

wood stars and numerous corporations and local businesses. The event raised more than \$35,000 and paid tribute to prominent homosexuals. - *The Wanderer/Christian News*

***THE DISCRIMINATION CLAIM BY TWO GAY MEN WHO WERE DENIED A MARRIAGE LICENSE HAS BEEN REJECTED** by the District of Columbia Court of Appeals. By a vote of 2-1 the D.C. court ruled that the gay couple was "denied a marriage license because of the nature of marriage itself...what the plaintiffs sought a license to enter into, by definition, simply was not a marriage." - *The Washington Times*

***FOSTER CHILDREN IN NEBRASKA CAN NO LONGER BE PLACED WITH SELF-IDENTIFIED HOMOSEXUALS** or in homes where unrelated, unmarried adults live together, the state director of social services has announced. The action, supported by the state's governor, provoked a sharp outcry from opponents like the local Planned Parenthood branch office. - *The New York Times*

***1-900-CONFESS?:** Cellular telephones have become the rage in Italy, and not a few bishops and priests have them. But clerics have had to be warned to keep portable phones turned off (of all places) in the confessionals. The advice came after a woman wrote to a popular weekly Christian publication complaining about hearing a "telephono" ring in the confessional. The editor of the journal told the woman she was perfectly right: that there is nothing wrong with such phones *per se* but that the confessional was not the place for one to be ringing. It is, he said, "offensive to good manners" and to "the spiritual intimacy of the people." - *The Catholic World Report*

***A NEW INCLUSIVE LANGUAGE NEW TESTAMENT WILL NOT BE PUBLISHED IN BRITAIN**, following sharp criticism there in December to published extracts of the book. The new translation, which avoids calling God "he" and refers to the Creator as "Father-Mother," was published in the U.S. in February by Oxford University Press. OUP, said a spokesman, "did not feel there was enough of a market" for the new volume in England. "It was produced with a specific market in the U.S. in mind, and that does not exist to the same extent over here." - *Church Times*

***SEX SCANDALS AND CONTROVERSIES** may be

plaguing the Anglican Church, but England's secular world has not gone unscathed. Most recent was the alleged affair between the deputy governor of the Bank of England, Rupert Pennant-Rea, exposed by his jilted lover, 44-year-old financial journalist Mary Ellen Synon. In her tell-all tabloid interview about the three-year relationship with the married, 47-year-old Pennant-Rea, Synon "delivered a message this week for all those in public life: If you're having an affair with a journalist, don't dump her." Within a few days Pennant-Rea had resigned. - *The Washington Post*

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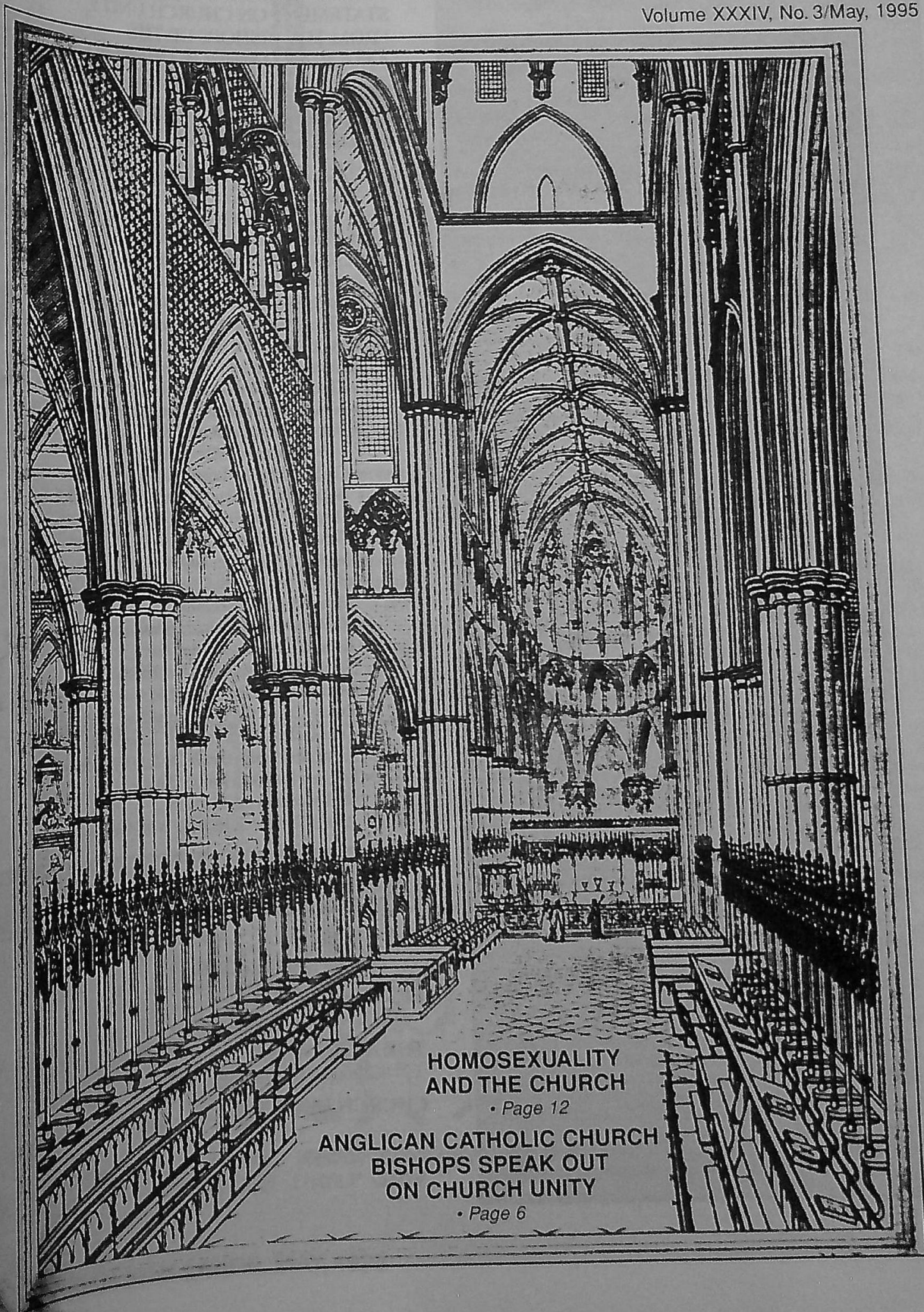
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Volume XXXIV, No. 3/May, 1995



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ON CHURCH UNITY**

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Christian Challenge

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- 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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Backtalk

CANTERBURY REALITY CHECK

A review of the news of the church reported in *THE CHRISTIAN CHALLENGE* in 1994 recalls an event that may be of great portent for the future. That was your news report of the reception of [Traditional Anglican Communion] leaders at the Vatican and editorial comment on...that meeting (*TCC*, Summer, 1994). Rome may now be exploring the idea that Anglican authenticity does not necessarily depend on recognition by Canterbury, a concept that official Anglicanism vehemently disputes. There is an historical analogy to this situation, one that should be very familiar to American Episcopalians.

Just over two centuries ago, it was generally assumed that one could not be an Anglican without also being a subject of the English crown. The independence of the United States forced a re-thinking of that assumption, but not, however, before the first American chosen as bishop, Samuel Seabury of Connecticut, was rebuffed by the bishops of the Church of England when he sought consecration from them. The English bishops would not consecrate one who was not legally a subject of the king, although, ironically, Seabury had been a staunch loyalist during the Revolution. As is well known, Seabury then turned to the persecuted Episcopal Church of Scotland (a "continuing church"

at that time), where he was welcomed and received his episcopal orders. Of course, the Church of England soon recognized the reality of the situation, and consecrated other bishops for the fledgling Episcopal Church. This shift in thinking shattered geographic and political barriers and opened the way for the expansion of Anglicanism around the world.

Today, Anglican establishmentarians claim that all Anglican bishops must be in communion with Canterbury, just as in the 18th century they claimed that all Anglican bishops had to be subjects of the king. And today, just as in the 18th century, reality may force a reassessment of the establishment's prejudices. This time, the effect may be not only on Anglicanism but on the whole of the Universal Church and the prospects for Christian unity. Think on this possible outcome: In the not-too-distant future, we may see the emergence of a worldwide traditionalist Anglican Church, in communion with Rome, the Orthodox Churches, the Old Catholics, and perhaps others—but not with Canterbury!

Stephen Page Smith
Alexandria, Virginia

What a fascinating thought! In that regard, our "Focus" report in this issue on the developing dialogue between the Anglican Catholic Church and the Orthodox Church in America may be of interest as well. - Ed.

FR. LOUIS TRAYCIK

We wish to express our heartfelt thanks for the many wonderful cards and letters from around the country and beyond we have received in the wake of the untimely death of Fr. Traycik, former TCC editor, well known Continuing Church activist and cleric, and husband of the current TCC editor. Here are just two more such letters to add to those published in the last issue.

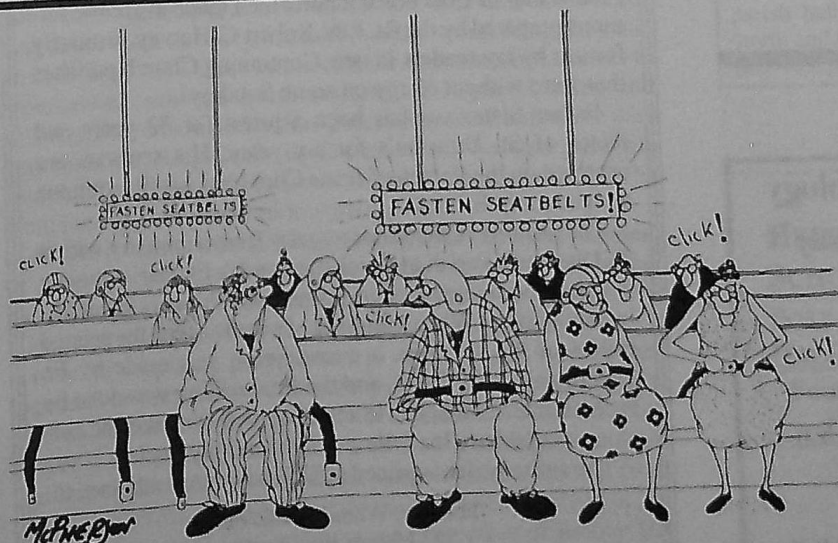
...Louis was the first Continuing Anglican I ever spoke with, when I decided to go back to church and started calling around to find one that still used the 1928 **Book of Common Prayer**...He pretty much gave me a complete history of the movement...His good humor and forthcoming friendliness were really encouraging to me, and I thank God that he was answering the phone that day.

Our mutual friend, the late Fr. Jacob Feldhacker, always loved him dearly, and often spoke of the "gift of faith" he had which so encouraged others...

I really didn't understand when I talked with Louis that day that, far from merely finding a comfortable church home, I was being summoned to take part in a fierce war, both as a part of this movement and as a Christian in a fallen world. Louis has been a real gift to all of us, and his loss will be sorely felt. It has been a privilege, though, to share the battlefield with him...

Claire (Mrs. William) Ducker
Austin, Texas

Last week I heard that Lou was gone from us. I did not really want to believe this. Then, on Ash Wednesday, Bishop Mercer's diocesan circular arrived. Then I had to believe it. Still, in a sense, I cannot.



"YOU BETTER DO AS THE SIGN SAYS. PASTOR SPIFFNER'S SERMONS TEND TO BE A BIT ON THE LIVELY SIDE."

I regarded Lou as one of my dearest and closest friends, and a man whom I trusted completely. I cannot say that about very many people...Although we had met but once or twice, we corresponded heavily over the years...

Last Sunday, I heard the Epistle from I Corinthians. I reflect on the latter part: "For we know in part...But when that which is perfect is come, then that which is in part shall be done away...now I know in part; but then shall I know even as also I am known..." We can apply this to how we know our friends even as we do to the Lord Christ Himself.

Benton Marder
Portland, Maine

HEARTENING

...I write to congratulate you on your excellent publication, which I read with great interest. It is tremendously heartening to traditionalists on this side of the pond to be informed of developments in the Continuum of North America...

The Rev. S.A.J. Mitchell
Edenbridge, Kent, England

Here is my check for \$100; I will send you more [soon]...I have taken your [magazine] for so many years, and don't want to see it stop due to lack of funds. [TCC] is definitely the best paper we could have...I am now with [a traditional] Anglican group of people and do like it so much more than staying with the Episcopal Church—where I've been for 65 years! I especially want to stay with your paper.

Mrs. J. Tom Morgan Jr.
Columbus, Georgia

I read the *CHALLENGE* with very great interest, and realize that the Continuing Church movement is uniquely dependent on it. And I know that [the editor does] the job virtually single-handed. I trust and pray that you may be able to continue what is an enormously worthwhile venture...

The Rev. Arthur Lewis
Solihull, W. Midlands, England

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Father Sisterman has been a priest for 32 years and rector of St. Dunstan's for six years. His sermons are centered on the Person of Jesus Christ and his illustrations are generally Biblical.

The printing of the sermons grew from a ministry within St. Dunstan's Parish in which the Sunday Eucharist service is taped and mailed to shut-ins and parishioners vacationing out of state. When a number of people asked for printed copies of the sermons, a transcription was made by Fr. Sisterman's wife, Carol, and the final editing was done by Fr. Sisterman himself. He then decided to make the sermons available to his fellow priests and lay readers.

