

Christus Rex

Anglican Province of Christ the King



Vol. 2, No. 2

Apostolic Christianity in the Anglican Tradition

March, 2009

Beginnings of the Anglican Province of Christ the King

In 1976 over 1,700 laity and clergy, concerned about doctrinal changes in the Episcopal Church, gathered in St. Louis, MO, for the Congress of St. Louis. The outcomes of this meeting included the creation of four new dioceses, including the Diocese of Christ the King. Each of these dioceses were led by Bishops newly consecrated with the principal consecrator being retired Episcopal Bishop

Albert Chambers. The new Bishop of the Diocese of Christ the King was Bishop Robert Sherwood Morse.

The historic Affirmation of St. Louis was also issued as a statement of unity and principles of the new Anglican dioceses.

This issue of *Christus Rex* reflects on the Congress of St. Louis and the early formation of the Anglican Province of Christ the King.

St. Louis: A Generation Later

By The Rev. George Clendenin, Retired Rector of St. Peter's Church, Oakland, CA

During the past year, we traditional Episcopalians have witnessed a surge in secessions from ECUSA. Several whole dioceses have sought refuge in foreign jurisdictions, and 815 Second Avenue has retaliated with the inevitable lawsuits.

It is almost amusing (if such a term may be allowed in this instance) that these secessions have arisen from outrage over ordination of homosexuals, rather than over the senior scenario of priestesses. Having swallowed the camel of ordination of women in 1976, some Episcopalians have recoiled over self professed gay bishops. At the risk of ignoring the biblical implications of gay clergy, it can be asserted that women priests and bishops, not homosexuality, was the cause of the radical surgical separation of Anglicanism from the Church Catholic.

The disastrous decision of 1976 to priest women was recognized immediately by the leadership of the American Church Union, of which the then Father Robert S. Morse had recently become Executive Director. The ACU, a long standing Anglo-Catholic sodality, joined in a call by the Fellowship of Concerned Churchmen to a Congress

of Concerned Churchmen. Its announced object was the framing of an organized response to the ECUSA Minneapolis Convention. It was scheduled for the Exaltation of the Holy Cross, Sept. 14, 1977. The location was to be the venerable Chase Park Plaza Hotel in St. Louis, Mo.

The Fellowship of Concerned Churchmen (FCC) was an umbrella organization of sodalities and publications dedicated to traditional Anglicanism. At a meeting of the FCC in Philadelphia in January of 1977, I was invited to serve as Chairman of the Committee on Arrangements for the Congress. At that time, I was Rector of the Church of the Holy Apostles in Glendale/Los Angeles, California. Holy Apostles was one of four Los Angeles churches that had seceded a week earlier.

As a member of the ACU, I was asked in June by Father Morse to visit several locations in the East to urge attendance at the Congress. We delivered speeches to enthusiastic audiences in Louisville, KY; Coshocton, OH; Baltimore, MD; Washington, DC, and Portland, ME.

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In August of that year five priests and four parishes met at the Church of the Holy Apostles to form the Diocese of San Francisco, which was later renamed the Diocese of Christ the King. This action was taken to provide an already existing structure for those attending St. Louis who wished to separate themselves from ECUSA.

Attendance at the Congress was not a disappointment. Over 1,700 clergy and laity were present. A high point at the meeting was an address by Professor Thomas Barnes of the University of California at Berkeley on the historical implications of the priesting of women and the theological importance of the Anglican Prayer Books, as opposed to their purely liturgical significance.

Following two days of workshops, an Affirmation of Faith was read to the Congress. It was and is a superb summary of the core beliefs of traditional Anglicans. The initial draft of the Affirmation was written by the late Louis Tracyk of the Foundation for Christian Theology. It was modified slightly by a committee of FCC members. To this day it stands as a kind of unofficial constitution of continuing Anglicanism in North America.

The publication of the Affirmation elicited certain concerns over whether we were bordering on the forbidden territory of confessionalism. Anglicanism has maintained consistently that it is not "confessional" in say, the Lutheran sense; but it was concluded that there was no other way to reassert our traditional beliefs than by some sort of summary statement. It may be noted also that nothing in the the 1977 Affirmation has ever been considered inconsistent with the XXXIX Articles of the Church of England.

