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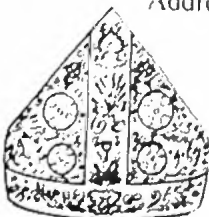
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A PUBLICATION OF

THE FOUNDATION FOR CHRISTIAN THEOLOGY

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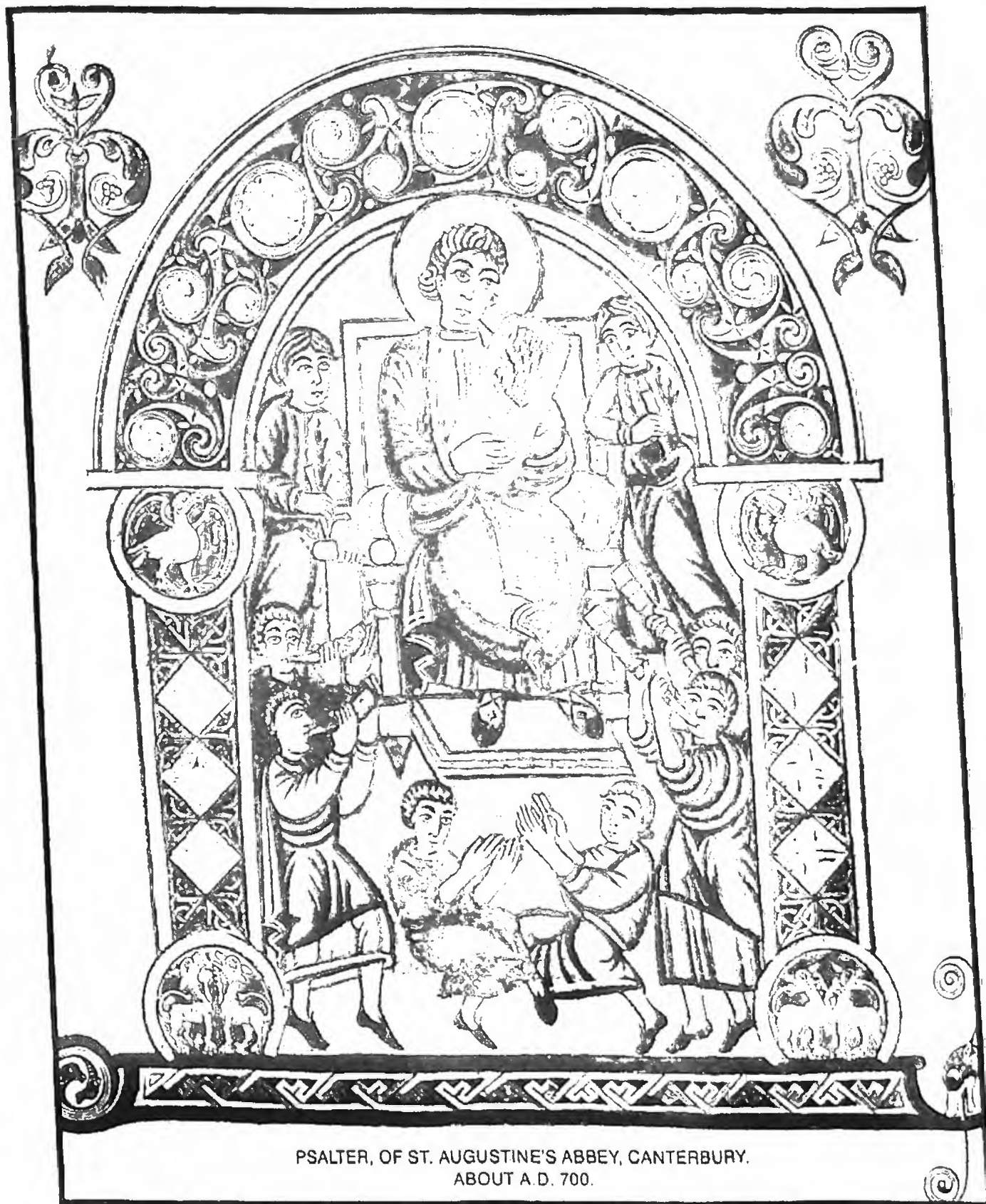
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THE Christian Challenge

ONLY WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM - FOUNDED 1962

Volume XXXII, No. 6/October, 1993



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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.

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- To resist false teaching within the Church
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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.

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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.

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

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Backtalk

“MITERED PELAGIANS”

Letters from your readers and *TCC*'s editorials are always sources of encouragement to all of us who are troubled and wonder what the mitered Pelagians will do next. I realize it will all take time to sort out, and I do believe the liberal element is busy cutting its own collective throat, so to speak. I guess we do have to remember that the Universal Christian Church was not immediately successful by any means. The words of that great hymn, "The Church's one Foundation," seem to be most applicable these days. At the Church of the Advent (Boston) we think it best to stay and persevere—fight the good fight, if you will. *Ephesians 6:10-18* comes to mind, for the heretics will disappear...

...*TCC* is a great periodical—with excellent coverage and format. You endeavor to be fair to all elements... You have made *TCC* into a unifying factor in the Anglican Continuum.

William A. Nickolds
36 Rossmore Road
Lynnfield, Massachusetts 01940

MORE ROMAN THOUGHTS

...Many thanks for publishing the two good letters in the Summer issue, one by the Rev. George Porthan, and the other by David Pizarro. We ought to be thankful to Fr. Porthan for reminding us that the "history of Uniate Churches linked to the See of Rome is not a pretty one, and that those who refuse to learn from history's mistakes are doomed to repeat them." It seems certain that vast numbers of Anglicans would stand with David Pizarro in not seeing in 20th century Roman Catholicism an alternative to Classical, Evangelical Anglicanism...

There is much that is good, true and attractive in the Roman Catholic and in the (Eastern) Orthodox branches of Christendom, but we do our Lord disservice in allowing others to control our thinking toward belittling and repudiating the incomparable blessings which He has bestowed upon the Anglican branch of Christendom...

How can any traditional Anglicans docilely accept the relentless demand by Rome that Anglican clergy crossing the Tiber must accept absolute, not in the least conditional, ordination? Can they—how can they?—bring themselves to perform an act which is tantamount to saying that throughout their Christian life and ministry they have been living a lie? How can they, after having all their Christian life testified: "I believe One, Holy, Catholic and Apostolic Church..."

William Temple was keenly aware, as are all perceptive Anglicans, that we have received a precious, holy inheritance. Temple said "We shall impoverish our service of the wider fellowship if we let our membership [in] our own Communion become hesitant or indefinite. Rather we have to make strong the bonds of our own unity, with gratitude for our splendid inheritance, so that we may bring to the Universal Church a life strong in faith, in order, in corporate devotion—maintaining all that we have received but recognising also God's gift to His people through traditions other than our own."

...Though many times there was apostasy and heresy, ungodly thoughts and actions among the Israelites, by the grace and power of God there was always the faithful nucleus in Israel. So it is in the Church today...by the grace and power of Our Lord, there is the faithful nucleus...the Light has never gone out nor ever can go out, since it is the brightness of His glory leading us on in His perfect faithfulness and love toward the Heavenly City.

...Yet surely your readers must see that it is futile to spend any more years trying to make peace and to function in full Anglican Catholicity within ECUSA; the Light can only fully shine through faithful Anglican structures...

Thank you for the excellent article (also in the Summer issue) and reproductions of the paintings by Continuing Churchwoman Bonnie Ivey, of whom I had not known...

Christobel Ottiwell
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REVIEWS

It is always a happy day at my house when *THE CHRISTIAN CHALLENGE* arrives. Keep up the good work!

Rep. Narvel Jim Crawford
Asheville, North Carolina

...What a marvelous job your magazine is doing to support the traditional faith not only in ECUSA and the Continuing Churches but for all of Anglicanism!

William K. Tinkham
Boston, Massachusetts



Oh, good . . . you're not busy.



What's The Word?

By The Ven. Dr. Carroll E. Simcox

How God Talks With Us

As I am reading *1 Samuel 3* I am pondering how God talks with human beings—really talks with real human beings. Here we have a situation in which the Lord calls the young child Samuel by name, three times, and each time Samuel thinks it is Eli who calls him. It seems that God fakes the voice of Eli. (In the Old Testament, of course, what we'd call fakery or ventriloquism in a human being is quite all right when God does it.) After the third time, when Samuel has gotten out of bed to rush to what he thinks is Eli's summoning, Eli says "Go back to bed. But if the voice comes to you again, say 'Speak, Lord, for your servant is listening.'"

Throughout the Bible we read of such conversations between God and people. One of our earliest questions as children was: "Why doesn't God talk with us in the way He did in the Bible times?" It's a good question, and in my old age I am bold to express my honest answers to all sorts of questions like this one.

There is conversation wherever there is mutual speaking and hearing. Unquestionably Jesus in the wilderness "had it out" with Satan, as is written. But I suspect the conversation was entirely within Jesus, not between two beings physically apart from one another as with Jesus and Pilate. It really was Jesus and it really was Satan—within Jesus.

All conversation is ultimately, *i.e.* in the final analysis, internal. I say or write something to you, you hear it with your ears or read it with your eyes, but your hearing is internal—and I have to get inside you before you can get my message.

God and I have been in conversation since before I can remember, so let's call it 80-plus years. And, for me at least, it's not all been jolly. But He knows how to get my attention.

God and I have been in conversation since before I can remember, so let's call it 80-plus years. And, for me at least, it's not all been jolly. Not by a jugful. But He knows how to get my attention, and He never leaves any doubt in my mind as to what He is saying.

In my best times, which is when our conversation is best, He speaks to me as Carroll speaking to Carroll. He normally says to me, as once He said to all Israel, "Come now, and let us reason together," though He addresses me by my Christian name. What follows is not just myself talking to myself, although it would sound like it to anybody who could hear it.

In my worst times, when I'm guilty and not sorry I'm guilty and just don't want to face Him at the moment, He often most incredibly speaks to me in some words Joe Louis once spoke about a prospective opponent who was renowned as an artful

dodger. God changes it from the third person to the second person and says to me: "You can run, but you can't hide!" And His tone is angry and taunting.

Recently, God spoke to me in a most amusing way, and in so doing lifted what, until He spoke the words, I hadn't realized had been a great weight upon me.

It has been perhaps four years now since I began working on a book titled "Intimations of Immortality." I wanted it to be my valediction to my friends, brothers and sisters in the Church Militant and Suffering on earth. My motivation was passionately sincere. I wrote the book and sent it on the usual circuit of potential publishers. All rejected it flatly. I was deeply hurt and disappointed, but I went to work again and wrote a whole new book, under the same title. The result was the same, but with one difference: Jon Pott, of Eerdmans, wrote me a letter I'll always cherish, in which he told me what he thought was lacking. The book, as it stood, was too theological in some parts, too "popular" in others.

I instantly saw the validity of the comment, so joyfully went to work on effort no. 3. I wrote two "scratch" chapters, and when I read them I was dismayed. I could at that point have fallen into a very deep and dangerous depression—the depression which is despair. But at this point God spoke the perfect word, the saving word: "Just chuck it!"

When I try to describe the joy that then possessed me the only word I can think of is sheer rapture. And I remember some words from *The Rime of the Ancient Mariner*:

The self-same moment I could pray,

And from my neck so free

The albatross fell off, and sank

Like lead into the sea.

From that moment I have walked with lighter step. How heavy that burden was! And all I had to do was chuck it. God spake, and it was done.

O my God, thou art true! O my soul, thou art happy!



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IMPACT: Women Religious And Women's Ordination



Sister Catherine Louise of the Society of St. Margaret (SSM), in the motherhouse chapel at Roxbury, Massachusetts

James B. Simpson finds that the ordination of women has changed the face of some religious orders in North America and wrecked the unity of others, while strengthening the traditionalism of a few

SEVENTEEN YEARS AFTER THAT FATEFUL SEPTEMBER DAY IN 1976 when the Episcopal Church (ECUSA) narrowly approved women's ordination in a simple majority vote, the controversial innovation continues to make deep inroads into traditionalism—especially in a once hidebound area, the 20 Anglican religious orders in the U.S. and Canada.

Similar change is also seen in Britain, the most recent being a constitutional provision by the widespread Society of St. Margaret (SSM) for its sisters to be ordained if they wish when the act approved by General Synod last November completes its path through Parliament. Others among England's 53 religious orders may follow suit.

The reforms of Vatican II had already overflowed to affect female Anglican orders in North America and abroad, making some of them almost unrecognizable. Prayer Book revision had shaken the liturgical foundations. Lastly, the feminist movement and a new popularity for coeducation had caused the closing of long established girls schools operated by some orders.

It is, however, the ordination of women that has drastically changed the face of many women's religious communities and wrecked the unity of others. For a few, it must be admitted, it has resulted in a reaffirmation of traditional beliefs.

On the whole, the solid, consistent phalanx of religious orders united through shared doctrine, discipline, and values in a common witness to God—the Church's powerhouses of prayer—has disappeared in North America. Those who have ordained members boast of it as a sign of "liberalism" and may see it as their best chance for attracting new members and associates in a time of sagging numbers for women's orders. The day is not far off when male bishops as episcopal visitors, and male clergy as chaplains and confessors, may be rare in a world that once cherished such relationships with clergy: indeed,

the bishop may be female; the divorced, non-degreed Barbara Harris, suffragan of Massachusetts, is a frequent celebrant at SSM's motherhouse in a Boston suburb.

The surprising fact amid the changes ("an earthquake," said one nun; "bare, ruined choirs," Gary Wills called it) is not an overall endorsement of female ordination but that, out of more than 300 women religious in North America, only four of them are deacons and just nine have become priests.

