

THE CONTINUUM AND ITS PROBLEMS

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I. Introduction

There were three major traditionalist/conservative reactions to the 1976 General Convention of The Episcopal Church (TEC)* in Minneapolis, or, more specifically, to its approval of women priests and bishops and of the first reading of a new Prayer Book (a more radical break with its predecessors than in past such cases). The first was to go to Rome, the second was to stay within TEC and fight these new innovations from there, and the third was to leave and form a new and more orthodox “continuing” body. These three approaches are still being used and thus are relevant today.

Those of the Roman orientation had produced a Pro-Diocese of St. Augustine of Canterbury by 1978, which was a non-starter. But they found some welcome via the Roman Church’s 1980 Pastoral Provision, under which they founded six “Anglican Use” Roman Catholic parishes by 1983; there are nine now.

The “stay within” crowd was found in the Evangelical Catholic Mission (ECM), which then became the Episcopal Synod of America (ESA), and then the (present-day) Forward in Faith, North America (FIF-NA). They continue to work within TEC but now more and more in the new Anglican Church in North America (ACNA), formed in 2008-09 in opposition to the homosexual agenda but still tolerating women priests (but not bishops) and the 1979 Prayer Book.

Most of those leaving as a body following the ‘76 convention did so after a September 1977 Congress in St. Louis had given them a theological document, The Affirmation of St. Louis, which declared the existence of a new body—interestingly also called the Anglican Church in North America!—and after that body proceeded to organize new dioceses whose bishops-elect were consecrated in Denver in January 1978. A constitution and canons also were developed at the Dallas 1978 First Synod of what was the Anglican Church in North America going into the meeting and the Anglican Catholic Church (ACC) coming out of it. The problems of this body and those related to it, which have split and re-split and ingested new elements since 1978 and which we shall call “the Continuum,” will be the focus of this paper.

One of these (widely-defined) Continuum elements, the Traditional Anglican Communion (TAC)—an international fellowship that includes among its 15 provinces the Anglican Church in America (ACA) and the Anglican Catholic Church of Canada (ACCC)—should be noted here for following all three courses of action at the same time. Stemming from the original ACC in part, the TAC follows the separate organization approach. But in 2002 it also entered into communion with the “stay within” FIF-NA (which did, however, ratify The Affirmation of St. Louis the same year) and—without rescinding this agreement—petitioned Rome for some sort of mutual recognition in 2007. (It still has received no definitive reply.)

Another manifestation provides continuity and a sort of baseline for the post-1976 Continuum against which the rest might be related. It consists, first of all, of the late James O. Mote, the first bishop elected by the Continuum, and his parish, St. Mary's, Denver, the first congregation to leave TEC after the '76 General Convention; it is still the cathedral of the Diocese of the Holy Trinity, a founding part of what became the Anglican Catholic Church. When I visited this parish in the 1960s, incidentally, I found it the most spiritually active that I had ever witnessed; and the ACC's Trinitarian notes that it still has three Masses daily!

II. Church Government Conflicts

A. *The Role of Bishops*

Bishops Robert S. Morse (Diocese of Christ the King [DCK]) and Peter F. Watterson (Diocese of the Southeastern United States [DSEUS]), two of the four clerics consecrated for the Continuum at Denver, opposed the new ACC constitution, and their respective dioceses never ratified it, thus keeping them out of what was intended to be the sole body resulting from the St. Louis movement. They objected to provisions in its constitution allowing laypersons and lower clergy to share power with the bishops (as in TEC) rather than granting the latter predominant power (as in the early church). Related to this, the other two clerics consecrated at Denver, the aforementioned Bishop Mote (Diocese of the Holy Trinity [DHT]) and Bishop C. Dale David Doren (Diocese of the Midwest [DMW] and subsequently the Diocese of the Mid-Atlantic States [DMAS]), successfully encouraged the incorporation of additional dioceses into the new structure, something Morse and Watterson opposed and which ensured the approval of the ACC's constitution. Ironically, one of these new units, Bishop Robert C. Harvey's Diocese of the Southwest (DSW), criticized the ACC—when it left that body in 1982—for having “supremacist” bishops, the very thing the ACC associated with Morse and Watterson in 1978.¹

