

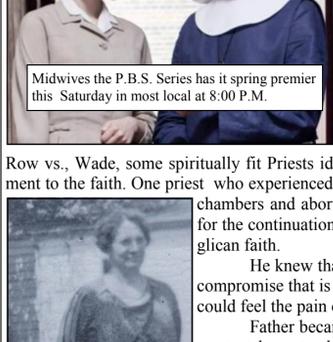


Deliverance

On Line Newsletter of Anglican Priests for Life

Largest Organization of Anglican Priests for the Sanctity of Life 26+ years of Service
Spring 2015 Dedicated to Education and Prayer

A Short History of A.P.F.L. by Fr. Frederick Bentley

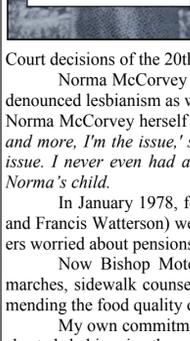


Midwives the P.B.S. Series has its spring premier this Saturday in most local at 8:00 P.M.

This is issue has been a long time coming with commitments and my own personal health concerns. Fortunately several people have stepped forward to help. The history of Anglican Priests for life (for me) reaches back in my family to the East End Saint Georges near the location of the smash hit series of "Midwives"; my grandmother herself being one (mid-wife) who delivered a new born only to die herself of a heart attack immediately on the front porch.

The Anglican Church has always been on the cutting edge of life issues beginning with the Magna Carta Libertatum -First drafted by the Archbishop of Canterbury then of course the Wilberforces and Newton.

In the 60's in the United States with the decision of Row vs., Wade, some spiritually fit Priests identified a connection between abortion and a lack of commitment to the faith. One priest who experienced the liberation of the Nazi concentration camps equated the gas chambers and abortion: Father James O. Mote. Father Mote came to stand also for the continuation of the historic catholic order of Priesthood in the Catholic Anglican faith.

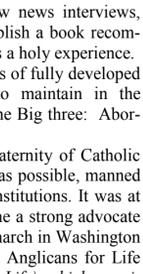


My grandmother Ida a midwife in 1929

He knew that the ordination of women is a withdrawal from that faith, it is compromise that is like a still born of the life-giving sacrament. No one at the time could feel the pain of death as it stilled the truth more than Fr. Mote.

Father became the leader of a movement that would lead others with courage to take a stand. It was not easy to swim up stream against the prevailing currents of change, hence the Congress at Saint Louis and its "Affirmation" in 1977. Already one serious decision had been made that predated this event.

In 1970, Norma McCorvey was a young, pregnant woman in Texas without the means or funds to access an abortion. She became the plaintiff "Jane Roe" in Roe v. Wade, decided in 1973, one of the most famous Supreme Court decisions of the 20th century.



Bishop Mote

Norma McCorvey had been in a lesbian relationship for years, but she eventually denounced lesbianism as well after her conversion to Christianity. Perhaps something Norma McCorvey herself said in a 1989 New York Times article is illuminating: "More and more, I'm the issue," she said. "I don't know if I should be the issue. Abortion is the issue. I never even had an abortion." "The crime of the century didn't even happen to Norma's child.

In January 1978, four bishops (Charles D. Doren, James O. Mote, Robert Morse and Francis Watterson) were consecrated at Saint Mary's Church in Denver, Colorado. They stood when others worried about pensions and being retaliated against by the Episcopal Church.

Now Bishop Mote became one of the strongest defenders of life, missing few news interviews, marches, sidewalk counselings, prayers, Masses and jailings. He said once he could publish a book recommending the food quality of each incarceration facility. Meeting Bishop Mote was always a holy experience.

My own commitment to life occurred when I picked up a publication with pictures of fully developed aborted babies in the early 70's. Of course my Pro-Life stance was difficult to maintain in the "Inclusiveness" of the Episcopal Church." Obviously I left because I could not accept the Big three: Abortion, Women Priests and alternate non celibate life styles.

I met Father Levis Ph.D.: of Professor Gannon University, President of Confraternity of Catholic Clergy, early EWTN facilitator. Father Levis networked with as many Pro-Life groups as possible, manned the lines outside abortion clinics, and organized Pro-Life educational events at public institutions. It was at this time that Anglican Catholics for Life came to the then Internet. At the same time a strong advocate for life was active Father Hal Scott—later also a bishop in the ACC. He never missed a march in Washington and kept the focus on life in the Continuing Church. Soon the Anglican Catholics and Anglicans for Life merged (not to be confused with N.O.E.L. (National Organization of Episcopalians for Life)—which now is AFL) and became Anglican Priests for Life, a strong witness lead by traditional Priests supporting the truth proclaimed in the Affirmation of Saint Louis.

