

BRIEFS Continued from Page 29.

Washington Times/The New York Times/Catholic World Report/St. Anthony Messenger

**\*THE ABORTION RATE IS SLOWING IN THE U.S.,** a new study concludes. There were still huge numbers of abortions—1.53 million—in 1992, but this was down 80,000 from 1990. The total is also the lowest per year since 1979, when 1.5 million abortions were performed. Stanley Henshaw of the Alan Guttmacher Institute, which conducted the study, said the decrease could be a result of several factors, including changes in attitudes toward abortion or childbirth outside of marriage, and the fact that “abortion services have clearly become less available.” The study found that the number of abortion providers—including hospitals, clinics and physicians, dropped 18 percent between 1982 and 1992, from 2,908 to 2,380. - *The Washington Post*

**\*HAWAII'S LEGISLATURE HAS MOVED TO COUNTERACT A COURT RULING THAT COULD MAKE THE STATE THE FIRST IN THE U.S. TO RECOGNIZE GAY MARRIAGES.** Both houses of the legislature approved a bill that defines marriage as the union of a man and woman, and asserts that any change in that policy is something for the legislature, not the courts, to decide. It was unclear at the time of writing whether Gov. John Waihee would sign the measure. The bill was aimed at nullifying a state supreme court opinion last year that denying marriage licenses to homosexual couples appears to violate Hawaii's constitution. - *The Washington Times*

**\*IN THE WAKE OF HEAVY CRITICISM OF THE EVANGELICAL LUTHERAN CHURCH'S HUMAN SEXUALITY REPORT,** issued not long ago, an 11-member group has been appointed to draft a second version. - *The Living Church*

**\*A NEW SPERM BANK FOR LESBIANS SEEKS ONLY GAY AND BISEXUAL MEN AS DONORS.** The Rainbow Flag Health Services clinic in Oakland, California, will operate the sperm bank as well as “Prospective Queer Parent,” a dating service for homosexuals who want children. Sperm is quarantined for six months and the donor retested before its use to eliminate possible AIDS transmission. Recipients of Rainbow's sperm will be told who the donor is when the child is three months old, because “secrets are not good for a child,” said the owner of the service, Leland Traiman. - *The Washington Times*

**\*A STATUE OF A BLOOD-THIRSTY DEITY THAT DEMANDED HUMAN SACRIFICE** has been commissioned by the city of San Jose, California, to acknowledge the



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city's pre-Christian heritage. The ancient pagan god Quetzalcoatl's monument will cost in excess of \$500,000. - *The Washington Times*

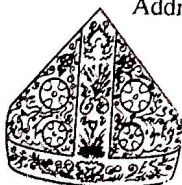
**\*GOD IN THE FAST LANE:** Taking a lead from a popular New York City radio news station, whose motto is “You give us 22 minutes, we'll give you the world,” New Jersey pastor John D. Kleist is now offering a 22-minute presentation of the Kingdom of God. The pared-down Sunday service at First Lutheran, Stewartville, offers only one hymn, a short confession, statement of faith, and Scripture reading, and a two-minute sermonette, followed by five minutes of congregational discussion. So far the results are promising, with the 9 a.m. attendance rising to 40 from only nine souls. - *The New York Times*

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# THE Christian Challenge



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THE HOLY SHROUD from the painting by Giulio Clovio (16th century).

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# Christian Challenge

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- To resist false teaching within the Church
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No. 6  
September, 1994

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# Backtalk

## LAMENT FOR C OF E

...As usual, you have done a wonderful job. Mr. Fraser Barron's article (on the Church of England in the Summer issue) is timely and true. Thank you for publishing it and all the other wonderful articles and news we don't get anywhere else. Now for the "sermon."

It seems that Dr. Leonard has been "conditionally ordained" as a priest in the Roman Catholic Church because of the involvement of Old Catholic bishops in his earlier ordination as an Anglican. Now he must accept the three "erroneous and strange doctrines" required of all good Roman Catholics. Since I am a thoroughgoing Anglican in spite of the heresiarchs in the (Episcopal) House of Bishops and their fellow-travelers, I feel that as the Church survived Adoptionism and Arianism (both alive and well today) there is much hope for traditional Anglicanism. I think any "conversion" to Rome is nothing short of ridiculous and evidences lack of faith and hope—charity, too. Conversion to the Antiochene Church is only slightly less so.

And then we have all the...splinter groups in the Continuum who seem unable to work together, to jointly speak with a united voice "For Christ and the Church"...I find it distressing because it must make hearts glad in the ranks of the ECUSAn establishment...

My question is, and always has been: Where were the Old Catholics while all this turmoil has been going on? Utrecht should have been a haven for traditional Anglicans whose beliefs and

practices are so similar to those of Old Catholics. Nor would there be any need for re-ordination, either.

Enough. May God bless you and your endeavors richly.

William A. Nickolds  
36 Rossmore Road  
Lynnfield, Massachusetts 01940

*Our memory is a bit sketchy, but we do believe there were contacts between traditional Anglicans and Old Catholics early in the Continuing movement, and possibly at points since. For various reasons (probably as seen from both sides), those contacts never produced any broad solution, but Old Catholics can hardly be held responsible for solving Anglican problems. However, since the Union of Utrecht is now starting to face difficulties over women's ordination (see Focus in this issue), perhaps it is possible we will see the beginning of a realignment among Old Catholics such as is already underway within Anglicanism, and thus greater possibilities for closer ties. - Ed.*

## OPEN LETTER TO CONTINUING CHURCH LEADERS

...Why can't all you leaders in the [Continuing] movement grit your teeth over your petty problems and put them away? The time to become one large traditional church is long overdue! Let each cluster of strong, true members of orthodox Anglicanism become a diocese, all under one name!...So what if the sizes of the dioceses are different? They were different in [the Episcopal Church] (ECUSA) too when she was still orthodox, and it was never important.

After you have done that, work out the details. But do it first! Think of your merged strength and the respect you would generate in a great traditional movement!

ECUSA has become a corrupt, heretical and political church. You all have left that behind in order to be orthodox. You are men of God, so act it. You have a golden opportunity to go down in history as deliverers of orthodox Anglicanism. Have a united traditional church to offer to any and all disillusioned ECUSA clergymen or laymen...Leaders, get together, bring one sympathetic layman with you from each group and thrash it out and emerge united! It is high time to stop the nonsense.

Mrs. Marilyn Ruzicka  
5A Tupelo Drive  
Clifton Park, New York 12065

For an update on this subject, please see this issue's Focus section.

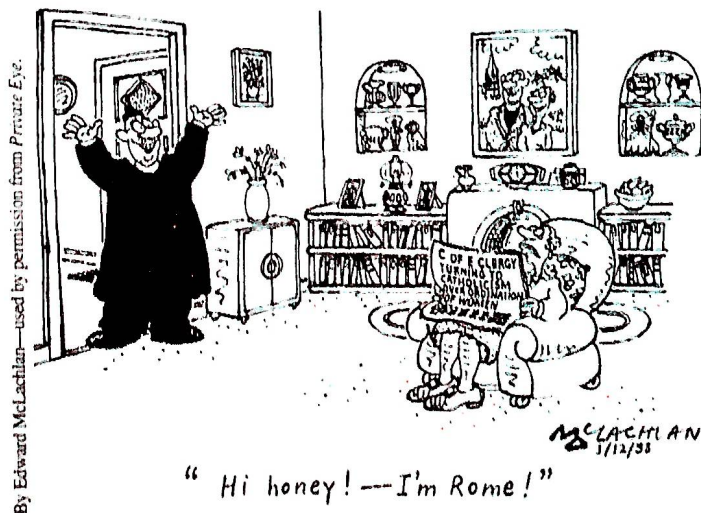
## A "WORD FROM THE LORD" TO ECUSA BISHOPS

Your unbelief in the supernatural realm undermines the reality and authority of the written Word.

The ordination of practicing homosexuals and lesbians is an acceptance of that way of life.

Your lukewarm attitude with regard to abortion causes the deaths of many innocent beings, brings tremendous guilt into the lives of their mothers, and has stained the land with blood.

The initial illegal ordination of women by some of you was a flagrant act of disobedience of your ordination vows, and as such produces more disobedience.



Your are blind guides and are bringing about blindness in my church.

Your actions are an abomination to me. Turn from your evil ways and thoughts...

Some of you know what is righteous; however, your fear of men has rendered you ineffective. You, too, are called to repent.

*The Rev. George Gerard  
133 Elm Street  
Henderson, Nevada 89015*

## ECUSA: "AN IMMODEST PROPOSAL"

The recent proposal of the Executive Council that the Domestic and Foreign Missionary Society of [the Episcopal Church] (ECUSA) no longer engage in any domestic or foreign missionary work comes as no surprise to many current and former missionaries. Rather...we owe the Council a great debt of gratitude. Now, at last, it is all out in the open.

For more than three decades would-be missionaries have been told by the officers at "815" to raise their *own* salaries, moving expenses, housing, and other financial needs.

Well, what is sauce for the goose might just be the right goose for the gander! If missionaries ought to be *volunteers* and raise the necessary funds for *their* [work], *a fortiori* shouldn't bureaucrats (who don't have to worry about getting malaria, cholera, yellow fever, typhoid fever, or learning foreign languages, customs and cuisines) be volunteers and raise their *own* salaries?!...

Actually, as soon as all of the people at "815" were put on voluntary status, another pressing problem would probably be solved immediately...For volunteers who had to raise their own salaries and housing expenses would undoubtedly opt to live and work in an area where the cost of living is low and housing is much cheaper than New York City. Volunteers would quickly and eagerly move their offices to Kansas or Missouri...

*W.P. Austin  
112 Trotter Place  
Asheville, North Carolina 28806*

### ATTENTION READERS

The Episcopal General Convention (and the ESA meeting right after that) will be ending a few days after our normal copy deadline for October, and it is expected to take another week or so to obtain final information and photos from the confab, and for our (more short-staffed, non-profit) operation to compile reports. Thus TCC will be producing a **special combined October/November Issue**, which will be issued about a week later than the October edition would normally be released. This combined *larger* issue will aim to provide full coverage of the convention, as well as an update/overview of the leading Continuing Churches, a subject we revisit from time to time as developments warrant: In the weeks leading up to General Convention, there was (notably) a marked increase in inquiries to the TCC office regarding the Continuing Church option.

## SEEING THROUGH SPONG

I was quite interested by your report on an interview with Bishop Spong, the one where he is asked, "Do you believe Jesus is God?" and he answers "No." But, he says, "I do believe something of him was perfectly transparent to God." Now that is really interesting. I have heard this line before from others but not trimmed down to the rather grudging "*something* of him." Which part? The thorax? The cranium? The left ankle? Which parts were not transparent, *i.e.* sinful? Maybe Jesus' misogyny which made him fail to ordain a correct Apostolic College? Or what?

I put these questions to my friends on the GENie electronic bulletin board...[One] correspondent, Martin Watt...[responded with the following]:

### Top Ten Hymns if Christ were a Transparent Messiah:

10. *Amazing Glass*
9. *Clearer My God Through Thee*
8. *Clean on Me Windex of God*
7. *Love Divine All Loves We See Through*
6. *A Mighty Window is Our God*
5. *Glass of Ages, Cleaned for Me*
4. *Lead On O King Invisible*
3. *Joyful Joyful We See Through Thee*
2. *Just As I Ain't*
1. *How Great Thou Aren't*

I suspect the reverse numbering has something to do with the David Letterman Show, which is probably where Bishop Spong's musings should also be placed.

*Mary M. Stolzenbach  
1603 Rosewood Drive  
Brentwood, Tennessee 37027*

## BCP IN BRAILLE

...I am a Middler student at Philadelphia Theological Seminary, a grateful student of Dr. Toon and Dr. Sutton...[and] a candidate for the ministry in the Reformed Episcopal Church. I was recently exasperated by the futile exercise of trying to find a traditional **Book of Common Prayer**...in Braille for several of our blind parishioners...[Finally I found] the good people at Associated Services for the Blind (ASB) in Philadelphia. Ms. Dolores Godziba of ASB produced The Order for Daily Morning Prayer, Evening Prayer, The Litany and Holy Communion out of the 1928 BCP. Since Braille Bibles and Psalters are relatively easy to obtain, this small Braille BCP should...do for any traditional Anglican who is blind.

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*Mark J. Kelly  
288 Cafferty Road  
Pipersville, Pennsylvania 18947*

## “HE DESCENDED INTO HELL”

It is with much hesitation I presume to make any comment on the writing of such a distinguished theologian as Dr. (Allen) Guelzo in his fine (April) article regarding the phrase “He descended into hell” in the Creed.

However, I [wish to note] that although, as he states, the phrase did not appear “in print” until the Fourth Century in the Diocese of Aquileia, there seems to be strong evidence that this doctrinal phrase found its origin much earlier, even as early as the First Century, and surely by the Second Century.

The Church of Aquileia was a viable entity almost as early as Rome: St. Mark [was] believed to be the founder, and an Aquileian bishop [was] reported to have been martyred under Nero.

Rufinus (d410), the translator of Origen and contemporary of St. Jerome, indicates that a phrase, “invisible and impassable” was added to the Creed by the Aquileian Church to counter Sabellianism. It is likely that the words “*descendit ad inferna*” were also included to counter Arianism, being an oral inclusion from the Second Century, but not scripted until a century later. The Petrine and Pauline references would also seem to support the acceptance of such a doctrine at a date much earlier.

Each of the great Sees of the Early Church provided its own contribution to the fulness of the Holy Faith. The codification of this doctrine by the Aquileian Church in the Fourth Century would strongly suggest its recognition of such a truth to be in common use many years before it was written down.

Dr. Guelzo’s explanation of the meaning of this phrase provides much needed insight for us to examine more carefully the profound depth of the meaning and implications of the Resurrection itself, as it pertains to our understanding of the issues of life and death. And we should be grateful to him for that.

*The Rev. Peter B. Tomkins  
Box 225  
Tilton, New Hampshire 03276*

## Nostra Culpa

A report in our Summer issue, pages 22-23, cited partially incorrect information on the number of parishes affiliated with the Charismatic Episcopal Church (CEC). The article accurately reported that (at that time) CEC included 50 to 60 parishes in the U.S.; however, overseas congregations should have been numbered at 40 or more, rather than the “15 or 20” cited. With additions in the last few months, CEC sources say that the church is now approaching 75 parishes in the U.S. and upwards of 50 overseas.

A typographical error in Fraser Barron’s article in the summer edition, page 10, rendered the last word of his piece “ecclesiam” when of course it should have been *ecclesiam*.

Also, clarification is needed for the All Saints Sisters photo caption on page 24 of the same issue. Mother Virginia was the superior of the order from 1951-1988, when she retired, at which time Mother Catherine Grace was elected superior. The 50th anniversary of Mother Virginia’s solemn vows was celebrated last year.

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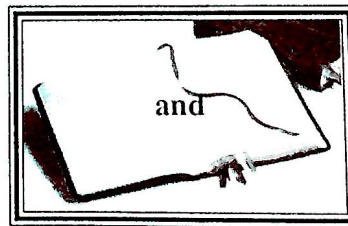
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# What's The Word?

By The Ven. Dr. Carroll E. Simcox

## God In Jonah And In Job

I revisit the book of *Jonah* quite often, and I'm sure that part of my liking for it is not to my credit. I often think that God may see me as one of His quirkier, crankier servants who drag their heels about going His way. Then I read *Jonah* and I say, "Well, I'm by no means the worst of this type."

The book was evidently written as a satirical parable directed against prophets who proclaimed narrowly nationalistic doctrines and said of them "Thus saith the Lord." Since it is a parable, we need not waste any mental sweat upon such questions as whether a man could live for three days in the belly of a big fish.

