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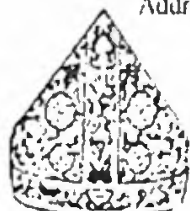
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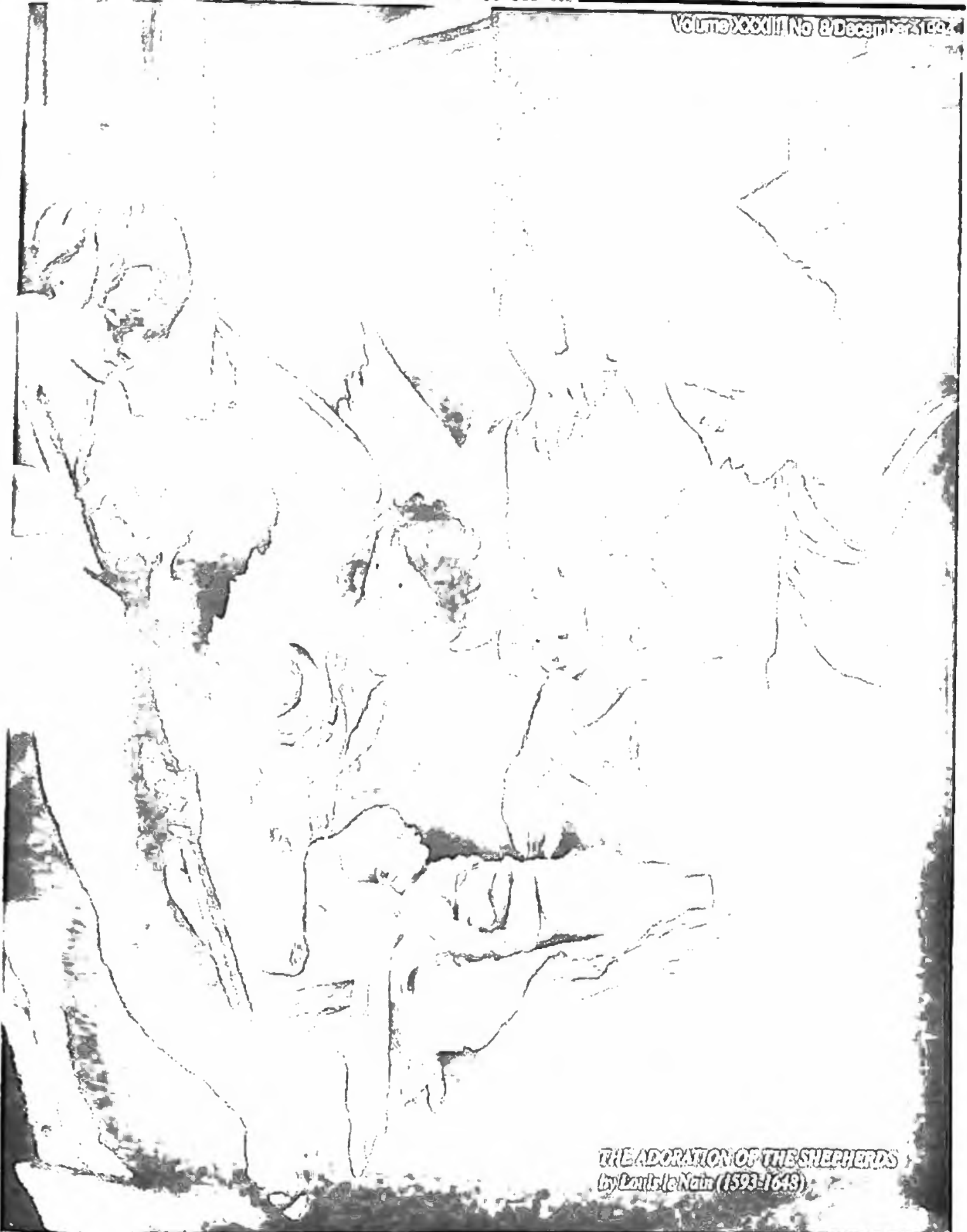
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THE ADORATION OF THE SHEPHERDS  
by Louis le Nain (1593-1648)

# Christian Challenge

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# Backtalk

## SHROUD OF TURIN

An article in the September *CHRISTIAN CHALLENGE* refers to the use of a number of scientific procedures to assess the genuineness of the Shroud of Turin. But common sense reason and the words of Holy Scripture are of more reliable guidance.

A good place to begin is 2 *Kings 18-4*, where it is recorded that it was necessary to destroy the bronze serpent that Moses had made (*Numbers 21:8*) because it had become an object of worship in Judah, who burned incense to it. Temptations of this kind of idol worship have sometimes been a problem for the Church, and as with the bronze serpent, it may be doubted that Holy God would allow such ancient biblical artifacts to survive to provide occasion for temptation.

For example, the Ark of the Covenant, the stone tablets from Sinai, the seven-branched candlestick from the Tabernacle, the Holy Grail, the seamless robe, the wood of the cross, the crown of thorns, the nails that pierced Christ's hands, the bloodied scourges, the spear that wounded His side, the separate piece of cloth around His head in the tomb. It seems patently obvious that

God has prevented these things from surviving to become objects of worship and error, and by this showing the Shroud of Turin is certainly not a relic of Christ.

As for the theories of Dr. Whanger, a kind of science fiction, the shroud, even if it were genuine, would not be a proof of the resurrection. The proof of this is in the accounts of the eyewitnesses and in personal Christian experience of faith.

As for the supposed blood stains, would God have allowed traces of Christ's holy blood to be available for later probing by scientists, giving opportunity for indignities, error and blasphemy? Christ himself has given us a memorial of His blood when He instituted the Holy Eucharist at the Last Supper, when He said, "This is my blood." Surely that is sufficient for us, who worship "The Lord, which is, and which was, and which is to come, the Almighty."

Edward C. Goodwin  
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## PLIGHT OF ENGLISH TRADITIONALISTS

...Perhaps without realizing it, Mr. Barron (in his Lament for the Church of England in the Summer edition) has put his finger on the nub of a problem peculiar to English traditionalists who are trying to set up Continuing congregations. Let me be specific.

Along with the article, you published some excellent photographs of the parish churches of Lavenham and Long Melford, in Suffolk. More than 20 years ago, my son was baptized in the former, and for a short time after missionary service in Africa we lived...a stone's throw from the latter. For nearly ten years I was Rural Dean of the deanery of Sudbury, which includes Long Melford, and Rector of Groton, where the esteemed John Winthrop was Lord of the Manor before leaving for New England. I then served, for a further 15 years, in other deeply rural parishes in Suffolk and occupied a canon's stall in a cathedral dedicated to the memory of the great St. Edmund.

Most of the parish churches in this beautiful part of England are, as Mr. Barron says, medieval and require vast sums of money for their upkeep—the bulk of which still has to be found by small local communities. For many of the folk who attend these places of worship the Christian faith is inextricably bound up with their parish church. In some villages there is no other Christian presence, and to be a Christian is to attend services in a building which is not only a place of worship but a symbol of local identity. It is the place where forebears have been baptized, married and buried, and in a very real sense, the worship of God takes on its deepest significance when performed in one's own parish church. And I can appreciate the feeling. My paternal ancestors have all lived and died in the same village street since the time of the French Revolution.

In large conurbations, of course, such ties have been loosened and Anglicanism presents a gathered Church image. Parish boundaries are much less important, and if smells and bells are preferred to North End and no candles, then it's into the car and go elsewhere. Indeed, I think it is possible to argue that part of the reason the priestesses legislation was passed in this country was because a powerful suburban culture, with its congregational model of the church, having been well schooled in Political Correctness, flexed its synodical muscles in favour of the Measure, to the detriment of Catholicity and of those smaller and



"I noticed several of you nodding off this morning.  
Would this help?"

By David Harbough. Used by permission.

weaker parts of the [C of E] which had not succumbed to a "worship where you fancy" philosophy.

So, *Ecclesia Anglicana's* story is contained not only in Canterbury, York, Hereford, Lincoln, St. Paul's and Westminster Abbey or any of the other worthy places listed by Mr. Barron. It is found also in the hearts and histories of thousands of rural English men and women, many of whom are unhappy with the idea of priestesses. They never had much time for bishops, synods or committees before and they have even less now. They have had their meagre funds pillaged to finance unwieldy diocesan bureaucracy, their Prayer Book supplanted ("for the sake of modernity"), their glebe appropriated ("for a fairer distribution of income"), their parishes endlessly reorganized ("for pastoral reasons"), their records taken away ("for safe keeping"), their parsonages sold ("for reallocation of resources"), and now their bishops are trying to manipulate them into accepting priestesses, or at least not doing a UDI and seeking alternative episcopal oversight. "Divide and Rule" is, after all, much easier in dioceses where many congregations seldom number double figures except on occasions of major festivals or rites of passage.

I say all this because it illustrates not only the past glory of *Ecclesia Anglicana*, much vaunted by Mr. Barron, but the present dilemma faced by those who want to continue to express their affinity with the faith "once for all delivered to the Saints," except that would mean losing the use of buildings which are a part of their heritage and the essence of their corporate identity; and I say it to forestall the understandable impatience felt by those who gripe about the [C of E's] obsession with buildings at the expense of missionary endeavor.

What these English Traditional Anglicans need is not just nostalgia (they get that by the bucketful), but understanding and support in their current plight. Sadly, many true heirs of a cherished tradition are now prisoners of their own treasure, and the Archbishop bishops their smug, unyielding jailors.

*The Rev. David G. Woodward*  
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Suffolk CO10 6AL  
England

## ROMAN TEACHING

I have followed with great interest the discussion about the issues facing traditional Anglicans, and particularly the choice of Bishop Graham Leonard, the people of St. Mary the Virgin in Houston, Texas, and others in becoming Roman Catholics. I am a Roman Catholic priest with a lifelong interest in the Anglican tradition and a profound respect for those who strive against such odds to preserve it.

I respectfully offer one observation in this sensitive area? It is not taken amiss or found offensive.

Several correspondents have offered the opinion that the Roman position seemed to them very difficult to justify because it is the embrace of doctrines which previously the convert had not accepted. As one Anglican said to me, "Just because they allow the priesting of women, suddenly they can accept indulgences?" As a Roman Catholic, this strikes me as a strange perspective, putting the cart before the horse. It does not take into account the way in which we, Catholics look at the Church and her teaching office.

I do not see the Church as a sort of voluntary organization of people who have come to a set of Romish conclusions in their

private considerations. Deep within us is the belief that God founded His Church, that He promised to be with her and to keep her from error, and that we must be open to being formed by His teaching. Even most dissenting Catholics are aware of this. It produces great tensions within them because they believe that they cannot accept certain teachings. Recently, the English traditionalist Charles Moore, former editor of *The Spectator*, explains the practical difference this had made in his conversion to Roman Catholicism as follows:

*"In conversation with friends about becoming Roman Catholic, they tended to raise the same objections. 'Surely you do not believe in the infallibility of the Pope?' 'What about contraception?' 'You don't seriously think...the Virgin Mary went up into heaven, do you?' From the beginning, I found these objections almost completely beside the point. It seemed clear that deciding to become a [Roman] Catholic was not a matter of deciding whether you agreed with a series of propositions. The key question to ask about the Church was not, 'What does it say about this or that?' but, 'Is it what it says it is?' If you could accept that it was the true Church, everything else followed...no doctrine is imposed on itself—what after all is more difficult than the idea of the Resurrection, common to all Christians?—if the authority of the Church to teach it is allowed."*

The teaching office of the Church has always been central to my Faith—I have always regarded it as a great mercy on the part of our Lord. Not everyone can be a theologian, a scholar, or even well-read; most people, in fact, cannot be. But they do not have to be. Our Lord has given us His Church as a sure guide to His will. We stay close to her and live her life as deeply as possible, and you will be confident of walking in the way of the Lord Jesus, for He has not left us orphaned.

It is understandable, surely, that when the question of the [Catholic Church's] teaching office...is raised, the focus of discussion centers upon the papacy. In 1907, Bishop Charles Grafton-ond du Lac said, "For myself, I believe the papacy to be the growth of a worldly spirit, like the desire of Israel for a king. Well, okay; but I suspect that were he around today to view the wreckage, he might be more sympathetic to the idea of the teaching ministry of him whom I believe to be the Vicar of Christ." I say this with the deepest respect for my orthodox Anglican brethren. I tip my biretta to orthodox Anglican priests and to your wonderful lay apostles, whose lot, despite the turmoil in our own communion, has been much harder than mine, for I can always point through the confusion to the clear teaching of the Holy Father.

But I am sure that you will understand why I believe that the current confusion amidst which we all live impels me to praise God for what I believe to be a gift of His merciful Providence: the teaching office of the Holy Roman Church. Trust [in that] is necessary to be a Roman Catholic, and is for us an aspect of believing that Christ is still with us, as He promised; otherwise one is seeking to enter the [Roman] Church as a Protestant, submitting her teaching to one's own private judgment.

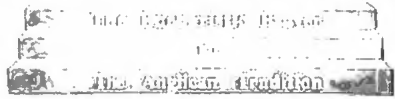
Yet I must admit that even an infallible teaching office isn't everything—for we do not publish anything that comes close to *THE CHRISTIAN CHALLENGE*. I shudder to think how many indulgences I'd have to sell through our tract rack to be able to [produce] anything that comes close!...

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# What's The Word?

