

# THE CERTAIN TRUMPET

*Newsletter of The Fellowship of Concerned Churchmen*

Fall 2016 ♦ Wallace Spaulding, Editor

## **Updated FCC Directory Shows Overall Increase In Orthodox U.S. And Canadian Parishes**

*Gains Concentrated In Certain Geographic Areas*

WITH THE COMPREHENSIVE UPDATE of the FCC's *anglicanchurches.net* website at last complete, the FCC's online directory of orthodox Anglican parishes now lists a total of 1,391 such congregations in the U.S. and Canada.

That, according to our data, indicates that nearly 400 more parishes have been added to this constituency since 2007 – which proved to be the start of a pivotal few years that saw not just individuals and parishes but the bulk of a few whole dioceses join in the major wave of refugees then exiting the liberalized U.S. Episcopal Church (TEC). Most went on to affiliate with the Anglican Church in North America (ACNA), founded in 2009.

So the updated FCC directory takes a measure of the significant realignment of faithful Anglicans in recent years, while also revealing that the largest gains were concentrated in certain geographic areas.

**AND INDEED**, some of the biggest of those were leveraged by the decisions of the Dioceses of Fort Worth and Quincy to leave TEC sometime after 2007. Before that time, though both dioceses were led by bishops aligned with the orthodox Forward in Faith-North America - which supports the historic all-male priesthood and traditional sexuality doctrine - the FCC did not assume that all parishes in Fort Worth and Quincy (or any similar diocese) were likewise orthodox. Rather it included in its directory only the parishes in those dioceses that in some way self-identified as such – which indeed a number did not do until they opted to stay with their respective dioceses in the move out of TEC and (subsequently) into the ACNA. So the two states in which those dioceses are situated, Texas and Illinois, had the first and fourth largest numbers of parishes added in our new tabulation (70 and 26).

A third FiF-led diocese, San Joaquin (CA), had left TEC early enough to have been included in a supplement to the FCC's 2007 directory, the last to be published in hardcopy, and in all online directory data since; this added 40 to our total. With 115 parishes overall, California ranks second in terms of parochial increases since 2007, Texas being in first place, with 157.

The next largest parochial gain in our current tabulation over that of 2007 has been in the contiguous southeastern seaboard states of South Carolina (up 29), North Carolina (up 28), Georgia (26), and Florida (26), the latter two being tied with Illinois for fourth place. Two things should be noted here: 11 of the South Carolina gains were apparently pre-existing Reformed Episcopal Church parishes that were inadvertently missed in our 2007 study; and 13 (half) of Georgia's gain was from congregations of the new Anglican Diocese of the South, a male-priest-only affiliate of the ACNA.

The only other gains above ten parishes were scored by Maryland (16), Colorado (16), Tennessee (15), New York (14), and Wisconsin (11). And in fact, there were 13 U.S. states and five Canadian provinces in which the number of parishes differed from the 2007 data by two or less in either direction. Currently,

we can find no orthodox Anglican parishes in North or South Dakota, and only one such each in Utah, Newfoundland (down from five in 2007), Prince Edward Island, and Quebec.

## **Stronger Pro-Gay Consensus In TEC Suggests Most Faithful Have Gone, But Membership Losses Continue**

THE U.S. EPISCOPAL CHURCH'S endorsement of homosexual "marriage" at its 2015 General Convention was well-publicized. What was less well-known at the time was the overwhelming support this heterodox innovation had within TEC.

In 2014, a Pew Forum survey (noted in the March 2016 *New Oxford Review*) reported that 71 percent of Episcopalians polled approved of same-sex relationships. And as of this year, only eight of TEC's 99 U.S. dioceses are headed by bishops opposing the innovation, as is indicated by their membership in the Communion Partners, devoted to such opposition. (The eight dioceses referenced are Albany, Central Florida, Dallas, Florida, North Dakota, Northern Indiana, Springfield, and Tennessee.)

The fact that such an extraordinary consensus has emerged in TEC, suggesting that liberal leaders and activists now enjoy a more peaceful church comprised largely of "yes" men and women, is something one can't help marvel at a little, given how it contrasts with the decades of conflict over homosexual practice among Episcopalians. But one suspects that many will see it simply as an indication that most faithful believers have left TEC.

So far, however, there has been no sign that greater agreement among Episcopalians is slowing the downward slide in membership that TEC has suffered during the some 50 years it has followed a revisionist path – a period which saw the U.S. population more than double but TEC fall in strength from a peak of 3.6 million members in the mid-1960s to less than 1.8 million in 2015. According to statistics released in September 2016 by TEC's Office of Research, during 2015 alone, 37,669 Episcopalians disappeared from the rolls, attendance declined by 20,631, and a net 43 parishes were closed. To be sure, not all of those who depart the denomination do so over theological differences, but such differences have played a larger role at times, not least in the past 15 years.