The relatively small number of ordained religious causes most observers, both inside and beyond the convents, to agree that vocations to the priesthood and to the religious life are quite separate and unique. Still, the sea-change has come to pass: there may always be ordained women in future communities and they will likely continue to gain more widespread acceptance among female religious as time goes on. "Having ordained persons in the house is something that orders of monks have known for centuries," says one sister. But the real change is far more evident in a new sense of personal identity than in a larger number of women officiating at the altar.

Among the women's groups, ten are largely in favor and five opposed in varying degrees. A straw vote would shape up to about 220 to 80 in favor of women priests.

In the Anglican Church of Canada, the Society of St. John the Divine near Toronto (with 45 members, the largest in North America) has one ordained sister and so does the Canadian foundation of the Sisters of the Church (motherhouse: Richmond, Surrey).

The orders for men—Benedictines, Cowley, Franciscans, Holy Cross, and Paulists, numbering somewhat less than 100 members—encompass both points of view but allow women to celebrate in their chapels.

Closer study reveals that, to some bishops' consternation, there has been a tendency to prolong the diaconates of women religious to give their communities ample time to become accustomed to having ordained

"It has changed the day-to-day existence when the celebration of their life together can be done by the [women's] community itself" without assistance from outside clergy, says the Rev. Dick Johns, general secretary of the Council of Religious Life in the U.S. and Canada.



Sister Lucy, head of the Community of St. Mary's (CSM) southern house at Sewanee, Tennessee, not far from the University of the South

persons in their midst. Striving for balance in the tension of living together, ordained women members are careful to take their turns on a rota that, they insist, should still provide for outside celebrants of both sexes. Most orders defer to chaplains and visiting priests for confession and spiritual counseling. "But it has changed the day-to-day existence when the celebration of their life together can be done by the community itself without somebody coming in," says the Rev. Dick Johns, a retired Canadian priest who is general secretary of the Council of Religious Life in the U.S. and Canada (CORL).

As openness about convent life and publicity about ordinations within that life have grown, so has the number of lay associates supporting communities. But there has also been a shift, with new associates attracted by liberal orders and others moving to the more conservative.

Among religious, two sisters of the Community of St.

Mary's (CSM) western province have transferred, one to the eastern province, and the other to the Community of the Transfiguration in Ohio; an Order of St. Helena (OSH) sister moved to the All Saints sisterhood in Maryland.

In three instances, ordained women have been elected or appointed to the office of superior at both the national and provincial levels. It may be a portent of future leadership settling mainly on ordained members.

THE FULL IMPACT of ordained female religious is found in the appearance of Sister Catherine Louise, SSM, wearing a veil with eucharistic vestments as she walks to the altar of SSM's spacious, sun-washed motherhouse chapel at Roxbury, Massachusetts, near Boston. A striking combination of priestly and religious vocations in women, she first dons a snowy alb over her gray habit, and then a stole, the ancient symbol of priesthood. Lastly she slips on a chasuble. Deftly flicking her black veil over the back of her vestments, she may add a maniple, the napkin of Christ as servant. An unordained sister steps up to act as acolyte, holding the book as Sr. Catherine Louise chants the gospel.

When SSM still occupied its venerable buildings on Louisburg Square in Boston's Beacon Hill, its home for over a century, members who didn't accept women's ordination could go to the nearby Church of the Advent. Now they must simply stay away.

Born in New York in 1917, a graduate of Bryn Mawr and Columbia and a former communicant of the Church of the Resurrection on the upper East Side, Sr. Catherine Louise taught at Manhattan's fashionable Brearly School before entering the convent. She had been professed for several decades before her ordination in 1979 and has since written the centennial history of the American foundation, **The House of My Pilgrimage**, and has served as a hospital chaplain.

SSM's superior, Mother Adele Marie, is the second to be ordained in her order. Born in New York in 1938, Adele Ryan knew SSM at the Chapel of the Intercession, then an offshoot of Trinity Church, Wall Street, and in SSM's summer camps; not long after graduating from Fairleigh Dickinson University, she entered SSM at 22. There followed varied assignments over the next 16 years in the U.S., Canada, and Haiti, and in 1974 she became superior of SSM's Philadelphia house.

"Although we were associated with an Anglo-Catholic parish (St. Luke's, Germantown), the people said they wanted me to be ordained and to be part of the clergy team," she recalls. "I also became the first woman dean of the clergy of the area; later I was the first woman to celebrate the Eucharist at the Cowley Fathers' monastery" in Cambridge, Massachusetts. At the new motherhouse her ministry has included the baptism of the architect's baby.

In San Francisco, another ordained woman, English-born Sr. Catherine Joy, is superior for the six members of the Community of St. Francis. Formerly a harbor chaplain, she is now assisting at Holy Innocents Church near the convent and is celebrant of some of the weekday Eucharists for her order.

The most *avant-garde*, the Order of St. Helena (OSH) at Vails Gate, New York, had three sisters who were deacons ready to be priested at the time of General Convention's decisive 1976 vote. Of the three, Sr. Rachel Hosmer died, Sr. Columba Gillis left to become a rector, and Sr. Mary Michael Simpson works in New York City.

Like that trio, many sisters now use their family name and some have retained or reverted to their baptismal names as well: taking a name in religion and becoming "brides of Christ" are often regarded as sentimental or Victorian customs.

Sr. Mary Michael, now 67, graduated from Texas State College for Women and stayed on for a year as a college worker at St. Barnabas, Denton, Texas, before entering the now-defunct New York Training School for Deaconesses. After profession in OSH, she did mission work in Liberia from 1950-52, returning as sister-in-charge for the years 1962-68. She was head of Margaret Hall School, Versailles, Kentucky, 1959-61, and novice mistress at Vail's Gate 1968-74. Since ordination in 1977, she has been a canon at New York's Cathedral of St. John the Divine and a psychotherapist living on her own in an apartment on the upper West Side rather than OSH's city convent near Gramercy Square. For the last year she has been interim rector of St. Michael's Church.

Sr. Jean Campbell, age 47, professed for 19 years and a priest for three, is sister-in-charge at Vails Gate, former chairman and current member of the Diocese of New York's Standing Liturgical Commission, and supervisor of a cluster of five parishes in the Hudson River valley. A native of Buffalo, New York, Sr. Jean holds degrees from the State University of New York and the University of Notre Dame. Sr. Rosina from Ghana and Sr. Carol are transitional deacons in OSH.

"Among our 22 members, there is one sister age 85 and another age 40 who don't attend if a woman celebrates the Eucharist," says Sr. Jean. "But we are rooted in Christ without splitting apart. The council may give approval for a sister's ordination but we have felt that it was a decision for the diocese and the bishops rather than the community. Any sister can apply for graduate study in numerous fields; the cost for seminary, even with scholarships, can be up to \$20,000 a year."

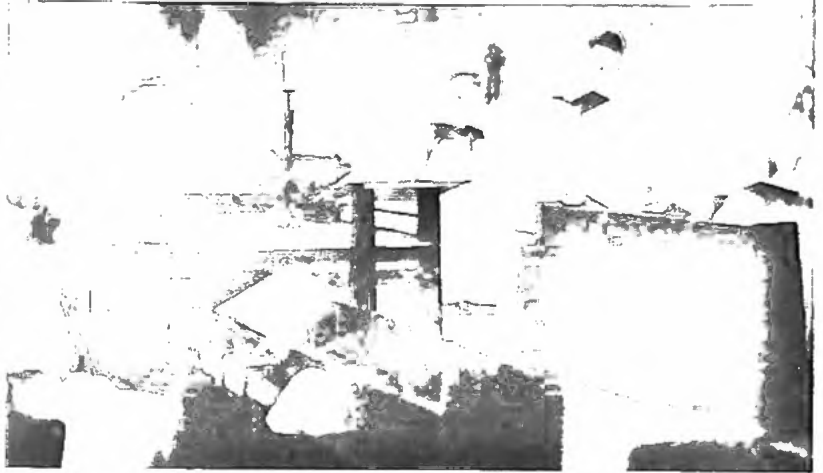
As for America's first indigenous order, the 128-year-old Community of St. Mary has experienced the deepest divisions due to women's ordination. With the exception of a veteran member in the western province, the late Sr. Ada Constance, the entire community abandoned its distinctive habit as long ago as 1966. Its three provinces

Thunder In The Chapel

"Before my ordination to the priesthood, I went up to our motherhouse at Vails Gate, New York, to make my pre-ordination retreat. I had an experience there that is apparently common to many women at some point before their ordination. I was praying in the chapel when suddenly it seemed as if the place was filled with thunder, and a voice said to me, 'Are you going up there behind that altar, you, a woman? You're going to stand up there and celebrate the Eucharist?' And it roared on and on and on like a thunderstorm, accusing and menacing. 'Well,' I said, looking towards the altar and thinking about it. 'Yep, I am, I've gotten this far and I'm going to go through with it.'"

Sister Rachel Hosmer, OSH
My Life Remembered

A straw vote among North American women religious would shape up to about 220 to 80 in favor of women priests. Yet a surprising fact amid the "earthquake" of changes is that just 13 out of more than 300 women religious have been ordained. Still, the sea-change has come to pass: there may always be ordained women in future communities.



The Order of St. Helena (OSH), Vails Gate, New York, with Sister Jean Campbell as celebrant

became autonomous with the eastern remaining the most traditional. CSM had as many as 100 sisters under life vows prior to Vatican II, and over 35 at Peekskill, New York; there are now, at Peekskill, only Mother Mary Jean and eleven other sisters.

CSM's eastern province has recently withdrawn from membership in the Council on Religious Life because of a statement endorsing women's ordination signed by 19 of its 24 representatives (see boxed story, next page).

Mother Mary Grace, CSM's former superior general, has retired to Dousman, Wisconsin, while eight other sisters of the western province are living in apartments and small houses in Wisconsin.

Without a central convent, the Milwaukee sisters have been principally occupied with parish work, but the 15 sisters of CSM's southern province at Sewanee, Tennessee, have developed an active ministry as a retreat center. It is headed by Sr. Lucy, 59, a CSM missionary in Sagada in the Philippines from 1958-66, and novice mistress at Peekskill, 1967-71. She became head of the southern house, not far from the University of the South campus, receiving a master of divinity from Sewanee in 1979 and ordination the next year. Like some of the OSH sisters, she shuns the veil and often wears slacks.

"We may be stepping off the edge of a cliff, but we're on the move," says Sr. Lucy, adding that CSM had returned to its work in the Philippines, and had incorporated three native sisters.

The extent to which CSM's southern province has departed from tradition is seen in its admission of an ordained woman who has been married and is the mother of one child. Although CSM had included widows as long ago as the turn of the century, the Rev. Carmen Bruni Guerrero is being allowed a solitary novitiate at CSM's

Some women religious have reverted to their family and/or baptismal names; taking a name in religion and becoming "brides of Christ" are often regarded as sentimental or Victorian customs.



Sister Rosemary Ann of Canada's Sisterhood of St. John the Divine.

new House of Prayer in Los Angeles. Age 51 and largely educated in Roman Catholic schools, Sr. Carmen received a master of divinity from Sewanee in 1985, later serving as vicar of the Santa Fe Church in San Antonio, Texas, and in theological education in the Diocese of the Honduras. A woman deacon is expected to join the Sewanee novitiate in the next few weeks.

If Sr. Carmen perseveres, she will be the first religious to have been ordained prior to entering the convent. Both SSM and the Community of the Holy Spirit in New York have had women priests as novices, but they left after a short time.

Dissension about women's ordination has also been stressful for the Sisterhood of the Holy Nativity (SHN) at Fond du Lac, Wisconsin. Its membership has fallen to 16 and its four sisters at the retreat house at Santa Barbara, California, are under boycott from some Episcopalians due to the sisters' non-approval of the change. "But other groups have come—Methodists, Presbyterians," says the German-born Mother Boniface. "Our vocation is distinctive in itself." Burdened with problems of declining membership, she has recently resigned as a trustee of Nashotah House after serving for eight years.

A quiet, unexpected pocket of support for traditional values is found in the ten members of the Order of the Teachers of the Children of God (OTCG) serving in Tucson, Arizona. Its sisters also head schools at the order's original house at Sag Harbor, Long Island, and in Fairfield, Connecticut. Founded in the 1940s by Abbie Loveland Tuller, a Methodist minister's daughter who held a doctorate from Smith College, OTCG has been faithful to the Anglo-Catholic stance of its first visitor, the Rt. Rev. James P. De Wolfe, fourth Bishop of Long Island (1942-66).

"We don't approve," says Mother Virginia, a nun for more than 40 years and successor to Mother Abbie, "and

none of our sisters have wanted to be ordained."

On the other hand, a once traditional order, the Community of St. John the Baptist at Mendham, New Jersey, permitted one of its younger members, Sr. Barbara Jean, to become a deacon four years ago; encouraged by Mother Suzanne Elizabeth, she discussed her situation with their episcopal visitor, Newark Bishop John Spong, who said he would expect her to be a transitional deacon, undergoing ordination to the priesthood within the usual six months.

"That was moving more swiftly than we wished and so I thanked him and, since I was serving as deacon at St. John's Church in Elizabeth, New Jersey, I was later accepted by the Diocese of New Jersey," she explains.

The order's oldest member, Sr. Susienne Paula, died at age 96 on August 3, a few days before the five remaining sisters voted for Sr. Barbara Jean's advancement to the priesthood. She expects to be ordained by the Rt. Rev. Mellick Belshaw, Bishop of New Jersey and an associate of OSH, in a ceremony at the convent.

Orders which welcome women celebrants but do not have ordained members are New York City's 16-member Community of the Holy Spirit, the five Sisters of Charity from Bristol, England, at Boulder City, Nevada, the two remaining Poor Clares of Reparation on Long Island, and the 19 sisters of the Order of St. Anne in four autonomous houses in Massachusetts, Illinois, and Colorado.

