

accepts abortion is not teaching its people to love, but to use violence to get what they want." At that remark most of the hall rose in thunderous applause. President Clinton, still seated, reached for a glass of water. Vice President Gore, Mrs. Gore and Mrs. Clinton sat uncomfortably still, with their hands in their laps. - *The Baltimore Sun*

***PRO-LIFE AND PRO-CHOICE FORCES ARE GIRDING FOR BATTLE OVER HEALTH CARE REFORM LEGISLATION.** Activists on both sides are launching grassroots campaigns to sway lawmakers, with pro-choice advocates seeking a guarantee that reproductive services, including abortion, will be explicitly included in any health benefits package, and pro-life forces that abortion will be excluded from it. While the fundamental details of health care reform are now gaining the most attention, the activists say abortion could be the deciding factor in whether a health care reform bill is passed by Congress. - *The Washington Times*

***A RECENT "BACK TO GENESIS" CREATION SCIENCE SEMINAR DREW RECORD NUMBERS** of participants to Newark, Delaware. Over 12,400 people, mostly young, came to the meeting. "We are now witnessing a nationwide phenomenon," said seminar coordinator Mark Looy from the San Diego Institute for Creation Research. The seminar is fully booked on a nationwide road show until 1998 and is drawing over 5,500 people each weekend. - *Christian News*

***WITH VICTIMS OF CLERGY SEXUAL MISCONDUCT DEMANDING UP TO \$50 MILLION** and insurers balking, bankruptcy looms for the Roman Catholic Archdiocese of Santa Fe, according to a recent letter from Archbishop Michael J. Sheehan to his 91 parishes. Sheehan asks parishes to donate whatever cash or property they can to stave off bankruptcy, to prevent court seizure of parish assets. - *St. Anthony Messenger*

***ARE FUTURE PRIESTS WATCHING "BEAVIS AND BUTTHEAD"?** The Roman Catholic Diocese of Scranton, Pennsylvania, with the approval of Bishop James Timlin, has crafted five 30-second commercials, called "Videos for Vocations," which aired on the local MTV affiliate 25 times last fall. To date, four young men have enquired about vocations and a fourth grade student asked to be an altar boy. While some are wary of advertising on a medium where sex and violence are the order of the day, the bishop noted: "The Holy Father told us to get out on the streets; MTV may not be safe, but it's where we're called." The diocese plans to expand its scope by airing the commercial on the cable sports channel ESPN, and the cable news channel, CNN. - *Our Sunday Visitor*

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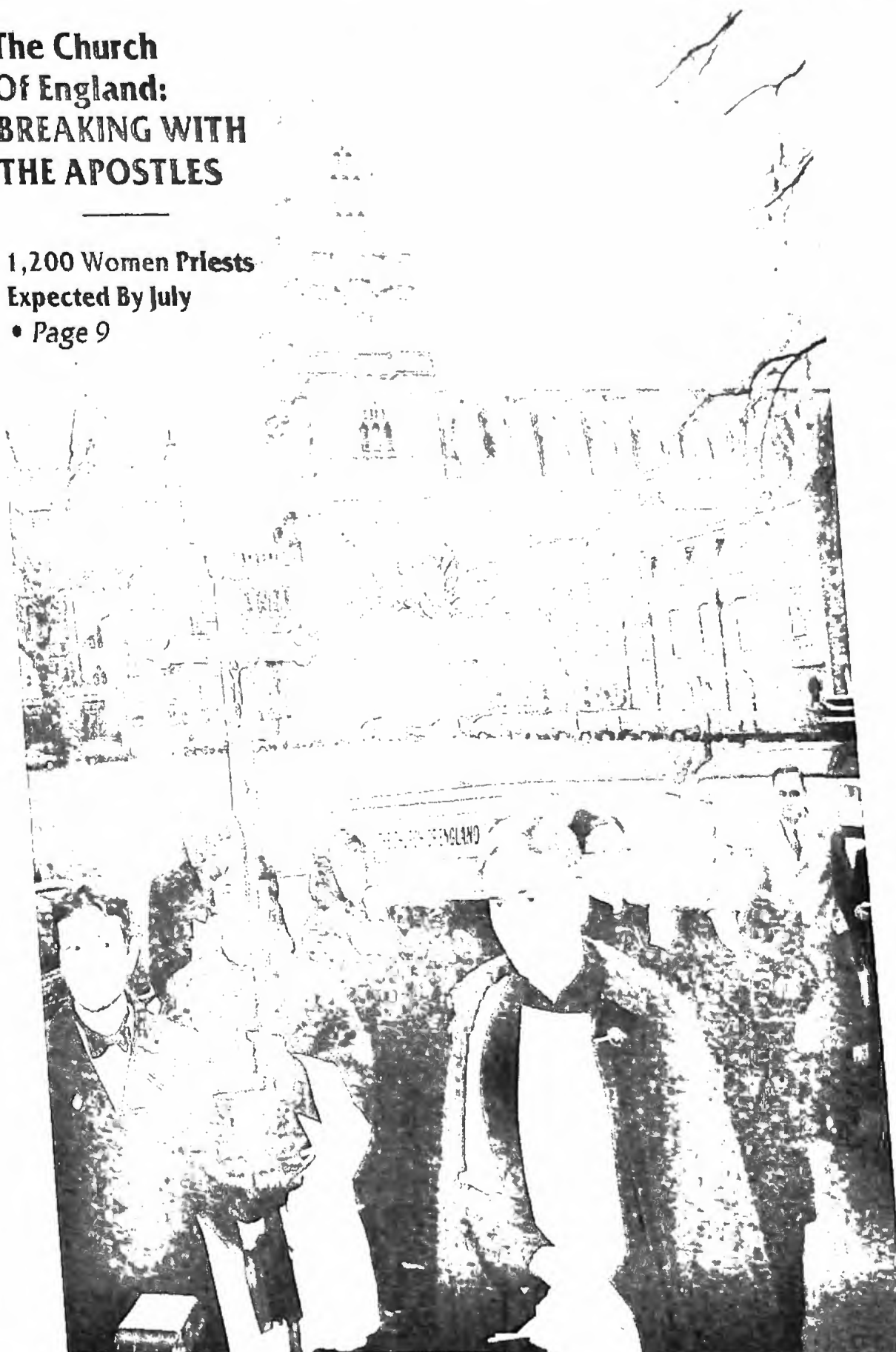
THE Christian Challenge

THE ONLY WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM—FOUNDED 1962

Volume XXXIII, No. 3/April, 1994

The Church Of England: BREAKING WITH THE APOSTLES

1,200 Women Priests
Expected By July
• Page 9



In the shadow of Westminster Abbey, the English General Synod's enactment of canons allowing women priests February 22 is marked by a mock funeral procession outside Church House, organized by the Rev. Francis Bown (right, front) of the Anglo-Catholic society, Ecclesia. Photo by Nicholas Spurling

THE Christian Challenge

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- To defend the Christian Faith as embodied in traditional Anglicanism, defined in Holy Scripture, and enshrined in the Historic Book of Common Prayer
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- To resist false teaching within the Church
- To restore the Church to her primary mission of proclaiming the Gospel

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Backtalk

ANGLICAN MUSICAL TRADITION

You did an excellent job of tackling a tough and technical subject in describing our new organ at All Saints' in the March issue.

I must demur, though, on one count. The article was entirely too generous to me, at the expense of my colleagues, in the quote from my friend and fellow parishioner, Fraser Barron—a Washington lobbyist with a well-deserved reputation as a terminological terrorist and past master in the art of massive retaliation through thermonuclear hyperbole!

I may be the senior, most experienced, loudest, and most widely traveled musician in the Continuing Church, but I am surely not alone in fighting for the Anglican musical tradition. There are hundreds of organists, pianists, and choir directors, most of them unpaid volunteers, some driving long distances to serve Traditional Anglican churches, who are doing their level best to perpetuate our music, often under very difficult conditions.

There may also be hundreds more who, discouraged (or even discharged) by the crackpot clergy in "establishment" Anglican-



All right, how was the meeting, really?

ism, have left their posts thinking there is no future for them and their music. They're wrong, but only because they don't know how much progress the Continuing Church has made in recovering and preserving traditional accompaniments to reverent worship. They, and all likeminded Anglicans who miss their musical heritage...belong with us.

I am more fortunate than most, in having a beautiful building, a splendid instrument, a loyal choir, a cooperative set of well-informed and housebroken clergymen, and an educated, appreciative congregation. But anyone, anywhere, trying to keep up standards in [the current Anglican realignment], deserves recognition, support, and regular, repeated applause.

Robert M. Strippy
Organist & Music Director
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Route 10, Box 262
Charlottesville, Virginia 22903

"LEO XIII VINDICATED": A RESPONSE

I write in response to the letter from the Rev. William Stanton in the last issue, headed "Leo XIII Vindicated."

The *Reply* of the Archbishops of the Church of England to *Apostolicae Curae* (the papal bull of 1896 declaring Anglican holy orders null and void), titled *Saepius Officio*, is a sufficient refutation of the arguments advanced by Pope Leo XIII, for all except members of the Tridentine Flat Earth Society. So far as I know, no attempt was ever made by the Vatican to answer *Saepius Officio*, which is unanswerable, in that it demonstrates that exactly the alleged deficiencies of the Church of England's *Ordinal* are to be found in the primitive rites by which the Roman succession itself was handed on.

In more recent times, the new Roman Catholic *Ordinal* has abandoned several of the elements of the mediaeval rite which Leo XIII claimed essential. One Tridentine author, Michael Davies, argues that the new Roman rite is defective in many of the aspects Leo XIII complained of in the Anglican *Ordinal*, and that those ordained according to that rite may well doubt the validity of the new Pontifical (*The Order of Melchisedech*, 1979, Devon, England). It might be interesting to discover when the Rev. William J. Stanton was ordained.

As far as Anglican theologians are concerned, Stanton is certainly ignorant of English eucharistic theology. There may indeed have been desecration of church furnishings at the English Reformation, to try to eradicate from the outward forms of worship any doctrine of transubstantiation, but the Edwardine *Ordinal* itself bears witness to the English Reformation's determination to preserve the apostolic ministry as it had been intended, and the priesthood and episcopate were carefully preserved despite the objections of dissenters.

There is a continuing strand in Anglican theology which affirms the doctrine of a Real Presence in the eucharist, to be found in Anglicans as diverse as Laud, the Caroline divines, and the younger Wesley. It is especially present among the nonjuring bishops and their successors, who include finally John Keble, who is the starting point for the Anglo-Catholic revival. Keble wrote a charming treatise in 1858, *On Eucharistic Adoration*. Dr. Pusey was suspended from preaching at Oxford University for two years by the vice-chancellor and six doctors of divinity in 1843, for his university sermon, *The Holy Eucharist, a Comfort to the Penitent*, in which he affirmed the doctrine of the Real Presence. Similarly,

Archdeacon George Anthony Denison of Taunton was prosecuted unsuccessfully in the civil courts between 1854 and 1858 for teaching the doctrine of the Real Presence in the eucharist, in three sermons preached in Wells Cathedral between August 1853 and 1854.

As far as Stanton's own argument is concerned, I would say that the imagery of the Marriage Feast of the Lamb is at best secondary in Catholic theology; and that the controlling image is that of Christ as Paschal Sacrifice, the slain Lamb whose blood atones for sin. The very fact that Stanton argues from bridal, rather than sacrificial, imagery somewhat undermines his other point about the mass as sacrifice. The truly primary distinction in male/female symbolism lies in the scriptural Creation ordinances of *Genesis*, surely more important and antecedent to any devotional bridal symbolism. In *Genesis*, men and women are made in the image of God, but differentiated in such a way that God is clearly to be identified with the masculine aspect of human nature for the purposes of religious symbolism, exemplified in the particularity of the incarnation of the Logos as a man, and in the teaching of Jesus that we are to think of God as Abba, Father.

There is much more that could be said about the defects of *Apostolicae Curae*, or about the primary doctrine of God as expressed in masculine imagery and symbolism. But as far as the Oxford Movement goes, it can briefly and decisively be stated that Stanton is absolutely wrong.

*The Rev. Stephen Trott
The Rectory
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NN2 8RQ England*

ORTHODOX UNITY

Above Abbot Michael Seraphim Melchizedek's letter in the December, 1993, issue appears the heading, "Orthodox Church Not United." This is misleading and inaccurate. While it is true that Orthodoxy has multiple jurisdictions, the overwhelming majority of Orthodox are in communion with each other.

Some of the Old Calendarist's concerns (which the Abbot shares) are legitimate and worth paying attention to by mainstream Orthodox leaders. Because of their concerns, the Old Calendarist groups sit at varying distances from mainstream Orthodoxy. In that sense they represent some disunity in Orthodoxy. But at best the varying Old Calendarist groups, which often differ sharply among themselves, do not represent more than four or five million faithful. Responsible observers estimate the number at much, much lower than that. For instance, while it is claimed there are two million Old Calendarists in Romania, others on the scene say the figure is more like 100,000.

Contrast the above figures with the mainstream Orthodox population—85 million in the Patriarchate of Moscow, 20 million in Romania, 22 million in Greece, and so on. The grand total is something between 175 and 200 million Orthodox Christians in the world, quite nicely united in one Communion and Fellowship, and reaching out in love to our "separated brethren," the Coptic Orthodox, the Ethiopian Orthodox, the Jacobites, the Armenian Orthodox, and the non-Chalcedonians in South India, who are all responding in love.

Of course there are disagreements within the Orthodox Church in some areas, primarily with regard to unfortunate jurisdictional territory questions and ethno-political entanglements, as well as differing opinions about ecumenical involvement. But as the foun-

der of your magazine was often fond of joking, she wanted to start a church without people, because it is people who cause all the problems! Miraculously, in spite of people problems, in spite of extended vicious and brutal persecution under the Turks and the Communists, in spite of secularist and non-Orthodox Christian influence, without submission to one central autocracy, there is One Orthodox Faith, and at least 95 percent of us are in full Communion with one other in One Church...