The entire series is priced at \$75, payable in advance to:

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Signposts

The Nature Of Worship

This installment of "Signposts" comes to us from the Fellowship of Concerned Churchmen.

...It has been noted that Anglicanism is known for the orderly and structured form of its worship. That structure is based, as all Christian worship should be, on four main elements. These are penitence, prayer, praise and proclamation. In some combinations, all four of these elements are found in all three of the great worship services of Anglicanism, namely, the Holy Communion, Morning Prayer and Evening Prayer. They are also found to some degree in the Ministration of Holy Baptism, the Order for Confirmation, and the Solemnization of Holy Matrimony. Other services and devotions, such as, for example, the Litany, concentrate on one or the other of these elements, but complete worship contains all four.

Worship is the individual's approach to God, God's response to him, and the resulting mystical union of man with God.

Penitence: The Christian approaches the worship of God with regret for his errors and disobedience and a conscious desire to amend his ways. This is an age in which "anything goes" and people do not like to admit the possibility of anything so disagreeable as even minor sin. But Christians know that there is sin in every life and that the worst thing they can do is to deny it. "I came not to call the righteous but sinners to repentance," said the Lord. And so we begin Morning and Evening Prayer with a General Confession. And before we dare approach the Holy Table in Communion, we also join in a General Confession. Only as we inwardly cleanse ourselves by penitence are we prepared to worship God.

Prayer: Along with penitence, prayer is the establishment of communication with God. Worship is not a one-way broadcast but a two-way communication. Prayer may of course be silent and wholly private between the worshipper and God. Or it may be corporate prayer, said or sung by the worshippers together, or may be the collected prayers of the people, gathered up and offered by the Minister in the form of a "Collect." Prayer is an opening of our hearts to God, a baring of our souls and inmost thoughts, a conscious acknowledgement that from God "no secrets are hid." Prayer may be for ourselves or for others. It may seek God's mercy and protection or invoke His all-knowing will for us and the world. It may include penitence and it may include praise and thanksgiving. Whatever it says, it is our manner of reaching out to establish contact with God,

of admitting that we are finite and He is infinite, that we are creatures and He the Creator, that we live only in, by and through Him.

Praise: God sent us here; He will take us back. He is the Author and Creator of all that is. "We are the people of His pasture, and the sheep of His hand," as the *Venite* puts it. He is all-wise, all-seeing, all-powerful. He is the source of all we have. Therefore, it is natural to praise Him, to extol Him, to pour out our respect and thanks and awe in praise. This may take the form of a song, such as the *Venite*, the *Benedictus*, the *Jubilate Deo* and other canticles. It may be expressed by a hymn or by a loud *Amen* or *Alleluia*. It may be expressed by the *Sursum Corda* and the *Sanctus*, "Holy, Holy, Holy," or the *Gloria in excelsis*, in the Holy Eucharist. It may be expressed in prayer. But it should come from a heart full of reverence and love and thanks. "Praise God from whom all blessings flow."

Proclamation: Christian worship is also marked by the proclaiming of the Christian message, the Gospel. This proclamation is done by various means. It is done by selected Scripture readings—the Lessons in the Daily Offices, the Epistle and Gospel in the Holy Communion. It is also done through the singing of hymns, which carry some part of the message from God to us. [It is accomplished as well] through the sermon preached by the minister, for this should expound the Gospel and the moral and religious and supernatural teachings of our faith. By proclamation, by teaching, by learning, we understand God's purposes better and draw closer to Him.

These, then, are the four component elements of worship: penitence, prayer, praise and proclamation. All four are presented in any full and complete service of corporate worship and all four should be present in some measure or form in our private worship. Worship is the individual's approach to God, God's response to him, and the resulting mystical union of man with God.

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Statement On Church Unity From The Bishops Of The Anglican Catholic Church

Preamble: The Gospel Imperative

The Church of Jesus Christ is "One, Holy, Catholic and Apostolic." Whilst on earth its unity, holiness, catholicity and apostolicity are imperfect, all ecclesiastical jurisdictions within the Apostolic Tradition acknowledge the Gospel imperative towards unity which springs from our Lord's High Priestly Prayer recorded in St. John's Gospel, in particular:

"I do not pray for these only, but also for those who believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me. The glory which thou hast given me I have given to them, that they may be one even as we are one, I in them, and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me." (John 17:20-23)

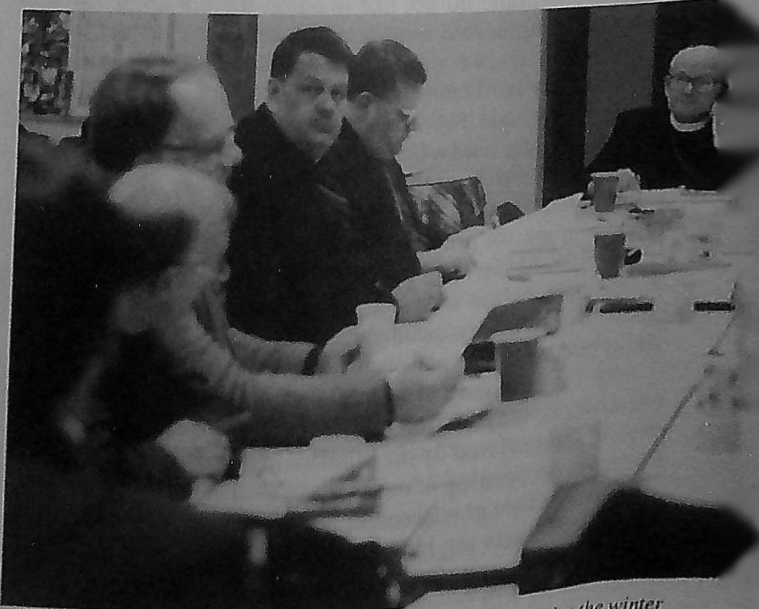
The following statement was adopted as official policy by the College of Bishops of the Original Province of the Anglican Catholic Church (ACC), meeting on January 25 at St. Stephen's Church, Athens, Georgia. While it is based on a resolution passed by the 1993 Provincial Synod of the ACC, which internationally encompasses the second largest fellowship of Continuing Churches, this appears to be the ACC bishops' first major statement on Continuing Church unity, a topic which has been a key concern both of Continuers and sympathetic observers generally and the CHALLENGE in particular. Therefore, we thought that this document, recently published in the ACC's publication, *The Trinitarian*, should be reprinted in TCC for purposes of wider exposure, discussion and response.

"The ordination of women has been merely the occasion, not the cause, of most of the splits within official Anglicanism...The fundamental cause has been a crisis of authority..."

The bishops of the Anglican Catholic Church and its related jurisdictions (namely the Province of Christ the King and the United Episcopal Church of North America) from time to time receive comments from persons within or beyond our communion who point to the scandalous multiplicity of some 20 or more recently founded bodies, especially in the United States but also in the United Kingdom, Canada, Australia and India, which claim to be "Continu-

The statement contains some interesting commentary on events in Anglicanism which led to the necessity of the Anglican Continuum. It also presents an outline of ACC plans for achieving greater unity within the Continuum—as well as an explanation of why ACC bishops believe their immediate obligations in that regard are limited to only two other Continuing jurisdictions.

As we expect that some readers may wish to comment on portions of this document, TCC will endeavor to publish as many letters as it receives about it in upcoming editions. However, responses should be concise, eschew vitriol, and concentrate on assertions of fact. The appearance here of ACC statement, we should make clear, has not been requested by ACC bishops, nor should its publication herein be taken as an endorsement or lack of it. Rather it is offered, earlier indicated, for reflective purposes and for clarifying the present context of the Continuum.



ACC ARCHBISHOP William O. Lewis (head of the table, at left) chairs the winter meeting of the College of Bishops, at which the statement on church unity was

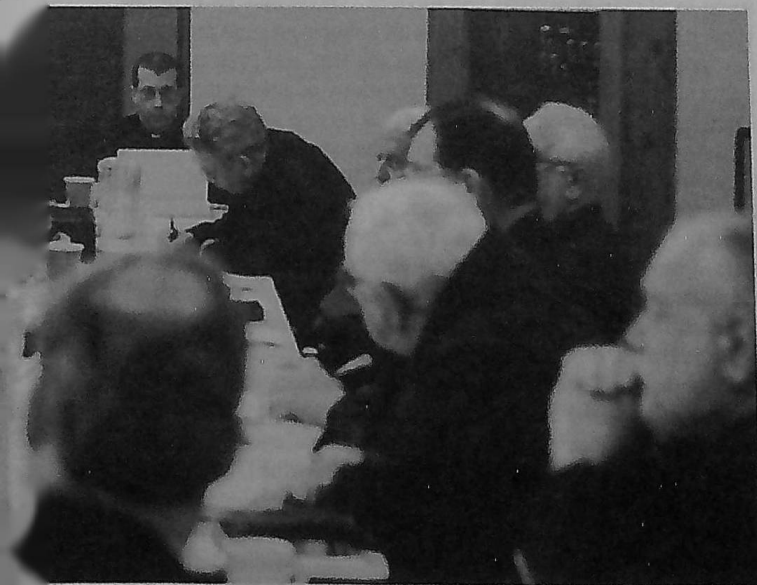
ing Anglican" Churches. Those offering such comments sometimes express or imply the view that immediate action should be taken to bring all or most of these bodies into one fold. Such a view is naive: it presupposes that Christian unity and mere *organizational* unity are the same thing. They are not. In his great commentary on our Lord's High Priestly Prayer the late Archbishop of Canterbury, Dr. William Temple, warns:

Once again we are reminded how transcendent is that theme which alone deserves the name of Christian unity. We meet in committees and construct our schemes of union; in face of the hideous fact of Christian divisions we are driven to this; but how paltry are our efforts compared with the call of God! The way to the union of Christendom does not lie through committee rooms, though there is a task of formulation to be done there. It lies through personal union with the Lord so deep and real as to be comparable with His union with the Father...If we are in the Father and the Son, we shall certainly be one, and our unity will increase our effective influence in the world. But it is not our unity as such that has converting power; it is our incorporation into the true Vine as branches in which the divine life is flowing!(1)

As bishops, we certainly acknowledge our duty to promote the unity of Christ's Church. In approaching this task we are mindful of the injunction of Scripture: "Beloved, do not believe every spirit, but test the spirits to see whether they are of God; for many false prophets have gone out into the world."(2)

1. The disintegration of Anglicanism

The "Anglican Communion" is the name by which that association of some 30 national and regional Churches derived from the Church of England and its sister Churches, and maintaining some sort of relationship with the See of Canterbury, describes itself. At



adopted. Photo courtesy of *The Trinitarian*

the 1988 Lambeth Conference its bishops declared formally that only "impaired communion" remained among them. As its member Churches are no longer all in full communion with each other or even with the See of Canterbury, and as some of them have ceased to be recognizably Anglican, it can no longer legitimately claim to be either entirely Anglican or a Communion. It might more accurately be known as the "Lambeth Association."

In addition there are now more than 20 Churches and other ecclesial bodies around the world which claim to be "Continuing Anglican" Churches. Most of these are in North America and were founded during the past 15 years. There are ill-informed persons who point to this multiplicity of quasi-Anglican bodies as proof that all "Continuing Anglicanism" lacks coherence, integrity and discipline. There are others, within one or another of these newly formed bodies, and sometimes within our own communion, who are justifiably distressed by the appearance of disunity, and who appeal to their bishops to take whatever steps may be necessary to bring about unity amongst "Continuing Anglicans."

Some "cannot understand [or] are..offended by the claims of the [ACC], with its related jurisdictions, ..the [PCK] and the [UECNA], to be the sole legitimate successor to the Anglican Church of Canada and the Episcopal Church in the USA..."

There are still others who cannot understand, and are even offended by, the claims of the Anglican Catholic Church (with its related jurisdictions, namely the Province of Christ the King and the United Episcopal Church of North America) to be the *sole* legitimate successor to the Anglican Church of Canada and the Episcopal Church in the USA, and to similarly apostate Churches in other countries where its jurisdiction has been sought and accepted.

Before addressing those claims and the question of how Anglican unity may be recovered, we should first examine the underlying causes of the disintegration of the "Anglican Communion." It may then be possible to discern whether similar forces are at work to bring about the fragmentation of "Continuing Anglicanism."

2. Underlying causes

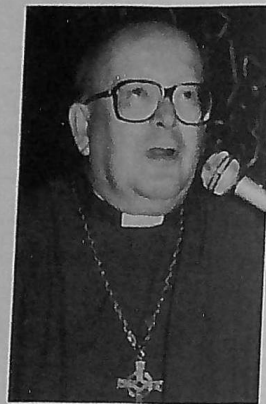
It is popularly supposed that the matter which has brought the former Anglican Communion into such division and disarray is the ordination of women. That is not the case. The ordination of women has been merely the occasion, not the cause, of most of the splits within Anglicanism: the straw that broke the camel's back.

The fundamental cause has been a crisis of authority within Anglicanism, having its origins in the Protestant Reformation of the 16th Century and the tensions of the Elizabethan "Church Settlement." Formed a thousand years earlier, the Church of England emerged from the Protestant Reformation as a "Continuing Catholic" Church, not as a Protestant sect. However under the terms of the Elizabethan "Settlement" the Church of England,

whilst maintaining all the essentials of Catholic Faith and Apostolic Order, was required by State Law to accommodate all the Queen's subjects within it, whether Catholic or Protestant or both. From this tenuous arrangement, wrought in the religious and political crises of the time, was developed a "comprehensive" church polity.

