

**Bishop's Address**  
**to the Synod of the Diocese of the Holy Cross**

The Rt. Rev. Paul C. Hewett, SSC

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at the Cathedral Church of the Epiphany  
Columbia, South Carolina

May we take this time to welcome our new parish delegates and all our delegates and observers, and to welcome the Most Rev. Mark Haverland, who is with us at this Synod as our Archbishop. Our new parishes are St. Paul's, Brockton, 25 miles southwest of Boston, with Fr. Czarr Freeman and his wife Nancy here today, and St. James the Great, Smiths Station, Alabama, a suburb of Columbus, Georgia, with Fr. John William Klein and his wife Linda, and Elsa Bisset and Ruth Francis, and the Church of the Resurrection in Prattville, a suburb of Montgomery, Alabama, with Rob and Barbara Gaston.

We are all grateful for our host parish, the Cathedral Church of the Epiphany, for the hospitality of our Dean, Father Braddock, and all those who have helped with preparations, and for all who have made the commitment to attend this holy Synod.

*Grace be unto you, and peace, from God our Father, and from the Lord, Jesus Christ.*

“Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.” This is the Scripture that opens the entire YouTube series, “the Chosen.” In this series, Isaiah 43: 1 is a verse Mary Magdalene learned by heart and treasured as a girl, and when Jesus meets her for the first time, in her brokenness, these are His first words to her. He already knew to say them. He is this word in the flesh. “I have redeemed thee, I have called thee by thy name; thou art mine.” This verse is a part of Isaiah's prophecies about the remnant that God sustains after the fall of Jerusalem, the remnant whose plight will be redeemed. Nehemiah and Ezra will lead a remnant back to Judah to rebuild the walls, the Temple and the city, to be the jewel-box of the Son of God.

Later, at the foot of the Cross, Mary Magdalene will be part of a radically reduced remnant that consists of herself, Mary the wife of Cleophas, and Jesus' Mother and John. The remnant is sometimes so breathtakingly small and vulnerable, as it was with Gideon's army, the Maccabean revolt, or the Battle of Britain, all part of the “thread phenomenon,” when the fate of God's plan, the paschal mystery, hangs by a thread. Many of us in this room have experienced the thread phenomenon in our parishes and dioceses, in our homes and families and jobs. The Holy Spirit brings to our minds the prophet Isaiah and we hear him anew: “Fear not: for I have redeemed thee, I have called thee by thy name, thou art mine.”

After the Resurrection, when Jesus meets Mary Magdalene in the garden, He again calls her by her name, and now she sees the risen Lord. Now, more than ever, she knows the fulfillment of the rest of the prophecy of Isaiah, chapter 43: “When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the

fire, thou shalt not be burned; neither shall the flame kindle upon thee...I am the Lord, your Holy One, the creator of Israel, your King...Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.” (Isaiah 43: 2, 15-16, 19)

We are a remnant community, chosen by God, connecting with other remnant communities. Three of our remnant jurisdictions, the G-3, are now married. Now that we are in covenant with one another, we are designing and building our house. This is one of the first things we do together in our new promised land. Canons are the frame of the house. Christ is the foundation; the canons are the frame and the beginning of the structure. Frs. Bader and Geddings have reworked and amended our diocesan canons to conform to the Provincial Canons of the Anglican Catholic Church. They have done such a good job that they are helping to create the *upward spiral* for us all, in our remnant community.

The *upward spiral* is how things go in a good marriage, or in a good church, or in a good business, or school, or athletic team, or military unit. We, God’s remnant communities, are part of an upward spiral in the Church. Through our Lord, the divine Logos, through whom everything was made, there are an amazing variety of spirals in nature: Archimedes spiral, the Fibonacci ratio in spirals, the golden ratio, the golden sequence is prominent, seen in pine cones, sunflowers, watch springs, the spirals of storms, the grooves of old vinyl records, and in digital light processing...seen everywhere in nature, and in the human body, seen in the curvature of a baby in a mother’s womb and the inside of our ears. It has been said that the human body is a symphony of the golden ratio. We could go on and on with the golden ratio and spirals in the Nautilus shell, and shells of other mollusks and art and architecture that appeal to the eye. Our sun is in a spiral arm of our galaxy, the Milky Way. We are indeed fearfully and wonderfully made, in a universe that is amazingly ordered and rhythmically patterned.

