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THE Christian Challenge

THE ONLY WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM—FOUNDED 1962

Volume XXXIII, No. 4, May, 1994

**The End And
The Beginning
In The Church
Of England**
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Christian Challenge

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

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CHARISMATIC EPISCOPAL CHURCH

I want to thank you for your recent articles concerning the Charismatic Episcopal Church. We have had a tremendous response from traditional Anglicans seeking a church that blends liturgical/sacramental worship, evangelical teaching and outreach, and charismatic manifestations of God's power.

I am also writing in support of our good friend, the Rt. Rev. William Millsaps [of the Anglican Church in America], who participated in our bishop's consecration in November of 1993. Bishop Millsaps preached a tremendous message of encouragement before joining the four other bishops as they laid their hands upon Bishop Howard. This represented a beautiful illustration of Christian unity to a congregation of over 450, who represented many Christian traditions.

I hope to see a move among the Continuing Churches toward unity with others who hold to the fundamentals of the Faith. Jesus cautioned His disciples concerning their attitude towards someone who was not a part of their group and who was casting out demons in Jesus' name. The disciples told the man to stop, but Jesus told the disciples they were wrong (Mark 9:38-41).

We love and support the stand others have taken in defense of the Faith. Our desire is to see people's lives changed by the power of the Gospel and the only kingdom we are interested in seeing advanced is the Kingdom of God. Only that which is built on the solid foundation of Christ will grow and be able to withstand the storms of the kingdoms of this world.

I hope you will publish this letter and I hope our brothers and sisters in Christ will see the need for praying the prayer that Christ prayed, "that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me" (John 17:21). If we ever hope to win this world to Christ, we have got to overcome our differences in agendas and focus on the fulfillment of the Great Commission.

*The Very Rev. Douglas S. Woodall
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CORRECTION

The article in your December issue (page 15ff.) on the consecration of Bishop Jelinek has one glaring error. Bishop Roger

White [of Milwaukee] is president of Province V. Minnesota is in Province VI. So in a sense Bishop White was not a "notable absentee." Otherwise a most interesting account.

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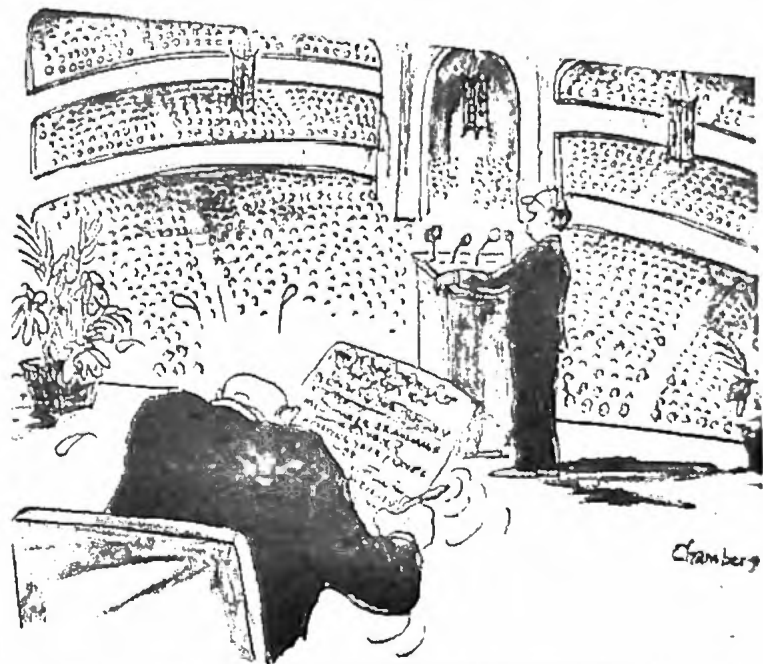
MORE ON "LEO XIII VINDICATED"

This is a response to a letter from the Rev. William J. Stanton in the March issue, titled "Leo XIII Vindicated."

I don't know if Fr. Stanton is a Roman Catholic. I assume he is. I agree "why go around the bush again." but he does. He does not seem to understand the rationale for the 'new' ordinal by the reforming Anglicans. It was their explicit intention to do away with the then-existing medieval corrupt understanding of priesthood and...sacrifice of the mass. They were limited in their access to historical resources, but they intended to return to an earlier understanding of priesthood. They accomplished precisely what they set out to do...One only needs to note that the Roman Church came to many of the same conclusions [about priesthood and the mass] in Vatican II.

...Roman Catholic theologians have argued for centuries over what is meant by the sacrifice of the mass...The most recent teachings of the Roman Church are not at all similar to what was believed at the time of the Reformation...

The comments about "Christ" (male priest) and "Church" (female) do not hold up under close scrutiny. At least according to what the Jesuit Paul Lakeland wrote in "Can Women be Priests?" (1975), in *Theology Today Series* published by the Clergy Book Service. I suggest that Fr. Stanton read or reread two books by John Jay Hughes, *Absolutely Null and Void*, and *Stewards of the Lord*. Fr. Hughes has good material on the medieval priesthood and...understanding of the sacrifice of the mass. Fr. Lakeland has



... and I'm sure our speaker today has spent many hours in prayer and preparation for the message God has placed upon his heart...

equally good material on Christ (male) and the Church (female). Are we really expected to believe that the Roman Catholic Church is of one mind about ordination of women?

...The [Roman] additions to the faith [of] the Marian Dogmas are for me more radical than the ordination of women...

The comments in "Leo XIII Vindicated" only muddy the water. They hint of an elitism, that is, we have all the answers, and Anglicans (Episcopalians) are still searching. As I read contemporary Roman Catholic theologians and New Testament scholars of the quality of Raymond Brown this is not the impression I get. It is not peaches and cream in the Roman Church and it is misleading to pretend that it is. Read for example the two-part article on Archbishop Weakland in the July 15 and 22 issues of the 1992 *New Yorker*, especially the archbishop's comments on celibacy...

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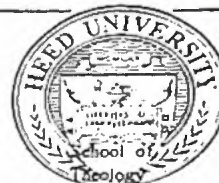
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Death And (Possible) Resurrection In England

One Church of England priest, a member of the Cost of Conscience, views the personal and corporate ramifications of the C of E's break from apostolic order, and the resultant prospects for traditionalists, as seen from Northampton, where he is responsible for two churches. One, St. John the Baptist, Boughton, where the parish dates back to c. 800 A.D., was originally a chantry chapel for Boughton Hall, dedicated to St. Thomas Becket, the martyred Archbishop of Canterbury. It was converted to the parish church when the ancient edifice became dilapidated around 1650.

By The Rev. Stephen J. Trott

WITH JUST TWO HOURS TO GO BEFORE THE FIRST ORDINATION OF WOMEN PRIESTS IN THE CHURCH OF ENGLAND, I have been walking my Labrador down a sunny country lane in my rural Northamptonshire parish, and reflecting on my church's future. Like the end of a protracted terminal illness, the moment, when it comes, will not be a great shock, but it will still be a bereavement, the loss of something very precious and dear to me. My predecessors as priests here have served this parish since the 8th century, and have laboured long and hard to bring and sustain the Catholic faith in this place, in a sacred ministry which not even the Reformation saw fit to set aside. From today, there is to be not this one great integrity of Holy Order, but two "integrities," the old religion and a new one, struggling for mastery and the soul of the C of E. At least as far as the *structure* or institution known as the Church of England goes, it is clear the General Synod has taken firm control of the reins.

I look back, too, over all that the Oxford Movement has achieved in England, recalling its clergy to the spiritual sources of their authority to celebrate the Sacraments and to preach the Word of God in faithfulness to the teaching of the Universal Church. In 160 years Anglo-Catholicism has radically transformed the English religious scene, playing a significant part in breaking down the ecumenical barriers, and preparing the Church of England for a

THE AUTHOR, the Rev. Stephen Trott, in front of St. John the Baptist, Boughton, Northampton.

Photos By
Nicholas Spurling

From today, there is not to be this one great integrity of Holy Order, but two "integrities," the old religion and the new one, struggling for mastery and the soul of the Church of England.

reunion with the Catholic churches of the west. That prospect is at an end, as are the hopes of Anglo-Catholics to be allowed to continue to contribute their full share to the life of the Church of England, which has in effect disinherited them.

Already, four priests of my diocese (Peterborough) have gone, three to Rome and one to the Canadian branch of the Traditional Anglican Communion. In the last few days, leading up to the rites in Bristol forever changing the C of E, I heard of eight more diocesan clergy who will flee to Roman Catholicism before the year's end. The unmarried ones are hoping to become Roman clergy, the married ones appreciate that Rome cannot afford to pay them and are looking for secular employment; I imagine some of them will end up as part-time clergy. As things stand, they would not be allowed by Rome to become parish priests.

Departing the C of E in any direction, in fact, almost inevitably means a drastic cut in living standards, mainly because of the loss of free housing currently included in clerical salary packages. Most clergy, of course, own no property of their own. The starting yearly financial compensation approved for clergy who feel they must leave the C of E due to women priests totals just 12,700 pounds, comparable to income from an entry-level position; payments decline further the second year and are cut off altogether after three years for those not near enough in age to take early retirement at age 50. Rental property operated by the Church Commissioners will be available to clerical refugees at greatly reduced rates, but housing costs must still be paid from the small yearly compensation. Most priests lack marketability outside the ministry, having no other training, or having lost touch with their former profession. But even if additional work is found, mechanisms are in place to reduce benefits from the church in relation to any extra income earned by the priest or his wife. It is all carefully calculated to create a poverty trap.

Personally, I have to care for a wife, three children, and a pregnant dog, and 29 years to serve before I qualify for a full pension; I may be forced out before that, when Synod gets around to abolishing the freehold (enjoyed by rectors and vicars until their 70th birthday), a move which would afford bishops much greater control of the types of clergy serving in their dioceses. In all probability, such legislation would not be made retrospective, but our very secularised Parliament is in no mood to refuse anything to the Synod, and most of it would be glad to be rid of its historic responsibility for the church. Presently I am holding on, as a pocket of local orthodoxy, working on my PhD, and seeking ways to replace or supplement my income. If I were to go to Rome, I think it unlikely at this stage that I would seek ordination.

Even at this hour, though, there are very many of the clergy and laity for whom the Synod vote is still something to be fully faced. Many are pinning their hopes on being allowed to carry on undisturbed in their parishes. They do

not yet realise that every effort will shortly be made to force their conformity. Others are taken in by the provision of two "flying bishops"—a provincial episcopal visitor for each province, to deal with the concerns of those remaining opposed. This is the only tangible concession made by the House of Bishops, and will almost certainly be withdrawn in five years' time when both bishops retire. In return, there are to be no dioceses without women priests; even traditional diocesan bishops who supposedly represented us among their colleagues will allow women to be licensed or priested by other bishops. The silence from the president of the (Anglo-Catholic) Church Union, the Bishop of Chichester, is so deafening, that some wonder whether, like a Chinese politician, he actually died some years ago but his demise is being kept secret.



FR. TROTT and his wife, Caroline, enjoy some playtime with their children, Anna, four years old; Laura, two; and Patrick, six.

Our House of Bishops has succeeded beyond what were probably its wildest dreams, stealing a march on opponents at every turn, aided and abetted by those within it who were formerly our spokesmen there. Today, it appears that they have triumphed, and that a bloodless Reformation has been accomplished in the C of E.

A Different Outcome

Yet, despite this grim prognosis, I think the outcome will be somewhat different. For the decision has been taken in the teeth of substantial and determined opposition, and achieved only by the consistent manipulation of senior ap-

pointments for 20 years, so that a very significant proportion of such appointments has gone, at diocesan and national level, to supporters of women priests. Only 70 percent of the House of Clergy in General Synod is elected by the clergy. The remaining 30 percent is packed with bishops' appointees, sitting *ex-officio*, voting almost uniformly for the episcopal line. Without them, the women priests measure would have failed on 11 November 1992.