There are those who refer to this characteristic as "the glorious comprehensiveness of Anglicanism," sometimes adding: "As long as you believe in God, we have room for you." Recent events in England have shown that today not even belief in God is required of all the clergy in that Church, but in the days of Elizabeth I the Church Settlement provoked deep crises of conscience. The Church of England may have been both "Catholic" and "Protestant," but the consciences of many Englishmen remained offended to a point where large numbers of English Roman Catholic and Protestant families fled to Europe or the North American colonies (notably Maryland and Massachusetts) to escape the Church Settlement.

A mere generation after Elizabeth's death Oliver Cromwell abolished both the Monarchy and Anglicanism, and for 11 years the Church was forced to go underground. Its restoration (with the Crown) in 1660 was accompanied by the flowering of some of the finest Anglican scholarship the world has ever seen. Soon afterwards a gradual expansion of religious liberty in England saw the opening of the first chapels of Protestant dissenters. From 1778 Parliament began to remove restrictions on Roman Catholics, although it was not until 1850 that Roman Catholic bishoprics were established in England—an event which scandalized both Anglican Catholics (for theological reasons) and Protestants (for political reasons), but was eventually accepted by Gladstone's government. It may therefore be said that the Church Settlement did not really work in England even under Elizabeth, and it certainly does not work in England or anywhere else today.



ACC Archbishop Lewis shepherds about 10,000 Anglicans worldwide.

a rising to the surface of historic differences of theological conviction, compounded from external sources by a chauvinistic nationalism and internally by local congregationalism; and the ascendancy of persons of a "liberal" political persuasion to positions of leadership. In the days of Elizabeth I, Anglicanism remained Catholic, but was required to tolerate Protestants within it. In our own day, "liberal" Protestants have risen to ascendancy, and forced the Catholics out. Viewed objectively, it is an extraordinary chapter in the history of religious toleration (or lack of it).

Moreover, for the past 50 years the Church of England has been racked by liturgical anarchy, resulting not only in litigation in the secular courts over trivial matters of ceremonial and in Parliament's refusal in 1928 to authorize a revision of **The Book of Common Prayer**, but since 1960 in the same variety of "experimental" rites which Anglicans elsewhere have suffered. This liturgical anarchy has been reflected in most of the Churches of the Anglican communion throughout the world, and in urban areas at least has generated an insidious congregationalism. For generations now, Anglicans have forsaken their own parish churches at whim, to seek out churches where they felt more at home—selected sometimes on the basis of theological conviction but more often on the basis of aesthetic taste or cultural prejudice. This process has been exacerbated by the almost universal ownership of motor cars.

Parishes have therefore been forced to compete against each other for parishioners. In many places they have generated a parochial loyalty so intense that modern Anglicans generally have forgotten that they sink or swim with their bishop, not their parish priest. They have also forgotten (if they ever knew and understood it) that the Church is not and cannot be a "democracy": it is constituted by Christ himself as an *aristocracy*, in the Greek sense of that word, governed by bishops in the Apostolic Succession.

Given the ease with which the decision-making processes of some local church vestries and modern synods may be manipulated, it is not surprising that those with political agendas reflecting the "popular" liberal social mores of the day, and even personal political ambitions, have risen to positions of leadership in the Church, and foisted upon the faithful at large a series of radical "reforms" which, no matter how popular, stand at variance with orthodox Christianity. In consequence, Christianity has popularly come to be thought of not so much as a religion revealed by God, entrusted to the Apostles and their successors for its guardianship and teaching, and expressed in the divinely inspired Scriptures and the doctrines and discipline of the whole Church, but as a set of social and cultural values inherited, but subject to amendment by, the local parish, diocese or national Church.

Thus the fundamental question which is bringing about the disintegration of the Anglican Communion, and profoundly disturbing other Churches also, is this: Is Christianity a *divinely revealed* religion, of which the Church is merely the custodian; or is it a man-made religion, based on ancient myths and legends, and in essence a cultural rather than a spiritual phenomenon, which the Church is free "democratically" to alter and amend? St. Paul faced a similar question, and the response in his letter to the Galatians (1:9) was uncompromising: "If anyone is preaching to you a gospel contrary to that which you received, let him be accursed."

When the Congress of St. Louis met in 1977, the appeal was made not to any central, international Anglican authority—for none existed—but "to the canons of the Ecumenical Councils, and the judgment of the wider Catholic Church, under God, in the course of time."

The 20th Century has seen remarkable advances in science and technology, and philosophers of the so-called "Enlightenment" have had a profound impact on the social sciences and humanities. The Churches have needed all their scholarly resources to respond to the challenges imposed by rapid change, but, sadly, since World War II most theological writing has emerged not from within the Churches' communities of faith but from the academic departments of secular universities. Produced by scholars caught in the same "publish or perish" syndrome affect so many modern academics, the emphasis, even the aim, of much of this writing has been towards stimulating controversy—often with little or no income from book royalties. Orthodoxy (being of little commercial interest) has flown out the window, and the Church generally has looked to her professional theologians in vain. When some of these academic theologians became bishops, matters rapidly became worse.

Thus orthodox bishops have had little support or guidance as the cosmetic appearance of Anglican unity has become fractured by the convergence of four separate but related social forces:

3. The 19th Century crisis of authority and the origins of the 'Lambeth Conferences'

In 1863 world Anglicanism faced a major crisis of authority when the Metropolitan Bishop of Cape Town, Robert Gray, deposed the Bishop of Natal, John Colenso, for heresy. Colenso appealed for protection to the Privy Council of England, which on a legal technicality found in his favor. Gray thereupon excommunicated him altogether. Ignoring the excommunication, Colenso continued to function as a bishop, gathering around him a schismatic body known today as the "Church of England in South Africa."

However, the Privy Council raised doubts about the validity of the Royal Letters Patent under which a number of bishops in Australia and Canada had been appointed. The Canadian bishops pressed the Archbishop of Canterbury to convene a conference of all the world's Anglican bishops, and the first "Lambeth Conference" met in 1867. A proposal that a Council of Bishops be established, with central authority over the whole Anglican Communion and particular responsibility for the discipline of bishops, angered nationalistic sensitivities (especially among the American bishops, then embroiled in the "centralist" and other issues of the Civil War) and was firmly rejected. Thus in 1873, when the Assistant Bishop of Kentucky, Dr. George Cummins (like Colenso an anti-Tractarian) led a schism out of the Episcopal Church to establish the Reformed Episcopal Church, both the Episcopal Church and the Anglican Communion were left to cope as best they might.

Despite these crises, over a century later the Anglican Communion still has no central authority, constitution or common canon law, nor even any firm rules governing the admission or exclusion of member Churches. The member Churches are entirely independent and autonomous national or regional bodies, subject to no external authority whatever. The Anglican Communion has no effective international mechanism to deal with any violation of Faith and Order, no matter how grave, on the part of a single bishop, let alone a whole national Church.

Thus, unlike the Roman Catholic and Eastern Orthodox communions, the Anglican Communion has had no effective international authority to which orthodox Anglicans could appeal, to deal with the crisis arising from the unilateral decisions of the Canadian and American Churches 20 years ago to "ordain" women. Therefore when the Congress of St. Louis met in 1977, the appeal was made not to any specifically Anglican international authority (for none existed), but to the canons of the Ecumenical Councils, and the judgment of the wider Catholic Church, under God, in the course of time.

4. The Congress of St. Louis

An order of ministry to which women may be admitted is, by Catholic definition, an order other than the Apostolic Ministry with which the Church was endowed by Christ and the Apostles. Consequently ordinations of both women and men to such an androgynous order are canonically invalid, no matter how "efficacious" their subsequent ministries may be. Moreover, the introduction of such an order necessarily supplants the Apostolic Order in the jurisdiction concerned, thereby rendering that jurisdiction in its entirety both heretical and schismatic, with consequent loss of validity of all its sacraments, Baptism possibly excepted. Such a jurisdiction can no longer claim to possess all four elements of unity of the undivided Church and despite certain difficulties continued in both East and West: common Scriptures, Creeds, Sacraments and Apostolic Min-

istry. Indeed, as such an aberration can be achieved only in defiance of the Faith expressed in the Scriptures and the Creeds, such a jurisdiction may be said to have breached all four elements of Christian unity and departed into apostasy.

Therefore, when the Congress of St. Louis met in September 1977, at stake was not merely the continuation of traditional Anglicanism in a cultural sense, but access to valid sacraments, upon which (*ceteris paribus*) the assurance of salvation itself depends. It was most careful to proceed canonically—i.e., pursuant to the canons and precepts of the seven Ecumenical Councils of the undivided Church and the canonical tradition derived therefrom—in taking those actions necessary to preserve the Catholic Faith and Apostolic Order as received by and from the Church of England in the days of its orthodoxy, including the question of legitimate episcopal jurisdiction. Pre-eminent among the canonical principles relied upon was that inherent in Canon III of the Council of Ephesus(3), which, although enacted with specific reference to the crisis generated by the followers of Nestorius, the apostate Bishop

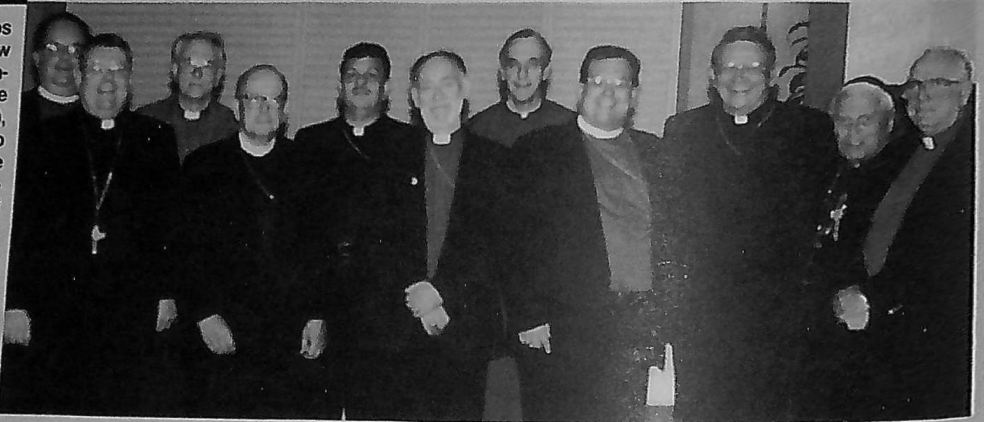
"We agree with the dictum of Archbishop Robert Morse of the Province of Christ the King: 'There is no "Continuing Church" outside the "Chambers Succession".'"

of Constantinople, establishes as a *general principle* that those of the clergy and faithful who inadvertently find themselves under the jurisdiction of an heretical and schismatic or apostate bishop should repudiate the jurisdiction of that bishop and place themselves under the protective jurisdiction of the nearest available orthodox bishop.

In essence, what occurred in 1977 was that those who adopted *The Affirmation of St. Louis*, acting in accordance with the principles inherent in Canon III of the Council of Ephesus, repudiated the jurisdiction of certain bishops in the Anglican Church of Canada and the Episcopal Church in the USA, and placed themselves under the personal jurisdiction of Bishop Albert Chambers, sometime Bishop of Springfield, Illinois. Bishop Chambers, an elderly man, then expanded that jurisdiction and devolved it upon others, by taking order for the consecration of four more bishops. That consecration took place in Denver, Colorado, in January 1978. As *The Affirmation of St. Louis* indicates, the jurisdiction so formed was known initially as the "Anglican Church of North America." At its first synod, held in Dallas, Texas, in October 1978, a Constitution and Canons were adopted whereby that name was changed to "Anglican Catholic Church."

To the extent necessary, the actions of the Congress of St. Louis and Bishop Chambers also relied upon the Catholic doctrine of economy, whereby in a grave emergency making strict compliance with the letter of the law impossible, the validity of otherwise possibly irregular actions is not impugned as long as there is every effort and a demonstrable intention so to comply, as far as circumstances permit. This aspect is important because once an episcopate is established to which orthodox Anglicans could appeal for jurisdiction, the emergency was over and no further such application of the doctrine of economy could be claimed. However, the Congress of St. Louis and the Denver consecrations appear to have produced a most unfortunate (to say the least) "copycat" or "bandwagon" effect, whereby various groups of disaffected Episcopalians and others have sought to emulate those events, and establish a multiplicity of rival jurisdictions. Behind their actions would seem to be those same forces of freewheeling congregationalism

A few of the ACC's overseas bishops are pictured with some of their fellow U.S. prelates at the ACC's 1993 provincial synod. In the front row, from left, are Bishop Dean Stephens (New Orleans), ACC Archbishop William Lewis (also diocesan of the South), Bishops Leslie Hamlett (United Kingdom), Joseph Deyman (Midwest), James Mote (retired of Holy Trinity) and James McNeley (Great Plains). Behind them, from left, are Bishops John Cahoon (coadjutor, Mid-Atlantic States), Alexander Price (New Zealand), Thomas Kleppinger (Resurrection), James Bromley (Australia); and A. David Seeland (Pacific Southwest). Photo courtesy of *The Trinitarian*



which have brought disintegration to the Anglican Communion. To the extent that their origins are Anglican at all, these purported jurisdictions are products of the Anglican Communion, not the Continuing Anglican Church.