By The Ven. Dr. Carroll E. Simcox



*It is with great sadness but enduring respect and affection that with this column, we bid farewell to the regular insights and wisdom of the Ven. Dr. Carroll E. Simcox in THE CHRISTIAN CHALLENGE. Now 82 and suffering increasingly with Parkinson's Disease, the honorable "Old Curmudgeon," as he was originally known in this magazine, has asked to bow out as a columnist at this time.*

*Truly, it is the end of an era, for Dr. Simcox has been a nearly consistent part of these pages for 16 years, moving from the "Curmudgeon" to the President's column during two separate periods, and finally, as the magazine's Scripture Editor, producing "What's the Word" in each issue for the past six years.*

*Those acquainted with him know that those columns were but a fraction of the vast collection of writings he has produced in service to the Church during his life. Well known for his preaching and literary talents, Dr. Simcox also served as editor of The Living Church magazine from 1964-77, and has authored nearly 20 books on matters of Christian faith. He has been an active priest for over 50 years, first in ECUSA and since 1982 in the Continuing Church (now in the Anglican Church in America), wherein he has always been regarded as a luminary (as well as a master of limericks and jokes!).*

*In addition to being what we think is one of the great Christian writers of our time, Dr. Simcox has been a beloved friend, ever a source of good humor and counsel, to all three of the editors who have served this magazine; that, at least, is something we know will not end with Dr. Simcox's retirement as columnist. And, though he is here bidding his many readers goodbye with thanks and blessings, Dr. Simcox would still be pleased to hear from those who care to contact him at 2500 Heritage Dr., Hendersonville, NC 28739; 704/697-2076.*

*We conclude Dr. Simcox's splendid run in this publication with an encore presentation of his 1982 Advent column, which we happen to think is one of his very best—a wonderful example of the "mere Christianity" he has so frequently elucidated in his long-running "word ministry."*

## Necessary To Salvation

Yesterday on a plane I was re-reading after several years a great work of Anglican theology. E.J. Bicknell's **Introduction to the Thirty-Nine Articles**. This time though, my eyes picked up a footnote I had missed before about a Prayer Book phrase that has always troubled me. We are taught in the Catechism that our Lord instituted two Sacraments as "generally necessary to salvation." When a priest is ordained the bishop asks him: "Are you persuaded that the Holy Scriptures contain all doctrine as necessary to salvation through faith in Jesus Christ?" Does this mean that people who do not believe certain biblical doctrines are hell-bound in consequence? Most certainly that is what most people of past and present have taken the phrase to mean. I have in the past tried to explain it to myself and others...Now hear Bicknell's note, written in 1919: "What do we mean exactly by 'necessary to salvation'? Our forefathers would bluntly have replied that if a man refused to believe what the Bible or the Church told him, then he would be damned. Today we have come to see that such a rough and ready criterion is impossible. What we should say is that in so far as a 'right belief' is necessary for a sound and healthy spiritual life (a 'right belief' practically means 'healthy'), a man who falls short of a 'right belief' on certain points or actually holds an erroneous belief, thereby lacks something that is needed for his highest and best life. Blindness to spiritual truth is often a mark of moral

weakness. Submission to truth, whenever it is recognized to be such, is a primary duty. The wilful rejection of truth is rejection of God."

In my heart I have agreed with that view all along, but I fumbled badly trying to express it. Now, thanks to Bicknell, I have in mind as well as heart what I think needs to be said about it.

Salvation is health, haleness, wholeness of being. If a belief is true it is always wholesome and health-giving, and a person is healthy only as he lives in full communion and fellowship with truth—not just in his mind but in all his being. If because of a faulty diet somebody is bodily unhealthy it is because he has not a true diet: he needs to eat truth in edible form. An unhealthy mind is one poisoned by the untruths which possess it. A person who lives an evil or ungodly life is the victim of a sick conscience or...soul. A healthy person therefore may be defined as one who eats truth, thinks truth, lives truth, and his salvation is the triumph of truth over falsehood throughout his whole being—body, mind, and spirit.

As Bicknell says, "a right belief is necessary for a sound and healthy spiritual life," and "'salvation' practically means 'health.'" True; but why restrict it to spiritual life? The completely saved person is completely whole in all of his being. For that reason it is questionable whether anybody is completely saved while in this present life. There's always something lacking, something needing to be put right or finished, in the strongest, wisest, and best of us in the flesh. That is why we must think about salvation—complete

*Salvation is health, wholeness of being, and a person is healthy only as he lives in full communion and fellowship with truth...This meaning of salvation as truth-in-being is especially timely as we approach the season of the Nativity of Truth Incarnate. Christ is Truth; Truth is Christ.*

wholeness—eschatologically, as the theologians say, meaning with our ultimate end in view. In our present temporal and temporary condition we evidently cannot be completely healthy in all departments and therefore completely saved from all our ills. I'm convinced that this is not simply a penalty we must pay for our fall in Adam—if indeed it is that at all. Our bodies are presently mortal and so they must grow weaker rather than stronger as they age. Our minds are finite, narrowly limited in scope, and must remain so throughout this life. The wisest man knows next to nothing about anything and absolutely nothing about almost everything. When completely saved our fragile body will be glorious and resplendent, this midget mind will know as it is known, and our feeble but aspiring souls—our life itself—will be perfected by final full conformation to Christ, the Omega of our destiny.

This meaning of salvation as truth-in-being is especially timely as we approach the season of the Nativity of Truth Incarnate. Christ is Truth; Truth is Christ. Now the Father of Lies is also the Master of Confusion, and one of his tricks is to lure Christian minds into a simple equation of Christ with Christianity, as if they are simply one and the same. About this we need the candid caveat of a wise and devout Anglican philosopher-poet, Coleridge, who said: "He who begins by loving Christianity better than truth will proceed by loving his own sect or church better than Christianity and end in loving himself better than all."

There are many Christianities, only one Christ; many rays from the Light, only one Light; many inklings—and distortions—of the Truth, only one Truth.

*Our little systems have their day;  
They have their day and cease to be;  
They are but broken lights of thee,  
And thou, O lord, art more than they.*

Christianity does not save; the Church does not save; only Christ saves. We are not saved by being in communion with the Pope or the Archbishop of Canterbury any more than by being in communion with the Rev. Mr. Moon. We are in the way of being saved by being in constant loving communion with Him who is Truth, from whom we receive His saving health by learning of Him, obeying Him, feeding on Him in our hearts with thanksgiving, and thus growing in His likeness.

This is the catholic faith, which if a man believe he shall be saved.



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## By The Editor

"One of the originals." That's how we describe Bishop Mark Holliday, whose service and faithfulness as an Episcopal-turned-Continuing priest since the late 1970s was pivotal to the survival of traditional Anglicanism, most notably in the American Southwest; it was a witness this writer had the privilege of observing firsthand in the early years of the Continuing Church. Now he is retiring as Bishop of the West within the Anglican Church in America (ACA), a role in which he has in turn helped to provide a foundation for the orthodox Anglican remnant nationally and internationally. The editor spoke with him at his soon-to-be-former home in Tucson, Arizona, about the circuitous and sometimes amusing life journey that led him to traditional Anglican priesthood and finally the episcopate. With ACA Primate, the Most Rev. Louis Falk, appointed to administer the diocese until a successor is elected early next year, Bishop Holliday is preparing to move to San Antonio, Texas.



**TC:** You are ending your active ministry as a bishop in the Continuing Church and going "home" to Texas, where you spent most of your years as a priest, originally in the Episcopal Church (ECUSA), of course. But your life began in Iowa; can you tell us about your family and the journey from there to where you are now? Were you raised an Episcopalian?

**Bishop Holliday:** *I was not; I was raised a nothing! My father was a lapsed Methodist, and my mother was a member of the Dutch Reformed Church, and they didn't care that when we moved to (Anadarko) Oklahoma, so I just dropped out of going anywhere, and so did he. I wasn't even baptized until I was in college. But, yes, I was born in Iowa, and both my parents were, and they grew up there; I moved as a child of about four to Oklahoma...My father was a dentist and he decided he wanted to practice [there because] the economy seemed to be more promising...I don't remember any of my Iowa days.*

**TC:** **you really didn't go to church?**

**Bishop Holliday:** *oh, of course I went with friends when I was a teenager—they'd drag me along [to the Baptist or Methodist Church], but no, I never went with great regularity.*

**TC:** **so how did you end up as a Christian and an Episcopalian?**

**Bishop Holliday:** *The Holy Spirit made me interested in religion as I grew older. He grabbed me by the neck and shook me a little bit! I went to [a] military [junior college] when I graduated out of high school. There, you had to go to church; it was required. So I chose the Presbyterian Church because it was closest to the campus...But it was boring, boring, boring! I told my roommate how bored*

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"I'd never been in an Episcopal Church before...And when I walked into that church in Missouri...that was it...So I became a Christian and an Episcopalian at the age of 18."

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*I was..and [asked him where he went]. And he said, "I go to the Episcopal Church"...The moment I walked into that little church (Christ Church) in Lexington, Missouri, something told me, "You have come home." I'd never been in an Episcopal Church before...I had seen Roman worship a few times as a kid and was terribly fascinated by it, but never did anything about it. And when I walked into that..church in Missouri..that was it. So I spoke to the rector, and..I was baptized. Then I went to private instruction for the rest of that school year. That summer, between terms, I was back in Oklahoma [where] Bishop Cassidy confirmed me on the rector in Lexington's recommendation. So I became a Christian and an Episcopalian at the age of 18.*

**When did you start to think you wanted to become a priest?**

*I began to think I wanted to be a priest during the war, when I was overseas. I wasn't scared of anything...I didn't see a great deal of action...It just was a growing perception that this was what interested me. At that time I was in Pearl Harbor (after it was bombed in 1941)..in the Marine Corps...I had gotten my degree, and it was in journalism.*

**All these years, and I never knew that about you!**

*Yes, I have a bachelor's in journalism from Oklahoma University.*

**Did you work in that field?**

*Very little, because the moment I got my degree the war was raging and I went right into the service. When I came out, I did all kinds of things—oh boy, are you going to have a story here! [When I relate my background] people can't believe it, but it has been a real asset in evangelism.*

**So, what's the story?!**

*Well, when I got out of the service I had been thinking about priesthood, but I said to myself, no, you better try some of these other things you think you might like, because you can always change if you don't. I tried 'em all!...I went to the American Academy of Dramatic Art up in New York City, at Carnegie Hall...I auditioned and..they took me...Some of my classmates there became very famous.*

**Who were they?**

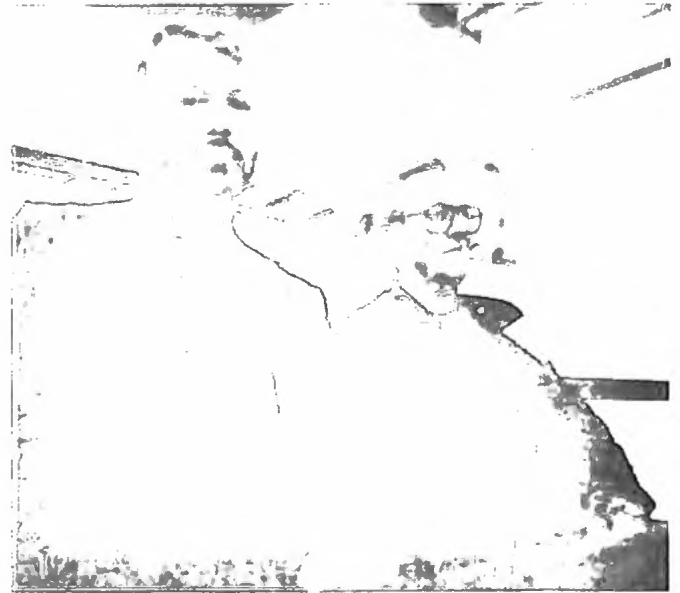
*Lauren Becall was one..[also] Jason Robards Jr. and Tom Poston.*

**Did you appear in a number of productions?**

*Just school productions, which were part of the training...*

**What happened from there?**

*[When I saw how hard it was] to make it on the stage..I..went back into the Marine Corps in Washington, D.C. [this time in public relations]...By now I had been made captain and could support myself on that. I did a recruitment campaign..radio spots, recruiting posters, press releases and that sort of thing. It was*



BISHOP HOLLIDAY (right) and Bishop Anthony Clavier, at the 1989 founding meeting of the Episcopal Synod of America, which they attended as observers from what was then the American Episcopal Church.

*great fun but it was only a six-month tour.*

*So I went back to New York, but just couldn't get my feet on the ground. I guess I had discharged veteran's syndrome—they don't know what they want to do. Finally, I went out to Chicago because my uncle, who was an executive with the ill-fated Tucker Automobile Corporation, said I could probably get into advertising for them. I had been at work about three weeks when the whole thing folded!*

*So I became a ticket agent for American Airlines, and loved it because I loved meeting people...[I was at Chicago's] Midway; they hadn't even built O'Hare yet. I stayed there for about seven months, and [returned] to New York.*

**What next?**

*Let me see. Oh yes, I met a girl! I lived in one of the permanent resident hotels...[at] 109th and Broadway. She was a teacher at Arthur Murray's main studio downtown on Lexington Avenue. She taught each evening and I would pick her up at the studio, and I met Katherine and Arthur who had their offices [there].*

**So then you met the actual Arthur Murray?**

*Oh my yes. I worked for him. [My girlfriend] got me into the training plan..to become a teacher. Then I went, as they call it, off the books, and that means you were available for taking pupils...It was kind of fun...*

**Just for a tidbit of history, what dances were you teaching at that time?**

*The waltz, of course, the foxtrot..rumba..tango, and the Lindy; they were just beginning to teach cha-cha...I did that for about a year. The reason was that you taught dancing, but you really sold courses...Finally, it got to be too much, so I stopped that...*

*[My girlfriend then] told me that she used to do some modeling and had some connections there, and [thought she could get me into it]. So I said, "Why not?" She took me to one of the agencies she had done freelance stuff with...And so I did some modeling..in newspaper ads mostly..never anything bigtime.*

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After a stint as a dance teacher, he did some modeling, including posing as an abandoned husband in a spread in *True Confessions* magazine—not, to his dismay, published until after he was ordained.