It was decided that Anglican Priests For Life needed a "Rule" for direction and purpose. There was a problem creating an organization across jurisdictional lines. To welcome all traditional Priests a Confraternity of Priests was organized under the title of "The Order of the Holy Innocents", OHI, which has served us well. The Confraternity is about to pass on to a new generation of dedicated Priests who will stand for truth. [A.P.F.L./ Order of Holy Innocents is a licensed Religious Charity in the State of South Carolina and only accepts donations from its membership. We are registered with the IRS, but by conscious choice not as a Section 501-c entity, so as to be freer to engage in pro-life advocacy.]

Receiving the Life giving Sacrament in a Roman Catholic Hospital

Warning: If you are Roman Catholic and reading this, you may need to get your big boy pants on. Working as a chaplain and in routine hospital visitations, I have observed there is an ever increasing problem of dealing with the triumphalism of the Roman Catholic Church. A hospital visitation by Extraordinary Ministers opens up many concerns that High Church Catholics (those with a deep devotion to the sacrament), Lutherans (who don't use the reserve sacrament) and even non-sacramental Baptists have when these lay Ministers of the Roman Catholic Church offer to communicate those not of their faith-tradition. Some of these lay Extraordinary Ministers (male & female) come in contact with some of these patients who affirm the (Orthodox Catholic understanding) handling of the Sacrament is for those who are ordained: Bishop, Priest or Deacon; never a lay person.

The open presentation of the Sacrament by Roman Catholic laity and even some Protestant clergy, offends the sensibilities of those who hold to a high view of Sacramental Theology, such as the Orthodox, Anglican Catholic, Luthero-Catholic and some Old Catholics. Because Christ is truly Present that should limit the handling of the Sacrament to those who have been ordained for this purpose.

The lay Eucharistic Ministers are themselves offended when folks refuse their administration, especially those who are identified on the hospital list (patients) as also Catholic (but not Roman Catholic). I have personally witnessed even some Roman Catholics who refuse to receive from these Extraordinary Ministers composed of laity, having themselves been well catechized in the "Faith Once delivered by the saints".

What is ironic is most Roman Catholic priests would not knowingly permit a non-Roman to receive communion during the Liturgy, yet some of their Eucharistic Ministers eagerly go forth to offer the Sacrament to all.

A continuing Bishop once asked me: "Why does it bother you?" Well for theological reasons, because of who is administering the Sacrament as well as a personal experience. In a Parish I served, the Rector was very ill in the hospital and the Roman Eucharistic Ministers argued with him about who could handle the sacrament, this was very upsetting to him and recurred often.

In addition to most traditional Catholic Churches, and some Lutherans (who believe in consecration-another problem), they practice "Closed Communion." Some protestants even state: "restricting access to the Sacrament of the Altar to those who with one voice 'proclaim the Lord's death until He comes' (1 Cor. 11:26). No precedent exists in the tradition of orthodox teaching and practice for unrestricted access to the Sacrament, even for the baptized. Rather, those called to be 'stewards of the mysteries of God' (1 Cor. 4:1) are entrusted with the duty to catechize those who have not yet been instructed in the truly orthodox rule of faith in order that they may boldly confess their faith in the midst of a faithful congregation, and to exclude those not yet properly catechized, as well as the manifestly impenitent. - Lutheran Church Missouri Synod.

Most patients welcome comforting visits but seek respect as to whom administers the sacrament in hospital settings, especially among those controlled by religious who should know better. FJB+

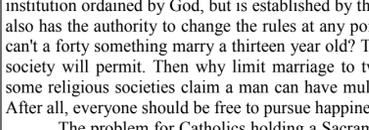
Agents of the State? "Marriage is defined by God as the union of one man with one woman."

The Most Rev. Thomas J. Kleppinger

There is a movement afoot to dispel the notion that America was founded as a Christian nation. The reason for doing so is two-fold:

1) To promote the equality of all religions and more importantly to remove Christianity as the prevailing faith of the nation; and 2) To replace the Judeo-Christian culture with multi-culturalism. Sadly the results of not having immigrants embrace the American culture as in they have done in the past is destroying the unity of the nation.

