



BISHOP JOHN CHARLES VOCKLER (right) of the U.S. and Bishop Victor Manuel Cruz-Blanco of Colombia chat during a meeting of the Anglican Catholic Church's (ACC) College of Bishops and the Holyrood Seminary Board of Governors earlier this year in New Orleans. Formerly a bishop within the "official" Anglican Communion, Vockler, also known as Brother John-Charles of the Franciscan Order of the Divine Compassion, transferred to the ACC late last year and for the last several months has been teaching at Holyrood, located in Liberty, New York.

BRIEFS Continued from Page 24

has some 95 million adherents on the African continent, making it a major contender with Islam's rapid-fire expansion there. The Pope has strongly urged dialogue with Islam to ease the conflicts that have arisen, particularly in countries where Islamic law is in force. - *The Washington Times*

***A BACKLASH AGAINST PROTESTANT EVANGELISM IN EASTERN EUROPE AND RUSSIA** is causing renewed concern for religious freedom in the region. Bulgaria has recently moved to "protect" the Orthodox Church from "disloyal competition." Following the fall of communism, American-style evangelists rushed in with crusades and "electronic church" broadcasting. Now observers are saying "the sheer insensitivity of much American mission effort...is now widely acknowledged" and "revulsion against this...fuels demands for curbs." - *The Church of England Newspaper*



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Death/Life In England Part II

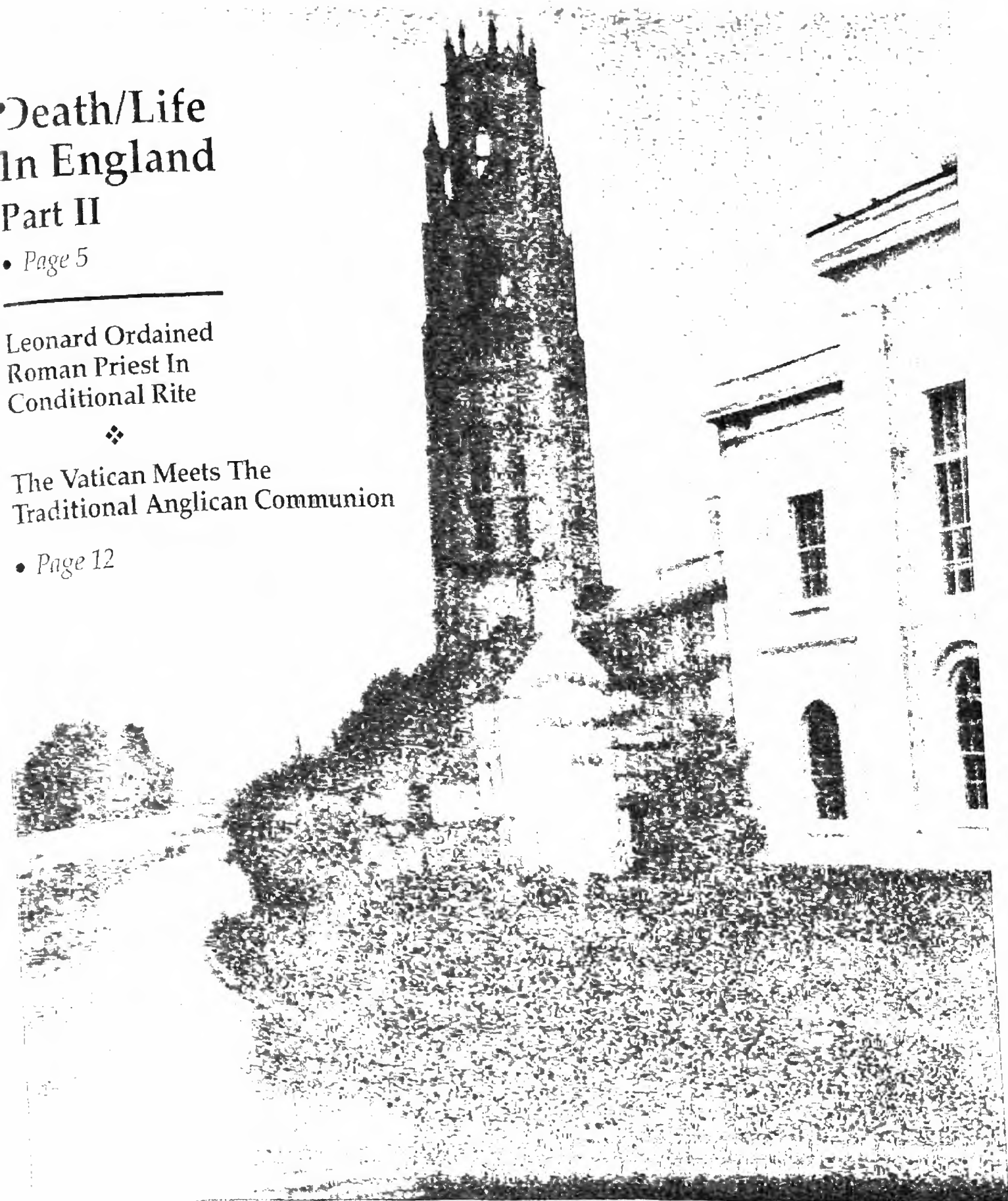
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Leonard Ordained
Roman Priest In
Conditional Rite



The Vatican Meets The
Traditional Anglican Communion

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

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LEO NOT "VINDICATED"

I continue to enjoy your fine publication which, for so many years, has reflected the life and witness of the Continuing Anglican Church.

It is due to this latter fact that I was a bit confused by the letter in your March issue [on the papal bull of 1896] from the Rev. William J. Stanton of Wyndmoor, Pennsylvania.

In reference to the (catholic) theology of Christ, the Eucharist and the Church..., Fr. Stanton says "the Protestant and Anglican Churches have no such theology and so see no problem with ordaining the ladies." I am assuming that he refers to the "Anglican Communion," [as it is commonly called], rather than the Continuing Anglican Church? However, the content of the rest of his letter causes me to believe he has not read the past many years of *THE CHRISTIAN CHALLENGE*, let alone the [Affirmation] of St. Louis.

I fail to see how Pope Leo XIII has been "vindicated" by the heresy of some who call themselves Anglicans, while the Traditional Anglican Church continues the Faith, Practice and Apostolic Ministry.

As Fr. Stanton points out, the question of the validity of Anglican orders has been argued in the past by very reputable Anglican scholars. It is unfortunate that he now raises this old question again, for as one of these scholars, Dr. A.C. Headlam, said, "It has seldom happened that the utterance of a Pope or other controversialist has been so decisively proved to be wrong by future discoveries as that of Leo XIII."

The preface to the Ordinal alone [is] crystal clear on the continued intention of the Anglican Church, and she has never, in any way or word, officially denied this continued intention...

Brother Paul, T.O.S.
Box 187
Madoc, Ontario
K0K 2K0 Canada

"AN ANGRY EPISCOPALIAN" ON THE DECADE OF EVANGELISM

*Our scholars can't decide what Jesus said.
We are no narrow, "fundamental" sect:
Our bishops doubt that Christ rose from the dead.
The pundits ponder why our flock has fled.
The reasons are not easy to detect.
Our scholars can't decide what Jesus said.*

*We should be gaining membership instead:
"Inclusive" is the image we project.
Our bishops doubt that Christ rose from the dead.
We invite the open-minded and well-bred:
We're sure to be politically correct.
Our scholars can't decide what Jesus said.
Come lie with us in our Procrustean bed.
We'll stretch some doctrines; others, we'll dissect.
Our bishops doubt that Christ rose from the dead.
The faithful, when they cry for living bread,
Have learned cold stones are all they can expect.
Our scholars can't decide what Jesus said;
Our bishops doubt that Christ rose from the dead.*

"An Angry Episcopalian"
Dr. Susan Skelton
303 W. Glenoaks Blvd. #310
Glendale, California 91202

BISHOP MILLSAPS

I support Bishop William Millsaps' cordial relationship with the Charismatic Episcopal and Episcopal Missionary Churches, recalling Christ's parable of the lately-hired laborers for the vineyard...I hope the hierarchy will be more gracious toward his zeal for Christ's Catholic Church in the future.

Dr. R.E. Weaver
4064 High Summit Drive
Dallas, Texas 75244

ORGAN-IZING IN VIRGINIA

...I loved the article (in March) about All Saints' organ and its organist (in Charlottesville). What a beautiful job of reporting that was.

Thank you for giving me so much information and pleasure...

Mrs. Perry Laukhuff
751 Hillsdale Dr. Apt. 320
Charlottesville, Virginia 22901



Four days? Boy! Time sure flies when you're dead!

A SWEET ARCHBISHOP

[Here's] a bit of a tale you might like to use in your publication. Recently Bishop Patrick Murphy of the Episcopal Missionary Church was at our independent parish for confirmation. In preparing our youngsters this year, I stressed...basic Christian doctrine, leaving to one side the nuts and bolts of ecclesiasticism I once exulted in, there being precious little to boast of in Anglicanism these days.

The dearth of such material became clear when the parents of one of our confirmands asked her to identify the ranking prelate in the Anglican Communion. The answer: "The Archbishop of Cadbury."

Now that's an archbishop and a see that I could sink my teeth into!

*The Rev. David Edman
Church of the Holy Communion
Dallas, Texas*

ORDINATION FOR THE EDITOR?

...I don't understand how you turn out so much...news, and such pungent comment, on your shoestring budget. You ought to be a minister or bishop, [instead of] a lot of the pantywaist men we now have!!

*Philip Adams
San Francisco, California*

*What else could a traditional Churchwoman say, but no comment!
-Ed.*

"EXCELLENT"

I find *THE CHRISTIAN CHALLENGE* an excellent source of news of worldwide traditional Anglicanism...

*The Rev. Stanley J.G. Bennie
Stornoway, Isle of Lewis, Scotland*

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*The Very Rev. Pierre J. Dil
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THE CHURCH OF ST. PETER
AND ST. PAUL, Laverham

Death And (Possible) Resurrection In England

Part II

By Fraser Barron

A Lament For The Late Church Of England

"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate."

AS I WRITE THIS, BISHOPS OF THE CHURCH OF ENGLAND ARE "ORDAINING" A GROUP OF WOMEN to what it pleases them to call the "priesthood." So the final shovelful of dirt is cast upon the coffin of what was once a true branch of the true vine, the *Via Media*, reformed yet Catholic, wise and lovely, firmly rooted in Holy Scripture and the Tradition of the Early Church, nourished through centuries of holiness, an inexpressibly luminous manifestation of the Body of Christ. The meretricious shell that remains, the "Establishment," may yet be called the Church of England, but it is no longer the Church in England.

Last month, *Cost of Conscience* member, the Rev. Stephen J. Trott of Northampton—writing on the day the first women priests were ordained in the Church of England—presented one English cleric's spiritual and practical view of his church's departure from apostolic order, and the prospects for the survival of a faithful Anglican remnant. Now we have an American perspective from the intrepid Fraser Barron, a passionate defender of classical Anglicanism, first in the Episcopal Church and now in the Continuing Church, and a visitor to England on some 20 occasions. Writing in the Anglican liturgical mode of 450 years, Barron serves us by illuminating, with conspicuous historical knowledge, the peerlessly rich, mystical beauty and many saintly forebears of *Ecclesia Anglicana* which have inspired the affection and loyalty of millions around the world. In so doing, he accurately measures the gravity and severity of the break of faith with that Holy Church and its luminaries effected by the Church of England's repudiation of historic holy order. His stark view of the situation for those remaining in the post-apostolic C of E (including for any traditionalists still in communion with the Archbishops of Canterbury and York), is startling even to us, and, probably, to the author of our first installment, Fr. Trott. But both men believe that *Ecclesia Anglicana* continues and abides spiritually and transcendentally, and, from different angles, see good prospects through the determined effort of faithful Anglicans for it to retain and reassert a visible role as a part of the Universal Church.

Of course it is not true that *Ecclesia Anglicana* is dead—for she partakes of *Corpus Christi*, against which the gates of hell can never prevail—but she has withdrawn now from the outward and visible signs by which the ages have known her. It is to her, that lovely gift of the Holy Ghost now hidden from us, that I address this lament (in the idiom she has taught us). I am ineffably indebted to the Church of England as I have known her. Far worthier Anglicans are commenting with eloquence, yet I find I cannot let this dreadful moment pass without offering to her, and to her Risen Lord, my poor, personal tribute of thanks and praise:



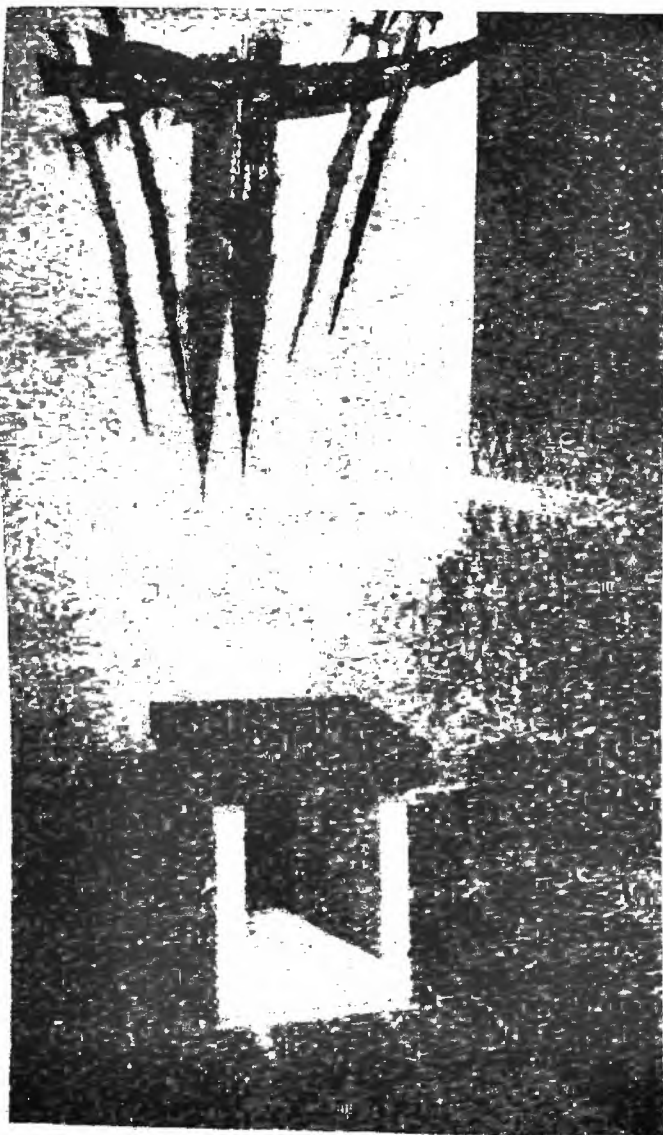
THY SAINTS. How much they loved thee. How much they gave for and to thee, in obedience to their Lord. How much we owe them, yet how unworthy of them we are. We "also are compassed about with so great a cloud of witnesses"; we apprehend their holy presence through the mists of time, as they bear successive witness to the

I am ineffably indebted to the Church of England as I have known her, and I cannot let this dreadful moment pass without offering to her, and to her Risen Lord, my poor, personal tribute of thanks and praise.

