

International

**\*A COLLEGE FOOTBALL COACH HAS LAUNCHED AN EVANGELICAL MEN'S MOVEMENT** that is growing like wildfire. "Promise Keepers," founded in 1990 by University of Colorado football coach Bill McCartney, now has a staff of 70 and an annual budget of \$3.8 million. By last year the group had drawn over 300,000 men from six cities to conferences of teaching and praying. In 1996 Promise Keepers hopes to draw one million men to pray on the Washington Mall. - *The Washington Times*

**\*AND, A CAMPAIGN TO TURN THE HEART OF FATHERS TO THEIR CHILDREN** has been started by author Don Eberly's new group, the National Fatherhood initiative. A national media campaign, national summit meeting, local campaigns and pledges, are among the tools the group hopes to employ to promote responsible fatherhood. George Gallup, William Bennett, Willard Scott and actor James Earl Jones are all members of the group's board. - *Critique*

**\*A SECOND-ROUND ATTEMPT TO OBTAIN A BROADCASTING LICENSE HAS BEEN SUCCESSFUL FOR LONDON CHRISTIAN RADIO** executives. Owned by a charitable trust, the station, apparently the first of its kind in England, will have a magazine format of news and views from a Christian perspective, including guests, phone-ins and Christian reflections. - *The Church of England Newspaper*

**\*MOSCOW'S CATHEDRAL CHURCH OF CHRIST THE SAVIOUR, THE WORLD'S LARGEST ORTHODOX PLACE OF WORSHIP** when it was destroyed on Stalin's orders in 1931, could be rebuilt in time for the city's 850th anniversary in 1997. Opened in 1883 as a memorial to the Russian Army's 1812 defeat of Napoleon, the church was replaced by a swimming pool, often secretly used by Orthodox believers for baptisms. As the Russian Orthodox Church scrambles to restore thousands of churches seized during 70 years of communist persecution, the church would serve as an important symbol of the church's resurgence. Government leaders, including President Boris Yeltsin, support attempts to return property to the church and have provided state funds for restoration, though the \$150 million price tag for the cathedral project has been scored by some. Yeltsin says restoring the churches would create an atmosphere "in which there will be less room for sinning." - *Episcopal News Service*

**\*RITES OF BAPTISM FOR THE SECULAR (?)** are now available in England with *How to Make a Family Covenant*, a new guide for parents who want a secular rite of passage to mark birth or adoption. Texts from Kipling, A.A. Milne, music



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by Stevie Wonder, and the participation of secular "godparents" are among suggested enhancements to the ceremony. In one sample rite, parents promise to "clothe, shelter, protect and love..." - *Church Times*

**\*BILLY GRAHAM WILL CONDUCT THE LARGEST AND MOST HIGH-TECH EVANGELISTIC OUTREACH EVER** in March. The "Global Mission" will originate in San Juan, Puerto Rico, and will beam by satellite to 165 countries, where local groups can downlink the crusade in 40 different languages. Graham's ministry calls it "the largest evangelistic outreach in the history of the church." To coordinate the massive program, some 5,000 regional directors have been trained, who will in turn train over one million Christians. From this group will come 450,000 Global Mission counselors to do the follow-up work for the crusade. - *Billy Graham Evangelistic Association release*

## THE Christian Challenge.

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THE ONLY WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM — FOUNDED 1962

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## **Resurrection, Eucharist & Priesthood** *Only The Real Thing, Please*

Mark P. Shea • Page 6



# Christian Challenge

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- To defend the Christian Faith as embodied in traditional Anglicanism, defined in Holy Scripture, and enshrined in the Historic Book of Common Prayer
- To work for the unity of the Church under Christ, based on sound doctrine and discipline, as exemplified by the Chicago-Lambeth Quadrilateral of 1886-88
- To resist false teaching within the Church
- To restore the Church to her primary mission of proclaiming the Gospel

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COVER PHOTO by Marjorie Manning Vaughan

# Backtalk

## CONTINUING/TRADITIONAL CHURCH UPDATE

The (October/November) issue and the overall survey (of the Continuing/Traditional Anglican Churches) is excellent...well-written, fair, and complete. Worth a donation!

*William E. Eaton  
Eugene, Oregon*

Once again, I thought the October/November issue of *TCC* was outstanding! The news of the different Continuing Churches was interesting and heartening...

*The Rev. Joseph F. Wilson  
Woodhaven, New York*

## Reformed Episcopalians

Many thanks..for Gregory Diefenderfer's highly interesting and informative article entitled "The Traditional Anglican Movement Today." I would welcome, however, a considerable amount of clarification of the following statement regarding the Reformed Episcopal Church (REC) found on page 21. "The REC received its apostolic succession from ECUSA through Bishop Cummins, and has maintained such succession, without additions, down to its current bishops."

...The *Declaration of Principles of the Reformed Episcopal Church*, which I understand to be "unalterable," after first stating that "This Church recognizes and adheres to Episcopacy, not as of Divine right, but as a very ancient and desirable form of Church polity," then goes on to assert, "This Church condemns and rejects the following erroneous and strange doctrines as contrary to God's Word: *First*, That the Church of Christ exists only in one order or form of ecclesiastical polity:" etc. (1963 BCP, p. v).

In the development of this theme, the Reformed Episcopal 24th Article of Religion affirms:

"That doctrine of 'Apostolic Succession,' by which it is taught that the ministry of the Christian Church must be derived through a series of uninterrupted ordinations, whether by tactual succession or otherwise, and that without the same there can be no valid ministry, no Christian Church, and no due ministration of Baptism and the Lord's Supper, is wholly rejected as unscriptural, and productive of great mischief. This Church values its historic ministry, but recognizes and honors as equally valid the ministry of other Churches, even as God the Holy Ghost has accompanied their work with demonstration and power." (1963

BCP, pages xvi, xvii)...

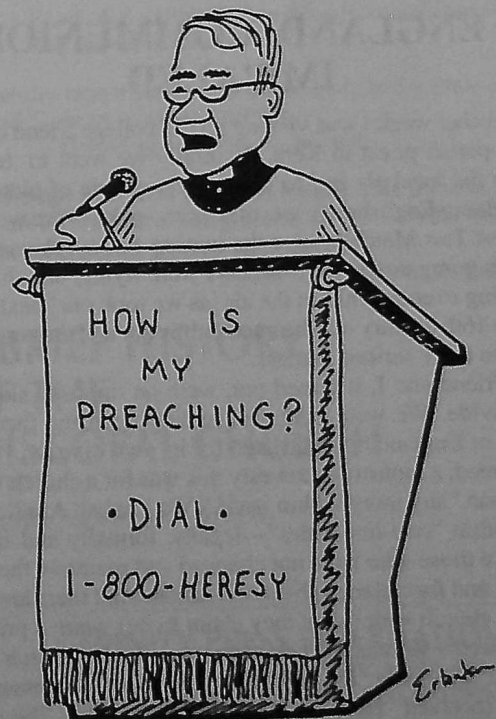
...Bishop (James) Mote (of the Anglican Catholic Church), a number of years ago, rightly pointed out to me that "invalid" does not necessarily mean "non-effectual." Nevertheless, as I'm certain he would be among the first to insist, the question of the "validity" of Holy Orders or the security of the divine covenant in regard to the Sacred Ministry is (as far as the historic Christian Faith is concerned) a question of the most vital import. So also are the related concerns regarding the divine institution of the threefold Ministry of Apostolic Succession, the character of the Ministerial Priesthood, the nature of the Eucharistic Offering and of the Real Objective Presence, etc.

It has been my understanding (subject to any amount of needed correction) that clergy transferring to the Continuing Churches of the historic Anglican/Episcopal tradition from the [REC] have, in the past, been required to receive Holy orders, at least *sub conditione*, by a canonical Bishop of Apostolic Succession. It would seem that unilateral recognition of Reformed Episcopal orders by any of the Continuing Churches might further fragment the movement...By all means let us labor for godly union and communion among all committed Christians, and especially among all those who seek to be faithful to historic Anglicanism—but by no means let us do this at the cost of further divisions among churches which profess subscription to the Affirmation of St. Louis, or even more tragically at the cost of schism within faithful and canonically established jurisdictions.

*(The Rev.) Charles Wesley McCleery  
121 Fifth Avenue  
Corry, Pennsylvania 16407*

*On your last point, be not dismayed: in our reporting of ecumenical contacts between the REC and traditional Anglican bodies we see no move whatsoever on the part of the latter to throw over their stand on Holy Order (even though the REs do seem to have a point about apostolic succession causing "great mischief"!). On your*

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*main query, we invited one of the REC bishops to respond, but had not received a reply at presstime. So what we would say in the interim, based on our understanding, is this: the REC, while taking a looser attitude toward apostolic succession than that historically held by Anglicans, has nevertheless carefully maintained it throughout its history. Thus, the statement you quoted from Mr. Diefenderfer is correct, though it is not the whole story. Attitudes and policies may now be different in practice, as well, given that the REC has been undergoing a self-reevaluation in recent years, by which it seems to be reclaiming a stronger Anglican identity. In any case, we trust supplemental explanations will be forthcoming.*

## TRADITIONAL CHURCH OF ENGLAND

[Since] I first came across your excellent magazine [in early 1994] I have been ordained to the diaconate and am now licenced by the Traditional Church of England (a Continuing Anglican body linked to the Traditional Anglican Communion) and serve All Saints' Mission in my hometown. After two years of searching it was a great blessing to find a new spiritual home in the TCE, where the doctrines of classical Anglicanism can be taught, and worship conducted according to the 1662 Book of Common Prayer.

It is strange that what began as an attempt to modernize the worship of the church in the 1960s has led to the virtual overthrow of Anglicanism in the Established Church. As someone born in the late 1960s all I can remember of the Church of England is the gradual process of liberalisation that has caused so much pain to so many. At least now we have the Traditional Church of England we can begin to rebuild Anglicanism in its homeland.

*The Rev. Peter D. Robinson  
135 Waterside Road  
Barton upon Humber  
South Humberside DN18 5BD  
United Kingdom*

## ENGLAND: COMMUNION IMP' ALED

The other week I was visiting an old college friend of mine—now a parish priest in Kent...Naturally we went to the pub...to sample the local ale and to chat over a couple of pints of good matter. Being Englishmen, we, of course, spoke of the weather and the latest Test Match against the touring South African XI...The rain was going down, the swallows were flying, and there was a refreshing evening chill in the air [as we took our] next pint...inside the 16th century oak-beamed public bar and the conversation moved to more serious matters.

My friend and I, it turned out, were on opposite sides of the great divide. We were both still reeling from the fact that the Church of England has legislated for its own division. What, we had agreed, a monstrous travesty this was for a church which now purges had "any unity within itself." We English Anglicans now exist within "two integrities"—legally, formally and in reality. There are those who have not changed and maintain the original canons and formularies about ordination. And there are those in the new church with (what they claim to be) women priests. Pat allowed a woman to "celebrate mass" in his church—which for me is anathema. He quite happily accepts women priests and has received "Holy Communion" from them. The question

facing us two, as we supped our beer, was "are we now still in communion with each other or not?" Although still both Anglicans, members of the Church of England, we were in two different integrities (what *does* that mean?); we believe quite radical different things about the revealed nature of the sacraments, the givenness of ordination and the eucharist. We could not agree on how the scriptures should be translated when it comes to thinking about whether women can or cannot be ordained; we were quite diverse on the relevance, importance and binding [nature] of the Tradition. And when it came to talking about the ecumenical perspective and the nature of Authority, we were talking two different languages.

You see, Pat doesn't really believe he is a priest. He is a bit like my brother-in-law, who is a prison chaplain. Bill doesn't believe he's a priest either. Yes, he is a minister. Yes, he is commissioned by the church hierarchy to perform certain functions, but as to priesthood, no, not really. Both Bill and Pat know what the priesthood of all believers is, and they subscribe to that. But neither of them accept sacerdotal priesthood; in fact, they reject it, as they reject any idea of sacrifice within the eucharist or any notion that Our Lord is in some way objectively present in the mass. Perhaps in those terms alone one can just begin to get a glimmer of how easy it is for them to accept women "priests"; after all, they don't believe in priesthood; and let's face it, there are few amongst us traditionalists who have any problems with women *ministers*. But their acceptance of the new church order runs even deeper than their non-acceptance of what we understand as priesthood.