Jonah does not want the wicked heathen of Nineveh to repent. He wants God to roast them alive. But God does not want anybody to perish, even the wickedest. Jonah thinks Yahweh's theology hopelessly sentimental, so when Yahweh instructs him to sail straight toward Nineveh to preach repentance Jonah sails straight toward Tarshish (southwest corner of modern Spain?). This was well beyond Yahweh's jurisdiction, as far away as he could get.

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*God in Jonah sounds...like the God who, speaking through Isaiah, says to His beloved but sinful people Israel: "Come now, and let us reason together."*

---

His experiences at sea are bizarre enough to stand comparison with the yarns we read in the Arabian Nights Entertainments. But when we come to chapter 4, I always feel that God and I are becoming reacquainted; for here God speaks to his mulish prophet in exactly the tone that He takes with me: totally different from the tone that He takes when He hurls His withering sarcasm at poor Job. God in *Jonah* sounds like the Father of Jesus, and like the God who, speaking through Isaiah, says to His beloved but sinful people Israel: "Come now, and let us reason together."

By contrast, God in the closing chapters of *Job* takes a tone that reminds me strikingly of Gilbert & Sullivan's "Mikado," or perhaps the Lord High Executioner in the same piece.

As the strange story unfolds, Jonah actually does preach repentance to the Ninevites, with astounding success—but success that breaks his heart. Here is a preacher resembling a baseball player who comes to bat wanting to strike out because he hates his manager, but in his effort he hits the ball all the way downtown. When that happens, there has to be supernatural interference with intent. God won't let him strike out, as he wishes. God is determined to get a home run out of him. What a mean God, who

plays tricks with you like this!

Jonah can't bear the sight of this happy city of born-again heathen, but he sticks around hoping they will make a fool of God by backsliding. Then God behaves peculiarly. He causes a strange tree, the gourd, to grow up suddenly and give Jonah shelter from the heat. But then He creates a worm that kills the tree in the morning. Next, He sends a terrible hot wind. Jonah wishes he could die, and God asks him: "Are you angry on behalf of the dead tree?" "You bet I am!" Jonah replies. *Then said the Lord, "You have pity on a tree, for which you didn't work nor make it grow, which came up in a night and died the same night. Now don't you think I should spare Nineveh, this great city made up of poor simpletons who can't tell their right hand from their left—and all these cattle?"* (I love that extra bit about the cattle. It's humanitarian too.)

There speaks the God who speaks to me when He gets me cornered where I have to listen: "Now, Carroll, cool off, take a breath so I can get in just a word or two of My own. Now listen. I built into you at your creation a capacity for intelligent reasoning, and all you have to do is to use it, as you have not been doing very conspicuously in the matter now before us. Come now, and let us reason *together*—you listening to Me, I listening to you. Ask yourself this: Would you like it better if I ran My world in the way you evidently would prefer? Think this over. Take into account the whole world—including such creatures as the trees and the cattle for which you and Jonah have such a commendable care. You don't have to answer right now, but think it through, man; think it through. I'll be hopefully waiting for a sensible answer. I know you're capable of it, because I made you so. Happy thinking to you—and good night."

I'm so glad I can like God as well as love Him.

### The Anglican Missionary Society of Saint David of Wales Traditional Anglican



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# A New Look At The Holy Shroud

LIKE THE LEGENDARY FLYING DUTCHMAN, debate over the Shroud of Turin—believed by some to be the burial cloth of Jesus Christ—seems destined to continue forever.

The “Holy Shroud,” as it is called—a linen cloth measuring 14 feet, 3 inches long and 3 feet, 7 inches wide—is kept in the Royal Chapel of the House of Savoy at Turin Cathedral. It is stained with what appears to be blood, and bears the faint, straw-colored image of a tall, bearded man, whose hair is cut in the manner of a First Century A.D. Pharisee. The man has wounds in his wrists and feet and a slash in his side. His back is covered with injuries consistent with a whipping and his head is covered with gashes consistent with a mitre of thorns. Still, his flesh, notably, shows no decay. Simply, the Shroud has all the details the Bible mentions in connection with Jesus’ Passion, and more.

---

*New enhancement techniques have revealed critical artifacts, as well as a second x-ray type image, imprinted on the Shroud.*

---

Triumphant skeptics, however, declared victory in 1988 after scraps of cloth cut from the Shroud were subjected to Carbon-14 tests. Three laboratories in Arizona, England and Switzerland simultaneously conducted the tests and unanimously dated the fabric to the 13th Century, give or take 200 years. Then, last February, two researchers from the University of Tennessee claimed they had discovered the method by which a medieval forger could have created the image.

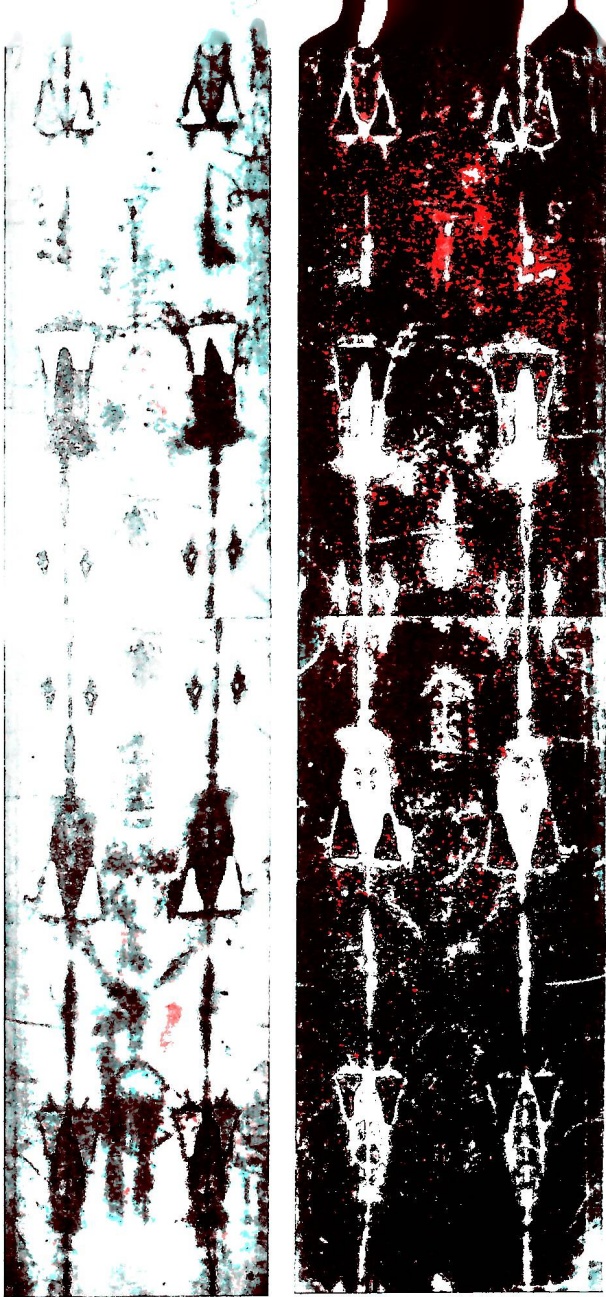
But if the skeptics thought they had the last word on the subject, they were doomed to disappointment. In April this year, the Association of Scientists and Scholars International for the Shroud revealed the discovery of evidence its researchers believe supports the relic’s authenticity.

Dr. Alan Whanger, a member of the association and professor emeritus at Duke University Medical Center, announced that a new enhancing technique had revealed critical artifacts imprinted on the Shroud that had been so faint they had hitherto gone undetected.

These include: an amulet from the time of the Roman Emperor Tiberias, a Roman nail, a spear, a sponge, a crown of thorns and a “titulus”—the sign that the Roman authorities attached to the crosses of crucifixion victims detailing the crimes for which they were being executed.

All of these, Dr. Whanger said, are items that would, according to Jewish burial custom, have been wrapped in a crucifixion victim’s shroud because they would have been stained with his blood.

In addition, the enhancement technique also revealed what appeared to be the bone structures of the face, teeth



THE SHROUD as it appears to the naked eye (left), and (right) on the film negative; it was the latter that revealed not only greater detail of the Shroud, but that the Shroud itself is essentially a photo negative.

Coincidentally, shortly after the CHALLENGE ran a photo of part of the Shroud of Turin in the April issue, in conjunction with Dr. Allen Guelzo’s article, “He Descended Into Hell,” the Shroud was in the news again. This time, reports noted growing support for the relic’s authenticity as the burial cloth of Christ, due to doubts about earlier Carbon-14 tests which judged the Shroud a 13th century forgery, and new evidence found of the cloth’s details. The Rev. Guy P. Hawtin, a British-born priest serving in the U.S. Continuing Church, has maintained a special interest in and study of the Shroud, and here fills us in on the latest findings about an artifact many see as proof of Jesus’ Resurrection.





enlargement of the head area of the Shroud showing what is possibly the face of Christ.

*Should the Shroud turn out to be a forgery, it will be as great a miracle as if it were genuine. To have produced it, a medieval artist would have needed to apply scientific knowledge not available until six centuries later.*

that would have been used to embalm Christ's body: powder pigments and aloe gel (though several other tests found no pigments upon the Shroud). Bresee, a textile expert, and Craig, a medical illustrator, say their image, like that on the Shroud, has no directionality such as comes from brush strokes, and that it has the same three-dimensional effect as the one on the Shroud.

The two researchers, who published their findings in the *Journal of Imaging Science and Technology*, said that before their discovery, other imaging experts had postulated that the likeness of the figure had been made by a hot statue or a body that had been struck by lightning in the grave.

"This is the last nail in the coffin regarding the authenticity of the Shroud," Bresee declared.

But Dr. Whanger noted that the "detail in the Shroud is remarkable...The image [the two Tennessee researchers] created isn't anywhere near the detail or quality of the Shroud." In particular, the Bresee-Craig drawing did not explain the Shroud's skeletal depiction, Whanger contended. He said the Shroud has a "surface image" and a "depth image," based on his "polarized overlay technique" which detects trace features on the cloth by projecting real-life images on it as templates.

Whanger asserts the Shroud's images were caused by two different kinds of radiation—coronal discharge and autoradiation. Coronal discharge is emitted from the high surface of objects. Autoradiation comes from within an object, as, for example, when radioactive medicine enables doctors to scan a patient's internal organs.

"The electron discharge leaves an image on the linen by oxidation and dehydration of its molecules," he said. "We can see the skeletal structure very clearly, the eye sockets, sinus cavities and 20 teeth."

Whanger's belief—that Jesus' body transformed into life-giving energy at His resurrection, burning surface and X-ray images into the linen—appears to be in line with evidence amassed during the Shroud of Turin Research Project in 1978. Under its auspices, an international team of scientists—led by Dr. John Jackson of the U.S. Jet Propulsion Laboratory of Pasadena, California—subjected the Shroud to a battery of intensive examinations, employing a wide range of space-age techniques. With the exception of the Carbon-14 tests, the team's research has not produced evidence undermining the authenticity of the Shroud.

Particular mention was given several years ago, in a booklet on the Shroud written by Continuing Anglican Bishop Robert Harvey, to tests begun in 1969 and reported in 1978 by noted Swiss botanist and criminologist Max Frei. "Dr. Frei on that earlier date collected pollen fossils embedded in the surface of the Shroud, and spent several years studying and identifying them," wrote Bishop Harvey. "Among the 49 species he was able to identify, he reported that there were none that did not jibe with the

nd... of the body in the Shroud. Whanger believes the on for this is internal radiation at the moment urrection, which, combined with surface raded both the surface and X-ray type images. the first time that enhancement technology ed images on the Shroud too faint to be discerned the human eye. In the early 1980s, Professor Francis L. s of Loyola University, Chicago, announced that the of the man on the Shroud had been covered by ancient an coins called "leptons," one of which was of a type had been minted by Pontius Pilate in A.D. 31 or 32.

Whanger and other researchers, who believe the Shroud argue that the 1988 Carbon-14 tests prodings because the Shroud has been con- 000 years of rough handling, at least 600 of can be documented.

only has the Shroud been exposed for public ado- on numerous occasions, it has been damaged in at two major fires and doused with steam and water. records also indicate that it was once plunged into in the early Renaissance in a primitive test of its ticity.

Whanger pointed out that the laboratories which ed the Carbon-14 tests have declined to provide derived from the tests for scrutiny by other scien- ably, the Vatican in 1990 agreed that the carbon ethods had been "strange" and that more tests conducted.

\* also dismissed findings reported by Randall Emily Craig of the University of Tennessee, they created a comparable image by pressing a body onto a cloth, with materials of the sort

historical times and places identified...with the...Shroud. Most importantly, there were 13 that 'could have originated only from plants that grew exclusively in Palestine at the time of Christ.'"

Short of a personal appearance by our Lord Himself, skeptics are unlikely to accept the Shroud as the actual burial cloth of Christ. But even in the event that doubters come up with a convincing natural explanation for the phenomena on the Shroud, it will still leave them with an extraordinary amount of explaining to do.

Should the Shroud turn out to be a forgery, it will be as great a miracle as if it were genuine. To have produced it, a medieval artist would have needed to be totally familiar with scientific knowledge not available until six centuries later.

Working sometime before 1350, when the Shroud first appears in French church records, the forger would have needed an encyclopedic knowledge of advanced 20th century technologies, including: photography, X-ray technology, computerized photographic image enhancement, advanced anatomy and serology. He would also have needed to know how to produce a three-dimensional image from a two-dimensional one. On top of this, the forger would have had to be familiar with archaeological discoveries that were not made until this century.

Notably, though the Roman Catholic Church has never formally affirmed the Shroud as genuine, Pope John Paul II, advised by the Pontifical Academy of Sciences, recently called the Shroud a "relic," which reportedly means authentic.

Still, the fact that longstanding debate over, and interest in, the Shroud will doubtless continue is in itself a plus for Christian witness. It can probably be said with assurance that no one who gazes upon the Shroud can be unaffected by its deeply mysterious, haunting, and majestic image.

Sources for this article included *The Washington Times*, *A Doctor at Calgary* by Pierre Barbet, M.D.; *The Shroud of Turin* by Ian Wilson; *Report on the Shroud of Turin* by Dr. John Heller; and others.



**THE REV. GUY P. HAWTIN** is rector of St. Stephen's Traditional Episcopal Church, Baltimore, Maryland, which will dedicate its new parish building this month. Also a journalist, Hawtin has served as a correspondent in Germany and Central Europe and on the editorial staffs of *The Financial Times* and *The Times of London*. He and his wife, Charlotte, a regular writer for *THE CHRISTIAN CHALLENGE*, live with the younger two of their three children in Glen Arm, Maryland.

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# Sex, Money And Power? This Must Be General Convention

Report/Analysis

**THE 71ST GENERAL CONVENTION OF THE EPISCOPAL CHURCH (ECUSA)** convened August 24 at Indianapolis with an agenda that would have pleased any tabloid newspaper.

Sex, money, and above it all a final bid by revisionist forces for complete power, especially on the women priests issue, seemed the flashpoints that, despite a highly-structured format aimed at blunting dissent, could spark a cataclysm.

From his vantage point before the convention, the Rt. Rev. Terence Kelshaw, the Evangelical Bishop of the Rio Grande, wrote that: "There appears to be emerging a purge of the church of those who do not accept either the ordination of women to priesthood or the affirmation of same-sex unions and homosexual lifestyle."

Some restraint may be indicated, though, when conventioners confront seriously declining funding for the national church, due partly to reduced tithes by dissatisfied church members. On tap were major (and controversial) restructuring and economizing proposals aimed at gearing the national operation to serve the membership and local church—and not the other way around.

## *Pre-Convention Blasts*

Things became hot weeks before the convention when the fourth (penultimate) draft of the House of Bishops' pastoral on sexuality, prepared in secret by a select committee and supposedly embargoed until the convention, was leaked, evidently by one or more members of the House.

Details of the controversial draft were in turn made known to the press and convention deputies by the conservative organization, Episcopalians United (EU)—causing Presiding Bishop Edmond Browning and conservative ECUSA members alike to go nuclear.

