

# The Traditional Anglican News

OCTOBER 15, 2017

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## *Fr. Robert's Remarks*



Fr. Robert Mansfield, SSC  
Vicar General

*God grant you to be like-minded one towards an-other : that ye may with one mind and one mouth glorify God. —*

The Offertory from the Mass for Christian Unity

Greetings; the Lord be with you!

We—our Clerical and Lay Delegates—are back from a wonderful week (October 2-6) in Atlanta at the Joint Anglican Synods.

I certainly enjoyed being there. The others have written briefly about their impressions elsewhere (p. 14) in this issue. There are some photos included and, hopefully, some more next month.

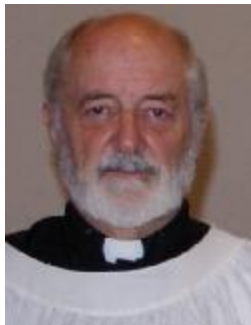
Outstanding for me were the services throughout the week and most especially the closing Pontifical High Mass—the Votive of Christian Unity. Having been in small churches all my life, even the daily

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Atlanta Accord: see page 13

## *Fr. Peter Jardine: God is Grace*



Fr. Peter Jardine

I expect all of us have heard people say that they are “lost” because they are sinners. In other words, they recognise no hope in God and they see no reason to turn to Him for help. They are convinced that such help would be declined. There are surely few, if any, human errors as foolish or as tragic as this one. A little thought on the matter leads to the conclusion that the error arises from a lack of understanding of our God, and the simple reality that He is the one, true God. I suggest we who consider ourselves to be devoted Christians need to pay attention to this human void, and the simplest, surest way to do so is to direct people to the Holy Bible. There they will find not just the beginning, but the means and the end. They will find and can come to know, Jesus Christ.

Of course, when we recognise such a problem in some individual, it is not enough to say, “Go and read your Bible!” One might just as well say, “Go away and hide yourself”. We need to offer some reason and some direction. And we need to be absolutely sure of one thing – that God longs to forgive sins. We hear, and perhaps we sometimes say, that Jesus came into the world to save sinners. That is a fundamentally important message of the Gospels, as Jesus Himself proclaimed to the scribes and Pharisees at Capernaum, **They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners to repentance.** (Mark 2:17)

It is a wonderful truth that the Grace of God is here, not for those who have no sin (if such people exist) but for those who wallow in sin, even to the greatest possible extent, but seek His forgiveness. Then the sinner can be adopted by the Holy Spirit and become a very different person, his sins forgiven no matter how bad

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## *Fr. Peter Jardine: God is Grace*

they are.

Charles Spurgeon, an amazing Nineteenth Century Baptist minister and preacher *extraordinaire*, wrote a little book called *All of Grace*, and in it he quotes a hymn writer who, Spurgeon notes, *even dared to say*:

*A sinner is a sacred thing:  
The Holy Ghost hath made him so.*

That puts the work of the Holy Ghost into perspective and gives us cause to thank God constantly. Think a little more about this and it becomes so obvious that God the Father would never have allowed the sacrifice of His Beloved Son upon that Cross of Calvary for any other reason than the redemption of sinners. There would have been no point in such a sacrifice for the righteous; it would have been an empty gesture. Spurgeon says, *Our Lord Jesus did not die for imaginary sins, but His heart's blood was spilled to wash out deep crimson stains which nothing else can remove.*

Have mercy upon  
me, O God,  
according to  
thy  
lovingkindness

That sacrifice was made for our justification. The results began to appear soon after Jesus died, arose from the dead and ascended into heaven. Perhaps the best example of this is Saul, who was devoting himself to attacking followers of Jesus, even to the point of having them slain. He was, Acts 9:1 tells us, *..yet breathing out threatening and slaughter against the disciples of the Lord.* We may consider him to have been among the greatest of sinners, although he had convinced himself that he was simply obeying the Law. Self-righteous people often look at themselves in that way, and they are wrong. So Jesus struck Saul down on the road to Damascus, saying, **Saul, Saul, why persecutest thou me?** Right there that terrible sinner was justified and became converted into St. Paul, the greatest ever preacher of justification by faith. Let us never forget that nothing is impossible with God. We are never such sinners that we are beyond His justification. Saul did not even ask for forgiveness, but God delivered it to him and the rest of Saul's life shows us why He did that.

The simple fact is that any sin we commit is a sin against God, and therefore He alone can forgive us. The Psalmist knew this, and so he wrote in Psalm 51:1-4:

*Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee only have I sinned...*

David, guided by God, lays out for us the simple truth, we sin only against God and for that reason forgiveness is strictly in God's power. That is why we often find Jesus Christ referred to as our Mediator. He, the Second Person of the Trinity, took our sins upon Himself and we can lay our sins before Him in seeking God's pardon.

I am writing this in my mother's house in the little village of Irthington in Cumbria. In the field outside sheep are feeding and beyond them I can see the hills of Scotland. The sheep remind me of that saying, *All we like sheep have gone astray*, which is a somewhat corrupted version of what St. Peter wrote, *For ye were ass sheep going*

## *Fr. Peter Jardine: God is Grace*

*astray*. My thoughts go to what is happening on the other side of the road. There stands the church of St. Kentigern, built in the twelfth century and named after one of the greatest evangelists to spread the word in this Northern part of England, but chiefly in Scotland and especially around Glasgow. Kentigern, also known as Mungo, is revered in the Roman, Anglican and Eastern Orthodox Churches. His tomb is in Glasgow Cathedral.

