

*THE ONCE-POWERFUL ROMAN CATHOLIC CHURCH IN SPAIN, which sent the first missionaries to the New World, must now import priests from Latin America because of a dearth of recruits. Recently, two Colombian seminarians were the first foreigners to be ordained in Catalonia, where there are 400 parishes but only 90 priests. - *The Times (London)*

*THE U.S. SENATE VOTED 93 TO 7 TO CUT OFF EDUCATION DEPARTMENT FUNDING TO SCHOOL DISTRICTS if a federal court finds they have that "willfully violated" a court order to allow constitutionally protected prayer. Apparently, it is also hoped that the courts will help fine-tune definitions of such prayer, about which uncertainties still exist. - *The Washington Post*

*THE FORMER COMMUNIST STATE OF GEORGIA IS THE FIRST TO REQUIRE RELIGIOUS EDUCATION IN ITS PUBLIC SCHOOLS. The Patriarch of the Georgian Orthodox Church and Georgia's education minister have agreed that the new curriculum will include the right for non-Orthodox religions to organize teaching based on their faiths as well. - *Our Sunday Visitor*

*THE WORLD IS DEFINITELY GETTING WEIRDER, according to Britain's *Fortean Times*, which has marked an upswing in odd happenings; miracles, strange deaths, apparitions, crop circles, spontaneous combustion, etc. *The Times* publishes an annual "Strangeness Index," which last year rose 3.5 percent. The index charts 34 separate categories of paranormal experiences and psychological phenomena reported from around the world. - *The Washington Times*



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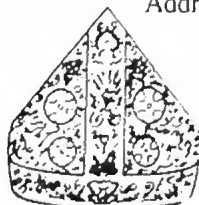
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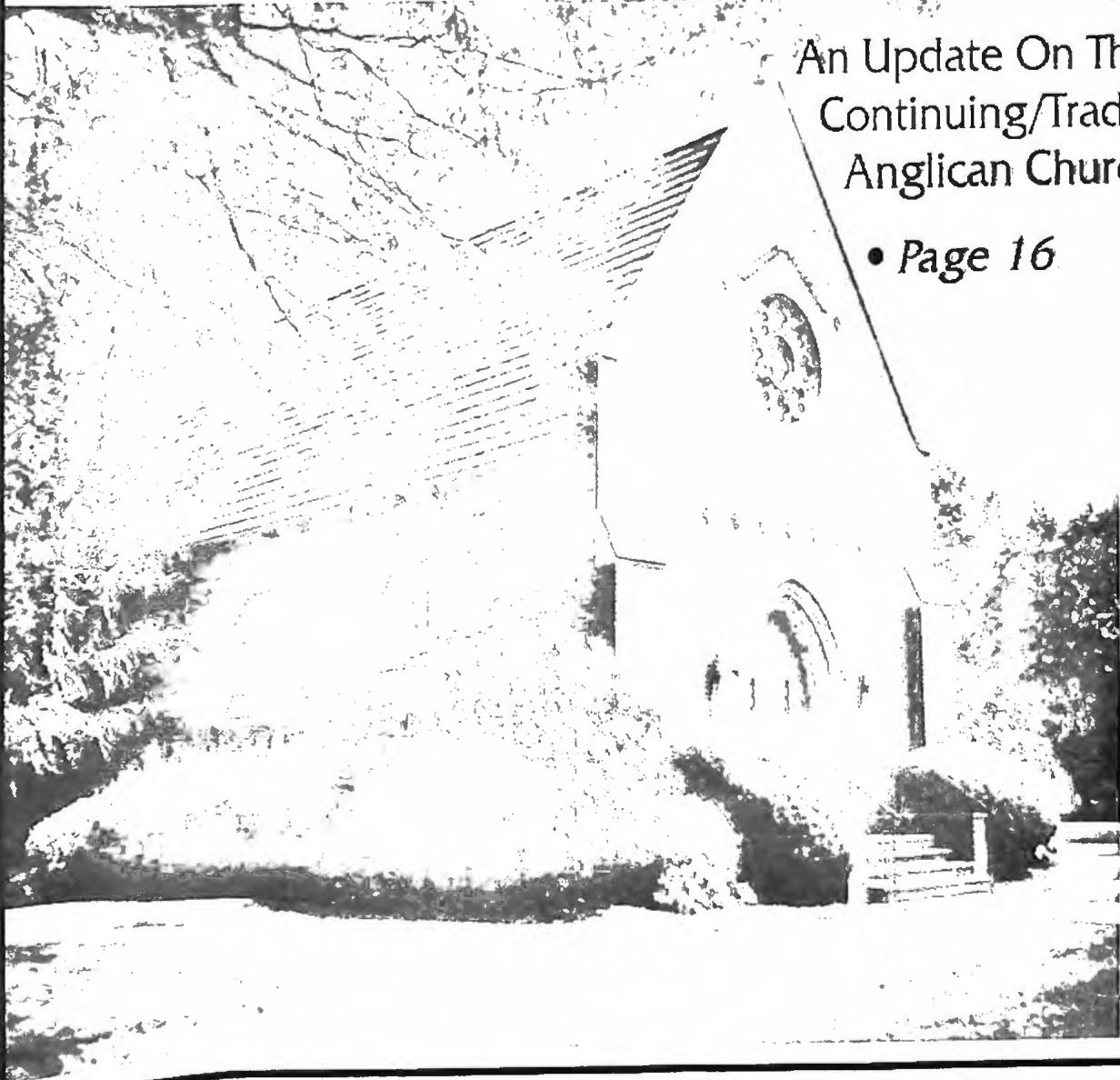


THE Christian Challenge

THE ONLY WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM — FOUNDED 1962

Volume XXXIII, No. 7/October-November, 1994

THE TRADITIONAL ANGLICAN MOVEMENT TODAY



An Update On The
Continuing/Traditional
Anglican Churches

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of the Anglican
Catholic Church.

ECUSA Convention Ends In
"Fragile Peace" • *Page 6*

Christian Challenge

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

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Backtalk

“UNBELIEVABLE NONSENSE”

Methinks the dear scholars of the Jesus Seminar (Summer issue, page 24) have the multi-colored marbles imbedded in their craniums...

The unbelievable nonsense spewing out of the minds of these men, and [ECUSA's] Bishop Spong, calls to mind the old saying: "It's a rare bird that dirties its own nest." Another appropriate comment [is that of] Malcolm Muggeridge: "We have educated ourselves into imbecility."

Bishop Spong and the Presiding undertaker have done a first-rate job of dismembering the Episcopal Church (ECUSA). The "good news" is that which is of God will flourish. This explains the phenomenal growth of Evangelical and non-denominational churches where young adults are flocking because they want to learn the Truth of the Bible and not someone's opinion in order to accommodate sociological changes.

Janice Judd
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“HOMOPHOBIA”?

In recent years [homosexuals] have coined a new word, the neologism "homophobia," to describe the attitude of those who oppose their perversion and perverse agenda. This linguistic construct is illogical and very defective.

"Homophobia" would be an irrational fear of homosexuals, since the base components are for "homo" (man) and "phobia" (fear). Those who oppose or dislike sodomy and lesbianism in a Christian light, or out of social concern for other logical and humane reasons, do *not* succumb to any irrational fear or unjustifiable aversion to homosexuality. There are good reasons to dislike and oppose homosexuality, given its inherently unhealthy results, both physically and psychologically and, for that matter, socially. Such concern is not fear but informed dissent...Opposition to sinful and destructive sexuality should not be regarded as offensive or irrational.

A more appropriate neologism, if there must be one, would be misohomosexualist (as in misogyny, the dislike of or opposition to women), or more simply, anti-homosexualist. The prefix "miso" (from Greek "misein," to hate or, by extension, detest), while perhaps still carrying an uncharitable connotation, avoids the intentionally misleading implications of homophobia.

C.-P. Gerald Parker
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REAL v. "CONCOCTED" ORTHODOXY

Your April issue carried a reader's letter and a brief editorial response regarding Orthodoxy. I wish to outline a few aspects of real (Old Calendar) Orthodoxy versus modernistic-type Orthodox jurisdictions.

To define who is the Canonical One Holy and Apostolic Church one must clearly realize this: Any *right-believing* bishop in Apostolic succession and his Orthodox flock constitute the canonical Church.

The Orthodox Church is not "patriarchal" or papal as it may superficially appear to [outside] observers. Neither can numbers or quantity of faithful be a determining factor of the truth. At times in Church history, the vast majority of "Orthodox" had fallen prey to the heresy of Arianism, Nestorianism, Iconoclasm, etc.; even some Patriarchs, foremost those of Konstantinople, were heretics, which is also the case nowadays.

[Uncanonical jurisdictions are often distinguished from the canonical] not merely on the basis of their historical legitimacy, but better due to the fact that they share in uncanonical innovations, such as the new Calendar, and deviate in their practices substantially from the holy traditions of Orthodoxy which are the foundations of canonicity.

People who are immersed in the exotic concerns of superficial Orthodoxy: who know almost nothing about fasting and the day-to-day traditions of the Church; who smoke and drink before Holy Communion; whose clergy with shaved faces and Roman collars only affirm their conversion to anything else except Orthodoxy; who distinguish Traditions from traditions (a scholarly device nowhere found in Orthodox theology), in order to pick and choose from Church customs; who have no hesychasts and real monastic guides, but rather revile traditional spirituality; who fancy themselves after a few years of superficial reading in spiritual texts, with expert titles and false profiles; who present a church of accommodation and romanticism; and who have, in some cases, entered Orthodox jurisdictions without real reception (such as Baptism), adequate catechism and proper understanding of Orthodox ecclesiology: such "Orthodox" are certainly no longer Orthodox.



And why doesn't your teacher wash before he eats? Was he born in a barn?

Our response as real Orthodox Christians therefore must be to resist the natural impulse to revile what is unauthentic and fake. True Orthodoxy does not need defense: Holy Scriptures, the holy Fathers, the Church Councils and Sacred Canons do that most naturally. One must, however, control his righteous indignation and overlook the silliness of those who lack knowledge, but nonetheless stand in judgment of the caretakers of the Church's wisdom. For their condemnation, we must return the true facts and teach them with uncompromising love of the lie which they have been told, of the stone which they have been given instead of bread. For their ridicule, we must show them compassion. For their arrogance, we must respond with humility; and to their concocted Orthodoxy we must answer with True Orthodoxy.

Canonicity is not a matter of the law or quantity to seek worldly recognition with, it is rather a matter of spiritual primacy, is based on the living link with the past, and encompasses a sober, honest and sincere apocalyptic view.

*Bishop Michael Seraphim Melchizedek
Greek Orthodox Eparchy of Lincoln
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Lincoln, Nebraska 68542*

KEEP IT UP

...I have long thought your reporting and in-depth journalism excellent and very encouraging because of the candor you employ. Thank you for your obvious dedication, and please keep up the good work. Also, Dr. Simcox's [recent column titled] "The Domination System," was refreshing and his best so far. He could certainly use this topic again, exploring it in greater detail.

*Rhonda Carrigan
Waukegan, Illinois*

...Let me commend you for publishing a fine magazine, and I will prayerfully read it and do what I can for an eventual conversion of the powers that seem to have brought about such a tragedy to our Church. I feel as sad as the Rev. Francis Bown looks on [TCC's April] cover. We must be firm in our belief that the Lord will bring about "a happy issue out of all our afflictions"...

*Marion Nydegger
Sacramento, California*



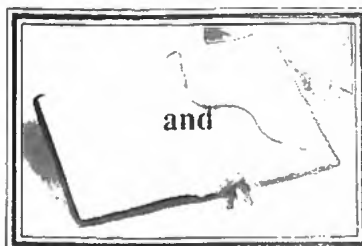
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NOSTRA CULPA: A report from another source carried on page 29 of the September issue stated that Anglican Bishop Alexis Bilindabagabo had been killed amid the recent strife in Rwanda; however, a Canadian Anglican who recently visited the country informs us that the bishop is (praise God) alive.

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EMBER, 1994



What's The Word?

By The Ven. Dr. Carroll E. Simcox

The Enoch Mystique

And Enoch walked with God: and he was not; for God took him.
- Genesis 5:24

This text appears in the first genealogical table in the Bible, and what is said about Enoch is entirely different from anything said anywhere else about anybody else. I have read two noteworthy comments by children upon this strangely haunting figure. One said: "Enoch was a man who walked with God, and one day he didn't come back." Said the other: "One day, when God and Enoch had been on a long walk together, God said 'Enoch, you must be awfully tired! Come into my house and have a good rest.'" Both grasped the essence of the Enoch mystique.

He is the only figure in the Bible of whom it is specifically said that he walked with God. Of some others it is said that they walked in the way of the Lord, or they walked before Him. Enoch walked with Him, as if hand in hand. And when he died it was scarcely noticeable: it is said only that "he was not, for God took him."

To me this carries a very strong suggestion that when people have walked most intimately with God throughout their earthly pilgrimage they die in the Enoch pattern: without anguish of separation or fear of extinction or painful experience of change. They die "like one who wraps the drapery of his couch about him, and lies down to pleasant dreams."

The Enoch story suggests that those who have walked most intimately with God during their earthly pilgrimage will barely notice death when it comes.

Jesus said: "If a man keep my word, he will never see death" (John 8:51). Commenting on this, William Temple wrote: "It may be truly said that such a man will not 'experience' death, because, when it happens to him, it will matter to him no more than the fall of a leaf from a tree under which he might be reading a book. It happens to him, but he does not in any full sense see or notice it."

All fear and anxiety about death is born of self-concern, and to whatever extent one's life is centered in God rather than in self such anxiety recedes. That this is unexceptionally true we all know from what we see with our own eyes in people who are notably godly at their centers—or in those who are notably indifferent or hostile to God.

Precisely what happened, as an event in time and history, when Enoch died, we do not know and it really doesn't matter. We may note that if he played any important part in the history of God's people it was not recorded. He made no splash that was remembered. This is not at all to say that the truly godly must always be among those who abstain from all participation in the world's

business so they can spend all their time just enjoying God in a mutual admiration affair. God so loves this sordid world that He commands us to love it in the way that He does, by serving it as His agents. But perhaps Enoch was not the kind of person who commands attention and wields clout.

The message of the Enoch mystique is that as we enjoy God in the present we daily increase in the realization that God is our future—our only future, and that with Him as our future we have nothing to fear and everything we love and long for to anticipate.



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Week One: The Sexuality Muddle

Commentary Report By Dr. Donald Hook

Various obligations at home prevented me from spending more than one week at the Episcopal Church (ECUSA) General Convention in Indianapolis this August. The second week will reveal whether my shortened perspective overly clouded my vision of a church heading downhill.

More than three decades ago lines began to be drawn in the sand, stepwise and sequentially. They have included objection and resistance to: heretical bishops; open communion; COCU and the National Council of Churches; the replacement of the 1928 **Book of Common Prayer**; the ordination of women; the ordination of noncelibate homosexuals; and so-called inclusive language.

Why have traditionalists drawn lines and then allowed liberals and revisionists to step over them repeatedly with impunity? Historically, churches have broken apart over far less—and, in retrospect, been praised for their courageous action. Many of the answers are to be found in the actions and non-actions of this convention and include the erroneous assumption that ECUSA is a democratic institution giving the laity at large a real voice.

At this gathering the final lines on two important issues, the ordination and "marriage" of practicing homosexuals, were surely drawn by conservative forces—and stepped over again by over 50 liberal bishops who have said they will do as they please on such matters. Most (though certainly not all) Episcopalians view women priests as a *fait accompli*, not worthy of further discussion, though even that issue seemed headed for a final clash before the convention ended. Inclusive language, as I have written elsewhere, is the most serious of all the innovations, but its new horrors await Episcopalians throughout the next decade.

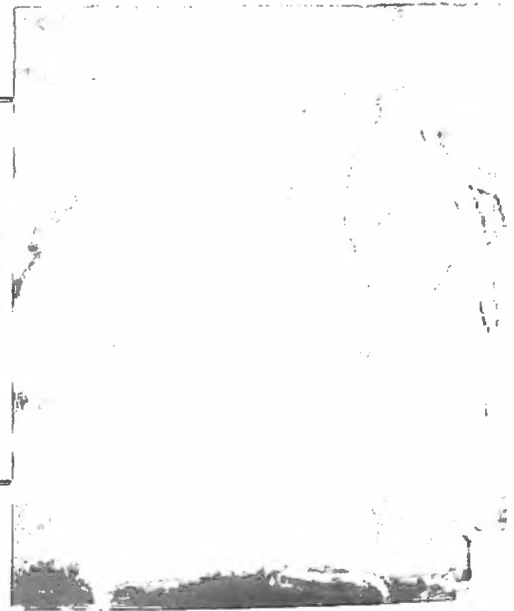
On the very first day of General Convention the House of Bishops met to consider the fifth draft of what was first dubbed a pastoral "teaching" but later "downgraded" (as drafting committee chairman Bishop Richard Grein of New York put it) to a "study" because of the lack of agreement among all elements of the church. This fifth draft did not differ appreciably from the fourth draft that had caused such a furor when leaked from the House and released by Episcopalians United (EU); both, while not openly promoting gay ordinations and same-sex unions, were favorable to "committed" homosexual couples.

Bowing to pressure extant as the convention began, the bishops made some changes in the document to move it closer to the church's traditional teaching on sexual morality.

DONALD D. HOOK, PH.D. retired July 1 after some 37 years as a professor of linguistics and German language and literature, with two breaks for protracted service in the United States Air Force and work as a federal criminal and intelligence agent. He is the author or co-author of 13 books on German language and literature, history, and such social issues as the death penalty and gun control; and nearly 100 scholarly articles. During the last decade he has been concentrating on the many serious issues facing the Church, and has produced *The Plight of the Church Traditionalist: A Last Apology* (Louisville, KY & Largo, FL: The Prayer Book Society Pub. Co., 1991), and more than a dozen highly technical articles on the linguistics appearing in such journals as the *Scottish Journal of Theology*, *Worship*, and *Faith & Philosophy*.

TWO WEEKS I

PICTURE WORTH A THOUSAND WORDS: It was probably only a lull in the proceedings that had ECUSA prelates walking about in all different directions, but the snapshot seemed to reflect the state of the House of Bishops, especially on the sexuality issue. *Episcopal Life* photo



ECUSA Conventio

However, efforts to omit the pastoral's ambiguous "Guidelines While We Continue The Dialogue" failed, though its most widely-quoted section was changed to read "husband and wife" instead of "mature adults." Conservatives and moderates also were buoyed by Virginia Bishop Peter Lee's successful change to the main resolution commending the document to the church, stating that the bishops affirm that "the normative context for sexual intimacy is lifelong heterosexual, monogamous marriage..." But the study's (overwhelming) approval was sealed when the House voted to append an orthodox affirmation on sexuality composed by 18 bishops of ECUSA's Province VII (southwest), to which over 100 active and retired bishops had affixed their signatures. The affirmation was necessary because, as they put it, the original document was "incapable of providing the clear guidance wanted and needed by Christian people for faithful living."

Whatever restraint was exercised against liberal revisionism was undermined the next day, however, when the ever-looming Bishop John Spong of Newark countered with a document of his own that gave comfort to homosexuals for which he had garnered signatures of some 55 prelates (a higher percentage of them active than in the orthodox statement). They pledged to ordain those found to be "wholesome examples" by their dioceses, stipulating that this stricture "does not exclude" persons in "faithful" homosexual relationships. Later, a motion that this "Statement of *Koronia*" also accompany the original paper prompted a successful move by Bishop Rustin Kimsey of Eastern Oregon to strip the orthodox declaration from the pastoral and move both it and the Spong dissent into the minutes of the House. Incidentally, there were slight variations in the signatories of the two statements as convention went on, due both to some early errors and to some bishops apparently changing their minds during the ensuing week. The upshot, though, was

INDIANAPOLIS



Ends In "Fragile Peace"

three disparate documents and a "clearer picture of the division over human sexuality and [each] bishop's place in it," wrote the Rev. Todd Wetzel of EU.