"In eight new 'guiding principles' for the church, the fourth draft doesn't mention the 'M' word, 'marriage,'" seethed syndicated columnist and Episcopalian Michael McManus after he got a copy of the pastoral. "This is [the bishops'] substitute: 'We believe sexual relationships reach their fullest potential as healthy relationships and minimize their capacity for ill when in the context of chaste, faithful, and committed lifelong union between mature adults. We believe this is as true for homosexual as for heterosexual relationships and that such relationships need and should receive the pastoral care of the Church.'"

In the final draft, the latter was changed to "There are those who believe this is as true," and in both versions, the pastoral stops short of advocating canonical changes to permit same-sex unions and gay ordinations. However, the overall text of final pastoral is clearly favorable to "committed" homosexual (and apparently unmarried heterosexual) couples, and recommends that the church "respond pastorally" to those whose sexual behavior does not conform to "tradi-

**5th DRAFT**

June 1994

## **CONTINUING THE DIALOGUE**

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to the Church as the Church Considers  
Issues of Human Sexuality**

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tional standards and norms." It also looks for continued "dialogue" to try to reconcile "discontinuities"—the gap between Christian morality and human behavior.

McManus reported that 15 Episcopal bishops from Texas, New Mexico, Kansas, Arkansas, Oklahoma, Missouri and Louisiana who "vigorously" dissented from the fourth pastoral wrote the drafting committee that: "The Church has come...to the point where its counsel is simply 'do what is right in your own eyes.'"

Several of the conservative bishops felt betrayed by the pastoral process, after more orthodox additions they were assured would be made did not appear in the penultimate document.

"God clearly speaks to these issues throughout the Old and New Testaments and through 2,000 years of the church's traditional teachings," yet the bishops seem to be "claiming the church is waiting to discern God's will," said EU Director, the Rev. Todd Wetzel. The pastoral "distorts the meaning of reason informed by the Holy Spirit [and] substitutes in its place the paramount value of human experience," he said.

"In effect, it is a minority report...which is in danger of becoming the accepted teaching of this church," Bishop Kelshaw wrote of draft four in mid-July. The pastoral presents little on marriage or celibacy "but spends much of its time defending homosexual behaviour as viable..." he said.

"The nicest thing I can say is that parts of it remind me of theology by Oprah and Donahue," said Bishop William Frey, dean of Episcopal School for the Ministry. He felt the fourth

draft was "the most embarrassing document the bishops have ever produced."

The presiding bishop's wrath grew as word of the penultimate pastoral hit major newspapers; however, it was not directed at bishops who released the document, nor did he mention leaks about the gist of the pastoral months earlier by pro-homosexual sources in the church. Rather, in a round robin letter to the House of Bishops and clergy of their dioceses, Browning blasted EU, calling it defiant "of the careful process established by the House of Bishops." He charged that the organization, "under the guise of 'critiquing' the report...[was] devoted to discrediting" it, the House process and committee.

"I find this action utterly reprehensible and unworthy behavior for those who declare themselves to be part of our household of faith," wrote Browning.

In a letter to Browning, Bishop John Howe of Central Florida responded to the presiding bishop's ire by saying in part that: "The whole exercise has been skewed from the beginning. The appointees (to write the pastoral) are not representative of the broad spectrum of this church, but are representative of a radical agenda-oriented wing of the church, which has now—five times in a row—taken the pastoral teaching away from the house and reworked it according to their own predilections. It seems to me [EU] got the story pretty nearly correct. I don't like their inflammatory language, any more than you do, but what they have done is not so much to misrepresent the facts as it is to let the cat out of the bag. And a sorry cat it is."

### *Slight Changes In Final Draft*

Beyond some softening of the salient phrase McManus quoted and some other comments, most observers found few changes in the final pastoral, despite Browning's assurances that the last version would be "significantly different" than the fourth.

Thus, the bishops' recent attempts to alleviate the rancorous "dysfunction" that shook their house during convention three years ago may be sorely tested when the prelates decide in the first few days at Indianapolis whether or not to formally issue the document to the church.

The pastoral was prompted by a resolution at the 1991 General Convention—also plagued by the incendiary homosexual issue—that upheld traditional church teaching on sexuality, but (in part) asked the bishops' help in resolving the "discontinuity" between that teaching and the experience of some members. The resulting document from the bishops took some counsel from liberal trends evidenced

### **Charles: Declaring Homosexuality Means "Taking Control"**

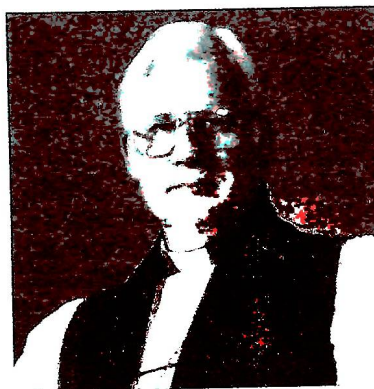
Retired Episcopal Bishop Otis Charles, who, though long married and a father, recently disclosed his homosexuality, has now called on gay Christians to declare their sexuality as well. According to *Ecumenical Press Service*, Charles said in a sermon to gay Christians in New York: "When I call myself a faggot, I am proudly taking control of my life. It's my way of resisting being invisible."

in local-level dialogue also mandated by the '91 convention, though only a tiny percentage of church members took part in it.

Presuming the pastoral is issued, several bishops were hoping to 'manage' the process by having small group study of the document among deputies—and by discouraging legislative action that would make concrete the changes effectively advanced by the pastoral itself. Though it is being called a study document, observers predict clergy and bishops who want to ordain homosexuals or bless their unions—as has already been done with impunity in ECUSA—will use the pastoral to defend their actions.

An EU release noted that the pastoral "never mentions discipline of priests or bishops who ignore the church's standards and norms, thus preserves a 'local option' approach to the volatile issues of ordaining noncelibate homosexual priests and blessing same-sex unions."

*Time* magazine found the pastoral "implies acceptance of homosexual couples" while "using carefully vague language aimed at mollifying conservatives...The new paper asks clergy ordinations to follow unspecified church norms..."



BISHOP HOWE of Central Florida believes the development process for the bishops' sexuality pastoral has been "skewed from the beginning."

"The bishops of Province Seven rejected the fourth draft outright," Kelshaw said. "So did the (bishops aligned with the conservative) Irenaeus Fellowship. But what has happening is that palliating words have been inserted. It is likely that some conservative bishops will vote for [the final version]—even though it is still defective as a document—because it states that it isn't changing the church's teaching on the subject"—though, as earlier indicated, that teaching appears to be in flux.

Still, the pastoral could be substantially amended or tabled. Meanwhile, at least 18 bishops of ECUSA's Province VII (southwest) agreed on a more concise affirmation of the church's sexuality doctrine, and were encouraging bishops to subscribe to it. At presstime, over 60 (out of some 200 active and retired prelates expected to be in Indianapolis) had.

And despite the discouragement of legislative action, bishops aligned with the traditionalist Episcopal Synod of America (ESA) are proposing canonical changes prohibiting affirmation of same-sex unions, and making it clear that all clergy are required to abstain from sexual relations outside traditional holy matrimony. These will be countered by liberalizing proposals from dioceses like Newark and Massachusetts.

However, there are doubts, again, that—even if a more orthodox line is held at convention—any restraint or penalty

would result for those who act against the church's directives. "The agenda of the liberal and radical left will not change," Bishop Kelshaw said. "They will go on with what they have been doing anyway—just as they have in the past."

Portending what was likely to be a bitter fight—and its results—the Rev. Stephen Noll, academic dean at Trinity

## PBS Leader Warns Of "Feel-Good" Sexuality Doctrine

"In its continuing downward spiral into the depths of a moral abyss," the "ultra-liberal leadership" of the Episcopal Church (ECUSA) appears ready foist an "if it feels good, do it" sexuality doctrine on church members, says the new president of the Prayer Book Society, John Rhein.

Reacting to news of the Episcopal bishops' sub-rosa draft pastoral on sexuality prepared for "apparent ambush" at General Convention, Rhein says in a Society release that, to date, Episcopal bishops "not only aren't prepared to tell people what they must not do to avoid sin, they seem totally unable to even define sin where human sexuality is involved."

Three times the publisher of the Society's convention daily paper *The Record*, renamed *The Source*, Rhein speaks and writes on the subject of "Getting Our Church Back." In preparing for this convention, which was to conclude September 2, Rhein said that, to stop ECUSA's "headlong rush toward secularism," the Society was calling for "a moratorium on the passage of all biblically controversial and divisive issues. We feel a 'time out' for introspection could have a positive effect on the church's direction."



JOHN RHEIN, the new president of the Prayer Book Society, says ECUSA bishops are not prepared to tell people how to avoid sin in sexual matters.

John H.W. Rhein III of Garden City, New York, was elected recently to lead the Society, the longstanding organization working to preserve the doctrine, discipline and theology set forth in the 1928 **Book of Common Prayer**. A longtime member of the Society's board and the board of its Long Island chapter, Rhein, a parishioner of St. John's, Cold Spring Harbor, succeeds the Rev. Garrett Clanton, who resigned for personal reasons but who will remain a board member. Rhein is publisher emeritus of *Equities* magazine, and has held senior positions with *Forbes*, *Finance* and *Financial World* magazines. He is also president of the Investor Intelligence Group, and a director of Fidelity New York.

Sources: Society releases and *Mandate*

School, wrote that: "Many conscientious Episcopalians feel they cannot stay in a church which officially denies one of the moral essentials of the faith."

## Showdown On Women Priests

Meanwhile, a showdown was expected on whether orthodox Episcopalians, especially those opposed to women priests, would continue to be welcome in the church, as both traditionalists and pro-priestess forces seek a once-for-all ruling on the matter. Ironically, one of the major worship services at Indianapolis will honor women's ministries in the church, 20 years after the first "irregular" ordinations of women priests.

Over the past year, the Episcopal Women's Caucus (EWC) has been building a case for repeal of the so-called "conscience clause," which says no one in the church should be coerced or penalized in any manner for conscientious objection to women priests. Though this 1977 statement by bishops was bolstered by a subsequent statement from the House five years ago, ECUSA traditionalists continue to suffer persecution and discrimination, their forces badly diminished from the time women priests and bishops were first approved by convention in 1976, and various schemes put forth for rectifying matters have been rejected by church leaders.

Thus the Episcopal Synod also has legislative proposals that will test the levels of tolerance and accommodation a final time. The key proposed resolution is aimed at determining whether the church will demand that all members accept women clergy. Another would provide for the transfer of parishes and their clergy between dioceses without regard to geography, so as to allow traditional (or liberal) parishes to group together in a compatible jurisdiction within ECUSA. A third calls for three bishops—similar to the Church of England's "flying bishops"—to be licensed to minister to traditionalists in situations of conflict with liberal bishops.

ESA's legislative body was to meet immediately after the convention, September 3-5, in the same city, to consider the response it will make if convention shows traditionalists the door; most observers consider it ESA's last chance to remain any sort of organized force. At its last meeting, the legislative body approved a contingency plan that essentially resurrects the idea of creating a non-geographical "Province 10" for traditionalists in ECUSA, a theme echoed in its proposed convention legislation. One informed ESA source claims the formation of such a province can be done legally under current church regulations without convention approval, though the scheme was earlier rejected by church leaders, and in its latest version was viewed by some as a non-starter even without official sanction. Also possible, depending chiefly on the outcome of the sexuality issue, is that ESA may join with other conservatives in forming a loose confederation of orthodox parishes and dioceses which would effect a partial secession from ECUSA through the withholding of money and participation. More likely, if convention withdraws the welcome mat, is a further break-up of ECUSA traditional forces, with some going to Rome or Continuing Anglicanism, and others preferring to hang in to confront ongoing revisionism.

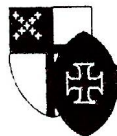
And it will continue: while the Cranmerian model served the church in prayer books dating from the 16th century, the

Committee on the Status of Women is proposing that planning start for the "next revision" of the prayer book (evidently of the inclusive language sort), even though the first modernist version is only 15 years old.

For many, though, the most troubling sign of the state of ECUSA is found in one part of the restructuring proposals, which, if approved, would mean "The Domestic and Foreign Missionary Society of the Episcopal Church" will halt all foreign missionary effort, apparently passing on responsibility for such activities to dioceses. Such an action, one critic said, would not only abandon "the primary reason for the existence of our national church structure, but also one of the foundational endeavors for any Christian Church since missionary sending was instituted by our Lord Jesus Christ."

**\*EPISCOPALIANS IN APOSTOLIC MISSION**, a new conservative group formed at Atlanta just before General Convention, is promising decreased financial support to counteract "tendencies within the Episcopal Church today contrary to official Anglican ethical standards." The group, which includes seven bishops, is pro-life, supports traditional marriage, views divorce as sinful and holds that only Jesus "is the full revelation of God."

Sources for the foregoing included *Episcopal News Service*, *The Washington Times*, *The Washington Post*, *The New York Times*, *United Voice*, *The Church of England Newspaper*, *The Living Church*, *Foundations*, *Episcopal Life*, interviews and combined dispatches.



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# Focus

## Scottish Episcopalians To Have Women Priests By December

By William DeMerritt

The Scottish Episcopal Church will have women priests by December, after its synod bowed to the advancing forces of female ordination June 16.

Advocates immediately turned their focus to Britain's last holdout—the Church in Wales—which has said “no” but will vote again next April.

The vote (6-0 bishops, 66-12 clergy, 56-22 laity) drastically changes the face of the Scottish church as plans go forward for the priesting of 64 women deacons to stand alongside male clergy who number less than 85. Meanwhile, the Church of England continued its gold-rush approach, ordaining more than a thousand women since March.



**BISHOP BRUCE CAMERON** of Aberdeen speaks during the Scottish Episcopal Synod's historic debate on women priests; he plans to ordain the church's first such presbyters in December. Photo used by permission of Scotsman Publications Ltd.

Once an Anglo-Catholic stronghold that proudly contrasted itself to doctrinally uncertain English congregations just over the border, Scotland traces the success of women's ordination to the liberalizing of the Edinburgh Theological College faculty 20 years ago.

The tide turned noticeably when the Rt. Rev. Richard Holloway became a surprising turncoat in his new post as Bishop of Edinburgh and Primus of Scotland. Remembered for his articulate leadership of Boston's Church of the Advent, he teamed up with the Bishop of St. Andrews, the Rt. Rev. M.G. Hare-Duke, to propel Scotland to the necessary two-thirds approval.

Now, the Bishop of Aberdeen has penciled in Saturday, December 17, as the date of the first female priestings after a so-called “six-month cooling off period.”

In the U.S., the news saddened traditionalists who had looked to Scotland to maintain the same steely resolve it had shown in 1784 in consecrating the first American bishop, Samuel Seabury, after England refused. In a sense, however, Scotland pioneered change, having fleetingly considered women's ordination as long ago as 1933.

The ordination drama that has raged in other Anglican provinces is playing out in miniature in Scotland, with its smaller numbers of clergy and laity. No financial settlements are offered to clergy who want to leave, nor have English-type “flying bishops” been provided for dissentients. On the other hand, women seeking ordination will also find austere conditions: the church's only theological college, Coates Hall, is to close, and students to take non-residential courses through St. Colm's College, Edinburgh.

Since the vote, traditionalists generally seem to be quiet, apparently considering options; a newsletter for one group called Affirming Apostolic Priesthood discusses both external (Continuing) and internal solutions, though favoring the latter. It is also unclear at this writing when or if the earlier-mentioned legal challenge to women priests will go forward; reportedly, a memorandum from those involved with the effort sent in May to the College of Bishops has, not surprisingly, received no response.

Although the Scots have an impressive cathedral in Edinburgh, they rented larger space to accommodate the pivotal synodical meeting.

The solid approval of the bishops was weakened only by a retired prelate who said he might go to Rome. One delegate said England had not lost an appreciable number of clergy. Another maintained that the bishops “were determined to have their way.” Still others charged that traditionalists' petitions and advertising had been destroyed or withheld.