We repeat that the Anglican Catholic Church is an integral part of the One, Holy, Catholic and Apostolic Church of Jesus Christ, and with its two related jurisdictions remains, in its claims to the loyalty of orthodox Anglicans, the sole legitimate successor to the Anglican Church of Canada, the Episcopal Church in the USA and certain other apostate Churches of the "Anglican Communion." It is not a congregationalist sect and still less an *ad hoc* "movement" or part of such a movement. Accordingly, we must say in all humility that no matter how sincere their founders, that the multiplicity of other bodies claiming to be "Continuing Anglican Churches" established apart from the Anglican Catholic Church has arisen in grave violation of those canons of the ancient Church which declare it a sin to establish an altar in rivalry to that of one's legitimate bishop(4) and entirely without the benefit of the Catholic doctrine of economy. The onus is upon them to prove otherwise.

5. 'Testing the spirits'

In surveying the multiplicity of purported "Continuing Anglican" bodies established apart from the Congress of St. Louis, we must be mindful of the injunction of St. John: "Beloved, do not believe every spirit, but test the spirits to see whether they are of God; for many false prophets have gone out into the world." (5) This injunction requires that questions of faith and order, doctrine and discipline be subjected to the scrutiny of the whole Church. Compliance with this principle was exhibited by the Apostles at the Council of Jerusalem recorded in Acts 15, and in the undivided Church by the fathers of the seven Ecumenical Councils. In the Anglican Catholic Church we stand firmly in that tradition, as *The Affirmation of St. Louis*, as our Constitution, Canons and history make clear. In spite of the tripartite jurisdictions notwithstanding, it is to be emphasized that one of the most important characteristics distinguishing the Continuing Anglican Church formed at the Congress of St. Louis

...[O]ne of the most important characteristics distinguishing the Continuing Anglican Church formed at St. Louis from all other [North American] bodies claiming that identity is that it was formed *within* the Anglican Church of Canada and [ECUSA] at the time of their apostasy."

from all other bodies in North America which claim to be "Continuing Anglican" Churches, is that it was formed from *within* the Anglican Church of Canada and the Episcopal Church in the USA at the time of their apostasy. It became separate from those Churches in a *de jure* sense only following the establishment of its episcopate, and as the apostasy of those former jurisdictions caused them to fall away from the Apostolic rock upon which we continue to stand. It is upon this fact of history, together with the canonical principles cited above, that the Continuing Church formed at St. Louis asserts its claim to be the sole legitimate successor to the apostate Anglican Church of Canada and the Episcopal Church in the USA.

Furthermore, as far as the Anglican Catholic Church is concerned, it is to be noted that the oldest part of this Church is not the Original Province, but the Second Province—*viz.*, the Church of India (Anglican). Formed from British chaplaincies and missions dating back to the 17th Century, until 1927 it was the Third Province of the Church of England, with its Metropolitan See established at Calcutta. Subsequently it became a Province of the Church of India, Pakistan, Burma and Ceylon, which Church has since developed into four separate, autonomous Churches. Three of those Churches remain in the Anglican Communion, but that remnant of the Church of India which survived the pan-Protestant unions of the Church of South India (1947) and the Church of North India (1970) was received as a body into the Anglican Catholic Church in 1984. Being some 300 years old it is not a "Continuing Church" in the ordinarily accepted sense of that term, but is the *original* Anglican Church in India, and shares its antiquity with the rest of the Anglican Catholic Church.

By contrast, certain other bodies were formed by persons who had first separated from the Anglican Church of Canada and the Episcopal Church in the USA, and then sought to establish an episcopate from whatever source might make itself available. It may be said quite fairly that, almost without exception, those sources were neither Anglican nor reputable. Their use of the term "Traditional Anglican" generally refers not to Holy Tradition, stemming from the Scriptures, the Fathers and the great Ecumenical Councils, but seems usually to be merely an expression of nostalgia for 19th Century styles of church architecture and worship.

Other new bodies have been formed by persons who have never been members of any recognized Anglican Church, but appear to be little more than ecclesiastical entrepreneurs who have perceived a "market" to exist for churches using Anglican liturgical styles. What they are selling, however, is not the product but merely the packaging.

Leaders of some of these quasi-Anglican bodies sometimes claim in the Name of Almighty God to be seeking to repair this alleged disunity by proposing "concordats of intercommunion" (*sic*) be-

tween their respective bodies and the Anglican Catholic Church. In response to such approaches we must ask, "Upon what basis can such unity be established?" In our experience, without exception, the reply is made on the basis of what is claimed to be a common Faith and Order demonstrated by a purportedly common allegiance to **The Book of Common Prayer**. Those responsible for such approaches, however, invariably reveal that what they seek ultimately is not organic church unity, but merely recognition for the legitimacy of their separate institutions.

If leaders of such bodies are genuine in their claims to adhere to the same Faith and Order, sufficiently to seek a relationship of *communio in sacris* with the Anglican Catholic Church, then the question arises as to why they established separate jurisdictions in the first place, contrary to that Faith and Order. In the absence of any satisfactory response to that question, there is little point in proceeding further. We cannot see any justification for asking our synods to furnish funds, nor our scholars to sacrifice the huge allocations of time and energy required, to establish formal negotiations with any body of demonstrably illicit jurisdiction, congregationalist polity, and/or doubtful Orders and Sacraments.

6. Towards Anglican unity

Our position is that, in North America at least, and elsewhere where its jurisdiction is available, there is not, nor can there be, any legitimate "Continuing Anglican Church" beyond that formed pursuant to the determinations of the Congress of St. Louis, endowed with the Apostolic episcopate of Bishop Chambers and others in 1978, and which subsists today in the tripartite communion of the Anglican Catholic Church, the Province of Christ the King and the United Episcopal Church of North America. No Church beyond these three has any legitimate claim to be derived from the Congress of St. Louis, or to possess episcopal jurisdiction (as distinct from mere episcopal Orders) extending from the 1978 Denver consecrations. We agree with the dictum of Archbishop Robert Morse of the Province of Christ the King: "There is no 'Continuing Church' outside the 'Chambers Succession'." (6) That principle was endorsed by a resolution of the X Provincial Synod of the Anglican Catholic Church at Kansas City in 1993.

As bishops in the Anglican Catholic Church we believe that our immediate duty lies towards promoting the ultimate recovery of full organic unity amongst the tripartite jurisdictions derived from the Congress of St. Louis. We are aware that even this may be a long and costly process, requiring not only the greatest theological competence, sensitivity and patience, but possibly some repentance for past misunderstandings. Further, effective dialogue leading eventually to formal negotiations will require the allocation of scarce resources of manpower and money. Nevertheless we declare our willingness to address any further problems which may be identified, and to engage in whatever processes may be required, as resources permit.

Beyond this, we see our duty as lying towards the retention and maintenance of communion with those Churches, Provinces and Dioceses of the Anglican Communion which have remained faithful to their Apostolic foundations. Moreover, we see this duty as lying within the wider context of the recovery of unity in the Catholic Church generally, which has been so grievously fractured since 1054. On a world scale we are a tiny and some would say insignificant Church; this does not preclude us from the duty of such constant prayer, scholarly research, local cooperation and other endeavors as may enable us to offer our mite. It does preclude us from diverting our tiny resources towards endeavors that are likely to be fruitless, or inimical to the fulfill-

"As bishops in the [ACC] we believe that our immediate duty lies towards promoting the ultimate recovery of full organic unity amongst the tripartite jurisdictions derived from the Congress of St. Louis."

ment of our immediate obligations.

The Church is the divinely appointed agent for the salvation of the world. Her disunity is indeed a scandal, grievously inhibiting her mission. Yet we do well to heed Archbishop Temple's warning: "It is not our unity as such which has converting power: it is our incorporation into the *true Vine* as branches in which the divine life is flowing." As evidence of incorporation into the *true Vine*, the Church in both East and West has always sought visible continuity in that Faith revealed in Jesus Christ, proclaimed by the Apostles, recorded in the Scriptures, taught by the early Fathers, defended by the seven Ecumenical Councils of the undivided Church and expressed in the historic Creeds.

As criteria for engaging in formal dialogue with other Churches aimed at achieving full communion or ultimately organic unity, we would see their possession of historic continuity in Catholic Faith and Apostolic Order, including doctrine and discipline faithfully reflecting the canons and decrees of the seven Ecumenical Councils, with recognizably common Scriptures, Creeds, Sacraments and Ministry, as the *starting point*, not the conclusion, of such endeavors. These are the minimum requirements for the recovery of authentic Christian unity, and we have no authority to alter or reduce them.

To those who embrace them we will gladly extend the right hand of fellowship. (7) ■

(1) Temple, William: *Readings in St. John's Gospel* (Macmillan, London, 1959). p. 327.

(2) 1 John 4:1.

(3) *Council of Ephesus (AD 341), Canon III*: "...And in general we forbid all the clergy who adhere to the Orthodox and Ecumenical Synod in any way to submit to the bishops who have apostatized or shall hereafter apostatize."

(4) e.g., *Synod of Antioch in Encaniis (AD 341), Canon V*; *Apostolic Canon XXXI*.

(5) 1 John 4:1.

(6) This *dictum* was offered during a meeting between Archbishop Morse and Bishop (then Archdeacon) Bromley in San Francisco in January 1992.

(7) Galatians 2:9.

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Focus

Gay Pressure Campaign Escalates In England Bishop of London Exposes Threats Of OutRage! Group

Anglican Communion leaders have rallied to support the traditionalist Bishop of London, David Hope, after he exposed a gay activist group's implicit threats to "out" him as a homosexual.

Responding to a "seriously intimidatory" letter given to him by OutRage! leader Peter Tatchell, the unmarried Hope made it clear that he is celibate.

As part of ongoing actions aimed at forcing change on the homosexual issue in the Church of England, the gay group "outed" ten bishops at the General Synod last November (though English newspapers evidently have not published the names unless the bishops themselves chose to respond to the accusation). Hope was not among the ten, but the recent letter to him from OutRage! claims the group has "detailed information" about his personal life that "would have enabled us to confidently name you at Synod" had it wanted.

Apparently, exposure of allegedly homosexual church leaders OutRage! believes are guilty of "hypocrisy" on gay issues is intended to transform them into spokesmen for homosexual rights. The letter to Hope opined that he had "the potential to play a very special role, both morally and historically" for that cause.

In a painfully personal confession during a press conference revealing OutRage's tactics, the 54-year-old Hope said that: "I have from the beginning chosen to lead a single, celibate life...I'm not a sexually active person...This is a positive way for me. I am happy and content with and within myself..." He said his sexuality was "ambiguous" and a "gray area." He said he maintains the view that "sexual acts are for within marriage" and are "unacceptable" outside it.

"I find the current prosecution of this campaign profoundly disturbing," said the bishop, "in that it would seem to be based almost totally on rumour, unattributable sources and of an intimidatory nature."

Reportedly, similar letters were also sent to 20 allegedly homosexual members of Parliament, telling them that "OutRage! has received information which suggests that you may be gay or bisexual...We urge you to make the

HOPE NAMED TO YORK

At presstime came word that the Bishop of London, David Hope, had been named to succeed the Most Rev. John Habgood as Archbishop of York, the Church of England's second highest post. *More in the next issue.*



ANGLICAN PRIMATES meeting in England rushed to support the Bishop of London against the tactics of an extremist gay group. But Archbishop Desmond Tutu of Cape Town (center), seen above with the Archbishop of Canterbury (right) outside St. Martin-in-the-Fields, site of the meeting's opening eucharist, said during his sermon there that the church must not exclude people on the basis of gender, culture, ethnic origin or sexual orientation. *Photo by Nick Spurling*

morally responsible choice to come out voluntarily."

In late March a resolution was introduced in Parliament condemning the group's attempted "blackmail" of legislators.

The Australian-born Tatchell, 43, a failed Labour Party candidate-turned gay leader, defends the tactics that have been used by American gays and says the highly "homophobic" C of E is guilty of causing anti-gay persecution with

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ACC-Orthodox Talks Advanced

Contacts between the Anglican Catholic Church (ACC) and the Orthodox Church in America (OCA) in recent years have now developed into formal dialogue, with the appointment by both bodies of commissions to continue the talks.

Archbishop William Lewis, head of the ACC, a leading Continuing Church, said he envisioned the possible development of a "Western sister church" relationship with the OCA, the second largest Orthodox body in North America, with 14 dioceses, 600 parishes and an estimated one million members in the U.S., Canada and Mexico.

The Trinitarian reports that the decision to proceed with official talks—the first between the ACC and a major Orthodox church—was made at a February 6 meeting between Lewis and His Beatitude, the Most Blessed Theodosius, the OCA's Archbishop of Washington and Metropolitan of All America and Canada. The first-ever meeting between the two church leaders was held at the OCA's chancery in Syosset, Long Island.

The official ACC delegation also consisted of Bishop Thomas Kleppinger of the Diocese of the Resurrection, and the Rev. Joseph Gentile, rector of Our Lady of Grace Anglican Catholic Church, Melville, New York, whose friendship with a local OCA priest was the starting point for contacts with the Orthodox. Preceding the 20-minute session with Metropolitan Theodosius was an hour-long meeting between the ACC delegation and His Eminence, the Most Reverend Peter, Archbishop of New York and New Jersey and the OCA's chairman of external affairs, said the story. Joining Archbishop Peter were Protopresbyter Robert Kondratich, chancellor of the OCA; Archpriest Gregory Havrilak, director of the

Formal Charge On Gay Issue Dominates ECUSA Bishops' Meeting

A presentment made by ten Episcopal bishops against the retired Bishop of Iowa for knowingly ordaining a noncelibate homosexual man was the major topic of the Episcopal House of Bishops meeting at Kanuga, North Carolina, March 2-8.

