

which blocked a previous attempt at repeal. But neither the House nor Senate interfered, and the change formally took effect in mid-September, ending a 12-year battle waged largely by gay rights groups, which called the law a violation of their right to privacy. - *The Washington Post*

***THOUGH PRESIDENT CLINTON HAS NOW SIGNED THE RELIGIOUS FREEDOM RESTORATION ACT,** religious and civil liberties groups backing it say they must work together to ensure that the law works. "The battle for religious freedom is not over," said a spokesman for the American Civil Liberties Union, one of nearly 70 groups in the coalition. The new law—spurred by a 1990 Supreme Court decision rejecting an American Indian's right to use the drug peyote for a religious ritual—restores an earlier legal principle that government can restrict religious practice only if the state shows "compelling government interest" and applies "the least restrictive means." - *The Washington Times*

***CATHOLIC CARDINAL JOSEPH BERNARDIN OF CHICAGO APPEARS TO BE WEATHERING A RECENT CHARGE OF SEXUAL MISCONDUCT** made against him in a civil suit by Steven J. Cook. Cook first alleged that he had only discovered the prior abuse through psychological testing, which is why he waited 15 years to come forward. It later was disclosed that he had made similar charges some years before, throwing into doubt the validity of his case, which rested on the notion of recent discovery. Cook, according to his attorney, has AIDS. Cardinal Bernardin has denied the charges and proclaimed his innocence. Supporters as diverse as Chicago Mayor Richard M. Daley and Catholic author and gadfly, the Rev. Andrew Greeley, have stood with the cardinal in this case. - *The Washington Times/The Washington Post*

***FOR THE FIRST TIME, A TOP OFFICIAL OF THE 56,000-MEMBER MORAVIAN CHURCH IN AMERICA HAS BECOME PRESIDENT OF THE NATIONAL COUNCIL OF CHURCHES.** The Rev. Gordon L. Sommers was installed November 10 as head of the umbrella group for 32 Christian denominations that focuses on social advocacy and dialogue between religious groups. A strong proponent of the ecumenical movement, Sommers, 58, of Bethlehem, Pennsylvania, succeeds the Rev. Syngman Rhee, an official of the Presbyterian Church (USA). - *The New York Times*

***FATHER, SON, AND HOLY SPIRIT GAVE WAY TO THE WISDOM OF SOPHIA, AND LESBIAN DEMONSTRATORS WERE GIVEN A STANDING OVATION** when over 2,000 women gathered from around the world in Minneapolis November 4-7 to engage in "RE-imagining" the

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Church, not surprisingly from the feminist perspective. "Bless Sophia/Dream the vision/Share the wisdom/Dwelling deep within," was a chant led by a Hawaiian woman as a blessing bestowed on each major speaker for the event, which drew feminists like Virginia Ramey Mollenkott and Korean "theologian" Hyung Kyung Chung, accused of syncretism after her presentation at the 1991 World Council of Churches meeting. At one point in Minneapolis, a leader of CLOUT—Christian Lesbians Out Together—made an unscheduled presentation, and about 100 lesbians joined her on stage, prompting standing applause in the audience. Many participants, almost half of whom were Presbyterians or United Methodists, were said to be working to fundamentally change Christianity as part of a "second Reformation." - *Religious News Service/Christian News/Minneapolis Star-Tribune*

THE Christian Challenge

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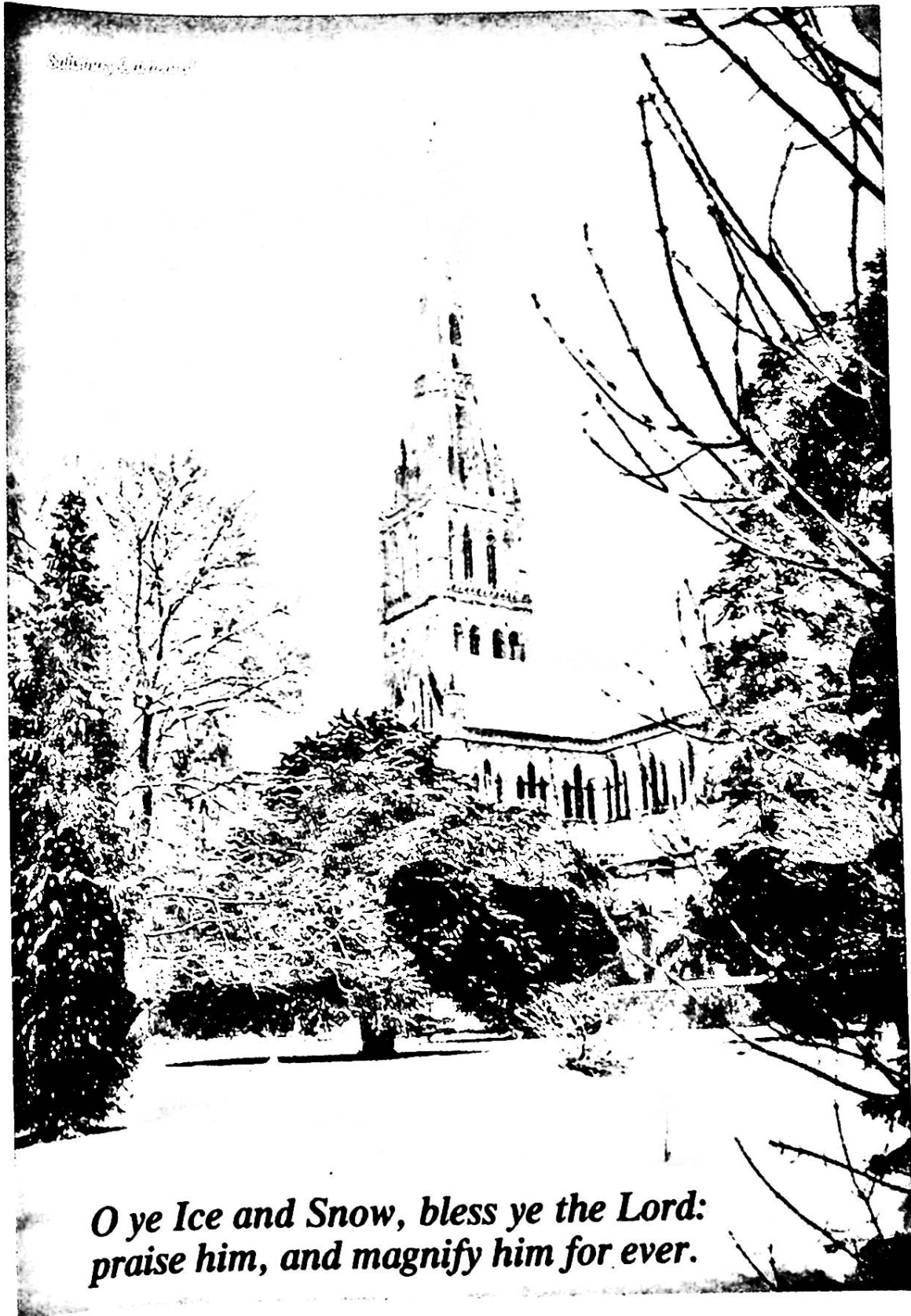
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Volume XXXIII, No. 1/January-February, 1994



*O ye Ice and Snow, bless ye the Lord:
praise him, and magnify him for ever.*

John Gummer: For The Record • Page 5

THE Christian Challenge

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- To work for the unity of the Church under Christ, based on sound doctrine and discipline, as exemplified by the Chicago-Lambeth Quadrilateral of 1886-88
- To resist false teaching within the Church
- To restore the Church to her primary mission of proclaiming the Gospel

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ON OUR COVER: The excellent wintertime photo of Salisbury Cathedral is by K. de V. Lorrain of Bishopstone and reproduced by the Friends of Salisbury Cathedral.

Backtalk

FR. JACKSON; THE ACC

Thank you so much for printing (in the September issue) the moving story of Logan Jackson's wonderful experiences of God during his terminal illness. This is the sort of tonic that we Traditional Anglicans need in all our struggles to be loyal to the Lord and His revealed truth.

However, in the same issue you printed an advertisement from the [Anglican Church in America's] Diocese of the Northeast, which warned that [an Anglican Catholic Church group] had brought a lawsuit to divest it of [a major diocesan fund]. This is the unacceptable face of Traditionalism, revealing a sub-Christian attitude towards Christian brethren and in flagrant contradiction of 1 Corinthians 6, verses 1 and 2. May I call on the ACC to withdraw this action forthwith and to start behaving as genuine Christians?

*(The Rev.) Michael Keulemans
The Poplars
Porthywaen
Nr Oswestry, Salop
SY10 8LR England*

QUINCY DISPUTE

As the president of the standing committee of the [Episcopal] Diocese of Quincy until this October, when I rotated off, I was very much involved in the conversations between St. John's Church in the city of Quincy and the diocese. I would like to offer my comments on [your report concerning this] in the October issue of *THE CHRISTIAN CHALLENGE*.

The rector of St. John's and those with him are complaining of ill treatment by the bishop and standing committee of the Diocese of Quincy. This mainly on the basis of our decision to recognize those who intend to stay with the diocese as constituting the parish. We believed that we had no choice but to do this because of the emergence of a significant minority of St. John's communicants (including traditionalists) who indicated their intent to stay with the diocese, and they were asking us how we could negotiate for the giving away of what belonged to them as well as to those who wanted to leave. We had to agree that we had no right to do that.

Further, we began to hear reports of intimidating treatment by the rector of those who didn't intend to leave, the probability of which was substantiated for us by his contemptuous treatment of

our bishop and by his walking out of a meeting with the bishop and standing committee that he and those with him had agreed to attend to try to work out a solution to our difficulties. It began to appear that the minority at St. John's were being dealt with in a way not unlike the way the traditionalist minority in the Episcopal Church has been dealt with by the liberal establishment of ECUSA: either conform to the decision of the majority or there is no place for you in the church! We decided that we had to know who were leaving and who those were that would be the continuing members of this parish church of the diocese, which prompted us to send our letter asking St. John's members to declare their intent to stay or to leave.

Since then we began hearing the claim that the decision of the 1993 annual meeting of St. John's was not a final decision to leave. At our initial meeting with the St. John's representatives there was no uncertainty expressed about their commitment to leave. They were meeting with us to negotiate the terms of that withdrawal, but of their intent to withdraw there was no doubt expressed. Now, however, in a letter to the congregation the vestry laments that they will no longer be "permitted the opportunity to provide a witness within the Episcopal Church...", which is precisely what they had indicated earlier that they did not choose to continue doing.

Their trumpet is making an uncertain sound. Do they intend to leave? Do they intend to stay and continue to take shots at traditionalists who are not ready to abandon a diocese that still makes a real place for traditionalists? Or might it be that by the grace of God they will join hands with their fellow traditionalists in working for a continuing place for us in one of the few dioceses where this is still possible in ECUSA? That would be more like the "genuinely heroic" act that *TCC* praises in "The Afterword."

*The Rev. James E. Marshall
Holy Trinity Church
Box 164
Geneseo, Illinois 61254*

THE ACU

I was interested to read Robert Shoemaker's letter about the American Church Union in November's *CHALLENGE*. Your readers may be interested to know that the ACU still exists. It



Rev. Roadcup has finally found a friend to whom he can bare his soul.

produces an excellent Sunday School curriculum and continues to offer Francis Hall's *Dogmatic Theology* as well as other books of interest to traditional Anglicans. Its president is the Most Rev. Robert S. Morse, Archbishop of the Anglican Province of Christ the King. Archbishop Morse was the last executive director of the ACU when it was still an organization in [the Episcopal Church]. Those interested in available literature may write P.O.B. 40020, Berkeley, California 94704.

(The Rev.) Robert Bader
16 Lexington Avenue
Greenwich, Connecticut 06830

RICHARD WALKER

...I am so grateful...for your wonderful tribute [to journalist-Episcopalian Richard Walker in the October issue]. I always enjoyed him enormously, and also loved his wit. In addition, he was unfailingly gracious in the best authentic sense of the word... You have "blessed him Home."

Barbara Braver
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John Gummer: For The Record

Address On The Women Priests Measure

The comments by Mr. Gummer, environment secretary and prominent traditionalist, on the women priests measure in Britain's House of Commons last October fell largely on deaf ears: the Commons later voted 215-21 to approve the measure. But we thought it nevertheless important for historical reasons, and for faithfulness to the catholic position, that his words have wider exposure, including among Britons, most of whom, we gather, will not have seen the text of the speech. It appears here with some abridgement, as well as some abbreviations or alternate terms, for reasons of space and readability. The text (from the Commons record) includes some, but not all, of the interjections by other Commons members, and Mr. Gummer's responses.

I HAD THE IMMENSE PRIVILEGE TO BE BORN INTO A VICARAGE and to be brought up in the Church of England right from the beginning. However, my father was a convert to the Church of England, having been a Baptist minister. Therefore, although I was brought up in an evangelical atmosphere, because my father had become an Anglican, I saw clearly that other aspect of the Church of England—its catholicity—as well as its reformed nature.

My father had chosen to become an Anglican to join the Church and to cease to be a member of a sect. I do not use that word in any offensive way but in the technical sense, and I hope that no one will object to that. A sect is a group of people who surround a particular doctrine in which they passionately believe. They see themselves as the group of witnesses for that doctrine. It was because he saw the Church of England as the Church—not in its entirety but as part of the Catholic Church—that he joined it. I am sure that the House will understand that my upbringing was therefore in one sense very typically Anglican because I could not miss either of the two great streams of thought which have informed the [C of E] down the ages.

I therefore must oppose the Measure for a fundamental reason which concerns authority rather than the ordination of women. I am entirely agnostic about their ordination—I



St. Paul's Cathedral and environs, London

do not know whether women can be ordained or not, but I know that the Church of England cannot make that decision unilaterally. I hope to be able to explain why I think that that is true. The issue is very clear. I am sure that the House will understand that many people like me will be excluded from the [C of E] as a result of the Measure and so I am pleased to have the opportunity to explain why.