"We are like the rest of the world, some for and some opposed," sighs the Canadian-born Sr. Alice Lorraine, new superior of the Community of the Transfiguration near Cincinnati, Ohio. "The Diocese of Southern Ohio has been in the forefront and some of our 38 sisters favor it but some do not and four in the middle-age group are opposed. We have one deacon, Sr. Priscilla Jean, who is in our mission house in the Dominican Republic. We permit women priests to celebrate but not in our oratory."

A similar stand has been taken by the most traditional

A Controversial Statement

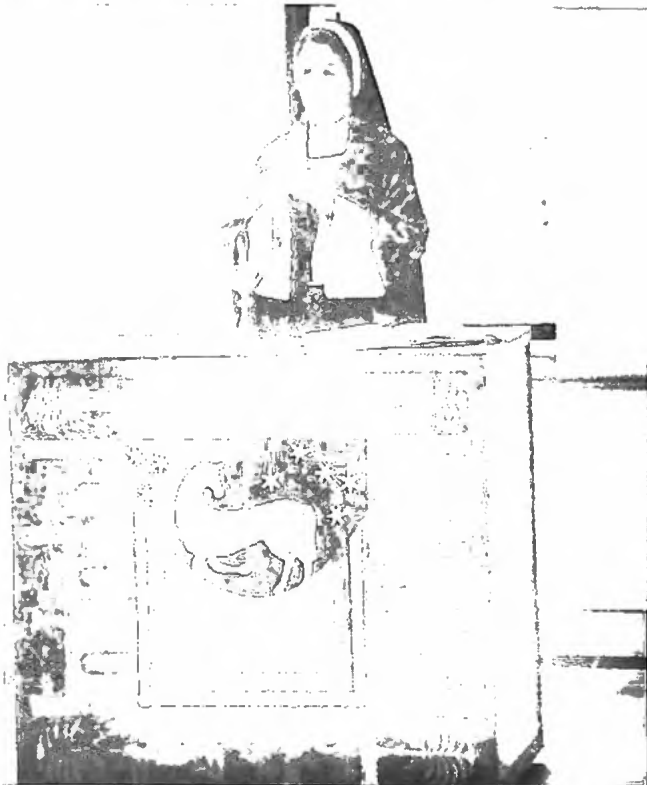
Although 19 out of 24 representatives to the Council on Religious Life (CORL) in the U.S. and Canada were careful to say that they were signing the following statement as individuals rather than for their communities, the statement quickly became controversial when circulated by CORL at the 1991 Episcopal General Convention in Phoenix:

The General Convention of the Protestant Episcopal Church and the General Synod of the Anglican Church of Canada are the authoritative bodies in their respective provinces regarding the interpretation of doctrine, discipline, and worship, and therefore the decision of those two bodies to ordain women to diaconate, priesthood, and episcopate, were valid decisions of the Church.

Since the call to ordained ministry is a call from the Holy Spirit, Who cannot be limited, that call may come to anyone regardless of race, sex, or sexual orientation.

As a result of this statement, the Eastern Province of the Community of St. Mary withdrew from CORL in 1992.

The Community of St. Mary's eastern province withdrew from membership in the Council on Religious Life because of a statement endorsing women's ordination signed by 19 of its representatives.



Mother Adele Marie of the Society of St. Margaret (SSM) in Massachusetts

of all U.S. communities, the 22-member All Saints Sisters, Catonsville, Maryland, who came to the U.S. in 1874 and have been separate from their English foundation since 1890. Though members would steer clear, the order offers a room in its retreat house where ordained women (Episcopal and otherwise) and other visitors may hold services.

In a final and perhaps hopeful indication about the changing face of Anglican women religious, Mother Catherine Grace of All Saints, replying to inquiries from the Continuing Churches, says that her order will consider training religious for them. ■

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Focus

Continuing Church's Most Noted Layman, Perry Laukhuff, Dies At 87

Perry Laukhuff, the revered and beloved elder statesman of the Continuing Anglican movement, died at age 87 on August 28 at Lynchburg (Virginia) General Hospital, near his home in Amherst.

A writer and former professor, diplomat, business executive and editor, Laukhuff is best remembered among traditional Anglicans for the singular role he played in launching and supporting the Continuing Church after the Episcopal Church's 1976 abandonment of apostolic order and adoption of a prayer book some believe altered doctrine. On September 14, 1977, Laukhuff, as then-president of the Fellowship of Concerned Churchmen, opened the St. Louis Congress which became the springboard for the Continuing Church, which since has spread to several nations around the world as other parts of the "official" Anglican Communion have embraced liberal revisionism.

In standing at the podium before 1,800 people on that day in 1977, Laukhuff—in a 1987 *CHALLENGE* article marking the ten-year anniversary of the conclave—recalled that he was "tremblingly aware of the responsibility I bore toward those before me and beyond them toward the thousands and thousands of Episcopalians and Anglicans whose faith they represented...With God's help, I and those associated with me could lead a movement to preserve the apostolic faith in its Anglican expression. However, if we made missteps and were not acting under God's guidance, we could mislead people, damage the faith and do the devil's work. I wondered how I could possibly find the strength to discharge this responsibility with any sort of wisdom and faithfulness.

"In the second place," he wrote, "I was conscious that the moment was historic. Never in Anglican history, as far as I was aware, had any comparable event occurred. Would this congress be approved or condemned by history? No...answer can yet be given. History's processes take years, even centuries. I can only say that today, after ten years, I still have no reason to doubt the imperative rightness of what we did, while realizing that the movement born at St. Louis has made many mistakes and suffered many setbacks." Though some have branded it as schism, he said, the St. Louis loyalists "were breaking with the Episcopal Church only in order to remain in the Holy Catholic Church."

The St. Louis meeting was "a vehicle for preparation and inspiration," Laukhuff wrote. "It led to acts of devotion and



PERRY LAUKHUFF, at one of the many Continuing Church synods he attended.

sacrifice, of suffering and pain, of success and failure. But for those 48 hours, the purest flame of faith burned in that hotel in St. Louis...Nobody, as far as I know, saw any tongues of fire, but HE was there!...

"St. Louis was a beginning, a memorable beginning, a practical beginning, a beacon light for others to follow with courage and passionate faith. The Church of the Scriptures, the Creeds, the Sacraments and the Apostolic Ministry cannot be suppressed, however great her 'toil and tribulation.'"

Throughout the remainder of his life, Laukhuff remained a leader and advisor in the Continuing Church, which knew him as a man of wisdom, honesty, fairness, charity, civility and unimpeachable integrity.

"The Church Militant here on earth [has] lost one of its finest soldiers...with the passing of Perry Laukhuff," said the Anglican Church in America's (ACA) primate, the Most Rev. Louis Falk, whose parish, St. Aidan's, Des Moines, held a requiem for Laukhuff on September 2. "Perry was a leader

among those who fought valiantly to preserve the Episcopal Church in its faith and heritage, and when that fight was lost, he sounded the trumpet for faithful Anglicans in planning, organizing and making real the alternative structures which would preserve those treasures for future generations. We will miss his honesty, fidelity and good will in our midst, but we shall continue to have his prayers for us, as he and [his wife] Jessie and all who loved him know that he shall continue to have ours for him."

A former member of the Evangelical United Brethren, Laukhuff was attracted to the Episcopal Church (ECUSA) by the beauty and symbolism in its 1928 **Book of Common Prayer**, later becoming actively involved in fighting for orthodoxy in ECUSA as liberal, modernist forces began to overtake it and its liturgy. In 1972, he founded and edited a traditionalist Episcopal newsletter, *The Certain Trumpet*. He was president from 1973-78 of the aforementioned Fellowship of Concerned Churchmen (FCC) (which then was a coalition of nearly 20 orthodox organizations and publications in the Episcopal Church and the Anglican Church of Canada). In 1974, he received the American Church Union's Keble Award as Episcopal Churchman of the Year.

In addition to presiding at the FCC-sponsored St. Louis Congress in 1977—after ECUSA's departure from catholic faith and order—Laukhuff gave the keynote address at the founding synod of the Anglican Catholic Church (ACC) at Dallas in 1978, and later served as standing committee president in the ACC's Diocese of the Mid-Atlantic States.

Subsequently affiliated with the American Episcopal Church (AEC) (which in 1991 merged with part of the ACC to form the Anglican Church in America (ACA)), Laukhuff was named a Companion of the Fellowship of St. George by the AEC primus, and was a member of that church's General Synodical Council, its Ecumenical Commission and a six-member joint ACC/AEC Commission on Unity. He was licensed as a lay reader by four successive bishops of both the ACC and AEC, and conducted services of Morning Prayer and preached at many Anglican Churches.

Formerly active in St. Paul's Episcopal Church, Norwalk, Connecticut, and Ascension Episcopal Church in Amherst, Virginia, he became a member of Ascension (now Epiphany) Anglican Church in Amherst in 1978. Since 1983, he was a member of All Saints Anglican Church (ACA) in Charlottesville, Virginia.

Laukhuff's earlier career was also greatly distinguished. Born in Dayton, Ohio and a graduate of that state's Otterbein College, he received a masters degree at Harvard and did further post-graduate study there as well as at Ohio State University, the University of Michigan, and the Academy of International Law at The Hague.

He taught government at Sweet Briar College from 1930-36. He then entered the U.S. Foreign Service in which he rose to the rank of Counselor and served until 1953. His service included Berlin twice, and he was interned with the U.S. embassy staff there in 1941-42. He was director of the Office of German Political Affairs in the Department of State from 1949-52, during which period he accompanied Secretary of State Acheson to many international conferences and was a principal drafter of most diplomatic notes exchanged with the Soviet Union over German problems. Late in 1952 he was named Counselor and Deputy Chief of Mission in our embassy in Saigon but was forced to leave the Service because of health problems.

EMC Works Toward Unity With Concordat Offer

Prospects for wider unity in the Continuing Church movement have brightened with the "wide acceptance" thus far of an intercommunion proposal made to other Continuing jurisdictions by the Episcopal Missionary Church (EMC).

The EMC—a new U.S. Continuing body led by the Rt. Rev. A. Donald Davies, formerly a bishop in the Episcopal Church—has offered a "Bonn-type" concordat, stressing the four points of the 1886-88 Chicago-Lambeth Quadrilateral (Scriptures, Creed, Gospel Sacraments, and the Historic Episcopate). The offer, which initially establishes intercommunion relations only between EMC and a signing church and not between all signers of the concordat, has been accepted by "eleven of 15" bodies contacted by Davies, according to EMC spokesman, Canon Phillip A. Lewis.

EMC PRESIDING BISHOP, the Rt. Rev. A. Donald Davies, oversees the intercommunion efforts



Among groups which have not decided on the offer are the largest U.S. Continuing Anglican body, the Anglican Church in America (ACA), and the second largest, the Anglican Catholic Church (ACC).

ACA is required to consider its relations with other (non-U.S.) members of the Traditional Anglican Communion, of which ACA is a part, before giving final approval to a concordat. In August, Davies met with ACA's primate, the Most Rev. Louis W. Falk, ACA Bishop William Millsaps and other representatives to discuss future relations between ACA and EMC. The ACA was due to consider its response to EMC's offer at its General Synod in Kansas City last month.

● **THOUGH NATIVE AMERICANS HAVE BECOME A PARTICULAR FOCUS OF THE EPISCOPAL CHURCH**, an American Indian hoping to become an Episcopal priest was offered only the position of lay eucharistic minister in a "relatively remote location" in the Diocese of Oklahoma, where he was told he would receive the sacrament by Federal Express! According to *The Missioner*, Frederick M. Taylor, a 63-year-old civil engineer, has since been ordained a deacon in the Episcopal Missionary Church, and has been assigned to the Church of the Redeemer, an EMC congregation in Oklahoma City, where, among other duties, he will work among the area's large American Indian population.

From 1953-56, Laukhuff served as consultant to the Woodrow Wilson Foundation and also to the Council on Foreign Relations, both in New York City. From 1956-72, he was vice president of New York's John Price Jones Company, consultants on institutional financing.

Laukhuff authored numerous articles and brochures on foreign affairs, Woodrow Wilson, and religion, and also a book, **Immanuel: Outrageous Myth or God's Truth?**, published in 1991.

He is survived by his wife, the former Jessie Louisa

Coburn, and by a daughter, Louise Argyle Laukhuff of Richmond, Virginia.

A requiem mass attended by a near-capacity congregation was held September 1 at All Saints in Charlottesville, with the Most Rev. Anthony F.M. Clavier, Metropolitan of ACA's eastern province, presiding and preaching; the rector, the Rev. Glenn M. Spencer, as celebrant; the Rev. J. Paul Ward as deacon; the Rev. Louis E. Traycik as subdeacon; and Dr. Robert M. Strippy as organist. Suffragan Bishop Norman Stewart of the ACA's Diocese of the Eastern U.S. was also in attendance. The family suggests that memorial contributions be made to All Saints (Route 10, Box 262, Charlottesville, VA 22903).

Recently, the Continuing Church lost another key figure in its history, the Rt. Rev. Albert Chambers, retired Episcopal Bishop of Springfield, who acted as chief consecrator for the post-1976 Continuing Church's first four bishops.

Laukhuff, in his 1987 article, concluded with a paragraph which would serve well as his parting words to the many who loved and respected him. He wrote: "This is not a time for discouragement. It is a time to rectify mistakes, it is a time to rededicate ourselves to the faith we inherited, the faith for which we have sacrificed so much. It is a time to redouble our efforts for unity among Anglican loyalists. It is a time to recapture the spirit that presided amongst us at St. Louis. Because of my vivid sense of that spirit—as well as my memory of the Spirit Who was there—there is nothing in my life of which I am more proud than the humble privilege I had of participating in that Congress. If I were to have any epitaph on my tombstone, I would want it to be: 'He was at St. Louis.'"