Not long ago St. Kentigern's Church in Irthington was a busy place on a Sunday, with Sunday congregations numbering, I believe, well above a hundred. Then the BCP was abandoned in favour of the new book. Two Sundays after my father died I went over to the church with my mother. I won't go into details here, but it did not take long for me to decide not to receive Communion, and I have never been back inside that church. A couple of years after my father's passing my mother called me on a Sunday. She was in tears and told me that she had got as far as the church door, but could not bring herself to go inside. Mum had been a life long church goer, and I owe a great deal to her for what I have become. What is now obvious is that such departures from the church in this little village, and many, many others are becoming all too common. I was told by a member of the church council that St. Kentigerns currently has an average Sunday congregation of around 17. How lost they must look in a church that size!

A number of questions come to mind. Are those people who are leaving the church simply joining the crowd of the "lost"? I am certainly unaware of a church in the area where they could find a different, less modern approach to services. Perhaps they are remaining faithful readers of the Bible and pray to God with diligence. That is fine, but they remain cut off from receiving the precious body and blood of our Lord, which is not at all good. I suspect that many of these people feel a disconnection from God when they stop going to church; whatever hope they had in Him dissolves in the adoption of irreverent modern practices.

Which raises the next question – why is the church, and especially why are church leaders, allowing this to happen. The sad truth appears to be that those leaders are in fact causing it, and they are too proud to admit to the errors of their ways. That error, in the case of the Anglican Church, starts with moving away from our precious Book of Common Prayer, just as they did in St. Kentigern's in Irthington and in so many Anglican Church dioceses. If Satan is capable of laughing, he must laugh his socks off at such a foolish mistake.

I said earlier that we Christians should direct sinners to the Holy Bible and I indicated that doing only that is rarely likely to bring them to God. What we should seriously consider is to invite those sinners to our Church to experience the services of the BCP. There they will not just be exposed to the Bible, but will actually experience it in the most beautiful ways. They will find themselves being connected to the ancient traditions of Christianity, especially when they come to receive the precious Body and Blood of our Lord. Then, in the reverence of those BCP services, they will surely find the Holy Spirit reaching into them and leading them back to God.

No human being needs to be lost from God, and God does not want a single one of us to be in that wilderness. He *is* grace and because when we sin we sin against Him,

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needs to be lost  
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### ***Fr. Peter Jardine: God is Grace***

He alone can forgive us. **They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners to repentance.** That call from our beloved Lord Jesus Christ is the most heart warming, comforting, life changing call we can ever possibly respond to. Let us make sure that we do respond, and that we try to give others the key to respond.

**GSg**

### ***Bonnie's Reflections: The Apostle, the Lady, and the Jailer***



Mrs. Bonnie Ivey

C.S. Lewis writes about the Resurrection of Jesus in his book **Miracles**: “He has forced open a door that has been locked since the death of the first man. He has met, fought, and beaten the King of Death. Everything is different because he has done so.”

Lewis adds “**The Resurrection, and its consequences, were the ‘gospel’ or good news which the Christians brought: what we call ‘the gospels’ ...were composed later for the benefit of those who had already accepted the gospel.**”

This is the good news that the apostle Paul and his comrade Silas intended to share on their mission to the Roman province of Asia. Silas, like Paul, was a Jew with Roman citizenship.

Carrying their I.D. papers might prove useful in Gentile territory.

Timothy, son of a Jewish mother and Greek father, joined them. During their journey on the east coast of the Aegean Sea, they encountered a roadblock, of a kind. The Holy Spirit, they were convinced, forbade further travel eastward. They waited in the coastal city of Troas for enlightenment. At this point a physician joined them: Luke, later the author of a gospel and the Acts of the Apostles. The reporting changes from “they” to “we”, as Luke gives his first-hand account. One night Paul had a vision of a Macedonian man, appealing for help. They packed and set out, “concluding that God had called us to preach the gospel to them.” (Acts 16:10)

Sailing northwest, they arrived in Philippi, a Roman colony in Macedonia. On the Sabbath they searched for a synagogue, as their custom was to approach Jews first with their message. But there was none. A town needed ten or more Jewish men to establish a synagogue. Failing that, Jews would create a place for prayer outside the city walls (avoiding any uncleanness from pagan worship), with a running stream for ceremonial washing. The missionaries found this prayer place occupied by a group of godly women. One of these was Lydia, a seller of purple.

Being a dealer in purple dye, yarn and fabric was very lucrative. The dye came from the Murex marine snail. Each shell was cracked open, and a tiny gland extracted by hand. The glands from 10,000 snails were needed to produce one vat of dye. It was worth its weight in silver.

Hearing the gospel preached by the missionaries, Lydia felt her heart “opened by God” to respond. She had a large household, and its members joined her in being



Murex shell



## *Bonnie's Reflections: C.S. Lewis & the Tower of Babel*

baptized. Here were the first converts made in Europe. Lydia invited the missionaries to accept hospitality in her home, and would not take “no” for an answer.

Another woman had a different reaction to Paul’s gospel message. Inspired by an evil spirit, this young slave girl made good money for her owners by telling fortunes. For days she followed the missionaries, shouting “These men are servants of the Most High God, who are telling you a way to be saved!” One might think this was good publicity, but there is a subtle twist: Jews refer to God as “the Most High”. Her phrase “**Most High God**” implies that God is the highest of many gods. The phrase rendered “the way to be saved” is better translated by “**a way**”: one among many. Paul, exasperated, commanded the spirit to leave the girl. It did, and her psychic ability ceased.

