

Episcopal Splinter Groups: A Study of Groups Which Have Left the Episcopal Church, 1873-1985

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Introduction

During its history in the United States the Episcopal Church has had very few schisms. At the same time, however, there have been a number of splinter groups which have left the Episcopal Church. In the nineteenth century the Reformed Episcopal Church was organized on December 2, 1873. In the twentieth century prior to the 65th General Convention, September 11-23, 1976, seven groups related to the Episcopal Church were organized: African Orthodox Church (September 2, 1921), Apostolic Episcopal Church (1932), Southern Episcopal Church (1962), Anglican Orthodox Church (November 16, 1963), Old Episcopal Church (1972), American Episcopal Church (May 18, 1968), and Anglican Episcopal Church of North America (October 10, 1972). Each of these groups is discussed in the first part of this essay.

At the 65th General Convention the Episcopal Church approved the ordination of women to the priesthood and the Draft Proposed Book of Common Prayer. Under the leadership of the Fellowship of Concerned Churchmen, those opposed to these actions called for the formation of a new group. This resulted in the organization of the Anglican Catholic Church (October 18-21, 1978), which has suffered a number of schisms. These groups are discussed in the second part of this essay. This essay is an effort to trace the history of these groups to enable persons to distinguish among them.

Research on groups which have been formed recently is different from research on more historical groups. Much of the information was gained by correspondence with persons related to these groups. Mr. Perry Laukhuff and Mr. W. R. Swindells were especially helpful. Publications that were very helpful include *The Certain Trumpet*, *The Fellowship of Concerned Churchmen Newsletter*, *The Fellowship of Concerned Churchmen News Exchange*, *Anglican News Exchange*, and *The Christian Challenge*.

Reformed Episcopal Church

The Reformed Episcopal Church emerged out of the High Church-Low Church controversy of the mid-nineteenth century. One writer called this conflict “a veritable ecclesiastical war, a reflection of the war of secession.” The historiographers of the Diocese of Lexington claimed that “the period from 1860 to 1875 was marked by more party strife and internal dissension than any period in the history of the American Church.”

At the end of the convention of the Diocese of Kentucky, May 20-June 1, 1866, David Cummins, rector of Trinity Church, Chicago, was elected Assistant Bishop of Kentucky. A former Methodist circuit rider, Cummins was a member of the Evangelical or Low Church party. He was consecrated on November 15, 1866, and soon after that

began his criticism of the High Church party. He was especially critical of the doctrine of baptismal regeneration, the baptismal service in the Book of Common Prayer, and sacerdotalism—that the priest offered a commemorative sacrifice in the Eucharist.

A Low Church friend of Cummins was Charles Edward Cheney, rector of Christ Church, Chicago. Cheney refused to use the words “regenerate” and “regeneration” in the baptismal rite when he baptized infants. Bishop Henry John Whitehouse of Illinois eventually deposed Cheney from the ministry. Cummins deeply resented the deposition of Cheney.

On October 12, 1873, Cummins participated in a joint communion service at the Fifth Avenue Presbyterian Church, New York City, in connection with the sixth General Convention of the Evangelical Alliance. The English Bishop of Zanzibar was in New York at the time, and wrote a letter of protest to Bishop Horatio Potter of New York. Cummins decided that he should leave the Episcopal Church, and on November 10, 1873, wrote Bishop Benjamin Bosworth Smith, the Presiding Bishop and Bishop of Kentucky, announcing his “purpose of transferring his work and office to another sphere.” On December 2, 1873, Cummins met with eight clergy and twenty laymen of the Protestant Episcopal Church at the Y.M.C.A. building in New York and organized the Reformed Episcopal Church. He was elected presiding bishop.

The Reformed Episcopal Church rejects the doctrine that the Lord’s Table is an altar on which the body and blood of Christ are offered anew to the Father; that the presence of Christ in the Supper is a presence in the elements of bread and wine; that regeneration is inseparably connected with baptism; and that ministers are priests in any other sense than that in which all other believers are a “royal priesthood.” It “denies the fiction of Apostolic Succession” and does not participate in the Ecumenical Movement. At present there are about 68 churches and 6,500 members.

African Orthodox Church

“The African Orthodox Church came into being on the flowing tide of American Negro self-consciousness evoked by the activities of Marcus Garvey in the first quarter of the twentieth century.” Its founder was George Alexander McGuire.

McGuire was born on March 26, 1866, in the village of Sweets, in Antigua, British West Indies. He graduated from Lady Mico College for Teachers in Antigua in 1886, and from the Moravian Theological Seminary, St. Thomas Island, in 1888. After his graduation he went to St. Croix to take charge of the Moravian Church at Frederiksted. On November 24, 1894, he left St. Croix and came to the United States. Apparently he attended the Church of the Crucifixion in Philadelphia and studied for the Episcopal ministry under its rector, Henry Phillips. He went to Ohio, and on June 29, 1896, Bishop Boyd Vincent of Southern Ohio ordained him deacon at Christ Church, Cincinnati. He began his Episcopal ministry as deacon in charge of St. Andrew’s Mission, Cincinnati. On October 22, 1897, Bishop Vincent ordained him priest at the Church of the Advent, Cincinnati. On March 1, 1899, he resigned from St. Andrew’s and moved to Richmond, Virginia, where he was rector of St. Philip’s Church, 1899-1901. From March 1, 1901 until May 1, 1905, he was rector of St. Thomas Church, Philadelphia.

On October 19, 1905, he transferred to the Diocese of Arkansas, and on November 1, 1905 began his duties as rector of St. Philip's Church, Little Rock, and archdeacon of the Convocation of Arkansas, the convocation for colored Episcopalians. Bishop William Montgomery Brown was an advocate of an autonomous Afro-American Church, and the convocation was an effort to begin it. The plan was for the convocation to evolve into a diocese for Black people. This arrangement was known as the "Arkansas Plan."

McGuire worked as archdeacon of the Convocation of Arkansas until late 1908 when he went on a tour to raise money. Bishop Brown reported on McGuire's work in these words:

My greatest need of funds was for the work among the Negroes of Arkansas. As our good people at the North and East like to give of their means for the work of the Church among Negroes, and as Archdeacon McGuire is a prepossessing eloquent man with a splendid story of great progress and golden opportunities to tell, I concluded to send him this year in my place. I dreamed a dream and in my dreaming I thought that I saw people, especially the Bostonians, falling over each other in frantic efforts to get to the Archdeacon with checks and money for our work.

When, therefore, the Archdeacon left on his mission of money raising I thought my financial troubles to be practically over for at least this season and I secretly determined to send him every year. He was gone about five weeks and, though he was as economical as could be, his trip cost \$200. Now imagine as best you can my disappointment and sinking of heart when he came back with less than \$100 and an accepted call to Boston in his pocket! As the net result of the unhappy venture in which I had centered so much of hope, I lost in the neighborhood of \$125.00 and much worse my Archdeacon was gone too.

The unkindest act of all was the losing of the Archdeacon to Boston. That was almost more than I could hear; for Boston, you will remember, is the citadel of the opposition to the Arkansas Plan. Archdeacon McGuire had gone over soul and body to the enemies' camp!

Bishop Brown's "Arkansas Plan" was never realized, but it did lead to the election of the first Negro Suffragan Bishop. On September 29, 1918, Edward Thomas Demby was consecrated "Suffragan Bishop for Colored Work in Arkansas and the Province of the Southwest."

On October 1, 1908, McGuire became missionary in charge of St. Bartholomew's Mission and missionary of the Archdeaconry of Lowell at Cambridge, Massachusetts. In 1910 he received the M.D. degree from the College of Physicians and Surgeons at Boston. He continued in this position until 1911 when he became Field Secretary of the American Church Institute for Negroes in New York City. The American Church Institute for Negroes was created in 1906 "to promote the education of the Negroes in the Southern States." On December 7, 1913, McGuire transferred to the Diocese of Antigua. In 1919 he returned to the United States and joined the work of Marcus Garvey and the "United Negro Improvement Association of the World."

At this time the vision of Liberty, and Independence took possession of him. So great was the desire for Ecclesiastical freedom because of the limitations and injustices as well as insults, that he resolved to cast off forever the yoke of white ecclesiastical dominance.

Thus he began organizing the Independent Episcopal Church for Negro Episcopalians who were dissatisfied with the Protestant Episcopal Church. He appealed to the Roman Catholic Bishop of New York and to William T. Manning, Episcopal Bishop of New York, for consecration as a bishop, but both turned him down. On September 2, 1921, in the Church of the Good Shepherd, New York City, a convention was held of all the Independent Episcopal Churches and clergy. At this convention the African Orthodox Church was organized and McGuire was elected bishop. Bishop-elect McGuire was given authority to seek consecration from the Most Rev. Joseph Rene Vilatte, Exarch and Metropolitan of the American Catholic Church. Vilatte was one of three leading *episcopi vagantes* who derived their orders from Eastern and Old Catholic sources and consecrated numerous bishops for a number of American church bodies.

Joseph René Vilatte (1854-1929) was a French immigrant to Canada. He left the Roman Catholic Church to become a Methodist in Montreal. He returned to the Roman Catholic Church four times during his life. He returned once more to the Methodist Church. He became a minister in the Congregational Church. He twice entered the Presbyterian Church. At one time his name appeared in the official records of the Protestant Episcopal Diocese of Fond du Lac, Wisconsin, as a candidate for holy orders, and the Protestant Episcopal Church degraded him from its priesthood and excommunicated him, but whether he actually ever became a member of that denomination is debated.

While Vilatte was engaged as a Presbyterian missionary among former Roman Catholic Belgian immigrants to Wisconsin, he approached the Right Reverend Hobart Brown, Protestant Episcopal bishop of Fond du Lac, Wisconsin, with a view to admission to the presbyterate of that church. Bishop Brown suggested to Vilatte that he seek ordination in the Old Catholic Church. The Old Catholic Bishop of Switzerland conferred the diaconate and the presbyterate on Vilatte in 1885. When he was not able to secure consecration to the episcopate from the Old Catholic Church, Vilatte turned to Russian Orthodox Archbishop Vladimir, who extended his church's patronage to Vilatte but did not offer to make a bishop of him. While Vilatte was reported negotiating with the Roman Catholic archbishop of Milwaukee, Wisconsin, with a view to receiving consecration in that church, he learned of the existence of a group of former Roman Catholics on Ceylon. The members of this community had broken with the Roman Catholic authorities and had organized the Independent Catholic Church of Ceylon, Goa, and India. Its leader, Julius Xavier Alvares, had secured episcopal consecration from Mar Paul Athanasius, the Non-Chalcedonian Syrian Orthodox bishop of Kottayam in Malabar. Vilatte went to Ceylon and after some delay Alvares, who called himself Mar Julius I, with the assistance of the Non-Chalcedonian Syrian Orthodox Metropolitan of Malabar, consecrated Vilatte to the episcopate under the name of Mar Timotheus, as archbishop of North America.

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In 1921 Vilatte returned to France, and in 1925 he was reconciled with the Roman Catholic Church. He died on July 1, 1929.

In September, 1921, McGuire and others went to Chicago to meet with Vilatte. After ten days of conferences Vilatte agreed to consecrate McGuire. On September 25, 1921, he received conditional baptism, confirmation and minor orders; on September 26 he was ordained deacon, and on September 27 he was ordained priest. On September 28 McGuire was consecrated bishop of the African Orthodox Church by Vilatte, assisted by Frederick Ebenezer Floyd, Archbishop and Primate of the American Catholic Church, and Carl F. Nybladh, Bishop and Primate of the Swedish American Church.

The African Orthodox Church grew rapidly at first, but then growth slowed down. It was taken to Africa where a new group emerged called the African Greek Orthodox Church. At present the African Orthodox Church has about twenty-one churches and 5,000 members.