*Isaac Melton
Doxa Magazine
St. Michael's Skete
P.O. Box 38
Canones, New Mexico 87516*

We appreciate the enlightening instruction on Orthodoxy; we too were confused, as other Anglicans seem to be, about what the existence of many different Orthodox jurisdictions indicated about overall Orthodox unity. In a phone call to Mr. Melton, we learned, for example, that there are 14 different Orthodox bodies in North America, (the three major ones being the Orthodox Church in America, the Antiochian Orthodox Church, and the Greek Orthodox Archdiocese of North and South America), all in communion with each other (though under different Orthodox patriarchs), except for the Russian Orthodox Church in Exile. The bodies in communion have some differences in ceremonial and style, but share the same faith, Melton said. While worldwide Orthodoxy has always been organized along national and regional lines, in North America political and ethnic considerations led to the establishment of these independent and overlapping administrative jurisdictions—an anomalous situation which causes great concern among American Orthodox, Melton explained. Among Orthodox patriarchal sees, Constantinople holds the primacy of honor, followed by the ancient sees of Alexandria, Antioch, and Jerusalem, and then the various later patriarchal sees. - Ed.

DISAPPOINTING

I am writing to express my disappointment with [some] Continuing Anglican bodies which have recently sprung up. My specific peeve lies with the unwillingness of such groups as the Charismatic Episcopal Church and the Episcopal Missionary Church to be open about who and what they are.

Recently I made inquiries to both groups asking for copies of their publications and a listing of their parishes. This was done in the spirit of fraternal charity and in an effort to establish dialogue with other continuing groups. Since I travel from time to time I would appreciate being able to commune at altars of *all* traditional Anglican bodies. I am not partial and never have been.

Instead, I am met with hostility by the EMC and told that the parish directory is a "private document." The CEC simply failed to respond to my inquiries.

Is this what Continuing Anglicanism is all about?...

*Darryl Raasch
1356 East Maynard Drive #257
St. Paul, Minnesota 55116*

A directory of traditional parishes can be acquired soon from the Fellowship of Concerned Churchmen. One correction: CEC does not claim to be, nor has TCC reported it to be, a Continuing Anglican body, but rather a new aspect of the traditional Anglican movement which did not originate in "official" Anglicanism.

THE APOSTLES' CREED IS, so to speak, bottom-line Christianity: whatever else theologians and church leaders have debated and argued over in the past, it is in the Creed that we find the classic summary of the basics of what Christians believe. But *classic* does not always mean *straightforward* or *easy*. And nowhere does the Creed seem less straightforward or easy than when it asks us to believe that, after Christ's death and burial, he *descended into hell*.

Most of the time, this mysterious phrase has simply baffled us, and so much so that over the years many Christians have wondered what place it has alongside the most central doctrines of the Christian faith. Bishop John Pearson (of Chester, who lived 1613-1686), in his lengthy and weighty commentary on the Creed, admitted that the Descent into Hell has not been so "anciently or universally" a part of the Creed as the other elements which we recite. In fact, these words do not even seem to have appeared as part of the Apostles' Creed until the fourth century A.D., a long time indeed after the last of the Apostles lived. Even then, they appear for the first time only as a part of the Creed of the Church of Aquila in northern Italy.

No wonder, then, that some Christians have questioned whether this statement—*He descended into hell*—belongs in the Creed, and some have even taken steps to eliminate it. When the earliest Protestant reformers in Germany drew up their *Formula of Concord* in 1576, they admitted that "there has been a dispute touching this article among a number of theologians," and therefore "it is to be received by faith alone" and "the matter should not be disputed about..." This, of course, was as much as admitting that the Reformers were as unsure about the Descent into Hell as we sometimes are. When the Church of England tried to deal with this question in the third of the Thirty-Nine Articles of Religion, the English Reformers gave up and adopted a simple and unilluminating declaration that "As Christ died for us, and was buried, so also is it to be believed that he went down into Hell." No attempt at explanation was even made. And when the Episcopal Church was organized by Bishop William White soon after the American Revolution, the first version of the **Book of Common Prayer** under White's direction eliminated the Descent Into Hell from the Creed. Only in 1789 was it officially restored to the Episcopal prayer book—and even then, only with this peculiar rubric (the only rubric, incidentally, in any Anglican prayer book, which attempts to explain the doctrinal meaning of any part of the Prayer Book):

"And any Churches may, instead of the words, He descended into hell, use the words, He went into the place of departed spirits, which are considered as words of the same meaning in the Creed."

Now, all of this is bound to raise two questions in our minds: if there is this much confusion about this Descent into Hell, then what does it *really* mean, and why do we put it into the Creed along with all the other *really* important statements of the faith? And if the testimony of all these witnesses I've been examining means anything,

The illustration above is of course from the Shroud of Turin, discovered in 1898. Many Christians, discounting scientific tests so far that date the cloth well after the first century, firmly believe it to be the burial cloth of Jesus Christ.



The Rev. Dr. Allen C. Guelzo *looks at this mysterious phrase in the Apostles' Creed*

then these are very good questions indeed to be asking. **IN THE MOST GENERAL SENSE**, the phrase, *he descended into hell*, is simply an attempt to fill in a gap in the life of Christ. The sequence of phrases in the Apostles' Creed tell us that our Lord Jesus was

- (a) conceived by the Holy Ghost,
- (b) born of the Virgin Mary,
- (c) suffered under Pontius Pilate,
- (d) was crucified, dead, and buried.

We know all this because we can look each part up in the four Gospels. The problem is that once Jesus buried at the close of the day on Good Friday, the Gospel accounts really have nothing more to say about him until his resurrection on Easter morning. All that is on the reactions of Jesus' disciples, most of whom claimed they had seen the last of their Master. So when the Creed in

In the most general sense the phrase
"he descended into hell,"
is simply an attempt to fill a gap
in the life of Christ.

the Gospel: Mary Magdalene and the other Mary come to Jesus' tomb on Easter morning, only to discover that he has arisen and gone. And so the Creed picks up again: "On the third day he rose again from the dead and ascended into heaven, and sat on the right hand of God the Father Almighty." So the problem is: what happened in between Jesus' death and burial on Good Friday and his resurrection on Easter Sunday? It is plain that he did not go directly to heaven after his death, since he made it clear to Mary Magdalene after his resurrection that he was not yet ascended to his Father. While his body was in the tomb, where was his soul?

It is not the question—the natural curiosity about what happened to Jesus over those three days—that is the



THE REV. DR. ALLEN C. GUELZO, for many years the Dean of the Reformed Episcopal Seminary in Philadelphia (now Philadelphia Seminary), is currently Associate Professor of History at Eastern College in St. David's, Pennsylvania, and will be the acting Chairman of the Biblical-Theological Studies Department at Eastern during 1994-95. Dr. Guelzo has played a key role in developing relations between traditional Anglicans/Episcopalians and the Reformed Episcopal Church (REC), an Evangelical Anglican denomination which began as a secession from the Episcopal Church in 1873 under the leadership of Kentucky Bishop George David Cummins. Recent changes within the REC have given rise to plans for official dialogue between the REC and at least one Continuing Church body, the Anglican Church in America. Guelzo is author of a new book on the history of the Reformed Episcopal Church, **For the Union of Evangelical Christendom: The Irony of the Reformed Episcopalians** (Penn State Press), which won the 1993 Albert C. Outler Prize in Ecumenical Church History from the American Society of Church History. He was a member of the Board of Directors of the Foundation for Christian Theology, sponsor of THE CHRISTIAN CHALLENGE, from 1987-93.

problem. What troubled Jesus? Why did he stumble in early Reformation? Was the answer the Creed gives when did Jesus go after his physical death, he descended into hell. The moment the word "hell" is mentioned, it sounds impossible: Jesus—*hell*? No, not a easily imagine: None of Paul I becoming an atheist. *Hell* is supposed to be the place of eternal torment, where the Hitlers, the Stalins and the "No No" go, they just deserts at last where everyone who spurns the word Jesus is separated eternally from God, Jesus the Son of God, separated eternally from God? Jesus who knew no sin, in the place of punishment for sin? How can this be?

Let's start by looking a little more closely at what we're dealing with here in the word *hell*. Our English word *hell* is an old Anglo-Saxon word which, in its most ancient meaning, simply described a covered or hidden place. (To this day, thatchers in the west of England, who cover holes in thatched roofs, are called *hellfers*, because they cover hidden places and leaks). For this reason, the word *hell* is actually used in the English Bible to describe a number of hidden or covered places. Sometimes, it is used to translate the Hebrew word *gehenna*, a place of burning, torment, and punishment for sin; that is what we normally mean by *hell*. But on other occasions, that word represents a very different sort of "hidden place," the place known in Greek simply as *Hades*, which means "the unseen" or "the place of the dead, or departed, spirits."

HOW DIFFERENT IS HADES FROM GEHENNA? Nearly as different as the Old Testament is from the New Testament, for Hades is the place to which the spirits of *all* the dead went prior to the coming of Christ. *All* the dead? Well, yes: the saints and prophets and patriarchs of the Old Testament never actually saw the Lord Jesus Christ. And although they knew that a promised Messiah was coming to redeem and deliver them, not even the greatest of the prophets really knew more than that. Death led, then, not to the Day of Judgement but to a general place of death called Hades.

Now, this place (or state of being) called Hades did make some distinction between the righteous and the evil. Jude 6 speaks of wicked men being cast into Hades and "kept in chains until judgement." And we can see in the parable of Dives and Lazarus that both men die and go to the abode of the dead, but Lazarus is comforted there while Dives is tormented. It is evident that the place wherein Dives suffered was only part of Hades, and that there was also a place of rest there for Lazarus known as "Abraham's bosom." Nevertheless, Dives is still able to talk to Abraham and to Lazarus, so the gulf between the two regions of Hades is comparatively less severe and immense than the gulf between Heaven and *gehenna*, the hell of torment and judgement.

With the coming of Christ, there is a major impact on Hades: now the full revelation of God is at hand in the person of Jesus Christ and everyone must believe. Now everyone must accept a full responsibility for their eternal future. And at the final day of Judgement, the wicked of modern times, as well those of ancient times, will be called to their last account, and then flung into the real hell—*gehenna*—the lake of fire and brimstone described in St. John's Revelation.

Turn back now to the Creed and Christ's Descent into



Angels hover over a shrouded Jesus, laid to rest in his tomb. The artist is William Blake (1757-1827).

Hell. The word *hell* in the Creed is a translation of *Hades*, not *gehenna*. It is to this provisional place or state of the dead that Jesus is said to descend—not to the place of eternal punishment and torment. He went to Hades, and in particular we know he passed through that particular part of Hades which he had promised to share with the dying thief on the Cross, the place alternately called "Paradise," as well as "Abraham's Bosom."

THIS BRINGS US TO THE SECOND QUESTION posed by these words in the Creed: *why did Christ go there?* Neither the Creed nor the Articles of Religion give us an explanation, but we can make three likely suggestions, one or more of which may apply:

(a) Jesus descended into Hades to complete the full range of human experience. Jesus had experienced all the trials common to mankind, except sin: he hungered, he thirsted, he sweated, he wept, he died. But it would not have been complete if he had not also descended into the place of death, into Hades. As Bishop Brooke Foss Westcott (of Durham, who lived 1825-1901) once wrote: "Christ shared to the full our lot...and hallowed and won for God every condition of human existence. No one can be where he has not been."

(b) Jesus descended into Hades to declare that he is Lord of *all*, having won total victory over the powers of evil, and perhaps even to begin the judgement against the wicked. St. Paul asks in Ephesians 4, verses 9 and 10,

Among reasons we can posit for Christ's descent into Hades was to preach the Gospel to those who had lived and died before Christ, as a matter of equity.

"Now that he ascended, what is it also but that he descended into the lower parts of the earth? He that descended is the same also that ascended far above all heavens, that he might fill all things." At the very moment of death, when his enemies believed that they had conquered him, he descends to the lowest pit of creation, and conquers it, so that he can then ascend to the throne of his Father with all of creation as his dominion and every aspect of human existence as his experience. Now the Gospel is proclaimed, even in Hades, and the wicked of that place know that the jig is up.

(c) Jesus descended into Hades to preach the Gospel to those who had lived and died before Christ, as a matter of equity, and in so doing reclaimed history for the Good News. In 1 Peter 3, we read: "For Christ also hath once suffered for sins...being put to death in the flesh but made alive in the spirit: by which he also went and preached unto the spirits in prison, which sometime were disobedient, when once the longsuffering of God waited in the days of Noah..." This view was emphasized by Archbishop Thomas Cranmer when, in composing the first version of the Articles of Religion during the English Reformation, he wrote a much longer rendering of Article Three than we now have, as follows:

"As Christ died, and was buried for us: so also is it to be believed, that he went down into hell. For the body lay in the sepulchre, until the resurrection: but his ghost [or spirit] departing from him, was with the Ghosts [or spirits] that were in prison, or in Hell, and did preach to the same, as the place of S. Peter doth testify."

That Christ preached to the "spirits in prison" who had no chance to know him before, as well as revealed himself to and fulfilled the salvation of the righteous, seems to suggest that even the "sometimes disobedient" had the opportunity at that time to receive the Lord and be saved. 1 Peter makes no distinction between the righteous and the disobedient, but says that Christ "preached to the spirits in prison" that they might be judged according to God. As with many other things that E. J. Bicknell, who wrote the Ninth Article, said of Christ's Descent into Hades, "with a positive balance of our hearts... His eyes revealed to those who were in Hades, that they knowed his life."

