

THE AMERICAN MISSAL
Last Printing—Limited Supply

Were \$275

NOW \$150
Plus U.P.S. Charge Of \$5

All Saints Press
Robert Elmore
3871 Northside Dr. T6
Macon, GA 31210

**The Anglican Missionary Society of
Saint David of Wales**
Traditional Anglican

7200 Montgomery N.E. #217
Albuquerque, NM 87109

Please write to the above address for membership applications and for information about our new series, "Lessons for Confirmation."

THE ORDER OF ST. ANDREW

*A Religious Order of men and women,
both married and single,
not living in community.*

For information, contact:

The Father Or Mother General
The Order of Saint Andrew
2 Creighton Lane
Scarborough, New York 10510
914/941-1265; 762-0398

**ST. ELIAS SCHOOL OF
ORTHODOX THEOLOGY**

Residential and External Programs.
Previously earned credits accepted.

International Accreditation.

Open to Non-Orthodox.

Earned Degrees in: B. Theol., Lic. Theol.,
D.D., Th.D.

Contact: St. Elias School of Orthodox Theology
P.O. Box 22237
Lincoln, NE 68542-2237

**The Franciscan Order
Of The Divine Compassion**

...is a traditional religious order in the Franciscan Spirit. Inquiries: For those who seek the life of a friar to Brother John-Charles, F.O.D.C., P.O. Box 317, Monmouth, IL 61462-0317. For men and women who wish to be Tertiaries or Associates to The Franciscan Order of the Divine Compassion, P.O. Box 6054, Rock Island, IL 61204.

SEEKING PRIEST

Modest stipend, moving expenses,
lovely rectory and chapel for pensioned
or secularly-employed clergyman.
Contact St. Thomas of Canterbury
(ACA), 1480 S. Grandview Ave.,
Dubuque, IA 52003; 319/582-3264.

THE Christian Challenge.

A PUBLICATION OF
THE FOUNDATION FOR CHRISTIAN THEOLOGY
1215 Independence Ave. S.E., Washington, D.C. 20003

Address Correction Requested



SUMMER 1993

NON PROFIT
ORGANIZATION
U.S. POSTAGE PAID
PERMIT NO. 2862
AUSTIN, TEXAS

*598** ZIP 60201-3707

ATLA PRESERVATION BOARD
JUDY KNOP, DIRECTOR
820 CHURCH STREET, 3RD FLOOR
EVANSTON, IL 60201-3707



THE Christian Challenge®

THE ONLY WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM—FOUNDED 1962

Volume XXXII, No. 4/Summer, 1993



**Peter:
Walking
On Water**
*By
Bonnie Ivey*

THE Christian Challenge

This magazine is supported by THE FOUNDATION FOR CHRISTIAN THEOLOGY, and is published nine times each year. Opinions expressed in this publication are not necessarily those of the officers or directors of THE FOUNDATION FOR CHRISTIAN THEOLOGY, or of the supporters of this magazine. THE CHRISTIAN CHALLENGE was first published in January, 1962, by Dorothy A. Faber, founding editor.

THE MISSION OF THE FOUNDATION FOR CHRISTIAN THEOLOGY

- To defend the Christian Faith as embodied in traditional Anglicanism, defined in Holy Scripture, and enshrined in the Historic Book of Common Prayer
- To work for the unity of the Church under Christ, based on sound doctrine and discipline, as exemplified by the Chicago-Lambeth Quadrilateral of 1886-88
- To resist false teaching within the Church
- To restore the Church to her primary mission of proclaiming the Gospel

Copyright © 1993

SUBSCRIPTION POLICY

A base annual donation of \$20 for U.S. readers, \$25 for Canadian readers and \$30 or equivalent for readers elsewhere is requested to start or renew a subscription to *THE CHRISTIAN CHALLENGE*. All donations are tax-deductible under the provisions of section 501(c)(3) of the Internal Revenue Act of the United States.

EDITOR

Auburn Faber Traycik

Scripture Editor—Dr. Carroll E. Simcox, 3206 Heritage Circle, Hendersonville, NC 28739

MAILING ADDRESS

Subscriptions and Contributions, Editorial Office and News: 1215 Independence Ave. SE, Washington, D.C. 20003; Telephone 202/547-5409; FAX# 202/543-8704.

DIRECTORS OF THE FOUNDATION FOR CHRISTIAN THEOLOGY

The Rev. Garrett Clanton; Dennis Mahoney; Gretchen Clarke; Fraser Barron; Timothy Falk; Auburn Faber Traycik; the Rev. Canon Walter Van Zandt Windsor; Gregory J. Diefenderfer; Howard A. Hecht; the Rev. Gregory Wilcox; Col. James Horn.

REPRINT POLICY

Where an outside copyright is indicated, permission to republish or reprint must be procured from the copyright holder. In all other cases, permission is hereby granted to reprint articles or portions of articles on the following conditions:

A) In cases in which entire articles or substantial portions of them are used, credit should be prominently displayed and should read as follows: Reprinted by permission from *THE CHRISTIAN CHALLENGE*, 1215 Independence Ave. S.E., Washington, D.C. 20003.

B) In cases of quotations or other brief extractions, attribution should be given to *THE CHRISTIAN CHALLENGE* within the context of or adjacent to the section wherein the quotation or extraction appears. Overseas publications are asked to cite the source as: *THE CHRISTIAN CHALLENGE* (USA) or *THE CHRISTIAN CHALLENGE* (Washington, D.C.).

A copy of any complete or substantially complete articles reprinted from the *CHALLENGE* should be sent to the Washington, D.C. office.

IN THIS ISSUE

Volume XXXII
No. 4
Summer, 1993

FEATURES

ENCOUNTERS

The Gospel In Watercolor
By Bonnie Ivey

NEWS AND REVIEWS

FOCUS

This month's stories:

- Women's Measure Hits Parliamentary Skids
- Wales Moves Closer To Women Priests
- "Official" Anglicans Snubbed
- Sydney Elects New Archbishop
- Connecticut Continuers Lose Property Battle With ECUSA
- Two Suffragans Consecrated For EMC
- Key California Parish Leaves ACC
- ACA Priest Suspended
- ESA Seeks Status Clarification
- Protests Punctuate Iker Consecration
- Antiochians Recruit Episcopalians

COLUMNS AND DEPARTMENTS

BACKTALK

Letters From Our Readers

WHAT'S THE WORD?

"God's Favorite Scripture"
By The Ven. Dr. Carroll E. Simcox 9

THE AFTERWORD

"ESA: No Cigar" 22

CHURCH DIRECTORY 23

Backtalk

THAT'S SHOW BIZ?

The picture (on page 20 of the January/February *CHRISTIAN CHALLENGE*) of three laughing women in [prelatical] costumes looks as [if] it were a publicity shot for a girls school newspaper, advertising performances of "Murder in the Cathedral" with an amateur all-girl cast. In the article "Mrs. Dixon blew kisses to the applauding throng." In the artistic world, actors in costume usually bow or curtsy, while operatic divas usually blow kisses as well as curtsy. It probably was wise of Mrs. Dixon at this point *not* to offer a Blessing to the throng. Thanks for a *big* laugh.

Robert L. Hardy
7206 North 27 Avenue #4
Phoenix, Arizona 85051

LEAVING ECUSA

We are just now leaving ECUSA for the [Episcopal Missionary Church]. We perceive that ECUSA is entering its terminal phase—a time of "church cleansing." In our former diocese (Olympia) there is soon coming a time when clergy will be litmus tested on gay ordination and marriage.

In our new church home we sense a call to work for unity among all orthodox Anglicans.

Dennis and Carma Wilson
10859 12th Avenue SW
Seattle, Washington 98146



ACC SUIT

With respect to the legal action taken by members of the Anglican Catholic Church against the Diocese of the Northeast, Anglican Church of America, I am surprised to see Mr. Robert Grisetti's letter in the March issue.

He writes: "Before filing suit, we attempted to resolve the issue amicably, but... were unable to reach an equitable agreement."

The fact is neither Mr. Grisetti nor any other plaintiff conversed with the defendants or revealed [the] intention to sue before the filing of the action in court.

I met twice, once with Bishop Chamberlain and Diocesan Secretary Thomas A. Bush, Jr., and corresponded several times with the attorney who now represents Mr. Grisetti and his associates. I asked the identity of his clients. He refused to name them. In a letter to the attorney of September 21, 1992, I wrote: "As I told you, as my own opinion, the leaders of the Diocese of the Northeast would pursue, openly and actively, any hope for reconciliation with the Anglican churchmen of this area, who were so recently our good friends and fellow workers. We would welcome any approach that might allow us to work side by side even if not reunited."

I received no answer. I was later named as one of the defendants in the legal action.

Paul H. Walker
Chancellor, DNE, ACA
21 Milton Road
Brookline, Massachusetts 02146

MORE ON ROMAN OPTION

Question: With all due respect to the retired bishop of London who wishes to lead Anglicans into the desert of an Anglican-Rite Unia linked to the See of Rome, why should the vote to ordain females bring with it the sudden charism of belief in the immediate, universal jurisdiction of the Bishop of Rome? Surely there must be some other viable alternative. The history of Uniate Churches linked to the See of Rome is not a pretty one. Those who refuse to learn from history's mistakes are doomed to repeat them.

(The Rev.) George Porthan
P. O. Box 446
Soudan, Minnesota 55782

Fr. Porthan is a retired priest canonically resident in the Anglican Church of Canada.

As for Dr. Leonard's "Uniate" scheme, if that is what it is supposed to be, I find it somewhat pie-in-the-sky... I personally do not view 20th century Roman Catholicism as an alternative to Classical, Evangelical Anglicanism.

David Pizarro
29 Pearl Street
Mount Vernon, New York 10550

ORTHODOXY

... Why in the world don't all of the Episcopalians/Anglicans, who are watching the Church of their youth going down in the flames of heresy and blasphemy, return to the Church in which the Apostolic Faith, Worship and Order have been preserved since the Day of Pentecost?

Many Roman Catholics, Protestants (Evangelical and otherwise) and Episcopalians have found their true home in the Holy Orthodox Church. When will [those still in ECUSA] wake up and acknow-

ledge honestly that the ship of the Episcopal Church, with its many heretical bishops and priests at the helm, is rapidly slipping beneath the waters of destruction?

Many belie their ignorance of true Apostolic ecclesiology by using the term "impaired communion." Throughout the history of the true Apostolic Church when a bishop or priest has taught anything contrary to the Faith, received by all, if he refused to recant and repent he was deposed. Those "orthodox" bishops and priests who continue to stand at the same altar with men and women who continue in their heretical blasphemies are just as guilty as the heretics by drinking from the same cup. This is the teaching of the One, Holy, Catholic and Apostolic Church, not the syncretistic, wishy-washy nonsense of those who want to "save" the Episcopal Church. Any church that needs [to be] "saved" cannot lead its people to salvation!

Those of us who have found Home, where not all are perfect, but where the True Faith is proclaimed and defended to the end for the salvation of the souls and the bodies of those who embrace this Faith of Jesus Christ, call to all those who long for the Truth, come Home to the One, Holy, Catholic, Apostolic, Orthodox, Undivided Church. She is here and always has been, waiting for your return. Many have come: St. Mark's, Denver; St. John the Baptist, Boulder; Holy Apostles, Fort Worth; Holy Cross, Pleasant Hills, CA; St. Michael's, Eustis, FL; only to name a few, and countless others. Quit the struggle and come and join the only struggle that counts—your soul's salvation, in the ship of safety, the Holy Orthodox Christian Church!

Fr. Timothy Cremeens
Rector, St. George Orthodox Christian Church
(Antiochian Archdiocese)
125 Kohanza Street
Danbury, Connecticut 06811

For Sale Autographed Books

I shall be happy to fill orders by mail for copies of my books (or parts of books) now in print: BEST SERMONS 4 (\$17.95); BEST SERMONS 5 (\$17.95); THE ETERNAL YOU (\$8.95); 3000 QUOTATIONS ON CHRISTIAN THEMES (\$9.95); 4400 QUOTATIONS FOR CHRISTIAN COMMUNICATORS (\$17.95). I will sign or inscribe them as you request. Please make checks payable to me and add one dollar for each book for handling and postage.

The Rev. Dr. Carroll E. Simcox
3206 Heritage Circle
Hendersonville, NC 28739

THE ANGLICAN MISSAL (American Edition)

In BOTH the Altar (\$180 postpaid)
and People's (*\$18 postpaid) editions

(Write for special terms on carton purchases)

The Anglican Parishes Association
P.O. Box 5901, Athens, GA 30604

*Increase regrettably due to rise in printer's costs for second printing.

To Our Readers: Thank You!

Easter Appeal, FCC Grant, Boost TCC; Talks Begin For Potential Merger With FCC

The directors and staff of *THE CHRISTIAN CHALLENGE* wish to express their deepest gratitude for the exemplary response given by readers to our recent Easter Appeal, as well as for an unprecedented matching grant pledged to *THE CHRISTIAN CHALLENGE* from the longstanding traditional Anglican organization, the Fellowship of Concerned Churchmen (FCC).

We are humbled by the awareness that our call for help generated what, for many respondents, were sacrificial offerings; some gave more than they ever had before, and others who had not responded previously did so this time. We especially wish to recognize the conspicuous generosity of Mrs. A.C. Sprague of Columbia, South Carolina, and Mr. Ernest Hillman Jr. of Fairfield, Connecticut.