The effect of ordaining women, while such levels of committed opposition remain, is to ensure the weakening of the bonds holding the church together. It is, after all, a voluntary association, and already a segment of clergy and laity have gone elsewhere. Those who remain will be forming new campaigning networks, diverting their money from the diocese to support alternative forms of episcopal oversight, and



spurning those bishops and fellow clergy who have brought about the abandonment of the church's claim to Scriptural and Catholic orthodoxy. Whether such a course proves viable remains to be seen, but early signs are good, with alternative groupings beginning to form in most dioceses.

The Church of England, in short, is now committed irreversibly to civil war for the next generation, for that is how long it will take to rid it of opponents.

Moreover, while the amounts pledged to compensate departing clergy fall short for them, they may be quite enough to bring the C of E to financial ruin. Amid an already-dire financial crisis stemming from mismanagement of money held by the Church Commissioners, and in each diocese by

The effect of ordaining women while such levels of committed opposition remain, and amid an already-dire financial crisis, is to weaken the bonds holding the church together and doom it to civil war for the next generation.

bishops creating expensive diocesan administrations, the church must now fund resignations by opponents at a cost (to itself, including housing) of up to 108,000 pounds over three years per clergyman—more in the case of those over 50, who qualify for early retirement; those close enough in age are waiting to leave until that point. It will be interesting to see how posts and funds are found for the new female clergy, when most dioceses are reducing their clerical posts to save money, and as the Commissioners begin cutting their 41 percent contribution to clergy stipends in half. The cost of 1,000 resignations, which are likely, could amount to as much as 100 million over 20 years.

We are frequently treated to statements from ECUSA's presiding bishop and other Anglican provinces to the effect that women priests have been widely welcomed, and are a great enrichment to the church's life, and that sort of line is already beginning to be put across here, with some media assistance. But the truth is that churchgoers will continue to drift away, once priestesses appear on the local scene, and take their money with them. C of E people do not look for other churches, by and large; they simply lapse. And there are serious financial deficits already in some Anglo-Catholic parishes, where some of the most committed and able (and generous) laity have already gone to Rome. Inner city churches, and the great majority of country churches, are going to fare very badly, as clergy are withdrawn. The already-alarming number of "redundant" churches (*i.e.*, those that have become superfluous due to declining attendance) is bound to grow; months before the first women priests were to appear in London, for example, a report revealed that up to a quarter of the city's historic churches could face conversion to non-parochial or secular use. Ebbing numbers of functioning churches will in turn affect the ability of female, as well as male, priests to enjoy livelihoods in the C of E. The great claim of the C of E, to provide pastoral care for every parishioner, is fast becoming a thing of the past.

The End, And The Beginning

In eschatological terms, I am increasingly convinced that the C of E is being destroyed by its system of synodical government, and that its leaders are directly and personally responsible. That is among reasons some think perhaps the C of E *should* fold, and that this country should be restored to communion with the Holy See, at least that part of it which remains catholic. It would end one of the historic divisions of Christendom.

Whether new forms of association can succeed in reshaping the church, and preserving classical Anglicanism, from within is an open question, and a hard path to follow for those attempting it; someone else remarked that what we are trying to do is "pull an ecclesiological rabbit out of a hat at the last moment."

It is equally hard to resign, and face seminary and

I am arguing for alternative structures to be set up within the C of E, using existing clergy and parish resources, which I believe offers the best hope of attracting support, due to unique factors inherent in the English situation.

ordination all over again in the Roman Catholic or Orthodox communions. That hurdle would be surmounted by opting for Continuing Anglicanism, though there is uncertainty about that option's viability, in light of the notorious fissiparousness of the American Continuum, particularly in its early days. Already there is evidence that the lessons of the American situation are not being taken to heart here. The Anglican Catholic Church acted even before the Synod approved women priests to set up its jurisdiction here and consecrate a bishop for it, and that body is now determined to avoid fellowship with the branch of the Traditional Anglican Communion which has just gotten started, the Traditional Church of England. TCE will be more careful, and bishops will not be ordained for it for some time. I am certain that there will be a modest amount of interest in Continuing Anglicanism nationwide, but it has a bad reputation to overcome, and at this point it must be said that the best men are going to Rome, rather than explore the continuing option.

I am arguing for alternative structures to be set up within the C of E, using existing clergy and parish resources, which I believe offers the best hope of attracting support.

It is quite true that attempts at parallel structures, and "fighting from within," have not shown fruit elsewhere in the Anglican Communion. It is also true that the tendency of English Churchmen to lapse rather than seek for other parishes or churches has implications here; alternative networks (as well as Continuing Churches) can only hope to provide for a portion of the disaffected Anglican constituency.

But certain other key factors unique to this context suggest that an internal network may offer the most promise. One is that we have a sizeable constituency ready to back such an effort. Another is that we realised early on, based on experience in other Anglican provinces, that our goals cannot be reached by cooperating with the official church hierarchy.

The third, and most significant, point is that English Churchmen largely think only in terms of the C of E and the Roman Catholic Church. Classical Anglicanism here is Establishment; all other churches are, by definition, Dissenters. It is hard for us to think of Anglicanism as a distinct expression of the Catholic faith which is held throughout a wider Communion, or as something that can survive without and beyond the Established Church. Any new church set up, even with bishops in an Anglican succession, would be seen as just another competing Free Church by most of the constituency, which has generally regarded the Anglican Communion with emotions ranging from disinterest to outright contempt. It is the uniqueness of the Church of England which is its attraction, together with its history, its intimate relationship with the people of England, all the features of Establishment which are not found anywhere else. A significant proportion of us still feel a deep personal loyalty to the Queen, who remains the formal head of the Establishment,



THE AUTHOR in his study.

to take one example.

So it would seem the only chance for attracting the necessary level of support lies in remaining within the C of E, and setting up parallel structures of our own. That is how Methodism was born, after all: and it has survived without the episcopal support (from retired bishops) that we could obtain. In this we would be helped, surprisingly, by certain loopholes that exist in the otherwise-pervasive authority of the Established Church, which would make it difficult to legally challenge such structures and episcopal activities.

So I am prepared to have a go at remedying the situation. Prospects are bleak either way, but God (still) reigns. Faith in Him remains the one sure way forward on the road that, please God, will bring a faithful remnant safely home. ■

THE REV. STEPHEN J. TROTT attended the University of Cambridge, from which he holds both a bachelor's and master's degree, as well as the University of Hull (BA-English) and Westcott House Theological College in Cambridge. He has served *inter alia* as assistant master at Ashfold School, Buckinghamshire, and as assistant curate of two parishes in the Diocese of York. Since 1988, he has been rector of Pitsford with Boughton in the Diocese of Peterborough, where he was secretary for Continuing Ministerial Education through 1993. He has also been the chaplain to Northamptonshire Grammar School since 1990.

IN PART II, in the next issue, an American view of the situation and prospects for *Ecclesia Anglicana* in the wake of the C of E's abandonment of apostolic order from Fraser Barron, a lifelong traditional Anglican and frequent visitor to England.



What's The Word?

By The Ven. Dr. Carroll E. Simcox

The Book Of Questions

Ponder this statement by Frederick Buechner: "On her death-bed, Gertrude Stein is said to have asked, 'What is the answer?' Then, after a long silence, 'What is the question?' Don't start looking in the Bible for the answers it gives. Start by listening for the questions it asks."

For many of us the statement is shocking in the way that a splash of icy cold water in the face is shocking. This is because we were brought up to believe that the Bible contains the answers to all our questions if only we know the right chapter-and-verse for the answer we seek and we understand it.

We often see bumper stickers that read: CHRIST IS THE ANSWER. But if we think about it at all we may find our minds saying, "No doubt. But the answer to what, precisely? Is He the answer to cancer? If so, how do we take that answer and make it work? Is He the answer to the question of how to stop the proliferation of nuclear weapons, and, if so, how do we apply it? Is He the answer to AIDS? Of course He is—somehow. But *how?*"

I think it's not too much to say that Jesus as our teacher seeks to educate our souls to ask the right questions. If He succeeds with us, God through His Holy Spirit will show us the right answers.

Does knowing "the answer" to a problem have any value at all if we can't apply it to the problem in such a way that the problem is solved? We know perfectly well the answer to that question: none whatsoever. Everybody knows that if we'd all just quit hating each other and start loving each other we'd have no more wars, no more divorces, no more troubles. That's the answer. But we don't have to learn that from the Bible: everybody knows it. But just knowing it does us no good at all.

Fred Buechner is absolutely right. The Bible is not the book of answers but the book of questions. In all His conversations with people, Jesus hardly ever answered the questions he was asked as they were stated. More often He answered a question they had not asked but ought to have asked. I think it's not too much to say that Jesus as our teacher seeks to educate our souls to ask the right questions. If He succeeds with us, so that throughout our lives we ask the right questions, God through His Holy Spirit will show us the right answers as we open our hearts and minds unconditionally to Him.

I can't think of a better example from the Bible itself than the story of the Good Samaritan in *Luke 10:25-37*. The "certain lawyer" asks Jesus to *define* a neighbor for him: "Who is my neighbor?" It was the wrong question. We've no business asking it, because if we do it's only because we want some kind of excuse for being able to say "this person or that is not my

neighbor, so I don't have to lift a finger to help him if he's in need." The Lord simply doesn't respond to any such question. Instead, He tells the story of a man who *was* a neighbor. And He concludes His story with a practical directive: "Go, and do thou likewise."

If we agree that the Bible ought to be read in the Spirit of God, and not simply as seekers for information, we shall soon see that God Himself through all the Scriptures is seeking our loving filial response to Him. If I'm having trouble being a good husband to my wife and father to my children and I humbly and contritely take my need to God in prayer, He will show me what He wants me to do, and He will give me the grace and guidance I need to become the man I want to or should become. Of course, as I read the Bible I learned from it much that a good husband and father must strive to be and to do, and what not to be and do. But as I put my question to God Himself, instead of fumbling around in the Book looking for a plain directive, I will find the answer in my own life in that moment, when I make the earnest effort to become with God's help the answer to my own prayer. So: when we ask the right questions we *become* the right answers.



Fly The ACA Colors! ACA Flag

St. Bridget's Guild, St. Alban's Anglican Church, Goldenrod, Florida, is pleased to offer you the opportunity to purchase the newly designed flag of the Anglican Church in America (ACA). This appliqued and well-stitched nylon fabric flag will not fade and holds up under severe weather. The basis of the flag is St. George's Cross appliqued in red on a white field. On the upper left quadrant, a white Canterbury Cross on a deep blue field is appliqued. The indoor flag has gold fringe and a casing with velcro fasteners; the outdoor flag has metal grommets for hanging, no fringe.

ACA FLAG

3 x 5 w/fringe indoor \$155

3 x 5 w/grommet outdoor \$142

Cord & Tassel

4" tassel, cord \$12

AMERICAN FLAG

Same Quality

3 x 5 w/fringe indoor \$59

3 x 5 w/grommet outdoor \$33

4 x 6 w/fringe \$90

4 x 6 w/grommet \$47

Shipping and Handling via UPS \$5.

Allow approximately 6 weeks for delivery.

For more information on flag sizes or delivery, contact
Joyce Mosley, 2749 Highway 419, Chuluota, FL 32766.
Phone 407-366-3878.

Focus

Welsh Clergy Defeat Women Priests Bill

A bill to allow women priests in the (Anglican) Church in Wales went down to defeat April 6 when it failed to get the necessary two-thirds majority in the clerical order.