This... what the... means... ins to ans... and that is... it ap... so because... is die... not creating a... he could later... experienced the

We give Christ's Descent into Hell a place in the Creed because it proves he died a real death. He was not creating an illusion so he could later stage a phony resurrection.

ending into hell. And on the strength of that point alone, the Descent into Hell deserves its place in the Creed. But there's also another aspect of it, which is highly significant for us as Christians, and that's the simple reassurance that comes from knowing that Jesus faced this descent and came up from it triumphant.

So, you see that this is not an unimportant part of the Apostles' Creed. To say together in the Creed that he descended into hell demonstrates the perfection of Christ's manhood and the universality of his lordship. What's more, realizing that he also descended into hell gives us confidence in the face of death. To know that Jesus proclaimed, even in Hades, his lordship and victory should make us hasten, with the inhabitants of heaven and earth, to proclaim him Lord of all. ■



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DETOUR AT BRISTOL

APOSTOLIC ORDER, over four centuries of Church of England tradition, and nearly two decades of bitter debate came to a radical turning point March 12 in Bristol Cathedral, where 32 women were ordained priests in a carefully organized ceremony which banned protesters, altered liturgy and scripture readings for the feminized setting, and called on the Roman Catholic Church to follow England's lead.

Tensions had been steadily building for the two-hour service commencing at 5 p.m. on a Lenten evening in the Cathedral of the Holy and Undivided Trinity, where 1,100 gathered for a "rapturous celebration," according to one report.

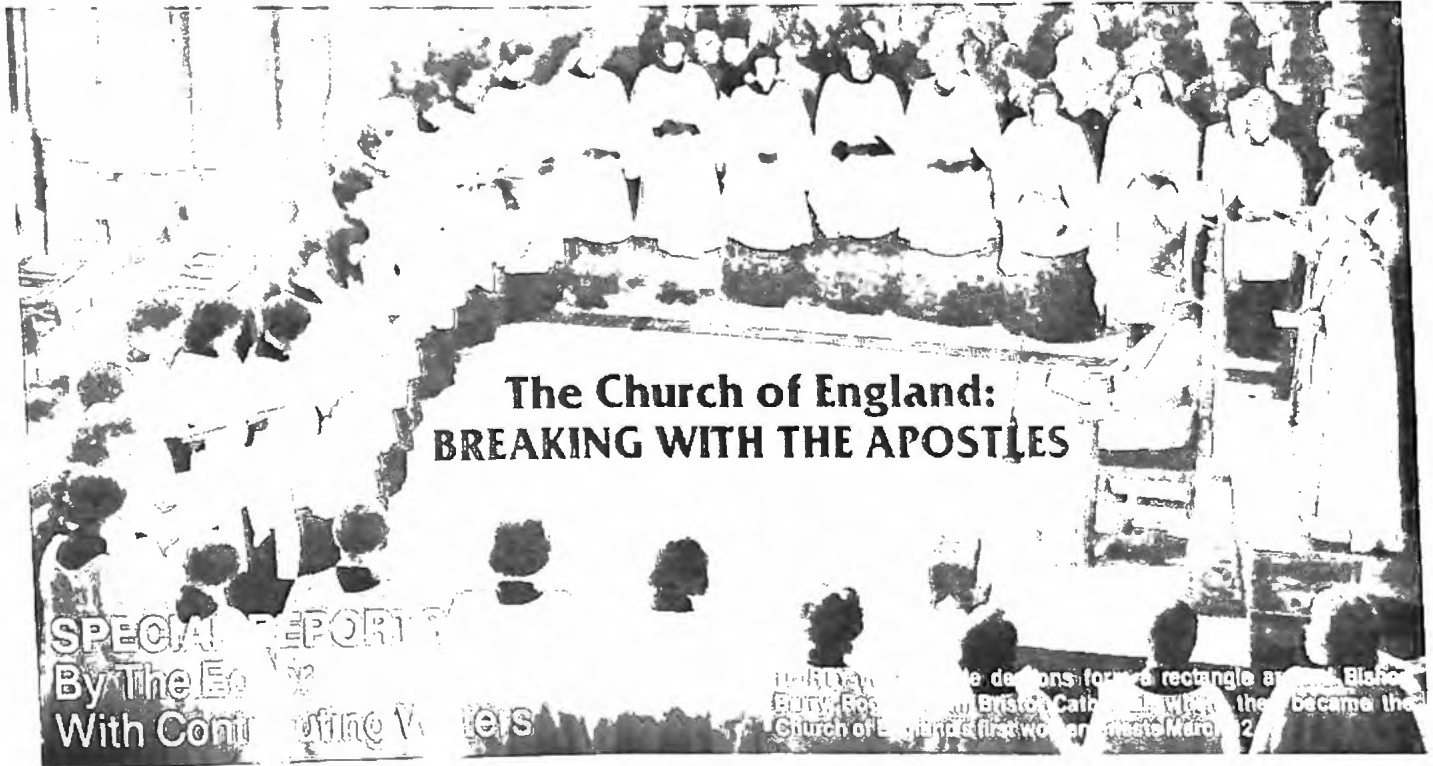
"All the tickets have already been allotted, so I am afraid that you will not be able to be present in the cathedral," Bristol Bishop Barry Rogerson wrote March 4 to a representative of the traditionalist Forward in Faith, who had formally petitioned for the right to voice an objection at the time provided in the service text (a privilege usually granted for similar situations in the U.S. Episcopal Church). "The question to the people in the ordination service is not intended to provide an opportunity for public objections or demonstrations," Rogerson contended. "You will see that the correct people's response is set out clearly

in the affirmative, and departure from the printed service and/or interruptions at this or any other point would be most inappropriate."

Not only did the bishop clear opponents from the cathedral (employing roving vergers with walkie-talkies as enforcers), protest demonstrations (or "demos" as the English call them) were confined to the city center. There, the (Anglo-Catholic) Ecclesia organization unveiled an expensively produced sign stating: "The Church of England murdered today by the parody of an ordination service, as the first priestesses are created." While the rites were televised, photographic coverage in the cathedral also was limited to a single representative of the local newspaper.

However, campaigners for women priests in the Roman Catholic Church, and homosexual activists wearing AIDS ribbons, were allowed to demonstrate outside the cathedral, where they listened to the proceedings on the radio.

Continuing its customary front-page play for women's ordination in the lead-up to the rites, *The Times* featured a large color photograph of the Rev. Angela Berners-Wilson, but was accused of error in designating her as "the first woman to be ordained." Though at odds with traditional belief, Bishop



C Of E BRACES FOR 1,200 WOMEN PRIESTS BY JULY

A HEAVY, IMPACTED AVALANCHE of women priests is descending on the Church of England—with more than 1,200 expected to be ordained before midsummer—following the hailed and bewailed ordinations of the church's first 32 female presbyters in Bristol March 12.

There is already talk of a campaign to make them bishops, and at the same time murmurs, mainly from Evangelicals, about allowing laypeople to celebrate communion, a move which would seem to undercut any distinctive status women priests have gained.

On and on they come in the spring of 1994, impatient hordes ranging in age from the 30s up to 70, lining up for unprecedented ordinations in most of the country's great

cathedrals and some parish churches in nearly all of the 43 dioceses. The initial group of 57 in March is being augmented by 413 in April, 670 in May, 85 in June and 20 in July (according to *The Times* of London; there were some variations in numbers and dates reported subsequently). The total figure of 1,245 parallels the priestesses in the U.S. Episcopal Church (ECUSA) over 20 years. In the rest of the Anglican Communion, only around 100 have been ordained in the last two years, and only 100 in the Anglican Church of South Africa. About half of the 1,245 are in the province of Canterbury, which is the only province to ordain women priests.

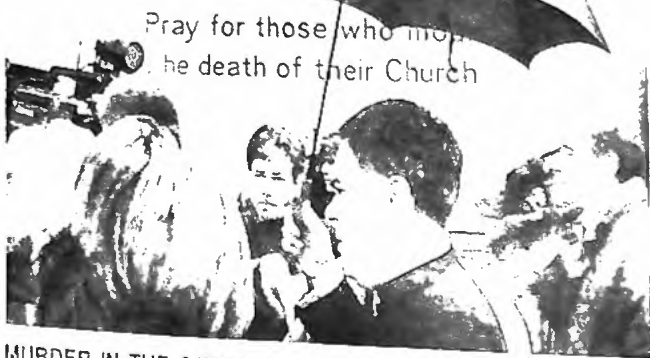
Amid the rhapsody of no longer being a comparatively small group, many women have been ordained in the seasons of Lent and Easter.

The 32 female deacons in the first group included parish curates, vicars, and

THE CHURCH OF ENGLAND MURDERED TODAY

by the par... on servic

as the first... ated



MURDER IN THE CATHEDRAL? Fr. Francis Bown, above, stands before the sign he and fellow members of the Anglo-Catholic group Ecclesia erected at the Bristol city centre, while shielding himself from the gloomy rain of the ordination day. At right, Roman Catholic women demonstrate outside Bristol Cathedral for their own "rite" to ordination. Photos by Nicholas Spurling



Rogerson contended that "They're all ordained at the end of the prayer that I say after the laying on of hands." Berners-Wilson stood by her bishop. "My name may begin with a 'B' but all this hype about me being 'first' goes against everything I believe in," chirped the 39-year-old university chaplain and wife of a Bristol barrister.

When the day arrived in the 12th century market town of 400,000 in southwestern England, all the candidates arrived at 4 p.m. in a bus, after a 24-hour retreat at a conference center. They vested for the last time as deacons, with white stoles worn as a sash over the right shoulder.

The 57-year-old Bishop Rogerson, a Leeds University graduate, former academic, and longtime supporter of the Movement for the Ordination of Women (MOW), wore a towering crimson miter emblazoned with the flames of Pentecost as he took his place before an improvised altar in the cathedral's crossing to become the first bishop to ordain a woman presbyter in the Church of England's history.

The eucharist proceeded according to Rite A (formerly Series III) from the 1980 **Alternative Service Book (ASB)**, with particular care being taken to avoid so-called sexist references, e.g. exclusively male pronouns.

Instead of the reading of John 20:19-23, recommended in the ASB, Rogerson decided to use the preceding nine verses, where Mary Magdalene is the first person to see the risen Christ. "She is sometimes described as the apostle to the apostles," said the bishop's spokesman.

The bishop's brief sermon rejoiced "that we have been able to recognize and affirm God's gift of these women." He concluded with the declaration that "the gift has already been given, the challenge awaits us. Alleluia!"

In the laying on of hands, he was assisted by his suffragan, the Bishop of Malmesbury, and 170 male priests. Each woman had nominated four of the priests to lay hands on her during the ceremony, as her sponsors.

"Send down your Holy Spirit upon your servant, Angela," he prayed as the first candidate knelt before him, "for the office of a priest in your Church."

Rogerson presented each ordinand with a Bible and announced the passing of the peace. It was at that moment that emotions erupted, with the ordinands, some weeping, to joyfully hug each other and the congregation, in that lasted for several minutes. Church bells were set to rung out in various parts of the country to mark the moment, though a few of them were tolled in mourning.

At the end of the service, a Belgian Roman Catholic priest, who prayed in fluent English that his church would eventually "ossified" in its opposition to women; he later said that women priests are "absolutely inevitable" in the Church. Rogerson was subsequently pressured to accept an invitation to the priest to take part in what Catholics termed a "most regrettable" fashion.

Women Celebrate First Eucharist

The new women priests celebrated the eucharist for the first time on March 13—Mothering Sunday in the City of Bristol. Rev. Glenys Mills, 55, curate in the evangelical parish of St. Mary's Church, Clifton, probably the first to do so, to the surprise of many. Ironically, in view of traditionalist opposition to women priests, Mills used the 1662 **Book of Common Prayer** for the 30-minute early service, attended by over 100, the largest congregation.

Extra large crowds turned out as well at 10 other services conducted by other new ordinands, such as at St. Mary's, Redcliffe, in the centre of Bristol, where the Rev. Hayward was hugged and kissed by nearly all the parishioners, some teary-eyed.

Also celebrating their first communions in England were a handful of women ordained abroad, such as Dr. Susan Cole-King, 49, ordained in the Diocese of Oxfordshire in 1987 and now serving an Oxfordshire parish. Cole-King was to join eight other English women ordained overseas and Bishop Penelope Jamies, who was ordained in New Zealand in Ripon Cathedral, for what many



SUE RESTALL of St. Mary's, Yate, Bristol, smiles broadly after her ordination as one of the C of E's first women priests, while "rap" musician Angle Gardner sends a supplemental message. Photo by Nicholas Spurling

AVALANCHE Continued from Page 9

lains and at least one nun, were priested in Bristol Cathedral March 12, ironically the feast day of St. Gregory the Great, the pope who sent Augustine to England in the year 597.

The Deluge Begun

Twenty-five more women were priested in Sheffield's Cathedral on March 15, 16, and 17.

And as the rush for more such ordinations got underway, other bishops were expected to follow the Bishop of Bristol's lead in denying protestors the right to speak during the rites.

The Diocese of London is set to ordain some 70 women priests April 8, but with its traditionalist Bishop, David Hope, exercising his right to deputize other bishops for the task, rather than personally participating.

Oxford plans to ordain 66 women on April 16-17.

April 23 will go down in history for the record number to be ordained in a single day—128—including 62 in St. Albans, 52 in Lichfield, 34 in Coventry and 32 in Manchester.

As for the primatial sees, 23 women will be priested in Canterbury Cathedral on May 8, and 38 in York on May 14 and 21.

The largest class is claimed by the Diocese of Southwark, a sprawling area of London and environs south of the Thames, where 80 women will become priests May 23 in the soot-blackened Cathedral and Collegiate Church of St. Saviour and St. Mary Overie, not far from Lambeth Palace.