The result of this collective munificence is the *most successful appeal* in the last seven years, and a significant breathing spell in which TCC can continue publishing. This will allow board members time to take further steps to secure the magazine's future, including new marketing ventures, additional fundraising, and some restructuring of the magazine in order to trim costs of an already-austere operation. One result of decisions so far made can be seen in this issue, which is 24 pages instead of the usual 32 or 36; thorough coverage of the Anglican spectrum continues, of course, though curtailment of general religious news, and of space devoted to the church directory (reduced from two pages to one), was thought necessary to produce a less expensive issue. Further changes were due to be discussed by the board of the Foundation for Christian Theology (FCT), sponsor of TCC, at its annual meeting May 28, and the results will be announced later.

In the knowledge that more will be needed to ensure the magazine's continuance, the Fellowship of Concerned Churchmen, at its mid-April meeting in St. Louis, pledged an extraordinary \$20,000 matching grant to TCC—meaning that an additional \$20,000 must be raised among *CHALLENGE* supporters in the coming months for this grant to be obtained. Thus, we encourage any of our readers who have not yet given the magazine some extra financial help this year, or those who can afford to give more, to do so soon or in response to our next appeal scheduled for early fall.

A silver lining on the magazine's recent financial cloud is the fact that discussions between the FCC and FCT have sparked a proposal to join the two organizations, which, it was realized, have similar aims: each promotes traditional Anglicanism and unity among all who remain faithful to it. If negotiations now getting underway are successful, TCC will become a publication of the FCC, which has discontinued its previously-published magazine, *The North American Anglican Review (NAAR)*. All FCC members who had been receiving NAAR but not TCC have now been added to the *CHALLENGE* mailing list for the remainder of this year, by vote of both organizations. Plans also call for the continuance of several past FCC services, including the sermon series and the periodically-published directory of Continuing Church parishes. Further information about this will be made as developments warrant, but directors of both organizations are pleased at the prospect of demonstrating the unity they advocate, thereby strengthening and extending their joint mission.



Speaking for the first time to *Continuing Churchwoman* Bonnie Ivey, the wife of a priest in the Anglican Catholic Church of Canada, was serendipity: here was a most interesting person with all sorts of things to say—verbally and artistically—about being a traditional Anglican Christian. Presently curator at the Collins Gallery, Centre Culturel Louis-Hemon in Chapleau, Ontario, Mrs. Ivey has applied most of her time and talent since taking a bachelors degree in fine arts from University of Manitoba in the mid-1960s to raising children and, in her spare moments, to producing watercolor representations of wildlife, landscapes and other subjects, as well teaching art or pursuing advanced arts studies. It was on bus one day after finishing historical illustrations for a book when, in pondering what she would do next, the idea for collection of New Testament scenes in watercolor popped in her head. The result was something called "Encounters, group of works unlike anything she had done before. Her gouache illustrations have now been exhibited in a dozen locations, including in five Ontario cities and in Montreal. We are pleased to present a hint of her talent here—a hint because (unfortunately) we are not able to proffer all of her works nor the color she has used to bring them to life. We can hope the hint inspire some to take a closer look, or help give the exhibition wider exposure. Here, Mrs. Ivey talks about the thought behind the gospel scenes she has done, and the effect exhibition has had on viewers. - Editor

Encounters

— By Bonnie Ivey —

Many illustrations based on the Bible have been done centuries past, and some might wonder why I would attempt what the Old Masters accomplished so beautifully. My work in painting this series is an effort to present the truths about Jesus without the religious conventions we are used to seeing, based on the simplicity and directness of the original accounts. I wanted to avoid all the white gowns, and wimpy faces. People viewing some of the pictures have asked "Which one is Jesus?", and is just the effect I wanted. Nothing sets Him apart from men around Him, until He begins to reveal his authority, power, and compassion.



The Adulteress

When on display, each of the illustrations is accompanied by its own two or three paragraphs, to set the scene. I used the "Good News" translation because it is straightforward, and presents amazing in a new way to those who have read the King James' words for years. Each scene is composed as a stage director would set a scene. What people would be involved in this moment? What would convey the reaction to the scene? What time of day is it? What is the light source?

These are the most difficult to have ever done, because they have power—and this is not something I have put there—to draw me into the scene and make me feel what the people portrayed are feeling. Viewers likewise may find themselves drawn into or more of the scenes. Some are aware of personal nearness behind a scene. Other times it

rise up unexpectedly. An example of this is "Martha." When I finished her face, laid down my brush, and stepped back to view the work, I was stunned to see she was a self-portrait. I hastened to rearrange her features a little so my unconscious self-betrayal wouldn't be so obvious. But I had to talk seriously with the Lord then, about my being "anxious about many things."

A lot of women are drawn to this painting. Many of them seem to want to be Mary sitting at Jesus' feet, and instead find themselves rushed and resentful, even if their burdens are self-imposed, like Martha's. Jesus is saddened

when we refuse to bring our worries to Him and even make Him a target for our self pity. "Is it nothing to you, Lord?" Men, too, of course can fall into this trap. The joyful side of this scene, for me, is that Martha has that kind of close friendship with Jesus that lets her dare even to argue with him, to "point out his faults," and then receive his loving and gentle correction.

Here then is the relationship with a personal, loving God I have longed for; I have cried out to Him, He has corrected me, and we do it all in love for each other.

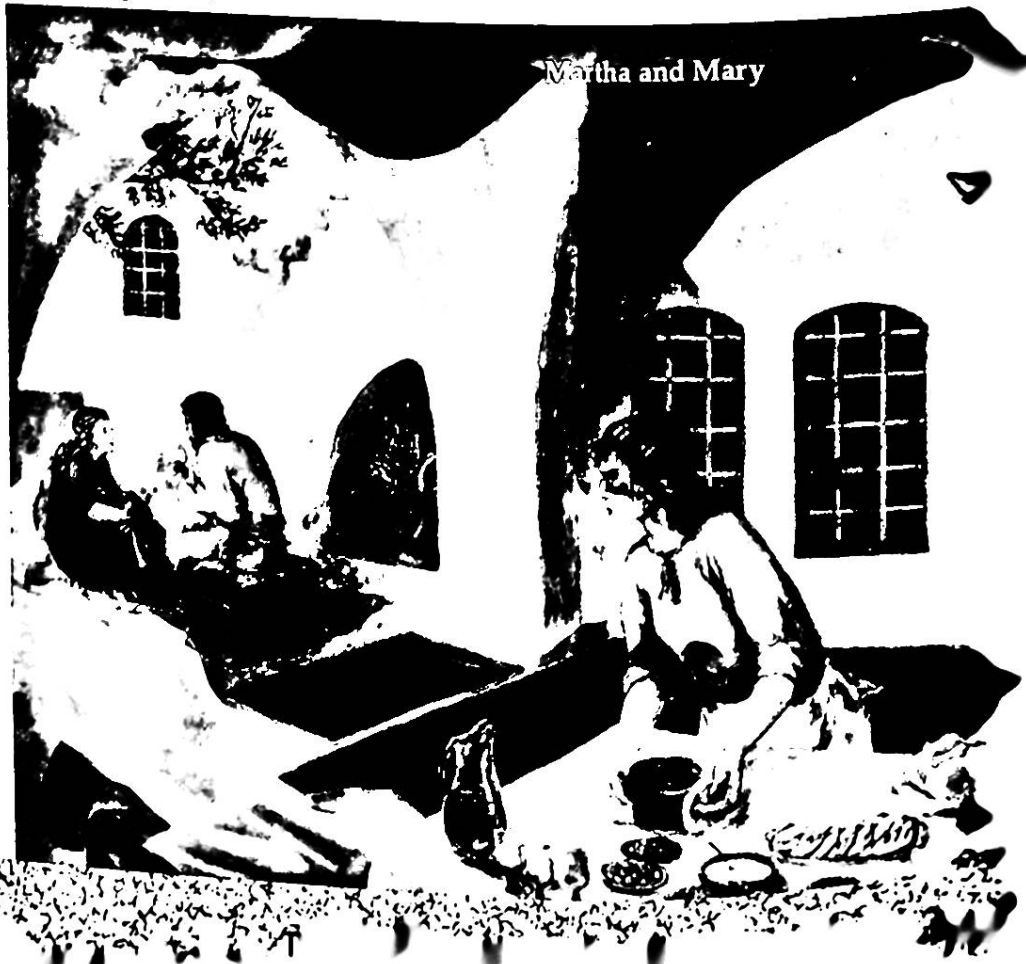
My personal favorite is "The Leper." It was inspired by a sermon preached by Bishop Robert Mercer, ACCC Metropolitan. This piece required some unpleasant medical research, as I attempted to be accurate without being nauseating. At the confirmation of our two younger sons,

the bishop read the story of the leper. Then he asked, "Do you know what leprosy is?" Daniel, the youngest, answered: "Your skin goes all yucky and then you die." "Quite right. Your skin goes all yucky and then you die. Well, boys, you are young and perhaps you don't know what it feels like to feel yucky *inside*. But there may come a time when you think you are too horrible, too bad, for Jesus. But Jesus is never afraid to touch you. You can always come to Him for your healing." This leper is an outcast, with no job, family or home, no human contact. He stumbles on his wounded feet to Jesus. What has he to offer? Nothing but his broken body and spirit. "Wash me, Saviour, or I die." We are all outcasts who can only look into the compassionate face of Jesus and ask for mercy. Our only hope is Jesus' love. The face of Christ is not clearly seen in this picture. I have only shown, or tried to show, the reaction on the leper's face as he looks into the eyes of Christ. I am not

The Hem of His Garment



Martha and Mary



Donnie Ivey

yet grown up enough to portray that fathomless compassion, that welcome, in the face of Jesus.

The picture which always gathers a crowd is "Peter: Walking on Water" (on the cover of this issue). It is the only one in which I allowed myself to attempt any "special effects." Is it that which attracts people? I don't know. Here we see the disciples struggling to get their boat under control. One man bails, two cling together in terror as this "apparition" approaches. The ropes are snapping with the force of the wind; the next big wave may capsize the boat, so one fisherman has been fighting to get the sail refastened. But he pauses—his companion Peter, in his bravest moment, is about to climb over the gunwale to



The Anointing



Peter's Denial



Cleansing the Temple

answer Jesus' invitation. Peter is about to learn a lesson meant for us all—"Keep your eyes on Jesus, not on the circumstances!" Sooner or later Jesus asks each of us to do something that just doesn't make sense to us, to trust in some impossible situation. We can obey His call or sit on the "safety" of the boat, and miss our miracle.

Doing this series has been like stepping out of the boat. The support of my family and a particular friend who prays with me have been very important; the out-of-town trips to exhibitions are difficult, particularly as the works must be transported in heavy crates. But I like to go to the show to talk with people and see what the Lord can do. The Lord is very humble because He stoops to do anything we wish to give him. Of course it is all His gift to us in the first place. I have offered Him these paintings. They are not great works of art. They are the best I can do. He graciously accepts them, and adds to them His presence to touch hearts. Seen one at a time the scenes make people think. But when the whole show is assembled it's

The Leper



The Crowds at Evening



cast of characters gathered on stage to tell their stories. Something begins to happen. People encounter Jesus. And, just as He sought a response from those He encountered during His earthly life, He seeks a response from each of us. What will be yours, and mine?

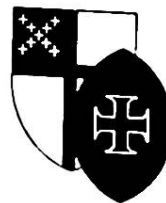
I don't know whether there is some greater plan for these works. I just go where the Spirit seems to lead. The exhibition has travelled to 12 or more distant locations; some art galleries, but mostly churches, colleges, classrooms or seminaries. Perhaps these will ultimately be published in book form with meditations. Or perhaps their destiny is to be discovered, dusty and neglected, in a basement, after hundreds of years of apostasy, and cause someone to turn back to the truth of the Scriptures. I will just continue to add to the collection, and leave the results to God. ■

ROCKVILLE-GAITHERSBURG, MD

**Traditional Anglican Church is
now forming in suburban Maryland**

- American Missal • Gospel Preaching •
- Biblical Teaching • Nursery and Sunday School •

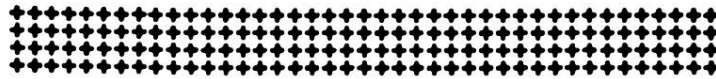
**For Recorded Information
301-961-1160**



FOUNDATIONS

Reporting the news of Anglicanism's largest traditionalist organization, the Episcopal Synod of America, with articles by the Rev. Dr. Peter Toon, the Rev. Dr. David Ousley, Dr. Thomas Reeves, the Rev. Samuel Edwards, Kathleen Reeves, the Rev. Dr. Jeffrey Steenson, and others. Edited by William Murchison; published ten times a year.

Send \$15 to:
ESA, 6300 Ridglea Place,
Suite #910, Fort Worth, TX 76116



What's The Word?

By The Ven. Dr. Carroll E. Simcox

God's Favorite Scripture

From my friend Sue Crown in Atlanta I received a very beautiful Christmas gift: the Psalter from the King James Version, in a slim and exquisite volume that invites caressing, manually and spiritually. The initial letter of each Psalm is in colorful calligraphy. I cherish it as coming from the giver and as in itself a thing of beauty and therefore a joy forever.