Sources for this story included the *Richmond Times-Dispatch*.

Oregon Parish Joins ACA

St. Peter's Anglican Church in Eugene, Oregon, voted August 1 to leave the Anglican Catholic Church (ACC) Diocese of the Holy Trinity, citing deep concerns about serious decline in the diocese and the way it was being administered.

The unanimous decision by the parish's vestry and its some two dozen members to leave ACC for the Anglican Church in America's (ACA) Diocese of the West was promoted by the senior warden and backed by St. Peter's rector, the Rev. Lee Owens, who was recently received by the ACA diocesan bishop, the Rt. Rev. Mark Holliday.

Owens, 50, previously served as curate at St. Mary of the Angels, Hollywood, California, which withdrew from ACC earlier this year, and on the staff of St. Mary's Church in Denver, of which Bishop James Mote, ordinary of the Diocese of the Holy Trinity, was formerly rector. Denver remains the administrative center of the diocese.

Owens told *TCC* he feared the Diocese of the Holy Trinity was "in the process of imploding."

He explained that "great dissatisfaction" had sprung up among parishioners during the three years Mote had been making periodic visits to St. Peter's, which came to the ACC about four years ago from what is now the Province of Christ the King. In that time, Owens asserted, the Pacific Northwest region of the ACC diocese (which he indicated would include Washington, Oregon, Idaho and Alaska) had shrunk from 12 congregations to just two, St. Peter's and a small mission in Washington state, which, though in the ordinary's charge, he claimed Mote has not continued to visit. In addition, Owens averred that Mote did not respond to repeated appeals for him to come and address problems

Move By Priest, People, To Different Continuing Body Prompts Trial In ACC Court

Special To *THE CHALLENGE*

TCC's summer issue reported that the 160-member St. Mary of the Angels, Hollywood, California, and its mission, St. Edward the Confessor in Las Vegas, both led by the Rev. Gregory Wilcox, had left the Anglican Catholic Church (ACC) for the Traditional Anglican Communion (TAC), citing in part ongoing "interference" by ACC officials with the parish's efforts to broaden ecumenical contacts with other traditional Anglicans. Since that time, presentments (which deemed the parish and Wilcox as still under ACC jurisdiction) were brought against both by some ACC clergy, and a trial was held August 6-7 in California. (The event came roughly two years after a similar incident on the east coast also touching on unity issues, during which ACC leaders unsuccessfully attempted to try their Archbishop, Louis Falk.) In response to a request from TCC, an ACC member and California lawyer here provides an eyewitness commentary report on the recent west coast proceedings. (The opinions expressed are the writer's own, and not necessarily those of TCC.)

The parish church of St. Terese of the Child Jesus is the home of the ACC's ministry to the working class districts of Santa Ana, California. Set in a small, drab commercial building in a poor Hispanic neighborhood, it is an unlikely site for a church, let alone for a courthouse. The chapel is small, with

a seating capacity of 25 or 30. It was in this setting that the Consistory Court of the Diocese of the Pacific Southwest convened for the trial of Fr. Gregory Wilcox.



THE REV. GREGORY WILCOX, having already departed ACC, did not answer the presentment brought against him in that church.

On the evening of August 6, a folding screen was set up in the sanctuary to conceal the altar and tabernacle (or perhaps to conceal the proceedings from them). Within the sanctuary, against the altar rail, was set a long narrow table. In the single aisle, on the Epistle side, a court reporter had set up the tools of her trade. A grey-haired man in a black cassock sat in the front pew; before him, on a card table, were arrayed stacks of documents.

Promptly at 7:30 p.m., a bell was sounded, and the judges and their assessors entered the sanctuary. Fr. John Ruiz, judge, moved to the Gospel end of the table; Fr. John Hollister, the provincial chancellor and assessor to the court, was next; in the center was the diocesan bishop, the Rt. Rev. David Seeland, presiding; Fr. Walter Buerger, the official principal and assessor to the court, took his place on

in a Newport, Oregon, congregation, which is now defunct. Meanwhile, Owens charged, some 60 percent of the diocesan budget is devoted not to mission and outreach but to a full-time secretary for the bishop, and Mote, at a recent diocesan synod hosted by St. Peter's, resisted moves to cut back secretarial support by threatening to resign. Less than 50 percent of the diocese's parishes were represented at the synod, Owens noted.

After that, he said parishioners "decided to move with dispatch" to go to the ACA.

In response to these assertions, Bishop Mote told TCC that "there were only seven very tiny congregations in Washington and Oregon, and not 12," and that local pastoral support was often "minimal," due to secular work or the "style of leadership" used by the local priest. The idea that the diocese is in decline is "nonsense," Mote said. "The churches in Montana, Wyoming, Colorado and New Mexico" are all healthy. "We spent a good deal of money on the northwest congregations, and they did not contribute to the diocese."

Asked about attempts at the diocesan synod to reduce support for his secretary, Mote said, "It's an Anglican tendency to retrench," adding that such "economies" as this are "a foolish way to go." Some people of that mindset do not seem to be committed to growth, but regard their local church and the church at large as more of a private club than the Body of Christ, he asserted. Generally, Bishop Mote said that most congregants he visited in the region in question are "very nice people," but there were never more than 40 or 50 people at any service he attended there.

● **ST. BARTHOLOMEW'S, BRIGHTON. ONE OF THE GREAT CHURCHES OF THE ANGLO-CATHOLIC MOVEMENT IN ENGLAND, HAS TWICE WELCOMED AN ACA**

the bishop's left; Fr. Robert Greene, judge, occupied the Epistle end of the table. All were in black cassocks except the bishop, who was vested in purple cassock, mozetta, and zucchetto, and an italianate lace rochet.

From behind his card table, Fr. Donald Nist, diocesan chancellor and church advocate, rose and called the first case: *Van Ness and Livingstone v. Wilcox*. The charges were not read, but they were known to all present. Fr. Wilcox was charged with entertaining foreign Anglican (mostly Continuing Church) bishops, defying the authority of the "Guardians of the Spiritualities" (an appellation given the diocesan standing committee), showing disrespect to ACC Archbishop William Lewis, inciting schism, and maligning a fellow priest without the "permission" of the "Guardians," all during the period between the death of the diocesan bishop, Richard Willars, and the confirmation of the election of Bishop Seeland, consecrated May 6 as Willars' successor. The promoters of the cause were the chairman *pro tem* and former chairman *pro tem* of the standing committee.

It was established the presentment had been served on the defendant and that he had not answered. A layman of the diocese, an attorney, moved for leave to intervene in the interest of justice. The motion was denied, but the court accepted, and received into the record, a brief questioning the sufficiency of the presentment in terms of both its form and content.

After a short opening statement, Fr. Nist proceeded to call his witnesses. The court had declined the chance to appoint anyone to monitor the presentation of the prosecution's case, and it was not clear what burden of proof or standards



THE RT. REV. MARK HOLLIDAY, ACA Bishop of the West, receives the Rev. Lee Owens, rector of St. Peter's, during a recent visitation. At right is Archdeacon Charles Osborn.

ARCHBISHOP IN RECENT MONTHS. The Most Rev. Anthony Clavier, English-born metropolitan of the U.S. Continuing Church's eastern province, was first asked to preach at St. Bartholomew's—the "tallest parish church in England"—on a trip to England last June; the vicar, Fr. Holdroyd, is a member of the Movement for a Continuing Church of England (MCCE). Clavier said the parish, built to the dimensions of Noah's Ark, was "the most ambitious project" of the mid-19th century vicar of Brighton, Fr. Wagner, who founded it and three other parish churches to bring the Tractarian Movement to the "common folk" of the town. For years, St. Bartholomew's "was the flagship parish of what was known

of evidence applied. Evidence elicited by the prosecution came out in almost random fashion and apparently in the absence of any plan to relate it to specific charges.

When the testimony of his witnesses failed to support all his allegations, Fr. Nist supplemented it with leading questions, references to documents introduced without proper foundation, hearsay, and even his own unsworn interpretive comments. When, after nearly three hours, the time came for Fr. Nist to sum up his case in closing argument, he simply asserted that whatever accusations had not been addressed in testimony were true as a matter of common knowledge or because it would be ridiculous to think them false.

At about 10:30 p.m. Fr. Nist rested his case, and the court took the matter under submission.

The court reconvened the following morning for a second trial, in which the diocesan court was asked to declare invalid certain acts taken by St. Mary's in its capacity as a California corporation. How the court might exercise jurisdiction over such questions, and what significance its decisions might actually have, were matters left unanswered; however, it does appear that a decree purporting to nullify the parish's withdrawal from the diocese would be the first step toward a civil proceeding to strip it of its temporal property.

At deadline, the court had not yet handed down rulings in the two cases.

The Affirmation of St. Louis, the historic confessional document issued by the main segment of the Continuing Church movement in 1977, called for, and the ACC constitution and canons provided for, a permanent judiciary to

Continued next page, lower left

as 'London-Brighton-South East Coast Religion,' a parody on the railway company which brought vacationers from London to the seaside," said Clavier. His June visit to the parish was well received, and he was immediately asked to return August 24 to preach on the occasion of the parish's patronal festival. That service was attended by some 450 persons, including most of the Anglo-Catholic clergy of Brighton and Hove.

● **A LEGAL DISPUTE INVOLVING AN ACA BISHOP, CLERGYMAN AND PARISH VESTRY NOW APPEARS HEADED FOR SETTLEMENT**, following another overture from the parish. As earlier reported, Bishop Charles Boynton and his wife, Dori, had made fraud charges and hoped to receive damages in their lawsuit to regain full ownership in a dwelling they had purchased and given as a remainder interest to the vestry of St. George's, Jackson, Mississippi. Recently, the parish made a third proposal, offering to convey its interest in the property to the Boyntons as part of a full and complete settlement of the controversy, according to St. George's attorney, William Presson. At last word this settlement had been accepted by the Boyntons, though it remained to be formalized in late September or early October. While the parish denied any fraud in the matter, the rector, the Rev. Walter V.Z. Windsor, said parish leaders thought it better to try to resolve the dispute before making a change in their ecclesiastical status, a consideration prompted partially by their experience since the lawsuit was filed some ten months ago. Recently the parish voted to enter into an arrangement offered by outgoing Mississippi Episcopal Bishop Duncan Gray, allowing St. George's to receive the oversight of new Mississippi Bishop A.C. Marble while remaining essentially an autonomous, 1928 prayer book parish. However, parishioners are considering full affiliation with the Episcopal Church.

TRIAL Continued from previous page

preclude arbitrary disciplinary actions of a kind many thought had been taken by Episcopal Church bishops. The system of church courts and a canon strictly limiting the offenses for which clergymen were subject to ecclesiastical punishment were seen as protecting individual churchmen by establishing the rule of law. It was a false hope; anyone who has read **The Federalist Papers** knows that institutional arrangements alone are not sufficient to protect against the vices of faction.

Bishop Seeland had no part in creating current conditions in the Diocese of the Pacific Southwest but now has the difficult task of restoring order there after a year and a half of presbyterian misgovernment. The reassertion of episcopal authority will not be easily accomplished. It is not unreasonable that he rely, at least in early days, on those who have been the trustees of the diocese during the interregnum; whether such reliance is wise remains to be seen.

The content of the presentment and the identity of its promoters also emphasize the weakness of theological education in the Continuing Church. Some senior clerics clearly regard the Kingdom of God as a kind of cosmic bureaucracy, in which they fill the roles of commissars and gauleiters. The gravamen of each charge against Fr. Wilcox was that he did any number of things without first asking the bureaucrats' permission, and that he would not see that the Christian religion is subject to petty rules and silly decrees of the "Guardians of the Spiritualities." Whether such edicts may properly be enforced by Courts Christian is a question for the ACC, and the whole Continuing Church movement.

Quincy Talks Uneasily Resume Following Disruption By Diocese

Talks have tentatively resumed between St. John's, Quincy, Illinois, and diocesan officials—who earlier stunned parishioners by cutting off negotiations for a withdrawal of St. John's from the Episcopal Church (ECUSA) and declaring that a dissenting minority in the parish will keep the congregation's building and most of its funds.

In January this year, nearly 80 percent of the some 150 adult voting members in the 235-communicant, traditional parish—the diocese's former cathedral—voted in favor of starting negotiations for a separation of St. John's from ECUSA; only nine members demurred from a second ballot asking support for that action even if they had not voted for it.

At the time, Bishop Edward MacBurney of Quincy—a traditionalist aligned with the Episcopal Synod of America—was not enthusiastic but "seemed agreeable" to the withdrawal effort, and the parish's rector, the Rev. Garrett Clanton, said the bishop had pledged not to litigate for the parish property. When talks actually got underway it is understood St. John's offered a significant financial settlement in return for the parish's ability to leave with its property. MacBurney himself has announced early retirement from his see.

But after just one negotiation session the diocesan standing committee, acting as the bishop's council of advice, wrote parishioners that "a significant number" of them—30-some souls though still a minority—had indicated they wish to remain as members of the parish and the diocese, and therefore "these persons constitute St. John's Episcopal Church. All real property (buildings and grounds) and a portion of endowment monies will remain with St. John's Episcopal Church."

At the same time, the letter attempted to determine the size and identity of the minority by asking all parishioners to complete and return a ballot stating whether they wished to leave or remain; evidently, all those stating agreement with the parish vote would be considered to have withdrawn from ECUSA. "We on the Standing Committee will be the only people counting the ballots, and your decision will remain absolutely confidential," the letter stated.

