THE CERTAIN TRUMPET

Newsletter of the Fellowship of Concerned Churchmen
Winter 2015–2016 ◆ Wallace Spaulding, Editor

Who Supported The Fort Worth Congress?

Forward in Faith, North America (FiF/NA), an organization that has consistently rejected revisions of historic holy order or doctrine, organized an International Catholic Congress of Anglicans this past July 13-17 in Fort Worth, Texas.

Judging from sermons and talks given at the landmark meeting, its target audience appears to have been both the Anglican Church in North America (ACNA), within which most of FiF/NA now operates, and the Global Anglican Future Conference (GAFCON), which links ACNA and a number of Anglican Communion provinces, most of them in the global South. Galvanized within the last decade, mainly by the repeal of historic Christian teaching on homosexual practice in the U.S. Episcopal Church (TEC), both the ACNA and GAFCON contain elements that accept and that reject female priests.

Thus, the resolution of this important difference along traditional lines would do much to clear the way for greater orthodox Anglican unity. The body referred to in the Congress' theme, "Restoring the *Conciliar Church* and her Mission" (*italics added*), of course had no women priests and reached its decisions by consensus of the whole group. The implied point of the theme is that positions taken by Ecumenical Councils recognized by the historic churches of the East and West – including that supporting an all-male priesthood – cannot properly be changed outside of that same authority. (If you are among those who want to read more on the thinking behind and trends underlying the Congress, but are not sure where to find the best info online, a few good places to start might be: http://anglicanmainstream.org/a-report-to-the-anglican-association-on-the-international-congress-of-catholic-anglicans/; also see the text titled *A New Synergy* in this newsletter.)

FiF/NA support of the Congress was nearly complete: All 15 of the FiF/NA Council's elected members and 12 of its 15 adjunct (co-opted) members attended the Fort Worth meeting, and many played leading roles there. But what was the comparative level of support evinced by Anglican jurisdictions? Information furnished by the organizers on the identities of 340 of the some 350 delegates to the Congress, its sponsors, speakers, officiants and celebrants, gave us some idea of just where the meeting's support came from (once we determined the jurisdictions of the clerical delegates and a few key lay ones, which is about all we could do). Participation in the confab seemed to have been a function of ideology, will power, available funds, and distance from Fort Worth.

The host jurisdiction, the **ACNA's Episcopal Diocese of Fort Worth** (EDFW), was represented at the Congress by at least 30 clerical delegates, the most of any such jurisdiction. They included two former TEC bishops, the Rt. Rev. Keith Ackerman (Quincy, ret.), and the Rt. Rev. William Wantland (Eau Claire, ret.), both of whom now operate out of EDFW. As the Congress' co-patron, along with Church of England Bishop Michael Nazir-Ali (Rochester, ret.), as well as FiF/NA's outgoing president, Ackerman was one of the meeting's most visible participants, preaching at the opening Evensong, delivering one of the six keynote addresses, and celebrating the closing Eucharist. Five priests of the diocese were also on the Congress' program.

With at least 16 clerical delegates, the **Diocese of Mid-America of the Reformed Episcopal Church** (DMA/REC) was No. 2 in this respect. Its diocesan, the Bishop Royal Grote, attended the Congress, though the more visible role there was played by his coadjutor, Bishop Ray Sutton, an elected member of FiF/NA's Council, who was a keynote speaker, a theological education forum participant, and closing Eucharist preacher. As with the EDFW delegates, all but one of the DMA/REC's representatives were resident in Texas. (Congress materials indicated that just over half of all delegates [lay and clerical] were from that state.)

The geographically-dispersed **Missionary Diocese of All Saints** (MDAS), with apparently 11 clerical delegates, had the third strongest presence of all jurisdictions represented at the Congress. It included MDAS' diocesan and FiF/NA Vice President, Bishop William Ilgenfritz, and the diocese's suffragan, Bishop Richard Lipka, who is also an elected member of FiF/NA's Council. Also attending from this juridiction as *lay* delegates were Mr. Charles Secord and Dr. Michael Howell, FiF/NA's treasurer and executive director, respectively. Though not a sponsor of the Congress like EDFW and DMA, the DMAS is home to the meeting's only *parochial* sponsor, St. Clement's, Muleshoe, Texas.