Gospel of Christ

Think on *St. Alban*, whose blood was shed for thee nearly 18 centuries ago, before thy light vanquished paganism—at root the same paganism that now returns as an imposter in thy guise. How richly his blood, and that of his fellow martyrs, fertilized the soil of Roman Britain, for 105 years after his death, three British bishops represented thee at the Council of Arles.

Think on thy holy missionaries and teachers—thou knowest, but we shall never know, who first raised Christ's banner in Roman Britain. Only thou knowest what lies behind the mystery of Glastonbury. At least we can name *St. Ninian*, the British Apostle to the Picts; *St.*



SITE OF THE 12TH CENTURY MARTYRDOM OF ST. THOMAS BECKET in Canterbury Cathedral.

Patrick, the British Apostle to the Irish (what bishop in thy former precincts now binds unto himself the strong Name of the Trinity?); *St. Columba*, who brought the flower of Celtic Christianity to Scotland and Northumberland, and his heir *St. Aidan*, who carried it to Lindisfarne, Aidan's royal partner *St. Oswald*, and Aidan's heir *St. Cuthbert*, patron of Durham; *St. Augustine of Canterbury*, commissioned by *St. Gregory the Great*, a Doctor of the Church (who had himself wanted to lead the mission to Britain), to convert Kent and to fertilize the Celtic Church with Roman discipline and practice; *St. Paulinus*, who carried the Gospel to York; *St. Hilda*, *St. Colman*, and *St. Wilfrid*, who brought thy Celtic and Roman strands together at Whitby; *St. Chad* of Mercia; *St. Etheldreda* of Ely; the Venerable *Bede* of Monkwearmouth and Jarrow (which *St. Benedict Biscop* had founded), holy historian of thy wondrous works; and thy apostles to pagan Europe—*St. Willibrord*, *St. Boniface*, *St. Egbert*, and *Alcuin of York*.

Let us remember thy early martyrs, who gave their lives for thee in the tradition of *St. Alban*: *St. Edmund*, *St. Alphege*, and *St. Thomas Becket*, thy "blissful, holy martyr" of Canterbury, are their exemplars. And also thy great and bold statesmen in those formative centuries, who built up thy visible presence while teaching the peace of God—*St. Theodore of Canterbury*, *St. Aldhelm* of Malmesbury (the first English scholar of distinction), *Alfred the Great*, *St. Dunstan*, *St. Ethelwold* of Winchester, *King Edward the Confessor*, *Lanfranc*, *St. Aelred of Rievaulx*, the great *St. Hugh of Lincoln*, *Stephen Langton*, and *Robert Grossteste* were some of them, and *Laud* shared their purpose.

To thy noble servant *St. Anselm*, second only to *St. Thomas Aquinas* among medieval theologians, we are preeminently indebted for placing holy reason before thee at the service of Scripture and Tradition. More perhaps than anyone else, he established the standard of scholarship and intellectual excellence, illumined by holiness, which in thy service has amazed the world through the ages; just some of the names that come to mind are *Erasmus*, *Colet*, *St. Thomas More* and *St. John Fisher* on the eve of the calamitous disintegration of unity in the Western Church, and *Hooker*, *Andrewes*, *Taylor*, *Cosin*, *Ken*, *Butler*, *Law*, the *Wesleys*, *Newman*, *Pusey*, *Gore* and *Bicknell* thereafter, among so many others, as well as the likes of *Kirk*, *C.S. Lewis*, *Ramsey* and *Mascall* in our own age.

Nor must we fail to mention those rare exemplars of Christian mysticism and practical holiness who over the ages have honored thee—*Caedman of Whitby*, the earliest Christian poet; the unidentified author of *The Cloud of Unknowing*; *Walter Hilton*, *Julian of Norwich*, *Nicholas Ferrar*, *George Herbert*, blessed *John Keble*, and *Evelyn Underhill* are just a few of them.

What an inheritance the Establishment squanders! Listen to thy servant *Eric Mascall*:

Because Christ died for the whole world and commissioned his Church to preach the gospel to all nations, the Church's sacramental life is the means by which not only the affairs of Christians but of all men are brought under the mercy and grace of God. The sacrifice which the Mass perpetuates was offered for the sins of the whole world as their full, perfect and sufficient sacrifice, oblation and satisfaction. The grace which God pours into the Church



The C of E's former beauty has been wrenched from abiding truth and virtue and made to serve as camouflage for apostasy. This then is the ignominious denouement of the secularized, Erastian Established Church: neopaganism in drag.



LONG MELFORD, an example of the perpendicular style.

through the sacraments overflows the Church's visible boundaries and floods the whole of creation with its regenerative power. It brings under the eyes of God all human misery and suffering, it claims for God every act of human love, it pleads God's mercy for every act of selfishness and hate, it claims all God's creation as his possession. To outward view the Church may appear to be merely a rather queer gathering of very miscellaneous men and women, inexplicably preoccupied with old-fashioned ceremonies, strangely excited about apparently irrelevant issues, and patently failing to live in accordance with the ideals of human life in which they profess to believe. But in its inner reality the Church is the recreated human race, the holy people of God, the divine community in which the Son of God patiently and tenderly draws men and women into his own perfect human nature and offers them to the Father as his members made one with him and clothed with his glory. Such is the Church of God, black with the sins of its members but comely with the beauty of its Head, and of this Church the sacraments are the very life.

AND THY SACRED PLACES! Can words do justice to such an incredible plethora of divinely inspired beauty? Certainly mine cannot. Of thy 17,000 parish churches, some 10,000 are medieval or of medieval origin; it has been said that if one visited two medieval churches a week, it would take 100 years to see them all. More than 250 are pre-Conquest, or show Anglo-Saxon features. It has been 35 years since thou first began to acquaint me with these wonders, and to teach me of their incarnational significance as the visible presence of the Body of Christ. Over the succeeding years I have been enriched beyond measure by coming to know and love thy shrines and altars, and "the quires and places where they sing." To think that all these holy places are now lost to thee, and to us! Some of them already have been desecrated—ultimately, all will be.

I have not merely visited, but by God's grace have attended Divine Service in some two dozen glorious medieval cathedrals that were thine—from *Canterbury to York, Norwich to Hereford, Lincoln to Exeter, Durham to Winchester, Ripon to Salisbury, Ely to Wells, Oxford to Chichester,*

St. Alban's to Worcester, and from Peterborough to Gloucester; and may I never forget thy foremost Renaissance wonder, St. Paul's, London. I have worshipped as well in many of thy ancient abbeys and priories not of cathedral rank—*Westminster*, of course, but also glorious *Tewkesbury, Bath, Hexham, Pershore, Great Malvern, Christchurch*, and that incredible gem, *Sherborne*—to say nothing of countless great and humble parish churches. Each of these places has been a local icon of the heavenly Jerusalem; cumulatively they have comprised a corporeal infrastructure for the mystical Body of Christ.

Of course I never learned nearly as much as I should have, but what I know of architecture is because of thee. Thou taught me of Roman and Celtic beginnings (foundations at *Silchester, Hampshire; Chi-Rho monograms; gravestones at Whithorn in Wigtownshire; clues from Irish Celtic art, culminating in the sublime Book of Kells, which may have been produced at Lindisfarne*). I was introduced by thee to ancient churches of Saxon and Norman provenance—may I name several I remember most fondly? Among the former, *Bradford-on-Avon, Wiltshire; Deerhurst, Gloucestershire; Earl's Barton, Northamptonshire; Greensted-juxta-Ongar, Essex; Stow, Lincolnshire; Escomb, Durham; Corbridge, Northumberland; and Brixworth, Northamptonshire, the largest Anglo-Saxon church in England, built on Roman foundations—is it Cloveshoe?* And among the latter, *Kilpeck, Herefordshire; Barfreston and Patrixbourne, Kent; Malmesbury, Wiltshire; Iffley, Oxfordshire; Petersfield, Hampshire; Tickencote, Rutland; St. Germans, Cornwall; and again, Stow, Lincolnshire.*

The Holy Ghost inspired men to create Gothic architecture as the best means of offering to God the beauty of holiness. Because of it, all of England is adorned with panoply of palpable splendor. The centuries rejoiced: "the Holy Spirit took up His abode with thee and operating there adorned thee with beauty." It is no wonder thou art beloved by "the spirits of just men made perfect."

Through thee I learned to distinguish the Early English style (*Felmersham, Bedfordshire; Westwell, Kent; Bolton Priory, Yorkshire; Hexham Priory, Northumberland; and Mary's, Shrewsbury, Shropshire*) from Decorated (*Edlestone, Buckinghamshire; Heckington, Lincolnshire; Ledbury, Herefordshire; Newland, Gloucestershire; and Ottery St. Mary,*

Devon) and Perpendicular (Lavenham, Long Melford, and Southwold, Suffolk; Walpole St. Peter, Norfolk; Beverly Minster, Yorkshire; Boston, Lincolnshire; Cirencester and Northleach, Gloucestershire; Minster Lovell, Oxfordshire; St. Mary Redcliffe, Bristol; and the glorious towers of Somerset, among them Huish Episcopi and Leigh-on-Mendip).

I think of humble churches like *St. Martin's, Canterbury*, probably the oldest church in continuous use in Western Christendom (now apostate, since it remains in communion with the Archbishops of Canterbury and York), and of almost deserted *Tittleshall, Norfolk* (where lies Sir Edward Coke, Lord Chief Justice of England under James I). I grieve for *Fairford, Gloucestershire*, with its magnificent medieval stained glass; *Hursley in Hampshire*, where John Keble lived out *The Christian Year*; *Widcombe-in-the-Moor* and the other little churches of Dartmoor, those of Cornwall, associated with Celtic saints; and the Wren churches in London, as well as the (perfect Norman) *Temple Church*, where even lawyers could be blessed!

The true Ecclesia Anglicana is in exile now, and its life is hid with Christ in God.

Even thy ruins—*Fountains, Rievaulx, Bury St. Edmunds, Whitby, Much Wenlock, Hailes, Evesham, Bolton, Croyland, St. Augustine's Canterbury*, and, of course, that ineffably holy place, *Glastonbury*, among so many others—taught me the Catholic truth which has ever been thy gift. Those who brutally destroyed these sacred places at least thought they were serving God, a consideration far from the agendas of those who have divested thee of thine inheritance in our own day.

In all these long revered places, apostasy now slouches, ensconced in Catholic stone. Instead of venues for the beauty of holiness, at best they now become ecclesiastical museums displaying the artifacts of faith, curated by Gnostics and pagans who are meretricious trespassers on thy patrimony. This has happened before. It is as Athanasius wrote to his faithful remnant some sixteen-and-a-half centuries ago (for which I am indebted to *The Rock*):

May God console you! What saddens you is the fact that others have occupied the churches by violence, while during this time you are on the outside. It is a fact that they have the premises . . . but you have the Apostolic Faith. They can occupy our churches, but they are outside the true faith. You remain outside the places of worship, but the faith dwells within you. Let us consider: what is more important, the place or the faith? The true faith obviously. Who has lost and who has won in this struggle . . . the one who keeps the premises or the one who keeps the faith? . . . And we believe that God will give us back our churches some day. . . Even if Catholics faithful to tradition are reduced to a handful, they are the ones who are the true Church of Jesus Christ.

AND THY MUSIC! Over a millenium of Anglican sacred music reflects the belief, so central to thy legacy, that in approaching the throne of grace we are to heed Our



THE CHOIR OF ST. PAUL'S CATHEDRAL, London, in procession.

Lord's express admonition to seek perfection. It is ironic that in just the age when the doctrine, discipline and worship of the Established Church have been undermined, the state of sacred music has attained a high degree of excellence—although this too is now under attack, and has begun to crumble. But within recent memory, at High Mass or at simple Communion before thy altars, and at Matins and Evensong, thou hast given me, perchance, a foretaste of heaven (I think not only of many cathedrals and other great churches, but especially of thy collegiate foundations—such as New College and Magdalen College, as well as Christ Church Cathedral, Oxford, and King's and St. John's Colleges, Cambridge, in days now past). Because of thee, until I die (and one thinks preeminently thereafter) *voce[m] caeli audiam* in my heart and soul. I thank thee for *Tallis, Byrd, Tomkins and Gibbons; Handel, Blow and Purcell; Samuel Wesley and Samuel Sebastian Wesley; Parry, Stanford and Wood; Vaughn Williams, Britten and Howells*, to mention only a few who glorified Our Lord through thee. For the moment thy choirs still sing, though of a banished faith and order. One recalls the imagery of Yeats, as distilled by an eminent critic:

The world has been acknowledged: the best lack all conviction, while the worst are full of passionate intensity. Night closes round, and the swan drifts upon a darkening flood. Yet light forms in the word, cold and passionate as the dawn. A bird's sleepy cry is lost among the deepening shades, but the ear catches the exultant voice of a golden nightingale, singing of what is past or passing or to come.

