's plain, chopping off the heads that have been carrying the cross for a long time, and today, we are on the south of Rome, on the land of Islam, Libya, sending another message.

"All crusaders: safety for you will be only wishes especially if you are fighting us all together. Therefore we will fight you all together. The sea you have hidden Sheikh Osama bin Laden's body in, we swear to Allah we will mix it with your blood."

Then, to prove their seriousness, the ISIS terrorists proceed to behead their Christian victims, many of whom whispered the name of Jesus before they died. It was a scene of martyrdom, and brutal, diabolic savagery rarely matched in modern times. The message concluded with these words, "And we will conquer Rome, by Allah's permission, the promise of our Prophet, peace be upon him."

The U.S. State Department, through its spokesperson Marie Harf, has responded to this and other acts of "violent extremism," suggesting that we will defeat terror by providing the soldiers of Allah with "opportunities for jobs." President Obama echoes this sentiment; if only the Jihadis had jobs and money, they would stop cutting people's heads off and do something more constructive instead.

At the risk of a lack of nuance, Ms. Harf's claim, and that of the Administration she represents, is as absurd as it's weak and ineffectual. Osama Bin Laden, for example, didn't feel driven to kill out of a desire for



improved living conditions and more money, he was a millionaire. Likewise, the Muslim terrorists that sent a message in blood to the "Nation of the Cross" didn't do so as part of a heartfelt plea for better jobs. They acted out of faith, out of a pure, apocalyptic faith that aims to do nothing other than emulate and obey its founder, the warlord Prophet, Mohammed himself. That means making war on the world until it is brought under the submission of Islam.

There is nothing new in this. Islam has waged war against the world continuously, since Mohammed emerged from the Saudi Arabian desert in the 7th century A.D. Started by him, and then fighting under his banner, the Jihad conquered the Persian and Eastern Roman Empires, all of Spain, the coasts of Italy, and the Balkans. It took control of the Mediterranean, and even reached the gates of Vienna itself, *less than a century* before the American Revolution. And as ISIS has told us, today's Jihad doesn't intend to stay on the beaches of North Africa. So how can it be stopped? The answer to this can be found by asking another question; who stopped the Jihad in the past?

One thing's for sure, the Mohammedan advance wasn't halted in Europe thanks to a secular socialist campaign of winning Muslim hearts and

minds through the provision of high-quality employment opportunities. Charles Martell famously didn't win at Poitiers, and save France from Islamic enslavement, by offering the Saracens employment, complete with benefits, in the Frankish civil service. The Muslim siege of Vienna, in 1683, wasn't lifted thanks to a strategically placed job fair, and the Muslim fleet at Lepanto wasn't dispersed because Don Juan of Austria gave the nautical Ottomans more meaningful work in the merchant marine.

In brief, well-meaning secularists did not stop the Jihad, but what about the Protestants? These were either not in existence or, post-Reformation, were too busy fragmenting among themselves, while fighting other Christians, to fight Islamic aggression. So who stopped the invaders? One group, and one only, has had the courage, coherence and faith to meet the Muslim onslaught head-on and defeat it.

Only Catholic Christians have had the strength to stop and notoriously, in Spain, roll back the Muslim attack. Catholic Christendom alone has proved itself able to rally the people of West against the Mohammedan threat to our civilization, and this brings us to today.

The war that we're faced with is religious, it's at heart a spiritual

conflict; ISIS fights for its religion, for Islam, and it does so ferociously. The West fights for its religion too, the religion of having no religion, of faithlessness, and it shouldn't come as a surprise that our politically correct secularist leaders cannot even name the threat they face. How could they? Having denigrated the spiritual to the realm of illusion, they are constitutionally unable to credit a fundamentally spiritual aggressor as being anything other than illusory. No wonder, then, that the nations of the West consistently refuse to identify Islam itself as the enemy that wants to destroy and enslave them. Clearly, a different religion is needed.

Perhaps Protestantism will ride to the rescue of the West and give us the spiritual impetus we need to defeat the Jihad, but which Protestantism? The classical Reformation denominations are almost as secular as the U.S. State Department itself and the congregationalists are just that, congregationalists, with no clear doctrine or coherence. Some, it's true, commendably stand up and denounce Mohammedan atrocities; pastors like Rev. Franklin Graham boldly go so far as to say that the Cross must be brought to the Crescent and Islam brought to Christ. But that's one minister, albeit a powerful one, among many. Protestantism, it seems, does not have the necessary unity of voice that's needed to bring about the kind of spiritual revolution necessary to fight back our religious enemies.

That leaves Catholicism. It, and it alone, has proved itself capable in the past of withstanding and countering Islamic aggression. Precedent argues that it will do so again

and reason suggests that a threat to all Christians and ultimately all Judeo-Christian civilization, has to be met by a religion that is united and whole in itself, that is catholic. In the meanwhile, the followers of the Prophet continue their savage war of aggression, as the secular powers of the West look on, apparently unable or unwilling to rise to the defense of Islam's victims. Pope Francis' words speak powerfully to this tragedy:

"I would now like to turn to my native tongue to express feelings of profound sorrow. Today I read about the execution of those twenty-one or twenty-two Coptic Christians. Their only words were: 'Jesus, help me!' They were killed simply for the fact that they were Christians. [...] The blood of our Christian brothers and sisters is a testimony which cries out to be heard. It makes no difference whether they be Catholics, Orthodox, Copts or Protestants. They are Christians! Their blood is one and the same. Their blood confesses Christ. As we recall these brothers and sisters who died only because they confessed Christ, I ask that we encourage each another to go forward with this ecumenism which is giving us strength, the ecumenism of blood. The martyrs belong to all Christians."

An ecumenism of blood. May the confession of the martyrs work for the unity and wholeness of a fractured Christendom and with it, that militant catholicism which will bring the light of the Gospel to the followers of Mohammed. 

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

Reaching Out to Muslims

By Shane Schaetzel

There has been a lot of talk recently about the bloody history between Christianity and Islam. Much of this was spawned by recent remarks made by Barack Obama at the 2015 National Prayer Breakfast, in which the president echoed the popular, but false, narrative that Medieval Christians attempted to spread their faith by the sword. Nothing could be further from the truth actually, and there are many historians who have set the record straight. In summary, the crusades were a defensive military action, like the reconquista of Iberia, to retake some Christian lands that were forcibly taken by Muslim conquest. Forced conversion was not permitted by the Catholic Church, so if any of that business went on, it was against the instructions of Rome. The President of the United States needs a history lesson.