Next in clerical delegation size (at 10), and a diocesan sponsor of the Fort Worth gathering, was the **Diocese of Quincy** (DOQ). Its present diocesan, the Rt. Rev. Alberto Morales (FiF/NA adjunct Council member), and Abbot Luis Gonzales gave a presentation to the Congress on the religious life. DOQ's Canon Ed den Blaauwen was both the Congress' organizing secretary and the officiant at its opening Evensong. Finally, DOQ's three living former diocesans, including the aforenoted Bishop Ackerman, were *individual* Congress sponsors.

All four of the above – the EDFW, DMA/REC, MDAS, and DOQ – are male-priest-only dioceses of the ACNA. A fifth ACNA diocese that upholds the historic all-male priesthood, and the fourth ACNA diocesan sponsor, was the central Californian **Diocese of San Joaquin**, which appears to have sent only its diocesan and adjunct Council member, the Rt. Rev. Eric Menees.

In fifth place as to size of clerical delegation was the ACNA's **Diocese of Western Anglicans** (six delegates), just half of whose parishes are male-priest-only. The delegation did, however, include the diocesan, Bishop Keith Anderson, and FiF/NA's new president, the Rev. Lawrence Bausch (an Evensong officiant). All DWA clerical delegates were from southern California, which state had the second highest number of all delegates.

Additional male-priest-only ACNA dioceses that sent clerical delegates to the Congress were: **The Diocese of the West of the Confederation of Anglicans in North America** (three); **Diocese of the Western Gulf Coast** (two, including the diocesan, Bishop Clark Lowenfield); **Diocese of Cascadia** (two); **Anglican Diocese of the South** (represented solely by the diocesan, the Most Rev. Foley Beach, who also serves as ACNA's archbishop, in which capacity he preached at one of the Congress Eucharist services); **International Diocese** (whose one delegate was also the diocesan, the Rt. Rev. Bill Atwood, who also addressed the Congress in his role as GAFCON ambassador); and the **REC's Diocese of the Northeast and Mid-Atlantic** (one). This accounts for 84 delegates from 12½ ACNA dioceses, out of a total of 21½ male-priest-only dioceses in that body. (*See* The Certain Trumpet, *Spring 2015*.)

Five clerical delegates from three ACNA dioceses favoring women priests were in Fort Worth as well. From **Pittsburgh** came diocesan and former ACNA Archbishop, the Most Rev. Robert Duncan, and two other clerics, all of whom spoke at the meeting, albeit not on the subject of women's ordination; Duncan preached at a Congress Eucharist, while Dr. Stephen Noll spoke on marriage and Anglicans for Life President Georgette Forney on abortion. **The Anglican Network in Canada** sent Bishop Stephen Leung, and the **Diocese of the Mid-Atlantic**, the Rev. Jeremiah Brown. In all then, the ACNA, as far as we can tell, sent 89 delegates from 24½ of its now 32 dioceses.

The **Federation of Anglican Churches in the Americas** (FACA), all members of which maintain the historic all-male priesthood, furnished ten additional clerical delegates to the meeting. (Its actual total was 28, but one FACA member, the REC, is also in the ACNA, and we have counted its delegates there.) Except for the REC, this group (and here we are talking about jurisdictions, not diocesan components) does not want to be organically connected to any church body with women priests, but is willing to have what it calls a "ministry partnership" with the ACNA and to participate with male-priest-only members of the latter in FiF/NA. (FACA members tend to differ from the latter ACNA group, however, in opposing both the 1979 Prayer Book and women deacons.)

The component of FACA most involved in the Congress was the **Diocese of the Holy Cross** (DHC – a separate jurisdiction in and of itself). It was a diocesan sponsor of the gathering (the last of five) and had the fifth largest clerical delegation there. DHC's leader, the Rt. Rev. Paul Hewett, the celebrant of one of the four Congress Eucharists, is also moderator (head) of the FACA and an adjunct member of the FiF/NA Council. A DHC *lay* delegate in Fort Worth, Don Ishler, is an elected member of the Council. Other FACA member bodies that had clerical representatives in Fort Worth were the **Anglican Church in America** (three); **Anglican Province of America** (solely the Rt. Rev. Chandler Jones, suffragan of the APA's Diocese of the Eastern U.S., an elected FiF/NA Council member, and Congress Evensong preacher); and **The Mission** (also with one delegate, the Rev. Canon Kevin Donlon, an adjunct FiF/NA Council member).