The most stirring moment of the Congress was, in my view, Father Morse's moving sermon at the closing Eucharist. In this magnificent homily he exhorted the Faithful to "leave the fleshpots of Egypt and go into the desert to offer worthy sacrifice". The implication of this exhortation was that forty years or more in the desert might be necessary.

Of course, the Congress of St. Louis was ridiculed by liberal/reductionist members of the ECUSA establishment and secular press. One prominent liberal clergyman described those in attendance as "fat" and "extremist". The hostility of the secular press was not surprising, given the domination of the media by the National Council of Churches.

One of the disappointments of St. Louis was the absence of the charismatic segment of ECUSA. Prior to the Congress, it was thought that charismatics would join the traditionalist movement due to their supposed biblical orientation; but such was not the case. It was later concluded by many of

us that charismatics have a problem with priesthood as Anglo-Catholics understand it. They don't appear to comprehend why a woman cannot be a "Protestant Episcopal Minister". The answer to this is yes, she can, but that she cannot be a priest.

The St. Louis Congress did not set in motion a tsunami of secession. Why? I believe there were several reasons: 1) the majority of Episcopalians, although annoyed by the impending suppression of their 1928 Prayer Book, were not outraged by the prospect of priestesses; 2) many rectors and vestries feared legal retaliation by tyrannical diocesan bureaucracies; 3) large numbers of clergy feared interference with their pension benefits; and, 4) the Congress was too often seen as being in the narrow interest of eccentric Anglo-Catholics who had been marginalized in church politics.

As things emerged, the anxiety over pension benefits turned out to be a chimera. All priests and bishops vested for ten years or more in the Church Pension Fund continued to receive their payments, in or out of ECUSA.

The acute concern over legal retaliation proved to be a far more realistic worry. Only a small number of 1977 seceding parishes (among them St Peter's, Oakland, CA) emerged in possession of their property. The so-called "Dennis Canon", adopted by ECUSA after St. Louis almost guaranteed property for the parent body. This reality has become even more painfully evident in recent attempts by several Southern California parishes to secede, and by the subsequent opinion of the California State Supreme Court in favor of ECUSA.

On the other hand, the demise of such ongoing jurisdictions as the APCK (predicted in 1977/78) has yet to be realized. A generation later, we are still here and doing the same things in the same way as we did them prior to Minneapolis. The fair beauty of the 1928 Liturgy is still heard, and the unreduced, biblical theology is still preached. We most assuredly have not disappeared, nor have we ever felt any vocation to disappear. (I use this terminology because there was a popular saying in ECUSA prior to Minneapolis that it was the "vocation of Anglicanism to disappear".)

While serving as a supply priest for an upstate South Carolina parish recently, I noticed a large framed copy of the Affirmation of St. Louis as I entered the sacristy. "Well, one can't miss that", I thought. Indeed, this document stands as a continuing beacon of orthodox truth for those foundering on the rocks of flunked Episcopalianship. The personalities may change, but the "truth of the Lord endureth forever."

EDITOR'S Note: The text of the Affirmation of St. Louis is available on the Province web site at anglicanpck.org.

SERMON PREACHED ON THE LAST DAY OF THE ST. LOUIS CONGRESS

Robert S. Morse The Long March into the Desert

We begin today the first step of a long march! Our Church has yielded to the temptations that our Lord denied in the wilderness. As the Church is the mystical Body of Christ in what is left of human history, we face those same temptations until time is no more.

The three temptations are power, power, and power! “And he shewed him all the kingdoms of the world and the glory of them, and saith unto him, all these things will I give thee if thou wilt fall down and worship me.”

We have come to St. Louis because in Minneapolis last year the Protestant Episcopal Church in the United States fell down and openly worshiped the dark Spirit of the Age! Whatever is mod, trendy, whatever works, feels good, is promoted in the media—that do and believe!

The major thrust of the Spirit of the Age is against the essential mysteries of Christ—the family and sacramental marriage! The demonic in history are those blind forces which would impersonalize life—eroding those interpersonal commitments that make civilization possible!

Without the priority of the family—no nation, church, or society can survive. The crisis of our Western culture is theological. For the primary problem of our time is the attack on the family. The Protestant Episcopal Church, in a long litany of sorrow, has abandoned the family and given its people stones and scorpions instead of bread to strengthen men’s hearts! Our Church has been stripped over the years, in general convention following general convention, of any and all moral standards with which we can deal with the gamut of modern moral issues running from divorce to demonology!