It happens (by which I always mean God so ordered) that while I was enjoying my first go-through of the book I came upon a comment on the Psalter by Rabbi Harold Kushner in his book, *Who Needs God*. (He doesn't end his title with a question mark, so I won't either. His point, I suppose, is that everybody needs God, so it's wrong to phrase it as a question.)

It may be that he's not the first person to say it, but it's new to me and it has wonderfully enabled me to deal as never before with the many ungodly passages in the Psalms. He writes: "I think I know which is God's favorite book of the Bible. It has to be the Book of Psalms. In the rest of the Bible, God speaks to us—through seers, sages, and prophets, through the history of the Israelite people. But in the Psalms, we speak to Him. We tell Him of our love, our needs, our gratitude."

*The Psalms are not God speaking to us.
They are we speaking to him.*

Yes, and we also speak to Him of our hates—for His enemies and our own, of our goodness and our enemies' wickedness, of their demonic pride and our saintly humility, of how God loves us and hates those reprobates. And there are many passages which we don't read to our children if we're trying to raise them as Christians. This we all know. But most of us don't know how to handle it.

Kushner goes on to say: "I once debated a fundamentalist minister on television on some theological issues I had raised in one of my earlier books. He tried to prove a point about the innate sinfulness of human beings by quoting Psalm 51:7: 'Indeed I was born in iniquity; in sin did my mother conceive me.' I said to him, 'Wait a minute. Even if you believe that the entire Bible is the word of God, accurately written down and accurately translated, it seems to me that you have to make an exception for the Book of Psalms. All those extraordinary poems of love and faith would be meaningless if God had written them Himself. That would make God sound like the rock star who needed two full-time secretaries to handle his fan mail, one to write it and one to read it to him.'"

I thank the Rabbi for opening my eyes to see the nature of the Psalter as never before. I don't know why I didn't see it from my first acquaintance with it. *Of course* the Psalms are not God speaking to us. They are we speaking to Him.

Now I can read Psalm 139 (in its first 18 verses by far the most influential Old Testament scripture upon my own life) without having to stop very sharply with verse 18 and let not my eye for a moment upon what follows, in which the writer boasts of the intensity of his hate for those who hate God. I can't believe that Psalm as a whole came from the same mind and pen. But now I see the Psalter as entirely man-to-Godward rather than as God-to-manward it makes no big difference to me who wrote what. Whoever he was, he wasn't God. He was a sorry fool, like wisest of us, and a poor sinner, like the best of us. If you tickled him he laughed; if you pricked him, he bled. Or she: Women fools and sinners too, therefore eligible to do such things as pour out their souls in curses and sobs and hallelujahs to the only One who truly sees all, hears all, understands all and loves all.

Whoever wrote Psalm 137 was obviously a captive in heathen Babylon, who had seen Babylonian soldiers amuse themselves taking Hebrew babies and bashing out their brains on stone walls. And he did not pray "Father, forgive them, for they know not what they do." He prayed that a day would soon come when somebody would take *their* babies and play the same game with them. We do well to protect our children from such literature. But God isn't trying to teach us through the Psalms how we ought to think behave. I believe He is encouraging us to be entirely open with Him and before Him, to be honest with Him, and thus honest with ourselves, about how we really feel and what we really want.

At least, the psalmists were that way. So being, they made possible for God to teach them better. It might be the best spiritual therapy for any of us to write our own psalms, leave nothing out. After all, it doesn't have to be for publication. Write it out, read it to God—aloud; then be still, and know that He God, and listen for the still small voice.



St. James School of Theology

Bachelors, Masters and Doctoral degrees

Recognizing Life Experience Credit, Transfer Credit, Credit by Examination and with work in Individualized Study Programs, Correspondent and Directed Home Study

For more information contact

The Rev. Robert L. Rector, PhD, Provost

1410 Lake Tarpon Avenue, Tarpon Springs, FL 34689

Phone (813) 938-5924 Fax (813) 942-1278

The St. James School of Theology is a religious degree-granting institution authorized by the Florida State Board of Independent Colleges and Universities

R.J. TOOMEY
CATHEDRAL
EMKA

ARTISTIC
ABBOTT HALL
CAVANAGH BREAD

Names you trust.

Plus...

BOOKS & BIBLES

10% OFF

RETAIL TO ANGLICAN PARISHES

T.L. Care Enterprises

6505 East I-35 Frontage Rd.

Shawnee Mission, KS 66202

913/384-4888

Call or write for a no obligation quote

Focus

Women Priests Measure Hits Parliamentary Skids

It now appears the Church of England's women priests measure has hit a snag in Parliament due to parts of the legislation seen as "messy and unfair," a development which at the least portends a delay.

Confirmation that the measure was in trouble came when Parliament's 30-member joint Ecclesiastical Committee held its first public meeting in mid-April to take evidence on the legislation from General Synod representatives. According to *Church Times*, the committee got no further than Clause 2—the section of the measure which precludes any succession of bishops opposed to priesting women. (Only bishops in office when the measure goes into effect are allowed to make a declaration barring women priests in their dioceses.) Neither the committee or Parliament can amend the legislation, but must accept or reject it as is.

Other parts of the measure, in addition to the potentially difficult Financial Provisions Measure, remain to be considered, meaning more evidential hearings and meetings than were expected, including one in May at which the Archbishops of Canterbury and York were to appear. A stronger possibility was seen that the committee could send the measure back to Synod as "inexpedient."

It thus appears that the Synod, if it hopes to get Parliament's approval, will be faced with making some changes, possibly through a supplementary action.

Some were hoping that women priests might be on the scene before the end of the year or early next year. Now, some view July, 1994, as the earliest possible time—rather than the latest, as previously thought—that the canon on women priests can be "promulgated" (made effective). However, some see the possibility of a much longer delay, in light of the time and procedures which may be necessary to amend or supplement the legislation in Synod.

The committee hearing was a "bruising day" for the measure's key General Synod supporters, including Prof. David McClean, who steered the measure through Synod, and Bishop Michael Adie of Guildford, who moved its acceptance on November 11. They faced strong criticism from the peers and Members of Parliament, and not only from committee members opposed to women priests (such as John Gummer, Patrick Cormack and William Powell). The deputy leader of the Liberal Democrats in the House of

are desperately anxious to get this thing through, but you are making it very difficult for us." Another supporter of female presbyters, Frank Field, the Labour MP for Birkenhead, earlier stated he may be forced to vote against the legislation because it is "nasty and vindictive" to those opposed.

The parliamentarians found the legislation too "vague," and unjust in its failure to provide any formal protection for those unable to accept women priests, said the story. In this, they argued, it differed from the House of Bishops' Manchester Statement last January, which acknowledged that two positions existed in the church, and suggested provisions for those opposed. However, as Bishop Adie was compelled to admit during questioning, even the traditionalist provisions outlined by that statement are not enshrined in legislation and could be withdrawn at any time.

The findings underscore what traditionalists like the Rev. John Broadhurst, chairman of the Forward in Faith organization, have been saying. Broadhurst earlier declared that this was "the first time since the Elizabethan Settlement that one party [of the Church] has adopted and prosecuted an issue which effectively means it can outlaw its opponents. We have been actually dispossessed in our own church. Whatever the intention, both Catholics and Classical Evangelicals are being denied a place. Without serious action both traditions will inevitably die out." With something like a third of the C of E believed to be against the women's measure, provisions set forth for dissentients in January's Manchester Statement were declared inadequate by Forward in Faith, which wants a separate system of episcopal oversight for its adherents, in essence a "church within a church," with some even advocating a separate province in the C of E overlapping the provinces of Canterbury and York.

In the wake of the committee hearing, "there are increasing signs of panic over the measure," said one orthodox English priest, who interprets the latest events as meaning that liberal church leaders "will be forced to negotiate" seriously with traditionalists to better meet their needs.

Meanwhile, he said, the imposing hand of Parliament—

Wales Moves Closer To Women Priests

The Anglican Church in Wales has taken another step toward ordaining women priests, approving on second reading a bill to admit the innovation, which must clear a third reading next year to become final.

The bill, which needed a simple majority to pass, was approved in April by a vote of 199-97, with three abstentions, at a meeting of the church's governing body in Lampeter, Wales.

Concern about strife in the Church of England since it approved women priests, however, has created doubts about whether the Welsh bill will pass the decisive vote next year, when a two-thirds majority will be required. Five of six Welsh bishops support women priests, but about a third of clergy are thought to be against. A recent survey of newly ordained clergy showed that more than half were opposed.

Sources: *Anglican Journal*, *Religious News Ser-*

KEEPING THE HEAT ON FOR THEIR CAUSE. Orthodox clergy and laity from all over England gathered at London's Westminster Central Hall in early May for a mass rally in opposition to the women priests measure, sponsored by Forward in Faith. The rally, which included an act of worship, concluded with a march to Lambeth Palace, where children of those participating handed in a petition for the Archbishop of Canterbury, and released 1,000 yellow balloons featuring Forward in Faith's logo. Photo by Nick Gauding

CHELMSFORD



BATH & WELLS



particularly if it were to reject the measure—is likely to provoke further cries among some for disestablishment of the Church of England, a movement which again seems to be gathering steam.

For its part, the Movement for the Ordination of Women feels positively ignored, complaining that "so much attention" is being given to opponents that "there is an impression of a lack of enthusiasm for women's ordination."

Roman Option Hopes Dimmed

Pressure on English bishops to more realistically address the ongoing crisis in the C of E also has been raised a notch by a new group called "Reform," an Evangelical resistance movement endorsing the limiting of support to the diocese as one of its tactics. Over 20 clergymen are serving as the organization's founding council. The charter members, all "mainstream Evangelicals from larger churches," advocate capping donations to central church funds, as some parishes are already doing, to help fulfil their aim of arresting "theological liberalism" in the church and returning it to its apostolic roots and evangelistic mission. Diverted money would be released for projects which include church growth and church planting.

On another front, however, it seems English bishops have less reason to worry: the earlier-predicted exodus to Rome by a significant segment of Anglican clergy may instead become a trickle.

One Reform leader, the Rev. Philip Hacking, vicar of Christ Church Fullwood in Sheffield, foresees the ordination of practicing homosexuals as the next major issue in the church. And, if the C of E cannot be recalled from its move away from the authority of scripture, he envisions the possibility that an Anglican Evangelical Church may be formed in England.

Despite a sympathetic statement from the Vatican telegraphing openness to Anglican defectors in England and early reports of a generous offer, the Roman Catholic bishops of England and Wales issued a more sobering and limited set of guidelines, dimming hopes of some Anglican priests that a move to Rome would be relatively simple. Original estimates that 500-1,000 C of E clergy would pursue the "Roman option" have been not just trimmed but "decimated," according to one orthodox Anglican cleric.

Among others associated with Reform are the Rev. Tony Highton, rector of Hawkwell in Essex, a Synod member and founder of Action for Biblical Witness to Our Nation (ABWON), and the Rev. David Holloway, vicar of Jesmond on Tyneside, author of a discussion paper on the issues raised by the organization.

While some English traditionalists hoped to take refuge in an Anglican-rite body within Roman Catholicism following the C of E's vote for women priests last November, the April 23 statement said that the goal must be "eventual total integration" of former Anglicans into the Catholic Church, and that Anglican clergy who want to become Roman priests must (if selected as candidates) undergo "absolute ordination"—despite the fact conditional ordination was seen as necessary by former Bishop of London Graham Leonard, original proposer of the Anglican enclave (who reportedly will still seek orders in the Catholic Church). The Catholic bishops' statement reinforces the fact that Rome does not recognize Anglican clergy as "Catholic priests of

Church lawyers say that the payment of a quota or parish share to the diocese, and thence to General Synod, is voluntary; there is no contractual or legal obligation to pay.

the historic apostolic church."

Though some temporary measures to facilitate the transfer of parishes may be allowed, the statement said individuals or groups of Anglicans, including clergy, seeking membership must first "follow a process of reception which includes appropriate catechesis leading to the rite reception."

The result differs markedly from more generous arrangements previously reported to be taking shape in negotiations, which included the probability of conditional ordinations, a national network of former C of E parishes allowed to retain aspects of Anglican liturgy, with many keeping their existing vicars (including married ones, under limited conditions; it is now said each married cleric would need a dispensation from Rome before entering Catholic priesthood). A warning was in fact inherent in the earlier statement from the Vatican, which, despite its welcoming tone, indicated it was not enough to make the switch just because one opposed women priests. The Roman Catholic Bishop of Portsmouth, Crispian Hollis, was quoted as commenting that "The Catholic Church is not a flag of convenience. It is not something you can change to just because it suits you. To make that change requires a profession of faith and that includes accepting the wholeness and authority of the Catholic Church."

Following the Catholic bishops' report, the Rev. Peter Geldard, chairman of the Anglo-Catholic Group in Synod and a leading spokesman for Forward in Faith, seemed to see the possibility of a further evolution of the opportunity for Anglicans, in saying that, "As one of those privileged to participate in the discussions with Cardinal [Basil] Hume [of Westminster] from the beginning, I can say unequivocally that nothing has been decided which was unexpected and what has already been agreed is more than I imagined was possible at this stage. Clearly more details and 'practicalities' still need to be worked out; but it is (and surely was) unrealistic to expect more at this early stage..."

