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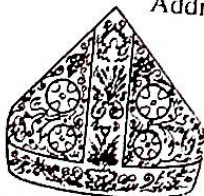
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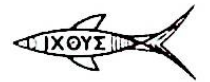
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Volume XXXIII, No. 2/March, 1994



All Saints', Charlottesville, Virginia:
**A Traditional Anglican Parish
Helps Inaugurate An
Untraditional Age Of Organs**
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English Traditionalists Look To
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The Narrowing Road For
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THE Christian Challenge

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Backtalk

WOMEN RELIGIOUS/ WOMEN'S ORDINATION

Thank you for the article "Impact: Women Religious and Women's Ordination" in the October issue. [It] was interesting and informative, as were the photographs. As a novice in a men's religious order, I have a few comments your readers might find illuminating.

The author states on page 5 that many orders for men allow women to celebrate in their chapels. Among the orders listed are Benedictines. While it is common to speak of the "Order of St. Benedict," there really is no such thing. The usual pattern for Benedictine monasteries is one of total independence and autonomy for each house, one notable exception being the Order of the Holy Cross. Benedictine monasteries may have close informal ties, but each one interprets the rule and lives in community as the community sees fit. Here at St. Gregory's Abbey, only community members celebrate at the altar for our daily Eucharist, and therefore, only men celebrate. However, it would not be right to think that our policy reflects the practice of any other Benedictine house, or any other monastery affecting our practice.

I would also like to thank the author for making clear on page 8 that the controversial statement signed by "19 out of 24 representatives to the [Conference] on Religious Life (CORL) in the U.S. and Canada" at the [1991] General Convention in Phoenix expressed individual opinions, and not the opinions of the communities in CORL. Our abbot did not sign the statement because members of our community have various opinions about the issues addressed in the statement, and even about the appropriateness of making such statements, and he did not want to be seen as representing any community position that just does not exist. It is unfortunate that the statement was seen by some people as expressing the opinion of CORL and its member communities...

Brother Abraham
St. Gregory's Abbey
56500 Abbey Road
Three Rivers, Michigan 49093

The article in the October issue [on women religious and women's ordination] was both depressing and informative. There was one factual error that I noticed concerning the Order of St. Anne. It was said that "the 19 sisters...in four autonomous houses in Massachusetts, Illinois, and Colorado.. welcome women celebrants." This is true only of the houses in Massachusetts. The convent in Chicago does *not* welcome them. The

Denver convent was dissolved several years ago and the property given to St. Anne's School. One sister, in her 90s, still resides there. One former member of the Denver convent has joined the Orthodox Church (OCA), and two are attending St. Mary's Anglican Catholic Church (in Denver). The rest have departed this life.

Sr. Joyce Evans, S.S.A. (formerly O.S.A.)
2255 South Gilpin Street
Denver, Colorado 80210

QUINCY DISPUTE: A RESPONSE

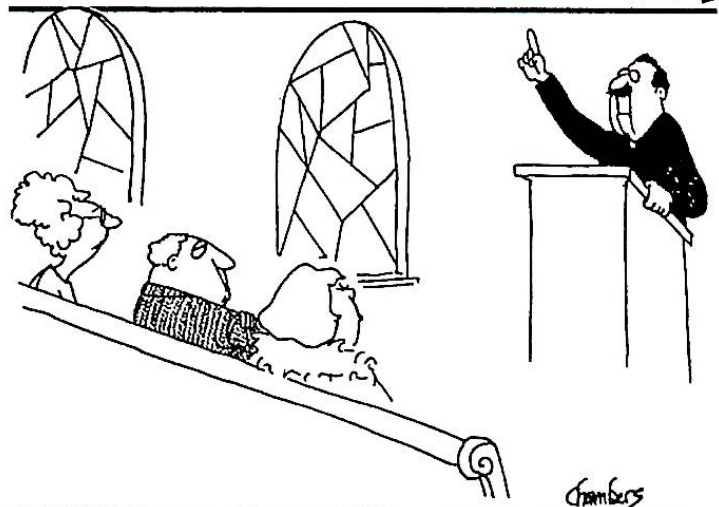
In response to Fr. Marshall's letter in the January/February issue [about the dispute between the Episcopal Diocese of Quincy and St. John's Church], may I offer a few facts and comments?

1. We have not been complaining about the "ill treatment" we have received from the diocesan standing committee. We have been exposing it. We appreciate Fr. Marshall's affirming the fact of this treatment even if we believe the "basis" that he cites for it is contrived.

2. Our definition of "traditionalist" would not include those who uphold only that part of the faith Catholic which they find convenient, safe, or politically correct.

3. Charges that I have intimidated the congregation I serve are based upon no facts or evidence that have been shared with me. It should be obvious by both the strong parish vote of January, 1993, and the very existence of internal opposition to that vote that the members of St. John's are not especially susceptible to intimidation. It is true that our congregation has some members who do not agree with my support of the action by the parish [to seek terms for a negotiated withdrawal from ECUSA] or would prefer that I preach a more comfortable Gospel. They represent, as Fr. Marshall himself indicated, a minority.

4. My "contemptuous" treatment of our bishop is a matter of perception. I did leave a meeting in which it was clear the diocese was still unwilling to return to the originally agreed basis for the talks, and one which had degenerated into a barrage of personal assaults upon the members of our negotiating team. I did this, however, only after explaining that we needed an opportunity to consult privately on our response to the series of demands and conditions that the standing committee wished to impose upon us. I also pointed out to the committee that their decision to preclude the parish property and assets from the negotiations—thereby eliminating the original focal point of the talks—and to



... And if the dead in Christ do rise first, this congregation's going to be with the Lord a good half hour before anybody else!

proceed only on the basis that St. John's was "two parishes" (the majority and minority sections) made further discussions hope-
pointless. As the bishop was present at this meeting and inasmuch
as he concurred in the position the standing committee there
presented to us, he is certainly entitled to a share of whatever
contempt I may have felt at that meeting.

5. The "solution to our difficulties" that the committee offered
us consisted of an arbitrary list of "procedures" that violated
diocesan canons, the prerogatives of a rector, and the rights of a
parish.

6. At its 1993 annual meeting, St. John's did not vote to depart
ECUSA, but simply to direct its representatives to seek terms for
a withdrawal therefrom. As has been repeatedly stated to the
bishop and the standing committee, these terms were to be
brought back to parish members for either their acceptance or
rejection; only then would there be a final vote on the question
of leaving ECUSA. That this fact was understood early in the
process is attested to by the *Episcopal News Service* release of
February 3, 1993, the letter sent to all parish members by our
senior warden on May 10, 1993, and the front page and high-
lighted article which appeared in the April, 1993, issue of our
own diocesan newspaper. It is therefore hard to understand why
Fr. Marshall professes so much confusion on this point.

7. The only suggestion that any member of St. John's parish
should be considered as having lost their place in the church has
come from the standing committee, not from St. John's. Every
attempted settlement suggested to the diocese from the parish has
specifically provided for the concerns of all our members. Indeed,
the loudest outcry from St. John's arose when the committee mailed
to our members "ballots" upon which they were instructed to
either vote to remain at St. John's with the minority or "withdraw."

8. Finally, may I refer your readers to my comments in a
March, 1993, article in *TCC*? You quoted me there as saying:
"This parish, which has no problem with our bishop or our
diocese, would like to negotiate this separation in a Christian,
charitable way, perhaps providing an example for the rest of the
Church." It is this sincere wish that Fr. Marshall distorts in his
letter. Perhaps this evidences more clearly than anything else the
perverse manipulations that our parish has experienced during
the year he chaired the diocesan standing committee.

(The Rev.) Garrett M. Clanton, SSC
Rector, St. John's Church
701 Hampshire
Quincy, Illinois 62301

For an update on this story, please see the Focus section. - Ed.

"LEO XIII VINDICATED"

In reference to the coming ordination of women by the Church
of England, I will entitle these few words "Leo XIII Vindicated."

In declaring orders received through Anglican formularies
invalid, Pope Leo based his reasoning on defects of form and
intention, i.e. the words used in the conferral of orders were too
vague and the Church of England had no intention of ordaining
priests to celebrate the Holy Sacrifice of the Mass. Tearing down
altars, destroying places set up for Reservation of the Sacrament,
ripping up Mass vestments, suppression of any references to
sacrificial words and actions in the Ordinal and Prayer Book
would give even the most obtuse the distinct impression that the
new and reformed' religion didn't believe in the Real Presence
of the Mass as sacrifice. Standard Anglican theology and liturgy

in the time of Pusey and Newman certainly bear this out.

All of the above has produced counter arguments in the
form of very reputable Anglican scholars and we may wonder
if we go around the bush again on this, but a new wrinkle has ap-
peared apparently unforeseen by Pope Leo in 1896—the ordi-
nation of women. A church whose theology understands what it
means for its priests to stand *in persona Christi* could never
ordain women. And so the Anglican Church ordains preachers
and ministers of the sacraments but this is very different from or-
dination for the celebration of the Holy Sacrifice of the Mass,
the Marriage Feast of the Lamb in which Christ (male priest) re-
news the covenant with his beloved bride, the church (female).
The whole symbolism is lost with a female priest, however holy
and competent she may be. The [Roman] Catholic Church,
various Orthodox Churches and the non-Chalcedonian Church
all have a common understanding of what the Mass means
consequently will not ordain women; the Protestant-
Anglican—Churches have no such theology and so see no prob-
lem with ordaining the ladies. Yes, Leo XIII was perhaps
correct when he realized in his *Apostolicae Curae* of some
years ago, and the events...on 22 February in England...
confirm and vindicate his decision.

The Rev. William J. Sta
Seven Dolors Ch
120 East Willow Grove Av
Wyndmoor, Pennsylvania 191

CORRECTION

I was surprised to read in the January/February issue, page
that Orthodox sources are saying that the Reformed Episcopal
Church (REC) parish in Vacaville, California (Emmanuel)
has gone into the Antiochian Orthodox Church. I believe this to
be inaccurate.

Since resigning from the REC, the vicar at that church,
Rev. Nathan Mack, and about five families from the parish
formed a mission of the Antiochian Orthodox Church. However,
the great majority of the families in the original parish continue
to maintain an Anglican witness there. I know this firsthand,
having visited them several times. It is true, as also noted
in *TCC*'s account of the Orthodox report, that an REC mission
in Santa Barbara (six adult members) left for Orthodoxy as well.

The Rev. Canon George Fincke
St. Paul's Reformed Episcopal Church
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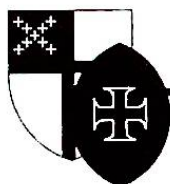
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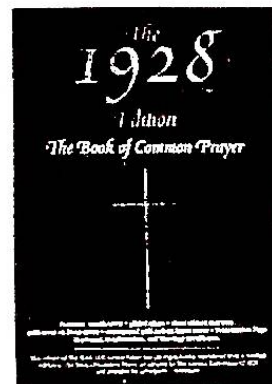
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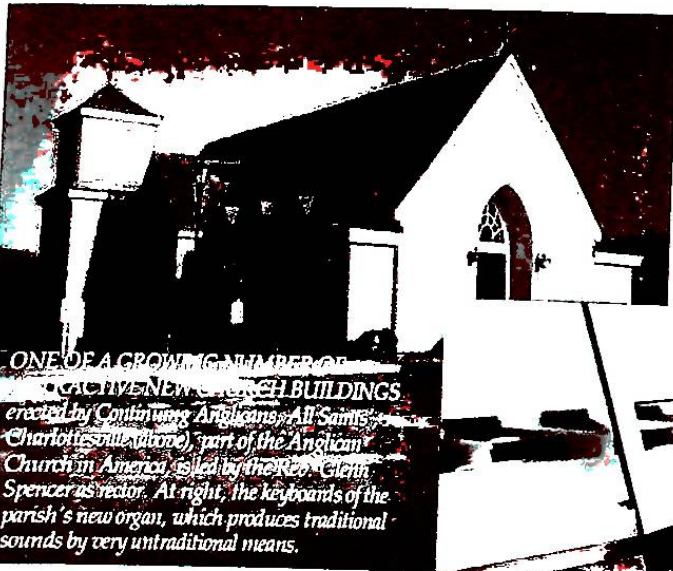
ALL SAINTS' ANGLICAN CHURCH, Charlottesville, Virginia, is an appealing, moderately-sized traditional church nestled against the edge of the Blue Ridge Mountains, but probably not a place one would suspect of being in the vanguard of a revolution.

Yet this Continuing Anglican parish is the site of not one but two musical marvels, which bring together, in a unique synthesis, the best of the Anglican musical heritage and tradition.

It's not just that the parish's new Allen electronic organ has an incredibly rich sound that swells the heart and (seemingly) the building itself, it is that—due to a technology only a few years old—the organ accurately produces actual voices from some of the great pipe organs of England and the U.S.

of the finest organs in Massachusetts, New York, Pennsylvania and England contributed their voices to the instrument here," Strippy said. "When a note is played digital processor produces the exact shapes of the sounds of the captured pipes, which can be said to be locked inside this organ, without doing violence to the language. What is produced is at least as accurate as the best digital recording of the pipe organs sampled."

The result is "a stunning—some would say 'overpowering'—ensemble of classical organ sound, with tonal design based mainly on the large English cathedral instruments of the last two centuries," he said. "Its role is mainly the accompaniment of choir and congregation...but it is also a serious concert instrument..."



ONE OF A GROWING NUMBER OF RECENTLY ERECTED NEW CHURCH BUILDINGS erected by Continuing Anglicans, All Saints' (Charlottesville, VA), part of the Anglican Church in America, led by the Rev. Glenn Spencer as rector. At right, the keyboards of the parish's new organ, which produces traditional sounds by very untraditional means.