Beyond the 99 clerical delegates from the ACNA and FACA were some 25 additional such domestic (U.S./Canada) representatives. Nearly half of these, 11, were from **eight TEC dioceses**; presumably these individuals were part of TEC's ever-shrinking orthodox remnant. This group of Congress participants included two elected FiF/NA Council members, the Rev. John Himes (the only TEC cleric with this position) and Elizabeth Langford, the latter joining her husband, Deacon Thomas Langford, in serving as individual sponsors of the Congress. **Nashotah Seminary** Dean, the Very Rev. Steven Peay, and **Trinity School for Ministry** Communications Director, the Rev. Christopher Klukas, participated in the Congress' theological education forum. The Rev. John Heschle, vice superior general of the Confraternity of the Blessed Sacrament, and Society of Mary Council member, spoke on devotional societies.

Among the other 14 were four archbishops: Mark Haverland of the **Anglican Catholic Church** (ACC), Peter Robinson of the **United Episcopal Church of North America** (which is in communion with the ACC), Shane Janzen of the **Anglican Catholic Church of Canada** (ACCC), and John Marsall of the **Anglican Diocese of Texas**. The ACC's Archbishop Haverland, leader of the largest and oldest body in this group, was a Congress Evensong preacher and participated in a discussion with the aforementioned Bishop Michael Nazir-Ali on women's ordination. Four other ACC representatives took part in the meeting, including the California-based Bishop of ACC's Diocese of the Holy Trinity, Stephen Scarlett.

Outside of Anglicanism, the Congress had as speakers the chancellor of the **Orthodox Church in America's St. Vladimir's Seminary**, the Very Rev. Chad Hatfield, and the head of the **Polish National Catholic Church's Eastern Diocese**, the Rt. Rev. Paul Sobiechowski. Also present but not among the speakers was Archmandrite Daniel Keller of the **Antiochian Orthodox Church**. However, two scholarly Antiochian Orthodox laywomen – Edith Humphrey (Congress keynoter) and Alice Linsley (Congress banquet speaker) - gave some of the most apropos comments of any on the meeting's theme: "One Church, One Faith, One Lord: Restoring the Conciliar Church and her Mission." Then there were two unattached/independent clergy attending, which brought the total of domestic clerical delegates up to 124.

Turning to overseas representation, we noted 16 delegates from abroad at the Congress, among whom those linked with **GAFCON** seemed to play the most dominant role. Indeed, perhaps surprisingly, given that it does have a pro-women priests constituency, GAFCON *per se* was an international sponsor of the Congress.

And though just one of seven members of the GAFCON Primates' Council attended the Fort Worth meeting, and he was an American - the ACNA's Archbishop Foley Beach - two of seven *advisors* to its Primates' Council were both prominent figures at the gathering. The first – and most visible and influential - was the earlier-noted former Bishop of Rochester, England, Michael Nazir-Ali, who was not only one of the Congress' co-patrons, but appeared six times in its program, including as a keynote speaker and Eucharist celebrant. Nazir-Ali is also the only overseas member, elected or adjunct, of the FiF/NA Council. The second Primates' Council advisor was the Most Rev. Stephen Than Myint Oo of Myanmar (Burma), who appeared twice on the program. One of his bishops, the Rt. Rev. James Min Deim of Sittwe, was also present.

Malawi furnished more GAFCON participation in the person of Northern Malawi Bishop Fanuel Magangani (Eucharistic celebrant) and Upper Shire Bishop Brighton Malasa (Morning Prayer officiant). Tanzania sent four representatives, including Dar es Salaam Bishop Valentino Mokiwa (a keynoter) and Zanzibar Bishop Michael Hafidh (Morning Prayer officiant). Two English GAFCON affiliates had delegates in Fort Worth: the Anglican Mission in England sent two priests resident in South Africa, the Rev. Gavin Mitchell (Morning Prayer officiant) and the Rev. Dave Doveton; the Free Church of England sent Bishop John Fenwick. Except for these two English groups, all these GAFCON affiliates were "main-line" Anglican.

In addition to the 12 GAFCON delegates (all apparently from the anti-women-priests constituency), overseas jurisdictions accounted for four more delegates: The Church of England's Bishop John Hind (Chichester, ret., and keynoter); Chichester Cathedral canon theologian, the Rev. Gavin Ashenden; Society of the Faith Fellow, the Rev. Stephen Keeble; and Diocese of Lusaka (Zambia) priest, the Rev. Edward Rix (Canadian-born U.S. Prayer Book Society vice president in charge of a TEC parish in Pennsylvania). The addition of these 16 overseas clerics to our cumulative count indicated that the Congress was attended by a total of 140 clergy delegates.