However, another traditionalist cleric termed the outcome of the Catholic bishops' meeting "a severe disappointment." The general feeling is they've gone out of their way to be courteous to the C of E bishops...I think they've missed the mark, frankly." He predicted that the switch to Rome will be a difficult option under these conditions for perhaps only a few hundred C of E clergy, most of them retired and on

Romeward movement immediately after publication of the statement was limited to a female government minister who left her parish in the London diocese, St Matthew's.

In any case, the Catholic bishops also agreed to join with Anglican bishops in forming an earlier-proposed joint commission to "assist the two churches in working closely together to resolve any difficulties that might arise" as some Anglicans pursue the change in affiliations, in the words of the *Venue Press Service*. The move is apparently part of an attempt to deal evenly with both the Anglican Church and the potential defectors. The Vatican recently reiterated that "search for...full, visible unity will continue" with the Anglican Communion, even though the ordination of women constitutes "a serious obstacle to the search."

Sources in addition to those named in the story include the *Church of England Newspaper*, *Eremos Odos*, *Episcopal Service*, *Christian News*, *The Times*, and *The Daily Telegraph*.

"Official" Anglicans Find Consequences To Parting From Universal Church Welcomes From RCs, Orthodox, Withdrawn

In the wake of the Church of England's vote to ordain women priests, Anglican pilgrims visiting Israel have been encountering difficulties at some of the holy sites, where Roman Catholic Franciscans no longer allow Anglicans an altar inside their churches at which to celebrate an Anglican Eucharist.

Church Times reports that Roman Catholic authorities have been approached about the problem, apparently most evident around the Sea of Galilee.

The Rev. Robert Marshall, the London diocesan communications officer, who led a tour before Christmas, said the problem was beginning then. "I feel that Anglicans will find it increasingly difficult. Christian tour operators need to be aware of a change of mood. Mass in a church building is now difficult, and it's hard to find an altar around the Sea of Galilee, though in Jerusalem there are churches where it's possible. Among Anglicans, Anglo-Catholics are unique in wanting a daily mass, so they are the ones affected."

Meanwhile, the Orthodox Church in Cyprus rescinded its offer to host a meeting of the Anglican/Orthodox Joint Doctrinal Commission, as a result of the C of E's decision to admit women priests, reports *The Living Church*. The meeting was due to be held in May, and it was not clear at deadline what other arrangements would or could be made.

On another front, Archbishop of Canterbury George

ARCHBISHOP GEORGE CAREY admitted that "hopes for organic unity seem to have faded" between Anglicans and Roman Catholics as a result of the ordination of women within Anglicanism, which Carey strongly supports, and complained that the innovation is also causing some to consider leaving the C of E.



Carey, in an apparently somewhat surprised but resigned tone, told a group of ecumenists recently that "hopes for organic unity seem to have faded" between Anglicans and Roman Catholics, in light of the advance of women's ordination within Anglicanism, which Carey strongly supports. He said frustration and disappointment have overtaken the dialogue between the two churches, and that the split has become more pronounced by the desire of some Anglicans to become Roman Catholics. "Anglicans cannot pretend to be anything other than disappointed by the Vatican response" to the Anglican-Roman Catholic (ARCIC) dialogues, he said, adding that some Roman Catholics are "confused and disoriented" by the movement among Anglicans to ordain women priests. The Vatican recently stated its willingness to continue dialogue with Anglicans, but reiterated that women's ordination remains a "serious obstacle" to the search for visible unity.

A short time later, according to *Church Times*, Dr. Carey also criticized those who would leave the Church of England because "their own particular point of view is not upheld by the Archbishop or someone else" for the "damage" they cause to Christian unity.

"Nice Guy" Elected Archbishop Of Sydney

The Rt. Rev. Harry Goodhew, a conservative Evangelical expected to tread more gently on the women priests issue, has been elected Archbishop of Sydney, to succeed the now-retired Donald Robinson, who was outspoken in his opposition to the Australian Anglican Church's move last November to allow women priests.

Termed a "quietly-spoken pastor," Goodhew, 62, has been bishop of the Sydney diocese's southern region of Wollongong since 1982, reported *Church Times*. His election was widely regarded as a compromise after a struggle between more polarized candidates. His win over another Sydney assistant bishop, the Rt. Rev. Dr. Paul Barnett, a staunch Evangelical, in the final election synod ballot was decisive. Goodhew was enthroned April 29.

Not a "party person," Goodhew is "a tolerant, self-effacing man who has been hailed by the Australian press as the 'nice guy' candidate," said the story. His predecessor, by comparison, was a strong, international voice for apostolic order, who denounced women priests as unbiblical.

While Goodhew says he is not "at the present time" a supporter of women priests, he stressed he had always supported the role of women in non-priestly ministry, and appeared anxious to reduce tensions with the rest of the Australian Church over female clergy. He said he wanted his diocese to be known as a place in which women were respected, honored and appreciated, "even if at this present time that role of priesthood is not open to them."

Goodhew's election apparently ends speculations that Sydney, the Australian church's largest and most powerful diocese, could distance itself from the wider church and pursue a new, independent evangelistic initiative — possibly even (one informed source said) becoming a *de facto* parallel, traditionalist jurisdiction in Australia by attempting to plant new churches outside the geographical boundaries of the diocese. Such a venture, says this informant, would have been most likely had another candidate succeeded, the Rev. Phillip Jensen, the vigorously Evangelical pastor of a large congregation near the University of New South Wales. Goodhew "is very firm on the ordination issue; he will not change," said another seasoned Australian cleric. But he "is *not* going to lead Sydney out of the [Anglican Church of Australia]...I think the bottom line about Goodhew is 'business as usual.'"

In Wollongong, an industrial area hard hit by the recession, Goodhew was instrumental in establishing programs for the unemployed, and joined forces with the Roman Catholic bishop to protest the closure of a big employer in the area. He is also well regarded as a pastor to clergy, *CT* said.

Raised in Sydney's inner western suburbs, Goodhew was originally trained as an accountant. Married with four children, he studied theology at Moore Theological College, was ordained in 1958, and spent 18 years as a parish priest in Sydney, Brisbane and Wollongong before becoming Archdeacon of Wollongong in 1979. Among other things, he is current vice president of the Australian Church Missionary Society.

Connecticut Continuing Parish Loses Court Fight Over Property

After a seven-year court battle, the Connecticut Supreme Court has refused the bid of a former Episcopal Church (ECUSA) congregation, now part of the Continuing Church, to retain its parish property.

Trinity-St. Michael's, Fairfield, broke from ECUSA in 1986, citing revisionist trends including women priests and a doctrinally deficient new prayer book, and affiliated with what is now the Province of Christ the King. The diocese in turn filed suit to regain control of the church property.

In the wake of the decision, the 100-family congregation has petitioned the state supreme court to rehear the case, said the rector, the Rev. Rocco Florenza, and there is even a "slim possibility" of an appeal to the U.S. Supreme Court.

But meanwhile the traditional Anglican flock has lost the church on Tunxis Hill Road to the ECUSA Diocese of Connecticut and a rival Trinity-St. Michael's group which remained loyal to the diocese and has been worshipping in nearby Bridgeport. Since the loyalist group is reportedly small — no more than 30 — it is unclear whether there are sufficient numbers to maintain the building now that it has been recovered, especially as it will likely need repair work. An unconfirmed report states that Bishop Arthur Walmsley of Connecticut has already cited the possibility that the facility may have to be closed (and presumably sold) if there is inadequate support. One source suggested diocesan consideration of that course of action may be affected by the fact that even the members of the rival Trinity group have retained use of the

1928 prayer book and have had no truck with women priests, making them the sort of "loyal" Episcopalians the liberal hierarchy is disinterested in perpetuating.

The state supreme court decision upholds a 1991 Connecticut Superior Court ruling that the parish property and endowment fund (amounting to around \$750,000) are held in trust for the Episcopal diocese. In a prepared statement, Connecticut Diocesan Chancellor Edwin G. Hebb, Jr. said, "I am pleased that the hierarchical polity of the Episcopal



Trinity-St. Michael's Parish, Fairfield, Connecticut

Church was recognized." Florenza claims that the diocese's legal expenses have been about as much as the endowment, though the total cost to the parish is not yet known.

Notably—contrary to what the congregation's lawyers had argued—the court ruled that an "implied trust" in favor of the diocese and general church existed from ECUSA's founding in 1789 and thus at the time Trinity-St. Michael's was established—long before it was expressly set forth in the so-called "Dennis canon" adopted by the Episcopal General Convention in 1979. (That contention stands in contrast to White and Dykman's authoritative work on ECUSA canons, which states that the Dennis canon introduced a new concept.) The written decision also makes no reference to the congregation's additional argument that the conditions under which the parish had originally affiliated with ECUSA had changed dramatically, and that any contractual or trust relationship was breached and abnegated by the national church's admission of women priests and other liberal doctrinal innovations.

Florenza said the congregation's request for rehearing of the case—unlikely to be granted—is on the basis of the latter argument, as well as on its claim that the court created a new test in this case, ignoring the test it had used in a previous ruling involving a Methodist congregation; in that instance, the court employed neutral principles of property ownership, a basis which has received support in a prior U.S. Supreme Court case, according to Florenza.

Meanwhile, the traditionalists still face a countersuit from the diocese, apparently alleging that some of the endowment funds may have been misused, a charge denied by Florenza. He noted that the Connecticut attorney general "found no basis for such an allegation," something that is a matter of record in the state superior court.

However, Florenza indicated that he and his people have little interest in further litigation and would welcome signs that ECUSA is ready to end court action. "If there is to be any grace in any of this," he said, "it could well be for [us] to go our separate ways and bury the hatchet....It's time to get on with things."

"Firmly Committed"

Dismayed by the result but undaunted, the ousted congregation remains "firmly committed" to maintaining the faith in its historic Anglican expression, thus remaining in communion with likeminded believers and with the Universal Church, says Florenza. "It's no secret that ECUSA dreads the existence of the Continuing Church," he added, "and it's interesting to note that we have grown as a congregation considerably since the court decision. It's good to be free."

While making plans to erect a new church building, he and parishioners have gratefully received hospitality from the First United Church of Christ on Clinton Avenue in Bridgeport. Senior Warden James M. La Sala told First United's pastor, the Rev. Anthony Szilagyi, that parishioners were "overjoyed" and considered it a "small miracle" to be able to begin worshipping in late March "in a lovely and spacious church with a beautiful organ and Sunday School facilities at our disposal." At the first coffee hour there, he said, there was "a feeling of exodus—that we are beginning journey to a promised land—to our new church—and our first stop is a wonderful oasis where we have been welcomed by true and loving Christians."

"We have much to be grateful for," parishioners were told by Fr. Florenza, who has also been provided office space at the host church. "We have the faith, a good solid congregation (huge in Episcopalian terms), a choir that can sing and harmonize and one of the most talented music directors in the area...a large and growing Sunday School, complete with dedicated and talented instructors and a professional, experienced school superintendent..."

More recently, the congregation also adopted a fitting new name: the Church of the Resurrection.

In addition to interviews and the court's written decision, sources for this article included: *Connecticut Post*, *Fairfield Citizen-News*, and *Religious News Service/Christian News*

Two Suffragans Consecrated For EMC, Though With Unexpected Supporting Cast

By Charlotte Hawtin

Two bishops were consecrated as planned for the new Episcopal Missionary Church (EMC) in late March, though without leading orthodox bishops of the Anglican Communion that EMC had expected would take part as co-consecrators.

Instead, joining EMC Presiding Bishop A. Donald Davies in consecrating Fr. S. Patrick A. Murphy and Canon Leo J. Combes as suffragan bishops in Oklahoma City March 26 were two prelates from one of the Continuing Church's smallest bodies, the Anglican Rite Jurisdiction of the Americas (ARJA). They were Robert Q. Kennaugh, Archbishop Emeritus of ARJA, and its current Archbishop, Stephen H. Clark, both Texans.

Word that the overseas bishops would be unable to come was accompanied by "deep regrets and expressions of support," according to EMC spokesman, Canon Philip A. Lewis. But, said Lewis, the failure of any traditional Episcopal Church (ECUSA) bishops, either active or retired, to participate "disappointed us very deeply." EMC's predecessor body, the Missionary Diocese of the Americas, was created by bishops and others connected with the Episcopal Synod of America (ESA), ECUSA's largest conservative organization. The Missionary Diocese became the EMC, a traditional Anglican body fully separate from ECUSA, just last November.

In the end, it was ties of friendship formed many years ago between Bishop Davies, formerly Episcopal Bishop of Fort Worth, and Bishop Kennaugh, who had been a priest with Davies in ECUSA, that brought them together for these consecrations, witnessed by some 250 persons, according to Lewis.

The larger Continuing jurisdictions, the Anglican Church in America (ACA), the Anglican Catholic Church (ACC), the United Episcopal Church of North America (UECNA), and the Province of Christ the King (PCK), were not approached to co-consecrate, though UECNA Bishop Robert Hawn of Oklahoma City and former PCK Bishop George Stenhouse attended the ceremony. Also present were three other prelates—Jean Pierre Meshew, Donald Perschall and Walter Gerth—from a nascent body (mistakenly identified in the program as the ACA) which recently joined hands with ARJA; the two groups jointly have signed an intercom-



NEW EPISCOPAL MISSIONARY CHURCH SUFFRAGAN BISHOPS Patrick Murphy (left) and Leo Combes (right) with the chief consecrator, EMC Presiding Bishop A. Donald Davies, immediately after the consecration service March 26 in Oklahoma City.

munion agreement sent to seven traditional jurisdictions by the EMC.