Morse and Watterson, meanwhile, had cooperated with each other at first, but soon had a falling out: Morse wanted one nationwide diocese (which he then proceeded to set up), while Watterson wanted to divide the country in two, with himself as bishop of the eastern half. Watterson's DSEUS, subject to raids by Morse's DCK, the ACC, and others, went from 40 parishes to about 10 in 1983.² By 1984 it was gone, and in the same year Watterson was received into the Roman Catholic Church. The DCK, which later became the Anglican Province of Christ the King (APCK), has four dioceses and 43 parishes today.³

Another vexing problem in this category for the St. Louis movement, of course, was that “the role of bishops” in the early Continuum had to be played by those who had never been bishops up to that point. Had any experienced, respected Anglican/Episcopal prelates been willing to give the Continuum more than temporary leadership, much fragmentation in the movement might have been avoided. This seems to be underscored by the situation of the latest refugees from The Episcopal Church; they have had ample oversight and guidance from sitting Anglican bishops and have been able to bring together in the ACNA a constituency far less monochromatic than the post-1976 Continuers. Many think this won't last, but one has to admit, so far it has.

B. Diocesan Autonomy

According to Michael F. Gallo, writing in the Winter 1989 edition of *Touchstone* magazine, the Diocese of the Southwest's belief that the ACC's governing documents gave the national church too much control over the diocese was the basic cause of the Southwest's exit from the ACC in 1982.⁴ That year, Bishop Harvey oversaw the transfer of some 20 parishes from the ACC to the American Episcopal Church (AEC), a Continuing Church body that pre-dated the St. Louis movement. Bishop Edwin H. Caudill soon succeeded Bishop Harvey, and the DSW numbered 30 parishes as of 1986.⁵ Sadly, however, the DSW seems thereafter to have begun a process of dissolution. Losses began in 1988 or '89 when Bishop Caudill took a disputed number of parishes out of the AEC to join some other fragments of the Continuum in forming a new body (which also never saw great success).⁶ What is interesting here, though, is that Caudill also cited an overbearing national church as a key reason for leaving, this time, the AEC. (Some sources suggested, however, that the bishop's exit might have had something to do with questions that had arisen about some of the credentials Caudill had earlier presented to delegates who ultimately elected him bishop.)⁷

More significant in the long term in relation to the issue of diocesan autonomy was the split-off of most of the Anglican Church in America's Diocese of the Eastern U.S. (DEUS) to form the Anglican Province of America (APA) in 1995. (This jumps a bit ahead in Continuing Church history, past the 1991 creation of the ACA from a merger of most of the AEC and about a third of the ACC, but we will return to that event.)

Following the 1995 resignation of its diocesan, the Rt. Rev. Anthony F.M. Clavier (see below), the DEUS Standing Committee began taking actions that the ACA's national leadership felt should have been referred to it. These included granting an annulment to one of its assistant bishops, the Rt. Rev. Norman Stewart, and (most importantly) proceeding with an election synod which chose the diocese's suffragan, the Rt. Rev. Walter Grundorf, to succeed Clavier as diocesan. This caused a break and was primarily a resurgence of the old AEC: Grundorf had been Clavier's assistant in that body and the bulk of the APA entries in the 1999-2000 Directory of Traditional Anglican and Episcopal Parishes (Minneapolis: 1999) had been listed as AEC in the 1990 Directory of Churches of the Continuing Anglican Tradition (Rockville, MD: 1990). Today, the APA has 77 parishes, while the ACA has 104.⁸

