



TAKING A BREAK from the business of the Traditional Church of England's first national meeting are the Rev. Leslie Whiting (center), who led TCE's development, and four observers from the Traditional Anglican Communion, the international fellowship of Continuing Anglican Churches in which TCE's membership is pending. From left, they are: the Rev. John Hepworth of Australia; and the Ven. Norman Aldred; Archbishop Louis Falk, TAC primate; and the Very Rev. Wellborn Hudson; all of the U.S. Photo by Nicholas Spurling

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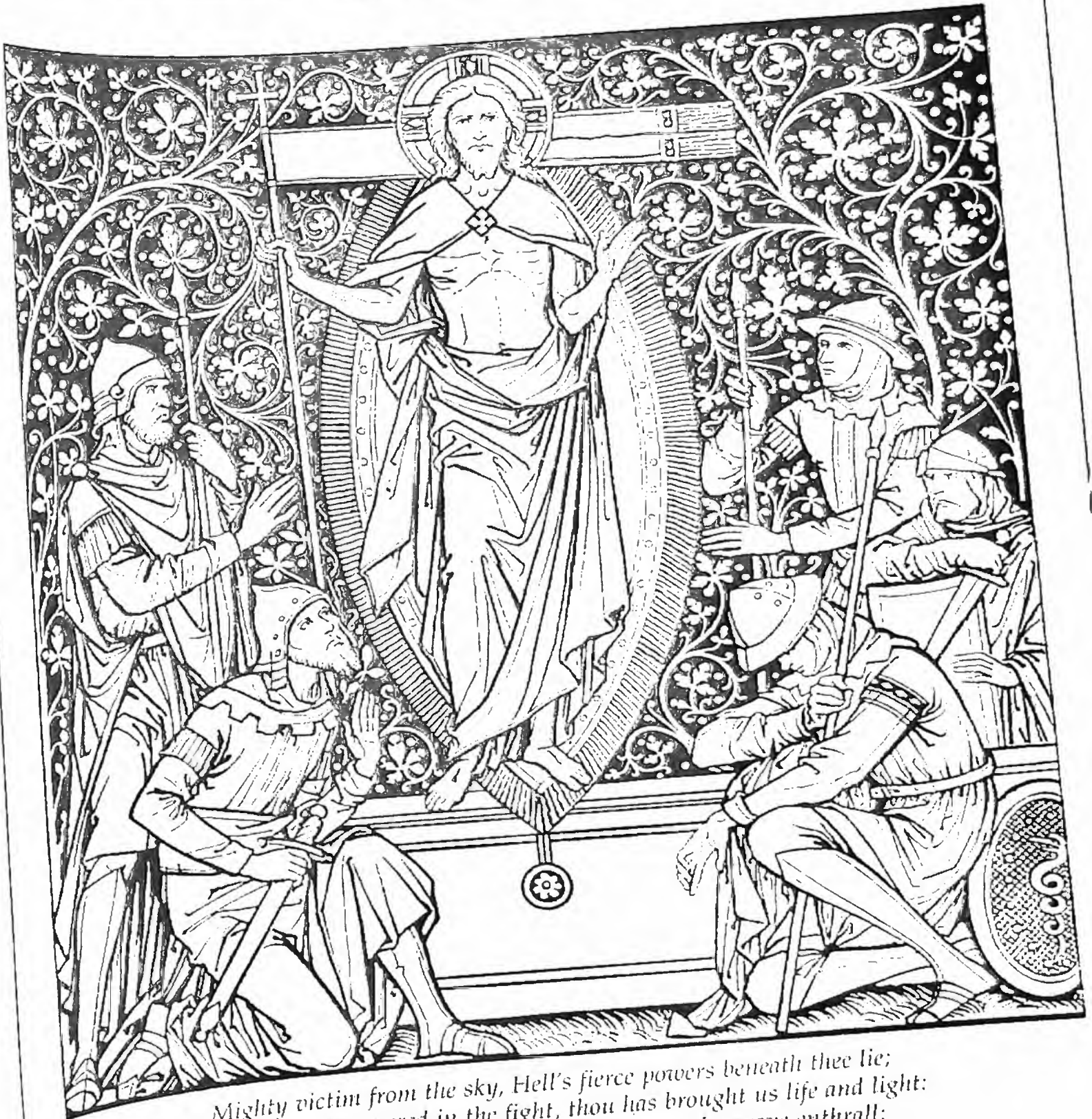
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THE Christian Challenge

THE ONLY WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM — FOUNDED 1962

Volume XXXIV, No. 2/March-April, 1995



Mighty victor from the sky, Hell's fierce powers beneath thee lie;
Thou hast conquered in the fight, thou has brought us life and light:
Now no more can death appall, now no more the grave enthrall;
Thou hast opened paradise, and in thee thy saints shall rise.

Vs. 3, Hymn 89, HYMNAL 1940

THE Christian Challenge

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

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ATTENTION READERS

Due to the sudden and unexpected death of the Rev. Louis Traycik, a former editor of THE CHRISTIAN CHALLENGE, a prominent figure in the Continuum, and husband of the present TCC editor, readers are receiving a combined March/April issue instead of the usual two editions during this period. However, readers will find that this is a larger-than-normal issue, striving to provide a full complement of news to date. Please see the report of Fr. Traycik's death elsewhere in the magazine.

Backtalk

FAITH AND FLYING BISHOPS

...Wherever did you find Mark Shea? His marvelous article ("The Resurrection, Eucharist and Priesthood: Only The Real Thing, Please") in the January/February edition certainly nailed the whole issue of real faith right to the mast. I was impressed beyond measure. Good for him—and us!

Meanwhile, the Philadelphia arrangement (for alternative episcopal oversight) has to be last word in irony. Seven faithful parishes have to *pay* their Bishop *not* to visit them!! God in heaven above!

*The Rev. William Ralston
St. John's Church
One West Macon Street
Savannah, Georgia 31401*

CONTINUING CHURCH UNITY

I compliment TCC on the tone of its October/November issue. The piece surveying the present sorry state of the "Continuum" displayed a heartening objectivity on the part of TCC (although the nose-counts for the [Charismatic Episcopal Church] (CEC) and the [Anglican Church in America] (ACA) seem, well, surprisingly complete), and the editorial, "A Time for Unity," was most apt...

It is most unrealistic to expect that the Continuum will be unified by universal submission to *either* the present ACA or Anglican Catholic Church (ACC) hierarchies. To those of us who in 1991 were unconvinced by the Deerfield Beach initiatives, there was knavery inherent in the conduct of those who continued to retain high position in the ACC while attempting to rend her asunder. That perception of knavery, held by so many of us, is sufficient reason to us not to accept their renewed leadership. As I see it, though, the issue is not whether we are correct in that assessment of knavery. The issue, rather, is whether that assessment of knavery is so widespread as to render it politically unfeasible for those persons presently to aspire to leadership of a united Continuum.

But by the same token...it's my impression that the ACC bishops would recognize [the improbability of Continuing unity under their leadership] at least privately, despite their claim that there is no "legitimate" Continuum outside the "Chambers succession." Sadly, though, the fact that their claim will not be self-effectuating does not seem to be particularly bothersome to them. Any other course than to make that claim

seems to them, as far as I can tell, to be overly fraught with the prospect of dealing with too many ignoramuses or scoundrels or heretics or other folks they just don't like.

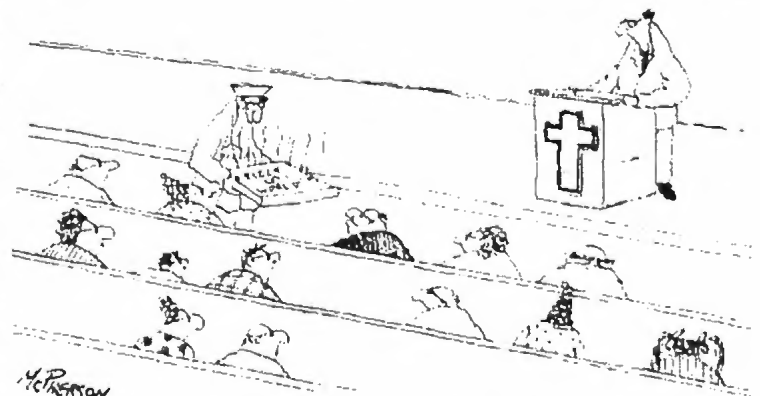
But there are those of us within the ACC who long for fellowship with likeminded Anglican traditionalists with whom we are not yet in formal communion, despite the prospect of having in the process to deal with a few ignoramuses or scoundrels or other folks our bishops just don't like (for heretics, see below). I have long been of the opinion that it should be the bishops of the various Continuing Churches that should bring us together. I still think that's the way it ought to be, but I despair of it happening that way, before it's too late and most of those who would join us make other choices (as Bishop Pope, sadly, but I confess understandably in view of our disarray, recently did). So let's do begin to talk about "unity," whether our bishops want to or not.

Who knows. If we carry on such a dialogue prayerfully and lovingly, maybe the ignoramuses or scoundrels or other folks our bishops just don't like will learn something or reform or go away or even, on closer examination, be more acceptable than originally thought.

But we must not abandon the Faith in a headlong rush to be unified. Your description of the theological views of most of the ACC is accurate ("The Traditional Anglican Movement Today," p. 18). As I see it, the unvarnished and practical political reality is, thankfully, that the Continuum cannot be unified to include the ACC, except under the banner of the sort of theology expressed in the organic documents of the ACC. Indeed, given that political reality, no true unification of the Continuum is then possible except under that banner, given the size of the ACC.

My suggestion, then, is that the "unity" dialogue be attempted under that banner, *but with no other precondition*. Let's not complicate our task unnecessarily. Henry of Navarre is reported to have said that "Paris is worth a Mass." Is the unity of the Continuum worth a specific acknowledgement of catholic orthodoxy? Would a specific acknowledgement of catholic orthodoxy really be a bar to "unity"? How will we know unless we try? Is it morally tenable *not* to try, despite all those scoundrels and ignoramuses and other folks our bishops just don't like?

Think of the advantages of such an approach. ACC stalwarts who resist the unification of the Continuum for any reason their listeners will accept, would be deprived of their most telling argument—that "unity" sells out the Faith, by abandoning the



AT ABOUT 12:35 THE CONGREGATION STARTED TO DROP SOME SUBTLE HINTS THAT THE SERVICE WAS RUNNING TOO LONG.

standard of orthodoxy. They'd be left with having to persuade us concerning all those scoundrels and ignoramuses and other folks our bishops just don't like. But that's getting more and more difficult with the passage of time.

Finally, I feel compelled to say that it is my intention with this letter not to give ACC-haters and schism-wishers any hope at all. In no way am I proposing that we all talk and then abandon our bishops if they won't agree to what we work out without them. That was schism in 1991, and would be just as much so now.

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West Palm Beach, Florida 33406
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ANGLICAN v. ROMAN METHODOLOGY

In describing Anglican difficulties with accepting certain teachings of the Roman Church, Fr. Joseph Wilson, in his letter in the December *CHALLENGE*, says: "This strikes me as a strange perspective, putting the cart before the horse. It does not take into account the way in which we...Catholics look upon the Church and her teaching office." He then goes on to extol the definitive and final role of the Papacy as Teacher of the Church. Fr. Wilson quite correctly contrasts the tidiness of the Roman methodology with the much more messy and drawn out ways in which Anglicans address theological issues.

There remains, however, this problem. Most Anglicans find the papal option a novelty, founded on a view of the Church which is unTraditional. If historic Anglican theological method is messy and tedious, it is also Scriptural and Patristic. A quick and easy appeal to Roman authority would have resolved the Trinitarian and Christological controversies of the early Church had such authority existed at the time. What we find instead is St. Vincent of Lerins' teaching that the truth of doctrine must be tested in a much less orderly way: "I have continually given the greatest pains and diligence to inquiring...how I can secure a kind of fixed and, as it were, general and guiding principle for distinguishing the true Catholic Faith from the degraded falsehoods of heresy. And the answer I receive is always to this effect...we fortify our faith in a twofold manner. First by the authority of God's Law (*i.e.* Scripture), then by the tradition of the Catholic Church...Now in the Catholic Church itself we take the greatest care to hold that which has been believed everywhere, always and by all. That is truly and properly Catholic" (*The Commonitorium*, 2,3).

It's not my intention to judge the papal appeals of Fr. Wilson by St. Vincent's dictum, nor to note the failure of "official" Anglicanism to meet this ancient standard in its recent doctrinal innovations. I simply point out that the standard exists. If papal authority such as that [described by] Fr. Wilson...was acknowledged in the early Church, St. Vincent's statement (and similar statements by other patristic authors) would be unnecessary. St. Augustine notes that if Scripture is unclear regarding a doctrine, it may very well be that the doctrine is *true*, but it could hardly be said to be essential. By the same token, if papal infallibility is true but unacknowledged in the Church for 1,000 years, how essential can it be to Catholicism?...

In short, the "strange perspective" Fr. Wilson sees is in fact the struggle of faithful Anglicans to define the Catholicity of doctrine following ancient and traditionally Catholic methods...

I do find strange the increasingly shrill insistence of "special" Anglicanism that its new doctrine of Orders be... regardless of its failure to meet Scriptural or Patristic standards. But equally so is the Roman insistence that the teaching authority, rather than the Catholic content of doctrine, must be acknowledged and accepted.

Perhaps Fr. Wilson will forgive many of us if we... Anglicanism and find that, though she may not live up to Roman expectations of order, her ancient standards still provide us a certain, if somewhat cluttered, path.

Fr. Gregory J. ...
St. Mary of the Angels Anglican ...
4510 Finley ...
Los Angeles, California ...

INDIAN APPEAL

I am Sister Anmary of the Anglican Sisters of the Holy Spirit, affiliated with the Traditional Anglican Communion. We are working in the Nagpur diocese.

Here we are running a boarding primary school for boys and girls. The majority of our children come from the slums. The municipal co-op helps us to give them milk, and we ourselves try to give a midday meal to the poor children.

We also run a free dispensary for the poor. The nearest government hospital is around 14 kilometers from the St. Mary's Hostel. At present we are renting an auto rikshaw (a motor vehicle that pulls a small carriage) to take patients to the hospital, and this is very expensive. We are hoping some of your readers will assist us in purchasing a three-wheeler diesel auto rikshaw for missionary work. It costs 72,000 rupees (c. \$2,230). Even small contributions will help thousands of the poor.

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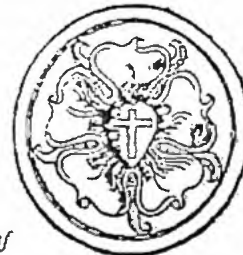
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After his earlier somewhat misjudged foray in 1991, the Archbishop of Canterbury has now returned to his charge of heresy in connection with opposition to the ordination of women to the priesthood. Recently, he was reported as saying, in an interview with Mary Loudon, "The time will come when I will have the opportunity to explain why I regard the idea that only a male can represent Christ at the altar as heresy, and why that's a serious heresy." Mary Loudon's book *Revelations: the Clergy Questioned* has now appeared and Dr. Carey's contribution does not contain this actual statement; so we do not know whether in fact he will take an opportunity to explain himself. However, he has not denied that he made the statement and there can be little doubt that it fairly represents his view.

Just weeks before his enthronement as Archbishop of Canterbury in 1991, Dr. George Carey stunned many Anglicans by claiming that the 2,000-year belief of most Christians that only a male can represent Christ at the altar is a "most serious heresy." When Dr. Carey received the contention, without further explanation, after the Church of England's first women priests were ordained last year, noted academician and author J.R. Porter of London thought it was time to subject it to closer examination.



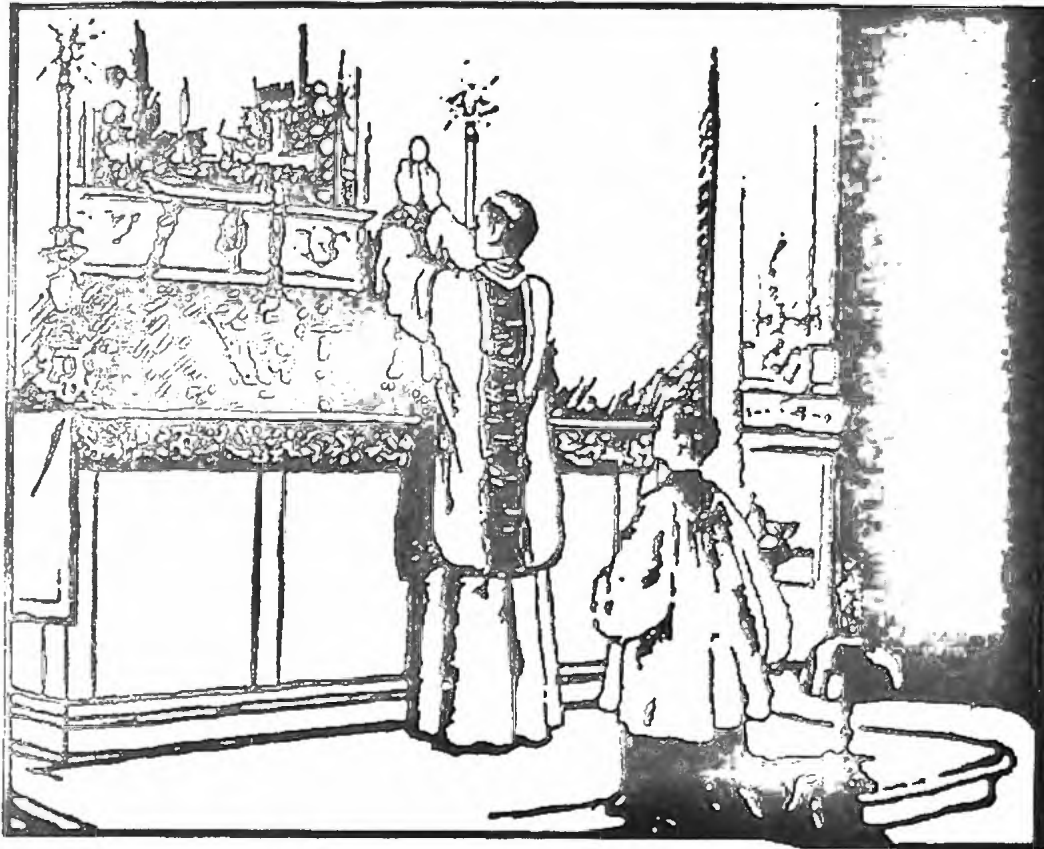
The Archbishop of Canterbury,
Dr. George Carey

Nor can there be much doubt about the sort of arguments he would use in support of his claim, should he ever get round to elucidating it. Some distinguished names have produced what seem to them weighty reasons against the view that only a male can represent Christ at the altar—the late Professor Donald Mackinnon, Professor Tom Torrance, the present bishop of Monmouth and the former bishop of Salisbury, among others. It is on their authority that Dr. Carey will be relying: indeed, it would hardly be surprising if one or other of them were to 'ghost' whatever he might write.