America has been blessed because of her embrace of Judeo-Christian values for the foundation of her laws and the formation of her culture. Our sense of justice, of right and wrong, very much mirrors the Ten Commandments, which still can be found in many courthouses throughout the land. The challenge of the secular humanists has removed prayer and Bible reading from the public schools, which has resulted in an increase of crime and the loss of civility amongst our people.



Marriage is defined by God as the union of one man with one woman. The Biblical standard was the standard of the nation. Rules were in place governing who may marry and these were fully in accord with Holy Scripture. In every place first cousins cannot marry; and in many places neither can second cousins. While some laws vary from state to state such as age requirements and parental consent, a marriage performed in any state under its own rules is recognized in all states.

Now these basic truths are being challenged. The Constitution, so they say, provides for same sex unions. To deny this basic right is to deny some the pursuit of happiness. Marriage is no longer regarded as an institution ordained by God, but is established by the state. Once you permit the state to have this authority, it also has the authority to change the rules at any point in time. If two people of the same sex can marry; why can't a forty something marry a thirteen year old? The age of consent is arbitrary and can be changed to what society will permit. Then why limit marriage to two people? Why can't three or more get married. While some religious societies claim a man can have multiple wives; why can't a woman have multiple husbands? After all, everyone should be free to pursue happiness.

The problem for Catholics holding a Sacramental view of Marriage, is the state has been permitted to control who can receive the Sacrament of Holy Matrimony and not the Lord. Perhaps the time has come for the Church to take up the mantra of the secularists and proclaim the separation of Church and State. The Church should become the Church free from the godless interference of the state into her affairs and the free exercise of religion provide by the Constitution.

As it presently stands, a Minister of the Gospel who presides over the solemnization of Holy Matrimony functions also as an agent of the state. In some states a clergyman of any recognized religious organization was deemed invested with this authority both by Church and state. In other states certain procedures had to be followed in order for clergyman to obtain license for this function. As an aside, the Department of Defense uses the criteria of a 501(c)3 corporation

alone having the ability to place chaplains on active duty from their denomination. In addition, one must have obtained a degree from a recognized seminary. This is state-sanctioned religion. All religions are not equal in their eyes. What is to stop the state from closing a very open door policy by invoking the same criteria for who is authorized to performed wedding for the state. Not every Continuing Anglican jurisdiction has 501(c)3 recognition, which is costly to obtain not to mention time consuming.

In the Church we speak of the doctrine of intent. A clergyman must intend to do what the Church has always done at all times and in every place. If that intention is broken, it places all his sacerdotal acts in jeopardy. A bishop who purports to ordain a woman into ministry, has a defective intention and can he then still validly ordain a male? To err on the side of caution, no.

We are entering into uncharted waters. The state now has the intention that two people of the same sex can marry in the same way as a male and female. At one time the state as well as the Church was interested in a marriage being consummated. How is this done is a same sex relationship? Clergy, as an agent of the state, are now compelled to hold this intention even if they never marry two people of the same sex. If bakers are not exempt, the time is coming when neither will clergy as agents of the state be exempt. You are now compelled to hold the state's intention, even if you never marry two people of the same sex. Does this not render a defective intention for all weddings performed? How do you say on the religious side you do not hold to this new doctrine of the state, but on the secular side you do? Worse yet, is a compromise in order to have the state's blessing upon you to perform marriage. Out of the same mouth cannot come blessing and cursing.

There is a movement across denominational lines of clergy who have indicated they refuse to serve as agents of the state in matters matrimonial. They will no longer recognize defective state marriage licenses. In other words, they will simply conduct a religious ceremony before God, but will refuse to sign a defective marriage license issued by the state.

It is not uncommon in some countries for a couple to have a state marriage and a religious one. Perhaps that time has come for us to consider such a separation of Church and state. If folks wish to have a legal marriage, they can do so by presenting themselves with a state marriage license to an agent of the state authorized to perform the same. If they wish to have a Sacramental Marriage they would present themselves to a priest of the Church and would not need a license from the state in order to enter upon a Sacrament before the Lord. The state cannot govern one's covenantal relationship with God. They would be married before God but not legally before the state. Even in this scenario, after living together as husband and wife for seven years, the state will have to recognize the legality of their marriage sans license.