III. Discouragement

The splintering of the St. Louis movement almost as soon as the ACC was formed in 1978 led to counter-efforts to hold traditionalists together at the same time it spawned new jurisdictions. Prior to the October 1979 Second Synod of the ACC in Indianapolis, its Canadian component had withdrawn to form the (earlier-noted) Anglican Catholic Church of Canada (ACCC), while at the same time announcing that it was in communion with all the bodies involved in the Denver consecrations the year before. It seems to have done a good job of staying out of the squabbles that plagued the U.S. "Continuers." For a start, it was able in April 1980 to get the ACC's Bishop William F. Burns, the DCK's Robert Morse, and the Philippine Independent Church's (PIC's) Lope Rosete to be the co-consecrators of its first bishop, Carmino de Catanzaro (with the PIC's

Francisco Pagtakhan rushing up to take part at the last minute).⁹ Pagtakhan had been one of the two original consecrators for the 1978 Denver consecrations. The PIC is in full communion with TEC, and it is unclear to what extent the former supported Pagtakhan's North American activities. At present, the ACCC has 43 parishes.¹⁰

At the ACC's Indianapolis Synod, Pagtakhan announced he would be forming an umbrella group for those dissatisfied with the way things were going in the ACC. This subsequently became the Anglican Rite Jurisdiction of the Americas (ARJA), which formally organized itself in June 1980. Perhaps ARJA's most notable effort at promoting orthodox Anglican unity was its attempt to give its recognized Anglican orders to two alleged "vagante" groups at the same time it consecrated its own first three bishops in San Diego in September 1981. Bishops Pagtakhan, Rosete, and one other PIC prelate, Sergio Mondala, conditionally consecrated Anthony Clavier, Walter Grundorf, and G. Raymond Hanlan for the AEC, and Walter H. Adams, John Hamers, and Frank Benning for the "co-vagante" Anglican Episcopal Church of North America (AECNA), at the same time they consecrated Robert Q. Kennaugh, G. Wayne Craig, and Ogden Miller for the ARJA.¹¹ Pagtakhan had apparently hoped for a merger of the three groups, and the bulk of the AECNA, though not Primus Adams, did merge with the AEC the following year.

But Clavier seemed primarily interested in the AEC-ACC discussions that had begun earlier in 1981 and were to last a decade; the successful completion of these would have brought about the merger of the two largest independent orthodox Anglican jurisdictions in the U.S. And Clavier was finding that the validity of his orders was a, if not the, major single barrier to unity (though, interestingly, less critical scrutiny was directed at AEC bishops with similar backgrounds). So, while the 1981 consecrations were of actual and potential benefit to the AEC, they do not seem to have helped ARJA much.

By early 1985 Pagtakhan had openly cut his ties with the ARJA, declaring that it had "outlived its purpose."¹² ARJA continued on under Archbishop G. Wayne Craig, perhaps reaching a peak with the 19 parishes noted in 1986.¹³ Though Archbishop Craig went into the Episcopal Missionary Church (EMC—see below) after his 1987 retirement and the bulk of the ARJA parishes were supposed to have gone to that jurisdiction, only two of the 19 ARJA parishes we have on a 1986 list for that body do we find currently in the EMC.¹⁴ Our guess is that most are defunct.

The Episcopal Missionary Church, originally founded by the "stay-within" Episcopal Synod of America (ESA, now FIF-NA), also was a product of discouragement. Starting as an organization within TEC to give alternative ministrations to disgruntled conservatives, it moved out of that body into an independent existence after the 1992 approval of women priests by the Church of England. Founded by a retired TEC bishop of Fort Worth, A. Donald Davies, and now headed by Bishop William Millsaps, the EMC presently claims 38 parishes.¹⁵

IV. Churchmanship

With the departure of ACC Bishop Dale Doren (Diocese of the Midwest and then Diocese of the Mid-Atlantic States) in 1980 on churchmanship grounds, the ACC lost the third of the original

four prelates consecrated at Denver. Doren was the only Low Churchman in the lot and apparently felt uncomfortable there as a result. He subsequently founded the United Episcopal Church (UEC), now the United Episcopal Church of North America (UECNA). It is currently led by Archbishop Stephen C. Reber and claims 20 parishes.¹⁶