Winchester was to see 19 women reach priesthood during April at various venues, mainly parish churches. Several other dioceses (e.g. Oxford and Carlisle) also will hold some of their first such ordinations outside their cathedrals. Chichester, led by a traditionalist, Bishop Eric Kemp, will see 20 women ordained in St. Swithun's, East Grinstead, probably (again) by a bishop specially deputized for the task.

Only three ceremonies are set for June—35 women in Salisbury, 20 at Wakefield and 40 at Exeter.

Truro, whose former bishop, Graham Leonard, went on to

head the Diocese of London and now says he will become a Roman Catholic, is near the end of the list of currently scheduled ordinations, with eight candidates on July 2. Peterborough Cathedral, an Anglo-Catholic stronghold, is the last to complete its plans, disclosing that it will see nine women ordained on July 3.

The Diocese of Sodor and Man has one candidate, but since its bishop is opposed, she may be ordained in July by the Bishop of Carlisle, if she is given employment there.

The Diocese of Gibraltar in Europe, says *Church Times*, is the only diocese with no women deacons due to be priested soon.

Whatever the enthusiasm for the new 1,200 ordinands, only 200 are in charge of parishes. Many fill honorary or non-stipendiary posts in far larger numbers than male clergy. Of 332 men ordained in 1992, for instance, only 59 were non-stipendiary.

Both Church, Traditionalists Threatened

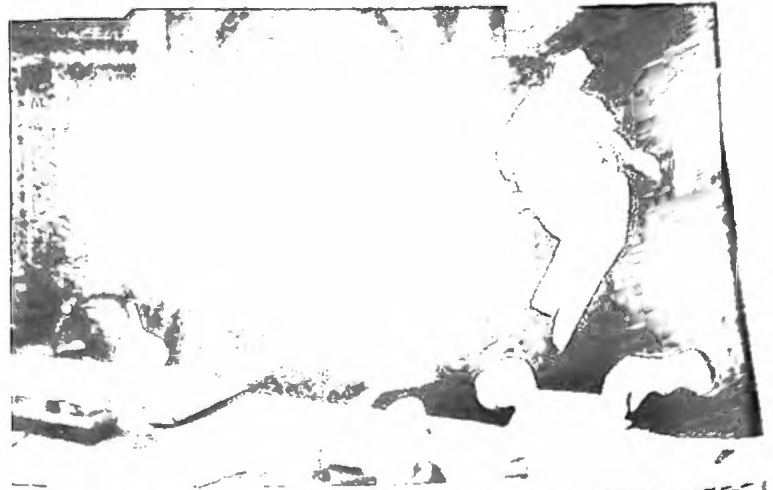
The rites in Bristol came 16 months after the General Synod's narrow approval of women priests, and less than a month after a tense but determinedly staid, final promulgation of canons authorizing such ordinations. The changes include a section that vicariously construes words importing the masculine gender in the Prayer Book or Ordinal to include the feminine as well—without actually changing any text.

Members arriving for the amending of ecclesiastical law February 22 were confronted outside Church House, Westminster, with a mock funeral procession, in which pall-bearers carried a coffin with the words "Church of England" on the side. The protestors, organized by the Rev. Francis Bown, chairman of the Anglo-Catholic group, *Ecclesia*, laid a wreath on the front steps marked "R.I.P.," and prayed "for those who have killed forever the Catholic claims of the Church of England and made it a Protestant sect." (Bown is recommending that *Ecclesia* members follow his lead in joining a Continuing body, the Anglican Catholic Church's Missionary Diocese

of England and Wales).

Before the final Synod action, which was easily completed without debate, the Rev. John Broadhurst, chairman of the traditionalist umbrella organization, Forward in Faith—which claims over 4,000 clerical and 30,000 lay supporters—said the move marked the first time in C of E history that the Synod had approved legislation “which not only causes loyal members to leave the Church of England but makes provision for their departure,” a reference to financial compensation packages approved for clergy exiting over women priests. Saying the innovation violated the tradition and ethos of the Old Testament, Christ’s example in choosing male apostles, the teachings of St. Paul, the Council of Nicea and the Prayer Book, Broadhurst said that “many members of the Synod are not here today and they never will be here again.” He and others opposed to the action left before the final vote was taken.

The only disruption of the solemn moment, when the Archbishop of Canterbury, George Carey, signed the women priests canon and passed it to the Archbishop of York, came in a loud protest from the balcony by the Rev. Paul Williamson of London, who had earlier lost a last-ditch court attempt to



ARCHBISHOP OF CANTERBURY George Carey signs the document bearing the women priests canon February 22; seated at right is Brian Hanson, the General Synod’s senior legal advisor. Photo by Mark Spurling

declare the illegality of women priests. Williamson shouted, “You have just lost the Church of England and its assets.”

Traditional Church Of England Gets Underway With First Services, 40 Clergy

With the enactment of the Church of England’s women priests canon February 22, the Traditional Church of England (TCE) got underway with some 40 clergymen, about half of them coming from active ministry in the C of E, and services at several sites throughout the country.

The TCE, which grew out of the Movement for a Continuing Church of England (MCCE) organization, is aligned with the Traditional Anglican Communion (TAC), the largest international fellowship of Continuing Anglican Churches, led by the Most Rev. Louis Falk of the U.S.

The Rev. Leslie Whiting, who spearheaded TCE’s formation, told TCC that initial services drawing an average of 30 persons each were held February 27 in Winchester, Brighton, London, Liverpool, Wolverhampton and Chichester. Various types of facilities were employed, including a church, school hall, heritage center, house, and a training center hall.

Other congregations are now in the formation stage, including in Devon, Cornwall, and East Anglia, said Whiting, who expects parishes in TCE to number around 40 by the end of its first year. Additional inquiries had been received by early March from some 250 laypeople and nearly 50 clergymen. Writing felt prospects for growth would continue to increase as compensation payments become available for C of E clergy departing over women priests, and as more traditional clergy and laypeople alike begin to see “the futility of staying in [the C of E] and trying to maintain the faith.” He felt it likely women priests would be followed by such issues as inclusive language and homosexual unions. “If they stay, they’ve got to put blinkers on,” he quipped.

Of the clergy already signed on with TCE, Whiting said about 20 are non-stipendiary or retired, and the other 20 were actively involved with parishes as incumbents or assistants; some of them are still in the process of leaving their parishes, and most are expected to have some following therefrom. Among the TCE’s clergy are Canon David Woodward, a former examining chaplain for the Bishop of Chelmsford, and the Rev. Ivan Clutterbuck, the former general secretary of the (Anglo-Catholic) Church Union, both of whom have agreed to tutor future TCE ordination candidates, and the Rev. Dr. Paul

accomplished organist, chairman of the Anglican Society, and principal of Epiphany Fellowship, a training organization for potential clergy and layreaders in London.

In addition, seven men, some of whom had been prepared for ordination in the C of E, are to be ordained deacons for April 24, during a visit by Falk and two other bishops from churches. TCE has no immediate plans to elect and create one of its own clergymen as a bishop in and for England and until now has hoped—in vain—for episcopal care from one or more active or retired C of E bishops, (especially as some



THE MOST REV. LOUIS FALK

dozen of the latter are reportedly prepared to give unauthor help to traditionalists remaining in the C of E). Thus, in a recent pastoral letter to all faithful Anglicans in England, Archbishop Falk responded to a request from TCE to provide episcopal oversight and ministry from overseas TAC bishops. Initial episcopal care will be jointly handled, but Whiting said expected Falk will name a particular TAC bishop to be vicar to England.

“We would have been overjoyed had just one [English] bishop said ‘I will lead you,’” said Whiting. “We regret very much that that has not happened.”

TCE, the second Continuing Anglican body in England, offered a hand of friendship to the first, the Anglican Catholic Church’s Missionary Diocese of England and Wales. Bishop Leslie Hamlett, which has not been grasped in the Whiting asserted. The ACC Diocese was formed before the C of E’s 1992 vote to admit women priests.

Falk, in his letter, noted that TAC was urged to “set up” in England after the ‘92 vote, but refused. TAC bishops from English traditionalists in their different organizations should be available as long as possible.



THE REV. PAUL WILLIAMSON, a west London priest who had just lost a last-minute court attempt to block women priests, vows to keep on fighting in a loud protest from the gallery during the February 22 Synod meeting. Photo by Nicholas Spurling

will have the doctrine tested in every court in the land and Europe, your grace."

indigenous body of traditionalists must first have established itself in England before TAC bishops would respond, and then only if no retired or active C of E bishops came forward.

"Sadly, no English bishop has expressed a willingness to poke his head above ground, where the bullets—or the bishops—are flying," Archbishop Falk told TCC. "So we will provide [TCE members] with episcopal oversight and ministry as long as they need it."

Falk and other TAC bishops will visit England in the second half of April in response to urgent requests, but Falk made it clear they are not undertaking a "publicity tour," seeking hegemony, or "to interfere with what any other group other than the [TCE] may be trying to do. We continue to urge all traditionalists to respect each other's position," and to remain in close contact and cooperation.

ACC-England Busy As C Of E Ordains First Women Priests

As the Church of England authorized and ordained its first women priests, the Anglican Catholic Church's (ACC) Missionary Diocese of England and Wales held another informational meeting in London February 26, drawing 63 persons despite bad weather, and dedicated its second church building in the country.

Bishop Leslie Hamlett of Stoke-on-Trent, who heads the Continuing Church diocese, officiated at the dedication of the Wiltshire church March 12, at the same time receiving the Rev. Michael Wright of the Anglo-Orthodox Society into the ACC.

The English branch of the U.S.-based ACC has been showing "slow but steady progress," according to an ACC spokesman, with some 20 parishes and missions already established or in the process of formation. And though "short of manpower" while waiting for more transfers from the C of E, the bishop and a small band of clergy (some of them not yet out of the C of E but provisionally licensed by Hamlett) manage to cover "the situations that are arising all over the country." It appears that refugees coming to ACC will include some members of the C of E Anglo-Catholic group, Ecclesia—primarily its leader, the Rev. Francis Bown, who is commending ACC as the best choice under the circumstances.

The ACC's English diocese has taken pains to distinguish

Also confirmed by Synod was the act providing for three so-called "flying bishops"—provincial episcopal visitors (PEV)—to minister to parishes opposed to female priests, as part of an agreement to support "two integrities" in the C of E; at least one-third of the church opposes women's ordination.

It was small comfort to most traditionalists, already upset that just two PEV bishops have been named, and that the appointees—John Richards of Exeter and John Gaisford of Macclesfield—while opposed to women priests, have not actively teamed with other traditionalists and are thought too establishment-bound to properly address their needs. The appointments, described by some orthodox sources as "an attempt at terminal care," or "a mouldy crumb from Carey's table," have further spurred talk that traditionalists staying in the C of E may ignore the PEV bishops and associate instead with a group of 12 retired bishops prepared to help them. (Unlike the situation in ECUSA, English prelates, once retired, are no longer members of the House of Bishops.) In addition, some Evangelicals are now asking for their own "flying bishop," and say they plan to operate semi-independent churches within the C of E.

News of departures and even a few closures of whole

itself from other options or efforts, including a second, recently-formed Continuing body in England, by making clear that ACC does not continue the Anglicanism of yesterday, but "fulfils" it. Speaking at an Ecclesia rally in Hull, Bishop Hamlett noted that the main "version" of Anglicanism has been "doctrinal diversity, comprehensiveness, which is the accommodation of contradictory statements of belief, such as, for example, those of Anglo-Catholics and Evangelicals—to say nothing of the various shades and combinations in between. This kind of Anglicanism has been with us for many years," Hamlett continued,



BISHOP LESLIE HAMLETT of the Anglican Catholic Church's Missionary Diocese of England and Wales says the ACC does not continue the Anglicanism of yesterday, but "fulfils" it.

"and has created the hopeless muddle," of which "priestesses" and "unbelieving and agnostic" bishops and priests are the logical consequence. By going beyond the Reformation controversies and officially making the faith of the Undivided Church and the Seven Ecumenical Councils her own, the ACC, Hamlett said, has "fulfilled Anglicanism," and discontinued "the mish-mash of yesterday."

Speaking generally to English traditionalists, Hamlett commented that "Many...have likened the apostasy of the C of E, as a catholic body, to a death, a funeral, at which they are the mourners. Mourning and grief so cloud the mind that the promise of resurrection and restoration has little real impact. Time alone is the healer...And a first step toward healing is to confront and accept the harsh reality of death...For traditionalists must thus face up to their situation, not yet to that which is ended, and internalizing the loss of beauty, grace, and "social prestige which belonging to [an] establishment can give." But death, to a Christian, he said, "is not the end of life. Christ assures us that death will be a resurrection, restoration, to a fuller, richer life...he said, will be the message of the death of the C of E...the good news of a restored Church in this land."



THE "FLYING BISHOPS"—provincial episcopal visitors appointed to care for C of E parishes opposed to women priests—Archdeacon John Gaisford of Macclesfield (left) and Archdeacon John Richards of Exeter. Gaisford will be the Bishop of Beverley in the province of York, and Richards Bishop of Ebbw Vale in the province of Canterbury. Photo by Nicholas Spurling

parishes also increased. Dr. David Samuel, the former director of the (Evangelical) Church Society who recently resigned

his C of E ministry, now says he will take his Reading church, independently owned by a trust, out of the church as well; so might SSC leader, Canon Christopher Colven, rector of St. Stephen's, Gloucester Road, London.

But the main news came the day after the Synod meeting, when it was reported that some 700 C of E clergymen and seven retired or suffragan bishops had indicated they would seek unity with the Roman Catholic Church, most of them soon. Names of almost all signatories are confidential, but mentioned were the retired Bishop of Leicester, Richard Rutt, and Conrad Meyer, the former Bishop of Dorchester lately assistant bishop in Truro. Up until the announcement, only about 150 of over 10,000 C of E priests had resigned, or were planning to go by next January. Married priests, in particular, are waiting for Rome to issue a clear ruling on the question of whether they can be employed as Catholic parish priests.