Both of these clergy subscribe to a deep-rooted liberalism. They don't believe that they have any special authority themselves and they don't accept the authority of anyone over them; they certainly don't accept the authority of bishops (just senior ministers after all!); the scriptures are "open house"; Tradition is irrelevant; and if ecumenical relations have been impaired by recent changes, then that's hardly a problem...It's almost as if you can believe what you want to believe; it is the liberal agenda. That was the very point I put to Pat, as we lingered over the last dregs of the Bass, and began to contemplate if we should round off the evening with a nice single malt whisky—a Glenmorrangie perhaps, or a Glenlivet? We settled on a Tallisker from the Isle of Skye. He all but agreed with the point I made to him, and he mentioned the case of the Rev. Anthony Freeman, recently sacked from his living in Sussex by Bishop Eric Kemp of Chichester [because] he avowedly no longer believed in God as a living reality; [rather, he believes] God is merely a creation of man's fertile imagination. [A] number of Anglican clergy wrote to *The Times*, complaining of the bishop's action and supporting Freeman, who openly proclaimed that he is not a deist. Pat also supported Freeman. "One should be free to believe what one wants."

Pat and I were speaking not only different languages; we had different theologies; a different spirituality; our religious cultures did not meet...He and I have been friends for 25 years, and there will be other times we will look into our beer together and put the world to rights—but never again will we share the same chalice.

*Fr. Graeme Elmore  
Chaplain, Royal Navy  
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Plymouth PL2 3QE  
United Kingdom*

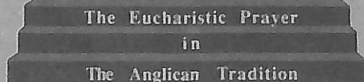
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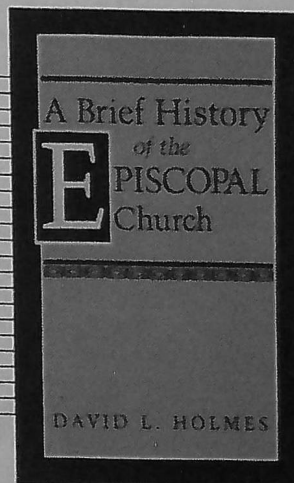
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**IT IS ALWAYS FUNNY TO ME WHEN I READ THE RESULTS OF MODERNIST "SCHOLARSHIP"** from the splendidly incestuous mutual admiration societies styling themselves as "Jesus Seminars" and whatnot. Without fail, these folks (who have, like Dr. Science, a degree in Theology and therefore Know More Than You Do) love to speak of the people who witnessed and bore witness to the life of Jesus as though they were a pack of idiot savants.

In the modernist wonderland, Jesus was a fuddled rabbi with hopes of a better world. He was, we are assured, a profoundly inspiring person, a charismatic leader, and a mesmerizing speaker. How inspiring, charismatic, and mesmerizing? Why, so much so that He galvanized a movement of Jews into ignoring everything He said and did, utterly forgetting His unforgettable oratory and replacing it with reams of quotations with the precise historical value of a pile of *Mad* magazines. Yes, though He never walked on water or calmed a storm, the Jesus of the modernist scholar is nonetheless a miracle worker of sorts. Why, just by uttering a few sketchy epigrams about being nice, this itinerant preacher (who did *not*, we are assured, make claims of deity, multiply loaves, raise the dead, or even compose the "Our Father") managed to transform unlettered Jewish monotheists into men who willingly blasphemed the God He preached by deifying this Nazarene cipher. So deeply inspired by the awesome figure of Jesus were they, that out of profound reverence for Him they obliterated virtually every trace of His memory and substituted in its place the ingenious fabrication called the "gospel."

So, it is said, there is a radical discontinuity between the Jesus of history and the Christ of faith. But lest this disturb the faithful whose alumni donations to universities form such a vital part of the work of those who delight in being called "brilliant scholars" by *The New York Times*, we must here enter into what those scholars obliquely refer to as the "Easter Event." What, pray, was that? Well, it's far too subtle for people as ignorant as you and me to understand, but in plain baffle-gab it goes something like this: The Resurrection (and the entire gospel) is a mythic expression of the gestalt of messianic expectation alloyed with Yahwist apocalyptic, pagan fertility myth, and certain psychological factors catalyzed by the Christ event and finding its locus in the transsignification of the Christian community's own self-empowering transcendence of the death of Jesus of Nazareth and exaltation of His ministry into a mode of "divine revelation."

Translation: The real Jesus (whoever that was) is dead as a doornail and was probably eaten by wild dogs soon after the crucifixion. But since the Apostles believed in Him real hard, and created the gospel story out of whole cloth to relieve their guilt, disappointment, and religious psychosis, then we can say the Resurrection is "true" in some Pickwickian sense, so as not to disturb believing yokels like you and me, who fund colleges with "brilliant theologians" on their faculty.

Consider the musings of media darling, Episcopal Bishop John Spong of Newark, who seems to have made a career out of trying to convince people that the New Testament is

**MARK P. SHEA** is author of *This is My Body: An Evangelical Discovers The Real Presence*, published by Christendom Press (703/636-2900) and its current bestseller. His article is reprinted (in slightly altered form) with permission from *New Oxford Review*.

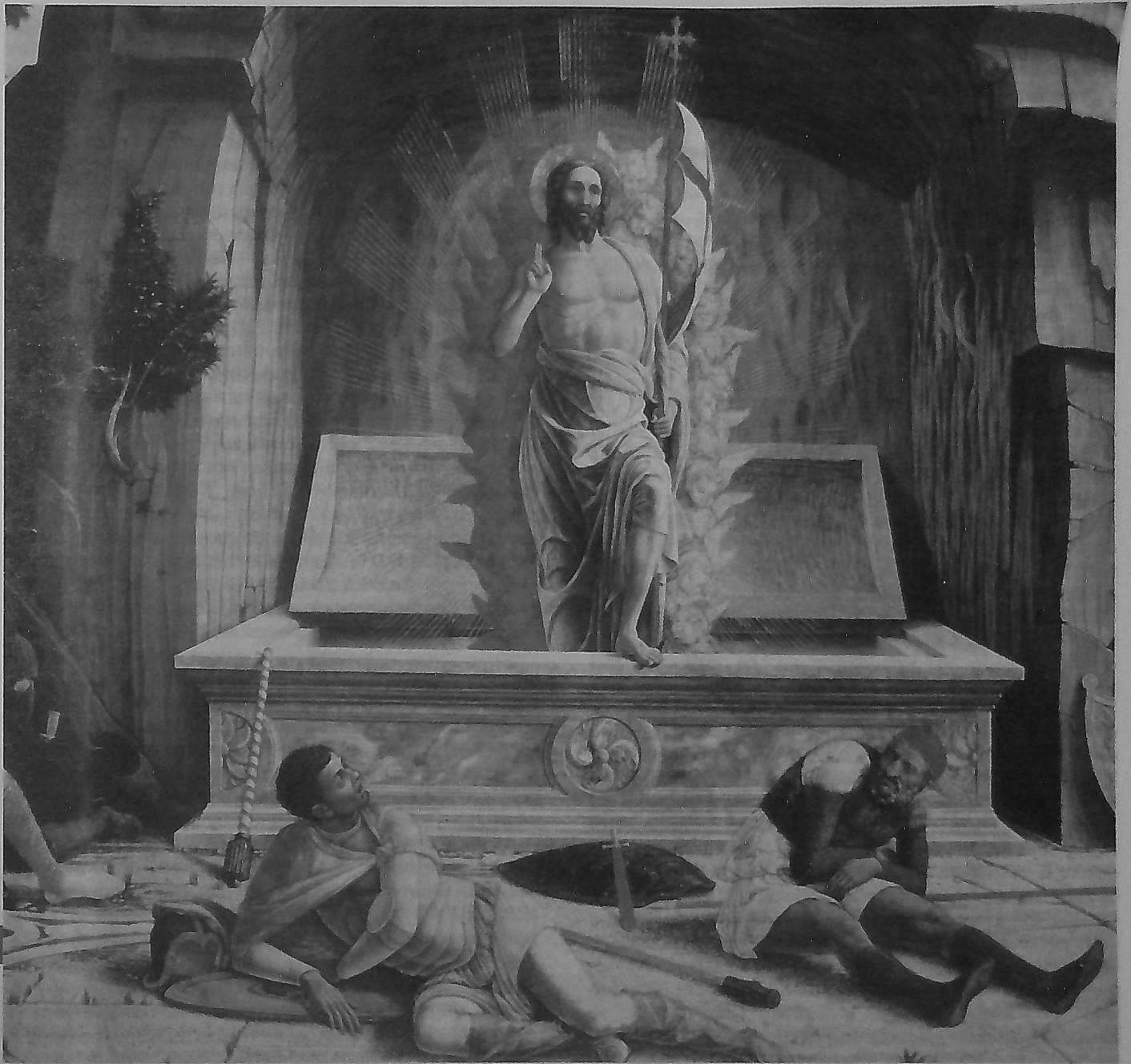
# The Resurrection, Eucharist, And Priesthood: Only The Real Thing, Please

A layman takes on the Jesus Seminar, Bishop Spong, and ordination as a "right"

*"Brilliant scholars" who debunk the Gospels are (at last!) masterfully debunked in return by Seattle writer Mark P. Shea. An Evangelical-turned-Roman Catholic, Shea's comments on "rights" arguments for women's ordination, as well, are timely and relevant for "official" Anglicanism, parts of which have already admitted women clergy, as much for Roman Catholicism, particularly in the U.S., where the recent Washington meeting of American Catholic bishops was regaled by outdoor demonstrations for the innovation.*

nice but should not be taken seriously. As I understand it (if it can be understood), his latest idea, put forth in his book **Resurrection: Myth or Reality**, is that the resurrection story is not literal history but overlaid with a particular kind of ancient Jewish myth called midrash, by which narrators of the Gospels enhanced the stories of Jesus' life with details from traditional tales. From this Spong reportedly concludes that there was no empty tomb after the crucifixion, because Jesus was cast into a mass grave, and it wasn't until at least six months later that the Easter "moment" came to Peter. "Suddenly it all came together for Simon," he writes. "The crucifixion was not punitive, it was intentional. The cross was Jesus's ultimate parable," designed to awake many to "the meaning of Jesus as the sign of God's love" and spur the Christian movement.

Now, some people refer to this as "scholarship illuminating the darkness of religious ignorance." For my part, I find it simply bewildering. I mean, I can understand the village atheist saying boldly, "Christianity is just so much squid eyeballs!" and trampling a Bible underfoot. I can also see taking the text seriously when Paul says the Resurrection



really happened and he knows 500 people who can back him up. But to say, "It's all squid eyeballs unless you believe in your heart that it isn't," is just incomprehensible. It's like saying that wishing will make the moon into green cheese. I find such statements indistinguishable from my Mom's words to my brother when he was confronted with the shattering news that Santa Claus was not real. "Mike," she said, "if you *believe* he's real, then he is." Even as a kid I thought that was either really dumb or else one of those comforting things parents say in order to keep children from bugging them too much. And I can't help but think that modernist scholars, prattling about the Easter "event" or "moment" while denying the historical Resurrection actually happened, are also either really dumb or a collection of elitist *apparatchiks* who don't want children like me to bug them too much and jeopardize their job security.

If, as I think, the latter hypothesis is the case, I can only tell

them that this sheep is not comforted, nor is he fooled. For disingenuously retaining the form of the gospel while refusing to believe a syllable of it is called, in my part of the country, bunk (or something more blunt). A little lower down the socio-economic scale and with a different dynamic, this game is practiced, not by "brilliant scholars," but by people like those who brought you the PTL Club. But the song remains the same: Use Christian language to acquire power, money, or acclaim while spitting in the eye of Christian belief.

But of course, well-paid, highly-publicized, widely acclaimed theo-babblers are not the best people to turn to in seeking out such things as the Way, the Truth, and the Life. That's why, despite the many accolades outfits like the Jesus Seminar have accumulated, I, ignoramus that I am, have not been able to fall in drooling credulity at their feet, any more than I could prostrate myself before Jim Bakker. Chatter as modernists may, I find myself going back to the words (and



**Disingenuously retaining the form of the gospel while refusing to believe a syllable of it is called, in my part of the country, bunk (or something more blunt).**

violent deaths) of the people who actually saw the Risen Christ and who managed to convince others to go to their own violent deaths for that faith. They seemed to think that Easter—the empty tomb, the missing corpse, an uncanny meal with a man who can both tear physical break and vanish without a trace—was something *real*, like a kiss on the lips—something worth dying for. Like any good Jew, the Apostles seemed to have little use for mental turnip ghosts like “Easter events” and “Easter faith.” For them, if you couldn’t see it, touch it, handle it, or eat it; if it wasn’t tangible, like the Word made Flesh, it was either an illusion, or, as 2 Peter puts it, a “cleverly invented story.” For them, faith was a response to reality, not a holy hallucination.

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Jesus said and did, and a great deal to do with recasting the gospel as a human fiction so that we can get what we want without inconvenience to ourselves.

