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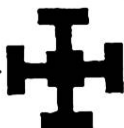
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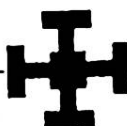
THE ONLY WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM—FOUNDED 1962

Volume XXXII, No. 7/November, 1993



O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for those who unfeignedly love thee; through the same thy Son Jesus Christ our Lord.
Amen.

The Collect for All Saints Day from the 1928 Book of Common Prayer



THE Christian Challenge

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- To resist false teaching within the Church
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Backtalk

FR. LOGAN JACKSON

Thank you for writing and publishing in *THE CHRISTIAN CHALLENGE* (September) the story of the life, suffering and death of the Rev. K. Logan Jackson. I cannot think of any other life-story I've read in recent years that has so bolstered my faith. I've shared it with my four parochial vicars and several other priest-friends. The grace of Christ triumphed in the person of his servant Logan Jackson and we have been privileged, through your writing, to behold the beauty of that triumph.

*The Rev. Msgr. Daniel S. Hamilton
Our Lady of Perpetual Help Church
210 South Wellwood Avenue
Lindenhurst, New York 11757*

BISHOP CHAMBERS

The article in your September issue about the death of the Rt. Rev. Albert A. Chambers reminded me of Bishop Chambers' active role in the American Church Union, an institution which really was "the defender of the faith."

Despite its great efforts in behalf of orthodoxy in the Episcopal Church, the ACU (then the largest voluntary association of clergy and laity in the church) was unable to prevail against the neologisms which resulted in the priesting of women and in the new prayer book, thereby forcing many people—including Bishop Chambers—out of the revamped ECUSA.

This was some two decades ago, and many younger people today don't even know the name of the ACU. Therefore, I urge that *CHRISTIAN CHALLENGE* publish an article about the ACU and about its selflessly devoted leader, the Rev. Canon Albert J. du Bois, who, as a result of the General Convention of 1976, was driven out of the Episcopal Church and into Rome. Seeing the destruction of his life's work of furthering and defending traditional Catholic faith and practice in the Anglican world, Canon du Bois (then in his 70s) soon died broken-hearted—a true martyr of the 20th century.

Please do not allow the memory and example of the ACU and of Canon du Bois to fade.

*Robert W. Shoemaker
222 South Julian Street
Naperville, Illinois 60540*

Just to correct one slight misimpression that might be left by your letter, Bishop Chambers was not exactly driven out of ECUSA. Already retired at the time of its 1976 approval of women priests,

he did separate himself from that decision and bravely acted in defiance of ECUSA in order to support traditional faith and order. However, though we believe he agonized over this question, he retained his ECUSA affiliation and was a retired member of the Episcopal House of Bishops until his death, despite the statements that house had made against him. His requiem was held at an Episcopal parish. - Ed.

LEONARD NEEDED FOR TRADITIONAL ANGLICANISM

Instead of [going to the Roman Catholic Church], Dr. Graham Leonard, the former Bishop of London, should come to the U.S. and head the Continuing Episcopal Churches. With his leadership, or that of someone of his standing, these churches would be unified in one national church.

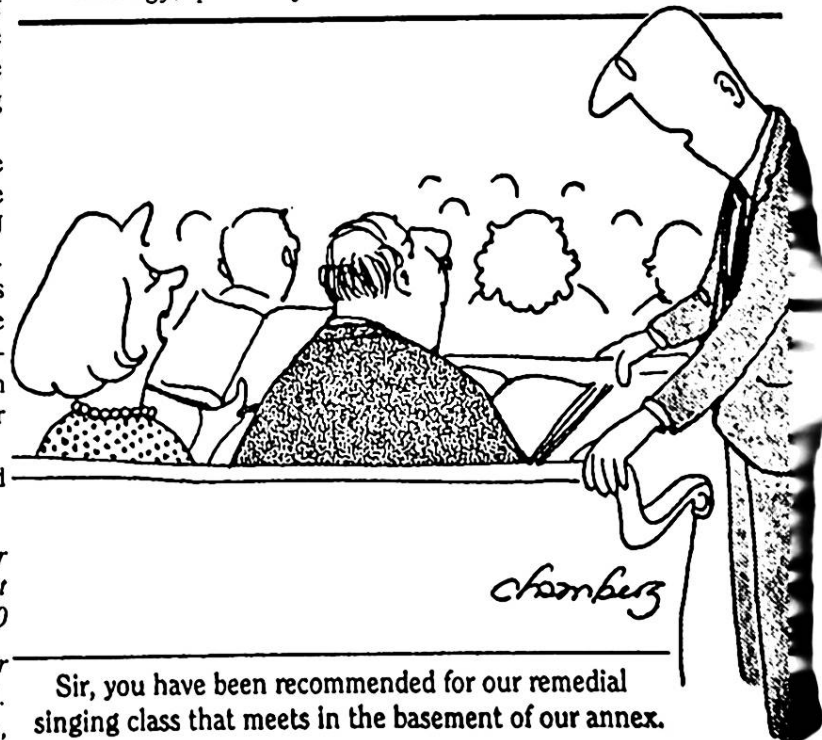
*(The Hon.) Henry A. Mentz, Jr.
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"THANK YOU"

I have been a subscriber of *THE CHRISTIAN CHALLENGE* for many years, and thank you for all the information you have given me. It was because of your list of the 1928 Prayer Book churches (the Church Directory) that when my rector retired and was replaced by a priestess...I went to St. James the Less (in Philadelphia). It is a great privilege to know [the rector] Father [David] Ousley, and his congregation is the most spiritual of any church I have ever attended. His sermons are excellent...

*Mrs. Franklin H. Williams
Box 156
Gwynedd, Pennsylvania 19436*

We know whereof you speak: Fr. Ousley is a recent former member of the board of directors of the Foundation for Christian Theology, sponsor of THE CHRISTIAN CHALLENGE. - Ed.



Sir, you have been recommended for our remedial singing class that meets in the basement of our annex.

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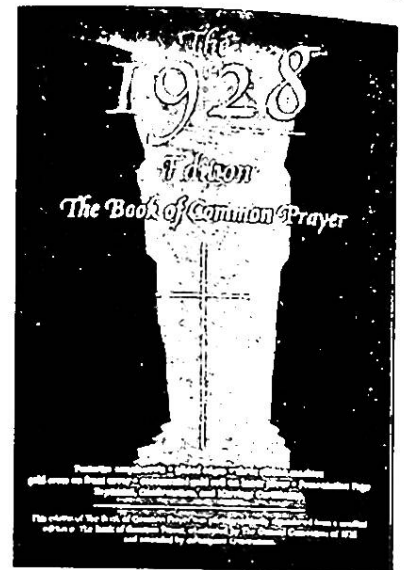
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EPISCOPAL ENDINGS:

An Anthology For All Saintstide

James B. Simpson returns with more interesting notations on Anglicanism's role in the lives and deaths of famous people

THIRTY YEARS AFTER JOHN F. KENNEDY'S ASSASSINATION, a re-reading of the most comprehensive of the many books it produced—*The Death of a President* by William Manchester—reveals numerous mentions of the Episcopal Church. The first centers around the hour in which news of the tragedy reached Kennedy's mother-in-law, Janet Auchincloss, at her home in the Georgetown



Gloom hangs over the Kennedys after Requiem Mass. Jackie is flanked by brothers-in-law Edward and Robert. Son John, 3, with daughter Caroline, 6 salutes his father's coffin.

area of Washington. "Mrs. Auchincloss crossed to a quiet Episcopal church (Christ Church) on the other side of the street and was amazed to find every pew full and the minister at the altar."

Elsewhere in Washington: "North of Lafayette Park the bell in St. John's [Episcopal] Church, the church of the presidents, was tolling wildly, like a fire gong."

Lucy Johnson, on coming home from the National Cathedral School: "Oh, Mother, I go to the most wonderful school. We all said prayers in the gym when it happened, and then they took me aside and told me the President was dead."

Kennedy's mother-in-law, upon hearing the news of his death, crossed to a quiet Episcopal church on the other side of the street and was amazed to find every pew full and the minister at the altar... At London's Westminster Abbey every pew was jammed with kneeling Englishmen.

At mass at the White House: "Jamie Auchincloss (Mrs. Kennedy's half-brother) had just turned 16 and had been confirmed in the Episcopal Church. Nevertheless, when the moment of the Eucharist arrived, the boy participated, forever endearing him to both the President's family, and his own."

Meanwhile, nearby: "The new President and the new First Lady attended a memorial service for Kennedy at St. John's on the north side of Lafayette Square."

In London: "At Westminster Abbey the choir sang *The Battle Hymn of the Republic*, Westminster's archdeacon delivered a eulogy, and every pew was jammed with kneeling Englishmen. Other memorial services were being held simultaneously at Windsor Castle and St. Paul's."

On the shooting of the assassin Lee Harvey Oswald: "President Johnson... after attending services at St. Mark's Episcopal Church (on Capitol Hill) with his wife and Lucy... arrived at the White House, and had been told by an usher that Secretary of State Dean Rusk wished to speak to him immediately..."

On the day of the burial: Across the nation almost every place of worship was open... "at All Saints, Beverly Hills (Los Angeles), 12 ministers presided over the congregation."

Anglicanism's burial rites are also part of two other recent books.



Field Marshal Bernard Montgomery

MONTY by Nigel Hamilton: "Field Marshal Bernard Montgomery, Viscount Montgomery of Alamein, died in the early hours of 24 March 1976, with his son and brother at his bedside, and the news flashed to the world: **MONTY IS DEAD.**

"On 1 April the funeral took place. Veterans of the Alamein, of Mareth, Medenine, Wadi Akarit, Sicily, of the Sangro, Normandy, Arnhem and the bitter battles of the Reichswald gathered in their thousands along the route to St. George's Chapel, Windsor, many weeping, some in wheelchairs, watching as, in the words of *The Times*, 'the coffin, the wind grabbing at the Union Jack draped over it...was carried through the streets on a gun carriage drawn by six black charges of the Royal Horse Artillery. On top were laid Monty's wartime black beret with its famous twin badges, his field marshal's baton and his sword. Surrounded by troops marching with precision, their black draped drums beating out a slow percussion, there were times when it seemed a very private, personal, military affair.' A troop of Royal Horse Artillery gunners fired a 19-gun salute as the procession made its way through the silent town...The coffin was lifted by the four pairs of uniformed Coldstream Guardsmen to the altar area. The Dean of Windsor extolled his memory. Frail and on her 94th birthday, Clementine, Lady Churchill, sat in the chancel as the choir sang *The Strife is O'er, the Battle Done*. The Military Knights of Windsor in their scarlet coats bore Lord Montgomery's Garter banner to the Dean who laid it on the altar, a bugler sounded in the last post and reveille, and Lord Montgomery, lifted high by the eight guardsmen, left the chapel for the last time for the journey to Binsted by motor hearse.