Some observers were either puzzled or annoyed that some bishops waffled and did not sign either statement. Bishop Coleridge of Connecticut, for one, said that he was in agreement with the traditional affirmation but did not sign that document because he thought the House should promote a spirit of conciliation. He did not explain directly how his refusal to sign would promote such a goal except to say to a conservative leader: "Maybe I'll be the guy you come to when you go after each other's throats." As *United Voice* headlined on August 30: "Some bishops inhabit an eternal *via media*."

Among the liberal speechmakers at the debate over the pastoral, several stood out. Bishop Otis Charles (retired of Utah), newly uncloseted, who not long ago forsook his wife of 42 years and their five children, lectured the House on what he considered the "normative context for sexual intimacy." Bishop Orris Walker of Long Island echoed his colleague by remarking that, if the church expects him to "go back to the streets of Brooklyn and Queens" saying that sexual intimacy is abnormal if it does not occur within marriage, "it ain't going to fly."

When bishops approved an amendment aimed at short-circuiting a "local option" approach to gay ordinations and same-sex blessings, Bishop Stewart Wood, maudlin to the hilt and wondering if that might make him subject to discipline, moaned, "I want to stay in the dialogue, and I'm not sure I can and be faithful to the people who called me to be their bishop...How am I as a pastor to relate to those people [homosexuals] whom I and others in the Diocese of Michigan have embraced as faithful (sic) servants of Christ, wholesome (sic) examples to us?" He then quite literally invited disciplinary action against himself, for one week

before convention he had ordained a noncelibate lesbian in outright defiance of the convention's earlier, and still standing, prohibition. Seventeen priests from his diocese were willing to oblige him; it was announced at Indianapolis that they had filed a formal presentment against him on August 26. The disaffected clergy warned that similar actions are contemplated in other dioceses.

However, as the canonical process for such cases militates against any bishops ever being brought to ecclesiastical trial or convicted, it appears any orthodox line-holding at convention will be negated, and the church essentially held captive, by the rebellious acts of Wood, Spong or others on the gay issue—just as has happened up to now. Asked how the church intends to discipline bishops who ordain practicing homosexuals, Presiding Bishop Edmond Browning replied: "I think it's too early to talk about discipline. I'd like to think about that overnight."

Jauntily attired in open sport shirt, shorts, and laceless shoes without socks, Bishop Douglas Theuner of New Hampshire flanked Wood, saying that "There's no way I can commit myself to satisfy everybody else's interpretation [of the pastoral's guidelines]"—whatever that meant. I call attention to the bishop's dress because there were others present in overly casual garb who seemed to say by that means, "This whole affair is of little consequence" or "I am one of you guys" or "If you don't like my looks, too bad." Bishop Steven Plummer of Navajoland Area Mission, recently reinstated in his see after undergoing therapy for an affair with a male minor, looked especially unepiscopal in wrinkled old jeans. Bishop David Ball of Albany, a defendant in a sex scandal suit brought against a priest in his diocese, luckily made himself scarce. Spong wore mostly a throw-back haspel cord suit and open-necked shirt. One person commented that he looked all the world like Andy Griffith on the lawyer show or, in one picture accompanying an article of mine in *The Source*, a vagrant. Naturally, he rose two or three times in the meeting to comment forcefully on behalf of homosexuals. EU reporter, the Rev. Dave Coleman, later called Spong a liar to his face when the latter claimed that "the overwhelming scientific evidence clearly shows being heterosexual or gay is by nature." Of course, there is no such conclusive proof, yet his claims and viewpoints are more and more the axis upon which ECUSA turns.

Throughout the discussion of the "pastoral" in all its tentative forms nary a reference to the Bible or sin was made, and the document was widely scored for leaving the church once again in "ambiguity and confusion," without a clear teaching on sexuality. Instead of apologizing, hanging their heads in shame, or resigning as persons unfit to lead, the deviant, recalcitrant bishops continued to assert themselves under the protecting umbrella of the Spong-types and the vaccine of cowardice despite unfavorable editorials in several convention dailies.

On Friday night, August 26, Christ Church Cathedral, Indianapolis, hosted a Eucharist to celebrate 20 years of Integrity, the homosexual organization founded by Rutgers professor Louie Crew, who was also the preacher. It was his contention that love—undefined—would solve all problems. Joining in the service were such homosexuals and gay supporters as Bishops Charles, Chester Talton (Suffragan, Los Angeles), Mary Adelia McLeod (Vermont), Robert Tharp (East Tennessee), and naturally Spong, who pressed the flesh longer than any of the others after the mass. The ten policemen and eight cruisers were not needed after all; no heterosexuals demonstrated. Quite a few people noticed the introduction of the neologism "lesgay." The order of the

Continued next page, right column

CONVENTION, UNEXPURGATED

Quotes gleaned from various publications and sources:

"Forrest Gump visited the House of Bishops on Friday. The modern-day icon was heard to say, 'The House of Bishops is like a box of chocolates...you never know what you're gonna get.'" - *United Voice*

"General Convention: a 'no-gospel zone.'" - *The Rev. Dr. Bill Atwood*

"It's evident we're not prepared to teach much of anything, because we disagree on the meaning of so many words. We've been doing theology in a Hegellian fashion for so long that the center keeps shifting. Today I can say 'Jesus is Lord' and that's the thesis. Someone else can say 'Jesus is not Lord' and that's the antithesis. The Anglican *via media* then becomes 'Jesus is occasionally Lord.' I would like a clear admission that we are unclear." - *Bishop William Frey, in the House of Bishops' debate on the sexuality pastoral*

"If you're looking for a clear teaching on human sexuality, it's not in the document. We are teaching the church how to continue the dialogue." - *Bishop Richard Grein of New York*

"...The homosexual debate...is really a debate between [allegiance to] God or to man-as-god...[Homosexuals] seeking to be obedient to the Lord have looked to the Church for instruction and found none." - *Alan Medinger of the homosexual healing ministry, Regeneration*

Bishops who have announced intentions to ordain non-celibate homosexuals "have effectively ended the dialogue and issued the final verdict." - *Bishop James Krotz of Nebraska*

"There's no way a resolution from the House of Bishops is binding. It's not the action of the General Convention..." - *Kim Byham of the homosexual group, Integrity*

"We do not have local option. We have never had local option. I wanted some clarity about that and I got it (from fellow bishops)..." - *Bishop John MacNaughton of West Texas*

"Officially, we don't have local option. That is not to say it doesn't take place." - *Bishop Richard Grein*

"Each bishop now has a fiefdom." - *Canon Jon Lindenauer*

"Welcome to the Limbo Land known as local option, in which [ECUSA] claims to affirm...its historic teachings on sexual morality, yet refuses to defend or promote those teachings in any meaningful way, neglecting almost entirely the issue of discipline." - *The Rev Todd Wetzel of EU*

"A lawless, apostate wing of the House of Bishops has proclaimed its rebellion against the Church's doctrine and canons...It is no longer possible to remain in communion with [such bishops]...If the 'centrist' bishops now fail to reimpose discipline it is time for classical Anglicans to depart..." - *Bob Randolph of Fort Worth*

"On that last day we know the King will gather the nations before Him like a shepherd gathers His sheep and say to the ones on His right, 'Come you blessed of my Father and inherit the kingdom.' And to those on His left He'll say, 'Gather in small groups around tables and continue the dialogue.'" - *Bishop William Frey*

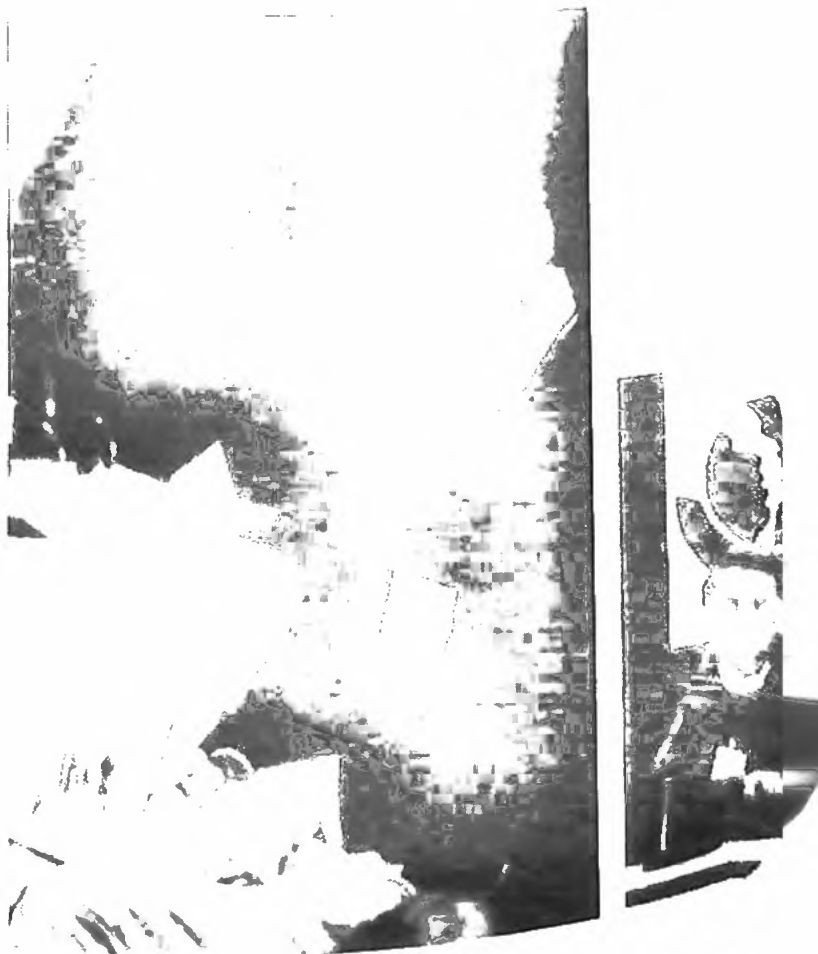
"We need to do theology on an experiential basis." - *Bishop Edward Challant of Maine*

"The revisionist agenda relies on the slogan that 'collegiality is prior to truth.' For the Christian, however, nothing—nothing at all—is prior to truth." - *The Rev. F. Earle Fox*

constituent parts is interesting: women first; "gayles" would hardly do.

While the Integrity mass was in progress, the convention Prayer Book and Liturgy Committee was holding a hearing on the question of revising the prayer book yet again (by 2006). About a dozen and a half persons signed up to speak either pro or con. Your reporter testified both ways. Except for two female clerics and one aging priest just retired who dramatically pushed for revision along feminist lines, albeit with no obvious knowledge of the technical problems involved, all the others urged caution or spoke outright against the idea. Most gave as their reasons for objecting the short span of time since the last revision in 1979, the fear of further loss of orthodox doctrine and of language beauty, and the high cost of the proposed endeavor. Your reporter urged the engagement of professional linguists in the process, for the 1979 book contains numerous theolinguistic inaccuracies and infelicities, probably largely because, unbelievable as it may seem, not a single linguist sat on the Standing Liturgical Commission during the revision period. In fact, the chairman of that body from 1966 to 1979, the Rt. Rev. W.R. Chilton Powell, characterized himself in the foreword to Marion J. Hatchett's *Commentary on the American Prayer Book* as "a person claiming no expertise in liturgical scholarship."

Some hope for a revision soon, moving back in the direction of the 1928, and some hope that the project will be put off indefinitely. However, the winners are likely to be those urging complete "modernization with more and more [linguistic] emphasis upon all segments of society," serving, as one priestess put it, all races and special groups—or words to that effect. Such a statement alone illustrates, at least to a linguist, the ignorance afoot; aside from nouns that name, say, a sex, sexual preference, race, or occupation, there is



Sexuality, Misconduct Issues Joined In Charges By Bishop's Son

By William DeMerritt

nothing in the pronouns or the morphology of English to accomplish that goal. Bishop Terence Kelshaw of the Rio Grande said in an interview with me that we must be very careful about altering or replacing words and assuming that each time we do so we become more "inclusive." He doubted that we could ever be more inclusive of black people, Asians, the handicapped, or whatever, simply through the medium of written language. He urged Christians to show by their *actions* that the church embraces all of humanity. The Rev. Dr. Peter Toon, who has written extensively on inclusive language, commented during the convention that: "Instead of being a way to affirm everyone, the path of inclusive language is becoming a way to exclude one or another minority. The fact is that we cannot keep up with the emerging...special needs of people in our society. We find ourselves both adjusting the liturgy to include someone and apologizing to someone else for not including them each week!...if we wish to include everyone—truly everyone—then we need to reconsider the classic and traditional way of doing this..."

The two most disturbing things about the hearing were the tight time restraint (three minutes) per speaker and the fact that the committee members being addressed, though introduced individually, were not identified as outgoing or incoming. No professional qualifications were stated, and one could only recognize the priests in the group by their clothing. The purpose of the hearing seemed to be little more than entertainment. It was later reported that the convention requested a feasibility study and recommended timetable for prayer book revision.

For the traditionalist, considering the results of the convention at the end of the first week, it was becoming clear that this midpoint signaled no progress along a level road to reasoned decisions, and certainly not a sojourn on an upward journey, but rather the beginning of a downward plunge ending in further schism or oblivion.

Week Two: Page 10

THE BISHOP OF MICHIGAN, Stewart Wood (at left), learned at Indianapolis that his ordination of a noncelibate lesbian just before the convention had prompted some of his diocesan clergy to file a presentment against him. Below, Bishop Richard Grein of New York (center), aided by other prelates, talks to the press about the bishops' sexuality pastoral, "downgraded," he said, from a "teaching" to a "study." Episcopal Life photos



Both the issues of sexuality and clergy sexual misconduct, another key issue at General Convention, seemed during the confab to converge in the family of Washington Bishop Ronald Haines.

Two weeks after announcing a lawsuit at a news conference in the nation's capital August 11, Jeffrey Haines, 34, testified to a convention committee that he had been sexually abused by a priest of the Diocese of Western North Carolina, the Rev. J. Faulton Hodge, 56. Hodge served as junior warden of St. Francis, Rutherfordton, North Carolina, which Ronald Haines served as rector for 13 years, and was subsequently ordained. Now retired to a family farm in the same state, Hodge denies the charges.

Jeffrey, who is gay, asserts, however, that the alleged abuse, which he says lasted from the time he was eight until he was 20, is not related to his homosexual orientation. Mr. Haines claims that Hodge plied him with alcohol, drugs and pornography.

Later, his father passionately argued before the committee that the church's five-year limitation for bringing charges of clergy abuse should be eliminated. "We have to go back in time and deal with the pain," he said. Mr. Haines said the church generally does not comprehend the power of shame and fear most victims face. The convention later abolished any time limits for filing ecclesiastical charges in cases involving physical violence, sexual abuse or sexual exploitation if acts occurred when the victim was a minor.

The gay dispute was well known to the Haines family before this: the bishop has ordained homosexuals, while his wife, Mary, embraces a Christian group that believes homosexuals can be healed. Their differences became public three years ago when *The Washington Post* front-paged a report that Haines planned to ordain a lesbian, Elizabeth Carl—even though his wife and a younger son were engaged in a spirited telephone campaign opposing it. Oddly, the ordination, performed just before the 1991 General Convention, rattling that gathering, was echoed in the ordination of another lesbian by Michigan Bishop Stewart Wood, again just before this year's convention. Wood now faces presentment charges.

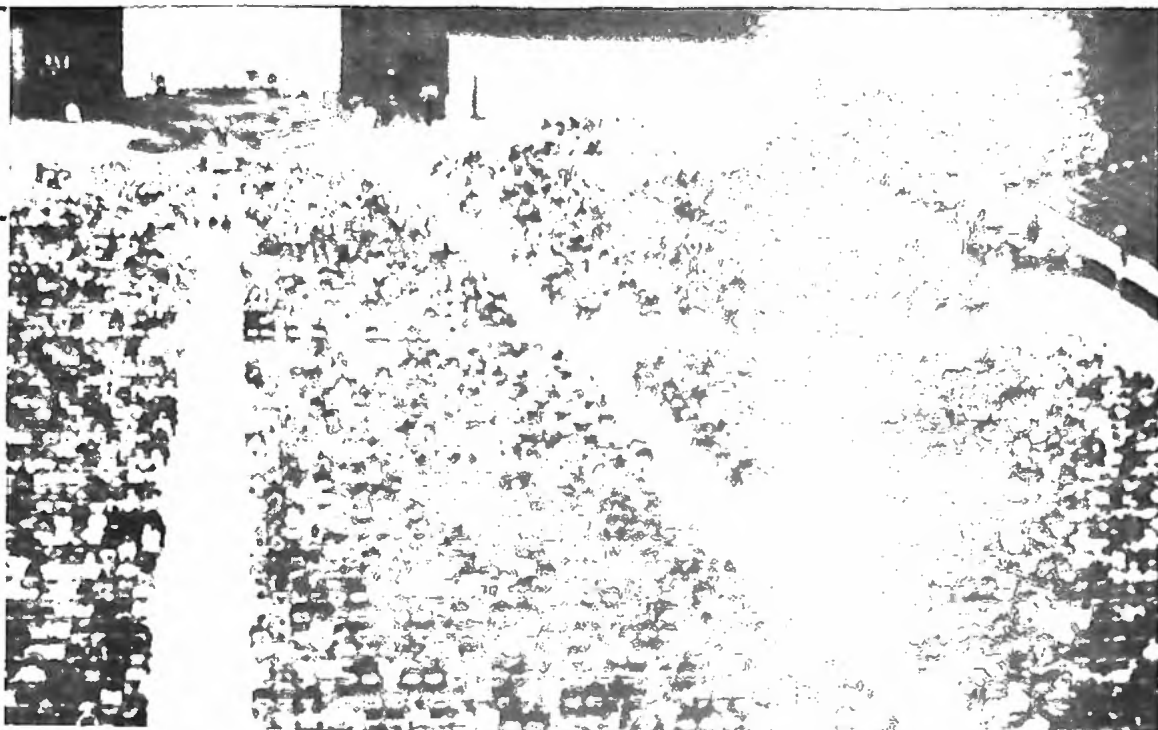
Confronted by a growing number of charges similar to the Haines case, the convention approved a major reworking of guidelines to centralize procedures for clergy discipline cases. Episcopal News Director Jim Solheim saw the changes as resulting from the Church Pension Fund's earlier announcement that it was going to limit liability coverage unless dioceses undertook relevant clergy training and followed consistent procedures.

ECUSA's spate of clergy sexual misconduct charges has followed a rush of such cases within Roman Catholicism. A Roman Catholic layman in Massachusetts—who was one of the accusers in the most notorious case of former Roman priest James Porter—founded a group known as Survivor Connections Inc., which seeks out instances of sexual abuse in the U.S. and was the initiator of Haines' Washington news conference.

The civil suit already started by the bishop's son, naming the Diocese of Western North Carolina and its present and former bishops, in addition to Hodge, seeks \$150,000 in compensatory and punitive damages; criminal charges have been filed as well. Haines has worked as a groundskeeper in Connecticut, and a waiter in New York City.

Hodge also faces charges from an Ohio man. Both personally reported the alleged abuse to Western North Carolina Bishop Robert H. Johnson in February, and in May Haines asked Johnson for financial help for therapy. While saying the diocese has been responsive to Haines and started its own investigation, Bishop Johnson said that "to give him money would be to accept Fr. Hodge's guilt before there is a trial."

THOUSANDS crowded the Hoosier Dome during General Convention for a service to honor women's ministries, which combined Rite II with "inclusive" supplemental rites.



Week Two: Women, Money, And More Sex

Commentary Report
By Wallace
Spaulding

Following a virtual threat to leave the Episcopal Church (ECUSA) by Bishop William Wantland of Eau Claire (Wisconsin) and impassioned appeals by other traditional bishops, the House of Bishops late on the last day of General Convention passed a resolution acknowledging that Episcopalians opposing the ordination of women to the priesthood and episcopate "hold a recognized theological position in this church."