Apostolic Episcopal Church

The Apostolic Episcopal Church was founded by Arthur Wolfort Brooks around 1932. Brooks was born in Morganfield, Kentucky, on March 15, 1888. The first reference I could find was that he was a candidate for orders in West Virginia, and then transferred to Kentucky on April 10, 1915. On May 27, 1915, Bishop Charles E. Woodcock ordained him deacon at Grace Church, Louisville, and on January 10, 1916, Woodcock ordained him priest at Grace Church, Paducah. Om 1916-1917 Brooks was rector of St. Paul's Church, Jeffersonville, Indiana, and in 1917 he was resident in Louisville. In 1917-1918 he was a curate at St. Thomas Church, New York City. In 1919-1920 he was secretary of the Church Personnel Bureau in New York which he founded. On December 13, 1920, he transferred from the Diocese of Indiana to the Diocese of New York, and became a curate at the Church of the Messiah, Brooklyn. From 1922 to 1923 he was priest in charge of St. George's Church, Astoria. While in New York he taught at the Greek Theological Seminary and met numerous clergy of various Eastern Churches in North America. On November 18, 1926, Bishop Ernest M. Stires of Long Island deposed him from the Episcopal ministry.

The origin of the Apostolic Episcopal Church is obscure. There are two conflicting accounts about how Brooks became a bishop. One claims that he was raised to the episcopate by Mar Antonio Lebferne, assisted by Archpresbyter James and Archdeacon Evodius, so that he could look after some of the various Chaldean groups which had come to the United States after the First World War. Another account claims that he was received into the Eastern Church by the titular Bishop of Iconium and the titular Bishop of Tarsus, "whoever they were."

On June 23, 1926, at the First Annual Convocation of the Metropolitan Synod of the Anglican Universal Church, Brooks was elected titular Bishop of Sardis. By 1932 he had left this body and formed the Apostolic Episcopal Church. It appears that Brooks was consecrated by William Albert Nichols, and took the name Mar John Emmanuel. Brooks presided over this body until his death on July 7, 1948. Information about the body today is nearly non-existent.

Southern Episcopal Church

The Southern Episcopal Church was organized in late 1962 in Nashville, Tennessee because of dissatisfaction with the Episcopal Church:

The Protestant Episcopal Church had undertaken to accept into the ministry those who were not by any stretch of the imagination scripturally qualified to be accepted. At no time in the teaching of the Apostles were women or homosexuals acceptable candidates for the three-fold ministry. Yet, the church was ordaining such to the ministry. The Protestant Episcopal Church had joined the National Council of Churches and the World Council of Churches both of which were giving aid and encouragement to those who would buy arms and set up governments where the very existence of churches and the teachings of Jesus Christ would not be tolerated.

Burnice Hoyle Webster, a medical doctor, who had served at the Church of the Transfiguration, Nashville, led in the organization of the Southern Episcopal Church. Bishop Julius Massey of Illinois, an Old Catholic bishop, and others consecrated Webster a bishop, and Webster became Presiding Bishop of the Southern Episcopal Church.

At the present, the Southern Episcopal Church has three bishops, a Diocese of the South, a Diocese of New York, a missionary diocese in Oklahoma, a missionary diocese of the Midwest, mission work in Puerto Rico, and eleven churches.

The Southern Episcopal Church is conservative by definition:

Christianity is a conservative religion that does not follow every liberal waving of men's minds and moral laxities. . . . It has always been an accepted fact that the south was overly conservative in thinking and moral attitude and not given to accept change just because the majority wanted it. The majority can be wrong. Since the Southern Episcopal Church was established in the south and since it was established by true conservative Southern Gentlemen and Ladies, why not the Southern Episcopal Church?

As of January 1, 1984, the Southern Episcopal Church had four bishops—Webster, the presiding bishop; Henry L. Atwell, suffragan bishop for the Diocese of New York; William H. Green, missionary bishop in Oklahoma; and Huron C. Manning, Jr., bishop of the Diocese of the South. It has four priests and six deacons. It uses the 1928 Book of Common Prayer.

Anglican Orthodox Church

The Anglican Orthodox Church was organized on November 16, 1963, by James Parker Dees. Dees was born on December 30, 1915, at Greenville, North Carolina. He received his B.A. from the University of North Carolina in 1938, and his B.D. from Virginia Theological Seminary in 1947. He was ordained deacon on June 29, 1949, at St. Paul's Church, Greenville, by Bishop Thomas H. Wright of East Carolina. Wright ordained him priest on January 19, 1950, at the Church of the Holy Cross, Aurora, North

Carolina. From his ordination to the diaconate until 1952, he served the Church of the Holy Cross, Aurora; St. John's Church, Bonneron; And St. Paul's Church, Vanceboro. From 1952 to 1955, he was rector of St. Paul's Church, Beaufort, and sometime rector of St. Clement's (Colored). From January 19, 1955 to November 15, 1963, he was rector of Trinity Church, Statesville. On the latter date he resigned Trinity Church "and tendered his resignation as a Priest of the P.E. Church." In a public statement issued on the same day, Dees stated:

... the time has come when I can no longer support the Protestant Episcopal Church and what it stands for, and I am now coming out of it. To say that I am leaving my Church is not quite the whole truth, for I feel that the Protestant Episcopal Church, for reasons to be enumerated, has already left me. I am separating myself from what the Church has become. I am getting out of the Church that I feel has departed from what I consider to have been its intellectual, spiritual and doctrinal heritage. I have had all that I can stand of its social, economic, and political program of socialism, of its pseudo-brotherhood; of its appeasement of the Communists; of its so-called civil rights; and of the rejection of much that I consider to be fundamental to the Biblical faith.

Dees was very critical of the Episcopal Church. He claimed that "the faith of the clergy has been sorely watered down with liberal doctrine;" "there are many who do not believe that the Virgin Birth of Christ was an historical fact;" "there are many who do not believe that the tomb in which our Lord was buried on Good Friday was empty on Easter morning;" "there are many in the Church who do not believe in the Holy Trinity, in its historical relevance and significance." A church that tolerates these positions is apostate.

Dees thought the House of Bishops was responsible for this apostasy:

I feel that the House of Bishops of the Protestant Episcopal Church has failed in one of its basic obligations, namely, that of attempting to proclaim the historic Faith and to keep the Faith of the Church as free of heresy as possible. In at least one particularly obvious instance, namely, concerning the observations of Bishop Pike, the House of Bishops has failed to take a stand and clearly delineate its position.

He was also critical of Episcopal sacerdotalism. The "practice of invoking the blessings of the Virgin Mary" was "a product of medieval and pre-medieval superstition and there is no warrant whatsoever for it in the Scripture." "... this is of the Antichrist." "... the reserving of the elements in certain worship services hint strongly of idolatry." The tendency to claim that bread and wine become the body and blood of Christ "smacks mightily of the doctrine of transubstantiation."

The Episcopal Church also supported the National Council of Churches which advocated "disarmament, co-existence with Russia, the abolition of loyalty security laws, recognition of Red China [and] forced racial integration. "... much of the programs of the National Council of Churches and of the international communist conspiracy are being promoted within the framework of the Episcopal Church."

Dees also supported a conservative political position. He quoted positions 3 and 4 of the “Belief and Declaration of Purpose” of the Committee of Christian Laymen:

3. We oppose the One World, One Church idea whereby this nation surrenders its sovereignty to the United Nations as promoted by our Church leaders.
4. We support the American Free Enterprise System and our Constitutional Republican form of Government as a necessary adjunct to the survival of Christianity.

Dees stated that the basic Christian beliefs were: “the Virgin Birth of our Lord as *historical fact*; the Divinity of our Lord; the Atoning Sacrifice of the Cross; the Resurrection of our Lord from the grave, leaving the tomb empty on Easter morn; the second coming of Jesus, and salvation by grace through Faith alone.”

On March 15, 1964, Dees was consecrated to the episcopate by the Most Reverend Wasyl Sawyna, primate of the Holy Ukrainian Autocephalic Orthodox Church, in the Cathedral of St. Basil the Great, Emmaus, Pennsylvania, with the Most Reverend Orlando Jacques Woodward as co-consecrator. Woodward is a bishop of the Old Catholic Church. He “was consecrated to serve as Primate of the Anglican Orthodox Church, free of the jurisdiction of his consecrators.”

According to the latest available information there are four foreign bodies: Anglican Orthodox Church of Rhodesia, Iglesia Anglicana Ortodoxa Columbiana, Anglican Orthodox Church of Polynesia, and Anglican Orthodox Church in the Philippines. On February 1, 1969, Dees founded and became Metropolitan of the Orthodox Anglican Communion, which claims about 35 congregations and 200,000 members. The episcopate consists of Dees, metropolitan and presiding bishop; the Rt. Rev. C. Cato-Symonds, Assistant Bishop for the United Kingdom; the Rt. Rev. Vattapara John Stephen, Bishop of India (consecrated by Dees on May 5, 1966); the Rt. Rev. Kurksid Alam, Bishop of Pakistan (consecrated by Dees and Sawyne on July 4, 1969); the Rt. Rev. Randrianasalo Robene, Bishop of Madagascar (he was consecrated by Dees on May 12, 1974; he succeeded Bishop Philippe Razanakoto, consecrated by Dees on September 21, 1969, 1969, and died February 14, 1974); and the Rt. Rev. Joshua Aluoch Gawo, Bishop of Kenya.

On September 19, 1971, Cranmer Seminary in Statesville was dedicated. Its brochure states that it is “Training men in the ancient Faith of the Bible, in the Anglicanism of the English Reformers, and in the worship of the 1928 Book of Common Prayer.” Furthermore:

The curriculum of Cranmer Seminary is founded on some basic presuppositions:

1. The Divine Inspiration of Scripture.
2. The historicity of the Gospel narratives.
3. The Incarnation of Jesus Christ.

It is to be noted that the studies in Cranmer Seminary are Bible centered and are concerned basically with what the Bible says and not with what various theologians may have to say about what the Bible says.

The Anglican Orthodox Church is strongly opposed to homosexuality. It

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.... takes the position that homosexuals are an affront to both God's Word and to decent people and should not be tolerated, not to mention condoned. The Presiding Bishop takes the position that such people who unrepentantly participate in this practice should be excommunicated from the Church and expunged from society. When they appeared in the armies of the Spanish conquistadors, they were put to death.

The Anglican Orthodox Church is not a member of the World Council of Churches or the National Council of Churches, and is actively opposed to both. Dees criticized the National Council of Churches because it supported "the infamous and unconstitutional so-called Civil Rights Act of 1964" because it elected W. Sterling Cary its president and he "signed the Black Manifesto calling for violent revolution;" because it is "committed to the subjection of the United States to World Government under Communist inspired United Nations;" and because it is "dedicated to the destruction of our Free Enterprise System."

Dees is also opposed to the ordination of women:

The Anglican Orthodox Church does not ordain women to the priesthood and has no idea of entertaining the thought of it. Our Lord called only men to be Apostles, and the Apostles consecrated only men as their successors in the Apostolic role, and they ordained only men into Holy Orders. To deviate from this is to invite trouble and possibly the wrath of God.

On December 20, 1969, Presiding Bishop Dees declared the Episcopal Church to be apostate:

Be advised hereby that THE ANGLICAN ORTHODOX CHURCH does not any longer recognize THE EPISCOPAL CHURCH (THE PROTESTANT EPISCOPAL CHURCH) to be a member of the family of churches proclaiming the Gospel of Jesus Christ. I, the Presiding Bishop of THE ANGLICAN ORTHODOX CHURCH, consider THE PROTESTANT EPISCOPAL CHURCH to be apostate. I no longer recognize the Orders of Sacraments of that Church to be valid. I declare that, as far as THE ANGLICAN ORTHODOX CHURCH is concerned, the validity of the Orders and Sacraments of THE EPISCOPAL CHURCH terminated on Monday, September 18, 1967, when 80 out of 110 bishops of THE EPISCOPAL voted to give a seat and a voice to Bishop James A. Pike, while the General Convention of that Church was in session in Seattle, Washington.