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**Did you model clothes?**

Clothes, and I did have one spread in *True Confessions* magazine!...They used to have different pictures illustrating the story...and I [posed as] the husband she had left, because I was an invalid! I was in a wheelchair with a bathrobe. You know what? They had that in the file, and [it] did not come out until after I had been ordained, and I was petrified that somebody in the church would see this and recognize me! As it happened nobody ever did.

It was around then that...the Hound of Heaven was breathing down my neck, and finally I couldn't stand it any longer. I had tried all these things, and everything was like the husks that swine ate. So I went to my rector, who was probably the most influential man I ever had as far as my vocation...Nelson Chowenhill [of] Holyhood Church...way uptown...I spoke to [him] and he listened, and sort of smiled and said, "You know, I was wondering how long it would be before you would come and talk to me about this." He was a very spiritual, wonderful, priestly man. The proof of that was that, the year that I did go to seminary (1949), from that same parish, which wasn't big, there were two others that went, and one young woman who went to the convent, and they all persevered...

**What happened to the girl, your girl?**

The girl got married! She married an attorney she met teaching dancing...I went on to Seabury-Western (Theological Seminary)...

[Due to a lack of placements in the Diocese of New York at that time, transfers to other dioceses were made available.] I had five classmates from the Diocese of Dallas, and they [urged me to come there because the bishop needed clergy]...Dallas was growing like wildfire...It sort of appealed to me having grown up in that part of the country...So that's where I was ordained in 1952.

**When you were in seminary, how do you remember your priestly formation, your experience of God leading you at that time?**

Seminary is an experience apart. The formation primarily is the discipline of daily worship, of living in a rarefied atmosphere with people who are being very severely tested as far as their ability to get along with one another and to live under pressure...That kind of formation drives you to a prayer life that you have to have if you are going to survive. I don't really understand, and I feel sorry, for a lot of our clergy who have never had the experience of living in community like that. Everybody looks at clergy and thinks they are so holy and have superhuman spirituality; they don't at all, but what they do have is a conditioning that I think seminary gives you...



BISHOP HOLLIDAY greets Bishop Bruce Chamberlain, who was then his fellow co-chairman of the American Episcopal Church-Anglican Catholic Church Joint Commission on Unity, at the AEC's 1990 national synod. In 1991, the AEC united with a portion of the ACC to form the Anglican Church in America, and the two bishops received the first Charles F. Boynton Awards for "distinguished services on behalf of a unified Anglican Continuum."

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**You've mentioned your rector in New York. What Anglican or other Christian figures or writers were a particular inspiration to you?**

Among writers, C.S. Lewis of course; T.S. Eliot; and Evelyn Underhill. Amongst scholars I greatly admire Francis Hall [with his] dogmatic theology series, because he's so lucid and straightforward and makes no apologies; those are the ones who have influenced me [over the] long term. When I was wrestling with the vocation I loved [Thomas Merton also].

**You went on some years later to the now-defunct St. Augustine's College in Canterbury; it's sad that that's not in operation as it was.**

Yes...I spent a year there (in 1960)...It was quite wonderful...and it came at a good time in my life...

**Tell us about your ministry in ECUSA, the different parishes you served and your recollections from the church at that time.**

My first place as a deacon (and later priest-in-charge) was in Athens, Texas, [at the mission] called St. Matthias...I stayed there for three and a half years and loved every minute of it, and still have friends in the parish. That was 1952.

Then I became the rector of St. Andrew's, Grand Prairie (outside Dallas). There I stayed from 1955-71...I remember it as a typical suburban parish...I had rather extensive confirmation classes [and] ran inquirers' classes almost year-round...I had [several] converts

from the Baptists [and] the Church of Christ, that were tired of the hypocrisy about drinking, dancing and card-playing; when they found out you could be a Christian and do all those things I had trouble keeping them out! Even then I was saying it is fun to be a Christian; it's not a bunch of don'ts, it's a bunch of do's...I told them [ECUSA at that time was] the church that is right out of the New Testament; everything we taught was believed and practiced...So the church did grow; I think [its membership] was about 275-300 most of the time I was there.

**From my own experience of your ministry in the late 1970s, you seem to have a natural gift for teaching, for explaining the faith in easily understood terms. When did that become apparent?**

*It didn't really show up until after I was ordained...It stood me in good stead, because most of my priesthood was spent in missionary situations, that is, in the Bible Belt and here in the Continuing Church, and you had to be a teacher in order to be a good missionary; because we don't appeal to the emotions, you see, we appeal to the intellect as well.*

**So, you were at St. Andrew's for 16 years. What happened then?**

*After those years I decided to leave; it was part of the "male menopause"—there really is such a thing, not so much physically but emotionally, the feeling that life has passed you by and you were in a rut and had to get out and live a little. [My parishioners] wept and moaned; I didn't feel really good about it, but I was determined. So I went to Philadelphia, where I became assistant [at the prominent parish of] St. Clement's. I knew within six months that I had made the biggest mistake of my life...I think one reason was that the parish [though Anglo-Catholic] had a particular atmosphere that did not gel with me...I tried..but there was no way to get back to Dallas...I got depressed and even got [psychological] treatment for a time—that was before Prozac!...Through counseling..I finally got back on track...*

*But the next few years were difficult and transitory, with a stint as curate at a Norristown parish, supply work at a black parish—I loved those people and they wanted to call me, but the Black Episcopal Caucus prevented it—and finally, a couple of years as the director of a parish-sponsored senior citizen activity center in Pottstown. During this time came news of the (unauthorized) "Philadelphia 11" ordinations of women deacons as priests...*

**What did you think about what was happening to ECUSA as the turning point 1976 convention approached, with women deacons already approved and women priests (as it happened) about to be?**

*I figured the church was in great danger of changing from what I had known and worked for for 24 years...I felt I better find some place to be the kind of Anglo-Catholic I'd always been. It seemed hypocritical to me to say these things were all right when I didn't think they were. [fellow clergy] and parishioners also were upset—St. Louis proved that.*

**Did you attend the landmark St. Louis Congress, the main springboard for the Continuing Church movement?**

*It had come and gone before I learned of it. But*

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*"I figured [ECUSA] was in great danger of changing from what I had known and worked for for 24 years...I felt I better find some place to be the kind of Anglo-Catholic I'd always been."*

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*Christine Hall, an old friend [from St. Andrew's] called me one evening in February, 1978, to tell me she had left the church, that she couldn't take it anymore. [I was dismayed] and asked her where she was going to go. She started talking about an ad in the paper for a meeting, at which a man named (Jean Pierre) Meshew [who had been an Episcopal priest in Comanche, Texas] was going to tell people what happened at St. Louis and what could be done to [continue that movement]. She said there were 22 families in Grand Prairie that had been very active in St. Andrew's when I was there who had not been to church in over a year, and asked if I would come back if these families agreed to support a parish. I said, "Chris, I just might." One of the biggest thrills about it was the chance to go back to Texas and be a priest again. I later met with the 20-some families; they were enthusiastic, and I bought a house before I even went back home to resign [from the activity center]. Shortly after that we started St. Charles the Martyr in Grand Prairie...I was even able to get back into journalism part time there, as a proofreader for a [trade journal]; so between the two I was able to make a living.*

**But your new ministry in the Continuum (first in the Anglican Catholic Church (ACC), the original St. Louis body, and later the American Episcopal Church (AEC)) quickly expanded from worker-parish priest to circuit rider, didn't it?**

*Yes. Fr. Meshew and I got to talking; he was already [shepherding Continuing congregations in] Midland, Abilene, Austin, San Antonio and Houston—he was the only [Continuing priest in the region] so he was spread very thin...If there was ever a luminary in the early days of the movement it is Jean Pierre Meshew...So we started sharing the circuit-riding work. I don't remember how we worked it out, all I remember was that I was flying every Sunday. We always had our own service at St. Charles, and then I would take another one in some other city.*

**I seem to recall that the diocese at one point commended Southwest Airlines, the main regional carrier, for being the service without which the Continuum in that part of the country could not have "gotten off the ground," so to speak.**

*Twice. The diocese also offered to make the president of Southwest Airlines an honorary Anglican!*

**What were your feelings during those early days of the movement?**

*I remember that I felt I was doing something positive for the faith; you got tired but something told you to go on...It was painful for a while before we finally began to grow [and the number of clergy increased very slowly]...I carried the altar appointments—candle-*



WITH SOME OF HIS FELLOW BISHOPS before a 1990 AEC Synod Eucharist. Bishop Holliday is joined by Bishop Anthony Clavier (left), then AEC primus and bishop of the Eastern U.S., and of the same diocese. Suffragan Bishops Walter Grundorf (second from right) and Norman Stewart.

sticks, missal stand, fine linen (etc.)—in my car for two years! We were so tiny we had to hang together or we would hang alone...The thing that gave us unity was...the fact that there was a religious reason for this...I am not sure how we survived, but the fact that we did—after all we have been through—must be proof that God means this church to be...

Before long there began to be stirrings to form our own [southwest] diocese...St. Charles thrived...We finally bought an old school in need of remodeling, but we practically stole it because it had been slated for demolition. Up to that time, [our altar had consisted of] an eight-foot folding table raised to the right height by full tomato juice cans. When a permanent altar was installed in our own church building, someone brought out a fifth of vodka and we made Bloody Marys with that tomato juice to celebrate!

**Did you have worries about the early fragmentation in the Continuum, and your decision to be part of what seemed like a pretty shaky enterprise?**

I did, but no more than most thinking people had at the time...And if I hadn't thought Anglicanism was worth saving as a legitimate and profitable expression of the Christian faith, I wouldn't have bothered... [The early fragmentation] was quite sad and threatening, and I felt it would probably be the major woe we would have to deal with, which has proven to be so.

Some people also see a spiritual aspect to this. That is, they view divisions as resulting largely from a major underworld offensive that has worked against the movement since its beginnings—something which in turn indicates in a backhanded sort of way that the Continuers' cause was (and is) right.

I think that's true. We've been working to overcome [the problems], but sometimes it's...two steps forward

and one step back. For instance, before [the 1991 Deerfield, Florida, conference, which hoped to unite the bulk of the movement] there were high hopes due to the really sterling cooperation between [Bishops] Falk and Clavier; it was thought a big part of the gap would be bridged if we could get them together. But from experience we knew there would be obstructionists. Still, Deerfield in itself (which united the AEC with a segment of the ACC to become the Anglican Church in America (ACA)) was a tremendous step forward. Ultimately, I think we will [succeed]...

**Life in the Continuum is rarely dull, and in your case, you have been diverted twice since 1986 in your attempts to retire. Can you tell readers how that came to be?**

In 1986 I decided I was going to retire (at age 65), and went to the last synod [of the then-AEC Diocese of the Southwest] as an active priest I thought...There (in San Antonio) I was elected the suffragan bishop. I told them I was moving [to] Arizona...But they prevailed on me, [reminding me that Arizona was still within the diocese]...So I agreed to do it...I moved on out...and took care of [the DSW's six] parishes here, had a couple of ordinations...went back to school, took some creative writing and had a good time...

Then [I attended the] '88 (AEC) national synod in Atlanta...The western see was vacant...so they had an election [in conjunction with the national synod]...There I was elected to be Bishop of the West, the diocesan, because they were going to incorporate Arizona into the West from the Southwest...When Arizona came in, then of course I was resident in the West, and...I could become the bishop, which I did.

**When you went to the synod in '86, had you had any notion beforehand that you might be elected suffragan bishop?**

Yes, [the bishop] had said "Let your name go up," and I said "No, I don't want to. I'm retiring." But he persuaded me, though I protested quite a bit, which is odd!...

**What did you think when two years later you were elected diocesan? You probably weren't prepared for that either.**

Well, I wasn't. And I wasn't sure that I wanted to take it. I was two years older. I had really gotten used to my leisure time and [relative] lack of responsibility. But several influential people...prevailed upon me, [saying] the West needs some firm guidance from somebody with experience, otherwise [it might go into decline]...So...I took it.

**How have you seen the Diocese of the West—now part of the ACA—grow and change during your six-year episcopate there?**

I've seen the diocese grow in numbers; we have over twice as many clergy as we had when I came (nearly 40). [Parishes have increased from 11 to 27, and communicants from some 450 to over 1,200]. We have a strong presence in Oregon we didn't have before, [including] a glorious new cathedral in Portland. We have just received two small Montana congregations (Kalispell and Helena) into the diocese...California has been strengthened [and portends further growth]... We have [instituted] an effective theological education program...and the new youth camp this summer was a resounding success and will be continued...I hope we

"No longer are we just a small group with a few bishops—we are a church, not just nationally but internationally, and that's thrilling."