Dostoyevsky says that Hell is to be unable to love! The zeal of the Church has always been up until now to save man from this *Hell*—by giving man, via grace, a conscience. For without a conscience we *cannot love!* God does not change despite what our seminaries teach *today*—*Christian love does not exist apart from morality*. To experience the love of God is to suffer God. Perhaps this is the most intense form of suffering, to suffer God. For we are forced, *if we love Him*, to choose the greater good, which is to will *His* will—to be obedient to *His* commandments. The other terrible suffering is that once you love God you can find no substitute for Him. Nothing else can satisfy—nothing else can make you complete. To love God is to make a choice. Thus the *Judgment* comes to *every man’s door!* This is the judgment here before us today. The most vivid agony reserved in Dante’s *Inferno* is for the *neutrals*—who have *no need to die* for they were *never alive!*

One of the great saints of the Anglican Communion, and I believe him to be a saint, is the late Fr. Raymond Raynes, Father Superior of the Community of the Resurrection. Many of us in this room knew him personally. Once on the B.B.C. he was asked who is most in danger of going to Hell and answered immediately “The indifferent” and then he thought and added “and priests” —and I would also like to add “and bishops.”

There is no neutrality or indifference in God or in these issues facing us in the Church. God grant us the grace to love and suffer His will — to *know* Him as *He is* and not as we want Him to be! To save us in this difficult hour from indifference or neutrality leads us not into the temptation of the Spirit of the Age.

In this city of St. Louis is the birth place of perhaps the greatest metaphysical poet of this century, who was also an Episcopalian. He wrote in his great Christian poem *Four Quartets*.

Who then devised the Torment? Love,
Love is the unfamiliar name
Behind the hands that wove
The intolerable shirt of flame
Which human power cannot remove
We only live, only suspire
Consumed by either fire or fire.
Which means: to burn with or be burned by the love of God.

Christian man is living in an age that eclipses the early persecutions of the early Church—Christians are caged and silenced in the Soviet Union, murdered by the millions in China and Cambodia, tortured and martyred in Africa. Solzhenitsyn, that 20th century prophet, sees the worst for us in the West—the decline and decay of Western man is accelerating at a far more rapid pace than that of the Marxist police states whose new gnostic value system of materialism and power is based on the denial of God.

We begin today a long march through the deserts of our time—but our movement is of the spirit of God, for He is calling us successful—seldom rich—usually lukewarm Episcopalians to return Christ to the center of our lives and through us to our countrymen—to restore them and us to the things of God.

We will be guided like the Hebrew children by a pillar of smoke by day and fire by night—a description of our smog-bound cities. What vision do we hold out to the world?

There is a true story told about the great 16th century Spanish mystic, St. John of the Cross, who once, while prior of a rural Spanish Carmelite monastery, had an old brother in his community. He was a pocked-marked peasant—illiterate, untutored—bent in the service of the Lord—opening doors, cleaning floors, and dragging baggage; unseen and almost unknown. Suddenly one night he was struck with his death agony. The brothers all gathered around him to support him in prayer as he began to slip into eternity. St. John of the Cross was also there. Suddenly the old peasant, his face radiant, rose up on his cot and stretched out his arms and began to cry out over and over “I see it—I see it.” St. John said, “Brother, what do you see out there, brother?” And he replied “I see Love.”

What vision sustains us on this long journey—this pilgrimage of hardship? Only the love of God and our desire to share it—that our children’s children until time is no more might receive the gift of faith—that experience of that incredible love of God that has touched our lives. But that *love calls for personal sacrifice!*

I call upon you to exercise your apostolic commission— save yourselves, your children, your families, your friends and fellows—leave this modern Egypt—the fleshpots of the Minneapolis Church—whose bishops act like Pharaohs building pyramids of personal power and privilege. Leave this kingdom of death, this House of Pharaoh, and march with us into the desert. We must all wait in the desert for through this experience we as penitents will be cleansed.

God give us the strength that some day our movement might be as that of the early Christian desert Fathers who were more concerned with what God thought of them than what the world thought of them.

Come with us, join us, march with us into the desert—for God calls us to himself!

At the time of this sermon, then Fr. Robert S. Morse was Editor of the NEW OXFORD REVIEW, Executive Director of the American Church Union, and Rector of St. Peter’s Church in Oakland, California.