Without an okay from the House of Deputies (clergy and laity)—which had earlier rejected the provision overwhelmingly—the concession would have been no more than that made in a 1989 statement by the bishops, lacking the force of convention as a whole. However, upon resubmission to the deputies it was passed due to the late hour and the fact that a great number of the pro-priestless delegates had already left. The 11th-hour tactic, though apparently not deliberate in this case, has often been used to get liberal proposals through, so one traditionalist termed the resolution's late passage "poetic justice." Feminists in the church, upon learning the outcome later, were not at all amused.

Earlier, though, the deputies had already made a successful change to the bishops' text, directing that a dialogue committee be appointed under the resolution discuss how women's ordination can be "implemented" in every diocese, rather than merely "address" the subject (original wording). However, the committee, which is to include two diocesan bishops who decline to ordain women, also must discuss opportunities for traditionalists "to have access to the ordination process and to carry out their ministries in every diocese" as well.

The resolution as finally adopted evolved from a bishops' committee substitute of a Diocese of Chicago proposal that would have made dioceses barring women priests guilty of

violating the canons. Negotiations on and revisions of the resolution began at committee level, involving two bishops aligned with the traditionalist Episcopal Synod of America (ESA), Wantland and Fort Worth Coadjutor Jack Iker, and continued once the resolution reached the House of Bishops, resulting in further changes favorable to traditionalists. Though one ESA prelate, Bishop Edward MacBurney (retired of Quincy), disagreed, Wantland, in consultation with other ESA bishops, finally agreed not to press for his original resolution—heavily backed by ESA and effectively asking the church to make clear whether or not it still accepted opponents of women priests. He and other Synod bishops supported the revised resolution as sent to the deputies. When it returned from that house, ESA bishops successfully fought for the reinsertion of the clause recognizing the traditionalist position on ordination, and this time, in what Wantland termed a "miracle," the deputies concurred.

Undoubtedly, the deputies' intention is that the resolution—its text clearly weighted to facilitate women's ordination despite contrary concessions—will be used to force the new order in the four remaining holdout dioceses. Though the bishops discharged other relevant resolutions, including one from the Status of Women Committee seeking assurance that no one will be denied access to ordination on the basis of gender, the latter principle was included in the substitute resolution. (Both houses also agreed to a separate canonical amendment prohibiting barriers to ordination based on sexual orientation, gender or other factors.) In the view of Bishop MacBurney, "the result of the dialogue has been determined," the extinction of ECUSA traditionalists simply being put off a while by dialogue and diplomacy. The idea that it is only a matter of time seemed confirmed on the other side of the spectrum by Presiding Bishop Edmond Browning and House of Deputies President Pam Chinnis; at the start of the convention, both said they disagreed with the feminist proposal to rescind the "conscience clause" on women's ordination because it would be a shame to lose traditionalists, and because "we're almost at the point where [the clause] isn't needed any longer."

However, Bishop Wantland asserts that traditionalists got "more than we had dared to hope for... We got a refusal to

repeal the so-called 'conscience clause'...a dialogue committee that officially gives us a forum to raise issues of persecution of traditionalists...and after 18 years we finally got a statement from General Convention itself that we hold a recognized theological position...

"Of course," he added, "this is all on paper, and it will only mean ultimately as much as is actually given force and fair consideration by all parties. We have, in effect, a three-year 'window of opportunity.'"

Earlier shot down were ESA proposals to permit the transfer of traditional parishes in liberal dioceses to more theologically compatible dioceses, and to provide for the licensing of three bishops to provide alternative episcopal oversight for traditionalists—similar to the Church of England's "flying bishops." One of two such prelates appointed in England, the Rt. Rev. John Gaistford, spoke to bishops during the convention, saying the Archbishop of Canterbury hoped the English provision for "two integrities" on women's ordination would help other provinces suffering "similar traumas." Also visiting the convention was the Archdeacon of York, George Austin, who commented: "I applaud the readiness of our own House of Bishops to make room for those

who are opposed to the ordination of women and to recognize this view as an acceptable integrity. I can only contrast it with the intolerance...I find in Indianapolis. If the Anglican Church is to survive it cannot drive out those whose only crime is to hold fast to Scripture, creeds and Anglican fundamentals."

Other low points in the convention's activity during the second week included passage of a resolution opposing any laws hindering women's access to abortions, though it was claimed this does not vitiate a previously-stated stand against abortion for reasons of "mere convenience."

The convention also called on Congress and state legislatures to give homosexual couples legal benefits equal to those granted married heterosexual ones; apparently, deputies saw no inconsistency in this in relation to the bishops' sexuality study, which they also voted to commend as a guide to the church's ongoing dialogue. Moreover, the House of Deputies rejected a proposed moratorium on the blessing of same-sex unions and the ordination of those engaged in sex outside traditional marriage. This was about as definitive an answer ever given to any moral (as distinct from political) issue by either House in a convention char-

Feminists: called upon to 'god', but not nicely— meaning traditionalists must go

"We feminists, men as well as women, are the leaders fighting to replace sexist, imperialist, capitalist liturgies," the Rev. Dr. Isobel Carter Heyward exhorted an Episcopal Church Women Triennial luncheon August 29. "We are called by God to make love, which is to say justice, in the bedroom and in the world. This is our feminist vocation—niceness is out. Compassion, yes, but don't be 'nice.'"

One of the "Philadelphia 11" women priests illegally ordained in 1974 (but later regularized by ECUSA), Heyward is a professor at Episcopal Divinity School (EDS) in Massachusetts and a self-identified lesbian.

"I want to love myself as a child of God and as an earth-creature," she told some 250 diners. "I want to be a sister of Jesus, and a lover of Sophia, the feminine Greek name for God's Wisdom. I want to hold and touch my lover and joy in her, and I want to celebrate the sacraments and preach the good news. If [ECUSA] is too bound and narrow for that, I will do it anyway..."

According to Foundations Daily, Heyward said: "Feminism isn't about more jobs for women, but about restructuring everything in the Church, liturgy, theology, polity...everything has to change."

"Patriarchy is the foundation of the Christian Church," she said. "We're dangerous—dangerous to patriarchy, dangerous to what some call 'traditional values...'"

"We are called upon to god, which I use as a verb. Jesus godded, and we are to do it too."

Meanwhile, weeks earlier at the 20-year celebration of the "Philadelphia 11" ordinations, Anglicanism's first woman prelate made it clear that traditional Episcopalians should recognize they are defeated and leave.

A crucifer at the July 29, 1974 service, Suffragan Bishop Barbara Harris of Massachusetts triumphantly told the crowd of 1,000 at Philadelphia's Cathedral Church of the Savior that the Episcopal Synod of America had seen her 1989 consecration as launching ECUSA's "final crisis."

She elicited roars of laughter when she said: "I just wanted you to be aware that you invited the 'final crisis' here this evening."

According to United Voice, she said pro-priestess forces

should "get on with the proclamation of the gospel" by campaigning for "firm rulings" on women's ordination.

Urging those opposed to women's ordination to realize they have lost and should depart ECUSA, she said to cheers: "If this means saying goodbye to...traditionalists in our church," then liberals must "speak the truth in love, say enough is enough, in fact it's more than enough. God go with you and peace—goodbye!"

Nine of the original Philadelphia 11 sitting below Harris had been greeted with a standing ovation as they entered the church during the processional, said the story.

Twenty years after the Philadelphia ordinations, though, only two of the 11 are involved in parish ministry: the Rev. Katrina Swanson, rector of St. John's, Union City, New Jersey, and the Rev. Nancy Wittig, rector of St. Andrew's in the Fields, Philadelphia. The Rev. Marie Moorefield Fleisher serves on the staff of the Diocese of Western New York. In addition to Heyward, two others, the Rev. Alison Cheek and the Rev. Suzanne Hiatt, are leading lights of feminist liberation theology at EDS.

Four of that first class of priests are no longer engaged in active ministry and pursue secular jobs as guidance counselor, artist, lawyer and legislative advisor on bio-ethics. The oldest of the group, the Rev. Jeanette Piccard, ordained priest at 79, died in 1981.

Nonetheless the renegade '74 service sparked a movement in which women now account for 47 percent of the enrollees at Episcopal seminaries. Female priests represent one-third of all ECUSA ordinands since 1976.

Acceptance of their ministry is another question, despite Harris' contentions. Of clergy ordained since 1976, 40 percent of the men serve as parish rectors, compared with 16 percent of the women. Clergywomen also find it measurably harder to find full time positions within a few years of ordination, and leave the ministry at a rate far higher than men.



Heyward

Harris



TRADITIONALISTS GOT "MORE THAN WE HAD DARED HOPE FOR," says Bishop Wantland—a "refusal to repeal the so-called 'conscience clause'...a vehicle to address our concerns via dialogue...and after 18 years...a statement from General Convention itself that we hold a recognized theological position..."

What Does It All Mean?

Analysis

Depending on the source consulted, the ECUSA General Convention has resulted in a "fragile peace" or *net status quo*, or another substantial lurch toward apostasy.

One report praised the "renewed vision of Biblical morality [that came] from a majority of the House of Bishops," which, however, seems doomed to be trampled by a not-insignificant group of bishops. Opponents of women priests got convention to grant their position official recognition, but their representatives must now discuss how to implement women's ordination in every diocese, including their own four bastions of resistance.

Once more the response by most conservative Episcopalians to convention's indicators of a floundering church seems focused not on outright departure (though that is not precluded) but on internal discipline (episcopal *in re* the homosexual issue, and monetary, in terms of withholding tithes). Much may depend on whether the bishops act, or whether it is even possible, to curb prelates who push the homosexual agenda beyond the wobbly lines drawn at convention. In any case, it appears ECUSA will be further overtaken by congregationalism and thus greater fragmentation, offset only by an internal realignment/partial secession which may informally link orthodox parishes and dioceses; *United Voice* referred to an "emerging church" at one point. (See also story on ESA's action regarding pro-homosexual bishops.)

Here are a collection of published thoughts on the matter.

"Seeking to retain a semblance of orthodoxy, confederations of parishes may decide to unite in withholding funds, getting their postulants to the priesthood ordained by more

acterized by indecision and ambiguity on such matters; notably, for example, in response to pressure to prepare liturgical rites for same-sex unions, the convention resolved to study the "theological foundations and pastoral considerations" involved in developing such rites. Meanwhile, a group of resolutions that would have canonically bound clergy to adhere to traditional norms in their own sexual behavior and in the matters of homosexual couples or ordinands was discharged by the bishops in favor of the "dialogue" promoted through the pastoral study.

Other indicators of the current situation in ECUSA during the second week of convention included the acceptance of a more flexible system for diocesan giving to the national church through assessments based on diocesan income (rather than total congregational income as before). Though church leaders managed to keep the mood upbeat, the change was an implicit acknowledgement of reduced parochial contributions. Earlier in the convention Browning begged delegates not to cut the three-year \$131.5 million proposed budget (with \$88.6 million of that for program), which restored allocations for paid and volunteer missionaries; three years of budget cuts had "cut the legs off" the church's mission, he said, and further cuts would mean "we will have to cut out the heart." The budget was ultimately approved—though questions remained about whether sufficient support for the national operation would be forthcoming.

The convention did accept a proposal to reduce the presiding bishop's term from 12 to nine years, beginning with the election of the new PB in 1997 (for which a nominating committee also was appointed). Calls to move the church headquarters out of New York City, and to consider creating a unicameral General Convention, however, were defeated. The deputies' attempt to set up committees to consider other restructuring proposals was rejected by the bishops, who effectively endorsed streamlining already underway at the national level.

There was also the spectacle of a Sunday Eucharist devoted to "women's ministries," partly marking the 20-year anniversary of the unauthorized "Philadelphia 11" ordinations of women priests just passed. Despite the feminist emphasis, the litany for the special service, which combined Rite II with "inclusive" supplemental rites, omitted mention of either a wife as a womanly function or the Blessed Virgin Mary as a role model. The God of Jesus Christ was addressed as Father only where tradition demanded. Traditional believers were excluded because the two concelebrants joining the presiding bishop were female and "seemingly every [communion] station" for the congregation of some 6,000 in the Hoosier Dome "was staffed by a mixture of male and female clergy," one reporter commented. The litany ended with the people confessing to a various forms of politically incorrect sins; no absolution was pronounced, however. The service seemed so "alien" and "deficient in its Christology," that many people left without receiving communion.

IN OTHER ACTIONS...

General Convention:

*Again said the church is "not ready to enter into covenant communion" according to principles expressed in the 1988 study document of COCU (the Consultation on Church Union), while continuing the church's membership in the 30-year ecumenical scheme and its intention to keep talking about full communion with other participating Protestant denominations.

*Urged parishes to study proposals for full communion with the Evangelical Lutheran Church in America for a final decision in 1997;

*Approved "educational materials" to "assist" parents in "understanding and accepting" their children's sexuality and sexual orientation.

*Voted not to allow parishes to omit the *filioque* clause from the Nicene Creed but voted to remove it at the next revision of the **Book of Common Prayer**, which won't be until at least 2006.

*Approved nine resolutions on AIDS/HIV, aimed at education, prevention, research, service, etc.

*Passed a watered-down version of a resolution on school prayer, urging state legislatures considering "moment of silence" laws for public schools to assure constitutional balance in their treatment of the issue.

*Elected the Very Rev. George Werner, 56, the dean of Trinity Episcopal Cathedral in Pittsburgh, as vice president of the House of Deputies. He calls himself a theological "militant moderate."

sympathetic bishops and refusing to allow their diocesan bishops to teach." The *United Voice* story inferred that there was already a model or nucleus for this in the seven Episcopal Synod of America (ESA) parishes in Pennsylvania ("the Seven Sisters"), which are already withholding large amounts in diocesan assessments and in some cases refusing to allow the liberal bishop or suffragan to preach or celebrate the Eucharist on parish property.

ECUSA "is an institution in free fall...[At present] there is no... 'communion in faith.' In fact [ECUSA] as presented in this convention is a collection of 'communities' who chose to be together under the [ECUSA] umbrella...In the free fall [a] 'community of biblical morality' appears to be finding a common faith and recognizing 'communion in holy things'... There is hope, but to hope means also to work, for by the grace of God we are called to be co-workers together with Christ." - The Rev. Dr. Peter Toon in *The Source*

Of late "many Evangelicals in [ECUSA] have found themselves in a dilemma of conscience. They have concluded that

the church's leaders are determined to legitimate a homosexual lifestyle that is contrary to God's ordinance of marriage and is condemned in Holy Scripture. This apparent trend in the hierarchy, along with the toleration of just about every heresy known to history, has led some Evangelicals to conclude that since a house divided against itself cannot stand, they had best depart. Some are leaving for other branches of Christendom or setting up para-Anglican bodies." - The Rev. Stephen Noll in *United Voice*

Several of the most informative and thoughtful comments came from the Rev. Todd Wetzel, the director of Episcopalians United, which toward the end of the convention issued a "Declaration of Faith" and "Call for Reform and Renewal." Here are some of his comments, excerpted from different issues of *United Voice*:

"The House of Bishops must be willing to discipline its own members who flagrantly violate [convention] resolutions dealing with the volatile issues of human sexuality. Without a willingness to discipline, no substantive teaching can be established on either side. What is the value of a teaching if bishops permit one another to ignore it? What is the value of community if there are no common expectations of one another?..."

"Liberals and revisionists, led by Bishop Spang... appear quite willing to breach the unity of the church irreparably to get what they want... How long will the House of Bishops remain captive to this...? Until conservative and moderate bishops show equal conviction and a willingness to risk the fragile and illusory unity for the sake of Truth. Unity can only be built on Truth. ..."



BOTH the Rev. Dr. Peter Toon (left), in comments in the *Prayer Book Society's* publication, and the Rev. Todd Wetzel, the director of Episcopalians United, are among those who see the likelihood of an ongoing realignment within ECUSA and the emergence of a more distinct orthodox network of parishes and clergy.

Pro-Homosexual Bishops Have Broken Communion, ESA Says

By Wallace Spaulding

Bolstered by General Convention recognition of its stand against women priests, the most dramatic action by the Episcopal Synod of America's (ESA) legislative body in its post-convention meeting was not on the ordination issue but to declare that pro-homosexual bishops have placed themselves outside the household of faith.

Specifically, the resolution as approved cited the more than 50 bishops who signed Bishop Spang's "Koinonia" statement endorsing the ordination and union of practicing homosexuals in "committed" relationships, plus any other bishops who act in accordance with that position.

Closely related to this was another resolution passed which commits the Synod and "insofar as possible, individuals, parishes, and dioceses" (presumably of ESA) to give no financial support to any ecclesiastical jurisdiction "which has broken communion with us" by such actions as described in the previous resolution. Taken together, these resolutions enjoin activity already begun by the seven ESA parishes ("the Seven Sisters") in the Diocese of Pennsylvania.

Deferred for now was a resolution based on the (Church of England) *Forward in Faith* draft to boycott all bishops who ordain women priests. Instead, the legislative body pledged to support *Forward's* efforts in *England* and to consult with that organization in preparing a statement conforming as closely as possible to its position. Though the impetus for ESA's formation had been opposition to women's ordination, it did not push a boycott of bishops on that score for a number of reasons. An openly stated excuse was that *Forward in Faith*, the C of E's leading traditionalist organization, had not yet

completed or ratified its final statement on that subject. Other unexpressed but seemingly obvious reasons were 1) there has been no formal agreement providing for traditional bishops to minister to likeminded parishes in liberal dioceses, and ESA bishops have not generally been willing to exercise sacramental functions outside their dioceses without the local bishop's approval; and 2) "moderate" bishops, mainly Evangelicals not opposed to women clergy but concerned (along with ESA) about maintaining scriptural authority, had been ESA's allies during General Convention, supporting both the effort to retain the anti-women's ordination position within ECUSA and sexuality standards. Deriving from the latter situation was the fact that Bishop Kelshaw of Rio Grande, though a non-ESA bishop who has ordained women as priests, was appointed as chaplain of the legislative body meeting.



AN EXAMPLE OF GROWING COOPERATION between traditionalists Anglo-Catholics and Evangelicals, even though they may disagree on women's ordination, was seen in the fact that Rio Grande Bishop Terence Kelshaw, a prominent Evangelical who has ordained two women priests, was asked to serve as chaplain for the ESA meeting right after convention.

A move to give Continuing Churchmen full ESA membership rather than the associate status to which they have been entitled also was deferred, even though the resolution was vetoed by an ECUSA-member. The Continuers was a resolution passed which urged Episcopalians unable to find a sufficiently orthodox ECUSA mission in which to worship not drop out altogether but themselves to a faithful Christian community.

"We're in for some rocky times as conservatives, moderates, liberals, revisionists and just plain folks live into the reality of a reinvented [ECUSA]. Loyalty will no longer flow upstream. We will refocus our energies to nurture local congregations..."

"Our family is deeply divided, perhaps irreparably... Divorce may not be the solution—but we must seriously consider it. Divorce is a sin, but by vote of a convention in the dim recesses of modern memory, that sin is quite forgivable..."

"For now, local option defines us... But [that] is a two-edged sword. We believe that in the next triennium many parishes and dioceses will exercise their option to cut their support of the mission imperatives of the national church. Indeed, this General Convention leaves us with an obvious question: 'What national church?' We are now a federation of Episcopal networks and those networks, not the national church, will drive the important ministry over the next several decades. Many diocesan conventions and vestries may choose to disregard the presiding bishop's plea not to cut the heart out of the national church program... Local option, if it is followed, will finally level the playing field. Gay churches, straight churches, New Age churches, and orthodox churches will all have to compete freely and financially to speak to a culture sliding into a swamp..." (Fr. Wetzel and with Fr. David Roseberry)

"Simply put: the issue is taxation without representation... When we leave this convention, liberals and revisionists will still be in charge, at least in appearance. But they will not control the money. It's time to make a theological statement with our checks..."

"There is no 'via media' in this time of choosing. God has drawn the line. Choose this day whom you will serve!"