At the same time, prominent traditionalist and environment minister John Gummer, and London *Sunday Telegraph* editor Charles Moore added to high profile defections from the C of E to Roman Catholicism, following upon departures of such as the Duchess of Kent and the undersecretary for employment, Ann Widdecomb. Gummer, who says the C of E has ceased to be part of the Universal Church and rendered itself a liberal protestant sect—a claim which annoys Dr. Carey—said the move "wasn't easy, knowing that there are people still out there battling the same problem and don't know what to do." But it was "the only thing I could have done," he said. Plans to join the Roman Church were also disclosed by Canon Roger Job, vice dean and precentor at Winchester Cathedral, who will resign at the end of August.

Such moves were said to have opened an "unbridgeable

An "Ecclesiastical Bosnia"?

Reactions to ordinations of the first women priests in the C of E, gleaned from newspapers and other sources:

LONDON SUNDAY TELEGRAPH: "To win a war is not necessarily to win the peace. The 20-year fight to ordain women has divided the Church and threatens to leave in its wake an ecclesiastical Bosnia—a guerrilla struggle of parochial attrition and inter-clerical sniping...Fierocious squabbles are set to break out."

CAROLINE DAVIS, director of the Movement for the Ordination of Women, set up 25 years ago: "At last my job is over."

ELIZABETH MILLS, Women Against the Ordination of Women (WAOW): "[We] wanted to show that...7,000 intelligent women [more than that claimed by the smaller but victorious MOW] were not convinced that the way forward was to ordain women...Once it was in the public arena and became part of the equal opportunities bandwagon we hadn't a hope in hell."

CATHOLIC WOMEN'S ORDINATION organization: "This is a great moment in history for all women, in all Churches."

ECCLESIA, an Anglo-Catholic group which organized protests in the last days of the old C of E: "By this ceremony the [C of E] throws back in our Redeemer's face his holy gift of priesthood and substitutes for it a manmade ministry with priestesses."

CANON MICHAEL WIDDECOMB, brother of Cabinet Minister Ann Widdecomb, who has become a Roman Catholic: "I tolled our bell in mourning. If we look at the Episcopal Church in America, we see the sorry state that they're in."

CATHY MILFORD, MOW Moderator: "The bonds that have tied women for centuries have been burst asunder."

THE REV. JOHN BROADHURST, chairman of Forward in Faith: "It's as if the C of E I've known and loved has ceased to

THE FIRST WOMAN ORDAINED PRIEST IN THE C OF E, Angela Berners-Wilson



be. It's rather gut-wrenching to say the least." THE REV. ROB MARSHALL, spokesman for the Bishop of London: "Our greatest fear is that the diocese will fall prey to a form of parochial congregationalism."

THE REV. ANTHONY KENNEDY, vicar of Luton: "Priestesses who assumed powers to which they have no right should be burnt at the stake, as they were in medieval times."

THE TIMES of London, in an editorial entitled "Holy D...": "Today the Church of England has been refreshed...women, and men, whose Christianity had lapsed because they felt alienated by the Church, may now reconsider their faith." (Despite its editorial stance, the newspaper also printed out explanation, several Scripture verses implicitly unsupportive of women's ordination.)

AN ENGLISH PRIEST IN AMERICA: "It's hard to watch a church commit hara-kiri"

gap" between traditional bishops loyal to the C of E and Anglo-Catholics heading for Rome. One of the bishops, David Lunn of Sheffield, accused Gummer of joining "a faith that certainly is in error" and of accepting the invalidity of the eucharists in which he has taken part in the past. Lunn's remarks were said to have "increased tension between Forward in Faith...and Anglo-Catholic bishops, all of whom are allowing women priests to be ordained in their dioceses." usually by other bishops. A leading orthodox cleric was quoted as saying Lunn's remarks were "disgraceful" but "came as no surprise. We feel badly let down by a number of bishops who have decided that they can live with women priests after all. They regard us as virtual traitors because we feel we can no longer stay in the Church of England."

It is estimated that over 100 clergy so far have been attracted by other churches—mainly Orthodoxy or Continuing Anglicanism.

"We have entered a very dark new age. We exist to support those who fear they can't stay and those who know they've got to go," said Forward's Fr. Broadhurst.

Yet, the threat to traditionalists may well be surpassed by that to the C of E itself. The section of clergy going to Rome could cost the church 55 million pounds in compensation—pledged by the church well before its deep financial crisis became known. The figure could rise to 100 million pounds, if the predicted 1,000 or more clergy leave over the next ten years. Some Anglican leaders are contending that part of the loss will be made up by Catholics drawn to the C of E by the ministry of women, but such a movement remains to be substantiated. Meanwhile, the Church Commissioners, who recently confessed that unwise investments had caused a steep drop in the value of the church's assets, from 3 billion in 1989 to 2.2 billion in 1992, have announced they are halving their usual 41 percent contribution to clergy stipends by 1996. The contribution could "dry up completely by the end of the century...if more than a couple of hundred clergy go," a senior church source was quoted as saying.

Warnings came again on the ecumenical front as well: the Vatican reacted sharply to the March 12 ordinations, with a spokesman reasserting Roman Catholic opposition to priesthood for women, and saying the Church of England's decision was a "profound obstacle to every hope of reunion" between the two churches.

The Archbishops of Canterbury and York, urging "generosity, tolerance, courtesy and loving patience with each other," said the decision to allow women priests was not "undertaken lightly or hastily," and although most believed the ordinations to be God's will, "others, of course, believe the move to be mistaken."

Sources for the Special Reports included *The Times* (of London), *The Sunday Times*, *The Daily Telegraph*, *The Sunday Telegraph*, *Church Times*, *The New York Times*, *The Washington Post*, *The Washington Times*, *Episcopal News Service*, and *The Guardian*.



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Focus

Canada's First Woman Prelate Consecrated Without Protest

With more than 2,300 persons looking on—none of whom voiced any protest—the Rev. Victoria Matthews became the first female bishop in the Anglican Church of Canada (ACC) February 12.

Her consecration, which came 18 years after Canada ordained its first women priests, followed her election in November as a suffragan bishop in the Diocese of Toronto. Dean Michael Bedford-Jones of the Diocese of Ontario, elected a second suffragan at the same time, was consecrated alongside her, reported *Episcopal News Service*.

The rite took place without any sign of dissent. When Archbishop Percy O'Driscoll, metropolitan of Ontario, asked

in the words of the consecration service if there were any objections, there was only silence. It was a marked contrast to the 1988 elevation of Anglicanism's first woman bishop, when two persons voiced objections to the consecration of Barbara Harris as suffragan of Massachusetts.

Notably, the lengthy procession at the start of the service in St. Paul's Anglican Church, Toronto, was led by the Queen's representative in the Province of Ontario, accompanied by his scarlet-jacketed *aide de camp*. Following him were most of the Canadian bishops, and the retired bishop of the Church of South India, Michael Johns. At the end of the procession came Canadian Primate Michael Peers and Archbishop Simon Kim of the Anglican Church in Korea. Bishop Frank Griswold III of Chicago preached the sermon. Kim, Johns and Griswold later joined Canadian bishops in laying hands on the two kneeling candidates. Ecumenical guests were primarily representatives of churches opposed to women priests or bishops, including the Roman Catholic, Philippine Independent, Ukrainian Orthodox, and Polish National Catholic Churches.

***FINANCIAL WOES CONTINUE TO PLAGUE THE ANGLICAN CHURCH OF CANADA**, which faces a deficit of more than \$1 million by the end of 1994 unless it cuts program spending. According to *Anglican Journal*, the latest crisis stems from a serious miscalculation of projected income from the 1993-94 Anglican Appeal, and by continued shortages in giving from dioceses. The latter are having their own problems, with substantial cutbacks reported in Toronto and Edmonton, for example. In light of the gloomy financial picture, *The Living Church* quoted Ontario's Archbishop Percy O'Driscoll as saying: "At the end of two generations there will not be enough people to say there is an Anglican Church alive in this country."



CANADIAN ANGLICANISM'S FIRST WOMAN BISHOP, Toronto Suffragan Victoria Matthews (right), with the other suffragan bishop consecrated with her February 12, Michael Bedford-Jones. *Anglican Journal*/Ron Cole

Believing Bishop Named To Succeed Controversial Bishop Of Durham

That Durham will soon have a bishop who believes in the virgin birth and the physical resurrection of Christ was found newsworthy recently by the British press, which had a field day contrasting the new appointee with Durham's controversial incumbent, Bishop David Jenkins—recently in the news again when he dismissed both the Second Coming and eternal damnation.

Bishop Michael Turnbull of Rochester, 59, is to succeed Jenkins, 69, who is slated to retire in July after ten years at Durham.

The British government announced the appointment six months early for the fourth most senior post in the Church of England, sparking a round of interviews in the press. While paying tribute to Dr. Jenkins' "brilliance and stimulating theological thought," as well as his "ready sound bites," Bishop Turnbull, who is a moderate evangelical, noted: "I will go in as my own man, in my own fashion. I will try to be a missionary bishop seeking to explore contemporary ways of commending Christ to the world."

On the eve of the Turnbull announcement, Dr. Jenkins, in a farewell lecture, accused the Anglican Communion of "manipulation and spiritual self-indulgence," and asserted that "blasphemy [is] a waste of time" and should not be suppressed. Jenkins also took time to deny, many years after the fact, a quote of a decade ago in which he was said to have called Christ's resurrection a "conjuring trick with bones." (He claimed the actual comment was "The resurrection is more than just a conjuring trick with bones.") At the same time, he rejected the notion that he was a blasphemer, suggesting the press had incorrectly attributed to him denials of the virgin birth and hell.

It is on the latter subject alone that the outgoing and incoming bishops seems to have something of a meeting of the minds. Jenkins claims that what he actually said in a radio interview late last year was that "Hell certainly exists...but I cannot believe in any permanent hell in the sense



IT MAY BE A HARD ACT TO FOLLOW, but Bishop Michael Turnbull of Rochester will succeed the controversial Bishop David Jenkins at Durham later this year. Church of England Press Office, London

of eternal torture—a loving God would not do that." Turnbull told a news conference that he believes in hell, though not in eternal damnation.

The Daily Telegraph reported Jenkins' farewell address, but noted that "there is, however, no indication that Dr. Jenkins intends to go quietly."

Vestry's Vote To Leave ECUSA After Inhibition Of Rector Prompts Legal Challenge By Quincy

A peaceful attempt begun a year ago to reach a financial settlement between a traditional diocese and parish for the latter's withdrawal from the Episcopal Church (ECUSA) has become a full throttle effort by the diocese to get control of the parish building and endowments.

Episcopal Diocese of Quincy officials indicate they are acting to protect and defend the rights of a minority of St. John's, Quincy, that wants to stay within the diocese and ECUSA, against the "renegade and dissident" majority of parishioners occupying the building they say belongs to the loyalists.

But leaders of St. John's majority think heavy-handed diocesan actions in the year since Quincy Bishop Edward MacBurney agreed to good faith negotiations are aimed at saving a financially shaky diocese. One lawyer involved in the dispute remarked that "This is not a fight about people—

a fight about saving souls—but...a fight about power and property," reported *Episcopal News Service*. It was the diocese that pointed out in a recent release that St. John's assets total more than \$6 million; over \$2 million of that is in endowment funds.

In the latest, rapid series of events in what some view as a scandal within ECUSA's orthodox faction, the Rev. Garrett Clanton, St. John's rector (as well as president of the Prayer Book Society), was inhibited by the bishop; the parish vestry responded by pulling St. John's out of ECUSA; the bishop made plans to excommunicate the vestry members, while services at the parish were disrupted by a diocesan official; the rump group the diocese says is the real St. John's was set up with a new vestry and services in a Roman Catholic chapel; the diocese, with the "exiled" parish, mounted but lost a first-round court challenge, but plans to pursue its case; and Clanton finally decided to resign his ministry in ECUSA.

"It's Alice in Wonderland—or rather Malice in Blunderland," said one seasoned church observer.

Troubled Saga

The troubled saga began quietly enough a year ago, after the 235-communicant St. John's reached a decision point about the growing alienation it felt amid the liberal revisionism now dominant in ECUSA.

Nearly 80 percent of adult parishioners agreed in January, 1993, to pursue negotiations with the diocese for a withdrawal of St. John's from ECUSA, with the vote to leave coming if and when the joint negotiating team came to terms. As talks with diocesan agents appointed by MacBurney got underway, it was understood that the parish hoped to offer the diocese a substantial sum in return for the ability to leave with its church building. (Based on conveyance documents, parish leaders believe they control the facility on the congregation's behalf, but canons enacted by ECUSA in the last few decades contend that all church property is held in trust for the diocese and wider church).

Diocesan agents, however, ended the talks after one meeting and declared that the building belonged to a group of 30-plus regular and sometime St. John's attenders who had come forward to say they wanted to stay in ECUSA. Other attempts to resume negotiations on the originally agreed basis yielded only diocesan demands that the "two parishes"—the minority and majority of St. John's—work out a financial settlement for the larger group that would have to leave the building.

From the start of the disagreement, MacBurney has contended that he and diocesan officials were trying to hold together one of ECUSA's few remaining conservative dioceses and to address the concerns of all involved, including those in the smaller group who thought there was enough of a nucleus for St. John's facility to be retained for an Episcopal congregation.

"I know that some will have given up on the Episcopal Church," MacBurney said recently. "And I fully appreciate their frustration and concern over much that is happening to our beloved church. However, I believe that there are many at St. John's who...will not now abandon this diocese nor our witness to God's truth within this particular province of the Anglican Communion."