This arrangement will benefit the elderly among us. Those who have lost their first spouse are penalized in some cases should they marry again with one social security check being taken away. For this reason some elderly people just live together instead of getting tangled up in the legalities of state-sanctioned marriage. The state should not benefit financially at the expense of two people who have found love and want to do the right thing before the Lord. The state is confiscating money that is rightly not their own.

The precedence for this already exists in how the Church handles divorced people who wish to remarry. The state decree of divorce does not give them the right to marriage in the Church. A Marriage Tribunal must determine whether the first marriage was Sacramental according to Church custom in addition to being valid in the eyes of the state.

The Apostles were quite clear. So long as the laws of the state were not in conflict with the law of God, the state was to be obeyed by Christians as part of their duty. However, in the case of conflict, God must be served. The state by overruling the Lord in determining marriage, has now entered the Church into conflict with itself. State marriage and Christian marriage are now two completely different things and the former is at odds with the Lord. The question is whether the Church should solemnize Holy Matrimony with a defective intention of the state. In the case of a conflict, God must be served as none can serve two masters.

All in the day of a life commitment of a Priest

The Rev. Dr. W. R. Gardiner, Holy Redeemer Church

For some ten years I have conducted church services at two nursing/retirement homes. They come, the aged, the ill, the forgotten. They come regardless of their lifelong faith. They come because they know their time is short and they only to be reassured of God's mercy and His promise of life eternal. They come because I am usually the "only game in town" and because they need to feel the Creator's presence. To sustain them when life is slowly fading away, when family and friends have seemingly forgotten and care is now given by strangers. The Word of God, the message of Jesus Christ is warm and familiar, often a life saver in a sea of loneliness and fear.

For those of traditional faith the words of the King James Bible give glimpses of times of yore. "Come unto Me all ye that travail and are heavy laden and I will give you rest. Take My yoke upon you and learn of me, for my yoke is easy and My burden light." We learned as children, learned these and other Bible verses, such as, "For God so loved the world...". These are always welcoming words of Jesus which give strength to tired souls and bodies, "Come unto Me ... My burden is light". Old ears sometimes strain to hear the words; old hands, often trembling hands, reach out to receive the communion wafer. Old eyes have difficulty reading the prayers. Minds dulled by the ravages of dementia try to grasp the meanings. Yet amongst these there is a sense of peace and even joy, as familiar passages are heard bringing back thoughts of a youthful yesteryear. A happy time, a never forgotten love of Christ, and to them His approaching appearance and a new birth into untold joy and peace. If I linger too long over the visual scene, it may bring a sense of deep sadness, as I view those who will soon leave this place, this world. But, I can also find my own personal happiness in these places, as my comfort is in knowing that I am a latter day disciple, bringing God's Word to comfort those in need and wanting, and the Presence of Jesus who truly cares.

Thank you, Almighty God, for entrusting me to be your latter day disciple.

Hannity Hypocrisy, Horror, and The Ethics of Heroism

Fr. Peter A. Geromel, OHI, Th.M —On the Web at traditionlanglicanresources.com

Northampton College, Bethlehem, Penn.

One of the things I have noticed, as the Ethics papers start to come in at the community college where I teach philosophy, are the number of students who believe Abortion is murder, but want to excuse women who have been raped and women whose lives are in danger. Sean Hannity, a favorite of conservatives, does the same thing — in opposition to the Roman Catholic Church to Whose teachings he is supposed to adhere — so why are we surprised that undergraduates who consider themselves Christian and "conservative" do the same?

The difficulty with an attitude that Abortion is murder, but it is okay to abort if the mother is a fourteen year old girl who's been raped or the mother's life is in danger is pretty simple: You have to argue your way through the obvious problem, you've said it's murder. You've said it's murder, yet it is okay to let a life-threatened mother of six abort her seventh so she can care for the six (Hannity's seeming contention) or it is okay for the fourteen year-old girl to become a murderer so that she can be released from the emotional trauma of rape and finish high school. At the end of the day, you have simply admitted the mother of six to become a murderer and the high school girl to become a murderer, by your own admission since abortion is murder. I am not quite sure which is worse, a mother of six becoming a murderer (would child protective services allow a murderer to care for six children?) or a fourteen year-old girl escaping the trauma of rape only to enter into the trauma of being a murderer. Neither one seems like a healthy way forward.