In response, a "huge" parish meeting was held at St. John's September 12, attended by some persons Fr. Clanton said "I hadn't seen in months" who were "standing up for the liberals," as part of an opposing group Clanton believes grew out of lobbying and scare tactics by the original handful of dissentients and diocesan officials. However, Clanton noted that "only one person spoke in favor of the changes that had taken place in ECUSA," and that any disagreement was only as to "timing and strategy." He said the parish was still operating under terms of its January vote, and the "majority is still together about what it wants to do...At least three-quarters of the congregation are determined...to leave ECUSA," and he felt most of them would agree that "if we don't get the building and endowments we're still leaving" to continue worshipping elsewhere. "Even their own bishop has told them he's resigning early to give the diocese one last chance to elect a traditional successor."

MacBurney sees the diocesan action as part of trying to serve all persons in his care—including those asking how St. John's building could be given away when there were 30-plus souls to continue an Episcopal congregation there—and as his way of trying to hold a conservative ECUSA



ST. JOHN'S, Quincy, Illinois

diocese together and preserve historic faith for the future—despite the fact that orthodox enclaves are rapidly disappearing from ECUSA's map. Such preservation efforts are why MacBurney says he is leaving a year and a half early—to give the diocese a choice so that maybe the bishop coadjutor of Fort Worth, Jack Iker, "won't be alone" as the sole traditional bishop in ECUSA in years to come. A diocesan spokesman was, however, candid in saying that it wasn't clear whether an orthodox successor could or would be elected in Quincy—and even if one was he may have trouble getting approval from the wider church, whether before or after the 1994 General Convention that may nix any further traditional bishops. Some speculate that Quincy may go for someone with a high view of Scripture, but untroubled by the ordination of women.

MacBurney also told *TCC* he was disturbed that letters he had written to Clanton and others had been published by St. John's in its defense efforts. In one of them, dated August 12, MacBurney wrote Clanton, admitting that the earlier parish vote "certainly was definitive, with only a few saying they would not abide by the majority vote." But he noted that he had met with six dissenting women members after Easter, and subsequently in Peoria with a "delegation" from the parish. "One of them asked, pointedly: 'By what right are you giving away our church?'" By way of explaining the decision of diocesan officials, the bishop wrote: "The standing committee and I believe this is a reasonable question," adding the claim that the dissenting minority had grown to nearly 40 and thus was not an "an insignificant" group.

It appeared to diocesan agents that, after the January vote, some parishioners changed their minds. MacBurney told *TCC*, and it wasn't clear whether a "vast majority" of the congregation still supported withdrawal. But he said talks between the two parties would resume, asserting that "The standing committee is willing to talk further...to fashion an agreement which will be as satisfactory with everyone as possible." He concurs with the original agreement that the matter be decided by the end of this year.

He regrets ending his episcopal ministry on such a note; "This is...nothing I have wanted," he said.

"Bad Faith"

But the earlier diocesan declaration—the more stunning in a supposedly conservative jurisdiction—evoked strong negative reaction which now will be hard to overcome in the parish. The vestry wrote members, explaining why it believed the diocese's actions were illegal or uncanonical. Members were urged to return the ballots to the diocese marked "This ballot is illegal..." One 11-member group of parishioners wrote a cogent letter to fellow members reoutlining the issues at stake and urging parishioners to "stand up and stand together."

Fr. Clanton, told of MacBurney's explanation for diocesan actions, opined that the bishop had "forgotten Who he serves."

Clanton said a "highly praised" approach to addressing the needs and desires of both the diocese and parish had "collapsed because of the diocese's failure to respond."

Earlier, writing in the parish newsletter, *Chimes*, he termed the standing committee's arbitrary communication a "bad faith response to the single meeting granted to the vestry negotiating team." Clanton also noted an April 26 letter from MacBurney in which the latter refers to the "good beginning" made on negotiations.

"The bishop and standing committee have, however, been busy meeting with the representatives of the minority opinion," Clanton continued. After the bishop's first meeting with the handful of dissentients, MacBurney wrote Clanton that he had tried to help them consider "the consequences...of not permitting St. John's to leave," and that the "legal option" would mean "terrible cost to both diocese and parish," which would be "shameful and against Scripture." Another part of the letter indicated MacBurney had what Clanton termed "a rather negative appreciation" for the opposition.

The radical turn of events thereafter "sadly indicate a loss of [MacBurney's] own convictions," Clanton wrote. He said a "legitimate parish meeting" would choose between the options before St. John's and "not those who have finally responded to us with treachery and deceit."

The vestry, in its letter, charged that the diocese's "peremptory" actions violate canons and are unmatched in Episcopal history. "Further, it has been decided to divide, on the basis of some undefined formula, the endowed parish funds between [the minority] 'constituting' St. John's and those being cast out...no one other than your vestry can assume the authority to divide or disburse our endowed funds" nor can restrictions attached to them be ignored, the vestry noted. The letter from the bishop's advisors "is meaningless except as a rejection of the process we sought and as an indication of their lack of regard for the guidance of God's word, our Lord's teaching, their own canons, informed

conscience, the people of this parish, and democratic principles. It is now obvious that our future course will not be as simply or charitably determined as we had hoped," said the vestry, and that there will be no chance to demonstrate how traditionalists in ECUSA "differ in their behavior from the pitiful spectacle evidenced in other dioceses."

Fort Worth Pursues Lawsuit Against Former Parish; Diocese Tightens Hold On Church Property

Attempts to settle the Episcopal Diocese of Fort Worth's lawsuit for control of a former parish's property have come to naught, with the diocesan standing committee's refusal to accept help from a mediator.

Last October, the Church of the Holy Apostles, whose property is valued at over \$1 million, broke from the diocese to join the Western Rite Vicariate of the Antiochian Orthodox Archdiocese of North America, fleeing the Episcopal Church's (ECUSA's) increasing liberalism in order to remain catholic." The purportedly conservative Episcopal Diocese, led by Bishop Clarence Pope of the traditionalist Episcopal Synod of America, then filed suit against the "schismatic" parish.

Holy Apostles' press secretary Linda Dehnisch said parish attorney Robert Travis had asked the standing committee to agree to mediation in an effort to work out a settlement over ownership of the parish church and ancillary buildings. The committee, however, rejected the request and informed Travis that it was proceeding with its lawsuit, which seeks to eject the Orthodox congregation from the premises. In its place, the diocese wants to install a group of former parishioners who opposed the conversion to Orthodoxy and are now worshipping at another venue under the name of the Episcopal Church of the Holy Apostles."

Dehnisch told TCC there had been no action in the suit since the spring. "We had hoped something would have happened, one way or the other, by now. We wish something would happen to end the uncertainty...But if we have to live, we will just have to accept it."

According to Dehnisch, the parish has shown substantial growth since the Orthodox affiliation. It now has some 315 baptized members, compared with a membership of about 250 in December, with disaffected Episcopalians

accounting for most of the membership increase. When the parish decided to leave ECUSA, about 100 persons ceased attending and formed the competing church, she added. It was said to be attracting a congregation of about 40 per Sunday, and the diocese had appointed the Rev. James Peter Wolf, former rector of All Saints, Fort Worth, as its interim rector.

Observers have been somewhat puzzled by the diocese's hardline approach to Holy Apostles. When another Fort Worth parish—St. Mary's, Arlington—departed *en masse* for Rome, it left with the diocese's blessing and all of its real estate.

"They say they made a mistake with St. Mary's," Dehnisch said, "but I really can't understand why we're being treated so differently. Their real estate isn't worth as much as ours, of course. It's not in as good a location, and we don't owe as much money [on the mortgage] as they do."

"But the difference in treatment is difficult to understand because we were prepared to discuss payment with them—and we still are," she said. "Perhaps they are more sympathetic to Rome than Orthodoxy. The Episcopal Church might be feeling quite threatened by the Orthodox Church."

Tightening The Screws

Whatever the explanation—Canon Boyd, the diocesan official in charge of the case, did not return TCC's calls—the Fort Worth standing committee has taken steps to ensure the experience is not repeated.

Despite the fact that the diocesan convention reportedly adopted a hands-off policy toward parish property in a resolution not long ago, on March 15 last, the standing committee went to the extent of forming a "Protection of Diocesan Property Committee" charged with the task of ferreting out any "clergy, vestry and lay members" who might follow in the footsteps of Holy Apostles' and St. Mary's.

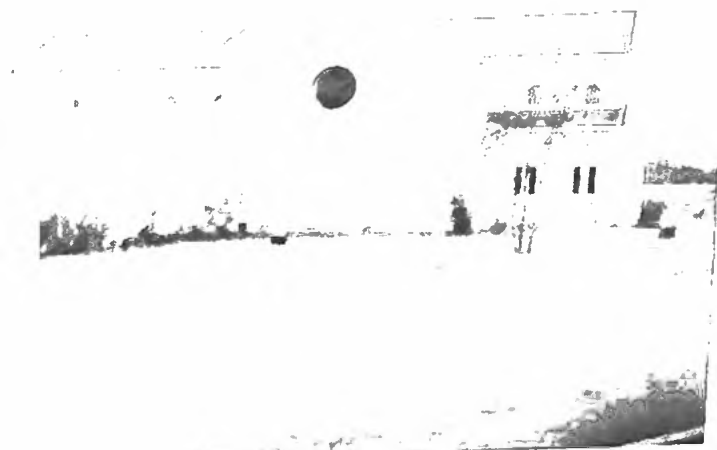
Reputedly funded with a \$50,000 budget and reporting directly to the standing committee, the property committee's enabling resolution states:

"The committee shall investigate and determine the validity of rumors regarding the existence and degree of discontent or controversy among a particular church's clergy, vestry and lay members that might lead to a break with the recognized hierarchical polity of the Episcopal Diocese of Fort Worth, the abandonment of the Episcopal Church, and broken communion with the Episcopal Bishop of Fort Worth."

Investigations can be initiated at either the request of the bishop or the standing committee itself. The committee consists of the president of the standing committee, as chairman; the president of the diocesan corporation; the chairman of the diocesan finance committee; the treasurer and chancellor of the diocese; a canon to the ordinary (clerical or lay); and two "at large" members, one clerical, one lay, to be appointed annually by the bishop.

When the committee unearths the sort of privy conspiracy it was commissioned to root out, it is charged to "seek to counsel" with the clergy, vestry and congregation, and "attempt to settle such discontent or controversy in a timely and satisfactory manner."

Should this fail, it is empowered to recommend to the standing committee appropriate action "including the immediate removal and inhibition of the rector and dissolution...of the vestry if necessary ..."



CHURCH OF THE HOLY APOSTLES, Fort Worth

The committee also has the job of overseeing all negotiations with restless parishes, clergy, vestries, etc., all legal settlements, and selecting attorneys to pursue lawsuits aimed at "protecting" and regaining real and personal property.

In a touch worthy of Thomas Cromwell, Henry VIII's late chancellor, a parish deemed to be in need of having its property protected will be forced to underwrite the costs of the committee's exertions if there is anything left in its bank account.

The final paragraph of the enabling resolution states: "The committee shall require repayment [of funds expended to 'protect' it] to the diocese by the involved church, after the controversy is resolved ..."

Nashotah Confirms Ouster Of Toon; PTS Adds Him To Faculty

The traditionalist Nashotah House Seminary in Wisconsin has confirmed that the teaching contract of prominent British Evangelical, the Rev. Dr. Peter Toon, has not been renewed this year for "cause," though the seminary gives no further explanation, saying it is maintaining "confidentiality" in the matter.

Meanwhile, Toon, the author of over 20 books and numerous articles, has been named to the faculty of Philadelphia Theological Seminary (PTS), operated by the Reformed Episcopal Church, as visiting professor of New Testament. He will teach two courses this fall in New Testament Introduction and Spirituality.

However, the events at Nashotah—which have stunned conservatives in both the Episcopal Church and the Continuing Church (which has had at least two men studying there)—remain in the forefront and in widespread dispute.

A Nashotah release states the contract with Toon, who held the William Adams Chair of Systematic and Philosophical Theology, expired August 31 and was not renewed for a second three-year term. Toon says terms of the contract were specially written to effect automatic renewal September 1 for a further three years, so that, coming from England in 1990, he was sure of a six-year employment at the seminary.

Nashotah Dean Gary Kriss claims he met with Toon in early June to explain that the full board of trustees had decided May 28 to seek a negotiated termination of the Briton's contract. Toon asserts that no vote to terminate him took place. At the time, Kriss also said he outlined a generous severance package approved by the board which would aid in the professor's transition. Toon maintains that the dean failed to give details as to why he should forego three years of his contract nor of the proposed settlement. Kriss avers that Toon has been aware of the reasons for Nashotah's unhappiness with him. (Indications are that some of the conflict centers around the English cleric's support for traditional liturgy, in contrast to preferences for the modernist 1979 prayer book more prevalent at the Anglo-Catholic seminary).

It is claimed the professor declined to meet with Kriss again despite the latter's repeated requests. Toon says he wrote several letters to the dean asking (unsuccessfully) for more details of the seminary's intentions.

Having been told by Kriss he would have no teaching assignments in the coming school year, Toon hired legal help and threatened Nashotah with litigation, the seminary

charges. Toon says he had already hired lawyers, who wrote Nashotah that "Despite our advice, Fr. Toon has asked us to contact you in hopes of resolving this matter without a lawsuit..."

"Having no alternative, the Executive Committee of the trustees engaged legal counsel for the House," Nashotah says, after which the committee "formally voted on 3 August 1993 not to renew Dr. Toon's contract for 'cause.'" Toon asserts that the House did not follow its own statutory procedures for firing a professor for "cause," which involve a meeting of the professor with the whole board and a two-thirds vote of the board to terminate.