V. Validity of Orders

Possibly the ACC was over-sensitive on the question of valid orders because TEC had been so critical of the Denver consecrations, apparently not being willing to make the distinction between validity and regularity. Dale Doren, the first to receive the laying on of hands during the 1978 rite, was consecrated by two prelates—Bishop Pagtakhan and retired Springfield Episcopal Bishop Albert Chambers—rather than the normal three, though this depends on what weight may be given to the letter of consent for Doren's consecration that was sent by a third prelate, Korean Bishop Mark Pae. Pae's letter was why Doren was consecrated first, and then joined the other two prelates in consecrating Bishops Mote, Morse, and Watterson. Clearly, an effort was made in the Denver rite to meet the three-bishop standard. Still, Chambers certainly and Pagtakhan probably did not have the permission of their ecclesiastical superiors or colleagues for their actions.

All of this probably adds up to irregular consecrations, yes, but not invalid ones. The history of the Western Church is replete with accepted one-bishop consecrations, and how about the ecclesiastical superiors of the first Anglican qua Anglican consecrators?

The issue of validity was intensified in the Continuum by the background of AEC Primus Anthony Clavier, as he entered into unity discussions with the ACC in early 1981. Clavier had been consecrated by the second AEC Primus, James Hardin George, Jr., who in turn had allegedly received his orders from the first AEC Primus, Joseph K.C.C. Pillai. Here it gets tricky: this sympathetic account notes that Pillai received Syrian Orthodox orders in 1944 and then (conditionally) Old Catholic ones in 1945, but doesn't explain why anyone considered the second consecration necessary.¹⁷

In any case, as noted earlier, Clavier and his two AEC companions submitted to conditional consecrations in September 1981. Just after these consecrations, Bishop Louis W. Falk, later to become the most visible proponent from the ACC side of unity with the AEC, questioned the procedures and intent (not further explained) of the September ceremonies, while the ACC's Canon Andrew Stahl noted that regularization of all steps (presumably including ordination to the diaconate and priesthood) would be necessary to ensure a conditional consecration's validity.¹⁸ With respect to Falk's concerns, there seem to have been no such questions when AECNA Bishops Adams and Thomas Kleppinger, a product of those same San Diego consecrations, led their small group into the ACC in 1985.¹⁹ With respect to Stahl's point, Clavier's ordinations to the priesthood in the Catholic Episcopal Church of England in 1961 and (conditionally?) the Free Protestant Episcopal Church of England and the Protestant Evangelical Church of England, both in 1963,²⁰ were suspect, though his incardination by Mar Gregorios of the Catholicate of the West in 1966²¹ implied that at least he considered him a priest.

In any case, heeding such objections, Bishop Clavier and the other AEC bishops who had undergone the San Diego rite, Grundorf and Hanlan, were conditionally ordained to the diaconate and priesthood by Bishop Charles Boynton (retired TEC suffragan of New York, but by that time ACC) on October 1 and 2, 1991, just prior to their second conditional consecrations at Deerfield Beach, Florida, in conjunction with the formation of the ACA.²²

As background we should note that Falk, ACC's Archbishop from 1983, and AEC's Primus Clavier—as heads of the two largest of the traditional Anglican bodies in the U.S. (with respective 1986-89 figures of 150-173 parishes totaling about 5,000 people, and 75-100 parishes with 3,000-4,000 members)²³ were becoming the major figures in the struggle for orthodox unity outside TEC. Falk had gone from a position of stating that AEC adherents were “posing as Anglicans” in 1985 to not thinking anyone doubted “the sacramental validity” of the ordinations or consecrations of either the ACC or AEC in 1987.²⁴ Douglas Bess, author of *Divided We Stand*, attributes this change of attitude to the excitement Falk must have felt in the possibility of being part of a much bigger amalgamation of conservative Anglicans both in and out of mainstream Anglicanism on a worldwide basis.²⁵ Falk and Clavier both attended the March 1986 Fairfield Symposium, where London Bishop Graham Leonard was seeking to unite traditionalists internationally, and even visited the prelate in England later in the year. But Leonard's credibility among the Continuers evaporated when he ordained 70 women as deacons in March 1987. Similarly, a Falk/Clavier joint petition in April 1987 to Eric Kemp, Bishop of Chichester, asking that he broker ACC-AEC unification, fell flat when no meaningful response was received.