All Saints', Charlottesville Organ-izing For The Future



By The Editor

"It does not imitate the pipe organ—as other electronic organs have attempted to do in their 60-year existence—but contains and reproduces it on demand," said All Saints' other great musical asset, Dr. Robert Moore Strippy, one of Anglicanism's—and the world's—most remarkable organists, and the foremost in the Continuing Church internationally. A child prodigy who has had what may be the longest continuous career as a church and concert organist in the U.S. (54 years), Strippy has played at almost every major Episcopal church in the country, and given concerts on the celebrated organs of both Europe and North America. For the last seven years, Strippy, now 59, has been bringing his wide experience to this lovely hometown of the University of Virginia. And as anyone who knows him will tell you, there is not an ounce of uncertainty in him when it comes to what makes quality church organ music and sound.

He explained that, while electronic organs of the past used vacuum tubes, transistors and (later) integrated circuits in oscillators to produce synthetic, pipe-like sounds, the secret of All Saints' organ is a vast digital memory which accurately captures and generates the sounds of actual pipe ranks from some of the world's celebrated organs, including stops built by Willis in England, Walcker in Germany, and Skinner and Austin in America.

"Each rank is an outstanding example of its species...Some

Unique In The New Age Of Organs

The digital reproduction technology is only about seven years old, but the particular design of All Saints' organ is just two years old; Dr Strippy's involvement with it (along with Allen's willingness to experiment) has made it one of a kind.

"My particular model of organ, the MDS-40-S" (which Strippy says denotes not its development phase, but its price bracket—the \$40,000 range) "was brand new in 1992," he said. It has "three manuals, drawknobs, and octave couplers (actually additional octave ranks) in the Swell organ, which none of Allen's other organs has," as well as "stops chosen from the library of digital captures which are not quite what they put into the usual commer-

DR. STRIPPY at the organ, following an inaugural recital last year.



cial model." (There are thousands of recorded pipe ranks to choose from, he explained, but each model is limited in the number it can incorporate, unless more chips and associated circuitry are added, at extra expense.) In all, the parish's organ has 44 stops and 55 equivalent ranks.

Further, "the speaker systems for this organ are unusual," he noted. "The four main cabinets are experimental speakers, with woofers three inches larger in diameter than Allen's normal speakers, and cabinets almost 20 pounds heavier (and thus more difficult to install). Allen may switch to these, if they feel the results justify the cost—they are more expensive to build—and if they get enough purchasers who can appreciate the difference for

their routine larger organs; but All Saints' was the first to have a full set of them."

The speaker *installation* is also different from that elsewhere. It is usual for the dealer to hide the speakers in the walls, perhaps using whatever chambers have been prepared for a pipe organ, or to place them in the casework where a pipe organ used to be, behind phony display pipes. "This is the fastest, easiest, and least obtrusive way to install the speakers," Strippy noted. "This normally means that the speakers are all in one location, or at most separated on the different sides of a chancel or a rear gallery. They are always on a flat plane, often across the front wall of a church, as in Southern Baptist/Mormon Tabernacle style, and all the same distance from the people. They are usually stacked on top of each other, or racked beside each other on a shelf, and are separated from each other only as much as space requires."

The interest of Allen representatives was thus piqued when Strippy "separated the speakers from each other, scattering them widely about the church." The reason, Strippy contends, is that "speakers do not behave in the air the way loose pipes do, and sticking them in a chamber tends to make them muddy and diffuse.

"I put them on opposite sides of the church, in the ends of the transepts, as far apart as they could go. I also separated each pair in each division (the Great/Choir on the right, and the Swell pair on the left) by placing each pair, not side-by-side, but as far apart as the width of the transept permits. The Allen agents thought this might cut the *céléste* effect on the strings; actually, it enhances it, by giving the two speakers enough room in front and around them to build up sound waves, which are several feet long. This gives a vast spatial impression, and also lets me play antiphonal effects, bouncing from one side to the other, which is how the Italians and Spanish always built their cathedral organs. The pedal box is all the way on the back wall, as high up as we could put it, partly because its waves

Understanding Organ Terminology

Stops: The particular voices of an organ, such as the oboe (as part of the woodwind voices) or viola (as part of the strings).

Ranks: Within (or for) each stop on a regular pipe organ, there are ranks of pipes for each note on the keyboard to play that particular voice, i.e. there is usually one pipe for every key in every voice. (Some stops, such as mixtures and string *céléstes*, contain from two to eight ranks, so the number of ranks usually is larger than the number of stops in the classical organ.)

Swell: The upper keyboard division, generally used for solo work or accompaniment.

Great: The middle and primary keyboard division.

Choir: The lower keyboard division, generally used for accompaniment.

Pedal: The pedal division is normally used to play or add to the bass line.

Octave couplers: An organ function that augments the sound of a note played by repeating the same note an octave (or octaves) away.

are half the length of the church, and need lots of air space for their full formation. Most churches don't give their pedal pipes or speakers enough room to function properly. If they could see the sound waves, they'd realize how much room they need."

For Strippy, by the way, good acoustics start with getting rid of something most churchgoers want: "Carpet, next to acoustical ceiling tile (which is an abomination), is the biggest enemy of organ sound, which needs a hard floor such as wood or flagstone, to get the right effect," insists Strippy, who is lobbying for removal of carpeting in All Saints' nave aisle and sanctuary in the near future. "The great European churches have mosaic tile, terrazzo, stone or even concrete in the post-war models. This, along with the stone or wood ceiling vaulting, explains why [their organs] sound so good and [ours] so lousy. Great church music demands surface resonance and extended reverberation times."

It took some time to find the best locations for the speakers, using a "cricket" (one of those toys with a snapping spring which makes a clicking sound), which Strippy said "is the best way—along with a single hand-clap, but your hands get tired—to hear the acoustic nature of a building."



The result of this set-up is that the "the whole building becomes a gigantic mixing chamber for the speaker cabinets, and the sound waves converge at the head of the center aisle, which is the ideal location for microphone when recording the instrument," a process which is now underway.

A MIDI computer (which Strippy thinks is translating

Robert Moore Strippy

D. Litt., D. Mus., Mus. Doc., FRCO

At the age of three, he simply sat down at the church organ one Sunday afternoon and began to play. He was immediately made the pupil of Felix Fox, head of the piano department at the Boston Conservatory, and T. Tertius Noble, the former organist of York Minster, then nearing the end of his long career as organist of St. Thomas' Church in New York.

Two years later, he was playing Evensong services for the largest parish in Boston, on the largest organ in the city, as suborganist to his next teacher, the venerable Francis Snow. The same year (1939), he made his debut on the two largest organs in the world, at the Atlantic City Convention Hall and the Wanamaker Grand Court in Philadelphia. It was the beginning of what is now a 54-year career—possibly the longest among all living church and concert organists in the country.

Dr. Strippy also studied with (and was assistant to) C. Albert Scholin at Kingshighway Presbyterian Church in St. Louis;



Dr. Robert M. Strippy

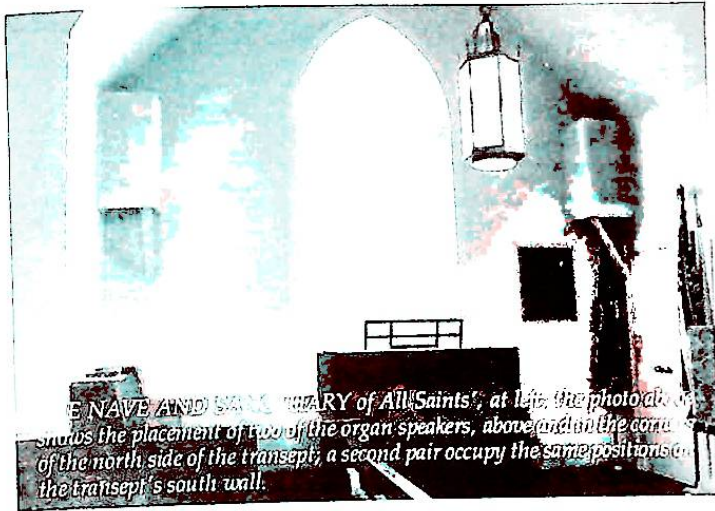
played recitals at age 13 on the Mormon Tabernacle organ in Salt Lake City; worked under Richard Purvis at Grace Cathedral in San Francisco; studied with William Thaanum at St. Andrew Cathedral in Honolulu, serving as assistant organist both there and at Central Union (Congregational) Church; and returned to Boston, to play both at Trinity and at Second Church. In his spare time he studied conducting with Arthur Fiedler, who sent him on to learn orchestration (and temperament) from Leopold Stokowski, and organ with John Herman Loud, the last living pupil of César Franck.

After the University of Pennsylvania and Harvard, Strippy earned doctorates in Paris in medieval history and in organ and composition. He was fortunate enough to have had, even in the declining (but undiminished) years, André Marchal for repertoire, Marcel Dupré as examiner in improvisation, and Maurice Duruflé for composition. He played all the celebrated organs in the city and nearby cathedrals, and served a year at St. Augustin at the organ constructed for Eugène Gigout.

He has played at almost every major Episcopal church in the country, and served as chairman of the diocesan music commission of Pennsylvania and Chicago and the Joint Commission on Church Music. He had by this time earned the Fellow of the Royal College of Organists and Archbishop's Diploma in Church Music degree and concertized in several of the leading English cathedrals. On this side of the water, he was concert organist first of Notre-Dame Montréal and then of St. Louis Cathedral in New Orleans.

Later, he was named organist at St. Paul's-by-the-Lake in Chicago, succeeding the venerable Albert J. Strohm, who had been organist there for 54 unbroken years. Recital tours across England and America have taken him to all three academies of the armed forces, to most of America's cathedrals, to their counterparts in London, Salisbury, Gloucester, Liverpool, Exeter, and Truro, and to Selby Abbey, Blenheim Palace, and St. George's Hall.

Dr. Strippy was one of the original leaders in the Continuum Anglican movement, helping to organize parishes in several states, and remains a prominent figure in the largest Continuum body, the Anglican Church in America, of which All Saints'



THE NAVE AND SANCTUARY of All Saints', at left, the photograph shows the placement of two of the organ speakers, above and on the corner of the north side of the transept; a second pair occupy the same positions on the transept's south wall.

"musical instrument digital interface") acquired for the organ provides substantial added benefits. "Allen Organs is the first, to my knowledge, to incorporate MIDI jacks and internal controls as standard on all models," he noted.

The computer, first, allows Strippy to "record anything I want—not the sound, as with a tape recorder, but the actual playing, including the stop changes and expression

"He is the single finest musician and musicologist in the entire Continuing Church Internationally," All Saints' member and Continuing Church veteran Fraser Barron said of Dr. Strippy when asked by FCC. "The value of this guy to the whole movement cannot possibly be exaggerated, yet too few Continuers know of or appreciate him... The great Anglican musical heritage threatens to go by the boards in the current Anglican realignment—both within the "official" Communion and the Continuing Church—and the only person I see doing anything against its loss to future generations of traditional Anglicans is Bob Strippy."

a part. He is currently writing the history of the movement in serial form for the ACA national newspaper, Ecclesia.

He moved to Charlottesville in 1987 from New Orleans, and was appointed organist of All Saints' after its church building was completed over a year later. At the time, the parish had (as many beginning parishes do) a very inferior organ. After three and a half years of relentless agitation, he was rewarded (and silenced) with the parish's magnificent new organ, a remarkable achievement for a parish scarcely a decade in existence, with a building only four years old. He plays two choral services there each Sunday, plus major holy days. Stored in his vast files are hundreds of hymn tunes, anthems, and service settings never fully written out, which he is now editing for publication.

Despite health problems of recent years, his schedule also continues to include lecture-recitals at universities and colleges here and abroad, and service as consultant to counterparts in other Anglican parishes who are working to preserve the best of our heritage of church music, not as museum pieces but in their traditional, organic setting as part of the living liturgy in its historic form.

boxes—on a 3.5 inch disk. This can be replayed—just like a player piano—by one of my choir members on Sundays when I am away so there is no worry about getting substitute organists! Unless you look behind the console, you cannot tell who or what is playing." It is, as the saying goes, just like being there—is it live or is it Memorex?—and Strippy says anyone with a similar Allen organ, with a MIDI interface, "can have me playing their organ, even if I'm a thousand miles away, by computer disk." In addition, the computer will print out musical scores of anything he might compose or play. "The possibilities for training pupils and even distant organists, and extending good organ music to places without trained organists, are endless, and something that All Saints' is considering." Strippy—concerned that the full complement of traditional Anglican hymns, service music and anthems be retained and properly played in (and despite) the current Anglican realignment—has been urged to produce recordings of such music for use by Continuing Anglican organists now and in the future.

Paying The Piper: \$835,000 Less

"Taking it all together," Strippy concluded, "All Saints' organ is unique, without the massive cost of building a totally custom organ from scratch (at a cost of several hundred thousand dollars)... If this were a pipe organ (which wouldn't even fit in this building at all) it would cost approximately \$875,000. (In this case that's almost three times what the building itself originally cost when erected in the late 1980s, which makes anything but a very small pipe organ beyond the capability of most Continuing Anglican parishes)."

So while All Saints' organ is presently in a category of its own, any modestly-sized parish building with reasonably good acoustics can have (particularly with Dr. Strippy's assistance) almost the same quality of organ music as that achieved in Charlottesville, within budget constraints. "What we have achieved is sonically revolutionary for small church in this country," Strippy said, "but it is not beyond the realm of possibility for others, should they care to do it right."

Allen agents, in fact, have sent prospective customers from most of Virginia and about ten other states, as well as some of its own key factory people, to hear Dr. Strippy play the new organ. The admiration is mutual: Allen's work is "impressive," said Strippy, and "anybody who doesn't know about the general technology of the organ as Allen builds it has not been keeping up with the industry." The Allen Organ Company is based in Macungie, Pennsylvania; All Saints' organ was installed by the local Allen dealer, Whitsel Music, Inc. of Harrisonburg, Virginia, assisted by a team of skilled carpenters drawn from parishioners, headed by Albemarle County Commonwealth's Attorney Jim Camblos, senior warden of the parish as well as an expert woodworker.

All Saints' organ was inaugurated in a packed dedicatory recital last May 16 (with, again, Allen agents joining area Anglicans in the audience), during which Dr. Strippy performed works by Purcell, Bach, Brahms, Mendelssohn, Handel, Campra, Guilmant, Johann Matheson, and Ralph Vaughan Williams, as well as one of his own compositions. ■

Focus

THE VERY REV. M. RICHARD HATFIELD, one of three traditional Episcopal clergymen in Kansas who left for Orthodoxy recently.