When a priest is ordained, in the ordination service of the Church of England, he is ordained as a priest in the Church of God, not as an Anglican priest. I noticed that the concept of a priest in the [C of E] emerged for the first time in the document before us today. The [English Church] is making a change and the Church Estates Commissioner noted that in his excellent introductory speech. I think that he made a slip by referring to a priest of the Church of England. There is no such thing.

At the reformation, the Church of England sought to continue essential elements of catholicity so that everyone could be comprehended within the Church. There was no division between the pre-reformation and post-reformation orders... The [C of E] went to great trouble to ensure the continuity of orders. Some people in the Roman Catholic Church may not believe that, but that is up to them. The Anglican teaching has always been that there was continuity, which means that if one is ordained a priest in the Church of England, it is the same priesthood as that held by Orthodox or Roman Catholic priests.

There were changes at the time of the reformation but

those were of a different kind, as the hon. Member for Birkenhead (Mr. Field) should realise. They were fundamentally different. At the reformation, the Church of England sought to return to what had been before, and to what they thought had been changed in the meantime—that was the reform.

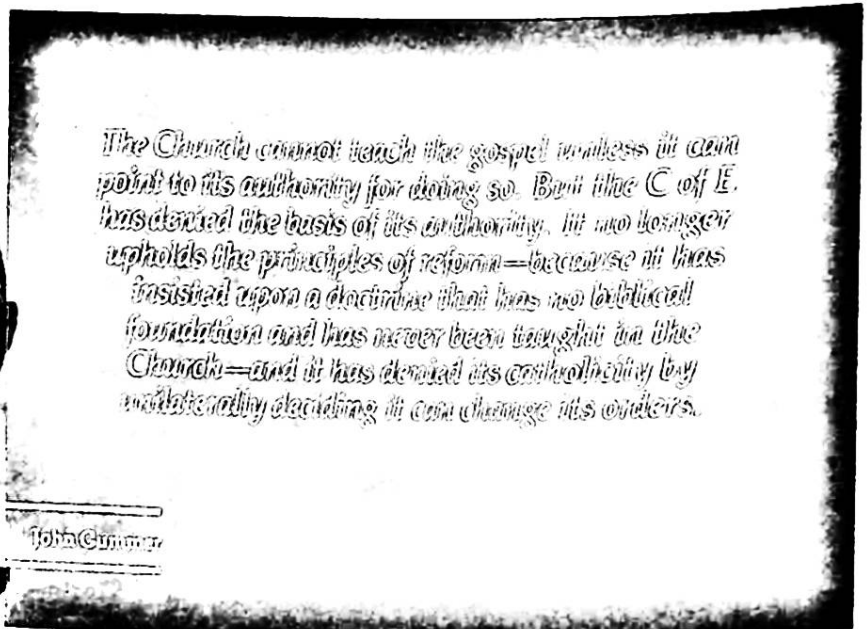
THE MEASURE IS NOT EXPEDIENT BECAUSE IT DOES NOT MEET EITHER OF THE QUALITIES OF THE CHURCH OF ENGLAND, REFORMED OR CATHOLIC. If one is Catholic one says that no doctrine may be taught that is not clearly taught from a biblical basis, and no doctrine may be taught that has not been believed down the ages by the Church. We in the Church of England have always applied the Vincentian canon, which said that orthodoxy of belief was measured by "Quod semper, quod ubique, quod ab omnibus"—that which was always, by everyone and everywhere being believed. The difficulty with the ordination of women is that it has been believed nowhere by anyone at any time until now. Therefore, it is difficult to say that it is part of the tradition of the Church.

The reformers argued that their reform was catholic by

address. That difference is a matter of fact and is driving a significant minority out of the [C of E]. I think that the hon. Member for Birkenhead will agree with me when I say that many feel as I do and are placed in a fundamental difficulty over what is being proposed.

The Church of England says that by a two-thirds majority of the General Synod it can change what has always been taught everywhere and by everybody. I warn the House that it will not be the only step in the process. That change is followed by a series of measures which will be passed and presented to the House. The [C of E] will move further and further away from the orthodox position. We must not think that the ordination of women is the last word.

I do not feel strongly about the ordination of women itself. It is not an issue on which I cannot imagine the whole Church changing its mind. Jesus gave clear rights to the Church to bind on earth that which would be bound in heaven and to loose on earth that which would be loosed in heaven. I understand that the Church as a whole might make such a decision. However, I warn the House that we are participating in an action in which the



saying that everything that they were doing was clearly part of the Church's tradition—they had clearly had married priests, it had clearly been possible to interpret what happened at the Eucharist in a different way from that which had been the way, it had been possible to claim that one was a Catholic and not in communion with the See of Rome. They may have been right or wrong, but that was the basis of their argument. That is not the basis of the argument being presented to the House.

One does not have to hold the argument; not all non-conformists hold it, which is perfectly reasonable. However, one cannot change the argument without changing the nature of the [English Church] fundamentally. It is now being demonstrated that the Church of England has said, for the first time in history, that it can unilaterally change the doctrine of the Universal Church, and do that which has never been done before, not on the basis of the whole Church, but on the particular basis of a majority in the General Synod. That is the difference that we must

Church of England has arrogated to itself a power, hitherto unknown in the [C of E] or any other part of the Catholic Church—that a province can make unilateral decisions that run contrary to the long, historic teaching of the Church, and do so by a majority, albeit of two-thirds.

There is a problem. It is all very well for those who always want to bring the issue down to political matters, as some people do. It is not a political issue; we are not talking about women's rights. Those of us who worked for a long time for a woman know a bit about women's rights. Those of us who read the memoirs of such women know a bit about women's rights too. I do not accept the view that we cannot have a serious discussion in the House on the theological issue involved. We would have had such a debate had the Church of England decided by a two-thirds majority to take the virgin birth from the creed. No one in the House should think that such a change will not soon be on the list of things to come.

THE ISSUE INVOLVES HOW DECISIONS ARE TAKEN IN THE CHURCH. We must face the reality that many will be forced out of the [C of E] because of the change. The Church of England has made an immensely arrogant claim which has been beautifully, delicately and non-arrogantly presented by the Church Estates Commissioner. The Church of England is saying that, despite the fact that the rest of the Church which has priests outside the Anglican Communion—all those who understand the priesthood in the way in which the [English Church] understands it—and every previous part of the Church of England has always believed it to be wrong, we can now, by a two-thirds majority, put it right. *That is devastating arrogance.* I find it hard to accept that the Archbishop of York can say that 100 of his predecessors were wrong and he is right. I could accept it were it not about a subject on which the Church had always been unanimous.

I should explain why the issue is important...I voted in favour of women deacons because they have existed in the

The Church should have sought unity first and from that unity sought the ordination of women.

past and the Church accepted that. Therefore, it is perfectly right to say that a part of the Church—the Church of England—can make the decision to reinstate that which the Church has had. A reformed Church can properly take such action. The question is whether a reformed Church can decide to make a necessary part of being an Anglican the willingness to believe that the Church of England can ordain women—a fundamental problem for a reformed Church.

The reformed Church of England said that it would have no doctrines of its own, but would teach only what was necessary to salvation. It said that it would not add to that central body of doctrine. If one had recently asked an Anglican to state the Anglican doctrines he could properly say "We have none of our own, but teach only the doctrines

of the Catholic Church as expressed in the three creeds and we have only the orders of the Catholic Church—bishops, priests and deacons. We have nothing of our own and, in a sense, we are the stalking horse for future unity. We are here to bring people together; we are the bridge Church because we demand of nobody anything in addition to that demanded down the ages." Now an Anglican will be unable to say that because he will also have to say, "In addition, we are expected to accept the ministries of women priests who are ordained not on the authority of the whole of the Catholic Church, but on the authority of the General Synod of the Church of England." That is the fundamental gravamen of the problem.

It is argued that one will be able to be an Anglican because one will not have to accept the ordination of women and will be able to live in a specific community linked to a bishop who takes a different view. I cannot imagine a less proper way of living the Christian life or a more sexist concept. If I were supposed to go past three or four Anglican churches in order to find one that did not have women priests, I would be saying something both to myself and my children that I should find intolerable. I would be saying that I belonged to a Church, but was in communion with only a third of it. That seems to be an intolerable way of belonging to the Catholic Church.

...I am putting to the House the fundamental case that the decision changes the nature of the Church of England in a way which means that many faithful Anglicans cannot remain Anglicans. It is right for the House to understand that before it votes, although I accept that that will not change the result. I am grateful to [the] hon. Members for their kindness in listening to me because I know that my argument is unpopular. But the House is



Salisbury Cathedral

the place to put minority views as plainly as possible when such decisions have to be made.

IF THE CHURCH OF ENGLAND IS CHANGED IN THIS WAY IT WILL CEASE TO BE THE COMPREHENSIVE CHURCH THAT IT ONCE WAS. The glory of the Church of England was that I could kneel at the altar as an Anglo-Catholic next to an extreme Evangelical for whom, to quote Lord Boyle, who introduced the motion, "The word Protestant is a trumpet call." That quote covers many people in the [C of E] but we knelt at the same altars—or holy tables, I had better be careful—and received the same sacraments from a priest whose validity we all accept.

The nature of the Church of England brought together that wide range of views of the insight into God. It did so by insisting on only two things—the doctrines of the creeds and the orders of the Catholic Church. Once such orders are unilaterally changed the range of people in the pews will be much more restricted.

The Church of England says that by a two-thirds majority of the General Synod it can change what has always been taught everywhere and by everybody. We must not think the ordination of women will be the last word in this process.

[That change] denies the whole basis of the Elizabethan settlement, which sought to create a Church of the nation in which everybody, except those who were at the extreme ends, could worship together. It did not succeed and perhaps it was wrong, but that was what it attempted, and that is what has made the [English Church] so different. There has now been a denial of that attempt because a section of the population who could once be members of the Church of England now cannot be.

[In addition], the Church of England had a real role in unity. I admired the speech by my right hon. Friend the Member for Selby (Mr. Alison), but on that issue he spoke rather oddly. It is not that anyone who argues my view says that somehow or other the Roman Church or the Orthodox Church has a veto on these matters because, of course, that is not so. It is that many of us feel that the Church of England's vocation was to recover that unity for which our Lord prayed at his last supper, that we should be one that the world might believe. That is what He asked for

Therefore, for some of us unity is the most fundamental part of our vocation, and the Church of England seemed to us over many generations as the one Church that had begun to show how to hold together the insights of Catholic and Protestant, although we use the word reformed. It was a beacon of light in a world in which the Church shows the disaster and disgrace of division.

The Church should have sought unity first and from that unity sought the ordination of women, which would have been a proper thing to do. I do not mind the Church of England using the phrase from the Roman Church *in pectore*, kept in its heart, meaning that it wished to ordain women but would seek unity first and try to convince the whole Church. Instead it has gone for access religion. It takes the waiting out of wanting because it wants so much that it does not want to wait. That is the fundamental issue

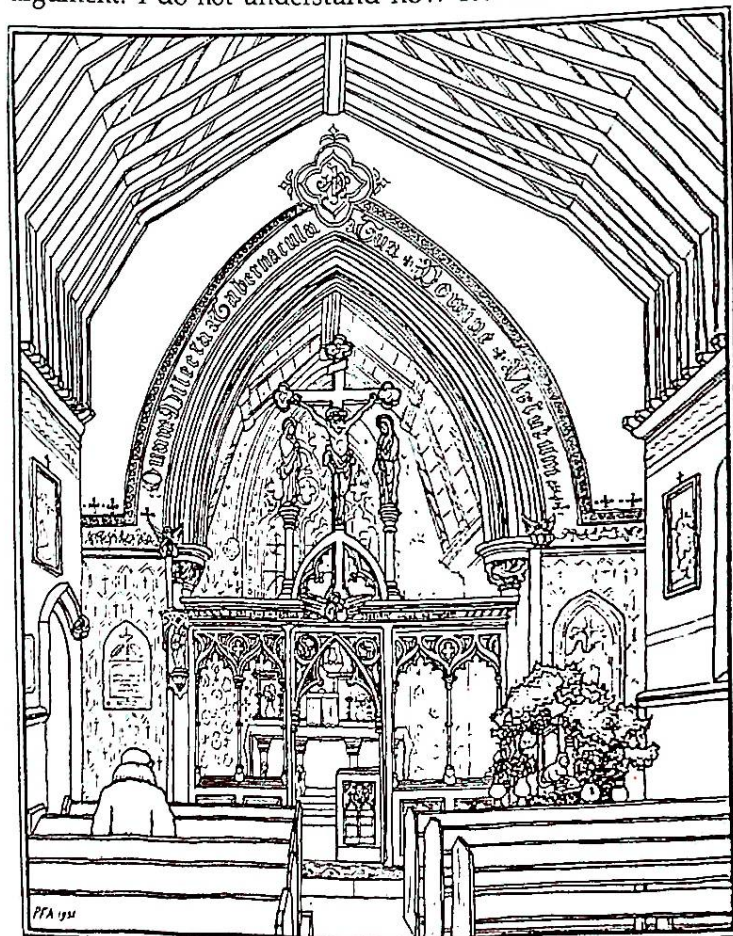
of many of us. We longed for the unity of which we thought the Church of England could be the harbinger, but that is no longer possible.

Mr. John Marshall: Does my right hon. Friend accept that unity can mean unity between the Church of England and the free churches, and that the free churches are happy to have women priests? Does he also accept that the only act of Christian unity has been the creation of the United Reformed Church in which women are allowed to be vicars?