Mixed Reactions

Outside the EMC, there was considerable surprise at the identity of the co-consecrators in light of earlier-announced expectations, though certainly no one questioned the worthiness or suitability of either Murphy or Combes.

Reaction from the larger Continuing jurisdictions was polite, if distant. Deploring the proliferation of Continuing Anglican bishops, Archbishop Falk, ACA primate, said nonetheless that "they know best what their needs are." This view was echoed by Bishop John Cahoon, ACC ecumenical officer, and Bishop John Gramley, UECNA presiding bishop.

Some pundits of both ECUSA and the Continuum were less kind, with one observer calling the consecrations "preposterous, and unbelievable." By his actions, said one source, "Davies became a classic Continuing Church bishop—He'll fit in perfectly!" One Episcopal Synod source said he did not think most ESA members "knew or cared" about the co-consecrators, because—while EMC remained the most favored of the Continuing Churches among Synod members—many consider it to "have left the Church" since it is outside ECUSA, despite the fact that many of the same people would concede that it is actually ECUSA which has parted from the historic Church.

In view of EMC's co-consecrators, some Continuing Anglican observers reminded of EMC's past rejection of the "Continuing Church" label, based on the fact that Bishop Davies, "unlike bishops of the Continuing Churches, is a duly consecrated Episcopal Bishop," as ESA's *Foundations* put it recently. In a letter to the editor of that publication, the Rt. Rev. Bruce Chamberlain, bishop of the ACA's Diocese of the Northeast, pointed out that the Traditional Anglican Communion—of which ACA is a part—encompasses two bishops consecrated within the "official" Anglican Communion, Charles Boynton, former Bishop of Puerto Rico and Suffragan of New York, and Robert Mercer, former Anglican Bishop of Matabeleland, Zimbabwe, who now leads the Canadian Continuing Church, the Anglican Catholic Church of Canada. Joining both prelates for con-

ditional ordinations of ACA bishops in late 1991 was Bishop Robert Mize, an assistant bishop in the ECUSA Diocese of San Joaquin, and former Bishop of Damaraland in Southern Africa.

The Episcopal Synod's new director, Fr. Samuel Edwards, who preached at the Oklahoma service, was supportive of the consecrations and of the new EMC bishops. "It's difficult for me to see how they could have made a better choice," he said. Admitting that the consecrations might be viewed differently in other parts of the ESA, he was still "enthused about the whole thing." Edwards said he was unaware of any concern about the co-consecrators. "In point of fact they were chosen, despite size" (of their jurisdiction) because "their orders were indisputable."

Intercommunion Awaits Response

While the EMC recently sent "Bonn type" intercommunion agreements simultaneously to seven Continuing bodies and has received positive response from the ARJA consortium, it is likely that further agreements will take considerable time. The ACA, ACC and UECNA must all process the offer through committee and convention or synod before signing an accord. Each jurisdiction has referred the request to the appropriate starting place and several groups have made additional inquiries to flesh out just what the agreement means in fact. Of interest to some was whether the accord meant that signatories would avoid engaging in local rivalries or sheep-stealing. It is already known that the agreement would initially be bilateral, between the EMC and a particular church body, and not between all signers of the concordat. Reaction to the intercommunion agreement by the PCK, traditionally a loner jurisdiction, and one other body, is not known at this time.

"Community" Church Phenomenon

While in Oklahoma City, the EMC welcomed into its fold the Community Church of the Redeemer, a relatively new, formerly independent Anglican congregation blending "evangelical, charismatic and liturgical aspects of church life," according to an EMC release. Shortly after the consecration, the EMC's three bishops administered confirmation to 150 parishioners of Redeemer. The church's two clergymen, ordained deacons in 1992, were ordained priests in April.

It was "a wonderful five days," Bishop Combes said of the consecration and confirmation services. Combes was intrigued by the folk-style music and liturgical dance offered at Redeemer, and though "it's different than what I'm used to," he indicated church leaders view it as a sign of vigor and growth rather than a divergence from what EMC is primarily intent on continuing. Combes says Redeemer, which leases one end of a mall for its worship space, will shortly present another huge class for confirmation.

The attraction of Anglicanism has been strong for a number of the more charismatically-oriented "community" churches, which have essentially "read" themselves into Anglicanism. Across town in Oklahoma City, the UECNA has also taken in a large community congregation, the Church of the Holy Spirit. Likewise, ECUSA has been attractive to some community churches, with one of the more memorable being a huge congregation in Valdosta, Georgia.



The Sanctuary of St. Mary of the Angels, Hollywood, California.

Prominent West Coast Parish, Its Mission, Affiliate With TAC

A flagship Continuing Church parish in California has voted overwhelmingly to leave the Anglican Catholic Church (ACC) with its Las Vegas mission, citing in part ongoing "interference" by ACC officials with the parish's efforts to broaden ecumenical contacts with other traditional Anglicans.

The 160-member St. Mary of the Angels, Hollywood, and its 20-member mission, St. Edward the Confessor, have been received as a small group into the Traditional Anglican Communion (TAC) under a special clause of the TAC concordat, which will allow the two congregations for a time to have episcopal oversight from a bishop they are familiar with, Archbishop Louis Falk—the former head of the ACC—who is now primate of TAC and of its U.S. member body, the Anglican Church in America (ACA).

The April 25 action follows a preliminary parish meeting and establishment of an ad-hoc committee on the matter earlier this year.

The information officer and official spokesman for the ACC, the Rt. Rev. John Cahoon, had no comment on the departure of the two congregations or their priest, the Very Rev. Gregory Wilcox.

Fr. Wilcox, rector of St. Mary's, told *TCC* that "It was our hope to remain within the Anglican Catholic Church, not because we disapproved of the [1991] Deerfield Conference [at which part of the ACC joined with the American Episcopal Church to form the ACA], but because we believed that it was best for us to work for unity among traditionalists where we were. Sadly, it seems that this will not be tolerated within our former diocese" (the Pacific Southwest). "To remain true to the traditions of Anglo-Catholicism, we have found it

necessary to remove ourselves from the growing sectarianism of the [ACC]."

Asked for an example of diocesan interference, Wilcox claimed that the diocesan chancellor attempted to block the parish's plans to host Archbishop Albert Haley, head of the Anglican Catholic Church in Australia (ACCA), for its patronal festival last year, due to the fact that ACC leaders had chilled relations with the ACCA over an earlier dispute. Haley was to serve as celebrant for the patronal Eucharist, while the chancellor's letter on the subject "boiled down to a prohibition against even letting him in the building," Wilcox asserted. Upon making further inquiries to the ACC ecumenical officer (Bishop Cahoon) and the editor of the ACC's *Trinitarian* as to whether or not the ACC and ACCA were out of communion, Wilcox was told it was "nothing official," and there were no formal documents to that effect. Thus, diocesan officials were "threatening me with disciplinary action on unofficial grounds because [ACC Archbishop William] Lewis doesn't like Haley," Wilcox said. The parish informed Cahoon that the event would proceed as planned.

Leaders of St. Mary's were also disturbed by the diocesan standing committee's response—or lack of it—to their written petition for an hispanic group informally meeting at St. Mary's to be officially established as a diocesan mission, also proposing terms for the parish-mission relationship. Wilcox said the proposal was aimed at "salvaging something" of the hispanic work already underway, as "tensions had become acute in the parish" over "behavioral problems" exhibited by the hispanic priest in charge of the group. The priest had been earlier received from the Roman Catholic Church by the late Bishop Richard Willars, ostensibly after a background check. Rather than directly addressing the parish's petition, a witness claimed the standing committee's discussion focused on allegations that Wilcox, a native Texan, and his congregation as a whole, were racist in their treatment of hispanics. When informed of these remarks, the parish voted to withhold its tithe until the issue was resolved. This evoked a letter from Archbishop Lewis accusing Wilcox of ignoring his canonical responsibility.

Later, in a curious series of events, the hispanic priest was suspended by the diocese's episcopal visitor, Cahoon, after it was learned from local Roman Catholic officials that the priest had been defrocked in that church for behavioral problems and offenses similar to those experienced or suspected at St. Mary's—but was immediately reinstated by Lewis, who later claimed that Roman authorities were not forthcoming with him when he made the same contact as Cahoon and Wilcox had earlier (perhaps implying that no official documents had been received). However, according to Wilcox, the chancellor of the Roman diocese of Orange claims Lewis has known since last December "the full extent of the serious nature" of the priest's problems. Sources say Lewis later had private investigators look into the case, and their report has been complete since early this year. Wilcox told *TCC* that, as far as he knew the hispanic cleric was still functioning in the ACC, and speculated that perhaps Lewis intended to leave the matter up to the Pacific Southwest's newly-elected Bishop, David Seeland.

It was the latter, says Wilcox, who tipped the scales in the parish's decision to depart the ACC. Seeland attended mass at St. Mary's the week prior to, as well as the day of the congregational meeting; on both dates he was told by

parish leaders that his request to preside at the meeting would not be honored. The basis for the denial was the belief, affirmed by the parish in a series of resolutions over the last two years, that Lewis illegally seized the reins of the ACC at the 1991 Provincial Synod in Charlotte, North Carolina. Thus all of Lewis' actions—such as authorizing the election at which Seeland was elected—are seen by parishioners as having no effect.

Excluded from the parish meeting, Seeland handed Wilcox an already-prepared "writ of suspension and inhibition", signed by himself as bishop-elect. When the senior warden read the writ at the meeting (which Wilcox did not attend), the effect was felt even among those few members who were still unclear on all the issues, Wilcox said. "All it did was hasten the vote to leave," he commented. With some 80 adult members present, only two persons dissented from the decision. He said congregants in both the parish and mission are happy about the new affiliation. "We are determined to work for unity among Anglican traditionalists," Wilcox said. "This is a goal we share with the members of TAC."

ACA Priest Suspended For Advocating Women Priests

A priest of the Anglican Church in America (ACA) who stunned his traditional brethren recently by promoting the ordination of women has been suspended by his bishop and ousted by the vestry of his parish.

The Rev. J. Glenn Dulken, who had been rector of St. Timothy's, Charlotte, North Carolina, said in an April 4 letter that he felt he was being led by God, through a number of "revelatory experiences," to accept, as well as fight for, women in the priesthood. While this stance, he noted, was in line with the position held by about one-half of the "official" Anglican Communion, he conceded it was "dramatically at odds" with ACA teaching. "As a result of my preaching and standing in this truth, and for certain procedural infractions, such as not contacting the Archbishop first," he said he had been suspended and inhibited from all priestly functions by Archbishop Anthony Clavier and the standing committee of the ACA's Diocese of the Eastern U.S.

Shortly thereafter, it was reported that Dulken attempted to retain control of the parish building, going as far as to change the locks, and celebrated a mass in defiance of the bishop on one Sunday, with about 16 persons present.

Following that, Dulken said he was "withdrawing temporarily" from St. Timothy's while parishioners "decide who you are, what you are, and who you wish your priest to be." He claimed that the parish "stands almost unanimously behind the ordination of women" and "is now divided only by misunderstanding, and procedure, and influence from outside the parish. I have promised you that I would fight the battle for the ordination of women with you, shoulder to shoulder, but I have also said that I will not fight a battle with two fronts, the denomination and at the same time members within our own parish." One source reported that a female parish leader had felt a call to the priesthood, and that Dulken was seeking to have her vocation endorsed by the vestry as part of the canonical process of seeking recognition by the diocesan bishop for her as a postulant.

The St. Timothy's vestry responded by acting to dissolve its relations with Dulken. Three area priests have been

conducting Sunday services on a rotating basis for the parish, pending appointment of a priest-in-charge or the call of a new rector. There is also a possibility of discussions with another ACA congregation in Charlotte, St. Clement's, founded a year ago by several dozen former members of St. Timothy's, suggesting that the two churches might consider sharing the services of St. Clement's vicar, or even unite.

The situation at St. Timothy's had been monitored by church representatives for some months, due to Dulken's rather unorthodox ministerial approach, centered around the 12-step program for overcoming addiction; reportedly, a number of parishioners are recovering alcohol or substance abusers. Of his own newfound support for women's ordination, Dulken explained that "I believe in the God of our Creeds, and it is my firm belief that God is Spirit, and male and female in nature and more, above human gender, that God created us male and female in God's own image, and that women as well as men have indeed been called by God to represent God in the priesthood. I believe that the only force hindering this mutual calling is several thousand years of manmade tradition which has, across the board, kept women in a less-than position. In some matters this oppression was subtle, but in most areas it was very overt. I do believe that it is Christ's will that the Church be the leader, and not the foot dragger, in bringing justice into this world, and that men and women representing Christ is very much a part of God's will."

At the time of writing, Dulken's future plans were not known, though there was speculation he would apply to the Episcopal Church.

Three weeks after Dulken was no longer at St. Timothy's, Archbishop Clavier, ordinary of the Diocese of the Eastern U.S. as well as head of ACA's eastern province, visited the parish and confirmed a class of 22 persons in what was described as "a splendid service."