Salina Cathedral Clergy Resign After Episcopal Bishop's Censure

By Charlotte Hawtin

The dean and a canon of the Episcopal Church's cathedral in Salina, Kansas, have resigned and joined the Antiochian Orthodox Church, after being censured by their bishop for failing to attend a service at which diocesan clergy, including a woman priest, renewed their ordination vows.

The Very Rev. M. Richard Hatfield, 40, and the Rev. Canon Joseph M. Kimmitt, 31, both support historic holy order, a view still *officially* tolerated in the Episcopal Church (ECUSA). They believed that renewing their ordination vows together with a woman priest at the diocesan convention Eucharist would have compromised their convictions and "injected an element of confusion in the minds of those in their pastoral care" by implying that they accepted the validity of the woman's orders.

"One of the things I will not do, because it violates my theological convictions that women cannot be catholic priests, is to stand together in the presbyteral college, or in any sacramental expression," Dean Hatfield wrote in a letter to cathedral members. Under present—but now endangered—ECUSA conscience provisions, Hatfield said it was his understanding he was not required to do anything that contravenes his theological stance on women's ordination.

But Bishop John Ashby scolded Hatfield and Kimmitt for breaking diocesan "collegiality," though no such offense is cited in ECUSA canons, nor is there a demand or provision for the renewal of ordination vows, either theologically or in the 1979 prayer book.

Accusing them of repudiating their "relationship with the clergy of the diocese," Ashby (until a few years ago a traditionalist himself) told the two men in his letter of reprimand: "There are lines of discipline, order, propriety, and community inherent in the Catholic nature of the Church and her ministry beyond which I cannot go."

The Rev. Samuel Edwards, executive director of the traditionalist Episcopal Synod of America (ESA)—of which both Hatfield and Kimmitt were members—said Ashby's appeal to catholicity was highly ironical in view of the fact that the dean and canon uphold "the historic and still predominant position" of Catholic Christendom on women's orders. Edwards described Ashby's letter as "deplorable...The

real thing at issue here is whether the community demands a higher loyalty than the truth...Apparently, it is the bishop's view that when conflict between the two arises, it is permissible to have a differing view of the truth only long as one does not do anything about it..."

Ashby told one publication that the two men's absence was serious because diocesan clergy renew their vows, the laity their baptismal vows, every year during diocesan convention. He told another news source that his letter "a private expression of my feeling on the subject," and it "was not intended to be a test to determine whether [traditionalists] can live and work in this diocese—they and do."

"Try as he might to disguise the fact," countered Edwards, "what Bishop Ashby did was to penalize C Hatfield and Canon Kimmitt for holding and acting upon beliefs...which are...still lawful to hold and to act upon the Episcopal Church."

In light of Ashby's action, Edwards reasserted ESA's for ECUSA "to clarify its attitude and practices" concern orthodox clergy and laity. The ESA is proposing a resolution at this year's General Convention, designed to get a straight answer on whether or not traditionalists, especially traditional bishops, will still be tolerated in the church. Already there is a liberal move on to repeal existing conscience provisions relating to women's ordination.

"Unless the General Convention shows itself willing to institute enforceable sanctions on abuses of episcopal authority such as this," Edwards said, "it cannot be credibly claimed that any member of [ECUSA] who holds scriptural and traditional views on the nature of the ordained ministry is protected."

Planned Exit?

After Hatfield and Kimmitt resigned their Episcopal orders, they joined the Antiochian Orthodox Church, and Hatfield was ordained a priest in that denomination on January 6, only days after his resignation from the cathedral. Kimmitt is undertaking studies at Holy Trinity Orthodox Seminary in Brookline, Massachusetts. The pair have been joined in the Antiochian body by a retired priest of their former diocese, the Rev. Willis Neustrom. The conversions boost what has been a concerted effort by the Antiochians recently to attract disgruntled Episcopal traditionalists.

"It is quite clear that plans and arrangements for this

change to the Orthodox tradition had been in the works for a very long time, and that my reprimand caused nothing to happen that had not been intended for some time," Bishop Ashby wrote in a letter to his diocese after the resignations. "These things do not happen overnight."

"It was only in the works in the sense that I'm a traditional Anglican, and [thus among those who've] been shut out so long we've all considered our options and made contacts," Hatfield said.

The newly ordained Hatfield told *TCC* that he and Kimmitt decided to resign when Ashby refused to withdraw his censure. The alternative, he said, was to request an ecclesiastical trial, and they dismissed this for pastoral reasons: it would have been distressing for the cathedral congregation.

Christ Church Cathedral, however, has already lost congregants to Salina's new All Saints' Orthodox Church, founded by the departing traditionalists. Over 30 former members of the cathedral have been chrismated and 80 people are on the new parish's mailing list.

All Saints' follows the eastern rite, as opposed to the Antiochian Church's western rite, based on the 1928 **Book of Common Prayer**, and thus more geared to attract disaffected traditional Episcopalians. "We decided to adopt the eastern rite because there is an [Antiochian] eastern rite cathedral 90 miles away... Besides, we're Anglo-Catholics and have always been on the fringe of Anglicanism."

Currently, the new parish is negotiating to buy a former Air Force chapel near Salina Airport.

Sources for the foregoing in addition to interviews included *Episcopal News Service*, *The Living Church*, and an ESA release

Bishop Backs Away From Oversight Deal For ESA Parishes

Eight conservative rectors who thought they were working with the liberal bishop of Pennsylvania toward a regular system of alternative episcopal oversight for their parishes instead find their situation essentially unchanged.

Negotiations with Bishop Allen Bartlett for what would have been an unprecedented arrangement for traditionalists anywhere in the Episcopal Church (ECUSA) were begun by clergy representing the eight parishes—all affiliated with the Episcopal Synod of America (ESA)—after Bartlett's October ordination of an active homosexual (James B. Robertson) deepened divisions in the diocese. Traditionalists see serious doctrinal drift in the diocese, exhibited, notably, by its convention's repeated refusal to affirm Christ as the only Savior or biblical sexual morality.

The Rev. David Moyer, rector of Good Shepherd, Rosemont, and coordinator of the initiative, told *TCC* that during a "very positive" meeting with Bartlett last November, ESA clergy were led to believe the bishop "would seriously consider" their proposal that retired Bishop Donald Parsons (formerly of Quincy), another ESA adherent, be granted general oversight of the orthodox parishes, as Bartlett's deputy. The parishes include, in addition to Good Shepherd: All Saints', Wynnewood; St. John's, Huntingdon Valley; St. Clement's, and St. James the Less, both in Philadelphia; St. John's, Norristown; St. Luke's, Newtown; and Redemption, Southampton. The latter, an evangelical parish recently added to the group (formerly called the Seven Sisters), was moved to join the Synod by Bartlett's

ordination of the gay man, and by the chance to associate itself with Parson's ministry, reported *Foundations*.

The ESA rectors agreed to withdraw—in favor of the oversight proposal—a draft convention resolution asking tolerance and respect for traditionalists, and for the practice of permitting visiting bishops to confirm and celebrate the Eucharist in Pennsylvania parishes. (The idea is backed by a weak and infrequently applied General Convention resolution allowing an occasional alternate "episcopal visitor" for a parish at odds with its liberal diocesan bishop—if the latter agrees.) Up to now, Moyer said Bartlett generally has been allowing such visitations, on a case-by-case basis, as long as he retained his own right to continue coming to the parishes. Moyer conceded that Bartlett had been flexible in his visitations, usually complying if a parish wished him to limit his activities to preaching or leading Evening Prayer rather than celebrating and confirming. Because of a widening theological gap increasingly straining diocesan relationships, though, the Synod parishes were hopeful when it appeared Bartlett was receptive to the idea of granting them joint oversight under Parsons.

Later, the ESA group realized Bartlett had "misled us"



PLAINTIVE IN PENNSYLVANIA: The Rev. David Moyer, rector of Good Shepherd, Rosemont, and fellow traditional clergy in the area feel Bishop Bartlett misled them.

when he indicated in his diocesan convention address that his policy in this area would remain basically the same—a position Moyer said was hardened when a Synod publication prematurely reported that the oversight deal had been secured. The convention did agree to set up a committee to foster unity in the diocese, but requests from ESA clergy that its members include equal numbers of conservatives and liberals went unheeded. Only four of 15 committee members are conservatives, Moyer said.

Moyer said he thinks Bartlett will allow visitations by Parsons, but is taking it one parish, one visit, at a time, rather than corporately. (In addition, Bartlett gave permission for an early February confirmation visit by retired South Carolina Bishop FitzSimons Allison at a parish affiliated with the conservative Episcopalians United—Good Samaritan Paoli—which also opposed Bartlett's ordination of Robertson.) An already-scheduled confirmation visit by Parsons to Good Shepherd was still on for late January, when Moyer said he and Parsons would also meet again with Bartlett to pursue any possible improvements in the situation; another meeting between Bartlett and ESA clergy was slated February 2.

But these efforts will likely be "futile," said Moyer, who believes Bartlett's clear retreat from the oversight plan was due to pressure from his "handlers" and his own fear of relinquishing any of his power. The latter is partly understandable, Moyer said, but Bartlett "could solve problems in the diocese if he would be innovative in this way."

It has been "quite a blow" that the bishop "is not going to follow through with something we thought he would," Moyer said, and the general consensus now among the associated rectors is that "nothing can be done," and "we are going to cause ourselves and our parishes more strain if we keep hammering away at something that is not going to bear fruit."

Meanwhile, Moyer said there is reluctance to leave ECUSA, because of uncertainty about where to go, and fear that the new situation would be unstable. "We have a good strong congregation here, people who love the Lord and the catholic faith, and I just can't unsettle them" unless another course becomes obvious, and "that is not in my mind or heart yet...Until [it] is abundantly clear from the Lord as to what we're to do and how we are to realign, I'm not going anywhere," Moyer stated. He said that results of this year's General Convention may demand a change, though he doubted that ESA's envisioned "Province 10" for traditionalists within ECUSA would be a viable option, as current conditions militate against its implementation or its acceptance by the Episcopal hierarchy.

And Then There Were Four?

Episcopal Elections In Quincy, Fond du Lac, Signal Probable Change In Latter

By Charlotte Hawtin

With the announcement of new diocesan bishops elected January 8 in two of the five remaining Episcopal dioceses led by Episcopal Synod of America (ESA) bishops, it appears one will stay the traditionalist course and one probably will not.

The Rev. Keith Lynn Ackerman, rector of 650-member St. Mark's Church, Arlington, Texas, and an ESA adherent, was elected as the eighth bishop of Quincy, Illinois, to succeed Bishop Edward MacBurney.

In Fond du Lac, Wisconsin—where the Rev. Russell E. Jacobus of St. Matthias, Waukesha, (WI), was elected as diocese's seventh bishop—the standing committee received prior pledges from their four episcopal candidates that the national church position on the ordination of women would be upheld by them if elected. This means that, while Jacobus is a former ESA member and still regarded as an Anglo-Catholic, he will accept and perhaps ordain women priests in his diocese. Jacobus will succeed Bishop William Jensen, who retired January 12.

Whether either man gets to take any position on women's ordination as a prelate, though, depends first on whether a majority of diocesan standing committees and bishops in the rest of the Episcopal Church (ECUSA) grant consents to be consecrated. As the last traditionalist elected—Bishop Coadjutor Jack Iker of Fort Worth—was refused consecration by the wider church, some sources believe Ackerman, at least, may face opposition. Use of his support for historic holy order, even though his view is still deemed "legitimate" in ECUSA. It may help,



THE REV. KEITH LYNN ACKERMAN (left) of Texas, an ESA member, was elected the new diocesan bishop of Quincy, Illinois, while THE REV. RUSSELL E. JACOBUS of Wisconsin, a former ESA adherent, was chosen bishop of Fond du Lac in the same state.

said one observer, that Ackerman maintains good relations around the church generally despite his "minority" stance. Still, Quincy is allowing the full canonical six months for the confirmation process, meaning that Ackerman is not slated for consecration until June 29.

A graduate of Marymount College, Salina, Kansas, and Wisconsin's Nashotah House, Ackerman, 47, was Quincy's overwhelming choice, stepping out to a strong lead on the first ballot, and winning on the third, over four other candidates. Runner-up was the Very Rev. John Rodgers, director of the Stanway Institute for World Mission and Evangelism.

Before coming to St. Mark's, Bishop-elect Ackerman

Quincy Parish Hopes To Try Talks Again With New Bishop

In the wake of failed negotiations for the withdrawal of St. John's, Quincy, Illinois, from the Episcopal Church (ECUSA), the traditional parish has resolved to try to restart talks after the diocese's new bishop is consecrated.

In a resolution passed by the 235-communicant parish January 16, members reaffirmed their January, 1993, decision to "seek terms for a formal separation of the parish" from ECUSA. But, their statement said, since "it does not appear likely that such terms can be amicably negotiated during the episcopate of the current Bishop of Quincy"—traditionalist Edward MacBurney—and the parish "has no desire to pursue separation from [ECUSA] through hostile or civil channels" (e.g. court action), members agreed to "suspend the pursuit of such negotiations until the consecration of the eighth Bishop of Quincy provides an opportunity for renewed efforts to that end." As agreed by the parish last year, any separation proposal worked out would be presented to the parish, which would then vote on whether or not to depart ECUSA.

Elected as successor to MacBurney January 8 was the Rev. Keith Ackerman of Arlington, Texas, who, like MacBurney, is a member of the traditionalist Episcopal Synod of America. Ackerman's consecration date—if he is approved by a majority of ECUSA's diocesan standing committees and bishops—is set for June 29. St. John's hopes to restart talks after that.

Ackerman was unavailable for comment on the parish's

served as rector of St. Mary's, Charleroi, Pennsylvania. He also founded a church in Pennsylvania and became associate director of Reconciliation House—a counseling service for the unemployed. Before his 1974 ordination, Ackerman held a number of counseling positions, including as a therapist at a Wisconsin hospital. He is married with three children.