Pursuant to the aforementioned observations, let it be known that this Church no longer recognizes THE EPISCOPAL CHURCH to be a Christian Church. It therefore no longer recognizes as valid the Orders and Sacraments of THE EPISCOPAL CHURCH, subsequent to the date, September 18, 1967, on which the above-mentioned action was taken by the House of Bishop meeting in General Convention. AND, consequently, we do not recognize as validly Ordained or Confirmed any persons who

were Ordained or Confirmed in THE EPISCOPAL CHURCH after September 18, 1967;

AND THEREFORE, any persons coming into this Church after this date, December 20, 1967, and who were Ordained or Confirmed in THE EPISCOPAL CHURCH after September 18, 1967, will be required to be Ordained or Confirmed again, as the case may be, in order that these rites be recognized as valid by THE ANGLICAN ORTHODOX CHURCH.

The Anglican Orthodox Church is also opposed to the Society for the Preservation of the Book of Common Prayer, the Fellowship of Concerned Churchmen, the Anglican Catholic Church, and the Foundation for Christian Theology. Dees claimed that the efforts of these groups to promote a “continuing Anglican Church” were useless, and that the Anglican Orthodox Church was the continuation of Reformation Anglicanism.

Dees and his church are also advocates of a strong America. They want “a defense capability which is second to none.” Dees’ political conservatism is seen in his founding the North Carolina Defenders of States’ Rights, Inc., and his membership in the Federation for Constitutional Government, the Independence Foundation, Liberty Lobby, and the National Conservative Council. His theological conservatism was recognized on June 2, 1965, when Bob Jones University, Greenville, South Carolina, conferred on him the Doctor of Divinity degree.

Old Episcopal Church

The Old Episcopal Church was founded by Jack Capers Adam in 1972. Adam was born on October 10, 1932 in Pass Christian, Mississippi. He studied at Arizona State, and according to the Clerical Directory of the Episcopal Church at the Episcopal Theological Seminary of the Southwest, Austin. Another source claims that he studied at the Church Divinity School of the Pacific. Before seminary he had been an alligator wrestler and owned a small zoo in Mesa, Arizona, a part of metropolitan Phoenix. On January 1, 1963, he became part-time Lay Vicar at St. Matthew’s Church, Las Vegas. On June 15, 1963, Bishop William George Wright of the Missionary District of Nevada ordained him deacon, and he became vicar of St. Matthew’s. Wright ordained him priest on December 18, 1963. He resigned St. Matthew’s on September 19, 1965, to become Vicar of St. Peter’s, Clearfield, Utah. On September 1, 1966, he resigned St. Peter’s and returned to Nevada and founded St. Jude’s Ranch for Children at Boulder City. St. Jude’s opened in August 1967. Some time in 1969 he resigned St. Jude’s, and from then until he was deposed by Bishop Wesley Frensdorf on May 1, 1972, by reason of removal, he was listed as residing at Mesa.

In 1972 Adams organized the Old Episcopal Church, and on February 6, 1972, was consecrated bishop by Archbishop Walter A. Propheta of the American Orthodox Catholic Church. The Old Episcopal Church has several parishes in Arizona and New Mexico.

American Episcopal Church

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The American Episcopal Church was born amidst the tensions of the late 1960s. It “was founded by groups of Anglicans who found themselves in conscience unable to accept teachings espoused or permitted by their bishops and clergy and who discovered that they were unable to resist or alter such a direction.” Especially offensive was James Pike and “his doubts about dogmas.” “. . . the emergence of the Trial Rites at this juncture (1967) in the midst of the Pike affair increased suspicions that the very nature of the Church was threatened.” Civil unrest also played a part in its creation. “In the Episcopal Church, conservatives believed that the McGovern party had captured the Church and the symbol of this victory was the General Convention Special Program and the extraordinary general convention at South Bend [1969].”

As noted above, in 1963 the Anglican Orthodox Church was form. “By 1968 a number of congregations existed which had withdrawn from the Anglican Orthodox church because of politics, or because they were unable to express their churchmanship, or in reaction to prelacy.” Independent congregations not affiliated with the AOC were also emerging.

On May 18, 1968, delegates from six parishes, four of which had been in the Anglican Orthodox Church, met at St. Stephen’s Church, Mobile, Alabama, and created the American Episcopal Church. “Three men, two of whom were Episcopal priests were elected to the episcopacy.” “The Episcopal bishop of Lexington and the Lord Bishop of Nassau and the Bahamas were among bishops approached for oversight or for consecration.” These attempts for oversight or consecration came to nothing.

The leaders of the American Episcopal Church turned to Joseph Chengalvaroyan Pillai (James Charles Ryan) for oversight. Pillai was Metropolitan of the Indian Orthodox Church. He became Primus of the American Episcopal Church and served until February 1970. On December 29, 1968, Pillai consecrated James Hardin George, Jr., as his suffragan bishop at the Masonic Temple chapel in Cincinnati, Ohio.

George was born at Danielson, Connecticut, on February 2, 1914, the son of an Episcopal clergyman. From 1951 to 1954 he was in the U.S. Army, and in 1954-1955 he was a student at George Peabody College, Nashville. From 1955 to 1957 he was a student at the School of Theology, University of the South, Sewanee. On July 25, 1957, Bishop Clarence A. Cole of Upper South Carolina, ordained him deacon at St. Paul’s Church, Graniteville, and he began his ministry at St. John’s Church, Clearwater. Cole ordained him priest on March 22, 1958, at St. John’s Church. He remained at St. John’s until 1965, when he became rector of St. Matthew’s Church, Spartanburg. In 1968 he moved to Charleston and transferred to the Diocese of South Carolina, but I cannot find that he had a cure. On May 18, 1968, he helped organize the American Episcopal Church, and on June 25, 1968, Bishop Gray Temple suspended him from the ministry. On December 24, 1968, Temple deposed him for “abandonment of this Communion.”

In February 1970, Pillai died and George became the primus. In August, 1970, George resigned from the American Episcopal Church and founded the Anglican Church in America. Gorge was succeeded as primus by Anthony Forbes Morton Clavier.

Clavier was born at Worsborough Dale, Yorkshire, England on April 19, 1940. He was ordained deacon and priest by a Bishop Glenn of the Catholic Episcopal Church in England. After coming to the United States he was associated for a while with the Anglican Orthodox Church. On July 1, 1969, he was received into the American

Episcopal Church, and on February 11, 1970, George consecrated him Suffragan Bishop to the Primus.

In 1973 the American Episcopal Church was approached by two congregations in New Mexico headed by Bishop Harold Lawrence Trott. Trott had been ordained priest in the Reformed Episcopal Church, and was later elected missionary bishop of New Mexico. On June 13, 1971, Bishop Denys A.G. Rankiler of the Reformed Episcopal Church consecrated Trott a bishop. In 1972, the Reformed Episcopal Church bishop died, and his successor cut any ties with Bishop Trott. Trott was assisted by a retired bishop of the Brazilian National Catholic Church founded by Duarte Costa. Costa had been Roman Catholic Bishop of Maura in Brazil. In June, 1945, he was excommunicated by Pope Pius XII for claiming there was an alliance between the Vatican and Fascism. Costa consecrated Luis Fernando Castillo-Mendez a bishop, and on January 23, 1949, Castillo-Mendez consecrated Stephen M. Corradi-Scarella an independent bishop for Mexico. Corradi-Scarella conditionally consecrated Trott on October 20, 1973. On October 4, 1974, Trott was elected Missionary Bishop of the Western United States in the American Episcopal Church.

In 1976, Trott became Primus of the AEC, and served in that position until 1980 when he was relieved of the primacy for neglect of his duties. He left the AEC and took his congregation, the Church of Christ the King, Albuquerque, New Mexico, with him.

From 1970 to 1976 Clavier was Primus of the American Episcopal Church. In September, 1976, he was received as a layman in to the Episcopal Church, and was sponsored by the Rt. Rev. Stanley Atkins, Bishop of Eau Claire, as a student at Nashotah House. He planned to enter the ministry of the Episcopal Church. At the General Convention, September 11-22, 1976, at Minneapolis, the Episcopal Church voted for a new Prayer Book and to ordain women to the priesthood and episcopate. Shortly after this he returned to the American Episcopal Church as Bishop of the Eastern Diocese:

The American Episcopal Church is not among those waiting to pick off dissidents from the Episcopal Church since its General Convention voted to ordain women to the priesthood and episcopal and adopted a new prayer book.

What happened in Minneapolis, Bishop Clavier said, "was a radical departure" from the church's tradition of "making haste slowly."

He criticized the "growth in belief of the omni-competency of conventions and synods" in place of "scripture as aided by tradition and reason" as the test of preservation and renovation.

The American Episcopal Church was basically an eastern United States body. In 1972 the Anglican Episcopal Church was organized in California, something of a western counterpart to the American Episcopal Church. In June, 1981, the Anglican Episcopal Church held its national convention at Marymount College, Arlington, Virginia, and invited representatives from the American Episcopal Church. That convention voted unanimously to enter into amity and communion with the American Episcopal Church and to achieve organic union by June of 1982.

Before that merger was achieved an interesting development took place. In September, 1981, a meeting of the bishops of the various Continuing Anglican churches

was held in Spartanburg, South Carolina. "Disagreement about the validity and regularity of the churches loomed large." "Both the American Episcopal Church and the Anglican Episcopal Church had orders stemming from Old Catholic and Roman Catholic sources recognized to various degrees by some authorities, but irregular." Bishop Francisco J. Pagtakhan, ecumenical officer of the Philippine Independent Catholic Church, attended the Spartanburg meeting and undertook to get authorization to arrange for the conditional consecration of the bishops of the American Episcopal Church and the Anglican Episcopal Church by three Filipino bishops. On September 26, 1981, at the Church of Jesus the Nazarene, a P.I.C.C. in San Diego, Bishops Francisco J. Pagtakhan, Sergio Mondala and Lupe Rosete of the P.I.C.C. conditionally consecrated Bishops Anthony F. M. Clavier, Primus; Walter H. Grundorf; and G. Raymond Hanlan of the American Episcopal Church; and Bishops Walter H. Adams, Primus; John Hamers; and Frank Benning of the Anglican Episcopal Church. The six newly consecrated bishops stated: "We have taken this step to quieten and assure tender consciences, to advance the cause of unity and to consecrate our ministries anew to the service of our Lord."

After months of negotiations, the American Episcopal Church and the Anglican Episcopal Church met in a joint synod at the St. Thomas Center, Seattle, Washington, May 20-22, 1982. Both bodies ratified the union and adopted the name American Episcopal Church. Clavier was elected Primus. The Primus of the Anglican Episcopal Church, one diocesan bishop and one suffragan bishop refused to ratify the merger and continued a small body retaining the title Anglican Episcopal Church.

After the Congress of St. Louis, September 14-16, 1977, a number of dioceses were founded in the United States which formed the Anglican Catholic Church. One of the dioceses was the Diocese of the Southwest organized in 1978. Its first bishop was Robert Harvey. Harvey and the Diocese of the Southwest opposed the Anglo-Catholic practices of the Anglican Catholic Church. At the fourth Provincial Synod of the Anglican Catholic Church, June 9-12, 1982, Harvey and the Diocese of the Southwest left the ACC. In February, 1983, the Diocese of the Southwest elected Howard Edwin Caudell bishop coadjutor. He was consecrated in March, 1983, by his Ordinary, Robert Harvey, and by Bishops Clavier and Hamers of the American Episcopal Church. Continued negotiations between the Diocese of the Southwest and the American Episcopal Church resulted in a merger. On November 11, 1983, the Diocese of the Southwest adopted the first reading of a constitutional amendment uniting the two bodies. This amendment was ratified in October, 1984. Bishop Harvey resigned and began mission work in New England.