Ironically, it fell to a woman delegate to describe the deliberations as a “culmination of our departure from scripture and tradition.” She went on to warn that floodgates could open to “militant feminism, greater acceptance of deviant sexual practices, and trendy liturgies.”

In response, the synod passed the usual resolution promising inclusiveness, and another one expressing “penitence” for divisions, but affirming that it neither desired nor intended any break with the tradition of the Universal Church.

The foregoing was based on information from interviewed sources and reports in *The Scottish Episcopalian*, *The Daily Telegraph*, *The Church of England Newspaper*, and *Church Times*.

## Leading Continuing Prelate Urges New Unity Efforts

A leading traditional bishop has written all episcopal colleagues in the Anglican Continuum, urging new efforts to unite the Continuing Church—and laypeople to realize they are funding the current divisions.

The Rt. Rev. Robin Connors of Spartanburg, South Carolina, the episcopal visitor to the Traditional Anglican Communion's (TAC) church in Southern Africa, seems particularly well placed to make the appeal: due largely to his efforts, he may shortly be overseeing the largest body of traditional Anglicans in the entire international Continuum. It is expected that, by the time this issue is in circulation, an intercommunion agreement looking forward to full union after three years will have been formalized between TAC and a group of some 50,000 black Anglicans in Africa formerly aligned with the Anglican Communion. (More in the next issue.)

During his visits to Africa (including almost all of last year, and one month this year), Connors also has talked to other Anglicans still within the "official" Communion disillusioned by women's ordination and other liberal trends. But, he says, they, like establishment Churchmen elsewhere, are hesitant about the Continuing Church because of (mostly American) divisions that remain despite a recent unifying trend: there are at least six main bodies of the Continuum, and a transient collection of other tiny groups holding themselves out as being Anglican Churches as well.

This persistent problem is the basis of Connors' plea. His August 8 letter to fellow bishops reads:

*On my desk is a letter from a priest in Africa, speaking for the majority of clergy in at least two Anglican Dioceses...[H]e says that 'the dividedness of the American Continuum is having a seriously depressing effect on faithful Anglicans worldwide; nothing detracts from the cause as much as that does. It's high time that Traditional Anglicans in the North Americas do some serious repenting on that score and bury their differences to become a united force to help us prove that Traditional Anglicanism has a future. The divisions among American traditionalists makes the whole of Continuing Anglicanism a dubious option.'*

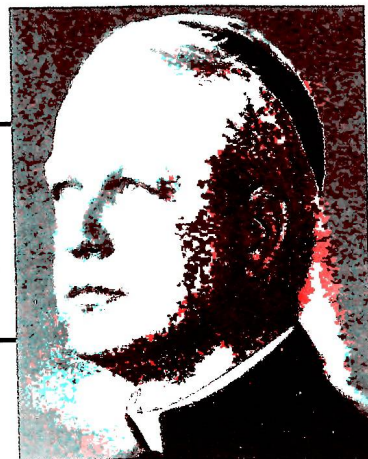
*Of course, our brother is right and this is the reason for my letter. As a Bishop, you are committed by consecration to defend the Catholic Faith and Truth while doing all you can to strengthen the Church. Are we doing this? Can we stand before the Lord and defend our separation and exclusiveness? I doubt it. Events worldwide demand the coming together of each of us—and this must be done if the Faith is to survive.*

*Sooner or later, our laity are going to refuse to pay for our separateness. It seems that it is a luxury that we can no longer afford. I believe that it is an offense to God and a matter of serious sin.*

*Can we not do something to change the way we are presently and...about cooperation and unity? We can if we are serious about [it]...Bishops are leaders and we must lead. If you were to demand that your Church enter into serious dialogue with all the other Continuers, would your people spurn your direction? I doubt it. Rather I think that they would support you in this Godly endeavor.*

*I stand ready to assist any of you with any reasonable plan*

**BISHOP ROBIN CONNORS**, episcopal visitor to a burgeoning African Continuing Church, believes that the survival of traditional Anglicanism itself depends on unity among Continuing jurisdictions.



*for mutual cooperation or intercommunion which would lead to organic union for our fractured Continuum. Please pray about this matter and let me know how we can work together to heal the wounds which continue to crucify Our Lord.*

In an interview with *TCC*, Connors said Continuing laypeople are supporting the divisions with their tithes and urged them to "think about their responsibilities in this area," and call on their bishops to seriously seek unity.

Connors said response so far to his letter, issued just before deadline, had been largely "positive," though he was still awaiting replies from most bishops. Those wishing to lend support to Connors' initiative, however, can contact him at St. Francis Church, P.O. Box 18372, Spartanburg, SC 29318; 803/579-3079.

## Continuing Church Unity Takes Step Forward

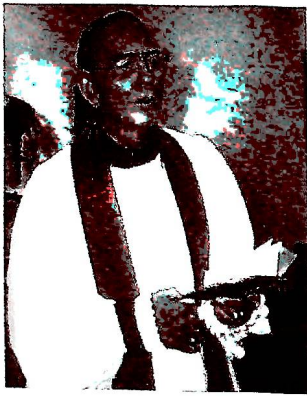
The general trend over the last few years toward consolidation in the Continuing Church movement was advanced recently with the reception of the Anglican Rite Jurisdiction of the Americas (ARJA), a tiny but longstanding body, into the two-year-old Episcopal Missionary Church (EMC), led by Bishop Donald Davies.

The move, which ends ARJA's existence, grew out of active efforts by EMC to establish intercommunion with several Continuing jurisdictions. EMC also recently received a four-parish group led by Bishop George Stenhouse, formerly of the Province of Christ the King. The body was incorporated into EMC as a diocese and Stenhouse remains its ordinary.

In addition, EMC is now active in Puerto Rico and the Dominican Republic, with the reception of a Franciscan order there, and in Brazil, with the recent ordination of two priests, Dr. Antonio Leite and Luiz Fernando da Silva. According to *The Missioner*, Leite graduated from a Jesuit seminary but decided to leave the Roman Catholic Church and raise a family. After a long and successful career as a lawyer and state judge, he retired and returned to fulfill his vocation to priesthood. EMC has two congregations in Brazil, one well underway in Salvador and one developing in Recife.

ARJA brings to EMC two bishops, Stephen Clark and Robert Kennaugh (retired), both of Texas, five other clergy and three parishes. A former Roman Catholic priest who joined the Continuing Church in 1983, Clark holds a master's degree in music and a doctorate in psychology. He will ser-





**BISHOP STEPHEN CLARK**, formerly head of ARJA, led the way for the church to join with EMC.

as suffragan to Bishop Patrick Murphy of Texas in EMC's Diocese of the Holy Cross. The well known Bishop Ken- naugh is a former Episcopal priest who has served the Continuing Church since 1976.

Though no firm count was available from EMC headquar- ters, information in a new directory of traditional Anglican parishes, published by the Fellowship of Concerned Churchmen, suggests that EMC now has around 35 parishes and some 30 clergy, including seven bishops (though only two newly-created since the jurisdiction was formed). Recent ordinands include an East Indian, Dr. Thomas Am- balavelil, a new deacon who will serve other Indian expatriates in New York, according to Bishop Leo Combes of EMC's Diocese of Richmond.

## Papal Letter Highlights Anglican Break From Universal Church

Like a summer equinox, Pope John Paul II's reaffirmation of the Roman Catholic stand against women's ordination—made in an apostolic letter deemed just short of "infallible"—declared open season for expression of views on

## Fracture Of Old Catholic Union Feared As Germans Opt For Women In Priesthood

In a move endangering the cohesion of the Union of Utrecht, the Synod of the Old Catholic Church in Germany voted recently to grant women "the same access to the ordained ministry as men."

Though the Union's bishops have stressed the need to preserve unity and avoid unilateral action on the matter, observers say the Church of England's admission of women priests helped influence the German Old Catholics to become the first of the Union's member churches to approve the innovation.

The Old Catholic family of churches consists of national churches which separated from Rome at various times, mainly in the 19th century through the Union of Utrecht, which protested against the teachings of the First Vatican Council regarding the infallibility and authority of the Pope; thus there is a similarity to the Anglican stance.

And, much as it happened in the Anglican Communion when Canada and the U.S. alone moved to admit female priests, Old Catholics arguing for the "new order" in Ger- many, where it was overwhelmingly endorsed 124 to 10, claimed the issue was one of discipline not doctrine, and that

Christendom's most controversial issue.

"I declare that the Church has no authority whatsoever to confer priestly ordination on women," Pope John Paul II wrote (as reported in the last issue), "and that this judgment is to be definitively held by all the Church's faithful."

The statement was almost immediately regarded as an effort to lock in the Roman Church's traditional position beyond control of future successors to the throne of Peter.

Within Catholic circles, the statement negatively im- pacted liberals favoring women's ordination, while assuring traditional Catholics concerned about recent Vatican per- mission for altar girls. The particular timing of the statement also prompted reaction, with some saying it reinforced rumors of the Pope's declining health, and thus his desire to make sure important matters are in order. Others, mainly Anglicans, lamented the fact that this strong a statement was not made by the Pope before the Church of England voted for women priests in 1992.

But the Pope's broadside on women priests was largely viewed for its impact on ecumenical partners—a "hit" most felt in Canterbury, from which Archbishop George Carey returned fire, questioning the statement's implications for future ecumenical dialogue between the two churches.

"*Ordinatio Sacerdotalis* is not an infallible teaching," said a major American Roman Catholic newspaper, "but it's close." Said another observer: "The Holy Father not only closes the door, he slams it decisively."

Almost visibly worn out from defending the Church's stand, the aging pontiff appeared, in modern parlance, to speak in the tones of an exhausted parent, "No—and that's final."

The papal letter on the Feast of Pentecost coincided with a period in which the Church of England was rivaling the Ford assembly line, with a thousand women ordained in a four-month period. It opened with a reference to Anglican female ordinations as an obstacle "placed in the way of Christian unity." His predecessor, Paul VI, had "reminded

the local church had the right to act independently. Report- edly, there are no special arrangements for church members who in conscience could not accept women as priests.

At least two other Union churches in addition to Germany have already ordained women deacons, and there is gather- ing support for women priests among Old Catholics gener- ally; however, most of the perhaps 250,000-member Union is thought to remain opposed, including (mainly) the Polish National Catholic Church (PNCC) in the U.S. and Canada (some 50,000-60,000 members), and Old Catho- lics (about 60,000) in Poland itself.

Up to now, anyway, the Union's orders have been recog- nized by Rome, though Old Catholics (with the exception of the PNCC) have maintained communion with all of "official" Anglicanism as well.

An unconfirmed report suggests that Old Catholic bishops may meet this fall to try to expel the Germans from the Union in order to uphold a unified stance on the ordination issue, but some say this may cause the departure of other Old Catholics supportive of the German decision. Thus, it ap- pears the Union may either be "impaired" over the ministry issue (as is the Anglican Communion), or could undergo some sort of split which would leave both sides diminished. In a March report in *TCC* which foreshadowed these events, one PNCC priest told the magazine he feared such a split and that parts of the Union would be "reabsorbed by Rome."

**POPE JOHN PAUL II:**  
His broadside on  
women priests was  
most felt in Canter-  
bury.



Anglicans," wrote John Paul II, that Christ chose his apostles "only from among men; of the constant practice of the Church, which has imitated Christ in choosing only men; and her living teaching authority which has consistently held" that a male-only priesthood is "in accordance with God's plan for the Church."

However, the Pope said "the presence and role of women in the life and mission of the Church...remains absolutely necessary and irreplaceable." Today their role, though not linked to priesthood, is nevertheless of capital importance both for "the renewal and humanization of society and for the rediscovery by believers of the true face of the Church," he declared.

### *Protesting Too Loudly?*

While indicating Anglicans are still committed to talks, Archbishop Carey questioned whether longstanding dialogue with the Roman Church could continue even though many other doctrinal differences had been cleared up. He tartly assailed the Pope's letter for advancing arguments that other churches have not found vital nor convincing. Carey declared that the Pope was denying "the Church's continuing responsibility to discern the mind of Christ in relation to matters of faith, doctrine and order."

For all his confidence, Carey seemed to concede something to the Pope during the May ordination of 22 women in Canterbury Cathedral, an event the Archbishop said was "tinged with sadness." He admitted that the service and the women's roles as priests would be "the cause of dissension and division in the body of Christ." Reminding that the ordination question is still being "worked through" via the so-called period of reception, he told the women: "The whole Church—including yourselves—has to live with the sadness of this, and the inward hurt that not everyone, even in your own church, is able to accept you...as a 'real' priest, although your legal and canonical status will be beyond dispute."

The executive director of the traditionalist Episcopal Synod of America saw the papal document as "an example of clear gospel teaching" which has authority "for all Christians who look to the Bible as the final standard of faith and practice." And, he chided Carey for claims that the Pope's statement will severely damage the cause of Anglican-Roman Catholic reconciliation.

"All the recent major damage to the hope of reunion has been done by the radical leadership of a few Anglican jurisdictions like the Episcopal Church and the Church of England," said the Rev. Samuel Edwards. "They arrogantly

assumed that the Roman Church would follow their example. Now they may find reunion taking place without them, since they have made themselves irrelevant to it."

Sources for the foregoing included *The Daily Telegraph*, *The Church of England Newspaper*, *The Washington Post*, *The Washington Times* and *Ecumenical Press Service*.

## **English PBS Okays Changes To Include Continuers**

England's Prayer Book Society has made changes in its governing documents to allow for members who may leave the Church of England for a Continuing Anglican body.

The Society's former rules stated that the organization exists "for the advancement of the Christian religion according to the doctrine of the Church of England." The Society's

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## **Romeward Movement Quickens In England**

The Church of England will have lost 223 clergymen to the Roman Catholic Church by next month because of women priests, and as many are expected to go before Easter, reports *The Guardian*.

Among them are clergy at five London congregations who are planning to leave—along with sections of their congregations and perhaps their parish buildings. The clergymen have met with the local Catholic bishop and were warmly welcomed. The involved parishes are: St. Chad's, Haggerstone; St. Matthew's, Bethnal Green; Holy Trinity Hoxton; Holy Cross, St. Pancras; and St. Mary Magdalene, Munster Square.

So far most of the departing clergy are not incumbent vicars but assistants—meaning that "the full extent of the disruption within parishes" may not be evident until a few months from now.

The C of E's recent General Synod meeting was told that the cost of compensating just the 139 priests that had left by the end of June would total 850,000 pounds, and that further 45 had applied for financial compensation.

"Many hundreds of lay members" have left as well, including some of the most senior and influential laypeople in the Diocese of London, said *The Guardian* story. Three members of the (traditionalist) Bishop of London's staff received as Roman Catholics in a group of July. Another member of Parliament, Sir George also converted recently.

### **\*MEANWHILE, A BRIGHTON PARISH'S HOPES DEPART WITH ITS BUILDING FOR THE CONTINUING**

**CHURCH** have been dashed. While at first things seem favorable for St Bartholomew's, in the end the (traditional) Bishop of Chichester, Eric Kemp, opposed the move. The vast majority of people have remained, but a small group, together with some persons from other parishes, now form St. Charles' Brighton, as part of the Traditional Church of England (TCE) reports Archbishop Anthony Clavier of the Anglican Church America (ACA). Their priest is the Rev. Allen Lee, who has been curate at St. Bartholomew's. Both TCE and ACA are part of the Traditional Anglican Communion.

Sources for the foregoing also included *Church Times* and *The Church of England Newspaper*.

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annual general meeting in June altered that to "for the advancement of the Christian religion according to the doctrine of the Church of England and of other Churches in the Anglican tradition."

In addition, the meeting "overwhelmingly" defeated the attempt of a retired Anglican priest to prevent Continuans from holding Society offices, Society Chairman Anthony Kilmister told *TCC*. That same priest sought to become vice-chairman, but was defeated on a ratio of two-thirds to one-third of those attending, he said.