The vote among clergy in the church's Governing Body was 75 for and 47 against, seven votes short of the needed majority; the laity voted in favor 148-51, and bishops 5-1.

Supporters, including the Welsh archbishop, and opponents, who included a priest fasting for several days until the debate, had expected a whisker-narrow decision because of the declared intention of some clergymen to abstain.

But the Council of Credo Cymru, a Welsh body formed to resist the breach of holy order, said it was "no great surprise" that the women priests bill failed in the order of clergy. "In April, 1990, the Governing Body referred the question of women in the priesthood to the dioceses and parishes. A year later this process [revealed] that there was consider-

able opposition among the clergy to such a change."

"In none of the six Welsh dioceses was there a two-thirds majority in favour" of women priests. "and in two there were significant majorities against it," the release continued. "The overall picture for Wales at the time was that the clergy were more or less evenly divided."

That information is now three years old, said the release, and even some changes in personnel and opinion since then have not been enough to provide adequate clerical support for the innovation.

Tearful female supporters warned that the bill's defeat would split the church, possibly causing an exodus of both male clergy and women deacons, who currently number 62 in Wales. Some could look for positions in the Church of England, which now has women priests, while some traditional C of E clergy may in turn seek transfer to Wales.

The latter could in fact become, at least for now, the one haven in Britain for traditionalists; it is believed Scotland will soon join the C of E in approving women priests.

But Wales' role as sanctuary may be limited: Welsh Archbishop Alwyn Rice Jones said of the bill's defeat that "We are disappointed but must now work hard to reverse that verdict. For the moment Wales is an area where we are not taking the issue of equality seriously." He promised that the bill would be brought back to the Governing body in 12 months to start the process again.

Credo's Council said it recognized "the feeling of hurt and pain" the decision will cause to proponents, and made it clear that its opposition to women priests did not imply opposition to "the ministry of women in the Church, whether as deacons or in other capacities.

"We believe firmly that God has enriched his Church immeasurably through the ministry of women," said the Council, "and for this reason we regard it as an urgent pastoral priority now that the Church in Wales should address itself to the question of finding more satisfactory ways of using those women whom God has called to serve" as deacons.

Sources for the foregoing included *The Guardian*, *The Daily Telegraph*, and *The Times*.

Shadow Body For C Of E Traditionalists Taking Shape

Though conditions for Church of England traditionalists appear grim, one leading spokesman asserts that morale among them is "very good," and that an alternate network for them *within* the C of E is actually taking shape and showing good potential.

"We've got the makings of an effective and well-coordinated structure," said the Rev. Francis Gardom, a founding and committee member of the prominent Cost of Conscience movement and a council member of the coalition opposing women priests, Forward in Faith, which claims over 4,000 clerical and 30,000 lay adherents. Gardom frequently travels around the country to coordinate links between traditionalists. On March 12, the date of the historic first ordinations of women priests in the C of E, Gardom says he was meeting with brethren in Chelmsford and "hardly noticed" the momentous events taking place in Bristol.

Gardom said alternate structures grouping orthodox parishes and clergy are being set up in each diocese, with a view toward combining them in regional groups; these



THE REV. ALAN RABJOHNS, vicar of Roath St. Saviour, Cardiff, and a leading figure in both Credo Cymru in Wales and the Cost of Conscience movement against women priests in England, held his second seven-day fast over the issue in the lead-up to the vote in Wales. Photo by Nicholas Spurling

Carey Reasserts "Heresy" Notion, Views Unpaid Clergy—And Retirement

Now that women priests are flooding the Church of England, the Archbishop of Canterbury has revived his earlier use of the word "heresy" to describe opposition to women priests.

Archbishop George Carey has been muted since he unleashed widespread criticism with the notorious heresy remark shortly before his enthronement in 1991.

But now, reports *The Daily Telegraph*, Carey says: "The time will come when I will have the opportunity to explain why I regard the idea that only a male can represent Christ at the altar as heresy, and why that's a serious heresy."

Notably, Dr. Carey, while strongly defending his leadership of the C of E, also disclosed plans to step down five years before the mandatory retirement age of 70. Although his predecessors, Lords Coggan and Runcie, served their full terms, Dr. Carey gave "reassurance" that he does not intend to stay on until his 70th birthday in 2005 but wants to retire in 2001. By then, he hopes the church will have recovered from what he calls the Church Commissioners' "inexcusable" errors and will have moved into a new era of prosperity—partly founded on a huge increase in the number of unpaid, part-time clergy drawn from congregations, said the source.

While sharply critical of decisions that led to a fall of 800 million pounds in the value of church assets, Carey does not believe criminal wrongdoing by Commissioners was involved. "What is inexcusable is the borrowing of so much money and investment of hundreds of millions of pounds in property. Now you don't invest borrowed money, you just don't. That's highly dangerous, especially if the bottom falls out of the market, which it did."

It may be more a case of necessity than desirability, but Carey sees the church developing a far more entrepreneurial

ostensibly would be served by one or more among the dozen retired bishops reportedly prepared to help traditionalists stranded in their own church. Though the operation of a parallel network is sure to evoke the ire of the official church hierarchy, those favoring the approach claim there is little, if anything, that could be legally done to prevent it.

Yet Gardom stressed that there is no present intention of bypassing the two official "flying bishops"—provincial episcopal visitors (PEV)—appointed to tend the interests of those opposing women priests. Despite early negative reviews among traditionalists, Gardom asserted that both the special bishops, John Richards and John Gaisford, "are doing an absolutely splendid job fighting our corner with the powers that be, and the latter are now seriously worried that they have chosen the wrong persons from their point of view." Signs are good, Gardom said, "that our plans will be such as will enable us to work with the PEV bishops and that they will see that their future effectiveness depends on all of us working together." He feels that cooperation will include Continuing Anglicans. While most, so far, have not chosen that path, preferring instead to see what can be done within the C of E, Gardom said he sees some change in attitudes toward the Continuing Church.

A nationwide meeting of C of E traditionalists is planned September 16-18 in London, Gardom said.

THE ARCHBISHOP OF
CANTERBURY Dr. George
Carey.



style with substantial changes in the ordained ministry. In a comment likely to be ill-received among clergy of both sexes, the Archbishop said: "I hope an increasing number of people will be non-stipendiary, because we don't necessarily need more paid people; in fact, it may actually be a genuine advantage to encourage more people to be ordained who are not paid."

The comments, apparently to be published in a 30-page interview due out in June, included an outspoken attack by Dr. Carey on the state of modern Britain as a "pretty ordinary little nation" that has lost virtually its entire Navy and Air Force (?) and seen a first-class education system reduced to mediocrity. "We are a much more fragmented nation than we used to be and the class divisions are still pretty deep in society," Carey charged.

"He's a pretty ordinary little man," responded one American veteran of the international Anglican scene, noting that Carey had managed to offend his male and female clerical supporters, traditionalists, and the entire nation all at once. "He ought to resign right now," said the source. "He's hopeless."

More Evangelical Bishops Urged

Meanwhile, conservative Evangelicals in the Church of England have demanded the appointment of more likeminded bishops.

"With the departure of hundreds of Anglo-Catholic clergy to Rome, Evangelicals will be by far the biggest grouping in the Church. The under-representation of Evangelicals as bishops is not tolerable, and the absence of one in sympathy with our situation is bound to provoke the consideration of alternative structures for the longer term if nothing is done," said the Rev. Philip Hacking, chairman of the Reform organization, founded to fight liberal revisions in the C of E.

For starters (as earlier reported,) the group wants the Archbishop of Canterbury to appoint an evangelical to Richborough, the third and still-vacant see created for the "flying bishops" charged with caring for parishes opposed to women priests.

Some members pushed to tell Dr. Carey that Reform may name its own "independent bishop" if its requests were not met. While *Church Times* reported that a majority favored that idea, they thought it was premature. "We are not even ready to consider that yet. We may have to go into confrontation, but we want to be prepared for it," said the director of Church Society, the Rev. David Streeter.

THE REV. FRANCIS GARDOM of both the Cost of Conscience and the traditionalist coalition. Forward in Faith, sees "the makings of an effective structure" within the C of E for orthodox Churchmen. Photo by Nicholas Spurling



Losses Questioned

Financial setbacks continued to dog the C of E, as it was announced that a committee of Britain's House of Commons was due to cross-examine the Archbishop of Canterbury, Dr. George Carey, about the Church Commissioners' vast losses in a series of disastrous property deals. It was the first time that an Archbishop of Canterbury has been summoned to give evidence to a parliamentary committee, says a report in *The Independent* carried by *Ecumenical Press Service*.

For their part, the Church Commissioners have apologized and promised reform after church assets took the precipitous plunge in value from 3 billion pounds in 1989 to 2.2 billion pounds today, though they attribute much of the problem to a property-spurred recession in Britain. They also asserted that part of the loss was really only a paper decline. "It is clear that we would have done better had we had less money in property...So on these grounds, real losses have been incurred, but they are impossible to quantify precisely," they said. "We accept the Lambeth report's criticism and recommendations. A new team is in place."

But it will take time to undo the damage. The immediate effect of the loss is a curtailment in funds to subsidize clergy. As earlier reported, the Commissioners, who have supplied 41 percent of annual clergy stipends, now say they can only provide half as much by 1996. This has left dioceses and individual parishes scrambling to make up the difference and/or make substantial cutbacks in clergy or other provisions. "The cost of clergy pensions continues to rise, and over the next few years we must significantly reduce our contributions towards clergy pay and housing. This will have a painful knock-on effect," the Commissioners said. It also appeared that, depending on how many clergy leave the church over women priests and apply for compensation, the roughly \$30,000 bill for each departee also could be passed on to the locality.

"Unless contributions by parishioners increase dramatically," noted *Ecumenical Press Service*, the Church of England will be forced to close some parishes and to cut church administrative staff."

***LEADING ENGLISH RELIGION WRITER CLIFFORD LONGLEY SAYS THERE IS "LITTLE PROSPECT OF RAPID HEALING" OVER WOMEN PRIESTS IN THE C OF E,** and that the first ordinations in Bristol March 12 "merely [mark] the start of a more serious phase in the Anglican civil war." In a March 12 column in *The Daily Telegraph*, Longley said it is "hard to exaggerate" how

distraught as much as a third of the church's clergy and laity are over the advent of women priests. Converts to other churches "usually find a new meaning and purpose to their lives," he wrote. "Those clergy the [C of E] needs most to worry about are the ones who remain in its ranks despite feeling that that meaning and purpose has gone. They will be a dead weight in the parishes, and a danger even to their own salvation. They should have been faced with a simple choice: once the Church of England started to ordain women, the time would have arrived for them to leave or stay. That would have been more painful in the short run, but it would also have been more honest. And would have left the Church in better shape."

***THE ANTIOCHIAN ORTHODOX CHURCH, NOW TURNING ITS ATTENTION TO ANGLICANS IN ENGLAND AS WELL AS AMERICA,** has found fertile ground for its outreach in Britain. According to *The Church of England Newspaper*, some 200 Anglicans, about half of them clergy, gathered for worship and discussion at a recent weekend retreat conducted by three American convert priests—William Olnhausen, Michael Kelser (both former Anglicans), and Peter Gillquist, credited with bringing 2,000 people to the Antiochian Church in the U.S. after leaving Campus Crusade for Christ. While much recent focus has been on Church of England clergy and laity fleeing to Rome, one participant summed up the Antiochian event by saying that "Orthodoxy, I'm sure will have fewer converts than Rome, but the presence in the same meeting of a young Catholic leader, a founding father of the Anglican charismatic movement and a pillar of the Prayer Book Society, testifies to the enormous spiritual strength of Orthodoxy."