Her outraged owners dragged Paul and Silas into the marketplace. A mob scene followed, with trumped-up accusations of “unlawful practices” bawled out. The magistrates ordered that Paul and Silas be stripped and beaten with rods. Timothy and Luke, perhaps because they looked less “Jewish,” were not arrested. Paul and Silas were jailed, feet clamped in the stocks. The jailer was commanded to guard them diligently.

Midnight: and all the prisoners are awake, for Paul and Silas are praying and singing. Sudden tremors, then a full-on earthquake rock the jail, wrenching open bars, locks, and shackles. The jailer, aghast before the open doors, draws his sword. Suicide is better than torture and death for failure in his duty.

“Don’t do it! We’re all here!” shouts Paul. The jailer flings himself trembling at the feet of Paul and Silas. He knows this is no ordinary earthquake. “What must I do to be saved?” he cries. He expects them to have the answer. And they do.

Later, as the dawn brightens, great joy fills the home of the jailer. He and his whole family have eagerly received new life by trusting in God. Having had their wounds dressed by their jailer, and been fed at his table, the missionaries learn the magistrates have ordered their release. Not yet! says Paul. There is the matter of having been publicly beaten and jailed, without a trial. *And they are Roman citizens.* The magistrates, having broken two laws, come personally to eat humble pie, and very, very politely ask them to leave town. This they do, but not before paying another visit to Lydia and the other believers.

The gospel seed was planted in two households out of a whole city. Today we can read about the church that grew there, in Paul’s epistle to the Philippians, in Acts, and in Romans. That the members increased in knowledge and maturity is shown by the ministry of Epaphroditus, who delivered an aid package to Paul, under house arrest in Rome. After helping Paul, he carried the manuscript of the epistle back to Philippi. “You sent me aid again and again when I was in need,” Paul tells the Philippian church, “even when not one other church did so.” This same congregation had aided the Jewish Christians of Jerusalem during a persecution. Generosity, willingness to reach out to distant Christians, and deep respect for those who bring the gospel were roots that sustained the life of that new church.



Lictor, plural lictors or lictores, member of an ancient Roman class of magisterial attendants, probably Etruscan in origin and dating in Rome from the regal period. Lictors carried the fasces for their magistrate and were constantly in his attendance in public; they cleared his way in crowds and summoned and punished offenders for him.

## *Fr. Charles Warner: Celebrating the 40<sup>th</sup> Anniversary of the Affirmation of St. Louis (1977-2017) continued*



Fr. Charles Warner

### The Road To St. Louis

#### IX The Congress of St. Louis

On Holy Cross Day, September 14<sup>th</sup> 1977, “at the Chase-Park Plaza in St. Louis Missouri, a gathering known as the St. Louis Church Congress”<sup>i</sup> took place. The Congress’s objective was to establish “an ‘orthodox jurisdiction’ for those opposed to the ordination of women in the ECUSA and the Anglican Church of Canada”<sup>ii</sup> and the Affirmation of St. Louis as a document expressed its determination to continue in the Catholic Faith, Apostolic Order, Orthodox Worship and Evangelical Witness of the traditional Anglican Church. *Estimations of the attendance vary from 1,500, to 2,000.*<sup>iii</sup> Along with the many concerned Anglicans and Episcopalians were bishops and prelates of the Independent Episcopal Church, the Episcopal Church of North America (Evangelical), and the Anglican Orthodox Church.



Convening the Congress of St. Louis

Three ECUSA bishops played an active role in the proceedings: Bishops Chambers; retired New York Suffragan, Charles E. Boynton (1906-1999), and the only active bishop, Clarence Haden of Northern California. Presiding Bishop Allin and nine other ECUSA bishops attended the congress as a sign of “*sympathy and concern.*”<sup>iv</sup> They were among the attendees quietly “*trying to avert a break.*”<sup>v</sup> It should be noted that Bishop Allin and other Episcopalian bishops had been turned down as speakers but decided to attend the Congress as observers.

Bishop Allin, an uninvited guest, “*sat stoically*”<sup>vi</sup> through the three hours of the first days’ addresses and after which he stated, “*I am saddened and perplexed... I have come to show I have a concern for the good people in this Church who are distressed. I want to continue to build relations with these people.*”<sup>vii</sup>

Even though the Congress was greatly in favour of the ‘Affirmation’ and taking the Church in a new direction by establishing a new orthodox Anglican body, there were attendees who spoke in favour of taking a much slower approach. Jeanette Minot, a Canadian, urged the Congress to “*go slow.*”<sup>viii</sup> Another said, “*Let us not join together on the basis of what we don’t like -- but on the basis of what we do like.*”<sup>ix</sup> Yet another added, “*We have missed a great opportunity with the Presiding Bishop, who was present, to continue dialogue between him and all of our groups.*”<sup>x</sup>

The Congress opened with evening prayer, as well as a sermon by Fr. Wayne Williamson of Glendale, California. The meeting was officially convened with an opening address delivered by Perry Laukhuff. Laukhuff’s presidential speech addressed the reasons for the gathering; the Congress’ need to proclaim the faith and the