"It was not far from Islington, in the village churchyard of the Holy Cross, Binsted, beneath a 250-year-old yew tree that Monty was to be buried. A guard of honor had been formed by 20 ten-year-old children from the local primary school. Slowly, reverently, the guardsmen lowered the simple pine coffin into the grave...the vicar, the Rev. David Dewing, spoke the last prayers. David Montgomery, now Second Viscount Montgomery of Alamein, scattered earth upon his father's remains. The sky was still overcast. An anonymous wreath read, 'In grateful memory of all you did for England.'"

War veterans gathered in their thousands along the route to St. George's Chapel, Windsor, many weeping, some in wheelchairs, watching as Montgomery's coffin was carried through the streets on a gun carriage.

THE CHOSEN INSTRUMENT: JUAN TRIPPE, PAN AM, THE RISE AND FALL OF AN AMERICAN ENTREPRENEUR by Marilyn Bender: Born in 1899 and a graduate of Yale, Trippe started his work with Pan Am World Airways in 1927, serving as its chairman from 1964-68, and was appointed as its honorary chairman in 1974. "At his daughter's birth (in 1932), Juan forsook (Roman) Catholicism and from then on, the family of Juan Trippe celebrated life's rituals in Episcopal churches...His funeral



Juan Trippe

The funeral of the former chairman of Pan Am was held in St. James Church, New York, on an April morning ablaze with sunshine, a perfect day for flying.

was held in St. James Church (in New York in 1981) on April morning ablaze with sunshine, a perfect day flying. The service was a pageant for a momentous augural journey, from the singing of the Mariner's Hymn to the Apocryphal reading from Ecclesiasticus. 'Let now praise famous men...' With the ethereal beauty of love transcendent, Betty (the widow), walked behind the seven grandsons who bore the coffin blanketed in the Stars and Stripes." ■



What's The Word?

By The Ven. Dr. Carroll E. Simcox

Rendezvous With Satan

Most of the biblical writers, whatever their language or style, seem to be masters of metaphor. It is well that they are, for when God is our high and primary theme we must inevitably speak metaphorically; even our Lord did in his earthly ministry. Any matter-of-fact statement about Him, such as "God is like the best of human fathers, only infinitely more so," is unsatisfactory. If God is God at all, it is as Meister Eckhart put it seven centuries ago: "Why do you prate (talk idly) about God? Anything you say about Him is untrue!"

The man who wrote the first epistle of Peter is a good writer, so good that some find it hard to believe that Simon Peter the Galilean fisherman could ever rise to such writing in Greek. But when we come to chapter 5, verse 8, we may well be startled by the ineptitude of his metaphor for Satan: "Be sober, be vigilant: because your old adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

Roars like a lion, does he? Ah, would that he did, giving us enough time to get to our *prie-dieus*! It's a pity this first century Christian could not have read C.S. Lewis's *The Screwtape Letters*, which to my mind is the best treatise upon Our Father Below written by any Christian since from the beginning. (Of course there may be some or many others as good, or better, that I've never seen.)

Maybe St. Andrew of Crete (c. 660-740) wrote the words attributed to him, of no. 556 in *The Hymnal 1940*, and maybe he didn't. The author, whoever he was, speaks of the Devil much more tellingly: "*Christian, does thou see them / On the holy ground? / How the powers of darkness / Rage thy steps around?*" I'm very sorry that somebody on the path of the text to the hymnal bowdlerized the original words for that second line, which reads "*How the troops of Midian / prowl and prowl around?*" In the Bible the Midianites are generally regarded as a rather no-good lot, but hardly diabolically evil. They were a nomadic people, like our gypsies, and whoever wrote the hymn used them as symbolic of prowling mischief-makers.

If we think of evil spirits prowling and prowling around within ourselves, looking for any way to pick and steal from our spiritual integrity, we have the right picture. We wrestle not with powers and principalities outside ourselves—the bad guys out there—but with demonic sneak-thieves in our inmost souls.

Thus in the hymn: "*Christian, does thou feel them, / How they work within, / Striving, tempting, luring, / Goading into sin?*" Shades of Mr. Lewis's *Wormwood*! He lives entirely within his "patient." It is always so, in life no less than in hymns and allegories.

One of the best of our presidents, a very sound Christian as well, was James A. Garfield. He was wont to say, "The only enemy I have is James A. Garfield." But who was it who made this good Christian his own worst enemy? Our Father Below, none other, working through the prowling Midianites, the Wormwoods, within him. This is metaphorical language, of

course; allegorical to be precise. But it's the only language that will do. And the ghostly vicars of the Devil most assuredly do not roar like lions; more often, they whisper such things as "Ah, just this once! Try it—you'll like it!" "Who do you think you are—Little Goody Two-Shoes?" "Your Jesus was at times a sort of Good-Time Charlie, wasn't He?" I choose these particular sample whisperings because they are typical of what I hear. Our Father Below, like Our Father Above, knows exactly how to speak to any particular human soul.

When I sat down to write this piece it was in my mind to write about the saints of God, this being November and a rather special month of the saints. But before I knew it I was writing about the Devil. I can't explain the switch of intentions. All such switches in my mind remind me of Topsy, who said of herself that she was never born: "I 'spect I jest grewed." But in this instance I doubt that the switch just grew. One of the most characteristic qualities of every saint, as a saint, is his intimate knowledge of the Devil; and we must never forget the truth, which the writer of *Hebrews* stated so baldly, that Jesus was tempted as none other has ever been tempted.

It is through their confrontation and conflict with Satan within themselves that the saints become saints. The saint has learned to say No to our Ancient Foe and to say Yes to our Everlasting Father, both in his own soul.

When Satan appeared to Him in the wilderness it was nothing like the memorable scene in which Henry Stanley said "Dr. Livingstone, I presume?" It was not a man-to-man encounter, friendly or hostile. Satan was *within* Jesus Himself: "closer to Him than breathing, nearer than hands and feet." If we cannot or will not accept this, we cannot accept the reality of our Lord's temptations and of His humanity. (If you want to know the name of your heresy, it is docetism, and it has been around from the very beginning of Christianity.)

It is through their confrontation and conflict with Satan within themselves that the saints become saints. The saint has learned to say No to our Ancient Foe and to say Yes to our Everlasting Father, both in his own soul. In Christ we are called to be saints, and that is how we become saints. It is ever thus, and we have no options.

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Focus

Noted Anglican Communion Bishop Will Affiliate With ACC

The Rt. Rev. John Charles Vockler, the former Anglican Bishop of Polynesia and now an assistant bishop in the Episcopal Diocese of Quincy, Illinois, has decided to affiliate with the Anglican Catholic Church (Original Province), the U.S.-based Continuing Church with several overseas jurisdictions.

The move will become effective January 1. Vockler will move to Liberty, New York, to teach at the ACC's Holyrood Seminary.

The Australian-born Vockler, 69—also known as Brother John-Charles of the Franciscan Order of the Divine Compassion (FODC)—was educated (*inter alia*) at the Australian College of Theology, the University of Queensland, and General Theological Seminary. Priested in 1948, he served in cathedrals, parishes, and as a chaplain and academic in the U.S. as well as Australia before being consecrated as assistant bishop of Adelaide (in southern Australia) in 1959, going on to serve as Bishop of Polynesia from 1962-69. An active prelate, his widely directed efforts included various roles in support of academic excellence, especially in theological education. He participated in a number of major church meetings, and served as assistant bishop in several English dioceses during the 1970s. His ministry expanded further when he entered the Society of St. Francis (SSF) in England in 1969, later founding the FODC in 1991 after becoming concerned with liberal trends in both the SSF and the Anglican Church at large. Among his writings are three books: *One Man's Journey, Can Anglicans Believe Anything?*, and *He Is Risen*. Recently, in addition to serving as assistant bishop in Quincy, he has been vicar of Trinity Church, Monmouth, Illinois, chaplain to Monmouth College, and a member of the Episcopal Synod of America.

In a letter explaining his decision, Vockler wrote that "this last year has been deeply disturbing for my life and ministry. The letter of my diocesan (Edward MacBurney), setting out the reasons for his earlier-than-expected retirement, greatly saddened me. It is highly unlikely that I can expect to have with his successor the kind of relationship...I have had with Bishop MacBurney. And it is not altogether impossible that I could find myself in an untenable situation.

"The decision of the Church of England and the Anglican Church in Australia, with, in both cases, very slim majorities, to ordain women to the priesthood has deeply disquieted



"DEEPLY DISQUIETED" by moves within Anglicanism to ordain women priests and bishops, Bishop John Charles Vockler, more commonly known as Brother John-Charles of the Franciscan Order of the Divine Compassion, is departing the "official" Anglican Communion for the Anglican Catholic Church.

me," the bishop went on, "largely because of the arguments which have been used to support this action—arguments which, in my judgement, have paid scant attention to Scripture, tradition, or to the priority of Faith over Order. And the election of a woman as diocesan in Vermont, who will be the 'First of the Mohicans,' so to say, compounds my problems.

C of E Priest Becomes Continuer In TAC's Canadian Branch

A Church of England priest has emigrated with his wife to British Columbia and affiliated with the Anglican Catholic Church of Canada (ACCC), a part of the Traditional Anglican Communion (TAC). ACCC is led by the Rt. Rev. Robert Mercer, the former Anglican Bishop of Matabeleland, Zimbabwe.

The Rev. Robert Stackpole, New York-raised but theologically trained at Oxford, resigned his position in England's Diocese of Peterborough, explaining to his bishop in a letter (reprinted in *The Rock*) that, though the C of E remained a church "of some kind," he no longer had "any assurance that the [C of E] is still a *Catholic* Church: an authentic branch of our Lord's true Mystical Body, the historic 'One, Holy Catholic, and Apostolic Church.' As I no longer have that assurance, I can no longer remain a member of the [C of E] in good conscience."

Bidden by his bishop to do so, Stackpole then set forth detailed evidence for his claim that there has been a "general decline in traditional Christian doctrine, values and worship in the Established Church."

"It has been a very heartbreaking experience to discover I am no longer able to see the Anglican Communion in general, and the Episcopal Church in particular, as truly Anglican or Catholic."

"We have always spoken about Faith and Order in a way intended to imply that the substance of the Faith (what we are required to believe) is superior to the arrangements of church government (i.e. what we normally call 'Holy Orders'). Now, in order to justify a novelty, it is increasingly being required that assent to the ordination of women to the priesthood and the episcopate...be given. For refusing to accept this one is regarded as either a renegade, or, as I myself have been called, 'a brain-dead Anglo-Catholic.'

"Thus," wrote Brother John-Charles, "there has been made, in practice, an inversion of Faith and Order of such a kind as to suggest that Order (Holy Orders) is superior to, more determinative of orthodoxy, than the more substantial matters of the verities of the Faith (such as the Resurrection and the Virgin Birth). Thus, the ordination of women as priests and bishops has now become for many, the new touchstone of acceptability in Faith. If you accept this, even though it has not yet been confirmed by the consensus of time and of the majority of Catholics, then you are 'in': if you do not, then you are 'out.' This is a novelty unparalleled in Christian history.

"The announcement by the retired Bishop of London, Dr. Graham Leonard, that he will seek to be admitted into the Roman Catholic Church as a priest," Vockler continued, "has made me look at my own situation...Such a move by so distinguished a person indicates most clearly to me, the state of disarray to which we have now been reduced."