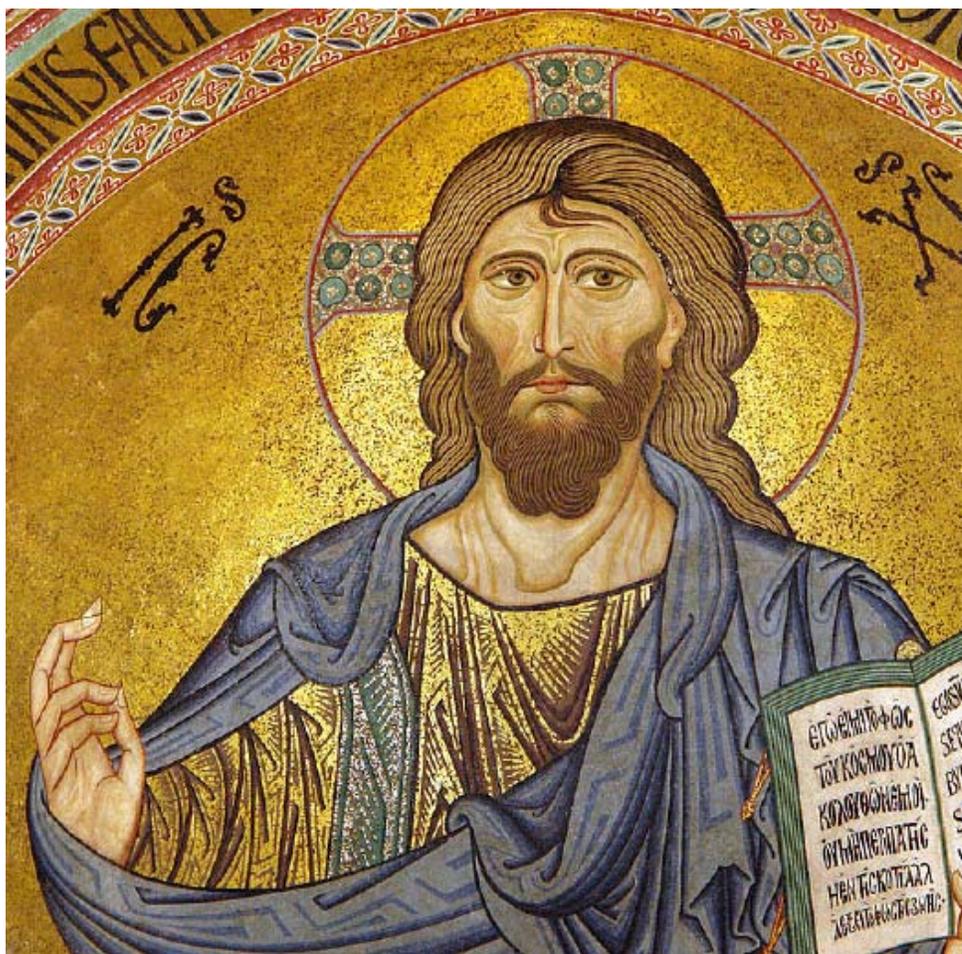
Today we live in a time of great fear and uncertainty, especially in regard

to Islam. The savage brutality of the ISIS caliphate in the Middle East is a daily reminder of how bad things can get under militant Islamic rule. The growing number of Muslims in Europe has left many with the concern that the cradle of Christian civilisation will soon become an Islamic state. Many Americans are starting to worry about the number of Muslims now entering the United States. What does the future hold? Are we approaching the end of Western Christianity as we know it? Is the Catholic Church soon going to find itself in the same situation as Eastern Orthodox churches in the Middle East, under the thumb of Islamic rule? Will Western civilisation soon find itself in a fight for its life against the rise of Islam in Europe and North America?

While many of the warning signs on the horizon look very ominous, there is something going on beneath the surface that has the potential to change our entire outlook. Yes, Muslims are

coming West, but at the same time, Muslims are converting to Christianity in unprecedented numbers.

As far back as fifteen years ago, on December 12, 2000, Al-Jazeera published an interview with Sheikh Ahmad Al-Qataani, who served as an Islamic scholar in Libya and director of a training centre for imams, in which he said the following: "In Africa alone, every hour, 667 Muslims convert to Christianity, 16,000 every day, six million a year." This is an astonishing quote. Yet it's not just Africa that is seeing conversions. One news source in Britain stated that as many as 15 percent of all Muslim immigrants to Europe convert to Christianity. While there seems to be no scientific way to verify these numbers, at least none that I can ascertain, even if they're only half true, it tells a remarkable story. Islam is not a monolith, nor is it an iron curtain. In fact, it would appear that many Muslims are more than willing to



convert to Christianity, and it is in fact only fear of breaking Shariah Law in Muslim countries that prevents more Muslims from converting.

The Christian West has a problem, to be sure, and much of it centres around what Pope Pius IX called the heresy of Modernism. Today, this translates into militant secularism seen especially in government institutions and public schools, as well as the media and popular culture. It also translates into what many have called “liberal Christianity” as manifested in British and North American Anglicanism, many mainline Protestant denominations, and a number of Catholic dioceses across the Old and the New World. These two expressions of Modernism, both secular and religious, have led to an explosion of immorality across the West. It is this immorality that acts as gasoline poured onto the flames of anti-Western sentiments in the Islamic world. In spite of this, however, more Muslims come West, and while the majority of them obviously retain their Islamic beliefs and culture, a fairly large percent are willing to embrace the cross and convert to Christianity.

This is the untold story that is omitted from secular news media, and often ignored by our own religious leaders.

I believe the time of fear is over. It is time for Christians to understand what is really going on. In spite of being besieged on every side by our own culture in the West, Christianity is advancing in Africa and Asia. This has some Muslims in Africa and Asia worried, and among those who are worried, there is a small segment willing to resort to violence to prevent Christianity’s spread. We know these groups as ISIS in Syria and Northern Iraq. We also know them as Boko Haram in Africa. The barbaric savagery of these groups against native Christians, particularly in Africa, is the direct result of the victory of the Gospel in these regions, reaching deep into traditionally Muslim territory and making new followers of Jesus Christ.

Simultaneously however, Muslims reaching into Europe and North America are encountering a weakened Christianity, without nearly the zeal and joy of that seen in Africa, but still Muslims are converting in fairly large numbers.

I believe the time has come for Christians to understand the awesome power that we really have in the Gospel to reach out to Muslims and give them hope where previously none existed.

To do this properly, Christians need to first understand our own religion, and live it vigorously. Here in the West, Muslim immigrants will be drawn to holiness among Christian men, and humility among Christian women. They will not be drawn to Christians who look and sound exactly like the militant secular and hedonist world around us. What will attract them is a Christianity that stands in opposition to the militant secularism and hedonism of the Modernist West. Traditional Christian liturgy and devotions will be most attractive to Muslims. The feminine practice of wearing the chapel veil and modest clothing will become a curiosity to Muslim women who often look at Western women as immodest and prideful. The masculine practice of being both a gentle and strong husband and father will attract Muslim men, who often see Western men as weak and feminine. Masculine priests saying mass, with boys serving at the altar, and the beautiful voices of women and girls chanting in choir; these will capture a Muslim’s attention. When they see Christians living the values of Christianity in their daily lives, this will only seal the deal, so to speak.

The Gospel of Jesus Christ sells itself. It doesn’t need any help from us. It only needs our willingness to live it out in our own lives. In two-thousand years of Christian history, people have been converting to Christianity *en masse*: Pagans, Gnostics, Muslims, Animists and Spiritists. While these large conversion events have been punctuated by the work of great evangelists here and there, the vast majority of these converts simply came into the Church because there was something attractive to them about Christian life. The greatest evangelists of all time have been none other than average Christians, without charisma or education, who simply lived the Christian life with passion and to the best of their ability.