## ***Fr. Charles Warner: Celebrating the 40th Anniversary***

presentation of a “*provisional plan and platform for a new ecclesiastical body.*”<sup>xi</sup> Laukhuff emphasized that the position of the Congress was to be neither ‘high-church’ nor ‘low-church’, but for the sake of the faith passed down, the Congress would be a united body of “*Catholic witness and action*”<sup>xii</sup>

Of course it should be noted that Laukhuff used the term ‘Catholic’ broadly. He was referring to both Reformed Catholicism, defined as a belief in the maintenance of the Apostolic Episcopate and belief in the Bible and creeds, and Anglo-Catholicism, which defines Catholicism more in terms of worship and ritualism. He spoke this way because there were a number of attendees, mostly Americans from the southern states, who were ecclesiastically broad to low-church and who understood the word ‘Catholic’ as being “*too close a relationship with Roman Catholicism.*”<sup>xiii</sup>

For the most part, however, speakers were adamant that the new ecclesiastical body should be in complete “*continuity with Roman Catholic tradition*”<sup>xiv</sup> and that the future Anglican split was because of the decisions of the General Convention the year before. “*Keynote speeches were delivered by the Rev. George W. Rutler, (1945-) rector of the Church of the Good Shepherd, Rosemont, Pennsylvania.; the Rev. Carroll E. Simcox (1912-2002), retired editor of The Living Church; and Dr. Thomas Barnes, Professor of History, University of California, Berkeley, California*”<sup>xv</sup>

Fr. Rutler recalled the Biblical story of Joseph of Arimathea who claimed Christ's body after the crucifixion as “*an example for Christians to follow*”<sup>xvi</sup> in searching for Jesus. He also stated that the worst sin is not schism, but blasphemy against the Holy Spirit. The church is always in danger of this sin when it denies the Holy Spirit and does not hear His voice “*in scripture, tradition and the humble exercise of conscience.*”<sup>xvii</sup>

Traditionalists within the church did not want to play an active part in schism, “*for Minneapolis did that.*”<sup>xviii</sup> Fr. Rutler added that it was an act of heresy for an increasingly secular Episcopal Church to ordain women and that “*it has replaced the cosmic with the cosmetic.*”<sup>xix</sup> Dr. Simcox pointed out that the intention of the Congress was to build a church where “*Anglican Christianity will have a fair chance and favourable environment for a new beginning, a new spring.*”<sup>xx</sup> He stated that a large number of Episcopalians, even though they agree with traditionalists, choose to remain within the church. In response, Dr Simcox called for parishes and individuals to take that “*leap of faith*”<sup>xxi</sup> one day. In the mean time he aptly paraphrased a quote from the bible, stating, “*We go to prepare a place for you.*”<sup>xxii</sup>

The second day of the Congress began with a procession of priests and Bishops Chambers, Boynton, and Haden for Morning Prayer and a sung Eucharist. Chambers was the chief celebrant of the service, and Fr. Jerome Politzer delivered the sermon. In the afternoon, workshops began to deal with a multitude of issues, such as the legal difficulties of holding onto properties of departing parishes, clergy pensions and placement, establishing new parishes, ministering to those isolated from a Continuing parish, and the situation of Canadians who had separated from their national church.

The ENS reported that the workshops were made up of settled on speeches and three minute responses by about fifty attendees in which the topics were the Church's



The Rt Rev. James Orin Mote (Consecrated Bishop on January 28, 1978 by the Rt Rev. Albert A. Chambers in Denver Colorado.)

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"liberal" seminaries, the House of Bishops, dilution of the faith, the ordination of women, the revision of the 1928 BCP, and 'secular humanism.' There were three workshops which dealt with the difficulties for parishes that wished to separate.

One speaker was another 'uninvited guest' Mr. Craig Casey, a staff member of the Church Pension Fund. Sent by the church, he "*explained the position of priests who leave the Episcopal Church*"<sup>xxiii</sup> in favour of a new church. Though the Episcopal News Service does not explain exactly what Mr. Casey said, it is fair to assume that priests, by departing from their former employer, could be hurting their future financial welfare. "*Among those speaking were some of the major players in both the past and future of the Continuing movement, including Fr. Carmino de Catanzaro, Fr. George H. Clendenin, and Dorothy Faber.*"<sup>xxiv</sup> Included in their grievances was the handling of the Bishop Pike affair by the ECUSA bishops, Prayer Book revision, and the opening of the priesthood to women.

*In a separate action, the non-geographic Diocese of the Holy Trinity, a coalition of parishes and individuals who have repudiated the actions of the 1976 General Convention to authorize the ordination of women and a revision of the 1928 Book of Common Prayer, elected a bishop, the Rev. James O. Mote, rector of St. Mary's Church, Denver, Colorado.*"<sup>xxv</sup> It seemed fitting that "*the first bishop of the new movement*"<sup>xxvi</sup> would be Fr. Mote (1922-2006), since he had been the first priest to withdraw from ECUSA after the 1976 General Convention. When Fr. Mote was announced as an elected bishop, "*the assembly broke into song, singing the Doxology.*"<sup>xxvii</sup>

The concluding day was dedicated to the document entitled The Affirmation of St. Louis, which proposed the principles upon which the new ecclesiastical body was to be organized. However, just before getting into the business of the 'Affirmation,' Bishop Chambers spoke on the intended role as the Episcopal visitor to the Diocese of the Holy Trinity, and then introduced Bishop-elect Mote to the Congress to enthusiastic applause. Perry Laukhuff then announced that three bishops would be found to consecrate Mote in the near future.