Mr. Gummer: I shall be careful in replying to my hon. Friend because I do not want to be rude. He is not speaking about priests because the United Reformed Church does not claim to have priests: it claims to have ministers. It does not believe in the priesthood in the sense of the Apostolic priesthood that is taught and held in the Church of England. My hon. Friend's point is on a different issue. Any body such as the United Reformed Church or the Methodist Church can decide to have its own ministry and that is perfectly proper. My sister-in-law is a Methodist minister and I have no problem about that because that is the basis of Methodism, which does not claim to have the priesthood.

The issue is that the Church of England claimed to have the priesthood in the Apostolic tradition. Some Anglicans do not hold that view, but they accept it as the price of unity that many reformed Anglicans have accepted down the ages. That price is now being thrown away.

Mr. Rowe: Some of us are having difficulty with some parts of my hon. Friend's otherwise brilliant and lucid argument. I do not understand how he thinks that it is



St. Birinus', Dorchester, Oxfordshire

The nature of the Church of England brought together a wide range of views of the insight into God by insisting on only two things—the doctrines of the creeds and the orders of the Catholic Church. That will end when orders are unilaterally changed.

essential for the Church of England to wait until churches that have unilaterally added to the body of belief without consulting any other parts of the communion agree with it.

Mr. Gummer: There are two reasons. First, Christian disunity is the greatest disgrace to the Christian gospel, and we should think carefully before adding to that disunity. Secondly, whatever my hon. Friend's view of the Roman Church, he does not need to hold the same view of the Orthodox Church which has added nothing in these areas to the corpus of catholic faith...

In a sense, the biggest and most damaging comment about unity that I have ever heard was from the leader of the Russian Orthodox Church, who felt that he had to say, "What authority does the Archbishop of Canterbury have now that he has given up the authority of the historic Catholic Church?" I shall end by concentrating on that.

The Church cannot teach the gospel unless it can point to its authority for doing so. It cannot teach the gospel unless it is clearly part of that body against which Jesus said the gates of hell will not prevail. It cannot teach unless it can say, "Yes, we bind on earth what is bound in heaven, and we loose on earth what is loosed in heaven." That is the gospel authority given to the Church, and any doubt about our being part of that Church removes our ability to preach the gospel to the people of England, and that is what the Church of England is supposed to do...

During recent months and years it has become impossible for a significant number of Anglicans to be members of the Church of England, because it has denied the basis of its authority. It no longer upholds the principles of reform—because it has insisted upon a doctrine that has no biblical foundation and has never been taught in the Church—and it has denied its catholicity because it has unilaterally decided that it can change its orders.

What does the Church of England intend to do to those who feel that they can no longer be members? I want to underline what was said by the hon. Member for Birkenhead. Young men who have trained for the priesthood, but who do not fit the prescribed number of years—that is, they have been priests for fewer than five years—have no certainty of help for themselves or their families as they contemplate that terrible possibility for them—that the vocation in the Church that they thought they had is to be removed.

What about a school chaplain who is not directly employed by the Church? I think in particular of one man, an excellent school chaplain, who finds it impossible to remain an Anglican. He cannot continue in his job because that position is open only to Anglicans. He will lose his job because of his faith, yet he is not open—to use shorthand—to compensation, only to discretion...

I am very sad that the issue of authority should have arisen in this House on the subject of the ordination of women. It would be easier for the House to consider the

nature of authority and the nature of the Church of England were the arguments not clouded by the perfectly proper desire to ensure that women are not excluded from an area from which many feel, for all sorts of reasons, they should not be excluded.

However, that does not mean that those of us for whom this is a matter of fundamental belief should not warn the House of one simple fact, which is that already in training in other denominations are significant numbers of Anglican priests who were formerly serving in the Church of England, but who now look to serve in other Churches. Significant numbers more have already said that they will have to leave the [C of E] when promulgation (of the women priests canon) takes place. Already many laypeople are in the same position.

Nevertheless, in a sense all that is much less important than what happens to those of us who want to bring up our children as Christians. We feel strongly that we cannot do so in a Church that says to them, "You are in communion with these people, but not with these people." One cannot be a partial Anglican. One cannot be a bit of a bit of a Church which itself, at best, is a bit of the Catholic Church.

We must take our Christian vocation seriously. For that reason, many of us have no choice but to say that when the Measure is passed we will be excluded from the Church of England and a great part of its way of presenting the gospel to England will be damaged. At the centre of the Church of England's appeal is the fact that it is comprehensive, that it is catholic and that it is reformed. In the future, it will never again be able to claim to be catholic. ■

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Focus

Canadian Anglicans Elect First Woman Bishop

Seventeen years after the Anglican Church of Canada began ordaining women to the priesthood, it has elected its first woman bishop.

The Rev. Victoria Matthews, who serves a parish and is regional dean in suburban Toronto, was one of two suffragan bishops elected November 19 for the Diocese of Toronto, the church's largest, reports *Episcopal News Service*. She will be the fifth woman bishop in the worldwide Anglican Communion, and one of five bishops serving in her diocese.



Victoria Matthews, Suffragan Bishop-elect of Toronto

Canadian Primate Michael Peers greeted the election with "profound joy and delight," saying it was "a natural outcome of years of caring and effective leadership offered by women." Peers recently took part in the consecration of Mary Adelia McLeod as Episcopal Bishop of Vermont.

Reports said the timing was thought right for a woman bishop by some, and wrong by others concerned about an uncompleted reorganization study to review whether the diocese needs or should support five bishops.

Single and 39, Matthews, who holds a master of divinity degree from Yale University and was ordained priest in 1980, said at a news conference that many women would view her election as a sign of hope for "those who really want women in the church to have a voice."

"It's an enormous challenge—and I don't say that simply as a woman," Matthews said in reaction to the election. "If the Holy Spirit has called me to this, then I will go forward—

but they never said I couldn't be scared.

Among other things, Matthews is known for her role as part of the Bishop's Court during hearings over the dismissal of an actively gay priest, the Rev. Jim Ferry, Toronto Bishop Terence Finlay. The court upheld the dismissal. According to *Church Times*, she has also served the Canadian General Synod's Executive Council number of diocesan committees.

English Act Of Synod Approved, While RCs Prepare For Influx

Within days of Parliamentary approval and the royal assent for the Church of England's women priests measure, the General Synod passed the act designed to mitigate opposition for opponents, despite attempts by some feminists to weaken or defeat it, and fears of some traditionalists that the act amounts to nothing more than "terminal care."

Meanwhile, renewed overtures to disaffected C of E members by Roman Catholic officials included a somewhat curious report that former Anglican Bishop of London Graham Leonard could become a Roman bishop as a plan to ease Anglican passage into that church. Subsequent reports discounted the idea.

"Traditional Church Of England" To Be Launched As Part Of TAC

Following a national meeting last year of "Continuing the Faith," plans are in place to launch "The Traditional Church of England" (TCE) as part of the Traditional Anglican Communion (TAC), the largest international fellowship of Continuing Churches, led by the Most Rev. Louis Falk.

The church body will get underway in conjunction with promulgation of the women priests canon by the Church of England's General Synod February 22, when the Continuing Churches say they will no longer be in communion with the C of E.

Initial preparations for the move came at a mid-1993 meeting sponsored by the Movement for a Continuing Church of England (MCCE). The Rev. Leslie Whiting, the meeting's chairman, said its some 150 participants, representing congregations and traditional groupings throughout the country, were "all of one accord in one place" throughout the proceedings. "There were no difficult or awkward moments at any time," he noted.

In an earlier interview, Whiting told TCC that delegates were representing a total constituency of around 750 persons, including 35 clergy, which—since each clergy member would have his own congregation or following—indicates the new church structure initially would have a potential of 35 congregations. He noted, too, that the number signing as "Continuers in the Faith" is steadily increasing. How many will ultimately join them is "difficult to predict," said Whiting. At present, the Continuing option has limited support among leaders of the C of E's coalition of traditional groups, Forward in Faith (see "Act of Synod" story), though there already exists some overlap between the memberships of the two camps, according to Whiting.

More recently, Whiting reported a further rise in interest in TCE, with clergy numbering nearly 50, "enquiries coming in daily," and "a number of groups and potential congregations...forming throughout the country, from Kent and Sussex

Passed by large majorities in all three houses a year to the day (November 11) after Synod approved the women priests measure, the Act of Synod—which carries moral but not legislative authority—is geared to recognize two “integritys” in the C of E, two views of women priests. It provides in part for at least three “flying bishops” (two in the province of Canterbury and one in York) to give episcopal care to traditional parishes in liberal dioceses. At deadline the names of those being appointed as “provincial episcopal visitors” (PEV bishops) was expected shortly.

But traditionalists see problems with the Act, mainly because it has no legal force. “Parliament has passed the legislation [though] we have spent a lot of money in making MPs and Peers aware of the injustice of the situation...with the hope of enshrining our safeguards in law,” wrote the Rev. John Broadhurst, chairman of the leading traditionalist coalition, Forward in Faith. Materials distributed to MPs by Forward included a history of traditionalist conscience provisions and experience in the U.S. Episcopal Church written by Bishop William Wantland of Eau Claire, Wisconsin.

In the Act itself, traditionalists point out that alternate arrangements are still routed through the diocesan bishop and dependent on his assent; that the PEV bishops, Synod decided, will not be voting members of the House of Bishops, but rather suffragans serving under one of the Archbishops;

and that, though bishops may allow visitation by a PEV bishop when the majority of a parochial church council (PCC) requests it, a PCC must produce a two-thirds majority (and the minister must agree) before a bishop is clearly *expected* under the Act to grant a parish alternate episcopal care. On that basis, estimates vary widely on the number of C of E parishes with traditional majorities that will actually benefit from the provisions. One informed English cleric estimated that no more than 50 parishes (out of some 11,000) would be allowed alternate care, while Fr. Broadhurst sees the potential for 400-500 parishes to be served by PEV bishops under the Act. Still, he predicted the likelihood of an “enormous test of wills” between liberal bishops and traditionalists over the Act’s provisions.

The Act also upset feminist activists such as Monica Furlong and Margaret Orr Deas (and a few likeminded Synod members), who wanted no concessions for those unable to accept women priests. They saw the Act as institutionalizing schism rather than preventing it. But when a series of attempted amendments (both to decrease and increase traditionalist provisions) failed and the Act passed by huge majorities, the feminist group held up a black banner with the word “Shame” in big white letters from the public gallery above the Synod floor. According to

to Cornwall in the South and West, to Cambridge, the Midlands and the North with distinct possibilities of congregations in Wolverhampton, Liverpool and Newcastle areas.”

The 1993 “Continuers” meeting ratified draft foundational resolutions for the Traditional C of E earlier agreed by MCCE member clergy and area convenors across England, according to *The Messenger*, the publication of the Anglican Catholic Church in Australia (ACCA), a TAC member church. The vote for the resolutions was unanimous, and without abstentions.

The resolutions state that, upon promulgation of the

women priests canon, “we, the assembled clergy and laity of the Continuers in the Faith shall:

“A. 1. form ourselves into the Traditional Church of England in full communion with the worldwide Traditional Anglican Communion; be ready and willing to be in full communion with all those Continuing Church people (and congregations) which hold fast to the essentials of the Catholic Faith... Order and Morals, as expressed in the Book of Common Prayer and Ordinal, the 39 Articles, the Chicago-Lambeth Quadrilateral, and the Affirmation of St. Louis.

Continued next page, lower left



THE REV. LESLIE WHITING (second from left), who is leading the movement to launch the Traditional Church of England, chats with Traditional Anglican Communion bishops last year in London. Shown with him are Bishop Robert Mercer, C.R., (far left) of the Anglican Catholic Church Canada; Archbishop Louis Falk (second from right) and Anthony Clavier (far right) of the Anglican Church in America; and Falk’s chaplain, the Rev. Wellborn Hudson. Photo by Nicholas Spurling

Church Times, they continued to chant "shame," until the chairman, Canon Ian Knox, asked them "graciously to withdraw," a move which drew a burst of applause from the Synod. But before the women went they shredded their banner on to the heads of members below.

The Synod will officially proclaim the Act at the special February 22 meeting at which the women priests canon also will be promulgated (enacted). The ordinations of the first women priests will begin soon afterward, perhaps first in Bristol on March 12. It appears all dioceses will ultimately have women priests, since even incumbent traditional bishops, while they may not ordain women priests themselves, have said they will allow them in their dioceses. And recently, one former opponent bishop, Timothy Bavin of Portsmouth, said he will ordain women priests after all.

Still, though not all orthodox Churchmen share his views—"I don't think anybody believes in [the Act]," said one cleric—Broadhurst thinks the Act's provisions could provide the framework for developing adequate care of traditionalists and should therefore be fully implemented and tested before other options are considered (the only one left, for those desiring to remain Anglican, being a Continuing Church). For Forward, it appears a key concern will be to what extent traditional clergy (including in situations where the PCC has *not* sought a PEV bishop's care) will be able to



THE REV. JOHN BROADHURST, chairman of Forward in Faith

undertake an active, working relationship directly with PEV bishop.

Broadhurst—who himself has been mentioned as a possible PEV appointee—told *TCC* at deadline that "nobody know has been offered" a role as a "flying bishop." But he made it clear that such an appointee would have to

TCE, continued from previous page

"2. arrange meetings...with other likeminded bodies of the Continuum," including the U.S.-based Anglican Catholic Church (ACC), which has a missionary diocese and bishop in England and Wales, "with the aim of establishing bonds of communion between us in the prayerful hope that this might be a first step towards a united Traditional Church of England in full communion with TAC and with each other."

"It having been noted with sorrow," wrote *The Messenger*, "that ACC-USA officially continues to insist on the suspension of communion with the worldwide TAC, though no essential matters of faith, orders or morals are in dispute between them, the following resolution was also necessary":

"B.1. that episcopal oversight from an episcopal visitor (to be appointed by the primate of the Traditional Anglican Communion) be requested."