## **Orthodox Anglicans Under-Involved In Abortion Fight Via AFL**

WITHOUT A DOUBT, abortion is a huge moral challenge of our time, a grave practice that - having led to a massive-scale annihilation of unborn children - one assumes is opposed by all or most orthodox Anglicans in the U.S. and Canada.

This is not reflected, however, in the support they give to the organization that – while hardly the *only* way for such Anglicans to fight abortion – seems most specifically set up to be the means for them to do so: Anglicans for Life (AFL).

This might be due, at least in part, to a simple communications problem; some orthodox Anglicans – particularly within the Continuing Church – do not seem to be very aware of AFL's existence.

One suspects, however, that it is also due in some if not most cases to the desire of the orthodox Anglicans concerned to avoid a close association with any constituency they see as sending a mixed/confused message on women's ordination.

Though AFL is open to all Anglicans, the 437 contributors it listed in 2015 seemed dominated by members of the anti-gay-agenda Anglican Church in North America (ACNA), which itself remains split into orthodox (male-priest-only) and unorthodox (pro-women priests) wings (pending the completion of a very slow-moving ACNA study intended to decide the women priests question for the whole ACNA). At the leadership level, ACNA participation in AFL is not as imposing, involving just eight ACNA bishops, five of them of the orthodox persuasion. But the AFL itself is led by a female deacon (a situation opposed by many but not all orthodox Anglicans). A half dozen other ordained women can be found on AFL's list of supporters, which also includes a couple bishops of the Canterbury-based Anglican Communion – but none from the Continuing Church.

However, while (as is obviously the case) we understand the sensitivities surrounding the women's ordination issue, this is clearly an instance in which they should be subordinated to the larger issue at hand. In our view, the fact that AFL receives support from some "pro-priestess" elements should not discourage orthodox Anglican individuals or groups from taking up their roles in fighting to save the lives of unborn children via AFL (in the process of which they would likely influence the future shape of the organization). If one is already involved in the anti-abortion struggle by means of some other group or activity, that's fine, too. It seems to us, however, that each and every orthodox Anglican should try to ensure that he/she is pulling his/her weight in this vital moral crusade. *(To find out more about and/or donate to AFL, please go to [anglicansforlife.org](http://anglicansforlife.org).)*

## **The Mushy Thinking Of Neo-Anglicans**

By Alice C. Linsley

**ON JUNE 23, 2016** the College of Bishops of the Anglican Church in North America consented to the election of the Rev Jim Hobby as the next bishop of the Anglican Diocese of Pittsburgh. Fr. Hobby will be yet another bishop married to a woman priest. How many does that make now in the ACNA?

Such bishops are severely compromised on the question of women's ordination. The hope of many Anglicans for a catholic resolution of this issue in the ACNA is further diminished. Perhaps Anglicans who hold to catholicity have hoped for the impossible. Consider what Archbishop Foley Beach said on this issue in August 2014:

*"...in our constitution and canons, we have left the issue of women's ordination for each diocese to decide. A lot of people came into the ACNA in good faith that their perspective -- including those who ordain women -- would be protected and guarded. And, people who believe in ordaining women hold their position by conscience and can Biblically argue it, although I disagree with them. This issue is a very important thing to them, and so I think it would create a lot of tension. A lot of the women priests in ACNA have stood side-by-side with a number of our bishops and clergy who are against women's ordination when they were in The Episcopal Church. These women argued for the right of these bishops to have the freedom to not ordain women. Women's ordination is a very complicated issue, because we've got people who have given their heart and soul on each side. And, these people are sincere; they're godly."*

No doubt the Hobbys are fine, godly people, but they have set aside catholicity, an essential mark of the Church. That in itself should disqualify them from holding offices in the One Holy Catholic and Apostolic Church.

Sometimes historical perspective is needed to see how we have strayed from the path set before the Church.

No woman ever served in the office of priest until 1944, at which time Florence Li Tim-Oi was ordained by Ronald Hall, Bishop of Victoria, Hong Kong, in response to the crisis among Anglicans in Communist China. She later stepped down from serving as a priest.

In 1976 the Episcopal Church broke the age-old tradition of the all-male priesthood by vote of General Convention. At that time the "irregular" ordinations of the "Philadelphia Eleven" (1974) and the "Washington Four" (1975) were made regular. The first woman ordained to the priesthood in the United States was Ellen Marie Barrett (January 1977). She was ordained by the Rt. Rev. Paul Moore, Jr., Bishop of New York. Ellen Barrett, a lesbian, had served as Integrity's first co-president. Other lesbians had been among the Philadelphia Eleven.