Brother John-Charles went on to say that, in choosing the doctrine of the Church as a Lenten subject earlier this year, think

my own position in today's Church. What has been challenged in the process is my own personal integrity as a Catholic Christian. It has been a very painful and heartbreaking experience to discover that I am no longer able to see the Anglican Communion in general, and the Episcopal Church in particular, as truly Anglican or Catholic. I have, as a result of this painful scrutiny, resigned from the Episcopal Synod of America, and from my collegial seat in the House of Bishops of the Episcopal Church. I have asked the Bishop of Quincy to accept my resignation as vicar of Monmouth, and to allow that resignation [to] take effect on December 31, 1993.

"I cannot begin to put into words...the sense of personal loss which almost overwhelms me as I write," Vockler continued. "...For many reasons I do not feel called to espouse either Roman Catholicism or Eastern Orthodoxy, but rather to try and do all I can to help preserve classical Anglicanism, which I believe is the purest form of Catholicism. Because of this, on January 1, 1994, I will become a member of, and a bishop in, the Anglican Catholic Church.

"The FODC will continue, and I hope there will be a growth of friars in this new situation. Our Third Order is already ecumenical in its membership, and I trust that it will continue to be so, with room for all of those who wish to follow Francis's way to God with the acceptance of our *Credenda*."

Vockler concluded: "I ask your prayers. At this time many of us will go in different ways, and many will stay put. If the Christian religion means anything to us, it will mean, I hope, that our friendships will survive our differences of opinion and that we will honor one another's integrity..."

Mote Featured In Pro-Life Magazine

A longtime ACC Bishop, James O. Mote of the Diocese of the Holy Trinity, also "made news" recently by providing advice in *All About Issues*, the American Life League's magazine, on ways to involve clergy in the pro-life crusade.

Mote, who has been heavily involved in the anti-abortion movement, suggests the most effective method is for pro-

life parishioners to educate their pastor.

"Avoid criticism and, instead, educate!" he wrote. "I have known a number of clergy who have become involved only after having been given pro-life literature by a parishioner or having been asked for permission to show pro-life tapes...to the congregation...I have also known some who were led to become very active in the movement after being invited by a member of their congregation to observe the picketing of a killing place." The bishop also recommends that pro-lifers in a congregation meet with their pastor to share information about their activities.

The importance of pastoral leadership is not to be underestimated, according to Mote. Reminding that "Unless the



The Rt. Rev. James O. Mote

shepherd leads, the flock will not follow," he urges congregants to explore their pastor's view on abortion, even when the procedure has been sanctioned by the denomination. If one's clergyman does not uphold the "Christian belief in the sanctity of life," the layman "can certainly get others to join him in prayer in order that the clergyman will be changed" by the Lord.

STACKPOLE, continued from previous page

'priestesses' without the guidance of any ecumenical consensus, on an issue affecting those four Chicago-Lambeth Quadrilateral Catholic 'essentials'...which we have hitherto held in common with the whole Catholic Church...what is at stake in the whole priestess issue is not only the Catholic nature of the Church and of the priesthood, but the very authority of the example of Jesus Christ, and the trustworthiness of the Scripture itself..."

In considering his move to the ACCC and TAC as a whole, Stackpole wrote: "As a student of the history of the Continuing Church movement, I am confident that the worldwide TAC is a slowly growing, reasonably healthy body with an excellent core of bishops 'at the top'...TAC remains true to the Chicago-Lambeth Quadrilateral...and is therefore an authentic, small branch of the One, True Vine. I can serve its good people...in good conscience, with a full heart."

Stackpole will take over the care of four parishes in the lower mainland area of British Columbia. He was inducted as rector of the parishes August 28 at St. Michael and All Angels, Matsqui, with the ACCC's Bishop Robert Crawley officiating and celebrating.

***TAC's AUSTRALIAN CHURCH WELCOMED TAC**

ACC Only "Legitimate Heir"

Meanwhile, Anglican Catholic Church bishops collectively believe the ACC is the legitimate heir to Anglicanism in North America, and that the episcopal succession descending from the late Bishop Albert A. Chambers—the retired Episcopal prelate who consecrated the post-1976 Continuing Church's first four bishops—defines the limits of "Continuing Anglicanism," according to *The Trinitarian*. The story did not state the basis upon which the determination was made. ACC's ecumenical officer could not be reached for further comment, but one spokesman said the policy focuses on bishops consecrated within Continuing Anglicanism and—while it apparently does not speak directly to the question—is not meant to exclude bishops (such as Vockler) of the "official" Anglican Communion consecrated before their respective provinces began ordaining women.

Traditionalist Triple-Play In Europe, England, And Australia

In an unexpected move, a traditionalist has been named to succeed a traditionalist as the Church of England's next Bishop of Gibraltar in Europe—thereby becoming the first diocesan opposed to women priests to be appointed since the C of E voted to admit them last year.

A traditionalist also has been appointed as a suffragan bishop within England's Diocese of Blackburn, and the main speaker against the women priests measure in the C of E's General Synod last November, Archdeacon David Silk of Leicester, has been elected to succeed the now-retired Bishop John Hazlewood in Australia's staunchly orthodox Diocese of Ballarat.

The 48-year-old Area Bishop of Horsham in the Diocese of Chichester, the Rt. Rev. John William Hind, will succeed the Rt. Rev. John Satterthwaite as Bishop in Europe. According to *Church Times*, Hind is an Anglo-Catholic who regrets the Synod vote, which he believes "introduced a severe ecumenical obstacle." Hind has worked with a num-

Primate Louis Falk and Canadian Bishop Robert Mercer September 29 for the consecration in Brisbane of the Rev. Dr. Denis Hodge as assistant bishop. Hodge, 61, will serve under Bishop Albert Haley, head of the Anglican Catholic Church in Australia (ACCA). Hodge is a graduate of England's Cuddesdon Theological College, and was priested in 1970 in Wells Cathedral. According to *The Messenger*, the new bishop had a busy schedule after his consecration, with visits to Launceston, Adelaide, Perth, Melbourne and their centres, where he was due to confirm and ordain. Both Falk and Mercer were scheduled to visit traditional Anglicans in parishes and meetings around Australia before returning home in October.

***MEANWHILE, THE CANADIAN CONTINUERS ARE BEING VISITED BY AN AUSTRALIAN**, Brother Cuthbert Clark, who made his junior profession in the Order of St. Augustine in the Church of St. Athanasius in Montreal recently. The parish church is also a priory of the order, and its rector, Fr. Benedict Tobin OSA, is the order's prior general. Brother Cuthbert will spend a year in Montreal studying at McGill University.



THE RT. REV. JOHN WILLIAM HIND, an Anglo-Catholic and currently Area Bishop of Horsham in the Diocese of Chichester, will be the new Bishop in Europe.

ber of ecumenical bodies, including the working group which led to the Meissen statement between the Church of England and the German Lutheran Churches, noted *Episcopal News Service*.

However, Hind said he was "impressed" by the way English bishops have "worked so hard" to determine a plan for co-existence between those disagreeing on women priests, "and I will implement the policies they have agreed. I am resolved to try to honour the integrities and consciences of different people." Bishop Hind said Europe, though one of six dioceses (out of 44) which voted against the women priests legislation, was as divided as any other diocese, and different policies would be appropriate in different parts of it.

"The changing shape of Europe presents the churches with fundamental challenges to their witness and ministry," said Archbishop of Canterbury George Carey. "Bishop John Hind has the experience, knowledge and personal abilities to make the most of them." The liberal Archbishop was one of a three-member committee primarily responsible for selecting the next occupant of the European see, along with the Bishop of the Lusitanian Church, which recently agreed to ordain women, and the Bishop of London, the only traditionalist on the panel. In light of this, it was originally considered unlikely that Satterthwaite would have an orthodox successor.

Where Rome is concerned, the ordination of women priests would be "a new and great obstacle," Hind said. "I regret it largely because of these ecumenical difficulties. But there is a move throughout the Church to try to determine the roles of men and women in the Church, and it may be that Rome has not said its last word."

After Cuddesdon Theological College and ordination at Southwark Cathedral in 1972, Hind spent ten urban years as

a curate and incumbent in southeast London before moving to Chichester Theological College, where he served as principal for nine years. Married with three grown sons, he was consecrated to Horsham in 1991. Hind also has some special "punch" to his background: he holds a black belt in judo.

Meanwhile, the Rev. Martyn Jarrett, vicar of the "crooked spire" church of St. Mary and All Saints' in Chesterfield, is to be the Suffragan Bishop of Burnley in the Diocese of Blackburn. Succeeding the retiring Bishop Ronald Milner, Jarrett is another clergyman unhappy about the decision to ordain women priests, though he believes the guidelines the bishops have devised "provide a way forward" for opposing groups to live together, according to *Church Times*. Jarrett joins another opponent, Bishop Alan Chesters of Blackburn, and his other suffragan, Bishop Jack Nicholls of Lancaster, who accepts the ministry of female presbyters; the diocese also voted against the women's legislation. However, Chesters has said he will allow women to be ordained as priests in his diocese.

The Ven. David Silk, Archdeacon of Leicester since 1980, will leave the C of E early next year to go to Ballarat, in the province of Victoria. In England, it had been widely believed that Silk, regarded as the leader of moderate Anglo-Catholics, would become one of three episcopal visitors ("flying bishops") in England to serve the interests of those unable to accept the ministry of women priests. But in the Anglican Church of Australia, Silk's name had been widely tipped as successor to Bishop Hazlewood since his visit Down Under earlier this year, said *Church Times*. Silk denied assertions by disappointed co-religionists in England that his move to Australia represents a vote of no confidence in the C of E; this is "the task I've been invited to take on," he said. The Australian Church also voted last November to admit women priests, though Ballarat has been in the forefront of enclaves opposed to the innovation.

"But the ordination of women is not the only issue," said Silk. As moderator of the Churches' Commission for Interfaith Relations, he sees interfaith questions becoming "fairly significant" in Ballarat. "It is almost incidental that Ballarat doesn't ordain women," he claimed. "I shall have 52 priests in my diocese. I was ordained to be a priest, not an archdeacon, and a great attraction will be a job more pastoral than managerial. Ballarat is certainly not an island. It is not the only diocese in Victoria which does not ordain women priests. There are two integrities in Australia, but they are more territorially lined up than in England."

Another surprise in the turn of events is that Australian Primate Keith Rayner, in an unusual step, consented to Silk's consecration by the Archbishop of Canterbury (who has not yet ordained any women priests) in Westminster Abbey February 23, about four weeks before his enthronement March 19 in Ballarat. The traditionalist Bishop of Wangaratta (Australia) and the Bishop of Leicester will be the presenting bishops. Late last year 28 Ballarat clergy signed a petition claiming that they would not accept any bishop "consecrated by the Metropolitan (Rayner) or any other bishop who has purported to ordain women to the priesthood..." A Ballarat spokesman denied that the consecration on English turf was aimed at preventing any potential difficulties of consecration by Rayner, who has ordained 33 women priests since last December, but rather to enable Silk's acquaintances in England to be present for his consecration. But "it has helped us through a few problems, all the same," he said.