Despite apparent suspicion that the emerging Traditional Anglican Communion (TAC)—the aforementioned international fellowship, initiated in 1990, of which the ACC (originally) was to be a component and which Falk was later to head—would restrict its authority, and a growing opposition to talks with the AEC, the ACC Provincial Synod voted to proceed with both.

Especially damaging to that dialogue, though, was the showing of a videotape of the 1981 San Diego consecrations revealing that much of the traditional ceremony had been omitted and that much of the wording and actions were unfamiliar; this caused the ACC Ecumenical Committee, confused by the evidence, to withhold recognition of AEC orders in July 1990.²⁶ The next month, the ACC House of Bishops reiterated this position. This all but dictated that any unification conference would involve a second/conditional consecration of the AEC bishops.

Most ACC bishops also effectively rejected any merger with the AEC in 1991 by advocating the AEC's absorption into the ACC instead. Clearly, opposition to union with the AEC had hardened.

Seeking to find another way to meet the need and demand of many faithful for unification of the Continuum, Falk and Clavier agreed to co-sponsor a “Conference on Anglican Unity” open to all in support of that objective.

A perceived series of irregular machinations by Falk, not least his involvement with the unity conference, caused charges to be brought against him in August 1991. The now-dominant ACC leadership was unable to bring off the planned September trial because of the inability to

convene a complete court, so a compromise was reached allowing Falk to resign and take his own diocese (Missouri Valley) into the impending new church.

On October 3, 1991, during the unity conference in Deerfield Beach that produced the ACA, three bishops with impeccable Anglican orders conditionally consecrated bishops for the new church body. The consecrators were: Robert R.S. Mercer, the third bishop ordinary of the Anglican Catholic Church of Canada and sometime Bishop of Matabeleland (Central Africa) within the “official” Anglican Communion; Robert H. Mize, retired assistant TEC Bishop of San Joaquin and sometime Bishop of Damaraland (Southern Africa) (said to be participating with the approval of several unnamed ESA bishops)²⁷; and the earlier-noted Charles Boynton, sometime Bishop of Puerto Rico and later TEC suffragan of New York, who earlier in 1991 had joined the ACC, but who at Deerfield Beach became part of the ACA. (Interestingly, however, Bishops Mize and Boynton both remained members in good standing of TEC’s House of Bishops until their deaths.)²⁸ For the ACA, the prelates conditionally consecrated from the AEC: Anthony Clavier, Walter Grundorf, G. Raymond Hanlan, Mark Holliday, William Millsaps, and Norman Stewart; and from the ACC: Louis Falk, Bruce S. Chamberlain, Robert G. Wilkes, Robin B. Connors, and Samuel Prakash.²⁹

By these acts the unity conference organizers attempted to address several issues previously raised, notably about the San Diego and Denver rites. The conditional consecrations in Florida involved an adequate rite performed by three prelates in unquestioned succession (at least one and possibly two of them acting with support from episcopal colleagues); and (as noted earlier) they were preceded, where deemed necessary, by valid diaconal and priestly ordinations.

But a storm of criticism rained down from the two-thirds majority of the ACC that remained outside the new body (and was to term itself the ACC-Original Province), with ACC Archbishop William O. Lewis (Falk’s successor) concluding that the conditional consecrations had not only not remedied the AEC bishops’ orders, they had rendered them beyond repair.