Sources for convention reports, in addition to eyewitness accounts, included *United Voice* (published by Episcopalians United); *The Source* (published by the Prayer Book Society); *Foundations Daily* (published by the Episcopal Synod of America); *The Washington Times*; (the official) *Convention Daily*, *The Living Church*, *Episcopal Life*, *Episcopal News Service*, and *Washington Diocese*.

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THE TRADITIONAL ANGLICAN MOVEMENT TODAY

An Update On The Continuing/Traditional Anglican Churches

HOLY TRINITY, Peru, Indiana, a former ECUSA parish now affiliated with the Anglican Catholic Church (ACC).



By Gregory J. Diefenderfer

TRADITIONAL ANGLICANISM IS ALIVE, well and growing in the United States as well as around the world. That was the message delivered by the many denominational representatives contacted by *TCC* for another one of our periodic surveys of the Continuing/Traditional Anglican churches.

Regular *Challenge* readers may remember that we began this series in 1983 and have followed it up on an occasional basis ever since, most recently in our June 1986 and March 1988 issues. Readers who are interested in more detailed coverage of the earlier history of the Continuing Church are encouraged to review these articles.

With the calls we were getting from troubled Churchmen in the weeks before the Episcopal Church's (ECUSA) General Convention, it seemed the right time to survey again those church bodies which, while not part of the establishment Anglican Communion, hold to historic Anglican faith and order, from which ECUSA and other Anglican provinces are so busily removing themselves. We will attempt here to provide an international overview as well as more detailed information on U.S. bodies.

Some notes on methodology: Numerical estimates listed by this article are primarily based on information provided by contacts within each jurisdiction, and have not been independently verified by *TCC*. In addition, while the definition of membership may change with each jurisdiction, we have used the yardstick of "baptized members" (as opposed to "communicant members"), which provides a more complete picture. Secondly, while all the churches listed here uphold a male-only holy order and thus do not ordain women, questions sometimes surface about the "validity" of orders of certain jurisdictions or bishops. In most instances we find little foundation for concern, and, in any case, this article simply states information on apostolic lineage historically known or as provided by jurisdictional spokesmen. Also, this is a survey of the leading Traditional Anglican churches, those which have done the most

to give some hope of viability and/or longevity to the movement, each of which meets a set of basic criteria (e.g. a certain number of parishes) by which *TCC* makes such judgments.

Finally, this article is not intended to imply that there are no faithful Anglicans within the "official" Anglican Communion. It is important to remember that only a little more than half the Communion's provinces have accepted women's ordination, and even within them orthodox parishes and clergy can be found. This article is focused simply on those churches which, though not a recognized part of the Communion, nevertheless maintain classical Anglicanism.

The Current American Scene

As a whole, Traditional Anglicans continue to reflect Anglicanism's "comprehensiveness." High, low and broad. Anglo-Catholic, Evangelical and charismatic; all are now represented among the "separated" Anglican churches. Not only can we count those known as "Continuing Churches" (since they stem from "official" Anglicanism and continue the historic faith once received); we can add two other American bodies, one new and one longstanding, which distinguish themselves from Continuing Churches but fall into the Traditional Anglican category.

As of this writing, there are five main Continuing Church bodies in the United States: the Anglican Church in America (ACA), the Anglican Catholic Church (ACC), the Episcopal Missionary Church (EMC), the Province of Christ the King (PCK), and the United Episcopal Church of North America (UECNA). Though some encompass segments of earlier Continuing Anglicanism dating from the 1960s (the troubled Bishop Pike years), all these bodies have been formed since ECUSA's 1976 decision to ordain women priests and adopt a modernized prayer book. The main thrust of the Continuing movement sprang from the 1977 Congress of Concerned Churchmen, which issued the Affirmation of St. Louis, without question the landmark declaration of the movement.

In addition, there is the Reformed Episcopal Church (REC), an Evangelical Anglican body founded in the late 19th century, and the Charismatic Episcopal Church (CEC), formed in 1992 primarily from among non-Anglicans.

TCC estimates that, between them these seven major U.S. jurisdictions include more than 46,000 laity in 600 parishes spread across most states in the union, with 48 bishops giving oversight. The average parish size is about 75 adult members, with congregations ranging anywhere from less than ten to greater than 800. All jurisdictions report growth, with some, notably the CEC, increasing exponentially due to wholesale parish affiliations with the organization.

Indeed, according to our tallies, the CEC takes the honors for size, with a U.S. membership of somewhere around 16,000. The ACA has second place with some 8,500 members. The ACC and REC are next, claiming between 7,500 and 8,000 U.S. members each. The PCK has an estimated 4,500 members; EMC around 2,000 and UECNA about 1,500 members.

The International View

Internationally, the situation is a bit less complicated, with only three Continuing Anglican networks involved outside the U.S. Still, divisions among U.S. Continuers have tended to replicate themselves, albeit to a lesser extent, globally.

The major international fellowship of Continuing Churches is the Traditional Anglican Communion (TAC), established a few years ago and comprised of constituent independent churches in Australia, Canada, England, India, Pakistan, Ireland, Southern Africa and the United States (the ACA).

In addition to TAC-affiliated bodies, the ACC and EMC (on the Continuing side), as well as the CEC and REC, all have overseas affiliates attached to the parent organization, although these are, for the most part, substantially smaller than most of the TAC churches (but with a few notable exceptions).

When U.S. bodies are added, the total international membership in traditional Anglican Churches surveyed here jumps to around 154,000, with the different church bodies active in at least 20 countries around the world. An intercommunion agreement now formalized between a large group in Southern Africa and TAC's provisional church there, looking toward union in three years, has just increased that total by some 50,000. These statistics signify that traditional Anglicanism may finally be coming of age, with sufficient critical mass to reach large numbers of people for the gospel.

Divisions Disappearing?

Though disunity and "jurisdiction-hopping," particularly among American Continuers, have been scandalously intractable—discouraging potential transfers from establishment Anglicanism—there have been clear trends toward consolidation in the movement. At least two jurisdictions mentioned in previous surveys have disappeared, the American Episcopal Church (AEC) to become part of the ACA in 1991; the Anglican Rite Jurisdiction of the Americas (ARJA) to join the EMC just this summer. Also, the majority of Continuing Churches around the world are now grouped in one fellowship (TAC). Our more detailed survey of the different churches will also reveal several intercommunion agreements and what appears to be an active period for ecumenical dialogue generally. Recently, a new and forceful call for unity made by a prominent Continuing prelate, Bishop Robin Connors, has prompted considerable correspondence and discussion.

And there is every reason for such unity: careful reading of

Continued next page, left column

THE CONTINUUM AT A GLANCE:

THE TRADITIONAL ANGLICAN COMMUNION (TAC)

Member bodies and approx. membership:

The Anglican Church in America (ACA)	8,500
The Anglican Catholic Church in Australia (ACCA)	2,000
The Anglican Catholic Church of Canada (ACCC)	2,000
The Church of Ireland (Traditional Rite)	100
India	10,000
Pakistan (?)	—

Provisional Members of TAC:

The Traditional Church of England (TCE)	600
Anglican Church in Southern Africa (ACSA)	2,000
Umzi Wase Tiyopiya, Xhosa Anglicans in intercommunion with ACSA & overseen by a TAC bishop	50,000

Approximate total membership:

(including intercommunion partners) **75,200**

THE ANGLICAN CATHOLIC CHURCH (ACC)

The United States/South America	7,500
England and Wales	500
India (uncertain-estimated)	1,500
Australia (not available, but small)	—
New Zealand (small)	—

Approximate total membership:

9,500

THE UNITED EPISCOPAL CHURCH OF NORTH AMERICA (UECNA)

U.S. only; in intercommunion with ACC	1,500
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THE PROVINCE OF CHRIST THE KING (PCK)

U.S. only	4,500
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THE EPISCOPAL MISSIONARY CHURCH (EMC)

Most parishes in U.S., with others in Canada, Puerto Rico, Brazil, British West Indies	
In intercommunion with CEC	2,000

TOTAL FOR CONTINUUM:

92,700

Other Traditional Anglican Bodies:

THE REFORMED EPISCOPAL CHURCH (REC)

Most parishes in U.S., with others in Puerto Rico, Germany, Russia, India, Liberia, Brazil, and New Zealand; in intercommunion with Free Church of England	8,000
--	-------

THE CHARISMATIC EPISCOPAL CHURCH (CEC)

Parishes in U.S., Philippines, Europe, Estonia, Russia; in intercommunion with EMC	31,000
--	--------

THE FREE CHURCH OF ENGLAND

2,500

CHURCH OF ENGLAND IN SOUTH AFRICA (CESA)

70,000

TOTAL ALL TRADITIONAL ANGLICAN BODIES: 204,200

GREGORY J. DIEFENDERFER is a board member and the treasurer of the Foundation for Christian Theology, sponsor of THE CHRISTIAN CHALLENGE. In his secular work as an assistant director of marketing for First Colony Life Insurance Company in Lynchburg, Virginia, he has conducted hundreds of seminars for insurance agents in numerous cities. His travels have enabled him to worship in ECUSA, ACC, ACA, REC and CEC parishes, and to meet many Continuing and other traditional clergymen around the country.

the information provided in this article will reveal very little of a serious nature that separates the traditional Anglican jurisdictions. Although there are some differences, doctrine, structure, prayer book usage, churchmanship, liturgics and ritual are amazingly similar throughout all of the bodies.

Moreover, one well known Continuing bishop, the Rt. Rev. Robert Harvey, has just recently argued that Continuing bodies are effectively already in intercommunion and comprise one Church since most if not all of them subscribe to the Affirmation of St. Louis: this *includes* the Continuum internationally. Declaring what Continuers know to be "right and good and true," and everywhere implying that its individual signatories are in communion with one another, the Affirmation, he writes, is thus "the standard by which Anglican [Continuers] are identified and ordered...It not only binds us with the Catholic and Apostolic Church of history: it binds otherwise-separate churches into one Continuing Church." While the process of making *de jure* that which is now *de facto* clearly remains formidable, the bishop's elucidation of the true effect of the Affirmation may well prove significant to the success of that endeavor.



An overview of traditional Anglican churches in other countries follows after the American survey.

First we will undertake brief discussions of the individual American jurisdictions, describing their history, doctrine, churchmanship and, where available and additionally illuminating, their mission statements.

CONTINUING CHURCHES:

The Anglican Catholic Church

The Anglican Catholic Church is considered first, not because it is the largest body, but because it is pivotal to the history of the American Continuum.

The ACC is a worldwide unitary church now consisting of two provinces, with its headquarters in the United States. The original ACC province includes the U.S. and affiliate dioceses in England, Australia, New Zealand and South America. A second province was formed later covering the church in India. The ACC is led by the Most Rev. William O. Lewis, who resides in Athens, Georgia.

The ACC began in the U.S. in 1978 as the original jurisdiction springing from the '77 St. Louis Congress. Of the four bishops consecrated in Denver on January 28, 1978 (with the retired ECUSA Bishop of Springfield, Albert Chambers, as chief consecrator), only Bishop James Mote has stayed with ACC. Bishop Dale Doren (now retired) stayed for about two years but then left to form the UECNA. The other two bishops (Morse and Watterson) declined to join ACC but launched what is now the PCK, though Watterson ultimately became a Roman Catholic. From that scattered beginning has come the bulk of what are now called the "Continuing Churches."

The ACC then, has the distinction of being the original body in the post-1976 movement, the direct outgrowth of the St. Louis Congress and the organization from which most of the other Continuing bodies have sprung. As of 1993 (the date of the most recent statistics), the church domestically had about 7,400 members, with about 2,000 more in the overseas branches, mostly in India and Great Britain. The U.S. members are spread over 157 parishes and missions in seven dioceses, with most congregations clustered in the mid-Atlantic, central midwest and Gulf Coast areas. A total of 193 clergy and 13 active bishops comprise the church's ministry. Despite the

realignment occasioned by the 1991 Deerfield, Florida, conference which united a segment of ACC members with the old American Episcopal Church to form the ACA, the ACC has grown by 7.5 percent annually, mostly from non-Episcopal Protestants and hispanics with a desire to be part of the apostolic church.

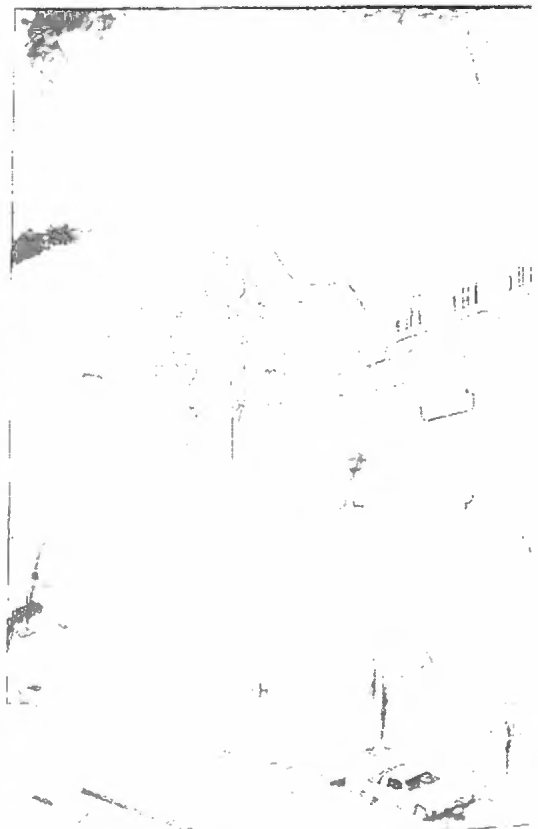
The ACC is also noteworthy in that it has its own seminary, Holyrood, in Liberty, New York, for the training of its priests. Holyrood recently changed from a single-to three-year course of study and, while still in a precarious financial state (as is the case with virtually all Continuing Church organizations), has managed to keep its doors open

over the years. Accreditation continues to be elusive, since it depends substantially upon both elaborate library facilities and large endowments, neither of which are normally bestowed on the traditional jurisdictions.

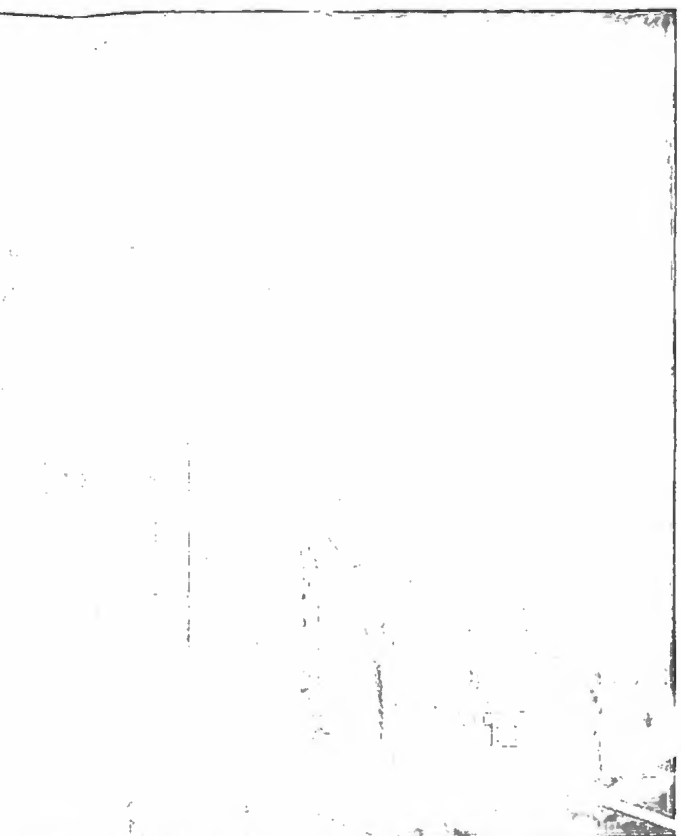
As a body, the ACC has often been seen as having an Anglo-Catholic emphasis, and indeed that element may predominate in the church. What is less known, according to church spokesmen, however, is that both the largest and fastest growing dioceses in the ACC are those of a more low church, Evangelical character.

Some ACC members see the church not merely as a continuation of Anglicanism, but as a fulfillment of it, in that what they see as certain inherent theological contradictions within Anglicanism (such as the number and efficacy of sacraments, the place of the ecumenical councils or the centrality of the eucharist) were eliminated by the ACC. As the church now exists, there is "almost uniform agreement on theology" while some diversity in liturgical practice is expressed. The ACC's canons are particularly detailed regarding doctrine, mentioning the seven ecumenical councils as well as the 39 Articles and the Affirmation of St. Louis as the theological foundations of the church. Three prayer books are authorized for regular use: the 1928 American prayer book, the 1962 Canadian book and the 1549 English book. Of these, the 1928 book is, as with the whole Continuum, the most commonly used in the U.S., with Missal variations where desired.

Readers seeking additional information about the Anglican Catholic Church should contact the Department of Evangelism in Louisiana, under the authority of Bishop M. Dean Stephens, at 504/887-5400.



CHURCH OF THE INCARNATION, an Anglican Church in America parish in Orlando, Florida. The church is at left; to its right, set back and partially hidden, is a building



used (*inter alia*) for Sunday School; the third building, the latest addition, houses St. Vincent's Academy, Incarnation's pre-school program, the parish hall, and the rector's and secretarial offices.

The Anglican Church in America

At a 1991 meeting promoting the urgent need for unity in the Continuum, the ACA was formed through the joining of the American Episcopal Church, which began in 1968, with a portion of the Anglican Catholic Church. It presently encompasses 12 bishops, some 140 parishes and 8,500 members throughout the United States and Central America (which is also part of the U.S. body).

The church uses a variation of the 1964 ECUSA constitution and canons, with amendments, as its governing documents; they incorporate the 39 Articles, the Affirmation of St. Louis (and by reference to it, the ecumenical councils) and the Creeds as the doctrinal basis of the church.

The ACA's episcopal orders originally combined the Denver line with 1981 conditional rites at San Diego; conditional consecrations at the 1991 link-up (undertaken to remove obstacles to unity among those who dissented from the merger) again blended ECUSA and another Anglican source, Southern Africa, Canterbury itself being only two steps back from the current ACA bishops. (One of the conditional consecrators was Bishop Robert Mize, who was consecrated by a former Archbishop of Cape Town, Joos de Blanc, who was consecrated by the then-Archbishop of Canterbury, Geoffrey Fisher.)

The Most Rev. Louis Falk, ACA Archbishop and Primate, sees the ACA as a "continuing" Anglican church in the truest sense of the word; continuing or keeping intact the goodly heritage received from the Church of England, with no attempts to reinvent Anglicanism. To that end, the church uses the 1928 **Book of Common Prayer** as its authorized book, with the American and Anglican Missals as options. Ritual and ceremonial are diverse, ranging from low to high, depending on the parish.

The ACA is the U.S. body of TAC, and Archbishop Falk is also the Primate of TAC as well as of ACA. His dual capacity has meant that the ACA, as a body, has been more internationally active than most other TAC jurisdictions. ACA bishops have been intimately involved not only in the structuring of TAC, but also in providing support, (financial, episcopal and moral) to the erection of new traditional church bodies in Ireland, England and South Africa, in meetings with Roman Catholic officials, and in public relations efforts for traditional Anglicanism as a whole.

While recognizing the historical reality of competing jurisdictions, Falk said that the ACA is also working to overcome those problems, an example being its current intercommunion discussions with the REC and CEC. It has also made a written overture to the EMC, receiving a positive preliminary response, although no meetings have been scheduled as of this writing. However, the ACA is already on record as of its last national synod as recognizing a *de facto* intercommunion with members of all Continuing Church bodies (meaning all such are welcome at ACA altars), due to their agreement on all the fundamentals of faith and order.

For those desiring further information about the ACA, Archbishop Falk's office is located in Des Moines, Iowa, and may be reached at 515/223-1591.

The Province Of Christ The King

The Province of Christ the King was originally a non-geographical diocese which stemmed from the St. Louis meeting, but bypassed the ACC, as earlier mentioned. Its presiding bishop then and now, the Most Rev. Robert S. Morse, was one of the first four bishops consecrated for the post-1976 Continuing Church. The diocese reorganized to become a three-diocese province several years ago.