You see, much of evangelism involves apologetics, and much of apologetics involves breaking down stereotypes, propaganda and false impressions. One doesn’t need to



be a trained evangelist or an apologist to do this. One simply needs to live the Christian life. You see, a certain caricature of Christianity has been painted in the Islamic world for centuries. Breaking that false image is difficult in Muslim nations, where Christianity is nearly outlawed, or at the very least repressed. Here in the West, however, we Christians are free to project ourselves any way we like. The only problem is, we haven't been doing that. Instead we've been focused inward, reinventing ourselves to be less offensive to the Modernist world. When in reality, we should have been doubling-down on our historic Christian identity and values. Had we done that, I think the statistic of Muslims converting to Christianity in the West would be much higher. It's certainly not too late though. In fact, the game has only just begun.

To do this, Christians will need to abandon Modernism and get over their fear of Islam. The average Christian probably couldn't tell you what Muslims actually believe or how that relates to Christianity. So what is Islam from a traditional Christian perspective? Saint John of Damascus (AD 676-749) described the Islamic religion as the "forerunner to Antichrist". Now this is important. He didn't actually call it the Antichrist, but rather the "forerunner" to Antichrist. There is a difference. Why did he say this? He said this because Islam operates on the principle that Jesus Christ is not God, and this is one of the heresies that the prophesied Antichrist will promote. He also said that Mohammed came about his religion by conversing with Jews, Christians, and an Arian monk. Indeed, any cursory study of Islam will reveal a strong Arian link. Unlike Arius however, Mohammed understood that the Arian heresy, which teaches that Jesus Christ is not God (the Second

Person of the Trinity), could not survive within a traditional Christian framework any more, especially after the councils of Nicea and Constantinople. Indeed, many have tried that, including for example the Jehovah's Witnesses today, and every time it has failed. He understood that to keep the Arian heresy alive, a new canon of Scripture must be written that is apart from anything the Christian Church could recognise or control. So the Koran was born, and with it the religion of Islam.

Muslims believe in Jesus of Nazareth. They believe he was a prophet, and the "messiah" to the Jews (not necessarily anyone else). They also believe that Jesus was born of the Virgin Mary, and many Muslims hold Mary in very high regard. Likewise, many Muslims have some false ideas about Christianity. Probably the biggest one is that Christians worship three gods. This is because they fail to understand the concept of the Trinity, and to compound matters, some believe the three gods Christians worship are the Father, the Son and the Virgin Mary. Christians will need to understand their own faith well enough to dispel this myth when they encounter Muslim friends in casual conversation, because that you see, is how Christians will win back the Western world. The future of Western Christianity lies waiting in the mosques of Europe and North America. Many of today's Western Muslims will be tomorrow's Western Christians. In many ways, evangelising a Muslim is not too much different that evangelising a Jehovah's Witness, or a member of some other pseudo-Christian group that disavows the Trinity. Actually, it's probably a lot easier. What many Christians will be surprised to learn is that when they really get down into a deep conversation with Muslims about religion, they'll discover that Muslims have many of the same misconceptions about Christianity that Fundamentalists often have about Catholicism. So the basic methods of engagement are very similar, and the learning curve is almost the same.

Now I'm not talking about targeting anyone for conversion. There is no need for that. As I said, the Gospel sells itself. People become Christian because they find something attractive about traditional Christianity, and something attractive about people who live according to the Christian faith. It's not just true with Muslims and people from other religions. It's also true with Christians who have fallen away from the faith. For example; I know a woman who was raised Catholic but had never received a good education and example in the faith. In high school she fell away from Catholicism, and in college she was introduced to Islam. She had been studying it for some time and she already considered herself a Muslim. Then just weeks away from making it official, she met a devout and traditional Catholic man. Within a very short time, she was won back over to the Catholic Christian faith by his basic knowledge and example. He was no trained evangelist or apologist. He just knew his Catholic faith well, and lived it passionately. They are now married and have just recently baptised their first Catholic child. This is what I'm talking about. When we know our faith intimately, and live it passionately, people will be drawn to us. Not only will Muslims be drawn to us, but fallen away Christians too, and people of other religions, or no religion at all.

To reach out to Muslims, Christians in the West need only do three things. One, know the Christian faith

intimately. Two, live the Christian faith passionately. Three, befriend Muslims. Yes, it really is that simple. There is no need to take apologetic courses on how to reach Muslims, or even have a detailed understanding of Islam. A cursory understanding of Islam will suffice, what matters more is that Christians understand and live their own faith. Beyond that, Christians only need befriend Muslims and be good Christian neighbours. Eventually, as Muslims get to know you, some of them will ask questions. That's where knowing your own faith comes in handy. You want to be able to answer those questions when they ask. Some Christians might ask: "But what if my Muslim friends try to convert me?" To which I can only say that is the most ideal situation, because it will undoubtedly generate a lot of questions on their part. These are questions that can be answered very effectively, if

the Christian knows his own faith intimately and lives it passionately. History testifies that when put on a level playing field, without fear of the sword, the Gospel of Jesus Christ wins every time. You see, Western Christians have to remember that Muslims who live in the West are generally more open-minded than their religious counterparts in the East. That's one reason why they are over here to begin with. Keep this in mind, because these people are more likely to listen to a Christian, if that Christian can make a good case for his faith and backs it with a lifestyle that illustrates it. Reaching out to Muslims is not difficult, especially for those of us who live in countries with religious freedom. We need not target them or do anything special. We only need to know and live our Christian faith, and then be willing to befriend them. Once stereotypes are broken down, invitations can be made,

such as inviting them to your church. If they're not interested, then invite them to get together with some of your other devout Christian friends. Exposure to as many good Christians as possible will help Muslims see that Christians are not what they first believed them to be. As a result, a certain percentage will convert. That is guaranteed. However, even those who don't convert will at least become more friendly toward Christianity and accepting of Christian culture. That's a good thing all around.



Shane Schaetzel is the author of Catholicism for Protestants. He is a freelance writer and the creator of FullyChristian.Com, a Catholic blog of apologetics and random musings from the Bible Belt.

The ISIS Crisis

Fr. Donald Richmond is against Jihad

"Saint Gabriel is come from God,
and speaks: Summon the hosts..."

The Song of Roland, Heritage Press,
1938.

Entering the monastery to which I am formally professed, I am perpetually challenged by these words written at the entrance: "NO HUNTING, EXCEPT FOR PEACE." I think these are good and godly words, clearly articulating our Lord's non-violent message. However, careful analysis suggests another far more strident and structured application. We must "hunt" for peace. As Christians we are called, challenged, and commanded to be makers of peace. This is *forceful* action!

As with many Americans, as well as those of good will throughout this country and the world, I have been paying very careful attention to the history, agenda, and progress of the so-called "Islamic State." With most people I am both shocked and saddened by the horrors perpetrated by those who invoke the name of God -- even if I flatly reject their book, their



prophet, and their God. Isis is "cruel" in their "courage," and the slicing of "heads away" does indeed cause many to "suffer, grief and pain" (*Roland*, p.5).

However, in some ways, I find our response to these atrocities far more

shocking than the events themselves. Think for a moment about the following items.

Islam, for all of its assertions of peace and good will, is rooted in and has been advanced by violence. Its

jihadist agenda is rooted in the Koran, and its earliest (and ongoing) advances were asserted by the edge of the sword. While the vast majority of Muslims are peace-seeking people, it is not at all surprising that a significant portion of these sons of Ishmael are “wild donkeys” who are “against everyone” (Genesis 16: 11-12). Why, then, are we surprised?