The organization's action follows a similar move by the Prayer Book Society of the U.S. Episcopal Church, which not long ago widened its scope to include Continuing Anglicans and parishes.

The English group's change "isn't meant as a signal of departure from the Church of England or as an encouragement to people to go," Kilmister told *Church Times*. The organization includes members on both sides of the women's ordination issue, he noted. But because of the advent of women priests "significant numbers of Prayer Book people will leave the Established Church for pastures new. The divisiveness was wished upon them. They did not seek it..."

Thus, underlying the Society's action was the strong feeling that "people who love the **Book of Common Prayer** have been marginalised enough as it is. We don't want to marginalise them even further by saying 'If you go to a Continuing Church or something, out you go.'

"At the bottom line," Kilmister said, "the thing that brought people into the...Society was the love of the Prayer Book, and the institution in which it was used was a secondary matter. I suppose people have been brought up on it in the Methodist Church. Certainly the Continuing Churches use it..."

He described the general outcome of the meeting as "very satisfactory indeed." The meeting was addressed by the Bishop Richard Chartres of Stepney, a supporter of both historic holy order and the Prayer Book, who "spoke brilliantly and to great effect," Kilmister said.

## English Synod Rejects Lay Presidency, Dilution Of State Relationship

A proposal striking at the heart of age-old theology and tradition—as well as the hearts of women who just won permission to be ordained priests—was firmly rejected in mid-July when the Church of England's General Synod refused to consider allowing laypeople to celebrate Holy Communion.

Trends toward the liberal change—shortly to be considered by the strongly-Evangelical Diocese of Sydney, Australia, as well—were predicted by a number of observers who believe women's ordination will lead to the end of a distinctive priesthood, but few believed the issue would arise so quickly. Some see the proposal as a natural progression from increased lay participation that has left only the consecration, absolution, and blessing as exclusive functions of the ordained.

Speaking to Synod members during the session at York, the Archbishop of Canterbury, a devotee of women's ordination, dismissed the lay presidency proposal as unnecessary, unwelcome, untimely and un-Anglican.

Dr. Carey's remarks are somewhat offset by other recent



THE ARCHBISHOP OF CANTERBURY deemed the lay presidency proposal unnecessary, unwelcome, untimely and un-Anglican, though he sees an increased dependency on laypeople in the future C of E.

comments indicating that he envisions the future C of E as having an increased dependence on laypeople and non-stipendiary clergy. He said the idea of a "single dog-collared figure" organizing everything was "obsolete," and that, while there will "always be room for the ordained representative," such a person must "allow others to exercise their own ministries."

At least for the moment, though, the Synod rejected the measure put forward by a Gloucestershire layman who said that lay celebration of the Eucharist had many practical aspects and would bring a "wholeness of ministry illustrating the universality of the Church." The Synod did, however, ask the bishops for a report on the meaning of ordination and the relationship between the ministries of lay and

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## Forward In Faith Links With Nordic/Baltic Allies

### *Evangelicals Also Hope To Close Ranks At January Meeting*

While the Church of England was giving its nod to intercommunion with the Nordic and Baltic Lutheran Churches, English opponents of women priests were forming their own links with like-minded clergy and members of some of the same churches—all of which now have female ministers as well.

Most of the Nordic/Baltic churches, like the C of E, are national churches, and each body includes significant opposition to women clergy.

Representatives of the English, Swedish, Norwegian and Finnish opposers who met in London in May agreed, according to one participant, "to work together to restore a faithful episcopate to our churches"—if necessary by seeking bishops of their own choosing.

Like the action by the C of E's General Synod, the relationship between English traditionalists of the leading Forward in Faith organization and Scandinavian counterparts is based on the Porvoo Common Statement, which resulted from earlier official ecumenical discussions.

Participants in the May meeting issued a document called the Westminster Statement, expressing their common desire to "preserve the Apostolic and Catholic tradition in our Churches," and a protocol for the future. While stating that they all want to live in the greatest possible communion with their own churches, they said that can only be done to the extent that "enables us to remain faithful to the teachings of the Scripture, the Apostolic doctrine, the traditions of the

ordained in the Church. And, some seasoned observers think the lay presidency issue will not go away.

## *Synod, Prince, Sound Different Notes On Establishment*

Major attention went to a motion seeking to remove the hand of the State from two areas—the appointment of diocesan bishops and the authorization of the Synod's legislation. With all the recent talk about disestablishment, they might have seemed ideas whose time had come. However, Synod members made it clear they have no present interest in loosening church-state links by defeating the motion 273-110, with the support of both Archbishops.

Perhaps it had something to do with the alarm bells set off a short time before by none other than Prince Charles. Asserting that all great religions contain common elements of truth and that his subjects follow a variety of faiths, the Prince suggested that when he becomes the monarch—who historically has served as the Supreme Governor of the Church of England and Defender of the Faith—he should be called "Defender of Faith" instead. (That the comments came in the same interview in which he admitted infidelity after his marriage to Princess Diana "irretrievably" broke down only added to the public's adverse reaction. Notably, Charles said he found it "absurd" that a royal cannot marry a Roman Catholic—the affiliation of the famous "other woman" in his life.)

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early Church and the Reformation, and the ongoing quest for unity within Christ's Church."

To that end, said the joint group, "We need bishops whom we can trust, and our demand is that such leaders should be given to us. Otherwise we have no alternative but to find our own leaders and form structures for them to fulfill that ministry which present colleges of bishops are failing to provide."

The agreement calls for the formation of a "free synod" in each country. Each would send representatives to a joint coordinating committee that, in part, would work toward creating an "international synod." That in turn could become the springboard for a more autonomous traditional structure.

## *Evangelical Conference Set*

Meanwhile, a group of 23 diocesan and suffragan bishops has called for a January 6-7 conference in London, hoping to reunite now-fragmented Evangelical forces to uphold the authority of scripture and a commitment to mission within the Church of England.

Plans for the conference were first announced during the Anglican Evangelical Assembly in Hertfordshire last spring. Canon Michael Saward of St. Paul's Cathedral, who will be involved in its organization, said the meeting was partly a response to those who had attacked Evangelical bishops for not taking a stronger lead. The conference will be "open to those who want to see the movement recapture some of the positive cohesion it had before it began to break into various groups in the 1970s," Saward said.

Up to 900 persons, including clergy and lay leaders, are expected to attend the gathering.

Sources for the foregoing, in addition to conference documents, included *Church Times*, *The Church of England Newspaper*, and *Episcopal News Service*.

Focusing on a revision of the **Alternative Services Book** (ASB) for the year 2000, the Synod opted for a core book with old and new prayers—from both the traditional (1662) prayer book and alternative rites—for main Sunday services, with a companion series of volumes containing other liturgical material. Despite assurances of restraint, traditionalists fear most of the new volume will adopt inclusive (gender-neutral) language: Already, there have been further instances of church services in which God is referred to as "She" and Christ as "Christa."

The Synod also decided the revised ASB will include the Nicene Creed without the *filioque* clause ("who proceedeth from the Father *and* the Son") in a special appendix after the main text of the Eucharist, evidently for use at appropriate ecumenical occasions. In other words, the C of E gives at least a token accommodation to the ancient Orthodox view that the controversial phrase suggests that the Holy Spirit is of inferior status to the Son.

The Synod made no move to change the arrangement for "flying bishops" to minister to congregations opposing women priests, but it continued to deny the extra prelates a vote in the House of Bishops. "It accepts our episcopacy—almost," said one of them.

Intercommunion between the C of E and the Nordic and Baltic Lutheran Churches was given provisional approval, subject to agreement by the dozen participating churches.

**\*A RECOVERY OF NEARLY THREE MILLION POUNDS** prompts hope that the English Church Commissioners' catastrophic loss of 800 million pounds, mainly due to failed property investments, is being recouped. The Commissioners' asset base is now at the level it was in 1986 when it stood at 2.1 billion pounds. "We hope we can reassure the laity," said Archbishop of Canterbury George Carey, testifying before Parliament on the Church of England's money woes. "Perhaps my career is on the line if we do not."

Sources for the foregoing included *Time*, *Church Times*, *Anglican Journal* and *The Church of England Newspaper*.

## **Jenkins Retires With Admission Of Resentment**

Not with a bang but a whimper, in the words of T.S. Eliot, the controversial Bishop of Durham crept into retirement on July 6.

Looking back on the long decade in which he repeatedly outraged Christian belief on everything from the Virgin Birth to the Second Coming, the Rt. Rev. David Jenkins, 69, says he emerged from a deep depression by realizing he "really hated the Church in some ways."



DESPITE THE HARDSHIPS he says he suffered, Bishop David Jenkins still believes the Church "can't keep a good God down."

He apparently resented all the "knocks" he says he took in response to his provocative utterances. He was angry, he said, that fellow bishops he knew to hold the same views did not publicly support him, or those supposedly "concerned with the gospel and with grace and forgiveness didn't give me the benefit of any doubt at all."

When he realized the existence of these feelings "humour came back and depression went away. The Church is a very difficult body. That's why one of my slogans is 'Even the Church can't keep a good God down,'" he said.

Another surprising parting comment from the strongly pro-priestess bishop was that opponents are "quite right in being scared stiff" by the ordination of women as priests, since it represents "a pretty cataclysmic change in the location of authority," which, however, he said "must be equally shared in all respects by male and female." He said he believed the Church of England is "only just at the beginning" of problems arising from women's ordination, which may add to "more fissiparous tendencies."

On the plus side, Jenkins is credited with good pastoral care of his 300 clergy, who were loyal even when they disagreed with his stands. But his decade at Durham—beginning with the famous lightning strike on York Minister shortly after his consecration there—has been littered with

instances of doubt, controversy and ridicule that caught the imagination of the secular press—at least for a while. Some now view him more as a comical figure than an ecclesiastical thorn in the flesh: a *Catholic Herald* columnist earlier this year noted a close resemblance to Margaret Rutherford as Miss Marple and ranked him with the Archbishop of Canterbury in only opening the mouth to change feet.

Perhaps it was Anglican-turned-Roman Catholic William Oddie who offered the most concise explanation and summary of Jenkins' inimitable theological musings earlier this year, when he noted a quote from the television program *Yes Prime Minister*: "Theology is a device which makes it possible for unbelievers to stay in the Church of England."

Sources for the foregoing also included *The Times of London* and *Church Times*.

## C Of E Congregation In Historic Whitby Joins ACC

A Church of England congregation in an historic Anglican site—Whitby—has returned its license to the Archbishop of York, changed the locks on its 18th century building, barred its clergy and joined the Anglican Catholic Church (ACC), a leading international Continuing body.

Legal action may be planned by C of E officials in the case of St. Ninian's, a privately-owned proprietary chapel originally established by a group of Whitby families. The case has implications for all C of E churches in similar situations.

During the early years of the Oxford Movement, St. Ninian's became and has remained a bastion of Anglo-Catholicism in the north of England, according to *The Trinitarian*. But the congregation has become increasingly disillusioned in recent years by advancing liberalism in the C of E, topped by women's ordination. In addition, "it has had to rely upon the nearby vicar of St. Mary's to provide priests for masses and other services. These have invariably been of the liberal protestant variety," said the story. Another report also said descendants of the founding families opposed diocesan plans to close the building to save money.

The decision by the chapel's proprietors and congregants to abandon the C of E and seek pastoral and sacramental care from the ACC's Missionary Diocese of England and Wales, led by Bishop Leslie Hamlett, infuriated local clergy and the Suffragan Bishop of Whitby, Gordon Bates. It also led to "hateful accusations" from C of E members in the town, the report said. Church of England officials have removed all of the church's registers and the bread and wine from the aumbry, reportedly prompting congregants to change the locks on the building. According to *Church Times*, Bishop Bates has called the shareholders' action "both illegal and discourteous"; the rector of Whitby, the Rev. Ben Hopkinson, also said he believes the shareholders have put themselves in "real legal jeopardy."

Meanwhile, the people of St. Ninian's are receiving the ministry of the Rev. John Appleton, a former C of E priest who recently resigned the benefice of All Saints', Lincoln, to join the ACC. A celebration mass was held in May.

St. Ninian's congregants "have made a courageous stand for the unchanging and unchangeable Faith of the

## England's "Midsummer Madness"?

Church of England leaders who predicted women priests would bring new life to the church probably weren't expecting this.

What they got to start with in the weeks since Pentecost among congregants of several London-area charismatic churches were outbreaks of hysterical laughter, falling to the floor, and other "distinctly unusual symptoms" now deemed to constitute a revival.

Actually, the movement reportedly is not connected to women priests, but, interestingly, to news received of a spectacular revival underway in a church in faraway Toronto, Canada.

At one of the involved London churches, Holy Trinity, Brompton, the service "ended in chaos...as dozens of people burst into spontaneous laughter or tears, trembled and shook in their seats or fell flat on the floor," reported *The Church of England Newspaper*. The vicar, the Rev. Sandy Millar, said it seems to be a "spontaneous work of the Holy Spirit and these are certainly very surprising manifestations." He urged restraint, warning that "at times of great <sup>temptation</sup> like this, the enemy (Devil) can get in and start fighting with each other."

Meanwhile, in Hereford, Auberon Waugh viewed England's "midsummer madness" as "15 of Dr. Carey's priestesses" were seen performing a "circle dance" inside the cathedral, chanting and stroking the stone effigies of former shops. Waugh says they persuaded the Bishop of Hereford, John Oliver, to join them for a similar dance in the bishop's palace just before their "ordinations."

It was nothing to do with pagan rituals or witchcraft," commented Bishop Oliver, who is known for riding about on a bike.

Ages," Bishop Hamlett was quoted as saying. We welcome them in to the continuing Anglican Catholic Church, which will ensure that they retain their true Anglican identity...

"It is surely not without significance," continued Bishop Hamlett, "that this witness to the Faith should happen at Whitby, the place where the Church in England was formed (sic) at the great Council of Whitby in 664. May the decision of the people of St. Ninian's be an example to many who are looking for a true and sure way forward."

## Ireland's "Peaceful" Move To Women Priests Palled By Deployment Snags

Though the (Anglican) Church of Ireland has had "a relatively peaceful" transition to ordaining women priests, its leader admits it has not been easy to place them in parishes.

The news came on the heels of reports that the church suffered a membership decline of about 13 percent between 1981-91.



ARCHBISHOP EAMES: "Can't guarantee" women clergy a placement.

"[W]e are now having to face the problems arising from what we have done," Archbishop Robert Eames was quoted as saying in *Church Times*. "I spent many hours with those against (women priests), to keep them in the church. No one has resigned because of it." However, Eames had "always said problems would arise, and they have, over the deployment of women clergy." A church report recently revealed particular difficulties with placing women priests who are part of a clergy couple.

"I don't like to put thousands of pounds into the training of a woman and then say [when there is a shortage of priests], 'Very sorry, we haven't got an opening for you.' We say to each woman at the outset of her training, 'You understand we can't guarantee you a placement.'"

Meanwhile, a census showed the church's membership fell from 95,366 to 82,840 in a decade. The Archbishop of Dublin, Dr. Donald Caird, said the census did not reflect what was happening, claiming the cited drop in numbers "is not evident in the pews or in the parishes generally."

## Female Rector Opts For Lesbian Relationship, Leaves Jolted ECUSA Parish

By William DeMerritt

A turbulent five-month period in which the woman rector of one of New Hampshire's largest Episcopal parishes revealed her lesbian relationship but then rescinded her resignation from the parish, has ended with the couple's withdrawal to begin a new life in Ellsworth, Maine.

The Rev. Vesta Kowalski, 54, says it is "for God to decide" what she will do next.

A native of Malad City, Indiana, who earned degrees from General Seminary in 1981 and 1983 before being ordained a year later by Bishop John Spong of Newark, Kowalski wrote to members of St. James Parish, Keene, New Hampshire, on February 28 to announce that "about a year ago I fell in love with someone who...attends services here with some regularity and has participated in a number of parish programs."