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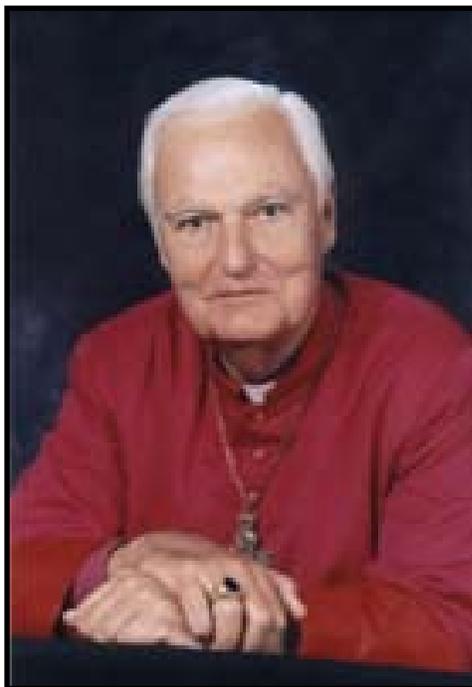
Historic visit by Bishop Albert Chambers to St. Peter’s Church, Oakland, CA, in 1977. Bishop Chambers is standing on the left. Fr. Morse is kneeling before the altar (center).

The Most Reverend Robert Sherwood Morse

The Most Reverend Robert Sherwood Morse was born April 10, 1924, in San Francisco, California, to Carl Lambert Morse and Estelle Scott Morse. Archbishop Morse grew up in nearby Burlingame, graduating from Burlingame High School.

As a young boy, he often went with his father, Carl, to Lick Observatory on Mt. Hamilton to talk with the astronomers. Carl had been raised in that community of astronomers. They gave Archbishop Morse a sense of the infinity of space that helped lead to his interest in God and eternity. He had also always been interested in history and said that he backed into theology through history trying to understand why mankind was so mixed up.

In 1942 he enlisted in the U.S. Army and served in the Infantry Signal Corps until his discharge in 1945. He received his B.A. from Pacific College (now University of the Pacific), Stockton, California, in 1948, where he excelled in intercollegiate forensics. He graduated from Seabury-Western Theological Seminary in Illinois in 1950.



Archbishop Morse was ordained a deacon July 8, 1950, and a priest on February 22, 1951. From 1950 to 1952 he served as an assistant at St. Paul's Episcopal Church in Burlingame, California. In 1951 he established St. Elizabeth's Church in South San Francisco and was its Vicar until 1957. He also established the Episcopal Chaplaincy at Stanford University in 1952. And in 1954, he established St. Edmund's Episcopal Church in Pacifica, California. In 1957 he moved to Berkeley and established the Episcopal Chaplaincy at the University of California at Berkeley, working there from 1957 to 1961. In 1962 he co-founded York School in Monterey, California, at that time an Episcopal college preparatory school for boys, and was Assistant Headmaster from 1961 to 1965. In 1966 he was called to be Rector of St. Peter's Church in Oakland, California, where he served until 1984.

In 1977 six former Episcopal parishes including St. Peter's, Oakland, California, joined together and elected as their Bishop then Rev. Robert S. Morse, Rector of Saint Peter's. On January 28, 1978, in Denver, Colorado, Father Morse was consecrated Bishop of the Diocese of Christ the King. The Rt. Rev. Albert A Chambers, retired Episcopal Bishop of Springfield, Illinois, was chief consecrator who acted to preserve the apostolic succession and the American Episcopate. When the Diocese expanded it was reorganized into four dioceses as the Anglican Province of Christ the King and Bishop Morse was elected Archbishop of the Province.

Archbishop Morse retired as Archbishop of the Province on January 25, 2008. He continues as Provost of St. Joseph of Arimathea Anglican Theological Seminary which he founded in 1979.

Archbishop Morse has also been the executive director of the American Church Union, editor of *American Church News*, founder and editor of the *New Oxford Review*, and a director of St. Dorothy's Rest, a retreat complex near Sebastopol, California.

In 1957, Archbishop Morse married the former Nancy Burkett at St. Mary the Virgin Church in San Francisco with Bishop Carl M. Block officiating. They have two children, Nina and John, and nine grandchildren.