As well, it is not entirely surprising that a number of young people in this country and abroad want to join ISIS. They are not insane. They do not necessarily have pronounced psycho-emotive problems. They are not, given the state of Western civilization, socially ill-adjusted young people. I find it very odd that a number of people suggest these very things, and yet ignore the state of our society. In a culture where absolute freedom is affirmed, moral standards are rejected, ethics are situationally determined, truth is compromised, extravagance is worshipped, violence is marketed, Christian faith is marginalized (and ignorantly maligned) -- where no real and reasonable socio-psycho-pneumatic structure is provided and protected -- it is not at all surprising that there are some who see the “dream” as little more than a politically charged and morally bankrupt delusion without moral substance. We have for at least three centuries sought to behead God, therefore it should not be a surprise to find that there are now those who want to behead man.

Finally, as a point of illustration, there are those (like the President) who assert that Christianity is as guilty as Islam. His recent Prayer Breakfast diatribe is an excellent example. Factually however, as those who read history will note, Islamic aggression is not at all the same as Christian evangelism. They are as different as light and darkness. It is certainly true that some expressions of the Christian religion can be faulted for its (at times) aggression, violence, marginalization, paternalism, prejudice, and rank political gesturing. However, and this is important, these things are so very offensive precisely because they deviate from Jesus Christ and his message of “peace” and “goodwill” as found in Holy Writ. Jesus’ message was one of non-violence and (properly understood) inclusion. Jesus taught “the kingdom of God” and flatly rejected “the kingdom of man.” Our Lord’s words “my kingdom is not of this world” and “it is enough” [with the two swords] puts a swift and not-too-subtle end to Christian militarism and elitism. The President’s breakfast lecture makes no distinction between how Islam’s sacred text supports violence and how the New Testament promotes peace. When certain Muslims engage in violent activities they are simply seeking to live “by the Book.” When Christians engage in the activities I listed above, they

deviate from the Book. And, of course, it is not in any way the same Book.

In this state of our present and persistent darkness, what is the Christian to do? How should we respond to these atrocities? How is peace to be sought and secured? How are we to “hunt for peace”? There are a number of important options.

We must recognize the spiritual forces that inspire these events and activities. Saint Paul tells us that we do not fight against “flesh and blood” but against spiritual forces of darkness. We war against “principalities and powers,” not people. Satan seeks to “steal, kill, and destroy” all that is good -- and not just the Christian. ISIS is, first and foremost, a satanic organization that seeks to impose a satanic state. Their terrorism is little more, and certainly nothing less, than the terrors of the demonic and demented. As such, Christians must “put on the whole armor of God” and wage spiritual war against ISIS. (I offer no judgment or assessment of those people in these countries who take up arms against Islamic terrorism.)



As well, we are beyond the time for polite Anglican-American responses. We Anglicans are known, for both good and ill, for seeking a “middle way.” At our best, we shine when we embrace and encourage proper compromise. We are well-past the time of compromise, however. We are well-past the time for being politic, polite, and nice. Consequently, we must seek peace by becoming unabashedly militant about our beliefs and the practical application of these

beliefs in the public square. Theological compromise in all of its denominational expressions throughout American history, if we think about it, has led to the compromise of this nation.

We must become far more militant in vocalizing our rejection of “freedom” as the ultimate end of the American Dream. Islam has properly pointed out that American freedom is derelict. Unrestrained freedom invariably leads to unrestrained horror. When there is a distinction between “what is legal” and “what is right” we have a huge problem.

As well, we must become far more active in our rejection of moral neutrality. There are attitudes and actions that are clearly right, and there are attitudes and actions that are clearly wrong. We need not be embarrassed, or hesitant, about speaking up and speaking out. There is nothing wrong with speaking with the strong and strident prophetic voice. There is nothing wrong, as timely and appropriate, with setting aside our priestly robes and exchanging them for the camel’s hair of the prophetic.

Similarly, we must become far more militant in speaking up for truth. Jesus is the *Truth!* He is not one of many truths. He did not teach pluralism. He did not affirm an “all ways lead to heaven” agenda. Jesus did not ever say “let’s just get along.” In spite of the President’s finger shaking assertion that it is somehow arrogant to think that God speaks to God’s covenanted people, and not to anyone else, we must affirm that God made a unique covenant with Abraham, Isaac, Jacob, Moses, David (Jews) that is uniquely fulfilled in, by, and through Jesus Christ (who is “God in the flesh” for Christians). While we acknowledge that Christians (and Jews) do not know it all, and that God can communicate with anyone with whom He chooses, we must also firmly assert that Holy Scripture communicates a unique message to a unique people about a unique person who alone is “the way the truth and the life.” While God may seek to communicate with all, it is only those who are part of God’s covenanted community who enjoy a unique form of communication. We may not know all things fully, but what God has revealed can be known truly.

We must become far more militant in our rejection of extravagance. There is no perfect political or economic system. Politics and economics cannot, have not, do not, and will not save or sanctify. If you find yourself militating against my assertion, please ask yourself this question: Whose kingdom are you seeking to build? A society that allows and affords the “rich and famous” multi-millions of dollars in extravagance, while a vast multitude of hard-working people cannot even enjoy a decent living, is under condemnation.

We must become far more militant about the rampant violence that is encouraged in our society. This does not mean that we affirm effete school-based educational programs that teach children to “be nice.” What it does mean is that we must take action in both the private and public spheres against every form of violence. What it means is that the violence perpetrated by some citizens and agitators in Ferguson is as evil and unacceptable as the violence perpetrated under Jim Crow. Both fall under condemnation. And let us not forget that White House “spin” is as violent and unacceptable as any other sort of sin. From top to bottom, all forms of violence need to be acted upon and against.

We must become far more strident about the Rule of Law being the Rule of Love (J.V. Fesko). True community is in some way grounded in the Ten Commandments, the



Great Commandment, and the Golden Rule. We must reject all power, all law, which is rooted in moral and ethical neutrality. We must find ways to say “no” (and “yes”) with unyielding strength.

We must set aside our insistence upon political activism and, instead, embrace the robust disciplines of piety and prayer. This means that we must become far more militant about bringing Jesus to the world. We must not be marginalized. We must not be silent. We must not wait and seek to find acceptable “missional” approaches to spiritual awakening and social renewal. Let us be unabashedly unacceptable. Let us be unashamedly impolite. Let us shed the horrid rags of our compromised politics and our weak faith, exchanging both for the royal robes of a solitary prophet. We must speak loud and act large. We must preach *love*, which always has hands and feet and seeks to clean out the temples of our socio-psycho-pneumatic idolatries. Let us ROAR for Christ.

Isis is a crisis, and an opportunity.



The Very Rev. Donald Richmond is a Oblate in the Order of St. Benedict and a priest in the Reformed Episcopal Church.

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, now and forever. Amen.