Thus it seems (in the media to which I have been exposed) that the ordination question almost always centers on a debate about civil rights. The hierarchy (I am told by interview upon NPR interview with dissenting Sister Blah-Di-Blah) is, in this as in a jillion other respects, "holding on to power." Now, while all this may, for all I know, be true, it does not exactly fill me with confidence in the arguments of those religious revolutionaries who would storm this supposed ecclesial Bastille. For they very clearly regard the conflict as being a power conflict. And to resolve the issue, they want power, plain and simple. As they themselves made clear, this is what they are convinced is at the heart of the matter.

Now, this is natural. Like certain televangelists, "brilliant theologians," and the various people craving ordination as a path to power, the Apostles also fancied that power (whether in the form of control, money, or human acclaim) was what made the world go round. Indeed, we know (because they somehow acquired the humility to admit it) that they got into disputes on numerous occasions about "who was the greatest." Yet strangely, their Master did not endorse this ideology of power. He calls His Church not merely to act naturally, but to act supernaturally. Thus, Christ was woefully out of touch with current trends in both academe and in much of feminist theology; He seemed to actually think that the heart of the matter was to be the *least* and to *relinquish* power for the sake of others. He commanded self-sacrifice, not domination. He established the priestly office of the Apostles with the command to share in His own act of supreme renunciation in love on Calvary. (Not, alas, that His priests have always imitated Him.)

But regardless of the failure of His priests, the fact remains that Jesus had the right as the Supreme Lover to do whatever He liked (including establish Holy Orders and choose only those), whereas we have *no* rights—none whatsoever—to compel Him to gift us. Thus, the language of "rights" is, for all its gratingly and grindingly deaf to the love poured out on the Cross. In the face of such self-sacrifice, the babble of the style "rights talk" simply has no place at all in the language. Show me a legion of St. Thérèses, desperate for the approval of Christ, and I would (until the Holy Father resolved the matter in *Ordinatio Sacerdotalis*) have found the case for women's ordination more compelling. But prattle about the "right" to Holy Orders and you mystify me. It makes no sense as a Pickwickian "Easter faith" in a Jesus whose corpse was eaten by wild dogs. The very attempt to recast the gospel in such a realm of domination and control is a contradiction to the uniquely Christian conception



Roman Catholic women, gathered outside Bristol Cathedral when the Church of England's first women priests were ordained there last March, demonstrate for admission to the priesthood in their own church. Photo: Catholic World Report

of a priest whose primary purpose is to offer his life in union with Him who gave up all rights, all power, and His very spirit on Golgotha. I may as well claim the right to raid the tabernacle for a midnight snack when I have a mind to—as they say, "It's my Church too."

It is, then, the drone of "rights talk," the notion that the gospel is a mere human fiction—whether theological, political, or psychological—to which I object. The gospel, as Luther said to Melancthon, is "outside you." It is Jesus, the Word made flesh, truly (not Pickwickianly) risen, full of grace and love (not domination and control). It is, in the profoundest sense of the words, *not mine*. For I did not choose Jesus; He, the Revelation of the Father, chose me in my grotesque and sinful pride. And he has set me in a family wherein my gifts are not infinite and are delimited by His own authority. I shall never be a priest—or a football coach, a mother, a rich man, a president, or a famous actor. But I shall have the pleasure of loving them all—if only I forsake my pride and abandon the language of power and rights. It is as easy, and as hard, as receiving the Eucharist like a little child. But the Eucharist will only truly help me if it is real. And it will only be real if it is His and not a pawn in a childish game to see who is the greatest. ■



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# Signposts

In light of the retirement of our former columnist, Dr. Simcox, we thought we might try out a new sort of column, featuring a variety of writers and writings—different in each issue—on matters of Christian faith or thought, Holy Scripture, church figures, or other generally edifying topics. **The Rev. James B. Simpson** starts us off with an eyewitness remembrance of the thoughtful meditations of the late former Archbishop of York at the 1978 Lambeth Conference.

## An Archbishop Remembered

The death in midsummer of Stuart Blanch, the Archbishop of York from 1975-83, recalls a summer in the third year of his archiepiscopate when he displayed superior skill in braving a unique homiletic hurdle—preaching daily to 407 fellow bishops at the 11th Lambeth Conference.

A period of corporate devotions was an innovation at the 1978 Lambeth: the bishops warmed to it under the spell of the Russian Orthodox Archbishop Antony. But he was a mystic with whom they could not as readily identify as they could with Stuart Blanch, an impressive figure—"a bishop's bishop," said one of his colleagues.

Blanch was "very much loved," said one English priest confirmed by him as a young man, a "gentle and kindly...liberal Evangelical" considered a great scholar and teacher.

Most of those who had been present at the 1968 Lambeth did not remember him as Bishop of Liverpool. But now they began to pick up bits and pieces of his life with growing interest.

His father, a farmer in the Forest of Dean, died suddenly and Stuart, two older brothers and their mother moved to London. They barely managed the term fee needed at a school in Dulwich, until he caught on with a scholarship and grant. But, he recalled, "I was not assiduous enough for university." He became an insurance clerk, playing weekend soccer and cricket on company teams. He earned extra money as a chorister and read two or three paperbacks a week on his tram journeys to and from his job as a clerk in Chancery Lane.



**THE LATE FORMER ARCHBISHOP OF YORK, Stuart Blanch.** Photo: *Discerning God's Will, the report of the 11th Lambeth*, by James B. Simpson and Edward M. Story.

The war was a turning point. Blanch had been ready to leave insurance for journalism, but turned instead to the RAF. What occurred after that, was, in a sense, divine happenstance. During the 1942 Christmas season, he had a long period of lonely duty and used it to read and reread the Gospels. "I really understood," he recalled. "I knew them to be true." A short time later, when he was stationed in Perth, Scotland, he went on a Saturday afternoon to see a film, but it had already started, so he called on the Bishop of St. Andrews to talk about preparing for ordination. Later the machinery was set in motion for him to go, after discharge from the forces, to St. Catherine's College, Oxford, and after that to Wycliffe Hall. In that lean post-war period he survived, but "on long underwear, codliver oil, and malt." He was ordained at 1949 at age 30 by Bishop Kenneth Kirk.

In his early ministry Blanch served two parishes in Oxfordshire; his later move into theological education was not a definite decision to cross from the ministry into teaching, but merely a response to Wycliffe Hall's need for a tutor in Old Testament. In 1960 he became warden of Rochester Theological College, and in 1967 was consecrated Bishop of Liverpool. In 1975, he was enthroned as 94th Archbishop of York in succession to St. Paulinus.

Stuart and Brenda Blanch became the parents of four daughters and a son; their first grandchild was born during the 11th Lambeth. "Blanch is the first Archbishop of York in years to become a grandfather—and the first in a long while to have such a keen sense of humor," said a London newspaper. A portrait at Bishopthorpe showed him with a dictaphone in one hand and a Bible in the other. His day began with chapel at 7:45. He interspersed appointments with a half hour of Greek and Hebrew Bible study and an hour of quiet, if available, starting at 5 p.m. At the Lambeth Conference he began each day with a prayer inspired by a passage from *Habakkuk 2:1* that had been a favorite of Bishop Kirk: "Eternal God, who carries us beyond the time we hope for but never beyond the time appointed by Thee, from whom cometh in due season the truth that cannot lie, the counsel that cannot fail, make us faithful to stand upon our watchtower and wait for what Thou would say to us."

He seemed prosaic at the outset of his daily Lambeth meditations, imagining a walk with St. Irenaeus on the Yorkshire moors, but his relaxed manner and amusing references to parish life led the bishops to significant insights. The meditations were recorded, sold well and are still heard at clergy conferences and seminaries throughout the Anglican Communion. Here are a few of the most memorable passages:

**On suffering:** "The death of a beloved dog was more than the death of a dog. It was a challenge to an optimistic view of life..."

"The things that have brought me nearest to the breaking point have not been big things at all, but little things: hurtful criticism, unexpected failure, unwanted discovery of one's self...Suffering, therefore is simply inseparable from the human condition..."

"Christ became what we are—a suffering Son of Man, in order that we might become what He is—redemptive sons of men."

**On vision:** "We start with a splendid vision of the future, and sometimes instead of that vision enlarging, it simply contracts. A worldly church. A cynical colleague...[Still] we become what we are in order that we might become what He is..."

"We should be able to make a pause in our lives and try to listen for what God will say to us, not just go blundering on in the routine we have devised for ourselves and in engagements we have set up, but willing to do the unexpected, willing to stop, willing to change course."

**On victory over failure:** "How would you have looked on Jesus of Nazareth as a clergyman in your diocese? How would you have talked about Him, for example, at a staff meeting when you were

*Continued on Page 26*



# Focus

## Intrepid English Cleric Plans To Appeal Against Women Priests After Another Court Loss

The English cleric who has singlehandedly made repeated (but unsuccessful) legal challenges to the ordination of women priests in the Church of England has lost again in an action before the High Court, but says he will appeal.

The Rev. Paul Williamson of London, who took up the legal pursuit against women priests after the Church Society lost its court challenge in late 1993, says he will fight on after the High Court in November struck out the action he brought against the Archbishops of Canterbury and York and the Church Commissioners. According to *Church Times*, the court has the power to strike out an action if it is "vexatious, an abuse of process, or bound to fail," in the words of the story.

Williamson has contested the validity of the measure and canon providing for women priests, arguing in another case in October that the church was bound by the fundamental principle that only men could be ordained as priests. He has



FIGHTING ON: Fr. Paul Williamson

minority of members who maintained the original church doctrine, not to the majority who had adopted a fundamental change.

In Williamson's action, though, Mr. Justice Lightman claimed there was a distinction between a change in doctrine in an established versus an unestablished religion, which he said the priest's argument had failed to recognize. An established religion, the judge said, is subject to state control in regard to its doctrine, government and discipline, but an unestablished church is not. It was his opinion that "...the maintenance of the Church of England, and...its doctrines, 'as by law established' plainly means, not as established at

*Continued on Page 14*

## Penn. ESA Parishes Get ECUSA's First "Flying Bishop"

Months after negotiations for it appeared to have failed, the Episcopal Bishop of Pennsylvania has agreed to let seven orthodox congregations receive alternative episcopal oversight in return for full payment of the parishes' diocesan assessments for the episcopate.

Bishop Allen Bartlett has designated the retired Bishop of Quincy, Illinois, Donald Parsons, as his personal representative to minister pastorally and sacramentally to the so-called "Seven Sisters"—all members of the traditionalist Episcopal Synod of America (ESA) organization. The congregations have felt increasingly alienated from the bishop and diocese—known *inter alia* for its convention's repeated refusals to affirm Christ as the only Savior—and particularly upset by Bartlett's willingness to ordain practicing homosexuals. Three of the parishes had withheld their assessments during the past two years, according to *The Living Church*.

Parsons will act similarly to the Church of England's two provincial episcopal visitors (or "flying bishops") specially appointed to care for traditionalist parishes. According to the

arrangement, his visitations will be in lieu of those by the diocesan, suffragan or assistant bishops of Pennsylvania, and will not include ordinations. If a parish fails to pay its assessment for the episcopate, permission for visits by outside bishops "will be granted only so long as visitations by the bishops of Pennsylvania are equally welcome and specific dates are agreed to in advance."

Beyond tithing for support of the bishop, the ESA parishes also have agreed to "seriously consider" supporting diocesan programs and ministries.

The policy will remain in effect through the General Convention of 1997, and will apply to Good Shepherd, Rosemont; St. Luke's, Newtown; St. James the Less, Philadelphia; St. John's, Huntingdon Valley; All Saints', Wynnewood; Redemption, Southampton; and St. John's, Norristown. Presumably, the policy, if satisfactory to all parties, could be renewed after the initial period.

"I am encouraged by Bishop Bartlett's willingness to provide for us in this way," the Rev. David Moyer, rector of Good Shepherd, wrote parishioners. "He has clearly set a precedent in the Episcopal Church in doing this, and realizes that many in the diocese who are intolerant of us will not be pleased with this provision."

## Ordaining Practicing Homosexuals? No Law Against It, ECUSA Bishops Say

### Analysis

Whatever hopeful interpretations some conservative Episcopalians might have put on the recent General Convention's handling of the homosexual issue, a panel of five bishops has now clarified the matter.

The committee—appointed to review allegations that Michigan Bishop Stewart Wood violated his ordination vows and church governing documents in ordaining a noncelibate lesbian a priest—dismissed the charges, claiming that church law contains no ban on ordaining homosexuals.