The archbishop has chosen to fight on a comparatively restricted front. The contention that only a male priest can represent our Lord is but one single argument against the ordination of women. It is not adduced, for example, in the Pope's recent *Apostolic Letter on Reserving Priestly Ordination to Men Alone*—though, of course, Dr. Carey has made it clear that he does not accept what that says either—but the argument is employed in other Roman Catholic documents, notably in the Sacred Congregation for the Doctrine of the Faith's *Declaration on the Question of the Admission of Women to the Ministerial Priesthood*, approved by Pope Paul VI in 1976. So, in fairness to the archbishop, we must confine ourselves to this particular issue.

The idea that the priest acts as an icon of Christ and therefore must be male dates from the early Church in both East and West.

As a preliminary, we may dispose of two canards. One is stated bluntly by Professor Torrance: "The claim that the priesthood of the celebrant is an icon"—that is, an image, sign or representative—"of Christ and therefore must be male in gender derives from pseudo-theological thinking in the 19th century." This is simply untrue, for the idea is widely current both in East and West long before the 19th century. For instance, St. Cyprian of Carthage in the third century writes: "...the priest truly acts in the place of Christ, *vice Christi*," or St. John Chrysostom in the fourth century says: "The priest stands before us, doing what Christ did and speaking the words that he spoke." The concept is particularly characteristic of Orthodox theology: to give just one example, Theodore the Studite, writing in the ninth century, says simply: "The priest is an imitation of Christ...the priest is an icon of Christ." But we have the same teaching in St. Thomas Aquinas: "Just as the celebration of this sacrament is the representative image of Christ's Cross, for the same reason the priest also enacts the image of Christ, in whose person and by whose power he pronounces the words of consecration." Such teaching may or may not be wrong but it is certainly not a recent novelty. What is completely novel in Christendom is the claim that a woman can be a priest: until very recently, it is this which would have been regarded as a heresy. When, in the fourth century, St. Epiphanius condemns as heretical those sects in which women priests preside at the Eucharist, he is only voicing the common mind of the Universal Church, a mind which, up until now, has not changed. Most of the theologians mentioned earlier wish to argue that a woman can represent Christ at the altar just as much



*In the incarnate Lord
all humanity was and
is united to Deity,
but because Christ
was a male human
being he can only
properly be depicted
or represented
as such.*

as a man, a point to which we shall need to return. However, some, notably the former bishop of Salisbury, would argue that the priest at the Eucharist should not be viewed as representing Christ at all; that the icon of Christ, there, can only be his real presence in the consecrated elements. Whether or not they realize it, the proponents of this claim are actually reviving the views of the Byzantine iconoclasts of the eighth century. For them, the only true icon of our Lord was the sacramental one of the Eucharist as the image

The Rev. Canon J.R. Porter was Professor at and head of the University of Exeter's Department of Theology from 1962-86, and remains Professor Emeritus there. He took first class honours in history and theology at Oxford University, at which he also held some academic posts. A member of the Church of England's General Synod from 1970-90, he has served several bishops as examining chaplain, and as a canon and prebendary of both Chichester and Exeter Cathedrals. He has authored numerous books, including *World in the Heart; Moses and Monarchy; Proclamation and Presence; The Non-Juring Bishops, Leviticus; Folklore and the Old Testament; and The Living Psalms*. He was a contributor to numerous works, including *A Source Book of the Bible for Teachers; Tradition and Interpretation; A Basic Introduction to the Old Testament; Harper's Bible Dictionary (1985); A Dictionary of Biblical Interpretation; and The Oxford Companion to the Bible*. His frequent lectures in America as well as England throughout his career presently include those at the Anglican Catholic Church's Holyrood Seminary in New York, where he provides an annual mini-course in Old Testament Studies. Porter is currently Vice Chairman of England's Prayer Book Society and President of the Anglican Association. Canon Porter's article was originally written for *FAITH & WORSHIP*, a journal published by the Prayer Book Society, and is here reprinted, with slight additions and changes, by permission.

and symbol of Christ, and hence any other representation of him was forbidden; the person of Christ being essentially indescribable, no image of him was possible. In response, their opponents said that the Eucharist was the *reality* of Christ's body and blood and thus precisely not an icon or representation, since a representation is intended to be seen while the Eucharist is properly food to be eaten, "not to be gazed upon, or to be carried about," but to be duly used, as Article XXV has it. In fact, the modern thinkers we are considering accept the first part of St. Thomas Aquinas's statement quoted above, while rejecting the second. But it is not a question of either/or, rather of both/and. The sacrament indeed is the effective representation of our Lord's sacrifice, but also the priest represents Christ by enacting his words and actions at the Last Supper. It is the earthly manhood which he represents and, significantly, it was the reality of Christ's manhood which was the principal argument employed against the iconoclasts, for a genuine human being must be capable of description and representation.

The second canard is the often-made appeal to the famous saying of St. Gregory of Nazianzus: "What he has not assumed he has not redeemed." This statement is regularly misapplied and taken out of context to support women's ordination. It was formulated, however, to combat the heresy of a certain bishop Apollinarius in the fourth century, who taught that, in Christ, the second person of the Trinity took the place of the rational human soul or mind. That is, the manhood of our Lord would have been lacking an essential element of what it means to be human and so only part of our human nature would have been redeemed; for, as Gregory observes, "it is what is united to his Deity that is saved." Speaking of the followers of Apollinarius, he continues: "Let them not grudge us our entire salvation, or endue the saviour only with the bones

If it is legitimate to view the priest at the Eucharist as an icon of Christ, then the celebrant can only properly be male, since it was a male Christ who performed the actions at Last Supper, and because this rightly represents the relationship of Christ, as bridegroom, with his bride, the Church.

and nerves and appearance of humanity.”

Such is what Gregory means, and his words ought not to be pressed to mean anything more. It is hardly necessary to make the point that it is most unlikely that Gregory himself would ever have imagined that his statement could imply the priesthood of women, but that is precisely what it is now made to do: If in his incarnation, it is alleged, the Son of God assumed only maleness, he did not take to himself the fulness of humanity, which includes the feminine, and therefore could not save the female part of creation; but since it is clear redemption through Christ encompasses both genders, it is argued that women as well as men may stand in his stead as priests. This idea suggests a somewhat Platonizing view of ‘humanity’, and it is perhaps better to define ‘humanity’ as that which differentiates human beings from all other creatures—what Genesis means by saying that human beings are made “in the image of God.” However precisely one understands that expression, it is clearly intended to mark off humankind from the rest of creation. So ‘humanity’ is possessed by every man and woman just by the fact of their existence. There is no such thing as ‘male humanity’, to use Professor Torrance’s phrase, any more than there is ‘female humanity’, but only a male or female individual; and we can certainly say that, in the manhood of the incarnate Lord, humanity is united to Deity, which is what Gregory of Nazianzus required. The salvation of humanity, not gender, is the focal point of the incarnation, crucifixion and resurrection.

However, after the statement about the image of God, the Bible goes on to say that “male and female created he them.” A human being must be either male or female and cannot be both. Again, this point was central in the iconoclastic controversy. For the iconoclasts’ great opponent, Theodore the Studite, humanity “exists only in Peter and Paul,” that is, in concrete human beings; and Jesus was such a being, who did not only become man in the sense of becoming human, but also in the sense of becoming male.

Now, of course, one can argue in the abstract that the second person of the Trinity could equally well have become incarnate as a woman, although one can produce excellent reasons to justify his coming as a man, just as one can for his being born a Jew rather than a Gentile. But the simple fact is that our Lord did come as a particular male human being, born at a specific time and place of a specific mother. That he was a real individual means, contrary to the iconoclasts’ stance, that he can be described and represented—but because he was a *male* individual he can only properly be depicted or represented as such. Images of a

female Christ, such as we have seen in the cathedrals of New York and Manchester, must be rejected on this sound theological ground, and not merely because we find them strange and shocking.

And if, as we have argued, it is legitimate to view the celebrant at the Eucharist as an icon of Christ, for the same reason the celebrant can only properly be male, since it was a male Christ who spoke the words and performed the actions at the Last Supper. Equally so, in the iconic role only a male priest properly represents the spousal relationship of Christ, as bridegroom, with his bride, the Church, as the Pope recently reminded in remarks subsequent to his apostolic letter. “It is therefore absolutely necessary that Christ be represented as a man,” the pontiff stated. “The distinction between the sexes is very significant in this case and it cannot be ignored without damaging the sacrament.” Of course, in his incarnation Christ assumed and redeemed our common humanity, but he did so by becoming man, a real individual human being. To play down the particularity of our Lord’s individual maleness is to risk weakening our belief that he was fully and genuinely human—and that *would* be a heresy!

The term ‘heresy’ originally meant a system of philosophical principles or those who adhered to that system. But, like so many words, it rapidly went downhill and, in Christianity, it has long denoted an opinion so destructive of the true faith that it endangers the eternal salvation both of those who embrace it and of others they might influence. Hence heretics in this sense had at least to be excommunicated from the Church and even removed from life itself. No doubt the leader of the present Laodicean Church of England, Dr. Carey, is not advocating anything so drastic. But one wonders what place he sees in the Church for those he denounces as adhering to serious heresy (and why, conversely, he would consecrate as Bishop of Ebbsfleet a man he believes is guilty of it), because they certainly will not renounce their opinions on his unsupported fiat. Since bishops should be ready “to banish and drive away all erroneous and strange doctrine,” Dr. Carey is unlikely to promote those who hold views which he regards as both erroneous and strange to any high office in the Church; and, even among the lower ranks of clergy and laity, he must regard their presence as undesirable. No one could object to Dr. Carey’s saying that in his view a particular theological opinion is wrong—provided that, as he has not yet done, he gives his reasons and engages in serious theological discussion with those with whom he disagrees. As we have seen, arguments can be brought against the idea that only a male can represent Christ at the altar and they should be fully examined. But is it right for the Archbishop of Canterbury to label as heretics not only those in his own Communion who hold this view but, in addition, all those many great learned and godly Christians who, as we have also seen, have held it, without condemnation, in the Church in the past?

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Signposts

Evangelism

One of the best things we have ever seen written on this subject comes from 31-year-old Nancy Coulter, a recent convert to the Anglican Catholic Church of Canada (ACCC) who had virtually no experience with the Church growing up. Now a member of the Parish of the Annunciation of the Blessed Virgin Mary, Ottawa, she illustrates for us the importance of being living examples of our faith in all our daily contacts, and of not giving up on those resistant to Christianity. Her article, which first appeared in ACCC's "Youth News," tells how her conversion was accomplished through her contact with Father Carl Reid when she worked as his secretary in a secular job.

...My parents raised me to be open-minded about most things, with the notable exception of religion. I was taught from an early age that belief in God was a crutch, and those who used this crutch were not willing to assume responsibility for their own lives. It was with this bias that I began to discuss religion with Father Carl. (When our conversations began, I did not know he was a priest.) I felt it was my duty to help him shed his crutch. In order to do so I had to know as much as possible about that crutch, so I asked many questions. He was always patient with my often silly and naive questions. Over the course of a year his arguments swayed me much more than mine swayed him. I began to understand some aspects of Christianity, while others puzzled me to no end (and still do).

Evangelism is not always "telling" people about God. I was not receptive to talk about God. But I was receptive to the kindness and caring that Fr. Carl demonstrated.

Several times, during the conversations, Fr. Carl invited me to attend a service. Each time I declined. Eventually, I relented and attended Sung Eucharist on September 20, 1992. I felt out of place and very uncomfortable. I did not know what to do, when to stand, when to kneel. I was lucky (Providence more than luck) to have Louise Sabadoz (now Louise Cooper, wife of Fr. Kipling Cooper of the ACCC church in Thunder Bay) there to guide me through.

Somewhere in the middle of the service the Holy Spirit descended upon me. Everything seemed clear and comforting. I felt like I was in a dark room and someone had opened a door onto a brightly lit hallway. I was blinded. More than anything, I wanted to leave that dark room and head to the light. As an

unbeliever I had read of experiences with bright light. I never thought they were real. Now I know how real they can be and that words do not exist with which I can explain the sensations I felt. "Bright and comforting light" will have to suffice.

I went home after the service. I had not told anyone what I had experienced. I could not concentrate on anything for the remainder of that day. My mind was a muddle, but I never felt so good. The next day I still felt the same way so I revealed my experience to Fr. Carl. I was baptised and confirmed on All Saints Day 1992, with Fr. Carl and Louise as my sponsors.

With a new outlook on life, I have been able to look back on my past and recognize many of the people who have touched my life, and who were doing God's work by trying to bring me to know Him. I shunned some, and turned my back on my best friend when she found God. I never realized at the time how much these people cared. I knew only that their evangelism was annoying.

I wasn't ready then, but their efforts paved the way for my conversion. It took 15 years after I first experienced evangelism before I finally turned to God. But it was worth it. I have reunited with that spurned friend. And, if I could find the other people, I would tell them how much I appreciate their efforts and that they did make a difference. The point I am trying to make is this: even when people are not receptive to your evangelism, don't give up. Give them room and time, but don't give up on them. They may not be ready yet. But, you may be preparing them for the future. A single drop of water cannot cut through rock. But a multitude of drops can create canyons.

Remember that evangelism is not always "telling" people about God. A more effective kind is showing people how you are changed because of God and what He has brought into your life. I present myself as an example. I was not receptive to talk about God. I didn't want to hear it. But I was receptive to the kindness and caring that Fr. Carl demonstrated. He was not the Bible-thumping stereotype I had fought against for 15 years. He was just there whenever I needed to talk. He evangelised by being my friend. He let me know that God was in his life, but he never pushed me to believe. His kindness opened my mind enough that I was able to accept the Holy Spirit when It came into my life.

That is the most productive evangelism there is. It is not quick or easy. But it does not raise the iron wall of defensiveness either. It can work miracles...

Never give up; just change your strategy. The gift of Eternal Life is too great not to share!

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...With [Fr. Traycik's] passing another of the true pioneers of Anglicanism's continuation on this continent moves on from our company into the greater company of those whose earthly race is run, and who may now go from strength to strength in God's greater kingdom.

I was informed of Fr. Traycik's sudden death while in England, attempting to wrestle with some of the problems of the 'Continuing Church Movement' now coming to birth in the motherland of Anglicanism. Lou would have smiled; perhaps he even did. He knew well the difficulties of 'the early days'...in our movement, and made his own great and significant contribution to the benefit of us all.

May he grow in God's love, and come day by day ever closer to that culmination sought by all Christians, to see even as we are seen and to dwell for ever in the courts of our heavenly King. - **The Most Rev. Louis W. Falk, Primate of the Traditional Anglican Communion and the Anglican Church in America**

The Rt. Rev. John C. Gramley, our Presiding Bishop, has asked me, on his behalf, and, indeed, on behalf of all the clergy and people of the United Episcopal Church of North America (UECNA), to express our heartfelt condolences at the tragic death of our friend, the Rev. Louis E. Traycik.

Fr. Traycik was a good Christian, a talented teacher and fine priest. Above all, he was a good and faithful friend. His untimely passing is a sad loss, by no means solely to [All Saint's Parish] and [the ACA], but the whole of Continuing Anglicanism...Words cannot adequately express the sense of loss Fr. Traycik's death engenders... - **The Ven. Guy P. Hawtin, the Missionary District of the East, UECNA**

Louis and I have been friends for many years. I first knew him as a co-worker in the very beginnings of the Continuing Church movement in 1978 when he lent his zeal and knowledge to the formation of the canons of what was then known as the Anglican Church of North America. Much has happened since those days...but through it all, Louis remained dedicated to the well-being of the Church he loved.