The release declares that Nashotah "has maintained confidentiality in this matter," while Toon "has engaged in a publicity campaign apparently designed to divide the various constituencies of the House and to discredit the trustees and dean." Toon says he wrote to the trustees to defend himself when they refused to give him a hearing, has no reason to be ashamed for anything he has said or done at or for Nashotah, and wonders why it should be considered unjust for seminary statutes to be followed, or for his friends to be active on his behalf.



DR. PETER TOON, now a visiting professor at Philadelphia Theological Seminary, claims Nashotah did not follow its own statutory procedures in dismissing him for "cause."

The dean claimed trustees worked up until August 31 to effect an "amicable separation, in order that everyone involved could move forward in a constructive way," efforts which were rebuffed by Toon, who has "refused to discuss such a separation and has pursued a different course entirely." Toon contends that the "so-called 'amicable separation'" required him to accept a settlement treating him as a criminal on probation who was expected to sign a "false statement" concerning affairs at Nashotah.

The apparent upshot is that, at deadline, no settlement with Nashotah had been reached, and Toon is not receiving any income from the institution at present. It was not clear whether Toon is considering court action on the matter.

Toon's appointment at PTS was announced September 12 at the packed 107th convocation of the seminary, directed by the Very Rev. Dr. Ray R. Sutton as dean and president; Toon began teaching classes the next day. The Rt. Rev. Leonard Riches, bishop of the New York and Philadelphia Synod (diocese) of the Reformed Episcopal Church (REC) and a former president of the seminary, was the attending bishop at the ceremony. The REC was formed by Evangelicals who broke from the Episcopal Church in the late 19th century, largely in response to the effects of the Oxford Movement in the U.S.

Ordained in the Church of England in 1973, Toon is a graduate of King's College, London, and Christ Church, Oxford, from which he holds a doctorate in philosophy. He has served both as a professor and in pastoral ministry. Among

his works are two series of theological books for seminarians. His latest books are *Meditating as a Christian* (1991) from Harper-Row Collins; *Spiritual Companions, Introducing 100 Classics* (1992) from Baker Book House; *The Art of Meditating on Scripture* (1993) from Zondervan Publishing House; *Knowing God Through the Liturgy* (1992), and *Proclaiming the Gospel Through the Liturgy: The Common Prayer Tradition and Doctrinal Revision* (1993), both from the Prayer Book Society Publishing Company.

Pro-Gay Bishop Likely To Succeed Despite Opposition

Based on early returns from dioceses in the wider Episcopal Church (ECUSA), Minnesota Bishop-elect James Jelinek appears headed for consecration despite a conservative campaign to block him due to his willingness to ordain practicing homosexuals.

The majority of ECUSA's 117 diocesan standing committees (and its diocesan bishops) must vote to confirm the election of a bishop of the church. At deadline, Jelinek was just 18 votes away from committee ratification: 41 standing committees had registered approval and 14 had voiced opposition.

Still, the San Francisco priest's election has met opposition from rank and file Episcopalians. A petition circulated by Episcopalians United (EU) has garnered 4,000 signatures. EU has led the charge against Jelinek nationwide, joined by other traditionalist organizations like the Episcopal Synod of America, to alert the church's standing committees to Jelinek's support for ordaining active gays and blessing same-sex marriages. Opponents remind that, as recently as 1991, the Episcopal General Convention reaffirmed traditional sexual morality, while calling for a new sexuality study churchwide.

Jelinek maintains that his is "probably the emerging view" in ECUSA. In fact, Jelinek has been taking some fire in the church press for his probability theories. The Jelinek argument goes something like this: The statistical likelihood, based on 20th century [Kinsey Report] research, is that one in ten people is homosexual. As a consequence, it is likely that at least one of the 12 apostles was a homosexual. *Ipsa facto*, "Jesus was not troubled by this." And neither is Jelinek.

Readers of *The Living Church* have had a field day with this argument, noting that the Kinsey statistics are now viewed as terribly flawed and that the real incidence of naturally occurring homosexuality is now thought to be nearer two percent.

Hence, if one extrapolates, only "one fourth of one apostle was homosexual. Statistically speaking, that means, zero," wrote the Rev. Kenneth Bieber of Bridgeport,



While ECUSA prepares to consecrate a bishop with probability theories on homosexuals, House of Deputies President Pam Chinnis has promised specific inclusion of gays on legislative committees of the 1994 General Convention; some are already serving on interim church bodies.

Michigan. Using Jelinek's probability argument in its purest form, Bieber argues, "we clearly see that none of them [the apostles] was a woman." Well perhaps, suggests Bieber, Jelinek might not want to go that far. The Rev. William Pugliese, in his letter to *TLC*, thought the Jelinek technique makes for "interesting theology. It seems one can act on a theory of theological probability" and "three probablys equal a fact."

Episcopalians United is not betting the ranch that Jelinek will be denied confirmation by standing committees, though EU Associate Director Roger Boltz notes that the early nods came from dioceses "really pushing to get him elected."

EU was planning to present the petitions to the House of Bishops at its meeting in Panama September 22, hoping the house as a whole would discuss Jelinek's election.

Bolstering the campaign is a local ad hoc committee in Minnesota led by John Winslow, who has evoked the ire of diocesan officials for raising questions about the method used to select Jelinek, suggesting the process might have been slanted to filter out less radical candidates.

Unprecedented Gathering Considers Structure, Mission In Bid For ECUSA's Renewal

Responding to a sense of alarm and angst over the Episcopal Church's (ECUSA) serious decline in membership and the opinion gap evident between the top and local levels of the church, more than 1,000 Episcopalians from most of ECUSA's dioceses and a notable list of speakers came together in St. Louis August 12-15 for an event called "Shaping Our Future: A Grassroots Forum on Episcopal Structures."

Sponsored by the Diocese of East Tennessee, the event included among its participants 36 bishops and bishops-elect, seminary and cathedral deans, and 130 delegates to the triennial Episcopal General Convention. Likewise, a broad spectrum of opinion within ECUSA was represented—from the Episcopal Synod of America at one end to Washington Suffragan Bishop Jane Dixon on the other.

Though aimed at encouraging reflections on changes needed in ECUSA's institutional life, focus largely fell on clarifying the church's mission. And, though no concrete reform proposal was immediately produced by the gathering, the impetus to tackle such concerns came from two priests with some strong ideas on how to revamp ECUSA.

A resolution proposed to the Diocese of East Tennessee convention in 1991 by the Rev. Stephen Freeman and the Rev. Peter Keese, calling for significant change in ECUSA's structure, recommended (among other things) that General Convention meet only once every ten years, and that the presiding bishop be a diocesan bishop as well. Though the resolution was referred to committee for study rather than passed, that process grew into a call for a small symposium, and finally a much larger one at St. Louis.

"There is a sense of estrangement from the official processes for decisionmaking in the life of this church," said the Rev. Jon Shuler, rector of the Church of the Ascension in Knoxville, Tennessee, and executive director of what came to be known as the East Tennessee Initiative. "The present structural form by which we try to gauge or discern what is occurring in the church is not working." Among

Shuler's own proposals, presented at the St. Louis meeting, were that General Convention meet no more than once every five years, that bishops should be located in a specific local congregation — and that a constitutional convention be called to redesign the church.

One recurring theme in the last several years has focused on the possible relocation of Episcopal headquarters away from New York and a significant reduction in the central bureaucracy.

Fr. Freeman has apparently written extensively on what he calls "Episcopal *Perestroika*," raising "theological questions about how the church goes about its business." Wrote *The Washington Times*: "Freeman's articles are laced with theological arguments and backed by layers of historical footnotes. But the problems he is addressing are as fresh as the red ink in a shrinking church's budget and today's headlines about church fights over sex.

"His bottom line: Around the world Anglican church life centers on the work of bishops at the diocesan level. National structures are secondary, if they exist at all." But "since 'modernization' efforts in 1919," the American Church "has revolved around a national structure modeled on the corporations of that day." That model has left many Episcopalians today complaining "that too many dollars in their tight parish budgets go to national executives, who then engineer controversial programs and doctrinal changes that drive members out of many pews," the story said.

Freeman's suggestions for change also include abolishing the national executive council, and that a certain percentage of dioceses must agree before a national convention is called, and then business must be restricted to a stated purpose. Meanwhile, provincial synods would assume many powers, including the authority of consecrating new bishops.

Yet, Freeman confesses: "People shouldn't worry about the Episcopal Church breaking up because that has already happened, in terms of issues of doctrine and morality. Truth is, [ECUSA] is already one of the most congregational churches in America. From church to church, it is absolutely impossible to predict what will be taught in our churches about major issues of life and faith."

In that he would find agreement from some critics of the St. Louis confab, notably Prayer Book Society President, the Rev. Garrett Clanton, who, while hailing a new voice for change in ECUSA, thought that fooling around with structural matters was missing the point and rather futile when the "real problems within the church are theological and ideological."

"Our problems are basically spiritual," said Bishop Edward Salmon of South Carolina in his sermon at the meeting's closing Eucharist. "Until we deal with them, nothing we do with structure is going to help."

The Rev. Loren Mead, founder and president of Washington's Alban Institute, struck a similar chord in the meeting's first plenary. His contention that structure should flow "from what we understand our mission to be" formed a lasting undercurrent for a gathering still hoping to make a final bid for renewal in ECUSA.

In nearly two dozen small group workshops and forums, participants were challenged to think about the broad dimensions of the church's ministry and to identify where the structures support or hinder those ministries. Topics ranged from the role of bishops in the 21st century to strengthening



Participants at the "Shaping Our Future" symposium in St. Louis list concerns to be discussed in small group sessions. More than three dozen groups were convened on subjects ranging from parish libraries to restructuring General Convention. *ENS photo by David Skidmore*

lay ministry and ministries to youth, supporting inclusivity in the church and altering General Convention's structure.

Heading the list of problems identified by the organizers is the precipitate decline in ECUSA's membership. Symposium literature pointed out that over the past 25 years ECUSA's baptized membership has fallen by 33 percent, its infant baptisms by 39 percent and Sunday School enrollment by 62 percent.

Thoughts of divesting "815" (ECUSA headquarters) and the presiding bishop of most of their power were clearly one of the main selling points for delegates, nearly half of them clergy, who paid registration fees of between \$195 and \$250, plus travel, accommodation and other expenses, to attend the St. Louis affair. What's more, they were willing to come to "one of the most humid spots in America" in August, and one "right in the middle of a federal disaster area," said a delegate, referring to the recent floods that have affected the region.

If this assessment is correct, 815 could be in genuine trouble—for the organizers claim that a vast majority of those who attended the symposium were neither disgruntled conservatives nor wild-eyed radicals.

According to Fr. Shuler, attendees were drawn overwhelmingly from the ECUSA mainstream. "Many of those who came were people who have tried stay out of the fights," he said, "It was the coming together of a lot of people who had hoped they would not have to do battle—who were

that the opposition has a tenable point of view, which we don't think it has. I am interested that people should really understand the issues. I have a great fear that, partly through exhaustion, they have not really thought it through, and may vote for something they shouldn't."

Responses included that from one of the Anglican Communion's first women priests, Dr. Joyce Bennett, ordained in Hong Kong in 1971, who expressed sadness both over opposition to the women priests measure and the attempt by her two fellow feminists to defeat the Act. From her own experience she knew opposing attitudes on women priests "have co-existed in the worldwide Anglican Communion since 1971," she wrote in a letter to *Church Times*, and "the period of reception will not be helped by pretending differences of opinion do not exist." And, she reminded that English diocesan bishops who will not themselves ordain women priests have now agreed to allow other bishops to do so within their dioceses. Significantly, she said this means that they have shown "that they accept the validity of the orders of women canonically ordained to the priest-



COST OF CONSCIENCE CHAIRMAN,
the Rev. Alan Rabjohns

hood. I rejoice in this... My prayer is that the church can show the world that differences can still be held together under the cross..."

Meanwhile, an open letter from one of the main groups opposed to women priests implicitly suggests that the visiting bishops system is unworkable because it inevitably involves a betrayal of theological principles and convictions traditionalists have sought to defend. Issued on behalf of the Cost of Conscience committee by the group's chairman, the Rev. Alan Rabjohns, the letter asks five questions of any priest opposed to women priests who might become a candidate for consecration as a provincial or regional episcopal visitor to serve traditionalists under the proposed Act of Synod.

First, could he accept consecration at the hands of an archbishop and bishops who ordained women and recognised them as priests, and could he remain in unimpaired sacramental communion with them?

Second, could he in good conscience take the oath of obedience to his future diocesan, whose doctrinal convictions and sacramental actions would in all probability be the opposite of his own and contrary, as he would be bound to hold, to both his and the diocesan's ordination vows?

Third, could he with complete honesty and without mental reservation give his assent to the laws and canons of the Church of England as they are expected to be, including the obligatory recognition of the validity of the orders of women priests imposed by Canon A4?

Fourth, could he give true and faithful pastoral care to all those to whom he should minister, in view of the very limited authority given him by the Act of Synod and considering the conflicts which might arise between them and their diocesan, without whose express permission he could not act?

Fifth, in view of many contrary indications and the disregard of assurances given to opponents of women's ordination in other provinces of the Anglican Communion, could he accept that the integrity he would have been commissioned to foster and defend would have the Church's enduring respect?

"It is our fear," the letter concludes, "that a priest who has given an affirmative answer to one or more of these questions may well have forfeited thereby his own integrity."

Responses included one suggesting that the group's questions point to the need for a separate third province within the C of E, which has been proposed by some. "The whole concept of episcopal visitors is that of a short-term expedient to temporarily placate those faithful Evangelicals and Catholics who are opposed to women priests. It has its own built-in self-destruction," wrote William E. Bridge of Kent to *Church Times*. "Many clergy and laity now see this to be the case and are looking seriously to the Third Province Movement..." Such a province would be a "parallel" or overlapping jurisdiction, which liberal Anglican leaders have blocked at every turn for traditionalists, though such entities already exist in the Anglican Communion, such as where C of E and American Church jurisdictions overlap in Europe.