Though the church's stated adherence to the doctrine of Holy Scripture (and a bishop's promise in his consecration to uphold the same) would seem to cover the matter, the panel's response to charges made by a group of Michigan clergy and laity asserted that "there is no provision of the constitution or canons of the church which prohibits the ordination of homosexuals."

What about General Convention resolutions upholding traditional church teaching on sexuality? The panel's report said a convention resolution "carries the authority of the church and may be enforceable under the canons," but "to serve as the basis of canonical disciplinary action" the resolution "must be clear in its intent to establish doctrine or discipline." It called the 1979 General Convention resolution that said it is "not appropriate" to ordain open homosexuals "a recommendation" and "not ordinarily understood to be a mandatory directive."

"In short, a majority of this committee believes that this resolution is only what it purports to be: a statement of principle for the guidance of persons involved in the ordination process. It is not a statement of disciplinary requirement for breach of which action may be taken under Title IV" of the canons.

In Moyer's view, Bartlett may even have underestimated what he has done in agreeing to the first ongoing alternative oversight system for traditionalists in the American Church. "I don't know what [Bartlett's] liberal brother bishops are saying," Moyer told *TCC*, "but I know other ESA chapters will use this as a springboard" to lobby for a similar arrangement, pointing to the fact that it has brought peace in Pennsylvania. "There is peace in Pennsylvania," Moyer said of the new dispensation. "We can get on with things here."

Asked if he had any qualms about paying the full episcopal assessment, Moyer said some had been critical of doing so, but he recognized that Bartlett is "our juridical bishop and this parish is part of his diocese," and the money that will be given to Parsons will come through the diocese, he said. What's more important, he added, is that "we've gotten what we've been fighting for—our own bishop, a godly man who will shepherd us." He believes most if not all the other six parishes will agree to pay the assessment as well.

Moyer, who spearheaded the move for alternative oversight flanked by the other six rectors, said discussions with the bishop had been conducted for about two years, though they got more serious in October, 1993, when Bartlett conducted a widely publicized ordination of a practicing homo-

sexual. The bishop ordained another gay man in November, Moyer reported.

He speculated that the bishop was finally moved to grant the oversight provision because he was concerned that he might face a presentment like that filed against the Bishop of Michigan, who recently ordained a noncelibate lesbian, and because "he's very much a peacemaker. He wants peace in his diocese, and he saw we weren't going to back off or go away." Moyer added that he believes Bartlett may be in a "retirement mode"; the bishop has recently called for the election of a coadjutor.

TLC editorially called the Pennsylvania provision "commendable," and said it "may prove to be a model to other dioceses of how the church can be truly Anglican—respecting each other's differences..."

Source: *Episcopal News Service*

### \*A GAY MARRIAGE WAS CANCELLED AFTER OPPOSITION FROM A BISHOP WHO SAYS THE CHURCH IS STILL DISCUSSING THE HOMOSEXUAL ISSUE.

The couple, 52-year-old radiologist John A. Black and 39-year-old former mayoral aide Thomas W. Monnahan, called off the rites that had been expected to draw 450 guests to St. Mark's Cathedral, Seattle, when Episcopal Bishop Vincent Warner of Olympia objected. "It is really painful for me to be in a place where I can't be more supportive," Warner was quoted as saying by *The Washington Post*. "But the fact is, as a church, we haven't found a way to do that."



Fr. David Moyer



any particular point in history, but as currently established; the formula is apt to reflect the self-evident possibility that in the case of the established church Parliament may enact or authorise change." Thus, he contended that the C of E was established by law, and the doctrine of the supremacy of Parliament meant that that body might on its own legislate for the church. In the eyes of English law the ordination of women priests had been authorized in accordance with the Coronation Oath and the Act of Union. There was still one church, he claimed, legally established and entitled to the assets of the church.

### "Conveyor Belt" Doctrine

Traditionalist spokesmen reacted sharply to Lightman's ruling, with one, the Rev. Stephen Trott of Northampton, pointing out that it means that "Parliament can change any law it likes, from day to day, including the doctrines of the Established Church...with or without the consent of General Synod...according to this judgment..." There appear to be no means, he said, "by which any apparent change in doctrine can be tested in the courts as being incompatible with the Word of God."

C of E doctrines "look as though they will be sitting on a constantly moving conveyor belt from now on," Prayer Book Society Chairman Anthony Kilmister told *TCC*. Due to the High Court's judgment "Anglican doctrine will be whatever Parliament says it is at any given moment." Since that body "has given the impression that it will agree to whatever the Synod wants," the ruling "would seem to make all yardsticks of doctrine redundant and make the Synod more 'infallible' than ever." Kilmister said it seemed as if the church's goalposts are not just being moved but mounted on roller skates.

Trott said Lightman has stated "an interesting theory, but one which would carry little weight in the (Established) Church of Scotland." That church's "Act of 1921 (itself an Act of Parliament) affirms that: 'This Church, as part of the Universal Church wherein in the Lord Jesus Christ has appointed a government in the hands of Church office-bearers, receives from Him, its Divine King and Head, and from Him alone, the right and power subject to no civil authority to legislate, and to adjudicate finally, in all matters of doctrine, worship, government and discipline of the Church.'

"The existence of a church within the British Isles, established in such terms, renders [the High Court's] judgment wide open to flat contradiction on appeal on this central plank its argument," Trott continued. "The judge does not go on, however, having come to this conclusion, to consider the special questions raised by Fr. Williamson, whether the General Synod has the power claimed for it in recent years under its constitution, or whether any of the church's doctrines can be said to be unalterable. This judgment strikes at the case before it can be given a full and complete hearing...Unless Fr. Williamson appeals and succeeds, churchpeople must now consider again whether they wish belong to an Establishment whose doctrine is finally decided by Parliament."

Trott also contended that the ruling left the Archbishops their liberal followers in an unenviable position, since revisions (e.g. women's ordination) depend on Parliament and could be changed by it as well. "If the Lightman

judgment is allowed by the Archbishops to stand, then the days of Establishment, in its present form, are surely numbered."

"I shall certainly appeal," Fr. Williamson was quoted as saying. "It's a David and Goliath situation, but don't forget, God was on David's side.

"The judgment was fatally flawed," he stated. "For one thing, the judge says the Treaty and Act of Union with Scotland of 1707 was of no effect in England, but that is rubbish, or how would England and Scotland have one Parliament?"

Effectively, Williamson said, "constructive dismissal has been taken against about 5,000 priests who are opposed (to women's ordination), because they have changed our working conditions without...consent. I shall be taking that to the European Court. The Bournemouth dustmen did that, and won, on the same thing.

"The fact is, I have never been heard. They have managed to stop me on technicalities every time. If the Archbishops want me to shut up, the answer is to let me have a full hearing. I'm not going to give up.

"They've had a campaign of dirty tricks; I've even been getting death threats. The first nasty letter came from an Anglican convent in Oxfordshire. But a group of us meets regularly for prayer, and we shall not rest until the Church of England is saved from destruction."

### Universal Church Will Resolve Ordination Issue, Hope Believes

The traditionalist Bishop of London, David Hope, thinks the controversial women's ordination issue will eventually be resolved by the world's Christian Churches—though he did not say what he thought the final verdict on it would be.

Speaking optimistically about the Church of England's future, Hope, the C of E's third most senior bishop and an opponent of women's ordination, said he did not believe the issue would remain a barrier to Christian unity forever.



THE ADVENT OF WOMEN PRIESTS has been divisive, said the Bishop of London, David Hope, but he thinks the question will be ultimately be resolved by the Universal Church.

However, he noted that the advent of women priests had been divisive and created a difficult situation for everyone involved. (His own diocese has suffered the highest number of clerical departures to Rome, and faces a cash crunch.) Churchmen of all ranks need to handle the issue with "considerable sensitivity and courtesy," he was quoted as saying by *The Church of England Newspaper*. "This question, like other divisive questions in the life and history of the Church, will one day be resolved in the Universal Church."

From the standpoint of the Roman Catholic Church and Orthodoxy, as well as many Anglo-Catholic clergy, the question is settled. However, Hope also said he was certain that ecumenical progress could be made and the quest for it should continue.

## Church Society Issues New Prayer Book

A pre-emptive first strike in plans for liturgical revision was launched by England's (Evangelical) Church Society with the publication of **An English Prayer Book**, an effort to return modern liturgy and worship to conformity with church doctrine.

The Church of England has scheduled official revision of the modernist 1980 **Alternative Service Book** (ASB) for the year 2000. It appears the new ASB may be an even more radical departure from the 1662 **Book of Common Prayer**—still the C of E's official prayer book—and will actively incorporate controversial inclusive (gender neutral) language. The Church Society hopes to steer revision down a more orthodox path and urges congregations to give their book a try.

Though in modern language, the new book, published by Oxford University Press, is loyal to the doctrine and form of the 1662 book, rather than that espoused in the current ASB. A preface to the book by the Rev. Dr. Roger Beckwith, warden of Latimer House, Oxford, finds fault with the ASB chiefly because its authors "set aside the Prayer Book as a standard and starting point and pursued 'studied ambiguity' in matters of doctrine." Beckwith said it is hoped the Liturgical Commission will reopen basic questions, and "give different answers to them from those given by their predecessors."

While the Church Society began as an Evangelical response to the Anglo-Catholic revival sparked by the Oxford Movement, this book is not a party-driven effort. There are some novel elements included in it which would surprise regular ASB users, including the re-addition of the "obey" to the woman's wedding vows.

Source: *Church Times*

## New Bishop Of Durham Calls For Review Of Church Gay Policy

The new Bishop of Durham, enthroned amid controversy over his 26-year-old conviction for a homosexual offense and the bishop's denials that he is gay, has now called for a review of the church's attitude toward homosexuals.

"I think the conversation and the process of what the church thinks, believes, decides and disciplines in this area does need urgent attention," Bishop Michael Turnbull told a BBC radio audience in November. "But that's not to say it can be quick." He urged concerted efforts to bring gay rights activists, bishops and gay clergy together to discern the Church of England's next step in the matter.

A senior church source also contended that the C of E faces profound pastoral concerns over the Turnbull affair—though traditionalists have been predicting for some time that a challenge to the church's teaching on homosexuality would follow (as it has in other provinces) upon the admission of women priests.

Before his enthronement, a British newspaper revealed that in 1968, Turnbull, then serving as a chaplain to the Archbishop of York and already married, had pled guilty to a charge of gross indecency with another man in a public lavatory. In response, Turnbull said he has never been a homosexual, and apologized for the pain caused by the isolated incident's exposure. His fellow clergy stood by him,

confirming that the behavior was uncharacteristic of the man they knew, but there was a negative backlash among churchgoers, including homosexual activists, who scored Turnbull for saying that homosexuality is "incompatible" with the ordained ministry. At least one Evangelical group thought the bishop would be ill-equipped to handle cases of homosexual behavior among his own clergy.

A few weeks after his enthronement, Turnbull told a radio audience that he was "disappointed" in the lack of church exploration of the topic since bishops three years ago published "Issues in Human Sexuality," a report which refused to put homosexual and heterosexual love on an equal footing, and condemned active homosexual relationships involving clergy while being prepared to tolerate them among laity.

Asked if he could one day accept the idea of clergy living openly in a homosexual relationship, Turnbull said, "I think, honestly, it's too premature, really, for an individual bishop to come to that kind of conclusion." But he said he knew some homosexuals, both clergy and laypeople, "who are amongst the most gifted and loving and committed people within church life. The last thing I want is for such people to feel in any sense marginalised...because that can only produce anger and an absence of communication in the end."

Asked whether there was a double standard at work in the church, given the contrast between his experience and that of clergy dismissed after a similar conviction, he said he thought it unfair to compare a case where a ministry had



been rebuilt with cases whose details are not known.

"I could, but I won't, name many clergy who are in exactly the same position as me and who have had their ministries rebuilt after some kind of misdemeanor which was untypical, out of character, or who in fact needed help." He said individual clerics who still feel a sense of injustice about the handling of their cases should seek a review from their bishop, or another bishop. But he regarded a blanket review of such cases as an impossible task.

**\*FOUR MEMBERS OF THE GAY RIGHTS GROUP OUTRAGE! BURST INTO A NOVEMBER GENERAL SYNOD PRESS BRIEFING WITH "EAR-PIERCING" WHISTLE-BLASTS,** bringing the conference to a "deafening finish," reported *Church Times*. The group carried banners charging "Eight Gay Bishops Hypocrites." Another report said the group made public the names of ten bishops it alleges are gay. More recently, Outrage! released helium-filled condoms during a service in Westminster Cathedral.