The FCC At The Fort Worth Congress

The Fellowship of Concerned Churchmen, one of the overall sponsors of July's International Catholic Congress of Anglicans, was represented in Fort Worth by all three of its officers – President Wallace Spaulding; Vice President, the Rev. Canon Kenneth Gunn-Walberg; and Secretary/Treasurer Auburn Traycik; plus three more of its nine Board members - the Rt. Rev. Paul Hewett, the Rev. Edward Rix, and the Rev. Canon Charles Nalls; plus a dozen or so other FCC members. Fr. Nalls moderated an FCC-sponsored, very-well-attended lunchtime exchange on women's ordination between Anglican Catholic Church Archbishop Mark Haverland and the Church of England's former Bishop of Rochester, Michael Nazir-Ali, co-patron of the Congress. The FCC also had a table in the exhibition area, from which *The Certain Trumpet* newsletter and other relevant materials were handed out.

It should be noted that one FCC board member who was prevented from attending the Congress due to ill health, the Rev. Elijah White, nonetheless supported it as an individual sponsor. Also, we should mention that Congress co-patron, Bishop Keith Ackerman, is an FCC member, as is his successor as Forward in Faith president, the Rev. Canon Lawrence Bausch. (Ackerman is now FiF/NA's "ambassador" for Anglican and ecumenical relations.)

A New Synergy

(From which was excerpted a lunch address on July 15, 2015 at the International Catholic Congress of Anglicans)

By the Rt. Rev. Paul C. Hewett, SSC, Diocese of the Holy Cross and Moderator of the Federation of Anglican Churches in the Americas (FACA) (The following appears here in abridged form by permission of the author)

••••After nearly 39 years in the wilderness, the jurisdictions of the continuing church movement can see a point of convergence, a promised land. We are about a year out from this promised land. We are now working proactively together, aware of the need to end up with a single province for traditional, orthodox Anglicans. In the last ten years especially we have seen real progress in mutual good will, communication and cooperation. We are aware of how important it is for us to get our act together, because of the kind of good example and witness that provides for what [Anglican Catholic Church (ACC)] Archbishop [Mark] Haverland calls the "neo Anglicans," those who have come out of the evil empire since 2003 and have since formed the Anglican Church in North America, the ACNA.

THERE IS A PASSION FOR A SINGLE PROVINCE for us all. Such a province has to be traditional and orthodox in every respect. Such a province must be Catholic in its ecclesiology and holy orders, and recognizably Anglican in its liturgy. Some hopeful signs in the emergence of a single province are: (i) the bishops of the continuum are speaking with one voice. When we think, speak and act as though we are already one, we tend to bring that about. Our motto could be, as Anglo-Saxon-Celtic Christians, "live it, then put it on paper." (ii) We are helping the neo-Anglicans see that the issues we face are all related. The ordination of women, confusion over sexual roles, homosexuality, easy divorce, breakdown of the family, abortion and euthanasia, are all one gnostic impulse to re-define human nature apart from Christ. To be for any one of those things is to be for them all. (iii) Our appeal to the neo-Anglicans in the ACNA is part of the dynamic momentum building up throughout the Body of Christ for the consensus of the undivided Church of the first millennium.

[In May 2012, after a summit of continuing Anglican leaders the previous year], Archbishop...Haverland and Presiding Bishops Walter Grundorf [Anglican Province of America (APA)] and Brian Marsh [Anglican Church in America (ACA)] and I decided to spend a couple days together in Oviedo, Florida. We would look at topics like interjurisdictional clergy transfer and reciprocity. We also decided to make a formal appeal to the ACNA, in the form of a letter, calling that body to authentic Catholic ecclesiology and ministry, and to a fully orthodox Anglican liturgy. We would acknowledge our own shortcomings and failings, and the lessons we have learned in the wilderness, and open the door wider for engagement with [ACNA], because we have a story to tell. We would invite other continuing church bishops to sign our appeal, and Archbishop Peter Robinson of the United Episcopal Church [of North America (UECNA)] responded to this, as did, I think, Presiding Bishop Council Nedd of the Episcopal Missionary Church. The Appeal may have been copied to the ACNA College of Bishops but to the best of my knowledge did not receive any sort of reply. Then in July 2012, Forward in Faith/NA sent a letter to the ACNA College of Bishops, asking for a moratorium on the ordination of women until a formal study is concluded.