Islam, Liberalism and Christianity

Fr. Will Brown comments on the Charlie Hebdo massacre

The civilized world was horrified recently by the massacre in Paris of journalists working for the off-color satirical periodical, Charlie Hebdo. On one level this was just the latest in a long series of Islamist attacks on Western targets. On another level though, this particular attack struck a tender nerve in the Western psyche insofar as it was a calculated affront to the liberal principles that are the bedrock of our societies. This level of offense, it need hardly be said, is layered on top of the more fundamental offense to human dignity that murder always engenders.

One of the most conspicuous contributions of Christianity to Western culture – even in its most secular iterations, as in France – is the tempering of the natural human impulse to vengeance. Whatever cowboy movies might say, the Judeo-Christian injunction to leave vengeance in the hands of God is one to which the intuitions of westerners generally assent. As the truism puts it, “an eye for an eye” leaves all men blind. This attitude seems much rarer in the Muslim world.

In the wake of especially brutal terrorist acts, one often finds the claim swirling in the commentary that Islam is an inherently violent religion. And then, of course, one just as often finds the counterclaim: Islam is a religion of peace; that it is a distorted version of Islam the terrorists have embraced. It can be difficult for the casual observer to know where to stand in this debate.

And the debate is ongoing within Islam itself. The *New York Times* recently reported that a prominent Egyptian intellectual (and atheist), Ahmed Harqan, asked his interlocutor in a television debate, “What has ISIS done that Muhammad did not do?” His interlocutor, Salem Abdel-Gelil, an Islamic jurist from al-Azhar University, responded with an obliquely relevant string of Koranic verses concerning freedom and tolerance... and then suggested that Harqan should be jailed for his blasphemous dissent. The irony was apparently lost on Abdel-Gelil.

Another facet of contemporary existence that the Charlie Hebdo massacre has illuminated is an incoherence at the bottom of liberal societies: if a free society is to be worthy of the name, then its freedoms must be guaranteed to all of those within it. Freedom, like justice, must be blind. And that principle must seemingly apply even to those who express ideas we find offensive (like certain satirical cartoonists) as well as to those who hold ideas inimical to freedom itself (like radical Islamists). But as we have seen, bad things can happen when efforts are made actually to live-out those ideas.

In consequence the West is coalescing around a vision of

freedom that defends the rights of people to hold whatever views they want, but which will readily bring the coercive power of the state to bear on the expression of certain views, and more readily still on the living-out of certain views. In this connection consider the parallel debates surrounding the NSA, drones, and the militarization of the police. Just so, much has been made of the demographic ascendancy of Islam in some European countries. For the record, I think the anxiety of some on this score is overblown, even with regard to European countries with the largest Muslim populations – like France. Nevertheless, the theoretical question is an interesting one: what happens to a liberal society when a radically illiberal subset of the population becomes a voting majority?

We might not need to worry for another reason. In an article in the *New Statesman* commenting on the Charlie Hebdo massacre, Slovenian philosopher and cultural critic, Slavoj Žižek, notes that radical Islam and Western liberalism are more akin to one another than either likes to admit. Both share a common set of assumptions and aspirations, and the proof is located precisely in the antipathy each holds for the other. In contrast to, for example, a Buddhist monk, who might well disagree with the manner of life of secular westerners just as much as the radical Muslim, but who “just benevolently notes that the hedonist’s search for happiness is self-defeating,” the radical Muslim in contrast feels a

murderous resentment. And this very fact manifests our kinship. “[T]he fundamentalists are already like us,” Žižek says, “secretly, they have already internalized our standards and measure themselves by them.” Avarice and consumerist greed might prove to be the great equalizer in the end.

Armed with these insights, the question remains: what are we, as Christians, to do about it? Paul suggests an answer: “Be at peace among yourselves,” he says (1 Thes. 5.13), and “If possible, so far as it depends upon you, live peaceably with all,” (Rom. 12.18). And not surprisingly, Paul’s injunction is consonant with what our Lord himself said: “Have salt in yourselves, and be at peace with one another,” (Mark 9.50). Salt, it has been noted, was used in the ancient world primarily for one thing: to prevent meat from rotting. So to have salt in ourselves and to be “the salt of the earth,” (Matt. 5.13) means to allow ourselves to be the agents in virtue of which the dissolution of society is forestalled and, God willing, prevented altogether. ¶

Fr. Will Brown is Rector of Holy Cross, in the Diocese of Dallas, Texas.

Thinking Out Loud

Bill Murchison takes on Jihad and the weakness of the West

The news this particular day is full of stories that exemplify the far-more-than-fragile – frightening is more like it – state of things prevailing between Christians and Muslims.

There's first of all a story about the seizure by Islamic State gunmen of several Assyrian Christian villages in northeastern Syria and the resultant taking of hostages. There's second of all a story about three Muslim teenage girls living in Britain who board a flight to Istanbul with the aim of joining the jihad in Syria. To which there's a follow-up: three Brooklyn men said by authorities to be bound on a similar mission are arrested and charged in the U.S.

The date is Feb. 25. By the time these words see print, there will be other, similar stories to notice: some grimmer still, though in light of the massacre a little earlier of 21 Coptic Christian hostages in Libya, the Syrian hostage story has potential not just to scandalize but to nauseate. We should pray for a happier outcome. Yet everywhere, it seems, the incompatibility of Christianity and Islam are on display, or, to put it another way, the incongruity of the West and its pastimes and habits with the ways and mindsets of the jihadists. While Western deep-thinkers meditate the matter of everyday Islam's relationship to murderous Islam, ISIS moves and acts and kills. It recently announced its ultimate intention – the conquest and subjugation of the non-Islamic world, aka "Rome."

Yes, well, we'll see about that. The job of putting 7 billion people under sharia law, and keeping them there, might prove more taxing than ISIS strategists imagine. What makes it easier than it ought to be is the great Western change-of-mind as to its own creed, Christianity.

"Its own creed" – that might be putting the matter more strongly than is warranted by the evidence. The idea of a Christian West, joined in affirmation of the resurrection and continuing presence of Jesus Christ, only begotten Son of God, is not on

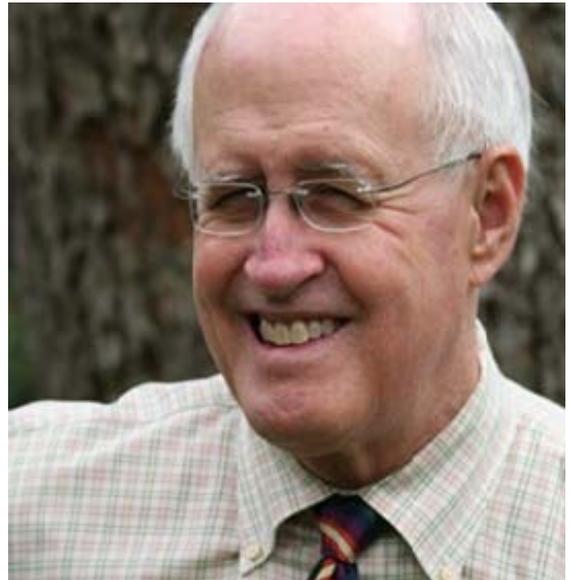
wide display any more. The secularization of the West has gone forward apace for several hundred years. It now seems pretty clear that the West, while generally willing (though not always) to allow Christianity space for witness and propagation, is fixed more firmly on the notion of Christianity as just one of various possible belief structures: no more proven as a measure of Truth than – well, Islam.