**\*A LESBIAN WEDDING HELD IN AN ENGLISH VIL-LAGE CHURCH** left not only a flap in its wake, but a regretful rector, who believes he was duped by the couple, reports *Church Times*. The Rev. Brian Atkinson thought there was to be a quiet ceremony with a few friends performed at St. Peter's, Stourton, Wiltshire, by the minister of an "independent" church. It turned out to be a gathering of some 100 persons who witnessed one woman dressed as a groom and another as a bride exchange vows before a "minister" of the mostly-gay Metropolitan Community Church. Atkinson later realized that when he saw what was happening he should have stopped the service, but "was in a state of shock"—as he later told his bishop, who scolded but did not discipline him.

Sources for the foregoing also included *The Church of England Newspaper*, and *Religious News Service/Christian News*

## Life As "Father Leonard"

By William DeMerritt

Two years after the Church of England yielded to women's ordination, the issue "that refused to go away" still refuses to go away.

Its most vocal opponent as long ago as 1968 as Bishop of Truro and more recently as Bishop of London, Graham Leonard, now rises daily to say mass as a Roman Catholic priest. Through frequent contacts, he was a good friend to the man some traditionalists might regard as his American counterpart, the former Bishop of Fort Worth, Clarence Pope, who will follow Leonard into the Roman Church.

At 73, Leonard, who was a bishop for 30 years, looks back on a far longer fight for the faith from within the episcopate than does Pope, who is eight years younger and bishop just since 1985. Nonetheless both men wrestled with the same frustrations of leaving the communion to which they had devoted their lives and leadership—and faced heavy criticism for what some traditionalists viewed as a self-serving abandonment of their Anglican brethren.

"He is Father Leonard now, a simple Roman Catholic priest," said a recent issue of *Catholic World Report*.

Commenting from this new and very different vantage point, Leonard's criticism of his former church, not surprisingly, had not waned.

He reflected that recent developments in the Anglican

Communion seemed to make the Anglo-Catholic position "really untenable." One of them was the virtual abandonment of the **Book of Common Prayer**, which was not only a unifying force but also a doctrinal touchstone. (It was a surprising comment from someone who reportedly used mainly modern-language rites while in the C of E, though in later years he joined the Prayer Book Society.) Even more significant, in England, he said, was the introduction of synodical government which made the General Synod the ultimate arbiter of Church of England doctrine.

"What in fact has happened is that because of the changes that have taken place, not least the demotion of the Prayer Book, every incumbent has become his own pope," Leonard observed.



THE FORMER BISHOP OF LONDON, Graham Leonard now says he would have left the Church of England however it had voted on women priests, because of the inordinate authority exercised by its Synod.

Comprehensiveness as a hallmark of Anglicanism—the consolidation of Catholicism, Evangelical Protestantism, and liberal Anglicanism—"in fact never happened," he asserted. Most of the time, he said, the C of E "has presented a spectacle of a rather uneasy federation of groups existing under the umbrella of ambiguous formularies, each group appealing quite legitimately to divines supporting this or that interpretation."

And he now reveals that he would have left the C of E, whatever the outcome of its vote on women's ordination. "I would not minister in a church, the authority of which rested in what is regarded as an infallible Synod."

While an Anglican, Rome was "like a different planet," he said. "Becoming a Roman Catholic, when I was a child in my father's rectory, was regarded as almost like changing your nationality." But he claims embracing Rome has freed him of the necessity of continually restating the position he held as an Anglo-Catholic. "You don't have to make the point, you don't have to say you are a Catholic."

Rather than viewing women's ordination as a setback for Anglo-Catholics, the former bishop sees it as a crisis for those who are not Anglo-Catholics. "I believe that far more, including moderate traditional Anglicans, will come over (to Rome)," he said. In other words, the C of E faces a fundamental crisis of identity.

## Clerical Departures Disputed

At deadline, C of E authorities and traditionalist leaders were hotly disputing each other's figures on how many clergy actually have left the church over women priests, two years after the church approved the innovation and almost a year after the first women priests were ordained.

According to *The Church of England Newspaper*, the Church Commissioners declared that a mere 215 clerics had taken the payments promised to them under the women's legislation if they resigned as a matter of conscience. They said payments to departing clergy had been less than anticipated from a fund of 2.3 million pounds (\$3.6 million) earmarked for 1994. However, their disclosure of 3.9 million

budgeted for 1995 and 3.2 million for 1996 indicates an expectation of continued defections.

Conversely, the former secretary of Forward in Faith, which has predicted that 1,000 clerics would ultimately leave for Rome alone, produced a list of some 350 clergy who no longer minister to Anglican congregations, including those not eligible for compensation payments: chaplains from hospitals, prisons and the armed forces; and clergy ordained less than five years. The list also contained an undisclosed number of non-stipendiary ministers and several retired clergy who had been doing supply work part time.

The list (which later underwent some adjustments, though the numbers remained about the same) was produced by Fr. Stuart Wilson, vicar of Holy Trinity, Hoxton, who accused the church and some diocesan authorities of trying to play down the extent of departures or perhaps misleadingly classifying certain resignations because of embarrassment over the numbers. Wilson, who plans to become Roman Catholic himself, believes the actual figures could be even higher. Bishop Leonard agreed, asserting that official church figures present "a false impression of what is happening." Clergy still have another nine years in which to resign over women priests and take the financial compensation available.

## Anglican-Roman Catholic Panel Upbeat Despite Papal Letter

By William DeMerritt

The contrast is of a type that only Anglicanism seems to attract: on the heels of ecumenical gloom engendered by the recent papal letter scoring Anglican approval of women priests, the official Anglican-Roman Catholic dialogue, marked by a series of fits and starts for three decades, has taken on a decidedly positive tone in recent statements, focusing on what the two churches *do* agree on.

"We share the same fundamental moral values," declared a statement last summer by the second joint international panel of theologians formally known as the Anglican-Roman Catholic International Commission II (ARCIC II).

In other words, the panel refuses to permit issues such as contraception and abortion to become "an insuperable barrier to progress towards fuller communion."

Indeed, it went on, as "painful and perplexing as [these issues] are," with some differences evident, they "do not reveal a fundamental divergence in our understanding of the moral implications of the Gospel."

The new stance, seen by some as perhaps a deliberate counterpoint to the papal letter, was further boosted when a representative of the National Council of Catholic Bishops, Brother Jeffrey Gros, addressed the Episcopal House of Bishops during General Convention. Differences may loom large, he admitted, but they should not give the impression that the two traditions are "ideological combatants."

Established in 1964 by Pope Paul VI and Michael Ramsey, the 100th Archbishop of Canterbury, ARCIC I's first agreement hit a snag in 1981 with a tepid response from the Vatican and a call for "clarification" on eight points concerning the ministry and ordination.

On reviewing the subsequent clarifications made by a second ARCIC panel, Cardinal Edward Cassidy of the Vatican staff wrote earlier this year that ARCIC II had "thrown new light on the questions concerning Eucharist and ministry" which greatly strengthened the first ARCIC agreement.

ARCIC documents are in the hands of bishops on both sides for further study and discussion. And, for the moment, at least, it appears that ecumenizers are not allowing women's ordination to intrude on continued efforts to find mutual ground.

## Papal Booster

More recently, the Pope himself chimed in, saying that ecumenical relations are an "essential requirement" in living obedience to Jesus Christ. Notably, he was speaking to a group of Anglican and Roman Catholic bishops making a pilgrimage to both Rome and Canterbury.

The two churches should seek a united stance in the key moral questions of this age, he said, adding his hope for eventual communion. But he said: "We are painfully aware of the further obstacles along the way," resulting from "serious disagreement" between the two churches over women's ordination. The pontiff said the issue has to be seen in its proper perspective, one which "implies limits to our authority in relation to what has been handed down."

Sources for the foregoing included *Convention Daily*, *Religious News Service/Christian News*



POPE JOHN PAUL II recently received a delegation of Anglican and Roman Catholic bishops concerned about ecumenical relations between their two churches. The Pope offered encouraging words on the search for unity, despite "serious disagreement" over women's ordination, made clear in the Pope's definitive apostolic letter on the subject. Recently, the pontiff elaborated on the letter before a general audience in Rome, saying in part that "By instituting priestly ministry for men, [Christ] did not mean to confer upon them a superior status, but to call them to a humble service" for which Christ Himself is the model. Priests in turn represent the spousal relationship of Christ, as bridegroom, with his bride, the Church. "It is therefore absolutely necessary that Christ be represented as a man," he stated. The distinction between the sexes is very significant in this case and it cannot be ignored without damaging the sacrament."

Photo: Episcopal News Service/Felici





The Rt. Rev. Babu Masih

## ACC's Bishop Masih Is Rescued, Testifies, After Abduction Ordeal

Bishop Babu Masih of the Anglican Diocese of Amritsar, India, who is linked to the Anglican Catholic Church (ACC), is safe after being forcibly taken from his home to a town 100 kilometers away, locked in a cage and subjected to prolonged abuse.

The incident occurred shortly before the bishop was due to testify in a criminal trial.

*The Trinitarian* reports that a group of men raided the bishop's residence just before dawn September 14, taking the astonished prelate by van to Jhubal on the Pakistani border, a region suffering serious violence.

The bishop was rescued through the intervention of Shri R.S. Khatra, a senior superintendent of police. The rescue allowed Masih to appear in court as a police witness in a criminal prosecution involving Anand Chandu Lal, Bishop of Amritsar within the Church of North India (CNI). Lal was facing allegations that he had endeavored to seize certain assets of the Anglican Diocese of Amritsar. Some years ago, Lal's predecessor as CNI Bishop of Amritsar was convicted of similar offenses and sentenced to a lengthy prison term, said the story.

The CNI was formed in a 1970 merger that united some Anglican dioceses and Protestant bodies. The Anglican Diocese of Amritsar chose not to enter that union but to remain in the Church of India. That church, which today has four dioceses, was recognized as the second province of the ACC, a leading Continuing Church body, in 1984.

## ACCC Mourns Passing Of Senior Builder-Priests

It is probably too seldom acknowledged that the Continuing Church owes a good measure of its growth to a fairly significant number of older clergymen who relinquished "golden" years of retirement leisure for the sake of building up the Anglican remnant.

So it is that the Anglican Catholic Church of Canada (ACCC) has recently mourned the passing of several of these senior builder-priests who, with their wisdom, experience and self-sacrifice, helped lay the foundations and establish a framework for the church since its inception in the late 1970s.

One of them is Canon Frank Moore of Thunder Bay, Ontario, who died August 22 at age 87. British-born, he

emigrated in 1925 to Canada, where he began as a layreader in the Anglican Church of Canada's (ACC) Diocese of Algoma. There he walked long distances or hitched rides on trains to conduct winter services for loggers in bush camps and for Indian communities. He was later ordained to the diaconate and priesthood and ultimately became a canon of St. Luke's Cathedral in Sault Ste. Marie.

With the invention of priestesses in the ACC, "Frank did not hesitate to remain true to the faith he had inherited," commented an ACCC bulletin. "Although in his seventies and on a pacemaker, he founded the Continuing Parish of St. Jude (the patron saint of lost causes!) in Thunder Bay." His financial skills, gained in an earlier position as a purchasing agent for a paper mill, supplemented by his wife's cheese sales, enabled the growing congregation in 1991 to purchase a building being vacated by Holy Trinity Parish of the Greek Orthodox Church. Renamed Holy Trinity and St. Jude, the church was consecrated debt-free a year later.

Canon Moore's requiem was celebrated there August 25. "The congregation filled the church, forcing the overflow to stand outside on the sidewalk," reported the ACCC bulletin. The burial office was conducted by two priests of the Anglican Church of Canada. Prayers were said by a Roman Catholic priest. Bishop Robert Mercer, who shepherds the ACCC, was celebrant, and spoke of the canon as exemplary: what he had accomplished was amazing given his age and state of health. He is survived by his wife, Doris, one son, two daughters, ten grandchildren and several great-grandchildren.

Another ACCC priest, Fr. Robert Corbeil, died October 15 at the age of 77 in Pakenham, Ontario. A perpetual deacon in the Anglican Church of Canada, Corbeil joined the Continuum following ACC's break from apostolic order. He was ordained a priest by ACCC's Bishop Alfred Woolcock in 1981. Until ill health curtailed his activities, he served as assistant priest in the Parish of the Annunciation, Ottawa, during the stressful years when Fr. Carmino de Catanzaro—who became ACCC's first bishop—was endeavoring to establish the Continuing Church in Canada. He is survived by his wife, Itha, two daughters, two sons, and numerous grandchildren. Following a requiem celebrated by Dean Mel McLenaghan, Bishop Mercer officiated at the interment of Corbeil's ashes in a local cemetery.