We must go forward in a timely manner, stepping out with vigour... Time lines are scriptural. The wilderness sojourn lasts 40 years. The exile in Babylon lasts 70. It seems to take 70 years to incubate a gnostic system, whether it be communism, nazism or feminism, 70 years to be nearly suffocated by it, and 70 years to overcome its effects. We are closing in on the promised land God has for us because we are ... advance units ...We are among those who are the eyes and the antennas of traditional, orthodox, re-aligning global Anglicanism. We have blazed a trail these past 39 years, and showed that there is a way forward, and that Anglicanism has an absolutely vital role to play in the universal Church. So the Holy Spirit is moving quickly through our ranks to knit together our life in Christ. Things that I think will take 5 years happen in a few months.

The nuts and bolts of getting things together are, first, to continue to build unity within FACA. Two of FACA's jurisdictions, the ACA and the APA, are working very closely together now. Second, FACA is beginning to marinade itself with another loose association comprised of the ACC, the PCK [Anglican Province of Christ the King] and the [UECNA]. That marinade is the virtual unity of the continuing church movement. By the time we get there, the ACNA will either have cleaned up its act, or reconfigured, so that a federation of continuers can plug itself in. It is likely that by

that time, if not before, we can be back in communion with the Polish National Catholic Church, or perhaps an even fuller relationship with them....

OUR WITNESSS TO OUR FELLOW ANGLICANS with baggage from Egypt is that the secular world system, following Ba'al, mooring itself in the lies of gnostic feminism, is already a failed, collapsing system, resulting in 1.5 billion abortions world-wide since 1973. The ordination of women, just as a symptom issue, is about where the Soviet system was in 1984, completely ready to collapse. The collapse of course was symbolized [by] the Berlin Wall coming down in 1989. To prepare for this, FACA and Forward in Faith and others are working to magnify the lay office of deaconess ... There are priestesses who have resigned, and perhaps a few who will gladly be deaconesses ... We will be promoting the biblical ministries for women: deaconesses, catechists, nuns, Church Army officers, lay canonesses, and above all, wives and mothers. And we have to get it right on holy matrimony.

THE CENTRIPETAL FORCES BRINGING US TOGETHER as continuers in this country, that are bringing believing, orthodox Christians together world-wide, are astonishing. The Holy Spirit is dynamically at work to bring Christians together in the consensus of the undivided Church of the first millennium. God is working quickly and powerfully among us. He wants us to be able to speak with one voice as we face ... the rising tide of Islam. He wants us to be ready for possible economic collapse, if the dollar bubble were to burst, or if some rogue nation detonates an EMP in our atmosphere. If the economy collapses, or society melts down, we are piecing together as continuing church bishops, clergy and laity, what this will mean for our common life and witness. We will have to become more geographical. Many parishes will need to sign up under the bishop closest to them, especially if there is no way to drive or fly. We need to think through how a parish church may need to witness if the neighborhood around it becomes violent.

Another reason why God is working quickly and powerfully among us is because He has a vitally important vocation for a re-aligned, traditional, orthodox Anglicanism Continuing church bishops share this conviction, which gives rise to the commitment to one province in the United States. This is coming because God wants it, and we have been broken and humbled and made supple in His hands, so that He can effect His purposes through us. We want to help any and all parts of the ACNA to get on board with what God wants. Right now the ACNA is not a province. It is a federation, with a deep fault line running through it, a fault line that exposes two completely different views of what the Church is. The Catholics know the Church to be an organic whole, through time and space. The neo-Anglicans see the Church as a denomination, without any necessary reference to the rest of the Catholic world.

The continuing bishops want to see the ACNA become a province, which it can only do if it embraces a Catholic ecclesiology. Then everyone in it can be in communion ... So the ACNA is being called to change, to metanoia, to repentance. Bishop David Hicks is chairing the study that has begun on the ordination of women, which we hope will be a way forward for ACNA to a fully Catholic ecclesiology. Meanwhile, Bishop Keith Ackerman is offering Forward in Faith/North America as a broker for unity among all traditional, orthodox Anglicans

GOD HAS AN ABSOLUTELY VITAL ROLE for us in the Body as traditional, orthodox Anglicans. Part of his call upon our lives as we enter the promised land is to help reveal the essential unity of the Body. We are the Christians with a foot in all the camps, Roman, Orthodox and Protestant. We can help broker rapport and understanding throughout the Body. Bishop Ray Sutton has an invitation to visit Patriarch Kyril in Moscow, on behalf of the ACNA ... Some of us in FACA are planning a visit to the Archbishop of Athens in Greece the following year

....Much of what needs to be done for a unified and orthodox Anglican witness in this country comes by simple living and serving together, within and beyond our jurisdictions. The structures will follow in their own good time ... The ultimate goal is not to build institutional infrastructure but to proclaim the Gospel and reveal the Kingdom....