Antiochians have only one church in Britain, and the umbrella group for the would-be converts, "Pilgrimage to Orthodoxy," admitted its adherents face a very uncertain future, according to *CEN*. When the first Anglicans are ordained into the Antiochian Orthodox Church in September, *CEN* reported, they will receive no stipend and will have to borrow buildings in which to worship (not unlike some Continuing Anglican situations). That means that many Pilgrimage members will opt out or wait to reach age 50, when they qualify for an early retirement pension. The Rev. Charles McDonnell, Pilgrimage's General Secretary, said "The financial situation is very limiting, and most will have to rely on parishes or working wives to support them...But we think for our souls' salvation that it is worth it."

***THE BISHOP OF WAKEFIELD SAYS RESPONSE FROM CHURCHES TO THE DECADE OF EVANGELISM HAS BEEN "LARGELY SUPERFICIAL"** and undermined by "an alarming lack of serious prayer and profound repentance on the part of almost every congregation." Bishop Nigel McCulloch, chairman of the Decade of Evangelism steering group, said: "We are still a long way from achieving the massive shift to missionary mode that the Lambeth Conference of 1988 asked for." According to *Church Times*, McCulloch cited an urgent need "for a genuinely prophetic and evangelistic engagement with the world. As the Gospels clearly indicate, mission is not about keeping churches going; rather, it is about extending the kingdom."

Sydney To Consider Lay Presidency

Legislation to allow laypeople and deacons to celebrate Holy Communion in Sydney, the most Evangelical diocese in the Anglican Church of Australia (ACA), is due to be brought before its diocesan synod in October.

It is the first time such legislation has been formally proposed anywhere in the Anglican Communion, according to *Ecumenical Press Service*.

Though Sydney has so far stood firm against women priests—now present in about half of ACA's dioceses—Dr. Barry Newman, a lay reader who will make the motion for lay presidency, said that if it was not allowed "an unnatural and improper division in the people of God would be perpetuated." He argued that to have laypeople preach but not preside was inconsistent, according to *Church Times*.



THE ARCHBISHOP OF SYDNEY, the Most Rev. Harry Goodhew, sees no theological objections to lay presidency, but has uncertainties in the area of order.

Newman denied that the legislation was intended as a "back door" method of overcoming Sydney's refusal to ordain women priests. (The diocese's objection to women's ordination is mostly due to scriptural injunctions relating to headship: women cannot be in charge of parishes.) Newman said there would be safeguards for the proposed practice, and he did not think it would be widespread.

Similar ideas have begun to surface among Evangelicals in England, and have been discussed in the past in the U.S. Episcopal Church (which already has lay eucharistic ministers in some places who are allowed to take consecrated bread to the sick and shut-ins). The change would seemingly abnegate special status gained by women (as well as men) ordained priests. Opponents, including in the United Kingdom, are ready to fight any proposals for lay presidency, which they say would "devalue the currency of the priesthood."

There have already been some "unofficial" instances of laypeople presiding at Holy Communion in Sydney, reports *EPS*, and the diocese, in a series of reports, has endorsed lay presidency in principle since 1985. The Archbishop of Sydney, the Most Rev. Harry Goodhew, sees no theological objections, but has said that his uncertainties are "in the area of order, and what the long-term consequences might be for the ordained ministry."

An important factor in the future of the legislation is Goodhew's sensitivity to accentuating differences between Sydney and Australia's 23 other dioceses. Archdeacon Norman Kempson of the neighboring Diocese of Bathurst said the proposal to introduce lay presidency would be a major change with implications for the whole Australian church.

"It is certainly a radical departure from the widely held understandings of Anglican ministry," he said.

A New Leader For Canadian PBS

The new chairman of the 10,000-member Prayer Book Society in the Anglican Church of Canada sees the organization "moving out of its foxhole mentality of protecting the [Book of Common Prayer] (BCP) to a concern for teaching and deepening the church's spiritual life."

Carolyn Westin, 33, is a wife and mother of three. She is married to the Rev. John Paul Westin, the rector of St. John the Evangelist, an Anglo-Catholic parish in Montreal, according to *Anglican Journal*.

Westin's own spiritual life has been that of a seeker. A United Church member in her youth, she tried both Baptist and Presbyterian churches before she "found my spiritual home. I was bowled over by what I experienced on my first visit to an Anglican Church—it was Prayer Book Holy Communion."

Westin holds degrees in art from Queen's University, education from the University of Toronto, and divinity from Wycliffe College. She flirted briefly with the idea of becoming a priest herself, but "after a three-year struggle decided it wasn't what God was calling me to." As for women priests in general, she notes, "I'm ambivalent. I still have questions about it."

She advocates the reconciliation of the BCP with the Canadian **Book of Alternative Services** sometime in the future, but she is not advocating the production of a new service book. "I'm not convinced this is the right time or that we could do it without great division in the church." Implicitly

pointing to already-existing theological divisions in the Canadian Church, though, she said she hopes for "a common recognition of what are the essentials of the faith, and people working together to uphold those and seek a **Book of Common Prayer** that expresses that."

Conference For Orthodox Anglicans Set

Canadian Anglicans committed to orthodox Christian faith are planning an ambitious national conference June 16-21 in Montreal.

"Essentials '94" will draw an estimated 500 clergy and laypeople from Canada, England, Africa and elsewhere who uphold a "Christ-centered, spirit-filled, trinitarian Christianity," in the words of *Anglican Journal*. They will hear several speakers, including the Archbishop of Canterbury.

"We need a recovery of astonishment at the gospel..." said John Webster, professor at Toronto's Wycliffe College and another speaker. J.I. Packer, chairman of the conference's content committee, said: "The demoralization felt by many clergy and congregations and the fragmentation of the community we serve needs to be addressed in a positive way."

Registrants will receive a set of papers to review before the conference starts; speakers will address the main points of their papers during the meeting; and discussion groups will then wrestle with practical application. Papers and results from the conference are to be made available to the wider church.

Traditional Quincy Parish Makes ECUSA Departure Official

Parishioners of St. John's Church, Quincy, Illinois, have voted by a two-thirds majority to back the vestry's decision to separate the parish from the Episcopal Church (ECUSA).

The results were gleaned from returned ballots sent by an accounting firm to all members of the traditional parish eligible to vote as of January, including a minority faction which has joined the Episcopal Diocese of Quincy in waging a bitter court fight to retain the church building and funds. According to parish sources, of the 138 ballots returned, 93 voted to confirm the withdrawal from ECUSA, and 45 to oppose it. The parish has now affiliated with the Anglican Church in America (ACA), the largest U.S. Continuing Church.

The departure follows the sudden inhibition of St. John's rector, the Rev. Garrett Clanton, by traditionalist Quincy Bishop Edward MacBurney, on the basis of a standing committee decision that the priest has "abandoned or intends to abandon" the communion of ECUSA. The February disciplinary action came while Clanton and the 235-communicant parish were still officially in ECUSA, and a year after the bishop agreed to joint negotiations on terms for the parish's exit from ECUSA due to disagreement with its liberal revisionism. The parish wanted to make a substantial financial settlement to the diocese, but the talks ran aground, parish leaders say, when the diocese insisted that the minority group of parishioners wishing to remain in ECUSA "constituted" St. John's and should therefore keep the building and some of the parish funds.

Following the inhibition, St. John's vestry voted to separate the parish from ECUSA and the diocese, and subsequently to affiliate with ACA; Clanton also resigned his ministry in ECUSA, and was received as a priest by ACA Archbishop Louis Falk March 19. He was to return to St. John's as rector, but will leave the post August 15. Clanton earlier told *TCC* that, by mutual agreement before momentous events of the last few months, he and the vestry had begun to work toward his phase-out as rector, agreeing that the time for change was approaching. The vestry has appointed a search committee to select a new ACA rector.

At last word, the diocese, despite a first-round court

defeat, was vowing to go forward with its litigation for the \$6 million in parish assets, which were earlier transferred by the vestry to the new entity of St. John's Anglican Church. Parish leaders believe the transfers will hold up, since the parish was founded prior to the diocese's formation, and conveyance documents as recent as 1979 show that the property was deeded to the parish by former Bishops of Quincy.

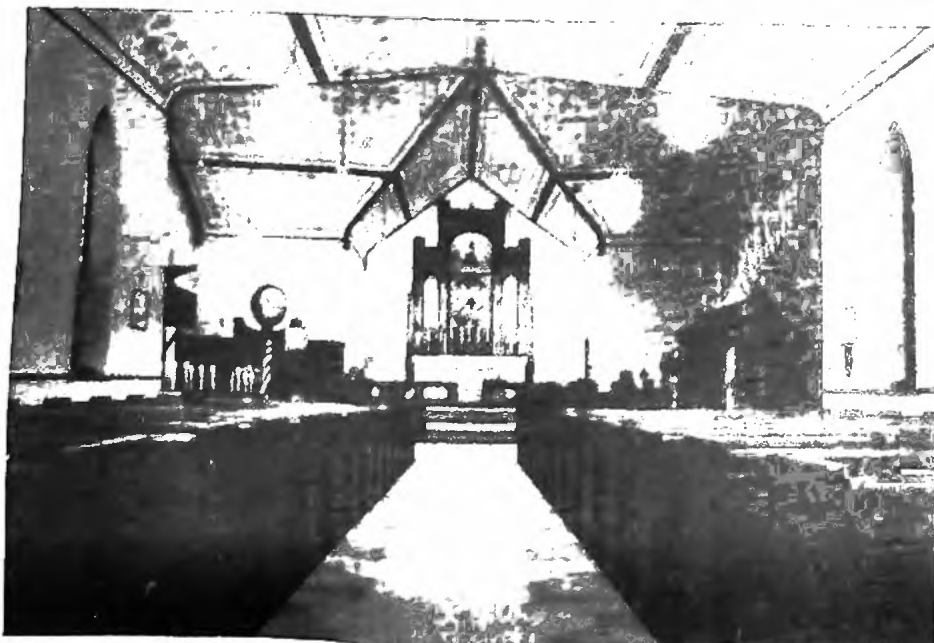
Confirmation Of Ackerman Still Awaited In Quincy

As of mid-April, over three months after the election of a traditionalist, the Rev. Keith Ackerman, to be the next bishop of Quincy, Illinois, there was still a question about whether the wider Episcopal Church (ECUSA) would consent to his consecration June 29.

At the time of writing it appeared that tolerance of traditionalists had slipped further since the church nearly refused consecration to Fort Worth's coadjutor, Jack Iker, in 1993, due to his opposition to women's ordination. A majority of the 117 ECUSA diocesan standing committees and (then) diocesan bishops must approve if the consecration is to go forward, and so far the dioceses seem to be about evenly split on Ackerman, the rector of St. Mark's, Arlington, Texas.

While an official count could not be obtained from either Quincy or the national church headquarters, the Rev. Sam Edwards, executive director of the traditionalist Episcopal Synod of America organization, reported that: "My latest information is that 35 dioceses have voted 'no' and that 33 have voted 'yes.' Eleven of the negative votes come from dioceses that gave consent to Jack Iker, while seven of the consents come from dioceses that refused consent to Iker. The net loss so far (with barely more than half the votes in) is four votes, so that if the situation were not to change henceforth from what it was with Iker, Ackerman would end up with exactly the number he needs for consents and not one to spare.

"At present," Edwards concluded, "it seems to me that what is happening is that more of the standing committees in mainstream dioceses are weary of the ordination ques-



ST. JOHN'S QUINCY, a former Episcopal parish now aligned with the Anglican Church in America: a view of the nave, chancel and reredos.

tion and have decided to cast their lot with the winning side without regard to the merits of the candidate involved."

Ackerman has received key support recently, though, from the prominent ECUSA organization, Episcopalians United, which—though it endorses women's ordination—is backing Quincy's bishop-elect for "his orthodox theology."