The only candidate opposed to women's ordination nominated to succeed Bishop Stevens in Fond du Lac was the Rev. Andrew L. Sloane, rector of Grace Church, Sheboygan, who was nominated from the floor. It took ten ballots to determine the new bishop. In early balloting the contest among the clergy was between Sloane and two of the diocese's four "official" candidates, the Very Rev. Dorsey F. Henderson, dean of the cathedral, and the Rev. William M. Johnston, rector of St. Thomas Church, Neenah, while the laity split evenly between all five candidates. Jacobus' strength with the laity held firm and grew in each round of balloting, and he began to garner serious clergy support in the sixth round. The final rounds presented a contest between Henderson, Jacobus and Sloane. Sloane's clerical and lay support evaporated in the eighth round and Jacobus topped Henderson in the tenth.

Another Nashotah graduate, Bishop-elect Jacobus, 49, was ordained deacon and priest in 1970, serving several churches in the Diocese of Milwaukee. He became rector of St. Matthias in 1980. He has served as a deputy to General Convention since 1982 and held several diocesan positions. He is married and has three children. Following consents, his consecration will take place in May or June.

Sources for the foregoing in addition to interviews included *The Living Church* and *The Fond du Lac Clarion*.

General Seminary Opens Housing To Homosexual Couples

The Episcopal Church's General Theological Seminary in New York has decided to open its housing to "committed" homosexual couples—though unmarried heterosexual couples are still banned from living together on campus.

While the Episcopal Church (ECUSA) has not yet officially sanctioned homosexual practice, the move is part of a *de facto* acceptance gaining ground in the church which some think might be formalized at this year's General Convention.

The new policy states that the seminary is "...willing to make apartments available to committed same-sex couples," the only caveat being that, in the case of clergy and of students preparing for ordination, written approval of their diocesan bishop is required. This, seminary officials believe, provides "shared responsibility" within the church.

According to an *Associated Press* story in the *The Washington Times*, Bishop Craig B. Anderson, the seminary's new president, said the policy approved in January by the board of trustees will help the church address the issue of homosexuality. Using wording similar to the General Convention's 1991 sexuality resolution, which affirmed traditional teaching but called for a second study, Anderson said:

"It does provide the seminary community with a realistic and open framework for living within the tension produced by the discontinuity between the teaching of the Episcopal Church and the experience of many of its members in the area of human sexuality," he said.

The new policy was prompted in part by a lesbian professor who filed a complaint with the New York City Commis-

plans.

"We will pursue the high road, to the point that that is possible" St. John's rector, the Rev. Garrett Clanton, told *TCC*.

Originally, MacBurney—sympathetic to the parish's unhappiness with ECUSA's advancing liberalism—agreed to the

At presstime, it was learned that Bishop MacBurney had inhibited Fr. Clanton after the Quincy standing committee decided the priest had "abandoned or intend[s] to abandon" the communion of the Episcopal Church (though the pertinent church canon does not speak to intent but simply of a clergyman who "has abandoned" ECUSA). The possibility of a departure was evident when the bishop agreed to negotiations with St. John's over a year ago, but Clanton and the parish were (at this writing) still officially in ECUSA. More in the next issue.

talks requested by nearly 80 percent of St. John's 1993 parish meeting. It was understood that St. John's members hoped to offer the diocese a substantial financial settlement in return for the ability to leave ECUSA with their church building.

But after one meeting between diocesan agents and parish representatives, the former ended the talks and declared that a minority of the parish (30-some regular and sometime attenders) that wanted to stay with ECUSA "constituted" St. John's Church and was therefore entitled to the building and some of the church funds.

Following strong negative reaction in the parish, attempts to resume talks failed, parish leaders say, when diocesan representatives, acting as the bishop's advisory group, again refused to discuss the property issue, and asserted there were now "two parishes"—the minority and majority of St. John's—which should work out a financial settlement (partially involving restricted endowments) for the larger group that was to be displaced. The resulting plan was to be submitted to the bishop's group for its final approval or rejection.



St. John's, Quincy

sion on Human Rights after being told that living with her partner in seminary housing violated school policy. The complaint had not been settled when the trustees approved the new policy.

In recent years, church teaching on sexuality also has been flouted with impunity by a handful of bishops who ordained active homosexuals or priests who "blessed" homosexual couples. More recently, some liberal Episcopal dioceses—including Rhode Island and Massachusetts—and others have begun to call for this year's General Convention to create liturgies for same-sex unions, and to remove "obstacles" to ordaining gays.

Sources for the foregoing also included *Episcopal News Service*

Brooklyn Episcopal Priest Deposed

The rector of one of the Episcopal Diocese of Long Island's largest churches has been deposed following trial by an ecclesiastical court, which found him guilty of sexual harassment, immorality, disobedience and violating his priestly vows.

The Rev. Heron Sam, rector of St. Mark's Church, Crown Heights, was absent when his sentence was pronounced December 16 by Bishop Orris Walker of Long Island, as he was otherwise engaged at the State Supreme Court in Brooklyn. Sam was indicted last May on charges of stealing more than \$50,000 in state funds earmarked for a school run by his parish, according to *New York Newsday*.

The school was the venue for his diocesan problems. A

ECUSA Scrambles To Correct 800 Number Mix-up

The Episcopal Church has sprung into action following the revelation (noted in the last issue) that the phone number listed in a church youth pamphlet for a toll-free AIDS crisis line now dials Manfinder 800, a gay phone sex line.

When the pamphlet was printed in 1989, the number was assigned to the AIDS help line, operated by the National Gay and Lesbian Task Force. The next year, without the church's knowledge, the number was disconnected and reassigned to the phone sex operation.

The snafu was reported nationally by the *Associated Press*, though national youth officer, the Rev. Sheryl Kujawa, said only a few complaints were received at church headquarters in New York, reports *Episcopal Life*. "Besides sending the information throughout the youth ministries network...we pulled it (the pamphlet) from [distribution by] Parish Services," Kujawa said. She said there were not many copies left and the number was blocked out on those copies remaining.

Kujawa said she has also filed a complaint with Sprint, which controls the 800 number. "Our hope is we can convince Sprint that this was an unfortunate reassignment" and use "moral suasion" to get the long distance company to pull the number.

The pamphlet in question was originally published as part of a resource packet called "Youth Ministry in the Age of AIDS," in response to a 1988 General Convention resolution. It was distributed to adults and dioceses, not to youth directly, Kujawa said.

prospective teacher charged that Sam had made improper advances toward her during a job interview for the school. She complained that he was intoxicated, made sexual comments and later came by her apartment. According to John Works, chief legal advisor for the diocese, Sam, upon arriving at the woman's apartment, "told her lewd jokes, grabbed her breast, invited her to go to Florida with him, attempted to kiss her, and...said to her, 'If you are nice to me, I can pretty much guarantee that you will get the job.'"

Sam, who is married with two children, denied the charges, claiming he was out of the country at the time the woman said the incident occurred.

"It is a sorrowful day for the Church of St. Mark," said one parishioner, "and considering the good side of what has been done for the church and the community, it will be deeply felt and regretted." Sam had been rector of the parish for over 20 years.

If convicted on the criminal charge of grand larceny, Sam faces five to 15 years in jail.

Connecticut Continuing Parish Gets Response From Vermont After Woman Consecrated There

The Episcopal Church's liberal innovations continue to create mission opportunities for traditional churches—as a Continuing Anglican parish in Connecticut found when it extended its outreach all the way to Vermont, home of ECUSA's first woman diocesan bishop.

After hearing about the consecration of Mary Adelia McLeod, members of Church of the Resurrection, Bridgeport, a parish of the Province of Christ the King (PCK), felt "there must be a number of people who are upset up there," and placed a couple of ads in some Vermont newspapers, encouraging traditional Episcopalians to call or write the Connecticut parish, reported *The Washington Times*.

According to the Rev. Rocco Florenza, Resurrection's rector, there has been a modest response to the effort—enough, he believes, to serve as a core group to build a Continuing congregation in Vermont, and supply it with a priest every Sunday; a wire service report on the initiative also has helped spread the word, he told *TCC*. Speaking affectionately of a state in which he has spent some time, Florenza said "I refuse to believe it is over" in Vermont; "there is a need for a traditional church" there. He said a similar outreach from the parish to disaffected Episcopalians and others in New Hampshire is also beginning to bear fruit.

The parish is being assisted in its mission efforts by someone on the scene in the New England area, where Florenza says Resurrection plans to continue its advertising program. One of the ads catches the eye with the statement: "Come unto me all ye who are heavy laden and I will give you rest." It continues: "The Traditional Episcopal Church lives on! Would you like it here in Vermont?", followed by a contact address and phone number.

Resurrection—an Episcopal-turned-PCK congregation previously known as Trinity-St. Michael's, Fairfield—has been growing despite the fact it was ejected from its parish building last year, when the Connecticut Supreme Court decided the facility was "held in trust for the benefit of the [Episcopal] Diocese of Connecticut and the national Protes-

tant Episcopal Church." Now meeting in a United Church of Christ building in Bridgeport, Resurrection has some 100 families, with attendance averaging around 70 each Sunday, and hopes to have a new building in the area within the next year or so. Florenza says the parish has an option to buy six acres in a good location in the Fairfield-Easton area, and an architect has begun preliminary work on a design for the new church.

A small group of ECUSA loyalists from the original parish which worshipped elsewhere for the last seven years has now returned to the Trinity-St. Michael's building. A recent report in *The Living Church* claimed the returning group has grown to 75, apparently easing earlier worries that, now that the Episcopal diocese had recovered the building, membership would not be large enough to maintain it. One enticement is that—though insistence upon conformity to the 1979 prayer book is strong throughout the rest of ECUSA—the loyalist group was allowed continued use of the 1928 prayer book, the liturgy employed during its "exile" from the Trinity-St. Michael's facility. All three Connecticut bishops last September "rededicated" Trinity-St. Michael's, where the Rev. Canon Samir Habiby is priest-in-charge.

The building's former occupants claim that attendance at Trinity-St. Michael's is more like 25 or 30 each Sunday, and that the loyalist group is already being pressured to adopt the 1979 prayer book.

More English Traditionalists Look To "Fire Exits" After News Of "Flying Bishops," Royal Convert

As the first ordinations of women priests in the Church of England loomed March 12 in Bristol, traditionalists were dismayed by word of who would be appointed as special bishops to attend their interests in the C of E, while Anglican movement to the Roman Catholic Church also gained ground with news of a royal convert.

The Sunday Telegraph said January 23 it had learned that Archdeacon John Gaisford of Macclesfield, 59, and Archdeacon John Richards of Exeter, 60, would be named by Downing Street as "flying bishops"—provincial episcopal visitors (PEV bishops) to parishes opposed to women priests, under the special Act of Synod passed last November. Both would serve as suffragans under one of the Archbishops (who initially nominated them): Gaisford as Bishop of (the revived northern historic see of) Beverley, and Richards of Ebbsfleet—described as a "sandbank" off the Kent coast—though it has "historical resonance," one source noted, as (purportedly) the place where Augustine landed in 597 A.D. **At presstime, it was learned that the appointment of Gaisford and Richards as PEV bishops had been confirmed.**

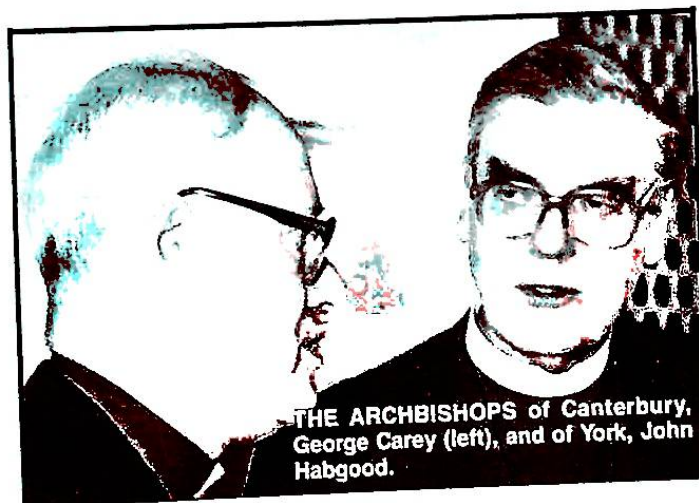
While both are respected orthodox clerics, likeminded Churchmen reacted with "anger and dismay" because neither is seen as a natural spokesman for the traditionalist constituency, and both are older than had been hoped, said the story. "Neither is a name which would spring to mind," said Stephen Parkinson, director of the leading traditionalist coalition, Forward in Faith. In addition, there was no word of a third PEV bishop envisioned in the Act of Synod. "The decision to nominate two relatively unknown figures and to limit their numbers to two rather than the expected three has

been interpreted by the Anglo-Catholic lobby as a calculated snub," said one press report.

More importantly, the candidates are thought unlikely to take a dynamic approach to the Act of Synod's provisions, in hopes of developing the more adequate and distinctive internal system for traditionalists sought by Forward leaders.

Both men are "sterling characters" but would not "set anything on fire," said the Rev. Geoffrey Kirk of Cost of Conscience, which is part of Forward. The two clerics have been loners in the movement, he added, and there is concern that they will not generate a following.

In response to a question from TCC, Kirk opined that sensible choices for PEV bishops (even for the liberal hierarchy) might have included two widely-mentioned candidates (among several), Forward Chairman, the Rev. John Broadhurst, and the Rev. Canon Christopher Colven, master of the Society of the Holy Cross, who would have particular appeal for Anglo-Catholics who would otherwise go to Rome. Traditionalists expected at least one of the three PEV bishop positions to go to a preferred candidate, said the *Telegraph*.



THE ARCHBISHOPS of Canterbury, George Carey (left), and of York, John Habgood.

Off With Their Heads?

That things were getting feverish as the Church of England anticipated its first women priests became clear in a January report that a lone cleric had made yet another attempt to stop the ordination of women—by getting the Archbishops of Canterbury and York convicted of treason, which can carry the death penalty.