Louis will be sorely missed, both by his friends and the Church. Surely by now he must have heard those words we all hope one day to hear: "Well done, thou good and faithful servant. Enter thou into the joy of thy Lord"... - **The Rt. Rev. Mark G. Holliday, retired Bishop of the West, ACA**

...Lou was one of the first Continuers I ever met in person. You will remember that he stayed with me in Bulawayo... - **The Rt. Rev. Robert Mercer, C.R., the former Anglican Bishop of Matabeleland, Zimbabwe, who became a "Continuer" himself, and now leads the Anglican Catholic Church of Canada**

[Fr. Traycik] is one of our distinguished alumni...He is still greatly loved for his work in music and the general promotion of the school among our friends in the larger Anglican Communion.

I am deeply saddened by the departure of my dear friend. ...As I meditate on [his life], I am reminded of a particular verse of Holy Scripture: "Blessed are the peacemakers, for they shall be called the children of God" (St. Matthew 5:9). I think if ever one could be called a peacemaker it is Louis E. Traycik. He was driven with a passion for the Traditional Anglicanism united, high and low, evangelical and catholic, surplice and chasuble, 16th and 19th centuries in Anglicanism. I came to know of his over-arching concern for unity among Anglicans through discussions between the Reformed Episco-

Continued next page, right column

In Memoriam The Rev. Louis E. Traycik Leading Continuing Church Cleric And Former CHALLENGE Editor Dies Suddenly At Age 47

The Rev. Louis E. Traycik, a prominent figure in the traditional Anglican Continuum and editor of *THE CHRISTIAN CHALLENGE* from 1982-86, died suddenly and unexpectedly at 1:15 a.m. February 8 after suffering an aortic aneurysm.

Father Traycik, also the husband of the current *CHALLENGE* editor, had been serving since November, 1993, as senior curate at All Saints' Anglican Church, Charlottesville, Virginia, southwest of Washington, and had been taken to the University of Virginia hospital there after complaining of chest and head pain the previous day.

The last rites were administered by All Saints' rector, the Rev. Glenn M. Spencer, assisted by the Rev. J. Paul Ward, the parish's other curate.

From its earliest days a leader in the Continuing Anglican movement, serving in several capacities, Fr. Traycik played a key role at the 1977 landmark Congress of St. Louis. There, traditionalists objecting to the abandonment of apostolic order in the Episcopal Church and the Anglican Church of Canada met to lay the groundwork for traditional Anglican jurisdictions in both countries—a movement which has now spread throughout the English-speaking world and beyond. Fr. Traycik, then a layman, was selected to read to the assembled delegates the Affirmation of St. Louis, the fundamental confessional charter which binds together Continuing Anglicans everywhere.

Born July 5, 1947 in Flint, Michigan, Fr. Traycik earned a B.A. degree in history and political science from Alma College in Michigan, and then a J.D. degree from the Detroit College of Law. Between 1973-76 he was in private law practice in Flint and later in West Branch, Michigan, where he was elected Ogemaw County Prosecuting Attorney for the term 1977-80. Moving to Austin, Texas, he served as research director for the Republican Party of Texas during a statewide redistricting process.

In 1982 he was selected to be editor of *THE CHRISTIAN CHALLENGE*, succeeding its celebrated founder, the late Dorothy Allen Faber, whose daughter he had married. But in 1986, sensing a vocation to the priesthood rather than continuing to work for the Church as a layman, he entered Philadelphia Theological Seminary; his wife, Auburn Faber Traycik, a professional journalist, was named by the magazine's board of directors to succeed him as *CHALLENGE* editor. Fr. Traycik was graduated M.Div. *magna cum laude* from the seminary in 1989, after which he served it for a brief period as assistant for seminary advancement.

Following ordination he fulfilled curacies at St. Alban's Anglican Church in Joppa, Maryland, and at St. Francis' Anglican Church in Spartanburg, South Carolina, where his tenure as parochial vicar made it possible for St. Francis' rector, the Rt. Rev. Robin Connors, to undertake a mission to South Africa for nearly a year to help organize that country's traditional Anglican churches into what is now a sizeable separate province.

When the American Episcopal Church merged with a



THE REV. LOUIS E.
TRAYCIK

segment of the Anglican Catholic Church to form the Anglican Church in America (ACA) in late 1991, Fr. Traycik, already an acknowledged expert on canon law, served as senior canonist and presented the entire body of national canons which were adopted at the '91 unifying synod in Deerfield Beach, Florida.

In November, 1993, Fr. Traycik accepted a call to be senior curate at All Saints' in Charlottesville, a part time position to which he dedicated a lot of time despite his secular work as a law editor for the Michie Company, the publisher of law case reports. As part of his curacy, he wrote prolifically on, and continued to undertake various projects related to, matters of importance to the parish as well as the wider church. Recently, he had been involved in plans for physical expansion of the parish, while at the same time had been actively aiding the development of ecumenical relations between the ACA and the Reformed Episcopal Church, which operates Philadelphia Seminary. Some years before his death he began work on "An International Book of Common Prayer," in which he aimed to combine in one book the best from the Cranmerian-model liturgies of Anglican provinces around the world. In addition to his church interests and noted preaching abilities, Fr. Traycik was an avid reader and had an encyclopedic knowledge of a broad range of subjects, notably history and politics, and was a member of Mensa, the high I.Q. society.

A choiral requiem Eucharist was celebrated February 11 at All Saints with an overflow congregation in attendance, and the noted Dr. Robert Strippy at the organ. Fr. Spencer served as celebrant, while the Rev. Louis Campese, rector of Incarnation, Orlando, preached the sermon. The Rt. Rev. Norman Stewart, suffragan bishop in the ACA's Diocese of the Eastern United States, was also in attendance.

Interment rites were conducted at Flint Memorial Park February 25, with the Rev. Charles Lynch, rector of Church of the Resurrection, Clarkston, Michigan, a longtime friend, officiating.

In addition to his wife, Fr. Traycik is survived by his sister, Margaret Traycik, of Davison, Michigan. Memorial donations may be sent to All Saints' Church, Rt. 10, Box 262, Charlottesville, VA 22903; or the Foundation for Christian Theology, sponsor of *THE CHRISTIAN CHALLENGE*, at 1215 Independence Ave. SE, Washington, DC 20003.

pal Church and the [ACA]. It seems like only yesterday that he and Fr. Spencer visited our home and the Seminary to discuss how we might work and serve Christ together. Shortly after, I was honored to be assigned by my bishop to our Ecumenical Relations Committee and enter more formal talks. I still remembers Lou's expression of joy as we concluded those preliminary conversations...My friend was and is a peacemaker in the Church of God.

...I know that his prayers for the healing and the restoration of the Anglican Communion have now been drawn closer to the throne of God, up into the arms of his loving Savior to request without ceasing the prayer that he loved to pray and we so often shared together.

O Gracious Father, we humbly beseech thee for thy holy Catholic Church; that thou wouldest be pleased to fill it with all truth, in all peace. Where it is corrupt, purify it; where it is in error, direct it; where in any thing it is amiss; reform it. Where it is right, establish it; where it is in want, provide for it; where it is divided, reunite it; for the sake of him who died and rose again, and ever liveth to make intercession for us. Jesus Christ thy Son our Lord, Amen.

I cannot resist believing that Lou is fervently gathering as many as possible in paradise to join in this prayer... - **The Very Rev. Ray R. Sutton, Th.D., Dean and President, Philadelphia Theological Seminary**



I cannot tell you how I feel. I have lost my best friend in the church and my best friend here in town...Filling the vacancy is a possibility. Replacing [Lou] isn't... - **Dr. Robert Strippy, organist, All Saints', Charlottesville**



[Fr. Traycik's death] represents a loss on so many fronts—to the ACA, to the larger Anglican communion, and to the catholic Church on earth. And, to those of us who greatly love the Church, it is a personal loss of one who brought such vibrance and depth to the advance of traditional Christianity... - **The Rev. Canon George B. Fincke, All Saints' Reformed Episcopal Church, Vacaville, California**



It's hard to put into words the sorrow I feel at Fr. Lou's death. The Church Militant here on earth has lost a fine priest, but I have lost a good friend. Others far more eloquent than I will no doubt extol the former; I'd like to say a few words only of the latter.

Lou and I shared a love for classical literature—especially Cicero (whose Latin, incidentally, Fr. Lou felt free to criticize—something few other mortals in the history of the world have ever had the temerity to do). I will miss the Latin letters we exchanged—his dry wit sparkled in those ancient words which were given new life by his pen. His joy in learning is a commodity rare in these days of intellectual gloom. But as important as are those pursuits of the mind, Fr. Lou was not quite the intellectual. He was far too enthusiastic for that. His passion for the things he loved ran before his intellect and produced an eagerness which shined in his eyes during a good argument.

I will miss him. My personal and selfish consolation is not that he is now tugging with St. Thomas over some obscure Latin passage in the Summa, or that he is persistently pestering Cicero to admit that there was indeed a better way to conclude *De Natura Deorum*; no, I look forward to that day, a day I know is coming when I will see him again and hear his familiar voice say "Father! What took you so long? Come on over here and read this..." - **The Rev. Gregory Wilcox, St. Mary of the Angels Church, Los Angeles, California**

Focus

First Women Priests Ordained In Scottish Church

The Scottish Episcopal Church ordained its first 46 female priests December 17 in the cathedrals of five dioceses—Edinburgh, Aberdeen, Brechin, Glasgow, and St. Andrews.

The service at St. Mary's Cathedral, Edinburgh, was described as "muted" until the Primus, Richard Holloway, had finished laying hands on the first batch of 15 candidates, whereupon the congregation erupted in spontaneous applause. "Much hugging and congratulations then swept through the cathedral," reported *Church Times*.

In his sermon during the service, Holloway said the church's debate about women's ordination had been a "strange affair," focusing on theology and authority as well as "women in the abstract." But he said the women awaiting ordination were "actual women with feelings and needs, longings and hopes." For them, the church's struggle with the issue has been "not an interesting theological debate, not an exercise in church reformation, but a felt injustice, a quite personal pain, an institutionalized rejection, an actual oppression. That is why many good women have lost patience and left us," Holloway asserted.

While some feared protest from those opposed to women's ordination, the only demonstration at the Edinburgh service was one of support from the Catholic Women's Ordination group,

which marched from the city's Roman Catholic cathedral to St. Mary's, under the banner: "Priestly people come in both sexes."

According to *Episcopal News Service*, four other women were due to be ordained priests in January, meaning that one in seven Scottish Episcopal clergy will be a woman.

Conservative ECUSA Bishops Get Tough On Gay Issue One Presentment Filed, Four More Expected

Another letter of presentment has been filed against another Episcopal bishop who ordained an active homosexual—but this time it is signed by ten diocesan bishops who reportedly plan to take similar action against four other prelates who have performed such ordinations.

With its episcopal backers—acting on calls at last year's General Convention for bishops to discipline their own while the Episcopal Church (ECUSA) continues to "dialogue" on homosexuality—the case against former Newark Assistant Bishop Walter Righter differs significantly from that against Michigan Bishop Stewart Wood, brought recently by a group of clergy and laity of his diocese and ultimately dismissed.

The presentment against Righter, which claims he knew that the Rev. Barry Stopfel was in a homosexual relationship when he ordained him in September, 1990, is signed by Episcopal Bishops John Howe of Central Florida; William Waniland of Eau Claire (WI); James Stanton of Dallas; Stephen Jecko of Florida; John David Schofield of San Joaquin (CA); Terence Kelshaw of the Rio Grande; James Coleman of West Tennessee; Jack Iker of Fort Worth; Maurice Benitez of Texas; and Keith Ackerman of Quincy (IL). Five are newly consecrated bishops, having taken office since the ordination of Stopfel by Righter.

Righter, who faces the charge on the eve of the expiration of a five-year statute of limitations, claims he is just the first of five bishops who will have letters of presentment brought against them. According to *Episcopal News Service*, he said the others will be Bishops Wood; Ronald Haines of Washington; Allan Bartlett of Pennsylvania; and John Spong of Newark.

The first presentment charges that Righter violated his ordination vows by teaching erroneous doctrine when he ordained

Continued on Page 15



THE PRIMUS OF SCOTLAND and Bishop of Edinburgh, the Most Rev. Richard Holloway, with the 15 women and two men he ordained to the priesthood December 17. That ordination was part of a series of services around the country during which a total of 46 women were priested.
Photo: Andrew Swanston, Photo Express, Edinburgh

ECUSA Stunned By Suicide Of Massachusetts Bishop *Depression, Alleged Affairs Revealed*

The suicide of Massachusetts Episcopal Bishop David E. Johnson in suburban Boston January 14 has "deeply shaken" his diocesan flock, reports *Episcopal News Service*.

Police, who were called in after the bishop failed to keep several appointments over that weekend, said Johnson died in his Framingham apartment of a single rifle shot. No suicide note was found.

An initial lack of answers for the suicide—just weeks before Johnson was to start a sabbatical prior to retirement—was rapidly displaced by reports from church sources that the bishop had been battling depression in recent years, and that he had engaged in several extramarital affairs.

Johnson, a 1989 co-consecrator of Anglicanism's first woman bishop, Barbara Harris, to serve as a suffragan in his diocese, was to take early retirement at age 61 in June. At the time of his death, unofficial sources said his wife, Joyce (Jodie), had already moved out to a retirement home the couple had purchased near their grown children in Kansas. Johnson planned to spend the sabbatical helping other dioceses set up programs for children, a particular interest. He had established DoveMass, a program that recruits volunteers to work in public schools.

Within two weeks of his death, colleagues reported that the bishop had long struggled with depression, while church officials said they had discovered Johnson was "involved in several extramarital relationships at different times throughout his years of ministry, both as a priest and bishop," and that he appeared to have "sexually exploited" some of his female partners. According to the *Associated Press*, the church applies that term



BISHOP DAVID JOHNSON (left) after the landmark 1989 service in which he was a co-consecrator of the first Anglican woman bishop, Barbara Harris, assisting the chief consecrator, Episcopal Presiding Bishop Edmond Browning (right).

when an individual has sexual relations with a person under his authority. That could include parishioners or co-workers, said

ACA Rocked By Clouded Resignation Of Clavier

The Anglican Church in America's (ACA) House of Bishops has accepted with regrets the formal resignation of the Most Rev. Anthony F.M. Clavier as Archbishop of the Eastern United States, submitted after he received word that church officials were investigating allegations of misconduct against him.

Eight of ten ACA bishops, meeting in Phoenix February 20-23, voted to confirm the resignation letter received January 31 from the 54-year-old, Yorkshire-born Clavier, for many years a key prelate in the U.S. Continuing Church movement. His roles as bishop of the ACA's Diocese of the Eastern United States and dean of St. Peter's Cathedral, Deerfield Beach, Florida, are also vacated by the action.

However, the house, which is constitutionally empowered to receive or reject a bishop's request to resign, voted by a slimmer majority (6-4) not to accept a subsequent letter from Clavier rescinding his resignation in light of widely-seen secular press reports citing claims from unofficial spokesmen. The letter reiterated his consistent denials of any misconduct and said he intended to fight the charges, though to date none have been formally lodged or taken up under ACA canon law.

There was no indication at deadline that Clavier intended to contest the decision of ACA bishops.

The allegations against Clavier, news of which has reverberated among stunned ACA members for several weeks, are known to involve possible sexual misconduct. However, the church has not detailed them because they are "in the ecclesiastical stage equivalent to grand jury hearings in civil courts," said one ACA spokesman, and at this point no formal charges

are contemplated in light of Clavier's resignation. The church's investigation of the matter is continuing, however.

ACA Primate Louis Falk said aforementioned press accounts, claiming a certain number of women had made complaints against Clavier and to cite some of their particulars, were "distorted, premature and injured Archbishop Clavier and his family, the whole Church, and were very harmful to the canonical processes." The reports were spurred by private, unauthorized sources, he said.

Among the eight of ten ACA bishops who confirmed Clavier's resignation were those who came to the bishops' meeting skeptical about the proceedings and concerned that ACA's canonical laws guaranteeing due process for Clavier were not being observed. Confusion also seemed to have arisen between canonical and policy guidelines.

Clavier had already been joined by a number of other ACA clergy and laity in raising questions about the initial handling of the claims against him. Word of them first came to him in a letter from the three bishops (Robert Mercer, Charles Boynton and Robert Mize) who served as conditional consecrators for all prelates joining in the 1991 formation of the ACA through merger of the old American Episcopal Church with a segment of the Anglican Catholic Church. The letter was written after the three were shown results of a preliminary investigation by ACA General Synod House of Laity President, Col. James Horn of Colorado, who had asked for the prelates' help. Reportedly, the bishops' letter did not enumerate the allegations or evidence in hand to support them, but advised Clavier for the good of the church either to meet with the ACA primate to clear his name or to resign and withdraw from the ecclesiastical scene.

Continued next page, lower section

JOHNSON Continued

the Rev. Edward Miller, a diocesan official who signed the statement. Miller and diocesan spokesman Jay Cormier said the relationships involved adult women only. No further details were given to protect the confidentiality of those who came forward since Johnson's death. Ironically, Johnson was considered a "zealous enforcer" of the church's tough new rules on sexual abuse and harassment.

There was no indication that Johnson had experienced any confrontation or threat of legal action. One report quoted sources as saying, though, that Johnson was wrestling with a marital problem at the time of his death and had been romantically involved with a female co-worker for the past two years.