One complaint was that a fellow bishop’s territory had been invaded. Bishop Mercer had been in communion with the ACC as well as AEC, and Boynton himself was an ACC member; yet, they had not sought permission from the ACC bishop of the area in which the consecrations took place. Though this seemed an exact parallel to the ACC’s own Denver consecrations—Chambers, a member of TEC, and Pagtakhan, a member of a body in communion with it, had not sought the permission of the TEC bishop of Colorado for their action—Archbishop Lewis said that in the case of Deerfield Beach the territorial invasion nullified the AEC consecrations.³⁰

Another criticism from the ACC side was that putting those whose orders you believed to be valid (i.e. ACC bishops who joined the ACA) through another consecration rite was sacrilegious and sinful. The ACA answer to this was that the ACC prelates underwent the conditional rite to put themselves on an equal footing with AEC counterparts. The ironic thing here is that the main motivation for the conditional consecrations was to assuage the ACC suspicions about the validity of AEC orders.³¹

A third criticism was that the bishops at Deerfield Beach had not been consecrated for any specific areas (since the structure of the new body was set up after the consecrations).

The answers to this and other ACC objections to Deerfield Beach are contained in a paper by the Rev. Matthew Kirby—an ACC priest who actually thinks the ACA orders are valid—which gives historical evidence negating most of these criticisms.³²

In any case, the ACA was formed with Archbishop Falk as its primate and metropolitan of its western province and Archbishop Clavier as metropolitan of its eastern province. The ACC went from being slightly larger than the AEC prior to Deerfield Beach (150 parishes with some 5,000 communicants versus 100 parishes and about 4,000 members, according to one source in 1989)³³ to slightly smaller than the ACA afterwards. By 1994—three years after the Deerfield conference—one source reported that the ACC had more parishes than the ACA—157 versus 140—but fewer members—7,400 versus 8,500.³⁴

According to their websites, the ACC currently has 94 congregations and the ACA 104,³⁵ making them still the largest two groups being considered by this paper. The most obvious thing to note about the Deerfield conference, though, is that it did not realize its hope of unifying the bulk of the Continuing movement.

VI. Personalities

Though personality clashes certainly have contributed to the splintering of the Continuum in many other cases (as with the widespread dislike of Archbishop Clavier), the departure from the ACC of what became the Holy Catholic Church-Anglican Rite (ACC-AR) in 1997 is one breakaway that some attribute almost solely to personality issues. Professor William Tighe, in his 2006 survey of Anglicanism, and HCC-AR leader, the Rt. Rev. Thomas Kleppinger, agree on the personality factor's being pre-eminent in that episode.³⁶ However, at least one longtime observer of the Continuum, The Christian Challenge, viewed this clash as “a leadership struggle,” (i.e., having more to do with power than personalities). The HCC-AR's website currently lists 30 member congregations.³⁷

VII. Morality

Though morality has been a factor in other Continuum disagreements, the only Continuing Anglican jurisdiction we can identify as specifically founded on a moral issue is the Diocese of the Holy Cross (DHC). (Another example—but one outside our purview—is the Anglican Mission in America, or AMiA, founded as a direct reaction to TEC's embrace of the homosexual agenda.)

The DHC broke from the APCK in 2003 over the consecration of the Rev. James E. Provence to be a bishop in that body. This was due to the fact that Provence—who went on to become APCK's primate in 2007—has been divorced and remarried, though he had been granted an annulment. The first leader of the DHC was the Rt. Rev. Robert Waggener. He became Orthodox, however, and was replaced by the Rt. Rev. Paul C. Hewett. Of the 22 congregations currently listed on the DHC's website³⁸, 11 appear to have been from the APCK, two were from

the miniscule Christian Episcopal Church, one had been independent, and eight were new plants.³⁹

But morality, or lack of it, as a disruptive force within the Continuum was prominently noted in the case (again!) of Anthony Clavier. Though Clavier had been suspected of sexual impropriety from his pre-AEC days down through his abrupt 1995 resignation as head of the ACA's eastern province amid allegations of such impropriety⁴⁰, it was his failure in July 1990 to give straight answers to ACC investigators about previous claims he had made about his academic credentials—apparently he had none to speak of—that did the most damage to the ACC-AEC unity efforts.⁴¹ This had come at a critical time and added to the questions raised by the 1981 San Diego ordinations.