The Independent reported that the Rev. Paul Williamson, priest in charge of St. George's, Hanworth, in west London, claims the ordination of women is nowhere permitted by the Bible, and therefore is prohibited to the Church of England. His complaint before the Feltham Magistrates' Court claims "the accused archbishops have entered into a course of conduct precisely aimed at destroying the constitution of the Church of England, which establishment is part of the constitution of the United Kingdom, and have published and promoted the same to the detriment of church and state. Therefore, the [archbishops] are by overt acts guilty of treason."

The arguments are similar, constitutional lawyers say, to the challenge unsuccessfully brought before the High Court late last year by the Church Society, so the case is not expected to go anywhere.

Confirmation of Gaisford and Richards as PEV bishops will "at least double" the numbers planning to leave the C of E, thought Archdeacon George Austin of York (seen as a potential PEV bishop until his surprisingly blunt remarks questioning Prince Charles's fitness to become king and supreme governor of the C of E in light of his marital situation).

Those "who had really hoped for generosity under the Act of Synod will feel badly let down" by word of the PEV appointees, said the aforementioned Canon Colven.

One Cost of Conscience cleric who discounted the Act of Synod from the start, predicting the appointment of "establishment-minded" PEV bishops ultimately detrimental to traditionalists, cynically remarked that orthodox Churchmen are to have "two stooges instead of three."

Bishop John Hughes of Kensington reacted by saying, "One wonders how realistic the commitment is to keeping people in the [C of E]."

"It encourages everybody to leave as soon as possible," said Kirk, noting there will be those who would opt for Orthodoxy or the Continuing Church as well as for Rome. "Everybody's been looking at the fire exits, and we all know where they are now."

Preparing For Impaired Communion

Yet Forward continues to make a strong internal stand on behalf of its majority constituency, recently issuing a draft statement on adjusted levels of communion within the C of E during the church's testing process for women priests, called the "reception" period. The statement points to the

element of doubt raised in a necessarily provisional situation about the sacramental ministrations of women priests, as well as by the act of ordaining them in contravention of the stance held by most of Christendom.

To avoid signaling acceptance of what is uncertain—the orders of women priests—Forward included with the statement a recommended code of practice for adherents remaining in the C of E. The code encourages those actions upholding the highest level of communion possible without compromising convictions, but also gives guidelines for intra-church contacts which will, in many cases, effect a conspicuous degree of separation between traditionalists and women priests or those parishes and clergy involved with or sanctioning them, even indirectly; e.g. the code advises against receiving communion from an assistant bishop to a prelate who has ordained women priests, or an orthodox clergyman substituting in any sacramental way for a male priest whose clerical assistant is female. The code of practice also recommends that regular giving to the church be made through the nearest parish which has sought alternate episcopal care, or "re-directed" through Forward in Faith.

Reaction to the statement was generally subdued, though the latter guideline drew particular criticism in a *Church of England Newspaper* editorial.

"We are saying in our statement [that] this is the way in which we can live within the established Church," said Forward's Fr. Broadhurst. The statement is to be reviewed at four conferences over the summer, followed by a national

In Response To Divisions, Eames Commission Gives "Behavior Guidelines"

Analysis

"It hasn't been a cozy week. There are those of us in favor, those from provinces which have doubts, even some who are opposed. It is a reflection of the problems we see on a global scale."

So Irish Anglican Primate Robert Eames summed up the final meeting of the Archbishop of Canterbury's Commission on Communion and Women in the Episcopate—the "Eames Commission"—in London last December, where it seems he and commission members found it still difficult to paper over the cracks of Anglican divisions on women's ordination.

The commission, which began work in 1988—on the eve of Barbara Harris' election as the Anglican Communion's first woman bishop—issued guidelines in 1990 aimed at maintaining the Communion's cohesion (*i.e.* limiting damage) in the face of women's ordination, particularly the advent of women bishops. Commission members endorsed mutual respect for differing views and such concepts as "reception," a process to test the validity of women's ordination by its level of acceptance or rejection among Anglicans. This in turn (in their view) demands that the church hold together (maintain *koinonia*, or communion) during the discernment period. In the meantime, commission members okayed provisions such as "episcopal visitors" for traditionalists in liberal dioceses, but rejected overlapping or "parallel" jurisdictions for them, though such entities already exist in the Communion for other reasons.

Traditionalists view the reception process, in practice, as stacked against historic Christianity, and linked with the false idea that truth arises out of community. "Truth is primarily inherent in the Word of God," said a paper submitted to the commission by the Episcopal Synod of America (ESA), thus "our fundamental obligation is fidelity to the Word of God." And reception's "provisional" character, says ESA, means sacramental ministrations of women clergy cannot be definitively deemed reliable and valid during the testing period.

For its final meeting, the Archbishop of Canterbury asked the group to review and assess developments since the commission's last report, and to suggest further pastoral guidelines to encourage "the greatest degree of communion" between and within provinces on the issue of both women bishops and priests. This time, the commission was



BISHOP MARK DYER of Bethlehem, Pennsylvania, an Eames Commission member, explained some of the commission's behavioral "guidelines," which seem to press harder for acceptance of women clergy and those who ordain them.



THE DUCHESS OF KENT, a popular royal, made international headlines when she left the C of E for the Roman Catholic Church. The Duchess regularly represents the Crown at the Wimbledon tennis championships, here embracing the 1993 women's runner-up, Jane Novotna. AP/Wide World Photos

meeting in September, when attendance is expected to be about 1,000, nearly a quarter of Forward's total constituency.

But with the liberal hierarchy seen to be sending signals it may not be serious about upholding "two integrities" on women priests in the C of E, Forward sources now hint at

confronted by a Communion with four women bishops: three suffragans—two in the U.S. and one soon-to-be in Canada—and one diocesan in New Zealand, Penelope Jamieson of Dunedin, who joined in the commission's deliberations as an advisor. Of the four advisors, Bishop Paul Richardson of Aipo Rongo, Papua New Guinea, was the sole representative of Anglicans opposed to women's ordination.

Commission members meeting in London, in addition to Eames, included Archbishop Peter Carnley of Perth (who performed the first unauthorized ordinations of women priests in Australia), Archbishop Joseph Adetiloye of Nigeria; the traditionalist Bishop of London, David Hope; Bishop Mark Dyer of Bethlehem, Pennsylvania; the Rev. Dr. Julia Gatta of the U.S. (apparently a replacement for a Canadian theologian originally on the panel, who relinquished his ministry in 1993 after complaints alleging sexual misconduct); and Dr. Mary Tanner of England, secretary of the Council for Christian Unity.

In addition to focusing again on receptionism and *koinonia*, the commission's answer this time to the Communion's difficulties seemed to be that those who disagree with women's ordination should simply agree more, on some sort of "canonical" basis.

Bishop Dyer said the group had confronted a hospitality issue with a "common sense" solution. "If a woman priest or bishop is designated by her province to visit a province where women are not ordained, we have guidelines on behavior. The person is to be received as someone ordained canonically, and as a representative of that province," he declared. "This seems to imply," said one observer, "that even a traditionalist province or diocese should offer the female visitor the courtesy of an altar if she

the possibility of more far-reaching measures, by which the officially appointed PEV bishops would be bypassed in favor of a group of retired English prelates reportedly prepared to assist traditional parishes and priests. More about this, as well as about the numbers of parishes and priests exercising their right to bar women priests, was likely to be made known when the women priests canon was enacted February 22.

English bishops seemed to respond with a warning during their January meeting, adding to indications in recent months that steps may be taken to end such longstanding practices as the clergy freehold, purportedly as part of needed changes in ministerial strategy. This, translated, would give bishops control over greater numbers of parishes and the clergy who serve them—and thus the power to erode traditional strongholds. According to *Church Times*, the bishops cited financial stringency caused by the Church Commissioners' losses and evangelistic concerns as pointing to a need for "flexible forms of ministry" which may involve "the creation of viable pastoral units larger than or different from existing parishes..."

Church Society Leader Resigns

Among the latest departures from Church of England ministry is that by the Rev. Dr. David Samuel, former director of the (Evangelical) Church Society—which mounted a forceful but unsuccessful legal challenge to women priests in the C of E late last year.

"I shall still be a presbyter in the Church of God. I am not

so requires, and that she has a right to participate in sacramental acts at which she is present." (*Episcopal News Service* also seemed to say that the commission had decided that any woman elected bishop according to "correct canonical procedures" in a province should be accepted by all within it as valid.)

Dyer also felt the group had ironed out the "unfortunate misunderstanding" that "if a male bishop should ordain a woman to become a bishop, his orders are invalid henceforth." Dyer claimed, rather that it is "the communion of the episcopate in the Church that validates him, not his individual episcopacy. As a bishop in the apostolic succession his sacramental validity never depends on himself."

A more complete set of guidelines from the commission's final meeting is expected soon.

It would appear that arguments in the position paper submitted by ESA to the commission had small if any effect. "We submitted it, not because we thought it would make much of a difference, but so that we could tell them, 'We told you so,'" said the Rev. Samuel Edwards, ESA executive director.

And despite pat answers, Eames representatives did note discomfiting change afoot. "White women are overtaking the church. There is some tension among black priests," the Very Rev Colin Jones, dean of Capetown and one of the advisors, told the group. "What is significant is the total commitment of the bishops to maintain collegiality." For his part, Archbishop Eames, in response to an Anglican exodus now picking up steam, discounted ideas that many will seek communion with Rome.

Sources for the foregoing also included *Anglican World* and *Church Times*

renouncing my orders. I have no quarrel at all with the formularies of the [English Church], and I wish to see them perpetuated, but as a result of this legislation they cannot be," Samuel told *Church Times*.

Samuel believes the change in law is against the clear teaching of scripture. "The supremacy of scripture has been set aside, so of course a crisis is developing in the Church. But God will bring good out of evil," he said.

What's next for Samuel? "We have to go step by step in conscience and see how the situation develops. I have made a personal statement at this juncture, but there are others contemplating such a statement," he noted.

Duchess of Kent Converts

The Canterbury-to-Rome movement, meanwhile, got a major boost when it was announced that the Duchess of Kent had been received into the Roman Catholic Church by Cardinal Basil Hume of Westminster.

The mid-January departure from the Church of England was said to be unrelated to issues such as women's ordination, but rather a change the Duchess had been considering for several years, though the timing of the move—about a month before the C of E women priests canon became effective—was not lost on observers.

The Duchess, 60, is the first member of the Royal Family to become a Catholic since the 17th century, noted *The Daily*

Telegraph. A spokesman for the Duchess said the Queen "was consulted before any final decision was taken...She accepted that it was a purely private matter." Although the Act of Settlement of 1700 bars royalty from marrying Catholics, the Duke of Kent's 18th place in the succession is not affected, as the Duchess was not a Catholic when he married her. The Duke remains an Anglican, reported *Church Times*.

Confirming that the Duchess had contemplated the move "literally for years," her spokesman noted the "respect and gratitude" the Duchess has "for the spiritual support the [C of E] has given her over the years."

Cardinal Hume also said personal conscience led to the conversion and stressed the "genuine affection" the Duchess retains for the English Church. "She has become a close friend of Westminster Cathedral over many years and I know she will be warmly welcomed."

In a joint statement, the Archbishops of Canterbury and York said they had known the move was imminent for some time and termed it "a personal decision of a devout Christian on a spiritual journey..." They maintained that relationships between the two churches have "become warmer and more cooperative."

Still, the Duchess's conversion at this particular time—as the C of E was about to initiate its "new order"—was duly noted; according to the *Telegraph*, she is known to be firmly opposed to women priests. Some observers believe her departure has badly shaken C of E leaders, who one English source said had been "trying to pretend that all is well, and that just a few odd clergy are 'popping'...But the example of someone so much respected and loved making her way to Westminster Cathedral will not have been lost on many waverers."

The Duchess's brother, Sir Marcus Worsley, was reported to have said that no other member of the family has similar intentions.

Following Behind

But among those who have recently said they will follow in the Duchess's footsteps are a London General Synod member who serves on the Forward in Faith council (Elizabeth Mills), two canons, and possibly a retired bishop (the former Bishop of Leicester, Richard Rutt).

Recent developments also spurred a major initiative from a group of five priests from the councils of Forward and the Society of the Holy Cross, who—acting on their own—invited clerical members of both bodies to sign a declaration indicating acceptance of Roman Catholic teaching and papal authority, and thus of the Roman option generally. The unilateral action, which left other Forward spokesmen trying to distance the organization from the move, seemed to be an unsettling indication, one cleric said, that communications in the traditionalist coalition are beginning to break down.

But the effort's promoters hoped to amass as many as 1,000 signatures to publish on the English Church's turning-point February day. Indications are that there may be at least several hundred from around the country, though the last available figures were modest, with local Roman authorities reporting contacts from around 160 Anglican priests.

The Canterbury-to-Rome movement is expected to at-



NEW BISHOPS FOR INTERNATIONAL COMMUNION: Recently-consecrated bishops within the Traditional Anglican Communion (TAC), the largest international fellowship of Continuing Anglican Churches, include the Rt. Rev. Dr. Denis Hodge (left), assistant bishop of the Anglican Catholic Church in Australia, and the Rt. Rev. Thomas Beckwith, new diocesan of the Anglican Church in America's Diocese of the Southwest. Born and educated in England, Hodge, 61, also a distinguished medical practitioner, is helping ACCA leader, Bishop Albert Haley, tend the church's nearly 30 parishes and centers and some 20 clergymen. A longtime diocesan leader, Beckwith, 54, has been rector of St. Thomas of Canterbury, Houston, since 1988, and was its priest-in-charge for the preceding four years. TAC Primate, the Most Rev. Louis Falk, served as chief consecrator for Beckwith, and Haley for Hodge, assisted by other TAC bishops in each case. Photos courtesy of *The Messenger*

Goodbye, Wise Men, So Long Star We're All Going To Heaven, Let's Take God's Car

By Charlotte Hawtin

It wouldn't have been Christmas in jolly old England without a unorthodox outburst from the Bishop of Durham, and being a right jolly old chap himself, he didn't let an eager public down.