ARCHDEACON DAVID SILK OF LEICESTER will leave England early next year to be the next Bishop of Ballarat, Australia, a strongly traditional diocese.

A Synod member for 23 years, Silk is an expert on worship, and was a member of the Liturgical Commission from 1976-91. He has been widely involved with the British Council of Churches and its successor, and with the World Council of Churches.

Financial Disaster Continues To Threaten New Church Of England

The actual effects on diocesan incomes of the Church Commissioners' devastating investment losses are "only now becoming apparent," according to London Diocesan Secretary, Archdeacon Derek Hayward, in a paper for parochial church council secretaries.

Earlier, women looking forward to becoming priests in the Church of England were given cause to wonder about the financial support for the innovation, with the report that nearly a third of the Church Commissioners' assets, totaling 800 million pounds over the last four years, had been lost, most of it in speculative shop property investments intended to cover increased clergy pay and pensions; the Commissioners are responsible for funding all of the latter and about half of the former. There has been talk of dioceses near bankruptcy and probable clergy lay-offs.

One English source says the loss is now seen to have been underestimated, and Hayward, according to *Church Times*, writes that the effects are "little short of disastrous." Escalating annual cuts in grants to dioceses between 1992 and 1997 mean that, for London, "our allocation from the Commissioners will have dropped from [\$2.8 million pounds] in 1990 to [1.6 million pounds] in 1994, and probably to about 500 million pounds in 1997." In this, he said the London diocese was more fortunate than many, meaning reversals created in other dioceses would be much worse.

Meanwhile, anxious clergy and other beneficiaries under the Church of England Pensions Measure have been reassured of the security of their pensions and retirement housing in a letter from Pensions Board Chairman Howard Gracey.

The letter indicated that pensions are a priority for the Church Commissioners' funds, reported *CT*. "The Church Commissioners' total assets, which exceed 2.2 billion pounds, represent something like double the cover for accrued liabilities that you would find securing a traditional occupational-pension scheme," Gracey wrote. He said Commissioners are taking steps to reposition assets to generate the maximum income growth, and may set up a pension fund separate from the Commissioners' assets.

"INADEQUATE" CLERGY MAY BE INVITED TO LEAVE their posts and train for other careers with financial help from the Church of England, according to proposals in a confidential report that was due for discussion by English bishops in October. Those unwilling to leave could not be forced to go, according to *Church Times*. The 45-page document, entitled "The Voluntary Severance," produced by a working party, is apparently in response to a push by the Archbishop of Canterbury and other senior figures for modernization of the church's system of employment. But with the church already facing a financial crunch due to losses on property investments, commitments to compensate clergy leaving the C of E over the ordination of women, and parishes withholding tithes over the same issue, the bishops, not surprisingly, were seeking more details on what the program might cost.

***THE ENGLISH PRAYER BOOK SOCIETY'S MEMBERSHIP WELCOMED A STATEMENT ON THE WOMEN'S ORDINATION ISSUE** at its June meeting, according to the Society's newsletter. The statement, received in a vote of 142-68, with eight abstentions, notes discord in the Society's membership over the vote to admit women priests which mirrors that throughout the Church of England. "The unity of the Society can however be maintained if holders of each view respect the integrity of members with whom they disagree," reads the statement. However, members were able to agree that "guaranteed equality of treatment must be permanently and legally secured within the [C of E] for those who cannot in conscience accept the ordination of women to the priesthood. This equality of treatment must be evident in all future appointments to the episcopate." Among other things, the statement also expressed anxiety that a canon is being used to change the sense in which the words of the Ordinal have traditionally been understood, construing words importing the masculine gender in relation to priesthood as including the feminine without actually changing the language. The Society fears "this method of re-interpretation could create a precedent for further changes of meaning in the Prayer Book generally."

***THE ARCHBISHOP OF YORK WAS WELL RECEIVED AMONG PRIESTS OF THE SOCIETY OF THE HOLY CROSS (SSC)** at a London meeting of over 400 clergy in September. "The atmosphere was very relaxed. [Archbishop John Habgood] was warm, supportive and conciliatory, and people recognised that, and responded," said the Master of the SSC, Canon Christopher Colven, according to *Church Times*. Many SSC priests also belong to Forward in Faith, the coalition of groups opposed to the women priests

measure. Habgood sketched a possible scenario for the legislation's progress and the ways in which he hoped Catholic Anglicans could stay as a part of the Church of England. "I'm not quite sure he understands where we are," said the Rev. Stuart Wilson of Forward in Faith, clerical secretary of the Catholic Group in General Synod. "I think he sees us in the church, but many of us see ourselves alongside at best...He helped us to see that we really have to work this process out. He clearly wants us there." Notably, Habgood, a liberal, will not himself be ordaining any women priests if the legislation is implemented next year. For the past five or six years, he has ordained only deacons. Priests are ordained by suffragan bishops. York's first women priests are due to be ordained in York Minster on May 14.

***MEANWHILE, SOME 400 "AFFIRMING CATHOLICS,"** so-called though they include those in the Church of England endorsing women's ordination, were urged by Bishop Stephen Sykes of Ely to seek a "cheerful, confident Catholicism" which would replace the "anxious, defensive posturing" which had become the hallmark of traditional Catholic societies. The Rev. Dr. Jeffrey John, vicar of Eltham and formerly dean of Magdalen College, Oxford, told the conference at York that "Catholics in the Anglican Church have far too long undermined their mission, or simply made themselves look silly, by a schizoid or slavish attitude to Rome. While we all owe some debt to Roman Catholicism, there is an inherent self-contradiction in the Anglo-Papalist position, which has always had a corrosive and weakening effect on the movement as a whole. Great good will come out of the present upheaval, if it is only to make Anglo-Catholics face that fact and find some self-respect as Anglicans."

***IN A LATE-BREAKING REPORT, IT WAS LEARNED THAT ENGLAND'S HIGH COURT HAS AGREED TO HEAR AN APPLICATION FOR JUDICIAL REVIEW of the decision by the Ecclesiastical Committee of Parliament declaring the women priests measure as "expedient." The Archbishops of Canterbury and York are challenging the court's jurisdiction in the matter, and a hearing on that question was set for October 21-22. If the challenge fails, the court would proceed to consider the application for review, made by the Church Society and others, probably in November.**

C Of E Priest Disciplined For Book On Christian Humanism

The old God-within-us gambit is rolling off the presses in the United Kingdom in a new book titled, what else, **God in Us: The case for Christian Humanism**, by a priest in the Diocese of Chichester, the Rev. Anthony Freeman—whose writings have now cost him his job as the bishop's advisor for continuing ministerial education, a post that occupied two-thirds of his time.

Bishop Eric Kemp has also put Freeman, priest in charge of St. Mark's, Staplefield, on notice that he may remain in his parish until May while he reconsiders his view of God.

Freeman may have a lot to think about. He describes a conversion last year when he realized he "did not believe in God as traditionally understood." He posits in his book that "Isaiah's God and the Christian God are just as much human creations as the idols of Canaan. So by saying that God is my own creation—my ideals personified—I am doing noth-



ARCHBISHOP ROBERT EAMES, Anglican primate of All Ireland, speaks at an Eames Commission meeting a few years ago in New York.

Carey Recalls Eames Commission For Final Meeting

Archbishop of Canterbury George Carey has asked Archbishop Robert Eames, the Primate of All Ireland, to reconvene the Eames Commission on Communion and Women in the Episcopate for a final meeting, to be held in mid-December in London, according to *Church Times*.

The commission in the past has issued guidelines aimed at maintaining the cohesion of the Anglican Communion—in other words, limiting damage—in the face of women's ordination, particularly the advent of women bishops. The purpose of its last meeting will be "to review and assess the developments in the Anglican Communion since the Commission produced [its] last report in 1990, and to examine what pastoral guidelines can be suggested which will encourage the greatest degree of communion between provinces," or regional Anglican Churches, which may disagree on women's ordination.

There are now four women bishops in the Anglican Communion, three in the U.S. and one in New Zealand; the possibility of increasing numbers of female prelates is a real one, and concerns remain "to minimise any divisive impact," said the story. About half the provinces of the Anglican Communion are now ordaining women priests; the Church of England is expected to ordain its first crop next year, probably in the spring.

ing new." Freeman writes of the option of "a new, bracing, beliefless Christianity." He says the quest for a historical Jesus is futile, but that any power Jesus has "is that which we ourselves supply by using him as a symbol and focus for our own energies." Freeman asserts that belief in a supernatural Holy Spirit is dangerous to vulnerable people.

When *The Daily Telegraph* stopped in at St. Mark's following his rebuke by the bishop, the congregation of 14 attending Matins were divided in their views.

"It has all come as a nasty shock in a quiet village like this," said former church warden Daphne Dengate. Her friend opined that Freeman is "a good man but he has been a fool."

On the other side is a parishioner who pronounced Freeman's views as "wonderfully uplifting. He is being open and not hypocritical—all he is doing is challenging this supernatural view of God." The parishioner defended Freeman's right to continue in his post, noting that "there are others with the same views who have continued to stay in the church."

Retired ECUSA Bishop, Former Dean Of EDS, Reveals He's Gay

A retired Episcopal bishop has written a letter to other bishops, informing them that he is gay.

Retired Utah Bishop Otis Charles, 67, the former dean of Episcopal Divinity School in Massachusetts and married for 42 years, wrote in a September letter that he felt "born again" when he accepted his homosexuality, yet he initially kept silent. Later, he concluded his failure to speak out had given "power to the forces that work to maintain the culture of silence within the church and the community."

According to *Episcopal Life*, Charles said he had struggled with his sexual identity for 45 years, a "wrenching" process; he and his wife, Elvira, the parents of five grown children, have recently decided to live apart. He described the "isolation and darkness" in which he found himself and the process by which he found healing "not from homosexuality but from my fear of myself..."

"I said nothing to my wife, my family, my bishop" until 1976, he wrote. "I sat silently through the Phoenix General Convention. I did not join the debate openly and honestly, saying, 'Hey you are talking about me. I am a gay man.'"



RETIRE UTAH BISHOP OTIS CHARLES believes God wants him to "speak the truth" of his struggle over sexual identity.

But he said his three-page letter was sent not because of any incident or misconduct about to come to light, but because "I believe God has drawn me to speak the truth of my experience. Sexuality is a part of the richness, the complexity and mystery of God's creation. It is an essential part of our human experience, and it is a part of the experience of priests and bishops. Indeed it deserves—perhaps even requires—to be dealt with as straightforwardly and sensitively as matters of doctrine and pastoral care."

Chinnis Denies Bias Toward Gays

House of Deputies President Pamela Chinnis has denied charges that she plans to unfairly "stack" Episcopal Church committees with homosexual members.

In a July 17 address to the meeting of the Episcopal homosexual group Integrity—in which Chinnis revealed she has a gay son—she asked participants to help her identify members of the organization so that they could be considered for appointment to legislative committees of the 1994 General Convention. She said some gays were already serving on interim church bodies.