*have strengthened the faith.*

**How do you see the tenure of your episcopate in terms of what has happened in the ACA at large and in the Traditional Anglican Communion (TAC), the worldwide fellowship of Continuing Churches of which ACA is a part? How would you assess your work with fellow bishops to date?**

*It's been a joy to be a member of the TAC bishops. I think probably we have the best rapport out of any of the Continuing colleges of bishops. We are of one mind, we enjoy one another, and have common goals—the expansion of Christianity, the preservation of the faith...Jointly, from meager beginnings, we have provided a haven for people like those in South Africa (the some 50,000 traditionalist Xhosa Anglicans now in intercommunion with TAC's church there). I think the fact we were here for them is a great benefit...The same is true for the Traditional Church of England (a new Continuing Church and provisional member of TAC). We have made a place for them to go...We didn't have that at the time of Denver (when the first four bishops of the post-1976 Continuing Church were consecrated)...It was pretty bleak after St. Louis—there was nothing there. But no longer are we just a small group with a few bishops—we are a church, not just nationally but internationally, and that's thrilling. We've come a long way from the candlesticks in the trunk!*

**How then do you see the future of TAC and the Continuum generally?**

*I think it's going to succeed, though it's going to be tested—the devil will see to that. The hard days aren't over yet...We're still pioneering..but it is going to continue.*

**And your own immediate future?**

*I hope to travel and write, and have a life of my own, which I haven't had for a long time. I will still help out here and there, and remain a member of the House of Bishops, but I'm gonna have some fun.*

**I seem to recall you told me when you first tried to retire several years ago that you hoped to write novels.**

*Romance novels, yes! I'm going to need some extra money to go on the QEII and do all the things I want to do!*

**Romance novels are pretty racy today—are you ready for that?**

*I haven't been a priest for about 40 years without hearing a lot of confessions!*

*("True Confessions," of course. - Ed.)*



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# Focus



FORWARD IN FAITH CHAIRMAN, the Rev. John Broadhurst (left), declares a "parallel church" as the organization's ultimate aim; another Forward leader, the Rev. Geoffrey Kirk, says Forward constituents "must deal with the disunity brought about by disobedience."

## Forward In Faith Assembly Comes Out Swinging, With Moves Toward Parallel Church

The September national assembly of England's traditionalist Forward in Faith made it clear that it means business, extending moves toward a parallel church, calling for a more adequate system of alternative episcopal oversight, and adopting a hardline statement on communion and code of practice.

In a surprising show of force and unanimity, the 550 delegates—representing some 6,000 Church of England clergy and 24,000 laypersons opposed to women priests—

signaled that they would not follow the path that has badly diminished traditionalist forces in other provinces.

The gathering soundly rejected the idea, put forward by the Bishop of Basingstoke, Dr. Geoffrey Rowell, that the communion and practice statements went too far. The documents—ultimately affirmed overwhelmingly—describe a situation of "impaired" communion within the C of E, and call on members to avoid sacramental sharing and certain other types of involvement with women priests as well as bishops or clergy who support them. "Sacramental doubt is the basis of our problem," Forward's Chairman, the Rev. John Broadhurst, explained in a recent letter to *Church Times*. "Doubtful actions have ecclesial implications."

*Continued on Page 16*

## Retiring Bishop Of Fort Worth Plans To Become Roman Catholic

Bishop Clarence Pope of Fort Worth, who until last year was president of the traditionalist Episcopal Synod of America (ESA), announced in October that he will seek admission into the Roman Catholic Church following his retirement January 1.

Pope has effectively already ended his active prelacy in the Episcopal Church (ECUSA), since he has taken a three-month sabbatical and transferred control of the diocese to Bishop Coadjutor Jack Iker.

Synod officials said they hoped Pope's action would draw attention to the general realignment of traditionalists in response to liberal doctrinal revisionism within "official" Anglicanism and other mainline denominations.

"Naturally enough, this announcement has dismayed some members of the Synod, angered others, and saddened all," said ESA Executive Director, the Rev. Samuel Edwards. But he said Pope's decision should be understood

in the context of "the great convergence and realignment now taking place within the ruins of Christendom," which is producing a "broad orthodox consensus" among Christians across "increasingly irrelevant denominational lines."

Pope's move is the latest in a series of decisions by Anglicans in provinces that have admitted women priests to seek reconciliation with Rome. Most of the recent converts are English clergy, and include the retired Bishop of London, Dr. Graham Leonard, a friend of Bishop Pope and frequent visitor to his diocese. In Fort Worth itself, though, a parish and priest decided to leave ECUSA in 1991 and were officially received in the Roman Catholic Church this year. Another Fort Worth parish became Orthodox, and the diocese's first bishop, A. Donald Davies, now heads a Continuing Anglican body called the Episcopal Missionary Church.

Pope said he grew to believe that communion with Rome was essential to full catholic life. After the Church of England, Anglicanism's Mother Church, two years ago followed some other Anglican provinces in approving women priests, "I knew there would be no way for institutional union with the Holy See," he was quoted as saying in *The Washington Times*. He said he retains a "very deep" love for ECUSA and Anglicanism, crediting the church with "introducing me to an understanding of catholic sacramental principles and the disciplined life which follows."

### Reactions

"Bishop Pope's departure is another sad sign of the deterioration of order and Scriptural authority within [ECUSA] which, to date, has either been unwilling or unable to discipline its own renegade leaders who defy Scripture by promot-

*Continued on Page 17*



BISHOP CLARENCE POPE's Romeward direction is counted as part of the realignment progressing on a larger, international scale in response to liberal doctrinal revisionism.

## ACC Hosts, Helps, Exiled Monarch Of Rwanda

By Charlotte Hawtin

The Anglican Catholic Church's (ACC) summer College of Bishops meeting entertained a special guest—the exiled monarch of Rwanda, King Kigeli V Jean-Baptiste Ndahindurwa, who stands a towering seven feet, two inches tall.

King Kigeli was deposed in 1961 following the sudden death of his brother and has lived in exile, most recently in the United States, ever since. His family reigned as Tutsi monarchs of Rwanda for 900 years. King Kigeli, who now lives in Northern Virginia, came to the ACC bishops' meeting seeking charitable support for his people, who have recently been subject to genocide in tribal terrorism in Rwanda, which saw over 500,000 people, mainly Tutsi tribesmen, massacred.

ACC Metropolitan William O. Lewis, head of the prominent Continuing Church body, recommended the king's cause to his flock. Those wishing to aid the Rwandan refugees were encouraged to contribute to the ACC's FAITH fund, c/o St. James Church, 4400 Wyoming Street, Kansas City, MO 64111. Checks should be marked "Rwandese Refugee Social Welfare Organization," the exiled king's relief organization. King Kigeli is eager to return to Rwanda as monarch or private citizen, and while awaiting assurances he can go back with some safety is working to help his people and the rebuilding of Rwanda.

**\*THE ACC'S HOLYROOD SEMINARY REPORTS AN IMPROVING FINANCIAL PICTURE.** The New York school



**A TALL ORDER**—in more ways than one—but ACC Archbishop William Lewis (right) is urging his flock to help exiled Rwandan King Kigeli V Jean-Baptiste Ndahindurwa (left) in providing relief to Rwandan refugees. Photo courtesy of *The Trinitarian*

graduated three students this year—George F. Fuchs, III, Larry Marshall and Thomas Simmons—and operated in the black during 1993. It expects to retire accumulated debt by 1996. In other seminary business, ACC bishops—in a move some say has caused dissent in the church—have adopted a policy prohibiting anyone in communion with the Traditional Anglican Communion or the Archbishop of Canterbury from serving on the seminary faculty.

## TAC Orbit Expands By 50,000 With African Intercommunion Pact

In the largest transfer ever to the Continuing Church, some 50,000 Xhosa Africans formerly aligned with the Anglican Communion through a jurisdiction known as the Order of Ethiopia have formalized intercommunion with the Anglican Church in Southern Africa-Traditional Rite (ACSA), led by Bishop Robin Connors of the U.S. as episcopal visitor.

As briefly reported in the last issue, the agreement looks forward to full union within three years with ACSA, a part of the Traditional Anglican Communion (TAC), the largest global grouping of Continuing Churches. ACSA was formed after the "official" Anglican body in the region, the Church of the Province of Southern Africa (CPSA), led by Archbishop Desmond Tutu, approved women priests in 1992.

Linking with ACSA's seven clergymen (most of them transfers from CPSA) and congregations in Johannesburg, Pretoria, New Brighton and Seshogo/Pietersburg are 38 Xhosa parishes, 18 priests and two deacons, representing about 85 percent of the former Order of Ethiopia; the group now calls itself *Umzi Wase Tiyopiya*, the Home of the Ethiopians. The Xhosas are one of the most prominent among nine different black nations (tribes) in South Africa.

Connors explained that the original Xhosa jurisdiction had its start in 1894, when "the Rev. James Mata Dwane, a Protestant minister, journeyed to America to seek endorsement of his ministry to the Xhosa people from the African Methodist Episcopal (AME) Church. Returning to South

Africa, Dwane soon realized that the AME Church did not possess apostolic succession. Negotiations began with the Church in the Province of Southern Africa to obtain valid orders. In 1899, Dwane's group was incorporated into the CPSA as the Order of Ethiopia." (As such, it became one of the overlapping or "parallel" jurisdictions that liberal Communion leaders now claim are undesirable when pressed for a similar entity to serve traditionalists. - Ed.)

"The Order was served by Anglican bishops, and its affairs were directed on a daily basis by its own provincial," Connors continued. "In 1983, Sigquibo Dwane, grandson of the founder and a CPSA bishop, was appointed as first bishop of the Order.

"Bishop Dwane's appointment coincided with the beginning of the new liturgy, new theology and new morality among Anglicans. It was an unhappy time for the Order, and in June 1990, following the failure by CPSA to explain all the new ways of worship and belief, approximately [85] percent of the Order of Ethiopia seceded and formed a group called *Umzi Wase Tiyopiya* (UWT)..." UWT members also oppose women's ordination, he said.

As a result of publicity about Connors' arrival in South Africa for a nearly year-long stay in 1993, in conjunction with ACSA's formation, contacts began between the two groups, and a series of visits by Connors to the Xhosa Anglicans ensued.

On a confirmation visit to six UWT parishes in the Eastern Cape in June last year, Connors said "about 300 people met my plane at East London...singing the *Te Deum* in Xhosa. I was taken in procession to St. Peter's Parish, Mdantsane, for Evensong and supper." During visits over the next week, he

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While saying he regrets as much as anyone the C of E's unilateral vote for women priests two years ago, Rowell argued that "it was not a necessary consequence that we should refrain from receiving communion from bishops who in good conscience ordain women." It puts the bishops, and especially the Provincial Episcopal Visitors (PEVs)—the "flying bishops" specially appointed for traditionalists—in "an almost impossible situation," he said. According to *Church Times*, he urged delegates to look for "an ecclesiology which expresses what is truly catholic yet recognizes the realities of our situation."

Rowell apparently was voicing sentiments about the Forward statements shared among bishops, even traditionalist ones, all of whom are allowing women priests in their dioceses, even if they don't ordain them themselves. The divergence adds to already-chilly relations with several Anglo-Catholic bishops Forward constituents believe have let them down.



NO MORE "MR. NICE GUY," says Archdeacon George Austin of York. "We must be united to those who hold the faith..."

There was loud applause for another Forward leader, the Rev. Geoffrey Kirk, when he said he was not prepared for Rowell's verbal assault, and had neither the time nor the inclination to respond to it. "We have to deal with the disunity brought about by disobedience," he was quoted as saying. "We have also to deal with the practicalities of our situation here and now."

Archdeacon George Austin of York thought Rowell had a "total misunderstanding of where we are. We are not out of communion with the rest of the [C of E] because we have broken away from them. They have broken away from us. The days of being Mr. Nice Guy are over. We must be united to those who hold the faith..."

### *Inevitable Parting?*

The gathering was critical of the fact that only two PEVs have been appointed to serve them, and again urged the Archbishops of Canterbury and York to appoint the third flying bishop earlier authorized. Both PEVs, the Bishop of Beverley, John Gaisford, and the Bishop of Ebbsfleet, John Richards, were present at the meeting, as were the Bishops of London, Sodor and Man, and Edmonton.

However, it was clear that delegates believe their needs

are not fully met by arrangements currently in place for them. To that end, they resolved to appoint their own regional deans, who will act as liaisons between the PEVs and their clergy; canonical experts say the move is not illegal. Moreover, the assembly approved a resolution calling on the House of Bishops and General Synod to investigate "the possibility of the creation of a third province within the Church of England" for traditionalists.

Fr. Broadhurst said the proposal is not the same as that put forward by the Third Province Movement—chiefly, it appears, because Forward is prepared to implement the entity without official sanction, which is highly unlikely to be granted in any case. "Our ultimate aim," he said, "has always been for a parallel Church," the grassroots framework of which is already being set up by Forward leaders.

"A parallel church either has bishops granted to it, or it consecrates its own, illegally if necessary," another Forward member, the Rev. Stephen Trott, told *TCC*. Other conservative groups such as the Evangelical "Reform," are said to be considering the same move, and Trott said efforts are being made to enjoin joint action should such consecrations be deemed necessary.

"Our bottom line has always been that we needed an alternative episcopate. That is, actually, a parallel Church," Broadhurst was quoted as saying. "There manifestly are bishops who would be willing to consecrate [bishops for Forward], retiring or serving; I'm not saying in England. The perception in our constituency is that if the establishment doesn't provide bishops for us, there is no life in being a rump which will very rapidly be eroded."

At least one publication, *The Church of England Newspaper*, concluded from the meeting that "a parting of the ways is almost inevitable." It is clear, said the editorial, that Forward wants "nothing less than full alternative oversight. In other words it wants...the creation of a third, non-territorial, province with its own dignitaries and institutions." There is "no way" the Archbishop of Canterbury or General Synod would agree to such a scheme, it said, but "nothing...could stop Forward in Faith if it wants to force the issue..." In such a case, sources believe that church leaders would have limited legal recourse to throw or declare the Forward element out of the Church of England.