"Unlike some bishops, Keith Ackerman affirms the Nicene Creed without equivocation," said EU Executive Director, the Rev. Todd Wetzel. "He is an excellent choice for a bishop who will guard the faith, unity and discipline of the Church."



THE REV. KEITH ACKERMAN of Texas, Episcopal Bishop-elect of Quincy, Illinois.

"We are concerned that some on the theological left consider opposition to women's ordination one of the few heresies in today's Church. Women's ordination is an issue over which Christians of good will disagree. The reality expressed by the Nicene Creed is not."

ECUSA "still says it regards opposition to women's ordination as a legitimate theological position," Wetzel said. "Unless General Convention changes that policy, Father Ackerman's convictions about women's ordination should not affect the consents of standing committees and bishops."

Suit Filed In Case Of Former ACC Parish

The Anglican Catholic Church's (ACC) Bishop and Diocese of the Pacific Southwest have filed a lawsuit in Los Angeles County Superior Court challenging the decision of St. Mary of the Angels, Hollywood, to leave the ACC last year.

Despite constraints in church governing documents, the suit had been expected since the 160-member parish departed the worldwide ACC in April, 1993, due to disagreement with its ecumenical policy and leadership. The civil court action follows an ACC ecclesiastical trial which led to the deposition of St. Mary's rector, the Rev. Gregory Wilcox, and the excommunication of its senior warden after they and the parish had already affiliated with a larger international fellowship of Continuing Churches, the Traditional Anglican Communion (TAC).

The suit filed February 16 in the name of Bishop A. David Seeland and his diocese against the rector, wardens and vestry of St. Mary's, seeks a determination that the parish's vote to leave the ACC was null and void, and a court order ejecting the defendants from the parish building.

In one sign that the action may create significant division in the diocese, St. Mary's defense has been taken up by an

ACC member, California attorney Dennis Mahoney.

The suit focuses on alleged irregularities related to the parish's legal role as a California corporation. Chiefly at issue is the parish meeting held April 25, 1993, at which members voted nearly unanimously to separate from the diocese. The suit essentially claims the meeting was invalid because then-Bishop-elect Seeland was denied the right he believes he had to preside over the gathering, and because "approximately two-thirds of the membership have been intentionally excluded" from attendance or the right to vote at various meetings and from other parish business. Therefore, the suit contends the defendants are improperly retaining control of the parish property and corporation.

If that is so determined, the suit asks, in addition to removing the defendants from the building, that the court order "a meeting of the parish...to elect a new board of directors (vestry) and that the entire membership of the parish be allowed to attend and that the bishop be allowed to chair the meeting."

The diocese's attorney, Mark Brifman, indicated the property would then be under the authority of the newly-elected vestry as the board of the corporation.

One ACC spokesman said he felt the suit was not a property case *per se*, suggesting that if the result of a verifiably valid parish meeting was the same as the original one, the diocese would likely accept that and let the parish go without further challenge. Brifman confirmed that in a telephone interview with *TCC*. The issue is not so much about the property as that "the minority has excluded the majority," he claimed.

Not a party to the suit is a rival St. Mary's which has been set up under ACC auspices with services at a Presbyterian church on Wilshire Boulevard. ACC sources say some 30-40 persons attend there, though Fr. Wilcox noted that Seeland claims the "shadow" parish was erected at the behest of "at least three" individuals from St. Mary's, "hardly a significant group" therefrom.

Wilcox: Property, Money Is Aim

Fr. Wilcox said the suit is "riddled with numerous defects." He stated that a quorum of all voting members was present for the April, 1993, meeting, and that he knew of no basis for the claim that two-thirds of the membership had been excluded from parish affairs, nor had any parish group protested their alleged exclusion since the 1993 meeting.

"Once again, this is [the bishop and diocese's] deliberate misconception of events to get hold of the parish property and funds. That's all they're interested in," Wilcox charged.

The suit did not detail how it was believed the parish's majority was excluded: Mahoney thought the suit implied that proper notice of the parish meeting was not given to all eligible members. Brifman thought certain regularly attending persons were "never allowed to enroll" as members.

The parish's response to the complaint states that the plaintiffs have no standing to sue for "ejection of the defendants" and that the complaint is "a bad-faith action and a frivolous tactic, which is totally and completely without merit and which is filed for the sole purpose of harassing the defendants..." A summary judgment has been requested in the case. Wilcox added that, "Because of the malicious nature of this suit, filed by Bishop Seeland in spite of facts he knows to the contrary, we are in the process of

ACC Mourns Sister Joyce

The Anglican Catholic Church (ACC) lost a well known, stalwart, and gifted member with the January 18 death of Sister Joyce Winifred Evans, after a long illness.

Sr. Joyce, 62, "was first a nun, then a musician, and primarily a composer," wrote *The Trinitarian*. "She seldom spoke of her accomplishments," but it is known that she won a competition in England which resulted in the performance of her work for chorus and orchestra, conducted by the renowned John Rutter. Most recently, she won the competition conducted by the Alaska Women Composer Congress, and her composition was performed when the group met in August, 1993, the story said.

Sr. Joyce is a native of Austin, Texas, where she was raised by her grandparents from age 10; her father left early in her life, and her mother later died of cancer. While studying at the University of Texas at Austin, she visited St. Anne's Convent in Denver with a family friend. Upon returning home she broke off an engagement to be married and announced she was going to be a nun. After receiving a bachelor of arts degree in music theory in 1953, she returned to St. Anne's Convent, where she remained for seven years.

In 1960, she transferred to her order's Boston house, where she could study at the New England Conservatory of Music, from which she received a master of music education degree in 1972. Next, she went to Chicago to the house next to the Church of the Ascension, where she played the organ and taught. In 1978, she received a certificate in choral conducting from the Royal School of Church Music in Croydon, England, noted *The Trinitarian*.

Three years later, in 1981, she came into the ACC and resided at St. Mary's Church, Denver. Wherever she went, Sr. Joyce studied music, composed, performed and, when possible, worked with children. Every summer she conducted a choir school for children at St. Mary's, and she taught piano almost to the day she died. At the time of her death she had nearly completed her doctorate at the University of Northern Colorado.

A solemn high requiem mass was offered January 22 at St. Mary's, with the Rev. Canon Philip A. Nevels celebrating. The Rt. Rev. James O. Mote presided and the Very Rev. Francis Quintana preached. Sr. Joyce was buried in Austin.

Memorial contributions may be sent to St. Mary's, at 2290 S. Clayton Street, Denver, Colorado 80210, and should be designated for the Sister Joyce Memorial Fund.

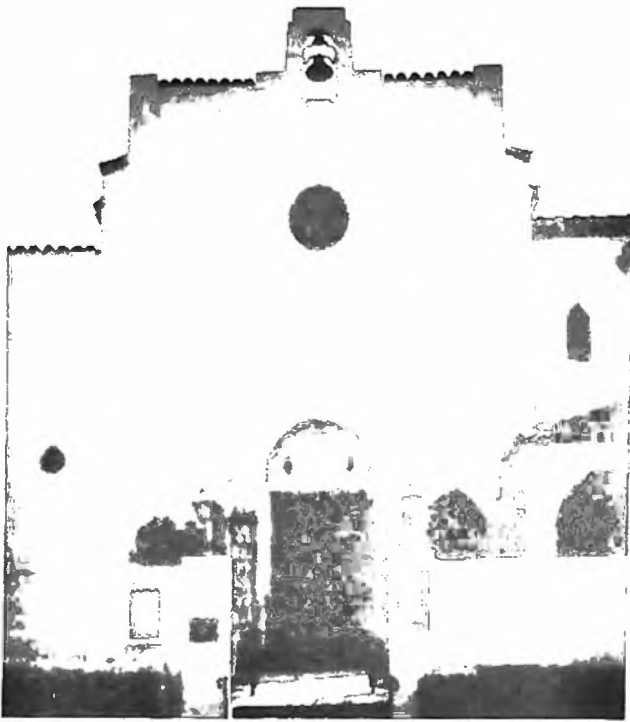
Requiescat in pace. - Ed.

ACC Senior Bishop Resigns See

The Anglican Catholic Church's senior bishop, the Rt. Rev. James O. Mote, has resigned as bishop ordinary of the western Diocese of the Holy Trinity after more than 16 years of service in that office.

Mote has held the post since the historic consecrations of the post-1976 Continuing Church's first four bishops on January 28, 1978.

In a March 5 letter to the ACC Metropolitan, the Most Rev. William O. Lewis, Mote requested that an electoral synod be called "as soon as the canons allow" for the purpose of electing a new bishop, reported *The Trinitarian*. After receiving a sufficient number of concurrences from the ACC's



ST. MARY OF THE ANGELS, Hollywood.

filing a counter-suit." Mahoney expects the matter will be brought "to a swift and decisive conclusion."

But the bishop's fight with St. Mary's could create a confrontation within his diocese as well.

Mahoney pointed out that "the ACC's constitution and canons expressly prohibit any ACC member or ecclesial body from resorting to a civil court to deprive a parish leaving the jurisdiction of its property or other rights. Yet Bishop Seeland's complaint specifically asks the court for an order 'ejecting the defendants...from the [parish's] real property...'" In light of this, another source suggested that Seeland could face presentment and trial in ecclesiastical court for violating church governing documents and his ordination vows.

Brifman countered that the "position of the diocese (still) is that the parish owns the real and personal property," but that the issue here is "who has the right to control the corporation...The complaint is that they are not allowing all members of the parish to vote."

Further, Mahoney noted that, "ordinarily, a corporation may file a lawsuit only pursuant to a resolution of its board of directors; as we are led to believe that the diocesan standing committee has never voted to file this suit, there is some question as to whether the diocese is actually a party."

Mahoney said the diocese's two largest parishes are "much exercised" over the suit, and speculated that tithes may be affected. That would be a particularly adverse development, in light of recent letters from the diocese which he said indicated that funds to missions are drying up. Thus, Mahoney asserted that questions remain as to how the diocese is paying for the suit, and whether such funds have been properly authorized; they were not included in expenditures approved by the last diocesan synod, he claimed. "The cost to the diocese of prosecuting the suit through trial could run as high as \$100,000, a sum well in excess of the diocese's assets," Mahoney said.

Brifman said he had been "assured that the standing committee has voted the funds to pursue this."

THE RT. REV. JAMES O. MOTE has resigned as bishop of the ACC's Diocese of the Holy Trinity.



other bishops, Archbishop Lewis accepted Bishop Mote's resignation and issued a writ of election.

Mote, who recently turned 72, is expected to move to Florida, where he will become episcopal vicar in the Diocese of the South, assisting Archbishop Lewis in parochial visitations and other duties.

Mote is the former rector of St. Mary's, Denver, the first parish to secede from the Episcopal Church after its approval of women priests and a new prayer book in 1976. His unbroken stance in defense of the faith has included an active and involved witness against abortion. Recently he joined his fellow ACC bishops in opposing all abortion funding in any health care scheme that may result from the current debate in the U.S. Congress.

ECUSA Bishops Keep Mum On Sexuality Teaching Set For Convention Debut

Episcopal bishops were still keeping their pastoral teaching on sexuality under wraps as they met in North Carolina March 9-13, again spending most of their time in small group discussions and avoiding legislative confrontation.

The format has been used in each of the five meetings the bishops have had since rancor plagued the house at the 1991 General Convention. Most of the bishops seem to think the approach is building trust and collegiality, though some observers wonder if it is simply masking divisions that will reappear at convention, or a tactic to erode minority viewpoints.

In any case, the cohesiveness of the bishops is being sorely tested, with the crunch point coming at General Convention in Indianapolis this August, when the final text of their pastoral teaching on sexuality—especially homosexuality—will be released. The pastoral is still in draft form, and the bishops spent much of their March meeting hammering out its language.