***ON ANOTHER FRONT, THERE WAS NO NEWS ON THE JUDICIAL REVIEW BEING SOUGHT** by the Church Society and others, in an attempt to show that General Synod exceeded the powers granted it by Parliament in passing the women priests measure, and that Parliament's Ecclesiastical Committee was wrong in refusing to allow formal presentations to that effect. If such a review is granted (which traditionalist leaders think is probably unlikely), the ordination of women priests would have to wait until the matter was concluded, and would depend on a ruling in the case.

***NEVERTHELESS, MOW IS PLANNING TO WIND UP BY THE MIDDLE OF 1994**, by which time the first women priests are presently expected to be ordained, leaving only a publishing house in its wake to meet demand for "liturgy and prayers." A celebratory service to salute the new order, sponsored by MOW, will be held next April at Ripon Cathedral in Yorkshire, according to *Church Times*. Notably, Ripon was chosen for the planned "national service of thanksgiving" for the 1992 vote approving women priests, following a turndown from Canterbury Cathedral. Canterbury feared it might be a "triumphalist occasion."

***THE ANGLO-CATHOLIC CHURCH UNION IS ALSO LOOKING TO THE TIME WHEN WOMEN PRIESTS ARE ORDAINED, AND THERE WILL BE "A PARTING OF FRIENDS."** "The Union will have to choose who amongst its

Scottish Primate Rips C Of E Anglo-Catholics

The Most Rev. Richard Holloway, bishop of Edinburgh and primus of the Scottish Episcopal Church, which recently approved women priests in a first-round vote with Holloway's support, has accused English Anglo-Catholics of seeking to wreck the church by behavior he says is "not endurable."

In light of their opposition to women priests, Holloway said Church of England Anglo-Catholic clergy "seem determined to destroy the institution that has nurtured them, tolerated them and given them the very freedom which they are now abusing."

Writing in the journal of a network of liberal "Catholics" (also known as "Affirming Catholics"), who thus call themselves even though they endorse women's ordination, Holloway said that the traditional Anglo-Catholic structures of the C of E will never again be a living, dynamic force in Anglicanism. "Traditionalist Anglo-Catholics will either depart for Rome or remain brooding in internal exile in the Church of England in some type of separate jurisdiction as exotic anachronisms, destined only to die. This means that anything good that is left in the Catholic tradition in Anglicanism must either die or be carried forward by Affirming Catholicism."

The Rev. John Broadhurst of Forward in Faith, the potent coalition of groups opposed to women priests, called the remarks "intemperate and petulant." He said "The Church has done the destroying itself," upsetting its own equilibrium by its November vote for women priests, "and if anything we grieve for the church that we love, not seek to destroy it."

The Rev. Geoffrey Kirk of Cost of Conscience remarked: "It's very difficult to understand why the primate of another province should be constantly interfering in the business of this one."

Sources: *Episcopal News Service, Church Times*

present wide membership is to be the focus of its work," said the Rev. Richard Oakley, the chairman of a Union committee studying future options. CU General Secretary Arthur Leggatt said members who were "Affirming Catholics" (so-called "Catholics" who support women priests) can stay, but felt most would not want to continue supporting the Union. Leggatt said "We have to take on board that there will be three constituencies we shall need to support: those who wait to see if they have a future in the Roman Catholic Church; those who will feel there is nothing they can do but stay and live with the legislation; and then—probably the biggest group of all—those who will move to some form of alternative episcopal oversight. We see our main support coming from there."

*** ANOTHER C OF E ANGLO-CATHOLIC SOCIETY, ECCLESIA, IS SUGGESTING ITS MEMBERS CONSIDER TRANSFERRING TO THE ANGLICAN CATHOLIC CHURCH,** the U.S.-based Continuing Church which has several overseas jurisdictions, including a Missionary Diocese of England and Wales, led by the Rt. Rev. Leslie Hamlett. Consistently maintaining it cannot remain in the C of E after promulgation of the canon allowing women priests, Ecclesia has included Orthodoxy and Rome as well as Continuing Anglicanism on its list of options, though it has recently

expressed disappointment in the offer made by local Roman authorities to potential C of E transfers. According to *The Church of England Newspaper*, Ecclesia's chairman, the Rev. Francis Bown, says the ACC offers the closest approximation to a Continuing Church because it has an assured episcopal succession and enjoys fellowship with Anglicans throughout the world. He urged the presence of members at a September meeting to be attended by Hamlett, who now oversees ten established parishes and missions, including a new mission in Manchester, according to *Church Times*. An eleventh, in Cornwall, is said to be in the offing.

*** AS FINANCIAL NEWS WORSENS FOR THE CHURCH OF ENGLAND,** Archbishop of Canterbury George Carey is insisting that parishes against women's ordination should continue to pay their dues, according to the *London Times*. Urging opponents to face reality, Carey said "People have got to realise that the doctrine of the Church of England... will be that women will be canonically and lawfully ordained"—but he denied there had been any change in doctrine. He condemned parishes which withhold their quotas, the payments to their dioceses which go towards clergy salaries. Such parishes, he charged, were behaving in an "un-Catholic" way and were damaging the church.

ANGLICAN WORLD BRIEFS:

*** THE CRYPT CHAPEL IN LONDON'S HOUSE OF COMMONS COULD BE RECLASSIFIED AS ECUMENICAL** so Roman Catholic members of Parliament could be married there. At present the chapel is designated a Church of England place of worship, and marriages in the crypt are done only according to the Anglican rite, though evidently Roman Catholic masses and baptisms are already allowed in the chapel. David Alton, Liberal Democrat MP for Mossley Hill in Liverpool and a Roman Catholic, has petitioned for the chapel redesignation. - *Church Times*

*** A HUSBAND AND WIFE WERE ORDAINED DEACONS IN THE DIOCESE OF TAIWAN,** making them the first married clergy couple, and her the first female ordinand, in the diocese's history. - *Episcopal News Service*

ANGLICAN USA BRIEFS:

*** THE REV. SAMUEL L. EDWARDS HAS BEEN NAMED PERMANENT DIRECTOR OF THE EPISCOPAL SYNOD OF AMERICA,** the Episcopal Church's largest traditionalist organization. Edwards, who has been serving as acting director of ESA since mid-March, was closely involved with the Synod's formation in 1989 and in its leadership since. He has written and lectured on theological matters to audiences both domestic and foreign. A native of North Carolina and married with two children, Edwards, 39, is an honor graduate of Brevard College, The American University, and Nashotah House Seminary. He has served congregations in the Dallas and Fort Worth dioceses. - *ESA release*

*** THE FORMER DEAN OF THE ANGLICAN CATHOLIC CHURCH'S HOLYROOD SEMINARY** in Liberty, New York, the Very Rev. Donald Rice, cites the importance of a curacy for graduates of the Continuing Church institution's one-year program, admitting that some graduates have made mistakes in leading parishes, have created pastoral problems or

shown other inadequacies. "All seminarians, of whatever background, are woefully inexperienced. This is why a curacy," in which a new clergyman works under one more experienced, "is so important to the development of a priest." The lack of curacies in the ACC (and, others might add, in the Continuing Church in general) is "a major contributor to problems with newly-ordained priests," Dean Rice feels. "These men are often left to sink or swim." - *Church Times*

***HUH?** In an interview a while ago with *The Door*, the irrepressible Bishop John Spong of Newark—asked why conservative churches generally have been growing and liberal churches dying—opined that: "The churches that are growing don't understand the issues. The churches that are declining do understand the issues." Those paragons, he explained, "are embracing the relativity of truth, [and] they therefore feel like they have no message, and they don't have any message. What that means to me," said Spong, "is that people who are thinking are leaving church, and people who aren't thinking are going back looking for security in old-time religion." - *Our Sunday Visitor*

OF GENERAL INTEREST:

***AMERICA'S CAPITAL CITY IS TO BECOME THE FIRST JURISDICTION IN THE NATION TO RECRUIT HOMOSEXUALS TO ADOPT FOSTER CHILDREN**, under a new policy of the District of Columbia's social services department. Five children have already been placed in the homes of homosexual individuals or couples in Washington, but the department, yielding to complaints by gay activists, has agreed to begin circulating social workers in the gay community to find suitable people who want to adopt children. Administrators say many of the children in the city's foster care system are older and have suffered physical and emotional abuse in dysfunctional families, making them more difficult to place in homes. That has forced officials to broaden their search for permanent homes outside traditional heterosexual families. - *The Washington Times*

***THE PRESBYTERIAN CHURCH IN AMERICA**, the 243,000-member Presbyterian "Continuing Church," digressed from its preferred non-involvement in civil matters in June to urge President Clinton not to take any action that would "legitimize homosexual practice," which a letter terms "wrong and destructive." General Assembly delegates meeting in Columbia, South Carolina, voted without dissent to send Clinton the letter, which contains nine Scriptural quotes and asserts that the issue is "a question of moral principle, striking at the very root of God's authority, man's created nature and the structure and preservation of human society." - *Religious News Service/Christian News*

***A LAST-MINUTE PROTEST FROM ORTHODOX LEADERS MARKED THE CONCLUSION OF A CONFERENCE ON CHRISTIAN UNITY** in Santiago De Compostela, Spain in August. Greek Orthodox Archbishop Stylianos of Australia, chairman of the Orthodox delegation to the ten-day meeting attended by some 400 Protestant, Catholic and Orthodox representatives from around the world, read a statement on the last day revealing that the Orthodox were "deeply offended" by some comments that were made. Apparently referring to support shown by some speakers for the ordination of women and shared communion, Stylianos said such speakers presented their views "as if they were the new

Pentecostals Pursue Naked Truth In Louisiana

Police in Vinton, Louisiana, were surprised recently to find themselves chasing a car driven by a man wearing only a towel, and more astonished when the car hit a tree and disgorged 20 completely naked people.

All the passengers were from Floydada, Texas, in the Texas Panhandle, and apparently all were related; driver Sammy Rodriguez and his brother, Danny, both said they were Pentecostal preachers.

"The Lord told them to get rid of all their belongings and go to Louisiana. So they got rid of all their clothes and pocketbooks and wallets and identification and the license plate off their car" and headed southeast, Vinton Police Chief Dennis Drouillard was quoted as saying by an *Associated Press* story in the *Spartanburg Herald-Journal*. "They didn't have any money, not even a dime."

Floydada Police Chief James Hale had been looking for the Rodriguez family since they had been reported missing several days earlier, after having made statements "like the devil was after them and Floydada was going to be destroyed if they stayed there."

The family left in five or six cars, abandoning one in Lubbock and a second in San Angelo. Police found a third in Galveston, along with the family's clothes, pocketbooks, wallets and other belongings.

The chase in Vinton began after a campground owner called police. A Calcasieu Parish deputy stopped their car, and a man wearing only a towel got out.

"When the officer went to ask what was going on, he jumped back in and took off," Drouillard said.

They sped down Vinton's main street until the car hit a tree at a baseball park at the end of town. Fifteen adults, as old as 63, emerged from the 1990 Pontiac Grand Am, and five children, as young as a year old, were in the trunk.

"And they were completely nude. All 20 of them. Didn't have a stitch of clothes on," Drouillard said.

The car was totaled but the injuries all were minor. Rodriguez was booked with reckless driving, flight from an officer, property damage and several minor traffic violations.

Authorities said the entire group was released into the custody of a Baptist church in nearby Sulphur, awaiting relatives. "We've never had any type of strange, off-the-wall actions from any of the family," said Floydada's police chief. "The family here is going to go down and talk to them and see what they can do."

prophets of the Christian era who were entitled to put all of us aside as if we were the betrayers of the Christian mandate." Sponsored by the World Council of Churches, the Fifth World Conference on Faith and Order, the first such gathering in 30 years, was aimed at assessing and charting a future for the ecumenical movement. Among other things, four major papers on Christian unity were produced at the conference and will be distributed for study. - *The Washington Post*

***THE CHURCH OF NORWAY'S FIRST WOMAN BISHOP**, Rosemarie Hoehn, is a German refugee who came to Norway on Christmas Eve, 1946. "In the body of Christ some of the nerve fibers today feel pain and anxiety," said her consecrator, Bishop Andreas Aarflot, who prayed for unity in the Holy Spirit. - *Episcopal News Service*

The Afterword

In Search Of Last Minute Heroes

We can't think how many stories TCC has reported, particularly since 1976, about traditional Episcopal congregations attempting to secede with their property. Almost invariably they faced nasty opposition, often in court, from liberal diocesan officials who live by the motto: "You can't take it with you." Sometimes they have been proven wrong, but more often Anglican loyalists have found themselves having to start over somewhere else. That is apparently what passes for "pastoral care" and charity in the world of illiberal liberalism.

If there is one place where—one would think—traditional parishes wishing to escape the Episcopal Church's (ECUSA's) reinvented religion would get an even break, it would be in the few dioceses led by bishops only too well aware of the dire situation of orthodox Episcopalians. After 15 years of unremitting decline, traditionalists are gasping for air in ECUSA; present signs are that the '94 General Convention may accelerate the suffocation.

One therefore cannot help but be disconcerted by the treatment of two orthodox parishes (which each seem prepared to offer the diocese a financial settlement) within two dioceses led by bishops aligned with the traditionalist Episcopal Synod of America—both of whom are headed out of active ECUSA ministry themselves pretty soon. (Reportedly, one prelate is considering becoming a Roman Catholic layman after retiring.) The question that must be asked is, why? Why are these bishops attempting to "save" parish buildings for a church

that gives every sign of being beyond saving itself?