The American Episcopal Church has been committed to the unity of the Continuing Anglican churches. In 1981 it had discussions with the Anglican Catholic Church to achieve "a closer union" of the two bodies. Also in 1981 the American Episcopal Church established an intercommunion agreement with the Anglican Catholic Church of Canada. In 1982 the AEC entered into communion with the Diocese of Amritsar, a part of the former Church of India, Pakistan, Burma and Ceylon. The Bishop of Amritsar is C. L. Parshad, who was consecrated by Bishop Wlter Adams of the Anglican Episcopal Church.

In June, 1983, the American Episcopal Church petitioned Episcopal Church Presiding Bishop John M. Allin for talks which could lead to an agreement under which AEC would receive recognition as part of the Anglican "family of churches" and be

given pastoral oversight by the presiding bishop, but would remain an autonomous body. Bishop Allin referred the request to the House of Bishops Committee on Reconciliation which is presently studying it. Bishop Clavier noted:

The American Episcopal Church has not requested pastoral oversight from the Episcopal Church, but from the presiding bishop in his capacity as an Anglican primate, subject to future negotiations and the approval of the [AEC] General Synod. No suggestion of any surrender of ecclesiastical autonomy is [implied] by this ongoing initiative.

On October 30, 1982, St. Peter's Church in Deerfield, Florida, was consecrated as the Pro-Cathedral of the Diocese of the Eastern United States and seat of the Primus of the American Episcopal Church, Anthony Clavier. This was the first cathedral built in the Continuing Anglican Church. Clavier also serves as dean of St. Peter's.

At the time of this writing, the American Episcopal Church consists of four dioceses and a missionary diocese. The leadership is as follows: Anthony F.M. Clavier, Bishop of the Eastern United States and Primus; John M. Hamers, Bishop of the West; H. Edwin Caudill, Bishop of the Southwest; Frank H. Benning, Bishop of the South; Walter H. Grundorf, Suffragan Bishop, Diocese of the Eastern U.S.; G. Raymond Hanlan, Suffragan Bishop, Diocese of the Eastern U.S.; and Robert C. Harvey, Assistant Bishop, Diocese of the Eastern U.S. It has 74 parishes and missions, with a total communicant strength of about 5,000 members. This makes the AEC the second largest Continuing Anglican body in the United States. It is multi-racial and has Black and Hispanic bishops, clergy, and laity.

The American Episcopal Church uses the 1928 Book of Common Prayer and subscribes to the Articles of Religion. It publishes a newsletter, *Ecclesia*, four times a year. The editor is the Rev. Carroll E. Simcox.

Anglican Episcopal Church of North America

The Anglican Episcopal Church of North America, which I will refer to as the Anglican Episcopal Church, was created amidst the same tensions which created the American Episcopal Church. In a sense, it was the western counterpart of the American Episcopal Church. The Anglican Episcopal Church was organized on October 10, 1972, in Fountain Valley, California, by a group of parishes which left the Anglican Orthodox Church and by dissatisfied Episcopalians. The leader was Walter Hollis Adams, who had served for 30 years in the British diplomatic service and had studied for Holy Orders under the Bishop of London. Adams was elected bishop for the new group and was consecrated on October 22, 1972, by Bishop Williams Elliot Littlewood at St. John's Episcopal Church, Santa Ana, California. Littlewood was a bishop in the Syrian Antiochene Malabar Succession. On October 23, 1972, Adams was conditionally consecrated at Cambria, California, by Bishop H. Adrian Spruit, who was in the Jacobite-Antiochean Succession. On June 15, 1973, Frederick Littler Pyman, Bishop Primus of the Evangelical Orthodox Church in America and in the American Old Catholic Succession, conditionally consecrated Adams.

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Late in 1972, a former Anglican Orthodox Church congregation in Atlanta, Georgia, and its priest, Frank Benning, joined the Anglican Episcopal Church. Benning was consecrated Bishop Coadjutor on September 30, 1973, by Adams, assisted by James Hardin George, former Bishop of the American Episcopal Church, Orlando J. Woodward, Syrian Antiochene Malabar Succession, and Larry V. Parker, Suffragan Bishop of the Anglican Church of America.

In 1975, Bishop Adams led in the formation of the Anglican Episcopal Council of Churches at Spartanburg, South Carolina. Members of the Council were the Anglican Episcopal Church (Santa Ana, California), Anglican Church of America (Spartanburg, South Carolina), Episcopal Church Evangelical (Wilmington, North Carolina), United Episcopal Church (Cantilly, Virginia), and the Anglican Church, Province of New England (Vermont). "Some of the above had been disenchanted by the social programs of PECUSA, some by the Bishop Pike affair, some by the treatment they had received from the arrogant autocrat of another group (mentioned elsewhere)" [James P. Dees].

The Anglican Church of America was founded in 1971 by Bishop James H. George, after he left the American Episcopal Church. He was head of the Anglican Church of America until his death in 1977.

John A. Perry-Hooker had formed an Evangelical Catholic Communion in association with Archbishop Julian E. Erni of Switzerland. Perry-Hooker was consecrated a bishop by Michael A. F. Itkin of the Holy Apostolic-Catholic Church of the East. On February 13, 1972, Perry-Hooker was consecrated by the Most Rev. Armand C. Whitehead of the United Old Catholic Church and Bishop James E. Burns of the United Episcopal Church. Perry-Hooker brought his Evangelical Catholic Communion under George's jurisdiction as the Anglican Church, Province of New England. When George died, Perry-Hooker became the head of the Anglican Church of America.

The Episcopal Church Evangelical was founded by Michael Dean Stephens and former members of the Episcopal Church. Stephens was consecrated bishop by Bishop Russell Grant Fry of the Anglican Orthodox Church on March 16, 1975. On February 1, 1977, he was conditionally consecrated by Bishop Laurence L. Shaver who had been received into the American Episcopal Church in March, 1975.

The United Episcopal Church was founded in 1973 by former members of the Anglican Orthodox Church under the leadership of Bishops Troy A. Kaichen, Thomas J. Kleppinger, and Russell G. Fry.

On October 16, 1977, in St. Luke's Anglican Church, Spartanburg, South Carolina, Adams, Benning, Parker and Perry-Hooker reaffirmed "their Episcopal Orders, granting their lines of succession to each other by jointly and severally laying on of hands, according to the Ordinal of the Book of Common Prayer (1928)."

At this same meeting two bishops were conditionally consecrated for the Anglican Episcopal Church. On October 15, 1977, Thomas J. Kleppinger and Michael Dean Stephens, both of whom had been consecrated by Russell Grant Fry, were consecrated by Adams. And on October 16, 1977, Jai Sing Thakore was consecrated Bishop of the Anglican Episcopal Church of India.

At the 1979 convention of the Anglican Episcopal Church at Santa Ana, a representative of the Alexandrian Greek Patriarch of North and South America opened ecumenical relations with it. The document stated that relations with PECUSA and Canterbury had ended "for negligence and threat of heresy, and for abandonment of the

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Historic Faith of the Apostles;” “that the Anglican Episcopal Church is the only canonical and valid American body in North America and is so recognized by the Eastern Orthodox Catholic Church as such;” and that “in matters which relate to Anglican-Orthodox dialogue in the future, it is to this body that our Episcopate will turn in special regard.”

In February, 1980, John Hamers was consecrated at Tucson, Arizona, the fifth bishop of the Anglican Episcopal Church. On September 26, 1981, the three bishops of the American Episcopal Church, and Bishops Adams, Benning and Hamers of the Anglican Episcopal Church were conditionally consecrated by Bishops Francisco J. Pagtakhan, Sergio Mondala and Lupe Rosete of the Philippine Independent Catholic Church. And on May 20-22, 1982, the Anglican Episcopal Church and the American Episcopal Church merged. The Primus of the Anglican Episcopal Church, Walter Hollis Adams, one diocesan bishop Graham Lesser, and the suffragan bishop, Thomas Kleppinger, refused to ratify the merger and continued the American Episcopal Church.

On September 14, 1984, this remnant Anglican Episcopal Church merged with the Anglican Catholic Church. Under the terms of the merger, the Anglican Episcopal Church will become the non-geographical Diocese of St. Paul of the Anglican Catholic Church. Adams is the Diocesan/Ordinary, Robert G. Wilkes is the Coadjutor and Thomas Kleppinger is the Suffragan.

The principles of the Anglican Episcopal Church are: “The 1928 Prayer Book is used exclusively; ordination is for men only; the Holy Bible is the Word of God; nothing shall be required for salvation except that which may be concluded from Holy Scripture; the two Creeds (Nicene and Apostles’) are the minimum statements of faith; the two Sacraments of Holy Baptism and Holy Communion are general necessary for salvation. It publishes *Episcopal Tidings* and operates a seminary, Laud Hall, the Anglican Episcopal Theological College, in Tucson, Arizona.

Fellowship of Concerned Churchmen

The leading organization for those dissatisfied with developments in the Protestant Episcopal Church in the 1970s was the Fellowship of Concerned Churchmen. “It was an umbrella organization of Episcopal and Canadian Anglican organizations and publications which were deeply concerned by the apparently increasing slide of the Episcopal Church and the Anglican Church of Canada into heresy and apostasy.” It “was forged in order to present a united front of opposition to the priesting of women, to the replacing of the Book of Common Prayer, and to the tolerance of the Episcopal Church on moral issues such as divorce, abortion, and homosexuality.” In the summer of 1973, Canon Albert J. DuBois, head of the American Church Union, convened a meeting at ACU headquarters in Pelham Manor, New York, in an effort to unify the growing opposition to various trends in the Episcopal Church. Those present were Canon Francis W. Read of the ACU; Walter Sullivan, John Aden and Harold Weatherby of the Society for the Preservation of the Book of Common Prayer; Dorothy Faber, editor of *The Christian Challenge*; and Perry Laukhuff, editor of *The Certain Trumpet*. Thus was born what was first called the Coalition of Concerned Churchmen.

The sixty-fourth General Convention met at Louisville, Kentucky, September 26-October 22, 1973. The House of Deputies voted not to ordain women to the priesthood.

The resolution received a numerical majority but failed because divided diocesan deputations are counted as negative votes. Fifty-six bishops signed a statement favoring women's ordination, and new Presiding Bishop John M. Allin called for a study of priesthood. At the convention, on October 2, the Coalition issued the first declaration of its position, "Here We Stand," which became known as the "Louisville Declaration:"

A Declaration of Principles to the Bishops and Deputies of the 64th General Convention and All Interested Parties in the Episcopal Church from the Coalition of Concerned Churchmen.

Confirming the unanimous action of the Council for the Faith in the Anglican Church in Canada, the Society for the Preservation of the Book of Common Prayer, *The Certain Trumpet*, the Foundation for Christian Theology, Hillspeak (The Anglican Digest), the American Church Union, and other Anglican organizations in Australia, England, New Zealand, Ceylon and other nations, we declare that we cannot and will not accept any act that would weaken or compromise the tradition we have received in regard to any of the following Principles which we hold to be essential to an unimpaired relationship to Christ's One, Holy, Catholic and Apostolic Church:

1. The authority of the HOLY SCRIPTURES as summarized in the Creeds, taught by the Fathers and defined by the General Councils of the Church.
2. The Catholic CREEDS as binding every member of the Church to a specific personal conviction and commitment.
3. Both HOLY BAPTISM with water in the Name of the Trinity and CONFIRMATION, by a bishop in the Apostolic line as the seal of the HOLY SPIRIT in completion of Baptism, as the total pattern of Christian tradition.
4. The HOLY EUCHARIST validly celebrated by a bishop of the Apostolic line, or a priest ordained by such a bishop, and validly received only by those confirmed, or ready and desirous to be confirmed.
5. The HOLY ORDERS of Bishops, Priests, and Deacons restricted to men as the universal practice of the Holy, Catholic Church, and as intended by the Book of Common Prayer.
6. The Integrity of the EPISCOPATE in its sacramental functions and as evangelists and guardians in the Church's faith and moral teaching.
7. THE BOOK OF COMMON PRAYER and Administration of the Sacraments and Other Rites and Ceremonies of the Church, not only as a common liturgy, but also as a doctrinal standard and a bond of fellowship among Anglicans worldwide, allowing moderate revision and different forms and usages, provides the substance of the Faith be kept entire.