Longtime friend Allan Schulte also told *The Boston Globe* that Johnson, who it was revealed had tried to commit suicide once before about 15 years ago, "had a tremendous sense of aloneness and desperation and frustration," and was a man who appeared strong but was "a lamb under the surface." He was described as someone empathetic to the point of taking on others' pain. The Rev. Ed Rodman, canon missionary for the diocese, also suggested that times of transition are emotionally taxing. "Anyone leaving a job has regrets," he said, while adding that Johnson had "seemed excited about moving on." The bishop's behavior was perceived as entirely normal by those who saw him during the days just before his death.

Diocesan spokesmen indicated that they saw no link between Johnson's suicide and internal church issues, nor had financial irregularities been found. However, one report noted that Johnson's tenure had not been without pressure, including that from wealthy members who withheld tithes to protest the diocesan leadership's liberalism. Travails at Beacon Hill's Church of the Advent (on which a fuller story will appear in the next issue), were seen as a microcosm of the larger feud about

women's ordination and homosexuality.

At his funeral service in Boston's Trinity Church—packed by 1,500 mourners, including over 30 ECUSA bishops, while more than 200 persons stood in a cold drizzle outside—Johnson's successor, Bishop Coadjutor M. Thomas Shaw, spoke of the emotions evoked by the tragedy—"the outrageous tension between gratitude, pity and love on the one hand and pain, bafflement and anger on the other." However, he saw the start

Allegations Follow ECUSA Treasurer's Resignation

The abrupt resignation of Ellen F. Cooke, who was recently reelected to her position as the Episcopal Church's (ECUSA) top financial officer, has been followed by word that church officials are investigating "irregularities" in the treasurer's office.

Cooke, who said that her husband, a priest, has accepted a call to Virginia from New Jersey, resigned effective January 31.

Shortly thereafter, *The New York Times* reported allegations that Cooke may have "misused" church funds, and a church spokesman said the case appears "serious." Cooke's lawyer declined comment.

Cooke had served since 1986 both as General Convention treasurer and the national church's senior executive for administration and finance, overseeing huge annual budgets: the church's 1995 budget totals \$42.5 million. Before allegations surfaced, Presiding Bishop Edmond Browning credited Cooke with "wise fiscal management" during a time "negative economic conditions" and "downsizing."

Assistant Treasurer Donald Burchell has been named interim treasurer, according to *Episcopal News Service*.

CLAVIER Continued from previous page

In a letter, Clavier claims that he had to make phone calls to find out the general nature of the charges and to request their specifics so to address them. After meeting with his diocesan suffragans and archdeacons, he said Falk was again contacted and "informed that I would be prepared to meet with my accusers as he suggested, but that we all felt it necessary that I should have with me a competent lawyer." He said Falk indicated the next day that "my asking for a lawyer had altered matters." A few days later he said he received a copy of a memo from Horn to Falk, again referring to but not detailing claims against him.

In response, a spokesman said Falk "had every intention of meeting with Clavier" and contacted him early on to urge that the two of them meet privately with Horn and eastern diocese Archdeacon Louis Campese in St. Louis (near Falk's base in Des Moines), before the primate left on a scheduled trip to England, so Clavier could peruse the allegations and question Horn about them. Plans stalled temporarily when Clavier demanded that his attorney be brought into the meeting and that it take place in South Florida, meaning from Falk's viewpoint that it would no longer be a private gathering, and that he might have to cancel the English trip. A January 30 statement from Falk also stated that he had written to let Clavier know he would be phoning to discuss the allegations. Communication on the matter was interrupted by Clavier, however, when, just before Falk left for England, he departed his home in Florida for an undisclosed venue or venues, a situation that still obtains.

Clavier later wrote that he had left to "think and plan for the future," having "despaired" of being allowed legal representation or a fair hearing in the church, and finally decided to submit the formal resignation letter.

After thorough review and "healthy cross examination" in Phoenix, though, ACA leaders concluded that all involved with the Clavier case "acted in good faith," said one spokesman.

"The House of Bishops struggled" over the case's handling by church officials, and also examined the compiled evidence, said Bishop Walter Grundorf, a suffragan in the eastern diocese. "It was sometimes strife-filled, but in the end there was agreement. I didn't discern any hidden agendas," he added.

ACA management of the case was also reviewed by the national Executive Council February 23, and resulted in a unanimously-passed resolution commending Falk for his leadership over the past year, moved by Bishop Robin Connors of South Carolina and seconded by Grundorf.

There was "a significant flow" of information before ACA leaders arrived at Phoenix. "We had a number of questions. I'm very gratified to report that all sat down and went over everything that had been done," explained Clint Dodson, a layman at St. Alban's, Orlando, which Grundorf serves as rector. "They were honest and forthright. On the whole we are pleased with the outcome. A lot of skeptical people came to Phoenix, and now there is a strong spirit of unity."

"We wanted to be sure that proper procedures and guidelines were being followed" to protect the rights of both the accused and accuser(s), Grundorf said. "We addressed those issues in the House of Bishops and in Executive Council meetings. I feel every attempt has been made up to this point to make sure that Bishop Clavier has every right to defend himself should he so choose."

In particular, the bishops sought and got assurance that their acceptance of Clavier's resignation does not take away his right to a full investigation of allegations against him under the

of a way through it by viewing "everything good that David gave and achieved" for the church and community. One report noted that Johnson was a "small town honor student, Cold War military leader, devoted father" and until recently a "bright star in the church" who ordained the first female Latino ministers and created the childrens' program.

Grief over Johnson came amid a period of reorganization and downsizing of diocesan staff, to adopt a more pastoral and less "programmatic" focus in response to declining revenue and dissatisfaction by parishes desiring more independence from the diocese.

Born in Newark, Johnson received a master of divinity degree in 1961 from Virginia Theological Seminary, and was ordained in 1962. He succeeded Bishop John B. Coburn in 1986 as bishop of the large Massachusetts diocese, with 193 congregations and 95,000 baptized members. In addition to his wife, Johnson is survived by three grown children and several grandchildren.

Sources for the foregoing also included *The Living Church*, *The Washington Times* and *The Washington Post*.

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Stopfel. It refers to the 1979 General Convention resolution that affirms the ordination of "qualified persons of either heterosexual or homosexual orientation whose behavior the Church considers wholesome" but also stated that "it is not appropriate for this church to ordain a practicing homosexual." In the recent Wood case, a majority of a five-member bishops' panel dismissed the charges, claiming that such ordinations are not specifically proscribed in church governing documents, and that convention resolutions are advisory but not mandatory. Such assertions are sure to be reiterated by ECUSA's liberal leaders, but may be more forcefully challenged, in this case.



Clavier

canons, nor his right to a trial of facts, should he desire them. In the case of such a trial, an ACA release said the archbishop could be exonerated and reinstated (if he so requests), or if convicted could be permanently barred from all offices in the church. In a formal proceeding, ACA's canon law provides any accused person the same constitutional rights as provided in the civil law, including the presumption of innocence, the right to legal counsel and the right to confront and cross examine witnesses in open court.

The informality of Horn's original handling of evidence against Clavier was thus a subject of scrutiny in Phoenix, as was his standing to conduct the investigation. It was explained that the latter was launched in mid-1994 in response to allegations received from "several private individuals." Laypeople who heard the allegations demanded that something be done.

Falk and other church spokesmen said Horn consulted with ACA national chancellor James Elkins of Georgia at each stage before proceeding, and "acted appropriately by responding to the queries he received." While it was not clear why Horn did not meet with Clavier directly, his initial course, which included the appeal for intervention by the three bishops, was reportedly intended to mitigate damage to the church and avoid a formal process against Clavier. Falk said that Horn as House of Laity

Recently, Bishop Benitez took up his pen against them, reminding that he and others "who spent those long hours on the floor of (the 1979) General Convention" to pass the above mentioned resolution "had thought we were declaring to the world what the doctrine of this church is. Now we know that, according to the [bishops who reviewed the Wood case], we simply hammered out, and with a good deal of passion in the debate, what was merely a polite suggestion..."

When Presiding Bishop Edmond Browning called to inform him of the charge, Righter, now 71 and the retired bishop of Iowa, said: "My initial reaction was 'This is ridiculous.' It is harassment. Not of me, but of the church." A resident of New Hampshire, Righter, who now assists the bishop of Western Massachusetts occasionally and takes Sunday services in the Diocese of Vermont, faces major legal expenses if he chooses to contest the charge. If found guilty, he could face admonition, suspension of episcopal or ministerial functions, or deposition.

At the 1991 General Convention of the Episcopal Church in Phoenix, the House of Bishops voted not to censure Righter and Haines for ordaining noncelibate homosexuals, choosing instead to consider at a later meeting the "gap between what we profess and what we do." However, rancor among bishops on the homosexual issue at that convention prompted a series of non-legislative meetings focusing on episcopal "collegiality" before last year's convention in attempt to hold the house together. Meanwhile, at least two homosexual ordinations are known to have occurred in the interim, while incidents of same-sex blessings, which also lack official sanction, continued to increase in the church; Bishop Bartlett has ordained two practicing homosexuals in the last couple of years. The chasm in the house became more clear at last year's convention, when more than 70 bishops subscribed to a statement presented by Bishop Spong that supports the ordination of otherwise qualified active

president could have sought backing by ten communicants or two bishops to start a canonical process to present (formally charge) Clavier. "He did not. He brought the matter to me, and I then sought the advice of our chancellor," Falk stated.

Questions were also raised about the role of Ms. Pat French, an abuse and rape counselor well known in Florida, who was quoted in an initial report that was replicated in various forms across the U.S. and abroad. Persons involved in the preliminary investigation had contact with French when she provided counseling to them, Falk explained. French was present at the bishops' meeting and explained her role in detail. Neither she nor ACA clergy who spoke with the press were speaking on behalf of the church or speaking with any authorization from the ACA, Falk said. However, a church spokesman confirmed that French was subsequently appointed to serve on an ACA committee that is to help collect further information and counsel alleged female victims in the case.

The church "will continue to try to get to the truth, to be certain that what was done was right," explained Howard Hecht of Falk's office. "If we're wrong, we owe Archbishop Clavier a great big 'we're sorry.'" He added that the offer of help and pastoral care extends to Clavier himself. "I know he must feel like he doesn't have a friend in the world," but that is not the case in the ACA, he said.

While some sources claimed that Clavier had been targeted by a small group within the church for the past few years, Hecht asserted that "There was no conspiracy, nor was there animosity between Falk and Clavier. This thing (their partnership) was working so well."

The reality, said Archbishop Falk, is that the ACA has lost a

Continued next page, lower section



BISHOP WILLIAM WANTLAND of Eau Claire and his nine colleagues want an end to disregard for order and authority in ECUSA.

homosexuals, while some 100 bishops endorsed an orthodox statement on sexuality.

Bishop Howe, a spokesman for bishops making the presentment, acknowledged that Righter was chosen first because the statute of limitations was about to expire.

"Our feeling was that we needed to act with regard to Bishop Righter's culpability before the time limit ran out," he said. While conceding that an ecclesiastical trial is an expensive and protracted process that diverts attention from the church's mission, he said it was Righter's "in your face defiance" five years ago that led to the bishops' action. Righter ordained Stopfel less than a month after the House of

Bishops adopted a statement in September, 1990, disapproving of and disassociating itself from the ordination of another non-celibate gay man, Robert Williams, by Bishop Spong. (Shortly after his ordination, Williams made several controversial public statements and was disclaimed by Spong; Williams has since died of AIDS. - Ed.)

ENS reported that the procedure in Righter's case also will be different than in Wood's. This time, both the presentment and Righter's response will be circulated to all members of the House of Bishops. Within three months (by late spring), one-quarter of all bishops must consent in writing to a trial before a court is convened by nine bishops who were elected at General Convention. If an insufficient number of bishops vote for trial, the

charges will be dropped.

A bishop who is found guilty in an ecclesiastical trial has an automatic right to appeal. The imposition of a penalty for a convicted bishop also may be in question: any final sentence must be approved by a two-thirds vote of the House of Bishops.

Observers said deposition would be highly unlikely given the number of bishops who believe that sexual orientation should not bar qualified candidates for ordination. Some also saw the action of the ten bishops at odds with the new, hard-won "collegiality" of the house.

But Howe said the ten bishops want to restore discipline in the church, which has eroded; conservatives, in fact, have long been frustrated—many since the insufficient response to the heresies of Bishop Pike years ago—by the seeming lack of corporate will or ability to discipline bishops who flout ECUSA's established doctrine and convention directives. This was partly due to a canonical system heavily weighted against penalizing any bishop, but which in recent years has been somewhat modified due to an action initiated by Bishop Wantland.

In a letter explaining the presentment, Wantland said it is against church teaching to ordain anyone engaged in sexual relations outside of heterosexual marriage. "We feel deeply concerned for the Episcopal Church," he wrote. "Many question whether we really have any moral teaching, and more doubt that we have the will to call to account those who openly violate the moral teachings we have. We are hopeful that this action may bring to a head, and then bring to a close, the practice of open disregard for order, authority and collegiality in the Body of Christ."

"We will see, one way or the other, whether this church really means what it says when it comes to issues of sexual morality," Howe said.

Sources for the foregoing included a Prayer Book Society release and *The Living Church*.

CLAVIER Continued from previous page

"man of tremendous ability and the House of Bishops is grievously wounded." Falk, who also leads the Traditional Anglican Communion (TAC), urged his flock to "remember with real respect and gratitude what Archbishop Clavier has accomplished for the Church," which included helping to provide the foundation for what is now a global fellowship of Continuing Churches (TAC) with some 125,000 adherents.

"Bishop Clavier was in the trenches from day one," said one former St. Peter's parishioner, noting the sacrifices he and his family made for the cause, especially in the early days a quarter century ago.

The charismatic Clavier, originally a member of the Church of England, was often scored for the chequered early ecclesiastical career that led him to America, but in recent years gained stature among a broader cross-section of Anglicans for his 25-year commitment to the Continuing Anglican movement, which he helped advance from meager beginnings, and for the wide range of ability, insight and (largely self-taught) knowledge he brought to his role. About five years ago, Clavier, who by then had served for many years as head of the American Episcopal Church, joined forces with the then-Archbishop of the Anglican Catholic Church (ACC), Falk, to promote the cause of Continuing unity, which led to the 1991 merger at Deerfield Beach. In the process, Clavier willingly took second place to Falk in the new ACA.

Most of those who dissented from that union did so in part because they continued to view Clavier with mistrust and suspicion. Falk, on the other hand, had come to believe Clavier was "far and away the best man for the job" and had relied confidently up until now on the partnership they had forged in their

joint mission. Hecht said Falk was staggered by news of the allegations.

Clavier's stunned family also has been left to deal with his departure from the ACA in his absence: his wife, Ginger, a teacher; and grown sons Mark, a Duke Divinity School student who was to be ordained a deacon soon; and Philip, who plans to enter the Air Force. The family was to attend a banquet in honor of Clavier's 25th anniversary as a bishop just three days after he left town. Mrs. Clavier has declined to issue any comment on her husband's departure.

"The House of Bishops has just come through one of the most difficult situations it could ever be called upon to deal with," said Bishop Grundorf. "If there is anything that I can say to our people, it is this: schism is a gross sin, and we must not be guilty of that. We must move forward in a relationship of harmony and love."

The eastern diocese's standing committee, consisting of two priests, three laypeople and the two assistant bishops (Grundorf and Norman Stewart), will serve as the jurisdiction's ecclesiastical authority pending an election of a new ordinary, which could come at a synod in October this year. The standing committee is chaired by Archdeacon Campese, dean of the Cathedral Church of the Incarnation, Orlando.

*THE RESIGNATIONS OF TWO OTHER ACA PRELATES were accepted by ACA bishops in February. Bishop Robert Wilkes, an assistant in the ACA's western diocese, resigned because of poor health; and Bishop William Millsaps of the Diocese of the Mississippi Valley resigned to affiliate with the Episcopal Missionary Church, led by Millsaps' former bishop in the Episcopal Church, Donald Davies. A fuller report on the latter will appear in the next issue.

ECUSA Coalition Produces Rites For Same-Sex Unions

Despite a prohibition passed by last summer's Episcopal General Convention against the development of rites for same-sex couples, a set of such rites has been prepared by a group of bishops, professors, seminarians, "ethicists," and laypeople.

"A Rite for the Celebration of Commitment to a Life Together" offers a "single rite of blessing of all couples, whether homosexual or heterosexual," according to *The Living Church*.

"This isn't just the work of an outlaw band," noted one report. The 70-page document sprang from a national conference at Episcopal Divinity School, and was introduced to a recent meeting of the Association of Diocesan Liturgy and Music Commissions. "It will now go to the Standing Liturgical Commission..."

The "first shots have been fired in the next battle over the modernization of rites used at altars across the nation," commented another report. "Church leaders are laying the groundwork for a new prayer book as early as 2006. For now, debates over the rite stuff are being held far from the pews."

Among prelates who acted as consultants for the sex-neutral liturgy are retired Utah bishop and self-proclaimed homosexual Otis Charles; Bishop Stewart Wood of Michigan, who recently escaped charges for ordaining a practicing lesbian; Bishop Douglas Theuner of New Hampshire; and Bishop Richard Schimpfky of El Camino Real.

The Indianapolis convention passed a resolution directing that "no rites for the honoring of love and commitment between persons of the same sex be developed unless and until the preparation of such rites has been approved by the General Convention."