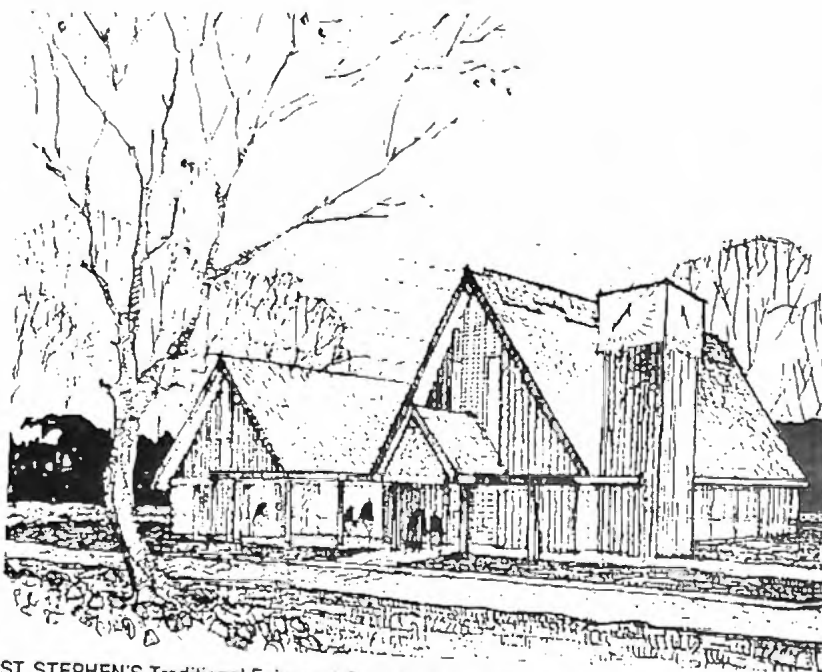
PCK currently has three bishops, and claims to have between 60 and 70 congregations spread over 20 states in the U.S., with about 4,500 members (TCC's estimate based on number of parishes).

A PCK source says the church does not care to reinvent Anglicanism, but wants to maintain it as mediated by the Episcopal Church prior to ECUSA's 1976 break from orthodoxy. PCK welcomes friendly relations with all churches whose emphases are the same, said the source. While in the past it has maintained such relations with the Anglican Catholic Church of Canada (one of the other St. Louis bodies), the PCK has, however, declined ecumenical engagement with any other U.S. jurisdiction, and has no plans for unity discussions.

Following the basic outlook of Anglicanism, the church is eucharistic-centered, using the 1928 BCP as its primary book. Use of missals and ceremonial varies from parish to parish, although the jurisdiction as a whole is middle-of-the-road. Apostolic succession was derived through the Denver consecrations heretofore described.

Because it has identified a lack of traditional clergy education as one of the primary reasons for the demise of ECUSA, PCK operates a seminary, St. Joseph of Arimathea, in Berkeley, California. All prospective clergy must attend for the full three-year term. The seminary is designed to provide a rigid academic climate (Latin and Greek are required), and places a strong emphasis on spiritual formation and discipline. After graduation, a clergyman is sent to an established parish or to begin a new work in a community wherein the desire for a traditional church has been expressed.

For additional information about the Province of Christ the King, Bishop Robert Morse can be reached in Berkeley, California, at 510/841-3083.



ST. STEPHEN'S Traditional Episcopal Church, Baltimore, a part of the United Episcopal Church of North America (UECNA). Though the line drawing suggests a work in progress, the church is now complete; a dedication service, attended by clergy and members of other Continuing bodies as well as UECNA, was held September 25.

The United Episcopal Church of North America

As related earlier, the United Episcopal Church of North America (UECNA), the smallest of the main Continuing jurisdictions, was formed as a spin-off from the ACC in 1980. Its founding bishop, the Rt. Rev. C.D.D. Doren, was the first of the four Continuing bishops consecrated in 1978. Two years later, Doren left the ACC over disagreements on canons, churchmanship, and polity, forming the UECNA soon afterwards as a "low church" alternative.

The jurisdiction has since grown to 23 parishes and about 1,500 lay members spread over the United States, with two current bishops, one active and one retired, overseeing the church. The presiding bishop is the Rt. Rev. John C. Gramley.

Though originally begun as a low church body, UECNA now encompasses the full range of Evangelical and Catholic churchmanship, including ceremonial and ritual.

According to the Rev. Lawrence Thompson of the UECNA, the church subscribes to the three ancient Creeds, the seven ecumenical councils, the 39 Articles of Religion, the Chicago-Lambeth Quadrilateral and the Affirmation of St. Louis as doctrinal statements. The church adopted the 1958 ECUSA constitution and canons in order to preserve continuity with time-tested Anglican precedent and practice, and continues to use the 1928 prayer book as its standard for worship. While maintaining the historic male-only holy order, along with other Continuers, the UECNA is also in the forefront of the recovery of traditional women's ministry through the creation of an order of deaconesses.

The UECNA is in intercommunion with the ACC, but has no other present ecumenical initiatives.

The church supplied the following statement on its mission: *Believing the Holy Scriptures of both the Old and New Testaments to be God's divine and authoritative Word, the United Episcopal Church of North America (UECNA) firmly adheres to Our Lord's command to "Feed my sheep" (John 21:16,17), and to "Go ye therefore...bap-*

tizing them...and teaching them to observe all things that I have commanded" (Matt. 28:19,20). Therefore, the UECNA's first priority is to bring the "Good News" of salvation through the Grace of the Lord Jesus Christ, and of eternal life, to a sinful world.

As a part of the Holy Catholic Church, the UECNA intends to "stand fast, and hold the traditions which ye (we) have been taught" (2 Thess 2:15), in order to preserve "the faith once delivered unto the saints" (Jude 1:3). This means the UECNA intends to teach those whom God gives her, the Church, the Christian duty to "Love the Lord thy God with all thy heart, soul and mind and to love thy neighbor as thyself" following the faith and practice of Holy Scripture through divinely appointed liturgical worship that is creedal, sacramental and apostolic. Specifically, the UECNA professes the historic faith through the Apostles, Nicene and Athanasian Creeds, the two divinely appointed Sacraments of Holy Baptism and Holy Communion that impart outward and visible signs of His inward and spiritual grace, and through

maintenance of the historic, three-fold apostolic order of male bishops, priests and deacons.

The UECNA believes her mission to be that of bringing souls toward Christian perfection (Matt 5:48). This means the UECNA considers as binding upon her members the following duties: to follow Our Lord's example in our home and daily life and to bear personal witness to Him; to be regular in daily private prayer; to read, mark, learn and inwardly digest the Holy Bible on a regular basis; to receive the Body and Blood of Christ regularly and faithfully; to give personal service to the Church, to our neighbors and community; to give money for the work of the parish, the diocese and the whole Church; to uphold the standard of marriage entrusted by our Lord to His Church and to ensure that our children are brought up to love and serve the Lord.

Further inquiries about the UECNA should be directed to Bishop John C. Gramley at P.O. Box 9374, Pensacola, Florida 32513; phone 904/434-6328, fax 904/469-1435.

The Episcopal Missionary Church

The Episcopal Missionary Church is the newcomer to the Continuing scene, organized just two years ago. Originally created as the Missionary Diocese of the Americas (MDA) by the Episcopal Synod of America, one of the main traditional parties in ECUSA, the enclave was designed as a haven for disaffected and expatriate Episcopalians. Controversy over whether the diocese was part of ECUSA, as MDA's leaders contended, was ended when it became the EMC, fully separate from ECUSA, just a week after the Church of England voted to ordain women priests. Most of the growth in the jurisdiction still comes from parish affiliations out of ECUSA or from missionary work by people with ECUSA backgrounds.

EMC's leader is also a former ECUSA bishop, the Rt. Rev. A. Donald Davies, who joined with bishops of ARJA (now defunct since it joined EMC) to consecrate two other bishops for the church. EMC has also received bishops from other parts of the

Continuum into its fold. According to the Rev. Canon Jon Lindenauer of EMC's public relations office, the church has eight bishops overseeing about 40 parishes and missions of various sizes. Total membership is estimated at around 2,000. Churchmanship, vestments and liturgical expression vary, depending on the desires of local congregations. The 1928 prayer book is EMC's standard for worship, and the church has adopted the 1958 ECUSA canons as its own. Although EMC canons do not formally adopt any doctrinal standard, the use of the 1928 prayer book *de facto* holds the church to the 39 Articles found in the back of the book.

The EMC has focused on missionary efforts and establishing intercommunion with other traditionalists; it now has concordats of intercommunion with CEC and numerous smaller bodies, and has also agreed to preliminary discussions with the ACA. Mission-planting has been underway overseas as well as domestically; EMC groups now meet in Brazil, the British West Indies, Puerto Rico and Vancouver, Canada.

Further information about the Episcopal Missionary Church is available from the Rev. Canon Jon Lindenauer at 206/838-6817.

OTHER TRADITIONAL ANGLICAN BODIES

The Reformed Episcopal Church

According to Bishop Royal U. Grote of the REC's Missionary Diocese of North America, the Reformed Episcopal Church is one of the very few U.S. jurisdictions that, in its 121-year history, has stayed doctrinally stable with no split or schism.

Formed in 1873 by Bishop George Cummins of Kentucky as an Evangelical reaction against what he perceived to be the narrowness and exclusivity of the Anglo-Catholic revival then sweeping the United States, as well as against efforts to centralize power in the national church, REC experienced an early period of dramatic growth. It now claims around 8,000 members, with eight bishops overseeing 160 parishes in eight dioceses.

The church has three seminaries: Philadelphia Theological Seminary, Cummins Theological Seminary in South Carolina and Cranmer House in Louisiana.

After a prolonged period of Protestant emphasis, the REC is re-embracing a vision of a broadly-based, conservative Anglican church.

The REC subscribes to the 39 Articles (which are included as an unalterable part of their canons) because they are seen as the best expression of the early undivided Church. Authorized prayer books include the REC's own book (based on the 1785 unapproved U.S. prayer book and now undergoing revision), the 1662 Church of England prayer book, the 1928 ECUSA book and the 1978 Australian

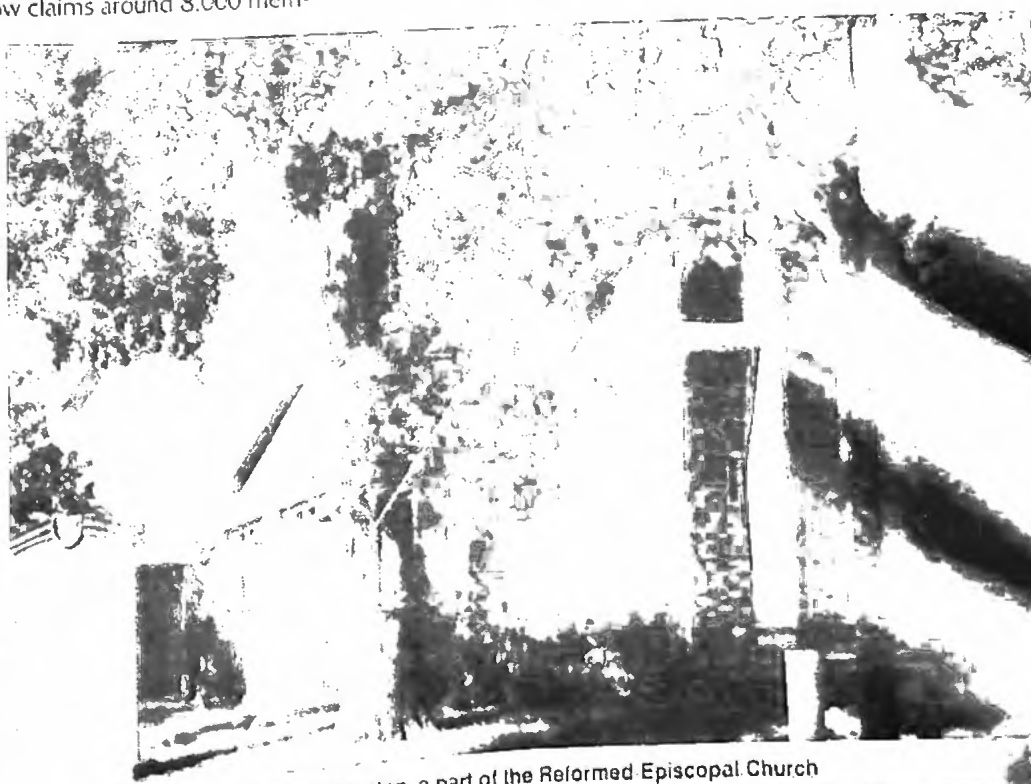
prayer book. Low to moderate liturgical expression can be found in different REC parishes. "Choice of vestments is not an issue in the REC," comments Bishop Grote. (Some of the bishops wear rochet and chimere, some a Geneva gown.)

The REC received its apostolic succession from ECUSA through Bishop Cummins, and has maintained such succession, without additions, down to its current bishops. It provided the episcopate to the Free Church of England, with which REC is in communion. It has also been involved in sporadic discussions with ECUSA dating back to 1937, so that transfers of clergy and laity now take place between the two churches, though no formal intercommunion is in place.

The REC has seen significant recent growth, with the addition, on average, of one new congregation every three weeks. These consist of both of recently-planted missions and transfers from existing denominations or independent Evangelical churches. In addition to the main U.S. church, the REC also has parishes or missions in Brazil, Canada, India, Liberia, New Zealand and Russia.

Bishop Grote supplied the following as the Mission Statement of The Reformed Episcopal Church:

"Built upon the foundation of the authoritative Word of God, the Holy Scriptures, the Reformed Episcopal Church declares its first priority to be that of evangelism, the bold and unadulterated proclamation of salvation by grace through faith in the Lord Jesus Christ (Acts 8:4). In keeping the faith once delivered to the saints, the Reformed Episcopal Church, however, does not believe evangelism to be the end, but rather the beginning of its divinely given vocation. Thus, the Reformed Episcopal Church is deeply committed to discipleship, the work of training evangelized men and women in Christian living (St. Matthew 28:20). This inescapably means that the Reformed Episcopal Church sets a high priority on biblical worship. When the Gospel is proclaimed and the mercies of God are made known, redeemed men and women must be led



CHURCH OF THE HOLY TRINITY, Houston, a part of the Reformed Episcopal Church

to offer their bodies as a living sacrifice, which is their spiritual service of worship (Romans 12:1). Thus, the Reformed Episcopal Church understands the Christian life to be necessarily corporate. The Gospel call of salvation is not only to a Savior, but also to a community of those who have been saved (1 Corinthians 12:27), which community, being indwelt by Christ's spirit, transcends both temporal and geographic bounds. Therefore, the Reformed Episcopal Church is creedal, following the historic Christian faith as it is affirmed by the early undivided Church in the Apostles (A.D. 150) and Nicene (A.D. 325) Creeds; sacramental, practicing the divinely ordained sacraments of Baptism and the Lord's Supper as outward and visible signs of His inward and spiritual grace; confessional, accepting the doctrines and practices of the English Reformation as found in the 39 Articles of Religion; and episcopal, finding unity with the Church of the earliest Christian era through broad submission to the government of godly bishops. In this fashion, by embracing the broad base of doctrine and practice inherent in the historic church of the English Reformation, the Reformed Episcopal Church has a foundation for effective ministry in the name of Christ to a world which is lost and dying without Him.

The Missionary Diocese of North America, the national development arm of the Reformed Episcopal Church under the authority of Bishop Grote, is located in Houston, Texas, and may be contacted at 713/862-4929.

The Charismatic Episcopal Church

The Charismatic Episcopal Church was founded in 1992 by a group of independent Evangelical and charismatic parishes that, through study and prayer, discovered the Anglican heritage.

The CEC has since appealed to many similar congregations and received a large amount of press in religious publications. As a result, it has grown explosively over the past two years, adding at least one full congregation every week. At present the U.S. body has about 16,000 members in over 120 parishes, with a number of congregations in excess of 500 members; six bishops and four dioceses, with two additional bishops-elect to be consecrated within the next several months.

According to the Rev. Ken Tanner of CEC's Office of Communications, those involved with the CEC see God's power working to bring together many long-separated groups, reflecting different heritages and theological emphases, into one body. A wide spectrum of congregations are becoming part of the CEC: independent charismatics and pentecostals, Methodists and Wesleyans, Lutherans and Episcopalians. The CEC seeks to blend the ancient stream of catholicity (liturgy, sacraments, canons, creeds and councils) with Evangelical and charismatic elements, to provide

what they believe is more nearly a reflection of the early Church.

Doctrinally, the CEC accepts the primacy and inerrancy of the Holy Scriptures, the Chicago/Lambeth Quadrilateral and the three historic Creeds within its canons, and holds to the seven ecumenical councils. The 39 Articles have also been provisionally accepted. As currently structured, the bishops shepherd the church through government by consensus, which is implemented at all levels of the church. The laity participate in ministry and governance, but there are no elected vestries, diocesan synods or general convention. Thus, the governance model is more Roman or Orthodox than Anglican.

Apostolic succession was received from Old Catholic bishops, with ACA Bishop William Millsaps adding (though without permission of his fellow bishops) his line of succession to the orders of one CEC bishop consecrated last fall. Worship style and liturgical practice vary considerably from parish to parish, though obviously there is more of a charismatic expression and character throughout, but all use customary vestments within traditional settings. The church has authorized both the 1979 and 1928 prayer books for parish use, with other rites at the discretion of the local bishop.

The CEC desires dialogue and fellowship with any Christian body which holds to the Catholic faith as expressed in the Chicago-Lambeth Quadrilateral. To that end, the church has signed an intercommunion concordat with the EMC, and is in preliminary dialogue with representatives of both the ACA and REC.

Parties interested in the Charismatic Episcopal Church can contact Deacon Ken Tanner of the National Communications Office in San Clemente, California at 714/443-5044.

Other Bodies

In addition to the seven major groups listed above, there is an often-shifting collection of smaller bodies holding them-

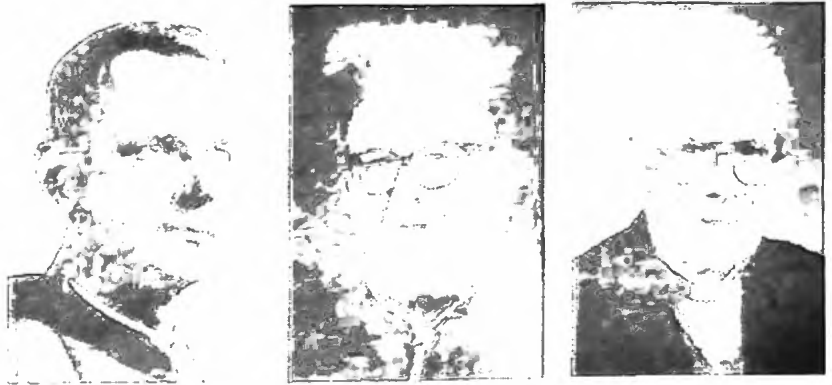


ST. MICHAEL'S, Thomaston, Georgia, affiliated with the Charismatic Episcopal Church (CEC). The congregation is in the process of fully acquiring the building from the Upson County School Board.

selves out as Anglican Churches as well, which this article has not attempted to catalogue. These doubtless include some sincere and well meaning individuals, but may be of debatable viability and ministerial authenticity; a few are "one man bands" and some seem vehicles for personal aggrandizement rather than for spreading the Gospel. Most observers see the proliferation of such bodies as hurting all Anglican traditionalists, because it discredits the movement as a whole. As time progresses—especially if TCC is correct in sensing that the demand for unity in the Continuum is now on the upswing—most will either merge into one of the larger groups or disappear.



Here follows a brief rundown of traditional Anglican Churches in several countries.