The ten bishops say the purpose of the presentment (or formal complaint) against Bishop Walter Righter—and similar charges that may be lodged against four other bishops who have ordained active gays—is centered on church order. The presenters are asking two questions: whether the church has a teaching (or doctrine) concerning sexual behavior, and, if so, whether the House of Bishops will enforce that teaching. The presenters assert that, in fact, the teaching of the church has been repeatedly affirmed in official statements by both the General Convention and the House of Bishops over a period of 17 years (1977-1994). Despite this fact, several bishops have ordained noncelibate homosexual persons, and have declared their intention to do so in the future.

During the Kanuga meeting, the topic of the presentment was first raised by Presiding Bishop Edmond Browning, who said that he is "not speaking to the specifics" of the complaint but that it is "not the way to go deeper into the truths of one another." Reportedly, Browning expressed his sense that the presentment "will only disrupt and divert us from the path we are on," though a release from the ten bishops noted that the

"path' [is], of course, the point at issue."

Browning also attempted to deter the presenters by warning that some of them may face charges themselves. "I pray that we will not be required to see presentments—as we already hear will come—[against] those who will not permit the ministry of ordained women in their dioceses," Browning was quoted as saying in *Episcopal Life*. "Surely there would [a sufficient number of the House] who would approve of a trial going forward of those bishops, first one, then another and another."

A brief response by Bishop William Wantland of Eau Claire (Wisconsin) was permitted on behalf of the presenters, who said that they took this action "only with great reluctance, convinced there was no other way to address the breakdown of church order." No other measures taken to date had stopped ordinations of active homosexuals, which "are in direct violation of the mind of the House of Bishops," Wantland said.

At the request of the House, a dialogue was initiated between five of the presenters and five bishops opposed to the action. The general hope was that together they would bring a proposal to the House to resolve the matter other than by canonical process, stated the presenters' release.

"After a day of intensive conversation, however, the five [opposed bishops] abruptly and unilaterally broke off the dialogue," the release said. "This development was made known to the presenters in a public announcement and without forewarning.

"The presenters were repeatedly pressured to with-

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OCA's Office of Information and Public Relations; and Professor John Erickson, director of studies, St. Vladimir's Orthodox Theological Seminary.

Both parties agreed that each church should appoint a commission to continue dialogue on future ACC-OCA relations. They also agreed that the ACC would not enter into formal conversations with any other Orthodox body, nor would the OCA begin official talks with other church groups claiming to be Anglican, reported *The Trinitarian*. It is hoped that the commissions will meet at least twice yearly.

Archbishop Peter planned to officially present the proposed ACC-OCA dialogue to the OCA's Holy Synod of Bishops in April.

Appointed by Lewis to the ACC commission were: the Rt. Rev. Brother John-Charles, dean of Holyrood Semi-

nary; Bishop Kleppinger; and Fr. Gentile. The OCA commission appointed by Archbishop Peter consists of the Very Rev. Leonid Kishkovsky, vice chairman for ecumenical affairs; and Professor Erickson, a member of the OCA's Unit on International Church Relations.

The OCA is the oldest Orthodox church body in North America, tracing its direct descent from Russian Orthodox missionaries who first arrived in Alaska, then part of the Russian Empire, in 1794. It gained recognition as a self-governing (autocephalous) Orthodox Church from Aleksy I, Patriarch of Moscow, in 1970. Large Orthodox communities are found in America's Eastern, Midwestern and Western urban centers, said the story. Currently, more than half of OCA's bishops and a large percentage of its clergy are adult converts to Orthodoxy.



THE ACC's METROPOLITAN, the Most Rev. William O. Lewis (center left), and His Beatitude Theodosius, Archbishop of Washington and Metropolitan of All America and Canada, Orthodox Church in America (center right), during their historic meeting February 6 on Long Island. With the church leaders are (from left) the Rev. Joseph Gentile; The Most Rev. Peter, chairman of external affairs for the OCA; the Rt. Rev. Thomas Kleppinger; and Joseph Gentile Jr. Photo courtesy of *The Trinitarian*

its teachings. He said his group "absolutely" plans to continue its campaign of exposing other bishops it thinks are homosexual. "We are going to influence the future policy of the Church of England in a way that will come out later this year," he declared.

Mixed Signals From Primates

Lord Templeman, chairman of Parliament's Ecclesiastical Committee, was "appalled" at OutRage's accusation against Hope, saying that the "insinuation that he has ever indulged in anything...immoral is quite outrageous to anyone who knows him."

His views were apparently repeated in "hundreds and hundreds" of letters of support sent to Hope, and in a number of editorials which vilified Tatchell.



BISHOP HOPE: Defended by Anglican primates, who also called for full debate on sexuality.

And the meeting of the world's Anglican primates (leaders of regional Anglican churches), coincidentally taking place at the same time in Windsor, signed a letter to Hope expressing their "solidarity in deploring this reprehensible intrusion into your private life. We assure you as a body that we stand against this kind of provocation. You have our deepest affection and prayerful support."

However, the primates, who had themselves focused on sexuality issues—homosexuality and heterosexual sex outside marriage—during their meeting, issued a pastoral letter containing language that suggests at least some church leaders are prepared to consider a new and less traditional definition of morality, according to news reports.

Formerly Traditionalist Bishop To Become A Monk

By Charlotte Hawtin

The Bishop of Portsmouth, Timothy Bavin, is resigning his see September 30 to test his vocation as an Anglican monk in the Benedictine order at Alton Abbey in Hampshire.

Bavin, who will enter the Abbey as a postulant at age 60 early 1996, was accused of being gay in November by a homosexual activist group OutRage!. But a spokesman Bavin, who is a member of the celibate Oratory of the Good Shepherd, said that there was no connection between the bishop's resignation and the unsubstantiated "outing." He said the bishop is responding to "a longstanding call," about which he had spoken twice with the Archbishop of Canterbury before OutRage! made its claims. Though a member of the OGS, Bavin said he had been "in to a life in community for many years."

Bavin opposed the ordination of women in 1992, but accepted church decision, and later ordained women himself.

Bavin was served ten years at Portsmouth, and another ten that as Bishop of Johannesburg, South Africa.

Sources: *Church Times*, *The Church of England Newspaper*

Intended to guide discussions in the Anglican Communion's 500 dioceses, the letter calls for full but reasoned debate on the whole issue of human sexuality. At one point the primates say they are "conscious that, within the church itself, there are those whose pattern of sexual expression is at variance with the received Christian moral tradition, but whose lives in other respects demonstrate the marks of genuine Christian character.

"The issues are deep and complex," the letter goes on, and "do not always admit of easy answers. A careful process of reflecting on contemporary forms of behaviour in the light of the scriptures and tradition is required." Noting that there are "different understandings" on sexuality "among Christians of equal commitment and faith," the primates "invite every part of the church to face the questions about sexuality with honesty and integrity, avoiding unnecessary confrontation and polarization..."

The primates had a "hard-pressed debate" themselves on sexuality, but the resulting pastoral letter's form of words reportedly satisfied even more conservative bishops from Asia and Africa.

However, England's (Evangelical) Reform group, apparently among others, thought the letter "appeared to elevate gay relationships as acceptable for Christians," in the words of one report.

In any case, the primates' letter is seen as indicating that sexuality will be a major topic of discussion when the world's Anglican bishops meet for the Lambeth Conference in 1998.

Retired Bishop "Outs" Himself

Meanwhile, OutRage's campaign to set the church's agenda on gays gained ground when a retired British diocesan bishop who was married for ten years revealed his homosexuality and called for church blessings for gay couples during a television interview.

The disclosure came from the Rt. Rev. Derek Rawcliffe, now an honorary assistant bishop in the diocese of Ripon, who previously served as Bishop of the New Hebrides, in the Pacific, and then as Bishop of Glasgow and Galloway until his retirement in 1991.

His statement came a day after Cardinal Basil Hume, the leader of Roman Catholics in England and Wales, condemned discrimination against homosexuals while reiterating support for a Vatican statement that describes homosexual genital acts as "objectively disordered" and "morally wrong."

Rawcliffe, 73, told an interviewer that he was formerly celibate, and grew to be "rather hard and judgmental." He said he was only able to accept his homosexuality after the age of 50, while in the Pacific, where he spent 30 years. During that time he fell in love with a young man and was encouraged by a confessor to "come to terms with myself." After that he came to "love everybody in a new way." However, toward the end of his time in the Pacific he thought he was no longer gay and got married in 1977. He said he realized after his wife died ten years later, and about the time he retired, that he was still gay, and had been "quite unfair to those of my clergy who were gay. I have apologised to some of them since then." If he were an active diocesan bishop now, he said he would not regard a homosexual living with a partner as barred from ordination.

Subsequently, the Bishop of Ripon, David Young, said

he valued Rawcliffe's ministry but disagreed with sanctioning gay couples. In his view, the C of E would not change its mind on the issue.

But the gay lobby seems to have had momentum on their side since it was revealed last fall that the new Bishop of Durham had been convicted of a homosexual offense 26 years ago. Bishop Michael Turnbull said that he is not gay, but later said the church needed to rethink its gay policies.

Among other developments that have heightened unrest on the issue recently, the Bishop of Southwark, Roy Williamson, caused a flap when he said he would consider ordaining a practicing homosexual in a "stable" relationship, later stating that he would not undertake such an ordination unilaterally. A woman priest was "outed" as a lesbian after being pressed on the subject by a reporter. Meanwhile, the Reform group demanded a clear statement against homosexual practice from Evangelical bishops, and advanced its contingency plans for an internal secession if the C of E accepts openly gay ordinands, while one of the "flying bishops" who care for traditionalists, John Richards, invited Reform members to come under his wing as episcopal visitor.

Not surprisingly, church leaders' fears that a schism could occur over the issue have risen considerably. In early March it was officially denied that the House of Bishops last fall had deputized three bishops to carry out dialogue with the Lesbian and Gay Christian Movement. LGCM leader Richard Kirker confirmed that his group had not received "tangible" commitment to talks, though earlier reports suggested informal contacts had been made.

"My fear is that homosexuality will be accepted by default," stated a Sheffield vicar, Philip Hacking, who chairs Reform. "We will wake up one day and find that there are 20 or more clergy in each diocese who are openly gay. That is why we are making lots of noises about the subject, at the risk of becoming unpopular."

Polarization in the debate, said *The Church of England Newspaper*, has left the House of Bishops with a "no-win" situation.

Sources for the foregoing also included *Ecumenical News International*, *The Living Church*, and *The New York Times*.

ECUSA BISHOPS Continued from Page 13

draw the presentment," the release went on. "The discussion was hampered by the fact that the presentment itself and the brief in support of it had not yet been distributed to the bishops. Many bishops expressed concern that the discussion of the presentment at all, under the circumstances, compromised a fair hearing, especially since the members of the court which would hear the case were present at the meeting. The presenters believed that they, themselves, had been put on trial for following proper canonical procedures.

"Remarkably, no attempt has been made to address the issue of church order raised by the [ten bishops]. The presentment has not been withdrawn."

"My sense was that the presentment has focused us on an issue we'd rather not talk about," said Bishop James Stanton of Dallas, another of the presenters. He said the central issue is church order and not Bishop Righter. "Does this church have a teaching? Most people recognized that was the focus."

The complaint deals with the oldest known gay ordination still under the statute of limitations, the 1990 diaconal ordination of Barry Stopfel, who was known to be in a relationship with another man, by then-Newark Assistant Bishop Righter. The presentment says Righter violated his ordination vows and taught doctrine contrary to that of the Episcopal Church (ECUSA) in ordaining Stopfel. Righter also performed the ordination less than two weeks after the House of Bishops endorsed a statement of the presiding bishop and his Council of Advice disapproving of and disassociating themselves from the 1989 ordination of an active gay by Newark Bishop John Spong. Among other things, that bishops' statement affirmed the 1979 General Convention resolution declaring it "inappropriate" to ordain practicing homosexuals.

Under the canonical process, the presentment and



DEFENDING THE PRESENTMENT, Bishop Wantland said no other efforts to date have deterred gay ordinations.

Hume Urges Support For Loving Same-Sex Friendships

Support for loving friendships between members of the same sex and for the right of gay people to receive "dignity, respect and fairness" from society was recently voiced by Cardinal Basil Hume of Westminster.

Hume began by reiterating Roman Catholic teaching that sexual acts are permissible only within heterosexual marriage, and also that such acts should be open to the possible transmission of new life.

But he continued by saying that "love between two persons, whether of the same or of a different sex, is to be treasured and respected. When two persons love, they experience in a limited manner in this world what will be their unending delight when one with God in the next. To love another is in fact to reach out to God, who shares his loveliness with the one we love."

He praised celibate homosexual relationships, and said it is a mistake to presume that, if two persons of the

same sex have a deep and lasting friendship, they must be sexually involved.

The statement is an expanded version of a document Hume issued two years ago, in which he says (*inter alia*) that being homosexual "is...neither morally good or morally bad; it is homosexual genital acts that are morally wrong." The statement goes on to stress friendship as an alternative to sexual love.