The ACCC has also recently lost, though at a comparatively young age, Fr. Benedict Tobin O.S.A., 57, who died in his sleep at Holy Angels' Priory in Montreal October 9. An early member of the Continuing parish of St. Athanasius in Montreal, its first layreader and later its priest, Glendon Bruce Tobin was a native of the eastern townships of Quebec. He developed an enthusiasm for the religious life as a young man. He entered the novitiate of the Order of the Holy Cross in New York, and was later sent to its retreat house in Santa Barbara, California. When he saw that changes in the Episcopal Church threatened the future of the traditional Anglican faith there, he did not make his final profession.

Returning to Montreal, Tobin obtained a degree in social work and devoted himself to the well-being of the city's delinquent children. After ordination, he founded a priory of the Order of St. Augustine in Montreal for the ACCC, in which he was joined by two other brothers. When the parish of St. Athanasius acquired property in the suburb of Verdun in 1992, he took a leading role in renovating it to house both the parish church of which he was then the rector, and the priory, of which he was the prior general. In addition to his

religious responsibilities, Fr. Tobin continued to work full time with children as a social worker for the local government. He himself became the foster father of two boys whom he raised and educated. As one of his Augustinian brothers stated: "Fr. Benedict was a living example of the charity of Christ."

Bishop Woolcock officiated at his funeral October 14 at St. Athanasius, attended by some 450 persons, including representatives of the ACC, the Roman Catholic Church, the Syrian Orthodox Church, the Old Catholic Church and the Church of God. Condolences came, *inter alia*, from Archbishop Louis Falk, the primate of the Traditional Anglican Communion; Bishops Mercer and Robert Crawley; Bishop James Mote of the U.S. Anglican Catholic Church; and Bishop Albert Haley of the Anglican Catholic Church in Australia.

Two clerics supportive of the ACCC also have recently passed away, Fr. William Allen Youngman, and Canon George Pratt, both born in England in same year, 1899. Youngman served in the Royal Flying Corps, the forerunner of the RAF, in World War I. Ordained in Canada in 1952, Fr. Bill, as he was affectionately known, served in several rural parishes in Saskatchewan and British Columbia before retiring to Vancouver Island. Canon Pratt, of Abbotsford, British Columbia, served as a priest mainly in the American Pacific Northwest. He was concerned with mission extension and alcohol abuse recovery and education. Described as someone with a great love of life and sense of humor, he was "a wonderful preacher," and an accomplished organist. While in Washington state he had a regular devotional radio program, receiving letters from listeners as far away as Australia. Though deaf and lame in his later years, he gave "moral and financial support" to the Continuers, Mercer said.

**\*BISHOP MERCER HAS JUST COMPLETED A FOUR-WEEK TOUR OF 15 PARISHES AND MISSIONS** in Canada's four western provinces and the State of Washington. Among other places, his itinerary took him to Regina, Victoria, Vancouver, Edmonton, Winnipeg and Sequim in Washington, the site of the ACCC's only American parish, St. Anselm of Canterbury. In other news from western Canada, the ACCC's two Vancouver parishes, St. Mary and St. Martha of Bethany and Holy Redeemer, have united to form the new parish of St. Peter and St. Paul under the rectorship of the Rev. Robert Stackpole.



**RT. REV. ROBERT MERCER, C.R.,** who leads the Canadian Continuers, is just back from a four-week tour of the ACCC's western parishes.

## Resolution Augments Quest For Continuing Unity

Recent moves in the Anglican Church in America (ACA) to quicken the pace toward unity among Continuing Churches were enhanced by an October diocesan resolution calling for wider attention to the church's policy of welcoming all faithful Anglicans at its altars, and for ACA to recommit itself to work for a united Continuum.

The resolution—unanimously approved by the synod of the Diocese of the Eastern United States and now headed for the ACA's General Synod—was sponsored by the Rev. Siegfried Runge, vicar of St. Matthias, Arlington, Virginia. It further addresses the concerns of many that, though the Continuing movement has undergone significant consolidation in recent years, remaining divisions hurt the traditional Anglican witness and threaten its viability. As top-level unity attempts stalled, Runge has tried to build relationships among Washington-area clergy of different Continuing bodies and urged Continuers elsewhere to follow suit, as a grassroots approach that he and others think may be key to ending the separations.

His resolution is based largely on the 1977 Affirmation of St. Louis, to which virtually all the Continuing Anglican Churches subscribe. The Affirmation has suddenly become more of a focus and potential starting point for unity discussions, since a review of the document's language led retired ACA Bishop Robert Harvey to conclude recently that Continuing bodies are effectively *already* in intercommunion and comprise one church, based on their common recognition of the Affirmation.

The resolution points out that the Affirmation confirms "continued relations of communion with...all faithful parts of the Anglican Communion," and declares the "firm intention to seek and achieve full sacramental union and visible unity with other Christians who...hold the Catholic and Apostolic Faith..."

Thus, the resolution states that "the primary and immediate obligation of all churches acknowledging the authority of the [Affirmation] is to recover the visible unity that full sacramental communion implies—the lack of which constitutes a stumbling block for faithful and obedient Christians throughout the world."

The resolution calls for 1) "the current ACA policy of sacramental sharing with all faithful Anglicans to be broadly published, overtly practiced, and commended to other Anglicans as a means of establishing the example of Christian fellowship...until organic unity may be achieved; 2) for "all parishes in the diocese to pray for unity at all public worship services and to seek *active* engagement with other Continuing Anglicans in their communities; and 3) for the ACA "to commit itself to full and open dialogue with all ecclesial bodies [subscribing] to the Affirmation of St. Louis and maintaining good apostolic order, to the end that all best efforts are expended and unity achieved between all Anglican traditionalists before the end of the second millennium of our Lord Jesus Christ." To that end, the resolution commends some recent actions of the ACA bishops and National Executive Council, notably the latter's new Subcommittee on Unity, which is already working to establish dialogue with other traditional Anglican bodies.



## Unity From The Ground Up

The Washington metro scene, Runge told delegates in introducing his resolution, is a crystallization of the problem of multiple jurisdictions, with 13 parishes and missions representing five bodies with a total communicant strength of about 750. Only one parish has a full time priest, and *all but one* of them are unable to do what they *could* do if they were together: afford a church building of their own. In addition to the Continuers, there are two Episcopal Synod of America parishes with over 1,000 members.

"It is quite clear," Runge said, "that we are dissipating our resources on inadequate rental facilities and clergy who are pushed to their limits while meeting (only very poorly) the needs of their flocks. Why? Because we are all part of different jurisdictions."

"The good news is that we are now making some progress at the local level. There are regular contacts between myself and some of the other local clergy [as well as] between some of the laity of the various churches. During Holy Week I concelebrated with on [Anglican Catholic Church] priest and have been asked to participate in a baptism by another." Runge, quoting the diocesan bishop, Anthony Clavier, said "It may well be that local contacts between clergy and parishioners will reap greater rewards than more formal talks at higher levels." (A similar assertion was made, simultaneously but without prior consultation, in a *CHALLENGE* editorial. - Ed.)

Runge urged delegates to be "ambassadors of the ACA's current policies. In addition to the sacramental sharing offered to all faithful Anglicans, "how many know that, with the permission of the local bishop, clergy of other Anglican bodies may officiate at worship?" Runge asked. "How many know that members of other Anglican bodies are free to join our parishes without formal 'reception'?...No other Anglican body holds itself more open to its separated brethren than we, but we have to get that message out."

Unity, he said, must be sought at all levels of the Church. "Where there is official hostility, we must focus our work at the local level to build and maintain the brotherhood. Where there is official support or encouragement we must pursue both a local policy of cooperative witness and a national policy of reconciliation...It is time again for holy boldness...We must *again* extend the hand of brotherhood to those who have refused us in the past..."

## Traditional Anglican Link Discontinued At Rose Hill

By Patrick Myall

The Rose Hill Foundation—whose estate in Aiken, South Carolina, was originally bequeathed to the Episcopal Synod of America (ESA)—has ended its direct connection with the traditional Anglican movement.

The change was effected by the conversion of two of the foundation's three trustees, the Rev. Owen Jones and his wife, Julie, to the Antiochian Orthodox Archdiocese of North and South America. Bishop Donald Davies, who originally moved to Aiken to develop the property for ESA, remains president of the foundation. A spokesman for the small Continuing Anglican body Davies now leads, the Episcopal Missionary Church (EMC), said the change did not involve any kind of "confrontation," nor did it result in EMC's displacement, since the church has always had its headquarters in a nearby

office building and not on the estate.

Rose Hill, which was already serving a variety of church groups, is now formally an independent religious retreat, conference and study center serving Christians of all denominations. The first conference after the change, albeit the second of its kind at the estate, is, however, Orthodox-oriented: a recent circular announces a January meeting for "Episcopal and Anglican clergy and lay leaders and wives on the state of Anglicanism today and the future of Orthodoxy." Speakers will include recent Episcopal converts to Orthodoxy. In addition, an Antiochian mission worships in the Rose Hill chapel.

Still, Jones said that "We are independent of any religious jurisdiction. While we, ourselves, are Orthodox, we do not operate under the auspices of the Antiochian Orthodox Church." Bishop Davies has occasionally scheduled events at Rose Hill as one of a number of church groups—Orthodox, Roman Catholic, Anglican and Evangelical—that have used the estate facilities, he said.

The Joneses originally came to Rose Hill from Massachusetts at the invitation of Davies, to help fix up the estate. Jones explained that Rose Hill "was very run down. The ESA had no interest in it and no money to renovate it, so the ESA trustees transferred ownership to [the foundation]," Jones said.

But after that came the formation of a Synod-sponsored jurisdiction known as the Missionary Diocese of the Americas, which, under Davies, ultimately became the EMC, fully separate from the Episcopal Church (ECUSA).

"Our commitment was to ESA," Jones said. "We didn't share Bishop Davies' vision, and we didn't believe his plans were feasible." However, "more significant than any difference

## Combes Resigns As Ordinary, Rector, Due To Funding Shortage

Due to insufficient financial support, Bishop Leo Combes has resigned as rector of St. Luke's, Richmond, Virginia, and as ordinary of the Episcopal Missionary Church's (EMC) Diocese of Richmond, though he will remain an EMC suffragan.

"The parish of St. Luke cannot budget a full time clergyman any longer," Combes wrote parishioners during Advent, "so I have had to resign the rectorship and seek full time secular employment."



BISHOP LEO COMBES: making other arrangements, but "at peace."

Combes, who had been one of four diocesan bishops in the small Continuing Church, told *TCC* that pledging among St. Luke's some 100 parishioners suffered when their former bishop and diocese in the Episcopal Church challenged the congregation's ownership of the church building in court. "It's hard to get people to contribute to something that might not be there tomorrow," Combes commented, though the court recently ruled in the congregation's favor. Also contributing to the shortfall is the national EMC's inability to keep paying a subsidy it had provided the parish over the last year, he

of direction that we had with Bishop Davies," in Jones' view, is the latter's claim that his canonical bishop at the time, the Rt. Rev. Clarence Pope of Fort Worth, ESA's former president, accused him of disobedience after the first conference fostering Orthodox-Anglican dialogue was held at Rose Hill in January, 1993. Pope's charge "precipitated my leaving the Episcopal Church," Jones stated. Jones also claimed that there had been friction over different visions between Davies and Pope, and that he and his wife were "caught in the crossfire. It was very distressing."

Such difficulties spurred the redirection toward Orthodoxy that was evidently already underway in Jones. Following his acceptance into the Antiochian Church, he opted to remain a layman. "My ministry developing Rose Hill absorbs most of my time and energy," he said. "It is essentially [non-parochial] in nature. There would be little purpose at this juncture in pursuing a vocation as a priest."

Since coming to Rose Hill, the Joneses have sunk more than \$2 million of their own money into transforming the estate into a religious center. This includes the construction of a \$60,000 chapel. However, financial support from Anglicans dwindled. "We were seriously misled about the level of support we could expect," Jones said. "We had been promised \$100,000 a year towards the running costs," but because of the "turf battle" he claims was ensuing between Davies and Pope, "contributions dried up."

When the couple made plans to become Orthodox, Jones wrote to people who had made major contributions to Rose Hill, explaining that "our initial efforts in creating an Anglican-sponsored study center had failed," and offering to repay them.

indicated.

He said Fr. Jim Scott, an assistant who already has a full time secular job, has agreed to take over as vicar for now. Combes told parishioners that he would still be in church on Sunday when possible, but he would no longer be available during the day or on short notice after January 1.