In the United States, the ordination of women and gay and lesbian "rights" were intertwined from the beginning, so that today it is difficult to treat these as separate issues. Both have been framed as equal rights issues, revealing a profound misrepresentation of the nature of the priesthood, a distortion of Christology, and an abandonment of the Received Tradition.

**THIS MISREPRESENTATION** of the office of priest as a "right" contributes to the Anglican identity crisis. Yet it is not the main factor. The main factor is the ease with which the ACNA has set aside catholicity. Consider this truth, spoken by Archbishop Mark Haverland: "We are not Anglicans first and Catholics second. We are members of the One Holy Catholic and Apostolic Church first, and Anglicans second."

In an address delivered to the ACNA (*actually, the Catholic Congress of Anglicans - Ed.*) in July 2015, Archbishop Haverland made this statement: "The central problem of which I just spoke is a lack of theological clarity and consistency and, to be blunt, catholicity."

The Body is broken because of willfulness of its members to innovate, accommodate to culture, and set aside the Received Tradition in favor of a subjective modernist approach to truth. In another, earlier context, Archbishop Haverland spoke of the Neo-Anglicans as being in "the slow lane to modernist mush."

What is this modernist mush? Fr Jay Scott Newman once described it as follows:

*"The primary category mistake of most Anglicans seems to be a refusal to accept the Principle of Non-Contradiction. For example, either sodomy is a grave sin or the foundation of a sacrament, but it can't be both. Or, either it is possible that women have the capacity to receive presbyteral and episcopal ordination or they do not, but it can't be both. Let's forget for a moment the authority of Apostolic Tradition which every Catholic must believe is an intrinsic part of the Gospel (no sola Scriptura for us); when a foundational principle of right reason like Non-Contradiction is routinely denied in practice if not in theory, then the only thing left is raw will to power. Hence the General Convention of the Episcopal Church. Kyrie Eleison."*

The continued embrace of women's ordination and the election of bishops who are married to women priests, represents the mushy thinking that allows for "dual integrities" -- an absurdity.

It appears that the space for catholic Anglicans in the ACNA is shrinking daily. Apparently, the welcome extended to people who came into the ACNA in "good faith" that their perspective on women's ordination would be protected and guarded has taken precedence over serious objections and deep theological and biblical considerations. The catholic-minded are experiencing *deja vu* and getting a picture of TEC redux.

*Alice Linsley is a Biblical and Archeology scholar. She resides in Kentucky. The foregoing commentary is reprinted here in slightly edited form by permission of VirtueOnline, on which it first appeared on June 26, 2016.*

## The Online Parish Directory And The FCC: Where You Come In

AS WE HAVE FINISHED the comprehensive update of the FCC's online directory of orthodox Anglican parishes – a months-long process of gathering, checking, updating and/or adding information for all parishes - we are resuming our normal efforts to maintain the directory by making changes in individual parish listings when we receive notice of them. That means that the information the directory carries about *your parish* will only be as current as you make it! With your cooperation and that of other brethren, we this hope this directory, which we believe to be the most complete listing of U.S. and Canadian orthodox Anglican churches available, will also remain its most up-to-date. **Please direct requests to change/correct your parish listing, or to add your parish to the directory, to FCC's secretary at [atravcik@aol.com](mailto:atravcik@aol.com) or to FCC President Wallace Spaulding by calling 703/243-4923.** The requested alterations will be made by our webmaster.

**We also hope that you and/or your parish will want to help the FCC with the resources it needs to maintain the directory and continue other efforts** (*e.g.*, publishing this newsletter) aimed at fulfilling our mission – that being to promote orthodox Anglicanism and amity and unity among adherents of the same. Our expenses are not huge, but we do have them! And right now FCC funds are running quite low. So if it has been more than a year since you or your parish last paid your FCC dues, or if you or your parish would like to become a new member of the FCC, please send your annual dues payment at the following rates:

Individual membership .....	\$20
Husband & Wife .....	\$25
Parish or Mission ( <i>if listed in our directory</i> ) .....	\$10

**Dues payments** (*non-deductible*) as well as (*tax-deductible*) **straight donations** (also most helpful) should be made payable to *The Fellowship of Concerned Churchmen* and mailed to:

**Auburn Traylor,**  
FCC Secretary-Treasurer  
1717 East Capitol St. SE #346  
Washington, DC 20003-1789.

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**R.I.P.** The Rev. Elijah White, FCC Board member and former rector of the (then-independent Anglican) Church of Our Saviour, Oatlands, Virginia.