Hume also said the church has "a duty to oppose discrimination in all circumstances where a person's sexual orientation or activity cannot be reasonably regarded as relevant." The remarks were apparently explanatory to a 1992 Vatican letter to U.S. bishops that suggested some discrimination against homosexuals might be legitimate.

Sources: *Church Times*, *Religious News Service/Christian News*, *The Church of England Newspaper*

Righter's response (due by May 12) will be sent to each member of the House. If 25 percent of its members feel there are sufficient grounds to proceed, a nine-member court would begin work. If an insufficient number of bishops vote for trial, the charges will be dropped. Should Righter's case proceed to trial, it is expected that similar charges will be brought against all other bishops who have knowingly ordained noncelibate homosexuals in recent years—Spong, Stewart Wood of Michigan, Allen Bartlett of Penn-

sylvania, Ronald Haines of Washington, D.C., and perhaps others.

Bishop John Howe of Central Florida, another of the ten, said "I don't think there is anyone who really wants a trial, but every time one of these ordinations takes place a few hundred more of the faithful either leave [ECUSA], withhold their money, or retreat into *de facto* congregationalism."

He predicted, however, that "the ten of us who signed the presentment will be absolutely vilified in the press and in many a pulpit, and that when the bishops are polled as to whether or not there should be a trial, huge numbers of them will somehow never quite get around to making a decision, one way or the other. I hope at least one-fourth of them will think it a significant enough issue that they will say yes. After that, it is hard to say. I think the brief [principally prepared by Bishop Wantland, a lawyer and expert in canon law] is argued extremely well..."

The bishops making the presentment, in addition to Wantland, Stanton and Howe, are Keith Ackerman of Quincy (Illinois); Maurice Benitez of Texas; James Coleman of West Tennessee; Jack Iker of Fort Worth; Stephen Jecko of Florida; Terence Kelshaw of the Rio Grande; and John David Schofield of San Joaquin (California).

Impact Of Bishop's Suicide, Case Against Former Treasurer

Also weighing on the bishops' discussions was the "profound impact" of the suicide of Massachusetts Bishop David Johnson, followed by reports that he had had extramarital affairs; and the investigation into possible misappropriation of funds by former national church treasurer Ellen Cooke.

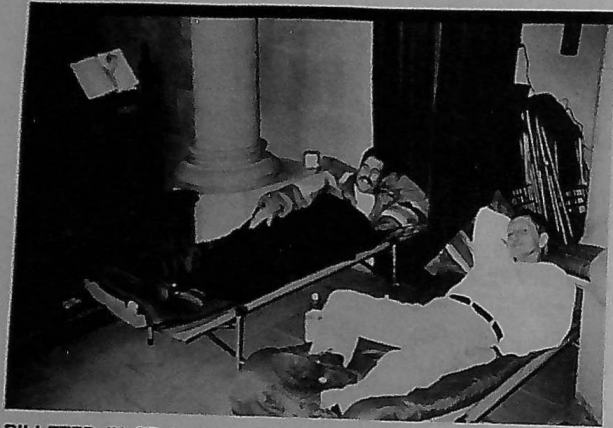
Browning said a full report will be made as soon as the investigation into missing funds is complete. Though officials have refused to issue any specific estimate of loss, "news of the alleged misuse of funds has fueled widespread speculation that amounts of \$200,000 to \$2 million had been taken," wrote *Episcopal Life*. Wendy White of Washington, D.C., one of the lawyers working on the Cooke case, briefed the bishops on how the investigation is proceeding and when audit is expected to be finished. "The first priority for the church is finding out all the facts and securing restitution," White said in an interview later.

Despite the "special urgency" of developments considered at the meeting, though, the official *Episcopal News Service* maintained that the bishops continued their search for "what it means to live together in community in the face of continuing disagreements," and left with their "collegiality" pretty much intact. It asserts that nearly all the bishops pledged themselves to follow a new procedure when they are considering the ordination of a noncelibate homosexual or filing a presentment: "consultation on a provincial level with other bishops; common and individual prayer with openness to the leading of the Spirit; ongoing consultation with the provincial bishops with whom you consulted."

"We arrived in anxiety, we lived together in honesty, and we emerged in community," said Bishop Steven Charleston of Alaska.

The bishops are due to meet again in September in Portland, Oregon.

Sources for the foregoing also included *The Living Church*, *Central Florida Episcopalian*, and *The Record*.



BILLETED IN ST. MARK'S (EPISCOPAL) CATHEDRAL, SEATTLE, Thomas Monnahan (left) and James Black fast to protest the "injustice" of the church's refusal to bless their union. *Episcopal News Service* photo by Diane Walker

Protesting Gays Backed By Over 12 ECUSA Bishops, RC Priest

A gay couple whose "blessing" service was blocked by the Bishop of Olympia received support from over a dozen Episcopal bishops as well as one high-profile Roman Catholic priest when they began a ten-day fast at St. Mark's Cathedral, Seattle, February 26.

James Black, 52, and Thomas Monnahan, 39, both members of the cathedral, said the fast was intended to witness to the church's injustice to the gay community. They drank only water and slept on cots in the cathedral. The protest was planned to coincide with the March 5-8 Episcopal House of Bishops meeting in North Carolina, which the couple sent an open letter.

In response to the fast as of early March had been overwhelming," according to the two men. In addition to letters of support from (Episcopal) bishops from all over the country," Black said 50 or more persons, both gay and straight, had visited in person since the fast began. The biggest surprise was the one-hour visit by Daniel Berigan, a Roman Catholic priest and anti-war activist, who "was very much in solidarity with us," Black said.

The couple had planned to celebrate their union December 11 at St. Mark's, but were deterred by Episcopal Bishop Vincent Warner, who said he was "grieved" to block the service, but that the church is still supporting same-sex unions. Warner supported the couple during the fast, however, and said he had relayed their message to fellow bishops.

Sources: *The Living Church*, *Associated Press/Christian Episcopal News Service*

Dean Of Lincoln Faces Sexual Misconduct Charges

Yet another Anglican clergyman of stature, the Dean of Lincoln, is facing accusations of sexual misconduct.

A consistory court hearing was expected over allegations that the Very Rev. Brandon Jackson had an "improper" sexual relationship with a woman member and former vergier of Lincoln Cathedral, 31-year-old Verity Freestone.

A statement from Bishop Robert Hardy of Lincoln says that: "The lady concerned alleges that (with her full consent, and indeed encouragement) the Dean engaged in an improper, albeit brief, sexual relationship with her in the latter part of 1993."

"My conscience is clear before God," said Jackson, who is on leave until the hearing in a few months. "This ridiculous allegation is untrue and will be strenuously denied." The 60-year-old dean, who belongs to the Church of England's Evangelical wing, has been married for 37 years and has three adult children.

Besides the cathedral's high profile on Britain's religious scene, the case is notable because Jackson, the former provost of Bradford, was viewed as a reformer who would repair the church's public image when he was appointed by former Prime Minister Margaret Thatcher. His 1989 move to Lincoln came in the wake of a scandal that erupted when the cathedral lost over \$145,000 after sending its copy of the *Magna Carta*, the 1215 treaty regarded as the foundation of England's constitutional liberties, on a six-month tour of Australia in 1988, escorted by the cathedral treasurer, his wife, daughter and a family friend.

Sources: *The Washington Post*, *Church Times*, *Religious News Service/Christian News*

The Church Of England's Women Priests, One Year On

One year after the Church of England's first women priests were ordained, the church's national evangelism officer says that some parishes are blossoming under female clergy, but stops short of saying women priests are increasing church membership.

"Rather, it's been a growth in quality in church relationships," says Canon Robert Warren. Women now lead between 100 and 200 of the country's 16,000 churches. Others are church officials or serve in parish team ministries or as chaplains in hospitals, prisons and universities.

About 6.7 million of Britain's 55 million people belong to Christian Churches, according to the **United Kingdom Christian Handbook**. But membership in the Church of England has dwindled from 3.2 million at the turn of the century to 1.72 million now, some three percent of the population.

AN EARLY GROUP OF WOMEN PRIESTS, ordained in April, 1994, by the Bishop of Willesden, Graham Dow, appear with him outside St. Paul's, London, after their ordination service. Photo by Nick Spurling

Female forces are surging in the church, however. Nearly 1,400 women priests were ordained in the past year, matching or surpassing the number ordained in the U.S. Episcopal Church between 1977-94; they now comprise ten percent of C of E clergy. And the Rev. Ulla Monberg, central London's director of ordinands, reports "a good, steady stream" of women coming forward for ordination from different backgrounds, including secular fields. In the London diocese as a whole—despite its traditionalist bishop—there are already over 70 women priests ordained by other prelates licensed to function, the second largest number of any diocese in the country.

Most new female presbyters quoted in news reports had upbeat things to say about their premiere year, but their first anniversary was celebrated quietly, probably so as not to exacerbate tensions in a church in which about a third of clergy and laity are said to be opposed.

A survey of the first group of women priested in Bristol reported in *Church Times* revealed that, for the majority, "the year since their priesting has been a good, even a great one," buoyed by the "joy and privilege of being able to celebrate the eucharist," the "extra power" to minister effectively to people, and "the way they have been so warmly accepted." In general "acceptance is high and resistance low."

The church's clergy appointments advisor, Canon Ian Hardaker, confirmed, however, that women "are still finding some difficulty in gain full acceptance" and placements in parishes theoretically open to a woman incumbent. *Church Times* recently published several letters discussing and documenting instances of resistance to female priests.

And, for a few of the first female priests, the year has been disappointing, and some of those now active are facing unemployment or "redundancy" soon, sometimes as a result of diocesan or parish reorganization. They will not be alone; one report states that up to 500 women priests lack paid religious work. The pioneer Diocese of Bristol itself has a "fairly strict" policy of requiring its priests to move after completing their first curacy, and, while some can be placed elsewhere, the policy hits women especially hard. "We have to move out and we have nowhere to go," said one woman.

Female presbyters "have had the misfortune to arrive in



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large numbers at a time when the financial crisis is beginning seriously to affect employment prospects for clergy, both men and women," said the story. Traditionalists, though, tend to view this more in terms of cause and effect, asserting that the church's declining fortunes are partly due to tithes reduced or withheld to protest the advent of women priests.

Women priests have gained considerable ground within "official" Anglicanism as a whole, though still are well short of a clean sweep: the Anglican Consultative Council says an estimated 17-18 of 36 Anglican provinces have women clerics (which could also include women deacons only) or legislation for them. The U.S., Canada and New Zealand have women bishops as well.

Sources for the foregoing also included the *Associated Press/Christian News* and *Ecumenical News International*.

New Book Ruffles Feathers Of English Church Hierarchy

The traditionalist Archdeacon of York managed to rock the boat recently with his new book, **Affairs of State**, which is highly critical of the Church of England's leadership.

The volume has already been dismissed by the Archbishop of Canterbury as "slight and superficial."

Archdeacon George Austin's book takes a swipe at liberal ascendancy in church, and questions the revered "collegial-moral leadership" and a subordination of the Christian Gospel to the bishops' desire to present a united front.

"The fear of disagreement is exacerbated by the concept of collegiality," Austin writes, and "there is always an 'official line' on controversial issues." The bishops' responses to issues of the day are often so alike they suggest not only

collusion, but that the prelates are sometimes given actual lines to speak when called by reporters, he contends.

The church, he says, has lost its grip on society because its liberal clergy are more concerned with "niceness" than the truth.

"I am urging a return to spiritual values and biblical morality," Austin was quoted as saying in *The Church of England Newspaper*.

Purchase Of Old C Of E Church Denied To Continuers Used For Secular Souvenirs

An attempt by a veteran priest and his small Continuing Anglican congregation to buy a dilapidated village church and restore it as an active place of worship appears doomed because the diocese thinks the local Church of England vicar would feel "severely embarrassed" by their presence.

The Rev. Mervyn Pendleton, 81, has been holding services in his home in West Wittering, Chichester, for his half dozen congregants, who are part of the Traditional Church of England (TCE). The laypeople want to expend 32,000 pounds of their life savings for the crumbling Norman church of the Assumption of St. Mary the Virgin two miles away, believing a move there would boost membership and provide a "spiritual haven" for traditionalists in the Chichester area.

According to *Church Times*, the old church was declared "redundant" in 1983 and is now owned by Stella Mitchell, who has been using it as a private museum of memorabilia ranging from wartime uniforms to tartan scarves worn by fans of a defunct pop music group. The collection has grown too big for the building, though, and last October Mitchell agreed with Pendleton on a price for the edifice.

However, any change of use requires the permission of the Church Commissioners, so Pendleton wrote them. They said they would have to take into account the views of Chichester diocese, notably led by a traditionalist, Bishop Eric Kemp.

Kemp's legal secretary wrote to tell Pendleton that the redundancy scheme limited use of the church to a centre for the study of ecclesiastical and medieval buildings, though it is not clear how Mitchell's use of the building complied with that directive. In any case, the diocese, Pendleton was told, would not agree to the proposed change, because it is "undesirable that the church of St. Mary be used for what is basically a schismatic purpose." It would leave the Rev. John Williams, vicar of the parish church of St. Anne, "severely embarrassed as a consequence of possible conflict and proselytism within his parish and amongst his parishioners."