The 'Affirmation' was then read out to the approximately 1,800 people in attendance at the Congress. It was "*heard with rapt attention and received a standing ovation.*"<sup>xviii</sup> The document was popularly acknowledged and accepted as the basic set of beliefs for the Congress and Continuing Anglicans. Attendees at the Congress were instructed to return to their home parishes, pray, discuss the 'Affirmation', and then decide on whether to support it by becoming a member parish of the new body.

Also revealed was the name of the new ecclesiastical body; "*the Anglican Church in North America (Episcopal), often referred to as the ACNA,*"<sup>xxix</sup> and the plan to establish some dioceses which would create and ratify a church constitution. There had been a movement away from the designation 'Episcopalian' toward the name 'Anglican.' This was a rather easy transition for traditionalists because the ECUSA had, for them, created so many serious mistakes. Not to mention, many of the catholic or high-church traditionalists preferred the term 'Anglican' because it showed that they were a distinct branch within the universal catholic faith, set apart from the more Protestant Episcopal

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Church.

The St. Louis Congress concluded with a Eucharistic celebration led by Bishop Haden. The preacher, Fr. Robert Sherwood Morse (1924-2015), Rector of Saint Peter's Church in Oakland, California, exhorted those present to *"join us, march with us into the desert-for God calls us to himself!"*<sup>xxx</sup>

The end result of the Congress of St. Louis was that it showed that Anglican Catholics were able to gather as a body united in its opposition to the change that was being approved of in the Episcopal Church and the Anglican Church of Canada, and that it was able to come to a consensus on a statement in the 'Affirmation of St. Louis.' Perry Laukhuff later wrote that *"The loyalists at St. Louis were breaking with the Episcopal Church only in order to remain in the Holy Catholic Church."*<sup>xxxi</sup> Anglican Catholics were able to plan ahead and work together to create a new church, 'the Anglican Church in North America (Episcopal).' Anglican Catholics were also able to capture the attention of the media and it mattered little if they were considered 'rebels'; the fact was that their story was being told.

GSg

*To be Continued*

### Notes

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| <p>i Laukhuff p.1</p> <p>ii Jan Nunley <u>Episcopalians: Atlanta meeting recalls birth of 'continuing Anglicanism' at St. Louis congress.</u> (<a href="http://www.wfn.org/2002/12/msg00098.html">http://www.wfn.org/2002/12/msg00098.html</a>) World Wide Faith News, 2002) p.1</p> <p>iii Episcopal News Service <u>Dissenting Episcopalians Approve "Affirmation"</u>, September 16<sup>th</sup>, 1977, 77297, * The ENS reported that nearly 1,400 lay and 348 clerical Episcopalians met. According to the FCC's President, Perry Laukhuff, there were 1,800 in attendance. Historian Donald S. Armentrout recorded that there were 1,746 registered at the hotel for the event.</p> <p>iv Bess p.94</p> <p>v Toronto Globe and Mail <u>Object to Episcopalian women priests: Dissidents meet to found a breakaway church.</u> Friday, September 16<sup>th</sup>, 1977. Copyright NY Times Service</p> <p>vi September 16<sup>th</sup>, 1977, Episcopal News Service, 77297</p> <p>vii ibid</p> <p>viii ibidi</p> <p>x ibid</p> | <p>x ibid</p> <p>xi Bess p.94</p> <p>xii ibid p.94</p> <p>xiii Badertscher Chapter 2, p.11</p> <p>xiv September 16<sup>th</sup>, 1977. The Globe and Mail</p> <p>xv September 16<sup>th</sup>, 1977, Episcopal News Service, 77297</p> <p>xvi September 16<sup>th</sup>, 1977 Globe and Mail</p> <p>xvii ibid</p> <p>xviii ibid</p> <p>xix ibid</p> <p>xx September 16<sup>th</sup>, 1977, Episcopal News Service, 77297</p> <p>xxi September 16<sup>th</sup>, 1977 Globe and Mail</p> <p>xxii ibid</p> <p>xxiii September 16<sup>th</sup>, 1977, Episcopal News Service, 77297</p> <p>xxiv Bess p.96-97</p> <p>xxv September 16<sup>th</sup>, 1977, Episcopal News Service, 77297</p> <p>xxvi Falk</p> <p>xxvii September 16<sup>th</sup>, 1977, Episcopal News Service, 77297</p> <p>xxviii Laukhuff p.2</p> <p>xxix Falk</p> <p>xxx Bess p97</p> <p>xxxi TCC 1977 Report</p> |
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The Most Rev. Robert Sherwood Morse - (Consecrated Bishop on January 28, 1978 by the Rt Rev. Albert A. Chambers in Denver Colorado.)

GSg

## *The Joint Anglican Synods, Atlanta 2017*



Of the Canadian Delegation: Fr. James Chantler, Mr. Bert Dantu, (Mr. John Omwake, the Editor of *The Trinitarian* who considered himself to be an honorary Canadian), and Fr. David Marriott, SSC

“Our Father, who  
art in heaven,  
Hallowed be Your  
name. Your  
kingdom come.  
Your will be done,  
as in heaven so in  
earth. Give us this  
day our daily  
bread. And forgive  
us our debts, as  
we forgive our  
debtors. And  
suffer us not to  
be led into  
temptation; but  
deliver us from  
evil. Amen..”