The comments elicited protests from (among others) Episcopalians United director, the Rev. Todd Wetzel, who charged that Chinnis would "cause pain to orthodox Episcopalians by stacking committees with members who are so clearly biased. I sense no concern for balance, much less diversity, in President Chinnis' remarks regarding committee

appointments. I hear only a concern for winning the battle... Bishop Francis Gray of Northern Indiana, in a letter to *The Living Church*, suggested Chinnis' invitation to Integrity represented "an abuse of power which comes at a time when many people are questioning the very structure of the General Convention."

In response, Chinnis insisted she had "widely solicited and always welcomed suggestions of qualified persons from all quarters of the church" for appointments to committees. "I have given particular attention to identifying competent people from groups which have previously been under-represented in our leadership and decisionmaking processes... She said she had considered balance in geography and ideology in all her appointments, including persons representing the interests of conservative groups such as EU or the Episcopal Synod of America, and it was "in that context that I assured the Integrity convention that I do not exclude openly gay and lesbian Episcopalians from consideration for appointment to interim bodies or legislative committees."

***MEANWHILE, A GROUP AT EPISCOPAL DIVINITY SCHOOL WILL JOIN EFFORTS TO GAIN GENERAL CONVENTION APPROVAL FOR RITES TO BLESS SAME-SEX UNIONS.** Members of a national consultation on the blessing of same-sex relationships, most or all of whom will be deputies to the 1994 convention, say they want supplemental liturgical rites made available, under the direction of the diocesan bishop, to clergy and laypeople "celebrating the commitment to life together of gay and lesbian members of this church." According to *Episcopal Life*, some two dozen participants—including four bishops and a divinity school dean—signed their support for such resolution. In addition, they drafted a plan to sponsor the resolution in many diocesan conventions in coming months as a means of encouraging discussion.

***ST. BARNABAS, DENVER, IS ONE EPISCOPAL PARISH EAGER TO START BLESSING SAME-SEX RELATIONSHIPS.** *The Colorado Episcopalian* reports the parish has put forward a seven-step plan to encourage dialogue and action on such blessings, and is currently soliciting "services of commitment" from other dioceses which have used the liturgies with the knowledge of their bishops (though they presently lack official church sanction). Reactions to the controversial plan have been few, said the parish's rector, the Rev. Al Halverstadt—who is active on the national level to create a network of "open parishes" which seek the acknowledgement of committed relationships between homosexual people. Colorado Episcopal Bishop Jerry Winterrowd objected that the parish's report does not "establish a biblical-theological justification" for such blessings, and noted "there is no authorized service for the blessing of same-sex unions in the church at this time," citing canonical and constitutional bases for the position. However, he characterized General Convention's 1991 sexuality resolution as ambiguous and the product of an unresolved debate.

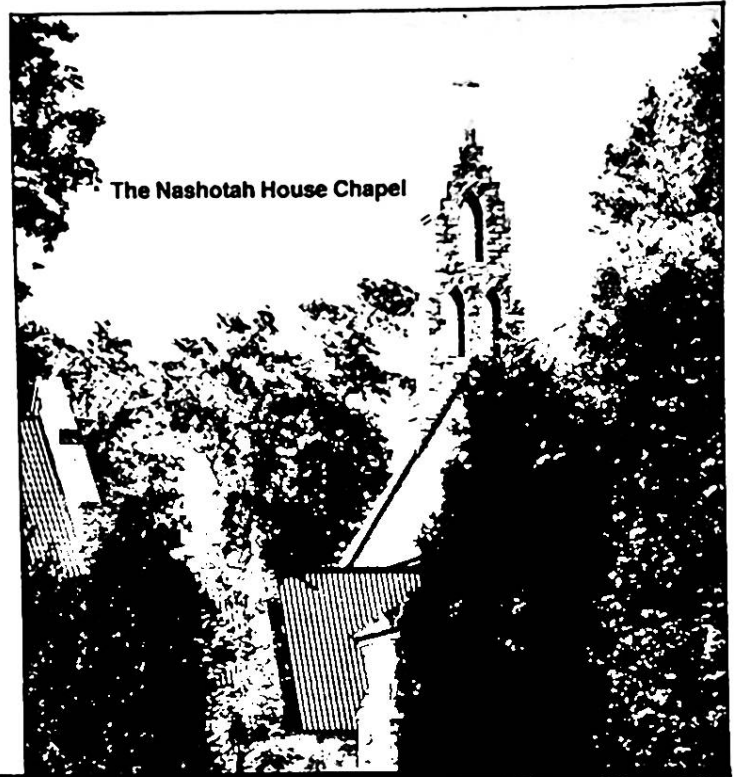
***THE DIOCESE OF OHIO'S TASK FORCE ON SEXUALITY THINKS IT WOULD BE "A TRAGIC MISTAKE" FOR THE EPISCOPAL CHURCH TO VOTE ON THE HOMOSEXUALITY ISSUE RIGHT NOW,** according to *Church Life*. The task force indicated that the heart of the debate is the problem of where authority lies in the church, and the difference of opinion seen among members of the Ohio diocese in responding to human sexuality is undoubtedly a mirror of the larger church, the group said.

Strong Support Of Nashotah Questioned After Toon Dismissal

Nashotah House's controversial dismissal of British theologian-scholar, the Rev. Dr. Peter Toon, raises doubts about whether the Episcopal Church seminary should continue to be given the "great deal of support" it has received in the past from traditionalist Episcopalians and Anglicans, says the Rev. Garrett Clanton, president of the Prayer Book Society.

As reported previously, Dr. Toon, an author of several books and numerous articles, came from England to serve as a professor at Nashotah, under a contract he said provided three years' employment with an automatic renewal assured for another three years. But upon the recent conclusion of the first three-year term, Toon was informed by Nashotah officials that his contract would not be extended for "cause," though the "cause" was not detailed by the seminary. Toon claimed he was fired without the due process designated in the seminary's own statutes. At last word, no settlement had been reached with Nashotah, and Toon was therefore receiving no compensatory income from the institution. He has taken a position as a visiting professor at

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Low Key Church Reaction To Study Suggesting Genetic Factor In Homosexuality

By Charlotte Hawtin

Despite its ongoing battle over homosexuality, Episcopal Church reaction has been muted to results of a recent study by scientists at the National Institutes of Health, which suggest that genes may carry markers that predispose a person to homosexuality.

According to *The Washington Post*, the findings do not prove there is a "gay gene" that invariably determines homosexuality or that all gay men have it. But they suggest that there are genes that increase the likelihood that males will turn out to be homosexual and that such genes play a role in influencing the sexual orientation of a significant—though still unknown—percentage of homosexual men.

The study links certain instances of male homosexuality to a cluster of five "genetic markers" that lie close together near the tip of the long arm of the X chromosome—one of the two sex determining chromosomes. Males have one X and one Y, females two Xs. Chromosomes are the long strands of DNA carrying an encoded series of genes linked end to end. Each human cell contains 46 chromosomes on which are carried an estimated total of 50,000 to 100,000 genes. In the aggregate, genes determine the anatomical structure of the body and all its internal chemistry, including the molecules that govern the brain.

Though the development of sexual orientation is a complex phenomenon, the recent findings add to a growing but still inconclusive body of evidence that in many if not all cases, homosexuality is the result not solely of personal choice, experiences or environmental factors, but, like heterosexuality, has a biological basis.

The NIH studied 114 homosexual males and their families. The researchers concluded that not only did male homosexuality run in families, but the involvement of mater-

nal lineage suggested a responsible gene might be found on the X chromosome, which is always inherited from the mother.

Having drawn that conclusion, the researchers focused on studying the X chromosomes of 40 pairs of homosexual brothers—33 pairs of whom were found to have inherited the same set of five genetic markers near one tip of their X chromosomes. "Markers are not genes," said the *Post*, but "distinctive short stretches of DNA within a chromosome whose location is known precisely."

The NIH researchers believe that there is a 99 percent possibility that these have something to do with the brothers' homosexuality. The fact that seven sets of brothers did not share the markers shows that the gene is not the only factor that gives rise to homosexuality, said Douglas Hamer, a molecular biologist who led the research group at the National Cancer Institute, a branch of NIH. (In a related, unpublished study, Hamer also added to growing evidence that male homosexuality may be rarer than was long thought—about two percent of the population, versus the four to ten percent found by Kinsey and others, reported *Time*.)

Now comes the quest to isolate the gene or genes that are affected. "We don't know what the gene is, but we're pretty sure there is one—or at least one—in that region," Hamer said.

But the idea of genetically influenced behaviors, even those that appear to run in families, has been "notoriously difficult to prove," noted the *Post*. Genes said to cause alcoholism, manic depressive illness, and schizophrenia have been touted and then "subsequently found to be false and the claims retracted." But scientists think this study may be better because, as one put it, "the earlier behavioral gene studies were clumsy. This one's not." Still, if this study does hold up will be the first to link a gene or set of genes to behavior.

Adding this research to a recent study on twins, which suggests a 50 percent chance a gay male's identical twin brother will also be gay, has reinforced beliefs of some that homosexuality may be genetically predisposed. A few years

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Philadelphia Theological Seminary.

The Society has published several of Dr. Toon's books which are critical of the Episcopal Church's 1979 revised prayer book, and Toon has been an outspoken supporter of traditionalist views throughout the church. While Nashotah has not explained the reasons for Toon's dismissal, his stand on traditional liturgy seems to have been one point of contention at the seminary.

"While there are material differences in the accounts of this regrettable incident, Dr. Toon's impeccable record for integrity and the obviously questionable actions of the seminary officials in this case, suggest that Dr. Toon has been badly abused," asserted a Society release. "There is evidence to lead to the conclusion Nashotah House has not handled this matter in a candid, straightforward way. Their arbitrary efforts to dismiss Dr. Toon indicate a reluctance to have any extended public examination of the issues in this matter."

"To all appearances Nashotah House rejects the presence of an advocate of traditionalist viewpoints on its faculty," charged the release. "[While] many traditional Episcopalians have supported the seminary as a source for the orthodox values and theology of the church, it is obvious the Nashotah

House academic leadership has now betrayed that trust. Concerned traditionalists, upon hearing the true facts in this case, can be expected to look for other areas where their support can help preserve the historic faith of the Episcopal Church."

Talks Resume, Collapse Again In Dispute Over Quincy Parish

As quickly as they had resumed, talks in the Diocese of Quincy originally aimed at negotiating the withdrawal of a traditionalist parish from the Episcopal Church (ECUSA) have again broken down.

As earlier reported, officials of the Diocese of Quincy, led by traditionalist Bishop Edward MacBurney, began negotiations with St. John's, Quincy, earlier this year, following a vote by nearly 80 percent of the parish's adult membership, numbering around 150, to start the process. When talks commenced it is understood that the parish offered a substantial financial settlement to the diocese in return for its ability to leave with its property.

But after contacts between the some 20 original dissenting members, the diocese and a few other members, some

HOMOSEXUALITY, continued from previous page

ago, a study conducted by Simon LeVay, himself a homosexual, studied the differences of brain anatomies in straight and gay men. But according to *Time*, LeVay's studies were conducted on AIDS victims, meaning "he cannot be sure that what he saw was genetic rather than the result of disease or some aspect of gay life." NIH researchers themselves concede that their discovery may be just associated with gayness rather than be a direct cause.