Of course, I suppose that one could consider it murder and still pursue this line of reasoning, as a soldier goes ahead and murders — after a manner of speaking — on the battlefield. In such a situation, this is most likely the lesser of two evils. Certainly, some murder might cease to be murder under certain circumstances. The man defending his home who kills the intruder to save his wife and children is a murderer after a certain sense of the word, but the murder is either justified or ceases to be murder (and is only "killing") depending upon how we might choose to argue the matter. Certainly, one might say that defending a mother of six from the seventh is the justifiable homicide, that is, if the child in the womb proved to be a free-will wielding demon-baby, I fear, which horror-doll "Chucky," But, obviously, the child in the womb isn't.

Neither can the child in the womb be considered cancer. While the "fetus" has no will of its own, it has the potential for free will that the cancer will never have; the cancer will never turn into a free-will monster like "The Blob." Cancer should be destroyed. The child has the "right of way" precisely because it cannot choose and the life-threatened mother of six can choose and the high school rape victim can too.

You see, because the mother can choose to give her life for the child, I contest that she is morally obligated to do so. Consider the situation of a nurse tending a sick soldier during a bombing raid. In this scenario, if she leaves, the soldier will die. If she stays, both she and the soldier might be killed by a bomb. Two might be killed. But two might be saved. If she leaves, the soldier will certainly die. (Despite what doctors say, plenty of complications of pregnancy that are supposed to be life-threatening, turn out not to be.) The heroic and morally obligatory thing for the nurse to do is to stay. Her obligation is based on one of two things, either the oath she took to be a nurse or because she can choose. Let us consider that the soldier is unconscious and cannot direct the nurse to leave; then he is precisely the same as the child in the womb: He has the potential for free will (again) in the future, but no free will at present. Even if the nurse has never taken a voluntary oath (thus making her like the mother who has been raped), she is morally obligated to stay, because of what we might call "The Ethics of Heroism".

The biblical statement "Be not overcome of evil, but overcome evil with good" (Rom. 12:21) seems to hold its own, at least in its applicability to the life-threatened mother of six and high school rape victim scenarios. It also holds its own in, what we also might again call "Hero ethics". Hero ethics might be called an ethics of action instead of reaction. We do not react to a situation, but we act upon it with goodness, virtue and heroism. It is the ethics of a Christian Warrior for a Church Militant. For the Christian Warrior the issue of "what are my ethically sound responses to this particular situation" does not quite enter into the discussion. Such a reactionary response often leads to doing the easiest thing that just seems ethically okay to do. One allows the evil situation to limit one's reactions. Such is not concerned with overcoming the situation with good (and overcoming the darkness with the light), but just getting by. It is precisely this kind of "lukewarmness", I fear, which Christ intends to spew out of His holy and blessed mouth.

In Ephesians 5:16, just before outlining the armor of a Christian Warrior, states "Redeeming the time, because the days are evil". Other translations state: "making the best use of the time, because the days are evil" (ESV) or "Who redeem their opportunities, because the days are evil" (Arabic Bible in Plain English). Good. You see, "Ethics" doesn't just mean doing the right thing by avoiding the bad things. To do so is to stand, arguably, on the Law of Moses and Pharaical side of things. Ethics is related to "Ethos" and, in the Greek, to the words "custom" and "habit". It is supposed to be our custom and habit to look for opportunities to do the good, the virtuous and the heroic because the days are evil.

For Christians, it isn't just a matter of doing the "right thing" by avoiding the negative precepts of God's Commandments, "Thou shalt not steal" or "Thou shalt do no murder"; it's a matter of cultivating the custom and habit of holiness and heroism. So when I say that any Christian, whether a nurse or not, is "morally obligated" to stay with the dying soldier through a bombing raid, I do not mean "morally obligated" in terms of avoiding the negative. There is not a single commandment in God's Law (that I can think of) which requires a person to stay and save those who cannot save themselves. No, but the whole Spirit of the Gospel morally obliges the Christian to do just such things, because the Christian Warrior is no longer his own, but is Christ's. Christ requires the heroic; Christ requires us to endanger ourselves for the sake of others; Christ requires us to do in His stead what He would do if he were personally present on earth; therefore, are we morally obligated so to do.

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