The signing of the Atlanta Accord by Bishop Paul Hewett, Bishop Walter Grundorf, Archbishop Mark Haverland, Bishop Brian Marsh.

### The Joint Anglican Synods, Atlanta



Recessional , St. Barnabas' (APA) Dunwoody (Atlanta) Following Benediction of the Blessed Sacrament.



Atlanta Accord

2017 Joint Anglican Synods Online

- Anglican Joint Synod - Press Conference with the Bishops of the four jurisdictions

<https://t.co/VqLwAAQj6X> via @YouTube

- Keynote Banquet speaker Fr. George Clendenin (an organizer of the Congress of St. Louis in 1977)

<https://youtu.be/3DyYs9EBfb4>



Photo from the Congress of St. Louis – September 1977  
(This image scavenged from the Internet)



Photo from the 2017 Joint Anglican Synods. This altar frontal is the same used at the Congress of St. Louis in 1977.



These five Delegates were present at the Congress in 1977



Bishop Steven Ayule Milenge (Congo), Bishop John Ndegwa (Kenya), Bishop Dominic Sonwabo Mdunyelwa (Southern Africa), Bishop Wilson Garang (Back to camera S. Sudan), Bishop John-Benedict McDonald (Philippines)



*The Joint Anglican Synods, Atlanta 2017*



St. Barnabas, APA, Dunwoody, Atlanta, GA; the recession following the Benediction of the Blessed Sacrament.



Bishop Wilson Garang, South Sudan



Mrs. Joan DiMartino, Provincial Bursar presenting the financial reports and Budgets



Roy Hipkiss of the UK being presented by Archbishop Haverl and in the presence of UK Diocesan Bishop Damien Mead with the "Col. Jack Lane Memorial Award" – the highest honour the Province has for Lay Service to the Church



College of Bishops: Front row L to R: Rocco Fiorenza (Resurrection & Ep. Visitor to Canada), Mushtag Andrew (Pakistan), Mark Haverl and (Primate ACC & Dio South), Dominic Sonwabo Mdunyelwa (Anglican Dio. Of Southern Africa, South Africa), Rommie Starks (Mid-West), Terry Lowe (New Orleans).

Back row L to R: John Ndegwa (Kenya), German Orrego Hurtado (New Granada) Wilson Garang (Dio of Aweil, South Sudan), Steven Ayule-Milenge (Congo), Solomonzi Mentjies (Christ the Redeemer, South Africa), Donald Lerow (Mid-Atlantic States), Stephen Scarlett (Holy Trinity & St. Paul Missionary Society), William McCLean (ret. Mid-Atlantic States), Damien Mead (Dio UK)



# The Atlanta Accord 2017

## Agreement Establishing Full Communion (*Communio in sacris*) Among

The Anglican Catholic Church  
The Anglican Church in America  
The Anglican Province of America  
The Diocese of the Holy Cross



We the undersigned, belonging to and holding the faith of the One Holy Catholic and Apostolic Church, as received by the Church of England in the days of her orthodoxy, and as Continued by Anglicans in North America in response to the call of the Congress of Saint Louis in 1977, agree to the following:

- We acknowledge each other to be orthodox and catholic Anglicans in virtue of our common adherence to the authorities accepted by and summarized in *The Affirmation of Saint Louis* in the faith of the Holy Tradition of the Undivided Catholic Church and of the seven Ecumenical Councils.
- We recognize in each other in all essentials the same faith; the same sacraments; the same moral teaching; and the same worship; likewise, we recognize in each other the same Holy Orders of bishops, priests, and deacons in the same Apostolic Succession, insofar as we all share the episcopate conveyed to the Continuing Churches in Denver in January 1978 in response to the call of the Congress of Saint Louis; therefore,
- We welcome members of all of our Churches to Holy Communion and parochial life in any and all of the congregations of our Churches; and,
- We pledge to pursue full, institutional, and organic union with each other, in a manner that respects tender consciences, builds consensus and harmony, and fulfils increasingly our Lord's will that His Church be united; and,
- We pledge also to seek unity with other Christians, including those who understand themselves to be Anglican, insofar as such unity is consistent with the essentials of Catholic faith, order, and moral teaching.



Bishop Walter Grundorf



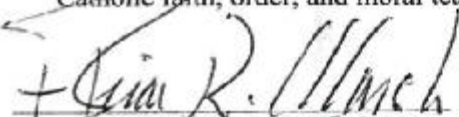
Archbishop Mark Haverland

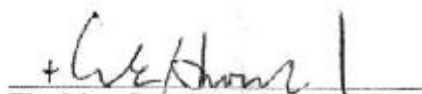


Bishop Paul Hewett



Bishop Brian Marsh

  
The Most Rev. Brian R. Marsh

  
The Most Rev. Mark Haverland

  
The Most Rev. Walter H. Grundorf

  
The Rt. Rev. Paul C. Hewett



Archbishop Mark Haverland

## ***The Joint Anglican Synods, Atlanta 2017***

### **Mr. Bert Dantu, Lay Delegate, shares his impressions of the XXII Provincial Synod**

It has always been my dream to see a united Anglican Church, much after the manner of many years past, before the split-up of the Anglican Communion.