On his resignation as diocesan, Combes wrote that "it is impossible to respond to and manage the affairs of the diocese on a part-time basis. The House of Bishops is meeting in January to begin the process of electing another diocesan. I will remain as suffragan, of course, and again, for many people, this 'change' will not be so noticeable as I will still be going about confirming, ordaining and visiting. The changes are predominantly organizational adjustments to exigencies."

EMC spokesman, Canon Phillip Lewis, said there may be up to six nominations, up to three each from among bishops and from the diocese, for the replacement bishop, who would be elected by concurrence between the council of bishops and a diocesan standing committee. Asked how a new ordinary could be supported if funds were lacking, Lewis said it was possible that an existing bishop could be appointed to the see, that there could be a consolidation of dioceses. A cleric who is not dependent on church income might also be considered. "For us in the EMC, Advent this year will give us a time to pray and reflect about some changes occurring among us," Combes wrote his flock. "I hope no one sees [these changes] as a failure, a retreat or a setback. The Holy Spirit is leading us somewhere ahead in 1995. We have become 'stuck' and complacent, probably, and God is dragging us forward...Remember to trust God and be not afraid...My own spirit is at peace about all of this..."

"Only two people out of 500 requested refunds," he said.

As well as a retreat, conference and study center, Rose Hill currently operates a summer school for Christian students of all denominations. Even so, the extensive campus is considerably under-utilized. This has encouraged the Joneses to formulate plans for a more ambitious venture: a small four-year liberal arts college. Jones points to the growing demand for small colleges which offer strong liberal arts programs in a religious setting. Though it appears there would be an Orthodox influence, the Joneses hope that such an institution would appeal to a broad spectrum of Christians.

## Charismatic Episcopal Communion Elevates Bishop For Southeast Asia

On September 16, the International Communion of Charismatic Episcopal Churches (ICCEC)—the international name of the two-year-old Charismatic Episcopal Church (CEC)—consecrated its first bishop for the Philippines and Southeast Asia, the Rev. Loren Thomas Hines, in Manila.

In a surprise move, the Philippine government also recognized the ICCEC as a church on September 28. According to CEC's *Update*, the only other government-recognized churches in the nation are the Roman Catholic Church and the *Iglesia De Cristo* (Church of Christ).

The new Bishop of Southeast Asia was consecrated by Archbishop Randolph Adler, ICCEC primate, assisted by Bishops Randolph Sly and Dale Howard of the U.S.-based CEC.

The rites were conducted at the Cathedral of the King, founded by Hines in 1979 and now part of a network of 38 European and Filipino charismatic churches he started, which recently affiliated with the CEC. The cathedral congregation, which started with 15 members, now numbers over 4,000. It has a weekly television program hosted by Hines that is seen as far away as mainland China.

Speaking of the cathedral's role in expanding the CEC internationally, Bishop Hines said. "God has chosen us, we have not chosen Him. He never makes mistakes. He never fails. As long as we walk with Him, as long as we listen to Him, He will not allow us to go astray and fail to do His will..."

In conjunction with Adler's visit, five deacons were ordained priests and some 4,000 persons were confirmed.

The only apparent cloud on the occasion was that "local pentecostal and charismatic ministers have been severely persecuting the work of our churches in the Philippines, especially our recovery of the liturgy, creeds and councils of the early church," according to the report's author, who requested prayers for the new diocese.



ARCHBISHOP RANDOLPH ADLER leads what is now an international fellowship of Charismatic Episcopal churches.



## ANGLICAN WORLD BRIEFS:

**\*THERE ARE NOW 1,380 WOMEN PRIESTS IN THE CHURCH OF ENGLAND**, the General Synod's late November session was told. Of these, 857 are stipendiary ministers and 523 are not. The church has an estimated 200 clergy couples. Synod also was told that, contrary to predictions, there are still more posts in dioceses than there are clergy available to fill them. - *Church Times*

**\*CHURCH OF ENGLAND PARISHES WILL HAVE TO PAY FOR THEIR CLERGY'S PENSIONS** from 1998 onwards if proposals from the Church Commissioners are accepted by the General Synod next July. At current pay levels, this will mean an additional 2,400 pounds a year per cleric. - *Church Times*

**\*\*PREPARE TO GIVE THANKS TO OUR MOTHER IN HEAVEN, AND JESUS THE HUMAN ONE.**" So wrote *The Weekly Telegraph* about a new "politically correct" version of the Bible designed to take the "oppression" out of Christianity. The new version, to be published in the U.S. in February by Oxford University Press, reportedly attempts to cleanse the Bible of language deemed racist; insensitive to disabled or left-handed people; anti-semitic; or not "gender inclusive." The publishers are still deciding whether or not to release the revision in Britain, where it has already been denounced by some senior clerics.

**ALL SAINTS', MARGARET STREET**, the London Anglo-Catholic flagship that had been rumored to be on a liberal, "Affirming Catholic" course toward accepting women priests, will not after all permit them to function in the parish. According to All Saints' May parish paper, its Parochial Church Council passed resolutions disallowing female presbyters in a vote of 14-8, with five abstentions. However, the PCC also recognized "the distinctive gifts and experience of women in the Christian Church and the need to affirm and encourage their equal participation in all aspects of the Church's ministry in this parish," balanced by concerns for parish unity.

**\*CONVERSATION ABOUT HOMOSEXUALITY IS BEING ENCOURAGED AMONG MEMBERS OF THE ANGLICAN CHURCH OF CANADA** by means of a new study kit titled "Hearing diverse voices, seeking common ground." In addition to workbooks, the kit includes a video featuring an edited version of the 1992 General Synod forum on homosexuality and interviews with gay and lesbian Christians. Responses are designed to guide future decisionmaking. Meanwhile, around 70 priests in Toronto have pledged work toward convincing the church to ordain practicing homosexuals and to bless homosexual unions. They were to be spurred partially by Fidelity, a group committed to traditional church teaching on sexuality issues. - *Anglican*

**THE ARCHBISHOP OF CANTERBURY HAS DENIED** he has said he would not oppose Prince Charles naming king as a remarried divorcee, despite the archbishop's teaching on the sanctity of marriage. The claim is denied in Jonathan Dimbleby's new biography of the archbishop, whose separation from the Princess of Wales has led to wide speculation on future possibilities for the heir to the throne as well as the constitutional structure of his country. - *Ecumenical News International*

**ANGLICAN AND METHODIST UNITY IS AGAIN**

**ALSO RECENTLY CONSECRATED** for the Charismatic Episcopal Church (CEC) was the Very Rev. Douglas S. Woodall of Jacksonville, Florida, who had been dean of the Cathedral Church of the Messiah in CEC Diocese of the Southeast, which he will now serve as a suffragan bishop. At right, Woodall (center) pronounces the blessing upon the congregation of over 500 people who witnessed his consecration at the cathedral November 4. He is flanked by Southeast Bishop Dale Howard (left) and CEC Archbishop Randolph Adler, who was chief consecrator.



## Catholic Bishops' Document Underwhelms Feminists

By William DeMerritt

The 280-member National Conference of Catholic Bishops topped its annual four-day meeting in November by adopting a statement that one publication described as "yet another try at placating Roman Catholic radical feminists"—who are clearly not going to be placated by anything less than ordination.

"Although Bishops talk around the issues with a lot of fancy theology, everything's the same," complained one of the members of a vocal group that picketed the bishops during their meeting in Washington.

The "fancy" talk centers on a 13-page document ironically entitled "Strengthening the Bonds of Peace." Approved by the American bishops in a vote of 228-10, the document was issued after the recent papal decree that women's ordination is not a subject for debate, and two years after the bishops tabled the pastoral letter on women's roles over which they had labored without success since 1983. The "Bonds" document speaks against sexism in the church, encourages women to seek church leadership roles (short of the "p" word), and urges the use of inclusive language to help women feel fully part of church life.

In the latter the bishops found themselves hampered by the Vatican's recent ruling against the use of the *New Revised Standard Version* of the Bible as liturgical or catechetical texts in English-speaking churches. This, because the translation employs inclusive language in a way Vatican officials say creates doctrinal and theological, and not just stylistic, problems. The U.S. bishops had approved the use of the version three years ago.

"We need to look at alternative ways in which women can exercise leadership in the Church," said one bishop of the Conference's attempts to reach out to female members.

"We need to look at having women at the altar and at the center of rulings on abortion," countered his critics.

The "Bonds" document "was a nice attempt to make women feel good," said Ruth Fitzpatrick, national coordina-



tor of the Women's Ordination Conference, similar to the caucuses that campaigned for women priests in Anglicanism. The Roman Catholic organization now has at least one foreign counterpart, in Britain.

Not a few see the American bishops as an embattled group holding out against a U.S. church in which 85 percent of non-ordained ministerial positions are held by women.

Far from feeling that they had no choice but to follow the Pope, however, some bishops said that the Holy Father had been too apologetic about the male priesthood. As a result they opened their document with the "reaffirmation of Catholic teaching...as definitive." The bishops said they also reject "extreme positions on women's issues which impede dialogue and divide the Church."

Some observers note that traditionalism is eroded a bit each year. However, Pope John Paul II has not only gone as far as he can by papal decree to ensure the continuance of an all-male priesthood, he has consistently granted the Cardinal's red hat almost exclusively to conservatives who will elect his successor when the time comes. Recently, he named 30 new cardinals, including Archbishop William Keeler of Baltimore, 63, president of the National Conference. The appointments will bring the College of Cardinals to its full complement of 120, of which 100 have been chosen by John Paul since his 1978 election.

Among other issues, problems of sexual abuse by priests, also felt and addressed of late in the Episcopal Church, continued to weigh on the Catholic bishops, who have been in the process of trying to change the church's response to such cases from denial and cover-up to honest confrontation, proper preventive education and discipline, and more care for victims. A recent report in *The Washington Post* cited one source as estimating that the U.S. Roman Church had paid out over \$500 million to settle abuse claims, and more lawsuits are pending; the figure evidently does not include therapy costs for priests' victims, legal fees or higher insurance premiums.

Sources for the foregoing also included *The New York Times* and *Catholic Eye*.

**EMERGING AS A POSSIBILITY** in England, following talks at both the national and international levels. Though Anglican opposition in the 1960s and '70s ended unity and covenant schemes between the two, Anglican and Methodist leaders will begin exploratory talks in March. - *The Church of England Newspaper*

**\*A WOMAN PRIEST ORDAINED IN THE CHURCH OF ENGLAND JUST LAST YEAR HAS RESIGNED HER LIVING** following the revelation that she was having an affair with a married priest in the same team ministry. Both the Rev. Julie Upton, who is unmarried, and the vicar of St. George's Greenwich, the Rev. Ian Owers, have resigned. - *The Church of England Newspaper*

**\*AN ENGLISH PRIEST SACKED FOR HIS THEOLOGICAL VIEWS HAS BEEN NAMED U.K. MANAGING EDITOR OF THE JOURNAL OF CONSCIOUSNESS STUDIES.** The Rev. Anthony Freeman's new post is half-time and he will be self-employed. Freeman was ousted by the Bishop of Chichester after the priest refused to recant assertions of a book he authored, in which he says he no longer believes in a literal God. - *Church Times*

**\*THE FORMER VICAR OF A KENT PARISH WHO LEFT HIS CHURCH OF ENGLAND MINISTRY UNDER MURKY CIRCUMSTANCES** is now offering freelance religious ceremonies, such as baptisms, weddings and other rites, at a rate of 30 pounds per hour. The Ven. Norman Warren described his eclectic, rent-a-priest ceremonies as "better suited to the needs of individuals today." - *Church Times*

**\*JUST AS WITH ALCOHOL, THOSE TOUCHED BY THE "TORONTO BLESSING" ARE BEING WARNED NOT TO DRIVE.** In the wake of the strange new spirit movement underway in some British and North American churches, which has caused prolonged laughter or animal noises in some people and prostrated others, a Christian doctor and writer, Dr. Patrick Dixon, has warned against driving under the influence of the Holy Spirit. He compared the altered mental state induced by experiences with the "blessing" to drunkenness. Church leaders, he said, should encourage people to "sober up before they drive home." - *The Church of England Newspaper*

## ANGLICAN USA BRIEFS:

**\*A FOURTH MAN HAS BEEN CHARGED** in the Nashotah House sex scandal, allegedly involving some students who attended the Wisconsin seminary in the late 1980s. The Rev. Jason W. Samuel, rector of St. David's Church, New Berlin, Wisconsin, has denied the accusation that he sexually abused a minor while a seminarian at the traditionalist institution. Former seminarian, Charles McCray, 39, is the first of the four to be sentenced in the case. McCray, of Los Angeles, will serve five years in prison for having sex with a 13-year-old boy on three occasions, and will pay \$21,000 in restitution to the victim. - *The Living Church*

**\*FOR THE THIRD CONSECUTIVE YEAR, THE EPISCOPAL CHURCH GAINED MEMBERS** and has now pushed past the 2.5 million mark, according to Treasurer Ellen Cooke, who based her findings on 1993 parochial reports. During that year the church posted a net gain of 12,485 on its rolls, and its membership is now reported to total 2,504,682. - *Episcopal News Service*

**\*THE "SHAPING OUR FUTURE" GROUP THAT**



## Abraham Lincoln's Refreshing "Political Incorrectness"

In an age of rigid demands for separation of church and state, and pressure to ignore religion's role in American history as well as contemporary life, it came with a conspicuous warning that it was "Politically Incorrect Material."