THE RT. REV. ROBERT W.S. MERCER, Bishop Ordinary and Metropolitan of the Anglican Catholic Church of Canada (ACCC), and *CHRISTIAN CHALLENGE* Editor Auburn Faber Trayclk received Charles F. Boynton Awards for "distinguished services on behalf of a unified Anglican Continuum" at the Fellowship of Concerned Churchmen's (FCC) biennial meeting in St. Louis April 17. The awards are named for the former Episcopal Bishop of Puerto Rico and Suffragan of New York; Bishop Boynton is now part of the Anglican Church in America, the leading U.S. Continuing Anglican body. Mercer, the newly-named FCC patron, is a distinguished member of the England-based Community of the Resurrection and the former Bishop of Matabeleland, Zimbabwe, within the "official" Anglican Communion. He is a founder of the Traditional Anglican Communion (TAC), and a "champion of unity within the Continuum." For seven years, Trayclk has been editor of the *CHALLENGE*, part of the mission of which is to "work the unity of the Church under Christ." She holds a bachelor of journalism degree from the University of Texas, and paralegal certification from Southwest Texas State University. Her past experience includes reporting for secular and organizational newspapers as well as radio.

ESA Seeks Status Clarification; Adopts Contingency Plan

Report/Analysis
Special To *THE CHALLENGE*

The Episcopal Synod of America—its traditionalist adherents repeatedly battered over the last 15 years by the advance of liberalism in the Episcopal Church (ECUSA)—now has a “shelter” plan which could theoretically be implemented within the church, if ECUSA throws yet another punch.

After the admission of women priests, women bishops, the inclusive language and gay agendas, and the near refusal of a traditionalist candidate as coadjutor of Fort Worth, orthodox Episcopalians are starting to get the idea they might not be welcome in their liberal church any longer.

But just to make things perfectly clear, the legislative body of the ever-patient “fight-from-within” Synod organization, meeting in Valley Forge April 28-May 1, adopted a three-fold plan of action, with the first order of business being to obtain from the 1994 Episcopal General Convention a clear statement of whether or not its orthodox position would be tolerated.

This took the form of a resolution (#19) proposing a canonical amendment stating that “No person shall be ordained to any of the three Orders—Bishop, Priest, or Deacon—unless that person accepts as valid the ministry of all persons ordained in this Church.”

Though ECUSA might construe it differently, an explanation of the resolution stated that passage of this amendment would be regarded by ESA as official exclusion of traditionalists; tabling or substantially changing the resolution would be regarded in the same way. A definite rejection of the resolution, it was felt, would provide a theoretical basis (in accordance with ECUSA bishops' resolutions in 1977 and 1989 and those of the Anglican Consultative Council early this year) for preventing discrimination against women's ordination opponents in all areas of the ministry—postulancy, licensing, canonical residency, the call to a cure, or election to the episcopate. The resolution was drafted by Eau Claire, Wisconsin's Bishop, William Wantland, also a lawyer, who was expected to present it to the House of Bishops at General Convention next year in Indianapolis.

The resolution coincides with and confronts moves now underway to “clarify” Episcopal policies on women's ordination, presumably to (at least) block the elevation of any further women's ordination opponents to the episcopate, if not demand churchwide acceptance of female clergy. One seasoned observer maintains, however, that even if ECUSA's hierarchy (now undoubtedly “on” to ESA's game) avoids sending a clear message of rejection to supporters of historic Holy Order, discrimination could continue in practice, as it has over the past 15 years despite bishops' statements against it, with few means of redress for its victims.

An overlapping, broader, but less specific resolution (#17) was adopted which instructed that General Convention be advised that traditionalists will consider themselves dispossessed and excluded from ECUSA by “any further derogation” of orthodox faith and order by the church, including but not limited to the mandatory acceptance of the ordination of women; the inhibition of the ministry of those opposed to



NEWLY-ELECTED ESA PRESIDENT DONALD P. MORIARTY II of Orange, California, the former convenor of ESA's Southern California Convocation, speaks to the Synod legislative body May 1 during its meeting in Valley Forge. The first layman to fill the Synod presidency, Moriarty is a member of Blessed Sacrament Episcopal Church in Placentia, California, a program manager for the Hughes Aircraft Company, and a retired U.S. Army lieutenant colonel. Moriarty's predecessor, Bishop Clarence Pope of Fort Worth, had resigned prior to the Pennsylvania meeting and was not in attendance.

women's ordination; the ordination of practicing, unrepentant homosexuals; inclusive language liturgies; and goddess worship. Following such dispossession, said the

Protests Punctuate Consecration Of Iker

More than 1,500 persons came to witness—and nearly 100 others to protest—the April 24 consecration of the Rev. Jack Iker, a traditionalist, as Bishop Coadjutor of Fort Worth.

It was an event which almost did not happen, due to the near refusal of Iker by Episcopal diocesan standing committees which disagreed with the bishop-elect's stand for a male-only priesthood as maintained by the Universal Church. At the consecration service, it was likewise apparent that a traditional bishop is becoming anathema in the Episcopal Church (ECUSA).

Outside St. Stephen's Presbyterian Church, site of the consecration, a larger group of demonstrators showed their disapproval by wearing gags and carrying placards in support of women priests. Inside the crowded church, six people lined up at the microphone at the appointed time during the service to register their objections and ask that the consecration not proceed. The congregation heeded the request; the chief consecrator, Presiding Bishop Edmond Browning, to listen patiently as the protests were read.

One protester, the Rev. Lauren Anne Gough from the Diocese of Washington, one of five women priests at the consecration and a native of Fort Worth, told Browning that she is effectively exiled from priestly ministry in her home area, according to *Episcopal News Service*. “If allow this consecration, we strike at the fundamental communion of our church,” Gough said. “For in [Iker's] refusal to accept women duly ordained as presbyter and bishop he repudiates the sacramental acts of other bishops presbyters.”

Cindy Hearne, a member of Fort Worth's Trinity Episcopal Church, told Browning that, in not recognizing women priests, Iker was breaching the oath “to conform to doctrine, discipline and worship of the church.” She said so-called conscience clause adopted by Episcopal bishops in 1977 must work both ways. “If Mr. Iker can be consecrated because of the conscience clause, he cannot then permission to a congregation to call a well-qualified re on the grounds that the candidate is a woman,” as would “penalize the parish for its support of orda

resolution, ESA bishops, clergy and laity "shall meet and decide, with those who wish to join us," on a different form of communion which would uphold orthodox faith. (The inclusive language reference above was understood to be inclusive language about God.)

What specific arrangements would be made in such a "worst case situation" were suggested by the familiarly named "Tenth Province resolution" (#20)—familiar because a similar plan was proposed to Episcopal officials a few years ago, as part of a series of failed attempts to secure "accommodation" for traditionalists within the structure of ECUSA. The plan as now set forth, ostensibly allowed by Episcopal canons, would require at least one diocese to remove itself from its present province (there are presently nine geographically-based provinces in ECUSA, each with several dioceses). This purportedly would form the basis for additional dioceses, parishes, and individuals to become part of what would be a non-geographical, "confessional" tenth province serving traditionalists *within* ECUSA. Contrary to the rejection of "parallel" entities by Anglican leaders, the ESA notes

"there is ample precedent in ECUSA for the establishment of overlapping jurisdictions, such as the Armed Forces jurisdiction and the Convocation of [American] Churches in Europe." Materials setting forth in detail the start-up, governance, and operation of the proposed province were used as a basis for ESA deliberations.

More debate centered around this than any other resolution, and it was the favorite of those who (at the very least) wanted ESA to show some concrete results from the Valley Forge meeting, and (at the most) wanted to start moving into such a structure immediately.

Whether the results are concrete is now open to question. Delegates' belief that—contrary to the original plan's contention—approval of at least one diocesan convention (rather than a bishop acting alone) would be necessary to initiate this process could hardly hide doubts and dampen hopes that the envisioned structure could ever become a reality: none of the five dioceses with ESA bishops (in addition to Eau Claire, Fond du Lac, Fort Worth, Quincy,

Continued next page, top right

women," Hearne contended.

It took more than half an hour for all the protesters' statements to be read; the objectors then returned to their seats.

Browning told the congregation he would proceed with the service because Iker had been duly elected by the diocese and received consent from a majority of the wider church's standing committees and diocesan bishops.

However, he said that Fort Worth Episcopalians must not ignore or dismiss reservations that had been raised during the consent process both within the diocese and beyond. A narrow margin of 62 of the 119 standing committees had consented to Iker's election, several with messages that they had done so despite their disagreement with Iker's position on women priests.

Browning reaffirmed his support for the new bishop, saying he was impressed by his ability and earnest desire to serve all the people of the diocese—something which, however, he warned would require "great leadership and sensitive ministry" to heal the diocese's divisions.

Minutes after his consecration, the 43-year-old bishop coadjutor asked for the texts of the protests that had been read, and said he plans visits throughout the diocese to foster better communication, including, if possible, with those who opposed his election.

Will ECUSA "Close The Door In '94"?

Though Iker might succeed in easing tensions locally, however, many observers believe he may be the last traditionalist to ascend to the episcopate in ECUSA, and will likely find himself isolated in the near future as the few remaining orthodox Episcopal bishops retire.

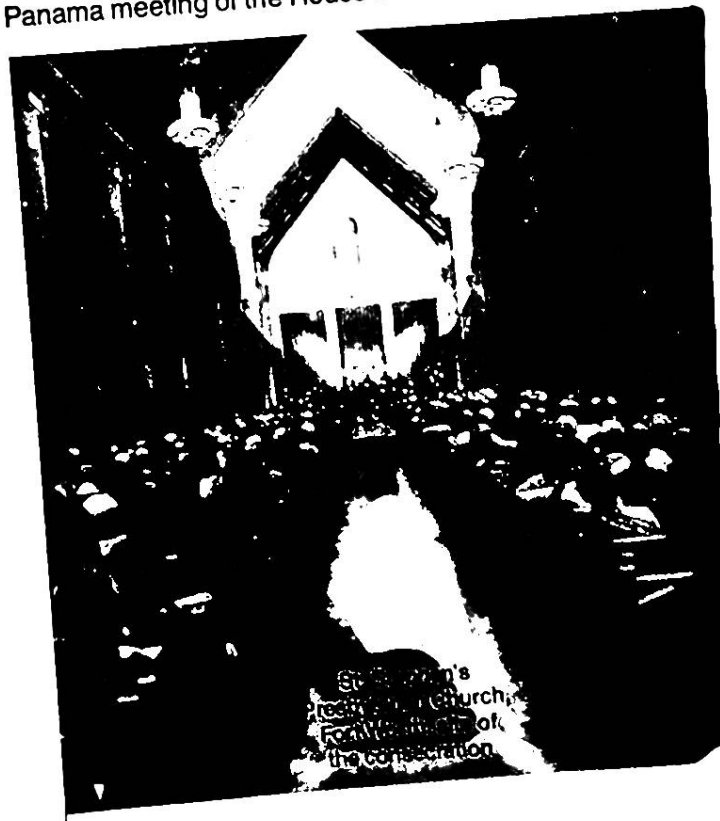
Following upon the recent call of the Diocese of Chicago's standing committee for the 1994 General Convention to "clarify" ECUSA policy—implicitly to make acceptance of women priests mandatory for incoming bishops—the Diocese of Southern Ohio's council and standing committee have unanimously urged that the conscience clause be re-examined by the House of Bishops forthwith. At issue is the Port St. Lucie statement of 1977 in which the bishops of the church agreed that "no bishop, priest or lay person should be coerced or penalized in any manner," for oppos-

ing the 1976 General Convention decision to ordain women.

As one Southern Ohio cleric put it, "This agreement was a pastoral response at that time which is not in place forever." Another contended that the agreement was in place for the "bishops of that time." The motion calls for the diocesan bishop to encourage the House of Bishops to "revisit this clause, whether they want to or not."

An unconfirmed report contends that this "writing on the wall" has been underlined by Presiding Bishop Browning, who was said to have told traditionalist leaders in a recent meeting that (as the reporter put it) ECUSA would probably "close the door in '94"—meaning that no further opponents of women's ordination would be allowed in episcopal office after that time.

The upshot of recent developments is that the clause could be on the table for discussion as early as September's Panama meeting of the House of Bishops.