One leading spokesman for the Episcopal gay caucus, Integrity, recently indicated he did not expect significant gains at Indianapolis. A rumor originating in the same group suggests the bishops may speak with indefinite favor in their text about faithful homosexual couples and/or the ordination of practicing homosexuals (something that is already happening in some dioceses without church approval). Since some prelates are discouraging specific convention resolu-

tions on sexuality, speculation, then, is that the bishops may be hoping to broach the change in the pastoral, which could effect movement without official, legislative sanction.

"I have not heard that," said Episcopal News Director Jim Solheim (who has not been shown the text either), and "I can't imagine they'd be ready to endorse [ordinations of active homosexuals]; I'd be surprised," he told *TCC*—particularly as some bishops told him they were eager to avoid the kind of backlash suffered by Evangelical Lutherans when their controversial sexuality report was published last year. The bishops do hope the pastoral will "set a tone for discussion of sexual issues at convention," Solheim said. There's no avoiding some sort of legislative handling of the subject in Indianapolis, he asserted, but the pastoral may help keep the gathering from becoming excessively polarized.

Discussion Or Induction?

In any case, the pastoral is still in progress. Bishops reviewed the third draft of the document while together at the Kanuga Conference Center in March, and Bishop Richard Grein of New York, chairman of the committee that is developing the teaching, said commentaries from ethicists and biblical theologians will be incorporated in the text along with suggestions made at Kanuga. According to *Episcopal News Service*, a fourth draft was to be mailed to bishops for review in late April, and the fifth and final draft presented to the opening session of the House of Bishops in Indianapolis, and then to the opening joint session of both houses.

Presiding Bishop Edmond Browning acknowledged that some bishops are still not content with the current draft of the teaching, but expressed hope that "a substantial majority" will support the final version. "We are trying to assure that every voice is heard and that no one is set aside," he said. And Grein stressed that the authority of the teaching "will not be by way of a resolution or definition," but rather as a continuing resource for the church's discussion on the issue. "There is no way to resolve this short of some in-breaking of the kingdom right now," he said.

"I think that our teaching will be more like a theological reflection than a doctrine on sexuality," said a prelate who helped develop the theological approach. Bishop Craig Anderson, dean of General Theological Seminary in New York—where "committed" homosexual couples can now share seminary housing. Notably, *Episcopal Life* reported that the seminary's recent change in housing policy "may have foreshadowed the pastoral's view of such unions": Anderson was quoted as saying that the policy "is not at all inconsistent with the direction and focus of the pastoral. In fact I would say it's congruent" with it.

"The house is taking theology very seriously and I think what we've done and how we've done it is significant," Anderson said. "If we can do this with such sensitivity around something as controversial as sexuality, then there's nothing we can't do." While the new sense of community in the house is still "fragile," he is convinced that "the trust is deepening. There was considerable candor, openness and confrontation in our small groups," Anderson said with a smile.

Bishop Tom Ray of Northern Michigan said he thought the statement was "moving in a direction" that could be described as a consensus of the house. "There are some who don't want any accommodation with the gay and

lesbian lifestyle," Ray said. "They wanted more balance in terms of scriptural witness and the reference to ethicists who would present alternate viewpoints."

Bishop John MacNaughton of West Texas was one bishop who pressed for more balance in the document. "It still leaves out too many points of view," he said. Although he said he was pleased with many parts of the draft, he said he still detected "some predisposed direction" in it.

Bishop Ray said some bishops expressed a fear that successful legislative resolutions on sexuality—from any side of the issue—might "drive them out of the church," and that there was a strong sentiment for patience and tolerance "as we continue to live with one another in the midst of ambiguity and ambivalence."



BISHOP RICHARD GREIN of the Episcopal Diocese of New York, who chairs the committee that is developing the House of Bishops' sexuality pastoral.

Bishop George Hunt of Rhode Island agreed that "any specific resolutions from either house that seek to push the church toward one of the poles will probably be rejected" in Indianapolis. If General Convention were to pass any resolutions at this time "it might be divisive to the point of a split in the church. Even though I might personally favor some particular resolution, I think the church would be better served to continue in the dialogue," Hunt said. "I think we are in the midst of some good discussion on this subject and we need to keep going until God's will becomes more clear."

Grein felt any resolutions that are (nevertheless) proposed might "be tested against" the bishops' pastoral.

To top it all off, the "new climate" among the bishops will be tested as well on the thorny issues of national church finances and reorganization—sure to be a key focus at convention—and on racism, the topic of another statement shortly to be released by the bishops.

"Spiritual Disneyland" Of Feminist "RE-Imagining" Confab Creates Furor In Churches

A large feminist conference in Minneapolis—briefly noted earlier in *TCC* as but one more example of longstanding trends—has created an uproar in some mainline churches and associated publications, evoking protests over financial and other support for an event viewed as an all-out assault on orthodoxy.

Marked by a rejection of Christ in favor of goddess worship, "milk and honey" eucharists, a "celebration" of lesbianism, doodling with crayons and "holy manna"

dances, the November conference was deemed the dawn of a "second reformation" by its organizers. Its aim, according to pre-conference literature, was to "gather 'our stuff' and offer it as a gift and a challenge to the church."

"RE-Imagining: A Global Theological Conference By Women: For Women and Men," drew 2,200 women and 83 men from 49 states and 27 countries for a three-day session to "redefine ourselves and our God" from the radical feminist perspective.

"Supported by major funding from the Presbyterian Church-USA (PCUSA), participants and speakers angrily denounced the Christian Church, charging that its teachings about Jesus Christ constitute the chief source of women's oppression, human violence, racism, sexism, classism, and the abuse of the earth," said one report. "They called for the 're-imagining' of the church and its theology and then, if it cannot be transformed, for its destruction." The idea of leaving mainline churches to form a Woman-Church was also raised.

Marking the midpoint of the World Council of Churches' (WCC) "Decade in Solidarity with Women," the confab was underwritten by a \$65,000 grant from PCUSA and sponsored by local and state ecumenical councils. Twenty-four PCUSA national staffers and 385 other church members registered for the event. The United Methodist (UM) Women's Division staff and directors were encouraged to attend the conference, all expenses paid, as their theological workshop for the quadrennium. Of 65 directors, 36 attended, along with nine staff members and 11 UM Women's Conference vice presidents; in all, 391 UM members registered for the meeting. Among church organizations providing additional funding for the conference (for which the total cost was about \$326,000) were the Division of Congregational Ministries of the Evangelical Lutheran Church in America; the Board for Homeland Ministries of the United Church of Christ; Church Women United; the Ecumenical Decade Committee; the National Ministries of the American Baptist Church; and several orders of Roman Catholic nuns. Lutherans numbered 313 at the conference, Roman Catholics 234, and United Church of Christ members 144.

Other participants, all of whom paid \$125 each in registration fees, included those from the Episcopal Church (49 persons; Episcopal Church headquarters reports no active role in the planning or financing of the event - Ed.), Disciples of Christ, Reformed Church of America, African Methodist Episcopal Church, United Church of Canada and the Church of the Brethren.

"Many doctrines essential to orthodox Christianity were repudiated at this conference," said one report. Another noted that it "presented a smorgasbord of cultural ideas and religions," and attendees were told that they "can't imagine what God is like. Being together in our own images is the ultimate."

The eager crowd packed the hall to hear seminary professors, "theologians," and leading feminists, such as lesbian Virginia Ramey Mollencott, who said Jesus' death was the ultimate in child abuse. Mollencott, a member of the WCC commission preparing inclusive language liturgy, also asserted that "everything that lives is holy...god is so all-inclusive that she is involved in every cell of those who are thoughts in her mind and embodiments of her image...Like Jesus, we and the source are one..."

Delores Williams of New York's Union Theological Seminary said, "I don't think we need a theory of atonement at

all...I don't think we need folks hanging on crosses and blood dripping and weird stuff."

Asian liberation "theologian" Kwok Pui-Lan told participants that "We cannot have one savior. Just like the Big Mac... prepackaged and shipped all over the world. It won't do. It's imperialistic." Kwok advocated China's 722 gods and goddesses because "monotheism used in the wrong way can be extremely dangerous."

Theology Professor Johanna Bos of Louisville's Presbyterian Theological Seminary urged those attending to "upset the patriarchal applecart," a predominant litany from the conference speakers.

WCC official Aruna Gnanadason condemned the church for centering its faith around "the cruel and violent death of Christ on the cross, sanctioning violence against the powerless in society."

"Theologian" Hyung Kyung Chung, charged with syncretism at the last WCC Assembly, led the group in "pranic healing" to capture and deploy their energy forces.

There was a lot of audience participation, including "scribble writing" with crayons and pastels. Conferees also "blessed rainsticks, danced 'holy manna'" sang Hawaiian chants and Zulu songs. *The Presbyterian Layman* reported that those attending "worshipped the divine in each other by marking red dots on their foreheads...and then bowing to each other in an act of reverence."

The so-called Goddess of Wisdom, Sophia, was the star of the show. (Sophia is Greek for wisdom, referred to in the feminine in Proverbs in representation of God's wisdom, though at this conference Sophia was treated as a goddess.) "Sophia is the suppressed part of the biblical tradition, and clearly the female face of the human psyche," according to Sue Seid-Martin, a former ritual studies instructor at the University of Thomas School of Divinity, St. Paul. "The whole assembly prayed to her, blessed every speaker in her name ('Bless Sophia, dream the vision, share the wisdom dwelling deep within') and invoked her repeatedly as Creator and Mother," reported Kathy Kersten in *First Things*. "Standing guard throughout were 50 monitors who admonished and exhorted attendees whose participation seemed less than heartfelt...Yet despite all the hubbub, Sophia's identity should have proved a mystery to no one. Participants had only to look in the mirror to find her. The conference program put it succinctly: Sophia is 'the place in you where the entire universe resides.'"

Lesbian sex was another focal point of the gathering. PCUSA pastor and self-avowed homosexual Jane Spahr said her theology is primarily informed by "making love with Coni," her female partner. She said sexuality and spirituality "have to come together—and Church, we're going to teach you!" UM clergywoman Judy Westerdorf claimed the Church "has always been blessed by gays and lesbians...witches...shamans." Roman Catholic lesbian feminist Mary Hunt, foundress of W.A.T.E.R (The Woman's Alliance for Theology, Ethics and Ritual), advocated "substituting friendship as a metaphor for family" and possibly "substituting sex among friends as the norm...pleasure is our birthright...our bodies are holy and our sexuality is part of creation's available riches." Lesbian minister Nadean Bishop of the American Baptist church claimed Mary and Martha were actually lesbian "fore-sisters."

But a major highlight was the demonstration led by

Continued on Page 20

LATE-BREAKING NEWS:

Abuse Allegations At Nashotah

An investigation is being conducted after the dean and trustees of Wisconsin's Nashotah House, the Episcopal Church's only Anglo-Catholic seminary, received allegations of sexual abuse on the seminary campus between 1987-90.

The son of a Nashotah graduate claims that four men who were students there and one occasional visitor to the campus, an Episcopal priest, had sexual contact with at least two minor children on numerous occasions during the three-year period. Apparently, the former seminary students are also now functioning Episcopal priests, and pertinent information has been provided to the various bishops in whose jurisdictions the persons named are employed.

A seminary release said Nashotah's primary aim is to assist victims of sexual abuse and their families and to identify perpetrators of the abuse so they can receive appropriate help to end the behavior.

Plummer Reinstated

A Navajo Episcopal bishop who took a paid one-year leave of absence after admitting he had a two-year affair with a teenage boy will be reinstated June 1.

Though the *Arizona Republic* story in *The Washington Post* indicates the members and Council of the Navajoland Area Mission are divided on the bishop's return, the Rt. Rev. Steven Plummer has the blessing of Presiding Bishop Edmond Browning and the 225-member House of Bishops to continue leading the Mission, which encompasses parts of Arizona, New Mexico and Utah.