The meeting also agreed that, eventually, if no active or retired bishop of the Church of England steps forward to offer pastoral care—as Fr. Whiting said appears will be the case—the Traditional C of E will elect its own bishop(s) "in due course." Whiting said TCE "shall not be in any hurry to elect bishops for England."

Fr. Whiting stressed that the new church body will operate initially with only a simple structure. A constitution and canons will be drawn up later, after wide consultation with parties able to make a contribution to the matter—particularly those representing traditional groups within the C of E. The church body's governing documents must be acceptable to most members of these groups if the Traditional Church of England is to be a viable option for them, Whiting indicated.

Though English Churchmen generally feel strong allegiance toward the Established Church and its many historic edifices, large and small, Whiting said the "Continuers" are prepared for the fact that putting the Faith first may mean

leaving cherished parish buildings behind. These are issues they had to deal with in the early stages, he explained. "We've overcome the mourning for the buildings, establishment, coronations, and state attachment," he commented. "We may have to lose the buildings and cathedrals and churches—at least for a while." Buildings "will follow us if we are true to the Faith once delivered to the saints." And in fact, he added, some constituents become "quite keen on the [Continuing] idea" when the similarities of their situation and that of Britain's early church are pointed out. "English people are very conscious of their history and heritage," Whiting said.

In all but a few cases, he told *TCC*, the Church Commissioners and the diocese own the church property. But where possible, attempts would be made to retain occupancy of church buildings through leasing, buy-back, or other arrangements. Other possibilities for worship sites include repurposing space in community halls; in other churches, including traditional C of E parishes and the Free Churches, which there is a "reasonably good relationship"; and chapels of England's stately homes, some of which already have been opened for public viewing. It is hoped that Continuing English clergy will be supported adequately by their congregations, he added, but some are already "struggling for other professions" to support their new ministerial challenge.

As part of TAC, the new English body will have fellowships with the Anglican Church in America (ACA) (which includes Central and South American jurisdictions) and the five TAC churches around the world, in Canada, Ireland, South Africa, India and Australia.

Whiting said the Continuers feel that at last "there is a light at the end of the tunnel," and "we know where we are going," he reported *The Messenger*. The road ahead is now clear, signposted for all Continuing Anglicans—Catholic, Evangelical and Central, he said.

someone "genuinely...of our integrity and...views" as well as being able to work with the Archbishops.

He noted that three new documents are now circulating among Forward's more than 3,000 members (consisting of stipendiary clergy; the total mailing list, including associates in Scotland and Wales, is over 4,500): a constitution for the organization, a document on the impairment of communion, and a code of practice for relating to the C of E after women priests are admitted. On the latter two matters, which have been especially prickly among traditionalists, "We need to think out exactly what our integrity allows," Broadhurst wrote.

Broadhurst recognizes that traditionalists "will not all end up at the same destination but we must seek together to find the way forward." While urging unity, Forward's leadership appears equally supportive of those heading for Rome, though presently not of those eyeing a Continuing Anglican solution. While a few Continuing congregations are not necessarily unwelcome, Broadhurst said he "regrets" moves at this point to set up distinctive Continuing Anglican bodies in England (as a second group, MCCE, is now preparing to do—see story in this section) "because the mainstream of the opposition is still in the assessment process," and he fears the Continuing Church "will not lead from the center of the movement." He noted that the "Pilgrimage to Orthodoxy" movement involves some 70 C of E priests—more than the two English Continuing groups combined, Broadhurst believes—and "I don't think any working parish priest will run with the Continuing Church." However, "if people want to follow that path," he said MCCE's plan to operate initially under the oversight of (overseas) bishops of the Traditional Anglican Communion, rather than consecrating bishops in England, was preferable.

The Roman Option And Leonard

Meanwhile, earlier estimates that some 1,000 C of E clergy may ultimately decamp for Rome in the next decade were reinforced after what Broadhurst termed a "much more welcoming, much better received" statement from local Roman Catholic officials—who also indicated (without mention of any new or conditional ordinations) that former Bishop of London Graham Leonard may be received as a bishop in the Roman Catholic Church.

The Sunday Telegraph said senior Catholics believe that the status of the staunchly traditionalist Dr. Leonard once he proceeds with plans to become a Roman Catholic will be crucial to the success of the so-called "Roman option," which he and some other C of E members have been pursuing in the year since the English Church voted to admit women priests. Vatican sources said that some of the Pope's most senior advisers are keen for Leonard, 72, to be given special treatment to encourage Anglicans undecided about transferring their allegiance, according to the story.

For his part, Leonard said "I would very much hope to be recognised as a bishop but I have not pushed for anything. I must leave it to Rome to decide what to do with me."

Cardinal Hume, who recently extended a "warm welcome" to Anglicans, discussed Leonard's future with the Pope in Rome on December 3, as part of working out how best to handle the larger Romeward movement from Canterbury. The Pope gave the green light for plans to receive disaffected Anglican clergy, but there was no

specific word about Leonard's case, though some Vatican sources saw the possibility of a monsignor's role for him.

English bishops earlier indicated that all Anglican clergy hoping to become Roman clergy would have to undergo ordination anew—a demand underscoring Rome's non-recognition of Anglican orders.

Leonard's case may be difficult because he is married. It is also not known if or how Rome would factor in Bishop Leonard's earlier ordinations of women deacons. And English Catholic bishops reportedly would find Leonard's stance "uncomfortably conservative."

The general question of married Anglican priests convinced of a vocation to serve as Roman priests is being pursued with "with sympathy" by Catholic officials. But it

BISHOP? MONSIGNOR?
Former Bishop of London Graham Leonard's status once he becomes a Roman Catholic remains undefined.



LATE-BREAKING NEWS:

ESA Weighs In With Eames Commission

A paper sent by the traditionalist Episcopal Synod of America (ESA) to the (international Anglican) "Eames Commission" on communion and women in the episcopate—which was to meet for the last time in December—objects once again to the commission's apparent stance that "truth arises from unity" rather than the other way around.

The commission, which in 1989 set forth guidelines for dealing with differences among Anglicans over women's ordination, particularly women bishops, is charged with assessing developments on the matter since that time, and making further recommendations.

In addition to a newly appended "cover" paper, the Synod resubmitted as all the more incisive in light of recent events its original response to the commission four years ago on the issues of *koinonia* (communion) and the claimed process of "reception," which purports to test the legitimacy of changes in the church (such as women's ordination) over time by their level of acceptance or rejection therein. Since this concept makes women's ordination "provisional," the ESA paper objects, among other things, that this necessarily raises questions about "the validity and reliability of sacramental ministrations," and therefore leaves in doubt lifeline upon which Churchmen depend.

The cover communication, signed by ESA Executive Director, the Rev. Samuel Edwards, discounts the popular liberal contention that truth arises out of a community which struggles over it while staying together. "Truth is primarily inherent in the Word, not in the community," thus "our fundamental obligation is fidelity to the Word of God," the paper states.

appears continued use of traditional Anglican liturgy (possibly with the exception of the daily offices, which Hume himself favors) will not be permitted for Anglican transfers, though, as a practical matter, most C of E clergy interested in the Roman option already use modern Roman or Anglican masses. Notably, Cardinal Hume said he knew of no example of an entire Anglican parish wanting to leave the C of E for Roman Catholicism, though *Church Times* mentioned that "sizeable groups" of three parishes in southeast England are eyeing such a move.

At present, the Anglican clerical movement toward Rome totals around 160 priests. But with the financial compensation package for clergy who feel they must leave the C of E over women priests now approved by Parliament and women priests themselves imminent, Anglican clerical refugees moving toward Rome or in other directions are expected to increase markedly in number. The Financial Provisions Measure allows compensation for clergy resigning within six months before, or within ten years after, enactment of the women priests canon.

***CLERGY DEPARTING FOR ROME MAY OFFSET** the report given to Synod that there are now more clergy than jobs for them, due to lack of money, but financial problems continued to worry Synod members as they met in November. Part of their session was devoted to an inquest into the Church Commissioner's vast losses, with "grave concern" expressed over a panel's report of the matter. The Synod is seeking higher levels of giving, careful expenditure, and a

Women Deacons, Bahamian Style

Bishop Michael Eldon of the Diocese of the Bahamas has put himself between a rock and a proverbial hard place.

Back in 1991 the Province of the West Indies, of which the Bahamas is a part, approved the ordination of women deacons (but has not yet extended approval for women priests). Since that time no women have been ordained deacon in the Bahamas. Recently, however, Bishop Eldon accepted Mrs. Angela Palacios as a diaconal candidate. Palacios had previously studied at Princeton Theological Seminary in New Jersey.

Later, at the just-concluded synod of the diocese, Bishop Eldon conducted what amounts to a straw poll on admitting women to the diaconate. His clergy soundly rejected the notion 27-12, while his laity approved 31-21. Bishop Eldon himself opposed a measure urging the diocese to maintain its opposition to women priests.

Eldon has incurred considerable displeasure from his clergy, who feel he should be bound by their vote. But he explains he only wanted to test the waters and that the decision regarding women rests solely with him. He said of the opposition "I didn't know if it was small or large. So that was the point of the discussion at synod. I can still say no or I can say yes. My understanding is that I will determine what the future will be after...I have reflected." He also maintains that as there is no 'conscience clause' the diocese is obliged by canon to follow the Province of West Indies' understanding.

The same synod agreed to election of a bishop coadjutor, as Bishop Eldon is set to retire in just over two years' time. Sources: *The Nassau Guardian*, *The Tribune*

close look at the church's structures. Fr. Broadhurst termed the financial woes a "mess" and noted that disestablishment "is being seriously discussed, as are the abolition freehold and patronage."

***"CHRISTA" DOES MANCHESTER:** It wasn't the same work which first appeared in the U.S. Episcopal Church, but nevertheless a "female Christ" was paraded around Manchester Cathedral October 24, during a service which God was referred to as "she." Held in connection with the World Council of Churches Decade of Churches Solidarity with Women, the service was "a sheer tasteless display of feminist triumphalism, denying the Trinity," Phillip Gore, a Manchester General Synod member, was quoted as saying by *Church Times*. Another Synod member, May Ashworth JP, raised the matter at the recent meeting Manchester diocesan synod, when she asked if the dean and chapter had sanctioned the service, and if they had granted permission for the display, on an easel, of a three-foot by four-foot representation of the crucifixion, "the body being that of a woman." According to the service sheet prepared by the North West Ecumenical Decade Group, the "Christa" was created to signify "the particular suffering women in Bosnia." At the end of the *Magnificat* it was carried around the cathedral while the congregation sang "Halle, halle, halle." In an attempt to explain what happened, the chapter seemed to say it had a limited role in services for outside groups under current policy, and that, while permission was given for the easel, the display material was not seen in advance. The chapter said it will now consider reviewing its policies for all services.

***THE ANGLO-CATHOLIC GROUP ECCLESIA WILL HOLD A "FINAL FESTIVAL BEFORE THE APOSTASY OF THE CHURCH OF ENGLAND"** at noon February 5, with the sermon to be delivered by the Rt. Rev. Leslie Hamlett of the Anglican Catholic Church's (ACC) Missionary Diocese of England and Wales, the first Continuing Anglican jurisdiction in England. The service will be held at St. Stephen's Church, Spring Bank, Hull. Ecclesia's leader, the Rev. Francis Bown, recently commended the ACC to Ecclesia members.

***ACC HOLDS LONDON MEETING:** In a related report from *The Trinitarian*, about 100 persons interested in knowing more about the ACC attended a meeting sponsored by Bishop Hamlett's diocese September 18 in London. Among other things, Hamlett told the gathering that the ACC is not a new church but does not continue "the Anglicanism of yesterday," which he said had been put in turmoil by "Anglican comprehensiveness." Bishop Alexander Price of the ACC's Missionary District of New Zealand was also present and spoke to the meeting, which was chaired by the Rev. Michael Wright.

***TWO OF FOUR MORE SUFFRAGAN BISHOPS APPOINTED IN ENGLAND OPPOSE THE WOMEN PRIESTS LEGISLATION**, though all four say they will work with it when it goes into effect, reports *Church Times*. One opponent, Dr. Geoffrey Rowell, 50-year-old chaplain and fellow of Keble College, Oxford, and a university lecturer in theology since 1972, has been named Bishop of Basingstoke in the Diocese of Winchester, succeeding Bishop Michael Manktelow. The new Bishop of Horsham in the Diocese of Chichester is the Rev. Lindsay Urwin, another opponent, though his sister is a priest in the Anglican Church of Australia. Urwin, who succeeds Bishop John Hind, is a professed member of the Oratory of the Good Shepherd, born in Australia in 1955 and

still an Australian citizen. Urwin has been the Chichester diocesan missionary since 1988.

***TCC RECENTLY REPORTED ON DIVISIONS OVER WOMEN'S ORDINATION IN NORTH AMERICAN RELIGIOUS ORDERS; NOW AN ENGLISH COMMUNITY OF NUNS HAS SPLIT**, at least as to its living arrangements, with one group of members favoring women priests remaining in London, and the others moving to Walsingham. *Church Times* says the separated house is St. Saviour's Priory at Haggerston in east London, a convent of the Society of St. Margaret, which has a branch house in Walsingham. "The order is still together; only the house has divided to make things more comfortable for everyone," said Michael Barwick, director of Forward in Faith, which is thinking of inviting a religious on to its council, to discuss ways of helping divided houses in religious communities. "Not all communities have more than one building" to accommodate different views, Barwick noted.

***A BROADCASTER AND AUTHOR HAS ACCUSED THE C OF E OF LOSING ITS WAY IN THE MODERN WORLD** and said its clergy now lack the skills to communicate the Gospel message in a compelling way. Though a supporter of women's ordination, Brian Redhead accused the church of ignoring its historical roots and failing to discredit the increasingly popular New Age movement, which Churchmen seem reluctant to point out is "pseudo-religious twaddle." He stressed the church's fundamental need to seek out—or re-teach—truth and honesty, and to recover the art of preaching. "Heads snug beneath mitres should face up to the fact that they have lost the power to entertain the non-committed," he charged. "People no longer sermon-hop around London. The pulpit is synonymous with boredom..." He also condemned modern people for reinventing God in a man-centered image, as "respectable, clean-shaven and willing to sign on the dotted line."