But the authors of the new rite claimed the ban "presumably applies only to the national church, for the **Book of Common Prayer** authorizes diocesan bishops to set forth such forms as are fitting to the occasions 'where no service or prayer has been provided in the book.'" And convention resolutions, they added, are not mandatory anyway—as was claimed by the panel of bishops which recently dismissed the charges against Bishop Wood.

In fact, the authors claim the church is in sore need of such a service, because "commitments on the part of lesbians and gay men have been celebrated" in churches within every Episcopal diocese—even though ECUSA is still supposed to be "dialoguing" on the issue.

Reportedly, the new rite openly celebrates the "life-giving power" of homosexual relationships. Its vows involve, *inter alia*, the couple saying to one another: "I, N., take you, N., to have and to hold from this day forward, to love and to cherish as my companion, lover, and friend. Amen."

"COMING OUT AS A HOMOSEXUAL IS A SACRAMENT, "an outward and visible sign of an inward and spiritual reality," according to the retired Episcopal Bishop of Utah. Otis Charles, who "outed" himself in 1993. Charles now says he is "proud, without any shame, taking control of my life. I am redefining the iconography, I am making good what has been called evil, what I have called evil about myself. I am owning the wondrously creative and passionate tribe of which I am a part, with its own language, its own customs, its own commitment. It's my way of resisting being rendered invisible."

Sources for the foregoing included *Terry Mattingly/Scripps Howard News Service/The Washington Times* and *United Voice/Episcopalians United*.

Washington Diocese First To Adopt Spong Statement Traditional Bishops Also Targeted

While officially the Episcopal Church (ECUSA) is "continuing the dialogue" on the homosexual issue, the Diocese of Washington, D.C. has made its own decision on it, voting in its January convention to give "moral equality to homosexual and heterosexual practice," in the words of *The Washington Times*.

The leading ECUSA diocese was the first to adopt a statement sponsored by Bishop John Spong of Newark and signed by over 70 bishops, supporting noncelibate homosexuals in "faithful" relationships as couples and ordinands. It is the rival to a statement affirming traditional church teaching on sexual morality signed by over 100 active and retired ECUSA bishops and endorsed by at least two of the nation's 118 dioceses so far.

Clergy and lay delegates to the convention at Washington National Cathedral voted 134-52 that sexual orientation is "morally neutral" and that "faithful, monogamous, committed, life-giving and holy relationships" among gays and lesbians should be supported by the church.

In a separate resolution, delegates also declared that no Episcopal bishop "may refuse to honor the sacramental acts, including ordination of women, of other bishops of this church," or refuse to license any clergyperson for the reason of gender alone. The resolution supports and calls for the monitoring of current national efforts to "implement" women's ordination in the handful of dioceses holding out against women priests, and to rescind the 1977 "Conscience Clause" for opponents.

Sources for the foregoing also included *Washington Diocese* and *Episcopal News Service*.

Spong Sees "Sunset" For Traditionalists

The Episcopal Church's (ECUSA) ultra-liberal Bishop of Newark made a recent sound bite excursion to the West Coast, where he pursued his campaign for de-literalizing the Bible and insisted it is "sunset" time for the traditionalist Episcopal Synod of America (ESA) organization and other conservative Episcopalians.

Just as the latter had not prevented or contained the women's ordination movement, declared Bishop John Spong, they will not be able to block the ordination of practicing homosexuals.

Spong had received the permission of traditionalist Bishop John-David Schofield to enter the Diocese of San Joaquin—one of the four remaining ESA strongholds—though Schofield disassociated himself from "any presentations [Spong] may make of alternative forms of Christianity."

Spong returned the favor by announcing that conservative Episcopalians are well on their way out. Noting that in 1976 over 60 bishops opposed women priests, and today only four dioceses are resisting the



Spong

innovation, he suggested it was only a matter of time before the four would compromise on "access to the ordination process for women."

He predicted similar progress for homosexuals, noting that 71 bishops had signed his "Koinonia" statement affirming access to ordination for active homosexuals. That means "the church has crossed the Rubicon," he said. "That is a major critical mass" of bishops, "and you are not going to turn 71 bishops around."

Spong believes that "the Anglican Communion everywhere will have women priests" and it "will not be long before even Rome will follow our lead."

Reaction to his comments came, among others, from the Rev. Harry Birkenhead of St. Thomas' Church, Taunton, Massachusetts, who wrote *The Living Church*: "Once again, we are subjected to the great wind of John Spong billowing and bursting forth like the power of ten billion butterfly sneezes..." He likened Spong to the "crusty, impulsive sea captain" who "suddenly became confused as to whether the sun was going down or coming up and ended up running his whole fleet aground."

Gay Activists Tout "Forced Crisis" In C Of E

Gay activists have kept up the pressure for acceptance of their lifestyle in the Church of England, among other things by disrupting the recent enthronement of the new Bishop of Guildford, John Gladwin.

Congregants came to his rescue when the local chapter of *Outrage!*, a gay rights group, interrupted the ceremony with loud protests against the church's policy toward gays. The worshippers drowned the ruckus with an impromptu rendition of *Come Down O Love Divine*, with the organist quickly picking up the cue and joining in. Several worshippers, including the chief constable of Surrey, rounded up the intruders and ushered them outside. No arrests were made.

Gay activists reportedly said they would not demonstrate at the enthronement of Bishop Michael Nazir-Ali in Rochester Cathedral, Kent, in return for a public declaration from the bishop that he supported the defense of lesbian and gay human rights. Apparently, the church's only response came from the House of Bishops, which reiterated its "condemnation of both homophobia and attacks on homosexuals, and of the confrontational tactics used by some homosexuals to advance their case."

However, bishops also reminded that they had recently urged "thoughtful consideration" of sexuality issues churchwide. The action followed a call for the church to rethink its gay policies by the new Bishop of Durham, who was enthroned amid controversy for a 26-year-old, apparently isolated homosexual offense.

Outrage! spokesman Peter Tatchell claimed the group's headline-grabbing actions, which has included the public naming of ten C of E bishops it alleges are homosexual, had led to what gay activists believe is a victory for their cause.

He pointed to unprecedented official contacts between senior Anglican bishops and the lesbian and gay Christian movement, and noted that the House of Bishops held an unscheduled "emergency" discussion of the homosexual issue in January. "These developments would never have come about," he said, "if we had not named the ten bishops and forced a crisis in the church."

Sources for the foregoing included *The Church of England Newspaper* and *Christian News/Religious News Service*.

Kemp Urges Anglo-Catholics To Stay In English Church

Prominent Church of England Bishop Eric Kemp of Chichester has urged fellow Anglo-Catholic clergy not to leave the C of E, isolate themselves, or convert to the Roman Catholic Church over women priests.

The call was another sign of the apparently widening chasm between some 6,000 traditionalist C of E clergy, a few hundred of which have already gone or are going to Rome, and the Anglo-Catholic bishops who have disappointed them by agreeing to allow women priests, ordained by other prelates, to serve in their dioceses. Traditionalist bishops have also been alarmed by the leading *Forward in Faith* organization's recently adopted



Bishop Kemp

code of practice, which calls on members to avoid sacramental sharing with women priests or any clergy or bishops who support them, and by *Forward's* program for developing a "parallel" church with its own bishops.

Kemp said clergy who share his views should neither withdraw from the C of E nor adopt a ghetto mentality. Urging Anglo-Catholic societies to reunite in support of their joint vocation in the English Church, he said Catholics "must continue to take a full part" in the church's mission and synodical life, should "strive

English Conference Helps Evangelicals Close Ranks

By Charlotte Hawtin

The Evangelical Leaders' Conference, held in January to try to unify the Evangelical party and spur its mission in the face of revisionist trends in the Church of England, seems to have been judged a success as much as for what it participants did not fight about as what they did.

Among the 1,700 participants at the conclave in London's Westminster Chapel were 18 Evangelical bishops and the Archbishop of Canterbury, indicating the strength of the Evangelical wing in the church's highest councils. The wing's more controversial elements, from charismatics to the Reform group, which questions the very need to stay Anglican, were also represented on the dais.

Stressing the participants' unity in Christ and the need for joint action, conference chairman and keynote speaker, Bishop Michael Baughen of Chester, told the first mass conference of Evangelicals in over three years that: "There is considerable concern we may lose our essential unity and pull apart at the very moment when it seems that God has given us so much opportunity for his gospel in our land."

Observers expected arguments over such things as including practicing homosexuals in the church, or whether Evangelicals were bound to stay within the C of E. But other than a protest by the gay rights group *Outrage!*, which attempted to interrupt the Archbishop Carey, divisiveness was downplayed.

Baughen set the tone by weighing in on the side of the traditional understanding of scripture regarding homosexuality. He said the New Testament might be argued to support the ordination of women, but could not be stretched to validate homosexual practice. "It would mean a departure from scripture and from the church's historic moral tradition." At the same time he softpedaled the issue of "collegiality" among his fellow

Vatican Paper Dims Hopes Of Married C of E Clerics

The predicted exodus of 1,000 Church of England clergy to Rome over women priests may now be reduced in the wake of word that the Vatican has decided not to allow married Anglican clergy who become Roman Catholic priests to run Catholic parishes, though they might serve as parish curates.

The Vatican has also agreed to let Catholic bishops in England and Wales decide which married Anglican clergy to accept for the Catholic priesthood, without referring each case to Rome. Over 200 C of E clergy have left for Roman Catholicism to date.

Source: *Religious News Service/Christian News*

after as much cooperation and unity with other members of the church as conscience allows, and while unable themselves to accept the sacramental ministry of women priests, should be careful not to suggest that the ministry of others has become tainted by association with them."

He said the distress of some C of E clergy over women priests should not blind them to, or justify adoption of, the erroneous doctrines of Rome, such as papal infallibility.

"If it was right before 11 November 1992 (when the C of E General Synod approved women priests) to reject these claims as untrue, it is difficult to see that what happened then has now made it right to accept them." Kemp was quoted as saying in

bishops, stating that the only time he recalled it being required was the 1986 "Nature of Belief Report."

Members of Reform were wary of the Evangelical bishops' firmness on the homosexual issue. "Thirty years ago this sort of assembly would have rejected women's ordination on grounds of headship," a Reform member told *The Church of England Newspaper*. "Will they give way on the gay issue as well?"

While leaders of Reform were rebuked and urged to pray for six months before lodging their criticisms, Reform leader, the Rev. Philip Hacking, warned against papering over the cracks and declared that "we stand under the banner not of the Church of England nor of Evangelical Anglicanism, but the Word of God."

Shortly after the meeting, Reform leaders were said to be planning their own internal withdrawal, similar to the "parallel" church planned by the Forward in Faith organization, if the C of E officially allows the ordination of sexually active gay men and women.

Meanwhile, Bishop Baughen subsequently called for a special conference of Anglican Evangelicals to air thoroughly how they should respond to the gay issue. The Archbishop of Canterbury was not enthused by the idea, but Baughen said he believes the majority of laypeople, clergy and bishops in Evangelical or other traditions of the church share his view that homosexuality is contrary to God's law and not a true expression of human sexuality.

Among other speakers at the conference, Bishop Gavin Reid of Maidstone spoke on a "Church for England," outlining some new options for evangelizing the nation. He asked the church to put aside its eucharistic-centered worship in favor of "leisurewear liturgy" for the unchurched, but warned that new liturgies still needed to be memorable, and that only one version of the Lord's Prayer should be in use throughout society.

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

The Church of England Newspaper. He also asserted that the ordination of women has not negated the Anglican Church's adherence to episcopal succession or ministry. Though "divisive" to the church, he contended that the advent of women priests "cannot destroy the whole standing of the Church of England as part of the One Holy Catholic and Apostolic Church."

The remarks seemed to get mixed reviews.

"Of course becoming a Roman Catholic over a single issue has no intellectual integrity," agreed Forward in Faith Secretary, the Rev. Geoffrey Kirk. "The issue is not the ordination of women but the demise of Anglicanism—a position that many felt used to have integrity." He said Kemp should instead "have offered clear vision, leadership and opposition to the ordination of women."

The Bishop of Stepney, Richard Chartres, however, agreed with Kemp and praised his efforts at reconciling clergy with different beliefs.

Sharply critical was the Rev. Robbie Low of St. Peter's, Bushey Heath, who, in an open letter to Kemp, chided him for claiming the C of E still adheres to episcopal succession and ministry when the Porvoo ecumenical agreement with Nordic Lutheran Churches "is whistling through diocesan synods almost on the nod." Such churches, he told Kemp, accept "a doctrine of apostolicity that quite literally would enable me and a couple of Godfearing chums to consecrate a replacement for you if the mood takes us."

Low jumped on Kemp's claim that women priests are provisional, saying he was surprised to find any orthodox Anglicans who regarded the so-called "reception" process "as other than a useful but now discarded sales pitch at the unpersuaded but gullible."

Low said that, for those who want to keep serving Jesus in the C of E, it had become clear that "the only leadership and pastoring most of us could hope for was from the flying bishops." The two provincial episcopal visitors appointed to care for traditionalist parishes and clergy. "...Whether it can work long term will depend on the remaining Catholic diocesans breaking with collegiality and supporting new structures around these men and their ministry. It will take both courage and humility," he told Kemp, "but without it your appeal will fall on deaf ears, the exodus will accelerate and the C of E will decline into a Saducean liberal rump."

TCE Holds First National Meeting

Representatives of the Traditional Church of England (TCE) held their first national meeting since the Continuing Church body was launched a year ago, but backed away from electing their first bishop as had been planned.

Fareham was the gathering point February 3-4 for some 60 lay and clerical TCE members, including seven deacons and a number of active and retired Church of England clergymen licensed in TCE. They were joined by observers from the Traditional Anglican Communion (TAC), the international fellowship of Continuing Churches in which TCE's membership is pending. These included TAC Primate, the Most Rev. Louis Falk of the U.S.; Bishop Robert Mercer, C.R., head of the Anglican Catholic Church of Canada; and three priests from TAC member churches in Australia and America.

As part of the first evening's proceedings, Falk spoke by request on the encouraging growth of TAC's branch in India. "This reminded us that we are not alone; we are part of a larger community within the TAC, giving us much courage and tenacity of purpose in facing the future together," said the Rev. Leslie Whiting, the retired former rector of St. Matthew's, Willesden.



THE REV. IVAN CLUTTERBUCK (left) speaks to the TCE's first national gathering; above, the Rev. Leslie Whiting (left) of TCE presents TAC Primate Louis Falk with a plaque acknowledging with "gratitude and affection" the "fatherly care" he has given to the budding English Continuing Church.

who has spearheaded TCE's development.

The next day's agenda included the presentation of papers and outlines of future plans by the Rev. Michael Keulemans, who spoke on the theology of mission and outreach; the Rev. David Woodward, who commented on clergy training; the Rev. Ivan Clutterbuck, who spoke on training laypeople; and the Rev. Messrs. John Maunder and Lance Keeling, who reviewed practical aspects of mission and forming congregations.

Falk also addressed the meeting February 4 as it took up its principal item of business, the proposal by TCE's council to select a homegrown bishop, namely Fr. Whiting, 68, for the new church, which up to now has been under the care of overseas TAC bishops. Falk expressed the hope that English Churchmen could learn from the mistakes made in the first stages of the American Continuing Church movement, and assured TCE of continued episcopal oversight in England, possibly of a residential nature, should the debate prove inconclusive.

"TCE members present were naturally excited at the prospect of actually *electing* a bishop for the first time in recent English history," one of those present told *TCC*. "Bishops have been appointed by the Crown since the Reformation, and before that by the papacy. In view of the presence in England of one other Continuing Church prelate, Anglican Catholic Church (ACC) Bishop Leslie Hamlett, claiming jurisdiction in England and Wales, many TCE members were anxious to have their own episcopal leadership."

The gathering agreed at first, by a "very substantial majority," to the council's resolution that it should proceed to elect a bishop and seek his consecration by TAC bishops, although reservations were expressed by a minority. These concerned TCE's readiness to take such a step, and the potential effects in England of having two competing Continuing Churches, which in turn are competing with a much larger Church of England traditional organization, the 30,000-member Forward in Faith, with its own two "flying bishops."

As the debate ensued, it appeared that there had been insufficient preparation or consultation outside the council and lack of full agreement within it on some key matters on which members were to vote; not only on the election of a bishop but on TCE's constitution and canons. After a recess, the gathering produced a tie vote on the question of proceeding further, meaning that the business of electing a bishop and considering governing documents was deferred until a later date.

"The greatest benefit from this convocation was that many of us were meeting face to face for the first time, which enabled us to put faces to names on letters or voices on the telephone. We intend to go forward under the guidance of the Holy Spirit and in love and charity, one with another," said Fr. Whiting.

Falk Focuses On Top Roles As Clanton Succeeds Him As Rector

After 16 years in the post, Archbishop Louis Falk has resigned as rector of his Iowa parish to give full time to his duties as primate of both the Anglican Church in America (ACA) and the Traditional Anglican Communion (TAC), and as ordinary of the ACA's Diocese of the Missouri Valley.

The Very Rev. Garrett Clanton, SSC, the well known former rector of the Episcopal-turned-ACA parish of St. John's, Quincy, Illinois, succeeded Falk as the second rector of St. Aidan's Anglican Parish, Des Moines, on January 1.