OVERSEEING CONTINUING ANGLICAN WORK OUTSIDE THE U.S. are just three Continuing networks: the largest is the Traditional Anglican Communion, led by Archbishop Louis Falk (left); next is the Anglican Catholic Church, shepherded by Archbishop William O. Lewis (center); the third is the Episcopal Missionary Church, led by Bishop A. Donald Davies.

INTERNATIONAL SURVEY

AUSTRALIA has two Continuing Anglican churches.

The Anglican Catholic Church in Australia, a TAC member church, has about 40 clergy and 2,000 baptized members.

The ACC also has a small Australian diocese which split from the TAC body several years ago and is linked with ACC's U.S. province, but the numbers of clergy and laity are minimal, and were not available to TCC at the time of publication.

CANADA: The Anglican Catholic Church of Canada was also formed out of the St. Louis conference and began contemporaneously with the ACC in 1978. From a mere handful of individuals, it has grown to include three bishops and about 40 parishes and 2,000 lay members. The ACCC has accomplished its slow, steady growth over the intervening years with none of the rancor or schisms that affect traditionalists south of the Canadian border. The ACCC is one of the founding members of TAC.

ENGLAND is home to two Continuing Church bodies.

One is the Missionary Diocese of England and Wales, a primarily Anglo-Catholic group affiliated with the U.S. province of the ACC. It was erected several months prior to the C of E's November, 1992 vote to ordain priestesses (an action which caused some consternation among some English traditionalists and Continuing leaders, who would have preferred a delay until after the vote). As of the end of 1993, it consisted of one bishop, numerous clergy and almost 500 lay members, with significant growth being reported in 1994.

The Traditional Church of England, the TAC-linked body and most recent arrival, was formally launched by a group of Church of England traditionalists in conjunction with the promulgation of the C of E women priests canon in February this year. It currently has over 600 members, but has chosen not to elect or consecrate any bishops as of yet; TAC bishops provide oversight as requested.

Not part of the Continuum, but the oldest non-establishment traditional Anglican grouping in the region is the Free Church of England, an independent Evangelical body of three bishops, 30 parishes and approximately 2,500 members which received the episcopate from and is in intercommunion with the REC.

INDIA: The status of the traditional church in India is particularly difficult to determine, due to the paucity of communications. The Indian church split along with the ACC/ACA realignment in 1991, with most remaining part of TAC and in intercommunion with the ACA. The minority formed a second province of the ACC and remained in communion with that body. The TAC-related body has a membership of about 10,000, while figures for the ACC body are unknown but

presumed to number around 1,500.

IRELAND: The Church of Ireland, Traditional Rite began about two years ago after the Church of Ireland voted to admit women priests. It is a conservative body of about 100 individuals (no bishops as of yet) and is a part of TAC. As in England, TAC bishops provide oversight.

PHILIPPINES: The CEC has an overseas diocese in the Philippines, with over 12,600 lay members and one bishop-elect in one diocese. The Philippine church in turn has 13 affiliate churches with 2,400 members in cities across Europe. Total membership for the overseas church is about 15,000.

SOUTH AFRICA has two traditional churches. The Anglican Church in Southern Africa, Traditional Rite, provisionally part of TAC, has about 2,000 members. However, an intercommunion agreement, slating union within three years, has just been signed between ACSA and a group of some 50,000 Xhosa Africans aligned with the Anglican Communion through the Order of Ethiopia until four years ago, when liberal revisionism prompted a break; the group (the vast majority of the former Order) now calls itself *Umzi Wase Tiyopiya*, the Home of the Ethiopians. When full union occurs, TAC's Southern African branch will be the largest Continuing Anglican jurisdiction anywhere.

South Africa is also home to the Church of England in South Africa (CESA), a longstanding, independent Evangelical Anglican body. CESA has at least 100 congregations and some 70,000 members in the region, overseen by some five bishops and 100 clergymen. (Estimates of CESA membership vary widely, since exact figures from black congregations are simply not available.)

OTHER COUNTRIES: Other churches and parishes exist or are continuing to form in additional countries even as of this writing. There is a traditional Anglican church affiliated with TAC which is active in Pakistan, but its size and composition are unknown at this time. The ACC and REC are both attempting to plant churches in New Zealand. The CEC has several parishes (average size, 200 members each) in Estonia and Russia; the REC is also involved in Brazil, Germany, Liberia (eight parishes), Puerto Rico and Russia (one parish); the EMC in Canada, Puerto Rico, the British West Indies and Brazil (one parish each). The ACA and ACC both have domestic overseas dioceses, the ACA's located in central America and the ACC's in South America. With the exception of the CEC, numbers in most of these countries are small; most are in the beginning stages of formation.



THE RT. REV. ROBERT HARVEY, a former ECUSA priest and a retired bishop of the Anglican Church in America, makes a credible argument that Continuing jurisdictions are effectively already in intercommunion since all or virtually all of them subscribe to the landmark 1977 Affirmation of St. Louis. Wider recognition of that status may well aid efforts to achieve full union.

THE CHALLENGE OF THE FUTURE

A Commentary

With all of the similarities, why then, the divisions? What keeps traditional Anglicans jurisdictionally separated?

Most longtime observers of the Continuum agree that a major factor in early fragmentation was the lack of any seasoned episcopal leadership. Though over 60 ECUSA bishops voted against women priests in 1976, none stepped forward to guide what was surely a group of highly individualized people determined enough to remain a part of the Universal Church that they left church buildings, music programs, friends and "respectability" behind. (Bishop Chambers of blessed memory gave the Continuum critical assistance in passing on the episcopate, but was already retired at the time the movement got underway.) With the ample help of "our father below," clashes were, in retrospect, almost inevitable.

In addition, not all the Continuing Churches were set up at the same time, and those formed at other times usually have slightly different emphases or motivations. In all cases, jurisdictions once established tend to develop their own dynamics which are harder to blend with those of others as time goes on.

Yet divisions in the American Continuum (in particular) have persisted long enough, with only minor rectifying actions, that one is forced to conclude that they are perpetuated now mainly by pride, personality clashes and petty rivalries. Instead of focusing on fulfilling the Great Commission and their joint responsibility to offer the world a cohesive way of continuing classical Anglicanism, some Continuing leaders have allowed personal animosities and desires for precedence to undermine their Christian witness. They build soluble concerns about unity into insurmountable obstacles against it. In essence, we argue about who is the greatest in the Kingdom of Heaven. More energy seems spent in justifying the righteousness of each position than in taking advantage of the strength traditionalists could have as a united body in evangelizing souls and planting missions. The loser is our Lord and His Kingdom, and secondarily the viability of the Anglican remnant as a whole.

It seems obvious to this writer, as it should to most students of traditional Anglicanism, that, as ECUSA (and the Anglican Communion generally) continues its descent into apostasy, the "separated" Traditional Churches can—must—provide a haven for serious Churchmen and parishes to practice their faith as it has been handed down for generations. To do that the groups themselves must make both a choice and a sacrifice: they must repent of the separatism, fragmentation and personal animosity and move forward united in Christian fellowship and love to rebuild the House of God.

We agree with Bishop Robin Connors, who suggests that, to the very degree that sacrifice marks our actions, the Lord will bless our activities and traditional Anglicanism will thrive; to the degree it does not and we cling to our separation, traditional Anglicanism will die. Repentance in such areas is never easy,

but neither is it optional. Jesus always requires the way of the cross for his followers.

Bishop Harvey, in his beneficial and timely discussion of the Affirmation of St. Louis, should help us recognize that we are already halfway there. "The logic as well as the language of the Affirmation make plain that we are *one Church*," he writes. "Accepting that as an *a priori* fact, we can hardly fail to conclude that our present ecclesial structures are essentially transitional and temporary." Let us, brethren, endeavor to make it so. Lest we get too carried away with our own ideas about this, though, Bishop Harvey also reminds us that prayer must be the "principal means for accomplishing the unity we seek..."

Sometime soon, pray God, we hope to be able to report on a united international communion of traditional Anglicans working together for the common growth of the Church. ■

Please see additional comments and suggestions in "The Afterword."

Many people contributed to the information in this survey. The author would specifically like to thank Archbishop Falk of the ACA; John Omwake, the Rev. Mark Haverland and Bishop John Cahoon of the ACC; the Rev. Canon Jon Lindenauer of the EMC; the Rev. Rocco Florenza of the PCK; the Rev. Lawrence Thompson of the UECNA; Bishop Royal Grote of the REC; and the Rev. Ken Tanner of the CEC for their kind cooperation. Their contributions were invaluable in presenting a comprehensive picture of traditional Anglicanism around the world.



NOW AVAILABLE

THE FCC 1994/95 DIRECTORY OF TRADITIONAL ANGLICAN AND EPISCOPAL PARISHES

The directory lists 560 parishes and missions affiliated with Continuing Anglican Churches in the U.S. and Canada, the Episcopal Synod of America (ESA), the Reformed Episcopal Church, and the Charismatic Episcopal Church. In addition, it lists orthodox Episcopal Church parishes not affiliated with ESA, and independent traditional Anglican parishes. This edition of the directory also has been expanded to include new areas into which the traditional movement is spreading—notably Latin America, Australia and England.

Membership in the Fellowship of Concerned Churchmen (FCC), which has been working to preserve historic Anglican faith and order since 1973, is open to individual Anglicans and Episcopalians who have paid a tax-deductible, \$20 annual fee, which includes receiving a complimentary copy of the directory. If you do not wish to become an FCC member, but would like to order the directory, the price is \$12 per copy (postpaid in U.S./Canada). International orders, please add \$5 for postage and shipping. Make checks payable to "The Fellowship of Concerned Churchmen" and mail to:

Mr. Jack C. Chaney
FCC Treasurer
4051 East 43rd Street
Tulsa, OK 74135

Focus

C Of E Women Clergy Find Opposition In Pews

While the strength of opposition to women priests in the Church of England is well known, female clergy seem rattled by adverse reactions they are receiving from some church members.

"Churchgoers horrified by the sight of women behind the altar are storming out and refusing to accept communion from female hands," reports *The Daily Telegraph*. The objections and boycotts, called "upsetting and hurtful" by one woman priest, come from some women as well as men, the story indicated.

One man "just walked out and slammed the door behind him," said a woman ordained priest in the first group at Bristol. "I'm sure there are a lot of people who do object but there are some that make no secret of it. It can be very disheartening. The battle for women priests is not over."

Resistance to the "new" clergy has been noted among hospital patients as well; in another case, wedding plans in Cornwall were "thrown into chaos when the bride's father found that a woman would be conducting the ceremony."

One female ordinand chalked it up to "a culture inherited from the Old Testament where women are seen as being inferior." Another complained of being made to feel as if she was in the wrong. "There are a lot of people who are refusing to accept women's ordination even though it is law," she insisted.



THE RT. REV. KEITH ACKERMAN,
Episcopal Bishop of Quincy, Illinois.

Ackerman Seeks Meeting With Continuing Leaders

A notable voice has been added to the new chorus of calls for Traditional Anglican unity.

The recently-consecrated, traditionalist Episcopal Bishop of Quincy, Keith Ackerman, says he would like to see a meeting of Continuing Church leaders and one or two traditional Episcopal bishops to seek cohesion and cooperation in the movement.

The Source quoted Bishop Ackerman as saying: "I would like to call for a convention of all the Continuing Churches—for all the heads of each one of the churches, to gather together with an Episcopal bishop, or two, to be able to sit down and have an ongoing type of dialogue as to how we might be able to move forward as Christians in the Anglican Tradition...An invitation is given, and I'm willing to be one of the [ECUSA] bishops [to participate]."

England's Forward in Faith movement, which asserts that a third of church members oppose women priests, has published a "Good Church Guide" for Anglicans who want to worship in "priestless-free zones." A Forward spokesman also noted that there was a growing demand for the C of E to have a "third province," a non-geographical jurisdiction overlapping the two existing provinces (Canterbury and York), "for the large numbers who don't think that women can be priests. There has to be some sort of realignment," he said.

"Conscience" Clergy Urged To Join Trade Union To Protect Rights

There is a new wrinkle on efforts by traditional Church of England clergy to secure fair treatment, with the announcement that many of them may seek representation by an already-existing, powerful trade union comprised of a half million white collar workers.

The growing trend towards secular terms of employment for priests, and the possibility that church leaders may act to abolish the clergy freehold, have prompted one of the largest clerical associations, the traditionalist: Cost of Conscience, to encourage its nearly 5,000 members to consider joining the Manufacturing, Science and Finance Trade Union (MSF), which can offer modern resources and expertise. As a result of talks that have been underway for about a year, MSF is to establish a special section for the clergy within its growing voluntary sector, according to the Rev.



DESPITE THE HUGE NUMBERS OF WOMEN MADE PRIESTS since March, starting with Angela Berners-Wilson (at left), who was the first of the initial group at Bristol to be ordained, the new female clergy are encountering still resistance among some church members.



FR. STEPHEN TROTT of Northampton, a Cost of Conscience member who helped work out the trade union plan, said news of it has generated a flood of inquiries from clergy in the C of E as well as other denominations in England. Photo by Nicholas Spurling

Stephen Trott, who has been active in developing the trade union plan.

The move comes at a time when the whole question of clergy tenure is under review; a General Synod working party was due to report shortly. Particularly targeted is the parson's freehold, under which incumbent clergy are office-holders, not employees, and entitled to stay in their livings until age 70. Presently, grounds for dismissal are very limited and legal costs of doing so are high.

The Archbishop of Canterbury and other leading bishops claim the freehold should go because it is inflexible and prevents the deployment of clergy where they are most needed—which orthodox forces translate to mean that liberal bishops want greater ability to rid themselves of traditional clergy. The Archbishop and his supporters want a "leasehold" system of appointments for a specific number of years with regular reviews.

An MSF spokesman said that if the freehold goes, clergy, like other workers, will need protection of their rights.

A *Church of England Newspaper* report thought it was "highly unlikely," though, that General Synod would vote for a new system that gives bishops "untrammelled power," or that a way could be found to take away the freehold from clergy who already have it.

Liberals Protest Sacking Of Disbelieving Priest

By Charlotte Hawtin

A Church of England priest has been forced out of his parish post after confessing to a "reverse conversion experience" in which he stopped believing in a literal, objective God.

The Rev. Anthony Freeman was dismissed by Bishop Eric Kemp of Chichester a year after publishing his controversial views in a book titled *God in Us*. When the book first came out, Kemp relieved Freeman of diocesan responsibilities, but allowed him to continue as priest-in-charge of St. Mark's, Staplefield, while giving him time to reflect on his position and take theological advice. Freeman's views did not change in the interim, and as a consequence he was asked to leave the church.

Reaction has been sharp and divergent. The liberal Sea of Faith, a group of inter-denominational clergy, protested the sacking, saying it threatens their own positions and lessens tolerance of the traditional broad-spectrum approach to theology in the Anglican Communion. In fact, it is

the first time this century a C of E parish priest has lost his living for publishing his theological views.

Catholic and Evangelical clergy support the dismissal. "Churchgoers who believe in God should not be expected to pay for clergy who do not," said one Evangelical leader. "If a senior member of the humanist movement converted to Christianity would it not be appropriate for him to step down?"

Freeman alleged in his book that "there is nothing out there—or if there is, we can have no knowledge of it." That, said Canon Michael Saward from the pulpit of St. Paul's Cathedral, rejects the two great foundational convictions of Christianity—a God who is, and who reveals himself to humanity.

Yet another report suggested Freeman's sacking will do little to stamp out "wildly extreme" beliefs existent on a wider scale among Church of England clergy.

Sources for the foregoing included *The Church of England Newspaper* and *Church Times*

English Bishop Insists On Female Chaplain In Zambian Visit

Though the province of Central Africa last year rejected women's ordination, an English bishop making a visit to the Anglican Diocese of Lusaka in Zambia during a "sensitive" period before the church prepared to cast a final vote on the issue insisted on bringing a female chaplain along with him, according to the Dean of Lusaka.

The Very. Rev. Pierre J. Dil told *TCC* that Bishop Jim Thompson of Bath and Wells, with which Lusaka has a "formal link involving some financial support," disturbed some diocesan clergy by bringing the woman, though "he knew that the issue of the ordination of women was a very sensitive one right now, just prior to provincial synod (in September), and that our regulations make at present no provision for ordained women. Although this was pointed out to him, and although our bishop first indicated his firm opposition to the inclusion of the female chaplain (later watered down), he insisted she come along.

"During their visit, little or no attempt was made to avoid the subject of women's ordination—so much for the respect for the two integrities," Dil said.

"The chaplain was interviewed on radio and TV, and corrected the interviewer's use of words like 'brotherhood' and 'mankind,' a novel experience for our broadcasters. The station later decided not to broadcast the interviews," he added.

"When it was suggested in one meeting that our financial dependency on Bath and Wells be reduced or ended by giving us one-time help to set up our own income-creating church projects, the visiting bishop rejected the idea on the grounds that such projects generally tend to fail—quite an unfair judgment on us. It raised the question in our minds whether continued dependency is preferred."

Dil also noted that he and others from his diocese have raised formal objections to the proposed synod vote on ordaining women to the diaconate, citing both procedural infractions as well as customary arguments that the innovation lacks the consensus of the Universal Church, and is against Scripture and Church Tradition, and thus damaging to church unity. Demanding that the ordination issue therefore be removed from the provincial synod agenda, the June document states that: "If the bishops nevertheless propose

to proceed with a debate and/or vote on the issue, we shall not feel ourselves bound by any decision which brings about a break with the traditional ministry, and will individually or as a group take such steps as are necessary to allow us to continue to serve the Universal Church."

In last year's vote, opposition to women's ordination was registered by the six largest dioceses of the province; in addition to Lusaka, they were Matabeleland, Harare (both in Zimbabwe), Lake Malawi, Southern Malawi, and Central Zambia. Just four dioceses—Botswana, Northern Zambia, Manicaland and The Lundi—voted in favor of the proposal.

Possible Papal Successor Hints At Thaw With Canterbury

During a recent visit to England, the Archbishop of Milan raised hopes that Pope John Paul II may not have the last word on Anglican-Catholic relations.

During a July sermon in Canterbury Cathedral, Cardinal Carlo Maria Martini, 67, hinted at a thaw in relations between the two churches, if, as liberal Roman Catholics hope, he succeeds the present pope.

He saw Anglicans and Roman Catholics as having "a common witness...the same Gospel and the same mission of service to a world in danger of losing its way."



CARDINAL CARLO MARIA MARTINI, a man liberal Roman Catholics would like to see as the next pope. *Daily Telegraph* photo

The night before, Archbishop of Canterbury George Carey was "visibly flattered" as the Cardinal remarked that his visit was "a great occasion to renew the bond of love and understanding which was fostered by your visit to Milan two years ago," reported *The Daily Telegraph*.

Whether Cardinal Martini deserves his reputation as a closet liberal is still a matter of debate," however, said the story. "His oft-quoted line that the Catholic Church will not ordain women 'this millennium' was probably no more than a joke. Historians point out that it was the 'liberal' Milanese candidate for Pope in 1963, Cardinal Montini, who as Paul VI was responsible for the Church's ban on artificial birth control." Martini's own words on that subject have remained open to interpretation. He said last year that: "In Italy we believe the ideal is set high so as to achieve something. In northern countries they think that they must actually achieve the ideal, and they are anxious if they fail."

Old Catholic Bishops Suspend German Prelate's Membership After Vote For Women Priests

The membership of the German Old Catholic bishop within the Union of Utrecht's International Bishops Conference (IBC) has been temporarily suspended by IBC bishops, after the German church became the first in the Union to approve women priests.

An IBC release in *Rola Boza* (God's Field) says that the German action was at odds with a 1991 agreement of the bishops, in which the latter "committed themselves not to take decisions (on women's ordination) with their Churches on their own, until a fundamental decision has been taken in joint responsibility." This resolution process includes the still-unanswered question of whether or not an individual church in the Union may move to admit women priests autonomously, the release noted.