Sources for the foregoing also included *The Catholic Herald*, and *The Church of England Newspaper*.

ACC Deposes Rector, Excommunicates Senior Warden, Of Former Parish

Following a summer ecclesiastical trial in the case of a California rector and parish which left the Anglican Catholic Church (ACC) for the Traditional Anglican Communion (TAC), the ACC has deposed the priest, excommunicated the parish's senior warden, and laid claim to the parish building.

The case was mounted after St. Mary of the Angels, Hollywood, voted overwhelmingly in April, 1993, to leave the ACC with its Las Vegas mission, citing in part repeated "interference" by ACC officials with the parish's efforts to expand ecumenical contacts with other traditional Anglicans. The action was supported by St. Mary's rector, the Very Rev. Gregory Wilcox.

A November 11 letter from newly installed Bishop A. David Seeland of the ACC Diocese of the Pacific Southwest announced that the Diocesan Consistory Court has found Wilcox "unfaithful to his ordination vows," mainly based on charges that he denied the bishop's authority in various instances. Seeland said the court has therefore "sentenced him to be removed as rector" of "our" Pro-Cathedral Parish



ACC PACIFIC SOUTHWEST BISHOP DAVID SEELAND (left) says a diocesan court has ruled that Fr. Gregory Wilcox (right) and his senior warden at St. Mary of the Angels, Hollywood, be deposed, though Wilcox and the parish left ACC last April. Photo of Bishop Seeland courtesy of *The Tinnitarian*

of St. Mary of the Angels and "to be deposed from the sacred ministry."

Seeland said the court has also found that Dr. Robert Williams, St. Mary's senior warden, "sacrilegiously laid hands on [the then] bishop-elect (Seeland)" (apparently by touching or taking his arm) "and, together with others of the vestry" of St. Mary's, "prevented him from attending to his episcopal duties with regard to the parish meeting" at which members voted to depart the ACC. Seeland believed he had a right to preside at the meeting. "The court has therefore sentenced Dr. Williams to be deposed as senior warden...and to the Greater Excommunication, and has declared the parish meeting...null and void."

The latter ruling, along with the claim that St. Mary's is the ACC diocese's pro-cathedral, seems to reinforce speculation that the diocese is willing to go to court to strip the congregation of its building.

Seeland appointed as deputies in charge of St. Mary's two other ACC priests—one of them the hispanic cleric originally suspended by the former episcopal visitor, Bishop John Cahoon, when it was learned the priest had been ousted from the Roman Catholic Church before being received in the ACC by the diocese's late bishop, Richard Willars. Cahoon's suspension order was later overridden, and Wilcox's comments on the matter made one subject of the court case against him (though a November, 1992, letter from an official of the Roman Catholic Diocese of Orange (California) confirms that the priest in question was suspended by the Bishop of Orange and prevented from serving "in any capacity whatever" in that diocese).

Seeland said the court action had not been taken "vindictively," but rather in the hope that both parties would be brought to repentance and "restored to a state of grace, and that our Pro-Cathedral Parish...may grow and prosper." The "official principal," the Very Rev. Dr. Walter Buerger, said there had been a "fair trial" in the case, "lovingly and compassionately directed," which "should be highly beneficial to the integrity of the Church Catholic."

In a November 19 letter to Seeland, Wilcox, acknowledging receipt of papers from the bishop, told him that "your depositions and excommunication are too ridiculous to merit a serious response" and "cry for a comical one." But he took issue specifically with the diocese's findings on "the legality of the parish meeting here this past April 25."

The diocesan court noted that there were "44 voting members" present at the meeting, whereas St. Mary's an-

nual report noted "135 confirmed members." Using that and other means to determine that St. Mary's had "between 113 and 180 communicant members," the court decided a valid quorum would number between 57 and 91 "communicant members" and that, therefore, the parish's April 25 meeting lacked a quorum.

In response to this, Wilcox wrote Seeland: "Straining after gnats on pages 8-9 of the document titled 'Memorandum Opinion and Sentence,' the author(ess) accidentally swallows a camel by failing to distinguish between 'voting members' and 'communicants,' a distinction not only made in our parish bylaws, but in your own diocesan canons. This accounts for the difference in numbers which you...[do] not seem to understand. In our diocesan report form for the end of 1991, we do indeed list the number of communicants as 135. But as is typical in most parishes there is a smaller number of 'voting members.' I will leave it to you to guess whether the number present fulfilled the requirements of a quorum. Since your hopes collapse once the distinction is made, I suggest in future prosecutions of parishes that your staff might pay closer attention to details of this sort. The 'oversight' is typical of your party both on the national level (as in the charade of Archbishop Falk's aborted 'trial') and locally in your pathetic attempts to seize the property of this parish or the singular matter" of the former Roman Catholic priest, whose alleged treatment by Wilcox was part of the diocese's dispute with him.

Referring to Seeland's claim to St. Mary's realty, Wilcox told the bishop that "if you or any 'deputy' of yours" comes onto St. Mary's property, "we will hold you guilty of trespass and will pursue this matter to the fullest extent open to us..."

Synod Reorganizes Growing EMC; Approves Mission Statement Affirming '28 Book; Stresses Outreach

Meeting in Richmond, Virginia, November 12-14, delegates to the Episcopal Missionary Church's (EMC) General Synod established four dioceses for the one-year-old Continuing Anglican body, approved a mission statement affirming the 1928 prayer book as the standard for worship, moved to restore the Order of Deaconess, noted growth in clergy numbers, and re-emphasized outreach to other traditional Anglicans.

Presiding Bishop A. Donald Davies set the tone as the meeting got underway, challenging the some 85 delegates and guests, visiting bishops and leaders from the Continuing Church movement and the Episcopal Synod of America (ESA) to mission in the 1990s—mainly by learning from the early church.

"We need a recovery of mission: knowing the story, living the story, telling the story," Davies said. Quoting Italian Roman Catholic Cardinal Martini, Davies described the need for "a personal, enlightened, convinced witness."

Davies said two "paradigms" have shaped the course of church history and mission. The first belonged to the early church, in which the small Christian community made a faithful witness in a hostile environment. Christians lived by the power and values of Jesus. They developed a new paradigm developed with the conversion of Constantine in 314 A.D. Davies called this the "Christendom Model." Chris-



SUFFRAGANS BECOME DIOCESANS: EMC Suffragan Bishops Patrick Murphy (left) and Leo Combes (right) are now diocesans, joining Presiding Bishop Donald Davies (center), following a reorganization of the church into four dioceses by its General Synod.

tianity had become the official religion of the Empire. Except in areas bordering on pagan cultures, dioceses, parishes and people were no longer in mission; there was little direct personal involvement. Baptism became like citizenship, a civil rite that came along with birth. This is still the base model today in the mainline churches.

"We need to learn from the early church model and avoid the mistakes that have spiritually weakened the established churches," Davies said. "Our Lord calls for new ways for new days—not a new Gospel but the Gospel framed in contemporary terms."

Davies then called upon the EMC to re-organize for mission. "We need to decentralize, to become more local, more of a family," he said.

To accomplish this, EMC was divided into four dioceses, with each of EMC's three bishops (Davies and what were two suffragans) being in charge of the diocese in which he resides. The dioceses are: Southeast, with eight parishes in Florida, Georgia, and North and South Carolina (Davies); Richmond, with eight parishes in New York, New Jersey, Illinois, and Virginia (Bishop Leo Combes); Holy Cross, with ten parishes in Texas, Louisiana, Oklahoma, Colorado, and Missouri (Bishop S. Patrick A. Murphy); and the West, with six parishes in Washington, British Columbia, Arizona and Nevada (which Davies will serve as visiting bishop until finances permit election of a bishop there). Organizational meetings, including the adoption of interim canons and election of diocesan officials, were held for each of the new missionary dioceses on the evening of November 12, and the results reported to the Synod the next day.

EMC now has 55 clergy, and nine aspirants for Holy Orders, it was reported. The EMC letter calling for a concordat of intercommunion with other Continuing Anglicans has received favorable response from 12 jurisdictions in the U.S. and Latin America, and as far away as India and Australia; most are lesser known, small, and/or recently formed bodies, but one of the more interesting signers of the document is the Bishop of The Murray in the Anglican Church of Australia. Formal agreements with the two largest Continuing bodies have not been secured, though the Anglican Church in America has declared the ACA in communion with EMC pending completion of work by a joint commission and the signing of a concordat. The Anglican Catholic Church,

and its intercommunion partner, the United Episcopal Church, have taken no action on the matter. It was also announced that some sort of concordat between EMC and ESA was being considered. ESA created the EMC's forerunner body, the Missionary Diocese of the Americas, and ties with the Episcopal Synod are still strong.

The Rev. Samuel Edwards, ESA's executive director, addressed the meeting twice, first to give an update on the work of his organization and then to provide a meditation for the Saturday Holy Communion service. He charged that current Episcopal leadership is marked by "style over substance," and spoke of the real ESA agenda as "a call to holiness today." ESA missionary Cris Fouse gave a presentation to the Synod on the catechumenate movement; she has co-authored a book on the subject, **Christian Formation**, which has been widely acclaimed. Finally, the man ordained deacon at the conclusion of the meeting was presented by an ESA parish.

In its concluding session, delegates adopted a mission statement which, *inter alia*, affirms the 1928 **Book of Common Prayer** as the "standard for public worship," as well as the **Hymnal 1940**. At the same time, the EMC stressed its comprehensiveness by declaring that it embraces "congregations using Evangelical, Catholic, and Charismatic expressions of worship so long as they accept and maintain the essentials of the Traditional Faith in keeping with the liturgical provisions of the 1928...book."

Declaring EMC to be "a continuing Traditional Church," the statement essentially affirms the four points of the Chicago-Lambeth Quadrilateral—creeds, Scriptures, the two sacraments ordained by Christ (baptism and Eucharist), and the historic episcopate—as the prescription for church life and unity. The statement declares that EMC "reaches out to all Churchmen who share the same beliefs, worship, and mission both in America and abroad."

It also focuses on preparing laypeople to exercise ministry within and beyond the parish. This involves concentrated catechetical study so that Christians may "know the story (of salvation), so that it can be told!" In turn, this challenges the EMC "to prepare solid clergy who are ready and able to defend the Faith," by making "creative use of existing education and theological resources..."

"Our basic vocation is to proclaim Christ Jesus as Lord and Saviour," establishing congregations which hold fast to traditional theology, the statement said. "With His sustaining presence and aid we can go forth boldly to make Him known, worshipped and adored."

A large congregation gathered at St. Luke's, Richmond, for the meeting's concluding Eucharist, during which EMC bishops ordained two men to the sacred ministry. Deacon Scott E. McCleary of Silver Spring, Maryland will be teaching at the college level and assisting in parish work at the direction of Bishop Combes, who ordained him. Bishop Murphy priested Charles G. McCarty of Covington, Louisiana, who was ordained deacon in the Episcopal Diocese of Louisiana in 1976. McCarty was refused advancement to priesthood in ECUSA because of his traditional stance on faith, morals, and church order, said an EMC release. He will now help in the formation of a new EMC parish in Louisiana.

Presiding Bishop Davies was celebrant for the service, while Archdeacon Herbert M. Groce, Jr., SSC, of Wharton, New Jersey, preached a powerful sermon on the vocation and calling to the sacred ministry.

Bishop Consecrated For CEC

Following the liturgy of the 1979 **Book of Common Prayer**, the Rev. Dale Howard was consecrated in Jacksonville, Florida, November 14 as Bishop of the Diocese of the Southeast in the Charismatic Episcopal Church (CEC).

The CEC is seemingly a new facet of the traditional Anglican movement, separate from the Continuing Church, which stems from "official" Anglicanism. It was formed in June, 1992, by charismatic and evangelical churches that wanted to blend liturgy with spiritual gifts. It claims about 100 congregations worldwide, and about 30 in the U.S.

Recently, Howard and an overwhelming majority of his some 700-member parish, St. David's, voted to withdraw from the Episcopal Church (ECUSA), becoming the first Episcopal parish in the nation to align with CEC. Leaving its parish building to a remnant Episcopal group, the congregation renamed itself the Church of the Messiah and took up residence in an imposing building on one of Jacksonville's major thoroughfares.

Howard, a Seabury-Western graduate and the congregation's rector for the past 14 years, said he and his flock had no problem with the local diocese, from which separation was effected amicably, but with "leaders and movements within the [wider] church who are forcing the church into a liberal drift, compromising the faith and discouraging God's people within the Episcopal Church," he was quoted as saying by the *Florida Times-Union*. "In my opinion, a substantial number of the [Episcopal] leaders have an agenda that is neither orthodox, moral nor biblical."

The Pro-Cathedral Church of the Messiah, which Howard will continue to serve as rector in addition to carrying out his episcopal duties, was filled with some 450 persons for the consecration rite November 14. The Most Rev. Randolph Adler, Archbishop and founder of the CEC, was chief consecrator. Assisting him were Bishop Randolph Sly of the



DALE HOWARD, the CEC's new Bishop of the Southeast.



CEC ARCHBISHOP RANDOLPH ADLER (seated, center) prepares to consecrate Dale Howard at a November 14 rite in Jacksonville.

CEC's Eastern and Central Diocese; two bishops of the Ecumenical Catholic Church, the Most Rev. William Oldring and the Most Rev. George Smith; and Bishop William Millsaps of the Anglican Church in America's (ACA) Diocese of the Mississippi Valley, who also preached the sermon for the event.