A 1965 graduate of Nashotah House Seminary, Fr. Clanton is a longtime supporter of the traditional Anglican movement, initially among Episcopalians. He has served as president of the Prayer Book Society and the Fellowship of Concerned Churchmen, and as executive director of the Society for the Preservation of Traditional Anglican Worship. He is currently on the board of the the Foundation for Christian Theology, sponsor of *THE CHRISTIAN CHALLENGE*. He was a canon at Christ Cathedral, Salina, Kansas, before his service at St. John's from 1982-1994. Last year, Fr. Clanton helped lead that parish's movement out of the Episcopal Church, and both he and the parish affiliated with the ACA. The Rev. John McCarthy, the former Dean of Clogher in the (Anglican) Church of Ireland, has been serving as interim at St. John's since Clanton resigned as rector.

Fr. Clanton and his wife, Ruth, were married in 1967 and have two children. Their son, Garrett M. Clanton II, was graduated from the University of Illinois College of Medicine in May, and is now serving a residency at St. Francis Hospital in Peoria, Illinois. Their daughter, Tina Lynn, is a case manager/counselor in Quincy.

*CONTINUED GROWTH is being reported for several parts of the Traditional Anglican Communion (TAC), the largest international fellowship of Continuing Churches, led by Archbishop Falk.

Two new parishes have opened in Colombia: St. Augustine, Barranquilla, and St. Paul's, Santafe de Bogota, served by Fathers Jorge Mendez Bernal and Luis Jaime Ponce Amaya.

Bishop Ruben Rodriguez Molina, who oversees TAC's 12 parishes and missions in Central America, is now being assisted by two new deacons, Juan Francisco Martinez and Pedro Salvador Morales.

Seminarians recently ordained for TAC's church in Australia included four new deacons: John Keep (Sydney); Wayne

Charters (Melbourne); and Gordon Kenworthy-Neale and Rick Williams (Launceston). The Rev. Richard Talbot (Melbourne), was ordained a priest. On another front, approval has been received from the Australian government's Department of Education for the establishment of the Anglican Catholic Church in Australia's first school at Coomera on Queensland's Gold Coast. The school will open in 1996, initially serving pre-school through year six.

TAC's South African branch has two new missions: Church of the Paraclete in Rondebosch, Cape Town, and St. Michael and All Angels, Lebowakgomo, outside Pietersburg. Among new clergy is Fr. Frank Hulley, who joined TAC from the "official" Anglican church in the region, the Church of the Province of Southern Africa, and who is priest-in-charge of St. Matthew's, Johannesburg.

However, South Africa and Central America both have clergy shortages, and the International Anglican Fellowship, TAC's missionary support agency, said funds are badly needed for those regions as well as for India, where communicants number over 50,000.

Sources: *IAF newsletter, The Messenger*

Brother John-Charles Named Holyrood Dean

A bishop who formerly served within the Anglican Communion has been elected as the new dean of the Anglican Catholic Church's (ACC) Holyrood Seminary in Liberty, New York.

Bishop John Charles Vockler, more commonly known as Brother John-Charles of the Franciscan Order of the Divine Compassion, has been teaching at the seminary since affiliating with the ACC at the start of last year.

He was elected to the post, earlier vacated by the Rev. Donald Rice, by the seminary's Board of Governors at its January 26 meeting in Athens, Georgia. Vockler was due to be instituted as dean on March 30, according to an ACC spokesman.

Though Vockler is undergoing treatment for cancer, the board expressed confidence in his good prognosis by also naming him dean for three years beyond the current academic year, with the option of renewal.



Brother John-Charles

ECUSA Loses Rector, 970-Member Parish, And Renewal Leader To CEC

A huge Long Island congregation and its rector, as well as a prominent renewal leader, have joined a growing exodus from the Episcopal Church (ECUSA) to the Charismatic Episcopal Church (CEC):

When the Rev. Craig W. Bates announced January 29 that he had renounced his ministry in ECUSA in favor of the CEC, his 970 member-parish, St. Thomas Church, Malverne, New York, unanimously voted to follow him. According to a parish release, the congregation, the eighth largest in the Long Island diocese and the largest to join the CEC *en masse*, is now CEC's Church of the Intercessor. A mission in Hempstead is also connected to the parish.

Meanwhile, the head of the New Hampshire-based Institute for Christian Renewal, the Rev. Canon Mark Pearson, was received November 2 as a priest of the CEC.

Founded in 1992 by Evangelical and Pentecostal Christians who had discovered the Anglican heritage, the CEC combines catholic faith and order with a contemporary spiritual ministry. It has grown rapidly to more than 120 parishes worldwide, with a membership currently estimated at 30,000 persons.

Fr. Bates, who had served St. Thomas since 1985, told Bishop Orris Walker of Long Island in a letter of resignation that he was concerned about ECUSA's drift away from Scriptural truths toward moral and theological relativism. He said his decision to join the CEC was reached by prayerfully seeking the will of God. He further explained to parishioners that he did not want "to spend the rest of my life fighting" the ECUSA establishment, and that joining the CEC is like "finding what you've understood to be the Church of God." A 1980 graduate of General Seminary and married with three children, Bates was an ECUSA priest for 14 years.

The Church of the Intercessor will hold worship services at St. Thomas under a rental agreement with the vestry, the members of which have not yet resigned from ECUSA.

Canon Pearson said his decision was "made agonizingly," but that, after several years of efforts, he had become convinced that attempts to turn ECUSA around were "futile." He said he had noted for some years "that many who have been working to renew ECUSA are giving up out of exhaustion."

U.S. Prayer Book Society To Offer Traditional Services

Under the leadership of its new president, the Prayer Book Society of the Episcopal Church (ECUSA) has outlined a new strategy aimed at "bringing the traditional religion to the doorsteps of any who desire it."

In order to bring spiritual nourishment to thousands of Episcopalians disenfranchised by ECUSA's 1979 adoption of what they view as a deficient prayer book, the Society plans to "target regions for regular services to be held in Episcopal [parishes], using the 1928 *Book of Common Prayer*," and, when necessary, to provide a priest for the services.

Urging diocesan bishops to cooperate with the plan, Society leaders contend that the church should be able to accommodate members who remained faithful to the traditional Episcopal religion, but who have been "denied the right to practice [it] in their own church."



THE LATEST EPISCOPAL CLERGY CONVERTS to the CEC are the Rev. Craig Bates (left), rector of a 970-member parish in New York, and noted New Hampshire-based renewal leader, Canon Mark Pearson.

many others who have been active in the battle are unable or unwilling to fight to the degree that is necessary. I didn't want to spend the rest of my ministry fighting; it can be such a major distraction from the work of evangelism and upbuilding. In a communion which affirms the apostolic Faith, I can now get on with the work I was called, prepared and sent to do," Pearson was quoted as saying in CEC's *Sursum Corda*.

Though he said many concerned Episcopalians feel there is no where else to go, Pearson said he thinks CEC has emerged as "the viable alternative." He was further confirmed in his decision, he said, by conversations with numerous ECUSA clergy who are moving or considering moving to the CEC fold.

After studying theology at Oxford University, Canon Pearson was ordained an Episcopal priest in 1975 and spent several years in full time parish work before co-founding the Institute for Christian Renewal in 1980, as a vehicle to help bring a balanced spiritual renewal to churches and individuals, said the story. He is the author of three books: *Christian Healing* (Chosen/Baker, 1990), *Why Can't I Be Me* (Chosen/Baker, 1992), and *Basics of the Faith* (Latimer Press, 1994).

With his physician-wife, Dr. Mary Grace Pearson, and others, Canon Pearson has developed whole-person healing retreats, which combine medicine, counseling, spiritual direction, and prayer, to minister to people in body, soul and spirit.

Canon Pearson is now holding Sunday services for a developing CEC mission in the ICR building in Plaistow, New Hampshire. Two ICR/CEC midweek services are currently being held; one at ICR on Tuesday evenings and one in Lexington, Massachusetts, on Wednesday evenings. A frequent speaker, Pearson also will continue holding clergy and parish-based conferences around the nation. His topics will include basic doctrine, the catholic stream of the Faith, and healing.

THE CEC WILL CONSECRATE A BISHOP FOR THE SOUTHWEST on June 9. The Very Rev. Ken Myers, rector of Christ Church, Sherman, Texas was named to the post by concurrence of CEC members in the region and the CEC's House of Bishops. Myers will oversee the area he has been tending as dean for the past couple of years: the states of Texas, Oklahoma, Arkansas and Louisiana. Myers is a 1981 graduate of International Bible College, and has served churches in Texas and Wisconsin, according to *Sursum Corda*.

N. American Orthodox Bishops Take Steps Toward Unity

Bishops of long-divided North American Eastern Orthodox Churches have taken a major step toward overcoming ethnic divisions and forging a united Orthodox Church—though the move received a rather chilly reception from Ecumenical Patriarch Bartholomew in Istanbul, considered the "first among equals" by Orthodox around the world.

"We want the American public to know that the Orthodox have come of age, and we are going to act as one united church," said Archbishop Iakovos, primate of the Greek Orthodox Church, and head since 1960 of the Standing Conference of Orthodox Bishops in the Americas (SCOBA), which brings together leaders of the various jurisdictions.

"We find ourselves to be an episcopal assembly, a precursor to a general synod of bishops" and "will convene on an annual basis to enhance the movement toward administrative ecclesial unity in North America," the bishops said at their meeting November 30-December 2 in Ligonier, Pennsylvania.

Besides the Greek Orthodox, the churches joining in the unity pact include the Orthodox Church in America, the nation's second largest Orthodox group with roots in Russia; the Antiochian Orthodox, with a large Syrian and Lebanese membership; and the Serbian, Romanian, Bulgarian and Carpatho-Russian Orthodox Churches. Together, the seven churches represent six million Orthodox Christians.

Orthodox not represented in SCOBA, and consequently not at Ligonier or part of the agreement, include the Russian Orthodox Church Outside Russia, some parishes under the Moscow patriarch, "Old Calendar" Greeks and the Oriental or non-Chalcedonian Orthodox-Armenians, Copts, Ethiopians, some Syri-

1994: Pop Goes The Pope

Pope John Paul II was revealed in 1994 as an author, recording artist, poet and finally *Time's* "Man of the Year," matching only one other pope, John XXIII, in receiving the honor.

In 16 pages of coverage on the life, thought and world role of the 74-year-old leader of nearly a billion Roman Catholics worldwide, *Time* called John Paul "a moral compass for believers and nonbelievers alike."

During a year "when so many people lamented the decline in moral values or made excuses for bad behavior, Pope John Paul II forcefully set forth his vision of the good life and urged the world to follow it." While even some in his own flock demur from his stands, the pontiff "sees it as his duty to trouble the living stream of modernity. He stands solidly against much that the secular world deems progressive; the notion, for example, that humans share with God the right to determine who will and who will not be born," said the magazine.

It noted his successful opposition to language promoting abortion at last summer's UN International Conference on Population and Development as a "formidable and controversial example" of his broad influence in world affairs.

A recent report in *Anglican Journal* noted that documents just released from the East German secret police indicate the pontiff prevented a Warsaw Pact invasion of Poland in 1981. The Pope assured Leonid Brezhnev that Solidarity would call off its strike if pact forces promised no "intervention."

"His major goals have been to clarify church doctrine—believers may experience doubt but should be spared confusion—and to reach out to the world, seek contacts with other faiths and proclaim to all the sanctity of the individual, body and soul," said *Time*.

ans and Assyrians.

According to the agreement, the churches intend to speak with one voice on matters of social and theological importance. But other ramifications of unification, such as the appointment of priests and bishops and shared finances, remain uncertain.

One Serbian bishop, Metrophan of Pennsylvania, and the only Ukrainian bishop, Vsevolod of New York, declined to sign, possibly because they thought the statement was a move to separate U.S. churches from their mother churches overseas and to become autocephalous. This was discounted by at least one spokesman, who explained that the "goal is to become a better resource for the mother churches." Approval from those churches would be needed before administrative unity among the North American Orthodox bodies can become a reality.

This seems to be the touchpoint for difficulties, however. While it was claimed the joint churches are not seeking autocephaly, the 28 bishops at Ligonier said the mother churches abroad had for too long treated America as a divided ethnic "diaspora" or emigrant population, when it had come of age and could manage its own affairs. Use of the term "diaspora" in reference to North American Orthodox, they said, "diminishes the fullness of the faith that we have lived and experienced here for the past 200 years."

Ecumenical Patriarch Bartholomew, who apparently took such comments to be a bid for North American independence, asked Archbishop Iakovos "to reject some of the more extreme parts of the language" in the bishops' statement. Resistance to granting such independence may stem partly from concerns about diminishment of ethnic identity and of financial support to the mother churches, one report indicated.

"If the ecumenical patriarch and the mother churches don't approve of this, of course it's not going to happen," said the Rev.

Cited among other signs of the Pope's influence is the popularity of his compact-disc recordings of the rosary in Latin and his best-selling book, *Crossing the Threshold of Hope*. Translated into 21 languages and available in 35 countries, the 244-page tome, handsomely bound in gold and white, stands out in bookstores throughout North America and Britain. It contains John Paul's personal reflections on his papacy, his faith, his upbringing in Poland and a range of issues related to religion and morality in the modern world.

John Paul, born Karol Wojtyla, has also published poems, plays and dozens of homilies, speeches and essays, written both before and after his election to the papacy in 1978. Some 90 poems he produced between the ages of 19 and 55, touching upon both the mundane and the mystical, reportedly have been well translated to English by Jerzy Peterkiewicz in *The Place Within: The Poetry of Pope John Paul II* (Random House, 1994).



John Paul II

Despite concern among some Catholic officials about too much exposure or merchandising of the Pope, he seems to have made points even among some non-Catholics for his ability to employ the media and impact popular culture. "He is putting himself in the public arena, certainly," said one United Methodist minister. "He is opening his message to a wider audience and he deserves a commendation for doing that."

Sources for the foregoing also included *The Washington Post*; *St. Anthony Messenger*; *St. Louis Review/CNS/Christian News*; *The New York Times*; and *Our Sunday Visitor*.

Milton Efthimiou, SCOBA spokesman. "That may be a contentious point."

Indeed, one report said that an "old-fashioned, byzantine showdown in global Orthodoxy" had been touched off.

In other statements adopted at the Pennsylvania meeting, the bishops noted a "North American reality," in which they said ethnic boundaries dissolve as immigrants are absorbed into the mainstream, making ethnically centered churches less responsive to the needs of American society. "We believe our task in North America is not limited to serving the immigrant and ethnic communities, but has at its very heart the missionary task, the task of making of disciples," the bishops said. At the same time, it was made clear that participating churches are not being asked to give up their individual identities and customs.

The bishops called on Orthodox leaders to make the issue of a unified Orthodox presence in North America a top priority. "The demands of our churches' life by an unbelieving society do not allow for any further delay in this process," the bishops said. They expressed thanks that their part of the Orthodox communion will have a prominent place on the agenda of a "Great and Holy Council" for which a date has yet to be fixed, but asked for representation on a commission that is planning the meeting (in preparation since 1920 but sidelined by wars, revolutions, etc.).

The advent of Orthodoxy in the U.S. is usually tied to the establishment of a Russian Orthodox mission in Alaska in 1783.

As waves of immigrants crossed the Atlantic from Eastern Europe in the past century, they brought native customs, languages and worship traditions. Orthodox parishes have served not only as houses of worship, but as venues of cultural identity. Some parishes with older memberships still conduct services in Russian, Greek and other Eastern European languages. Church leaders, however, believe that fragmentation has hindered the collective influence of the Orthodox; hence the current drive toward unity.

Sources for the foregoing included *The Washington Times*, *Religious News Service/Christian News*, and *Ecumenical News International*.

RadFems Continue Advance Latest Ecumenical Gathering Partly Supported By ECUSA

Radical feminists, who made themselves felt in the controversial late 1993 "Re-Imagining" Conference in Minneapolis, remain on the move, holding a scaled down reunion of the '93 meeting last October and taking a prominent place at the "CELEBRATE!" ecumenical student conference in St. Louis December 28-January 1.

Local feminists who played a pivotal role in the original Re-Imagining—at which mostly female leaders and members of several Christian denominations reportedly dabbled in goddess worship and milk and honey "eucharists"—held a smaller reunion October 29 titled: "Re-Imagining Jesus Christ, and Us." Only 500 persons attended this time, compared to the original meeting's 2,000, though it appears principals involved with Re-Imagining have ongoing intentions for it. Participants were greeted by men and women chanting the verse that marked the first Re-Imagining: "Bless Sophia, dream the vision, share the wisdom dwelling deep within."

In the trans-denominational backlash that followed the original conference, one leading Presbyterian Church (USA) staffer, Mary Ann Lundy, lost her job over her involvement with

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ANGLICAN WORLD BRIEFS:

***THREE SCRAPS OF PAPYRUS WITH VERSES OF MATTHEW 26 ON BOTH SIDES** have made headlines, following a redating of the scraps which judge them a near-contemporaneous account of the life of Christ. Dr. Carsten Thiede, director of Basic Epistemological Research in Paderborn, Germany, and an Anglican lay reader, recently reassessed the scraps—part of the collection of Magdalen College, Oxford—when they were displayed as part of a study of 98 New Testament fragments. “The Magdalen fragment now appears to belong to a style of handwriting that was current in the first century BC and slowly petered out around the mid-first century AD,” Dr. Thiede said. This means that “what we could be talking about here are eyewitnesses” to Gospel events, said Virginia Theological Seminary Professor Emeritus, Reginald Fuller. If accepted, Thiede’s assessment would lead to a reappraisal of much modernist New Testament scholarship. - *Church Times/The Washington Post*

***PASTORAL SENSITIVITY IN THE NEW C OF E:** Anglican Catholic Church of Canada leader, the Rt. Rev. Robert Mercer, C.R., the former Bishop of Matabeleland, Zimbabwe, within the “official” Anglican Communion, recently reported the following to *TCC*: “The Diocese of Southwark (south London) in England has established companion relationships with the four dioceses in Zimbabwe. The Province of Central Africa (of which Zimbabwe is a part) in general and the Diocese of Matabeleland in particular (Bishop Theo Naledi) remain opposed to [women priests]. The area bishopric of Croyden (in Southwark) has therefore appointed a priestess to be its liaison officer with Matabeleland.”