Reaction to the latest study by the homosexual community has been guardedly positive, with the view that widespread acceptance of homosexuality as an inherited condition would lessen discrimination. On the down side is a fear on the part of some homosexuals that a "gayness gene" might lead to tests for its occurrence and produce consequent abortions or genetic alteration. In cases where genetic links have been suggested or suspected for other illnesses or atypical conditions, they have been targeted for prevention or cure rather than acceptance. In short, as some point out, a condition may be inborn or congenital but still considered abnormal (e.g. Downs Syndrome, caused by a chromosomal aberration).

Within the church, reports on possible biological causes for homosexuality and their interpretation carry little weight. Kim Byham, spokesperson for the homosexual caucus Integrity, told *TCC* his group doesn't believe it will derive any advantage from the scientific claims. "Our response to the new findings is the same as our response to the initial findings—that they don't tell us anything we don't know already. Those who will not listen will continue not to listen. Our focus is around issues, not around the fact that 20th century scientific teachings are being rejected."

And the issue that is most difficult is the Bible. "As a gay Christian I get frustrated that the same faith I have is what beats me up," said Greg Link, a Roman Catholic who heads an organization which attempts to bridge the gaps between homosexuals and the church. "The very Bible I read is the one that is hit over my head. God, maybe we should get

another one if it's going to be used that way."

And of course in the absence of "another one," new interpretations of the same old Bible have been advanced. Michigan Episcopal Bishop Stewart Wood explained his allowance of same-sex affirmations to his diocese, citing the Bible and the early church fathers. Wood claimed that the Church had approved such unions until the 12th or 13th century. He called the condemnation of Sodom and Gomorrah a question of inhospitable behavior. And he based his stand on the writings of a Yale law professor.

Retired South Carolina Bishop FitzSimons Allison disagrees, saying these claims have been "thoroughly repudiated." A casual hunt at a local library convinced a writer for Michigan's *Pro Fide* that Allison is right. "The Church has always opposed homosexual behavior," wrote Catharine Langmuir. "At the very beginning, St. Paul spoke against it." So did Clement of Alexandria, Tertullian, Origen, Eusebius of Caesarea, St. John Chrysostom, St. Augustine and St. Boniface throughout the early centuries of the church.

Alan Medinger, an Episcopalian who heads the homosexual healing ministry known as Regeneration, based in Baltimore, is not surprised that Integrity sees no change in the church arguments as a result of the scientific report. "You must remember that Integrity is primarily a political organization," he told *TCC*. "The interesting thing about these 'scientific discoveries' is that when you probe a little deeper you discover the people who made them are gay."

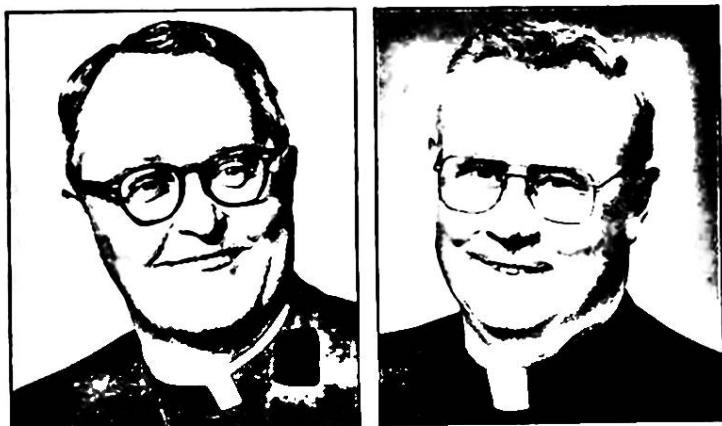
Medinger was surprised to learn the Integrity convention last summer drew just 150 participants. "Is that all? We had a local conference on healing here in Baltimore and it was attended by 120 people!" Of course, Medinger's conference is not the sort of thing that makes the news, not even a squib in *Episcopal News Service*.

"The media have given zero attention to the many, many homosexuals who have gone straight," said Reed Irvine in an interview with *Time* on the chromosome study. "I think it's sending gays the wrong message to say you cannot change because it's something your genes have predetermined."

of them infrequent attenders, the diocesan standing committee suddenly cut off negotiations and declared that a minority of the parish which wants to remain in the diocese, some 35 souls, "constituted" St. John's Church and was entitled to the church building and most of its funds. MacBurney indicated he and diocesan officials were trying to address the concerns of all involved, including those in the smaller group desiring to stay linked to the diocese, who thought there was enough of a nucleus that St. John's building ought to be retained for an Episcopal congregation there.

Following strong negative reaction in the parish, there was a congregational meeting September 12 which, though the dissenters voiced their concerns, made no official change in the parish's earlier decision. Talks had already been scheduled to resume a few days later in an attempt to reach an agreement satisfactory to all concerned, according to Bishop MacBurney.

To that end, St. John's rector, the Rev. Garrett Clanton, told *TCC* he "tried to create a breakthrough with the bishop," and presented a proposal he believed "met every concern of every constituency," but that these efforts were rejected by diocesan officials. Clanton did not detail the plan.



THE DISPUTE over St. John's, Quincy, has put at odds two traditionalist clergymen: Bishop Edward MacBurney (left) of Quincy, and Father Garrett Clanton, rector of St. John's.

Instead, in the meeting with diocesan agents, Clanton claimed the latter refused to consider any other way forward but their own. Parish leaders were presented with a proposal that "precluded any discussion" on ownership of the property, which diocesan representatives say belongs to the diocese and the small parish group remaining in ECUSA. The proposal also sets up a process whereby what the diocese insists are now "two parishes"—the majority faction and dissentient minority of St. John's—must negotiate a financial settlement to be given to the former.

"I guess their method is to divide and conquer," said Clanton. "They can't quite get it through their heads that we're acting as a body." Though there is dissent in the parish, a solid majority of its members are together in their desire to work toward moving with the property out of ECUSA, he indicated.

Parish representatives, finding the diocesan plan unacceptable, walked out of the meeting, Clanton said. "It looks like they're trying to push us into court," he added. Clanton speculated that a declaratory judgment may be sought on the question of property ownership.

Bishop MacBurney, who has indicated before he eschewed court action, told *TCC* that "I cannot see the diocese

taking this to court. That might have to come from the vestry of St. John's and would require us to respond. But I would hope this will not be necessary."

At deadline, Clanton said both sides of the controversy were considering their next move.

Florida Parish Leaves ECUSA, Joins Charismatic Body

A large Florida parish has become the most recent congregation to pull out of the Episcopal Church (ECUSA) in response to its increasing liberalism.

The September 5 decision of St. David's, Jacksonville, was supported by a 97 percent majority of voting adult members, in a ballot registering 225 to five in favor, with eight abstentions. Despite the overwhelming support for the move, the congregation of some 500 (out of some 700 active and inactive persons on the parish's rolls) and its rector, the Rev. Dale Howard, have adopted a new name, the Church of the Messiah, and are leaving the parish building to continue worshipping elsewhere—though for once it will not be in austere conditions. In a lease-purchase arrangement, the congregation is acquiring a palatial, colonial-style building—a former insurance company that looks as if it was built to be a church—on one of Jacksonville's busiest thoroughfares.

Howard indicated the problem was with ECUSA as a whole, and that there was no animosity with the diocese. Acting Florida Bishop Robert Varley confirmed that the separation was amicable; he noted that St. David's assistant, the Rev. Richard McGinnis, would remain an Episcopalian and would be priest-in-charge to those members desiring to remain with ECUSA.

"We believe the Diocese of Florida is one of the best places to be an Episcopalian," Howard was quoted as saying by *The Living Church*. "We just didn't fit any longer." He said parishioners were unable to accept ECUSA's liberalism on such issues as the ordination of homosexuals, blessing same-sex unions, and inclusive language.

"It's been in the process for about a year," Howard added. "I don't think we would have made a move if there was an alternative. This allows us to remain who we were, doing an 'end run' around the national church."

The "end run" consists of joining a year-old body called the Charismatic Episcopal Church (CEC), which appears to represent a new facet of the traditional Anglican movement. It accepts the Chicago-Lambeth Quadrilateral and the Thirty-Nine Articles of Religion. At present, various liturgies are in use in its nearly 30 congregations, including the 1979 and 1928 prayer books, the American Missal and Roman Catholic services, according to the Rev. Doug Woodall, Messiah's associate rector and dean of what will now serve as the cathedral of the CEC's Diocese of the Southeast. Woodall told *TCC* the first Sunday service at Messiah's new building drew over 500 persons, and plans for two Sunday services are in the offing.

Howard said four or five Episcopal priests had joined CEC, based in San Clemente, California, and that "other Episcopal churches are on their way in. They were waiting for us to make the first move." In May, Howard was elected a bishop in the CEC, and was due to be consecrated this month, with Presiding Bishop Randolph Adler as chief consecrator. Howard will continue in charge of his congregation.

ACC-UECNA Intercommunion Takes Effect With ACC Ratification

By Charlotte Hawtin

The tenth Provincial Synod of the Anglican Catholic Church-Original Province (ACC), meeting in Kansas City September 29-October 1, unanimously ratified the agreement of intercommunion between the ACC and the United Episcopal Church of North America (UECNA).

The pact between the two Continuing Churches, having been previously ratified by the UECNA General Convention, is now in effect. Led by Presiding Bishop John Gramley, the some 2,000-member UECNA, like the ACC, both grew out of the 1977 Congress of Concerned Churchmen at St. Louis and the consecration of that body's first four bishops in 1978. The ACC has around 6,000 members in the U.S., and the total ACC "orbit," including its intercommunion partner and its jurisdictions abroad, includes some 9,000 or more members.



THE MOST REV. WILLIAM O. LEWIS leads the ACC.

Some 225 delegates and visitors from seven dioceses and five missionary jurisdictions attended the ACC's Provincial Synod, with the Most Rev. William O. Lewis presiding. Present at the Synod for the first time were Bishops James Bromley of Australia, Leslie Hamlett of England and Wales and Alexander Price of New Zealand.

The Synod adopted a tax sheltered annuity account program (title 403(b7)) to serve as a retirement plan for ACC clergy. Similar to a 401k plan, the program will be managed by the Vanguard Fund. Adopted in response to a mandate of the 1991 synod, the program is viewed by many as a first step to establishing a clergy pension plan.

In other business, the Synod approved a first reading of a measure to remove a cumbersome constitutional process for selecting bishops, which required a prior vetting of candidates by the Synod before diocesan consideration. The new method, which would replace the procedure in effect since 1978, deletes the prior approval process and must be okayed by three-quarters of all dioceses before the next Provincial Synod's second reading.

A budget of \$62,500 was adopted for the 1994-95 biennium, which is down from the previous budget of \$66,200. The budget funds the College of Bishops, the office of the Metropolitan, the provincial share of ACC's newspaper, *The Trinitarian*, and Holyrood Seminary in Liberty, New York. With the seminary's financial shortfall earlier this year nearly made up, the seminary's board of governors recently took the first steps to expand Holyrood's theological education program from 11 months to three years.