ACA Bishop's Role

Millsaps told *TCC* the consecration was "full of hope and joy and faith," and "one of the most wonderful things I have ever seen...I'm so glad I was a part of it.

"I do believe a convergence, a coming together of the great parts of Christianity," is starting to take place, Millsaps added.

The participation of Millsaps (the only ACA bishop to attend the event) in the laying on of hands, however, may prompt controversy and possible action when the ACA House of Bishops meets in January.

ACA "is supportive of anyone standing for the faith," and thus of CEC generally, said the Most Rev. Louis Falk, ACA's primate. But the two bodies have no official ecumenical

relationship or dialogue underway. Thus, in responding to a CEC representative's letter before the event, ACA bishops agreed it was premature to engage in joint consecrations, he said.

"In the absence of some relationship between the two bodies" in which basic agreement in the faith has been determined, Falk said he and 11 of ACA's other 12 bishops—all except Millsaps—felt it appropriate for any ACA bishop to attend, vest, process, and even preach for the CEC consecration, but that "we should have some relationship of intercommunion, or approaching intercommunion, before we begin to exchange sacramental ministry," Falk said.

He said any action that might be taken in regard to Millsaps' role in the consecration would be determined at the January bishops' meeting.

CEC Gains Another ECUSA Group

Meanwhile, another Florida congregation has left the Episcopal Church for the CEC.

About half—some 50 persons—of the Church of the Holy Spirit, Osprey, and its rector, the Rev. Rick Hatfield, have departed the ECUSA Diocese of Southwest Florida to become the Church of the Resurrection in Sarasota, part of the CEC's Diocese of the Southeast, led by Bishop Howard. The group, which is now looking for a place to hold services, has been joined by another Episcopal clergyman, the Rev. Peter Constantinos, who will serve as assistant at Resurrection. Constantinos, who has been out of active ECUSA ministry for the last couple of years, previously served St. Margaret of Scotland, Sarasota.

Holy Spirit parishioners remaining with ECUSA, and under Southwest Florida Bishop Rogers Harris, retain possession of the church building, and will be served by the Rev. David Mosier as interim.

"It was not an easy decision to leave the church of my ordination and training, but it was necessary," Hatfield told *TCC*. "We are feeling led into a denomination which reflects

Chicago Clergy, Vestry Part From Episcopal Diocese

The clergy and vestry of West Chicago's Church of the Resurrection have disassociated themselves from the Episcopal Diocese of Chicago, mainly over differences on the issue of homosexuality.

The Rev. William Beaseley, rector, and his wife Anne, the parish's diaconal assistant, recently asked Bishop Frank Griswold of Chicago to release them from "ecclesiastical association" with the diocese, saying they could "no longer good conscience" be in communion with the bishop as head of the jurisdiction, due to his sympathetic stance on the participation of homosexuals in the life and ministry of the diocese. By reducing biblical authority to an advisory status in order "to sanction the ordination and sustaining in ministry of priests who practice homosexuality," the bishop and the diocese, they charged in a letter, have abandoned the church's historic faith and doctrine.

According to a Chicago diocesan source, the Beaseleys said the decision was not made rashly, but came after at least failed attempts to resolve differences with the bishop, for whom they continue to have a deep personal regard. A separate letter reiterating the Beaseleys' stance,

Resurrection's vestry, after a unanimous vote, announced it would disassociate itself from the diocese by November 30.

The diocesan source says Griswold is "deeply saddened" by the turn of events but has granted the Beaseleys a "renunciation" of their ministries, though the couple intends to reaffirm their vows as priest and deacon, and to lead in an independent Anglican congregation. It appears most of their parishioners (some 500 persons were said to be attending services at Resurrection) will follow the Beaseleys, who believe—though the diocese sees it differently—that they are still "part of the Episcopal family. We're hoping for a full restoration some day."

Resurrection's main Sunday service had already been relocated away from the parish building to the Wheaton College chapel, and evidently the separated congregation continues to worship there. In fact, diocesan sources suggest (but the seceding clergy and vestry deny) that a dispute with other Episcopal congregations in the same area over Resurrection's relocation of its principal worship service earlier this year was part of the motivation to leave the diocese.

A remnant Episcopal group of some 20 persons retains use of Resurrection's building and carries on for the moment, but it is unclear whether they will try to continue as a parish over the long term or merge with another congregation.

our vision of a church which is fully apostolic, liturgical, charismatic and evangelical." Combining both old and new elements, CEC has "a very positive outlook. It seems to be popping all over the country."

Hatfield holds a licentiate in theology from Nashotah House, and served as an assistant at St. Wilfred's, Sarasota, and Christ Church, Bradenton, before becoming rector of Holy Spirit in 1990.

ECUSA Brass Shaken By Demand For Change

The Episcopal Church's (ECUSA) top brass are feeling the heat from the fire kindled in St. Louis last summer at the "Shaping Our Future" conference, which focused on restructuring the church and clarifying its mission.

That meeting and a \$4 million dollar budget shortfall has coincided with a nine-month round of visiting almost all 119 ECUSA dioceses by members of the church's national Executive Council. What they've heard has put the proverbial fear of God in the folks at 815 Second Avenue—Episcopal headquarters. *Episcopal News Service* said the Council, at its November meeting, took steps toward a total reexamination of the church's program and structure.

"We are being called to make some real changes...drastic, even revolutionary changes," Presiding Bishop Edmond Browning told his Council. "The challenge to us is to provide the leadership...to support ministry at the local level," he went on. He seemed to hint that the changes may again affect the national church staff, which has already suffered cutbacks due to budget problems. "We are called to make hard and courageous decisions. Some will be extremely painful. Others will be exciting. All will be renewing," he said.

National Church Treasurer Ellen Cooke reported that in 1994 more and more dioceses—over 30 this time around—are unable to meet their national financial assessments. If the trend continues, Cooke expects only 65 to 68 percent of projected revenue in 1995, or a shortfall of almost \$5 million. She suggests changing the formula to one based not on parish but diocesan income.

Visits to 110 of the 119 dioceses revealed sentiments similar to those that gave rise to the St. Louis meeting. Topping the list is what *ENS* termed a deep-seated frustration with what some church members perceive as an issue-driven national program that responds to special issue groups.

Episcopal Life reports local demands to: relocate the church center, to place more emphasis on the gospel, to decentralize the national church. There was call to reor-

ganize General Convention, and concern about the tension between the national church agenda and local needs, which include youth and lay ministries, financial resources, Christian education and outreach.

A respondent in the Diocese of Pittsburgh minced no words, stating "the impression is that the presiding bishop has become a political figure elected by a partisan process dedicated to the implementation of a party agenda...irrelevant to the average parish." An Alabama Episcopalian said that "moral pluralism is tearing us apart...we are divided into two camps and paralyzed. Unless we find some way to deal with that it will rip us apart." Someone in the Diocese of Quincy said "People are looking for stability and only see controversy." "Our national structure is not working," was a view from the Diocese of Northern Indiana, and "we have become a church of special interests..." "The national church," said a Colorado member, "is diverting attention away from the Gospel to its own political agenda."

Though acknowledging the need for hard decisions, Browning was troubled with the charges, saying that because the national staff had been issue-oriented, the church had gained some 2,000 women priests and deacons and three women bishops, and had dealt with its institutional racism and the sin of "violence against women." And he claimed issues work on a broader scale had brought the church to the fore in South Africa, Palestine and Central America. He cited issue orientation as the means to deal as well with the "betrayal of trust of sexual misconduct" and the denial of the "dignity of personhood" on the issue of human sexuality.

Still, the groundswell on one particular issue is unmistakable: "almost as if it were a mantra for Episcopalians, participants said over and over, 'Move the Episcopal Church Center out of New York City,'" said *ENS*.

The Council planned to make available a year-end report on its diocesan visits.

ECUSA Reform Pursued With Mission 2000, East Tennessee Efforts

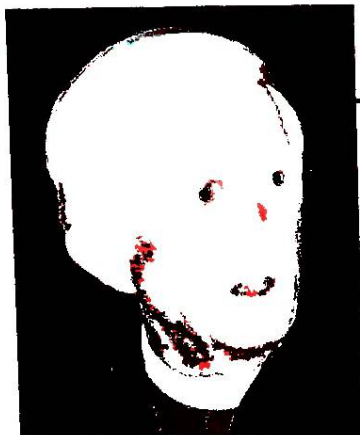
By Charlotte Hawtin

In the wake of the "Shaping Our Future" conference last summer, a recent 'invitation only' meeting in Baltimore called "Mission 2000: Following Christ into the 21st Century" involved some 100 participants in working on a constructive vision for the future, which may also unite conservatives and moderates in the Episcopal Church (ECUSA).

Arranged with the help of Episcopalians United (EU), the October 5-7 meeting had as one speaker the Rev. Jon Shuler, a key figure in St. Louis. But EU Associate Director Roger Boltz said the Mission 2000 conference was not a direct heir to the St. Louis confab. That mantle falls to the East Tennessee Initiative (ETI) within the diocese of the same name, which called the St. Louis meeting.

Now, ETI has become a non-profit organization that will solicit members (\$10,000 for dioceses and their bishops, \$5,000 for congregations and their clergy, and \$1,000 for companion members, meaning laypeople and individual clergy). And, Shuler has resigned as rector of the Church of the Ascension, Knoxville, to assume the job of executive director.

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EPISCOPAL PRESIDING BISHOP EDMOND BROWNING was troubled by opinions expressed among rank and file members about the national church, and defended the national leadership's issue-orientation.

ANGLICAN WORLD BRIEFS:

*** ANGLICANS SHOULD ADMIT THEY WERE WRONG TO MODERNIZE THE WORDS OF THE LORD'S PRAYER** and return to its traditional wording, says Bishop Peter Nott of Norwich. Nott said he had been loyal to the modern language forms since they were introduced in the Church of England in 1980, but a landmark disappeared when the prayer's wording was changed. People who came to church only occasionally were made to feel like strangers when they found they could not recite the new version by heart, he said. Nott also noted that the traditional form "is the only version used ecumenically." - *Church Times*

*** WHILE SOME ENGLISH CLERGY LOOK TO ROME, MORE IRISH CATHOLICS ARE LOOKING TO THE (ANGLICAN) CHURCH OF IRELAND**, with dissatisfied Roman Catholics in the Republic helping to offset declining numbers among C of I congregations. One of the main reasons for the shift is interchurch marriage, said *Church Times*.

*** ARCHBISHOP OF CANTERBURY GEORGE CAREY SAYS ANGLICANS OCCUPY A "ROOMY CHURCH,"** and argues that the Anglican Church is broad enough to embrace conservatives and liberals without abandoning fundamental teachings. During a recent visit to the U.S., he said that, rather than be dismayed by some of the controversies raging in the church, they should be taken as "proofs that we reflect Anglicanism at its best." On one issue, homosexuality, *Episcopal News Service* reported Carey as saying "there should be room within our church for homosexuals," but that gay priests must abstain from sexual activity.

ANGLICAN USA BRIEFS:

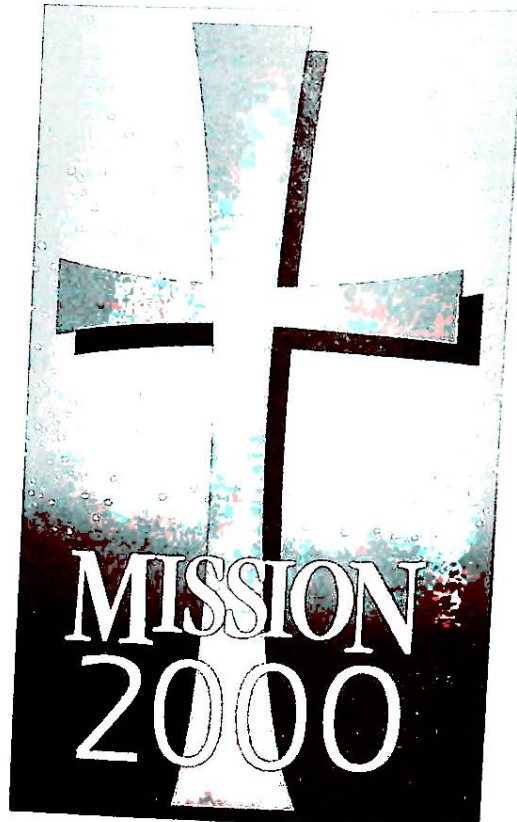
*** THIS SUMMER'S EPISCOPAL GENERAL CONVENTION WILL BE ASKED TO REMOVE "OBSTACLES" TO ORDAINING PERSONS LIVING IN "COMMITTED" SAME-SEX RELATIONSHIPS.** The Diocese of Massachusetts made the plea in a resolution overwhelmingly adopted by the 500 ordained and lay delegates to the diocese's November convention. Delegates also directed the diocese's deputation to General Convention to urge the Standing Liturgical Commission to prepare "supplementary rites and ceremonies" for homosexual unions. - *Episcopal News Service*

QUOTABLE: According to an October 16 report in *The Washington Times*, Episcopal Presiding Bishop Edmond Browning last year told a meeting of the homosexual group, Integrity, that he disagrees with traditionalists who say changing views on sex are hurting the church. "I think the myth or the mythology that in some way by touching this issue the church is going to be destroyed...is BS," he was quoted as saying.

SCRAPPING BAN ON SAME-SEX HOUSEHOLDS: New York's General Theological Seminary is liberalizing its present housing policy, which prohibits same-sex couples in households at the seminary. The policy came under sharp attack after seminary officials told Professor Deidre Good, a practicing lesbian and tenured member of the faculty, that she could not continue living on campus with her female partner. A special committee was hoping to complete work on new recommendations by early Decem-

REFORM, continued from previous page

The Baltimore meeting was different. It envisioned no permanent structure or corporation but instead wants to provoke discussion and improvement in several key areas. Boltz calls Mission 2000 a process. "The highlight of the meeting was the extensive participation of Lord Coggan, the 101st Archbishop of Canterbury, who gave three addresses at the conference on the ministry of Jesus Christ."