We regard any act to abandon or circumvent any one of the above Principles by any Anglican diocese, province, or national church as a breach of communion and a formal act of schism intolerable to the faithful body of the Church.

We regard this set of Principles, as did your predecessors in the Chicago-Lambeth Quadrilateral, as incapable of compromise or surrender by those who have been ordained to be its stewards and trustees, for the common and equal benefit of all men.

To perpetuate these Principles, we pledge ourselves to take every step necessary toward the continuation of the Episcopal Church in its historic form.

And we invite all faithful Episcopalians who value these Principles to subscribe to this Declaration, and we solicit the support of all like-minded Anglicans throughout the world.

The day before this Declaration appeared *The Louisville Times* carried an article about those who wanted to resist some of the things the General Convention was being asked to support. The story stated: “If the national convention of the Episcopal Church approves the idea of ordaining women priests and bishops, a group of approximately 150,000 Episcopalians says it is going to leave the denomination.” This caused immediate concern, and Albert J. duBois of the American Church Union and Joseph Wittkofski, president of the Foundation for Christian Theology, stated that they had no intention of leaving the Episcopal Church. Canon duBois said:

We are not walking out of our own Church. We intended to stay in the Episcopal Church, in the Anglican Communion, and in the fellowship of the entire Catholic Church. We intend to fight out the issues and work for reform in the Church. We are a ‘loyal opposition’ and are not threatening to defect.

Other Organizations

The Committee later became the Coalition for the Apostolic Ministry (CAM) and issued “A Declaration of Principle.”

THE COALITION FOR THE APOSTOLIC MINISTRY BELIEVES THAT

1. The Episcopal Church Has No Ministry of Its Own.

The faith and order of the Anglican Communion are the faith and order of the Church Catholic. We have no authority to change that order by admitting women to the episcopate and priesthood without a consensus of historic Christendom.

2. The Word of God in Holy Scripture Speaks Only of a Male Priesthood.

The sexuality of Jesus is no accident; it is the flesh of his incarnation by God’s own act. This male image is continued by Christ’s choice of male apostles and their choice of apostolic men to succeed them. This cannot be dismissed as “cultural conditioning” without denying that God prepared a chosen people—without disparaging the Jewishness of Jesus.

3. The Holy Spirit in Christian Tradition Reveals only a Male Priesthood.

The persisting tradition of 2000 years in Church order reveals the mind of the Spirit for the future of the ministry of the Church. Christian priesthood has consistently been male through cultures with varying sexual patterns. To obey the Spirit we must be faithful to this history.

4. Jesus Christ the One and Only Priest.

The priests of the Church have no priesthood of their own; they participate in Jesus' priesthood. Ordination is a gift of the Holy Spirit which bestows this participation. It is not the creation of the Church to do with as it will. It is to be given only to those congruous with the example of Jesus Christ, the authority of Holy Scripture, and the witness of Christian tradition. There is no right to ordination.

The Coalition for the Apostolic Ministry gradually dissolved after the General Convention of 1976 voted to ordain women to the priesthood and episcopate.

Another group which appeared at the 1973 General Convention was the Committee of Concerned Episcopalians, a group of twenty-nine bishops, priests and laymen. It sent a letter to all the bishops and deputies which made these five points:

1. Ordination of Women—Scripture, Tradition and Reason are opposed. The proposal should either be voted down or laid on the table until an overwhelming consensus reveals the will of the Holy Spirit.

2. Prayer Book Revision—The Committee is for revision, not replacement. Above all other objections to the Green Book is the fact that it tampers with our Faith. The Standing Liturgical Commission should be instructed to defer further proposals pending a thorough study of doctrinal changes, or it should be replaced by a new commission.

3. The General Convention Special Program—GCSP has forfeited the confidence of the church. It is not doing the Church's job in the world for the Kingdom of Heaven. General Convention should refuse to vote more funds for the present GCSP, and return the Church's Christian social action programs to control and administration by the dioceses.

4. COCU—The proposals threaten a watering-down of the tenets of our Faith, and may endanger increasingly hopeful relations with Roman Catholics and Orthodox. General Convention should consider whether anything is to be gained by continuing participation.

5. Election of a Presiding Bishop—This choice is critical. Will the new Presiding Bishop "be constant in the Faith, a steady voice of Christian beliefs, a healer of wounds and a true shepherd?" The bishops must choose "a true and strong Apostle." The deputies must exercise full responsibility.

The Committee of Concerned Episcopalians seems not to have functioned after the 1973 General Convention. Neither the Committee of Concerned Episcopalians nor the

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Coalition for the Apostolic Ministry joined the Fellowship of Concerned Churchmen, although both had concerns similar to the Fellowship.

Fellowship of Concerned Churchmen (continued)

The president of the Fellowship of Concerned Churchmen from 1974 to 1978 was Perry Laukhuff of Norwalk, Connecticut. Under his leadership it included seventeen organizations and publications at the peak of its membership. These were, alphabetically, *The American Church News*, the American Church Union, The Anglican Digest, the Canterbury Guild, *The Certain Trumpet*, *The Christian Challenge*, Comment, Congregation of St. Augustine (CSA), Council for the Faith (Canada), the Episcopal Guild for the Blind, Episcopal Renaissance of Pennsylvania, Episcopalians United, the Foundation for Christian Theology, *The Living Church*, the Society of the Holy Cross (SSC), SPEAK, and the Society for the Preservation of the Book of Common Prayer. A more conservative listing would place the publications with the appropriate organization: American Church Union (*The American Church News*), the Canterbury Guild, *The Certain Trumpet*, Congregation of St. Augustine (CSA), Council for the Faith (Comment), the Episcopal Guild for the Blind, Episcopal Renaissance of Pennsylvania, Episcopalians United, the Foundation for Christian Theology (*The Christian Challenge*), *The Living Church*, the Society of the Holy Cross (SSC), SPEAK (*The Anglican Digest*), and the Society for the Preservation of the Book of Common Prayer. Each of these organizations will be discussed briefly.

American Church Union and *American Church Union News*

The American Church Union was established in 1937 “with the commitment to uphold the doctrine, discipline and worship of the Episcopal Church.” At one time it was the largest unofficial organization in the Episcopal Church with some 10,000 members. It has attempted to maintain the position of the Episcopal Church as an integral part of the whole Catholic Church, “thus seeking to further the Catholic Faith and its Sacramental worship.” “Membership is open to any baptized person who states his/her belief that Anglicanism must remain part of the whole Catholic Church of Christ, believes *ex animo* (in its entirety, in its historic sense) the Nicene Creed, recognizes Baptism, Confirmation, Holy Eucharist, Penance, Holy Orders, Matrimony, and Unction as sacraments as expressed in the 1928 Book of Common Prayer.”

The American Church Union joined the Fellowship of Concerned Churchmen in 1973 because “We felt we could strengthen our witness by joining an umbrella organization which was working for some of the same ends as we are.” Canon Albert J. DuBois was the executive director of the ACU during the 1970s. “The membership splintered in several ways after the 1976 General Convention.”

It is no longer associated with the Episcopal Church. The president is now the Rt. Rev. Robert S. Morse, Bishop of the Diocese of Christ the King. It now specializes in the publication and sales of church literature, especially Francis J. Hall’s ten volume work on *Dogmatic Theology*.

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The *American Church Union News* began publication in 1934. With volume 44, number 2, February 1977, it became the *New Oxford Review*, which is no longer associated with the American Church Union.

The Canterbury Guild

The Canterbury Guild was formed as an *ad hoc* way of getting quick publication of *A House Divided* by Robert C. Harvey in 1976, “when it was imperative that it be gotten into the hands of bishops and delegates from Minneapolis” [General Convention, 1976]. The title was approved by F. Donald Coggan, Archbishop of Canterbury. Its major work was participation in the Fellowship of Concerned Churchmen. While it still exists, the Guild has had little activity.

A House Divided was a 74-page booklet which criticized the liberal trends in the Episcopal Church. When it was written Harvey was rector of All Saints Church, East Orange, New Jersey. On April 18, 1980, he was consecrated Bishop of the Diocese of the Southwest of the Anglican Catholic Church. It is still available through the American Church Union.

The Certain Trumpet

The Certain Trumpet began publication in March, 1972, and continued until April, 1980. Its title was taken from 1 Corinthians 14:8: “For if the trumpet give an uncertain voice, who shall prepare himself for war.” It was edited and published by Perry Laukhuff.

We started in 1972 simply because we could no longer dam up our indignation and concern over developments in the Episcopal Church. The Church had brought us to God; the developments threatened to separate us from God. Through *The Certain Trumpet*, we proposed to fight, and did fight, to prevent the worst of those developments from being realized. We joined our efforts to those of others through the Fellowship of Concerned Churchmen. We were unsuccessful in our fight. At Minneapolis, the Episcopal Church unilaterally altered the sacred Apostolic Ministry by purporting to allow the ordination of women in the contravention of Christ’s example, theological principle, and the entire history and practice of the Holy Church. The Episcopal Church also broke, for the first time, with the ancient, orthodox and beautiful Book of Common Prayer by introducing radical changes and dangerously unsound doctrine in a new book. We also could not reconcile with the teachings of our Lord and Holy Scripture the Episcopal Church’s growing tolerance of abortion, divorce and sexual promiscuity.

After the General Convention of 1976 *The Certain Trumpet* devoted itself single-mindedly to the creation of a new institution which could be the faithful home of the continuing Episcopal Church and Anglicanism on these shores. That goal has been attained with the formation of the Anglican Catholic Church, although not without

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vicissitudes which have sometimes bidden fair to rival those of the Children of Israel in Egypt, the Wilderness and Canaan.

It should be noted that *The Certain Trumpet* is an excellent resource for the years 1972-1930.

Congregation of St. Augustine

The Congregation of St. Augustine, a monastic order, was organized by Michael (William) Wesley Adams and William King Hart at St. John's Church, Chula Vista, California, in 1964. In 1966, the Congregation moved to All Saints' School, San Diego, and on September 14 of that year Bishop Francis E. Bloy of Los Angeles received the first vows of the founders and a novitiate was established. Hart was the first Prior-General of the Congregation and Adams was the Assistant Prior. On July 1, 1970, the Congregation moved to Picayune, Mississippi, where Hart became the president and Adams the assistant director of St. Michael's Farm for Boys. St. Michael's was founded in 1954 by Victor Menard, a priest of the Diocese of Long Island.

At the General Convention of 1976 the Episcopal Church voted to ordain women to the priesthood and episcopate. Adams and Hart, along with others, were opposed to this action. They stated that the Episcopal Church had "abrogated its heritage as a member of the One, Holy, Catholic and Apostolic Church and repudiated the Ecumenical Councils, the Church's Tradition, and the Church's Liturgy." On August 9, 1977, they renounced the ministry of the Episcopal Church, and were received into the Orthodox Church of America. At the present they are in Resaca, Georgia, operating a computer service.

Council for the Faith and *Comment*

The Council for the Faith was organized on April 1, 1967 by clergy and laity of the Anglican Church of Canada, with a fourfold purpose:

1. to promote the witness of the Anglican Communion in both its Catholic and Evangelical aspects;
2. to labour for the unity of all Christian people in accordance with the truth of Holy Scripture and the witness of the early Church;
3. to resist and combat all tendencies and movements which impair or subvert the wholeness of the Gospel;
4. to work for a forceful expression of this witness for our times and the necessary reforms which will assure it.