She went on to say that "when we decided after nearly a year of testing this relationship that we would like to make it permanent, I went to the bishop to discuss how or whether this might be feasible."

Bishop Douglas Theuner of New Hampshire apparently advised her chiefly, not on the homosexual issue, but "that by entering into a loving relationship with someone who had any connection at all with the parish, I had stepped across current standards for professional boundaries," Kowalski wrote, "and must either terminate my relationship with [the woman] or terminate my relationship with St. James."

She opted for the latter, and set her final service at St. James for March 6, when Theuner was to be present as celebrant and preacher, and to answer questions after the service.

The rector's letter was accompanied by one from the senior warden, Mrs. Jessie Ballou, who said that Kowalski's disclosure had come "as a surprise to me and the vestry as it now no doubt comes to you." The Keene *Sentinel* said Kowalski's announcement "stunned" the congregation; Mrs. Ballou later told *TCC* reaction was "mixed."

Yet another unexpected turn came for parishioners, though, when Kowalski declared that she was withdrawing her resignation.

"In the past few days, several pieces of information have come to my attention that suggest that Bishop Theuner acted in haste and outside his proper authority in requiring me to submit my resignation," she said.

She tempered her statement, however, by saying that "if after considering this information...the vestry feels that it would be in the best interests of the parish that I no longer continue to serve as rector, I will be open to negotiating appropriate terms for my departure."

There ensued, in Mrs. Ballou's words, "many late night meetings in 'executive session' without Vesta being present." The rector continued to take services for three more weeks, last serving on Palm Sunday, March 27.

Meanwhile, agreement was reached for Kowalski to occupy the rectory until the end of July and remain on the payroll through September 15, including vacation time.

While still at the rectory after her resignation, Kowalski and her lesbian lover continued to attend services at St. James.

They were often joined in the rectory by Kowalski's teen-aged son from her former marriage; her partner also had a child in the household.

From Kowalski's viewpoint, "The net has now spread so wide that a trap set for child molesters and other predatory clergy has caught a couple of mature middle-aged women trying to establish a loving household. I hope that the ridiculousness of this situation might give the pendulum a push to begin swinging back to a more reasonable position."

Meanwhile, St. James' has lost about 100 of its former 250 members, but the parish has met its \$200,000 annual budget without touching endowment funds. An interim rector has been appointed: the Rev. Murdock Smith, 46, a married priest with three children. His last full-time post was that of assistant at Ascension, Knoxville, Tennessee, 1986-88.

While some parishioners objected to Kowalski's sermons on social issues, including gay rights, the rector had been well-liked as a teacher and preacher, and there were no indications when St. James' search committee visited her while she was assisting at St. Luke's-in-the-Fields, New York City, that she herself was homosexual. "She told our committee that St. Luke's had to serve homosexuals in the community but she did not identify herself as a lesbian," said Ballou.

Having had seven rectors since the 1981 retirement of a priest who had served them for 23 years, the vestry decided to accept an ordained woman and elected her in mid-1992. The former rectors include the Rt. Rev. Donald P. Hart, who came to them from Alaska in 1983, was elected Bishop of Hawaii in 1986, but recently resigned amid a complicated fiscal crisis.

### Ackerman Consecrated After Rough Consent Process

The consecration that nearly *wasn't* nevertheless came off June 29 as the Rev. Keith Lynn Ackerman became the eighth Bishop of Quincy (Illinois) in a service at the Cathedral Church of St. Paul, Peoria.

As had happened with another traditionalist (Jack Iker) elected to the episcopate in late 1992, early votes by diocesan standing committees showed the Episcopal Church poised to refuse consent for Ackerman to be consecrated, due to his support for historic holy order.

However, as in the earlier case, a late turnaround produced sufficient approval from diocesan standing committees and bishops—and in fact in greater numbers than for Bishop Coadjutor Iker of Fort Worth—which allowed the consecration to go forward. According to *The Living Church*, two-thirds (77) of the standing committees and 92 of 117 bishops with jurisdiction consented to Ackerman's consecration to succeed Edward MacBurney, another traditionalist.

The turnaround apparently came in part after appeals for a fair hearing and inclusiveness from some church leaders (including, oddly, the liberal, pro-homosexual Bishop of Minnesota), and word of Ackerman's irenic discourse on women's ordination. Some more cynical sources, however, believe that the reversal came when the church's liberal hierarchy realized that a failure to confirm Ackerman now would not be a good investment in 'managing' conservatives at the August General Convention—which was already heating up over sexuality issues—and could create upheaval in the church if traditional bishops moved to consecrate Ackerman without approval.

Notably, women priests from the Dioceses of Indianapolis and Virginia were vested and in procession at the consecration service, and one of the masters of ceremonies was a Quincy layman who had been active in a campaign to urge standing committees to withhold consent. There were no protests in conjunction with the ceremony.

As is customary, the chief consecrator was Presiding Bishop Edmond Browning. He was joined by MacBurney, and Bishops Donald Parsons (retired of Quincy) and Clarence Pope of Fort Worth. Four other retired bishops were concelebrants, and Bishop Alden Hathaway of Pittsburgh was the homilist. Eleven other bishops were present, according to *TLC*.

The choir of St. Mark's Church in Arlington, Texas, where Ackerman had been rector when he was elected, joined the choirs of the cathedral and seven diocesan parishes and missions and a brass and percussion ensemble to provide music. Several of the bishop's family members, including his wife Joann, also had roles in the service.

Ackerman, 47, is a native of McKeesport, Pennsylvania, a graduate of Marymount College in Kansas and of Wisconsin's Nashotah House seminary.

### CEC Gains More ECUSA Refugees

A small religious community, and a priest and most of his congregation, are among those who have recently left the Episcopal Church (ECUSA) for the Charismatic Episcopal Church (CEC), a fast-growing body formed in 1992.

The Maryland-based Life in Jesus Community, a religious community for men and women with ten professed members, five postulants and one novice, was received July 22 into the CEC, which strives to be evangelical and charismatic as well as sacramental and liturgical.

The Rev. Philip Zampino, rector and founder of the Community, and over 26 years a priest in ECUSA, said the decision stems from growing disturbance since the late 1970s



MEMBERS OF THE RAPIDLY-GROWING CEC worshipped together at church's first national convocation not long ago in Kansas City. Leading the processional for the celebration of "convergence" worship is the Ven. Daniel Sharp of St. Michael's Cathedral, San Clemente, California.

## EMC Parish Retains Property In Dispute With ECUSA Diocese

An Episcopal-turned-Continuing Anglican parish in Richmond, Virginia, and its former diocese have ended their two-year disagreement over control of the parish property.

An order signed by Judge James Wilkinson, filed and recorded in the circuit court clerk's office in Richmond, affirms that the parish of St. Luke's—now part of the Episcopal Missionary Church (EMC)—has title to the church property.

The action concludes the challenge to ownership made by the Episcopal Diocese of Southern Virginia and its bishop, the Rt. Rev. Frank Vest, following St. Luke's withdrawal from the Episcopal Church (ECUSA) over differences of doctrine, dogma and liturgy.

Such "serious" differences remain though the property issue has been settled, said Bishop Leo Combes of EMC's Diocese of Richmond, who also serves as St. Luke's rector.

St. Luke's leaders had claimed clear title to the property based chiefly on the fact that the parish received its original charter from the Virginia House of Burgesses in 1772, before the Episcopal Church or the local diocese were formally established. The parish was originally known as Manchester Parish and later as Meade-Memorial before becoming St. Luke's.

According to a parish release, St. Luke's senior warden, Patricia Sneed, reacted to the outcome of the litigation by saying that: "This prolonged and needless wrangling has been unpleasant, but I hope that other Episcopal parishes which are struggling with their spiritual consciences now can be inspired to take a stand for what they believe to be spiritually sound Christian values and traditions. Those Episcopalians awaiting the results of the vote of [ECUSA's] General Convention in August on matters of ordaining active homosexuals and the blessing of same-sex unions in all likelihood will be disappointed once more. If history repeats, the matter will be tabled and bishops will return to their dioceses and proceed to do as they wish."

over "trends which have been moving the Episcopal Church away from its biblical and historic moorings"—such as a pro-choice stance on abortion, liberalization of sexual standards, inclusive language, and women's ordination. ECUSA's drift from orthodox Christianity "made it increasingly difficult for me to function," Zampino said, "and I have often felt relegated to a marginal or peripheral position for my beliefs..." Community members unanimously backed the move to CEC.

Meanwhile, in Honolulu, a majority of the membership of St. Mary's Church (some 120 persons) and its rector, the Rev. Richard Lipka, departed ECUSA for the CEC, leaving the church building behind to worship in a downtown YWCA as the Church of the Risen Lord.

Lipka, an ECUSA priest for 24 years, said he and many members of his parish have felt "more and more marginalized and disenfranchised from the mainstream of the Episcopal Church" in recent years. "We no longer felt part of the family; we were no longer in communion with the doctrine, discipline and worship as they are understood and practiced by the leadership today...Coming into the CEC...is like coming home again; home to a church that embraces the faith and morals of biblical, historical Christianity."

Sources for the foregoing included a CEC release and *The Living Church*.



ST. LUKE'S, RICHMOND

## Reverse Gear: A Continuing Parish Returns To ECUSA

In a rare occurrence (if not a first), a Continuing Church priest and parish have returned to the Episcopal Church (ECUSA).

In a special service June 29, Mississippi Episcopal Bishop Alfred Marble confirmed (or reaffirmed) and received 40 members of the former Anglican Church in America Parish of St. George, Jackson, and conditional ordained its rector, the Rev. Walter Van Zandt Windsor, priest. Twenty priests from across the diocese took part the laying on of hands during the ordination. The congregation of some 250 at Jackson's Cathedral of St. Andrew gave a sustained standing ovation to Windsor and his parishioners after Bishop Marble presented them.

It is expected the congregation will be recognized as the Episcopal Mission of St. George at a later date, according to a diocesan press release.

While many orthodox Episcopalians complain of being nearly squeezed out of their church—and are now seeking a clear up or down vote by General Convention—Windsor claims pressure to conform to the new order was worse ten



years ago, but has since improved. "I'm a priest who believes in an all-male priesthood and the traditional prayer book, and no one has questioned me or made me uncomfortable about my views" since he affiliated with the Mississippi diocese, he told *TCC*. He said he also felt it important that a catholic witness be maintained in ECUSA.

Windsor explained that—unlike most Continuists—he saw the Continuing movement primarily as a potential means of dialogue with ECUSA, with the ultimate aim of reconciliation and unity, and he felt the time had come for him to return. "I have always felt the Episcopal Church was my family and place," he said.

"The Continuing Church was established...as a place where those who felt disenfranchised from the 'mainstream' of American Episcopalianism could continue in that faith and practice which best expressed their relationship with Jesus Christ," Windsor said. "My hope...was always that our movement would establish a platform from which a dialogue might be started between the Episcopal Church and those outside the 'official' structure...Like all movements, there is a time to realize it is finished..."

Bishop Marble also sounded the theme of reconciliation during his sermon. The church's focus, he said, should be on Jesus Christ and not on divisive issues.

## Former ECUSA Parish, Rector Received In RC Church

Following a three-year wait after leaving the Episcopal Church (ECUSA), the entire congregation of St. Mary the Virgin, Arlington, Texas, has been received into the Roman Catholic Church, and its married rector ordained a Roman priest.

Bishop Joseph Delaney of the Catholic Diocese of Fort Worth confirmed members of the parish, reportedly numbering some 150, in June.

According to *The Washington Post*, St. Mary's was just the sixth Episcopal parish to convert to Roman Catholicism under a special "Pastoral Provision" approved by the Vatican in 1980, which allows continued use of parts of the Episcopal prayer book. More often, the special provision has been the means for transfer of individual Episcopal clergy, some of them married, to the Roman Church; St. Mary's English-born rector, the Rev. Allan Hawkins, is another of the married clergy to make the switch.

The parish announced its departure from ECUSA shortly after the 1991 Episcopal General Convention adopted a resolution sending a mixed message on sexuality.

Hawkins said that "The ordination of women or...of homosexuals are not the issues that have caused this. They are only underlying symptoms of a deeper problem with the church."

Hawkins and parishioners also felt that "all of God's churches are moving toward unification as one church. The Roman Catholic Church doesn't seem to be headed that way," Hawkins was quoted as saying.

Hawkins made another case of a former parish in the same diocese: the Episcopal Diocese of Fort Worth is not making a bid for St. Mary's building. The Rev. Samuel Edwards, executive director of the traditionalist Episcopal Church of America, with which St. Mary's also had been affiliated, said he was "sorry, but supportive" of the parish's



ST. MARY OF THE ANGELS, HOLLYWOOD

## Court Rules For St. Mary's In Suit By Former Bishop

The California Superior Court granted summary judgment July 13 in favor of St. Mary of the Angel's Parish, Hollywood, in the lawsuit brought by its former bishop, A. David Seeland of the Anglican Catholic Church's (ACC) Diocese of the Pacific Southwest.

In the suit, filed in February, Seeland and the diocese had challenged the April, 1993, decision of St. Mary's parishioners to leave the ACC for another leading Continuing Church body, the Traditional Anglican Communion (TAC), and sought a court order ejecting the defendants—the rector, wardens and vestry of St. Mary's—from the parish building.

"Dr. Seeland commenced the suit despite the express language of the ACC and diocesan canons reserving ownership of parish property to the parish in the event of disaffiliation, and prohibiting any ACC official or body from resorting to the civil courts in an attempt to gain control of such property," said California attorney Dennis Mahoney—an ACC member—who took up St. Mary's defense.

Thus, the basis of the defendants' motion, and ultimately of the order by Judge Ernest G. Williams, was that Seeland had no standing to bring the suit. "As Dr. Seeland admitted that neither he nor his diocese had any right, title, or interest in the property, Dr. Seeland had no standing to sue for control of the property," Mahoney explained.

The civil court action followed shortly after an ACC ecclesiastical trial which led to the purported deposition of St. Mary's rector, the Rev. Gregory Wilcox, and the excommunication of its senior warden, several months after they and the parish had affiliated with TAC.

Sources said Seeland probably had the support of a majority of his diocesan clergy, as well as many laypeople, largely because he issued a pastoral letter (required to be read in all churches) explaining his position. Mahoney opined, however, that the letter "seriously misrepresented" what was going on in the lawsuit, and noted that Seeland was opposed in his action by the two Orange County ACC parishes, which, together, account for one-half the diocesan budget.

Seeland had 60 days from formal entry of the judgment to decide whether to appeal. It was unclear at deadline whether he would so proceed.

This was the 160-member St. Mary's second round of litigation concerning its property. After the parish withdrew from the Episcopal Diocese of Los Angeles in 1977, there was a long and expensive lawsuit; the California Court of Appeal finally decided in favor of the parish in 1981. Mahoney said the court's opinion in that case is still the landmark case in California law concerning the resolution of disputes over church property.

## Rejected Ordinand Charged With Arson Of Texas EMC Parish

A man rejected for ordination in the Episcopal Missionary Church (EMC) managed to get another bishop of a tiny jurisdiction to perform the rites, but then allegedly returned to burglarize the Texas EMC parish he had attended—and to torch the place to cover up his crime.

The Fourth of July arson set in the sacristy at St. Francis of Assisi, Richardson, Texas, caused estimated damages of \$160,000 to the structure, and \$50,000 to the church contents, melting the organ, destroying linens and vestments and causing extensive smoke damage throughout the building.

Charged with arson and burglary is John Nunez, 32, previously a parishioner of St. Francis, who had been excommunicated last spring by the parish's rector, the Rt. Rev. Stephen Clark, for posing as a priest. Clark led the former Anglican Rite Jurisdiction of the Americas (ARJA), which was recently received into EMC.

Clark told *TCC* that Nunez earlier indulged his pretense in the past, and pro again, saying he now wanted to seek leg. Clark told Nunez that before he could ordination he had to attend the parish so the bishop could judge his sincerity.