Noting that feelings on the female ordination issue are positive in some member churches and negative in others, the release said that "when and if such strong differences arise in a central matter of the life of the Church, the unity of the Church is in danger." Meeting August 28-September 2 at The Hague, the bishops, faced with the option of abandoning their joint search for a decision, agreed that doing so "would mean that the Union of Utrecht would no longer exist as a fellowship with mutual obligations," and therefore voted to maintain their 1991 policy.

The resulting suspension of the German bishop, however, was not viewed as the "final word," and the IBC intends "to prevent a definitive break." Accordingly, bishops agreed that "the relationship with the German Old Catholic Church is to be continued, and discussions are to be initiated, in particular with respect to healing the Union of Utrecht."

Whether or not the bishops ultimately decide jointly to support women priests may become known in 1996 or 1997, when the IBC expects to hold a special synod on the matter. In the interim, the release said that, following a resolution of the 26th International Old Catholic Congress at Delft, The Netherlands, the bishops will begin considering the foundations of the Union—its episcopal synodal structure—and how to ensure that Old Catholic Churches can live together in the future. At their next conference in October, 1995, in Poland, the bishops will also discuss the "matter of apostolic succession and its ecclesiological consequences."

The Old Catholic Congress, which met August 22-26, had called on the Union's bishops to maintain unity despite the breach created by the German vote in May.

Some 320 persons from 15 countries attended the congress, reports *Church Times*. In addition to Old Catholics, they included Anglicans, and members of the Philippine Independent Church, all of whom are in full communion; there were also delegates from the Roman Catholic, Orthodox and Reformed Churches. Historically, the orders of the Union of Utrecht have been recognized by Rome.

Ukrainian Uniat Bishop Joins Australian Branch Of TAC

A bishop formerly of the Ukrainian Greek Catholic Church in Russia has taken up a new ministerial life serving the Continuing Church in Australia.

Bishop Vincent Chekalin arrived in Australia two years ago, and has since been recognized by the government there as a refugee for religious reasons and permitted to stay permanently in the country. Later he approached Bishop Albert Haley, head of the Anglican Catholic Church in Australia (ACCA), a part of the Traditional Anglican Communion (TAC), and is now serving ACCA's parish in Cairns after testing his vocation at the parish in Perth for two months. It was another remarkable development in a life journey that has led from non-religion to faith, from defense of the faith to persecution, and from exile to finding a new home.

"His youth in Russia was typical of a Communist regime, without any particular knowledge of religion," reported ACCA's publication, *The Messenger*. "He completed a degree in applied mathematics, and later [a] 'candidat' degree in sociology, which is the equivalent to an Australian Ph.D. His parents were not religious, but his grandparents were...and took him to church in his early childhood. Any suspicion of religious belief [however] would exclude a person from university, and he had no trouble gaining admission."

Bishop Chekalin slowly came to faith in his late years at university. "He began to attend [the Russian Orthodox] church, and then to sing in the choir. At this point he became known to the authorities as a Christian. On February 1, 1981, he was admitted as a Reader and Singer. Under Brezhnev, Christians underwent their final intense persecution of the communist era in the Soviet Union. [The same year] he left his scientific work, which was being made impossible for him. He was ordained a deacon in April, 1982.

"In September, 1983, he was sent to Moscow to the monastery," continued *The Messenger*. "Living there, he had



BISHOP VINCENT CHEKALIN is a long way from his former home in Russia, but feels God put him in Australia to serve the Continuing Church.

his first experience of the KGB. For the following eight years the KGB and their post-Soviet successors attempted to recruit him as a church agent, to spy on his fellow Christians. Instead, he became an outspoken critic of the church's collaboration with the regime. His life begins to read like that of Paul—imprisoned for times, beaten, interrogated frequently. After the fall of communism, his opponents intensified their efforts as even the little protection and discipline that the law had afforded drifted into anarchy."

During these years, he had been elevated to the priesthood and episcopate among the Orthodox, and later was asked to serve the Uniat churches, those with Orthodox-style liturgy but in union with the Pope.

"He left Russia in 1992, after several attempts on his life. In Rome he failed to gain support for a strong stand on behalf of the Uniat churches." Unable to return, he began to consider Anglicanism. "It is, after all, similar to the Orthodox churches in its relationship to the State. It is not too narrow, not too much political. To be a bishop in Russia without being political is impossible," Chekalin was quoted as saying.

"He arrived in Australia, having travelled Serbia and Greece, on December 19, 1992. Turning to the Anglican Church, he spent time at Christ Church St. Laurence in Sydney. He was delighted by Anglican liturgy and parish life, but dismayed at the abandonment of orthodox belief, in particular by the ordaining of women. Someone in Sydney suggested he speak to Bishop Haley. The rest, as it is said, is history. Through Archbishop [Donald] Robinson (the former Archbishop of Sydney) he came to understand the Anglican place in the apostolic succession. Through Bishop Haley and reading a stack of old *Messengers*, he found a strong sense of vocation to work for Continuing Anglicanism. 'Bishop Haley is a good man,' he said simply."

Bishop Chekalin said he is "very glad to be here. God blessed me to be here and put me here. I am quite comfortable. I would like to do my bit—there is no Jew or Greek—we are all one. I can't see any difficulty on cultural grounds. I was born in Western Russia, so I am part of European culture. I am not a Russian bishop. I am a Christian bishop."

***A NEW DEACONESS WAS COMMISSIONED** by ACCA Bishop Albert Haley recently at St. Ninian's, Perth, reports *The Messenger*. Miss Elizabeth McCardell said there was such a need for additional pastoral care within the Church she hoped her admission to the Order of Deaconess would encourage others to heed God's call to do

Charismatics Continue To "Drop" In England

The Spirit movement which has gone from Toronto to London, causing congregations at charismatic churches to laugh, cry and fall to the floor, is continuing to spread in England, reports *Church Times*.

The same manifestations have now been seen among some 200 congregants in the village church of St. James at Bream in Gloucestershire, and among some 7,000 who attended August seminars at the sixth annual New Wine worship and teaching holiday, run from the parish of St. Andrew's, Chorleywood, at the Royal Bath and West showground in Shepton Mallet.

A New Wine coordinator said a "great many people have been touched by the Holy Spirit here. Some have been going out in the Spirit and having a wonderful, real experience of the presence of Jesus. There has been some exaggerated physical movement and lots and lots of laughter."

this type of work. One of her major tasks is to care for the terminally ill at the Cottage Hospice in Shenton Park. Deaconess McCardell also looks forward to the time when a community of deaconesses can be formed. "It is awe-inspiring to be the only deaconess in Western Australia and so distant from the rest of the Church in other states," she said.

'EFFORTS BY THE ACCA TO ESTABLISH ITS FIRST SCHOOL ARE WELL UNDERWAY, reports *The Messenger*. A small working party in the church hopes to set up the school at Coomera, at the northern end of Queensland's Gold Coast, by January, 1996. Initially, it would extend from pre-school to year five or six. It is planned that one grade would be added each year, until the first year 12 class is reached in 2002 or 2003, and enrollment totals around 1,300. "Already, there have been expressions of interest from excellent teachers and from parents of prospective students attracted by the Christian emphasis and ethos of the school," the story said.

Orthodox Anglicans Cheered By Canadian Conference

A meeting called "Essentials 94," organized by the evangelical Barnabas Ministries, in association with the Canadian Prayer Book Society and the charismatic Anglican Renewal Ministries, drew hundreds to John Abbot College at Ste. Anne de Bellevue near Montreal over the summer.

While planners had hoped for 450 participants, over 700 registered, at their own expense. Together, the attending clergy and bishops spent five days presenting papers and discussing the essential elements of Christian Faith.

The group was led by noted Evangelical theologian, the Rev. Dr. J.I. Packer, and the Rev. Harry Robinson, former rector of little Trinity in Toronto. Even the Archbishop of Canterbury joined the roster of speakers, addressing the gathering on the supremacy of Biblical truth; Canadian Primate Michael Peers was on hand to hear him.

A recent report on the event in the *Anglican Free Press*



AFTER SIGNING THE MONTREAL DECLARATION, "Essentials '94" organizers greet each other; they are Carolyn Westin of the Prayer Book Society of Canada; Ed Hird of Anglican Renewal Ministries; Jerry Smith of the conference steering committee; and Robin Guinness of Barnabas Ministries. *Anglican Free Press* photo

gave the conference high marks. "The conference was remarkably effective in meeting its goal of uniting in effective partnership and witness all Anglicans committed to the orthodox Christian faith," Gavin Dunbar wrote. "The question is whether it can start the momentum which will lead to substantial changes in direction for the Anglican Church of Canada."

The group adopted the "Montreal Declaration of Anglican Essentials," which (*inter alia*) affirms the traditional Trinitarian language for God, the virgin birth and bodily resurrection of Christ, Christ as the only Savior, the creeds, the authority of the scripture, the Thirty-Nine Articles, the Solemn Declaration of 1893, the community of believers, and the great commission.

The document says the 1962 **Book of Common Prayer** "provides a biblically grounded doctrinal standard and should be retained as the norm for all alternative liturgies," nor should it be revised "in the theologically-divided climate of the contemporary church." But it acknowledges that the "**Book of Alternative Services** meets a widely felt need for contemporary liturgy, and brings life and joy to many Anglican worshippers."

The declaration also speaks to a biblical norm for sexual conduct, declaring "adultery, fornication, and homosexual unions" as "intimacies contrary to God's design." The

More Claims Of Stifled Dissent In Aftermath Of Scottish Vote

Two writers to the *Scottish Episcopalian* since that church's synodical vote for women priests underscore traditionalists' feelings that the decision lacked a mandate from the church at large and was preceded by efforts to stifle dissent.

Jacqueline Stewart of Aberdeen wrote of her "sheer disgust at the process of democracy with regard to the recent General Synod decision" to admit women priests. "...I feel very strongly about the voice of the Scottish people being heard in our homeland with regard to political and economic issues. The same should apply to the Scottish Episcopal Church, so why oh why was such an important issue passed without at least letting each communicant member have the opportunity to express their opinion through a vote? After all it is people like us who fill the churches and without whom the Episcopal Church in Scotland would not exist.

"This decision is all so typical of the church over the past few years; the hierarchy no longer listen to or respect the views of congregations on such decisions that will affect our lives dramatically...How can I be expected to stand with pride and say the Nicene or Apostles' Creed knowing...that through a selfish and a 'closed-shop' decision I am no longer part of the Holy Catholic Church? Such a decision...can only divide the [church]...Had there been a ballot of communicant members the outcome I believe would have been completely different..."

A group called Our Living Church attempted to give members a voice before the vote by providing a petition opponents could sign, wrote Madeline Kingston of Fortar, but its circulation was blocked by nearly a quarter of vestry secretaries to whom copies of the petition were sent

Church, it says, "must seek to minister healing and wholeness" to those sexually scarred or tempted.

While not speaking specifically to women's ordination, the document notes that "in the life of the church only that which may be proved by Scripture should be held essential to the faith and that which is non-essential should not be required of anyone to be believed or be enforced as a matter of doctrine, discipline or worship."

"If this declaration is to have any real effect on the direction of the Canadian Church," Dunbar wrote, its supporters must "make sure it becomes a touchstone for bishops and General Synod delegates. The conference also has long-term goals," he noted, "to build up this fellowship of biblical, orthodox Anglicans."

National Cathedral Settles Suit Brought By Carillonneur

By William DeMerritt

When the carillonneur sued the Washington National Cathedral Foundation for slander, he rang the bells for an out-of-court settlement equaling nearly 20 years' salary.

In an interview, James G. Saenger told *TCC* that he waited almost a year for a retraction and apology before resorting to civil court action.

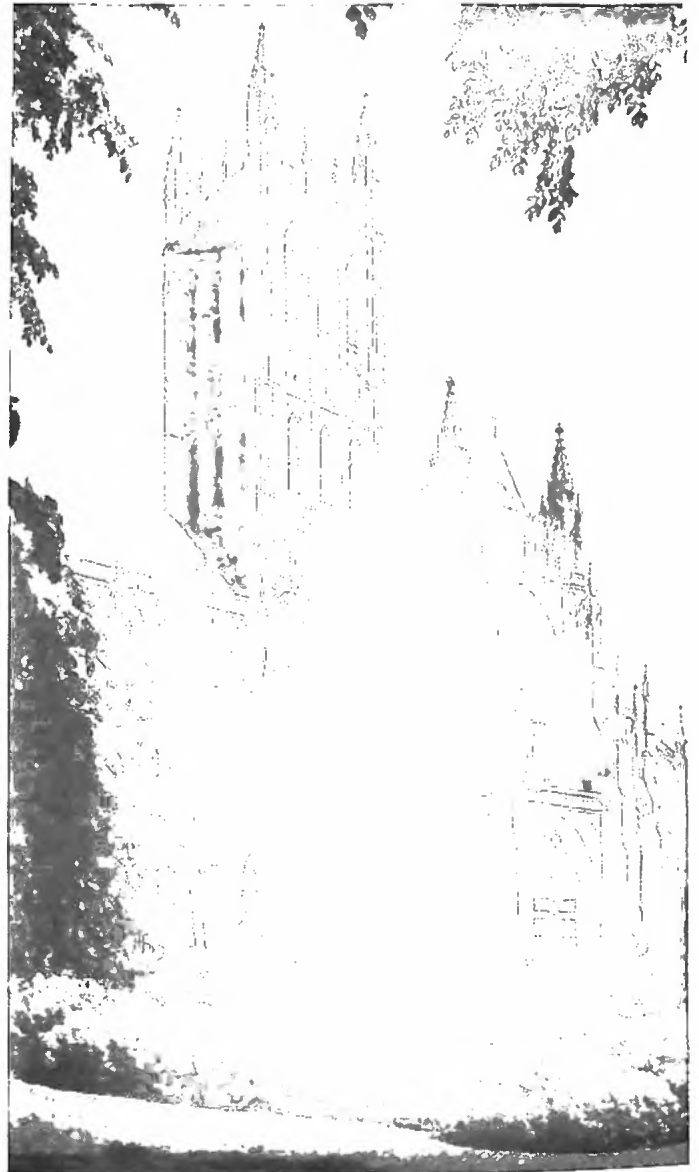
After an eight-day Superior Court hearing ended in a hung jury that voted 11-1 in the plaintiff's favor, a second trial, lasting three days, resulted June 16 in a jury verdict of "common law malice" against the cathedral foundation. An out-of-court settlement was negotiated almost immediately and a public apology was published 13 days later.

The latter took the form of a statement inserted in *The Washington Post* June 29 declaring that "The Protestant Episcopal Cathedral Foundation of the District of Columbia wishes to express apologies to its former employee, James G. Saenger, for the false publication made on or about June 1, 1990; the Protestant Episcopal Cathedral Foundation regrets any misunderstanding or difficulties which may have arisen among the general public or Mr. Saenger's friends or colleagues."

Though Saenger said he could not reveal the amount of damages paid him, he characterized the sum as "something less than 20 years' salary and I am happy with it."

Saenger, who admits that he is prone to "drinking," had been playing weekly concerts at the cathedral for five and a half years when a series of events involving various cathedral officials unfolded: First, he was fired by telephone, and shortly after was confronted by a posted notice at the cathedral claiming he (Saenger) was "on a controlled substance," and therefore had been dismissed and banished from cathedral grounds. Yet, he was then prevailed upon to return to play for graduation ceremonies for the National Cathedral School for Girls, which he did; he also participated in the meeting of the National Guild of Carillonneurs in North America at the end of 1990. In addition, he said he was reissued keys, giving him admittance to the Gloria in Excelsis tower where the 53-bell, \$1.4 million carillon was installed in 1961. Thus, Saenger said he thought the ire of cathedral officials had passed, and things had returned to normal.

Saenger says that when he later intervened on behalf of a Sewanee priest's wife who had arrived with her seeing



WASHINGTON NATIONAL CATHEDRAL, the Episcopal Church's most impressive edifice.

eye dog, in order to secure her a place to stay at the College of Preachers, correspondence ensued in which he says he read for the first time that he had been terminated. One cathedral official later tried to infer that he had "verbally resigned," he added.

"I was hideously sober for two years," Saenger says of the period when he unsuccessfully sought personal redress through the interim dean, and then turned to the courts.

But Saenger says the settlement has yielded "three forms of satisfaction—the retraction, the monetary settlement, and a 'standing verdict' of liability and damage." But, he said, "it has definitely interfered with me getting other employment as a carillonneur and organ-builder," he says of the four years since leaving the cathedral.

Saenger's settlement does not cover legal costs that are still being figured. His check came from the cathedral's insurer which, he has been told, will increase the cathedral's future insurance costs by about 15 percent.

A cradle Episcopalian whose home is in Topton, Pennsylvania, Saenger studied at Lehigh, Oberlin, and the University of Michigan. He served a trade apprenticeship from 1970-84 at Aschaffenburg in Franconia, Germany.

Settlement Reached In New England ACC/ACA Dispute

A 1992 lawsuit brought by four Anglican Catholic Church (ACC) members against their former bishop and officers of the Anglican Church in America's (ACA) Diocese of the Northeast has been settled out of court.

The four were among those who dissented from a late 1991 decision by Bishop Bruce Chamberlain and a strong majority of what was then ACC's Missionary Diocese of New England to leave the ACC for the "uniting" ACA—a merger of part of the ACC with the former American Episcopal Church. In the transfer the diocese became the ACA's Diocese of the Northeast.

Nearly a year later a "derivative membership suit" against the diocese's Massachusetts corporation and its officers, alleging illegal conversion of the corporation's funds to ACA uses, was filed by ACC loyalists Alfred Radcliffe, warden of Trinity Church, Rochester, New Hampshire; Robert Grisetti, Kenneth Peirce and Richard Mertens, all of St. Botolph's, Boston.

In their suit, the four claimed that the corpus of a \$78,000 trust fund given while the diocese was still in the ACC should belong to the continuing ACC diocese in the region and not to the ACA diocese, and demanded half the fund. Bishop Chamberlain told *TCC* the fund was "a personal gift to me," and he in turn had given it to the diocese as an endowment for the episcopate. He noted that the four plaintiffs had contributed less than \$2,000 to the fund.

Among other contentions, the ACA diocese argued that corporate funds stay with the renamed corporation, and that the plaintiffs have no standing under Massachusetts law, but rather the plaintiffs must be the affected parishes.

Settlement was reached after two years of sparring, while legal costs mounted for both parties. In the agreement, the ACA Diocese of the Northeast agreed to turn over 40 percent of the fund's 1991 total—over \$32,000—though not to the four plaintiffs. While the *ecclesiastical* ACC diocese has continued, Chamberlain said lawyers for the ACA di-



BISHOP BRUCE CHAMBERLAIN of the ACA's Diocese of the Northeast lamented the damage to unity he saw in the action by the ACC group, while the latter felt the damage was done by the diocese's majority vote to become part of a 1991 merger.

ocese would not release the funds except to the (new) secular corporation of the ACC Missionary Diocese of New England, which was not legally created until recently; the action seems to concede to ACA a pivotal point made in legal arguments. However, the ACA diocese bore the cost of forming the new ACC diocesan corporation with an additional payment of \$1,500, according to Frank Wiswall, chancellor of the ACC diocese.

The ACC New England diocese is believed to be small, consisting of less than half a dozen congregations.

A statement released by Bishop Chamberlain at the conclusion of the case laments the damage to unity efforts and the vitriol which he saw as being caused by the ACC group's suit.

Those Who Left ECUSA: ESA Director Comments

The executive director of the leading traditionalist organization in the Episcopal Church (ECUSA) had some interesting things to say not long ago about those who have left ECUSA for the Continuing Church or Orthodoxy.

The Rev. Samuel Edwards of the Episcopal Synod of America (ESA), responding to a letter to the editor of *The Living Church*, wrote to the same publication that:

"When the Rev. Robert Haven refers to the departure of Brother John-Charles for the Anglican Catholic Church and of others for the Orthodox Church as 'apostasies,' he is guilty of a gross, though unfortunately common, abuse of theological terminology.