***A CHURCH OF ENGLAND WOMAN PRIEST CAUSED AN UPROAR** when she celebrated what the media termed a “mass” at a Lutheran church in Barcelona, Spain, because the local Anglican priest is opposed to women priests. The service was conducted by the Rev. Jean Mayland. - *Anglican Journal*

***AND, “ONE OF THE LAST BASTIONS OF ANGLO-CATHOLICISM HAS FALLEN TO CLERGYWOMEN,”** writes *The Daily Telegraph*. The governors of the well known theological college, St. Stephen’s House, Oxford, have voted to allow women to celebrate Holy Communion there. “The decision has not gone down well,” says the story. The college’s principal, the Rev. Edwin Barnes, and vice-principal, the Rev. Andrew Burnham, both oppose women’s ordination. However, the governors, who include the traditionalist Bishop of London, David Hope, thought it to be in the college’s best interests. The first chasuble-clad women will process into chapel in October.

***A QUESTION ABOUT THE CHURCH REMARRIAGE OF DIVORCEES WAS RETURNED TO BISHOPS** by the November session of the Church of England General Synod. The bishops are to probe the effect of current church policy on such marriages, which leaves the decision on whether to perform them up to an incumbent priest in a given parish, who is not obliged to ask the bishop’s permission. The practice has led to diversity and confusion. In other business, the Synod gave general approval to two new eucharistic prayers, which now go to a revision committee and could be ready for use in parishes in early 1996. - *Church Times/The Church of England Newspaper*

***CLOSER ANGLICAN-LUTHERAN LINKS** have been supported by the general synod of the (Lutheran) Church of Norway, which approved a common declaration that would allow intercommunion between Anglican churches in Britain and Ireland, and Scandinavian and Baltic Lutheran Churches. The Porvoo Common Declaration, which was agreed at the end of 1993, is

RADFEMS Continued from previous page

the event, but she was quickly picked up as the new deputy general secretary of the World Council of Churches.

The more recent meeting, **CELEBRATE!**—sponsored by several denominations, including the Episcopal Church—attracted nearly 2,000 mostly college-age participants. According to a release from the Institute on Religion and Democracy (IRD), key speakers included feminist theologians Rita Nakashima Brock (featured at both *Re-Imaginings*), a humanities professor at Hamlin University in St. Paul, Minnesota; and Edwina Gateley, a Chicago-based Roman Catholic author and lecturer who has challenged her church’s teachings about the deity of Christ and about homosexuality.

Brock—also a missions board director for the Christian Church (Disciples of Christ) who describes her local church as “gay-lesbian liberationist”—said in part that “traditional cultures” like the Native American often have a better understanding of spirituality. She compared Jesus’ baptism to a tribal sweat lodge ceremony, John the Baptist to a Lakota “spirit guide,” and likened the Christmas story to the search by Tibetan monks for a new Dalai Lama. Brock also alleged that changes in the U.S. welfare policies would be similar to King Herod’s slaying of infants.

Gateley, a former English missionary and founder of a mission outreach for prostitutes, recounted that the “tiny, white, British God” she took to Africa was “shallow” compared to the “big, big God” the indigenous people there already knew. She wants missionaries from “all religions” for a God who is “black and white, male and female, gay and straight.” Gateley proclaimed that she follows a “god of the belly-button” who is always “conceived in darkness.” All should “be open to God’s birthing within us,” she said.

Remarks and views of Brock and Gateley are elucidated in their written works, sold to students at the **CELEBRATE!** meeting. In *Journeys by Heart: A Christology of Erotic Power*, Brock writes that her feminist “God/dess” is revealed not in Jesus but through a “Christa/Community” that stresses “intimacy” over “self-sacrifice.” She believes God as “father” is discriminatory to women, while the Trinity is “unholy” and “paternalistic.” She urges that Christianity look for a “larger reality” beyond Jesus.

Similarly, Gateley’s *A Warm Moist Salty God* rejects God as “king, lord, judge or father.” God is rather a “fluid nature encompassing all that is.” Gateley hails the worship of a “Mother Goddess” and witchcraft, which she says stems from feminine wisdom. The Church has been an “age-old conspiracy to keep people down,” she writes. “When we close off Jesus as the last revelation of God, we close off our own potential.” Her book sold out shortly after her speech to students.

Other speakers made various political remarks apparently aimed at scoring a free market economy in favor of a more socialized system.

According to IRD, **CELEBRATE!** received sponsorship and nearly \$60,000 in seed money from the American Baptist Church, Christian Church (Disciples of Christ), Episcopal Church, Moravian Church, Evangelical Lutheran Church in America, National Catholic Student Coalition, Presbyterian Church (USA), United Church of Christ, and United Methodist Church. Each plenary speaker at the event received \$1,000.

“It is a form of religious malpractice when eight Protestant denominations and a [Roman] Catholic group support a conference that attacks central Christian beliefs while promoting secular political causes of the left,” observed IRD’s Mark Tooley, who attended the student gathering. A program “faithful to their churches’ teachings...could have been a tremen-

dous force for good among our next generation," Tooley said. "Instead they have abused the trust of their churches' members by sponsoring a celebration for neo-pagan silliness and intemperate politics."

Sources for the foregoing also included *The Presbyterian Layman* and *Christian News*

Just Another Day In ECoUSA

It seems that the *Hallelujah Chorus* has become the "Howl-le-lu-ia Chorus" at the hands of a group led by Paul Winter, musician in residence at New York's Cathedral of St. John the Divine.

The Paul Winter Consort performs the "Earth Mass" at the cathedral in observation of the yearly Feast of St. Francis, when thousands of pets and animals of all sizes are presented in the sanctuary for a special blessing.

Winter "prefers Mother Earth to our Heavenly Father," asserted Samantha Smith, a writer for *The Eagle Forum*, who heard Winter perform at last April's "Caring For Creation Conference" in Kansas City, co-sponsored by several Episcopal dioceses, and attended by a few hundred Episcopalians from around the country to celebrate Earth Day. The confab, typical of the syncretistic eco-spirituality movement gaining speed in several mainline churches, included an Earth Mass celebrated by Presiding Bishop Edmond Browning, complete with Native American drums and flutes and an ancient circle dance performed by some conference participants, according to the writer.

The evening before, attendees heard from an earth-worshipping druid, Dr. Daniel Martin, who the story said spoke humorously "of personally attending a ritual where a goat was sacrificed." Martin, who claims responsibility for drafting a bill of rights for Mother Earth to be presented at Earth Summit '95, said he had eaten part of the goat's liver.

For his part, Winter, during an entertainment session, told the gathering that he and another fellow had gone into the Superior Forest, where they spent several nights baying at the moon. Finally, a timber wolf howled back at them, and they taped it. From this Winter was able to create the effect of having his saxophone "howl" back and forth with the timber wolf on the tape. "When he finished," wrote Smith, "he himself howled softly in the microphone, then said, 'I'd like to invite all of you to join me in a Howl-le-lu-ia Chorus, for Earth Day.' At that, nearly 200 mostly Episcopalians began howling at the moon, expressing their oneness with the wolf."

News Of The Weird:

"Bad Acid Religion;"

Christian/Neo-Pagan "Dialogue"

Deene Park, the stately home in Northants, England of the Brudenell family, drew more than 20,000 people last year to the 21st annual, four-day rock and roll religious revel attended by the grunge, the groupies and the Christian Rave culture.

What sounds like a Christian Woodstock was described by Sue Plater, co-manager of the event, as being "Glastonbury with Christianity rather than drugs."

It was punctuated by such oddities as preaching by an Evangelical Hell's Angel on the theme of "human nature sucks," and a seminar on "bad acid religion." *The Daily Telegraph* described the gathering as featuring an "earthy brand of religious rock aimed at the happy headbanger rather than the happy clappy charismatic."

Continued at top of next page

now in the process of ratification by participating churches. Last April, the Estonian Evangelical Lutheran Church became the first body to ratify the Porvoo declaration, and a final vote is now due from the Church of England General Synod. The C of E has already reached an accord, the Meissen agreement, ratified in 1991, with the Lutheran, Reformed and United regional churches which are members of the Evangelical Church in Germany. However, it calls for mutual acknowledgement of ordained ministries "as given by God," meaning the agreement, unlike that of Porvoo, stops short of full intercommunion and complete interchangeability of ordained ministries. - *Ecumenical News International*

*MEANWHILE, THE FIRST LUTHERAN BISHOP TO CO-CONSECRATE A BISHOP FOR THE SCOTTISH EPISCOPAL CHURCH under the Porvoo agreement, the Rt. Rev. Jan Arvid Hellstrom, Bishop of Waxjo in Sweden, has died after a car accident. His predecessor, who was traveling with him, Bishop Sven Lindgred, was also killed. Hellstrom visited Inverness in September for the consecration of the new Bishop of Moray, Ross & Caithness, Gregor Macgregor, who in turn attended Hellstrom's funeral in Waxjo. According to *Church Times*, Hellstrom had taken a "mediating" position in the dispute over women priests in the Swedish Church, while the man he helped consecrate firmly supports them.

*A CANADIAN THEOLOGICAL SCHOOL HAS LAID OFF ALL ITS STAFF, though about half will be rehired following reorganization. Toronto's Centre for Christian Studies, which educates Anglican and United Church clergy, has been in the red for many years. Support for the school comes only from the United Church, despite the fact that 40 percent of the centre's students are Anglican. - *Anglican Journal*

*VANDALS SACKED THE ANGLICAN CATHEDRAL AT LONDONDERRY, IRELAND, causing extensive damage. Gaining access by smashing a stained glass window with a tombstone, the ruffians ravaged the altar, bent the silver cross, tore a Coventry cross of nails off the wall, damaged the organ pipes and stole the Great Bible. A scheduled ecumenical carol service went on as planned the day after. Damage was estimated at 50,000 pounds. - *Church Times*

*ANGLICANS WILL REGAIN FULL USE OF THE HISTORIC ST. ANDREW'S CHURCH IN MOSCOW. The Russian state property committee has decided to return the gothic-revival parish 74 years after its confiscation by the Bolsheviks. A state-run recording company which operates out of the building is being asked to relocate. - *Anglican Journal*

*AN APPEAL FOR VOLCANO RELIEF IN PAPUA NEW GUINEA has been launched by the Anglican primate there, the Most Rev. Bevan Meredith. A devastating series of volcanos left over 40,000 evacuees and extensive rebuilding work, including restoration of numerous churches, to be done. Donations may be sent to ABM Rabaul Appeal, 91 Bathurst St., Sydney 20000 Australia. - *Anglican World*

*END OF AN ERA: The secretary general of the Anglican Communion for the past 12 years, the Rev. Canon Samuel Van Culin, has now been succeeded by the Rev. Canon John L. Peterson. The former dean of St. George's Cathedral in Jerusalem, Peterson was welcomed by Archbishop of Canterbury George Carey at a January 4 Evensong and reception at Lambeth Palace, attended by representatives of several Anglican provinces. - *Episcopal News Service*

*A COVENTRY CHARISMATIC WHO URGES CHILDREN TO SPEAK IN TONGUES is convinced that the odd new manifestations of the so-called "Toronto blessing" must be a genuine movement of the Holy Spirit, because of the natural way children respond to it. The Rev. John Leach says children show no fear when confronted by the unusual laughter, weeping

WEIRD Continued from previous page

"This is radical evangelism, not born-again stuff," said a committee member.

Meanwhile, a *Church Times* reporter sent to cover a 1994 "Meeting in the Presence" on a Wiltshire campsite, designed to launch "public interfaith dialogue" between Christians and neo-pagans, was confronted with an unusual gathering of two dozen persons. It included two priests, one Anglican and one Roman Catholic, and "a man with an owl perched on his shoulder" who said he was "Les, Wizard of the White Brethren and a member of the Church of England."

The group formed a circle and poured ale on the ground for the ancestors, and then shared cake. "But before that, they all turned to the four points of the compass, and a young woman called Annie led some invocations: 'O Guardian of the

Gateway of the North, here we call you, power of the dark morn...'

"For the next three hours," said the story, "there was not an unkind word between them, though pagan grievances included fundamentalist Evangelicals and the press." While others decry the Church of England's lethargy, one pagan priestess said she planned to be married in the church even though she felt that "[t]he Evangelicalism is so heavy [in Yorkshire], it's frightening; it's dangerous." Another participant, a member of the Pagan Federation, thought Christians, who occupy the visible structures, and pagans, who don't, could try to cooperate more to improve society. The Christian priests present apologized for "control patterns and patriarchy."

and swooning that has been appearing in hundreds of British churches in recent months. Leach said he is aware that his beliefs are viewed by many as extreme. - *The Church of England Newspaper*

***A CONSERVATIVE COUNCILLOR FROM ESSEX HAS BEEN LAMBASTED FOR CALLING BRITAIN A CHRISTIAN COUNTRY.** Michael White opposed a local council grant to an Islamic group that hoped to use it to buy copies of the Koran, on the grounds that taxpayer money should not be used for that purpose in a Christian country. The Commission of Racial Equality warned White that he could face prosecution. - *The Weekly Telegraph*

***A PAGAN PRIESTESS HAS BEEN NAMED CHAPLAIN AT LEEDS UNIVERSITY** by student members of the university's Occult Society, prompting protest from at least one Church of England General Synod member, Elaine Storkey. - *Ecumenical News International*

***ENGLISH CHURCHGOERS HAVE RECENTLY BEEN ROCKED BY ALLEGED ABUSES BY CHRISTIAN HEALING MINISTERS.** Among them was the claim that a leading practitioner has engaged in "internal ministries" for those in need of sexual healing, which involve pouring communion wine over the genitals and using fingers internally to make the sign of the cross. Police are investigating. Meanwhile, the membership of American evangelist and healer Morris Cerullo in the U.K. Evangelical Alliance is under review, after he sent British supporters one letter a week for seven weeks, promising the removal of "generational curses" in return for money. Cerullo blames the Devil for the fact his ministry is two million pounds in debt. - *Church Times/The Church of England Newspaper*

***ENGLISH CHURCH ARCHITECT STEPHEN DYKES BOWER HAS DIED AT 91.** He was the last significant upholder of the Gothic Revival and was also responsible for a number of distinguished classical designs, according to *The Daily Telegraph*. After the war, he restored several bomb-damaged churches, including Wren's church of St. Vedast in Foster Lane, and built at least one new one, St. John's at Newbury, Berkshire, a massive red brick edifice in Romanesque style. At Bury St. Edmunds, he made the former parish church of St. James seem more like a cathedral by replacing the Victorian chancel with a much longer choir designed in the noble Late Gothic manner of East Anglian character. His most prominent work among London City churches is the *balдахhino* in St. Paul's Cathedral, completed in 1958, and his most notable appointment was at Westminster Abbey, where he was Surveyor to the Fabric for 22 years from 1951. As well as repairs to the fabric, he was responsible for new pavements and coloring to monuments.