"The Council was organized because of the concern of those involved over the lack of commitment to Christ and to the essentials of Christianity of many in the Anglican Church, including the leaders." In a later document, the Council stressed its concern about the priority of the Gospel, the priority of the proclamation of the Gospel to the doing of good works, the priority of faithfulness to our traditional witness over ecumenism, and a concern for Anglican unity. Carmino J. deCatanzaro was the leader of the Council.

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The publication of the Council was *Comment*. In 1980 the name was changed to *Faith*.

Episcopal Guild for the Blind

The Episcopal Guild for the Blind of the Diocese of Long Island and its director, Harry J. Sutcliffe, were one of the founders of the Fellowship of Concerned Churchmen. Its work is to provide Episcopal Church materials to the blind and physically handicapped.

Episcopal Renaissance of Philadelphia

The Episcopal Renaissance was organized by churchmen in the Diocese of Pennsylvania in 1967 “in an effort to rescue the Episcopal Church from the disastrous consequences of not standing up to the spiritual treason of such church leaders as Bishop DeWitt, Bishop Pike and others. The Episcopal Renaissance was formed in the attempt to stem the tide that was pulling the Episcopal Church into a position of surrender to secular humanism, the prevailing neurosis of the day.” It adopted the Seven Louisville Principles and was a founding member of the Fellowship of Concerned Churchmen. It was concerned about “biblical morality, Apostolic Church Order, sanctity of marriage, sanctity of human life at all stages, maintenance of an uncorrupted Catholic Priesthood and Sacraments, reverence, honor, and obedience to the decisions of the great Ecumenical Councils, upholding the Ancient Fathers, and proclamation of the true mysteries of our Holy Faith.”

From 1972 to 1979, the Episcopal Renaissance published a newsletter, *Shield and Sword*. On January 15, 1980, it dissolved and became the Church of the Holy Sacraments in the Diocese of the Resurrection of the Anglican Catholic Church, Narberth, Pennsylvania.

Episcopalians United/Anglicans United

Late in 1975 the executive committee of the American Church Union established Episcopalians United to present a solid front against the ordination of women and the adoption of a new Prayer Book. Canon Albert J. duBois, ACU president at the time, was its chairman.

It adopted as its slogan “No Surrender—No Desertion.” “No Surrender of the Apostolic heritage of the Episcopal Church in Doctrine, Discipline, and Worship as set forth in the Constitution and in the Book of Common Prayer. No Desertion of the Episcopal Church as presently constituted, One, Holy, Catholic and Apostolic. We are determined to prevent schism and further fragmentation but to preserve and maintain the unity of the church as it is defined in its official formularies.”

Episcopalians United had a four-fold purpose:

To preserve the worship of the Episcopal Church with an openness to renewal but with a primary concern for the theological principles of the

Preface to the Book of Common Prayer “that the substance of the faith be kept entire.”

To restore the Spirit of Discipline and Order to a Church now seriously divided and weakened in its needed evangelistic, witnessing and educational tasks by such lawlessness.

To maintain unimpaired the integrity and trustworthiness of the Revelation of Jesus Christ in Holy Scripture and the consensus Tradition of essential principles which have continued through the nearly 2000 years of Christian history under the guidance of the Holy Spirit in the Church; principles which have remained intact in spite of pressure and change in the secular world.

To insure the continual life of the Episcopal Church at the parish and diocesan level in loyalty to its officially professed acceptance of the Doctrine, Discipline and Worship of the One, Holy, Catholic and Apostolic Church of Jesus Christ in its world-wide dimension.

While Episcopalians United was a part of the Fellowship of Concerned Churchmen, it showed little interest in planning the Congress of Concerned Churchmen to be held in September, 1977. About four months after the General Convention, September, 1976, the ACU declared Episcopalians United to be defunct and it was dropped from the Fellowship of Concerned Churchmen.

Canon duBois then organized Anglicans United, in February, 1977, which was to operate separate from the Fellowship and the ACU. duBois and Anglicans United did not think the Fellowship was moving fast enough in creating a news structure for “continuing Anglicans.” “The apparent goal was the creation of an Anglican province that could be taken, as a whole, into another already-existing branch of the Holy Catholic Church—such as Rome, Constantinople or Utrecht.” Anglicans United opposed the creation of a provisional Anglican Church in North America. Anglicans United and Canon duBois led in the formation of the Pro-Diocese of St. Augustine of Canterbury, on June 29, 1978, which “is an alliance of priests and parishes formerly associated with the PECUSA who are working and praying for recognition as a Catholic body within the Roman Catholic Church but while retaining the features of the liturgical and spiritual ethos of our Anglican heritage.

Foundation for Christian Theology and *The Christian Challenge*

The Christian Challenge began as a newsletter in January 1962. It was published by the Society of Fishermen, a group located at St. Clair Shores, Michigan. In 1963 the Anita Foundation took it over. In 1966 the Foundation for Christian Theology was founded and since then has published *The Christian Challenge*, which is now a monthly journal. *The Christian Challenge* was edited by Dorothy A. Faber from January, 1962 until her death on June 28, 1982. The Foundation for Christian Theology and *The Christian Challenge* were involved in the Fellowship of Concerned Churchmen from its beginning.

The Christian Challenge began with a concern about challenges to the Faith:

Episcopal Splinter Groups, by Donald Armentrout (1985)

Today, in 1962, we are witnessing a systematic, powerful drive upon the Christian Faith. The forces behind these efforts are attempting to substitute a religion of humanity for a Christ-centered religion. It is an all-inclusive program which denies the natural law and the Absolute. It is essentially atheist. It recognizes no Supreme Law Giver or any principle of responsibility or accountability. Man, instead of being created in God's image, is created only in the image of his environment.

The Christian Challenge has continued to present the conservative position and is an excellent resource for the years since its inception.

The Living Church

The first issue of *The Living Church* appeared on November 2, 1878. It has been published weekly since then. The editor from 1964 until 1977 was Carroll E. Simcox. While *The Living Church* was listed as a member of the Fellowship of Concerned Churchmen, the corporation never took any official action to associate with it. Editor Simcox was active in the Fellowship, but *The Living Church* never joined it.

Society for the Preservation of the Book of Common Prayer

The SPBCP was organized in Sewanee, Tennessee, in the early spring of 1971 “to preserve the Book of Common Prayer [1928] from sudden and injudicious revision and, more specifically, to defeat the adoption of the trial liturgies because they were poorly written, ill-conceived, and in some particulars contrary to the Faith.” Since the adoption of the Book of Common Prayer in 1979, the Society has worked to continue the 1928 Book as one of the *fully authorized* liturgies of the Episcopal Church *without* any need for permission from diocesan bishops,” and has raised questions about the revised hymnal.

The SPBCP was a single issue movement, but was concerned about other issues:

The gutting of the BCP was part of a larger—national—madness that reached its height in the sixties. We know that prayer book revision has been only part of the current in the Episcopal Church—the Church's support of various disreputable and destructive groups, the change in its position on divorce, on abortion, on the ordination of women, and of lesbians. This is the new, the trendy and the relevant Episcopal Church—and it desired, and constructed, a liturgy to match.

The SPBCP is now known as the Prayer Book Society. In January, 1984, three directors of the Society, K. Logan Jackson, Benjamin A. Alexander and Daniel Oliver, sent a letter to the president, Jerome Pollitzer, charging that the Society was “badly run, its money badly spent and its members badly served....” They also asked for a list of contributors and other records. A suit was brought, and on May 18, 1984, the court ruled that the case be dismissed and the plaintiffs pay the court costs. The Society continues to operate as part of “the Traditionalist movement in the Episcopal Church,” with the slogan

Episcopal Splinter Groups, by Donald Armentrout (1985)

“representing the faithful majority of Episcopalians.” Since December, 1981, it has published a newsletter called *Mandate*.

SPEAK and *The Anglican Digest*

The Society for Promoting and Encouraging the Arts and Knowledge of the Church (SPEAK) was established in 1953 as the Episcopal Book Club. It was founded at Nevada, Missouri, by Howard Lane Foland to provide Episcopalians books about the Church which were “entirely interesting and positively sound.” In 1958 Foland his organization began publication of *The Anglican Digest*, which is a “miscellany reflecting the words and work of the faithful throughout the Anglican Communion.” From 1958 to 1980 it was a quarterly, and is bi-monthly since then.

Both SPEAK and *The Anglican Digest* were recognized as charter members of the Fellowship of Concerned Churchmen and Foland was one of its incorporators. In 1980 the SPEAK Board of Trustees voted to withdraw from the Fellowship.

Society of the Holy Cross (S.S.C.)

The Society of the Holy Cross, known more familiarly by its Latin initials, S.S.C., *Societas Sanctae Crucis*, is the oldest Catholic clerical society in the Anglican Church. It was founded on February 28, 1855, by Charles Fuge Lowder and five other priests at the House of Charity, Soho. Lowder was the vicar at St. Peter’s, London Docks. They agreed “to maintain and extend the bond of union between Catholic clergy and to strive for the attainment of the standards of holiness and gravity of life, learning and pastoral work belonging to the Apostolic priesthood of the ages.” The rule was written by Edward B. Pusey. “Its missionary and resistive aims can be summoned up in the two mottos of its most illustrious Master, Alexander Heriot Mackonochie, when he said ‘Dig the pit deep for the Cross,’ and ‘No surrender, no desertion!’”

The Society is opposed to “novel or quaint practices.” “The so-called ordination of women to any office in the Apostolic ministry and the consciencing of early divorce-remarriage or abortion cannot be considered within the comprehensiveness of Catholic sacramental or moral theology.” At the present, the Society is committed to the reunion of Christians, “and with the Holy See in particular.”

On September 14, 1972, the first meeting of an American chapter, the Chapter of St. Gregory the Great, was held, and members were admitted. The first Provincial Vicar for the North American Province was George McCormick, now a Roman Catholic priest. The Society of the Holy Cross joined the Fellowship of Concerned Churchmen at its meeting in Nashville, November 4-5, 1976.

July 29, 1974 to September 11-23, 1976

On July 29, 1974, at the Church of the Advocate, Philadelphia eleven women deacons were ordained to the priesthood. They were Merrill Buttner, Alla Bozarth-Campbell, Allison Cheek, Emily Hewitt, Carter Heyward, Suzanne Hiatt, Marie Moorefield, Jeanette Piccard, Betty Schiess, and Nancy Witting. The ordinations were done by Bishop Daniel Corrigan, retired Suffragan Bishop of Colorado, Bishop Robert

Dewitt, retired Bishop of Pennsylvania, and Bishop Edward R. Welles, II., retired Bishop of West Missouri. They were joined in the laying on of hands by Bishop Antonio Ramos of Costa Rica, the only one of the four bishops then exercising jurisdiction.

At the ordination several protests were made. Typical was the one made by R. DeWitt Mallary, Jr., chairman of the Committee for the Apostolic Ministry:

Right Reverend Sirs:

On behalf of the Committee for the Apostolic Ministry, representing hundreds of the clergy of the Episcopal Church and thousands of its lay members, I declare that there are clear canonical impediments to the ordinations you propose, and I urge you, individually and collectively, to consider these canonical barriers and face the grave injury this act would bring upon our Church, and therefore to proceed no further with this proposed ordination.

The issue here is obedience to the Constitution and Canons and to the doctrine, discipline, and worship of the Protestant Episcopal Church, and to the oaths of conformity taken by you and by the deacons presented here. These acts of ordination, if they take place, would be in defiance of the wish of the Bishop of this Diocese, and in defiance of the specific action of General Convention 1973, which voted not to approve in principle the ordination of women to the priesthood. It would be in defiance, further, of the resolution of the House of Bishops, also passed at Louisville in 1973, calling upon every Bishop of this Church to obey the decision of General Convention and not to act independently or uncanonically by attempting to ordain a woman to the priesthood.