"Apostasy is the act of abandoning the Christian faith and/or lifestyle which is inextricably joined to it. Whatever one may think of the choices made by these men, they have taken their actions so they may continue to be faithful Christians, not so they may abandon Christ. For anyone still within the institution of the Episcopal Church (which, for now at any rate, includes me) to refer to such a choice as apostasy is appalling, irresponsible and perhaps even laughable. Indeed, the scandal of the contemporary Episcopal Church (and of the Anglican Communion) is that there are so many who in fact and in deed are apostates, yet who still continue to eat at the expense of the flock which they are charged to tend.

In expressing his displeasure with these actions, it would have been better if Fr. Haven had contented himself with calling them 'defections' (though this is still a loaded term). To refer to them as 'apostasies' is libelous."

ACC Bishop Plans Appeal In St. Mary's Case

At deadline, it was learned that, after a loss at the superior court level, Bishop A. David Seeland of the Anglican Catholic Church's (ACC) Diocese of the Pacific Southwest will appeal his lawsuit challenging the 1993 vote of St. Mary of the Angels, Hollywood, to leave the ACC for the Traditional Anglican Communion (TAC).

As reported in the last issue, the California Superior Court granted summary judgment July 13 in favor of St. Mary's, with the judge ruling that Seeland had no standing to bring the suit. While the bishop had sought a court order ejecting the rector, wardens and vestry from St. Mary's building, ACC and diocesan canons reserve ownership of parish property to the parish in case of disaffiliation and forbid civil action by any ACC agent to gain control of the property, according to St. Mary's attorney, Dennis Mahoney.

ANGLICAN WORLD BRIEFS:

***NAIROBI ANGLICANS, MEETING IN DIOCESAN SYNOD, AGAIN REJECTED THE ORDINATION OF WOMEN.** But the diocesan bishop, who is also the primate, wants to ordain some women before he retires at the end of the year, and so wants to call a special synod on the matter with the sole aim of changing the decision. - *Ecumenical Press Service/Anglican Communion News Service*

***THE OFFICIAL MAGAZINE FOR THE CHURCH IN WALES** has undergone an "inclusive" name change, a few months after the church defeated women priests, but while it prepares to face another vote on the issue next April. The publication, which was called *Welsh Churchman* is to be retitled *Welsh Church Family* so it will be "less sexist." Determined to see women priests approved, Archbishop Alwyn Rice Jones has announced a swift timetable for the next vote which, if successful, could see women ordained in Wales by the summer of 1996. - *Church Times/The Church of England Newspaper*

***ENGLAND'S LESBIAN AND GAY CHRISTIAN MOVEMENT (LGCM)** has mailed the entire 4,000 members of the (now-disbanded) Movement for the Ordination of Women (MOW) an invitation to join their campaign. LGCM is hoping to draw on the skills and experience of MOW supporters. "Many similarities exist between the reasons why all women were excluded from the priesthood, until this year, and why all lesbians and gay people are still officially prohibited from ordination," said an LGCM spokesman. A spokeswoman for MOW, when asked about LGCM's plans, shared no interest or support for the controversial group. - *The Church of England Newspaper*

***CHURCH OF ENGLAND TRADITIONALISTS ARE MOURNING THE SUDDEN DEATH OF THE BISHOP OF KENSINGTON.** The Rt. Rev. John Hughes, 59, had been a prominent figure in the debate over women priests, which he opposed. A heart attack is suspected as the cause of Hughes' death in August. - *The Church of England Newspaper*

THE FORMER ARCHBISHOP OF CAPE TOWN, THE MOST REV. BILL BURNETT, HAS ALSO DIED in Grahamstown, South Africa. He served in World War II, during which he escaped after being taken prisoner in Italy. He was a bishop in several South African sees before being elected Archbishop. An opponent of women's ordination, he became involved in the charismatic movement before retiring in 1981. - *Church Times*

***PLANS OF AN ECUMENICAL HIV/AIDS CONFERENCE IN THAILAND TO HOLD A SERVICE AT AN ANGLICAN CHURCH WERE DROPPED** when the church banned open homosexuals from an active role in the ceremony. About 50 Roman Catholics and Protestants, including homosexual and heterosexual clergy and laity, some of them living with HIV/AIDS, and medical specialists, took part in the second meeting of the International Christian AIDS Network (ICAN) at the Bangkok YMCA August 2-5. Many Anglicans attended, including male and female clergy from the U.K., U.S., and Australia. The ecumenical service was moved from Christchurch in central Bangkok to the conference venue, after the church said that no self-proclaimed homosexual should be allowed to lead, speak or address the service. An ICAN spokesman said the church's "parame-



NUN-RUN: A nun joins other women in jogging away General Convention kinks in Indianapolis. *Episcopal Life* photo

Religion With A Byte

By Charlotte Hawtin

Religion-on-line is becoming a steady habit for computer-savvy people who travel the information highway via modem through exchange services like Prodigy and Compuserve.

In fact, the moderator of the religion group on Prodigy, Lynne Bundesen, estimates she hosts the world's largest online congregation of some 30,000 daily. "The biggest single physical churches have 25,000 members," she told *The New York Times*. "I've got more than that, but we don't have a bowling alley."

Computer technology is now being used for religious discussions, prayer groups, digitized Bibles, electronic de-

Australian "Heretic" Bows Out

Australia's only convicted heretic has resigned from his church, and says he will not seek another denominational affiliation.

The Rev. Dr. Peter Cameron was found guilty of heresy last year in the Presbyterian Church of Australia, which a few years ago reversed a 1974 decision to ordain women. Cameron, a Church of Scotland minister and one-time lecturer at the University of Edinburgh, has been serving as principal of St. Andrew's College, a Presbyterian residential facility within the University of Sydney. His appeal against his conviction was to come before the Presbyterian General Assembly in September, when he was expected to be deposed from the ministry.

Cameron was charged with questioning the infallibility of Scripture after he preached a sermon in favor of women's ordination, six months after his church reversed its stand on the issue, and suggested that St. Paul's views on women might be wrong.

Cameron will retain his academic post, but is not seeking another church. He reportedly said he had entered the ministry as a "double agent, hoping to change things from within," but that this was no longer possible.

The Australian Presbyterian Church is a small "continuing" body which dissented from a merger of other Presbyterians with Methodists and Congregationalists to form the Uniting Church in 1977.

nominal bulletin boards and church management software; the latter is in particular demand to meet the IRS' stringent reporting requirements on contributions. Students and teachers in far-flung locations, nationally or internationally, can download Sunday School or theological materials.

Some churches have found computers effective tools to parish building. A nearly moribund United Methodist congregation in Southlake, Texas, added over 160 new members and increased monthly income from \$6,000 to \$28,000 with the help of computer-designed mailings and database functions.

Still, observers say, churches are far behind other large organizations in taking advantage of the opportunities computers present. "Most people out there are as dumb as a fencepost when it comes to technology," said Jim Gallagher, operator of Modems and Ministry, a Dallas-based computer guide for preachers.

The conflagration of religion and computers may have some unforeseen side-effects, too. "I think computer on-line services are democratizing religion," Bundeson said. "If your faith is being criticized it only strengthens it...You may change your denominations but it strengthens your faith."

ters" were at odds with ICAN's mission statement, which declares that ICAN is "a community of organizations and individuals committed to the basic Christian values of non-judgmental love and acceptance of people living with and affected by HIV/AIDS..." - *Ecumenical Press Service*

***THE NEW LEADER OF JAPANESE ANGLICANS HAS RESTATED HIS OPPOSITION TO WOMEN PRIESTS**, as the General Synod of Nippon Sei Kō Kai reflects on a proposal for them before it votes in 1996. Though pressure to ordain women is strong, the primate, Bishop James Yashiro, says such ordinations "would provide new obstacles and hindrances for the Roman Catholics and Orthodox Christians, not to mention other Catholic brethren." - *Church Times*

***THE SUCCESSOR TO TRADITIONALIST BISHOP GEORGE SESSFORD** in the Scottish Episcopal Church's Diocese of Moray, Ross and Caithness is a convert to women's ordination, the Rev. Gregor Macgregor, a former (Presbyterian) Church of Scotland minister, whose mission at West Hailes in Edinburgh is in a block of flats. Ordained an Anglican clergyman in 1977, Macgregor, a member of the Third Order of St. Francis, is married with four children. He was consecrated September 3. - *Church Times*

***BLACK ANGLICANS IN BRITAIN**, meeting at York in late July, reminded brethren of their presence, and the need for their participation and for equality in the Church of England. The first national gathering of C of E blacks heard addresses by the Archbishops of Canterbury and York. - *The Living Church*

***AN ENGLISH BISHOP HAS LENT HIS APPROVAL TO A NEW BOOK SUGGESTING THAT CHILDREN SHOULD BE INTRODUCED TO SPEAKING IN TONGUES** and other gifts of the Holy Spirit. Bishop Simon Barrington-Ward of Coventry, not normally associated with the charismatic movement, says in the introduction to **And For Your Children** by the Rev. and Mrs. John Leach that parents should teach their children about the gifts as soon as possible. The book, which argues that Satan starts working on children from a young age, has caused dispute among Evangelicals and charismatics over the suitability of

teaching children to speak in tongues, prophesy and practice healing. - *The Church of England Newspaper*

***CARE AND FEEDING OF AN ARCHBISHOP**: The cost of running the office of the Archbishop of Canterbury over the past five years came to just over \$7.6 million (about \$1.5 million a year). That figure takes into account staff salaries, travel and administrative costs. - *Anglican Journal*

*ANGLICAN USA BRIEFS:

***SEVEN FACULTY MEMBERS OF THE UNIVERSITY OF THE SOUTH** at Sewanee, Tennessee, an Episcopal institution, have protested the recent award of an honorary degree to the Rt. Rev. Jack L. Iker of Fort Worth because of his support for historic holy order. - *The Living Church*

***A FORMER NUN IS THE NEW DEAN OF TRINITY CATHEDRAL, PHOENIX**. The Rev. Jessica Hatch, 48, began life as a Roman Catholic and served seven years as a teaching nun with the Sisters of Charity. Leaving the order, she married, joined her husband's Episcopal faith, divorced, and ten years ago, attended General Theological Seminary in New York to pursue the priesthood. She is the second female dean of an Episcopal cathedral, the first being the Rev. Geraldyn Wolf, dean of Christ Church Cathedral, Louisville, Kentucky. - *Episcopal Life*

***THE NEW DEAN OF VIRGINIA THEOLOGICAL SEMINARY IS ALSO A WOMAN**. The Rev. Martha Moore Johnston Horne, who has been associate dean for administration at the school since 1988, was elected by the seminary's board of trustees May 18. A graduate of Duke University as well as Virginia Seminary, the 45-year-old Horne, who is married with two sons, was ordained a priest in 1984. She took up her new post July 1. - *The Living Church*

***NASHOTAH HOUSE**, the traditionalist seminary in Wisconsin, has announced it will sell a portion of its property for development into a private equity country club. The proposed sale involves about 270 acres which have been used for farming. Nashotah Dean Gary Kriss said proceeds from the sale will be put toward additional faculty housing and endowment. In a separate transaction, the seminary announced the purchase of the home of Bishop Jackson Kemper, the first missionary bishop of the Episcopal Church, who lived near Nashotah. - *The Living Church*

OF GENERAL INTEREST

***THE LEADER OF LATVIA'S LUTHERAN CHURCH HAS REVERSED HIS PREDECESSOR AND RULED AGAINST WOMEN'S ORDINATION**, leaving nine ordained women now functioning as pastors in limbo and provoking Lutheran leaders to seek the suspension of the church from the World Lutheran Federation. Archbishop Janis Vanags, 35, elected six months ago, stated: "It is not that I don't think women are just as capable as men...But we have to follow what the Bible tells us. We can't impose our ideas of human rights or equal rights...It is true we need pastors very much, but it is better to do without them than to do something against the will of God." - *Our Sunday Visitor*

***REVERSING A PREVIOUS VOTE, A RECENT CHRISTIAN REFORMED SYNOD REJECTED WOMEN'S OR-**

The Afterword

A Time For Unity

Greg Diefenderfer's update on the Continuing/Traditional Anglican Churches in this issue presents encouraging news, not only of growth but of amalgamation in the movement; by Bishop Harvey's interpretation, that process is more advanced than was thought.

TCC has also noted TAC Bishop Robin Connors' recent call for new unity efforts, and the desire of the new ECUSA Bishop of Quincy for talks with Continuing leaders. The fact that all these moves (including TCC's decision to publish a Continuing Church update at this time) were undertaken *independently* of one another, suggests that the Holy Spirit is at work and the time may be ripe to bring about more cohesion among traditional Anglicans. Nevertheless, the task of effecting full visible unity remains daunting and protracted.

It seems to us that it has been hard to get a serious effort toward that goal off the *ground* because take-off lacked sufficient momentum on the runway. What are we taking about? Well, first, ecumenical activity is usually centered in a church's top leadership; yet, especially in the Continuum, that is precisely where the greatest difficulties are manifest. At this stage, even if one could get all the continuing bishops in one room, experience suggests the venture would be about as successful as a meeting between baseball's owners and players.

So let us, for the sake of discussion, go back to the concepts of

grounding and momentum. The Continuing movement itself was sparked and carried largely by priests and laypeople, not bishops. Why not, then, the idea of a small group of informed, seasoned clergy and laity from the five leading Continuing Churches meeting periodically for informal, preliminary ecumenical discussions? While the task will still be formidable, it seems to us that this *ad hoc* gathering would have a *better* chance of hashing through a lot of basic issues and questions, and coming up with a draft intercommunion agreement with a plan to proceed toward full union. Then, these clergy and laypeople would be charged with campaigning for the agreements at the grassroots, among their own people and parishes. Once sufficient support is built in a given body, the proposal could be taken to that church's provincial synod for approval.

Where such talks are largely supported at the top level, bishops may want to ask certain individuals to participate and help coordinate the discussions; where it is not, interested clergy and laity can take part on their *own* initiative; it is, after all, a free country, and these talks would not claim to have official sanction. Some participants may want to consult with their bishops between meetings, and one or two bishops may want to contribute to the process, but the discussions should be moderated and directed at this stage by clergy or laity.

It is our understanding that just such a group, so far consisting of clergy from each of the five main bodies, is in its formative stages in the nation's capital, where the "alphabet soup" of Continuing Churches is quite visible; all the leading jurisdictions have parishes in the Washington metro area. Again, since we only learned of this panel after our own thoughts began to run in this vein, we see it as further evidence that the Spirit is moving to help bring Continuers together. For that reason we believe this group should be encouraged and supported, as the start or model of a way forward. If it could be flanked by another group of Continuers who agree to pray regularly for the unity effort, we may begin to see further progress.

DINATION 95 TO 89. It was the fourth time in five years that the question has been put. A 200-woman protest followed the vote in Grand Rapids, Michigan. The dispute has caused churches to secede from the denomination and withhold tithes. The losers this time threaten to do the same. - *Reformed Believers Press Service*

***AN OVERWHELMING SENATE VOTE TO SEVER FEDERAL FUNDS TO SCHOOL DISTRICTS THAT TEACH ACCEPTANCE OF HOMOSEXUAL LIFESTYLES** appeared destined to be abnegated in a House-Senate conference on the renewal of the Elementary and Secondary Education Act. Before the conference committee met Senator Ted Kennedy had proposed an amendment which stated the ESEA funds could not be used to support either a homosexual or a heterosexual lifestyle. The original Senate amendment to deny federal funding came from Sen. Robert Smith of New Hampshire, after parents showed him "graphic...disgusting" books and pamphlets promoting homosexual sex that their children had received in schools, some of which were aimed at 3- to 8-year-olds. One woman lobbying for his amendment was nearly arrested in the Capitol building on charges of distributing pornography when she tried to show other senators the materials. If they "are so obscene that they cannot be shown on the Senate floor or possessed in the Capitol, why are they fit for publicly funded distribution to schoolchildren?" Smith asked. - *The Washington Times*

***A BILL PROVIDING SPECIAL CIVIL RIGHTS BASED ON SEXUAL ORIENTATION** has been introduced by Senator Ted Kennedy of Massachusetts. The Employment Non-Discrimination Act of 1994 would force state and local government, commercial businesses, nonprofit organizations, and even some types of religious organizations to employ people of all sexual orientations, including homosexuals and bisexuals. - *Christian Observer/Traditional Values Coalition*

***THE INDIAN GOVERNMENT HAS PASSED A LAW BANNING DOCTORS FROM DISCLOSING THE SEX OF A FETUS** when learned from pre-natal testing. The law hopes to stem widespread abortion of female babies in India—a subject carefully avoided by American pro-abortion feminists. The expense of wedding dowries and lesser social position are factors leading to the female abortions. Penalties under the new law include three years in jail and a \$3,300 fine. - *Our Sunday Visitor*

***RUSSIA'S FIRST MAJOR ANTI-ABORTION CONFERENCE** took place last spring, under the sponsorship of several churches, including the Russian Orthodox Church, backed by funding from several American pro-life groups. In 1992, there were 3.3 million abortions in Russia, twice the number of births and the highest rate recorded in the world. In the past, Russian women typically have had as many as seven or eight abortions during their childbearing years. - *The Washington Post*

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)
326 Magnolia Ave; Sun HC 7:30a,
10:30a; Wed HC & Unction 7:30p;
Anglican Missal; The Rev. Ken Duley;
904/424-7743; 909/989-9664

Los Angeles (Loz Feliz area)
St. Mary of the Angels
Anglican Church
(Additional Anglican Communion)
1000 Finley Ave; Sun Low Mass 8a,
10:30a, 12:30p; Evensong 4p;
Low Mass 12:30p, 5:30a; Solemn High Mass
10a; Tues-Sat (with Low Mass)
10a; Vespers 7p Tues, Wed, Fri, Sat;
Low Mass on Wed, Fri; The
Rev. Gregory Wilcox, 213/660-2700,
6708.

COLORADO

Colorado Springs
Athanasius
(Anglican Church in America)
1000 Chestnut St.; Sun HC 8a; MP
9:30a; Sung HC 10a; Children's SS
10:30a; Wed MP & Intercessions 9:30a;
10:30a; The Rev. Robert Grassberger;
303/595-2300; The Rev. Roscoe Reed; 719/473-7950

FLORIDA

Orlando
Orlando
St. Andrew's
(Anglican Missionary Church)
1000 17 Terrace; Sun HC 12:30p;
10:30a; The Rev. Robert Pagano;
407/373-3773, 374-4395, 462-5943

Orlando/Orange Park
St. Michael's
Angels
(Anglican Missionary Church)
1000 Drive West, Orange Park;
10 min. off I-295; Sun HC
10:30a; Days as announced; The
Rev. K. Wells; 904/388-1031

Orlando (Oviedo)
St. John's Anglican Church
(Anglican Church in America)
1000 E. Rd. 426 (Aloma Ave.);
10:30a (sung), 10a (MP)
nursery at all services;
Wed Bible Study 7:30p;
The Rev. Walter Grundorf, Rector;
The Rev. Tom Bullock;
407/373-4410

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
(Anglican Church in America)
701 Hampshire Street; Sun Low Mass
7:30a; Family Choral Eucharist & SS
10a; Tues HC noon; Thurs HC 9a; The
Rev. Garrett Clanton; 217/222-3241

IOWA

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

MICHIGAN

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

MINNESOTA

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

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: 603/447-1700

NEW YORK

New York City
Church of St. Mary Magdalene
(Mission of Church of the Advent,
Greenwich, CT; Province of Christ
the King)
339 E. 84th St. (Zion-St. Mark's
Church); Sun HC 3p; 1928 BCP; The
Rev. Robert Bader; 203/622-6511

OHIO

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

OREGON

Scotts Mills (rural area)
St. Nicholas Chapel
(Anglican Church in America)
22605 Milk Ranch Rd. NE; Sun
Solemn Sung Mass 10a; For
information and directions call
503/873-5029

PENNSYLVANIA

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

SOUTH CAROLINA

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

Greenville
Holy Trinity Anglican Church
(Anglican Church in America)
717 Buncombe St.; Sun 10a 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 E.
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 740, 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