There were also concerns that agitation over theological issues inhibited St. John's growth, though parish leaders say pledge income was not adversely affected until the diocese began attempts to derail the parish's 1993 initiative with actions they viewed as illegal or uncanonical, or deliberately geared to build dissent in the parish.

Following more cordial discussions with the traditionalist priest recently elected to succeed MacBurney, the Rev. Keith Ackerman, and what Clanton said was "a full year of diocesan abuse, misinformation and intimidation," approximately two-thirds of St. John's adult members voted this past January to restart talks after Ackerman's consecration in June.

Apparently in response to this turn of events, the diocesan standing committee, in what now are the lame duck days of MacBurney's episcopate, launched an aggressive effort to retain the parish, its building and endowments—starting with a declaration that Clanton "has abandoned or intends to abandon" the communion of ECUSA. Bishop MacBurney agreed that Clanton's abandonment was effected by "past action and present intent," and inhibited him from priestly functions February 1 (though notice of it was

not served until 15 days later, on Ash Wednesday). At the time, Clanton and the parish were still officially in ECUSA. The notice demanded that Clanton submit a response within 72 hours and immediately remove his possessions from St. John's.

Clanton noted that there is no such canonical offense as the "intent" to abandon communion. But he obeyed the inhibition directives, and sent the bishop within the 72-hour limit "a bona fide denial of the charge." With it was a "competent legal opinion establishing both the illegitimate application of the...canon against me and the insufficiency of the evidence cited to sustain any abandonment charge. Notwithstanding his obligation to lift the inhibition upon the receipt of my bona fide denial of the charge, the bishop has failed to do so or even to acknowledge my response," Clanton said. The diocese confirmed that MacBurney has not lifted the inhibition.

On February 24, the vestry voted to separate St. John's from ECUSA and the diocese, and to transfer its assets to



BISHOP EDWARD MACBURNEY OF QUINCY believes a growing number of St. John's members will not now abandon ECUSA or the diocese.

St. John's Anglican Church. (The vote was 8-2, with one member absent but supportive of the move.) The diocese says these were "illegal actions of seizure and severance of communion," but senior warden Gary Blade is confident that the paper trail on St. John's property supports the asset transfer. The parish was founded in 1837, prior to the diocese's formation. It served as the cathedral church for Illinois, and was subsequently deeded to the bishop of Quincy, who conveyed it back to the parish when the diocesan cathedral was settled at Quincy. In 1979, the bishop deeded back an additional parcel that had been overlooked in the prior settlement, a point which Dr. Blade says makes it "extremely hard" for the diocese to lay claim to the church building and funds.

The diocese "certainly drove the vestry to this action," Clanton told TCC after the vote (for which he was not present). "All of us wanted a Christian parting, and it's a shame [this has] become such a spectacle of shame." Clanton noted that the vestry's move "effectively ended my tenure as their Episcopal, albeit inhibited, rector...I'm the rector of a church that left without me," he quipped.

The diocese "has insisted on misunderstanding the situation at St. John's," said Blade, "viewing Fr. Clanton as a lightning rod," when he was actually a restraining force in the parish. With him effectively out of the picture there was no need to walk softly.

Contacted by the vestry for help with supply clergy, Arch-

bishop Louis Falk of the Anglican Church in America (ACA), the largest U.S. Continuing Church, first sent Bishop Robin Connors of South Carolina, who oversees development of two associated churches overseas, including a burgeoning church in South Africa.

After he began the service February 27, Connors said Quincy's standing committee president (and the former head of the conservative Episcopalians United), the Rev. John Throop, "kicked open the doors—though they were certainly unlocked," and strode into the nave shouting "this is an illegal service!" Connors, meeting Throop at the crossing, said the official was disrupting a service he was conducting for the people of St. John's at their request. Throop invited those who wanted to stay with ECUSA to follow him. He led a band of uncertain numbers from the church, including a handful of non-members, who had sat stone-faced through the early service and returned later, apparently for the purpose of walking out; after that the service resumed.

Reports on the number following Throop vary from 30-some to over half of a congregation of 75-100 attending that day. The diocese contends that a "growing number of faithful" St. John's members, some heartened by the election of a traditionalist successor to MacBurney, remain in communion with ECUSA. They were joined by "a significant number" of other diocesan folk March 6 when MacBurney celebrated and preached for what *ENS* termed a reorganized mission. Congregants met across the street from "their own church," the diocesan release said.

The majority faction met the next Sunday for a review of the vestry action; 73 adult members attended. While the vestry's move is legal and binding, Blade said the panel does not want to make the decision for the congregation. Thus, he said 140 ballots had been sent from a local accounting firm to all persons who were eligible to vote at the January, 1994, parish meeting (including the dissentients), to clearly determine the will of the parish on leaving or staying. Vestry members also said that transfer of church property does not preclude a vote, but was done because they feared it would be impossible to conduct a legal vote under diocesan auspices. The voting process is being overseen by attorneys.

Meanwhile, the diocese sought court relief March 4, filing an eight-point request for a temporary injunction against those it sees as illegally occupying St. John's building. Four points were granted by the judge, only to be struck down a week later. The injunctions, now nullified, included barring the majority group from keeping other members or diocesan agents out of the building, from entering contracts, or transferring property or assets—the latter being a moot point in light of transfers already effected.

However, a March 15 release said Quincy officials "have reaffirmed their unflagging and unswerving commitment to St. John's Episcopal Church" (meaning the loyalist group), and that "the denial of the preliminary injunction is only a minor setback. It is to be expected that St. John's Episcopal Church, joined by the diocese as co-plaintiff, will file a lawsuit to...end the illegal occupation of the property...by a renegade and dissident few."

Finally, in a March 17 statement, Clanton said it is clear he has been "unjustly and illegally deprived" of his priestly vocation within ECUSA, after "nearly 29 years of faithful service and several years short of my access to any pension benefits." He stated he had "no alternative" but to formally remove himself from the jurisdiction of the diocese and

ECUSA, based on "the already realized and currently proposed departures" of ECUSA from scriptural and historic catholic faith in the Anglican expression; his "inability, due to disciplines maliciously and wrongly imposed upon (him), to continue to minister" within ECUSA; his "obligation...to exercise" his God-given vocation; and "the desire to stand



THE REV. GARRETT CLANTON, inhibited by Bishop MacBurney in February, was wrongly viewed by the diocese to be the "lightning rod" in the parish's aims, when in fact he was a restraining force, says St. John's senior warden.

once again by and with those" he has shepherded for 12 years. Clanton also resigned as president of the Prayer Book Society.

On March 19, he was received as a priest in the ACA by Archbishop Falk. (At presstime, it was learned that the parish vestry subsequently voted that St. John's affiliate with ACA as well.)

Diocesan Motives Pondered

Speculation on why the diocese has decided to come down on the parish like a ton of bricks—weakening both the majority and the minority expected to continue as an Episcopal congregation supporting a big building—centers on the parish's endowment funds.

In a March 1 letter to parishioners, Dr. Blade agreed that, from the diocese's viewpoint, "this has never been about religious practices, or souls. It is about power and property. The Diocese of Quincy is just barely viable. With the loss of [St. John's], it will probably be forced to merge with the Diocese of Springfield, which isn't in much better shape. With \$2 million in endowments, St. John's represents the diocese's path to continued existence...Your negotiating committee recognized...that the diocese needed our...assessment to survive and was prepared to annuitize it in exchange for freedom. We could not understand why diocesan officials would not accept that proposal. Archbishop Connors cleared that up for us. By creating a split in our parish...they assure that, if they win in court, they get control of (all) the assets. The small group they contend constitutes the 'real St. John's Church' will [become] a mission. A mission does not control its own affairs. The bishop will control the mission and its assets, [and] name its vicar..."

"In other words," Blade concluded, "if St. John's had no assets, Bishop MacBurney would have honored his word to us when he spoke to the parish at our final...meeting during our year of discernment [and]...let our people go." Blade warned the loyalist members that Quincy leaders "have no more concern for them or their souls than they have for ours" and are simply using them in their legal efforts.

Florida Withdraws Welcome Mat For Pro-Gay Episcopal Bishops

The Diocese of Florida has taken the rare step of officially telling other Episcopal bishops supportive of ordaining active homosexuals to stay away.

According to *The Florida Times-Union*, diocesan delegates from 72 congregations, meeting for their annual convention in January, overwhelmingly approved (by voice vote) a resolution requesting that 1) bishops stop ordaining active gays "in direct opposition to the will and spirit" of the Episcopal Church's (ECUSA) General Convention; 2) the House of Bishops discipline bishops who ordain practicing homosexuals; and that 3) the Diocese of Florida not receive "the ministry of those bishops who ordain practicing homosexuals."

The resolution would apparently apply to such bishops as Allen Bartlett of Pennsylvania, Ronald Haines of Washington, and John Spong of Newark, all of whom have already ordained homosexuals, and newly consecrated Minnesota Bishop James Jelinek, who has said he is willing to ordain them. It stands in contrast to statements of some other dioceses (including Massachusetts, Rhode Island and Newark) promoting liturgies for "committed" same-sex couples and/or official sanction for actively homosexual ordinands, in advance of confrontation on the issue at General Convention this August.

Notably, the Florida resolution was proposed by the remnant congregation of St. David's, Jacksonville, which lost most of its members last year to the Charismatic Episcopal Church, partly over the growing acceptance of homosexual practice in ECUSA.

"We recognize that [homosexuality] is a very difficult problem for anyone to overcome," said the Rev. Richard McGinnis, assistant rector at St. David's. "These people need to be shown all the love and compassion that the church can possibly show them. But we must maintain a standard of discipline in agreement with the gospel. There are many people and clergy in the diocese who have great difficulty when a bishop goes against the gospel. This [resolution] is at least saying that this is one diocese that is going to live by the gospel and you don't have to go to another denomination."

A spokeswoman for the Minnesota diocese, responding to the resolution, said "One of the beauties of the Episcopal Church is that we can live within the same body with different opinions. We have had caring, loving, compassionate, visionary ministry come from people we ordain no matter their [sexual] preference. We're going to continue in the most loving way we can to allow people to be who they are."

Some conservatives believe the scales are tipped in favor of General Convention moving to let each diocese decide for itself whether to permit homosexual ordinands or unions. For his part, Kim Byham, spokesman for ECUSA's gay group, Integrity, does not expect convention approval this year for same-sex union liturgies, at least, though the support of key dioceses indicates increasing support for them. "We'll pass it at some future convention," Byham was quoted as saying by *Religious News Service*. But he predicted the convention will okay several other resolutions, including one approved by both the Newark and Washington dioceses that

asks the church to support the addition of sexual orientation to the 1964 Civil Rights Act or similar federal legislation.

Seminary's Cohabitation Policy Decried

A decision by the Episcopal Church's only official seminary allowing on-campus cohabitation by homosexuals has been condemned by the church's largest traditional organization, the Episcopal Synod of America (ESA).

The policy, announced in January by General Theological Seminary in New York City (and noted in the last issue) permits cohabitation in seminary housing by "committed" homosexual couples—while retaining the ban on unmarried heterosexual ones. The change in guidelines was adopted by seminary trustees after a lesbian professor filed a formal complaint charging the seminary with discrimination.

ESA says the policy is anti-scriptural and demonstrates "the moral decadence rampant within the institutional Episcopal Church," said the Rev. Samuel L. Edwards, ESA executive director.

The Episcopal Church (ECUSA), under a two-year resolution adopted by its General Convention, still declares physical sex appropriate "only within the lifelong monogamous union of husband and wife." However, the same statement's call for a second sexuality study indicates a push to liberalize teachings which may come to show at General Convention in August.

The new cohabitation policy at the only one of 11 Episcopal clergy-training institutions that is chartered by General Convention, "plainly permits behavior which is just as plainly considered inappropriate by the official acts" of the convention, Edwards said.

He rejected claims by seminary dean Craig B. Anderson that General is merely providing "a realistic and open framework" to deal with what the convention called a "discontinuity" between official belief and the actual experience of some Episcopalians.

"We believe that the non-contextual use of a [part] of the resolution by the apologists for General Seminary's position is dishonest, unscholarly, tendentious, and designed to conceal" the real reasons behind it.

Edwards said the seminary's decision "subverts the r...



ESA EXECUTIVE DIRECTOR, the Rev. Samuel Edwards, says Synod members see General Seminary's cohabitation policy as one more example of ECUSA's "moral decadence."

TOUGH DECISIONS—Members of the Episcopal Church's Executive Council and staff, meeting January 31-February 4 in Norfolk, Virginia, deliberate in small groups over plans to restructure the church's national operations. *Episcopal News Service photo by James Solheim*



ceived teaching of the church on sexual expression," besides violating the seminary's own requirements that students and faculty conform to Episcopal teaching.

The Synod "will act to expose and oppose the agenda which lies behind this policy statement and will co-operate in this effort with other organizations that share our concerns in this matter," Edwards said.

ECUSA Council Supports Substantial Structural Changes

Responding to declining income and calls for revamping the church, the Episcopal Church's Executive Council has backed major structural changes that will cut 38 more staff positions at church headquarters, alter missionary operations, and adopt a different financial formula for national church support.

Escalating frustration about General Convention also drew an agreement from the Council to propose the abolition of convention's two-house legislative system in exchange for a unicameral body, where all three orders sit and debate together but vote separately. The change is expected to help the convention save time.

Widespread appeals to relocate the church center out of New York City, however, were met with the decision to delay such action due to the depressed real estate market: the market value of the 11-story building at 815 Second Avenue at this time last year was \$9 million, compared to \$25 million in 1985.