If anything, the glories which thou hast offered to God and bestowed upon the ages in music, art, and architecture are exceeded in thy **Book of Common Prayer**. Human frailty could not dim the genius of thy servant Thomas Cranmer. Rivalled only by the Authorized Version of the Bible and the works of Shakespeare as a pillar of the English language, and a masterpiece of Western Civilization, the Prayer Book and its comfortable words, echoing the rites and ceremonies of Holy Church from time immemorial, have hallowed the hearts and minds of all sorts and conditions of men throughout the world for nearly four-and-a-half centuries. Its liturgy, which will stand forever with the Divine Liturgy of the Orthodox Church and the Latin Tridentine Mass as one of the three most excellent and noble expressions of Christian sacramental worship ever composed on earth, of course has been uprooted and jettisoned by the New Age brigands who have dispossessed thee. Yet behold, it lives.

THE PRAYER BOOK'S GRAMMAR OF FAITH helps us to understand and describe the evil that has befallen thee. The bishops, priests and deacons of the Established Church have erred and strayed from God's ways like lost sheep; they have followed too much the devices and desires of their own hearts; they have offended against his holy laws. Having denied the Mind of Christ, they can no longer honestly recite the ancient Catholic Creeds, or be faithful dispensers of the Word of God, or of his holy Sacraments. They no longer give up themselves to God's service, and they refuse to walk before him in holiness and righteousness. They mock the ancient supplication to God to deliver his people from all false doctrine, heresy, and schism. Instead of invoking the Holy Ghost, they repudiate the spirit of truth, unity, and concord in the Universal Church, forswearing the continual dew of God's blessing.

The sacraments of the new Church of England, and its Orders, are thus left truly null and void, bereft of God's

grace and heavenly benediction. The clergy and people of the new C of E can no longer claim to be very members incorporate in the mystical body of God's Son, which is the blessed company of all faithful people, and they are no longer heirs through hope of God's everlasting kingdom, by the merits of Christ's most precious death and passion. They are resolved that they no longer wish to continue in that holy fellowship, and so, after some 1,800 years or more, they have thrust thee out, and they know thee no more.

Thou art in exile now, and thy life is hid with Christ in God. Those who have dispossessed thee think they are now free—and indeed they are, liberated from God the Father, God the Son, God the Holy Ghost, the Holy Trinity, Holy Scripture, the Creeds, the Blessed Virgin Mary, the Holy Incarnation of the Son of God, His mighty Resurrection and glorious Ascension, the Real Presence, the Com-

The esse of true Anglicanism is not a matter of establishment or royal patronage...but rather is the Gospel of Christ, set forth in Holy Scripture and the Tradition of the Undivided Church.

munion of Saints, and the Holy Catholic Church. Yet where are their saints? Where are their martyrs? And what can they offer that might replace *Corpus Christi*?

While thou, like the Early Fathers, taught that Holy Scripture containeth all things necessary to salvation, thy successors seek not salvation, but raw political power. They value what was thy lovely fabric and the external trappings of thy former presence only insofar as these things appear

THE SAXON-ERA CHURCH OF ST. LAURENCE, Bradford-on-Avon.



Can Ecclesia Anglicana survive in the absence of her visible, historic presence across England? Some understandably say no. Yet others, I among them, say yes. We cannot believe that error inheres in beauty and excellence consecrated to God.

to validate their Gnostic agenda, and to sacramentalize the appalling rites of political correctness. Thy former beauty has been wrenched from thy abiding truth and virtue, and made to serve as camouflage for apostasy. This then is the ignominious denouement of the secularized, Erastian Established Church: neopaganism in drag.

A century and a half ago, in an age of spiritual drought, thy servant and priest J.H. Newman expounded thy true doctrine with unprecedented forcefulness. For his pains he was driven from thee, by those too blind to see what *Ecclesia Anglicana* was meant to be. If those same men only could have foreseen the ultimate consequences of diluting and submerging Catholic truth, they would have repented and called Newman *Cantuar*. As has been noted before, John Henry Newman said this of the Church of England:

As to leaving her, the thought never crossed my imagination; still I ever kept before me that there was something greater than the Established Church, and that that was the Church Catholic and Apostolic, set up from the beginning, of which she was but the local presence and the organ. She was nothing unless she was this.

And nothing is what she—or it—has become.

IS THERE LIFE FOR CLASSICAL ANGLICANISM AFTER THE DEATH OF MOTHER CHURCH? Can *Ecclesia Anglicana* survive in the absence of her visible, historic presence across England? Some understandably say no, and are decamping for Rome, or perchance Orthodoxy. Their principles are admirable—even if they suddenly discover that their Orders were never valid, and that Holy Scripture containeth *not* all things necessary to salvation—and their choices are honorable ones.

Yet others—I among them—say yes. We cannot believe that error inheres in beauty and excellence consecrated to God. We cannot believe that the Mind of Christ erred in setting before us the standard of perfection (“Ye therefore shall be perfect, as your heavenly Father is perfect”), or doubt that Christ meant this standard to apply to our worship as well as to our lives and our faith.

Moreover, we insist that the *esse* of true Anglicanism is not a matter of establishment or royal patronage, nor yet of medieval fabric and the zenith of Christian art, but rather is the Gospel of Christ, set forth in Holy Scripture and in the Tradition of the Undivided Church, which by the grace of God is ours in the living Catholic Faith of the ages. We contend that the manifest departure of thy spirit from the Church of England does not vitiate its continued inhabitation of the Church in England. *Ecclesia Anglicana libera sit.*

It thus happens that in this holy season we remain true to thee, and to thy Lord. Like Joseph of Arimathea—if I may paraphrase an esteemed former champion—we are looking for the kingdom of God, and we have taken courage and asked for the body of Jesus. And *Corpus Christi* is what thou hast vouchsafed to us over the centuries. In thy hallowed courts we learned (in the words of thy servant Arthur Michael Ramsey) that as Jesus “went to die, He embodied in His own flesh the whole meaning of the Church of God; for its Baptism, its Eucharist, its Order, the Truth which it teaches to men, the Unity which it offers to them, all these mean simply—‘ye died, and your life is hid with Christ in God.’”

And so to thee, sweet spirit of *Ecclesia Anglicana*, who partaketh of the Holy Ghost, I offer one Anglican’s humble thanks and praise. Still teach us, I pray thee, of the mystical union between Christ’s Church Militant on earth and Christ’s Church Triumphant in heaven—“that multitude which no man can number, with whom in this Lord Jesus we forevermore are one.” *Credo unam sanctam catholicam et apostolicam ecclesiam!*



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What's The Word?

By The Ven. Dr. Carroll E. Simcox

The Domination System

This world gets mixed reviews in the Bible. In *Genesis* we read that God looked at all He had made and found it very good. In St. John's Gospel we read that God so loved the world that He gave His only begotten Son to die for it. This is not to say that the world is good as it stands, but it is to say that God loves it to the utmost.

In the epistles of St. John, however, we are warned not to love the world for it is very evil. What have we here?

In a recent issue of *The Christian Century* I find a most helpful essay on this question. Its author is Walter Wink, professor of biblical interpretation at Auburn Theological Seminary, and I want to share his deepest and clearest insights with you. For years I have believed what he believes: that we are not human beings, only human beings; and we are the latter only because God has adopted us as His children. In *1 John 3:1* it is declared that the world does not know us (Christians) because it does not know God. If it knew God it would know us. Of this mystery Wink says: "Unpack 'world' and the meaning becomes clear. Here *Kosmo*, or world, is not the created universe but an entire order of existence alienated from God and alienating us from one another. I paraphrase world as 'the Domination System.'"

Any unalienated child of God is among us as one who serves. We take our place in the Domination System, however, when we seek to impose our will on others regardless of God's will for them.

As we let ourselves become socialized into this system we lose our connection to God as His children. But so long as we think, feel, act, about *everybody and everything* simply as we know Christ thinks, feels, and acts about them, we are connected with God as His children, happy and free in our Father's house.

But we have to live amidst the Domination System. It surrounds us everywhere and touches us at every point of our bodies—and our souls. It is well called the Domination System. Our constant and truly terrible problem is to be *in* this world, in which God Himself has placed us, and not *of* it. We alienate ourselves from God whenever we participate in its life in any way, to any degree.

It is the order in which people seek to dominate, to rule, rather than to serve. Jesus differentiated *His* world, *God's* world, *The* world, from the Domination System in these plain words to His first disciples—and to us: "The kings of the Gentiles exercise lordship over them; and those in authority over them are called

benefactors. But not so with you; rather let the greatest among you become as the youngest, and the leader as one who serves. For which is the greater, one who sits at table, or one who serves? Is it not the one who sits at table? But I am among you as one who serves" (*Luke 22:25-27 RSV*).

That last sentence means, for us, *God* is among us as one who serves. Any unalienated child of God is among us as one who serves. To think, feel, or act in any matter not as one who serves but rather as one who imposes—or wants to impose—his will upon others regardless of God's will for them and regardless of their own will for themselves is to take our place in the Domination System, away from God and against Him.

Can one be a successful car salesman as a child of the kingdom? I have no right to say that he can't. Yet, if he does his business in the hope of beating his competitor he is a success in the Domination System and a failure as a child of God. The medical student who chooses to specialize rather than to generalize his practice because there's more money in it and he can keep better hours and gain more prestige chooses his world, and it is not God's.

There are in fact two worlds: God's world and the Domination System. We like to think that the latter doesn't get into the One Holy Catholic and Apostolic Church, but we know better.

Patience and Perseverance

Made a bishop of his Reverence.

Suppose it did. Patience and perseverance are virtues when used in God's service; but when used in self-service they belong to the Domination System. If a man's desire is to serve, it is of God; if it is to rule, it is of the Evil One.

I must quote Professor Wink once more: "We are as yet only microscopically human, mere fragments of humanity, raw unrefined beginnings." As such, we spend most of our time and energy in the wrong world. But whenever, by God's grace and our earnest response to it, we reject the rule of self-service to perform a single small deed of pure, selfless service of God and others, we make a forward move to our ultimate destiny, which is to become fully human as Christ is fully human.

That is the meaning of one of the most glorious of all texts in the Bible: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (*1 St. John 3:2*). In other words, we shall be out of the Domination System totally and forever, and into God's world as complete human beings.

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Focus

Leonard Becomes Roman Priest In Conditional Rite

After months of speculation about how the Roman Catholic Church was going to handle a high-profile new member—the former Anglican Bishop of London—Dr. Graham Leonard was conditionally ordained as a priest in the Roman Church April 23.

The ordination was performed by Cardinal Basil Hume of Westminster, acting on instructions of the Vatican, in the chapel at Archbishop's House, reported *The Daily Telegraph*. In a conditional ordination the church "prays that almighty God will grant the candidate the grace of the Catholic priesthood in case he has not received it through his ordination celebrated in the Anglican Communion," Hume was quoted as saying.



A BISHOP NOW CALLED "FATHER": Graham Leonard has taken his place among Roman Catholic clergy.

The concession to Leonard relieved his earlier unease that he might be asked to deny the validity of his prior sacramental ministry by undergoing ordination anew—as local Roman officials have indicated would be generally required for transferring Anglican clergy, since Rome does not recognize Anglican orders. Hume stressed that Leonard's case was exceptional, based on the "very full documentation" he produced showing the involvement of Old Catholic bishops in his original ordination. The orders of Old Catholics, who broke with the Vatican over papal infallibility, are still regarded as valid by Rome; the Old Catholic Union of Utrecht is also in communion with the Anglican Communion.

Nevertheless, the move in Leonard's case is expected to boost the morale of Anglicans going to Rome, giving special impetus to those with an Old Catholic pedigree to petition for conditional ordinations as well. In fact, the idea that Leonard's situation is exceptional is likely to be contested because, said one English cleric, "his ordination as an

TAC Bishops Attend Vatican Meeting Following English Visitation

Bishops of the Traditional Anglican Communion (TAC) met by invitation with a top ecumenical official at the Vatican recently as part of a European tour that included visits to adherents and allies in England and Ireland.

The informal one-and-a-half-hour "introductory, exploratory" meeting with Bishop Pierre Duprey, Secretary of the Pontifical Council on Promoting Christian Unity, and his assistant took place May 6. The cardinal's invitation to the TAC bishops grew out of an earlier visit by American TAC priest and former Dominican brother, the Rev. Michael Dongarra, to the Anglican Centre in Rome. Representing TAC, the largest international fellowship of Continuing Anglican Churches, in Rome were Archbishop Louis Falk, the primate of TAC and of one of its seven provincial member churches, the Anglican Church in America (ACA); Archbishop Anthony Clavier of the ACA; and Bishop Robert Crawley of the Anglican Catholic Church of Canada (ACCC).

During the meeting, Archbishop Clavier gave Bishop Duprey a briefing on current conditions in England, from which the bishops and other clergy traveling with them had just come, Falk told *TCC*. Bishop Crawley spoke on "how TAC came into existence and its present status," providing copies of TAC's concordat and the 1977 Affirmation of St. Louis. "I gave an explanation on where we stand theologi-

Anglican priest was no different to that of any of us, as we all have Old Catholic orders these days, since the participation of Old Catholic bishops in consecrations since the 1930s.

"I suppose Rome wanted to make a special case of Dr. Leonard," he continued, "but they picked the wrong grounds for doing so, as far as their own case is concerned. We have been telling them for years that we have Old Catholic orders, but they still insist on the fundamental letter of *Apostolicae Curae*" (the papal bull of 1896 which declared Anglican holy orders null and void). "Cardinal Hume is going to have a number of Anglican priests wanting the same terms, once people get around to looking up their pedigrees (just like the Kennel Club!)."