Besides being prevented and impeded by the action of General Convention 1973 from ordination to the priesthood at this time, the women deacons now presented do not have, and perforce cannot have, canonical consents required for such ordination, and most of them have been specifically admonished by their respective Bishops not to present themselves for ordination here. The oath taken by every minister of this Church binds him to conform to the doctrine, discipline, and worship of this Church. The action proposed can in no way be an action of the Episcopal Church but, rather, can only be a sad and serious breach of its unity.

It is not too late, even now, for reason, responsibility of office, collegial respect and love for the Church to prevail. I declare these obvious, grave, and inescapable canonical impediments not in anger or self-righteousness, nor without human and pastoral sympathy for those who feel a sense of injustice and frustrated vocation, but in the hope and prayer that solemn vows, constitutional order, and good faith will be kept. For the well-being of the Body of Christ, for the possibility of any untarnished and recognized priesthood for these deacons, we beg you to obey the will of the Church and carry your case to the Church in the proper legislative channels. As Bishops in the One, Holy, Catholic, and

Apostolic Church, as Bishops bound by your Consecration to act for the Church, you must not shatter the unity and peace of the Church.

These ordinations and the revision of the Prayer Book caused a number of groups to increase their efforts in resisting change. The Fellowship of Concerned Churchmen met at Nashville, Tennessee, and on January 11, 1975 issued "A Call to Anglican Integrity:"

The Episcopal Church in the United States and the Anglican Church in Canada are buffeted by innovation, strange doctrines and disorder. Anglican Christians have been thrown into confusion, controversy, anger and dismay. The Church is in disarray. Its membership and outreach are clearly diminishing.

This state of affairs is disastrous to the mission imposed upon us by the Lord Jesus Christ. It cripples His Church and wounds and divides His people. It is time to change course.

We, therefore, call upon all Anglicans to renew, in heart, in worship, and in life, their allegiance and dedication to Jesus Christ.

1. We call the Church to devote itself singlemindedly to Christ's command to go into the world to preach the Gospel of God's love for man, of redemption from sin, and of the hope of everlasting life in Christ. The world cries out for evangelization in these perilous times when evil seems so triumphant.
2. We call for a return to reverence and beauty in worship, as is God's due and has always hitherto been our Catholic and Anglican custom.
3. We call for a return to order and discipline in the Church in a spirit of humble obedience to the Lord and to His apostolic successors. The Church is Christ's army and it can only fight His battle in unity and obedience.
4. We call the Church and all churchmen to a renewal of the spiritual inner life and a rejection of all that is purely worldly. As Christians, we can only carry the Christian message INTO the world if we have removed ourselves from the spirit OF the world.

To these ends, we declare our conviction that spiritual humility, love and obedience must replace anger, spite, and self-serving if all of us are not to stand dishonored in his Name and Presence.

American Church Union
Council for the Faith, Canada
The Certain Trumpet
Foundation for Christian Theology
Episcopal Renaissance
The Christian Challenge
The Anglican Digest
The Living Church

At the October, 1974 meeting of the House of Bishops in Oaxtepec, Mexico, the bishops endorsed the principle of women's ordination. The vote was 97 yes, 35 no, 6 abstentions. Many believe that the General Convention of 1976 would take the same action. On February 23, 1976, the Fellowship of Concerned Churchmen issued "An Open Letter to the Bishops of the Episcopal Church:"

Reverend Fathers in God:

The undersigned, meeting recently at Seabury House as associated in the Fellowship of Concerned Churchmen, have reviewed the issues which are throwing the Episcopal Church into increasing turmoil and confusion.

We feel impelled by our faith and by our loyalty to the Lord Jesus Christ and to His Church to make a solemn declaration of conscience before our Bishops and the Episcopal Church. We use this means to make clear with all the gravity which lies in our power our common attitude.

We do not intend to list here, much less to debate, the many issues which divide churchmen today, the resolution of which will affect the character and validity of the Christian witness of all Episcopalians. We simply wish to state with all the emphasis at our command the nature of our attitude, both now and in the face of possible developments in General Convention which could influence such fundamental principles as:

the validity of the Catholic Orders of the ordained ministry;
the beauty, majesty and dignity of our common worship inherited through the Anglican book of Common Prayer, and the maintenance of the Catholic faith embodied and protected therein;
the authoritative Christian nature of the moral and ethical values held and taught by the Church.

There must be no conceivable doubt, Sirs, that in all areas we are moved by a deep sense, a deep certainty, that the Episcopal Church is being urged to make irrevocable errors which could remove it from the Holy Catholic Church and could destroy—whether at one move or gradually and insidiously—its validity and credibility as an authentic voice of God to man in our age.

We beg you to understand and to believe that we and many other churchmen with us face a true crisis of conscience.

We do not classify worship as an easy matter for word changes; it affects the Church's very being. We do not classify changes in the nature of the priesthood and episcopate as a mere matter of adjusting to "enlightened modern secular views" of sociological relationships, to be accomplished by parliamentary maneuvers and voted by parliamentary majorities favoring constitutional or canonical changes; such changes can destroy the sacramental life of the Church. We do not classify the rise of a relaxed moral code and teaching as admirable evidence of growing tolerance or as a permissible way to adjust ourselves to a secular society increasingly impatient to throw off all moral restraints; we see it as treason to Christian teachings about morality, sin and repentance, to whose hard

truths we must remain loyal if we make any pretense of passing on the message proclaimed by Jesus Christ.

In all of this, we perceive the most immediate threat to the Church's life to lie in the proposal to ordain women. We must proclaim in all conscience, with deep pain, that proposed changes in the nature of the ordained ministry are unacceptable to us. In this we believe we for speak for all those who, like us, are first and foremost loyal to the Holy Catholic and Apostolic Church of the Creeds and have always hitherto been loyal to the Episcopal Church as a cherished expression of the universal Church. If General Convention were to exceed its authority and purport to authorize the ordination of women into the priesthood or the episcopate, we would refuse to accept this action. We would not accept or recognize as priests or bishops any women purportedly ordained under such spurious authority. We would never submit to such a development, for to do so would be to betray our most conscientious religious beliefs and loyalties.

A moment of truly profound crisis and tragedy is upon us and the Church. Those who are striving to push the Church irretrievably into that crisis and tragedy should be under no illusions as to the test to which they put us nor as to our immovable will. They should be under no illusion that, if successful, they would not shatter the unity of our branch of the Church, in the inevitable course of time.

Right Reverend Sirs, you and all others in and out of positions of authority in the Church should understand beyond the shadow of a doubt that we, the undersigned, stand together in our resolve to fight with every Christian means at our disposal to prevent an alternation in the nature of the ordained Ministry. Our confidence is strong that such a change can be prevented. We rely upon God's continued guidance and protection of His Church.

However, if God, in His inscrutable purposes, should permit the Episcopal Church to depart from the Catholic community, we would feel called by Him to be steadfast. Moreover, we and countless Episcopalians sharing our crisis of conscience are confident that, whatever trials might come, God would in due season open an acceptable way of preserving the Christian heritage we have received. It is a heritage in which we glory, which has strengthened and uplifted us, of which we would not deprive our posterity, and which will not die.

We want you, our Bishops, to know the depth of our feeling. We want you to know our fixed resolve. We trust that knowing these things, you may help all Episcopalians to understand what is at stake and to draw back, even at this late date, from condemning the Church to carry its Cross to Calvary. If Calvary were to become inescapable, nobody should forget that Calvary was not the end of the story.

Our faith is threatened but we trust in the God who parted the waters of the Red Sea. We are beset but we are serene. We are in arms and we are confident.

On July 17, 1976, the Fellowship issued "A Call to Episcopalians To Pray and Be Steadfast." Here for the first time was a reference to calling a meeting "to do something" if the Episcopal Church voted to ordain women to the priesthood.

As the time for General Convention approaches, we summon Episcopalians to await the outcome in steady prayer and confidence. We love the Episcopal Church and we stand unyielding in our adherence to Scripture and the Holy Catholic Faith. Loving them, we speak out and will fight for them. We urge all faithful Episcopalians to stand with us. With dedicated unity and zeal on our part, disruptive actions may well be avoided at General Convention. If disruption and division come, they will not come from us. We are proposing nothing that will take us out of the Church's communion or out of communion with our fellow Episcopalians.

We have made our positions clear. It is our conviction that any action altering the Apostolic ministry of bishops, priests and deacons, as these Orders were received by the Church and have been preserved to the present time, would be beyond the power of a General Convention and would result in the creation of a new body outside the Holy Catholic and Orthodox Church.

We go into General Convention praying and fighting for the continued unity of the Church. If, however, this Convention should be led into a break with Apostolic Faith and Order, we would convene a meeting as soon as possible of those who share our concerns, allowing time for divine guidance and for the careful planning required to deal with the new situation of apostasy in the Church.

We are determined that the Church, as presently constituted in Doctrine, Discipline and Worship, will continue, God being our helper.

The 65th General Convention met at Minneapolis, September 11-23, 1976, and voted to ordain women and to use the Draft Proposed Book of Common Prayer. The Fellowship responded on September 23 with a document entitled "Hold Fast!"

Thursday, September 16, 1976, will go down as the day when the Episcopal Church, by deciding to ordain women, officially departed from the ancient Apostolic faith and became simply another Protestant denomination.

Saturday, September 18, 1976, will go down as the day when the Episcopal Church officially departed from the ancient formulas of worship, doctrine and discipline set forth in the Anglican Book of Common Prayer and turned to new formulas which no longer express the fulness of the faith.

Hundreds of thousands of Episcopalians mourn those two days. They mourn the departure of their official Church structure into heresy. However, they know that the faith did not end, nor did their loyalty to the worship, doctrine

Episcopal Splinter Groups, by Donald Armentrout (1985)

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Episcopal Splinter Groups

Major Pre-1976 Groups

Reformed Episcopal Church (December 2, 1873)

African Orthodox Church (September 2, 1921)

Apostolic Episcopal Church (1932)

Southern Episcopal Church (1962)

Anglican Orthodox Church (November 16, 1963)

Old Episcopal Church (1972)

American Episcopal Church (May 18, 1968)

Anglican Episcopal Church of North America (October 10, 1972)

On May 20-22, 1982, the majority of the Anglican Episcopal Church of North America merged with the American Episcopal Church. The rest of the Anglican Episcopal Church of North America merged with the Anglican Catholic Church on September 14, 1984.

Major Post-1976 Groups

Diocese of Christ the King (December 10, 1977)

Anglican Catholic Church (October 18-21, 1978)

Anglican Rite Jurisdiction of the Americas (October 18-20, 1979)

Anglican Catholic Church of Canada (October 18-20, 1978)

United Episcopal Church of the United States of America (December 7, 1980)

Other Related Groups

Pro-Diocese of Reconciliation (September, 1983).

This was a merger of the Catholic Apostolic Church of America (1977) and the Jurisdiction of Christ the King (1980)

Anglican Church of North America (1983)

United Episcopal Church of America (1976?)

Celtic Catholic Church (1977)

Celtic Evangelical Church (October 13, 1984)

Appendix I
The Affirmation of St. Louis

The Continuation of Anglicanism

We affirm that the Church of our fathers, sustained by the most Holy Trinity, lives yet, and that we, being moved by the Holy Spirit to walk only in that way, are determined to continue in the Catholic Faith, Apostolic Order, Orthodox Worship and Evangelical Witness of the traditional Anglican Church, doing all things necessary for the continuance of the same. We are upheld and strengthened in this determination by the knowledge that many provinces and dioceses of the Anglican Communion have continued steadfast in the same Faith, Order, Worship and Witness, and that they continue to confine ordination to the priesthood and the episcopate to males. We rejoice in these facts and we affirm our solidarity with these provinces and dioceses.