In other business, Fr. Kirk was elected to succeed the Rev. Stuart Wilson as Forward's secretary, since Wilson said he hoped to take his whole congregation to the Roman Catholic Church in the next months or years.

At deadline, Forward reported that 348 of its clerical members had left the C of E, most for the Roman Church but some for Orthodoxy or Continuing Anglicanism as well. Recently, a *CEN* report said that some C of E clergy seeking Roman Catholic ordination are frustrated by prospective delays as long as three years, while colleagues going abroad, such as France, where there is a clergy shortage had been ordained within three weeks. One reason for the delay in England is that Rome has not indicated whether married priests will be acceptable there, though an announcement on that was expected shortly. Still, recent converts include two married former bishops, of Leicester, Richard Rutt; and of Dorchester, Conrad Meyer.

**NOW IN CHARGE OF FORT WORTH**, Bishop Jack Iker rejected a move to effect a secession of the diocese from the Episcopal Church, but made it clear he will not allow women priests or other liberalizing changes in the diocese. One diocesan source predicts, however, that perhaps up to a dozen priests and most of at least one other parish in Fort Worth will leave for other churches in the near future.

*POPE Continued from Page 14*

the basis of unity is truth, not a commonly recognized church bureaucracy. Because the institutional churches have failed, God is bringing about by other means the unity for which Jesus prayed. It may seem as if he is playing '52-card pickup' with his Church, but we are now at the beginning of the time in which the cards are being gathered up and sorted."

Though ESA releases made no mention of Pope's intentions in this direction, it is possible for converting, married U.S. Episcopal clergy, such as Bishop Pope, to be reordained to function as Roman clergy under a special "Pastoral Provision" approved by Rome.

The only other Roman Catholic conversion of an Episcopal bishop in American history was by North Carolina Bishop Levi S. Ives in 1852, according to *The Washington Times*.

Sources for the foregoing also included *Episcopal News*

## Secession Move Fails, But Ft. Worth Stays Course

News of the Romeward direction of Bishop Clarence Pope after his retirement was preceded by the Fort Worth convention's rejection of resolutions that could have taken the diocese out of the Episcopal Church (ECUSA), enabled parishes to leave and take their property with them, and given parishes the option of sending money to the national church.

According to *Episcopal News Service*, the resolutions were sponsored by the Rev. Samuel Edwards, director of the Episcopal Synod of America (ESA), and Synod member Robert Randolph, both of Fort Worth.

Urging delegates to pass a resolution that rescinded the diocese's submission to ECUSA's constitution and canons, Edwards told them, "We need to begin disengaging from a morally corrupt national organization structure." Randolph spoke of homosexual and radical feminist lobbies that "control and manipulate" the national church, saying: "It is wrong to finance the immoral and pagan agenda...continuing in New York."

Though he also is critical of the national church, Ft. Worth Bishop Jack Iker said the resolutions were "too drastic," arguing that focus should be on the "real work of the church—taking the message of the Gospel to all the world."

He also stated in a letter to clergy that Bishop Pope's personal decision "indicates no change of direction" for the diocese. "While many of the faithful will be shocked and troubled" by Pope's move, Iker said the Fort Worth diocese remains "a strong bastion of traditional Anglicanism" that has "an important role to play within [ECUSA]."

He made it clear that that involves staying the course set by his predecessor. While promising to "carefully listen and respond to the concerns of all," Iker said in the synod's opening Eucharist that "there are limits beyond which I will not go." He said he is "unable to ordain women priests, license or otherwise enable them to function in my behalf." Nor, he said, would he allow General Convention, the "liberal coalition" that drives the agenda of ECUSA's New York headquarters, or "any radical feminist lobby" to impose itself on the governance, agenda or mission of the diocese.

One of the dissentients in the diocese said she was "grieved" by Iker's comments, which she found "contentious."

The convention did adopt the affirmation of traditional teachings on sexuality recently signed by over 100 bishops.

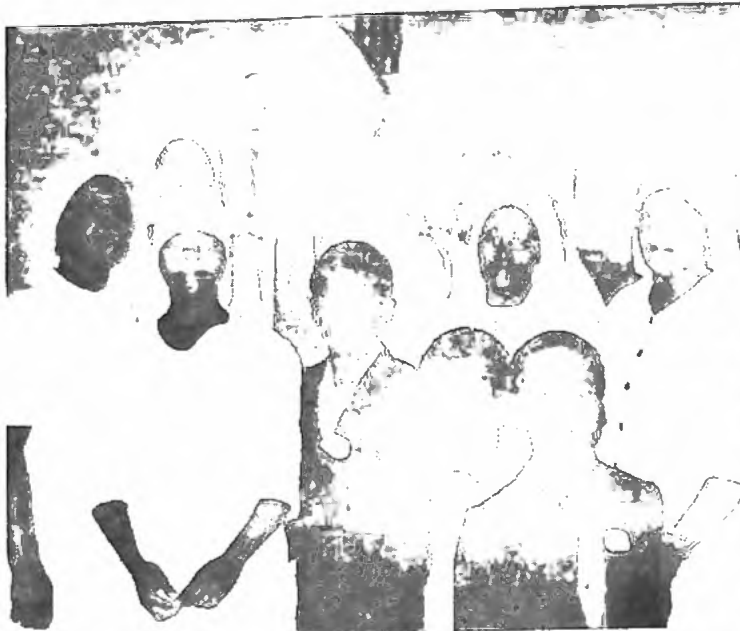
ing and blessing what it clearly rejects," said ESA Vice President John-David Scofield, Bishop of San Joaquin, California, referring partly to conflict over gay ordinations and unions in the church. "Unless [ECUSA] comes to terms with rebellious and undermining behavior, we can look forward to a further breakup of a Communion that has always claimed to be a reformed Catholicism based on the authority of Scripture."

Episcopal Presiding Bishop Edmond Browning expressed sadness about the departure of Pope, whom he has known for more than 40 years.

"...Bishop and Mrs. Pope place in motion a course of action deeply felt and seriously considered over several years," said Synod President Donald P. Moriarty of Orange, California. Referring to "the pressure of current events within [ECUSA] which make such reassessment necessary," he said "each of us must give mature and prayerful thought to the place in which we feel called to practice our faith. We are grateful to Bishop Pope for his leadership of the Synod and his spiritual guidance...We offer thanks for his faithful witness, and our prayers for this new stage in his spiritual journey."

Bishop Pope's action is a further indication that many faithful Christians are finding it not just difficult but impossible to maintain with integrity a witness to classical Christianity within the institutional Episcopal Church," said Fr. Edwards. "Even those of us who do not believe ourselves called to follow his example in this cannot safely deny that he is responding to what is for him a divine mandate..."

However, Edwards, as earlier mentioned, sees an underlying pattern to the realignment of which Pope is now a part. "I think that God is using the present decay of institutional Christianity to bring about the unity of his Church," he said. "Old-line denominations, including [ECUSA], are declining because they have become increasingly unfaithful to the Gospel, and as they decline they are proving to be incapable of reforming themselves. The old-line ecumenical movement, which always gave the impression that its idea of Christian unity was an institutional pan-protestant megachurch, has failed to accomplish that. The reason for this failure was that



**BISHOP ROBIN CONNORS** of the U.S., who shepherds the huge flock of Continuing Anglicans in Southern Africa, stands (at left) with confirmands from Good Shepherd, New Brighton, who are among thousands Connors has confirmed during visits to the region. At right, Bishop Connors lays hands on a shut-in member of Good Shepherd Parish.

*TAC Continued from Page 15*

confirmed some 1,300 persons, before congregations ranging in size from 300 to 2,000 people. When combined with visits to other UWT congregations that followed, Connors estimates he has confirmed some 5,000 persons in Southern Africa to date.

A joint subcommittee was established to work out details of merging the two groups, and an intercommunion agreement was signed by early October by representatives of both parties.

Connors says all the Xhosa priests are seminary trained, and most of the UWT congregations have their own church buildings. However, there have been various threats and disruptive actions against the UWT by CPSA officials; this includes a court bid by the CPSA for four UWT parish buildings that has been underway for a few years, even though "CPSA put nothing into the Ethiopians' churches," Connors said. However, he thought it likely the case would be settled by an equal division of property, and added that

no further legal challenges were expected after this one. CPSA authorities have also targeted Connors, warning him to stay out of CPSA churches. "They'll let Moslems in those churches, but not a traditional Anglican bishop," Connors quipped.

Connors, who is in contact with traditionalist leaders in other "establishment" African provinces, said he sees prospects for further transfers from the Anglican Communion to TAC.

Sources for the foregoing included *Ecclesia* and the newsletter of the International Anglican Fellowship.

## Receptions In India Enlarge TAC Branch There

The U.S.-based primate of the Traditional Anglican Communion (TAC), just back from a visit to TAC's church in India, not only received more than 5,000 new members from another traditional body while there, but found that Indian

## Senior Clergyman Departs Irish Church For TAC

In the first such resignation since Irish Anglicans admitted women priests four years ago, the well known Dean of Clogher has left the Church of Ireland and aligned with the international fellowship of Continuing Churches known as the Traditional Anglican Communion (TAC).

The Very Rev. John McCarthy left his post as rector of St. Macartin's Cathedral Church, Enniskillen, at the end of September, and was due to serve as interim at St. John's, Quincy, Illinois, for six months, following the resignation of the former rector, the Rev. Garrett Clanton. Both Clanton and the parish affiliated with the Anglican Church in America (ACA), TAC's U.S. member body, in March.

It was not clear at deadline whether McCarthy planned to start a parish within TAC's Church of Ireland (Traditional Rite), or just what his role might be, after he returned home. "The extent of his involvement will be up to him," Archbishop

Louis Falk, TAC primate, told *TCC*.

A Church of Ireland spokeswoman confirmed that McCarthy's decision was precipitated by the appointment of an auxiliary woman priest, the Rev. Isobel Nixon, to the parish of Rossory in his diocese of Clogher earlier this year, reported *Church Times*.

Ordained in 1962, Dean McCarthy, a native of Tralee in County Kerry, in the Irish Republic, has been an outspoken opponent of the C of I General Synod's decision approving women priests; he has been in contact with the traditionalist Cost of Conscience organization in England, and has said several times that he would eventually leave. The Church of Ireland made no provision for those opposed to women in the priesthood.

Up to now, the Archbishop of Armagh and All Ireland, the Most Rev. Robin Eames, had pointed to the fact that no C of I clergyman had resigned over female priests. A spokeswoman said the C of I had no knowledge of others planning to leave.

constituents number some 40,000 more than he reported to TCC for its Continuing Church update in the last issue.

After obtaining more detailed reports from Indian bishops, the Most Rev. Louis Falk now says TAC's Indian communicants number around 55,000 (rather than the estimated 10,000 he recently reported). That includes those received during his visit: two bishops, some 20 clergymen and around 30 congregations that had been linked with an Anglican-style body founded by the late Bishop James Dees of the U.S. The Anglican Orthodox Church (AOC), which he established in the 1960s, has a small following in the U.S., but still has numerous constituents in India, though the name there has been changed to "Indian Anglican Church" (IAC).

Those received were Bishops K.M. Chako and his Diocese of Travancore and Cochin, consisting of ten clergymen, 20 lay readers, a community of sisters, and 20 huge parishes encompassing an estimated 5,000 Continuing Anglicans; and Bishop Victor Somnath of Simla, who shepherds some 12 clergymen and about the same number of congregations, and communicants estimated to number in the hundreds, in Delhi. Somnath is also overseeing the huge Diocese of Amritsar, which includes about 21,000 Continuers. Both bishops were conditionally consecrated by Archbishop Falk, assisted by Indian TAC Bishops Samuel Prakash of Lucknow and Francis Sylvester of Nagpur.

Falk, who has been serving as India's metropolitan, said bishops there once again declined to elect their own metropolitan. Instead it was agreed that Bishop Prakash, who had been serving as the Metropolitan's Commissary for India, would be named Vicar Provincial, a post carrying considerable authority.

In all, Falk said TAC's church in India includes nine dioceses, eight active and two retired bishops, around 100 clergymen, some 75 buildings, and upwards of 55,000 communicants. He also sees the potential for additional transfers from the thousands still linked to the IAC, and from the Churches of North and South India—earlier Protestant mergers that absorbed Anglicans. Some of the latter dissented from the mergers in favor of continuing in the Anglican tradition, and Falk believes that the size of TAC's constituency in India to date indicates that there is an Anglican revival there which may in time attract returnees from the Protestant churches.

ARCHBISHOP LOUIS FALK (center), primate of the Traditional Anglican Communion, is greeted by the Governor of Uttar Pradesh State, India, as Bishop Samuel Prakash (right) looks on, during a reception at Christ Church, Lucknow, in October.



## Sydney Causes Alarm, Puzzlement, With Penultimate Nod To Lay Presidency

The Sydney diocesan synod has caused alarm in the rest of the Australian Anglican Church—including among women enjoying the hard-won status of priesthood—by giving preliminary approval to a proposal for allowing laypersons—including women—to preside at the eucharist.

Sydney—a strongly Evangelical diocese which has firmly opposed women priests—produced a surprisingly strong vote for lay presidency at the second reading stage of the diocesan ordinance, reports *Church Times*. In this round the legislation was approved by a 60 percent majority in the House of Laity (224 votes to 148) and a 61 percent majority in the House of Clergy (119 to 77), despite opposition from the diocesan hierarchy. It was moved by the Rev. Dr. John Woodhouse, a Sydney rector, who argued that the exclusive right of the priest to preside at communion was an overstatement of the power of the priest; laity and deacons were able to preach yet not preside at the Lord's supper.