A statement from Archbishop's House countered that "In particular and probably rare cases the authorities in Rome may judge that there is a 'prudent doubt' concerning the invalidity of priestly ordination received by an individual Anglican minister ordained in [the Old Catholic] line of succession. There are many complex factors which would need to be verified in each case. It is most unlikely that sufficient evidence will normally be available," as it was in Leonard's case, the statement contended.

One longtime traditionalist observer wondered, too, whether Rome's agreement to ordain Leonard conditionally had any implicit (albeit unintended) significance in regard to the several women Leonard ordained as deacons while he was still in office.

Leonard, 73, also had to obtain a special dispensation because he is married. Leonard commented that "The fact that Catholic clergy don't marry is a matter of practice rather than law—after all, we know St. Peter was married."

cally," and an overview of TAC's longterm goals, Falk said. Though the Roman officials had several questions for the visitors, they were "very well informed," Archbishop Clavier said.

While Rome has stated plans to continue the longstand-



ARCHBISHOP LOUIS FALK, the primate of TAC, chats with prominent Evangelical, the Rev. Dr. Roger Beckwith, warden of Latimer House, Oxford, during a European tour with other TAC bishops that culminated in a meeting at the Vatican. Photo by Nicholas Spurling

ing ARCIC (Anglican-Roman Catholic International Commission) talks with establishment Anglicanism, the discussion with the Continuing Church leaders suggests that—with the increasing acceptance of women priests and bishops in the "official" Anglican Communion, including in its Mother Church—Rome may believe it is no longer possible to deal ecumenically with Anglicans by treating the Anglican Communion as a single, unified body, or as the only body. Rome understands that Anglicanism has become "a complex worldwide phenomenon," Falk commented. That other Continuers may be recognizing that as well was implied in "indications" during the meeting "that other Continuing Church bodies had made approaches to the Council," Archbishop Falk said.

"They're trying to ride two horses at once," Clavier told TCC. "They don't want to jeopardize ARCIC but they have sympathy for our situation."

"We understand the position of the Vatican [in its commitment to] continue ARCIC," said Falk, while indicating "our hope that at some point it might be widened to include Anglicans who believe what Anglicans have always believed." Presumptively, from Rome's standpoint, chances for full communion would be greater with Anglicans maintaining apostolic order than with those Anglican provinces embracing a new ministry that Rome deems "a profound obstacle to every hope of reunion."

Any formal dialogue with TAC or other Continuers that might be initiated by Rome, though, is—if it happens at all—almost certainly a number of years off, and hindered

The Bishop of London from 1981-91, Leonard is the most senior Anglican clergyman to become a Roman Catholic since the Reformation. Formally received into the Roman Church April 6, he said he is "thankful that I am in full communion with the Pope, with the Catholic Church throughout the world, and with local Catholics here. I don't see it as having made a kind of protest. I see it as a very positive step in which I accept what the Roman Catholic Church says about revelation and about the way that is understood and lived in the Church."

Leonard was ordained a priest of the Diocese of Westminster but will continue to live in retirement in Oxfordshire, according to the statement from Archbishop's House. As is normal with retired priests, he will exercise his ministry in accordance with the wishes of the local bishop. He has already celebrated several Roman masses. Leonard's reception and ordination culminated a preparatory period that lasted a year and a half.

Walsingham Vicar Follows Suit While Shrine Stays Put

Just a few days before Leonard's ordination came the expected announcement that the vicar of a key parish for Anglo-Catholics—Walsingham—and up to 30 members of his congregation will join the Roman Catholic Church.

The historic Anglo-Catholic shrine of Walsingham, however, will not switch to the Roman Church over women priests, at least in the near future, it was reported.

The Norfolk village has both Anglican and Roman Catholic shrines, and attracts thousands of pilgrims from both denominations each year, noted *The Daily Telegraph*.

The Rev. Michael Rear, 54, vicar of St. Mary's and two other local churches, said the decision to leave had been hard.

"It's a big step into the unknown for me. But I don't believe the [C of E] had the right to extend the ministry to women without the consent of the whole Catholic Church and in particular the Pope," he was quoted as saying.

Rear said a 30-member group of parishioners had been "jointly exploring the Catholic faith and what it means to enter full communion with the Roman Catholic Church."

But Bishop Peter Nott of Norwich said it was not known how many members of the congregation will become Roman Catholics, and predicted it will only be a "small proportion."

He assured the congregation that when he appointed a new priest it would be in keeping with the Anglo-Catholic tradition of the parish. Despite that tradition, Nott—a supporter of women's ordination—said he considered it significant that the parochial church council had passed a resolution to retain his oversight, and not to take advantage of provisions for alternative episcopal care.

Women priests have been banned from officiating at the Anglican shrine in Walsingham, a center of prayer and healing founded in the 11th century after a vision of the Virgin Mary, and its future within the Church of England had been questioned. The Rev. Martin Warner, the shrine's administrator, denied the widespread rumor that Environment Secretary John Gummer, a recent Anglican convert to Roman Catholicism, and a group of Rome-bound clergy were planning to wrest Walsingham from Anglican control and bring it under Vatican oversight. He did not rule out an eventual shift of the shrine to Rome, however.

by the existence (chiefly in America) of divisions in the Continuum, something the gathered church officials discussed; Rome might rightly wonder, Falk said, which body or bodies they should talk to in order to make an approach to Continuing Anglicanism, and just as justifiably may be waiting to do so until the movement as a whole shows more cohesion and maturity.

Nevertheless, it appears, at least, that "channels are open," and the TAC bishops expressed appreciation for the time the Roman officials invested in talking with them (about treble the amount spent by the Pope during his last visit with the Archbishop of Canterbury, one observer noted).

England in April

The Roman journey was preceded by a week's tour in England, where the bishops visited and performed ordinations for a new Continuing Church which has asked for TAC oversight, while also solidifying cooperation with principals of the Church of England's leading traditionalist coalition, Forward in Faith.

ARCHBISHOP ANTHONY CLAVIER of the ACA said Roman officials posed a number of questions to the TAC delegation but were "very well informed" about Anglicanism in all its parts.



The new Traditional Church of England (TCE) "is progressing even better than we had originally hoped" since its February launch, Falk said, with "several dozen" (over 70) clergy, many of them coming from active C of E ministry, now under license; clerical numbers grew with Falk's April 24 ordination in Fareham of seven deacons and one priest. About the same number of TCE parishes are currently forming, and some half a dozen of them are fully functioning. "It isn't easy" to get the parishes up and running, Falk added, due sometimes to liberal church leaders' attempts to prevent the Continuers from obtaining worship space. On the other hand, a few quite generous offers have been made to TCE—such as that by the trustees of Christ the King, Gordon Square, London, a part of the Catholic and Apostolic Church, which has agreed to lease its imposing facility to the Continuers for a national headquarters.

TAC bishops are providing episcopal oversight at the request of TCE, which does not want to rush into electing its own bishops for England, and has been unable to obtain support from any retired C of E bishops.

For the most part, the three bishops fanned out to visit

TCE adherents and inquirers in different locations during their stay, collectively visiting not only Fareham and various sites in London, but Shrewsbury; Winchester; Cambridge; Worthing; Tewkesbury; Mullion and Bodman (both in Cornwall); Oxford; Liverpool; Birmingham; Brighton; and other venues. In Liverpool, Archbishop Clavier consecrated a church building for TCE, St. Paul's Chapel. In Oxford, Falk met as well with the Rev. Dr. Roger Beckwith, the well known warden of the (Evangelical) Latimer House, and with leading Cost of Conscience figure, the Rev. Dr. Trueman Dicken, a longtime observer and friend of the North American Continuing Church.

The English sojourn began with an April 22 meeting in Lewisham, London, with leaders of the C of E's prominent traditionalist organization, Forward in Faith, to build on already-existing cooperation and understanding between the two parties, which both support historic faith and order but are currently following different courses toward their preservation:

Representing Forward in Faith were the Rev. Messrs. John Broadhurst (chairman), Geoffrey Kirk, and Francis Gardom, and again the Rev. Drs. Roger Beckwith and Trueman Dicken. Also present was Margaret Brown of the Third Province Movement for a formally separate traditional jurisdiction in the C of E. Representing TAC were the three bishops, along with clergy traveling with them, including the Rev. John Hepworth of the Anglican Catholic Church of Australia, who is also a professor at the University of South Australia in Adelaide; the Rev. Louis Campese of Florida, president of the ACA House of Clergy; the Rev. Wellborn Hudson of Missouri, Falk's chaplain; and the aforementioned Fr. Dongarra, who resides in Tucson, Arizona.

Reports of the meeting were quite positive from both sides, with participants basically agreeing according to Clavier that, "while there may be different visions about where traditional Anglicans are going in the future, we would try to work together." Falk told TCC that, insofar as Forward can make its shadow body for traditionalists within the C of E work, TAC bishops are giving it their support, while also urging that Forward and TCE avoid doing anything that may hinder a possible convergence of the two movements later on. A statement issued by TAC after the meeting reads:

The Preamble to the Concordat of the Traditional Anglican Communion describes this body as:

Remaining in Communion with all such Churches, Provinces and Dioceses throughout the world which have been established in and are faithful to the...constant tradition of the Church from its arrival in the British Isles in the earliest Christian centuries, and as expressed in its traditional formularies...

We in [TAC], for our part, see this statement as including all such as reject such radical departures from historical Christian norms as were enacted by the General Synod of the Church of England in creating its novel Ministry, and who adhere to principles such as those set forth in the Communion Document and the Code of Practice propounded by Forward in Faith, and as including also any 'alternate jurisdiction' as may be erected or may develop in accordance with such principles.

To all such we state that [TAC] extends to them the right hand of ecclesial fellowship, and seeks to live in mutual support and brotherhood.

In apparent recognition of this relationship, Archbishop Falk and Bishop Crawley took part in a service April 28 at (the C of E's) St. Clement's, King's Square, London, by invitation of its rector, the Rev. Michael Shier. Falk confirmed four persons and Crawley preached during the service.

Adherents of the Church of Ireland (Traditional Rite), the Irish Continuing Church, also supported the TAC statement regarding Forward in Faith. While Falk was among them in late April/early May, he met as well with the Dean of Clogher, John McCarthy, and his wife—McCarthy being "probably the most articulate and staunch traditionalist still within the 'official' Church of Ireland," Falk said.

Falk characterized the trip as a whole as "interesting, informative, exhausting, and successful."

Traditionalist Divisions Worry English Bishops

Growing concerns over divisions and departures among orthodox Church of England clerics who feel their episcopal spokesmen have let them down spurred a meeting of Anglo-Catholic bishops on the first weekend in May.

Traditionalists were already annoyed that none of their representative bishops exercised the right to disallow women's ordination in his diocese—thus implicitly deciding that women priests, if not theologically valid, were canonically valid within the C of E.

Now there are symptoms of what the bishops think may be a major crisis and even a full-blown schism. The signs are most visible in London, led by the traditionalist Bishop David Hope. There, the number of Anglican clergy attending informational meetings with Roman Catholic Cardinal Basil Hume recently doubled (to 195 as of early May), and some priests reportedly will no longer communicate with Dr. Hope because he attended, as an observer, an April ordination of women priests at St. Paul's Cathedral. Some clerics want to go to the Roman Church and take their church buildings with them, reported *The Times*. Others consider them-



THE REV. JOHN PAUL (right) conducts a protest service outside St. Paul's Cathedral, London, while women priests were being ordained there recently. Photo by Nicholas Spurling.

selves out of communion with neighboring parishes that accept women priests.

The some one dozen traditional prelates who gathered at St. Bride's, Fleet Street, in early May to gauge what can be salvaged of traditional Anglo-Catholicism in the C of E included, in addition to Hope, Bishops Eric Kemp of Chichester; David Lunn of Sheffield; and Colin James of Winchester, his Suffragan Bishop, Geoffrey Rowell of Basingstoke, and others. The bishops reject the option of converting to Catholicism or Orthodoxy. Reportedly, a total of 50 persons were present.

Unofficial reports of the meeting apparently left English traditionalists underwhelmed, with one cleric summing up the gathering as "bishops who had failed themselves to lead the Catholic movement calling [upon] laity and clergy to go back to their parishes and lead a revival there."

Scottish Church Faces Women Priests Decision

After the first ordinations of women priests in England, and a decision against them in Wales, all eyes are now on the Scottish Episcopal Church, which is shortly due to consider a canon to permit women priests.

A two-thirds majority in each house of the General Synod during its meeting June 16-18 is needed for approval of the measure on second reading. "It will undoubtedly be passed by the bishops and clergy," said one informed traditional source in the Scottish church. Most believe chances for defeat in the lay order are slim. "But last year the laity passed it by a straight 2-1 majority," said the source, creating a possibility that "the canon could be defeated by a vote or two, depending on the present membership of the Synod. The [no] vote in the Church in Wales may sway some votes against the canon" as well.

A group called Our Living Church, patrons of which include the traditionalist former bishop of Moray, Ross and Caithness, George Sessford, is spearheading a petition drive against women priests. The petitions will ask the General Synod to halt the current process toward the

innovation to allow a "much deeper process of discernment within the church before a decision is made."

If women priests are nevertheless approved in Scotland, legal action is reportedly planned, for which "there are actually good grounds," according to the Rev. Stephen Trott, who helped develop the most noted and forceful (if unsuccessful) legal challenge to women priests in England. "I have seen the legal papers which are being prepared, and I think they have a better chance of success than we did, because [the Scottish Episcopal Church] is not established, and Parliament therefore does not decide their doctrine," Trott said.

Meanwhile, though there evidently is no current provision allowing women priests or bishops ordained abroad to celebrate the Eucharist in Scotland, Bishop Penelope Jamieson of Dunedin, New Zealand, reportedly did so April 18 at St. Mary's Cathedral, Edinburgh. The see is led by Bishop Richard Holloway, catalyst for the "Affirming Catholic" movement, which includes those who claim to be Catholic while supporting women's ordination. The service was evidently part of a day conference titled "Women Towards Priesthood."