Right before Christmas, Dr. David Jenkins unleashed another assault on the scriptures, venturing the notion that the account of the three wise men being led by a star to Bethlehem, and other parts of the Christmas story, were mythical. He had already dismissed the Virgin Birth in much the same way several years before.

This came on the heels of other comments by Jenkins rejecting both eternal damnation and the Second Coming. "Christ will not return," Jenkins said bluntly.

This time, with the bishop only months away from retirement, the reaction was jaded, to say the least. The



BISHOP DAVID JENKINS HAS STRUCK AGAIN, though probably for one of the last times as Bishop of Durham.

Archbishop of Canterbury was terribly sorry that the good bishop had reopened divisive issues in the run-up to Christmas with his musings, but also very glad that the Church of England was such a roomy place theologically.

"Liberty of thought and of interpretation has long been an accepted part of the Anglican tradition," said Dr. George Carey. And, he reminded that "the core of Dr. Jenkins' theology had always been and remains the incarnation of God in Jesus Christ."

Some pundits noted that the rest of his theology wouldn't line a nutshell. *Church Times* columnist Paul Handley quipped, "I was worried Dr. Jenkins had run out of articles of faith with which to disagree. Clever of the Church of England to have thought up 39 for him to work through."

While the press had a field day with Jenkins, Churchmen reacted with *ennui*, generally lamenting the fact that Jenkins' views were probably pretty close to the religious mainstream these days. The Rev. Tony Higton, rector of Hawkwell Parish, Essex, said Jenkins is perceived as "a buffoon," but also charged that English bishops had "failed very seriously in not disciplining him or least referring to his views for what they are: heresy." In *The Sun*, Anglican-turned-Roman Catholic William Oddie wrote that the battle for traditional beliefs in the C of E is irrevocably lost, one reason being that "only one of Jenkins' fellow bishops bothers to lead the troops into battle against him": former Bishop of London Graham Leonard, who now waits "on the beach, with his defeated regiment, to evacuate to the mainland"—the Roman Catholic Church.

A church spokesman saw it differently, telling the *Wall Street Journal* that Jenkins has "got religion into the papers again. He gets people talking about it. That's how people come to God."

Sources for the foregoing also included *The Daily Telegraph*

tract a significant number but not a majority of English traditionalists. The option is believed to have limited support among the laity, and some clergy who might otherwise defect hesitate in the face of conditions Roman officials placed on the move (such as reordination if one is accepted as Roman priest, and an uncertain future for married priests), which, despite several welcoming statements, remain essentially unchanged since issued a year ago. Probably larger numbers of clergy cannot contemplate becoming Roman Catholic as a matter of conscience, maintaining, for example, that they cannot leave a body they complain has changed or added to its doctrine for another which has done likewise.

***A SUPPORT GROUP SET UP BY WOMEN INVOLVED WITH ROMAN CATHOLIC PRIESTS IN BRITAIN IS PRESSING FOR RECOGNITION FROM THE CATHOLIC HIERARCHY.** Founders of the group, called Seven Eleven (with no relation the American convenience store chain), claim to be among perhaps hundreds of women having, or who have had, close, secret relationships with Catholic priests. They say their existence is being ignored or denied by church leaders, with whom they want a more open debate on issues such relationships raise, like better financial provision for women who have children by priests. "We're tired of being blamed for these relationships when it's often the priests who make the first moves," said one group member quoted in *Catholic Herald*. Seven Eleven is

the second group for priests' girlfriends in Britain, and similar organizations exist in the U.S., Germany, France and Holland.

****"RAVES IN THE NAVE": THE C OF E IS ABOUT TO ACQUIRE ITS FIRST "POLITICALLY CORRECT" CATHEDRAL,** with the announcement of radical changes to Leicester Cathedral by its bishop, Dr. Tom Butler. After concluding that the cathedral "has grown used to worship and music which does not distinguish it," Butler, strongly unsympathetic to traditionalists, is planning changes which "will delight Anglican liberals," said *The Daily Telegraph*, including a redesigned layout, a program of liturgical and musical workshops, and "relaxed and experimental music." According to church commentators, cathedrals are now in the vanguard of change in the Church of England. Deans and chapters are increasingly enthusiastic about "raves in the nave," which use "psychedelic lighting effects" to attract young Christians, said the article. The Leicester announcement follows an uproar over a service at Manchester Cathedral, at which the portrait of a crucified female "Christa" was paraded up and down the aisles and God was referred to as "she." Bishop Christopher Mayfield of Manchester, who was at the service, described it as helpful and moving, but diocesan sources say the cathedral chapter is "hideously embarrassed" by the furor.

Sources for the foregoing, in addition to those cited in the story, included *Anglican Journal*

ANGLICAN WORLD BRIEFS:

***A RECENTLY-RELEASED REPORT RECOMMENDS THAT THE ENGLISH GENERAL SYNOD LEAD THE WAY IN DENATIONALIZING** and reducing its bureaucracy. "The Consultant's Report on the Church of England" suggests benefits to disestablishment include freeing the monarch to marry Roman Catholics, making royal divorce easier and allowing the church a better chance in a highly competitive religious market. The group does not advocate dis-endowing the church, however. - *Church Times*

***THE SENSATIONAL MURDER OF AN ANGLICAN PRIEST IN MONTREAL HAS PROVOKED HIS BISHOP TO LASH OUT AGAINST HOMOPHOBIA.** The Rev. Warren Eling was found in a semi-nude state and bound to a bed, dead from strangulation. "I cannot confirm [his] orientation," Bishop Andrew Hutchinson of Montreal said, but "if this crime is in some way related to sexual orientation we are doubly outraged." Some 900 mourners at the funeral were urged to demand that the Quebec Human Rights Commission do something about gay-bashing. - *Anglican Journal/Episcopal Life*

***THE DIOCESE OF SYDNEY HAS LAUNCHED A THREE-PRONGED ATTACK** on a New South Wales government bill to prevent gay vilification. Bishop Peter Chiswell of Armidale said the bill singles out only one minority to benefit, threatens freedom of speech and misunderstands the value of law to redress societal wrongs. The diocese sought exemption for religious instruction should the law pass. - *Anglican Journal*

***THE ANGLICAN CHURCH OF AUSTRALIA'S 100TH WOMAN PRIEST HAS BEEN ORDAINED.** The Rev. Diane Heath, a former Movement for the Ordination of Women (MOW) leader from Melbourne, was ordained late last year. On the same day, MOW issued survey findings showing that there was "a high degree of affirmation of women clergy, especially from parishioners" in the Australian Church, but also "a significant level of rudeness and hostility, mainly from male clergy." Despite this, a recent media report noted that "the predicted defections of Anglican [male] clergy have not taken place." - *Church Times*

***SENIOR EVANGELICALS IN ENGLAND ARE CONCERNED ABOUT PROPOSALS BY THE UPSTART GROUP, REFORM.** The new Evangelical organization favors concentration of resources on successful churches instead of the diocese, and withholding money from the "central bureaucracy." Some of their elders in the Senior (over 40) Evangelical Anglican Clergy Conference feel Reform's ecclesiology is congregationalist. - *Church Times*

***FACING A LOSS OF FUNDING FROM THE ANGLICAN CONSULTATIVE COUNCIL, THE ANGLICAN CENTER IN ROME** has launched an appeal for future funding throughout the Anglican Communion. The Center was opened following Vatican II in 1966, to provide hospitality to Anglicans and information about the Roman Catholic Church. - *Episcopal News Service*

***THE ARCHBISHOP OF CANTERBURY HAS BEEN MOVING TO CALL INTERNATIONAL ATTENTION TO THE PLIGHT OF SUDANESE CHRISTIANS SINCE A RECENT VISIT THERE.** Beleaguered Christians in southern Sudan are "begging for peace, for the right to live their own land without fear, and practice their own faith

Most Canadians Anglicans Prefer BAS, Church Study Claims

Findings of a recent church survey assert that the controversial **Book of Alternative Services (BAS)** has out-paced the traditional 1962 **Book of Common Prayer (BCP)** in most Canadian Anglican parishes, both in frequency of use and in preference, though most parishes still use both books.

Survey respondents, however, don't seem to be parishes themselves, but rather 1,800 members of "identifiable Anglican groups such as diocesan councils, lay officiants, youth, presidents of Anglican Church women and women on national committees," according to *Anglican Journal*.

The survey was undertaken by a market research firm at the request of the BAS Evaluation Commission, established by the Anglican Church of Canada's General Synod in 1989, which has been meeting under the chairmanship of the Bishop Eric Bays of Qu'Appelle (southern Saskatchewan) since January, 1991. Its brief was to "provide information that will help [the] Synod make decisions about the development of liturgical practice in the church," according to *Episcopal News Service*.

According to the survey, most parishes use the BAS in preference to the BCP, though most parishes still use both books, and at least half the respondents think that duality should continue.

According to *Anglican Journal*, almost 95 percent of respondents said the BAS was used regularly in their parishes. About 80 percent said the BCP was used either regularly or irregularly. More than 70 percent of people who said the BAS was used most in their parishes were satisfied with this practice. Only six percent of Anglican parishes do not regularly use the BAS, compared to 22 percent who make no regular use of the BCP.

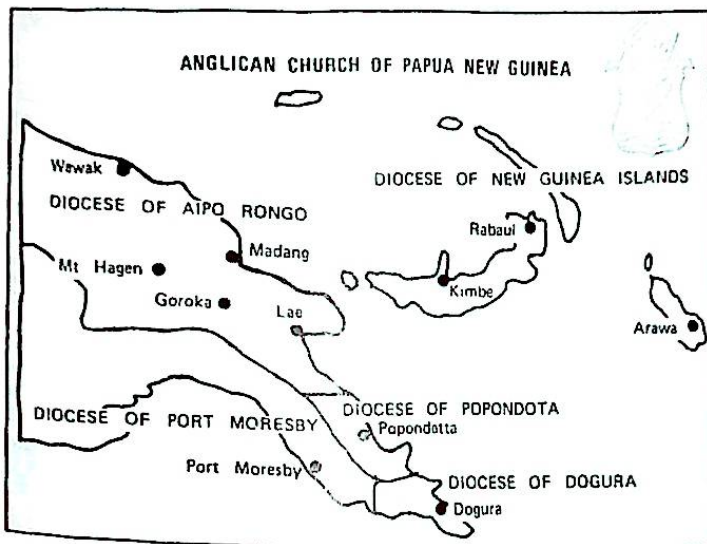
Meanwhile—in an apparent sign of things to come—*Church Times* reports that a BAS Commission subgroup's interim report finds both prayer books "theologically rather monochrome," and suggests that, whatever direction Canadian Anglicanism takes in future liturgical revision, the church "will need to decide whether and how liturgical texts" should provide "for variety of theological conscience. One very important example of this question is the considerable pressure for the production of liturgical texts adequately dealing with feminist theological convictions."

Papua New Guinea Anglicans Deny Move To RC Church

Though they are moving into a closer relationship with the Roman Catholic Church, reports that Anglicans in Papua New Guinea would decamp *en masse* for that church because of opposition to women priests have been denied by a bishop of the Anglo-Catholic province.

Bishop Paul Richardson of Aipo Rongo was a participant in the reconvened "Eames Commission" on women in the episcopate, and addressed the question following the commission's final meeting last December in London.

"Before the 1988 Lambeth Conference, we began discussions with the Roman Catholics about closer communion, and these negotiations continue," Richardson said. The move is "not linked to the ordination of women," he con-



THE ANGLICAN PROVINCE OF PAPUA NEW GUINEA is situated in the Pacific Ocean, just north of eastern Australia.

tended, but rather is an "ecumenical initiative," recognizing that "the Catholic Church is a universal body." It is also a practical step, he added, in a small country where travel and communication are difficult, where the two churches work together closely and where the Anglican Church is itself very small (200,000—3.9 percent of the population). "Every level of communion possible is to be taken advantage of without breaking any canons or rules of the church," Richardson said. "We have always made it clear that [we do not want] to leave the Anglican Communion."

Cardinal Edward Cassidy, president of the Pontifical Council for Christian Unity, suggested on a visit to Papua New Guinea last year that the province might look at the relationship of the (Old Catholic) Polish National Catholic Church to Rome. Last year the two churches reached an agreement allowing a level of intercommunion.

Sources: *Church Times*, *Ecumenical Press Service*

Women's Ordination Troubles Old Catholics Internally And In Anglican Relations

A recent, gently-worded press release indicates the Old Catholic Union of Utrecht continues to have difficulty with internal pressure for the ordination of women in some of its regional churches, and in its relations with Anglicanism over the same issue.

The Old Catholic family of churches consists of national churches which separated from Rome at various times, most prominently through the Union of Utrecht in the late 19th century, which protested against the teachings of the First Vatican Council regarding the infallibility and authority of the Pope. (The Union's clerical orders are still recognized by Rome, however.)