Summer Church Camps

In addition to any Summer activities planned by your parish and Diocese, don't forget the Summer Church Camps in California.

2009 Summer Family Camp

Family Camp will be held again this year at Patrick's Point State Park on the California coast near the Oregon border, July 9-12, 2009.

Email Abby and Jon Tomlinson at jt0968@yahoo.com.

2009 Summer Youth Retreat

The Summer Youth Retreat will be held from Sunday afternoon, June 21, through Friday mid-morning, June 26, at the Community of the Great Commission east-northeast of Auburn, California.

For more information, or if you are interested in helping with the camp, contact Fr. Robert Davis at St. Luke's, 530-223-0513 or rector@stlukesredding.org.

You can also see a brochure and photos at the excellent new youth web site at <http://www.anglicanyouth.com>.

Calendar of Events

Mark your 2009 calendars for these events:

- ❖ May 7-9, 2009 – Diocese of the Western States Synod hosted by St. Peter's Church, Oakland, CA.
- ❖ June 16-18, 2009 – Diocese of the Southwestern States Synod hosted by St. Nicholas Church, Scottsdale, AZ.
- ❖ June 21-26, 2009 – Summer Youth Retreat
- ❖ July 9-12, 2009 – Family Camp at Patrick's Point State Park on the California coast near the Oregon border.

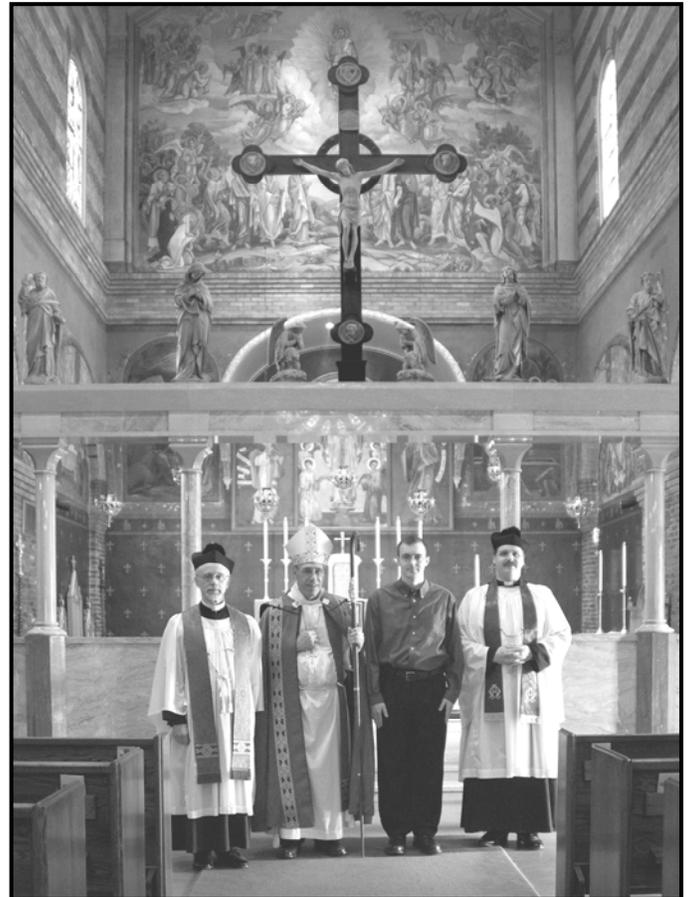
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The APCK Provincial web site is available on the internet at <http://www.anglicanpck.org>.

Archbishop Welcomes

The Parish of St. Mark

Archbishop Provence welcomed the Parish of St. Mark in northwest Portland to the Diocese of the Western States of APCK in a traditional Anglican high mass on March 15th during his first official Episcopal visit as Diocesan Ordinary. Archbishop Provence also confirmed a member of the Parish, Steven Ross, during the 10:00 service.

The Parish of St. Mark was founded in 1874 and has been in its present location at 1025 NW 21st Avenue since 1925. In a Special Parish Meeting, Sunday, March 1, 2009, the Parish voted to leave the Anglican Church in America and affiliate with the Anglican Province of Christ the King, The Western States Diocese, under Archbishop Provence.



*(Left to right) Fr. W. Scott Herb, Abp. Provence, Steven Ross and Fr. Mark Lillegard, Rector.
(Photo by Douglas Bienert)*