Decennial Lambeth Conference To Go Ahead On Schedule

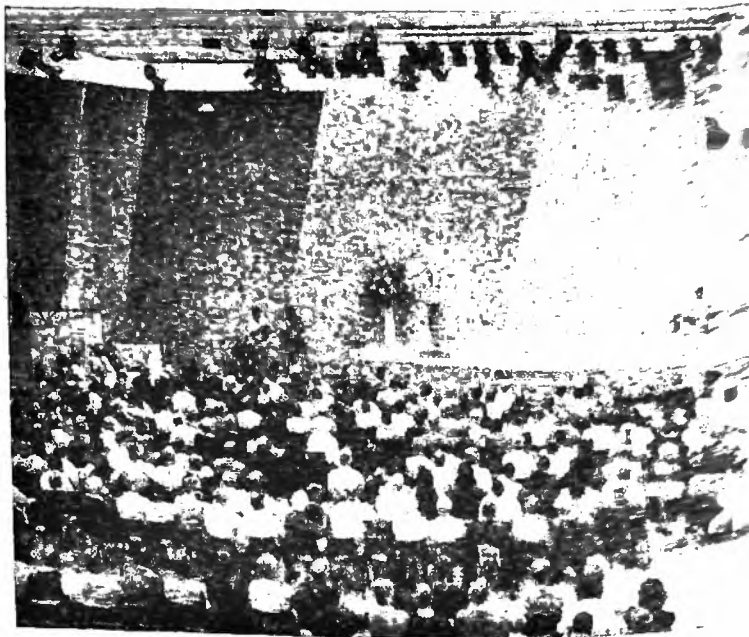
Female Prelates Will Be Among 800 Bishops Invited

Despite fears that financial problems would cause the delay or cancellation of the next once-a-decade gathering of Anglican bishops from around the world, the Archbishop of Canterbury, Dr. George Carey, has announced the 13th Lambeth Conference will be held on time in July, 1998.

For the first time, women bishops will be among the some 800 bishops of the Anglican Communion expected to attend the lengthy conference, to be held at the University of Kent at Canterbury, site of the 1988 Lambeth. It is not yet known whether any bishops opposed to the ordination of women will boycott the conference as a result.

The conference has been held every ten years or so since 1867. All Anglican diocesan, suffragan and assistant bishops, as well as bishops of the United Churches of India, Pakistan and Bangladesh and the members of the Anglican Consultative Council, both lay and clerical, have been invited to be present.

Archbishop Carey rebuffed arguments that financial setbacks throughout the Communion should derail the conference—which will involve almost double the expense and number of participants of the 1988 conference. He cited instead the need, at the end of the 20th century, to "speak both to the Communion and to the world as we approach the second millennium." Praying that the meeting "will her-



ald a new vitality of mission in the Anglican Communion," Carey also hopes its agenda will "respond to the real issues facing people in the dioceses so that [it] can be a source of inspiration for the church in years to come."

Carey has appointed 12 bishops from various points around the globe, including Bishop Mark Dyer of Bethlehem, Pennsylvania, to help plan the conference, and a director of development to help raise funds to enable all bishops of the Communion to attend. It is estimated the conference itself will cost \$2.3 million dollars. David Long,

Plans To Reduce Number Of Active London Churches Sends Tremors Through C of E

By James B. Simpson

Protests are building against a plan to substantially reduce the number of active City churches and parishes in London, in what would be the most devastating blitz on historic houses of worship since the Great Fire of 1666 and the bombings of World War II.

A special commission requested by Bishop David Hope of London and chaired by Lord Templeman is recommending that the number of churches in the area of London known as "the City" be reduced from 36 to 12, and the number of parishes from 22 to four.

The report came atop an already-existing problem of "redundant" churches (those that become superfluous due to declining attendance) in the Church of England at large. The number of C of E churches closed to worship is expected to grow as financial woes are exacerbated by discontent, departures and diverted tithes in response to women priests.

Conversion to more active uses, transfer to other religious bodies, or mothballing awaits London edifices with such evocative dedications as St. Andrew by the Wardrobe, St. Andrew Undershaft, St. Mary Abchurch, St. Mary Aldermary, All Hallows, St. Peter Cornhill, St. James Garlickhythe, St. Martin Ludgate, St. Helen Bishopsgate, St. Sepulchre's Holburn, St. Magnus the Martyr, and St. Mar-

garet Lothbury.

"The churches have a unique role and status," acknowledged Bishop Hope. "They are buildings of great tradition with quaint names steeped in history."

But, said one observer, "for all his sympathy, Bishop Hope appears to be, well, uh, without hope."

Indeed, the mutterings through the years about "too many churches"—now flanked by the C of E's dire financial crisis—have taken concrete form in the brief time since Hope became head of the diocese in 1992.

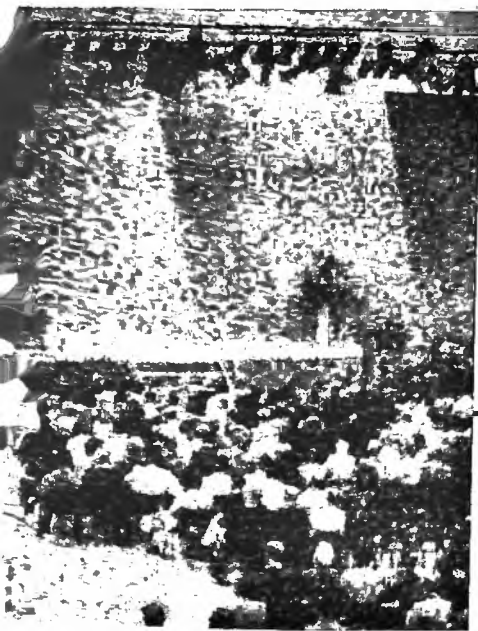
"I asked Lord Templeman to chair a special commission on the role and future of the City churches," said Hope going on to point out that only 5,000 people live in the urban centre and there are no significant ties with the 300,000 who commute to work in the area.

Rather than taking a negative view, the bishop sees the proposed change as an opportunity to exert "leadership, fellowship, and a coherent strategy for renewing the ministry and mission of the Church of England in that part of London."

Within 24 hours of receiving Lord Templeman's report released at St. Paul's Cathedral early this year, Bishop Hope characterized it as "a lively, realistic, and helpful contribution to the ongoing debate about how the Church can best meet the needs of the people, organizations and institutions of the City."

He called for "a period of reflection and debate" with "time and space to respond to the recommendations." He promised that there would be "no hasty or rash decisions."

The Times immediately reported that "feelings are r-



LAMBETH 1988: Anglican bishops will again gather in this hall at the University of Kent in Canterbury when they meet in much larger numbers for the 13th Lambeth Conference in 1998.

deputy secretary to the '88 Lambeth and presently working with England's Church Commissioners, was to take up the post of Lambeth Conference manager June 1.

In 1997, the year before the conference, the Church of England will celebrate the 1,400th anniversary of the arrival of Augustine in Kent.

Sources for the foregoing included *Episcopal News Service*, *Ecumenical Press Service*, and *Church Times*.

ning high about buildings which in some cases have survived both the fire and the Blitz, and many of the proposed changes are expected to be bitterly fought by rival camps within the Church."

The churches, it said, "are among the most beautiful in the country and all are Grade-1 listed and cannot be demolished."

The fact that many of the churches were designed by Sir Christopher Wren or are built along lines he championed, brought a shower of dissension from readers of *The Times*. Conversely, some pointed out that a similar problem of surplus churches had been dealt with creatively and happily in York. On the whole, however, York did not present the problems inherent in a metropolis.

The Corporation of London welcomed the report and insiders indicated that funds could be made available to convert some of the churches to libraries and concert halls.

"The report stinks," said the Rev. John Paul, rector of St. Andrew's by the Wardrobe and St. James Garlickhythe, headquarters of the traditionalist Prayer Book Society. "I am defending my corner with a vehemence that they have yet to feel."

As for making St. James a "satellite" guild church in the new parish of St. Giles Cripplegate, Fr. Paul pointed out that St. Giles is on the other side of the city, showing "that they do not know what they are doing."

The Rev. Oswald Clarke, priest-in-charge of the towering St. Mary Abchurch, also promised opposition to the plan which for him would mean no incumbent, no church warden, no church council, no services. "Sumptuous but intimate," wrote the poet John Betjeman of St. Mary's.

St. Andrew Undershaft is used by a nearby church but needs considerable structural work. St. Mary Aldermary could go the Roman Catholics who already hold services there twice a week.

St. Martin Ludgate, one of the real gems of the lot, could be earmarked for some other ecclesiastical use, most probably in connection with St. Paul's Cathedral.

All Hallows, a guild church which serves as headquarters of the Council for the Care of Churches, is an obvious choice for formal change of use.

Larger congregations in recent years may be the saving grace for St. Helen Bishopsgate and St. Peter Cornhill.

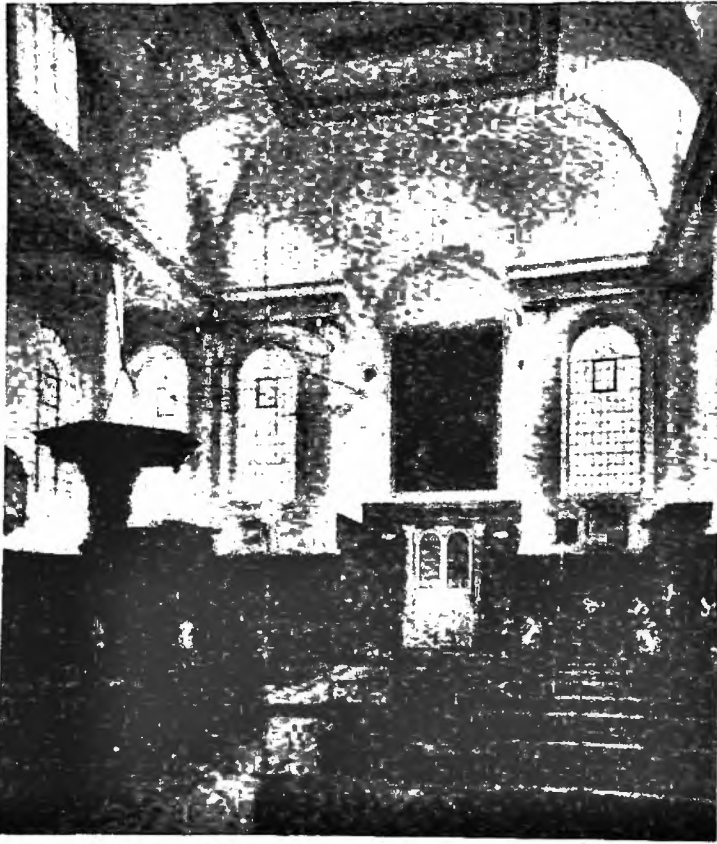
"There won't be any demolition," declared the warden of St. Andrew by the Wardrobe. "The heavens will go up if they try to do that but everyone is going to fight for their corner over this."

The magazine *Country Life*, esteemed for its defense of the architectural heritage, called for the establishment of a trust but said "what is essential is that such a trust be run by a competent and independent body of trustees, not by a church official."

Historians point out that the increased value of land in the City caused successive bishops of London to sell some of Wren's churches for money to build new suburban churches—"a form of simony," said one, "which has never paid dividends." Between 1782 and 1939, more than two dozen City churches were destroyed, 19 of them

ST. MARY ALDERMARY, a London City church that could go to Roman Catholics already holding services there.





ST. JAMES GARLICKHYTHE, headquarters of the traditionalist Prayer Book Society; the rector there says the Templeman report "stinks."

built by the high churchman Wren. Eleven churches destroyed by bombs in 1940, seven of them Wren's, have not been rebuilt.

On a brighter note, the way has already been cleared by the Corporation of London for a few million pounds to go to St. Paul's, the subject of the Lord Mayor's appeal this year. The Corporation is financing the cleaning of St. Giles Cripplegate at a cost of 150,000 pounds and has earmarked funds to finance the archaeological preservation of St. Ethelburga's, almost completely destroyed by recent IRA bombs. The British government has also awarded more than four million pounds to 43 cathedrals and a handful of Roman Catholic churches throughout the country.

Feminists' Sophia Bares All In Australian Cathedral

A March "art" exhibit in an Anglican Church of Australia cathedral certainly seemed to give last year's feminist church "RE-Imagining" conference, and Episcopal Divinity School's "sacred condoms" exhibition a few years ago, a run for their money.

The "Return of Sophia" (Sophia being the Greek word for wisdom) exhibition by Noala Hjorth in St. Peter's Cathedral, Adelaide, (a previously conservative diocese), consisted of scores of representations of female genitalia.

A reporter for the Diocese of Ballarat's *Church Chronicle* told it this way:

"Inside the cathedral...my hope of experiencing an artistic exegesis of the Book of Wisdom was immediately shattered on finding that the Sophia referred to was not the wisdom of God but the Sophia of the feminists. The exhibition is ex-

pressed [in an accompanying pamphlet] as a journey 'akin to the Babylonian myth where the Sumerian Queen of earth and heaven descends to the Underworld where she is stripped bare at each of the seven gates until she reaches the eighth region where she is slain'. (Presumably, she re-dressed after each stripping to be ready for the stripping at the next gate)," said the story.

Photocopies of interviews given by the artist quote her as saying she is a "fire goddess"—a "possible truth," wrote the reporter, "to judge from her photograph."

The exhibition, he said, consisted of "seven 'altars' (sic) displaying in excess of a hundred—I got tired of counting—fired terracotta female vaginas, some quiescent, some sexually aroused and open and exhibiting the inner labia, some with phallus lying within, the sperm being tastefully represented by a tiny white snail shell, some exhibiting a larger snail—growing foetus?" Supposedly, it is "'Sophia who will receive the seed and provide the roots.'