In much the same way the trend began in the Anglican Communion, a few of the Union's member churches are pressing for women's ordination, and, according to Old Catholic sources, three have already ordained one or more women deacons: Switzerland, Austria, and Germany; the latter's synod also has said it wants to ordain women priests. A majority of Old Catholics in Holland reportedly favor women deacons (and also priests, ap-

Continued next page, right column

alongside their Muslim brothers and sisters." A last-minute attempt by the Islamic government in Khartoum to restrict his visit meant that Carey was not able to visit Christians in the north. - *Episcopal News Service*

***BRITAIN'S ANGLICAN CHURCHES MOVED CLOSER TO COMMUNION WITH 12 LUTHERAN CHURCHES** in northern Europe following the recent launch of "Together in Mission and Ministry." The result of conversations between British and Irish Anglicans and representatives of the Nordic and Baltic Lutheran Churches, the document's foreword quotes the co-chairmen of the discussions, urging moves toward visible unity, as saying that "We found that we had similar histories and faced similar challenges in contemporary society, and that there were no essential differences between us in the fields of faith, sacramental life or ministry." The Porvoo Declaration contained in the document will come into operation between as many Anglican and Lutheran Churches as approve it. Church of England bishops will consider it sometime this year. - *Church Times*

***THE SOCIETY FOR THE CONSERVATION OF ANGLICAN MUSIC HAS ANNOUNCED ITS 1994 CHORAL GRANTS**, with \$1,400 each going to the choirs of Church of the Advent, Boston; St. Paul's Cathedral, Akron; the Cathedral of All Saints, Albany; St. David's Cathedral, Dyfed, Wales; and The Abbey School, Tewkesbury, Gloucestershire, England. Based in Washington, D.C., with members in the U.S. and Canada, the Society was founded in 1989 to foster interest in the Anglican musical tradition and the solicitation of funds to support those choirs throughout the world which have upheld that tradition with demonstrated proficiency. - *Society Release*

ANGLICAN USA BRIEFS:

***CONFIRMATION THAT MORE STAFF CUTS ARE LIKELY AT THE EPISCOPAL CHURCH CENTER** in New York came in a December 21 letter to "815" workers from Presiding Bishop Edmond Browning, in which he mentioned the possibility of "involuntary terminations" and of encouraging some staff members to take early retirement. The proposed action follows news that the national church faces a projected budget shortfall of 17 percent for 1994, which could swell to more than \$4 million for 1995. If layoffs become necessary, it would be the second major cutback at the church center in recent years. - *The Living Church*

***WOMEN PRIESTS HAVE HAD MIXED RECEPTION IN LATIN AMERICAN AND CARIBBEAN DIOCESES OF THE EPISCOPAL CHURCH (ECUSA).** Four dioceses in ECUSA's Province IX have ordained women priests: Panama, Central Ecuador, Litoral (Ecuador), and the Dominican Republic. Puerto Rico, an extra-provincial diocese to Province IX, has also ordained women. The dioceses of Colombia, Honduras and Mexico have licensed, but not ordained women, to the priesthood. Colombia and Cuba have women deacons. Though a few jurisdictions have women seminarians, there are no women priests in the dioceses of Venezuela and Costa Rica, in the Virgin Islands and Haiti, (which are part of Province II), or in the dioceses of Nicaragua, El Salvador, Northern Mexico, Western Mexico, Cuernavaca and Southeastern Mexico. - *Anglican Journal*

***A BISHOP AND HIS DIOCESE ARE NOT VICARIOUSLY LIABLE FOR SEXUAL MISCONDUCT OF A PRIEST.** So

said the Colorado Supreme Court in a ruling which let former Colorado Episcopal Bishop William Frey and the diocese off the hook for part of the \$1.2 million in damages previously awarded to a woman who claimed seduction by a Colorado priest. While the court reduced damages by \$488,400, it left the rest intact, finding that when the woman came to the bishop, he failed to give her proper help. - *The Living Church*

***THE RECTOR AND WARDENS OF A TRADITIONAL PARISH IN BOSTON HAVE BEEN CHARGED WITH MISUSING INCOME FROM A 1902 BEQUEST INTENDED FOR "NEEDY AND INDIGENT PERSONS" connected with the parish.** Massachusetts' attorney general claims the 118-year-old All Saints, Ashmont, has drawn on the fund instead for choir lessons, travel, and tuition at a private school for the daughter of the rector, the Rev. Richard Bradford. The charges follow another inquiry into the parish's use of a bequest in 1992, which was resolved when the rector and wardens agreed to restore the funds to the bequest account. In both cases, parishioners, divided over actions by the parish leadership, were the first to raise questions about handling of the bequests. Last November, church leaders filed suit to prevent the attorney general from looking into the latest case, claiming that he is barred from doing so by the constitutional separation of church and state. However, they claim that all disbursements, including the tuition for the rector's daughter, were within the provisions of the will of George William Boyd, who died in 1902. His original \$70,000 bequest is now worth about \$500,000. - *The Boston Globe*

OF GENERAL INTEREST:

***U.S. ROMAN CATHOLIC AND JEWISH LEADERS ARE HAILING THE ACCORD SIGNED IN JERUSALEM,** under which Israel and the Vatican agreed to a process that will lead to full diplomatic relations. In a joint statement, the National Conference of Catholic Bishops and the Synagogue Council of America, which represents Reform, Conservative and Orthodox Jews, declared the agreement "a revolution" in the previously-often-bitter relations between the church and Jews. The accord is seen as helpful to progress toward a Middle East peace. Israel's U.S. Ambassador Itamar Rabinovich said that by normalizing relations with Israel, the Vatican helps convey the message that a "sovereign Jewish state in the Middle East is a normal state of affairs." The 15-point agreement contains guarantees of freedom of worship and the church's right to run its schools, hospitals and other agencies in the Holy Land. It also binds both sides to oppose various forms of intolerance, including racism and antisemitism. It is expected to lead to a pilgrimage to the Holy Land by Pope John Paul II, the first papal visit in 30 years. - *The Washington Post/The Washington Times*

***OVER 100 MINISTERS OF THE (PRESBYTERIAN) CHURCH OF SCOTLAND** have called critical attention to what they say are the church moderator's skeptical views on the Virgin Birth. They signed a letter on the matter, which has since been published, after the moderator, the Rt. Rev. Dr. James Weatherhead, said from the pulpit of St. Giles' Cathedral in Edinburgh that questions about the Virgin Birth began in the Bible itself, and that it was perhaps best thought of as a symbol indicating that Jesus was fully divine and fully human. - *Church Times*



Fr. Louis Tarsitano and his Marvel Comics alter-ego.



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ART IMITATES LIFE? Anglican Church in America priest, the Rev. Louis Tarsitano, tends to make an impression—indelible enough, it seems, that he became the (unwitting) inspiration for a certain parishioner, a professional comic book artist, to create an Anglican priest-hero for a recent eight-part Marvel Comic Book series. According to *Ecclesia*, the character—called Father Louis Tarsitano—designed by Steve Lightle of Tarsitano's former parish of St. John's, Kansas City, intervenes between super-human anti-heroes and otherworldly villains in the serialized adventures of Marvel's *Ghost Rider*, whom Lightle describes as "basically a biker with a flaming skull [for a head]." Unlike the image of priests frequently conveyed by the media, Tarsitano turns out to be a man of conviction and strength, and an agent of a God of genuine power—proving, said his human counterpart, that "not everybody who's a Christian is a weenie." A true character himself, Fr. Tarsitano, now rector of St. George's, Columbus, Georgia, thought Lightle's comic book translation of him was "a really intricate and classy practical joke."

OLD CATHOLICS Continued from previous page

parently), though none have been ordained there yet. Most other parts of the perhaps 250,000-member Union remain generally opposed, including (mainly) the Polish National Catholic Church (PNCC) in the U.S. and Canada (some 50,000-60,000 members), and Old Catholics (about 60,000) in Poland itself.

Regional pressure for women clergy is countered with—and at this point still dominated by—a desire by almost all concerned to avoid a fracture in the Union of Utrecht. PNCC Prime Bishop, the Most Rev. John Swantek, told TCC he felt that maintaining unity is "major concern of 99 percent" of the Union's some 20 bishops (including two retired prelates), who together compose the International Bishop's Conference (IBC). Even those churches pushing for women priests share the "grave concern" about holding the Union together, Swantek noted. Adverse effects of the innovation in the Anglican Communion—about which Swantek expressed sadness—also had been noted to some extent, he indicated.

But the recent release indicates Old Catholic bishops are nevertheless feeling some mounting heat on the ordination issue, and wonder if and how long theirs can remain a Union.

The release confirmed that the ordination of women has become "a central topic" of every recent meeting of the IBC, including its gathering August 29-September 3 in Scranton, Pennsylvania. This meeting "was held subsequent to the International Old Catholic Theological Conference, which had dealt with the ecclesiology of the Union of Utrecht.

"This topic naturally is important for the sessions of the bishops, because the relationship between the autonomy of the individual local church and the joint responsibility of the Union of Utrecht is the issue behind many problems of the IBC," the release explained. "Each decision by the bishops puts the ecclesiological concept of the Union of Utrecht to the test."

While women's ordination "is one of the central matters of discussion in some countries" in the Union, "it hardly features in others," the release went on. "The vastly divergent opinions and...different developments in the individual member churches render it extremely difficult to find a solution in shared responsibility."

Revealing the impacted tension in the Union over the women's issue, the release said: "A decision could not be expected because the bishops continue to look for the way the Union of Utrecht can go without the threat of a schism or the loss of closeness to its catholic sister churches." Yet: "The IBC is not only aware that this problem is a burning issue in some dioceses, but also that it will not be easy for the [Union] to withstand these burdens for a longer period."

Nor is there any let-up in sight on the matter, as Swantek noted that women's issues will figure prominently in a quadrennial meeting of several hundred Old Catholic laypeople, bishops and ecumenical guests slated for Holland this August.

Swantek said he empathized with the stress felt by bishops of (particularly the German and Swiss) churches which favor women's ordination—which he also is concerned could possibly lead to unilateral action to ordain women priests in some part of the Union at some point.

One PNCC priest told TCC he feared the Union "is going to split up" and parts of it would be "reabsorbed by Rome."

Anglican Relations

While Utrecht is formally in communion with "official" Anglicanism, the PNCC demurred in part from that relationship in 1978, when its synod voted to break communion with the U.S. Episcopal Church and the Anglican Church of Canada over the decision of both to ordain women priests. Swantek said he felt "bound by that decision" unless and until PNCC's synod decides otherwise. But women's ordination is troubling Utrecht in its Anglican relations as well as internally.

In its recent meeting, the IBC "took note" of the Church of England's decision to ordain women priests, the release said. "It was clearly maintained that the Old Catholic churches must reach their decisions in their own, yet joint, responsibility." Notably, the Old Catholic bishops indicated that interchangeability of ministers between the two communions is restricted when it comes to female Anglican clergy: "Although full communion has existed between the two churches since 1931, ordained women cannot be admitted to officiate."

An appended statement on ecumenical relations states that: "As to the ordination of women in some Anglican provinces, the IBC declared that it could not agree to it and that the issue should be dealt with in talks between all Churches maintaining the faith and ministry of the Ancient Church. As the urgency of the issue has increased since these declarations in 1978 both in many churches of the Union of Utrecht and outside this Union, we regard the discussion about the ensuing fundamental theological questions, wished for by the IBC then, even more necessary and admitting no delay today."

Indicating the Union's relationship with Anglicanism remains tough it is stressed the document said: "The relationship of the IBC to the Anglican Churches has been determined by the principle that it must not only be asked whether there is enough agreement for the establishment and maintenance of full communion, but also whether the differences really necessitate a separation. In fact the IBC has given a negative answer to this last question by maintaining full communion in spite of all difficulties..."

"VALUES-ADDED" SEX EDUCATION IS THE LATEST THING IN BRITAIN, where school authorities have shifted the course out of the science curriculum to be a separate topic. "Moral values lie at the heart of education," said Education Secretary John Patten, and "no school should be a value-free zone." - *The Washington Times*

"THE VATICAN HAS REJECTED A PLEA BY CANADIAN BISHOPS FOR MARRIED PRIESTS UNDER CERTAIN CIRCUMSTANCES. Several months ago, Roman Catholic bishops from Atlantic Canada petitioned Rome to permit married clergy on the grounds that the public would accept it and it would stem the declining number of clergy. Earlier, bishops from western Canada asked the Vatican to consider married priests for remote congregations in the North, arguing that in those cultures a man is not considered a leader unless he is married and has raised children. - *Anglican Journal*

"THE U.S. SENATE HAS VOTED UNANIMOUSLY TO WITHHOLD \$119 MILLION OF ANNUAL UNITED NATIONS FUNDING from the U.S. to protest the official consultant status granted by the UN Economic and Social Council to the International Lesbian and Gay Association.

The decision is not in itself a major LGBT but that the Association... organizations under its... North American Man-Boy Love As... ILGA... age of consent and... social... *The Washington Times*

"THE VATICAN HAS REJECTED A PLEA BY CANADIAN BISHOPS FOR MARRIED PRIESTS UNDER CERTAIN CIRCUMSTANCES." Religion News... the... topped by... Cardinal Joseph... Colorado, the... and the... the... - *The*

"THE U.S. SENATE HAS VOTED UNANIMOUSLY TO WITHHOLD \$119 MILLION OF ANNUAL UNITED NATIONS FUNDING" U.S. Roman Catholic... English translation

of the prayers used in Sunday morning church services and an independently produced translation of the Psalms. The former is to be examined further for possible doctrinal deviations; the latter, said by some to be "ideologically driven" by feminists and other non-traditional Catholics, will be subject to approval by postal ballot. - *Ecumenical Press Service*

***IN A THREE-TO-ONE VOTE, THE NEW YORK SUPREME COURT HAS STRUCK DOWN A LIBERAL CONDOM DISTRIBUTION POLICY** employed in New York City schools, on the grounds that it "violates the civil rights...of the parents and guardians under the substantive due process clauses of the Fourteenth Amendment of the U.S. constitution." Liberal supporters fear national ramifications from the decision which may put a chill on the condom free-for-all in public schools. - *The Washington Times*

***AND, DESPITE DANCING CONDOMS ON YOUR TV SCREENS, COURTESY OF THE FEDERAL GOVERNMENT, ABSTINENCE HAS BECOME FRONT-PAGE NEWS** for major city dailies like *The Washington Post* and *The New York Times*, which have recently highlighted a popular and effective chastity program in San Diego public schools. The reports also noted "say no to sex" plugs on top teen TV programs like *Beverly Hills 90210*. State governments have gotten into the act with billboards, such as those across Maryland declaring "Virgin—teach your children it's not a dirty word" in big, red letters. "The pendulum is finally swinging back," said Jacqueline Jackson, director of education at the San Diego Urban League. "It's been on the other side for so long, and led to the destruction of so many young people." What has really surprised many experts is how successful the abstinence approach can be. In fact, reports the *Times*, "the model for the California program, devised at Grady Memorial Hospital in Atlanta, showed impressive results nearly a decade ago but drew hardly a ripple of interest from elsewhere in the nation."