There we seem to have it. Islam and Christianity, with their radically different visions of Truth, their contradictory accounts of both the human and the divine story, have come to rate, in the eyes of many Westerners as comparable options for those who choose to believe. For those who like stories of self-anointed prophets on flying horses, that's the sort of thing they like. Same with those who maintain that the hurling back of a mighty stone and the discovery of an empty tomb rewrote the human equation in such a way as to change all of history.

The West's comparative weakness and confusion amid the Islamic upsurge are due to, more than anything else, the flabbiness of Western belief in the power of the Risen Savior, and in his promise of a new heaven and earth.

The reason we have relatively few missionaries today – few in comparison with the flood of faith-bearing apostles that swamped the non-Christian world in times past – is that the necessity of conversion to Christ is a matter that resonates only weakly today. We live in the age of pluralism – according to our teachers in the media, the academy, and even the Church itself. We're all about capital-D Diversity: free choice in everything pertaining to belief.

Why, to a good modern pluralist missionary outreach is akin to coercion. We can't go around saying this thing is True and that one isn't. It would hurt the feelings, and perhaps historical sensibilities, of many, to be



told however lovingly that "no one cometh unto the Father but by me."

Thus the religious culture of the West sinks in our pluralist minds to a level of comparison with the religious culture of Syria and Iraq and Afghanistan. We see what ISIS does with that reality: recognizes fear and weakness in its chosen adversaries, denounces them, kills them, warns them of the wrath to come, the wrath that's here now, courtesy of the religion of Love, and its embarrassing fecklessness.

We live in hard times, yes; hard and bloody. It didn't just "happen." We helped things along. We need to help them back: non-pluralistically, if it comes to that.

FC

Bill Murchison is a journalist, he lives in Dallas.

Sex, Shame and Self-Disclosure

By Elizabeth Corey

In recent years most of us have become all too familiar with the cultural critiques and encomiums that appear on the Internet, in books, magazines and television. Anyone with a Facebook account probably has at least one friend who posts unending streams of articles about [insert one] the irrationality of Christianity, the superiority of libertarian economics, the virtues of natural food, reproductive rights, natural family planning, and so on. If you have several friends like this, you're likely on any given day to feel that you have believed six contradictory things before breakfast.

Seldom is this commentary subtle or nuanced: there are the simply good causes and the simply bad, which oscillate depending on who posts them. What doesn't seem to oscillate is our culture's ever-increasing tendency toward graphic, sexually explicit material, and our modern judgment that reserve and modesty are old-fashioned and repressive, particularly for women.

As examples, tell-all books by female celebrities like Lena Dunham top the best-seller lists, and Katha Pollitt (prominent feminist poet and essayist) has recently penned an unblushing defense of abortion. She argues that it is not a necessary evil, undertaken by women in private and with some measure of shame, but a *positive moral good* essential to modern women's lives.

One wonders if any realm of life is now truly private, or if there remains anything that we as a culture can say is shameful or taboo. Perhaps the most natural reaction is just to lament, as did one friend of mine: "I'm glad I'm not young anymore and don't have to face this stuff in my own life."

But there is important work to be done in identifying our particular cultural moment, and in seeing how liberationist icons like Dunham and Pollitt are converting young people, and perhaps even some of us, to their modes of life. Once we have understood,

we must offer alternative visions. Young people should perceive, and more importantly *feel*, that they are not compelled to accept what they see and read just because it is popular and seems irresistible.

These cultural developments—toward increasing permissiveness in sex and abortion—aren't particularly new. It should not shock anyone today that many young people sleep around or that women have abortions. What does strike me as novel, however, is the determination, not to say brazenness, with which these women advocate for their ways of life.

Without giving full reviews of the two books, it's worth pointing out a few striking features of each one. Lena Dunham's *Not That Kind of Girl* is a memoir of her short life (she is 28) with a focus on her sexual experiences, her college years, and her work as the successful producer of HBO's series, *Girls*. But the book as a whole is mostly about her hang-ups and neuroses, described in excruciating detail. We hear about her early experiences with masturbation, the string of unsatisfying boyfriends and one-night stands, her crippling anxiety, and much more. What stands out in this account is its relentless willingness to expose things that most people would find shameful and embarrassing. But here they're meant to be ironic and funny.

Pollitt's book is not nearly so personal, but it is equally radical in its attempt to turn values upside down. For too long, she intones, we've been trying to defend abortion while simultaneously claiming that we feel bad about it. Let's drop the guilt feelings and embrace abortion as a positive good—perhaps the most important tool in a woman's arsenal for self-fulfillment. Until women can have sex as men do, with no fear of childbirth, the sexes are not truly equal.

Let me gloss just a few striking features of the worldview both women share. First, despite all their apparent



concern for women, authors like this seem to have little experience with the remarkably diverse women who actually *live* in the United States. Both authors are well-connected New Yorkers, part of the intellectual and artistic elite, and both were students at prominent liberal colleges (Pollitt attended Radcliffe and Columbia; Dunham, Oberlin).

None of this background necessarily means they must be unsympathetic to diversity, but in practice it happens that they are. For both have a singular vision of a thriving woman in 2015. She is someone who is free to have sex like a man, with no qualms about abortion should contraception fail; someone in control of every aspect of her life and radically independent; and someone who recognizes the oppression inherent in traditional modes of behavior. All that hogwash about women being nurturing or actively desiring to care for others? Just ridiculous stereotypes designed to keep women barefoot and pregnant!

But many American women, it should go without saying, do not desire the "goods" that Dunham and Pollitt offer and do not want to be told that they are suffering from a false consciousness if they choose differently. Even in 2015, many women desire monogamous, lifelong marriage, some even to wait for sex

until marriage, or to stay at home with their children once they are married, or to protest abortion, or to use the word “obey” in their wedding vows. I personally know women who have done all these things. But conduct like this would be beyond the pale for the writers I have been considering. They either ignore such views or (more likely) are unaware that such people still exist in the regions between the coasts.

Something else that rankles in both accounts is the excessive focus on sex, and the desire to make sex public. Pollitt is an old-style 1970s feminist who wants to make the personal political, and it almost goes without saying that Lena Dunham has done the same: “I live in a world that is almost compulsively free of secrets,” she writes. Both justify this as part of a feminist agenda in which true equality can only exist when women are not treated differently but *exactly like* their male counterparts.

All of this has the perhaps unintended effect of objectifying women in a different and distinctly modern way, by placing sex (not intellect, motherhood, accomplishment or anything else) at the center of women’s identities. The message both authors provide is simply this: since women nowadays can have sex like men, they should be free from consequences, like men. Until this is so, women are oppressed. If they are oppressed, they cannot express their full sexual selves, and will be stunted as human beings. Because, of course, sex is central to everything.

One need not be devoutly religious or conservative to recognize that women are unlike men in profound ways, particularly with respect to sex and relationships, and that many women choose not to mitigate but to embrace their different “gender roles.” Many women know from difficult experience that serial sex, even serial monogamy, often yields not happiness but misery. Dunham herself admits this at one point in the book, after she’s been dumped by her latest boyfriend: “Being treated like s--- is not an amusing game or a transgressive intellectual experiment. It’s something you accept, condone and learn to believe you deserve.”