ANGLICAN WORLD BRIEFS:

***THE BISHOP OF GLOUCESTER HAS RESIGNED AFTER BEING FORMALLY CAUTIONED BY THE POLICE** for "one offence of gross indecency, contrary to the Sexual Offences Act of 1956." The Rt. Rev. Peter Ball, 61, Bishop of Gloucester for less than a year, has been on police bail since December, and no charge has been brought. The alleged offense involved a 17-year-old novice from a nascent order, not the Community of the Glorious Ascension, which Bishop Ball founded 30 years ago with his twin brother, Michael, now Bishop of Truro. A formal caution implies an admission of guilt. After his resignation, the bishop said he regrets "with great penitence and sorrow, the circumstances that have led to this police caution" and added that 15 years of episcopal ministry (14 as Bishop of Lewes) had meant "an ever-increasing workload which has led to greater and greater stress." The Archbishop of Canterbury described Ball as a highly gifted man who had inspired many people to deepen their faith in Jesus Christ, but said his resignation is a "responsible decision made in the best interest of the diocese...and the wider Church..." - *Church Times*

***A DEACON MARRIED TO A VICAR HAS TAKEN OVER DIRECTION OF AN ENGLISH PARISH FROM HER HUSBAND**, who has gone into semi-retired non-stipendiary ministry. The Rev. Di Williams was commissioned by Bishop Robin Smith of Hertford in late March as minister for King Charles the Martyr, Potters Bar, in the diocese of St. Albans. The new minister's husband, the Rev. Ray Williams, remains the legal incumbent, but in other respects Mrs. Williams changes places with him. Notably, the Bishop of London, a traditionalist, is patron of the living, and he, like the Bishop of St. Albans, has agreed to the arrangement. - *Church Times*

***THE CHURCH OF ENGLAND'S FIRST FEMALE RESIDENTIARY CANON** was installed at Portsmouth Cathedral March 25. Canon Jane Hedges has been diocesan stewardship adviser in Portsmouth since 1988. Another woman, the Rev. Jane Sinclair, who has been on the staff of St. John's College, Nottingham, was installed as residentiary canon and precentor of Sheffield Cathedral on Palm Sunday. The number of women deacons who are honorary canons has also risen to over a dozen. The Movement for the Ordination of Women also claims that there are about 150 women deacons who are, or are about to be, in charge of parishes. - *Church Times*

***BUBBLING BISHOPS:** Canadian and Episcopal Church bishops who met in February to discuss common issues included in their number Suffragan Bishop Barbara Harris of Massachusetts. At some point during what was obviously an interesting confab, a bishop of the Anglican Church of Canada is said to have shared a hot tub with Harris. "If we're not more careful than we've been in the past," opined a column in *The Anglican Free Press*, "it may not be the last hot place we share."



and San Joaquin) are likely to have convention constituencies willing to make such a move under present conditions. There was, moreover, an unresolved debate over whether or not General Convention approval was necessary for such a new province to be formed. In the end, the resolution was passed, but as a contingency plan.

ESA director, the Rev. Samuel Edwards, expressed general satisfaction with the outcome, and visiting English cleric, the Ven. George Austin of York, a leading traditionalist who at one point addressed the gathering, termed it "an extraordinary demonstration of the Holy Spirit at work. Out of a good deal of difference [earlier in] the week there has come a unity that expresses hope and determination for orthodox [Churchmen] upon which new things can be built... They have not acted precipitously," he said of the legislators, but have laid a foundation for what may be necessary "if [ECUSA] continues in its persecution of orthodox Christians."

Some were far less enthusiastic, with one observer saying of the Province Ten plan that "It's great to have a getaway car, but not if you have no way of getting gas." Another cleric summed up his reaction to the meeting by saying that "It wasn't enough for them to rearrange the deck chairs on the Titanic; they had to *number* them."

Even the immediate creation of a Province Ten, however, had always been a moderate position among the delegates. There were two resolutions (#1, #12—ultimately withdrawn) which basically called for the merger of ESA with the Episcopal Missionary Church, leaving ECUSA in the process. The EMC is the successor to the Missionary Diocese of the

Antiochians Begin Active Recruitment Of Disenchanted Episcopalians

After quietly accepting a smattering of former Episcopal clergy and parishes into its "Western Rite Vicariate" over the last few years, the Antiochian Orthodox Archdiocese of North America has launched a full-blown campaign to attract disaffected conservative clergy and congregations.

Orthodoxy has held appeal in recent years for some beleaguered traditionalists within the Episcopal Church (ECUSA), and a few clerics, like the Rev. Gary Mathewes-Green of Ellicott City, Maryland, and the Rev. M.L. McCauley of Fort Worth, Texas, have made the Antiochian jump, bringing members of their former Episcopal parishes with them. Other priests have joined other eastern Orthodox bodies.

Now the Antiochians have targeted Episcopal clergy with a direct mail campaign aimed at seminarians at the Anglo-Catholic Nashotah House in Wisconsin and the conservative evangelical Trinity Episcopal School for Ministry in Pennsylvania.

"We've notched our throttle up just a little," said Deacon Ray Zell, editor of the Antiochian magazine, *Again*.

The mailing is just the beginning. A new journal called *Anglican/Orthodox Pilgrim* is planned, to be edited by former Episcopal priest, the Rev. William Olmhausen.

Is this hard-ball then? Not at all, according to the Very Rev. Paul Schneirla, the Antiochian ecumenical officer. "We are a soft sell. But if sheep come in looking to be fed, we open the barn door."

Source: *The Christian News/Religious News Service*

Americas (MDA), originally formed by the Synod to provide for traditionalists who had no compatible place to worship. The MDA's transition to the EMC late last year was accompanied by its departure from any claim to be part of ECUSA. Relations between the ESA and EMC remain cloudy; they are certainly closer than Synod relations with the pre-existing Continuing Churches, but there was a whole spectrum of attitudes on the subject expressed informally at the Valley Forge meeting. Both EMC Suffragan Bishops, Leo Combes and Patrick Murphy, and other EMC representatives were present at the conference, and they, like all other guests, were allowed voice throughout most of the conference proceedings. Perhaps the most interesting event in this connection was the report of ESA's Coastal Georgia Chapter, a joint one with the Prayer Book Society, that it was proceeding to set up an EMC parish; in other words, a group within the Episcopal Church is setting up a body outside of it!

A few other Continuing Churches were represented at Valley Forge, by the Rt. Rev. William Millsaps of the Anglican Church in America, the U.S. Continuum's largest body, and the Rev. Paul Hewett of the Province of Christ the King. Also present was the dean of Philadelphia Seminary, operated by the Reformed Episcopal Church, which separated from ECUSA in the late 19th century.

Despite an undercurrent of differing views, though, speakers almost invariably described the Continuing Churches in favorable terms. The legislative body passed a resolution (#3) calling for appointment of a Task Force on Inter-Anglican Relations, which is to pursue intercommunion and finally union with "the various groups within the Continuing Anglican movement." (It was not clear how this differs from at least one previous ESA committee given a similar charge.) However, a proposal to adopt (with certain updated references) the Affirmation of St. Louis, the confessional statement of the post-1976 Continuing Church movement, was tabled. Interestingly, this resolution had been presented by the Synod's Richmond, Virginia-based convocation, the same group that had presented the resolution urging that ESA dissolve itself into EMC.

In other action, a positive, expansive statement on the range of women's ministries and lay ministry in general was adopted unanimously. Notably, the statement takes an irenic, agnostic stance in regard to the debate over women deacons versus deaconesses. It acknowledges that "reputable scholarship has resulted in no real clarity regarding the place and ministry of the deaconess in the early Church. Strong cases can be made on both sides of the argument as to whether they were considered to be in Holy Orders. The Episcopal Synod has taken no position on this issue...[I]t is vital that we accept differences in those things not of the essence of the Faith..."

Present at the meeting were eight ESA bishops, though just three dioceses: in addition to Wantland, John-David Schofield of San Joaquin, Synod vice president; and Edward MacBurney of Quincy. Absent was the Rt. Rev. Clarence Pope of Fort Worth, who resigned as ESA president prior to the meeting, citing health and travel reasons. Donald P. Moriarty II of Orange, California, previously the convener of ESA's Southern California Convocation, was elected as the Synod's new president.

The Rev. Roger Beckwith of Latimer House, Oxford, served as the meeting's chaplain. Some 140 voting delegates attended as did about an equal number of non-voting guests.

ANGLICAN USA BRIEFS:

***TWO EPISCOPAL DIOCESES RECENTLY GIVEN THE CHANCE TO ELECT FEMALE BISHOPS CHOSE NOT TO DO SO.** Despite arrangements geared to facilitate the election of a female to one of two suffragan positions, the Virginia diocesan convention passed over three women candidates to fill both posts with men, one of them the jurisdiction's first black bishop, the Rev. Antoine L. Campbell, who has been directing diocesan mission work in Charleston, South Carolina; the other suffragan bishop-elect is the Rev. Frank C. Matthews, who has been serving as administrator of the diocese in Richmond. Minnesota gave up the chance to elect the Episcopal Church's first female diocesan bishop, a role which would have been filled by nominee Patricia Wilson-Kastner, rector of a New York parish, and chose one of three other male candidates, the Rev. James L. Jelinek, rector of St. Aidan's Church, San Francisco, to succeed the Rt. Rev. Robert M. Anderson. Jelinek was popular among other things for his plans for an active visitation schedule and his "inclusive," multi-lingual and gay ministerial experience. - *The Washington Times/Episcopal Diocese of Minnesota* release

***THE EPISCOPAL DIOCESE OF LONG ISLAND'S CATHEDRAL CORPORATION FILED FOR BANKRUPTCY ON GOOD FRIDAY,** seeking a "breathing spell" to recover from a major financial setback tied largely to the operation of its schools, St. Paul's and St. Mary's. "There just isn't any money left," said Diocesan Chancellor John H. Works Jr. A last-minute insurance payment was needed to keep the cathedral open for Easter Sunday services. - *Episcopal News Service*

***THE PRAYER BOOK SOCIETY IS SPONSORING A SERIES OF STUDY SESSIONS ON KEY ASPECTS OF THE FAITH AND CLASSICAL LITURGY THIS SUMMER.** Professors for the program—open to all interested participants in both the Episcopal and Continuing Churches—will be two well-known professors from the traditionalist Nashotah House Seminary in Wisconsin: the Rev. D. Charles Caldwell, SSC, who teaches pastoral theology, and the Rev. Dr. Peter Toon, who teaches systematic theology. The first study session will be held in Virginia Beach June 19-26. Other sessions will follow in July and August in Houston; Monterey, California; and at the Rose Hill Conference Center in Aiken, South Carolina. - *Society* release

***A \$20,000 SCHOLARSHIP FUND TO SUPPORT "OPENLY GAY AND LESBIAN PEOPLE PREPARING FOR ORDINATION"** has been endowed at the Cambridge, Massachusetts-based Episcopal Divinity School, in honor of Louie Crew, founder of Integrity, the Episcopal Church's homosexual advocacy group. - *Anglican Journal*

***CIRQUE L'EGLISE:** The anniversary celebration of the 5,000-seat Cathedral of St. John the Divine in New York City drew 600 souls to watch what for St. John's has become rather the norm: waving 15-foot serpent puppets, clowns, liturgical dancers, pounding processional drums, a bagpipe ensemble, and, of course, the man balancing a pole and globe on his head. - *The Anglican Digest*

OF GENERAL INTEREST:

***AN ENGLAND-BASED CAMPAIGN FOR WOMEN PRIESTS IN THE ROMAN CATHOLIC CHURCH,** earlier noted in *TCC*, has gotten underway with an organization

The Afterword

ESA: No Cigar

The results of the recent ESA meeting leave us (and apparently others) feeling a good deal of sadness. Many had looked to ESA for strength and unifying leadership, for concrete action demonstrating that there is a limit to what traditionalists will tolerate, and that faithfulness to our Lord's Truth is ultimately more important than manmade church structures (ECUSA's is only 200 years old, a short span in historical terms). The Synod's willingness to continue for yet another year in a 15-year-old, abusive and alien situation is made the more bewildering by its detailed but virtually unrealizable "contingency" plan. Under this scheme—if ECUSA makes even clearer its obvious rejection of traditionalists—they will seek "shelter" in a province which, however, seeks to remain in the same church!

North American traditionalists were the first within Anglicanism to be faced with attempting to discern the right response to liberal revisionism in their church; no one in the latter 1970s knew what worked best, and the path upon which ESA's predecessor body, the ECM, embarked was as reasonable to start with as other conscientious choices made. But one thing the U.S. experience has proven is that there is no reform without penalty. That is, if convictions don't have consequences, they are simply no threat to the liberals. Indecision about where lines are to be drawn and skewed notions about "respectability" have only compounded the inability to act and entrenched ECUSA traditionalists as "enablers" for heterodoxy (and thereby stiffeners of their own faithful

called "Catholic Women's Ordination" at the helm. The group cites support from about a dozen Catholic priests and some 50 paid members, and has had inquiries from more than 200 persons. Its formation follows a random survey of a portion of English Roman Catholic clergy which showed that nearly a third favor women priests. Advocates say women could allay the shortage of priests, and claim there are already women conducting eucharistic services in Liverpool. The group recently held a silent "vigil of mourning for women's lost gifts" outside Westminster Cathedral, and is planning a conference for this fall. A spokesman confirmed that the campaign was "taking energy and impetus" from the Church of England's vote for women priests last November. Cardinal Basil Hume, Archbishop of Westminster, was reported to be "slightly bemused" by the developments. - *Religious News Service/Christian News/Ecumenical Press Service*

* **A DISPUTE OVER GENDER-NEUTRAL LANGUAGE HAS DELAYED PUBLICATION OF THE ENGLISH VERSION OF ROMAN CATHOLICISM'S NEW UNIVERSAL CATECHISM.** The catechism, approved by the Pope as the new authoritative teaching document of Catholic belief, has been translated from an already-released French version. But the American Church's effort to translate the words "men" and "brethren" into the generic terms "humanity," "men and women" and "people and family" has raised red flags for some conservatives in the U.S. and in the Holy See, which is to do a second review of the English translation. Some oppose the inclusive language as a liberal and feminist assault on the catechism, while others—including Cardinal Bernard Law of

witr. ... say). Over time, meanwhile, it has become clear that the only way for traditional Anglicanism to survive and grow is through some sort of separate operation (whether a separate system of episcopal care, parallel province, or Continuing Anglicanism). Unfortunately, Valley Forge showed that it is 15 years too late for orthodox Episcopalians to be able to do *anything* of a unified, forceful nature, and that the future will likely see, not a Province Ten, but individual traditionalists (tragically) going their separate ways out of ECUSA or simply awaiting obsolescence where they are. As if acknowledging this, ESA's outgoing president did not even attend the Valley Forge meeting, and Bishop Edward MacBurney of Quincy has slated an election for his successor before the 1994 General Convention.