According to *United Voice*, the Mission 2000 steering committee drafted a seven-point Statement of Faith, and, working from that, participants divided into small groups to discuss its meaning for catechesis, Christian formation and discipleship, clerical formation, evangelism, leadership, mission and ministry, singleness, marriage and family life, and church structure. Participants also agreed to a seven point "Covenant to Follow Jesus Christ Into the 21st Century," which sets the course for future meetings, which may number two before this summer's General Convention.

Coggan, Shuler and other speakers and prominent participants in Baltimore formed an eclectic group, which also included the Very Rev. David Collins, former president of the Episcopal House of Deputies; syndicated religion writer Michael McManus; the Rev. Everett "Terry" Fullam; Bishop Roger White of Milwaukee and the Rev. Richard Kew of SPCK-USA, co-authors of *New Millennium, New Church*; and the Rev. and Mrs. John Yates of the Falls Church in Virginia.

With the workbook that is due to emerge from these meetings the group expects to have the tools to evangelize their fellow churches and the churches' dioceses, encouraging them to sign on as members of Mission 2000 "in order to adopt some portion of the agenda," said Boltz. "Mission 2000," he added, "is not an organization like EU or ESA, rather it gathers at the grassroots with no political structure. Mission 2000 is about the church doing the work of the church."

1-800-OOPS

United Voice reports that the toll-free number listed in an Episcopal youth pamphlet for an AIDS crisis line now dials Manfinder 800, a phone-sex line for homosexuals.

The pamphlet, "What Young People Should Know About AIDS," obtained recently from the Episcopal Church Center, carries 1987 and 1989 copyrights, said the story. Apparently the pamphlet had not been updated because the church was unaware of the change in the toll-free number.

"The Episcopal Church Center, in its zeal for social activism, sometimes loses touch with the very resources it recommends," said the Rev. Todd Wetzel, executive director of Episcopalians United—who added that the pamphlet does not honor traditional church teaching on sexuality to begin with. "The tragedy is that a teenager who wants to learn about AIDS prevention will instead encounter a crass exploitation line."

Campbell Withdraws As Suffragan Bishop-elect Of Virginia Despite Acquittal On Sexual Charges

By Charlotte Hawtin

The Rev. Canon Antoine Lamont Campbell has withdrawn from the confirmation process for his election as suffragan bishop in the Episcopal Diocese of Virginia at the request of Virginia's standing committee.

Campbell, who called his action a "painful privilege," was accused of sexual misconduct in his present diocese of South Carolina, shortly after his election, at age 38, as Virginia's first black suffragan bishop. A subsequent church trial found him innocent of the charges. However, additional charges (which Campbell says are not of a sexual nature) were made by another woman—a fellow Episcopal priest—in his diocese, and Campbell now faces charges of "conduct unbecoming a member of the clergy." Campbell said he expects to be found innocent of those charges also.

Initially, the Diocese of Virginia had put the consent process on hold, awaiting the outcome of the trial. In the meantime its standing committee began an independent investigation, interviewing Campbell and the first woman, and then subsequently the second woman. Following their deliberation on these interviews committee members determined they were unable to certify, despite his acquittal on the first charge, that Campbell's election could proceed without "impediment."

Virginia diocesan spokeswoman Sarah Bartenstein stressed that the "standard of proof is quite different" in the consent context. In a trial charges must be proved beyond a reasonable doubt, but the standing committee needed only to affirm it saw no "impediments." The committee, said Bartenstein, "was uncomfortable...and not able to certify that there were no barriers."

In the lead-up to the South Carolina diocesan trial, 125 clergy of the diocese signed a statement protesting the presiding bishop's handling of the matter. "Your policy of imposing damaging consequences on the strength of unproven assertions has injured our brother," the letter stated.

Continued next page, right column

ber for possible action by trustees in January, reports *Religious News Service*. Trustees decided the housing policy should be rewritten after a day-long discussion in October, during which General's new dean, Bishop Craig Anderson, said the school should aim toward a policy that promotes honesty and justice. Anderson said he accepts "committed" homosexual relationships.

***THE EPISCOPAL CHURCH'S SLIGHT GAIN IN BAPTIZED MEMBERSHIP IN 1992 DISAPPEARED IN 1993.** The church's membership is down 16,249; confirmed communicants are now at a new low of 1,615,505. Thirty years ago, statistics showed the church had nearly 2.3 million communicants, and over 3.5 million baptized members. - *The Anglican Digest/The Episcopal Church Annual*

***"THE EPISCOPAL CHURCH NATIONALLY WILL STILL BE DISCUSSING WHAT EVANGELISM IS AT THE END OF THE DECADE OF EVANGELISM,"** Episcopal priest-evangelist, the Rev. John Guest, told a gathering at St. Columba's, Washington, recently. "They keep discussing it because they don't want to do it." But Guest said evangelism is at the heart of the Episcopal tradition, and that even the churches of polite and comfortable social classes can share their faith with zeal. Guest identified outreach from ordinary churchgoers, and emphasizing music and religious education in the parish, as key evangelistic tools. A proposal for the John Guest Evangelistic Team to come to Washington for a citywide crusade in 1995 is being explored. - *The Washington Times*

***DESPITE EARLIER REPORTS THAT THE ISSUE MIGHT COME UP, EPISCOPAL BISHOPS DID NOT CHANGE EXISTING "CONSCIENCE" PROVISIONS FOR TRADITIONALISTS** at their September meeting in Panama. However, brief mention was made of the Episcopal Synod of America's request for an up-or-down convention vote on the right to oppose women's ordination, when Bishop Robert Moody of Oklahoma said he feared the request would cause further division in the church, reported *Foundations*. Moody asked that the matter be considered when the bishops meet in March. But the real battle over the place of traditionalists and the conscience provisions—notoriously ineffective but now targeted by liberals for repeal—appears destined for General Convention in August.

***THE EPISCOPAL WOMEN'S CAUCUS HAS RESOLVED AGAIN TO ARRANGE DIALOGUE WITH THE TRADITIONALIST EPISCOPAL SYNOD OF AMERICA (ESA) "AS EQUALS."** The Caucus' recent meeting in ESA Bishop John-David Schofield's Diocese of San Joaquin, California, was "symbolic," and showed "solidarity" with women in traditional dioceses who suffer a "sense of oppression and exclusion." The group celebrated a Eucharist in his diocese, to which Schofield did not react because it was not held in a church building. The Caucus also aims to stress the "support part" of the "conscience clause" at the next General Convention. The clause states that there should be no penalty for those who object to or support the ordination of women. - *The Living Church*

***THE EPISCOPAL BISHOP OF FORT WORTH, CLARENCE POPE, HAS NOW INDICATED WHEN HE WILL RETIRE.** Though no precise date was given, the former Episcopal Synod of America president is said by *Foundations* to be retiring in late 1994—following retirements of two other traditionalist diocesan bishops this year, in Quincy (Illinois) and Fond du Lac (Wisconsin). Unless

both those dioceses elect likeminded successors, only three orthodox diocesans will remain in ECUSA: John-David Schofield of San Joaquin (California), William Wantland of Eau Claire, Wisconsin, and Jack Iker, now Fort Worth's coadjutor, who will succeed Pope.

***AFTER CONFIRMING AN ALLEGATION OF SEXUAL MISCONDUCT** with an adult parishioner, Canon Jon Hart Olson has resigned as rector of Christ Church, Ontario, California, after nearly 30 years in the post. Los Angeles Episcopal Bishop Fred Borsch has directed Olson, the retired dean of Bloy House, the Episcopal School of Theology at Claremont, to refrain from the practice of ordained ministry. - *Southland Newspapers*

***THE EPISCOPAL DIOCESE OF SPRINGFIELD (ILLINOIS) HAS ITS FIRST WOMAN CANDIDATE FOR THE PRIESTHOOD.** Kathryn Mathewson has been admitted to the ordination process by the Rt. Rev. Peter Beckwith. - *The Living Church*

***THE ANTIOCHIAN ORTHODOX CHURCH HAS ATTRACTED TWO FORMER REFORMED EPISCOPAL CONGREGATIONS IN CALIFORNIA.** An R.E. church in Vacaville has been approved for reception as an Eastern Rite mission and another at Santa Barbara as a provisional Western Rite mission. - *Antiochian Orthodox Christian Church, Western Region Missions Council release*

***THE REV. BARNUM MCCARTY HAS BEEN NOMINATED TO BE VICE PRESIDENT OF THE EPISCOPAL HOUSE OF DEPUTIES** by Pamela Chinnis, president of the House. McCarty, rector of St. Mark's Church, Jacksonville, Florida, would replace the Rev. Wallace Frey, who resigned his elected position following charges of sexual misconduct. - *The Living Church*

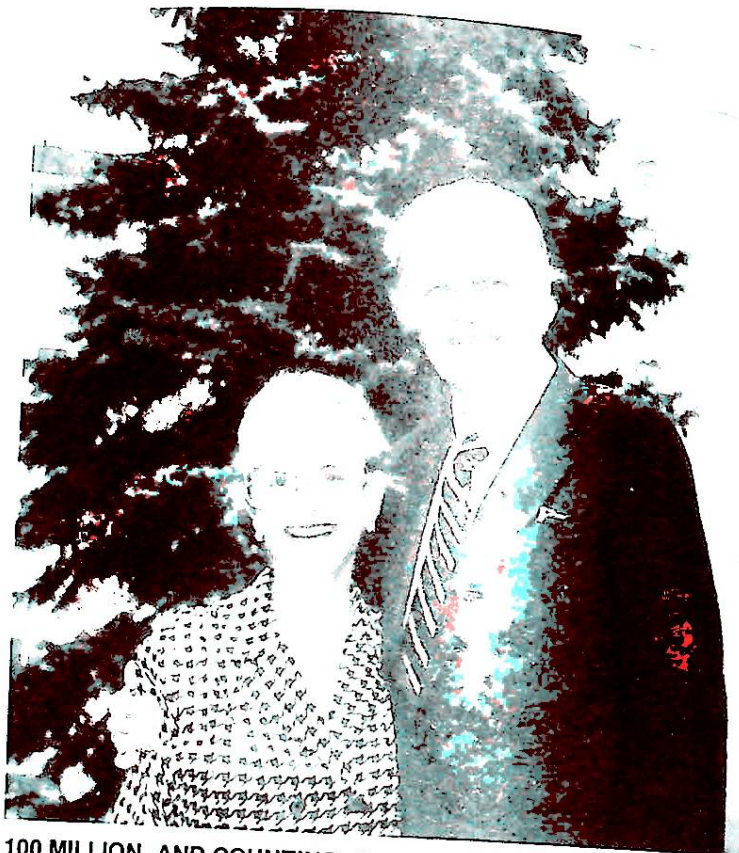
***THE EFFECTS OF ABORTION ON MEN** was the focus of the recent annual convocation of the National Organization of Episcopalians for Life (NOEL). Men are powerless, often learning too late, said the Rev. Wayne F. Brauning. "In a sexually free oriented society, men are often unwittingly sucked into the abortion arena." - *The Living Church*

OF GENERAL INTEREST:

***BRITISH CHURCHES ARE HEMORRHAGING MEMBERS AT THE RATE OF 1,500 PER WEEK.** The latest UK Christian Handbook shows the Church of England with a 21 percent membership decline since 1975. Roman Catholics are down 19 percent, while Methodist membership declined 23 percent and Presbyterians by 24 percent. Baptists, house churches, Orthodox and pentecostal churches are growing, albeit at only two parishioners a year per church. - *Church Times*

***"WE MUST KILL THEM IN THE CHURCHES WHERE THEY SIT PRAYING TO GOD,"** said a National Executive member of South Africa's Pan Africanist Congress, Subisiso Swatsha—whose words caused "shock and horror" among members of the South African Council of Churches. Swatsha explained: "When they wanted to defeat the Zulus they built the Church of the Covenant to honor God. Therefore we do not recognize their churches." - *Church Times*

***ROMAN CATHOLIC BISHOPS IN NORTHERN CANADA HAVE ASKED FOR EXCEPTIONAL AUTHORIZATION TO ORDAIN MARRIED NATIVE CANADIAN MEN AS PRIESTS,** noting that only married men can gain



100 MILLION, AND COUNTING: America's most noted and enduring evangelist, Dr. Billy Graham—who recently celebrated both his 75th birthday, and his 50th wedding anniversary with his wife, Ruth—"has preached in person to more people than any human being who has ever lived," noted an article titled "God's Billy Pulpit" in a recent issue of *Time*. "What began in country churches and trailer parks and circus tents moved through cathedrals and stadiums and the world's vast public squares, where he has called upon more than 100 million people to 'accept Jesus Christ as your personal Savior.'" Never in history, said the story, has a preacher "moved so many people to act on the 'invitation'...Over the years 2,874,082 men and women have stepped forward, according to his staff's careful count..." Graham struggles to keep going though he is now suffering from Parkinson's disease. "The New Testament says nothing of Apostles who retired and took it easy," he says.

CAMPBELL, continued from previous page

Another group of Campbell's fans suggested the charges were provoked by feminists outraged that Campbell had beaten out three female candidates for the Virginia job, a charge which Campbell did not wholly dismiss. "There was some evidence (in the trial) of encouragement" of the plaintiff, he told *The Washington Times*. Bartenstein termed this suggestion "disgusting and outrageous."

The spate of charges lodged against priests and ministers of all denominations has been of increasing concern to their fellow clergy. Episcopal News Director James Solheim concludes that there "has been a rash of cases now because so many of them had been suppressed." But Campbell charges "the pendulum has swung entirely to the opposite side. Now we operate under Napoleonic law, where you are guilty until proven innocent. In my case there was never an investigation of the total facts before the trial was brought."