VIII. New Partners as Vehicles for Relating to a Larger Body

In July 2007, Bishop Rocco A. Florenza and 12 of his 14 congregations in the APCK's Diocese of the Eastern States joined the ACA, in which he is now "missionary bishop for the United States." Just three months later he joined other ACA bishops in signing the Roman catechism—an offer of mutual recognition, not submission, he said. But Florenza states that this did not have anything to do with his decision to leave the APCK.⁴² Rather, he maintains that his departure was motivated by the (legally) dictatorial nature of the APCK's leadership as well as its ecumenical "stand-offishness."⁴³ This almost places Florenza's move in the church government-role of bishops category (see II.A above) and even involves Archbishop Morse, but it is considered here because the ACA is both larger than the APCK (107 vs. 43 parishes) and more ecumenical, and offers at least the possibility of some sort of relationship with Rome.

In another case study in this category, the 14 parishes of the Anglican Province of America's western diocese, led by Bishop Richard Boyce with assistance from Bishop Winfield Mott, withdrew from that jurisdiction in September 2008 to join the Reformed Episcopal Church (REC) (wherein the two bishops hold the same relative positions). The REC was formed in 1873 to protest those few Anglo-Catholic influences that had been creeping into TEC as a result of the Oxford Movement. It never got caught up in TEC-style revisionism and is now more normally Anglican, that is, it has moved more into the orthodox Anglican mainstream. The APA and REC had been in communion with one another since 1998 and were looking toward fusion. What caused the withdrawal of the APA's western diocese (and indeed put a halt in the movement toward fusion) was the APA's decision in January 2008 to withdraw from the Common Cause Partnership (CCP), while the REC, in line with the APA western diocese's wishes, remained in. The CCP was the basis of the new province, the ACNA, that has now (2009) been formed. APA's objection to the CCP was its pro-priestess/neutral-on-the-subject majority, the uniting force within the new province being primarily opposition to TEC's homosexual agenda.

IX. Conclusion: Current Status Report

With all the disruptive factors within the Continuum noted above—disagreement over the form of church government, a lack of permanent, experienced episcopal leadership in the movement's

critical early days, discouragement over organizational fragmentation and reshuffling, High Church/Low Church tensions, disputes over the validity of each other's orders, personality conflicts, moral issues, and the enticement of relating to larger jurisdictions outside the Continuum—it is amazing that there is the degree of unity here that does exist!

Essentially, there are three groupings, based on the approach to be taken vis-à-vis non-Continuum elements; we shall term them the “purists,” the “middlers,” and the “ecumenists.” And this primarily has to do with women priests; none of the people we are discussing wants to have anything to do with the homosexual agenda, except to oppose it.

The original, direct descendants of the 1978 Chambers Denver consecration, the ACC, APCK, and UECNA, are today in communion with each other and nobody else on the basis of no relationship to the regular Anglican Communion or any group in communion with it. This was made clear in ACC Archbishop Mark Haverland's letter of July 3, 2007.⁴⁴ But it came as little surprise as, among other things, the ACC's College of Bishops had issued a statement more than a decade earlier that referred to the APCK and UECNA, and no others, as “related jurisdictions.”⁴⁵ This automatically excluded the ACA and ACCC, which as members of the Traditional Anglican Communion were in communion with FIF-NA, the bulk of whose members were at the time in communion with Canterbury. Almost immediately, the new APCK Archbishop, James Provence, echoed Haverland's 2007 remarks.⁴⁶ (This same month, July, the UECNA was noted as having rescinded its concordat with the APA and signed one with the ACC). Provence's reaction also might have been influenced by the removal of an obviously pro-ACA faction from the APCK in the defection of the Florenza group, also in July 2007.