Browning said he recently spent three days on the Navajo reservation evaluating sentiments toward Plummer. He took his recommendation for reinstatement to the House of Bishops, which had the authority to reject it. Behind closed doors in March, the bishops decided it was "in the best interest of the church" to accept Plummer back into the fold. Earlier reports indicated Plummer had undergone therapy and was thought unlikely by his counselors to repeat his former behavior.

Rome Sanctions Altar Girls

The Vatican has decided that Roman Catholic girls may join boys as altar servers, assisting priests at mass.

The change, which confirms what was already being done in many American Catholic churches, was said to be an interpretation of existing law, and not a change in doctrine, nor related to demands by some church members for women priests. Revisions in canon law in 1983 dropped specific prohibitions against female altar servers; since then American bishops have asked the Vatican to rule specifically on the question, reported *The Washington Post*.

Among lay Catholics, opinion was divided, especially among those who have battled over the question of admitting women to the priesthood. A spokesman for those supporting the innovation thought that serving at the altar would awaken in some girls a sense of vocation to the priesthood.

ANGLICAN WORLD BRIEFS:

***FOR THE FIRST TIME, A WOMAN BORN AND RAISED IN JAPAN HAS BEEN ORDAINED AN ANGLICAN PRIEST,** though in New Zealand and not in her home country. The Rev. Junko Monica Preston, educated in Tokyo and at the University of Michigan in the U.S., was ordained by Archbishop Brian Davis of New Zealand late last year. Japanese Anglicans have not approved female presbyters, though there are seven women deacons among them. - *Anglican Journal*

***CANADIAN ANGLICAN BISHOPS,** confronted (like their fellow Anglicans to the south) with the push by some to liberalize church teachings on homosexual practice, continued its discussions on the issue in February. Meeting behind closed doors, the bishops heard from the author of a new book supporting such changes, **To Live According to Our Nature**, and a national homosexuality study panel. - *Anglican Journal*

***THE VERY REV. JOHN L. PETERSON OF JERUSALEM HAS BEEN APPOINTED THE NEXT SECRETARY GENERAL OF THE ANGLICAN COMMUNION, SUCCEEDING CANON SAMUEL VAN CULIN.** The well known, Hawaiian-born Van Culin will retire in December after 12 years in office. Appointed by the Archbishop of Canterbury, and representatives of the Anglican Primates and Anglican Consultative Council. Peterson is dean of St. George's College, Jerusalem, and residentiary canon of St. George's Cathedral. The college, which offers courses for clergy and laity, welcomes a steady flow of international visitors during traditional Holy Land pilgrimages, and for academic course work. Over the past 12 years, Dean Peterson has led a program to enlarge the college facilities and increase the student population in size and diversity. This year, the college will host the international Anglican-Roman Catholic International Consultation. Peterson holds several degrees, including an earned doctorate in Old Testament theology from the Chicago Institute of Advanced Theology. He is also honorary canon of the Cathedral of Christ the King, Kalamazoo, Michigan, where he served as canon theologian from 1976-82; he is still canonically resident in the Diocese of Western Michigan. He was a consultant to the Anglican Centre in Rome from 1988-91. - *Anglican Communion release*

***A GAP BETWEEN INCOME AND FUNDING REQUESTS HAS FORCED THE NEW ZEALAND ANGLICAN BOARD OF MISSIONS TO FREEZE ITS GRANTS** for overseas work. Requests for 1994 totaled \$1.1 million, but the projected amount available for grants was \$850,000. With the financial constraints, only 77 percent of the amounts requested will be paid. - *Anglican World*

***AN ENGLISH PRIEST DISMISSED FROM A DIOCESAN TEACHING POST LAST YEAR AFTER PUBLISHING AN APOLOGIA FOR "BELIEFLESS CHRISTIANITY"** is also to leave his part-time parish post. Bishop Eric Kemp of Chichester, a traditionalist, allowed the Rev. Anthony Freeman to remain as priest-in-charge of Staplefield in West Sussex while he undertook further study of the contents of his book. Freeman's opinions have not changed since then, so he will cease his Staplefield ministry in July. He is, however, seeking a job in another diocese. - *Church Times*

***CONFIRMATION AND THE PRAYER BOOK,** a booklet available once more from the (English) Prayer Book Soci-

Melanie Morrison, co-convenor of CLOUT—Christian Lesbians Out Together—in which she invited all the lesbian, bisexual, and transsexual women to come forward to celebrate the "miracle of being lesbian, Christian and out!" Reportedly, over 100 such women joined her on the dais, and the audience greeted them with a standing ovation.

A Sacrament, Or Just A Snack?

The closing worship service for the conference involved a "milk and honey" ritual described by *The Presbyterian Layman* as "an apparent substitution for the Sacrament of the Lord's Supper."

"Clinking glasses over rice milk," Kersten reported, participants repeated the following prayer (somewhat abridged as it appears here):

Our maker Sophia, we are women in your image: With the hot blood of our wombs we give form to new life... Sophia, creator God, let your milk and honey flow... With nectar between our thighs we invite a lover, we birth a child; with our warm body fluids we remind the world of its pleasures and sensations... We celebrate the sweat that pours from us during our labors. We celebrate the fingertips vibrating upon the skin of a lover. We celebrate the tongue that licks the wound or wets our lips. We celebrate our bodiliness, our physicality, the sensations of pleasure, our oneness with earth and water.

Kersten reports that "the prayer... was read by individual women, except the 'vibrating fingertips' line which was read by two women together."

Kersten left with the impression that the Minneapolis Convention Center—apparently the same site as the Episcopal Church's vote for women priests and a new prayer book in 1976—had been "home to a spiritual Disneyland. In this fantasy world, "well-heeled women with strings of graduate degrees pretended together that they inhabit a dark and oppressive world," oddly pinning their hopes for salvation "on a goddess whose chosen milieu seems to be women's bodily fluids."

Orthodox Christians React

"Nothing has aroused and angered churchgoers quite like this conference," said one report. Mainline renewal organizations, including the United Methodist *Good News*,

ety, examines the unique role of the **Book of Common Prayer** as a depository of Anglican doctrine and teaching. Authored by the late well known English scholar and editor, the Rev. David L. Scott, the tract was written to help confirmants understand more fully as they prepare for confirmation. It is priced at 60 pence (or 45 pence each for ten copies or more) plus postage from PBS Mail Order Enterprise, 59A King's End, Ruislip, Middlesex HA4 7DD England. - *PBS Newsletter*

ANGLICAN USA BRIEFS:

***CONTROVERSIAL FORMER ROMAN CATHOLIC PRIEST MATTHEW FOX HAS JOINED THE EPISCOPAL CHURCH.** The former Dominican was received at Grace Cathedral, San Francisco, January 8 by Bishop William

the Evangelical Coalition for United Methodist Women, and the Presbyterian Lay Committee, which publishes *The Presbyterian Layman*, were the first to direct demands to church leaders, ranging from explanations and apologies for church support and participation, to recantations and discipline or firing of involved personnel.

Such groups have worked hard to build awareness of the conference among church members, and a groundswell of petitions and letters involving thousands of churchgoers has been generated. Moreover, protests over the use of church funds have already resulted in "declines in contributions to some denominations, primarily the Presbyterian and United Methodist." PCUSA was reported to have suffered a \$1 million drop in collections.

Nor was the conference the last word, conservative church leaders warn, but rather a "major event" that spawned feminist networks "to start working in the mainline churches."

The Layman agreed the conference was just the tip of the iceberg, disclosing that Louisville Seminary had received an anonymous gift to establish a center on campus to promote 'reimagining' ideologies." It was also learned that Presbyterian officials "were planning a series of follow-up events promoting conference themes throughout the church." Likewise, *Good News* said "dozens of events like this... are now being planned across the country. We must speak out now."

So far, protest efforts have yielded some stonewalling from church leaders like Joyce Sohl, head of the Methodist Women's Division, who denied that she and colleagues had prior knowledge of the conference agenda, or that it was intended to serve as a theological workshop; at the same time the Division produced and disseminated throughout the church a video on the conference, stressing the church mandate for ecumenical involvement. PCUSA officials also denied any wrongdoing, with some Presbyterian supporters claiming the meeting was of "critical historical importance for PCUSA and the entire global faith community." Many observers agree, however, that it is still too early for a full assessment of the fallout from the conference.

Sources for the foregoing included *Religious News Service*, *Christian News*, *Faith and Freedom*, *IRD/Media*, *The Presbyterian Layman*, *Good News*, *Episcopal Life*, *The Baltimore Sun*, and *First Things*.

Swing of California. Fox, founder of the Institute for Culture and Creation Spirituality, was criticized in his former church for blending new age philosophies with Roman Catholicism and for his critique of traditional Christianity. Fox is to be recognized as an Episcopal priest later this year. - *The Living Church/Christian Challenge/Episcopal News Service*

***A MONK HAS BEEN ELECTED THE NEXT BISHOP OF MASSACHUSETTS**, the Episcopal Church's largest diocese and home of Suffragan Bishop Barbara Harris. In a surprise first-ballot victory March 12, the Rev. M. Thomas Shaw, former superior of the Society of St. John the Evangelist (SSJE), became the diocese's bishop coadjutor. The popular 48-year-old retreat leader and spiritual director was serving as chaplain at the House of Bishops meeting in North Carolina the day of the election. When the news was received, the bishops gave Shaw two standing ovations, one when the results of the voting were learned, and the second when it was noted that he had been elected on the

first ballot. Shaw, who said he was "amazed" at it all, is a native of Battle Creek, Michigan. He entered the SSJE, also known as the Cowley Fathers, in 1975 and was elected superior in 1983. During his ten-year term he founded Cowley Publications, established a retreat center and a year-round program for inner-city boys and their families. He will ultimately succeed Bishop David Johnson, who has not announced his retirement date. - *Episcopal Life*

***THE WIFE OF THE LIBERAL BISHOP OF WASHINGTON D.C. HAS BEEN NAMED VICE PRESIDENT OF THE EPISCOPAL CHURCH'S ANTI-ABORTION ORGANIZATION, NOEL**, the National Organization of Episcopalians for Life. Mary Haines took public exception to her husband's pro-homosexuality views when he ordained a lesbian a few years ago. A diocesan source indicated belief that the bishop's views on abortion are likewise "more liberal" than his wife's. The Rev. Rebecca Spanos, a deacon in the Diocese of Pittsburgh, was elected the NOEL board's new president. The board, at its recent meeting, also accepted the resignation of Mary Ann Dacey as executive director, and appointed Marilyn Heigl, NOEL's chapter development officer, to succeed her. - *The Living Church*

ACCIDENTALLY APPROPRIATE?: It was a notable slip of the typewriter when feisty Anglican Catholic Church member John Graham of Manassas, Virginia, was congratulated in his parish's bulletin on becoming a postulate secular tertiary in the Order of St. Dominic. As such, said the bulletin of Church of the Ascension, Centreville, Graham "will be a lay bother in the world." It should, of course, have read "lay brother." The priory of the Order of St. Dominic is located in Coos Bay, Oregon.