What it was was a full page ad during Thanksgiving week in *The Denver Post*, placed by a Boulder group, which simply restated President Abraham Lincoln's call for a National Day of Prayer on April 30, 1863, seven months prior to his proclamation for a National Day of Thanksgiving. It is striking not only for its deeply religious, moving message, but because it reveals how much has changed; faithful believers would probably fall over in astonishment if the words were written by a president today. Here is the great Lincoln's proclamation:

Whereas, the Senate of the United States, devoutly recognizing the supreme authority and just government of the Almighty God in all the affairs of men and of nations, has by a resolution requested the President to designate and set apart a day for national prayer and humiliation:

And whereas, it is the duty of nations as well as of men to own their dependence upon the overruling power of God; to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon; and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations only are blessed

whose God is the Lord:

And inasmuch as we know that by his divine law nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people? We have been the recipients of the choicest bounties of Heaven. We have been preserved, these many years, in peace and prosperity. We have grown in numbers, wealth, and power as no other nation has ever grown; but we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us:

It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness.

...All this being done in sincerity and truth, let us then rest humbly in the hope authorized by the divine teachings, that the united cry of the nation will be heard on high, and answered with blessings no less than the pardon of our national sins, and the restoration of our now divided and suffering country to its former happy condition of unity and peace.

*Amen. - Ed.*

**HOPED TO RESTRUCTURE THE EPISCOPAL CHURCH HAS ALREADY CEASED** after just over a year of existence. Its proposals were largely stymied at the recent General Convention. - *Eremos Odos/The Living Church*

**\*OUSTED "NEW AGE" ROMAN CATHOLIC PRIEST, MATTHEW FOX, HAS DELIVERED ON HIS PROMISE TO HOLD A "RAVE MASS" IN GRACE CATHEDRAL**, San Francisco, to mark his entrance into the Episcopal Church. Modeled after a Sheffield, England, service that attracts hundreds of young people to a sports center, the "Planetary Mass" was held October 29-30. The altar "was in the shape of a sun and a crescent moon, gyrating dancers writhed to rave music, and tai chi exercises helped participants get in the mood." There were video screens showing psychedelic images, video games, or bombs hitting Iraq during the Persian Gulf War, etc. Episcopal Bishop William Swing was present and was "very carried away by it." - *Eremos Odos/Christian News/The Living Church*

### OF GENERAL INTEREST:

**\*THE INFLUENCE OF CONSERVATIVE CHRISTIAN GROUPS WAS A MAJOR FACTOR IN AMERICAN MID-TERM ELECTIONS THAT PUT CONGRESS UNDER REPUBLICAN CONTROL** for the first time in four decades. So said observers on all sides of the political spectrum, who said the bite of the religious right may be getting as big as its bark. - *Religious News Service/Church Times*

**\*MONTHS OF INACTION IN THE IRISH REPUBLIC ON REQUESTS FOR EXTRADITION OF A PRIEST CHARGED**

**WITH MOLESTING CHILDREN**, and talk that Roman Catholic officials might have secretly lobbied for the delay, have led to the resignation of Irish Prime Minister Albert Reynolds and the collapse of his coalition government. Northern Ireland officials were seeking the return of Fr. Brendan Smyth, 67, who fled to the headquarters of his Norbertine order in the Republic after the pedophilia charges surfaced, but the warrants sat unattended in the attorney general's office for seven months. Cardinal Cahal Daly finally ordered Smyth to return to Northern Ireland, where he pled guilty to 17 counts and will spend four years in prison; his victims plan a lawsuit. Roman Catholic leaders, embattled and discredited, are denying any interference with the warrants, but issued apologies for insufficient attention to pedophile clerics. In addition to Smyth, four other Catholic clergymen have appeared in court this year on molestation charges, and another parish priest recently died in a homosexual nightclub. - *The Washington Times/Church Times*

**\*IN AN APPARENT FIRST AMONG WORLDWIDE LUTHERAN CHURCHES**, the consistory of the Evangelical Lutheran Church of Latvia (LELB) has instructed its congregations to exclude from the eucharist unrepentant practicing homosexuals, an action that amounts to excommunication. The September 9 resolution, passed overwhelmingly, also bars persons "deliberately practicing homosexuality and having chosen it as their way of life" from any duties or positions in the church hierarchy. The consistory expressed support for "everybody striving to struggle" with what it called the "deadly sin" of homosexuality, but rejected all attempts to present it as a normal human orientation. - *Lutheran World Information/Christian News*

# The Afterword

## Prepare Ye

As the *CHALLENGE* begins its 34th year of publication, we find the Advent reading about John the Baptist echoing within. John (in St. John's gospel) tells us he is "the voice of one crying in the wilderness, Make straight the way of the Lord..." In the synoptic gospels John says, "Prepare ye the way of the Lord, make his paths straight" (italics ours).

Placed alongside Fr. Sam Edwards' illuminating remarks (noted in December) about the realignment among Anglicans and Christians generally, the Baptist's call sharpened our insight about the vocation of all involved in the Continuing/Traditional Anglican movement. Though we may despair of bringing order out of the current chaos, surely what faithful Anglicans are to do, and what many *are* doing, in this confusing period, is to remain faithful and "prepare the way of the Lord." This is ever the task of the Church Militant, yet is more compelling in a time when the historic Faith is under strong attack and longstanding church

institutions are failing, and one senses eschatological overtones. Though the movement as a whole may presently seem a "voice crying in the wilderness," where few hear and heed, we may hope that the paths forged now, the foundations laid, will at length become great boulevards leading to a grand new Household of Faith, truly obedient to and glorifying Our Lord. Recall that Edwards wrote that Christian soldiers "rarely can see the whole of the battle as it unfolds," and the believer's job in any circumstance is to "remain steadfast...and to go forward in faith for the sake of Christ and His mystical body..." Blessed are the servants who, when the Master at last cometh, are found watching.

In this we pray that the *CHALLENGE* can continue to be of assistance, informing and encouraging our readers around the world, and providing a common link for them in the hope of visible reconvergence in due course. But, just as with one's parish, *TCC*, as a nonprofit, cannot keep its ministry going without *your* financial help and prayers. At present we *must* raise some \$15,000 to pay off '94 printing bills, and need help to cover a postal rate hike this year. We ask for your generous support now.

Readers also may want to take advantage of the fact that we still have for sale about 100 copies of the October/November **UPDATE ON THE CONTINUING/TRADITIONAL ANGLICAN CHURCHES**, which has generated considerable interest. That issue, which can serve as a handy reference on the traditional movement, also includes our complete report on the Episcopal General Convention. Back copies of this special, larger issue are \$5 each, though discounts can be arranged for larger orders. Please contact the *CHALLENGE* office at 202/547-5409.

**\*MEANWHILE, GERMAN LUTHERAN BISHOP MARIA JEPSEN HAS URGED HER CHURCH TO "RECOGNIZE" HOMOSEXUAL PASTORS.** - *Christian News*

**\*THE POLISH NATIONAL CATHOLIC CHURCH (PNCC) HAS RE-ELECTED JOHN F. SWANTEK AS PRIME BISHOP.** Bishop Swantek's second eight-year term for the North American Old Catholic body began in October. Swantek also serves on the executive body of the Old Catholic Union of Utrecht's International Bishops Conference. - *God's Field*

**\*AS REPUBLICAN CONGRESSIONAL LEADERS BEGAN MOVES FOR A CONSTITUTIONAL AMENDMENT ALLOWING SCHOOL PRAYER,** a federal appeals court ruled that high school graduation prayers are unconstitutional even if the majority of students vote that they want to pray. The 9th U.S. Circuit Court of Appeals voted 2-1 in November to bar annual religious observances in an Idaho school district, because the decision on whether to have prayer "is made by a majority of the senior class and imposed on a minority." - *Associated Press/The Washington Times*

**\*A COLORADO PRISON INMATE HAS WON A JUDGE'S PERMISSION TO PERFORM SATANIC RITUALS** after claiming constitutional rights to practice religion. The federal prisoner, serving a ten-year sentence for kidnapping and auto-theft, claims his Satanism is "like going to a shrink; it helps [one] deal with life." Prison authorities may shrink; it helps to supply a black robe, candles, incense and a gong. - *Christian News*

**\*A MEN'S RIGHTS GROUP IS SEEKING ROE V. WADE PROTECTION** for a man's right to reject responsibility for a "fetus he didn't knowingly conceive." The (U.S.) National Center for Men is seeking a test case to prove that men have the same right as

women to deny parenthood. - *Our Sunday Visitor*

**\*THE CALIFORNIA SUPREME COURT SAYS IT'S MURDER WHEN A MAN SHOOTS A PREGNANT WOMAN, KILLING HER UNBORN BABY,** but one justice noted that the ruling in a 1991 San Diego case should not be read as infringing on women's "privacy rights," which he said include the right to abortion. It was another case highlighting "basic inconsistencies" emerging in U.S. law. On one hand, the fetus is considered a "person" in some murder cases; on the other, a woman can legally abort her unborn child. - *Our Sunday Visitor*

**\*THE AFRIKANER DUTCH REFORMED CHURCH WILL ACCELERATE UNITY WITH THE BLACK UNITING REFORMED CHURCH OF SOUTHERN AFRICA.** South African President Nelson Mandela made a surprise visit to the synod of the formerly separatist Dutch Reformed Church, addressing delegates in Afrikaans. The moderator of the synod provoked tears among the 450 participants by responding in Mandela's native Xhosa, "Go safely, Father of the nation." - *Church Times*

**\*WITH THE SOUTH AFRICAN CAMPAIGN OVER, THE HEAT ON RACISM IS BEING DIRECTED AT THE U.S.** by the World Council of Churches, together with the U.S. National Council of Churches. The two groups' international cadre of "Eminent Persons," which used to inject itself into the South African scene periodically to keep up the pressure for reform, has now canvassed U.S. minority groups regarding racism. Charges of attempted genocide, colonial subjugation, toxic dumping in minority areas, and immigration bias were coupled with the WCC-NCC finding of "gross and consistent" racism fouling the "fabric of U.S. society," even to the point of violating human rights. - *Ecumenical News*

*Continued on Back Cover*



considering Him for a new benefice? 'He's a bit reckless and he hasn't a clue about money?'"

**On victory in weakness:** "The Spirit helps us not in our strength, but in our weakness. The weakness of God is stronger than men...[and] He cannot effect His triumphs, save through the weak and the contemptible, the poor, and the inadequate..."

"A little Salvation Army sister went to a smart house where a man said to her in a very superior voice, 'I don't believe in God,' and she replied, 'Oh, you poor old thing. We shall have to pray for you.' Funny as that was, he was the only man affected by or converted through that particular mission."

*"The greatest victory ever won was the victory of a broken man with no spirit left in Him...on an inconspicuous little rising outside a squalid city in an unimportant province..."*

**On success:** "Why not rejoice in the fact that a good sermon has been preached, provided you are prepared to admit that God may have had a little to do with it?..."

"The greatest victory ever won was the victory of a broken man with no spirit left in Him, no voice to preach with, or to sing with...on an inconspicuous little rising outside a squalid city in an unimportant province...He was crucified in weakness, he lives by the power of God. So in the same way for us truly to live is Christ."



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### 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 Ven. Robert Grassberger; The Rev. Roscoe Reed; 719/473-7950

## DISTRICT OF COLUMBIA

### Church of the Ascension and St. Agnes

(Episcopal Church)

1217 Massachusetts Ave. NW; Sun low Mass 8a, 12:30p; Solemn High Mass 10a; Mon-Fri Mass 12:10p; Sat Mass 9:30a; The Rev. Lane Davenport; 202/347-8161

## 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

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(Independent)

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

## OREGON

### Scotts Mills (rural area)

#### St. Nicholas Chapel

(Anglican Church in America)

22605 Milk Ranch Rd. NE; Sun Solemn Sung Mass 10a; 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

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