Participants described the ACC gathering as one of the quietest in years. "It was a harmonious synod," said one, "and hopefully reflected a newfound sense of unity and maturity in the ACC."

Death Of Tom Teal, Christian Educator, Mourned

Thomas Hilton Teal, author and publisher of Christian education materials for Episcopal and Continuing Anglican parishes, died August 1 of cancer in Boulder, Colorado, at the age of 50.

Tom Teal began assisting his mother, Dorothy, with writing Sunday school materials while he was still in high school, reported *The Colorado Episcopalian*. Teal married Elizabeth Daniel in 1963 while the two were students at the University of Colorado. He earned a bachelor of arts degree in English and speech in 1966.

Working toward a more structured education program for church youth, the Teal family started a publishing company under the name, "The Teals—Authors and Publishers." In 1970, the Teal family moved to the northwest Colorado town of Granby, established the business and became active in the small mountain community. Under Teal's direction, the Teal curriculum was expanded into a program used in over 6,000 congregations and institutions worldwide.

Wrote *The Colorado Episcopalian*: "In the film, *Goodbye, Mr. Chips*, one of the schoolmasters said at Chipping's deathbed, 'It's a shame that he never had any children,' to which Chipping replied, 'What, no children?! Why I've had hundreds of children.' In much the same way, Tom Teal had thousands of children because of the care and responsibility he felt for all children and his desire that they know Jesus Christ and his Church."

A memorial service was held August 7 at St. John's, Granby. The Teal curriculum remains available through the efforts of Elizabeth Teal. For more information, write P.O. Box 349, Granby, Colorado 80446.

Busy, But Smooth, ACA Synod Draws 200 To Kansas City

By Louis E. Traycik

Some 200 clerical and lay deputies, bishops and visitors came together in Kansas City September 20-24 for the General Synod of the Anglican Church in America (ACA).

The Synod's work, among other things, included constitutional and canonical amendments, reports and action on progress in relations with other traditional Anglican churches, and on the bishops' pastoral initiative for ministry to homosexuals.

It was the second churchwide synod since the "uniting" ACA was formed two years ago by the former American Episcopal Church and a significant segment of the Anglican Catholic Church, thereby becoming the largest U.S. Continuing Church. With other such churches in Canada, Ireland, South Africa, Australia and India, ACA shares membership in the Traditional Anglican Communion (TAC), led by the Most Rev. Louis Falk, who is also ACA's primate.

Highlighting ecumenical considerations were relations with a new Continuing body, the Episcopal Missionary Church, represented at the Synod by its Presiding Bishop, the Rt. Rev. A. Donald Davies, who addressed the gathering. The EMC has been active in reaching out to other traditional Anglican bodies with an offer of intercommunion. The ACA response was unanimous adoption of a unity plan which

affirms that ACA and EMC are in communion, pending adoption of an official concordat. A six-member joint commission is to be appointed to work out details of the two churches' future long-term relationship. For the ACA this would include consultation with its TAC brethren around the world.

Dramatic advances were seen in the possibility for closer ties to the Reformed Episcopal Church (REC), a 120-year-old Evangelical Anglican body, due to recent changes which have brought the two churches in closer alignment—including the REC's affirmation of the Thirty-Nine Articles and its decision to allow use of the 1928 prayer book, alongside its twice-amended edition of the **Book of Common Prayer**, largely based on the 1662 English version. REC sent greetings through a letter of the Rev. Gregory K. Hotchkiss, proposing that informal contacts between ACA and REC be taken to the stage of official theological dialogue, with the hope that progress toward closer relations could be made in the next triennium. A four-member joint commission has been named to begin talks, which were due to start in October.

THE MOST REV. LOUIS FALK, ACA's primate, described his church's General Synod as "delightfully boring." Though the Synod grappled with difficult issues at times, he said it was clear delegates retained the "spirit of Deerfield Beach," the Florida city where the ACA was formed from a merger of two groups in 1991.



In addition, ACA bishops reported they are pursuing an opening to informal dialogue with bishops of the Episcopal Synod of America (ESA), the largest organization of traditionalists in the Episcopal Church, and with their wider fellowship in the Anglican Communion, and the International Bishops' Conference on Faith and Order.

And, in an irenic gesture toward those who disputed the ACA's birth at Deerfield Beach, Florida, two years ago, the Synod voted unanimously to send its greetings to the Provincial Synod of the Anglican Catholic Church (ACC), which was due to meet in the same city the next week.

In response to the memorials of two parishes, the ACA House of Bishops announced the issuance of a pastoral letter on homosexuality, based on the Church's consistent teaching on homosexuality, grounded in Scripture, that, while those afflicted with homosexual orientation are persons of sacred worth, homosexual practice is contrary to God's will. The letter firmly reiterates that such practice is incompatible with Holy Orders, but is mainly aimed at offering positive guidelines to local pastors in ministering to people struggling with homosexuality, and at encouraging support of Christian-based homosexual healing ministries. "We need to remind ourselves," says the letter, "that...we are each...to pursue purity in our conduct; abstinence in the integrity of singleness; chaste fidelity in the covenant of marriage between a man and a woman...Unless we are able as the people of God to meet [the] spiritual needs" of those struggling with homosexuality, says the letter, "we run the risk of abandoning many Christians to a life that is anything but 'gay' in a time of promiscuity, loneliness and AIDS."

The Synod spent less than a quarter of its time considering some 40 amendments proposed by a special committee to

refine the version of the Episcopal Church's 1964 constitution and canons adopted at the ACA's founding two years ago. Constitutional changes, which will require adoption by another session of General Synod in 1996, include amendments to increase representation from the dioceses and missionary dioceses in General Synod; to make it harder to amend the Prayer Book; and to redefine "due process" in the case of trial of a clergyman for a canonical offense. Canonical changes, which took effect immediately, include requiring the bishop's approval before a parish's call for a new rector is made final; requiring parishes to contribute to a pension fund for newly-instituted rectors, requiring that a couple desiring to be married in the church both be baptized; and implementing a new system for financing national church work. The canons will continue to be subject to amendment for another three years by a simple majority, rather than the normal two-thirds of all three houses—bishops, priests, laity—in the interest of "fine-tuning" the church's governing documents.

A national budget of \$50,000, emphasizing missionary outreach and support for seminarians, was approved, an increase of \$32,000.

A national theological educational policy, based in part on a handbook and bibliography now used in the Diocese of the Eastern United States, was adopted. Three seminarians—Erich Zwingert and Michael Mills (Nashotah House), and Mark F.M. Clavier (Duke), were introduced to the synod.

Parliament Of World Religions "A Kind Of Carnival"

The Orthodox walked out, the Jewish Anti-Defamation League did too, but most of the representatives of some 200 "religious" groups attending the Parliament of World Religions in Chicago August 28-September 4 stayed around to sign a nine-page "Declaration of a Global Ethic."

The statement by those seeking religious concord did not mention "God," but then some of the "religions" present at the Parliament of World Religions, which attracted some 6,000 participants, "profess no belief in God or a supreme being," protested the Orthodox, according to *Religious News Service*. Buddhists, Hindus, Sikhs, Jains, Christians, Jews, Zoroastrians, Muslims, the Covenant of the Goddess and various neo-pagan manifestations, including some Isis worshippers, turned out for the event, which marked the 100th anniversary of the world's first major interfaith gathering in 1893. "It's kind of a carnival," said Dr. John Borelli, an interfaith affairs officer for the American Catholic Bishops.

But faiths that represent many American believers were marginalized, or not even present. Evangelicals shunned the gathering. *The New York Times* reported that "the established centrist and liberal denominations, like the Episcopalians and the Methodists that have usually supported interfaith talks, were scarcely visible." When Louis Farrakhan was included, four Jewish groups withdrew. A Sikh was shouted down by Indian participants. Some goddess worshipping dancers, denied a park permit for a moonlight romp, were later issued the permit, thanks to the American Civil Liberties Union. Some participants seemed confused about what they were; terming themselves, "Buddhist Christian," "Catholic Hindu," "Multidenominational," or "Jewish Hindu Witch."

Hans Kung, the dissident Roman Catholic theologian

Continued on next page, upper right

ANGLICAN WORLD BRIEFS:

*A NOTED CANADIAN THEOLOGIAN AND EDITOR OF A NATIONAL CHURCH REPORT ON SEXUALITY HAS RESIGNED FOLLOWING COMPLAINTS OF SEXUAL MISCONDUCT. The Rev. James Reed, a Trinity College professor and psychotherapist, has "relinquished the exercise of his ministry" after complaints alleging sexual misconduct with "other adults," said the story. He has also been reprimanded by Bishop Terence Finlay of Toronto. Reed has served in several capacities within the church, including on the (international Anglican) Eames Commission on women bishops in 1988. - *Anglican Journal*

*THOUGH HE DENIED THE CHARGES, THE SUFFRAGAN TO THE ANGLICAN BISHOP OF KHARTOUM IN WEST SUDAN WAS CONVICTED OF ADULTERY AND SENTENCED TO A PUBLIC BEATING BY A MUSLIM COURT, which overturned an earlier acquittal of the bishop, the Rt. Rev. Peter El-Birish. The 80 lashes, reportedly delivered to the back of the bishop's legs and upper part of his back, were delivered in the customary Muslim fashion, in which the person carrying out the beating held "a copy of the Qur'an under his whip arm, which limits the force of the lashes." Sudan is led by a harsh Islamic regime. - *Church Times*

*A HIGH-PROFILE CLERGYMAN AT WESTMINSTER ABBEY HAS QUESTIONED THE CHURCH OF ENGLAND'S STAND ON DIVORCE AND PREMARITAL SEX, saying that the church harms its credibility and drives people away by insisting that marriage is for life while many of its members divorce and remarry. Canon Anthony Harvey, as sub-dean the second most senior clergyman at Westminster, said that, after study, he found the church's position on marriage and divorce is not well founded on the teachings of Christ and St. Paul. The article was thought certain to upset traditionalists, still rocked by recent statements from a senior figure in the Mothers' Union who challenged the value of the traditional nuclear family in modern times. - *United Press International/Christian News*

*SALISBURY CATHEDRAL HAS BROKEN WITH 900 YEARS OF TRADITION WITH THE INTRODUCTION OF GIRL CHORISTERS, who, within their first year, are already singing three services a week. An endowment fund has been launched to fund the girls' boarding facility and training. Other cathedrals are expected to follow Salisbury's lead. *Church Times*

ANGLICAN U.S. BRIEFS:

*THE U.S. EPISCOPAL CHURCH HAS CEASED ITS SOUTH AFRICAN DIVESTMENT POLICY BECAUSE "A NEW SOUTH AFRICA IS BEING BORN." Episcopal Presiding Bishop Edmond Browning said "The time for which so many millions of people have waited and prayed—and for which so many thousands have worked to see happen—is finally here. The dismantling of apartheid has begun and a new South Africa is being born with a transition to a democratic, nonracist, non-discriminatory form of government." The September 17 statement came in the wake of a statement by the bishops of the Church of the Province of Southern Africa and a message from Archbishop Desmond



The Dalai Lama issues a call for harmony and peace at the closing plenary of the Parliament of the World's Religions in Chicago, August 28-September 4. *Episcopal News Service photo by David Skidmore*

PARLIAMENT, Continued

who now works for the Institute of Ecumenical Research at Tübingen University in Germany, had the task of writing the agreement of common thought between the groups. "I was always rather skeptical that this whole thing would be achieved, but there was no objection to any important point, and that was a happy surprise."