Yes, we continuers have been a catalyst in the great realignment taking place in the Body. When the Episcopal Church turned itself into a gnostic sect in 1976, we gave Rome and Orthodoxy and believing Protestants something identifiably Anglican with which they could still relate. We have been the reconnaissance of the Lord's army. We have mapped the mine-fields. We built new communications nets, like the Fellowship of Concerned Churchmen. We defined the issues. We blazed a trail ... We have shown that there is a way forward, and charted a course. That has been an enormous help to the infantry, artillery and armoured units that have been mobilizing in the last decade. They have good intel from us. We have nearly 40 years of wilderness experience behind us, and part of our message is that when we get our act together, and clean up our act, we are not then to sit on our laurels, but move it out again, to fulfill our vocation [in the wider Church]....

We have of course made many mistakes and committed many sins. That is why the Lord always brings separated

brethren together, not through backslapping or glad-handing, or through endless committee meetings and bureaucratic maneuvering, but through mutual repentance. When John Paul II visited Athens, he got off the plane, kissed the ground, and said to the Archbishop, "I am here as a pilgrim. I come as a penitent, to ask forgiveness for the sins my community has committed through the ages against yours." How powerfully the Holy Spirit can work through those words!

The Holy Spirit is gathering us in Christ, so that the Church can be the sign for shattered, splintered humanity of the unity of all men in Christ, and the return of all creation to the Father

Orthodox Anglican Parishes Now Number Nearly 1,200

As readers may recall, the Fellowship of Concerned Churchmen has been working for months on a major update of its online directory of orthodox Anglican/Episcopal parishes (anglicanchurches.net), reporting new totals as we went along.

As current information on the final collection of jurisdictions is now in hand, and will begin to be keyed in and incorporated into the online directory data, we find that we can add to our earlier sub-total of 969 orthodox Anglican/Episcopal parishes in the U.S. and Canada a further 224 parishes, for a total of 1,193. By contrast, the FCC counted 1,141 such parishes at the time of the last major update of its parish data in 2011.

The standout in this concluding group of some 15 jurisdictions was the Charismatic Episcopal Church, with a current total of 66 parishes. However, the CEC was the last of the larger Anglican bodies the FCC contacted to request updated information for its online parish directory. So, for example, the second- and third-highest parish totals found among other jurisdictions in this same group were 22 and 18, reported for the Anglican Orthodox Southern Episcopal Church (formerly the Southern Episcopal Church) and Holy Catholic Church-Anglican Rite, respectively. Most of the Anglican jurisdictions in this last batch, however, had ten or fewer parishes.

Oops: The Living Church was not a sponsor of the '77 St. Louis Congress!

The report in the last (*Spring 2015*) issue of *The Certain Trumpet* that *The Living Church* magazine had been a sponsor of the 1977 St. Louis Congress, called to take action protesting and find a way forward after the Episcopal Church's 1976 decision to permit women to be ordained as priests and bishops, was in error. While sometime *TLC* Editor, the Rev. Carroll Simcox, did play a leading role at the St. Louis meeting, it took place after he had left *TLC's* editorship.

The Living Church, incidentally, completely ignored the aforenoted 2015 Fort Worth Congress, even though its host, the Episcopal Diocese of Fort Worth (of the Anglican Church in North America) was one of the magazine's "sponsors."

The FCC Could Use Your Help

The Fellowship of Concerned Churchmen needs your help as it continues its efforts to promote orthodox Anglicanism and amity and unity among adherents of the same. That is the objective that lies behind our various efforts — not least those aimed at m maintaining the online directory of orthodox Anglican parishes (www.anglicanchurches.net), producing this newsletter, and sponsoring key Anglican meetings. All such activities sooner or later cost money, however, and right now FCC funds are running low. So if it has been more than a year since you or your parish last paid your FCC dues, or if you or your parish would like to become a new member of the FCC, please send your dues payment at the following rates: Individual membership - \$20; Family/Husband and Wife - \$25; Parish or Mission (if listed on our website) - \$10.

Please send your (non-deductible) dues to FCC's Secretary-Treasurer at the following address. (Straight (tax-deductible) donations to the FCC - also most welcome and needed – may be sent to the same address.): Auburn Traycik, FCC Secretary-Treasurer, 1717 East Capitol St. SE #346, Washington, DC 20003-1789.

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