After working with church center executives in redesigning the budget, the Council, meeting January 31-February 4 in Norfolk, Virginia, unanimously approved a proposal abandoning traditional methods of operation and adopting a new practice of working in a closer partnership with congregations, dioceses and provinces. Leaders also unanimously accepted a policy change loosening the financial squeeze on dioceses in funding the national church, thereby freeing up revenue to carry out ministry on more local levels, reported *The Living Church*. Apparently, support for the national church would be based on a sliding scale of diocesan (rather than

contribute a percentage of their estimated income from parochial giving and other sources, ranging from 15 percent for dioceses with an estimated income up to \$500,000, to 21 percent for dioceses with more than \$2 million in revenue.

A proposed 1995-97 budget, subject to approval at this year's General Convention, cuts \$5 million (to meet the projected shortfall); strips away many traditional programs, such as the appointment of overseas missionaries; closes high-profile offices, such as the AIDS consultant and the liturgical and music officer; eliminates all direct grants to social action agencies and reduces support to minorities, such as the American Indian ministries and three historic black colleges, reported *Episcopal Life*. Some concern and even protests, especially from those involved with missionary or AIDS work, are already surfacing in reaction to the cutbacks, portending lively debate at convention.

The \$129 million triennial budget "shifts the responsibility and the revenue to congregations, dioceses and provinces for carrying out ministries. Instead of handing down 'programs from on high, in helter-skelter fashion' as perceived by more than 4,000 participants [responding to Council members during diocesan visits], a smaller church center staff, working in six clusters, will work with other entities in the church in a new and, it is hoped, more efficient role of enabling encouragement," wrote *TLC*.

At the same time, the Council voted new money to support "spiritual development, faith formation and development of electronic communications in parishes and dioceses," wrote *EL*.

Adding recent cuts to those three years ago, the national staff will have been reduced from 299 to 208.

Bishop Charlie McNutt of Central Pennsylvania said "We're going to send a message that we are no longer in the missionary business," but the Council needs to make clear that "in fact we are changing our strategy from being a sending-missionary agency to working in partnership with other [missionary] agencies."

Archdeacon Philip Allen of Minnesota said the Council must stress that "we're not invalidating ministries out there, like Native American ministries, but [we must] say there is another way of doing them."

Presiding Bishop Edmond Browning said he is convinced that parishes and dioceses would be able to "fill the void" left by the national church.

Still, Browning clearly remains troubled by what he acknowledged is an attitude of isolation sweeping through ECUSA, according to *Religious News Service*. Speaking at the opening Eucharist of the Council meeting, Browning called the creeping congregationalism in Episcopal ranks "decidedly unAnglican."

ACA Ecumenical Policy Reasserted After Bishop's Disputed Action

Bishops of the Anglican Church in America (ACA) have further clarified and called for adherence to the church's ecumenical policy, after one of their number joined in consecrating a bishop for a church with which ACA has no formal intercommunion or dialogue.

Citing chiefly ACA's unanimously-adopted policy on inter-church relations, the House of Bishops of the largest U.S. Continuing Church said February 25 it is "saddened" and disapproves of the decision by Bishop William Millsaps of the Diocese of the Mississippi Valley to join in the laying on of hands during the consecration of a bishop for the Charismatic Episcopal Church (CEC) November 14 in Jacksonville, Florida. Archbishop Randolph Adler, leader of the barely two-year-old body, was the chief consecrator of the Rev. Dale Howard as bishop of CEC's Diocese of the Southeast, assisted also by another CEC prelate and two bishops of the Ecumenical Catholic Church.

Millsaps indicated he felt moved to take part in the consecration, though his fellow bishops had agreed beforehand (in response to an invitation to the event) that, while it would be appropriate to attend, vest, process and even preach at the service, it was premature to engage in a joint consecration with CEC. ACA Archbishop Louis Falk explained to *TCC* at the time that ACA "is supportive of anyone standing for the faith," and thus of the CEC generally, but that he and fellow bishops felt "we should have some relationship of intercommunion or approaching intercommunion," by which agreement in the faith has been determined, "before we begin to exchange sacramental ministry."

Millsaps was the only ACA bishop at the Jacksonville ceremony, but Falk recently told *TCC* that, in responding to CEC's overture on behalf of ACA, he extended an invitation to initiate dialogue between the two churches, to which CEC has not yet responded.

Subsequently, a meeting of the ACA House of Bishops was called in Atlanta, which was later changed, Falk says, to a date on which Millsaps said he could be present. Millsaps, however, did not attend the February 25 gathering, but telling *TCC* that his fellow bishops knew that he was to speak that day before the Christian Coalition in Nashville. Millsaps also said calling a meeting showed a lack of careful stewardship, in light of the high cost of bringing all the bishops, including one from Guatemala, together. (Ten of Millsaps' 13 fellow bishops came to Atlanta.) He said he found it "amazing" and "almost funny" that the bishops would invest such time and money to do what he said could have been done in a telephone conference, or via a circumscribed statement produced on a word processor.

John the metropolitan of ACA's eastern province, Archbishop Anthony Clavier, told *TCC* it was felt a meeting was



BISHOP WILLIAM MILLSAPS of the ACA's Diocese of the Mississippi Valley, deemed by his fellow bishops to have disregarded ACA policy on inter-church relations in a recent incident, chided his colleagues for spending the money for a meeting on the ecumenical question, and said that when he left the Episcopal Church he wanted to be part of "something positive" and "joyful."

indicated due to significant concern over the instant matter among bishops and some ACA members, and for the sake of clarifying policy in regard to other bodies with which ACA is in dialogue, including the Reformed Episcopal and Episcopal Missionary Churches.

In the statement adopted in Atlanta explaining their position, ACA bishops acknowledged Anglicanism's traditional guiding principle of "In essentials, unity; in non-essentials diversity." But they noted that unilateral actions by bishops in "mainstream" Anglicanism in recent years had so stretched the "bounds of tolerated diversity" as to alter fundamentals of faith and practice and break collegiality with fellow bishops. It is because such things have occurred that the ACA exists, they said.

"As guardians and teachers of the faith, bishops express their collegiality by their orthodoxy and discipline," and within a particular church body, "by their joint government of the church, their fidelity to its laws and customs, and their respect for the decisions arrived at by their peers," the statement continues. "Bishops are bound also to demonstrate respect for their chief pastors. The office of chief pastor in the Anglican tradition carries with it the right to be informed...consulted, and to give advice."

Though the office of bishop has been eroded and irresponsibly over-populated among Continuing Churchmen, those in the Continuum "might be expected...[to] demonstrate great enthusiasm for restoring the episcopate to its proper function," the bishops said. To this end, the statement quotes Bishop Frank E. Wilson (formerly of Eau Claire) in his classic **Faith and Practice**: "*Bishops do not act on their own initiative. They are the accredited agents of the Church. Their authority is conditioned by the Church, which is its field of operation. Holy Orders are not conferred according to the whim and fancy of any individual prelate.*"

The bishops go on to note the policy of inter-church relations unanimously adopted by the ACA General Synod last fall, which stated "that all outward and visible expressions of *communio in sacris* must follow and not precede a process of dialogue between identified ecclesiastical bodies, with the exception that the ACA will open its altars to communicants of other Anglican bodies," and in certain circumstances, "permit clergy of other Continuing Churches to officiate in our parishes." While clergy may accept invitations to take part in services of other bodies with which ACA does not yet enjoy formal expressions of communion, the statement indicates that consultation with the appropriate authority, especially if there are doubts as to the extent or mode of participation, is expected.

"The policy of the ACA is clear," the bishops said. "This church will pursue with vigor the unity of the 'Continuum.' To this end, this church does not favor the proliferation of new Continuing Churches, nor especially the proliferation of the episcopate. Our General Synod has adopted policies to achieve these ends," which must "be implemented and respected by all who hold office or administration in this church."

Bishop Millsaps' sacramental participation in the CEC consecration was "in disregard of this policy, both in letter and in spirit," said the bishops. "Accordingly, the House of Bishops is disappointed and saddened by that action, and thoroughly disapproves of it. It may be that his action resulted as much from lack of a clear understanding of this policy as from defiance of it. In any case, we issue this statement to ensure that such lack of understanding, on the part of any one of us, will not reoccur."

The statement concludes with a call upon all ACA members "to respect and honor our polity and tradition, and to resolution of any conflicts or troublesome questions means set forth... The bishops of this church further commit themselves to take the lead in so doing, and assure faithful that we will take all appropriate means to ensure these guidelines are observed."

"The whole thing is troublesome," said Millsaps, in response. Lamenting the "sniping" that goes on in the Anglican Church, he told TCC "When I left the Episcopal Church, I wanted to be part of something positive, something and above all something that has something to do with the Kingdom of God." To that end, he said, "I'm real concerned about what these charismatic Episcopalians, or the church is doing."

C Shows "Phenomenal Growth"

Charismatic Episcopal Church (CEC), a new facet of traditional Anglican movement, continues to experience "phenomenal growth rate," says a CEC spokesman. It began as a group of three evangelical/charismatic churches in California and Arizona in June of 1992 and had to include 100 congregations in America and Canada.

Most of this growth has been from independent charismatic congregations moving to liturgy and embracing Anglicanism through merger with the CEC. In addition, several new churches have been established as mission outreaches of CEC parishes.

Several congregations and five clergymen from the U.S. Episcopal Church (ECUSA) have joined the CEC to date. "Unrest over growing liberalism in ECUSA is generating many inquiries and applications," reports the Rev. Hatfield, a CEC priest and spokesman formerly with ECUSA. "Several clergy and congregations have indicated they would like to follow the lead of hundreds of former members in Florida in joining the CEC, if revisionist biblical sexual morality continue at the Episcopal convention this August.

"The most dramatic event in the past year," comments Hatfield, "has been the affiliation of 36 congregations with the CEC." It all started, he said, when Thomas Hines, a former Assembly of God pastor, independent several years ago. "His first congrega-

tion in Manila grew to 7,000 members. He evangelized the islands and established 35 other congregations. Additionally, he formed one in Hong Kong and 13 in Europe," Hatfield explained. "Two years ago, Pastor Hines began the same journey which led to CEC's founding, the adoption of liturgy and the sacramental life of the historic churches, as gleaned from a study of patristics. Eventually, he began using *The Book of Common Prayer* (1979) with his charismatic worship, bringing him exactly to the center of the CEC's liturgy. When he became aware of the existence of a whole denomination coinciding with his work and ministry, the merger was inevitable. His ordination to the priesthood in January paved the way for the inclusion of all his congregations in the CEC."

Asked if he would abide by ACA policy if confronted with a similar situation in future, he said "I doubt [another such] situation would arise," and "I have no plans to do anything like that," though he recalled he had no plans to join in the CEC consecration until the invitation came. But if a similar situation came up, "you know me," he said, "I would have to be praying about it."

'ST. MARK'S, PORTLAND, OREGON, a former Episcopal Church parish now in the ACA, has been designated a pro-cathedral of the ACA's Diocese of the West by its bishop, the Rt. Rev. Mark Holliday, with the agreement of St. Mark's vestry. Holliday has also named St. Mark's rector, the Rev. Dartland Anderson, as dean of the pro-cathedral; the Rev. Stuart Frane, the parish's immediate former rector, to be canon pastor there, and Ronald Hilton, organist and choir-master, as minor canon precentor. The Ven. Charles Osborn remains as rector emeritus and archdeacon of the diocese. A service of dedication is planned at 7 p.m. April 25, on the Feast of St. Mark the Evangelist.

'TWO MORE PARISHES HAVE COME OUT OF THE ANGLICAN CATHOLIC CHURCH (ACC) and applied for admission to the Anglican Church in America (ACA). Bishop Holliday of the ACA Diocese of the West has received two Montana congregations (each numbering some 30), St. Andrew's, Helena, and St. Joseph the Carpenter, Kalispell. Both were formerly part of the ACC's Diocese of the Holy Trinity.

'BISHOP HOLLIDAY HAS ANNOUNCED HE WILL RETIRE IN THE FALL, following an election to choose his successor, to be held in October.

An interesting aspect to the CEC's story has been the prosperity which has attached to its mission. For example, said Hatfield, St. Michael's Church in Thomaston, Georgia, has been granted the historic facility of the old First Methodist Church for a token sum. The hundreds who left ECUSA's St. David's in Jacksonville to become CEC's 700-member Church of the Messiah landed a massive 30,000-square-foot facility on a main route in the city. Recently, \$300,000 was needed to clear the initial debt from renovation of the edifice, in order to meet requirements for the mortgage. After a series of sermons by CEC's leader, Archbishop Randolph Adler, focusing on the total self-giving of Christ, the \$300,000 in pledges and donations was raised over the course of two services in two days.