Asked how Sydney can oppose female priests while moving to allow laywomen to celebrate Communion, one source explained that the jurisdiction's Evangelicals make "no correlation between headship of the community," from which women are scripturally proscribed, "and headship of the [holy] table."

Though lay presidency has been discussed in a few other Anglican provinces (including in the Church of England recently, where it was soundly defeated), the Sydney diocese is the first jurisdiction to come so close to approving the innovation.

In response, Australian Primate Keith Rayner warned that lay presidency is "potentially a far more divisive issue within the Anglican Communion and ecumenically, than the ordination of women." Many believed it would violate the church's constitution, he said. Bishop David Silk of Ballarat, a strongly traditional diocese, believes the move "could stretch the bonds of communion to the breaking-point." Communion-wide, the practice would be considered a threat by traditionalists supporting catholic order, as well as liberals who support the church's three-fold order but believe that it may include women. The idea has been widely scored by Anglican leaders.

Such sentiments, however, may be of limited effect on Sydney, which has sent some signals that it may chart a more autonomous course since the national church approved women priests in 1992.

A final vote will come in a year, and if the bill is passed then it would need the assent of the Archbishop of Sydney, Harry Goodhew, to become law. Goodhew, however, has expressed strong reservations about the move, saying he was not convinced of any need for it, and believed it would be wise to "pursue this matter on the wider stage of Anglican church life" first.

THE TRADITIONALIST BISHOP OF BALLARAT, AUSTRALIA, has registered objections to draft eucharistic prayers for the Anglican Church of Australia's proposed new prayer book, which will come before the church's General Synod next year. Bishop David Silk said the prayers "all seemed to be drafted actually to prevent us [from] believing what we do." He charged instead that the "Sydney school" has an order of Holy Communion all to itself. It takes a vote of 75 percent to authorize a new book.

Sources also included *The Church of England Newspaper*

## Central African Anglicans Again Steer Clear Of Female Ordinands

A year after it soundly rejected women's ordination, the Anglican Province of Central Africa again passed up the chance to approve female deacons at its mid-September provincial synod, to the chagrin of the church's primate, Archbishop Walter Khotso Makhulu.

This time, the synod did not even vote on the matter directly, but, after debate, approved the motion of Bishop Theophilus Naledi of Matabeleland (Zimbabwe) simply to proceed to the next item of business.

The Archbishop "then made an aggressive closing statement saying...that he wanted to see the ordination of women approved, but 'not at any cost'." He promised, however, that he and proponents will return to press again for passage, and urged dioceses to educate their people on the issue.

"We prayed both at our local synods and at Provincial Synod for the guidance of the Holy Spirit," the traditionalist Dean of Lusaka, the Very Rev. Pierre Dil, told *TCC*. "A rejection of the ordination of women is clearly not seen by some as the guidance of the Holy Spirit—they will pressurise until the Holy Spirit sees it their way. It makes a mockery of our synod prayers."

In his charge at the start of the synod, Makhulu expressed amazement that objections had been raised against plans for the gathering to consider women's ordination, Dil said. The objectors said the innovation is contrary to Christ's example, Scripture and Tradition; would cause division and ecumenical damage; and noted that the change had not been approved by all dioceses of the province and thus could not be acted upon in the provincial synod, based on the church's rules of procedure. Of the ten dioceses that had voted, it was reported to the synod that six had rejected women's ordination.

"Widely different viewpoints" were expressed on women's

ordination during the debate that followed Makhulu's charge, with traditionalists repeating assertions made in earlier objections, and proponents apparently arguing from other sources besides Scripture. According to Dil, one of the eight speakers "related [women's ordination] to the issue of ancestor worship" (?) while another "attacked [the decision of her diocesan synod], saying that if more women had been present the vote would have gone the other way." A majority backed Naledi when he made his motion to move on to other business.

"An extraordinary postscript to the debate occurred during Evensong a little later that day," Dil noted. By (divine?) coincidence, the reading turned out to be *1 Cor. 14:26-40* (which *inter alia* says that women should be silent in church). "What odds on that happening accidentally on that day, after that debate?" Dil asked. "It was read with great clarity and sincerity by a woman. When she came to verse 33b, a fairly loud noise of disapproval and mocking came from some priests and women attending; this increased [as the reading went on]. At the end...the reader raised the Bible high, and said with great conviction: 'This is the word of the Lord!'—which met again with considerable noise of disagreement and ridicule. In 32 years of ministry," Dil concluded, "I have not experienced such a reaction to God's word."

## English-Nordic Links Implemented In Sweden

The new alliance between Church of England traditionalists and likeminded clergy and members of Scandinavian Lutheran churches, aimed at charting mutual action in response to women clergy, was put into operation with the meeting of the Free Synod of the Church of Sweden September 23-25 near Alvesta.

Present were representatives of other orthodox church groupings subscribing to this year's Westminster Statement,

## Search Begins For New Archbishop Of York

The process of appointing a new Archbishop of York has gotten underway following the recent announcement that Dr. John Habgood will retire August 31, 1995, after 11 years at York and 22 years as a senior bishop in the Church of England.

His retirement may sadden and worry traditionalists. Though a liberal, he has recently gained more respect from those opposed to women priests for his attempts to maintain a place for them in the church, and is widely thought to have been effectively steering the C of E since the appointment of the new Archbishop of Canterbury, George Carey, a man shorter on episcopal experience who has at times engendered heavy criticism. However, news reports credit the two for developing a good and complementary working partnership.

The traditionalist Bishop of London, David Hope, called Habgood a "devoted, dedicated and diligent Archbishop. His intellect, leadership and genuine pastoral care will be widely missed by many both inside and outside the [C of E]."

The timing of his retirement, shortly after his 68th birthday, was expected, in order to give his successor some time in the office before the decennial Lambeth Conference of Anglican bishops meets in 1998.



THE ARCHBISHOP OF YORK, Dr. John Habgood, will retire next August 31.

The Archbishop's Council has already met and proposed a chairman for York's Vacancy-in-See Committee. This committee, elected by the York diocesan synod, itself newly elected, was likely to hold its first meeting in mid-November, when its full membership will have been decided, reports *Church Times*.

According to *The Church of England Newspaper*, Habgood plans time for reflection and writing during retirement. He and his wife will buy a house in Yorkshire.

Meanwhile, *CEN's* list of possible successors to Habgood included Bishops Stephen Sykes of Ely; Mark Santer of Birmingham; Richard Harries of Oxford; and Patrick Harris of Southwell.

Sources also included *Church Times*.

including Fathers Geoffrey Kirk and Stephen Trott from Forward in Faith and Cost of Conscience in England; and clergy from Norway and Sweden, including the traditionalist Bishop Bertil Gartner, formerly Bishop of Goteborg. Represented for the first time was the Danish Church, and strong interest in the Westminster Statement was expressed on behalf of German Lutherans by a visiting pastor, Fr. Trott told *TCC*.

The Westminster statement, which builds on official ecumenical agreements already in force between the Church of England and the Nordic Lutheran Churches, links free synods of traditionalists (or similar organizations) within each church; these in turn send representatives to an international cooperation committee. The latter committee met during the Swedish meeting to begin formulating a response to "the incorporation of new and heretical developments into the structures of our respective national churches," Trott explained.

Participants are working on a proposal to be put to a meeting next year for an international synod to represent all of the Westminster church groupings, which jointly might operate as a parallel church overlapping their original church bodies.

The principal item on the agenda of the Swedish Free Synod itself was the recent decision of the national church's assembly to exclude from future ordination anyone who does not accept women priests. "As the Free Synod is already without representation in the Swedish House of Bishops, following the retirement of Bishop Gartner, it therefore faces gradual extinction as it loses clergy through resignation or retirement" and is seeking ways to counteract that trend, Trott said. At present about one-third of Swedish Lutheran clergy oppose women priests, he added.

"The Norwegians too are facing fresh difficulties. The appointment of a woman bishop has brought about the early removal of two parish priests opposed to her ministry, and the resignation of their parish councils," Trott continued. "Two Norwegian priests who have been providing alternative eucharists in those parishes at the request of local laity are now facing disciplinary action, in one case possibly a trial. The only remaining Norwegian bishop sympathetic to opponents of women priests is a missionary overseas."

"In England, every diocese now has women priests, either ordained by the diocesan bishop or by one of his assistants; or by another bishop with the consent of the diocesan," Trott said. "Some of those who voted against women priests have now ordained women to the priesthood. Time will remove all but two or three of the remainder within a short space of time, and in fact the announcement of the retirement of the Bishop of Winchester has already been made." Also to retire, in 1995, is the Archbishop of York, a supporter of women priests who has nevertheless "made strenuous efforts to secure a fair settlement for opponents," Trott commented.

"The situation is therefore broadly the same in each of the national churches involved in the Westminster Statement, although the process has taken 36 years in Sweden and only two in England...In each country the establishment of the national church has become so identified with the social trends of secular society, that there is a widening gulf between the church authorities and those within the churches who are determined to hold on to the Christian faith as a revealed religion; to uphold the authority of the Word of God and to maintain orthodox teaching about the Incarnation."

Trott said a meeting of the international committee will be

held early next year, with a full international synod planned in the fall of 1995.

## Does Lightning Strike Twice? New Bishop Of Durham Stirs Controversy

By Charlotte Hawtin

Any hope that the See of Durham was to at last calm down with the election of the 58-year-old Michael Turnbull as successor to the flamboyant David Jenkins has been set on its ear.

The revelation in the sensational British Sunday newspaper, *News of the World*, that Turnbull pled guilty 26 years ago to "gross indecency with another man in a public lavatory" has caused considerable public outcry. The incident occurred while Turnbull, then 32 and already married, was acting as chaplain to Donald Coggan, then the Archbishop of York.

In a public statement, Turnbull, the former Bishop of Rochester, said: "Long ago I learned the reality of God's forgiveness...It so happens that I am not, and never have



Public outcry followed news of Bishop Michael Turnbull's "indecency" charge 26 years ago, but fellow clergy stood by the new Bishop of Durham.

been, a homosexual. However that regrettable incident all those years ago taught me much about human frailty and fragility and about what is required to those in ordained ministry."

Polls immediately following the disclosure and the bishop's acknowledgement of the fact were almost 90 percent against the bishop-elect. Critics included those from the Lesbian and Gay Christian Movement, who scored Turnbull for his "hypocrisy" in a recent statement, in which the bishop said homosexuality is "incompatible" with the ordained ministry.

His fellow clerics, however, were strongly behind Bishop Turnbull, including some traditionalist leaders, such as the Archdeacon of York, George Austin, who said he thought it was right to forgive and forget. The Archbishop of York, in a statement endorsed by the Archbishop of Canterbury, said the incident was "entirely uncharacteristic" of "the man we know" and trust.

Asked why the conviction had not hindered the bishop's promotion through the church, Archbishop John Habgood said that under present rules, a conviction cannot be taken into account after a certain number of years had elapsed. Turnbull had to wait 16 years before being appointed Archdeacon of Rochester.

The bishop was enthroned at Durham on October 22, against the backdrop of an outdoor protest by ten members of the Outrage! gay rights group. At the ceremony in the 900-year-old cathedral, Turnbull apologized for the pain caused by his conviction. The Evangelical group, Reform, however, issued a statement "regretting" that he had not resigned, worrying that he will now be "unable to deal with cases of sexual scandal among his own clergy."

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

## Mariners' Again Prevails In Suit By ECUSA Bishop, Diocese

Episcopal Bishop Stewart Wood of Michigan has again failed, this time at the appellate level, in his legal bid for the property of the traditionalist Mariners' Church, Detroit.

The Michigan Court of Appeals October 24 affirmed the trial court's 1991 summary disposition in favor of Mariners' trustees and rector, the Rev. Richard Ingalls.

The ruling compounds the recent troubles of Wood, who may be facing not only ecclesiastical charges for ordaining a noncelibate lesbian, but further internal backlash over the costly legal pursuit of Mariners', which has caused some parishes to withhold tithes to the diocese in protest.

"We are thankful that this matter has been brought to a just and proper conclusion," said Fr. Ingalls. "Our independence has been affirmed, our faith confirmed."

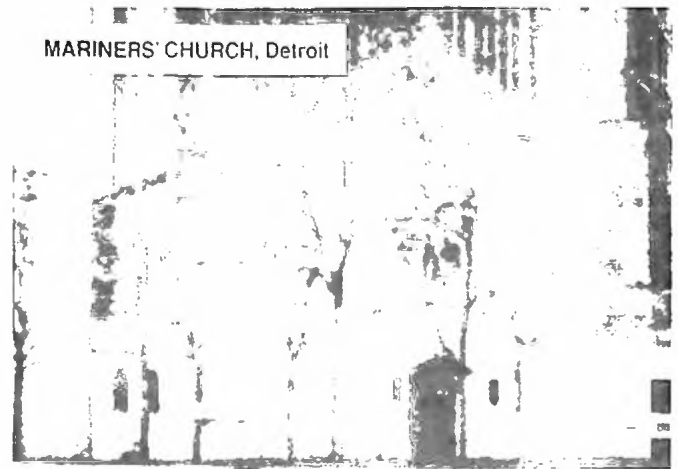
Wood filed the suit on behalf of the diocese some time after the independently chartered parish, incorporated by an 1848 act of the Michigan legislature, ended the limited association it had had with the diocese for a number of years, over doctrinal disagreements.