Bishop F. Clayton Matthews, elected as another suffragan of the Virginia diocese at the same time as Campbell, was consecrated September 11. The diocese now begins anew the process of electing a suffragan to replace Campbell.

Sources for the foregoing also included *Episcopal News Service*, *The Washington Post*, *The Virginia Episcopalian*, and *The (Charleston) Post and Courier*.

a hearing in Canadian indigenous cultures. The Pope is said to have listened carefully to the request. - *Episcopal News Service/APIC*

***SAN FRANCISCO CITY SUPERVISORS WERE RECENTLY ACCUSED OF SUBMITTING TO A REIGN OF TERROR BY HOMOSEXUALS AGAINST CHURCHES IN THE BAY AREA.** At a city board meeting, gay groups clashed with hundreds of Christians, after an incident (reported in the last issue) in which homosexuals stormed the Hamilton Square Baptist Church to disrupt a speech being given there by a Traditional Values Coalition member. "I don't mind if people disagree with me," said Hamilton's Pastor, David Innes, but when they "try to assault my church members...seize my property, [or] begin to break down my doors, that's too much." While the Christians asked each supervisor to publicly oppose violence against churches, supervisors took no action on the request, which was not on their agenda, and finally moved to clear the chamber when the protesting groups became rowdy. - *The Washington Times*

***PASTOR EUGENE LUMPKIN WAS FIRED FROM HIS SEAT ON THE SAN FRANCISCO HUMAN RIGHTS COMMISSION** because of his Biblical view of homosexuality, charges the Rutherford Institute. Though the city's mayor has acknowledged Lumpkin's unblemished service on the

Commission, the pastor has been under attack by local gays and some city officials since his 1992 appointment to the body. "Like it or not, the City of San Francisco...has begun a religious litmus test for all desiring public service," said a Rutherford spokesman. - *Christian Observer*

***FIRED FOR OPPOSING DISTRIBUTION OF FLYERS FROM THE GAY GROUP ACT-UP,** a Philadelphia hospice volunteer coordinator for the Visiting Nurse Association has filed suit for wrongful dismissal. Debra Kelly's supervisor told her that "if I had known you were [a Christian] I would never have hired you." - *Christian Observer/Rutherford Institute*

***THE LUTHERAN CHURCH-MISSOURI SYNOD IS EXPERIENCING CONSIDERABLE CONTROVERSY OVER WHETHER OR NOT TO ORDAIN WOMEN PASTORS.** The 2.5 million-member denomination's pro-women faction is led by the Rev. Ralph Bohlmann, a close runner-up in a bitter fight for the denomination's presidency. - *Christian News*

***AFTER PRESS REPORTS THAT AN EVANGELICAL LUTHERAN CHURCH REPORT ENDORSED HOMOSEXUAL UNIONS, MASTURBATION, AND CONDOM DISTRIBUTION,** the church received over 20,000 calls. The church blamed the press for 'distorting their view.' For instance, they noted the report proffers three views of

Continued on Page 26

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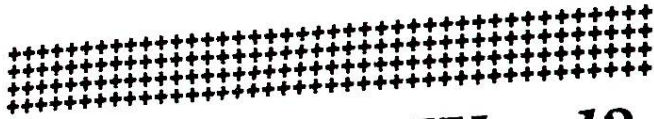
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What's The Word?

By The Ven. Dr. Carroll E. Simcox

Is It Time That Flies?

Our children were blessed with a very loving and generous maiden great-aunt who lavished gifts upon all her grand-nieces and nephews at Christmas and birthdays. Like most children, I suppose, our two enjoyed receiving gifts more than writing thank-you notes for them.

One day in February, when Peter was coming up on six, my wife Georgiana went into his room to pick things up. On his desk she saw an open unfinished letter which ran something like this: "Dear Aunt Mabel: How are you? I am fine. Thank you for your Christmas present. How time flies! It's hard to believe that my birthday will be next month—on March 19." Aunt Mabel was very amused; we less so. But many years later it is amusing to both of us to recall.

At this season I must take issue with the philosophy of that time that Peter shared with everybody else: the idea that time passes. It does nothing of the sort. It is we who pass, not old Father Time. He was old a million years ago, but he hasn't aged a bit, and he stays absolutely put.

*As we do His will we are abiding in Him forever.
And thus as we temporally speed to our grave we
are already abiding in God world without end.*

The Bible has little, really nothing, to say philosophically about time. But it has much to say, all the way through, about us and all other creatures and how we pass. Typical of the Old Testament: "All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it: surely the people is grass" (Isaiah 40:6-7).

That's a pretty unambiguous statement that we "wither and fade" from infancy through childhood through youth through middle age through old age because God through His Spirit effectuates it. You cannot be "70 years young" notwithstanding the cheerful and fatuous remarks of your friends on your 70th birthday.

Most Americans, probably most people everywhere, resent the aging process, which is the passing process and the dying process. They wonder why, if God is as good and kind as He's reputed to be, He does it to us, as He most obviously does if He's God at all. If I were an unbeliever I'd love to shock my believing friends by remarking that God starts slowly killing us off the moment He makes us. I'd quote Isaiah 40:6-7, which clearly states that "the grass withers" and "the people is grass" because the Spirit of God blows upon it. Answers, anybody?

Typical, thank God, of the New Testament: "The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" [(1 John 2:17)]. The lust of the world is

"the world with all it craves for" (Jerusalem Bible). Everything we want, simply because as natural human beings we want it, is speeding at a merry clip to oblivion.

Everything we want just because we want it, because we want it: that is the lust of the world working within us. Just because we want it: not at all because we think the world needs it or we think God wills it. "Lust" as St. John uses the word may have a great deal to do with sex, or it may have nothing at all to do with sex. Lust is not a synonym for libido.

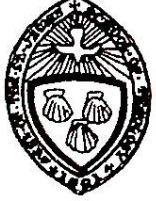
But he who does the will of God abides forever. Mark it well: to abide is to stay put. Forever means without end. We are grass, as Isaiah puts it, referring to our transiency as mortal beings. But when God breathed His Spirit into us He made us capable of the one thing, the only thing, that can deliver us from extinction.

Whenever we voluntarily do a single thing, however trivial, or even speak a single word, simply and solely because we believe God asks us to do it or say it, a link that is itself unbreakable and imperishable is created between our poor little life and God's own almighty and everlasting Life. Two lives—His and ours—are linked forever. Nothing, certainly not the death of our mortal body, can destroy that link. Though St. Paul might have been thinking under some other metaphor than that of a link (we cannot think of God except under one metaphor or another) I am certain that he and I are thinking about the same ineffable reality when he writes: "I am convinced that there is nothing in death or life, in the realm of spirits or superhuman powers, in the world as it is or the world as it shall be...nothing in all creation that can separate us from the love of God in Christ Jesus our Lord" (Romans 8:38-39, New English Bible).

Or, as I would put it less eloquently but more simply, nothing on earth or in heaven or in hell can sever that living link between two lives: God's Life and our own. As we do His will we are abiding in Him forever. And thus as we temporally speed to our grave we are already abiding in God world without end.

Sorry, but I can't tell you anything more about it. Just concentrate upon doing His will as He sets it before you, and in His good time you will get further information.





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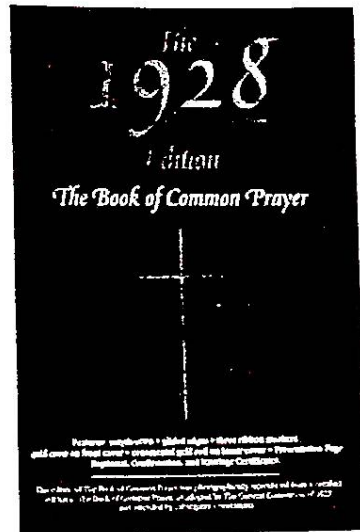
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The Afterword

The 33rd Year

THE CHRISTIAN CHALLENGE BEGINS ITS 33RD YEAR OF EXISTENCE with this issue, an achievement for which thanks must be given to our Lord and TCC's many loyal readers. We survived a year we thought might be the magazine's last, to begin anew the work of bringing you what we believe is an indispensable source of Church news for traditionalists.

Yet attentive readers will know that this non-profit ministry—much like one's own parish—*must* be supported or it will

cease to be. Though there has been slow and steady financial improvement, the magazine again faces an uncertain year, and we ask for your generous contributions.

There are a couple of small things each reader can do to help, beyond giving straight donations and renewing subscriptions promptly. TCC exists to get out the "word" in the broadest sense, so gift subscriptions are as welcome as general contributions. We appreciate it also when you share copies of TCC with friends—but *only up to a point*; extensive copy-sharing over long periods of time undermines TCC's financial survival. After a few months, please discontinue passing on copies and ask those you've interested in TCC to subscribe for themselves. (If you can let us know their names and addresses, we will send them a subscriber card and return envelope.) Please do not share one copy with an entire parish (as unfortunately happens in a few cases), but consider buying at least a modest-sized bundle subscription. The purchase of a bundle of 15 copies of each issue for a year carries with it a free ad for your parish in our church directory section for the duration of the subscription. Call us at 202/547-5409 for rates.

Please also remember the Foundation for Christian Theology, sponsor of the CHALLENGE, when planning the disposition of your estate, so that the magazine's ministry may carry on into the future. Someone from the foundation would be glad to assist you in formalizing your desires.

And as always, we ask your prayers for the work of TCC, not only for its survival, but that it may ever be, as we have always intended it to be, an instrument used by our Lord for His glory and truth, and for the building up of his Kingdom.

BRIEFS, continued from Page 23

homosexuality, "based on recognized interpretations of Scripture" rejection, qualified acceptance, and affirmation.

- Christian News

*THOSE OFFENDED BY JESUS AS "LORD" seem to be gaining in several churches in their attempts to have Christ termed something "non-patriarchal" like "Redeemer," "Comforter," "Friend" or just "Christ." The Presbyterian (USA) and United Methodist Churches are among denominations that have issued de-gendered or more "politically correct" hymnals in recent years, but the United Church of Christ will take the lead with a new hymnal to include "a rich variety of metaphors for singing of God." The result is predicted to be a mixture of old and new hymns addressing God as Creator, Savior, Love, Spirit, Wisdom, Word, Shepherd, etc. Due out in 1995, the hymnal has been chided in an unofficial church newsletter which termed it "The Lordless Hymnal." Another report claims that the new hymnal will likely have few, if any, references to God as "king" or "Father," but will probably retain the word "Lord."

- The Washington Post/The Washington Times

*MEANWHILE, THE UNITED CHURCH OF CHRIST AND THE CHRISTIAN CHURCH HELD THEIR FIRST JOINT NATIONAL ASSEMBLY in St. Louis not long ago, dedicating themselves to the causes of justice and inclusion, which to them means supporting homosexuals and the French abortion pill, among other things. Both churches, which have each lost roughly 1.5 million members since 1960, have been involved with the Episcopal Church and six other Protestant churches in pursuing links through the Consultation on Church Union (COCU).

- The Washington Post

*THE NATION'S ACADEMIC ESTABLISHMENT DISCRIMINATES AGAINST PROFESSORS WITH TRADITIONAL RELIGIOUS PERSPECTIVES, according to Notre Dame History Professor George Marsden. Speaking to some 7,500 religion professors at a November 21 meeting of the American Academy of Religion in Washington, Marsden said the bias has meant the denial of jobs and admissions for graduate study. "American professors, including many committed Christians, think they must conceal their religious perspectives," Marsden claimed. He called for a "broader conception of pluralism and diversity" in higher education. - The Washington Times

*TWO MASSACHUSETTS WOMEN ARE THE FIRST HOMOSEXUAL COUPLE IN THE STATE TO WIN APPROVAL TO ADOPT A CHILD. The state supreme court ruling September 10 gave Susan Love and Helen Cooksey, both surgeons, the right to adopt the five-year-old girl they have raised since birth. The girl was conceived by Love through artificial insemination from Cooksey's biological cousin. A similar case in Virginia recently turned out quite differently, with the judge ruling that a lesbian's relationship with her lover made her unfit to raise her two-year-old son. Custody of the boy was awarded to his grandmother. - The Washington Post

*THE NATION'S CAPITAL, WHICH HAS ALREADY SAID IT WILL RECRUIT HOMOSEXUAL COUPLES TO ADOPT CHILDREN, HAS ALSO REPEALED ITS LAW AGAINST SODOMY. The District of Columbia's council repealed the 45-year-old statute last year, but there were doubts the vote would survive a 60-day review by Congress,

on Back Cover

Christian Challenge Sponsoring Parishes

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Birmingham
St. Matthew's
(Anglican Church in America)
 2566 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 (Oviedo)
St. Alban's Anglican Church
(Anglican Church in America)
 3348 W. State Rd. 426 (Aloma Ave.); Sun
 HC 8a (said), 10a (sung), MP 8:55a, SS
 9a, nursery at all services; 1928 BCP;
 Wed Bible Study 7:30p; the Rt. Rev.
 Walter Grundorf; the Rev. Clayton
 Bullock; the Rev. Rufus Kite-Powell;
 407/657-2376, fax 657-4410

St. Alban's Anglican Church
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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 Rowelstad; 515/225-7808

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St. Thomas of Canterbury
(Anglican Church in America)
 1480 S. Grandview Ave.; Sun MP 9:40a,
 HC 10a; Weekdays and Holy Days, Call
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KANSAS

Prairie Village
Trinity Anglican Church
(Anglican Church in America)
 3920 W. 63rd St.; Sun 8a HC; 10a SS,
 10:15a MP-HC; The Rev. Robert Hill
 Porter; The Rev. James Krehemker; The
 Rev. Gerald Claudius; 913/432-2678;
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(Autonomous)
 170 E. Jefferson Avenue; Sun HC 8:30 &
 11a, SS and Nursery at 11a; Thurs HC
 12:10p; (All sves 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

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; 9:30 a 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

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