ANGLICAN WORLD BRIEFS:

***DROPPING THE GOAL OF REVIVING ORTHODOXY IN THE ANGLICAN COMMUNION**, the Anglo-Orthodox Society has amended its statement of intent, saying it now will promote Orthodoxy "among Anglicans." The society's new chairman, the Dean of Bocking, the Very Rev. Alistair Haig, succeeds the Rev. Michael Wright, one of many members who is no longer in communion with Canterbury. - *Church Times*

***AN APPEAL TO SUPPORT THE AFRICAN AIDS PROJECT**—an international Anglican response to AIDS across the continent—was made in London recently by its president, Archbishop Yona Okoth of Uganda, who was on a month-long tour of Britain and the U.S. "One in ten Ugandans—two million people—carry the HIV virus," Okoth said, "and in the capital, Kampala, 32 percent of all adults may be infected." Prevention and education, along with the church's role in teaching marital fidelity and safer sex, are the only long-term solutions to the epidemic, he said. - *Church Times*

***A BRITISH BROADCASTER AND NEWSPAPERMAN RECENTLY CRITICAL OF THE CHURCH OF ENGLAND** has died at the age of 64. Brian Redhead was said to be "a national institution. As a Christian, he brought the principles and practice of his faith into his work," said Bishop Roy Williamson of Southwark. "He spoke with a fairly prophetic voice...He served the Christian Church remarkably well in that way, because he was not averse to putting his finger on the spot..." He was "a wonderful encourager prepared to say the uncomfortable thing." Recently, Redhead had scored the C of E for ignoring its historical roots and losing its way in the modern world. - *Church Times*

ANGLICAN USA BRIEFS:

***A WOMAN PRIEST IN THE EPISCOPAL DIOCESE OF VIRGINIA RENOUNCED HER ORDERS** and formed a charismatic parish outside the church after Virginia Bishop Peter Lee indicated he was not pleased with how she was running Church of the Messiah, Chancellor, a diocesan mission established during Lee's episcopate. Lee wanted the mission to be traditional in focus though "enriched and influenced" by the charismatic style, whereas the vicar, the Rev. Dr. Joy-Charity O'Halloran, evidently emphasized the latter. O'Halloran has now formed the "Celebration Church," taking a significant number of Messiah's parishioners with her, and the group has affiliated with a recently-formed evangelical church based in Colorado but under the oversight of an African bishop. - *Virginia Episcopalian*

***THE DECLINE OF THE ANGLICAN MORAL TRADITION IN AMERICA** since the 1960s was traced by the dean of Berkeley Divinity School at Yale during a recent Anglican Institute Conference in Colorado Springs, also attended by Archbishop of Canterbury George Carey. The Very Rev. Philip Turner cited the Episcopal House of Bishops' failure both to try the late Bishop of California, James Pike, on heresy charges, and to censure those bishops who ordained women before it was approved by General Convention. He noted that ordaining openly homosexual candidates presents similar problems. "If we can get to the point where there is something more important than win-

UECNA Holding Together Despite Loss Of Two Bishops

The United Episcopal Church of North America (UECNA), a small but longstanding Continuing Church body, is holding together well, members say, despite the withdrawal of two bishops in recent months.

Most insiders were not surprised at the latest defection, by Bishop Robert Hawn of the Missionary Diocese of the West, whose charismatic leanings were somewhat outside UECNA's mainstream. Consecrated just two years ago, Hawn left to form his own jurisdiction, though at least one other sizeable charismatic Anglican body has been on the scene since 1992. The new group will be made up of a handful of former UECNA parishes and some charismatic churches which have "read themselves into Anglicanism" in recent years.

The largest of the original UECNA parishes in the west, such as St. Andrew's, Cheyenne, Wyoming, chose to stay put, as did several others, including one of the newer churches, Christ Church, Honolulu.

Hawn's exit follows that of Bishop Edgar Alan Nutt of New England, who resigned late last year as a bishop for personal reasons. Both Nutt and Hawn were brought into UECNA by its retired Presiding Bishop, Albion W. Knight.

The UECNA continues under the leadership of Presiding Bishop John Gramley, who, in a statement to the church, expressed his sorrow at the departure of Bishop Hawn and a few parishes in the west. "We wish them well in their new endeavor," he added.

"It was a most difficult decision to make," Hawn told *TCC*, when asked why he left. "I'd just as soon not comment on the reason why," he said, adding later that "a basic lack of action on the part of the church" led to the move.

Hawn was non-committal when asked if he planned to associate with other Continuing Churches or to make additional bishops for his tiny jurisdiction: "I don't know what the Lord will do."

Bishop Hawn's association with the UECNA was brief and thus of little impact, according to several sources. One National Council member described the short relationship as an odd episode. "Soon after his election [Hawn] decided to boycott national council meetings, and withheld tithes from UECNA parishes meant for the national church. Hav-

ning," he said, "we may have a chance of judicial restraint and orderly judgement. Otherwise the church probably will become still more polarized." - *The Living Church*

***A 50-YEAR CONSECRATION ANNIVERSARY** has been marked by the Rt. Rev. Charles F. Boynton, a former Episcopal Church bishop now in the Anglican Church in America. On January 2, he preached at St. Aidan's, Des Moines, after which the parish hosted a brunch for Boynton, his wife, and special guests. The bishop was presented with cards and letters of congratulation from brethren around the world, and a monetary gift.

***WITH FUNDING FROM CORPORATIONS AND GOVERNMENT, TRINITY EPISCOPAL SCHOOL FOR THE MINISTRY HAS GONE SOLAR.** The Ambridge, Pennsylvania, seminary is lighting its administrative building with 900 square feet of photovoltaic panels that provide direct current to electronically ballasted florescent lights. On cloudy days



THE SCENE OUTSIDE BRISTOL CATHEDRAL on the March day the Church of England's first women priests were ordained. Photo by Nicholas Spurling

ing deprived the church of a quorum at its national meetings, he caused the departure of at least three parishes. It is curious that he chose 'inaction' on the part of the UECNA as a reason to depart. He was the cause of the inaction."

When asked if the UECNA would now elect replacement bishops to succeed Bishops Nutt and Hawn, Bishop Gramley was unwilling to predict, though one leading priest felt the UECNA was operating well, and felt it might do the whole Continuing Church a favor by not consecrating any more bishops right now.

In any case, Gramley said the process would begin with the National Council and then be referred back to the missionary dioceses. If the church decides in favor of additional bishops he expected help in their consecration from the Anglican Catholic Church, with which UECNA is in communion.

batteries do the job. The project, one of the largest experiments of this type, costs about \$100,000 to install and is estimated to pay for itself in 2013. Funding the venture are Mobil Solar, Osram Sylvania, the Pennsylvania Energy office, Duquesne Power and Light and the U.S. Department of Energy. - *Popular Science*

OF GENERAL INTEREST:

"AMERICAN FEMINIST RESEARCHER SHERE HITE WOULD LIKE THE TRADITIONAL FAMILY TO DISAPPEAR, since in her view the heterosexual, two-parent family is outdated, authoritarian and the source of many of society's injustices. Hite, who broke new ground in 1976 with a devastating report on female sexuality, is about to publish her fourth report, "The Hite Report on the Family: Growing Up Under

Patriarchy." The report is based on more than 3,000 responses to questionnaires from the U.S., Britain, Germany, et al, and on her research of many years. She argues that a family can be made up of any combination of people—heterosexual or homosexual—who share their lives in an intimate way. Hite, who has been sharply criticized for both her methodology and her motives, is also making a television documentary in Britain. - *Reuters/The Washington Times*

"IN A STRONGLY-WORDED, LENGTHY STATEMENT, POPE JOHN PAUL II HAS DEPLORED THE IDEA OF SAME-SEX MARRIAGES, describing it as "a serious threat to the future of the family and society." The Pope's 100-page letter to his flock, which also reaffirmed the Roman Catholic Church's bans on divorce, abortion and contraception, was issued two weeks after the European Parliament supported the idea of allowing gays to marry and adopt children. The Pope told a congregation February 20 that the Parliament had "inappropriately [conferred] an institutional value on deviant behavior." - *Episcopal News Service/Reuters/The Washington Times*

"A BRITISH CLINIC WILL BEGIN PROVIDING THE ABORTION PILL RU-486 TO AMERICAN WOMEN and other non-residents willing to pay for a trip there to get it, plus \$500 for the treatment itself. *The New York Times* said the move was prompted "as much by pressure politics as practical concerns." The clinic and America's Planned Parenthood hope greater availability of the pill will help increase pressure on the French company that owns rights to the drug to allow it to be sold in the U.S.

"A DELEGATION OF CHRISTIANS TO CHINA WERE DETAINED AND HELD INCOMMUNICADO FOR FOUR DAYS in February. The group, including three Americans, had come to China to visit friends, and had spent an evening of prayer and fellowship with a village congregation when detained. The churchmen's cash and valuables were confiscated by Public Security Bureau agents who say they were enforcing a new ban on foreign religious activities in China. A spokesman for the religious group said he feared that a new pressure campaign against the underground church movement in China had begun. - *The New York Times*

"THE NATIONAL RELIGIOUS BROADCASTERS SNUBBED PRESIDENT CLINTON by deciding not to invite him to their recent confab in the capital, departing from the usual practice toward sitting presidents, though some participants disagreed with the decision. "We cannot give a platform to a leader who so aggressively supports and puts forth policies and positions which are blatantly contrary to scriptural views," said a board statement regarding Clinton's non-invitation. This year the group took a stand against renewing the "Fairness Doctrine" to ensure partisan balance on limited airwaves, saying Democratic efforts to revive the doctrine are aimed at curtailing the explosion of conservative commentary on radio and television. - *The Washington Times/The Baltimore Sun*

"MOTHER TERESA SOCKED IT TO PRESIDENT CLINTON AT A RECENT NATIONAL PRAYER BREAKFAST IN WASHINGTON, when, before an audience of 3,000 people, she contrasted a former America once known for its generosity with the present-day country, which she called "selfish." She noted that the greatest proof of this was abortion. "If we accept that a mother can kill even her own child, how can we tell other people not to kill each other...Any country that



What's The Word?

By The Ven. Dr. Carroll E. Simcox

Why Did Judas Do It?

Some 70 years ago, in the little North Dakota town where I grew up, a men's Bible class met in the Methodist church. My father attended it quite regularly. So did a man named Tom Martin, who almost never opened his mouth to speak except when Judas was mentioned. When that happened, old Tom took the floor and delivered an impassioned defense of the betrayer. As I understand his thesis from my father's report of it, Judas was innocent of any sin. He only did what God had ordained him to do from the very foundation of the world. He could quote texts from the Bible that surely declare that the death of Jesus was by God's decree from the beginning: e.g. *Revelation 13:8*—"the Lamb slain from the foundation of the world." I remember my reaction at the time: "What a horrible scheme! What a horrible God—if it's true!" My reaction hasn't changed in the slightest.

John in his gospel suggests that Judas was a thief, the sort who would sell out his Master for 30 pieces of silver, or shekels. A shekel was a half-ounce of silver or less. It was a paltry sum for such a deed.

One theory holds that Judas was a zealot motivated by a firm belief that Jesus was the Messiah, and so thought that what he did would precipitate divine action on earth to topple the mighty and exalt the lowly.

There is a theory, and I don't know who first put it forth, that Judas was at heart a zealot—whether an active partisan in this politically revolutionary movement we don't know. The theory holds that there was no doubt in Judas's mind that Jesus was indeed the Messiah and that at any moment He would declare and bring to pass upon earth the divine catastrophe which would bring down the mighty from their seats and exalt the lowly. He was impatient with his Lord, wanted to force His hand. And so he betrayed Him to the rulers in the certainty that this would detonate the divine action.

I believe that the clue to Judas's mind and motivation is to be found in a subordinate clause in this statement by Matthew: "When the morning was come, all the chief priests and elders took counsel against Jesus to put him to death: and when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, who had betrayed him, *when he saw that he was condemned* (italics mine), repented himself... (27:1-3). This implies that Judas never dreamed that the arrest and judgment and death of Jesus would take place. He probably thought God in Jesus would then and there lay bare His mighty arm in the sight of all nations, beginning at Jerusalem in that very moment. What precisely was in his expectation in detail we have no way of knowing. But Judas did not expect ever to see Jesus bound and helpless in the hands of soldiers. I believe he was confident that his betrayal of Jesus would serve only to precipitate the great, terrible and glorious Day of the Lord toward which all previous history had been moving and in which it would all be fulfilled.

And then, when he realized that he had made the most disastrous mistake in all the long history of human mistakes, there was nothing to do but to do away with himself.

This I believe. I know it is a minority view, but then I reflect that, although nothing is ever true simply because it's a minority view, nonetheless if something *is* true it is almost sure to be a minority view. I find great comfort in this matter, as in all others, when I find myself in the company of those who are seldom or never with the majority. Jesus Himself, with all He stands for, belongs to a very small minority, whose only majority is God.

Yet my theory can still be totally wrong. It's often happened before.

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Matthew's
(Anglican Church in America)
 Rocky Ridge Rd; Sun 11a, SS
 1928 BCP

CALIFORNIA

Long Beach
St. Mark's Parish
(Anglican Church in America)
 Magnolia Ave; Sun HC 7:30a,
 Wed HC & Unction 7:30p;
 Eucharist Missal: The Rev. Ken Duley;
 4-7743; 909/989-9664

Los Angeles (Loz Feliz area)
Mary of the Angels
Anglican Church
(Anglican Church in America)
 Sibley Ave.; Sun Mattins 7:30a,
 Mass 8a, Sung Mass 9a, High
 Mass 10a; Daily: Mattins 10a, Vespers
 7:15p (except Sat 10:45a).
 Rev. Wilcox; 213/660-2700,
 2708.

COLORADO

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

CONNECTICUT

St. Port
Of The Resurrection
(Anglican Church in America)
 Ave.; Sun HC 11a; SS
 10a; Adult Study following
 7:30p; Wed HC 7:30p; 1928
 BCP; The Rev. Rocco Florenza;
 28

IDAHO

Boise
St. Peter's
(Anglican Church in America)
 Terrace; Sun HC 12:30p;
 The Rev. Robert Pagano;
 3-374-4395, 462-5943

INDIANA

Indianapolis
St. Andrew's Anglican Church
(Anglican Church in America)
 Rd. 426 (Aloma Ave.);
 (Indianapolis). 10a (sung), MP
 10a; Nursery at all services;
 Daily Bible Study 7:30p; the
 Rev. Grundorf; the Rev.
 Rufus; the Rev. Rufus
 7-07/657-2376, fax

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

SOUTH CAROLINA

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
(Anglican Church in America)
 701 Hampshire Street; Sun Low Mass
 7:30a; Family Choral Eucharist & SS
 10a; Tues HC noon; Thurs HC 9a; The
 Rev. Garrett Clanton; 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 Roveltstad;
 515/225-7808

KANSAS

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

KANSAS

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

MICHIGAN

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

MINNESOTA

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

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

OHIO

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

OREGON

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

PENNSYLVANIA

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

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