The Dissolution of Anglican and Episcopal Church Structure

We affirm that the Anglican Church of Canada and the Protestant Episcopal Church in the United States of America, by their unlawful attempts to alter Faith, Order and Morality (especially in their General Synod of 1975 and General Convention of 1976), have departed from Christ's One, Holy, Catholic and Apostolic Church.

The Need to Continue Order in the Church

We affirm that all former ecclesiastical governments, being fundamentally impaired by the schismatic acts of lawless Councils, are of no effect among us, and that we must now reorder such godly discipline as we strengthen us in the continuation of our common life and witness.

The Invalidity of Schismatic Authority

We affirm that the claim of any such schismatic person or body to act against any Church member, clerical or lay, for his witness to the whole Faith is with no authority of Christ's true Church, and any such inhibition, deposition or discipline is without effect and is absolutely null and void.

The Need for Principles and a Constitution

We affirm that fundamental principles (doctrinal, moral, and constitutional) are necessary for the present, and that a Constitution (redressing the defects and abuses of our former governments) should be adopted, whereby the Church may be soundly continued.

The Continuation of Communion with Canterbury

We affirm our continued relations of communion with the See of Canterbury and all faithful parts of the Anglican Communion.

WHEREFORE, with a firm trust in Divine Providence, and before Almighty God and all the company of heaven, we solemnly affirm, covenant and declare that we, lawful and faithful members of the Anglican and Episcopal Churches, shall now and hereafter

continue and be the unified continuing Anglican Church in North America, in true and valid succession thereto.

Fundamental Principles

In order to carry out these declarations, we set forth these fundamental Principles for our continued life and witness.

PREFACE:

In the firm conviction that "we shall be saved through the grace of the Lord Jesus Christ," and that "there is no other name under heaven given among men by which we must be saved," and acknowledging our duty to proclaim Christ's saving Truth to all peoples, nations and tongues, we declare our intention to hold fast the One, Holy, Catholic and Apostolic Faith of God.

We acknowledge that rule of faith laid down by St. Vincent of Lerins: "Let us hold that which has been believed everywhere, always and by all, for that is truly and properly Catholic."

I

Principles of Doctrine

1. The Nature of the Church.

We gather as people called by God to be faithful and obedient to Him. As the Royal Priestly People of God, the Church is called to be, in fact, the manifestation of Christ in and to the world. True religion is revealed to man by God. We cannot decide what is truth, but rather (in obedience) ought to receive, accept, cherish, defend and teach what God has given us. The Church is created by God, and is beyond the ultimate control of man.

The Church is the Body of Christ at work in the world. She is the society of the baptized called out from the world: In it, but not of it. As Christ's faithful Bride, she is different from the world and must not be influenced by it.

2. The Essentials of Truth and Order

We repudiate all deviation of departure from the Faith, in whole or in part, and bear witness to these essential principles of evangelical Truth and apostolic Order:

Holy Scriptures

The Holy Scriptures of the Old and New Testaments as the authentic record of God's revelation of Himself, His saving activity, and moral demands--a revelation valid for all men and all time.

The Creeds

The Nicene Creed as the authoritative summary of the chief articles of the Christian Faith, together with the "Apostles' Creed, and that known as the Creed of St. Athanasius to be "thoroughly received and believed" in the sense they have had always in the Catholic Church.

Tradition

The received Tradition of the Church and its teachings as set forth by "the ancient catholic bishops and doctors," and especially as defined by the Seven Ecumenical Councils of the undivided Church, to the exclusion of all errors, ancient and modern.

Sacraments

The Sacraments of Baptism, Confirmation, the Holy Eucharist, Holy Matrimony, Holy Orders, Penance and Unction of the Sick, as objective and effective signs of the continued presence and saving activity of Christ our Lord among His people and as His covenanted means for conveying His grace. In particular, we affirm the necessity of Baptism and the Holy Eucharist (where they may be had)—Baptism as incorporating us into Christ (with its completion in Confirmation as the "seal of the Holy Spirit"), and the Eucharist as the sacrifice which unites us to the all-sufficient Sacrifice of Christ on the Cross and the Sacrament in which He feeds us with His Body and Blood.

Holy Orders

The Holy Orders of bishops, priests and deacons as the perpetuation of Christ's gift of apostolic ministry to His Church, asserting the necessity of a bishop of apostolic succession (or priest ordained by such) as the celebrant of the Eucharist—these Orders consisting exclusively of men in accordance with Christ's Will and institution (as evidenced by the Scriptures), and the universal practice of the Catholic Church.

Deaconesses

The ancient office and ministry of Deaconesses as a lay vocation for women, affirming the need for proper encouragement of that office.

Duty of Bishops

Bishops as Apostles, Prophets, Evangelists, Shepherds and Teachers, as well as their duty (together with other clergy and the laity) to guard and defend the purity and integrity of the Church's Faith and Moral Teaching.

The Use of Other Formulae

In affirming these principles, we recognize that all Anglican statements of faith and liturgical formulae must be interpreted in accordance with them.

Incompetence of Church Bodies to Alter Truth

We disclaim any right or competence to suppress, alter or amend any of the ancient Ecumenical Creeds and definitions of Faith, to set aside or depart from Holy Scripture, or to alter or deviate from the essential pre-requisites of any Sacrament.

Unity with Other Believers

We declare our firm intention to seek and achieve full sacramental communion and visible unity with other Christians who "worship the Trinity in Unity, and Unity in Trinity," and who hold the Catholic and Apostolic Faith in accordance with the foregoing principles.

II Principles of Morality

The conscience, as the inherent knowledge of right and wrong, cannot stand alone as a sovereign arbiter of morals. Every Christian is obligated to form his conscience by the Divine Moral Law and the Mind of Christ as revealed in Holy Scriptures, and by the teaching and Tradition of the Church. We hold that when the Christian conscience is thus properly informed and ruled, it must affirm the following moral principles:

Individual Responsibility

All people, individually and collectively, are responsible to their Creator for their acts, motives, thoughts and words, since "we must all appear before the judgment seat of Christ . . ."

Sanctity of Human Life

Every human being, from the time of his conception, is a creature and child of God, made in His image and likeness, an infinitely precious soul; and that the unjustifiable or inexcusable taking of life is always sinful.

Man's Duty to God

All people are bound by the dictates of the Natural Law and by the revealed Will of God, insofar as they can discern them.

Family Life

The God-given sacramental bond in marriage between one man and one woman is God's loving provision for procreation and family life, and sexual activity is to be practiced only within the bonds of Holy Matrimony.

Man as Sinner

We recognize that man, as inheritor of original sin, is "very far gone from original righteousness," and as a rebel against God's authority is liable to His righteous judgment.

Man and God's Grace

We recognize, too, that God loves His children and particularly has shown it forth in the redemptive work of our Lord Jesus Christ, and that man cannot be saved by any effort of his own, but by the Grace of God, through repentance and acceptance of God's forgiveness.

Christian's Duty to be Moral

We believe, therefore, it is the duty of the Church and her members to bear witness to Christian Morality, to follow it in their lives, and to reject the false standards of the world.

III Constitutional Principles

In the constitutional revision which must be undertaken, we recommend, for the consideration of continuing Anglicans, the following:

Retain the Best of Both Provinces

That the traditional and tested features of the Canadian and American ecclesiastical systems be retained and used in the administration of the continuing Church.

Selection of Bishops

That a non-political means for selection of bishops be devised.

Tripartite Synod

That the Church be generally governed by a Holy Synod of three branches (episcopal, clerical and lay), under the presidency of the Primate of the Church.

Scriptural Standards for the Ministry

That the apostolic and scriptural standards for the sacred Ministry be used for all orders of Ministers.

Concurrence of all Orders for Decisions

That the Constitution acknowledge the necessity of the concurrence of all branches of the Synod for decisions in all matters, and that extraordinary majorities be required for the favorable consideration of all matters of importance.

Re-establishment of Discipline

That the Church re-establish an effective permanent system of ecclesiastical courts for the defense of the Faith and the maintenance of discipline over all her members.

Constitutional Assembly to be Called

That our bishops shall call a Constitutional Assembly of lay and clerical representatives of dioceses and parishes to convene at the earliest appropriate time to draft a Constitution and Canons by which we may be unified and governed, with special reference to this Affirmation, and with due consideration to ancient Custom and the General Canon Law, and to the former law of our provinces.

Interim Action

In the meantime, trusting in the everlasting strength of God to carry us through all our trials, we commend all questions for decision to the proper authorities in each case: Episcopal, diocesan, and parochial, encouraging all the faithful to support our witness as subscribers to this Affirmation, and inviting all so doing to share our fellowship and the work of the Church.

Episcopal Splinter Groups, by Donald Armentrout (1985)

Prayer Book—The Standard of Worship

In the continuing Anglican Church, the Book of Common Prayer is (and remains) one work in two editions: The Canadian Book of 1962 and the American Book of 1928. Each is fully and equally authoritative. No other standard for worship exists.

Certain Variances Permitted

For liturgical use, only the Book of Common Prayer and service books conforming to and incorporating it shall be used.

V

Principles of Action

Intercommunion with other Apostolic Churches

The continuing Anglicans remain in full communion with the See of Canterbury and with all other faithful parts of the Anglican Communion, and should actively seek similar relations with all other Apostolic and Catholic Churches, provided that agreement in the essentials of Faith and Order first be reached.

Non-Involvement with Non-Apostolic Groups

We recognize that the World Council of Churches, and many national and other Councils adhering to the World Council, are non-Apostolic, humanist and secular in purpose and practice, and that under such circumstances, we cannot be members of any of them. We also recognize that the Consultation of Church Union (COCU) and all other such schemes, being non-Apostolic and non-Catholic in their present concept and form, are unacceptable to us, and that we cannot be associated with any of them.

Need for Sound Theological Training

Re-establishment of spiritual, orthodox and scholarly theological education under episcopal supervision is imperative, and should be encouraged and promoted by all in authority; and learned and godly bishops, other clergy and lay people should undertake and carry on that work without delay.

Financial Affairs

The right of congregations to control of their temporalities should be firmly and constitutionally recognized and protected.

Administrative Matters

Administration should, we believe, be limited to the most simple and necessary acts, so that emphasis may be centered on worship, pastoral care, spiritual and moral soundness, personal good works, and missionary outreach, in response to God's love for us.

The Church as Witness to Truth

We recognize also that, as keepers of God's will and truth for man, we can and ought to witness to that will and truth against all manifest evils, remembering that we are as servants in the world, but God's servants first.

Pensions and Insurance

We recognize our immediate responsibility to provide for the establishment of sound pension and insurance programs for the protection of the stipendiary clergy and other Church Workers.

Legal Defense

We recognize the immediate need to coordinate legal resources, financial and professional, for the defense of congregations imperiled by their stand for the Faith, and commend this need most earnestly to the diocesan and parochial authorities.

Continuation, Not Innovation

In this gathering witness of Anglicans and Episcopalians, we continue to be what we are. We do nothing new. We form no new body, but continue as Anglicans and Episcopalians.

NOW, THEREFORE, deeply aware of our duty to all who love and believe the Faith of our Fathers, of our duty to God, who alone shall judge what we do, we make this Affirmation. Before God, we claim our Anglican/Episcopal inheritance, and proclaim the same to the whole Church, through Jesus Christ our Lord, to whom, with the Father and the Holy Ghost, be all honor and glory, world without end. Amen.

Together, the Anglican and Episcopal churches form the largest single Protestant group and the third largest communion, in the world. Anglicans and Episcopalians have contributed much to science, culture, and world history. While Anglicans and Episcopalians share some attributes, there are also some glaring differences between the two denominations.Â Meanwhile, the Episcopal Church is led by a Presiding Bishop, who is elected by the General Convention for a term of nine years. Geographical coverage. The Anglican Church, or Church of England, covers England, Wales, and Europe. It has also directly contributed to the founding of the churches of Canada and Australia. Under the Anglican Communion, it also has primacy over similar churches all over the world.