A spokesman for Kemp was quoted as adding that the parish's churchyard is "not closed and still needs to be used as a burial ground." He said an awkward situation could arise if the C of E vicar had to conduct a funeral service in the churchyard.

"They are a schismatic group," he claimed. TCE "is not another denomination, it is a group which is in competition with the local parish church and has shown a willingness to attack it."



IN MEMORIAM: LADY RAMSEY,

the gracious widow of the 100th Archbishop of Canterbury, Michael Ramsey, has died in Oxford. Widely acclaimed as instrumental to her husband's primacy, for 48 years "she rejoiced in the shade of her saintly, craggy, funny and adored husband," wrote Jeanne Lindley in *Church Times*. "When he died...she went through a

period of deep inner darkness for many years. Longing all the time...for her reunion with Michael, she 'gathered up the fragments that remained' and maintained and deepened friendships with people whose names she found as elusive as the White Queen's hairpins but for whom, as she had done with Michael, she invented witty and instantly recognisable names: 'the Butler', 'Grumble', 'Trousers round the corner'...She would strike up and instant friendships with those who knew Northern and other beloved places. She became a genius at receiving and at giving encouragement..." Above, Lord and Lady Ramsey in a 1976 photo snapped by a longtime American friend the couple, veteran church journalist Dorothy Mills Parker.

Pendleton said he and his congregants had left the C of E because developments including women's ordination led them to believe it had "departed from the ministry which our Lord himself put in place." According to the story, he laughed at the diocese's suggestions of conflict, and said he had written to Fr. Williams to say the group is trying to act in a spirit of love and fellowship.

C Of E Catholic Leader Joins Exodus To Rome

Another significant loss from the Church of England following its admission of women priests has come with the announcement that the Rev. Peter Geldard—who led the General Synod's Catholic Group and (previously) the Church Union—will become Roman Catholic.

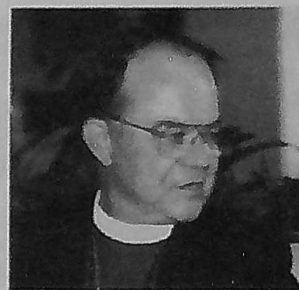
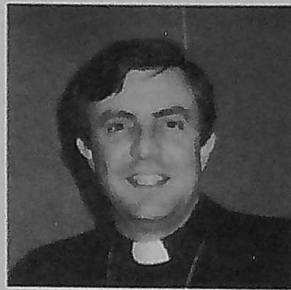
Geldard resigned the living of the Parishes of The Brents and Davington with Oare and Luddenham in Kent as of March 31, and was due to be received into the Roman Church at the Easter vigil April 15. He and about 25 of his parishioners, who were to be received with him, will join the local Roman Catholic parish, Our Lady of Mount Carmel in Faversham.

English news reports assessed Geldard's exit to Rome as having an impact approaching that of the former Bishop of London, Graham Leonard. A noted orator and spokesman for the traditionalist view, Geldard led the General Synod's Catholic Group in the forefront of the fight to defend the C of E's adherence to apostolic order—a battle lost by a mere two votes on November 11, 1992. When Geldard was general secretary of the (Anglo-Catholic) Church Union (1980-87), the effect of his efforts at marshaling traditionalist forces was clearly seen when, during a key 1986 meeting of the General Synod, a measure to allow women ordained abroad to function in England was defeated and legislation for women priests significantly delayed.

In a Shrove Tuesday letter to Archbishop of Canterbury George Carey, Geldard wrote that, after more than "two years of prayer, reflection and wide consultation of those wiser than myself, nothing has removed my doubts concerning the events of that fateful Wednesday. Whatever the *cogency* of the issue itself, it was I believe a complete misuse of Authority and undermined the claim of the Church of England to share a common ordained priesthood with the wider Catholic Church and destroyed the very *raison d'être* which attracted me to join her some 33 years ago.

"During that time—not least as a priest within the diocese of Canterbury for 23 years—I have tried to uphold, and witness to, the fundamental claim that the Church of England was a *part*, albeit a very small part, of the wider Catholic Church. Above all, I believed we were duty-bound to do nothing which would jeopardise further that Unity which Christ wills and for which we are all to work and pray. By her one action that day [the C of E] demonstrated her true belief about these things and not least proclaimed that a 'local' Synod had the right and authority to change even the matter of the Sacraments...

"Nothing since that day has altered this view," he said, but rather, "unfolding events have demonstrated further that the Synod's actions have introduced such doubt in the [C of E's] Sacramental life that I literally weep at the



EXITING TO ROME at roughly the same time recently were two men who have been key spokesmen for traditional Anglicanism in different nations: the well known Fr. Peter Geldard (left), former chairman of the Catholic Group in the Church of England's General Synod; and Clarence Pope, the former U.S. Episcopal Bishop of Fort Worth.

prospects of internal, let alone external, Unity being accomplished ever again."

In light of this he said he has consistently maintained that there are only two available courses one could follow with integrity—to openly accept the fundamental change and learn to work with it, or to practice the Christian faith within an established Communion that still upholds the "fundamental tenets of Christ."

The announcement by Geldard, who is married, came shortly after news that the Vatican had decided that married, transferring C of E clergy would not be allowed to lead Catholic parishes, though they might assist in them.

However, in a communication to *TCC* Geldard did not mention possible reordination and said his personal future "is entirely unknown. I want a little rest and then I hope that 'Rome' might use me somehow."

But whatever his future in the Roman fold, "I *deny nothing* of the past and go forward, taking with me all that

Bishop Pope Takes Vows As A Roman Catholic; Other Texas Clergy Follow

Clarence Pope, the former Bishop of Fort Worth and the most well known leader of traditional Episcopalians in recent years, has followed through on plans to become a Roman Catholic, taking vows at a mass at St. Mary the Virgin Catholic Church, Arlington, Texas, also a former Episcopal congregation.

Cardinal Bernard Law of Boston celebrated the mass at which Pope transferred his allegiance, reported *Episcopal News Service*. Pope, who is married, is expected to seek ordination under the Vatican's "Pastoral Provision" overseen by Law, a program that allows married as well as single Episcopal clergymen to be reordained as Roman Catholic priests. An *Ecumenical News International* report on it late last year stated that, during the program's 13-year history, a total of 58 married and 15 to 18 celibate Episcopal clergy had been added to the Roman priesthood.

Meanwhile, two other clergy from Bishop Pope's former diocese have resigned to seek Roman Catholic ordination: the Rev. Messrs. Martin Nelson and James Hart. The two said they are meeting with a group of Episcopalians who want to switch to Roman Catholicism.

Anglicanism has taught me and I have loved," Geldard told TCC. "My sorrow is that 'my mother has deserted me and I am an orphan,'" and "that I might cause suffering" to close Anglican friends. However, he said he believed those contacts will be maintained because "a realignment of Christianity is taking place, I believe, of proportions that none of us yet fully realise."

Geldard is among over 200 C of E clergy, some of them married, that have gone or have said they are going to Rome, though numbers of Anglican clergy pursuing the option are expected to increase.

Sources for the foregoing also included *Church Times*.

Dispute In Boston Parish May Lead To Key Ruling

A two-year-old dispute at Boston's Church of the Advent that has now spurred litigation could lead to a ruling of "enormous importance to the national church" that makes decisions of Episcopal bishops that have some bearing on matters of civil law vulnerable to court review.

Last year, the rector of nine years, Fr. Andrew Mead, appealed for the diocesan bishop's intervention "to put an end" to the "power struggle" that has set the 18-person corporation which ultimately governs the old-established Anglo-Catholic parish at odds with the rector and a majority of the parishioners.

The previous year, the corporation, responding to what it said were complaints that Mead was inadequately attending to parishioners' pastoral needs, registered a vote of no confidence in him. Mead's theological views—he opposes women's ordination and proposals to bless gay unions—have been mentioned in secular news reports but do not appear to have been major factors in the dispute. Advent's unusual governing structure was established at the parish's founding in 1844 as a means of insulating it from pressure by rigid New England Low Churchmen opposed to its Anglo-Catholicism. The self-perpetuating corporation "governs by electing the vestry" and has the power to ratify or refuse the latter's actions on financial and other matters. William Rizzo, the corporation's Boston attorney, told TCC.

After the vote of no confidence, a large majority of parishioners registered support for Mead at an early '94 congregational meeting, and Mead in turn later appealed to Massachusetts Bishop David Johnson—a theological liberal. In a "godly judgement" in December, Johnson called for a new vestry elected by parishioners instead of the corporation. However, the judgement also accepted Mead's earlier offer to resign, but stipulated that it take effect following a year's paid leave from the parish to begin this July. After Johnson committed suicide in January, however, his successor, Bishop Thomas Shaw, asked Mead to postpone his departure indefinitely.

Meanwhile, vestry elections set January 29 were blocked by an injunction from Suffolk Superior Court, as part of litigation by Advent's corporation charging that the diocesan bishop's judgement directives exceeded his authority.

More notable in terms of possible impact, though, was a late February hearing, in which Judge Charles Barrett, rejecting the diocesan counsel's contention that the court lacked authority in the case, said it did not matter whether

the Episcopal Church (ECUSA) is "hierarchical" if, as it appeared to him, it has no effective internal tribunals for reviewing bishops' actions. Though the judge was to hear further evidence on this question, his statement refers to the fact that ECUSA bishops have been allowed to do as they please with virtual impunity for at least three decades; even a formal complaint recently lodged by ten bishops against a colleague who ordained an active gay has an uncertain chance of resulting in any actual discipline or penalty to the prelate in question.

"I can't help but think that [this case could produce] a very important decision" that may broadly affect ECUSA, Rizzo said. "It's going to go far beyond whether Andrew Mead stays as rector of the Church of the Advent."

TAC Missionary Leader Named Bishop In ACA's West

The director of the Traditional Anglican Communion's (TAC) outreach agency has been elected the Bishop of the West in TAC's U.S. province, the Anglican Church in America (ACA).

The Rt. Rev. Robin Connors of Spartanburg, South Carolina, was elected to the see on the fifth ballot at a synod in Phoenix February 23-24, attended by some 150 members of the western diocese, including some 35 priests. He succeeds Bishop Mark Holliday, who has retired.

Long involved in the traditional Anglican movement, Connors has been serving as rector of St. Francis' Church, Spartanburg; as head of the International Anglican Fellowship (IAF), the missionary support agency for TAC, the largest global fellowship of Continuing Anglican Churches; and as episcopal visitor to TAC branches in Ireland and South Africa. During a nearly year-long sojourn in the latter nation, he not only aided the formation of a Continuing Church there but helped it secure an intercommunion agreement with a traditionalist group of some 50,000 Xhosa Anglicans formerly aligned with the "official" Anglican province in the region. The pact anticipates full union with TAC's Anglican Church in Southern Africa (ACSA) within three years.

Connors has relocated to Portland, Oregon, with his wife, Dora, and was due to be installed as bishop in the diocesan cathedral there, St. Mark's, on April 25. A spokesman reported that Connors will discontinue oversight of TAC's Irish province but will remain as head of IAF and visitor to South Africa. His parish in South Carolina has not yet named a replacement for him.

*THE REV. LEE OWENS, rector of St. Peter's, Eugene, Oregon, has been called as rector of St. John's, Quincy, Illinois, a former Episcopal Church parish now part of the ACA. Owens succeeds the Rev. Garrett Clanton, who recently became rector of



Bishop Connors

ACA's St. Aidan's, Des Moines. Owens will move to Quincy this month and be installed as rector in July by ACA Primate, Archbishop Louis Falk.

Millsaps Moves To New Part Of Continuing Church Vineyard

The Rt. Rev. William Millsaps has resigned as bishop of the Anglican Church in America's (ACA) Diocese of the Mississippi Valley for "reasons of conscience," and affiliated with the Episcopal Missionary Church (EMC).

Indications are that the resignation, which Millsaps had been contemplating for a number of months, is primarily related to his desire to work with his former bishop in the Episcopal Church, Donald Davies, who now leads EMC, and not to the recent resignation of the ACA's eastern province archbishop amid misconduct allegations. In the early 1970s, Millsaps served as a priest under Davies, who was then the Episcopal Bishop of Dallas. In his formal resignation letter, accepted by ACA bishops in February,

Millsaps stated that, "The parting of friends need not mean the ending of friendship."

The ACA has declared it is in communion with EMC, pending ecumenical discussions leading to a formal intercommunion agreement. For its part, EMC, since its late 1992 launching, has offered a concordat of intercommunion to all Continuing bodies, which succeeded in consolidating into EMC several smaller parts of the movement.

Millsaps, who holds degrees from Princeton, General Theological Seminary and Southern Methodist University, was ordained in 1966, and served in the Diocese of Dallas until he became chaplain at the



Bishop William Millsaps

Conference For Traditional Christians Set This Month

Can Christian ecumenism and Christian orthodoxy go hand in hand?

Leading Christian thinkers and leaders from the United States, Canada, and Europe will try to find out when they gather in Aiken, South Carolina, this month for a unique working conference titled "Not of This World: An Ecumenical Conference for Traditional Christians."

Speakers and respondents for the event, slated May 16-20 at the Rose Hill House of Studies, represent the three major divisions of Christendom: Eastern Orthodox, Protestant, and Roman Catholic.

Sponsored by the Rose Hill Foundation and the Fellowship of St. James, publisher of the *Touchstone* magazine, the conference aims to stand apart from other ecumenical gatherings, which have often been "excuses for dismantling the faith—as if tolerance and moral platitudes were more important than truth," stated a *Touchstone* release. "Conferences of conservative Christians are common, too, though usually along denominational lines or for the sake of addressing specific ethical or moral issues.