***ENCOURAGING THE TREND ARE RELIGIOUS GROUPS WHO HAVE STEPPED UP THEIR EFFORTS TO TEACH YOUNG PEOPLE THE IMPORTANCE OF CHASTITY.** A highly successful program developed by the Southern Baptist Convention, called "True Love Waits," with a pledge card campaign similar to those issued by Students Against Drunk Driving, has recently been adopted by the Roman Catholic Church. The National Federation for Catholic Youth Ministry has distributed a modified chastity pledge card program to 180 dioceses for use in schools. The Assemblies of God, Pentecostal Church of God, the Fellowship of Christian Athletes and Campus Crusade for Christ have also signed on to the chastity program. A full page ad from Focus on the Family in *USA Today*, titled "In defense of a little virginity," has resulted in a flood of requests to run the ad in local city newspapers. So far the ad has run in 100 U.S. and 237 Canadian papers, seven foreign countries and 31 school newspapers. The ad presents chastity from scientific and medical perspectives. - *The New York Times/The Washington Post/The Washington Times/Christian News/Beacon*

***THE MISSISSIPPI HOUSE HAS APPROVED A BILL TO ALLOW STUDENT-INITIATED PRAYER IN PUBLIC SCHOOLS.** The action comes two months after a Jackson high school principal was suspended without pay because allowed students to read prayers over the intercom. The bill permits a teacher in any state-supported school to allow voluntary participation in "non-sectarian, non-proselytizing,

student-initiated" prayers. The bill does not sanction prayer by the state. Rep. Jim Evans, an ordained minister, called the bill a "partisan, political effort that has nothing to do with God whatsoever." The bill has been sent to the Senate. - *The Washington Post*

***THE SUPREME COURT HAS LET STAND A MISSISSIPPI LAW REQUIRING WRITTEN CONSENT OF BOTH PARENTS** before an abortion can be performed on an unmarried girl younger than 18. - *The Washington Times*

***A CONGREGATION OF THE PRESBYTERIAN CHURCH IN AMERICA—A PRESBYTERIAN "CONTINUING CHURCH"—HAS RETRACTED ITS IRREGULAR ORDINATION OF TWO WOMEN DEACONS,** following a gentle reprimand from its presbytery. With the encouragement of Central Carolina Presbytery, Redeemer Presbyterian Church in Winston-Salem, North Carolina, now plans to follow the proper steps to request that its denomination formally authorize the ordination of women deacons. However, Redeemer's pastor insists that the overture should not be seen as a prelude to women elders. But the chairman of a leading conservative PCA organization says that, when the denomination was formed (as a secession from what is now the Presbyterian Church (USA)) in 1983, "one of the reasons we did so was to get away from ordained women in nonscriptural positions." PCA has 242,000 members and 1,226 congregations. - *Reformed Believers Press Service*

***THE HIGHEST COURT IN THE PRESBYTERIAN CHURCH (USA) HAS UPHELD THE ORDINATION OF TWO HOMOSEXUALS AS DEACONS.** The two, a gay and a lesbian, were ordained over two years ago in an Oregon church. But the ordinations were challenged by another Presbyterian congregation in the state, which claimed they constituted a rebellion against the word and will of God. The denomination's Permanent Judicial Commission, in its November ruling, denied a request for the ordinations to be annulled, but agreed they were "irregular." Official Presbyterian policy disallows ordination of practicing homosexuals. - *Christian News/Religious News Service*

***THE NUMBER OF WOMEN IN NORTH AMERICAN SEMINARIES HAS TAKEN ANOTHER BIG JUMP FORWARD.** The Association of Theological Schools, an accrediting agency for seminaries in the U.S. and Canada, reports that 45 percent of the students in seminaries were women in 1993, compared with 31 percent just two years earlier. Twenty years ago, women accounted for just ten percent of seminary enrollment. - *Religious News Service/The Christian News*

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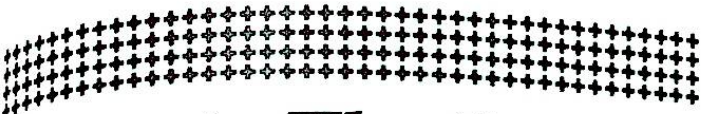
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What's The Word?

By The Ven. Dr. Carroll E. Simcox

The Eternal Journey

Fiorella La Guardia, onetime mayor of New York City, was wont to say, "When I make a mistake, it's a beaut." The translators of the King James Bible were great men in their line, as was La Guardia in his, but they too made some beauts. One such comes to my mind as I ponder the New Testament accounts of the risen Lord's appearances to his disciples.

John 20:11-18 reports his very first appearance, which was to Mary Magdalene. (Note well in passing: It was to a woman—also one "with a past"—that he first showed himself. Make of it what you will.) When he called her by name, she replied rapturously, "My Master!" and fell down before him and clasped his knees. The text is not explicit on that point, but it's a safe inference. Her action said to Him: "Never, never let them take you from us again!" To this he replied—according to the KJV—"Touch me not." But could it really be that he said that to his devoted friend—"Don't touch me!"—as though she were unclean and he didn't want to be defiled by her touch?

What would have happened if Jesus had stayed on with us in his human form forever? The answer is nothing. Nothing at all.

A fair translation of John's Greek is "Don't cling to me!" It fits the whole context perfectly. He goes on to tell her that he has not yet gone up to the Father. She couldn't in that moment have understood him at all. She only knew that she could not bear to see him leave in the only form in which she had known him. Only later would she be given joyfully to experience the truth that his return to the Father would mean his returning to his faithful ones on earth in a form in which they could embrace him and be embraced by him now and forever. She was clinging to one form of his presence—the only form she knew, the only form she could then conceive of. He would return to them not in a mortal body that the world could crucify but in his immortal, heavenly body: the Holy Spirit proceeding from the Father through the Son. St. Paul, in his writings, speaks of Christ and the Spirit indiscriminately, as though they are one, and as realized personal divine presence within those who have received him, they are indeed one. Jesus would be closer to Mary and to all his faithful than ever he could while still in the flesh: in Tennyson's words, closer than breathing, nearer than hands and feet.

human

You

at all. Perhaps some of us would at first have clung to him and cried, "Please, oh please, don't leave us! We can't bear it, we can't face life without you—right here with us, one with us, and one of us in our poor suffering flesh and blood." But nothing would happen in our own life and being. Most people seeing him would certainly classify him among the proverbial wonders of the world: and of course in the Guinness Book of World Records he would replace Methuselah under the heading of longevity. That would be it, and that would be all. Who would ever think of becoming a disciple of such a freak? All saving faith would long since have vanished from the earth (if, in fact, it had ever been born), since faith is as Jesus said to Thomas: "Blessed are they who have not seen, and yet have believed." To live by faith is to live "as seeing him who is invisible" (Hebrews 11:27).

As it is, we cannot cling to Jesus. Thank God we can't. Undoubtedly we would if we could. We can come to him and we need not travel far, for he is already closer to us than we are to ourselves. He is not just *there* when we need him, but *here*. Mary Magdalene wanted him to "stay put" with her so that she could "stay put" with him. Of course, we understand that very well. We're all that way, with the people we love and who love us. We are all clutchers and clingers. But our Lord, in his austere loving kindness, is constantly and (I think will be) everlastingly saying to each of us: "We have a journey to make together you and I, and to cling is to stop. Ours is an eternal journey ever deeper into God and reality. So let us be on our way together: you following me as your guide and enabler, both of us walking together as friends who are of one heart, mind, and soul. Take my hand and come with me."

The foregoing is an encore presentation, reprinted by request, of Dr. Simcox's column from the May, 1990, issue.



RECTOR SOUGHT ACA Parish In Alabama Needs A Full-time Rector

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he Afterword

ECUSA Traditionalists: The Final Squeeze

OUR COVER REFERENCE to the narrowing road for orthodox Episcopalians is illustrated by the several reports in this issue: A formerly traditional Episcopal bishop reprimands two cathedral clerics for acting in accordance with their theological convictions on women's ordination. Pennsylvania clergy who made the mistake of trusting a liberal bishop find their hopes for better traditionalist provisions dashed. One of five dioceses still led by Episcopal Synod America (ESA) bishops is apparently lost to the "new order." (This is the more stark when one considers that over 60 diocesan and retired bishops voted against women priests in 1976.) And ECUSA's growing abandonment of scriptural authority generally, notably on the ordination issue, is once again signalled, this time by General Synod. The screws are even tightened on traditionalists internationally by the Eames Commission, which seems less intent on maintaining equitable conditions for both views on women's ordination than on encouraging the survival of orthodox Anglicans both within and outside the Communion; for those gullible enough to believe and be misled by it, the Commission reiterated that the test of Anglican membership is to be in communion with the See of Canterbury. Encouraging Anglicans subscribing to the 1977 Affirmation of St. Louis have so declared *themselves*; it's Canterbury that refuses communion with *them*.) The message is: you're not an Anglican unless you say you are, and we've decreed that "real" Anglicans behave and act in a politically correct manner around women clergy. Don't think you can avoid this by forming separate traditionalist jurisdiction(s) in the Communion: we've made it clear we won't stand for that, because *we will conform and you will enjoy*. While you're at it, you'll also give us your money to maintain our new order in our new church, thank you very much.

What's worse is that radical changes imposed on the church have alienated loyalties and pitted traditionalists against each other, subverting shared faith to temporal concerns in some cases, especially where traditionalists elect to remove themselves from a church that has earmarked them for extinction. In Fort Worth, the diocesan leadership passively lets one parish with a larger mortgage go to court while filing suit to retain the highly valuable (and more valuable) property of a parish that became Orthodox. In Kansas, a former traditionalist bishop who should have been more sympathetic to orthodox cathedral clergy instead takes a hard line against

adding the list now is Quincy, where the formally warm relationship between St. John's and its bishop has been sundered by (bafflingly) two-handed and arbitrary diocesan actions, which make it hard to do anything but that diocesan leaders are determined to derail any initiative they originally agreed to discuss in good faith—even at the cost of so shattering the congregation in order to retain the church that there might be a question about its financial viability. In Denver, where the Episcopal diocese, having won its bitter struggle with traditionalists for control of an historic church a few years ago, continued it as an ECUSA parish and sent the small band of 23 members to another congregation. At last word, claims one

source, it appeared the church might be turned into a nightclub.)

Quincy leaders (which one suspects were regretful and pressured after agreeing to negotiations on St. John's property and assets) believe that situation was changed by the emergence of a small group of regular and sometime St. John's attenders who want to stay with ECUSA, whom they believed should keep the building. This became the basis for the diocese's radical change in direction, by which the (parish's) majority stance, honored in most all other circumstances, was not only disregarded, but viciously so.

Now—apparently after significant strides were made toward resolving the matter under Quincy's new bishop, to be consecrated in June—there is still no end to it. Fr. Clanton has been inhibited by Bishop MacBurney, based on the standing committee's belief that the priest has "abandoned or intend[s] to abandon the communion of the Episcopal Church," though 1) the possibility Clanton and the parish might leave ECUSA was known in the talks begun a year ago but drew no disciplinary action until now; 2) the pertinent national canon speaks only of a clergyman who "has abandoned" ECUSA's communion (and not of the "intent" to do so); and 3) Clanton is still officially in ECUSA, a fact repeatedly evident in documents drawn against him. MacBurney—who witnesses report has himself said he will leave ECUSA for another church after he retires—gave Clanton 72 hours to respond in writing (though the canons seem to provide six months) and to remove his personal effects from the parish. Even greater damage to the traditional Anglican witness may ensue if further allegations about the actions of certain persons relating to events in Quincy are substantiated.

YET, ALL TRADITIONAL CHURCHES STILL IN ECUSA MUST ANSWER the same questions we implicitly pose to those scrutinized above: Is your first loyalty to the catholic faith or to an institution which increasingly rejects it? Is ECUSA really "the Church" anymore? And most importantly, is the faith more important than your church building?

One traditionalist rector told us he would never try to take his parish out of ECUSA because it would destroy it: members may be divided, and the diocese would drain parish coffers in a legal battle over the property, which would probably be lost anyway. But is that destruction any less likely by staying in ECUSA?

All signs indicate that the answer ESA seeks from General Convention this year about whether traditionalists will be tolerated in ECUSA has already been answered. Past experience shows it doesn't matter what resolutions are passed, traditionalists can count on persecution and betrayal from the liberal leadership—and maybe even their own brethren—and, while things may be well in your parish now, it won't last. Eventually, it will become vulnerable to the dominant liberalism, when the rector leaves or dies, the parish constituency changes, or a new bishop is elected.

Sooner or later, the parish will be confronted with change, and membership will suffer. Sooner or later, the choice must be made to capitulate or hold fast the faith, to risk or defend against a legal challenge to the property, or leave it behind. (Among the most notable actions taken by Episcopalians lately have been by those charismatic congregants who have simply walked away from their church buildings to worship elsewhere, both making a great witness to their priorities, and leaving ECUSA with what it evidently wants most in the world.)

The concern voiced by one ESA rector about potential instability in a Continuing Anglican situation is well taken. Might it not be better, though, to think about what stability, strength and gifts one's parish could bring to a movement which has—despite its drawbacks—continued traditional Anglicanism for nearly 20 years (or longer in some cases) and offers the best hope for its preservation over the long term?

Don't get us wrong: TCC respects decisions for other parts of the Universal Church, but as its primary mission is to the survival and renewal of classical Anglicanism, we hope these comments will prompt some serious reflection.

Christian Challenge Sponsoring Parishes

ALABAMA

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

CALIFORNIA

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

Los Angeles (Loz Feliz area)
St. Mary of the Angels
Anglican Church
(Traditional Anglican Communion)
 4510 Finley Ave., Sun Mattins 7:30a,
 Low Mass 8a, Sung Mass 9a, High
 Mass 11a; Daily: Mattins 10a, Vespers
 7p, Mass 7:15p (except Sat 10:45a).
 Fr. Gregory Wilcox; 213/660-2700,
 fax 660-2708.

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

GEORGIA

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

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

ILLINOIS

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

IOWA

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

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 Krehmerker;
 The Rev. Gerald Claudius;
 913/432-2678; 816/421-1970

MICHIGAN

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

MINNESOTA

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

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

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

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; 03/419-5051