"I am an enthusiastic appreciator of God's bounty in providing for human heterosexual activity, but to elevate the vagina as a suitable object for altar furnishing is a grave error. We are called to worship the provider of human goods, not the goods themselves," said the reporter.

"The altars are separated by metal figures welded up from old plough parts which I thought were hard edge male techno oppressing soft round femaleness, but no, I still had not grasped the feminist idiom. These were the goddesses that guard the gates.

"The last altar was to Kali, the Hindu deity whose approved form of worship by her devotees was to perform thuggee, the ritual murder of strangers and travellers in her honour, a practice stamped out, thank God, by the British during the Raj.

"Observers of the exhibition were invited to 'make a pilgrimage around the sculptures in the cathedral with their own candle' and to continue to other regions to view further manifestations of the artist's vision, an opportunity I did not choose to take in view of what I had already seen," wrote the reporter.

"My wife responded by going to the Lady Chapel and lighting sufficient candles to fill every available socket and apologise to Our Lady for this abomination in the house of her Son and His Father.

"My clerical spy...told me that the dean and Archbishop (Ian George) were horrified when they actually saw the exhibition, as it had been verbally represented to them as being on the theme of life and death and resurrection..." However, it appears the two lacked the courage to demand removal of the exhibit—which the writer felt was ultimately not surprising, given that Archbishop George "is the quintessence of political correctness..."

Not surprisingly, as well, the exhibition evoked a flurry of attacks from laity and clergy. No amount of "pussyfooting and avoiding the issue" by the dean and Archbishop which evidently followed in the press, "can avoid the stark fact that the cathedral has been used with their consent for a systematic and deliberate celebration of self-referential value systems which Christ died to save us from," the reporter charged.

Notably, though, at deadline an Australian source reported that Adelaide's synod had rejected for the second time a bill to allow women priests in the diocese.

Archbishop Of Brisbane Scolds Objections To Women Priests

The Archbishop of Brisbane, Australia, has followed the lead of England's Bishop of Bristol in insisting that the portion of the ordination service asking that any impediments be made known is not to be used by traditionalists objecting to women in the priesthood.

Gordon Walker, president of Australia's Association of Traditional Anglicans (ATA), said he and four others, two of them women, came forward at the appropriate time in a service which included three female candidates at St. John's Cathedral in Brisbane December 21, and gave a short statement about why they believed there is an obstacle to ordaining women as priests. Archbishop Peter Hollingworth responded angrily, describing the actions of the group as "inappropriate"; the group was "verbally attacked and roundly admonished," Walker wrote in ATA's newsletter.

"I wrote immediately to the Archbishop to express my astonishment at his response. I pointed out that we had come forward in direct response to his own call to do so. How could our action, therefore be considered 'inappropriate'?"

"I felt bound to say, with the deepest respect, that it was His Grace's actions which were inappropriate," Walker continued. "I noted that he had, on more than one occasion, stated that he respected our right to hold a contrary view on this matter to his own, and yet he had chosen to publicly castigate those who answered his own call to state the objection. I respectfully sought an apology on behalf of all the objectors."

Hollingworth, apparently in an interim reply, described the objection as a "ritual of protest" which he asserted was "not acceptable." He considered that the objection had "been made and answered."

"Of course, the Archbishop misses the point," said Walker, noting that there is a difference between a "protest" and an "objection." The objection "has not been answered. Women are not eligible candidates to the priesthood according to Holy Scripture, Apostolic Order and Catholic Tradition. No decision of Synod can change that..."

Ackerman Prepares For June 29 Consecration

It appears the June 29 consecration for the Episcopal Diocese of Quincy's traditionalist bishop-elect is definitely on, after a rapid turnaround in a confirmation process that earlier showed dioceses about evenly split on the Texas priest.

As of May 10, the Rev. Keith Ackerman had received written and verbal consents from more than the required majority of the Episcopal Church's (ECUSA) diocesan standing committees (a total of 66); 53 of those were in hand in the Diocese of Quincy, according to the executive director of the orthodox Episcopal Synod of America organization, the Rev. Samuel Edwards. He noted that Ackerman ended up with more standing committee support than Fort Worth's traditionalist Bishop Coadjutor, Jack Iker, consecrated last year. There was thought to be no question that Ackerman would obtain sufficient consents from diocesan bishops, among which

Woolcock Celebrates Diamond Jubilee

The Rt. Rev. Alfred Woolcock, former head of the Anglican Catholic Church of Canada (ACCC) and still an active bishop therein, was due to mark the diamond jubilee (60th anniversary) of his ordination to the priesthood on Trinity Sunday, May 29, by celebrating and preaching before a large gathering of ACCC members in Oshawa.

The same day was the 11th anniversary of his consecration to the episcopate.

Born in Cornwall, England, Woolcock trained at Brotherhood of St. Paul College in Essex, most of the students of which went to missionary work in the colonies. He came to Canada in 1933. He was ordained deacon and priest in the Anglican Church of Canada by the Bishop of Nova Scotia, wherein he served two parishes. He did further study, ultimately obtaining two degrees, at the University of King's College, Halifax. More recently he received an honorary doctor of divinity degree from the Central School of Religion, Worcester, England; he served several parishes in the Diocese of Worcester.

During the war years Bishop Woolcock was a chaplain in the British Army. He served with the Royal Hampshire Light Infantry in North Africa, Italy, Austria and Poland. He was decorated by the Polish government and received the Canadian Decoration at home. He has retained his connections with the military and has been chaplain to the Saskatchewan Regiment and the Royal Canadian Legion. He has also taught judo to the Royal Canadian Mounted Police.

In Canada in the years following the war he served parishes and fulfilled appointed positions in the Diocese of Algoma, the Diocese of Toronto, and Saskatchewan. He was

canon commissary for Indian work during the years 1955-60. "Had the election of a new bishop for the Diocese of Saskatchewan been up to the Indians alone, Alfred might well have been elected," noted Bishop Robert Mercer, C.R., who now leads the Canadian Continuing Church body.

At the invention of women priests in the Anglican Church of Canada, Woolcock started the Continuing parish of the Good Shepherd in Oshawa. After the sudden death of Bishop C.J. de Catanzaro, a reluctant Woolcock was prevailed upon to accept



THE RT. REV. ALFRED WOOLCOCK

consecration (in 1984) to lead the ACCC, though he was past the age of 70. In 1989 he exchanged places with Mercer, becoming the assistant bishop of the church.

"Alfred is a man's man, and always a gentlemen, never party to intrigue or malevolent gossip," Mercer said of Woolcock.

Woolcock and his wife, Eleanor, a registered nurse from Nova Scotia, will celebrate their diamond anniversary on June 25. The couple has two children, seven grandchildren and at least three great-grandchildren.

polling began after standing committee consents were in.

Edwards knew of nothing in particular to which to attribute the turnaround on Ackerman—in which at least three dioceses (Long Island, Central Florida and Indianapolis) reversed earlier negative votes on the bishop-elect—though “this is the Episcopal Church and there probably was something going on behind the scenes.” Notably, though, Ackerman has received public support not only from Episcopalians United, which, unlike Ackerman, endorses women's ordination, but—oddly—from Minnesota Bishop James Jelinek, who supports the ordination of practicing homosexuals and same-sex unions.

In a letter to *The Living Church*, Jelinek concedes his request to give Ackerman a “fair hearing” may seem strange. But he said he has “experienced some of the church's hesitancy” to affirm someone “holding a view that is not considered mainstream” and the “pain” of being criticized and quoted incorrectly or out of context. “Some standing committees took the time to learn the truth, but many did not.”

Jelinek said that, after spending time talking with Ackerman, including about his views on women's ordination, he concluded Quincy's bishop-elect is “a fine, honorable and straightforward man who seeks to live within the love of God,” a view apparently shared fairly widely among other liberal bishops. Jelinek noted that Ackerman has never preached against women's ordination, that he revisits the issue regularly in conversations and prayer, and that he would assist a woman in his diocese who felt she had a priestly calling in completing the ordination process in another diocese. He urged standing committees to look at Ackerman more carefully.

Ohio Congregation Departs ECUSA

The rector and about 120 members of the Church of the Advent, Cincinnati, Ohio, have departed the Episcopal Church (ECUSA), charging that it has abandoned the apostolic faith.

The Rev. F. Murray Hastings, formerly president of the Diocese of Southern Ohio's Standing Committee and a two-time deputy to General Convention, told his congregation March 24 that he could no longer stay in ECUSA. He cited “the general erosion in the very heart of the church, the loss of the love and authority of scripture, the loss of the centrality of Jesus Christ, and the continued slide away from orthodoxy.”

Others mentioned national policies and decisions regarding human sexuality, specifically the ordination of homosexuals, according to *The Living Church*.

“Most of the people are leaving with Murray,” said Stockton Wulsin, a former vestry member married to an Episcopal priest, who has decided to join about 30 members in continuing as an Episcopal parish at Advent's 130-year-old facility. The Rev. Angelo Puopolo, associate rector and director of The Open Door ministry program, has been appointed priest-in-charge of Advent by Bishop Herbert Thompson Jr. of Southern Ohio.

Hastings, 64, and his followers will form a new non-denominational, charismatic congregation in a nearby community center, the story said.

A friend of Hastings reportedly said the incident that “really put Murray over the edge” was the election of James Jelinek as Bishop of Minnesota. Jelinek has said he will ordain active homosexuals and bless same-sex unions.

One Arrest Made, Another Expected In In Nashotah Abuse Case

By Charlotte Hawtin

A priest of the Diocese of Albany, New York, is in jail awaiting trial, and four other Episcopal clergymen are under police investigation, following allegations that they sexually abused children in the late 1980s on the campus of Nashotah House, the Anglo-Catholic seminary in Wisconsin.

Detective Lieutenant Scott Taubel of the Delafield Police Department, who is heading the investigation, told *TCC* that at least one more arrest was anticipated, and that he expected the investigation to be concluded shortly.

The jailed priest is the Rev. H. Eugene Maxey, 40, a Nashotah graduate who, though canonically resident in Albany, was in an exchange program and serving a Diocese of Chester parish in England at the time the warrant for his arrest was issued. He returned to Wisconsin and surrendered to Waukesha County District Attorney Paul Bucher at



NASHOTAH DEAN GARY KRISS stressed that the allegations refer to events in the late 1980s, and there is no suggestion that any abuse is happening at the seminary now.

the request of Bishop David Ball of Albany. He has been charged with seven counts of second degree sexual assault involving three teenage boys, who were sons of students at the seminary.

One of the alleged victims, now a 20-year-old man, submitted the initial accusations to seminary officials, who in turn cooperated with police in instigating the investigation. Nashotah also supplied pertinent information to the bishops under whom the persons named have been serving.

Fr. Maxey and three persons still under investigation were students at the seminary at the time the alleged offenses took place, according to Nashotah Dean Gary Kriss (who was not at the institution during the period in question); it is unclear whether one of the former students was ever ordained. One other suspect is an Episcopal priest who occasionally visited the campus.

The five men are alleged to have had sexual contact with as many as four minors on numerous occasions between 1987 and 1990. In some instances it is charged that drugs, alcohol and pornography were involved. The victims are all male.

Sources say that Fr. Maxey, who has not posted bail, has made statements amounting to an admission of the offenses and is reportedly cooperating with police.

A Nashotah statement said the seminary's primary aim is to assist the victims of sexual abuse and their families in the process of healing, and to help identify the perpetrators of the abuse so they can receive help to stop the behavior.

Despite arrests made and expected by police, though,

some observers had suspicions about ulterior motives for the charges involving graduates of Nashotah—a longtime target for some liberal bishops who would like to see the Anglo-Catholic seminary shut down. "It seems very strange," said one Nashotah graduate, "that all the energy is focused against traditional institutions, when you know the same thing has happened at and in the 'politically correct' Episcopal seminaries." Another observer contrasted the charges against priest-graduates of a traditional institution with the fact that an Episcopal bishop who had an affair with a minor boy several years ago was recently reinstated by the church.

"It is inevitable," wrote Dean Kriss recently, "that some people will see this as evidence that there is something seriously wrong at Nashotah House. However, it is very important to note that these allegations and charges have to do with events in the past, from 1987-90. There is no suggestion that anything of this sort is happening [at Nashotah] now," nor are any faculty or staff members formerly or now employed at the seminary involved in any of the allegations. Kriss said we "are permanently affected by the tragedy which is now working itself out," but "that should not detract from the many good things which are happening here and from the very strong sense of purpose and community which pervades the House these days."

Sources for the foregoing also included *The Living Church*.

ECUSA Convention Overhaul Proposed By 14 Bishops

Word that the Episcopal Church's Executive Council is backing major structural changes within the church has been followed by a proposal from 14 bishops to revamp its General Convention.

A resolution sponsored by the prelates calls for fewer deputies from each diocese, fewer meetings of convention and less legislation to come before deputies, according to *The Living Church*.

Originators of the resolution include the Episcopal bishops of Western Kansas, Texas, West Tennessee, North Dakota, Honduras, Central Florida, San Diego, Kansas, Dallas, California and Colorado; the bishop coadjutor of Fort Worth; the retired bishop of Olympia; and the dean of Trinity Episcopal School for Ministry (who is the former Bishop of Colorado).

The explanation attached to the resolution states that "The size, expense, unwieldiness, and ineffectiveness" of the current convention structure "is well documented. Numerous attempts have been made to redress these problems, but over the years they have become exacerbated instead." The convention has become "the largest representative government of any body politic in the history of the world; and yet the membership of the Episcopal Church is less than one percent of the American population."

The bishops hope enabling legislation for proposed changes can be ordered this year, for presentation to the 1997 convention. Among other things, their plan envisions alterations in convention representation from each diocese, from four clerical and four lay deputies plus four alternates, to two from each order and one alternate; a gathering of the General Convention only every five years instead of triennially; and a amendment that each respo-



BISHOP DAVID BALL at the 1989 founding meeting of the traditionalist Episcopal Synod of America, from which he shortly thereafter withdrew.