Attending Synod as a Lay delegate. I was heartened by the work done by Bishops of the four jurisdictions to attempt to get together and work out solutions to a possible re-unification. Their work was rewarding as there was agreement, which finalised in the signing of a document of agreement. Further discussions, I understand, will continue until there is one Anglican Church rather than four Anglican jurisdictions.

I had the opportunity to meet and talk to many Clerical and Lay delegates of the four Churches and found we all felt it was high time for all Anglicans to sink our differences and re-unite.

I was highly delighted to meet so many of the African Bishops, they were all well received and many of the other delegates were anxious to learn more about them and their various dioceses and activities. It was good to hear first hand from them how matters were in their respective areas, and to get a grasp of the difficulties they face, particularly with regard to financial problems. Previously the Africa Appeal meant little, now it has a name and a face. For me this was a great experience and I was glad I was able to attend.

I feel I was privileged to be present at an historical occasion, which in time may once again see our Anglican Church become its former glorious self in true worship of Jesus Christ our Lord.

**GSg**

### **Fr. David Marriott, Clerical Delegate, shares his impressions and his emotional response to the Joint Synods**

There are many other places to find out the detail of what was done at this historic synod: there are many short (and some long) videos available on-line. In this short article, I want to deal with feelings: from the arrival after a red-eye flight and then a suburban train ride to some place I had never been before, and then the good feeling as you approach the end of the journey and arrive at the Synod Hotel.

As you go through the door, there are many people around, and then you hear the voices saying hello: you are once again welcomed into this family community which is the church. You are truly at home.

This Joint Synod would never have happened if it weren't for the determination made by the Primates to leave ambition at the door, only entering into the discussion (over several years) in humility, pure in heart and determined to find peace as is only right for these children of God, charged with our spiritual care!

When the signatures were appended to the concordat, the entire room were overcome



Bishop John Ndegwa (Kenya)



Canon John Hollister, Chancellor



Juniper, CGS receiving a Scouting Leadership Award from Bishop Damian

## *From the Parishes*

by the emotion and joy which was the cause of the smiles, cries of joy, and tears of happiness: we all felt that those forty years had been left behind, and a new chapter of our Anglican Catholic Christian life was about to begin.

### GSg

#### **Fr. James Chantler reports on the 2017 Provincial Synod And Joint Synods**

The entire experience was a good one.

The ACC's Synod was full of informative reports and I think that overall we are in fairly good shape (especially in the Third World or Global South). As for the Joint Synods: I was delighted to find many young fellows in attendance who were in the ordination process or who were ordained but under forty. I took every opportunity to engage with as many people as possible and I did not limit myself to speaking with people involved with the Anglican Catholic Church. There were several vendors and Church organizations that had booths to visit and resources to access. There wasn't even a hint of rancour and I found that whenever the subject of Joint Synods in the future was brought up that there was a great deal of support for the idea.

There is, of course, a lot more work to be done before the Anglican Province Of America, The Anglican Church Of America, The Diocese of The Holy Cross, and The Anglican Catholic Church can achieve organic unity but I sensed that all participants are committed to each other and that we truly desire reunion amongst ourselves. The generosity of spirit amongst us and our progression towards reunion has caught the attention of many others and the work is bearing fruit: evidence of this being found at the Joint Synods.

There were traditionalists there, as guests, who, with the largest part of their Dioceses had seceded from the Episcopal Church and associated themselves with the federation of groups called The Anglican Church Of North America. The ACNA is not, strictly speaking, a Communion of Churches and some of the constituent partners would best be described as *neo-Anglican*. For our Anglican old believer guests the ACNA served as their landing spot for the period immediately after leaving the impaired Church and I sense that we are coming to be regarded as the best hope for the reestablishment of a global Communion of orthodox Anglicans. Another example of the fruits coming from our joint efforts is that the offering from the closing Eucharist (after the signing of the *communio in sacris* declaration by the leaders of the G4) was given to our Puerto Rican brethren in The Anglican Church Of America who were reeling from the devastation caused by two hurricanes recently. Once the 'Group Of Four' (GOD being our helper) have become one, I expect that a great deal of progress will be made in talks with like-minded groups as some important ground work is already being laid.

### GSg



Mr. John Omwake of  
The Trinitarian



Bp John Benedict, CGS



Bishop German Orrego  
Hurtado with his  
daughter & translator



Bp Mushtag Andrew  
(Pakistan)



### ***Fr. Robert's Remarks***

Synod services were attended by more people than I have seen together in many years for that purpose. The attendance of 500 or so at the High Mass was significantly larger than any Anglican event that I have been at since Saturday, August 17, 1963 when, in my early teen years, my Dad, a couple of my brothers, and I went to the Maple Leaf Gardens in Toronto for the closing session of the International Anglican Congress—the first international Anglican meetings to which the Clergy and Laity were invited to attend with the Bishops. (As an aside, those were also great and glorious days for the Maple Leafs whose home ice was in the same venue and who won the Stanley Cup in 1962, 63, 64, 1967, and then . . . never since. Oh, well.)

The day we attended Congress was, as I said, August 17th. That was the day that the principle document of the Congress “Mutual Responsibility and Interdependence in the Body of Christ” was released. I’ll return to this in a moment but I do have to say that while I was in awe at that Congress, over half a century later, I was in no less awe as we heard the Atlanta Concord read and the wonderful response “Praise God” said and sung. This was followed by the Great Thanksgiving of the Mass.