One of the bishops explains his actions by saying that he desires to be a bishop to all those in his charge, some of whom think there is enough of a core group to retain the building as an Episcopal parish, and that this is his way of holding together a conservative diocese, and thus the faith, within ECUSA for the future. These are well-intentioned thoughts, but startlingly unrealistic in light of the overwhelming trend, which should suggest it is only a matter of time before the advancing liberalism which has toppled so many bastions of traditionalism within ECUSA fully penetrates his own territory. There is uncertainty about whether a bishop of the same views can be elected to succeed the incumbent. And even if one was, the wider church—which barely tolerated the consecration of traditionalist Fort Worth Coadjutor Jack Iker—is highly likely to have run out of patience when asked to consent to the consecration of yet another of these annoying prelates.

So again we return to the question, why? Because they are being pressured from "above" (which in ECUSA means "815")? To retain for themselves some thin thread of supposed "respectability" within a corrupt institution? Simply to help pay the salaries of their successors?

We urge each of these bishops (and their standing committees) to ask themselves if their ultimate loyalty is to the institution or Christ and the Faith. Consider, too, if it is not wholly appropriate that ECUSA be allowed to suffer, financially and otherwise, the consequences of its liberal revisionism. By trying to hang on to these buildings for ECUSA they are preventing that reality from being felt among the membership, and distorting the "reception process" the liberals are always talking about.

In truth, we fear these conservative bishops, in fact all of the few of them remaining within ECUSA, may be missing the last opportunity to do something genuinely heroic for the traditional faith. The organized handwringing, periodic sabre-rattling statements, and half-hearted actions of ECUSA's traditionalist faction over the last 15 years have yielded an overall loss for its constituency. (This includes the "Province Ten" envisioned by ESA, which has no realistic prospects.) This may be, frankly, the only moment left to these prelates—the only time and chance to do something concrete that will actually help preserve and augment the faithful remnant for future generations—and if it were us we would willingly seek to enable the departure of as many traditional parishes from our jurisdiction as might approach us. "Let my people go, that they may serve me in the wilderness..." (Ex. 7:16).

An Esteemed Colleague On New Assignment

Sometime in 1985 I was sitting in the press room of the Episcopal General Convention, exhausted by the marathon paper chase engendered by that colossal confab—held that year (appropriately) in the extra-territorial jurisdiction of Disneyland (a.k.a. Anaheim). This whole thing is, of course, set up not to assist journalists but to wear them down enough that one eventually finds them collapsed in the nearest chair, staring blankly at the convention proceedings on closed circuit TV—which I was then doing. I was not a new reporter, but it was my first General Convention, and I was eager, innocent, and doomed.

Suddenly I heard a professional but pleasant sounding male voice greeting me, and I turned to find one Richard Leigh Walker, Reuters correspondent and Episcopalian, introducing himself.

The association that developed after that turned out to be one of the better things that ever came out of General Convention (which has scant to commend it in the first place). What began as a professional relationship evolved into one of humor, enjoyment, mutual respect and interest. Richard was more than my colleague, he was a friend about whom I cared personally.

The humor part was mainly his—a surprise dividend from what I initially took to be a slightly reserved and shy reporter. He would call from time to time, at first from his base and my hometown, Grosse Pointe, Michigan, which he used to tickle me in calling "Grossly Pointless." We would shoot the breeze for hours on the latest ecclesiastical excesses, of which there was always an unlimited supply. (Though he was always loyal to his church, in more rowdy moments he would also refer to ECUSA as PCCUSA: I'll leave it to you to decide the meaning of the first two letters of the acronym.) And then there is a collection of laughter-filled scenes, often including others, when we were both covering the same event, or our paths otherwise crossed. One of my favorites is sitting with him at the bar of the Falstaff Hotel in Canterbury during the decennial Lambeth Conference of Anglican bishops in 1988, when our comic discourse seemed to leave the young Briton pouring our drinks both amused and convinced that Americans really are an alien race.

When I asked him a year or two later to join our board of directors for dinner one evening in Atlanta—where he had by then transferred to serve as Reuters' bureau chief after a stint in Chicago—I watched in amazement as his surprising wealth of wit penetrated two of our more serious members, who became positively laid back and jovial, verging on party animals, before the evening was out.

In February, 1991, Richard ably entertained friends at a sort of Fourth Estate party at my Washington home upon his return from Saudi Arabia, where he had been among a select team of Reuters

reporters and photographers drawn from various parts of the world to cover the Gulf War.

That tour of duty was but one facet of his vast experience, activity and interests—the actual extent of which he was too modest to reveal to me: journalists are always too busy talking about “what’s happening now” anyway, to talk about themselves very much. Always on the go, Richard was a versatile journalist whose coverage and interests ranged from social, political and economic issues in the South to the motor industry (the Detroit connection), religion and African affairs—an interest we shared since I had spent six months in South Africa some years ago. Our mutual friend, the Rt. Rev. Robert Mercer, now head of the Anglican Catholic Church of Canada, that region’s Continuing Church, was one whom Richard interviewed while Mercer was still Anglican Bishop of Matabeleland, Zimbabwe. Richard’s close following of African affairs also earned him interviews with such well known figures as Archbishop Desmond Tutu, the Rev. Allen Boesak and Chief Mangosothu Buthelezi. More recently he returned to Africa to cover the crisis in Somalia.



Richard Walker and his wife, Lynn.

Though it wasn’t one of Reuters’ major interests, Richard frequently managed to get out informed and accurate stories on religion, and especially Anglicanism, in a time when secular coverage of religion is often rife with ignorance. He was also, of course, a periodic contributor to *THE CHRISTIAN CHALLENGE*, with his most recent article appearing two years ago.

An honor graduate of the University of Louisville in his native Kentucky, where his scholastic record earned him a scholarship and memberships in two honor societies, he reported all types of news in his home state for United Press International. From 1978-83, he worked as a stringer from Kentucky, not only for Reuters but also *Time* magazine, *The Christian Science Monitor*, National Public Radio, Religious News Service, the *Journal of Commerce* and *The Economist* of London.

He became a full time staff correspondent for Reuters in 1983, coming to Atlanta in 1989 to direct Reuters’ economic and general news coverage of Georgia, the Carolinas, Tennessee, Alabama, and his beloved Kentucky. It was a region dear to his heart, not just for his love of thoroughbred horse-racing, born of his Bluegrass upbringing. He was a 20th century man who lived partly in the 19th—during the Civil War, about which he had a wide and heartfelt knowledge.

Richard was a member of numerous societies and associations, including the St. Andrew’s Society of Detroit; the Kentuckians of New York; Clan Stewart Society in America; the Religion Newswriters Association; National Turf Writers Association; the English-Speaking Union of the United States; the Society of Professional Journalists—Sigma Delta Chi; the Filson Club; the Honorable Order of Kentucky Colonels; and the Order of the Southern Cross.

But above everything, and permeating all of his activity, I think, Richard was a man who genuinely endeavored to practice his faith, and cared deeply about preserving the treasures of its timelessness.

His life was at its zenith when he proposed to his love of six years, the beautiful Lynn Dalian Moore, who herself has worked professionally in the communications and public relations fields, and is, *inter*

alia, a published American poet who writes in the Shakespearean form. (Her works have been released in several countries.) The two wanted to plan a formal, high church wedding, but to be together in the meantime, Richard and Lynn were married in a civil service last November. A true Churchman uninterested in attempts to update Christian sexual morality, Richard “wasn’t willing to live together out of wedlock,” said a spokesman at his home parish, Atlanta’s Cathedral of St. Phillip.

It was a good match. Both Richard and Lynn were active writers who often traveled, and shared many interests in common.

Richard “was at the top of his career,” and “we were ecstatically happy,” says Lynn. “I never found anyone with the right level of integrity until I found him.”

Found, but soon to lose again—though to become linked in an enduring reality. Their joy, which shone but for a moment in this life, must now be seen within the light of eternity.

On July 6 at his Atlanta home, Richard died alone at age 41 from an apparent stroke. Lynn had to make a long, agonizing return from a sojourn in Ireland as a widow who had never had the chance to wear her wedding gown. The church nuptials had been set for October this year.

I didn’t know how prophetic my words would prove when I wrote earlier this year that it seemed to be a time of losses. At that point I was reflecting on the deaths of a colleague and two traditional priests, one a dear friend and contemporary. Since then another devoted priest (featured in the September issue) has died in his early 40s, and the Continuing Church has lost two of its most prominent and beloved figures.

Now there is yet another grief to bear, another treasured friend and fellow of the journalistic trenches called Home, too soon for me, too soon for all of us.

Yet I believe Richard would want us to know and take comfort that he *is* Home, for the reality of that was central to his faith and life. He has, Lynn wrote, “begun his next adventure.”

“How true that is for Christians,” wrote Bishop Mercer, though his “adventure” leaves Lynn and us with “a great sense of loss.”

“Now wouldn’t it be great,” mused the bishop, “if God would only let Richard cover heaven and send reports back to the Church Militant?” Knowing Richard, we won’t say it couldn’t happen.

May Light Perpetual shine upon him.

A. F. T.

We are pleased to learn that our colleague is to be honored and his journalistic interests and standards of excellence fostered in perpetuity through THE RICHARD LEIGH WALKER FOUNDATION FOR JOURNALISTS, which will provide opportunities for journalism students aspiring to be foreign correspondents. The new foundation, through a competitive process, will annually provide a scholarship for an American college journalism major who would like to spend half his or her senior year working in an African newsroom, and a second scholarship for an African student to do the same in a Georgia news agency. Formed mainly through the efforts of the Atlanta Press Club and Stanley W. Darden, former southeast bureau chief for United Press International and Richard’s best friend, the foundation will be governed by a five-member board which includes, in addition to Darden, the press club’s executive director, Randy Ziffer; Dr. Francis P. Tomasulo, chairman of the communications department at Georgia State University; Thomas Boyle, public affairs director of Ford Motor Company; and Lynn Dalian Moore Walker, Richard’s widow. Mrs. Walker says at least ten major corporations have pledged sizeable donations to fund the initial corpus needed to support the foundation’s mission, but that additional donations would be welcome so that in time the foundation can provide scholarships for more students each year. Contributions, tax-deductible for U.S. residents, can be sent to: The Richard Leigh Walker Foundation for Journalists, 1397 La Vista Rd. NE, Atlanta, GA 30324.

Christian Challenge Sponsoring Parishes

ALABAMA

Birmingham

St. Matthew's

(Anglican Church in America)
2555 Rocky Ridge Rd.; Sun 11a, SS 9:45a;
1928 BCP

CALIFORNIA

Long Beach

St. Mark's Parish

(Anglican Church in America)
5328 Magnolia Ave.; Sun HC 7:30a, 10:30a;
Wed HC & Unction 7:30p; Anglican Missal;
The Rev. Ken Duke; 310/421-7743;
989-859-9664

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

Gainesville

St. Andrew's

(Episcopal Missionary Church)
4521 NW 37 Terrace; Sun HC 12:30p; The
Rev. Robert Pagano; 904/867-5373,
352-4395, 462-5943

Jacksonville/Orange Park

Church of St. Michael

& All Angels

(Episcopal Missionary Church)
Lansdowne Drive West, Orange Park; Less
than 10 min. off I-295; Sun HC 10a; Holy
Days as announced; The Rev. Laurence K.
Teele; 904/388-1031

Orlando (Goldenrod)

St. Alban's

(Anglican Church in America)
2348 W. State Road 426; (Aloma Avenue);
Sun HC 9a (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
F. Hardorf; The Rev. Clayton Bullock;
407/657-2376

GEORGIA

Atlanta

St. Barnabas Anglican Church

(Anglican Church in America)
4745 N. Peachtree Rd., Dunwoody; Sun HC
8:30a, HC-MP 11a; 1928 BCP; The Rev.
William Weston; The Ven. Carroll Simcox;
404/463-6511; 404/457-1103

COLUMBIA

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
Tarsitano; 706/322-3010

GA

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 Rubston; 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 Chanton, SSC; 217/222-3241

IOWA

Des Moines

St. Aidan's Anglican Church

(Anglican Church in America)
4911 Meredith Drive; Sun MP 9:10a, HC
9:10a; Tues & Thurs EP 5:45p, HC 6p; The
Most Rev. Louis W. Falk III; The Very Rev.
Roger Rovelstad; 515/225-7908

IA

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 Krehmer; The Rev. Gerald
Claudius; 913/432-2678; 816/431-1970

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

(Autonomous)
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: 603/447-1199

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 8a HC; 9:30a Adult
& Children's Education; 10:30a HC (MP 4th
Sun); 1928 BCP; The Rev. Michael Cochran;
614/294-6213

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 503/373-5029

PENNSYLVANIA

Philadelphia

Church of St. James the Less

(Episcopal Church)
3227 W. Clearfield St.; Sun Low Mass 8a;
Sung Mass 10a; (Sun)er Low Mass with
Hymns 9a; Weekdays Masses: Tues & Thurs
6p; Wed 10a; Fri 9a; Sat 9:30a; American
Missal; 1928 BCP; The Rev. David Dusley,
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 Ostrum; 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

SC

Greenville

Holy Trinity Anglican Church

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

TENNESSEE

Franklin

Holy Cross Anglican 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 & Brown; Sun HC 9:30a; Wed HC
noon; Holy Days HC noon; 1928 BCP; The
Rev. A. Saxton-Williams; 915/837-7463

TX

Katy

St. Matthias Anglican Church

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

VA

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 Episcopals; making
add. Box 540, Herndon, VA 22068); For
Sunday Services contact The Rev. Elijah White
(ESV), 703/338-4265

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