And despite the relentless calls to “equalize” marriages (so that husbands do half the housework and childcare and women make at least half the money) many of us do not live this way, and more importantly do not want to live this way. The typically “feminine” desire to care for children or to please a husband is not the height of oppression; it can be deeply satisfying. Serving others is not equivalent

to subservience. But both authors speak about women in isolation, in a strange antiseptic space where women decide *by themselves* whether they want to have children or sex, and where perfect autonomy and independence offer the best hope of fulfillment.

If Dunham and Pollitt do not have women wholly wrong—and I am sure they are right about some women’s desires—they do not exactly understand the situation of ordinary, well-educated, moderately conservative to moderately liberal women. More importantly, and more damagingly, they are setting forth a vision that is bound to influence those who are still forming their views about life, love, sex and marriage. It takes an extraordinarily strong young person to resist the images that our “thought-leaders” provide for us.

And yet, I would argue, we must resist, even at the cost of appearing uptight, repressed, or old-fashioned. These liberated ways of life, for all their apparent promises, do not make for happiness. For at the end of it all, what will young women be left with? A string of promiscuous encounters and perhaps a few abortions. Most of all, they will have become habituated to a certain way of living, one that prioritizes the self exclusively and provides little practice in sacrificing or compromising for the sake of others. Marriage and family life, which young women often eventually find they long for, require just these habits, above all else.

So our responsibility, as adults, is both to resist these popular, contemporary images of life and to encourage young people in their own resistance. We, and they, must express visions of the world that *directly contradict* the visions Dunham and Pollitt have given us. We should confidently speak out in celebrating the beauty not only of marriage, manners, femininity and traditional modes of conduct, but the beauty of privacy itself, where all of life’s most important things really do take place. And shame, despite the modern view, is not itself “shameful,” but supremely admirable—a sign that we have loved and valued good things and rejected the bad. Let us not allow celebrities, or anyone else, to turn these categories upside down.



Elizabeth Corey is Associate Professor of Political Science at Baylor University, Texas.

A Prayer for Unity

O God, the Father of our Lord Jesus Christ, our only Savior, the Prince of Peace: Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions; take away all hatred and prejudice, and whatever else may hinder us from godly union and concord; that, as there is but one Body and one Spirit, one Hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify You; through Jesus Christ our Lord.
Amen.

In Praise of Leisure

By Fr. Gene Geromel

You learn a lot about the priesthood from being a security guard. You learn patience in the midst of boredom. You learn to be watchful in the midst of sleepiness. You learn to deal with the fact that people don't think you are doing anything useful, when really you are.

So often, unfortunately, a security company's desire to please the client results in undermining your primary purpose as a security guard. At one post, the client decided that the sole security guard on duty should leave the lobby desk every Friday afternoon, go to an upper floor and bake cookies for the tenants in the office building, so later that afternoon there would be freshly-baked cookies at the lobby desk. The security company's client, that site's building management, hired a security guard to secure the building, but, since that guard wasn't doing anything "useful," why not require him to bake cookies? This way the building management could show just how much they appreciated their own clients, the tenants. In one hospital post, it seemed the hospital just didn't want to hire male orderlies for the midnight shift and so had security guards doing all sorts of things that they were not qualified to do, like move a three-hundred pound patient so that the nurses could clean him, or hold down patients who didn't want to take their pills. Can you say, "Lawsuit waiting to happen"? But when a security guard company is a dime-a-dozen and the customer's always looking for a better deal, what can you do?

Who, when watching *The Walking Dead*, would not cover eyes and squirm under the blanket if the person standing guard were asked to also tend the fire lest the spaghetti boil o'er? This reaction on our part when there are only fictional flesh-eating zombies about, let alone when it is as St. Andrew of Crete put it: "Christian, dost thou see them on the holy ground, how the powers of darkness rage thy steps around? [...] Christian, dost thou feel them, how they work within, striving, tempting, luring, goading into

sin? [...] Christian, dost thou hear them, how they speak thee fair? 'Always fast and vigil? Always watch and prayer?' Christian answer boldly: 'While I breathe I pray!' Peace shall follow battle, night shall end in day." That of which the zombies are only an image is what the priest stands watch against. Thus Ezekiel puts it, "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt



hear the word at my mouth, and warn them from me" (33:8).

Sadly, in an attempt to stand above reproach lest they appear lazy, clergy are often tempted to do all sort of things that appear useful, quantifiable, but are really just window dressing, eye-pleasing. They often do so in response to job descriptions that read like an exercise in brainstorming or a Christmas list, but reveal a sophomoric understanding of the mission of the Church and theology in general. No doubt, those on vestries and search committees, who employ and manage for a living, have a hard

time understanding a job with no job description, except what is written in the Canons. It might be thought that if no job description existed for that particular parish (after all, the canonical job description tends to be so skimpy!) then the priest would feel at ease sitting on his hands all day or, heaven forbid, think that he could spend forty hours a week on his sermon (If only he could! Wouldn't those be pretty good sermons?)

St. Jean Marie Vianney, patron saint of parish priests, did the impossible for thirty years; he slept one or two hours a night, lived on a glass of milk and a crust of bread, and spent the rest of the time doing effective, quantifiable ministry – much of which was watching and praying. Yet he was able to do so precisely because the canonical job description was skimpy – the letters were few, but the implication of those letters, the spirit of those letters, could not be outlined even if the job description were contained in volumes upon volumes. He was able to do what he did because he was given leisure in which to do it.

Contrary to popular belief, leisure is not a hindrance to active ministry, any less than to contemplative ministry – reading books, praying, preparing sermons. Leisure is exactly that, freedom to do with your time what you feel needs to be done. No amount of job description will turn a lazy priest into an active one. Yet a job description will easily turn an effective priest into an ineffective one faster than you can say "Watch out, Zombies!" A fabulous work of the Gallican church, *Memoriale Vitae Sacerdotalis*, provided in translation for his Scottish Episcopal priests by A. P. Forbes, sometime-Bishop of Brechin, states concerning bad clergy, "Certainly, they do not enter through the narrow gate who, mixing themselves up too much in the affairs of the world, do not give themselves leisure for prayer, for study, or for the care of their own or their neighbour's salvation, but are occupied from morning to night in law-suits, in earthly employments, and business."

To explain further, a good security guard needs the freedom to do “random patrols”. Always, he is aware that creeping in the shadows a thief might be timing his patrols, trying to figure out what the schedule is. I have found that reading a book keeps things random. Breaks while reading do not often occur “at the top of the hour” but rather whenever you get to a good stopping place in the text or in your contemplation of the text. And partly for this reason, my patrols as a security guard are far more random than a guard who just stares at the clock. Likewise, when I am going about doing evangelism, I might stop to read a book at this coffee shop or that. And when I am reading, I might be found reading the oddest things, because as Reverend Fathers Barry & Delaney wrote in *The Parish Priest*, “the successful preacher preaches out of a full mind, and that his mind may be full there is need of the most varied reading,” and, I would add, television and movie watching. (Often, the best thing a priest can do for his sermon preparation is attend a matinee.) While I am out, I meet so and so and chat with so and so. But I have a saying, “a good evangelist, like a good sniper, relocates.” In some parts of America, “no-bake cookies” are called “preacher cookies” because one never knows when the preacher might show up – and such a

preacher is a very good preacher indeed.