Among other arguments, the suit contended that the will of Julia Ann Anderson, under which Mariners' was established, intended for the parish to be part of the Episcopal Church (ECUSA). In the published opinion, two Michigan appellate court judges confirmed the lower court finding that the "language of the will is clear and indicates no preference on the part of the testator as to the specific religious denomination of Mariners' Church of Detroit..."

A concurring opinion by another appellate judge refuted the suit's claim that the parish's previous relationship with the diocese constituted an unlimited affiliation with ECUSA, which legally views all parish property as being held in trust for the diocese and wider church. The judge wrote that "the circuit court did not err in...ruling that, according to the intent of the testatrix and the act incorporating the Mariners' Church, the trustees of the church hold the church property as a Mariner's Church, not necessarily Episcopal, and do not hold the property in trust for [the Episcopal Church]."

"Further, the court did not err in deciding the threshold question concerning the nature of Mariners' Church affiliation with [ECUSA]. Had the court concluded that the Mariner's Church was a member church, [ECUSA's] argument that the court should have deferred to [ECUSA's] determinations on the subject would have force." However, in assessing the previous relationship between Mariners' and the diocese, "the court concluded that the Mariners'...affiliation and membership were explicitly subject to conditions and reservations."

Mariners' legal counsel commented that "The most striking feature of each opinion is the brevity. Both opinions appear to have been drafted to discourage [ECUSA] from



proceeding further...

"The decision of the Court of Appeals confirms the legal position of the trustees," said attorney Gregory Curtner. The court found Wood's arguments "meritless and effectively rebuked the bishop's unwarranted land grab."

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## "Holy Laughter" Proves Contagious And Controversial

By William DeMerritt

Anglicanism continues to experience outbreaks of Christendom's latest phenomenon—Holy Laughter—part of strange new manifestations whose meaning and validity are now being debated in the media and among churchgoers.

"If you thought glossolalia or speaking in tongues was an extreme in charismatic renewal, wait until you hear convulsive, often hysterical laughter for prolonged periods," said one observer. "Sometimes they're also barking, bleating, roaring, mooing, crowing and chirping, often while rolling on the floor, frequently in the midst of sermons."

Like glossolalia, some proponents of the new phenomena in North American and British churches claim Biblical roots in Saul's "raving with the prophets" and David's wild excess of liturgical dancing, as well as bizarre behavior by Ezekiel and Jeremiah and numerous events in the Acts of the Apostles.

When the American pastor John Wimber of California came to England to speak about the puzzling occurrences, about 850 people turned up, reports *The Church of England Newspaper*.

"I don't see much difference between [the unusual charismatic manifestations] and soccer fans making all the strange and exotic noises they make," he said. On the other hand, he said he doesn't see the new trend "as something that ought to be endorsed, embraced, affirmed or accepted by the Church." Nevertheless, he said he hoped it would lead to "a major revitalisation of the Church" and hundreds of thousands of conversions to Christianity.

Brought to Britain by leaders of the Airport Vineyard church in Toronto, one of some 550 Vineyard churches around the world who see Wimber as their spiritual leader, what is now being called the "Toronto Blessing" has spread to something like 2,000 British Churches in recent months; the most publicity has probably gone to Holy Trinity Church, Brompton, which found it necessary to issue tickets to its services in order to manage the increased demand for admission since the phenomena started.

"Some pastors have welcomed it while others say it will

## ACA Mobilizes For Unity Discussions

The Anglican Church in America's (ACA) Executive Council met with a conservative Episcopal bishop and representatives of two traditional churches during a September gathering in Orlando which focused on unity efforts.

Bishop John Howe of Central Florida paid an informal, friendly visit to the Continuing Church body's Council, primarily to give members his assessment of the recent Episcopal Church (ECUSA) General Convention. Among others briefly hosted by the Council were Bishop Royal Grote of the Reformed Episcopal Church (REC), and Dean Douglas Woodall and Canon Jim Nicholas of the Charismatic Episcopal Church (CEC).

The Council appointed a Subcommittee on Unity to carry on talks with the REC, CEC, the Episcopal Missionary Church (EMC), and other traditional Anglican bodies; both of the former plan appoint their own representatives soon so discussions can begin in earnest. The ACA earlier appointed

never pass the threshold," reported the Rev. Robbie Low, vicar of St. Peter's, Bushey Heath, in *The Church of England Newspaper*. "For many there is a mixture of curiosity, unease and uncertainty and it is spoken of as anything from the first signs of revival to demon-inspired foolishness."

A priest in West Sussex wrote *Church Times* that he finds "nothing in the teaching of Christ or the words of St. Paul which encourages us to believe that the kingdom of God will be advanced by hysterical laughter, falling on the floor, bellowing and making animal noises."

Conversely, a priest in Surrey turns to *1 John 4:1* to "test the spirits to see whether they are from God."

"I invited the Holy Spirit to increase the joy and first one, then another exploded in spiritual laughter," reported the Rev. John Darling of Trowbridge, Wiltshire. "I recognized it as an anointing because I have known these people for a very long time and have never heard them laugh like that. As it progressed I explained what was happening and after 20 minutes it subsided."

The Bishop of Southampton, John Perry, warned that "There may be disquieting examples of hyped-up reactions, but this does not invalidate what is increasingly perceived as a very genuine movement of God's Spirit. In the final analysis, the prior need of the Church in its worship, witness and service in the world, is more lovers of Jesus, resourced by the Spirit."

Fr. Low contrasts "the truly mind-numbing services of a bishop's consecration, ordination and confirmation that Anglicans habitually endure" with what can be taken as disturbed behavior and even possession.

"Above and beyond these very human reservations and embarrassments and proper scriptural strictures there is emerging a common thread of experience," he says. "Those receiving the blessing speak of an overwhelming sense of God's presence and love, a new and undreamt of adoration of Christ, a longing for the Word and experience of the Holy Spirit bringing the whole self to God for healing, revival, refreshment and cleansing in the fire of His love."

For persons convinced of its truth it is important to witness to others enthusiastically but humbly, he says.

"For the moment, the jury is still out," he said. "But in the end, God alone is the judge."

a panel (now succeeded by the new subcommittee) to engage in talks with the EMC, but the latter has not yet appointed its discussion team, according to ACA Archbishop Louis Falk.

Appointed as chairman of the unity subcommittee was Bishop Walter Grundorf, a suffragan in ACA's eastern diocese. Other members of the committee include Bishop Robin Corinors of South Carolina, episcopal visitor to the burgeoning Continuing Church in Southern Africa; the Rev. Messrs. Louis Campese (Incarnation, Orlando) and Glenn Spencer (All Saints, Charlottesville, Virginia); and Don Foster of Oregon and Howard Hecht of Iowa. Working in consultation with the ACA primate, the subcommittee's general charge is to "try to establish relationships with other traditional Anglican bodies...ultimately leading toward some form of unity," Bishop Grundorf told *TCC*.

BISHOP WALTER GRUNDORF, a suffragan in ACA's eastern diocese, will head the ACA Executive Council Subcommittee on Unity.



The panel's findings and recommendations will be reported to the 24-member Council and ultimately to the ACA General Synod for action.

In other business, according to Falk, the Council discussed theological education, and the possibility of an Anglican Studies House close to a major university with a good library and a variety of postgraduate courses in divinity studies.

Also discussed were missions, and in particular a priest to serve the mission in Vieques; and a small church building for the mission in Lakota Deanery (Kyle, South Dakota) in the Diocese of the Missouri Valley.

Sources for the foregoing also included *Ecclesia*.

## ACA's West Sets New Synod To Elect Successor To Holliday

The Anglican Church in America's (ACA) Diocese of the West has slated another synod in February after narrowly failing October 1 to elect a successor to the diocesan, Bishop Mark Holliday, 73, who has retired.

During the voting in Seattle, the Rev. Garrett Clanton, former rector of the Episcopal-turned-ACA parish of St. John's, Quincy, Illinois, and immediate past president of the Prayer Book Society, had "by far" the strongest showing out of six candidates, coming within two votes of being elected on the first ballot, Bishop Holliday told *TCC*. He said he was confident Clanton would have been achieved the required two-thirds majority in both the lay and clerical orders had not the chancellor deemed proxy votes, thought to be acceptable for the election, invalid upon closer review of the canons.

Holliday said that, while soundings in the diocese beforehand suggested a limited time would be required for the election, voting continued through six ballots, each time coming up short, and at length some of the over 60 lay and two dozen clergy delegates began to leave to make return flights. A quorum was lost in the clerical order and the synod

*Continued on next page, right column*



## ANGLICAN WORLD BRIEFS:

**\*AN ENGLISH-BORN BISHOP SERVING IN PAPUA NEW GUINEA WILL SOON BEGIN SHEPHERDING AN AUSTRALIAN DIOCESE.** Taking a cue from the Diocese of Ballarat, which elected another traditional Englishman, David Silk, as its bishop, the conservative, Anglo-Catholic Diocese of Wangaratta has chosen the Bishop of Aipo Rongo, Paul Richardson, to succeed Bishop Robert Beal. Educated at Queen's College, Oxford, and Cuddesdon as well as Harvard Divinity School, Richardson has been a missionary in Papua New Guinea for 17 years. He will conclude his ministry there in February. - *Church Times*

**\*MEANWHILE, THE ARCHBISHOP OF PAPUA NEW GUINEA CELEBRATED COMMUNION WHILE A VOLCANO ERUPTED NEARBY** September 18, Archbishop Bevan Meredith was about 15 minutes into the 6 a.m. eucharist in St. George's Cathedral at Rabual in East New Britain when Mt. Tavuvur began to erupt, causing 30,000 people to leave their homes. The archbishop was reported safe at the headquarters of the Roman Catholic diocese. - *The Living Church Church Times*

**\*YET ANOTHER TRADITIONAL BISHOP IS RETIRING.** The 68-year-old Bishop of Winchester, Colin James, will retire next March. - *Church Times*

**\*THE ANGLICAN CHURCH OF CANADA HAS LAID OFF 15 PERSONS FROM ITS NATIONAL STAFF** as a result of declining income. The layoffs followed reductions of about \$2 million from this year's budget. In addition, seven staff positions are to become vacant through attrition, and the national office will be restructured into three groups. - *The Living Church*

**\*ENGLISH CATHEDRALS IN DESPERATE NEED OF FUNDS ARE LINING UP TO GO COMMERCIAL,** with discreet advertising where worshippers will see it, though the meaning of "discreet" is not clear. In an effort to attract corporate support to help cover the huge cost of keeping the edifice standing, Bristol Cathedral has agreed to ads from Nuclear Electric in exchange for 25,000 pounds per year in sponsorship. Lincoln Cathedral is backed by the National Westminster Bank. Salisbury Cathedral's effort to do a similar deal with McDonald's, the fast food chain, was nixed by overwhelming public protest. - *Episcopal News Service*

**\*WIPPELL'S, THE WELL KNOWN PURVEYOR OF CLERICAL WEAR, IS NOW OFFERING "CLERICAL DRESSES"** to serve the distaff side of the Church of England's clergy. An ad for the firm in England's *Church Times* features a lady wearing a garment cassock-like in its upper half, but flowing into a pleated skirt at hip level. The ad says that several styles and color selections are available.

## ANGLICAN USA BRIEFS:

**\*THE REV. EDWIN A. NORRIS, WELL KNOWN RECTOR OF THE CHURCH OF THE ASCENSION, CHICAGO, WAS CHRISMATED** into the Orthodox Church of America, four months after his retirement from 30 years as an Episcopal priest. He had been rector of Ascension for 23 years. - *The Living Church/Advance*

**\*EPISCOPAL PRESIDING BISHOP EDMOND BROWNING WAS AMONG SIGNATORIES OF AN AD IN NEW**

could not continue voting.

In addition to Clanton, candidates included the Rev. Messrs. Stephen Felkner (Fountain Valley, California); George Morse (Spokane, Washington); Gary Wulf (Seattle); James Stewart (Payson, Arizona); and the Rt. Rev. Richard Boyce (Seattle). Though he was the strongest candidate in first-round voting, Fr. Clanton does not plan to stand for episcopal election again in the western diocese, according to Holliday.

At the request of the diocesan standing committee, the ACA's primate, the Most Rev. Louis Falk, will administer the see until a new bishop is elected and consecrated, with Bishop Robin Connors of South Carolina supplying episcopal ministrations for the jurisdiction in the interim.

## UECNA, Knight, Go Separate Ways

The United Episcopal Church of North America (UECNA) and its former Presiding Bishop, Albion W. Knight, Jr., have parted company.

By all accounts, Knight, a former Episcopal Church (ECUSA) priest who joined the UECNA in 1983, had been unhappy with the small Continuing Anglican body's leadership since he ended his seven-year tenure in the top job in 1992, for several reasons, including age and health. Until recently, however, he remained Suffragan Bishop for the Armed Forces.



BISHOP KNIGHT: Unhappy with the way things were going in the UECNA.

Church sources claim Knight resigned in conjunction with being declared "out of communion" with the jurisdiction following two years of increasingly strained relations with his successor, Presiding Bishop John C. Gramley, and UECNA's National Council. Knight reportedly challenged the legality of the action of Gramley and the Council, but nevertheless submitted his official resignation from the church.

Church sources say differences over the new "democratic" leadership style instituted by Gramley also led this year to the resignation of two other bishops, believed to have been Knight allies, and the exit of four or five parishes.

National Council Vice President John I. Kohler II told *TCC* that Bishop Knight was declared out of communion with the UECNA because of the role church leaders believe he played in events surrounding the departure of the bishops and parishes.