In his *Metropolitan's Message* in the current (Sept/Oct 2017) issue of *The Trinitarian*, Archbishop Haverland noted,

“Perhaps we should say that while we have done our very best to mess up the Continuing Church, God has given us a second chance. We have the opportunity to get things right this time. I pray we will do so,”

Back in 2010, in the lead up to the establishment of the Ordinariate, I attended a panel discussion at St. Michael's University in Toronto. One of the panelists, a Roman Sister, commented on the fact that the process seemed to be evading all the hard work. She was referring to dialogues and discussion such as the ARCIC (Anglican Roman Catholic International Commission.)

In the past there have been attempts at unity that have not always served the Anglican Continuum well. Perhaps it was because the hard work that is alluded to in the Accord was evaded.

The penultimate point in the Accord states,

“We pledge to pursue full, institutional, and organic union with each other, in a manner that respects tender consciences, builds consensus and harmony, and fulfils increasingly our Lord's will that His Church be united.”

To respect tender consciences, to build consensus and harmony; this, undoubtedly, takes a lot of love, humility, true pastoral care,

At the beginning of this column, I quoted the Offertory from the Mass for Christian Unity

God grant you to be like-minded one towards another : that ye may with one mind and one mouth glorify God.

These words are an allusion to Romans 15 verses 5 and 6.

Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

These words also bring to mind those of Jesus High Priestly Prayer in John 17,



Angl ican Congress 1963



## *From the Parishes*

### **St. Bride's, Pitt Meadows, BC**



L-R: Fr. David Marriott, SSC, Scott Ferguson, Denny Howl ett



L-R: Janice Howl ett, Eira Harris, Captain Geoff Harris, Shirley Ferguson

St. Bride's had a parish lunch rather than the garden barbecue which had been the routine as the summer season was coming to a close. Lunch was enjoyed at the 'Home Restaurant' in Maple Ridge BC:

Fr. David reminisces that the late "George Ferguson (RIP 20/11/2013) was in the habit of ordering 'Pope's eggs and a side of sausages': that worked when it was Pope Benedict, but 'Franciscan eggs': I don't think so ☺....."

(Photos by Fred Campbell )

**GSg**

### *Fr. Robert's Remarks*

"Father, I pray that they might be one, even as you and I are One, so that the world will believe that you sent Me." The words "according to Christ" and "even as you and I are one" are hugely important. The Bishops spoke of building consensus and one had the sense that Jesus was there not just sitting on a chair in the hallway waiting for the Bishops to finish their discussions.

Archbishop Haverland reminded us in the July/August issue of *The Trinitarian* that "Union Is Not A Panacea".

It does involve work and it does involve us.

The words from the Anglican Congress, "Mutual Responsibility and Interdependence in the Body of Christ" seemed to say something again to me in this somewhat changed 21 century context. Perhaps it was that very Congress that actually helped to unleash things irresponsible and independent in Anglican circles so that a dozen years later the Congress of St. Louis would become a necessity.

Archbishop Haverland again:

I conclude, in summary, that our efforts in the matter of Continuing Church unification are very hopeful and in and of themselves are very much worth undertaking. Such efforts, however, do not relieve us of the duty to grow our own parishes and improve the pastoral



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*Euntes in mundum universum*  
Go ye into all the world

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### Parishes

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902-828-2939

St. Matthew the Apostle  
Ottawa, ON  
613-829-7271

St. Athanasius  
Belleville/Roslin, ON  
613-477-3098

The Resurrection  
Walkerville (Windsor), ON  
519-255-1703

St. John's  
Parry Sound, ON  
705-746-9720

Mission of the Ascension  
Waterloo, ON  
705-746-9720

Holy Trinity & St. Jude  
Thunder Bay, ON  
807-622-3931

St. Mary's  
Chapleau, ON  
705-864-0909

St. Bride of Kildare  
Pitt Meadows, BC  
604-551-4660

St. Columba of Iona,  
Halfmoon Bay  
(Sunshine Coast), BC  
604-551-4660

### ***Fr. Robert's Remarks***

and organizational skills of our clergy. The progress we are making should help. It will not solve all problems.

Unless everyone pulls together accepting a mutual responsibility and accepting that we are all interdependent, the Atlanta Accord could become just another piece of paper.

This feels like a call to evangelism, a call to discipleship

The humility of the Bishops in this process reminded me of the closing words of a great book on servant leadership— *Oriented Leadership*. While the book was written by Orthodox for Orthodox, I believe that, *mutatis mutandis*, it has great value for us.

The writers close:

“Perhaps twentieth century Orthodox Christianity got too concerned with “right thinking” and in the process we lost its counterbalance: “right actions” and “right worship”. We choose to see human worship as our complete twenty four hours a day response to God with liturgical worship being its ultimate fulfillment. In the context, perhaps, it becomes easier to see that if, in this late twentieth century, we Orthodox can rediscover that balanced thinking and action inherent in servant leadership the world will once again say of us: “They are the people who turned the world upside down with their message.”

Until next month, God bless!

**GSg**

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[Newsletter@TraditionalAnglican.ca](mailto:Newsletter@TraditionalAnglican.ca)

### **The Africa Appeal**

Donations are tax deductible and may be sent to :

The Parish of St. Bride  
c/o 20895 Camwood Ave.,  
Maple Ridge, BC V2X 2N9

*Please make a note on the front of the cheque that the funds are for the Africa Appeal. Tax receipts will be issued.*

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