A good security guard is a good security guard precisely because and when he has simple and effective post orders that are not convoluted and confounded by trying to please the client. Woefully, in both security work and church work, this rarely happens. Clients are paying, after all, and the customer is always right. Nevertheless, St. Paul is adamant when advising St. Timothy, “But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry” (1 Tim. 4:5). That’s simple. It’s to the point. And don’t let any job description conflict with it. Finally, to those of my brethren who are trying to build a mission and are bi-vocational, try security guard work. You are more likely to find the leisure there to do what you need to be doing as a priest anyway, watching, studying, and, above all, praying. Over and out. 

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

Parish Highlight

St. Barnabas, Dunwoody, Georgia

Saint Barnabas Anglican Church is a traditional Anglican parish of the One, Holy, Catholic, and Apostolic Church of Our Lord Jesus Christ. The name Saint Barnabas was selected because its first meeting was held near the traditional Saint Barnabas Day, 11th June 1979, and because of the qualities ascribed to Saint Barnabas in the Scriptures, ‘an encourager, a good man, full of the Holy Spirit and of faith; and a generous man both in heart and hand.’ These qualities the first communicants of the parish aspired to promote, both individually and corporately.

Saint Barnabas is located in Dunwoody, Georgia, in metropolitan Atlanta, and is a parish of the Diocese of the Eastern United States (DEUS) of the Anglican Province of America (APA). The parish was founded in 1979 by a small group of people seeking to preserve the traditional orthodox Faith. In the beginning, the Church owned no physical plant and met in the homes of parishioners. The Church then met in a number of different locations over the years, moving from a community bank and then to a hotel, before moving to its current location in Dunwoody in 1991. Since 1991, the facilities have been expanded, and in 2006 the Church built a 5600 square foot narthex, nave, and sanctuary with sacristy. The new Church building is able to accommodate over 300 worshipers at a time. In the past ten years, the Church has grown from under 250 parishioners to over 525.

Today, Saint Barnabas serves a widely-dispersed community of parishioners across the metropolitan Atlanta area. Our traditional liturgy, based on the 1928 American Prayer Book and the American Missal, is rare in the region. Our parish is focussed on maturity and formation in Christ



- in Word and Sacrament, and in worship and ministry. Our worship is centred on the regular celebration of the Holy Eucharist. We are catholic, evangelical, sacramental, and liturgical Christians seeking to proclaim the Lord Jesus Christ to every creature by the preaching of the Word of God. In all things, we desire to glorify the Holy Trinity: Father, Son, and Holy Ghost.

Saint Barnabas has a number of active ministries, including a Youth Group, a Men's Group, and an Anglican Church Women group. The Youth Group sponsors special charity drives over Advent and Lent each year. The Men's Group meets monthly and has a number of special ministries in the community and in the parish, including helping at local cooperative ministries. The Anglican Church Women, our most active and dynamic organisation, meets monthly and is extremely active in parish ministries, outreach, and fundraising.

Outreach to the community is an

important part of parish life at Saint Barnabas. We work with cooperative bodies throughout the region, giving both financial support and volunteer hours to these organisations. We also support sister churches in Nigeria, Haiti, India, and the Philippines. We also have an outreach to our next-door nursing home, where we provide monthly services for the residents.

Saint Barnabas is a growing, dynamic, missional, and family centred parish, the largest Traditional Anglican parish in the metropolitan Atlanta area. Our lives are being transformed into the likeness of Jesus Christ,

by grace through faith in Him. We cordially invite you to worship with us. Please come and join us!

We are located at 4795 North Peachtree Road, Dunwoody, Georgia, 30338, and our office phone is 770.457.1103. Sunday Liturgies are at 9am and 11am.



Visit St. Barnabas online at www.stbarnabasatl.org.

Church Planting by Accident

By Joseph Francis

Some of you may remember that back in 2011 I wrote an article for FIC in which I described my experiences as an Anglo-Catholic in my first semester at Texas A&M. Essentially I was just complaining about the lack of a local orthodox Anglican parish to minister to me and fellow classmates. The local Episcopal parishes are dismal, and so I ended up going regularly to the Roman Catholic parish, St. Mary's, and the Antiochian Orthodox parish, St. Silouan's. Considering how much has happened since then, I want to give y'all an update. If you told me back then that by the time my Senior year rolled around, I would be involved in a flourishing Anglican campus ministry that is turning into a church plant, I wouldn't have believed you. Yet, here I am, freshly graduated in December 2014, and a group called Anglican Aggies is a reality.

Shortly after writing the aforementioned article, a small group of students from the Diocese of Forth Worth started meeting for informal bible studies on Wednesday nights. Usually there were only four or five of us, at best. By the end of Spring 2012, we decided that we wanted to convince some of the priests from back home to drive down and say Mass for us in College Station every once in a while. Our first and only Mass that semester had a grand total of eight people in the congregation, and took place in



the house of a friend. However, God had bigger plans for us. We regrouped in the Fall and took things to the next level. With the support of Bishop Iker, we established a rotation of priests to come down twice a month, and we began meeting in a Sunday School room at the local Methodist church. The following year, we moved the Masses to my own house, where we usually ran out of chairs and couches to seat everyone who came for our very much Anglo-Catholic house-Eucharists complete with incense, candles, and *ad orientem* altar erected in my living room. Currently, we meet on-campus every first and third Sunday of the month, with nearly thirty people in regular attendance, including a number of families in the local community. Fr. Nelson, Vicar of Christ Church Waco,

and campus minister for Anglican Student Ministries at Baylor, has been appointed as our chaplain here at Texas A&M as well. With his pastoral support, we are bringing students to the fullness of the Catholic faith, through catechesis, worship, and fellowship. Although I just graduated, I am staying in College Station as an Anglican Aggies "intern" for the semester, working to build up what we have, and transition the ministry to new leadership.

Looking back, I am amazed at how God worked through me and our small group of officers. I can remember my Freshman year when Anglican Aggies was often just me and my friend Cooper (now a seminarian at Nashotah House) sitting on the floor of the library talking about theology. Now, we are a well-established campus ministry that

is well on its way toward planting a permanent parish here in College Station. None of this was planned. None of this was expected. Yet it happened- because God made it clear to us that He desired it, and we were brave enough to respond. If there is one thing I have learned in all this it is that when you respond to God's call, incredible things can happen. I am excited to see what He has in store for the future as I continue to discern the priesthood, and God willing, start at Nashotah House in Fall.

Anglican Aggies is living proof that church planting is not something that should be left up to professionals or even priests. If an awkward group of college students in Aggieland can build a campus ministry and church plant, you can too. Likewise, church planting is not something that should be left up to the more "evangelical" among us. Anglo-Catholicism has a long history of being evangelistic. Indeed, if we are truly Catholic, we must be planting churches and growing the ones already in existence. People my age are desperately seeking for truth and beauty. Anglo-Catholicism has both in abundance. All we have to do is show it to them, teach it to them, and help it grow in them. Therefore, let us always be working for the spread of the Catholic faith, in every area of our lives, and take heed of God's call to each

and every one of us. When we respond, incredible things happen.



Joseph Francis recently graduated from Texas A&M.

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