The downward spiral is sin, and its consequences, spiraling downwards into ever-less-being, and the diabolical illusion that there is any life apart from Christ. Western culture, separating from the Judeo-Christian tradition that produced it, descends into christophobia and wobbles into the downward spiral. Our heavenly Father calls us to stand boldly in culture that His Holy Spirit creates through us to be *christological*, a culture of life, a civilization of love, connected to our roots, and ascended in the Spirit into the ceaseless worship of heaven. We are citizens of heaven, colonizing the earth.

Questions arise from time to time about the extent to which we should, in our worship, absorb or resist the surrounding culture of confusion in the roles of men and women. Men and boys in the secular culture are falling behind. God wants Christian men to learn how to take spiritual initiatives and lead in worship as lay readers and acolytes. and in the home. The Eucharist is the Marriage Supper of the Lamb, where the attendants of Christ the Bridegroom are men and boys, and the attendants of the Bride are women and girls, with care of the Altar and vestments and candles and supplies.

In the early Church, during the days of persecution, Roman soldiers used to break into the Sunday Liturgy to arrest Christians for trial and torture. The Acolytes and Lay-readers, men, with boys in training, were at the Altar to serve and to protect the priest, and guard the Blessed Sacrament from profanation. For this they were prepared to shed their blood, hence, the red cassocks sometimes worn today. There are more Christian martyrs today than in the early Church. Persecution of Christians is raging throughout the world, and is coming here, and is here already. Break-ins of anti-Catholic mobs, who terrorize and threaten violence, are increasing. For now, they are bullies, who melt away when we stand strong, which means that our Lay-readers, Acolytes and Ushers are men, to protect the congregation, the clergy and the Blessed Sacrament, from violence and profanation.

Now our women, especially our younger women and girls, without setting up any dress codes, are rediscovering the traditional significance and use of head coverings, based on 1 Corinthians 11. We are actually quite relaxed about this, using as a motto, “let the water find its own level,” with a tilt toward tradition. Patiently and gently we are tilting toward the old traditions, in many things discovering that these traditions are based on reality, on the way God made things to be. And head coverings are a means of evangelism, because in using them, we are preempting the Muslims, showing them what women worshipping Christ look like. Wearing head coverings is a dress rehearsal for Heaven, where God gives us crowns to wear. If we are true to His plan and differentiate ourselves from the surrounding culture, we will grow. If we drift along with the prevalent lie of unisex, we will decline. The early Church was clearly silhouetted against a pagan horizon. We are being clearly silhouetted against a barbarian horizon, such that we are a remnant in the making, connecting with other remnants, joining with them in the upward spiral, citizens of heaven, colonizing the earth.

The upward spiral is what St. Paul called “the upward call of God in Christ Jesus.” (Philippians 3: 13-14) The Holy Spirit draws us upwards into a spiral, upwards into a cone with its convergence point, the Omega point, the consummation of all things and the Second Coming of our Lord. The Eucharist is the sacrament of our ascension with Christ into the heavenlies. The Holy Spirit raises us up, and makes us sit together in heavenly places in Christ Jesus (Ephesians 2: 6), translating us into the Kingdom of Christ (Colossians 1: 13), where God is all in all, and we sup with Him in the glory of the new creation. There, as we surround His throne, He equips us for setting up colonies for His Bride on earth, so that, as St. Maximus is fond of saying, “the divine Logos wills always and in all things to accomplish the mystery of his embodiment.” (Blowers & Wilken, *On the Cosmic Mystery of Jesus Christ*, p. 17)

He shows us in every Eucharist that man’s vocation is to cooperate with the Holy Spirit, “to join together in one all things in Christ,” heaven and earth, high and low, rich and poor, black and white, male and female, universal and local, structure and charism, sacred and secular, time and eternity, with the same unity of Christ’s two natures, human and divine, perfectly united in one Person, all caught up into the upward spiral, for union with the Father in the Church. Now, in Christ, all creation is redeemed, restored as a means of communion with Him, when offered eucharistically to Him. Time is redeemed and made christological. Time is now what has been called “the moment of God to become a gift, the kairos to start the cosmic Liturgy.” (Loudovikos, *Church in the Making*, p. 223) Language is redeemed and made christological.