OF GENERAL INTEREST:

***TWO 'LESBIAN AVENGERS' WERE ARRESTED AFTER THEY WERE CAUGHT RECRUITING AMONG ELEMENTARY SCHOOL STUDENTS.** The two face misdemeanor trespass charges as a result of the 'Avenger' raid on a West Springfield, Massachusetts elementary school last February, and police are seeking the names of two additional participants. The radical lesbian activist group wore "We Recruit" t-shirts and handed out "Valentine" leaflets to students, which included phone numbers for a toll-free sex hotline, gay youth groups and the National Lesbian and Gay Hotline. Parents were outraged. Said one: "We had to explain to [our daughter] that [the women] were wrong...but then we had to explain what a lesbian was." - *The Washington Times*

***THE U.S. SURGEON GENERAL DEEMS GAY SEX "HEALTHY."** Joycelyn Elders recently said Americans need to know that sex is "wonderful," and a "normal...healthy part of our being, whether it is homosexual or heterosexual." She also endorsed homosexual adoptions, called the Boy Scouts' ban on homosexual members and leaders "unfair," and said school-based health clinics should address the needs of both sexual orientations. - *The Washington Times*

***CANADA'S HOUSE OF COMMONS HAS DUMPED JESUS AND MOST MEMBERS OF THE ROYAL FAMILY FROM THE DAILY PRAYER THAT HAS OPENED SESSIONS FOR 117 YEARS**, to appease non-Christian members and Quebec separatists. The new, much shorter, daily

The Afterword

Thoughts Of A Welsh Woman Deacon

Some of the most interesting and refreshing comments on the question of women priests we have read lately come from an Anglican woman deacon in Wales. With thanks to Church Times, wherein her remarks first appeared in advance of the Welsh Church's recent vote on the issue, the thoughts of Rebecca Swyer, curate of Sketty, Swansea, are here reprinted.

prayer makes a cursory mention of "Almighty God" and the Queen, and then dissolves into a moment of silent reflection. - *The Washington Times*

***IF THE WORLD COUNCIL OF CHURCHES KEEPS ITS 50TH ANNIVERSARY ASSEMBLY DATE AT HARARE, ZIMBABWE IN 1998, SOME OF ITS PARTICIPANTS MAY BALK.** On the very day the WCC announced the site for its confab, Council officials learned that Harare police had been harassing gays and lesbians as part of an effort to suppress homosexuality in the country—and that Zimbabwe church officials supported the action. "Homosexuality is a sin and the government is acting in accord with the law," said the Rev. Johath Siyachitemi, president of the Zimbabwe Council of Churches. - *Episcopal Life/Christian News*

***THE U.S. NATIONAL COUNCIL OF CHURCHES IS MOVING TOWARD GREATER RELIANCE ON GRANTS** available from foundations and government, with the decline of financial support from member churches, many of which themselves face budget deficits. The NCC is also seeking direct support from individuals and congregations. Change has been forced on the NCC—criticized in the past for being too liberal and politicized—by continuing budget problems that have cut its staff almost in half during the last decade. After "restructuring" several times in past years, it is now engaged in a process it calls "transformation," a term meant to signal that it intends more than just another reorganization. - *Ecumenical Press Service*

***A \$10 MILLION DOLLAR SUIT AGAINST ROMAN CATHOLIC CARDINAL JOSEPH BERNARDIN HAS BEEN DROPPED.** The widely published accusation of sexual abuse made by Stephen Cook against Bernardin was withdrawn because Cook was no longer sure if memories that came to him during hypnosis "are true and accu-

ALTHOUGH I AM OPPOSED TO THE PRIESTING OF WOMEN for the familiar reasons grounded in holy scripture and sacred tradition, my own contribution to this debate comes from my position as a woman deacon. Exploring my own vocation meant considering the whole sphere of women's ministry.

The women's movement has brought to light grave injustices and inequalities. No one would dispute a woman's right to equality in wages or personal safety with a man. But ordination is not one of these matters of equal right. No man or woman has a right to ordination: it is a calling and gift from God. A no to the priesting of women is not a yes to the superiority of men, but an affirmation that men and women are created differently by God. That difference is not something to play down, but rather something to celebrate, and should be reflected in the ordained ministry of the Church.

The Church has failed women if they believe they can achieve equality and value in the Church only as priests. A no vote would not mean eternal banishment to making tea and cleaning the church. Hopefully it would lead to a searching and a celebration of what women's ministry means. It is insulting to say women can only be equal to men in the Church by becoming priests. What about deacons? What about laypeople?

Priesting women will not undo the fundamental problem that certain functions in the Church are generally perceived as being of more value than others, when in the eyes of God we are all equally valuable. The sexes complement, not compete. I am strong-willed, independent, and bossy by nature, yet it is my greatest privilege to be a servant for God, following my Lord who said he came to serve, not to be served.

rate." Cardinal Bernardin said he had been "totally humiliated" by the charges. "I trust that after reflection, appropriate persons will address these issues, so that others will be spared this travesty...I harbor no ill feelings toward Stephen Cook." - *The Washington Times/Our Sunday Visitor*

***ISRAEL'S SUPREME COURT HAS REJECTED AN APPEAL BY JEWISH WOMEN** that they be allowed to join men at Jerusalem's Wailing Wall in praying aloud, reading from the Torah and wearing prayer shawls. - *Anglican Journal*

***A TEAM OF SCIENTISTS SAYS IT HAS FOUND NOAH'S ARK** on the Turkish-Iranian border, 32 kilometres from Mount Ararat, where it is traditionally thought to have come to rest after the great flood. The Turkish government is so certain of the value of the discovery it has agreed to an excavation to start within weeks. - *Anglican Journal/The Observer*

***MEANWHILE, A GROUP OF NUNS IN THE NETHERLANDS PROBABLY FELT THEY WERE RELIVING THE FLOOD**, when they had to abandon their convent—and a 98-year unbroken record of continuous praying—due to rising flood waters. Since the convent was founded in Steyl in 1896, at least one nun of the order of Servants of the Holy Ghost Everlasting has remained in the chapel praying. - *Anglican Journal*

***BELIEVE IT OR NOT, THE BEST OF GREGORIAN CHANTS HAS SWEEPED TO THE TOP OF SPANISH POP CHARTS**, selling more than a quarter million copies of the new CD produced by the Benedictine monks of Santo Domingo de Silos. The recording includes some golden oldies, including chants that are at least 1,300 years old. The monks, however seem unfazed by their popularity, declining videos and tours. "You have to understand," said one. "We are monks; not rock stars." - *Our Sunday Visitor*

Christian Challenge Sponsoring Parishes

ALABAMA

Birmingham
St. Matthew's
(Anglican Church in America)
 2565 Rocky Ridge Rd; Sun 11a, SS
 9:45a; 1928 BCP

CALIFORNIA

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

Los Angeles (Loz Feliz area)
St. Mary of the Angels
Anglican Church
(Traditional Anglican Communion)
 4510 Finley Ave.; Sun Mattins 7:30a,
 Low Mass 8a, Sung Mass 9a, High
 Mass 11a; Daily: Mattins 10a, Vespers
 7p, Mass 7:15p (except Sat 10:45a), Fr.
 Gregory Wilcox; 213/660-2700, fax
 660-2708.

COLORADO

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

CONNECTICUT

Bridgeport
Church Of The Resurrection
(Province of Christ the King)
 717 Clinton Ave.; Sun HC 11a; SS
 10:45a-noon; Adult Study following
 11a service; Wed HC 7:30p; 1928 BCP;
 The Rev. Rocco Florenza;
 203/330-1928

FLORIDA

Gainesville
St. Andrew's
(Episcopal Missionary Church)
 6521 NW 37 Terrace; Sun HC 12:30p;
 The Rev. Robert Pagano;
 941/867-5373, 374-4395, 462-5943

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

Orlando (Oviedo)

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

GEORGIA

Columbus
St. George's Anglican Church
(Anglican Church in America)
 422 Broadway; Sun 8a HC; 10:30a HC
 (MP 2nd & 4th); Sunday School-Adult
 Study 9:30a; Nursery from 9:30a on;
 Holy Days as announced; 1928 BCP;
 The Rev. Louis Tarsitano;
 706/322-3010

Savannah

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

ILLINOIS

Quincy
St. John's Parish
(Anglican Church in America)
 701 Hampshire Street; Sun Low Mass
 7:30a; Family Choral Eucharist & SS
 10a; Tues HC noon; Thurs HC 9a; The
 Rev. Garrett Clanton; 217/222-3241

IOWA

Dubuque
St. Thomas of Canterbury
(Anglican Church in America)
 1480 S. Grandview Ave.; Sun MP
 9:40a, HC 10a; Weekdays and Holy
 Days, Call For Information
 319/582-3264

KANSAS

Prairie Village
Trinity Anglican Church
(Anglican Church in America)
 3920 W. 63rd St.; Sun 8a HC; 10a SS,
 10:15a MP-HC; The Rev. Robert Hill
 Porter; The Rev. James Krehemker;
 The Rev. Gerald Claudius;
 913/432-2678; 816/421-1970

MICHIGAN

Detroit
Mariners' Church
(Autonomous)
 170 E. Jefferson Avenue; Sun HC 8:30
 & 11a, SS and Nursery at 11a; Thurs
 HC 12:10p; (All svcs 1928 BCP); The
 Rev. Richard Ingalls; 313/259-2266

MINNESOTA

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

NEW HAMPSHIRE

Conway
St. Margaret of Scotland
(Anglican Church in America)
 85 Pleasant St. (Rt. 133S); Sun MP &
 HC 9:30a; Wed HC 6:45a; Fri HC,
 Healing, Bible Study noon; The Rt.
 Rev. Bruce S. Chamberlain; The Rev.
 Angelo D'Onofrio; Clergy:
 603/367-4788, 603/447-5956; Office &
 FAX: 603/447-1399

OHIO

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

OREGON

Scotts Mills (rural area)
St. Nicholas Chapel
(Anglican Church in America)
 22605 Milk Ranch Rd. NE; Sun
 Solemn Sung Mass 10a; The Rev. Kent
 Haley; 503/393-8270; For information
 and directions call no. above or
 503/873-5029

PENNSYLVANIA

Philadelphia
Church of St. James the Less
(Episcopal Church)
 3227 W. Clearfield St.; Sun Low Mass
 8a; Sung Mass 10a; (Summer Low
 Mass with Hymns 9a); Weekdays
 Masses; Tues & Thurs 6p; Wed 10a;
 Fri 9a; Sat 9:30a; American
 Missal/1928 BCP; The Rev. David
 Ousley; 215/229-5767

SOUTH CAROLINA

Florence
The Anglican Church
of Our Saviour
(Anglican Catholic Church)
 2210 Hoffmeyer Road; Salvation Army
 Chapel; Sun 3:30p MP 1st, 3rd, EP 4th,
 5th; HC 2nd; Contact: Louise
 Sallenger, 803/669-6815; The Ven.
 W.W. Foote, 919/333-0950

Greenville

Holy Trinity Anglican Church
(Anglican Church in America)
 717 Buncombe St.; Sun 11a HC (MP
 2nd & 4th); 1928 BCP; The Rev. Jack
 Cole; 803/232-2882

TEXAS

Alpine
Holy Cross Anglican Church
(Anglican Church in America)
 N. 2nd at Brown; Sun HC 9:30a; Wed
 HC noon; Holy Days HC noon; 1928
 BCP; The Rev. A. Saxton-Williams;
 915/837-7463

VIRGINIA

Arlington
Church of St. Matthias
(Anglican Church in America)
 2425 N. Glebe Road; (St. Mark's U.
 Methodist Church); Sun HC 9a (MP
 4th Sun); The Rev. Siegfried Runge;
 301/963-5726

Oatlands (near Dulles Airport)
Historic Church
Preservation, Inc.
(Serving traditional Episcopalians;
mailing add. Box 340, Hamilton, VA
22068); For Sunday Services contact
The Rev. Elijah White (ESA;
703/338-4263

AUSTRALIA

Melbourne
St. Mark's, Fitzroy
(Anglican Church of Australia)
 250 George Street; Sun HC 9:20a; Sat
 Benediction 7p; Mon-Sat Daily Mass;
 The Rev. Tony Noble; 03/419-5051