Bishop Of Albany Reverses Stance On Women Priests

A bishop previously associated with the traditionalist Episcopal Synod of America (ESA) has announced that he will ordain women to the priesthood.

Episcopal Bishop David Ball of Albany withdrew from active participation in the ESA shortly after its formation in 1989, though he refrained from ordaining women. But in a March 22 letter to his diocese, Bishop Ball said: "I have come, not without difficulty, to the position that I see no fundamental theological impediment to ordaining women as priests or bishops."

The shift actually started three years ago when Bishop Ball began to license women ordained in other dioceses as priests in Albany. He reached the decision to ordain women himself after prayer, thought and discussion with others, reported *Episcopal News Service*. "I am very sensitive to the fact that ordaining women as priests and bishops and their functioning in these capacities are matters of deep and serious concern to Christians in general and to persons in our diocese in particular," Ball said in his letter.

He acknowledged that some people in his diocese "will be deeply distressed." But, he asserted that the diocese was "more affirmative" of his decision than against it. He has already approved a woman for postulancy. "Three years from now," he said, "if I am still alive and well, my intention is to ordain her to the priesthood."

lution submitted for consideration by convention be accompanied by a \$25 filing fee, which would go to the Presiding Bishop's Fund for World Relief.

The church's Executive Council is also proposing the abolition of the General Convention's two-house legislative system in favor of a unicameral body, where all three orders sit and debate together but vote separately.

"A PASTORAL LETTER ON THE SIN OF RACISM newly released by the Episcopal House of Bishops was due to be read in parishes throughout the church on May 15.

"The essence of racism is prejudice coupled with power," the letter contends. "It is rooted in the sin of pride and exclusivity" and it "perpetuates a basic untruth which claims the superiority of one group of people over others

ANGLICAN WORLD BRIEFS:

***THE ANGLICAN CHURCH IN NIGERIA HAS DECLARED "NULL AND VOID" THE ORDINATION OF THREE WOMEN** by Bishop Herbert Haruna of Kwara. Disciplinary action is being taken against Haruna, who has rejected the annulment as unwarranted, and threatened to protest to the Church of England. - *All African Press Service/Ecumenical Press Service*

***THE ORDINATION OF WOMEN AS PRIESTS IS NOW "A DEAD ISSUE,** buried to make way for this new life we are so exultant about today," according to Bishop Penelope Jamieson of Dunedin, New Zealand. In her sermon shortly after Easter in Ripon Cathedral, where the Movement for the Ordination of Women sponsored a "thanksgiving" eucharist marking the Church of England's admission of women priests, Jamieson said "I cannot think of a better time to be celebrating this new start in the church that so many of us have a love-hate relationship with. We are resurrection people and Alleluia is our song." She said this was the time to "leave the cross of oppression behind, to embrace the resurrection of Christ and, quite simply, to get on with the job." The near-capacity cathedral congregation included Bishop Mary Adelia McLeod of Vermont. - *Church Times*

***UP TO 20 CHURCH OF ENGLAND CLERGY ARE NOW EXPECTED TO BECOME ORTHODOX PRIESTS,** in the wake of the C of E's break with apostolic order. Among those aligning with the U.S.-based Antiochian Orthodox Church will be the Rev. David Sennitt, who expects to bring about half of his 100-strong congregation of St. Jude's, Hexthorpe, Doncaster, along with him to a disused cemetery chapel which is to become his new headquarters. - *Ecumenical Press Service/The Guardian*

***THE ARCHBISHOP OF BRISBANE HAS ADMITTED DEFEAT TO CONTINUING ANGLICANS IN AUSTRALIA,** in an attempt to prevent the latter from using the term "Anglican" to describe themselves. In an April letter to clergy, Archbishop Hollingworth noted that legal advice had been taken as to whether other "schismatic churches" can be "restrained from using the term 'Anglican'" in their title, "and it would appear that nothing can be done to that effect," he wrote. "However, it has been agreed that we should try more effectively to promote the image of the Anglican Church of Australia and therefore to use its national logo throughout the diocese..."

ANGLICAN USA BRIEFS:

***CHRISTMAS IN APRIL** is how the (Episcopal) Church Pension Fund terms its recent announcement that 75 percent of parish pension payments have been waived beginning with the third quarter of 1994 through the second quarter of 1995. The waiver, attributed to "excellent stewardship... and extraordinary financial market returns," means an across-the-board savings of \$40 million. On top of the waiver, CPF will provide \$50,000 in life insurance to active clergy from January 1, 1995, and \$25,000 for retired clergy from April 1, 1994. "We expect that this news will be a terrific shot in the arm for everybody," said CPF President Alan Blanchard. - *Episcopal News Service*

because of the color of their skin, their cultural history, their tribal affiliation or their ethnic identity." That kind of lie "distorts the biblical understanding of God's action in creation, wherein all human beings are made in the image of God," and "blasphemes the ministry of Christ who died for all people."

The pastoral asserts that "a new moment of choice is upon us..." and proposes specific steps in a covenant, including an acknowledgement that "our mission involves not only changing hearts, but also engaging ourselves in seeking to transform a socio-economic system." The covenant also views more support and deployment of "persons of color" and development of liturgies reflecting racial diversity.

Local responses to the letter are to be shared at a Bible study session at General Convention in August. "In this way, we continue to treat the issue of racism as a social and spiritual condition and not merely as a legislative matter," said the letter.

CEC Holds Premier National Meeting; Fields ECUSA Applications

By Patrick Myall

The two-year-old Charismatic Episcopal Church (CEC), which has just held its first-ever national convocation, is being flooded with inquiries from unhappy Episcopal Church (ECUSA) parishes fearful that their national convention this summer will move further away from scriptural orthodoxy, according to a senior CEC official.

Canon James R. Nicholas, associate director of CEC's National Service Agency, said "We had not anticipated there would be such a strong response from the ECUSA side" to the CEC, which is not a Continuing Church but a new part of the traditional Anglican movement originating outside "official" Anglicanism. Stressing that it is "a new denomination, not a splinter group," the CEC is composed of charismatic congregations drawn from a broad spectrum of mainstream and formerly independent churches. Nicholas said CEC currently includes some 50 to 60 member churches in the United States, with another 15 to 20 affiliated parishes overseas. A more precise figure was not available because "the denomination is growing so fast," he told TCC.

Nicholas said CEC's "lengthy" list of applicants grows with the approach of ECUSA's August General Convention in Indianapolis. "If we accepted all of them," he said, "we could easily double or treble our size. But we are not interested in growth for growth's sake. We are scrutinizing each applicant very carefully to make sure they have the same heart and mind and calling that we do."

An apparently cohesive first national CEC meeting, attended by over 300 clergy, lay members and other interested persons from America and abroad was held at the Cathedral Church of the King, Olathe, Kansas, in mid-April. CEC releases indicated that the gathering was centered around speakers, chiefly the CEC's bishops; no mention was made of any business that might have been transacted at the meeting, other than the announced election by CEC prelates of two new suffragan bishops: Canon Malcolm Smith, now rector of St. Columba's, San Antonio, brings the



THE CEC'S HOUSE OF BISHOPS: From left, Bishop Joseph Moats (Southwest Diocese); Bishop Randolph Sly (Central/Eastern Diocese); Archbishop Randolph Adler of San Clemente, California; and Bishop Dale Howard (Southeast Diocese).

experience of a 35-year, international preaching career to the episcopate, wherein he will serve under CEC Archbishop Randolph Adler; the Very Rev. Douglas Woodall, dean of the Cathedral Church of the Messiah, Jacksonville, will serve under Bishop Dale Howard of the CEC's Southwest Diocese. Woodall, who over the past 22 years has pastored churches in Florida, Canada and Kentucky, is now completing advanced studies at Trinity Episcopal School for Ministry. The consecrations will take place later in 1994 and early 1995, respectively.

Speakers saw a distinctive role for the CEC in what is referred to as the "Convergence Movement." This was described as "a coming together of three streams of worship: charismatic, evangelical and liturgical/sacramental, to form a new river in the Church." The CEC sees this as a "New Reformation" which will have a visible impact on society. Emphasized Archbishop Adler: "We believe many of these things will be a part of the New Reformation, but we also believe that the CEC has been chosen to raise a banner that says, 'God is not through with our culture and with our country.'"

"Spirit-inspired...New Reformation" seeks "a restoration of moral sanity within the American church and culture," she said. "As the Church in America gets back to the basic tasks of proclaiming the Gospel and celebrating the Eucharist, she will once again become a faithful witness to the world."

Members claim adherence to the Thirty-Nine Articles and reject the ordination of women to priestly and episcopal orders. The issue of ordaining women to the episcopate is still under debate. According to Canon Nicholas, "The congregations are eucharistically-centered and the 1979 prayer book is the standard for the church. Most of the parishes use one of the Rite II canons, and a few use Rite I. Many parishes borrow from other liturgies as well."

***MEMBERSHIP IN THE U.S. EPISCOPAL CHURCH HAS INCREASED** for the third consecutive year, according to ECUSA Treasurer Ellen Cooke. She recently reported that the church's 1993 baptized membership rose to 2,492,197 members, an increase of 17,300 or 0.7 percent over 1992. Average Sunday attendance was 824,571 members. - *Anglican Journal*

OF GENERAL INTEREST:

***IN THE WAKE OF AN UPROAR OVER CHURCH FUNDING OF A RADICAL FEMINIST CONFERENCE THE PRESBYTERIAN CHURCH (USA) NOW HAS PROJECTED LOSSES** of at least \$3.7 million from 185 congregations that have cut their donations in protest—up from an initial estimate of \$1 million. The church was the largest financial backer of the late 1993 "RE-Imagining" Conference in Minneapolis, which spurned essential church doctrines in favor of goddess-worship, milk and honey rituals, and lesbianism. Top Presbyterian officials, who met in February, denied there were any violations of church policy when national staff members attended the conference. - *The Washington Times*

***FORGET THE HOLY SPIRIT; MARY WAS RAPED BY A MAN**, says feminist Jane Schaberg, in her new book, *The Illegitimacy of Jesus*. Schaberg, former chairman of the religious studies department at the University of Detroit, Mercy, complained that the Roman Catholic school was not very supportive. Still, Schaberg, who attends church when "I think I can handle my anger," says it is important for feminist scholars to continue to address Catholic teachings. "I believe it's a very dangerous thing for women to simply opt out and say 'the male church can have the buildings, the institution, the money, the power, and we'll go somewhere else.'" - *First Things*

***YOU CAN'T PROCLAIM YOUR FAITH IN THE AMERICAN WORKPLACE** if new Equal Employment Opportunity Commission (EEOC) regulations go into force as written. The new rules apply sexual harassment-type penalties to expressions of faith—even mild ones, such as having a religious symbol on your desk. Traditional Christian groups have mounted a protest demanding EEOC drop its "religious harassment" section before it becomes law, but to date, the EEOC has been mute on whether or not it will go ahead. - *The Wanderer*

***FINDING COMMON CAUSE, A GROUP OF 39 EVANGELICAL AND ROMAN CATHOLIC LEADERS HAVE SIGNED A COOPERATION PACT ON CULTURAL AND POLITICAL ISSUES**, citing the need for greater alliance between conservative Christians. Chuck Colson, Cardinal O'Connor, Richard John Neuhaus and Kent Hill were among the signatories. The pact recognizes a need to evangelize against hostile "resurgent spiritualities," to work for a "civil society," to preserve religious freedom and protect human life, to promote "parental choice in education" and fight pornography. The group also affirmed free societies, "vibrant market economies," and "renewed appreciation for Western Culture." - *The Washington Post/The Washington Times*

***DESPITE OPPOSITION FROM SOME LIBERAL GROUPS, SEVERAL SOUTHERN STATES HAVE**



SISTER ACT: Mother Virginia (right), former superior of the Maryland-based All Saints Sisters of the Poor, holds a copy of a new book dedicated to her—James B. Simpson's *Veil and Cowl: Writings from the World of Monks and Nuns* (Ivan R. Dee, Chicago)—after she and other members of the traditional order attended a presentation luncheon at the Cosmos Club in Washington April 12. Mother Virginia's recent retirement, after 36 years at the helm, coincided with the 50th anniversary of her solemn vows. The new superior, Mother Catherine Grace, is fourth from the right. The formal presentation was made by the Rt. Rev. James Montgomery, 12th Bishop of Chicago. Photo by Leslie Eberheart

"Jesus Seminar" Loses Its Marbles In The Five Gospels; Spong Chimes In With "Resurrection Myth"

Commentary Report
By Charlotte Hawtin

To the Jesus Seminar—74 academics with a string of degrees and prestigious chairs at prominent seminaries and universities—there are five gospels not four, and most of what is in them is bunk.

The Seminar has made headlines by taking severe issue with the reliability of Scripture. Their new book compiling their findings, *The Five Gospels*, is a multicolored journey of skepticism and political correctness.

The fifth gospel is that according to St. Thomas, Greek fragments of which were supposedly discovered in 1897. Later, a Coptic edition was unearthed. Armed with the five

gospels, the Seminar scholars subjected each phrase attributed to Jesus to the acid test of a 20th century vote.

The grading of God's word was done (honestly) in multicolored marbles. By this means the scholars differentiated those phrases they thought Christ actually said, from those they thought were "close to" the words Christ used, "less certain," "close to Christ's thoughts," and "those created by others." The book is published in four colors with the skeptics' color-coded interpretation.

In the end only 15 sayings, of the 1,500 attributed to Christ, were deemed by the Seminar to be the Savior's actual words.

Their new edition also sorted out a troublesome lack of political correctness. In bidding the little children to come unto him Christ notes, "After all, God's domain is peopled with such as these." God no longer has a kingdom in the Seminar's view: too male-dominated, you see. Instead he's got a domain, an imperial rule.