Even Anglicanism's Mother Church of England has now fallen to the new order, and whatever may become of the women priests measure there, the Communion has become like Humpty-Dumpty—so broken by modernist-traditionalist divisions that it will never be put back together again as it was.

As much as it grieves us all, the old "official" Anglican structures we loved are breaking apart beneath us, and are collectively ceasing to be the true, visible representations and mediators of the One, Holy, Catholic and Apostolic Church. The true Church is in fact in the process of moving elsewhere—to where we believe God is leading it—and *we must all choose* whether to move with it, and to rebuild, support and defend it in what seems to be the modern-day version of New Testament times. The recent words of ESA's own director, Fr. Samuel Edwards, are noteworthy: "The idea that communion with Canterbury is the test of Anglican legitimacy is now irrevocably dead, and good riddance to it... We all now must come to terms with the... fact that communion between orthodox Christians is based, not upon concordats between institutions of shared pedigree... but upon the sharing of a common faith and order... The Great Convergence, the Realignment, the Second Reformation is now well and truly begun. While 'it doth not yet appear what we shall be,' it should be clear enough to the faithful Christian that the hand of God is moving for good behind the pillar of smoke going up from the wreck of institutional Anglicanism and that the great days of Reformed Catholicism are yet to come."

Boston—see it as a moderate and needed element of the new work. - *The Washington Times*

* **A PAINTING OF THE LAST SUPPER TO INCLUDE THE PRESENCE OF WOMEN WILL BE COMMISSIONED BY THE UNITING CHURCH IN AUSTRALIA.** Apparently in deference to the Ecumenical Decade of Churches in Solidarity with Women, the liberal Protestant UCA will commission the painting based on design drawings submitted by one of four prominent Australian artists. - *Christian News/Episcopal News Service*

* **AN AUSTRALIAN PRESBYTERIAN MINISTER HAS BECOME THE FIRST IN HIS CHURCH IN THIS CENTURY TO BE CONVICTED OF HERESY.** The Rev. Dr. Peter Cameron, the principal of St. Andrew's College at Sydney University, is vowing to fight the judgment of 48 of his peers, who found him guilty of publicly questioning the Bible by saying women might make better ministers than men. Cameron had said that men's vanity was behind the Australian church's 1991 vote to overturn its 1974 decision to allow women's ordination (earlier reported in TCC). Any suspension or deposition of Cameron was expected to be withheld while the matter is appealed. - *Herald-Sun/Ecumenical Press Service*

* **OUT OF THE MOUTHS:** When newly-installed United Methodist Bishop Mary Ann Swenson gathered youngsters together for a children's sermon at a Denver service, she asked them, "Does anyone know what a bishop does?" An eager lad who obviously enjoys the game of chess shot up his hand and proudly proclaimed: "Moves diagonally." - *Episcopal News Service*

Christian Challenge Sponsoring Parishes

CALIFORNIA

Long Beach
St. Mark's Parish
(Anglican Church in America)
3326 Magnolia Ave.; Sun HC 7:30a.
10:30a; Wed HC & Unction 7:30p;
Anglican Missal; The Rev. Ken Duley;
310/424-7743; 909/989-9664

COLORADO

Colorado Springs
St. Athanasius
(Anglican Church in America)
2425 N. Chestnut St.; Sun HC 8a; MP
9:30a; Sung HC 10a; Children's SS 10a;
Wed MP & Intercessions 9:30a, HC 10a;
The Rev. Robert Grassberger; The Rev.
Roscoe Reed; 719/473-7950

CONNECTICUT

Bridgeport
Church Of The Resurrection
(Province of Christ the King)
717 Clinton Ave.; Sun HC 11a; SS
10:45a-noon; Adult Study following 11a
service; Wed HC 7:30p; 1928 BCP; The
Rev. Rocco Florenza; 203/330-1928

FLORIDA

Jacksonville/Orange Park
Church of St. Michael
& All Angels
(Anglican Church in America)
Lakeshore Drive West, Orange Park; Less
than 10 min. off I-295; Sun HC 10a; Holy
Days as announced; The Rev. Laurence K.
Wells; 904/388-1031

Orlando (Goldenrod)

St. Alban's
(Anglican Church in America)
3348 W. State Road 426; (Aloma Avenue);
Sun HC 8a (said) & 10a (sung); SS 9a
(Nursery at all services); Thurs Bible Study
7:30p; 1st Sat of month: Sacrament of
Penance 11a; 1928 BCP; The Rt. Rev.
Walter Grundorf; The Rev. Clayton Bullock;
407/657-2376

GEORGIA

Atlanta
St. Barnabas Anglican Church
(Anglican Church in America)
4795 N. Peachtree Rd., Dunwoody; Sun
HC 9:30a; HC-MP 11a; 1928 BCP; The
Rev. William Weston; The Ven. Carroll
Simcox; 404/483-6511; 404/457-1103

Columbus

St. George's Anglican Church
(Anglican Church in America)
422 Broadway; Sun 8a HC; 10:30a HC
(MP 2nd & 4th); Sunday School-Adult
Study 9:30a; Nursery from 9:30a on;
Holy Days as announced; 1928 BCP; The
Rev. Louis Thrsitano; 706/322-3010

Savannah

St. John's Church
(Episcopal Church)
1 West Macon St. (Madison Sq.); Sun
Services 8a; 10:30a; noon; Adult Classes
9:30a; Church School 10:30a; 1928 BCP;
The Rev. William Ralston; 912/232-1251

ILLINOIS

Quincy
St. John's Parish
(Episcopal Church/1928 BCP)
701 Hampshire Street; Sun Low Mass
7:30a; Family Choral Eucharist & SS
9:30a; Mon HC 5:15p; Tues HC &
Healing noon; Wed & Thurs HC 9a; Fri
HC noon; Sat HC 10a; The Very Rev.
Garrett Clanton, SSC; 217/222-3241

IOWA

Des Moines
St. Aidan's Anglican Church
(Anglican Church in America)
4911 Meredith Drive; Sun MP 9:10a, HC
9:30a; Tues & Thurs EP 5:45p, HC 6p;
The Most Rev. Louis W. Falk III; The
Very Rev. Roger Rovelstad; 515/225-7808

Dubuque

St. Thomas of Canterbury
(Anglican Church in America)
1480 S. Grandview Ave.; Sun MP 9:40a,
HC 10a; Weekdays and Holy Days, Call
For Information 319/582-3264

KANSAS

Prairie Village
Trinity Anglican Church
(Anglican Church in America)
3920 W. 63rd St.; Sun 8a HC; 10a SS,
10:15a MP-HC; The Rev. Robert Hill
Porter; The Rev. James Krehemker; The
Rev. Gerald Claudius; 913/432-2678;
816/421-1970

MICHIGAN

Detroit
Mariners' Church
(Autonomous)
170 E. Jefferson Avenue; Sun HC 8:30 &
11a, SS and Nursery at 11a; Thurs HC
12:10p; (All svcs 1928 BCP); The Rev.
Richard Ingalls; 313/259-2206

MINNESOTA

St. Louis Park (Minneapolis)
Anglican Church of St. Dunstan
(Anglican Church in America)
4241 Brookside Avenue; Sun HC 8:30a
(MP 1st Sun); HC & SS 10a; (Nursery
care 10a); Tues 7p Bible Study; All
services 1928 BCP; The Rev. William
Sisterman; 612/920-9122

MISSISSIPPI

Jackson
The Anglican Parish
of St. George
(Anglican Church in America)
Chapel—Agriculture and Forestry
Museum, Lakeland Drive; Sun 8a; 10a;
Daily & Holy Days HC 8:30a; Rector's
Office and Wednesday Study Fellowship
At Church House, 653 Briarwood Drive;
The Rev. Canon Walter V. Windsor; The
Rev. Canon Donald Lloyd; 601/956-3425

MISSOURI

Springfield
St. Luke's
(Anglican Church in America)
2654 W. Republic Rd.; Sun MP 9:30a,
HC 10a; Holy Days as announced; The
Very Rev. W.R. Hudson; 417/887-3713

NEW HAMPSHIRE

Conway
St. Margaret of Scotland
(Anglican Church in America)
85 Pleasant St. (Rt. 153S); Sun MP & HC
9:30a; Wed HC 6:45a; Fri HC, Healing,
Bible Study noon; The Rt. Rev. Bruce S.
Chamberlain; The Rev. Angelo D'Onofrio;
Clergy: 603/367-4788, 603/447-5956;
Office & FAX: 603/447-1399

NEW JERSEY

Matawan
St. Joseph of Arimathea
(Episcopal Missionary Church)
Hook and Ladder Firehouse; Broad Street;
Sun HC 10a; 1928 BCP; The Rev. Dr.
Herbert M. Groce; 908/583-0077

OHIO

Columbus
Christ Church
(Independent)
43 W. Fourth Ave.; Sun HC 9:30a; 1928 BCP;
The Rev. Michael Cochran; 614/294-6233

OREGON

Scotts Mills (rural area)
St. Nicholas Chapel
(Anglican Church in America)
22605 Milk Ranch Rd. NE; Sun Solemn
Sung Mass 10a; The Rev. Kent Haley;
503/393-8270; For information and
directions call no. above or 503/873-5029

PENNSYLVANIA

Philadelphia
Church of St. James the Less
(Episcopal Church)
3227 W. Clearfield St.; Sun Low Mass 8a;
Sung Mass 10a; (Summer Low Mass with
Hymns 9a); Weekdays Masses: Tues &
Thurs 6p; Wed 10a; Fri 9a; Sat 9:30a;
American Missal/1928 BCP; The Rev.
David Ousley; 215/229-5767

RHODE ISLAND

Newport
Church of St. John the Evangelist
(Episcopal Church)
Washington & Willow Streets; Sun MP
7:30a; Low Mass 8a; Sung Mass 10a;
Weekdays MP 7:10a; Low Mass 7:30a;
EP 5:30p; Sat MP 8:30a; Low Mass 9a;
Additional Holy Day Masses 6p; Anglican
Missal/1928 BCP; The Rev. Jonathan
Ostman; 401/848-2561

SOUTH CAROLINA

Florence
The Anglican Church
of Our Saviour
(Anglican Catholic Church)
2210 Hoffmeyer Road; Salvation Army
Chapel; Sun 3:30p MP 1st, 3rd; EP 4th,
5th; HC 2nd; Contact: Louise Sallenger,
803/669-6615; The Ven. W.W. Foote,
919/933-0956

Greenville

Holy Trinity Anglican Church
(Anglican Church in America)
717 Buncombe St.; Sun 11a HC (MP 2nd
& 4th); 1928 BCP; The Rev. Jack Cole;
803/232-2882

TENNESSEE

Franklin
St. Dunstan's Church
(Anglican Church in America)
4119 Murfreesboro Rd.; Sun SS 9:15a;
HC 10:30a; Holy Days as announced; The
Rev. Michael Gilstrap; 615/794-6936;
791-9106

TEXAS

Alpine
Holy Cross Anglican Church
(Anglican Church in America)
N. 2nd at Brown; Sun HC 9:30a; Wed HC
noon; Holy Days HC noon; 1928 BCP;
The Rev. A. Saxton-Williams;
915/837-7463

Katy

St. Matthias Anglican Church
(Anglican Church in America)
20701 Kingsland Blvd.; Sun HC 11a;
Adult/Children's; SS 10a; Other services
as announced; The Rev. Gus Thompson
713/579-6316 or 579-7557

VIRGINIA

Arlington
Church of St. Matthias
(Anglican Church in America)
2425 N. Glebe Road; (St. Mark's U.
Methodist Church); Sun HC 9a (MP 4th
Sun); The Rev. Siegfried Runge;
301/963-5726

Oatlands (near Dulles Airport)
Historic Church
Preservation, Inc.
(Serving traditional Episcopalians;
mailing add. Box 540, Hamilton, VA
22068); For Sunday Services contact The
Rev. Elijah White (ESA); 703/338-4265

WASHINGTON

Bellevue
St. Paul Anglican Church
(Anglican Church in America)
16637 NE 30th; Sun MP 9:45a, HC 10a;
Holy Days HC 7p; 1928 BCP; The Rt.
Rev. Richard Boyce; 206/881-2598;
525-1618

Bothell

Christ Church
(Reformed Episcopal Church)
Meeting at Bothell Funeral Home; 18224
103rd Ave NE; Sun HC 11a; SS 10a; The
Rev. Richard Jones; 206/641-0948

AUSTRALIA

Melbourne
St. Mark's, Fitzroy
(Anglican Church of Australia)
250 George Street; Sun HC 9:30a; Sat
Benediction 7p; Mon-Sat Daily Mass; The
Rev. Tony Noble; 03/417-2751