Reports said Nunez was mild and we said he later found out that Nunez was cor and funeral services outside the parish, to be either a Roman Catholic or Anglican excommunicated him.

Nunez was ordained to the diaconate in bishop in Grand Prairie, Texas, who planned a priest just a few weeks later.

Shortly after his ordination, Nunez alerted St. Francis in the middle of the night to (including computers, a fax machine and documents, communion vessels and other church then used vestments he apparently did not fire in the building. Because Nunez returned after that to get something else he was came to the scene after they smelled smoke trying to leave the premises about 3 a.m. with about \$12,000 worth of the church's said.

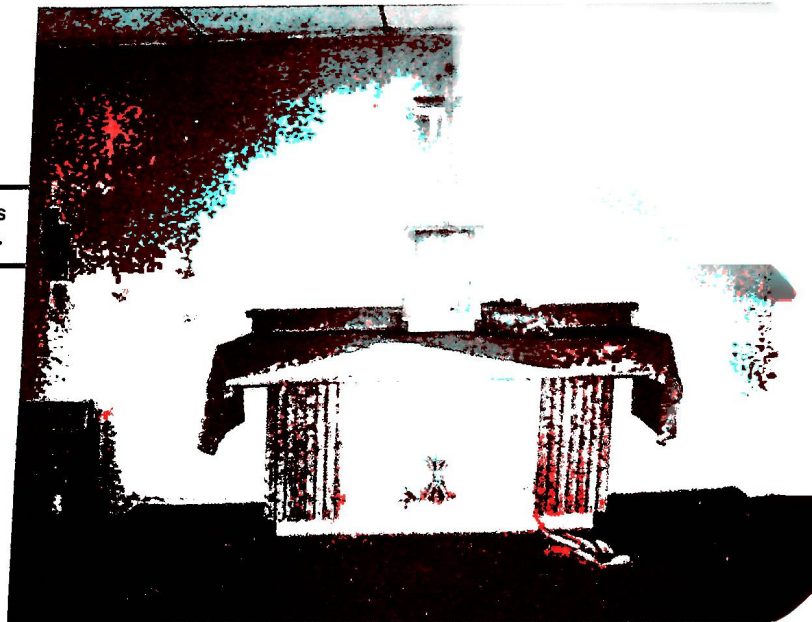
Though Nunez had given St. Francis an Oe when he first joined, he was listed as a trans

"In a way we were very fortunate before the fire started, so much of [the church] was recovered," said the Rev. Jay Matthews of St. Francis. Parishioners Matthews was hopeful the congregation the church by early autumn. Clark also told the parish "will come out just right" on its ceeds to rebuild and repair the church.

"Out of the ashes we will come back, other than that," Matthews said.

Sources for the foregoing in addition to cluded *The Dallas Morning News* and an letter.

**SMOKE DAMAGE** from the July 4 arson is evident in this photo of St. Francis' sanctuary.





**THE REV. DR. LOUIS TARSITANO** will serve as academic dean of Cranmer Theological House, Shreveport, Louisiana.

## Tarsitano To Head Third REC Seminary

The Reformed Episcopal Church (REC) has established a third seminary in Shreveport, Louisiana, with the post of academic dean to be filled by the Rev. Louis Tarsitano, former rector of St. George's, Columbus, Georgia, within the Anglican Church in America (ACA).

The REC is an Evangelical body which broke from the Episcopal Church in the late 19th century over the Oxford movement and efforts to centralize power in the national church. The ACA and REC have strong ecumenical contacts, and ACA leaders see the seminary as a possible solution for theological training of their postulants. In addition, the board of the new institution, to be known as Cranmer Theological House, will include representatives of the Continuing Churches.

"The syllabus adopted by this seminary satisfies the curriculum required by our own canons," noted Archbishop Anthony Clavier of ACA's Eastern Province. "Care is being taken to ensure that students will cover the range of theological [and] liturgical content normally to be encountered within traditional Anglicanism, including the regular use of the 1928 **Book of Common Prayer**, and the variety of ceremonial expression common to us all...In addition, students who attend the seminary are provided with jobs which should cover most of the expenses involved." A seminary release explained that a local employer has guaranteed up to 30 full-time jobs for students at alternative hours, to provide them "a most adequate means of supporting themselves while they obtain their theological education."

Rapid expansion of the REC in recent years necessitated a new institution, according to a release from the church. Cranmer House joins the REC's Philadelphia Theological Seminary and Cummins Theological Seminary of Summerville, South Carolina, in providing ministerial training for REC and other denominations adhering to biblical Christianity.

In addition to the normal three-year seminary course leading to a master of divinity degree, Cranmer House students will be able to earn a bachelor of theology through cooperative relationships with local colleges, or, for those without an undergraduate degree, a diploma (licentiate). Included will be graduate and non-graduate courses for

women training to be deaconesses, and shorter certificate courses for "late vocations" or laypeople seeking to increase their theological or pastoral knowledge.

Bishop Royal Grote, who will serve as president of Cranmer House, said it is hoped the new seminary will meet "a real theological need" for both traditional Anglicans and other Evangelicals, as "we see liberalism sweeping over our nation and through the Church..." Each professor at REC institutions (including Dr. Peter Toon, who will teach "block" courses at Cranmer in addition to regular classes at Philadelphia Seminary) is committed to the authority of Holy Scripture and the theology of the English Reformation, Grote said. "These institutions are truly places where theology and ministry come together."

Tarsitano holds both master of divinity and doctor of ministry degrees. He has been serving as an examining chaplain for, and parishes in, the ACA since leaving ECUSA, and the rectorship of St. Mark's, Denver, in 1987. He also has been a member of the faculty of several American colleges. "His many years of pastoral experience serving large and small parishes, coupled with his educational and academic background, make him eminently qualified for the position of dean" of Cranmer House, said the REC release. "His commitment to the tenets of theology and practice of the English Reformation are well known."

Tarsitano stated that the new seminary is "committed to honoring all faithful Christian expressions. Today Anglicanism is represented in America by a number of ecclesiastical jurisdictions. Our heartfelt desire at Cranmer House is to serve the needs of all our Anglican brethren, representing the integrity of their distinctive Christian witness. In the same way, we offer all that we have to our Christian brethren of other traditions in the mutual love of our common Lord Jesus Christ."

Prospective students may call 1-800-REC-0910 for more information.

## Suzanne Harvey, Wife Of Continuing Bishop, Dies In New Hampshire

A grand lady has been promoted to glory: Suzanne (Falter) Harvey, wife of the Rt. Rev. Robert Harvey, a retired bishop of what is now the Anglican Church in America (ACA), died in Winchester, New Hampshire July 14 following a long illness.

Mrs. Harvey, 82, was born in Plattsmouth, Nebraska and attended schools there and in Falls City. She was a graduate of Sullins College in Bristol, Virginia. She majored in music, and later served as a church organist, as well as a choir member in many churches.

In 1941, she married Bishop Harvey, a former Episcopal Church priest, who survives her. She is also survived by four sons, John C. Harvey and Nathaniel K. Harvey, both of New York City; George H. Harvey of Kingston, Massachusetts; and A. Reid Harvey of Northampton, Massachusetts.

A burial service for friends and neighbors was held at St. Elphege's Chapel in Winchester July 17. The next day, a requiem was held at the chapel for family and parishioners. Burial was in South Parish Cemetery, Winchester. Efforts are underway to establish a scholarship fund in Mrs. Harvey's memory, to help educate "those who wish to

## **Twenty-Six Ballots, And Still No Bishop**

*The synod of the Anglican Catholic Church's (ACC) Diocese of the Holy Trinity, meeting in Casper, Wyoming, May 19, labored through 11 hours and 26 ballots to elect a successor to Bishop James Mote, but none of five candidates garnered a sufficient majority.*

*The Very Rev. Kenneth Kinner, rector of Holy Family, Casper, came the closest to doing so; one ballot showed him a single clergy vote short, said an ACC spokesman. Other candidates were the Rev. Paul Fischer, rector of St. John's, Idaho Springs, Colorado; the Rev. Stephen Dibble of the Diocese of the Mid-Atlantic States; the Very Rev. Paul Morse Jr., rector of St. Jude's, Farmington, New Mexico; and the Rt. Rev. James McNeley of the Missionary Diocese of the Great Plains.*

*The ACC source said all five names were "postulated" to the August 1-2 meeting of the College of Bishops. The bishops may choose from among the original five candidates, or call for a new electoral synod.*

**At presstime, it was learned that the College of Bishops had selected Bishop McNeley for the Holy Trinity see.**

develop skills in the sacred music of the Anglican tradition." Further details are available from Bishop Harvey at 320 Bolton Road, Winchester, NH 03470.

*The editor remembers Mrs. Harvey with great fondness. She was not only a stalwart traditional Anglican and devoted to her husband and family, but charming, interesting, hospitable and always great fun. She will be sorely missed.*

## **Presbyterians Target Feminist Confab, Same-Sex Marriages, But Avert Rumored Split**

Delegates to the General Assembly of the Presbyterian Church (USA) in June passed resolutions distancing the church from last year's radical feminist "RE-Imagining" conference—partially funded by the church—and specifically outlawed the blessing of same-sex marriages by ministers.

The latter provision, passed 249-207, will become regulation if it is approved in the coming year by a majority of the church's members.

A second amendment—softening an earlier call for a clear ban on sex outside heterosexual marriage—said the clergy's lives should demonstrate "the Christian life and faith as defined by Scripture and the Confessions." The measure, for now, is interpreted as a prohibition against practicing homosexual ministers, but members of the church's gay caucus claimed that neither Scripture or the Confessions rule out certain homosexual relationships.

In a compromise that avoided a rumored split in the church, the assembly approved a resolution saying the church supported efforts to improve and celebrate the status of Christian women, but that the widely-publicized interfaith women's conference in Minneapolis—attended by 20 Presbyterian national staffers and some 400 other church members—went too far theologically in its efforts to "re-imagine" god in a feminist light. "We reject any teachings that deny the tenets of our faith," said the eight-page report overwhelmingly adopted to an outpouring of joy and unanimity.

Some who attended the RE-imagining meeting saw it as a long overdue chance to shake off the "patriarchal" mindset of the church, while many others charged that it rejected Christian doctrine in favor of a bizarre New Age celebration of goddess worship, lesbianism, and "milk and honey" eucharists. The ensuing furor among rank and file Presbyterians resulted in \$2.4 million dollars of lowered budget projections for the national church. But groundwork for the eventual compromise statement on the matter was laid by an announcement shortly before the assembly that Mary Ann Lundy, the staff member who arranged for the \$66,000 grant the church gave to RE-Imagining, would be leaving her job July 1.

The major "miscalculation" made by the headquarters staff after complaints about the conference was their denial of the meeting's unorthodox contents, not counting on tape recordings of the conference speakers, said Parker Williamson, editor of the conservative newspaper, *Presbyterian Layman*.

Sources for the foregoing included the *St. Louis Post-Dispatch*, *The Washington Times*, *Religious News Service/Christian News*, and *Ecumenical Press Service*.

## **Catholic Catechism Released After Inclusive Language Delay**

The new *Catechism of the Catholic Church* was officially published in the United States in May—many months after the European translations were issued—due to delays and controversy about the use of inclusive language in the English text.

Of the decision to retain traditional language—which prompted protests in certain circles—Archbishop William Levada of Portland, Oregon, said that "bona fide efforts" had been made to keep the language gender-neutral, but that "the problem was one of the English language not having developed sufficiently in the area of inclusive language to let us deal with philosophic and theological questions in the matter of doctrine." Levada, a member of the international commission overseeing the project, said gender-neutral language would have required new translations of all Vatican II documents, of the church fathers and biblical texts used in the catechism.

The first universal book of the church's teachings in 428 years, the catechism is divided in four parts: the church's beliefs, the sacraments, the commandments, and prayer and spirituality. One report saw it as a study in balanced contrasts: "Homosexual acts are grave depravities, but homosexuals must be accepted with respect. Euthanasia is murder, but doctors may discontinue burdensome means to preserve life. Women may not be priests, but sex discrimination must be eliminated."

"The catechism is offensive to our world," said Timothy Luke Johnson, a New Testament professor at Emory University, "not only by declaring against abortion, or demanding that the Sabbath be a day of rest, or by calling the media to a standard of truth, but above all by insisting in its first section that all doctrine and morals must be directed to a by a relationship to God, mediated by prayer."

Nevertheless, the catechism—the first half million copy of which hit bookstores in June—is expected to be a best seller.

Sources for the foregoing included *Ecumenical Press Service*, *The Washington Post* and *The Washington Tir*

## ANGLICAN WORLD BRIEFS:

### \*JAPANESE ANGLICANS HAVE A NEW LEADER.

Bishop James Takashi Yashiro was elected 14th primate of the Japanese province at its recent synod. The synod also voted to study a motion to delete the word "male" from the canon on qualification for the priesthood (in other words, to consider women priests) until it meets again in 1996. - *Episcopal News Service*

**\*PARISHES OF THE ANGLICAN CATHOLIC CHURCH OF CANADA** joined pro-life groups in a Day of Mourning May 14 to mark the 25th anniversary of the legalization of abortion in Canada. More than 1.5 million pre-born children have been killed since the bill authorizing abortion was passed by the federal government in 1969. In Canada the leading proponent of abortion is (oddly) a survivor of a Nazi concentration camp, Dr. Henry Morgentaler. He was recently given permission by the authorities to open another abortion operation in Ottawa. - *ACCC release*

**\*AN INTERVIEW LEAKED BEFORE PUBLICATION IN WHICH THE ARCHBISHOP OF CANTERBURY DESCRIBED BRITAIN AS "A PRETTY ORDINARY LITTLE NATION"** that had lost its empire has been published after stringent editing. "Dr. Carey's more outspoken comments, which caused a political storm when leaked to a national newspaper, are conspicuous by their absence in *Revelations: The Clergy Questioned*, by Mary Loudon," said one report. "His gloomy description of modern Britain as a fragmented nation riven with class divisions and lumbered with a hopeless education system remains, although his more controversial comments about the running down of Britain's armed forces do not." - *The Church of England Newspaper*

### \*HE WANTED TO TRANSLATE THE SCRIPTURE INTO A LANGUAGE UNDERSTOOD BY THE PEOPLE.

William Tyndale's 16th century translation of the Bible from Greek and Hebrew into English, the first such effort, paved the way for the successful introduction of the Bible in the vernacular. And this year marks the quincentenary of the birth of this Christian martyr, who was strangled before being burned at the stake at Vilvoorde, Belgium, in 1536, with the cry, "Lord, open the King of England's eyes." Tyndale unsuccessfully sought the protection of various English bishops to complete his work. Rejected, he led a fugitive life on the continent, completing much of his Old Testament translation in prison under sentence of death. - *Anglican Journal*

## ANGLICAN USA BRIEFS:

**\*"THE RENAISSANCE OF THE DIVINE FEMINE"** was celebrated at a four-day bash in June at San Francisco's Grace Cathedral. Some 800 persons honored "her" under some of "her" ancient names—Kali Durgi, Hindu goddess of transformation; Mary, mother of Jesus; the Black Madonna; an evolution of the Egyptian Goddess, Isis; and Tara, the Tibetan goddess of compassion. Poets, historians, dancers, musicians and clergy joined in the revel. - *The Living Church*

**\*THE EPISCOPAL DIOCESE OF MICHIGAN WILL CONTINUE ITS LEGAL BID FOR THE PROPERTY OF**

## "Stay Green, Stay Moist, Stay Connected"\*

By Charlotte Hawtin

An observer sitting in on a conversation between Episcopal Bishop William Swing of California and liberal eco-mystic Matthew Fox—a Roman priest dismissed from his Dominican order under Vatican pressure—was heard to remark: "This is going to mean trouble."

"Yes" reportedly said Swing, who had recently received the controversial Fox into the Episcopal fold. "But it's just the sort of trouble we want."