According to *Episcopal News Service*, the Declaration asserts four cardinal principles reflected in most of the world's religious codes: a commitment to non-violence and respect for life, solidarity and economic justice, tolerance and a life of truthfulness, and equal rights and partnership between men and women.

Tutu. Browning announced the church's Executive Council "has approved a plan to support a new code of investment for companies doing business in South Africa..." - *Episcopal News Service*

*THE RECTOR OF CHRIST CHURCH, CRANBROOK, Bloomfield Hills, Michigan has resigned at the request of Michigan Episcopal Bishop Stewart Wood, after Wood confronted the rector, the Rev. Almus M. Thorp, Jr., with allegations of sexual impropriety. In his explanation to parishioners, Thorp admitted to "sexual relations outside of marriage with a number of women over a number of years." A range of emotions swept the stunned congregation of 3,000, some of whom, while not excusing his transgressions, acknowledged Thorp as a strong leader and recalled the many positive contributions he had made. He had been rector of the parish for nearly 12 years. - *The Record*

*"THERE ARE BIG ISSUES LIKE RACE, CHILD-PREGNANCY, DRUGS, PEOPLE SHOOTING," said the Rev. John Danforth, an Episcopal priest—and the retiring Republican Senator from Missouri. "None of these is likely to be solved by me or Bill Clinton or anyone in Washington. What is needed is to convince people that they have a responsibility for how they live." Danforth, who currently celebrates a mid-week Eucharist at St Alban's in Washington, is looking to expand his church work following his retirement from government. "Public service," he notes, "is only a part of life." - *Church Times*

*CONNECTICUT SUFFRAGAN BISHOP JEFFREY ROWTHORN HAS BEEN APPOINTED BISHOP-IN-CHARGE OF THE CONVOCATION OF AMERICAN CHURCHES IN EUROPE, which overlaps the Church of

England jurisdiction in the region. Appointed for a six-year term starting in January by Episcopal Presiding Bishop Edmond Browning, Rowthorn will have responsibility for the congregations of the U.S. Episcopal Church that are currently located in Italy, Germany, Belgium, France and Switzerland, reported *ENS*. Welsh-born but now a U.S. citizen, Rowthorn, who has been suffragan in Connecticut since 1987, will serve directly under Browning. Before his election as bishop, he taught at Yale Divinity School and Berkeley Divinity School at Yale.

OF GENERAL INTEREST:

*** THE (ROMAN) "CATHOLIC WOMEN'S ORDINATION" GROUP IN ENGLAND SIGNED UP SOME 300 MEMBERS IN THREE WEEKS**, following the launching of the organization earlier this year. The group, which has drawn inspiration from the Church of England's vote for women priests last November, has attracted women formerly "afraid to confess their call" to priesthood, said the story, but who now find themselves "compelled to speak out." - *Church Times*

*** THE ROMAN CATHOLIC CHURCH IS STILL PUZZLED ABOUT WHAT TO DO WITH THE LATE ARCHBISHOP MARCEL LEFEBVRE'S** Society of St. Pius X. It is believed the anti-modernist Lefebvre churches are continuing to grow despite the Vatican's declaration of the movement as a schism after Lefebvre consecrated four bishops five years ago. Some say there are now over one million parishioners and 200 priests in the Lefebvre movement. - *Our Sunday Visitor*

*** "THE FACT THAT WE HAVE FREEDOM OF RELIGION DOESN'T MEAN WE NEED TO TRY TO HAVE FREEDOM FROM RELIGION,"** President Bill Clinton told a White House prayer breakfast for some 250 religious leaders recently. Noting that the political environment is sometimes "too secular," he said that "doesn't mean that those of us who have faith shouldn't frankly admit that we are animated by that faith, that we try to live by it and it does affect what we feel...think and...do," Clinton said. Sounding a favorite theme, he urged the ethic of personal responsibility and also advocated greater tolerance of deeply held religious views. Still, he noted, "there will never be a time when everything we think is wrong can also be illegal." He endorsed the "Religious Freedom Restoration Act," a bill before Congress inspired by the Supreme Court's rejection

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The Afterword

On Episcopal Courage

The 30-year anniversary of the assassination of President Kennedy, noted this month in James B. Simpson's anthology, recalls a great grief and loss; yet so, indirectly, does the anthology's look at Anglicanism's role in this event. When the president's mother-in-law crossed the street to Christ Church, Georgetown, 30 years ago this month, she prayed among those who were still united in doctrine and worship.

Since then reinvented religion—which liberals evidently equate with the Holy Spirit—has sundered the Episcopal Church's house, shaking it off its catholic foundations; with the first women priests and liturgical revision, ECUSA became a house divided, though many of its traditional members have since been silenced or driven off; a dubious reflection of the Holy Spirit's work. Now, while Episcopal bishops huddle in small groups in their meetings trying to find common ground with one another, the liberal "renovation" of ECUSA's house continues with modernism's standard materials: support for homosexual practice, inclusive language, the ongoing advance of women bishops and priests, and various other politically correct causes.

Other Anglican Communion provinces have toppled or begun to topple in similar manner, causing some to worry that Anglicanism is somehow a defective expression of Christianity. The problem lies not with this eminently beautiful form of Catholic Christianity, but more with its authority *structure*. The Anglican Communion adopted the principle of provincial autonomy, so there was little to stop a couple of provinces which decided to go their

own way—which is exactly how the trouble started.

But it is clear there is a larger problem, indeed in the whole Christian arena, and that is a crisis of faith. An English Roman Catholic publication we read recently claimed the third secret of Fatima, a prophecy never yet revealed by Roman authorities, is precisely this—that the Church will obscure its own dogma and there will be a massive loss of faith in some or most places, a "great apostasy," for which bishops and other clergy would be highly responsible; a time—already begun—when evil would be presented as good. We cannot judge the claim as it relates to Fatima, but the crisis itself is evident all around us in both church and society, and is in line with the decisive battle between Heaven and Hell, which is a struggle for souls, for salvation or eternal loss. Though we grieve as the engagement begins to crush beloved church structures, we must realize that this is a battle which has been upon us since the Garden, and it has or will come to Roman Catholics and other Christians as assuredly as it has come to Anglicans.

Yet there will be the few who remain faithful, and more specifically those who walk a perhaps more difficult road (in worldly terms) in order to preserve the faithful Anglican remnant. In this regard we should take courage in the actions of such Anglican Communion clergy as Bishop Vockler and Fr. Stackpole, noted in this issue, and before them of such as Bishops Robert Mercer (formerly of Matabeleland, Zimbabwe) and Charles Boynton (formerly of Puerto Rico), and Donald Davies (formerly of Fort Worth). We mention bishops especially because, though thousands of laypeople and priests have separated from "official" Anglicanism in order to remain Catholic, only a very few bishops of that Communion have done so, and their brave action should be applauded and seriously considered by troubled Anglicans around the world. If North America is any example, traditionalists cannot long survive within the new Anglican Communion, nor can they hope to "grow" classical Anglicanism within Orthodox or Roman Catholic settings, however honorable these churches are otherwise. Life in a fledgling Anglican branch of the One True Church generally requires more devotion, and in some cases may not be presently practicable, but it does allow one to keep convictions and integrity intact. And it is there that Anglican faith and Prayer Book worship are alive and growing.

BRIEFS Continued from Page 21

of an Indian tribe's religious use of peyote, a psychedelic cactus. The bill has won widespread support from many denominations both conservative and liberal. Clinton also urged the group to read *The Culture of Disbelief: How American Law and Politics Trivialize Religious Devotion*, by Yale law professor Stephen L. Carter. - *The Washington Times/The Washington Post*

***ROMAN CATHOLIC LEADERS ARE NOT IMPRESSED BY AN APOLOGY FROM NEW U.S. SURGEON GENERAL JOYCELYN ELDERS**, for remarks she made before her appointment to the post. The successful drive to confirm the controversial new surgeon general from Arkansas was preceded by a row between Dr. Elders and religious groups that have been strong supporters of pro-life activities. Elders was widely quoted as having stated "Look who's fighting [against] the pro-choice movement—a celibate male-dominated church." Her earthy and, at times, blunt comments provoked several religious groups to call her "bigoted." Elders, on the advice of the White House, issued an apology directed to Roman Catholic Archbishop William E. Levada, who had written the president expressing Catholic

concerns about her nomination. "I never meant to malign or blaspheme the Catholic church," she wrote. Missing from her apology, however, was any acknowledgement of wrongdoing. "This is a dubious apology...since she didn't take back any of her false accusations," said an official at the Catholic League. "Those who were offended cannot possibly be mollified by the mushy statement she issued," said Patrick Trueman, a Catholic who is director of governmental affairs for the American Family Association. - *The Washington*

***"THE FUNERAL PARLOR OF AMERICAN SPIRITUALITY"** is what the Rev. George Exoo, an ordained Unitarian, called a recent service at a Pittsburgh Christian Scientist Church. Exoo has set up shop as a church critic, broadcasting on Pittsburgh's radio WQED-FM his views on first impressions, sermons, music and other aspects of churches he visits. Most of his reviews are mixed, but some are pans, and some raves. He was wowed by the Russian Orthodox Church, calling its liturgy "one of the most aesthetically evolved, but little known, spiritual traditions of the planet." - *The New York TimesPost/The Washington Times/Our Sunday Visitor*

Christian Challenge Sponsoring Parishes

ALABAMA

Birmingham
St. Matthew's
(Anglican Church in America)
 2565 Rocky Ridge Rd; Sun 11a, SS 9:45a;
 1928 BCP

CALIFORNIA

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

COLORADO

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

CONNECTICUT

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

FLORIDA

Gainesville
St. Andrew's
(Episcopal Missionary Church)
 6521 NW 37 Terrace; Sun HC 12:30p; The
 Rev. Robert Pagano; 904/867-5373,
 374-4395, 462-5943

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

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

GEORGIA

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

Savannah

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

ILLINOIS

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

IOWA

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

Dubuque

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

KANSAS

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

MICHIGAN

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

MINNESOTA

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

MISSISSIPPI

Jackson
The Anglican Parish
of St. George
(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: 603/447-1399

NEW JERSEY

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

OHIO

Columbus
Christ Church
(Independent)
 43 W. Fourth Ave.; Sun 8a HC; 9:30a Adult
 & Children's Education; 10:30a HC (MP 4th
 Sun); 1928 BCP; The Rev. Michael Cochran;
 614/294-6233

OREGON

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

PENNSYLVANIA

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

RHODE ISLAND

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

SOUTH CAROLINA

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

Greenville

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

TENNESSEE

Franklin

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

Katy

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

VIRGINIA

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

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

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