***THE MAIN RESPONSIBILITY FOR "ECUMENICAL BLOCKAGE" BETWEEN ROME AND CANTERBURY** lies

with the Pope, Hans Kung, the Roman Catholic theologian shunned by the Vatican since 1979, declared during a November lecture at Lambeth Palace. Once an advisor to Vatican II, Kung claimed that Rome is "being led back into a medieval Counter-Reformation paradigm, under a pontificate which is attempting to ignore the justified concerns of the Reformation and modernity." - *Church Times*

ANGLICAN USA BRIEFS:

***A SPECIAL EPISCOPAL VISITOR** recently appointed by the liberal Episcopal Bishop of Pennsylvania to serve seven parishes aligned with the traditionalist Episcopal Synod of America (ESA) will also visit another conservative parish, St. Clement's, Philadelphia, that was briefly linked with ESA. Retired Quincy Bishop Donald Parsons, named by Bishop Allen Bartlett to act similarly to the Church of England's two "flying bishops" specially appointed to serve traditionalist parishes, will make his first official visit to St. Clement's on Ascension Day. The rector, the Rev. Barry Swain, said he and parishioners "are pleased at Bishop Bartlett's obvious interest in this reconciliation..." - *The Living Church*

***THE RT. REV. JACK L. IKER** was installed and recognized in a service January 7 as the third Bishop of Fort Worth. Iker, one of just four traditionalist diocesans in the Episcopal Church (ECUSA), succeeds Bishop Clarence Pope, who recently announced he will become Roman Catholic. Four other bishops took part in the service, including Bishop James Stanton of Dallas, whose sermon took up Iker's theme of refocusing the diocese on the mission of the church. As one of his first actions as ordinary, Iker designated St. Vincent's Church, Bedford, Texas, as the diocesan pro-cathedral. - *The Living Church*

***ROBERT MARKHAM PACE** of Chapel Hill, North Carolina, a communicant of the Anglican Church in America, has been awarded his state's most prestigious award from North Carolina governor James B. Hunt Jr. The 65-year-old Morrisville native and Army veteran received the Order of the Longleaf Pine, which honors outstanding service to the state in civic, community, military and church activities. In addition to his efforts on behalf of traditional Anglicanism, Pace has been involved with such groups as the Easter Seals Society, the Hemophilia and Arthritis Foundations, the Veterans Affairs Office, and the 82nd Airborne Division at Fort Bragg. He is an avid promoter of his hometown, and through his work with the mayor has arranged for dignitaries visiting the region to be named honorary citizens of Morrisville. The most famous of such citizens have been Coptic Orthodox Pope Shenouda III; King Michael and Queen Anne of Romania; and Gen. William Ryder, the first American

paratrooper. - *The Cary (NC) News*

***THE FORMER DEAN OF NASHOTAH HOUSE HAS BEEN FOUND GUILTY OF IMMORAL BEHAVIOR** by an ecclesiastical court in the Diocese of Colorado. Allegations were made by two women, in separate complaints, that the Rev. Jack C. Knight, dean of the Wisconsin seminary from 1985 to 1992, committed unethical and immoral acts. A five-member diocesan court in Colorado, where Knight has been serving a mission, found him guilty on six counts. Bishop Jerry Winterrowd of Colorado decided to suspend Knight for up to five years, during which time Knight will continue counseling, the outcome of which may help determine whether he is ever allowed to return to active priesthood. - *Episcopal News Service/The Living Church*

***A 20-YEAR PRISON SENTENCE** has been imposed in the case of the Rev. Eugene Maxey, who admitted to charges of sexual abuse involving young boys while he was a student at Nashotah House during the 1980s. Maxey is the second of four persons arrested in the case to be sentenced. - *The Living Church*

***CITING A "GROWING UNDERSTANDING" OF THE HOMOSEXUALITY ISSUE** as one example, Episcopal Presiding Bishop Edmond Browning claimed the church he has led for nearly a decade has become more inclusive and has gone a long way toward meeting his goal of "no outcasts." Said Browning: "I think it's becoming more and more of a reality." He rejected the notion the church had lost its identity and ability to

speak definitively, asserting that his critics "have a vision of the Episcopal Church that is made up of a certain class of people, with a certain power structure in a certain class structure." Looking ahead, Browning sees as a danger for the church its growing sense of parochialism. - *Episcopal News Service*

***A NEW ECUSA GOSPEL?** A reader gave us a chuckle here at the *CHALLENGE* by writing of a certain Episcopal cathedral dean: "Dean—is a wild card. Pro-abortion, pro-euthanasia, pro-anything you want to do—the Gospel according to St. Convenience."

OF GENERAL INTEREST:

***ESTABLISHED CHURCHES STILL RUN WASHINGTON'S BIGGEST RELIGIOUS LOBBYING MACHINES**, despite conservative Christian activism that may have helped vote in a new Republican Congress. "The 15 church lobbying offices have little power when they are in sharp disagreement," Roy Howard Beck noted in his new study *Prophets & Politics*. But, he said, "When most of the 15 speak in unison...on an issue or position, it is almost impossible for an opponent to beat them." Mainline groups such as the United Methodists, which maintains a 36-member Washington staff at a cost of \$2.6 million yearly, tend to lobby for social justice causes. The Episcopal Church devotes an estimated \$250,000 yearly and a staff of four to its lobbying

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efforts. Evangelical lobbies, including a new one for the Southern Baptist Convention, have emphasized moral issues such as abortion, sex education and parental rights. - *The Washington Times*

OBSERVERS THINK A DECISION BY A NEW YORK DISTRICT COURT THAT THE "RIGHT TO DIE" is not like "the right to abortion" places the issue of physician-assisted suicide on a fast track toward the Supreme Court. The New York decision is at odds with a pro-euthanasia decision by a U.S. District Court judge in Washington state. - *Our Sunday Visitor

IN BLOCKING OREGON FROM PUTTING ITS NEW EUTHANASIA LAW INTO EFFECT, pending a review of federal and constitutional issues it raises. U.S. District Court Judge Michael Hogan cited euthanasia advocates' own admission that assisted suicide attempts often fail and result in more suffering for terminally ill patients. Dr. Pieter Admiraal, who has pioneered the practice of euthanasia in the Netherlands, made the revelation in a column he wrote for *The Oregonian*. In one-quarter of the Dutch assisted suicide cases, patients who take the prescribed lethal drugs linger for hours or days in unconsciousness, taking a long time to die, something that is naturally "very troubling to the family." Admiraal was making the point to convince Oregonians that they need to legalize not only doctor-assisted suicide, but doctor-administered suicide as well. The claims were supported about the same time by Derek Humphry, founder of the Hemlock Society and chief fundraiser for the Oregon initiative. - *Our Sunday Visitor

***PLANNED PARENTHOOD HAS CALLED FOR AN END TO PRO-LIFE SPEECH, despite constitutional guarantees of free speech and a 1994 federal law barring protesters from blocking abortion clinics. Planned Parenthood's full page ad in *The New York Times* January 5 charged that leading Roman**

Catholic bishops "incite terrorism and death" and called for an end to the "war of words used to inspire killing," referring to recent murders of abortion clinic doctors and workers, which Catholic leaders have condemned. Harvard law professor Mary Ann Glendon, a pro-life Catholic, seemed to shift some of the blame for the murders to pro-abortionists, whose own words, she said, are "creating a climate where life is cheap." In the view of the spate of abortion physician killings, Cardinal Bernard Law of Boston has called for a moratorium on demonstrations outside abortion clinics. - *Our Sunday Visitor*

MEMBERSHIP IN MAINLINE CHURCHES HAS WANED SINCE THE MID-1960s, but Episcopalians, Presbyterians and members of the United Church of Christ still account for one-third of the U.S. political, economic and cultural elite. A new study shows that Episcopalians, who make up about one percent of the general population, are seven times more likely than others in the general population to be found in powerful positions. Roman Catholics and Jews have made big advances in the last 30 years, however. A recent study compared the power elites, as listed in *Who's Who*, of the 1930s, with their 1990 counterparts. "If you stepped into a board meeting of a business giant...you still would find several Episcopalians, a few Presbyterians, probably a Jew and a Catholic, and no Baptists," quipped a researcher at Purdue University. The biggest change is in affiliation. In 1930, 56 percent of *Who's Who* entrants listed religious affiliation. In 1992 only 34 percent did. - *The Washington Post/Religious News Service/The Living Church

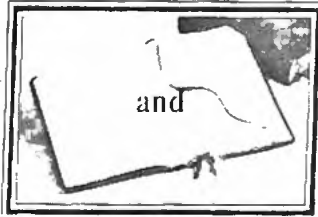
***RUSSIAN ORTHODOX BISHOPS DECIDED TO STAY IN THE WORLD COUNCIL OF CHURCHES, despite pressure at home to combat proselytizing by non-Orthodox churches. "We maintain that we must be able to share the country with other religious confessions and must resist the tendency to view**

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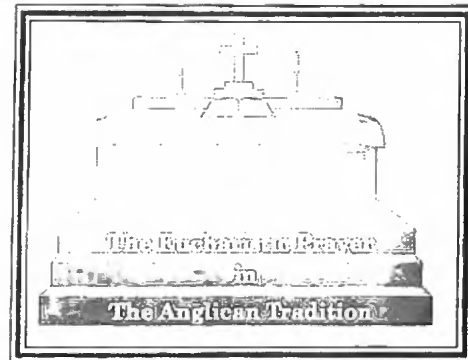
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Jews, Catholics and Protestants as enemies," said the Rev. Aleksander Borisov, chair of the ecumenical Russian Biblical Commission. - *Christian News*

***A TWO-TO-ONE DECISION BY THE ISRAELI SUPREME COURT HAS GIVEN GAY RIGHTS ADVOCATES A MAJOR VICTORY.** The Court voted that companies must provide the same benefits to a homosexual's live-in partner as a heterosexual's. Israel's Chief Rabbinate criticized the ruling, calling it a dangerous opening toward justifying a way of life defined in the Torah as an Abomination." - *Christian News*

***A GOVERNMENT-ADMINISTERED CHURCH TAX HAS PROMPTED MORE GERMANS TO FORMALLY RESIGN THEIR CHURCH MEMBERSHIP.** The levy, which amounts to about nine percent of the average German income tax bill, can be foregone by leaving the church. A recent seven percent tax hike to pay for German reunification has prompted many to opt out of the church tax to keep their overall tax bill from rising. - *The Washington Times*

***A NUMBER OF SCHOLARS ASSOCIATED WITH THE "JESUS SEMINAR" CLAIM MARY HAD SEX TO CONCEIVE JESUS.** However, the group of controversial biblical scholars (one focus of *TCC's* January/February feature), is undecided whether her paramour was Joseph, another chap, or God. - *The Living Church*

***RELIGION WRITERS, LIKE RODNEY DANGERFIELD, GET NO RESPECT.** So reports "Religion in Public Discourse: The Role of the Media," released by the University of Colorado's Center for Mass Media Research. The study finds that religion reporters for newspapers and radio are treated like second-rate journalists by their editors and colleagues. While there are no formal anti-religious policies at such media outlets, religion is still not seen as an area of special expertise like international affairs or business. Editors and writers, the study said, have "naively misread" the First Amendment as requiring "separation of religion from the media" in addition to church-state separation. The cultural "crisis" over values (as seen in the growing influence of the religious right on politics) is the main reason why the media is paying more attention to religion. In future, the study recommended, news media should try to report more on the "substance" of religion—what a given religion is all about—and less on how religion "functions" in the political arena. - *Our Sunday Visitor*

***A SPOOF ON INTERNET POSITING A MICROSOFT**

TAKEOVER OF THE CATHOLIC CHURCH had Microsoft executives rushing to deny the story. Crafted by a hacker to resemble an *Associated Press* release, the story promised the sacraments 'on-line', Microsoft execs on the College of Cardinals, and Pope John Paul II as a senior vice president for their new religious software division. Touting the match, the story said: "Historically the church has a reputation as an aggressive competitor, leading crusades to pressure people to upgrade to Catholicism and entering into exclusive licensing agreements in various kingdoms whereby all subjects were instilled with Catholicism, whether or not they planned to use it... Today Christianity is available from several denominations, but the Catholic version is still the most widely used." - *Our Sunday Visitor*

***MEANWHILE, CARDINAL JOHN O'CONNOR WENT ON-LINE** on the Prodigy network, answering subscriber questions from around the country. "I feel as though I am on 'Star Trek'," he said. - *The Washington Times*

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The Afterword

Crisis/Opportunity In The Continuum

It is clear in this issue's reports of the late Episcopal Bishop of Massachusetts and former ECUSA treasurer that the Continuing Church has no monopoly on troubles right now.

Yet it is not surprising that some serious questioning should go on, as it has, among Continuers impacted by greatly unsettling recent events: the abrupt and shadowed departure of one of the Continuum's well known prelates, and the untimely death of one of the movement's leading clerics, not to mention other key changes on the U.S. Continuing chessboard during the last year (e.g. the parting of ways between the UECNA and its former presiding bishop, Albion Knight, and Bishop William Millsaps' just-announced switch from ACA to EMC, from which a third bishop, Leo Combes, recently resigned as a diocesan due to lack of financial support). The questions about this seemingly shaky enterprise are obvious: Can the traditional Anglican remnant survive? Is the Continuing Church, in particular, viable, especially in light of its still-divided state?

Yet it is often distressing events that test people's mettle and reveal the real state of things, and in two of them we have been heartened by what we saw.

Though the ACA has suffered a grievous blow to its leadership force and procedural questions remain (in our minds at least) about the handling of it, the ultimate response to it by ACA leaders is encouraging for a couple of reasons. While the church has rightfully refused to give quarter to unsubstantiated gossip and rumor that have long circulated about the former archbishop of its eastern province, when more solid evidence was presented ACA leaders did not hesitate to act, which is part of the reason for the rapid and rather uncontrolled unfolding of events in the case. And, accounts of the meeting of bishops and Executive Council members at Phoenix show some honest and mature teamwork in handling a very difficult situation, placing the good and cohesion of the church over past or present personal loyalties and eschewing schism. Along with that there seemed a desire for real confrontation of problems balanced by a concern for protecting the rights of and assisting all involved parties.

But more notably, with the sudden death of Fr. Louis E. Traycik, it seemed to us that all vexing jurisdictional divisions and normally-restricted channels of communication, within the Continuum as well as the larger Church, fell away as being of no real consequence. Heartfelt condolences were received from bishops, clerics or members of virtually all the leading Continuing bodies as well as from clergy and laity within the Episcopal/Anglican, Reformed Episcopal, Roman Catholic, Polish National Catholic, Orthodox and conservative Presbyterian confessions. The overflow congregation

present for the requiem Eucharist at All Saints', Charlottesville, exhibited the mature and true response of a living, believing part of the Universal Church to the death of one of its priests, grieving together and rejoicing together with full confidence in Fr. Traycik's eternal triumph through Christ.

Pray God that the united, trans-jurisdictional response to Fr. Traycik's passing may be a renewed starting point for realizing that, for Continuers at least, the divisions really are lacking in substance, and for endeavoring to make sure they cease to exist. It is that most of all, we think, that would show true respect for the memory and enduring hope of this leading pioneer of the Continuing movement.

Attention Readers

It seems surprising even to us, but longtime readers of the *THE CHRISTIAN CHALLENGE* can attest to the fact that its annual subscription rates have remained unchanged for some eight or nine years. In the U.S., that has been \$20 for nine issues averaging 28 pages or more each, an economical rate that is hard to find in other publications of *TCC*'s size. The magazine's board of directors has endeavored to keep rates at this level for as long as possible so as to make *TCC* affordable for virtually all persons, even though that meant absorbing some postal and production expense increases in the interim. As always, we have worked to fill the income gap by asking additional donations from those able to give them, above the minimum subscription rate.

In light of this, we hope U.S. readers will understand that the board of directors has voted to raise their individual subscription rates by \$2 to \$22 annually, in response to the imposition of a new postal service increase this year. The rate is effective now for new subscribers, or with the next renewal notice for those already on the mailing list. If you recently renewed you won't be asked to pay the new rate until next year.

The good news is that that is the only change: for now, rates will remain the same for magazines going to other countries (including Canada and Mexico), which are handled by means other than the U.S. postal system; and for bundle subscriptions (U.S. or abroad), so as to encourage as many parishes as possible to take advantage of this thrifty way of obtaining copies of the *CHALLENGE*. **It is also a way of getting the word out about your parish: a minimum bundle order of 15 copies of each issue for a year (\$230) carries with it a free listing for your parish in *TCC*'s Church Directory for the duration of the subscription.** Call 202/547-5409 for more information.

SUBMISSIONS SOUGHT

In the near future, we are planning to publish an article (or perhaps a series) for which we invite the help of readers.

This will present individual **EXPERIENCES OF GOD**—occurrences in readers' lives that brought about their conversion to Christ, gave them a deeper belief in the reality of God, and/or during which God manifested Himself in some extraordinary way, e.g. through miraculous healings or happenings.

Those submitting accounts of such experiences to *TCC* (preferably by the end of June) should include photos of themselves if possible, along with a few lines citing basic biographical information and church affiliation. All submissions will be subject to minor editing (anything substantive would be cleared with the writer first). Concise accounts (probably around 600 words or less) are invited; lengthy ones will be less likely to be accepted for publication. They should be typed, or sent on IBM-compatible computer disk (either size) with accompanying hardcopy. We cannot guarantee that all submissions will be published, but those that are not may be considered for a sequel to this feature.

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DISTRICT OF COLUMBIA

Church of the Ascension and St. Agnes

(*Episcopal Church*)
1217 Massachusetts Ave. NW; Sun
Low Mass 8a, 12:30p; Solemn High
Mass 10a; Mon-Fri Mass 12:10p; Sat
Mass 9:30a; The Rev. Lane
Davenport; 202/347-8161

FLORIDA

Gainesville

St. Andrew's
(*Episcopal Missionary Church*)
3411 NW 83rd St. (First Christian
Church); Sun HC 8a; The Rev. Scott
deHart, 904/377-1423

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, Rector;
the Rev. Clayton Bullock;
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. John McCarthy;
217/222-3241

MICHIGAN

Detroit Mariners' Church

(*Autonomous*)
170 E. Jefferson Avenue; Sun HC
8:30 & 11a, SS and Nursery at 11a;
Thurs HC 12:10p; (All sves 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 Sisteman;
612/920-9122

NEW YORK

New York City

Church of St. Mary Magdalene
(*Mission of Church of the Advent,
Greenwich, CT; Province of Christ
the King*)
339 E. 84th St. (Zion-St. Mark's
Church); Sun HC 3p; 1928 BCP; The
Rev. Robert Bader; 203/622-6511

OHIO

Columbus Christ Church

(*Independent*)
43 W. Fourth Ave.; Sun 8a HC; 9:30 a
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 10a; 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*)
3850 Wilson Blvd. (Wilson Blvd.
Christian Church); Sun HC 9a (MP
4th Sun); The Rev. Siegfried Runge;
301/563-5726; 703/243-9373

**Oatlands (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;
Benediction 7p; Mon-Sat Daily Mass;
The Rev. Tony Noble; 03/419-5057