While the conversation may be apocryphal, there is little doubt that Fox's soft landing as an Episcopal priest this December is bound to cause a bit of a stir.

Friends at Fox's quarterly magazine, *Creation Spirituality*, were saddened by his departure from Rome. But a recent letter focused on the "vital vision of spirituality" that Fox's journal purveys. The key issue is "justice"—"justice toward the earth, women, gays and lesbians, and all others who have been outcast and oppressed."

**MARINERS' CHURCH**, an independent traditional Anglican parish in Detroit that was formerly associated with the diocese. A recent diocesan convention approved further litigation "up to the appraised value of the contested property" (more than \$7 million), despite the fact that Mariners' has so far prevailed in court. At least three Michigan parishes have cut their giving to the diocese in reaction to the continued litigation. - *The Record/Mariners' Church Bulletin*

**\*MEANWHILE, MICHIGAN BISHOP STEWART WOOD** has had several clergy discipline cases to handle. The Rev. James Wallis was removed as rector of St. Mark's, Detroit, and St. George's, Warren, due to allegations of child sexual abuse. The case is now being investigated by Detroit police. Both the child and Wallis are receiving therapy. Bishop Wood has also dealt with three presentment cases, two involving alleged immorality by clergymen. Bill Hale, the former vicar of Trinity Church, Detroit, has been suspended from all priestly and other church functions. A second case involving the Rev. Almus M. Thorp, Jr., former rector of Christ Church, Cranbrook, is under consideration by Wood and his council. In a third case, ecclesiastical trial of Charles Virga has been postponed until criminal procedures in Ohio are concluded. - *The Record*

**\*TWO MORE ARRESTS HAVE BEEN MADE IN CONNECTION WITH ALLEGED CHILD SEXUAL ABUSE AT NASHOTAH HOUSE** seminary in the late 1980s. Charles R. McCray, a former student at the Wisconsin institution and now a middle school teacher in Long Beach, California, has been charged with three counts of sexual assault of a 14-year-old boy. The Rev. Russell Martin, former canon at St. John's Cathedral, Jacksonville, Florida, is charged with the sexual assault of a 13-year-old son of a seminarian. Three arrests have been made in the case and more were expected. - *The Living Church*

**\*THE ANGLICAN CATHOLIC CHURCH'S DIOCESE OF NEW ORLEANS HAS GROWN** by 150 parishioners in the last year, to a total of 800, according to the diocesan

"With Matthew Fox as editor in chief, *Creation Spirituality* has been a catalyst for cultural revitalization..." says promotional literature. Touted are "earth-based spirituality, deep psychology, peace and justice, cosmology and new science, feminism, transformational art and creative ritual." Fox also heads an institute concerned with the same themes.

What's more, Fox is planning to mark his entrance into Episcopalianism with a "Rave Mass" in the basement of Grace Cathedral, San Francisco, in October. Borrowing an English idea of how to relate to the younger generation, Fox's mass will be high-tech and high decibel—all the ingredients for a so-called "headbanger liturgy." The English rite Fox admires incorporates loud music, dancing, bikini-clad women and a profusion of video monitors flashing catchy phrases like 'Eat God'.

Fox is enthusiastic about his association with the Episcopal Church. "There is more elbow room," he told *Religious News Service*. Bishop Swing said he had determined that Fox's theology was okay. "His understanding of Jesus Christ is both orthodox and biblical."

\*Oh, by the way, the headline at the top of this story is a slogan for *Creation Spirituality* magazine.

bishop, the Rt. Rev. M. Dean Stephens. The growth includes the reception of St. Stephen's, Richardson, Texas.  
- *The Trinitarian*

**\*A SECOND ROUND OF SEXUAL MISCONDUCT CHARGES AGAINST THE REV. CANON ANTOINE CAMPBELL HAVE BEEN DROPPED** in the Episcopal Diocese of South Carolina. Canon Campbell resigned his election as suffragan bishop of Virginia, following the first ecclesiastical trial at which he was also acquitted. Campbell, now rector of St. James Episcopal Church, Houston, said that pastoral style based on "cultural and ethnic traditions" may have been at the root of his problems. - *The Living Church/The Post and Courier, Charleston, South Carolina*

**\*ST. MARY THE VIRGIN, NEW YORK CITY**, the flagship Anglo-Catholic parish where the 100th Archbishop of Canterbury, Michael Ramsey, first felt a calling to the priesthood, has seen some notable changes. A New York source says that St. Mary's rector for the last 15 years, the Rev. Edgar Wells, announced last year that he supports women's ordination, but did not foresee women priests celebrating at St. Mary's, though they might preach. "I was, in fact, present when a woman priest, a professor at General Theological Seminary, preached, vested...in surplice and stole," said the source. In the May/June issue of the parish publication *Ave*, Wells announces that he thinks he and parishioners "have the right to pray that the Church of the future will in some way recognize the dignity and stability of permanent and responsible gay relationships," though the statement stems from Wells' lamentation about deaths of gay men in the parish from AIDS. These developments, along with an apparent greater immersion of the parish in the 1979 prayer book's Rite II, caused our source to comment that "The old St. Mary's—the site of the major Oxford Movement Sesquicentennial celebration in 1983—is no more; there is now no sanctuary in Times Square to which one can have recourse from the lunacy of our day. And there will be thousands all across the country saddened to learn it."

## OF GENERAL INTEREST:

**\*OVER 30 ROMAN CATHOLIC CLERGY AND AT LEAST THREE BISHOPS HAVE BEEN KILLED IN THE RWANDA CARNAGE** in recent months. At the time of writing the Anglican Church had lost one bishop, Alexis Bilindabagabo, and numerous clergy as well, to the tribal strife. The Primate's Fund of the Anglican Church of Canada is coordinating the Anglican Communion's response to the crisis. - *Episcopal News Service*

**\*EURO-CHURCH BY THE YEAR 2000?** Leaders of 80 Lutheran, Reformed and United Churches from throughout Europe met in Vienna to plan a pan-European structure. A 1973 agreement already resolved doctrinal differences dating from the Reformation, allowing full church fellowship. According to one church leader, this could mean a "European Synod" within ten years. - *Ecumenical Press Service*

**\*THE MURDER OF A THIRD PROMINENT CHRISTIAN LEADER IN IRAN** this year may prompt the United Nations to impose trade sanctions against the country. Western religious leaders fear the Islamic nation's long-running campaign of violence against Iranian Christians is spiraling out of control. - *The Church of England Newspaper*

**\*THE VATICAN IS VIGOROUSLY FIGHTING A DRAFT UNITED NATIONS PLAN TO STABILIZE WORLD POPULATION** through abortion and contraception programs, including a "global facility" for contraceptives. The Vatican, which approves only natural birth control methods and bans abortion, sees proposals for the 20-year plan to be put before a U.N. conference this month in Cairo as weakening the traditional family. The Pope has said the conference could be "a setback for humanity." - *The Washington Times*

**\*THE DEATH OF THE 92-YEAR-OLD RABBI MENACHIM SCHNEERSON, BELIEVED BY MANY OF HIS FOLLOWERS TO BE THE MESSIAH**, has left a leadership vacuum among Lubavitcher Hasidic Jews. Controversy on whether or not the Rabbi will be resurrected as the messiah has caused some members of the 250,000-member conservative movement to suggest a schism may result. - *Christian News/The Washington Times*

**\*OVER 100,000 WRITTEN PROTESTS FROM AMERICAN RELIGIOUS GROUPS** has prompted Congress—including a unanimous vote in the Senate—to call on the Equal Employment Opportunity Commission to remove from its proposed guidelines wording aimed at making the workplace a "religion-free" zone. The EEOC had included religion in anti-harassment rules, making the display of crosses, religious calendars, and conversation about one's beliefs all suspect activities. - *The Washington Post*

**\*U.S. ANTI-ABORTIONISTS HAVE TAKEN SEVERAL HITS** recently, with both the Supreme Court and Congress acting to curb pro-life demonstrations outside abortion clinics—despite one dissenting justice's warnings that it impinged on free speech rights—and word that the "abortion pill," RU-486, is to be tested in the U.S. However, the anti-abortion movement is seen as contributing to the restrictions it now faces due to escalating violence by individual adherents which resulted in the recent murder of an abortion doctor and his escort in Pensacola, Florida, the fatal shooting in the same state of another such physician last year, and the wounding of a Kansas doctor outside his abortion clinic last summer. - *The Washington Post/The*

*Continued on Back Cover*

# The Afterword

## “Religious Right” v. “Pagan Left”?

It was with particular interest—on the eve of the Episcopal General Convention—that we noted a recent editorial by Cal Thomas, in which he asserts that the counterforce to the so-called “Religious Right” should properly be designated the “Pagan Left.”

He was writing mainly about each as seen in the secular/political realm, of course. For us, though, there was obviously a temptation to compare some of the comments published on this matter with the dynamics of the ECUSA conflict, which, as we wrote this, was about to go another and probably decisive round in Indianapolis. Perhaps it is not entirely apt to compare the two, *e.g.*, there are distinctions between unorthodoxy among professed Christians and paganism, and Episcopalians laboring to uphold orthodoxy in their church are not synonymous with politically-active conservative Christian groups. Still, there are political-eclesiastical parallels.

Thomas was reacting to a recent spate of scaremongering by liberals upset that “religious extremists” have successfully copied their organizing methods in some places to get Christians elected and sway public policy. “That used to be called democracy,” he wrote, “before what ought to be called the Pagan Left decided that only people who think as they do are entitled to hold office.”

A respondent to *The Washington Times* letters column noted that the “essence of philosophical liberalism” which motivates the Pagan Leftists “is the denial of the sovereignty of God and the exaltation of men, individually or collectively, as morally self-sufficient.”

“The Pagan Left smears conservative Christians,” Thomas said, by raising up “the specter of imposed morality, but can’t defend its [own] imposed immorality,” that loosening of standards that, in society at large, has produced “the highest divorce rate in the world, the highest teen pregnancy rate, the most abortions, the highest percentage of children raised in single-parent homes, the highest percent of violent deaths among the young and a male homicide rate that is five times greater than any other developed country except Mexico.” (And that ain’t all.) “Is the Pagan Left suggesting that the imposition of some of the Christian Right’s morality would be worse than this?”

The *Times* letter-writer could have been speaking to orthodox Episcopalians in Indianapolis when he warns: “Though there is no single political program which can claim to be uniquely Christian in its every detail, the right will commit suicide if it admits liberal premises and fails to ground its politics on the sovereignty of God and the duty of men to obey His law. We will see only a repetition of the 50-year pattern whereby today’s pseudo-conservative accepts and upholds the gains of yesterday’s liberal, while the whole mess slides leftward into perdition...”

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We found ourselves shaking our heads, incidentally, when, while looking for something else, we came across a past report in

*TCC* stating that a Philadelphia vestry had “voted unanimously to endorse ‘the freedom of [the rector and associate] to work with gay couples and bless gay unions.’”

A memo from the rector of St. Mary’s Episcopal Church, Hamilton Village, Fr. John M. Scott, also stated that liturgical proposals for affirming “the intention of a gay couple for a stable and maturing union” should extend to “heterosexual couples seeking a blessing on their ‘living together’ relationships which are short on the final vows of marriage.” The associate, Fr. Ron Wesner, the report said, was president of the Gay Episcopal Forum (probably the forerunner to the present-day organization, Integrity).

The report appeared in the June edition of this magazine *17 years ago* (1977), and it was surely not the earliest report *TCC* had on the subject. (A prophet is not without honor...)

## FCT Board Holds Annual Meeting

Meeting in the nation’s capital in June, the board of the Foundation for Christian Theology (FCT), sponsor of *THE CHRISTIAN CHALLENGE*, welcomed newly-elected director, **Col. Wallace Spaulding**, a member of St. Paul’s, K Street, Washington, and the Episcopal Synod of America, and named **Fraser Barron** of Arlington, Virginia, a leading figure in the Continuing Church, as FCT’s new president.

The former president of the Fellowship of Concerned Churchmen (FCC) and a member of the Anglican Church in America, Barron succeeds Col. James Horn, who has begun a second term as FCC’s president.

Another returning board member, the Rev. Garrett Clanton, rector of St. John’s, Quincy, Illinois (ACA), and immediate past president of the Prayer Book Society, was elected FCT’s vice president for the 1994-95 term.

Other re-elected FCT board members include: the Rev. Gregory Wilcox (2nd vice president); Gregory Diefenderfer (treasurer); Gretchen Clarke; and Auburn Faber Traycik, the editor, whom the board also named as executive director of the *CHALLENGE* operation in June. Spaulding was elected to serve as FCT secretary.

Directors noted a further reduction in the magazine’s deficit but also tackled continued financial constraints, authorizing several efforts to increase subscriptions and overall revenue, including contracting with a professional development firm and applying for grants. It was agreed that individual board members will meet an annual pledge to the *CHALLENGE* ministry as well as fulfilling other promotional responsibilities.

Legal advice was obtained and reviewed, but further action on a proposed FCT-FCC merger was delayed by both organizations pending additional exploration of the scheme.

In other business, directors authorized plans to relieve part of the workload of the editor, the only full time employee, and the Washington office by shifting some tasks to a subsidiary office in Lynchburg, Virginia, in the coming months.

## Appeal Response Helps

Many thanks to all those who responded to our urgent request for funds this past summer. It gave us a financial breather, and supported preparations for this issue and the next.

However, *TCC*’s financial situation remains precarious at this time, and we appeal to our loyal readers for any additional support they are able to give.

# 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

## FLORIDA

### Gainesville St. Andrew's

(Episcopal Missionary Church)  
6521 NW 37 Terrace; Sun HC 12:30p;  
The Rev. Robert Pagano;  
904/867-5373, 374-4395, 462-5943

### Jacksonville/Orange Park Church of St. Michael & All Angels

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

### Orlando (Oviedo) St. Alban's Anglican Church

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

## GEORGIA

### Savannah St. John's Church

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

## ILLINOIS

### Quincy St. John's Parish

(Anglican Church in America)  
701 Hampshire Street; Sun Low Mass  
7:30a; Family Choral Eucharist & SS  
10a; Tues HC noon; Thurs HC 9a; The  
Rev. 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; 313/259-2206

## MINNESOTA

### St. Louis Park (Minneapolis) Anglican Church of St. Dunstan

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

## NEW HAMPSHIRE

### Conway St. Margaret of Scotland

(Anglican Church in America)  
85 Pleasant St. (Rt. 153S); Sun MP &  
HC 9:30a; Wed HC 6:45a; Fri HC.  
Healing, Bible Study noon; The Rt.  
Rev. Bruce S. Chamberlain; The Rev.  
Angelo D'Onofrio; Clergy:  
603/367-4788, 603/447-5956; Office  
& FAX: 603/447-1399

## 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; For  
information and directions call  
503/873-5029

## PENNSYLVANIA

### Philadelphia Church of St. James the Less

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

## SOUTH CAROLINA

### Florence The Anglican Church of Our Saviour

(Anglican Catholic Church)  
2210 Hoffmeyer Road; Salvation  
Army Chapel; Sun 3:30p MP 1st, 3rd;  
EP 4th, 5th; HC 2nd; Contact: Louise  
Sallenger, 803/669-6615; The Ven.  
W.W. Foote, 919/933-0956

### Greenville Holy Trinity Anglican Church

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

## TEXAS

### Alpine Holy Cross Anglican Church

(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

### Outlands (near Dulles Airport) Historic Church Preservation, Inc.

(Serving traditional Episcopalians;  
mailing add. Box 540, Hamilton, VA  
22068); For Sunday Services contact  
The Rev. Elijah White (ESA);  
703/338-4265

## AUSTRALIA

### Melbourne St. Mark's, Fitzroy

(Anglican Church of Australia)  
250 George Street; Sun HC 9:30a; Sat  
Benediction 7p; Mon-Sat Daily Mass;  
The Rev. Tony Noble; 03/419-5051