"The final straw came when Bishop Knight agreed to provide episcopal oversight for—and perform episcopal acts at—a parish that had left the UECNA on acrimonious terms and owing a considerable amount of tithe money," said Kohler. "It was a breach of church order and an act of disloyalty by which he effectively put himself out of communion with the UECNA."



## ACC Members Praying For Brother John-Charles

The Rt. Rev. John Charles Vockler

Anglican Catholic Church (ACC) members and many other traditional Churchmen are praying for Brother John-Charles, head of the Franciscan Order of the Divine Compassion and a former Anglican Communion bishop, who has been diagnosed with prostate cancer.

Brother John-Charles, who has been teaching at ACC's Holyrood Seminary in New York since affiliating with the Continuing Anglican body at the start of this year, was to undergo radiation treatment for six to seven weeks; a prognosis had not yet been established. "Meanwhile, and thereafter, *I will get on with my job.*" he said.

At the time he resigned from the top position two years ago, speculation in Continuing Church circles was that Bishop Knight, an ardent Low Churchman, was leaving the UECNA in order to join Bishop Donald Davies—an Anglo-Catholic, then still in good standing with ECUSA—in forming what is now known as the Episcopal Missionary Church. Such a development, however, did not come to pass. Presently, there is also no hint that Knight will associate with any other Continuing Church body.

## Another ECUSA Priest Attracted To CEC

Another Episcopal priest—this one just back from General Convention—has departed for new Charismatic Episcopal Church (CEC).

The Rev. Ken Bieber, rector of St. Mark's, Bridgeport, Michigan, returned from service as a convention deputy, resigned from his parish, told Michigan Bishop Stewart Wood (who is under fire for ordaining a lesbian) that he was leaving his Episcopal ministry, and said he and his family were going to the CEC. However, Bieber said the convention itself only "affirmed" an earlier direction, according to *The Living Church*.

"I was elected as a deputy in 1993" and "felt obligated to participate in the convention," Bieber was quoted as saying. "As convention drew nearer, we were convinced we were leaving, and that it would take a miracle for us to stay. That miracle almost happened" in the orthodox affirmation of sexuality doctrine signed by over 100 bishops. But then there was the counter-statement by liberal bishops, which he said confirmed his original course.

He indicated he had found years of participation in studies, conventions and dialogue unproductive, because changes continued to occur while they were still being discussed.

Bieber will begin a new CEC mission in the western suburbs of Detroit. He did not expect members of his former parish to follow him.

**REPUBLIC** demanding an end to "job discrimination against lesbians and gay Americans." Other prominent signers included William Sloane Coffin, Rabbi Alexander Shindler, and the president of the United Church of Christ, Paul Sherry. The ad demanded federal laws to end workplace discrimination. - *First Things*

**\*A LONG-TIME PEACE AND HUMAN RIGHTS ACTIVIST, THE RT. REV. DANIEL CORRIGAN, HAS DIED AT 93 IN CALIFORNIA.** Corrigan, once a suffragan bishop in Colorado, was active in civil rights issues, opposed the war in Vietnam and participated as a retired bishop in the unauthorized ordination of 11 female deacons as priests in 1974. He was censured by the House of Bishops following the ordinations. - *The New York Times*

**\*GEORGE CORNELL, ASSOCIATED PRESS' RELIGION WRITER FOR 47 YEARS, HAS DIED** at age 74. Cornell, an Episcopalian, was considered by many to be the nation's top religion writer. He wrote a regular column, which appeared in hundreds of newspapers, as well as a half dozen books. - *Episcopal Life*

**\*FORMER EPISCOPAL CHURCH PRESS OFFICER, WALTER BOYD, DIED SEPT 11** after a stroke. He had recently been diagnosed with lung cancer. Boyd, a Presbyterian minister and educator before joining the national staff at the Episcopal Church Center, was press officer there from 1970 until 1983. Boyd won respect from church communicators and secular writers alike during a turbulent decade in the church. - *Episcopal Life*

**\*A WELL KNOWN CONTINUING CHURCHMAN, DONALD KING COLLINS,** died October 10 in Tampa, Florida. Collins, 70, was active from the early days of the Continuum as a layperson and later a deacon and priest, mainly in the Diocese of the Southwest, now part of the Anglican Church in America. A University of Colorado journalism graduate, his secular career was spent in newspaper and radio reporting, education, and technical writing. A devout Episcopalian from his teens, he helped build and sustain the Continuing Church in Texas, most recently serving as rector of Grace Church, Austin. He is survived by his wife, Dolores, a daughter, two brothers and a sister. A memorial service is planned in Texas at a date to be named.

## OF GENERAL INTEREST:

**\*THE DANISH LUTHERAN CHURCH IS CONSIDERING AUTHORIZING GAY WEDDINGS** in response to a request from the Danish Society of Gays and Lesbians. Denmark is the only country in the world that recognizes civil marriage between homosexuals. "It can't be right to forbid the church to bless homosexual couples. There is no earthly reason to separate homosexuals and heterosexuals..." said the Rev. Ivan Larsen, a leader in the push for church marriage rites for gays. - *The Washington Times*

**\*CONTROVERSY MAY BE THE LADDER TO SUCCESS FOR MARY ANN LUNDY,** who had to resign from her top job with the Presbyterian Church (USA) after helping to organize the radical feminist "Re-Imagining" conference in Minneapolis, an event that caused considerable backlash in several denominations. Lundy has been nominated as deputy general secretary for the World Council of Churches. While Lundy claims she was made a scapegoat for the flak that followed Re-Imagining, she also

# The Afterword

## *The Great Realignment, Revisited*

Many will be disappointed by Bishop Pope's departure to the Roman Catholic Church, especially for the negative message it seemingly sends about ECUSA's traditional remnant, for which there is still no secure means of survival, despite the long efforts of Pope and the organization he led.

Yet his exit is part of the reality of Anglican realignment, directed toward Continuing Anglicanism and Orthodoxy as well as Rome, which *TCC* has chronicled. And if there is one good thing to come out of it, it is the insightful, encouraging explanation of this confusing but historic ecclesial shift issued by Episcopal Synod Director, Fr. Sam Edwards, partially noted in our "Focus" report.

While stating he and most other ESA members do not feel called to follow Pope, Edwards says that Romeward moves are among signs of "the great convergence and realignment" now underway amid the ruins of institutional Christendom, due to its increasing lack of faithfulness to the gospel. This shift is in turn producing a "broad orthodox consensus" among Christians that transcends old denominational lines. He believes God is using the decay in main-line Christian bodies to bring about the unity of his Church—a real unity based on truth, not a commonly recognized church bureaucracy. "It may seem as if [God] is playing '52-card pickup' with his Church," he quips, "but we are now at the beginning of the time in which the cards are being gathered up and sorted."

The degeneration of establishment Anglicanism is part of the larger breakdown, of course, but, Edwards says, "just as we must avoid the careless identification of any institutional Church with the mystical Body of Christ, we must not confuse institutional Angli-

canism with the Anglican Way of being Christian," which, he infers, can clearly exist beyond manmade structures that failed to support it. That failure "says more about the deficiencies of the institutions...than it does about the authenticity of the Anglican vision concerning the faith and order of the Church."

Putting the disorder of the overall realignment into perspective, he encourages us all in reminding that God "is not a God of confusion, but of ordered peace. Where there is confusion among men, there is opportunity for God. [Presently], where man and his institutions are breaking down, God is breaking through." At length the emerging, trans-denominational orthodox consensus "will find outward expression in a visibly reunited Church," he believes. Such a Church will not result from "negotiated agreements by institutional officials" nor by "default"; rather, that unity "will be the result of the activity of the Holy Spirit revealing the already-present unity of the mystical Body of Christ in the Truth of God.

"If this is so," Edwards continues, "then it is not unreasonable to suppose that God genuinely may be giving to different faithful people different specific vocations during this interim period of convergence. What some may perceive as the final destination of their pilgrimage may not be so at all. In practice, the important thing for us is to seek discernment concerning whither and whether God is calling us to go.

"...In the course of [the] battle of our age," he concludes, "some have died and others have yet to die; many have been wounded and many yet will be wounded; others have deserted and are deserting to the dark Enemy; still others are prisoners of ignorance and fear. It is a fact of life for the Christian soldier that he rarely can see the whole of the battle as it unfolds, [and] that sometimes his Commander, for reasons best known to Himself, will order the transfer of a much loved and valued comrade to another unit. This may be regretted deeply by those who have not received such orders, and they may believe that the orders have been incorrectly decoded, but such a transfer cannot fairly or faithfully be characterized as a desertion. And such transfers do not change the fundamental requirements of any of us who are enlisted in the army of God: Those orders are to remain steadfast wherever we are called and to go forward in faith for the sake of Christ and His mystical body, which is found wherever the Word of God is rightly preached and the Sacraments are duly and obediently administered..."

claims to have received "thousands of letters of support."  
- *Ecumenical News International*

**\*MEANWHILE, MONEY TROUBLE CONTINUES TO PLAGUE THE WORLD COUNCIL OF CHURCHES.** Undesignated income to the historically liberal consortium has declined in real terms for the past 20 years, according to a WCC report. While WCC's 324 member churches have contributed steadily to specific funds, support for the administration of WCC itself has suffered. Last year the Evangelical Church in Germany provided almost one-third of undesignated funds. - *Ecumenical News International*

**\*A PROFESSOR WHO BELIEVES SHE WAS FIRED FROM A ROMAN CATHOLIC UNIVERSITY FOR BEING A TRADITIONAL CATHOLIC** has filed a federal lawsuit charging discrimination. Lynne Boughton claims the religious studies department at De Paul University in Chicago has been "deliberately excluding people who are orthodox." The university stands by the assessment of a search committee and department chairman that Boughton, who had wanted to move up from her six-year post as a part-time lecturer, did not qualify for a full time teaching position. She was fired later for improper use of a required textbook.

Boughton filed the complaint after the Illinois Department of Human Rights found "substantial evidence" of discrimination in the case. - *The Washington Times*

**\*HEAVY PROTEST FROM RELIGIOUS GROUPS** has prompted the Equal Employment Opportunity Commission to withdraw proposed anti-harassment guidelines that would have made it possible to prosecute co-workers for supposed "religious affronts." Still, many think the argument is not dead. - *The Washington Times*

**\*A "SPIRITUAL, SENSUAL AND SEXUAL" EXHIBIT AT A ROMAN CATHOLIC NUN'S ART GALLERY** was cancelled after three days following public outcry and an angry protest from the bishop. The exhibit, at the Sisters of Charity of the Incarnate Word's gallery in San Antonio, featured a painting of an angel having intercourse on an altar, and clay sculptures of genitals in flower-like formations. The exhibit had been scheduled to run for a month. - *Our Sunday Visitor*

**\*A GARDEN OF EDEN THEME PARK IS PLANNED BY MENHAEMYA, ISRAEL.** Members of the town council think the original garden was in their own backyard. - *Our Sunday Visitor*

# Christian Challenge Sponsoring Parishes

## CALIFORNIA

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

**Los Angeles (Loz Feliz area)**  
**St. Mary of the Angels**  
**Anglican Church**  
*(Traditional Anglican Communion)*  
 4510 Finley Ave: Sun Low Mass 8a.  
 Mattins 9:30a. Solemn High Mass  
 10a. Low Mass 12:30p. Evensong 4p.  
 Mon Mattins 11:45a. Low Mass noon;  
 Mattins 10a Tues-Sat (with Low Mass  
 on Sat); Vespers 7p Tues, Wed, Fri, Sat  
 (with Low Mass on Wed, Fri): The  
 Rev. Gregory Wilcox, 213/660-2700,  
 660-2708.

## COLORADO

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

## FLORIDA

**Gainesville**  
**St. Andrew's**  
*(Episcopal Missionary Church)*  
 6521 NW 37 Terrace: Sun HC 12:30p;  
 The Rev. Robert Pagano;  
 904/867-5373, 374-4395, 462-5943

**Jacksonville/Orange Park**  
**Church of St. Michael**  
**& All Angels**  
*(Episcopal Missionary Church)*  
 Lakeshore Drive West, Orange Park;  
 Less than 10 min. off I-295; Sun HC  
 10a; Holy Days as announced; The  
 Rev. Laurence K. Wells; 904/388-1031

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

## GEORGIA

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

## ILLINOIS

**Quincy**  
**St. John's Parish**  
*(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. John McCarthy; 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 sves 1928 BCP); The  
 Rev. Richard Ingalls; 313/259-2206

## MINNESOTA

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

## NEW HAMPSHIRE

**Conway**  
**St. Margaret of Scotland**  
*(Anglican Church in America)*  
 85 Pleasant St. (Rt. 153S): Sun MP &  
 HC 9:30a; Wed HC 6:45a; Fri HC.  
 Healing, Bible Study noon; The Rt.  
 Rev. Bruce S. Chamberlain; The Rev.  
 Angelo D'Onofrio; Clergy:  
 603/367-4788, 603/447-5956; Office  
 & FAX: 603/447-1399

## 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 11a HC (MP  
 2nd & 4th); 1928 BCP; The Rev. Jack  
 Cole; 803/232-2882

## TEXAS

**Alpine**  
**Holy Cross Anglican Church**  
*(Anglican Church in America)*  
 N. 2nd at Brown; Sun HC 10a; 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 L.  
 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 Episcopalsians;  
 mailing add. Box 540, Hamilton, VA  
 22068); For Sunday Services contact  
 The Rev. Elijah White (ESA);  
 703/339-4265*

## 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