“When the Word became flesh...He became thickened in syllables and letters to be perceived by us.” (*Ibid*, p. 243-244) In the Holy Spirit language is revelatory, used in the Church to gather all creation into unity in Christ, re-capitulating, re-capping, everything under His headship.

Jeremiah prophesied this (23: 3-4), “and I will gather the remnant of my flock...and will bring them again to their folds, and they shall be fruitful and increase. And I will set shepherds over them which shall feed them...” The latest gathering of the remnant for us, is our new parishes, and a ministry and a chapel in Mayesville connected with the Society of King Charles the Martyr, 40 miles NE of Columbia. And in Stateville, 20 miles from us, there may be an opportunity to pick up the pieces of the Church of the Holy Cross, whose property has been lost in a lawsuit with the Episcopal Church.

All of us in G-3 are working on a series of connections that are vital in catholic dioceses: five-way perichoretic ties involving our cathedrals, parishes, youth work, seminaries, and religious orders. Youth work can include all work with young people: home schooling, parish schools, summer camps, conferences, prep schools, colleges, and campus chaplaincies. In the glory days of the Episcopal Church, these five facets of life in the Church complemented each other and worked together at both inter and intra diocesan levels: (i) Cathedrals, (ii) Parishes, (iii) Youth Work, (iv) Seminaries and (v) Religious Orders. In G-3 we have made very good strides in (i) and (ii), good strides in (iii) some beginnings but still hit and miss, in (iv) and (v). In all five areas we are moving in the right direction, with a basic openness for constant new development and improvement. We keep in mind that the ideal cathedral has a parish in it, and alongside it, either a school, a choir school or campus ministry, a seminary nearby, and a monastery or convent within walking distance. The once great Diocese of New York had all these features, as did the Diocese of Washington, D.C., and many other dioceses.

In our new relationship with the ACC, we continue with our charisms as a Diocese, but we do so now with a synergy and discipline that comes from being part of something bigger. And, as a sea-going vessel, we now have a wharf in the harbor where we can put in for re-supply and rest and preparations for new adventures. With the ACC we are connecting our wall in a house with the ACC’s wall, two walls together, ready to connect with the other two.

The house has to be part of an expanding communication net, so your new Diocesan Directory has more information than usual. As soon as possible it will be reprinted as part of an ACC Directory, then a G-3 Directory, then one that adds contact information for our ecumenical partners in what will be called *The Anglican Annual*. Such a Directory allows Lay-readers to more easily set up retreats, Altar Guild directresses to hold an annual luncheon, or organists and choir directors to share each other’s work. It can aid in the rejuvenation of the Anglican Guild of Scholars, because our plethora of authors can advertize their books. Our Catholic Societies can be better known to each other, with all their contact information at our fingertips. Our ecclesiastical outfitters and suppliers can all submit ads. All this can be on-line, but also in a book, in an *Annual*. It’s really a full time job for someone to take up. We’ll get the ball rolling here, but there will be others signing up to help.

Making the Directory bigger is one of the goals of a G-3 task force on church planting and renewal, called "Continuing Forward," for which the ACA has created a website. Bishop Steven Scarlett, ACC Bishop of the Diocese of the Holy Trinity, is leading a retreat on the theme of church planting and renewal this September in Fort Worth, Texas, which Father Sterne and I plan to attend.