The above actions followed what was the most wide-ranging Anglo-Catholic gathering in this period: All major U.S. groups of this genre were invited by the APCK to participate in a September 2004 pilgrimage to the tomb of Bishop Grafton in Fond du Lac, Wisconsin. Taking the APCK up on its invitation, the ACA, ACC, and FIF-NA participated (with only the ACC not sending its top leaders and not receiving communion at the hands of clergy from other jurisdictions).⁴⁷ As this was an Anglo-Catholic pilgrimage to an Anglo-Catholic shrine, the UECNA was not even invited. Presumably, however, Anglo-Catholic identity was not a strong enough cohesive force to build upon so promising a beginning, since this ecumenical overture went nowhere.

Alongside the “purists” described above (who include the HCC-AR, though it is not in communion with the other three bodies in that category)⁴⁸, there developed a grouping which, though equally opposed to women in the priesthood, has been willing to work with those of like mind who are in communion with conservative supporters of women's ordination who oppose the homosexual agenda. In 2006, the previously-discussed Continuum-related groups not in the “purist four”—the ACA (which stems in part from the ACC), DHC (from the APCK), and APA (from the ACA)—as well as the EMC (from TEC/FIF-NA), AMiA, and REC, formed the Federation of Anglican Churches in the Americas (FACA). Its moderator, Bishop Paul Hewett, heads the DHC, which in turn is in communion with FACA's other five constituents as well as FIF-NA.⁴⁹

The FACA groups not going into the new province (see below)—the ACA, APA, and EMC—are apparently willing to cooperate with elements that are in turn cooperating with groups that accept female priests but not to join any new body that has admitted them. So, they remained out of the ACNA, thus apparently forfeiting the possibility of rejoining the official Anglican Communion (which the ACNA currently seeks to do). This, then, is our “middler” group.

When the new Anglican Church in North America was formally inaugurated this year, it claimed about 100,000 communicants in 28 dioceses and about 700 parishes.⁵⁰ The only groups with Continuum roots we could find therein were the DHC (as part of the FIF-NA cluster, also known as the Missionary Diocese of All Saints), and the bulk of the APA’s Diocese of the West (which had joined the REC to become part of the ACNA). These two form what we have termed the “ecumenist” grouping and (based on earlier-noted statistics) constitute only 36 of the some 700 ACNA parishes. They are closely related, however, to the following other ACNA components: the remainder of the FIF-NA cluster (about 33 parishes); the rest of the REC (96 parishes); another FACA partner, the AMiA (143); plus the three FIF-NA dioceses that went in from TEC (101). Together, these components encompass a more substantial 409 parishes.⁵¹ In fact, the Fellowship of Concerned Churchmen survey of early 2009 finds that 62 percent of ACNA parishes and 53 percent of ACNA’s average Sunday attendance stand in opposition to female priests.⁵² Perhaps the Continuum—for all its problems—has been a leavening force in that significant context.

References:

- * The current acronym for this body, which we will use for this paper, although during most of the 1976-2009 period it had been called ECUSA or PECUSA.
- 1. Louis E. Traycik, “The Continuing Church Today,” *The Christian Challenge* (Austin, TX), March 1983, p. 10.
- 2. *Ibid.*, p. 11.
- 3. <http://www.anglicanpck.org/dioceses/index.shtml>
- 4. Michael F. Gallo, “The Continuing Anglicans,” *Touchstone* (Chicago), Winter, 1989; <http://www.touchstonemag.com/archives/article.php?id=03-01-027-f>
- 5. Louis E. Traycik, “The Continuing Church Today,” *The Christian Challenge*, (Austin, TX), June 1986, p. 16.
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