Reaction to the Seminar's book has been predictable. British Biblical scholar Tom Wright summed up the orthodox view by saying the Seminar scholars "are reacting ex-

PASSED MEASURES ALLOWING STUDENT-INITIATED PRAYER IN PUBLIC SCHOOLS,

perhaps signaling the end of a 32-year exile dating from the Supreme Court's 1962 removal of state-sponsored, mandatory forms of school prayer. That decision had a chilling effect on free speech rights and even voluntary prayer in schools which the new measures are aimed at redressing. Recent congressional action also provides for federal funds to be withheld from school districts that forbid voluntary prayer. Opponents like the ACLU—joined by some liberal Jewish and Christian leaders—see the prayer issue as " spearheaded by the radical right," and are promising lawsuits. But support for the prayer initiatives crosses party lines. "Our sons were a lot less full when we had prayer in school," said one legislator. A Mississippi judge in a recent school prayer case said there is something wrong when "we con- sider our constitution to allow students to have abortions and forbid them to pray in school." -*The Washington Times/Time*

SCANDAL HAS ERUPTED AFTER NATIONAL COUNCIL OF CHURCHES EMPLOYEES ALLEGEDLY RECEIVED FUNDS WITHOUT FOLLOWING NORMAL PROCEDURES. NCC president Joan Brown Campbell has

suspended two high ranking NCC staff members, Emilio Carillo and Robert Soong, who are accused of losing \$8 million in funds used to underpin the NCC's health insurance for retirees through purchase of securities issued by a Czech bank. The NCC was already in financial straits before the loss. Campbell flew to Prague with five colleagues to confer with officials of Banka Bohemia, which was involved in apparently fraudulent transactions, and other bank and government authorities. It was learned the NCC's \$8 million is apparently tied up in "\$600 million in prime bank guarantees" issued by Banka Bohemia, which Czech officials say were never recognized as legitimate financial instruments. Before she flew to Prague, Campbell had urged Czech President Vaclav Havel to use "strong direct encouragement" for the bank to "settle our claims both quietly and agreeably... All we seek is the cancellation of the transaction and recovery of our \$8 million...." After she got there the prospects for such recovery looked decidedly dim. -*Episcopal News Service/Christian News*

"AFRICAN BISHOPS ARRIVED IN ROME FOR AN UNPRECEDENTED SYNOD TO DISCUSS PROBLEMS OF WAR, POVERTY, POLITICAL INSTABILITY AND ISLAM at a month-long meeting which concluded in early May. Rome

Continued on Back Cover

The Afterword

A Vatican Wake-up Call

Archbishop Carey, call your office, for an important message from the Vatican.

Actually, it was more like a one-two punch.

The first blow—in case it was missed—came in the TAC bishops' invited visit to the Vatican. It was an informal meeting between Bishop Duprey and the Continuing Church prelates, to be sure, but one that seemed to signal Rome's rejection of the bellicose claims of establishment Anglican leaders, that the test of Anglican legitimacy and membership is recognition by Canterbury. While *Cantuar* and his followers so insist, Rome appears to clearly grasp the realities of Anglican realignment: that Anglicanism now exists

extremely strongly against North American fundamentalism, and trying to sell a picture of Jesus that is long past its sell-by date. Most biblical scholars will read this book, smile politely, and then carry on with their own work."

Supporters, like Episcopal Bishop John Shelby Spong, on the other hand, are keen to endorse works like these—perhaps on the theory that heresy loves company. Bishop Spong himself has published his latest book, **Resurrection: Myth or Reality**, which has not caught fire like his best-seller **Saving the Church from Fundamentalism**. The latest Spong book, of course, comes down on the side of the Resurrection as myth.

"I'm afraid I have not enjoyed this book on the resurrection, mainly because it has made me uncomfortable, and I don't mean theologially," said Bishop Richard Holloway of Edinburgh, titular head of the liberal "Affirming Catholicism" movement, in a recent review of the work in *Church Times*. "I am not a literalist, though I happen to believe that the traditional approach to the narratives of the resurrection is not as dismissable as he [Spong] asserts," Holloway went on. "No, my discomfort was psychological. There is a relentless, driving determination in this book to overturn everything believed by most Christians about Easter, including many distinguished scholars, and after awhile it becomes tedious." Bishop Spong's latest idea is that the resurrection story is a particular kind of ancient Jewish myth called midrash. There was no tomb, and no empty tomb, because Jesus was cast into a mass grave. The Easter "moment" (a favorite Spongism) happened to Peter six months after the crucifixion, while on a fishing expedition. "Suddenly it all came together for Simon. The crucifixion was not punitive, it was

outside the "official" Communion as well as encompassing divergent systems of faith and order within its established ranks. In short, Canterbury no longer defines Anglicanism, and it appears Rome is seeking new and more productive ecumenical approaches to Anglicans by focusing on those in and out of the Anglican Communion who still adhere to historic holy order.

At presstime came the second blow—a knock-out punch to all attempts by modernist Anglican powercrats to put a good face on relations with Rome and—more particularly—on chances for further progress in the ARCIC (Anglican-Roman Catholic International Commission) talks.

After countless warnings and statements to Anglicans as well as liberal Catholics on the subject, the Pope, in a solemn letter, forcefully foreclosed further discussion of women priests by declaring that "the church has no authority whatsoever to confer priestly ordination on women and that this judgment is to be definitively held by all the church's faithful." Despite the church's clear, historic position on the matter—grounded in Christ's "free and sovereign" calling of men only as his apostles—the Pope said it was necessary to write the letter because "in some places it is nonetheless considered still open to debate." Talk of women priests has revived among Roman Catholics since the Church of England's admission of them, noted *The Washington Post*.

Church sources reportedly said that, though not specifically labeled as infallible, the grave tone of the six-page letter "would make it difficult if not virtually impossible for a future pope to alter the ban."

The bottom line for upset pro-priestess Catholics is a resounding "no," and for liberal Anglican provinces still claiming to be part of the Universal Church a clear message to the contrary.

intentional. The cross was Jesus's ultimate parable," designed to awake many to "the meaning of Jesus as the sign of God's love" and spur the Christian movement.

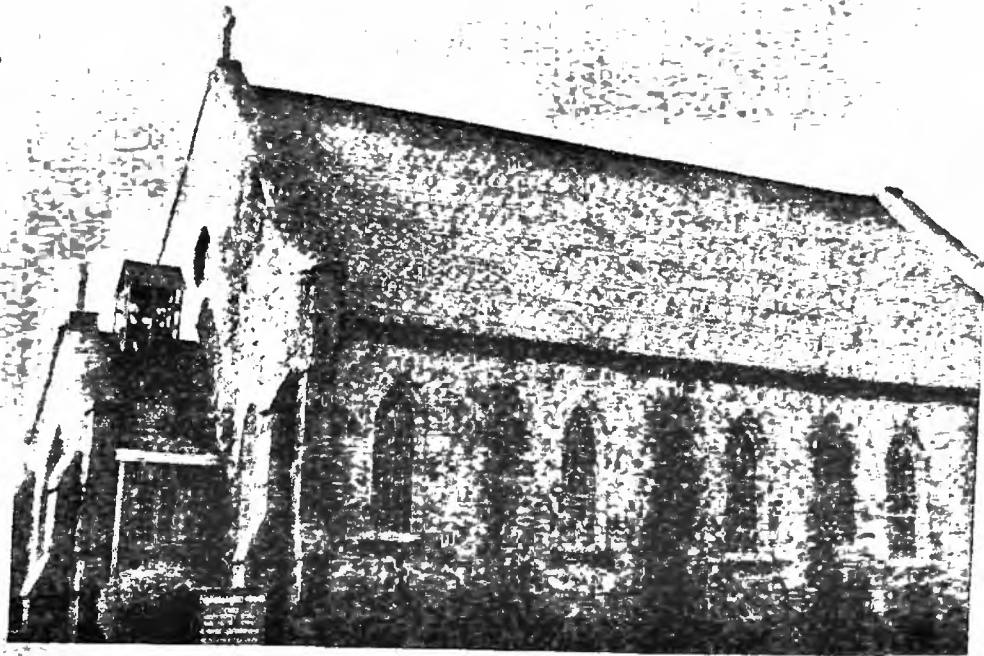
Katherine Kersten, writing recently in *Faith and Freedom* about the controversial feminist RE-imagining conference that starred "Sophia" as goddess of wisdom, put her finger on the ultimate irony of heresy's best friends. "At first blush it appears paradoxical that people who contemptuously reject Christianity's most fundamental tenets," and support such things as RE-imagining, **The Five Gospels** and **Resurrection: Myth or Reality**, "should persist in calling themselves Christians. In fact their behavior is easy to understand. Those who claim to be 'reimagining Christianity' get headlines about a new reformation. They get endowed chairs in seminaries, money, power, legitimacy, and a captive audience that must be the envy of the self-declared followers of Wicca."

Spong might salute that idea one hundred percent. "I believe I may be the most influential" (if not, he admits, the most popular) of the nation's Episcopal bishops, he told a reporter for *The Philadelphia Enquirer Sunday Magazine*. After his highly publicized ordination of an openly gay man in 1989, Spong claims public support from his fellow prelates grew from nothing to a slim majority by 1991. All that for a man who, when asked if he believed Jesus is God, answered: "No. But I do believe there was something of him that was transparent to God, and I wish I could get my fundamentalist friends to see that I'm not threatening their God, only their false idol, the Bible..."

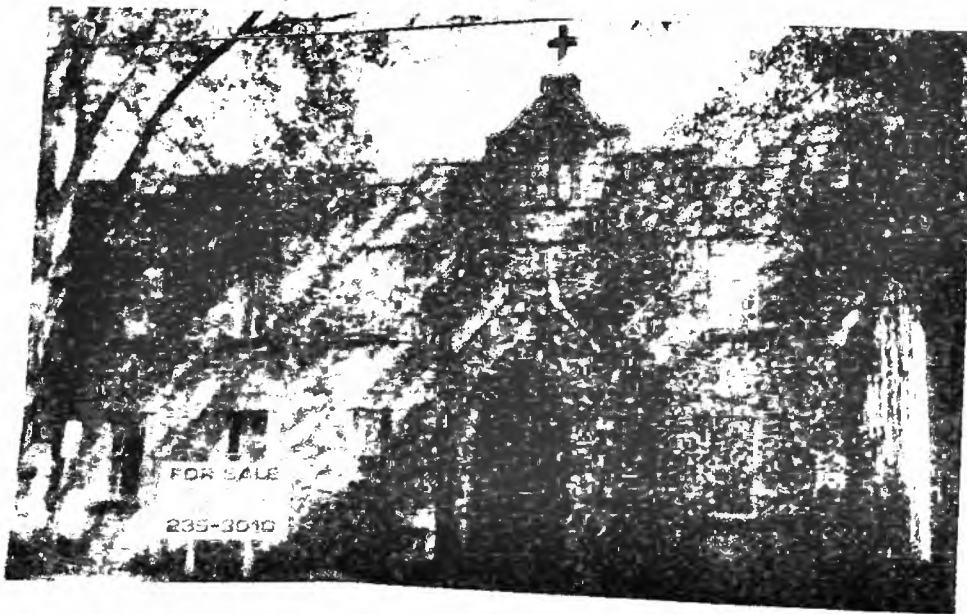
Sources for the foregoing also included *Pro Fide*.

Holy Trinity Anglican Church,

a parish of the Anglican Church in America, is located in the historic Hampton-Pinckney District of Greenville, South Carolina. This beautiful church, built in 1914, is an exact replica of a 14th century gothic church located in the south of England, and was recently placed on the National Register of Historic Places.



The parishioners of Holy Trinity would like to purchase a building that is located directly behind their church. This building was formerly the parish hall when the church belonged to St. James Episcopal Church. Constructed in the early 1950s, the building has an architectural style similar to the church and would provide the rapidly growing congregation a parish hall, church offices, classrooms for Sunday school, and a place for a kindergarten. It would also allow for the



demolition of an old, dilapidated house which currently serves as parish hall, making room for some much-needed parking space.

Holy Trinity desperately needs this building. We must raise approximately \$90,000.00. Please help! Send your tax deductible contribution to:

Holy Trinity Property Fund
c/o Holy Trinity Anglican Church
717 Buncombe Street
Greenville, South Carolina 29601

*Make checks payable to Holy Trinity Property Fund

Christian Challenge Sponsoring Parishes

ALABAMA

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

CALIFORNIA

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

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

COLORADO

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

CONNECTICUT

Bridgeport
Church of The Resurrection
(Province of Christ the King)
17 Clinton Ave.; Sun HC 11a; SS
9:45a-noon; Adult Study following
1a service; Wed HC 7:30p; 1928 BCP;
The Rev. Rocco Florenza;
3/330-1928

FLORIDA

Gainesville
Andrew's
(Episcopal Missionary Church)
21 NW 37 Terrace; Sun HC 12:30p;
The Rev. Robert Pagano;
786/5373, 374-4395, 462-5943

Gainesville/Orange Park
Church of St. Michael
of the Angels
(Episcopal Missionary Church)
Shore Drive West, Orange Park;
less than 10 min. off I-295; Sun HC
Holy Days as announced; The
Rev. Laurence K. Wells, 904/388-1031

Orlando (Oviedo)

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

GEORGIA

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

ILLINOIS

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

IOWA

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 Krehmker;
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
before 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; 9:30 a
Adult & Children's Education; 10:30a HC
(MP 4th Sun); 1928 BCP; The Rev.
Michael Cochran; 614/294-6233

OREGON

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

PENNSYLVANIA

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

SOUTH CAROLINA

Florence
The Anglican Church
of Our Saviour
(Anglican Catholic Church)
2210 Hoffmeyer Road; Salvation Army
Chapel; Sun 3:30p MP 1st, 3rd; EP 4th,
5th; HC 2nd; Contact: Louise
Sattler; 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