Speaking of Fort Worth, the Diocese there, now in the ACNA, is exploring an exit strategy. Bishop Ryan Reed has met with us, and wants to meet again. Our connections with the Province of Christ the King are quickening, and when we plan another clergy retreat near Atlanta, we will invite Canon Steve Dart, a PCK priest in Arizona, to conduct it. Someday they will come along and add a wing to the house we are building. And over time the whole thing will become more geographic, so that we will have our own Diocese of the Carolinas, or even a Diocese of South Carolina, our own Diocese of Texas, and Florida, and New England, and so on. In quiet ways, behind the scenes, this is already starting to happen. The Holy Spirit is working in our midst with all this, if not always at a brisk pace, then steadily and persistently, preparing us to share with the rest of the Body the unique and very precious charisms he has given us as Anglicans... charisms that help other faithful, orthodox Christians connect with each other, and, for now, in many, many instances, hop onto the Canterbury trail. The Anglican expression of the Catholic faith is of inestimable value to the rest of the Body. We are, uniquely, the Christians who understand, and have in our spiritual genes, all the other expressions of the Faith, the Roman, the Orthodox and the classical Protestant. We have a foot in all three camps, with the ability, based on the consensus of the First Millennium, of brokering understanding and rapport throughout the Body.

As for our ecumenical partners, the Dialogues with the Polish National Catholic Church are going well. We met here in Columbia last March, and are getting closer to the kinds of understandings and agreements that will bring us into communion with each other in or alongside the Union of Scranton, one of whose bishops, Roald Flemestad keeps us in touch with the remnant communities in Norway and Sweden. Our newest ecumenical partner is the Orthodox Church in America, with whom we are, this autumn, setting up the beginning of a dialogue, probably at St. Vladimir's Seminary, the goal being to pick up where we left off with each other in 1976. G-3 is now increasingly recognized as the authentic Anglican presence in this continent for those who want a connection with orthodox Anglicans. All this connecting is the work of the Holy Spirit, who brings to mind our Lord's words, "Fear not little flock, it is your Father's good pleasure to give you the Kingdom." (Luke 12: 32)

Meanwhile, our lives, within and between our parishes and dioceses, are connecting more spiritually and canonically, and also socially and economically. Over the years there have been more instances in which *we are* our own schools, our own bank, our own insurance, our own source of employment and scholarships. Home schooling is spreading here at our Cathedral and in many more places, as are our G-3 parish schools in Melbourne, Oveido and Fernadino Beach, all in Florida. Our own parish schools and home schooling bring into focus our growing academic, social, economic and spiritual ties with our remnant communities in G-3 and beyond, and the Lord leads us to inculcate and live our Catholic culture into the wider society, as salt, leaven, and light.

The coming months and years will be full of new developments: In February, Fr. Klein will lead a pilgrimage to the Holy Land, in September, the Society for the Law of the Eastern Churches will meet in Belgrade, Serbia, God willing, and in October of 2023 we will have our 3rd G-3 Joint Synods and ACC Provincial Synod.

In all this, we are remnant communities, the heirs of what went before us. As earthenware vessels we carry a great treasure, a great patrimony, ready to share this and connect with other remnants, *to be* the Church that lives by the patristic consensus, the consensus of the undivided Church of the first thousand years, the Church that assures us of the fellowship and prayers of Jesus' Mother and Mary Magdalene, who once stood together at the foot of the Cross. Now, in the ceaseless worship of Heaven, "Our Lady sings Magnificat...(and) "Magdalene hath left her moan, with tune surpassing sweet." She answers to the new name which the Lord has given her, and to all who overcome. (Rev. 2: 17)

Baptism made us citizens of Heaven, and the Holy Spirit, in every Eucharist, draws us into an upward spiral into the heavenlies, where our life in Christ is manifested as the Sacrament of the Age to Come. As Father Schmemmann used to say, "the Eucharist is the gift of the goal, where all is fulfilled, all is granted." All our resources are drawn from a risen and ascended Lord. John Zizioulas has it (p. 96) that perfection is a summons from ahead. All our life together in Christ is conditioned *from the End*. Our history is a summons, a movement, *from the End*. The truth of history lies in the future. The End gives meaning to everything. "Our conversation, our citizenship, is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ." (Phil. 3: 20) From the Altar Throne of the Lamb-once-slain, we go forth to colonize the earth.