"Here the plan is to try something different: to test whether an 'ecumenical orthodoxy,' solidly based upon the classic Christian faith, can become the foundation for a unified and transformative witness to the age we live in," continued the release. "Is it possible for those who are deeply committed to differing theological perspectives to help each other defend and communicate their common faith in an increasingly faithless world? And if so, then how? How are we to talk to each other so as together to speak with Christ's mind to the world? Making one's way to Christ through the modern world is a problem, of course, for every generation of Christians, for every world is a modern world, with the spirit of each parading itself as the end of all wisdom. And yet there appears to be a growing consensus today that some larger, perhaps more definitive, crisis is at hand, and that it is therefore time for serious Christians to join forces for a common task."

"Not of This World" will bring together leading theologians and other Christian scholars of different affiliations and backgrounds but equally committed to the traditional Christian faith, said the release. The meeting is a "tangible expression"

of an emergent conservative ecumenism and increased, trans-denominational networking among traditionally-minded Christians.

The six plenary speakers will be: **Anastasios, Archbishop of Albania**; **Harold O.J. Brown**, professor, Trinity Evangelical Divinity School, director of the Rockford Institute and editor of *Religion & Society Report*; **Peter Kreeft**, Professor of Philosophy, Boston College; **Richard J. Neuhaus**, director of the Institute on Religion and Public Life and editor-in-chief of *First Things*; **J.I. Packer**, Professor of Systematic Theology, Regent College, Vancouver; and **Kallistos Ware**, titular Bishop of Diokleia and Fellow of Pembroke College, Oxford.

Plenary sessions will be open to a larger audience, but in order to provide an opportunity for truly substantive discussions, the meeting's focus will be on small group discussion and dialogue.

The twelve respondents will be:

Roman Catholic: **Robert Fastiggi**, Professor of Theology, St. Edward's University; **Joseph Fessio, SJ**, publisher, Ignatius Press, and editor of *Catholic World Report*; **James Hitchcock**, Washington University, St. Louis; and **Jose Pereira**, Professor of Theology, Fordham University.

Protestant: **William Abraham**, professor, Perkins School of Theology, Southern Methodist University; **Carl E. Braaten**, Evangelical Lutheran Church in America, editor of *pro ecclesia*; **Kent R. Hill**, president of Eastern Nazarene College, former director of the Institute for Religion and Democracy; and **S.M. Hutchens**, associate editor of *Touchstone*.

Eastern Orthodox: **Brother Isaac** of St. Michael's Skete, an extension of the Monastery of the Glorious Ascension, Canones, New Mexico; **Bradley Nassif**, president of the Society for the Study of Eastern Orthodoxy and Evangelicalism; **Patrick Henry Reardon**, Antiochian Orthodox priest and *Touchstone* associate editor; and **Ted Pulcini**, Professor of Pastoral Theology, St. Vladimir's Theological Seminary.

Additional information, including the meeting schedule and registration materials, can be obtained from Rose Hill, P.O. Box 3126, Aiken, SC 29802, phone 803/641-1614; fax 803/641-0240.

Episcopal Church's (ECUSA's) University of the South at Sewanee, Tennessee, in 1981. He made a widely publicized departure from ECUSA in 1987, charging that it had abandoned its doctrinal, liturgical and moral heritage. There are "such serious problems in [ECUSA] that I cannot give my life to it...I am a Christian first and a member of any earthly establishment second," he said of his exit. Christ Church, Monteagle, the Continuing Church mission he started nearby shortly thereafter and still leads (in addition to his episcopal duties), has grown apace and is now in the process of erecting a building that will seat 2-300 people. "I'm really happy with what I'm doing here," he told TCC.

Millsaps was present for the January meeting of EMC's Council of Bishops, which welcomed him with "the right hand of episcopal fellowship in this time of transition for him."

The council also recognized some other newcomers: G. Wayne Craig, the retired former Archbishop of the Anglican Rite Jurisdiction of the Americas (ARJA, which ceased as a separate body when it joined EMC not long ago); and the parish of Christ Church, Columbus, Ohio, and its priest, the Rev. Michael Cochran.

Millsaps and possibly Craig may help EMC as it attempts to meet several needs, including filling a void left when Bishop Leo Combes resigned as ordinary of the Diocese of Richmond (while remaining as a suffragan); and the desire of Bishop Davies, now 75, for some relief from his present duties as diocesan of both the Southeast and West as well as presiding bishop, particularly in light of concerns for his wife's health. Davies will continue as presiding bishop, but "other arrangements for bishops to minister to the Southeast and the West are now under active consideration," said the Council's pastoral letter following its meeting. "This pastoral adjustment is long overdue. All of our bishops and dioceses are required to reach out and help as our needs grow." The 2,000-member EMC is not short of episcopal help, however: due partly to earlier

mergers, including that of ARJA, with EMC, and now to the addition of Millsaps and Craig, EMC is served by a total of ten bishops, only two of them retired.

In other business, the Council issued the following statement on the sanctity of marriage: "Recognizing that widespread failure of marriages in our culture, and amongst our people, presents special pastoral difficulty in the administration of our church's marriage doctrine and discipline, the Council commends informed, careful and pastorally sensitive administration towards the laity of the church's marriage canons. At the same time we reaffirm the canonical rule that men who have been remarried after divorce or annulment, and whose former spouses are living, are not to be admitted to or advanced in Holy Orders. In this requirement we intend to model wholeness with integrity and credibility; we are resolved not to give witness for brokenness in our ordinations."

The Council also called a General Synod of the EMC in Columbus, Ohio, at a date to be set in October, with its new parish of Christ Church acting as host.

Hollywood Parish Completes Move To TAC Province

St. Mary of the Angels Church in Hollywood, California, which became the target of legal action when it earlier left the Anglican Catholic Church (ACC), has now fully affiliated with the Anglican Church in America (ACA), the U.S. province of the Traditional Anglican Communion (TAC).

The move, supported by the "virtually unanimous" vote of the annual parish meeting February 12, follows an initial period during which, under a special arrangement, the parish aligned with TAC under the oversight of its primate, Archbishop Louis Falk, who formerly led the ACC and thus was known by St. Mary's parishioners.

When the parish voted in 1993 to leave the ACC, due in part to disagreement with ACC officials over its efforts to

U-Turn At Philadelphia Seminary?

Special To *THE CHALLENGE*

Philadelphia Theological Seminary (PTS), the denominational seminary of the Reformed Episcopal Church (REC), has undergone its second major re-shuffling of faculty and leadership in the last four years, and a prominent Anglican scholar has expressed doubts that the so-called "Anglican turn" at the 108-year-old school will survive its current difficulties.

Since its founding in 1873 by evangelical Episcopal dissidents opposed to the Oxford Movement, the REC has held aloof from most of the Anglican world. But since 1985, it has been experiencing a recovery of its Episcopal roots, and increased contacts with traditional Anglicans in both the Episcopal and Continuing Churches. That recovery has included the adoption of the 1928 *Book of Common Prayer* (alongside the REC's own prayer book, dating from 1874), closer ecumenical relations between the REC and the Anglican Church in America (ACA), and a general effort by a number of REC principals to move closer to the Anglican traditionalist mainstream.

PTS had become one of the most important REC institutions in fostering that return. In 1993, the noted Anglican

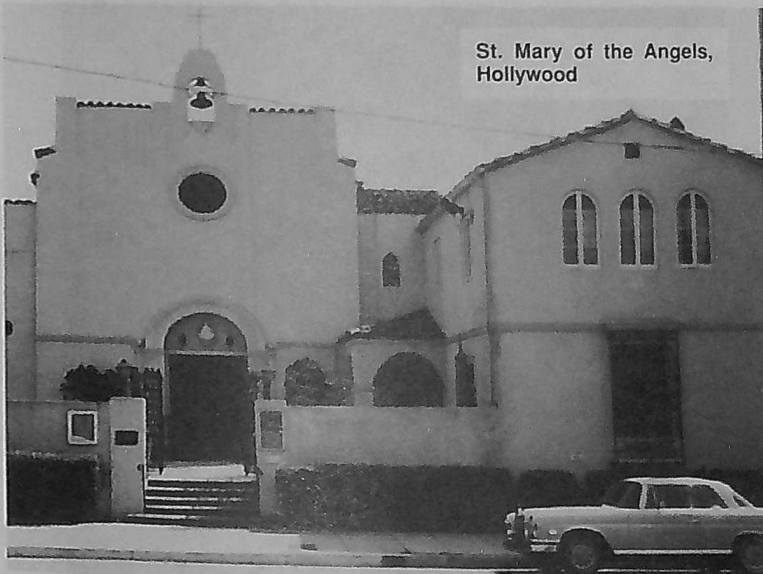
Evangelical traditionalist, Dr. Peter Toon, was hired as a Visiting Professor in Anglican Studies, and an Episcopal priest, Dr. David Kletzing, was elected academic dean. The president and dean of the seminary, Dr. Ray Sutton, had briefly served as a priest in the American Episcopal Church (which became part of the ACA in a 1991 merger) before transferring into the REC in 1987 with his Tyler, Texas congregation. Sutton, who came to PTS in 1991, was also interested in broadening the seminary's role to serve more of the Continuum's theological students.

These developments evidently displeased many laypeople and clergy in the REC. Sources said earlier efforts to promote Anglican renewal had already provoked a backlash in the REC in 1991, which led to the resignation of the then-dean, Dr. Allen C. Guelzo, who had represented the REC at the 1989 founding meeting of the traditionalist Episcopal Synod of America.



BRITISH-BORN DR. PETER TOON, former professor at the Episcopal Church's Nashotah House seminary in Wisconsin, now finds himself displaced again along with others from the REC's Philadelphia Seminary, where he says there has been a sudden reversal of trends toward reclaiming a fuller Anglican identity.

St. Mary of the Angels,
Hollywood



broaden ecumenical contacts with other traditional Anglicans, Bishop A. David Seeland of the ACC's Diocese of the Pacific Southwest launched a court challenge to the move, which resulted in a summary judgment in favor of St. Mary's.

The Rev. Gregory Wilcox, rector of the 140-member St. Mary's, said the parish meeting authorized the vestry to complete the link to ACA, contingent in part upon assurance from the diocese and Falk that the church property belongs to the parish corporation, even in the event of disaffiliation. Having obtained that assurance, which is already guaranteed under ACA canon law, the vestry voted unanimously February 18 to affirm the parish's affiliation with the ACA and its Diocese of the West.

Asked why the action was undertaken at this particular time—in the wake of the shadowed departure of the archbishop of ACA's eastern province—Wilcox explained that the

Now, according to a statement released by Dr. Toon, a "U-turn" away from the process of reclaiming a fuller Anglican identity is complete at PTS. "By a decision of the trustees on Friday, February 10, 1995, that process of recovery is apparently over. Financial support from the denomination is not being pledged for the new ways." Toon and Kletzing have been "informed that their services will not be required after the end of this academic year." President Sutton has also resigned to move to Shreveport, Louisiana, where the REC has a new educational effort, Cranmer Hall. Sources say this means that the current dean there, the Rev. Louis Tarsitano, who came to the school from the ACA, is out at the end of next month, and that Sutton, who is still a full-fledged REC cleric, is in. It also indicates that the change at PTS is starting to filter through the rest of the REC.

Said one traditionalist observer, "What has happened at PTS is that there has been a major reversal of what 'appeared' to be a shift towards the Anglican Way over the last few years."

According to Toon, the seminary will continue to operate "by using part-time faculty and by reverting to the traditional Low Church, conservative Evangelical and Protestant theology, spirituality and liturgy of the [REC]."

The financial aspect, mentioned by Dr. Toon, is apparently key to the controversial shift. In the early 1980s, student enroll-

ment at the seminary stood at nearly 100, and its century-old facilities in west Philadelphia were upgraded and expanded at a cost of over \$1 million. But a decline in enrollment in the later 1980s, as other Evangelical seminaries began operating in the area, led to large expenses from endowment funds in order to compete for students, which have not been recovered through the declining contributions of apparently-dissatisfied REC members. An economy move in 1993, by which the seminary vacated its west Philadelphia buildings and re-opened in a leased REC parish facility in the city's Roxborough section, also has not been enough to avert what one official source indicates are now serious financial woes.

Thus, the future of PTS is uncertain. The Reformed Episcopal Bishop of the Northeast, Leonard Riches, has assumed the two offices of president and dean, at least on a temporary basis (Riches was seminary president from 1982-89), but it seems likely that a major reorganization of PTS will be needed if it is to survive. Sources speculate that this may involve selling off the west Philadelphia buildings (which the seminary still owns and rents out as its major source of income), and restructuring the curriculum to adjust to more limited course offerings available from part-time faculty. One thing, however, seems clear, and that is that Anglican renewal at PTS, and perhaps in the REC as a whole, is not likely to proceed farther anytime soon.

Music Luminary Mourned

Paul S. Callaway, the widely known and acclaimed former organist and choirmaster at Washington National Cathedral, died March 21 at his home in the capital city at age 85.

Callaway, also the founder and former music director of the Cathedral Choral Society as well as the Opera Society of Washington, was a leading figure in metropolitan Washington's musical community for half a century.

"Paul Callaway was one of the greatest organists who ever lived, and was the 'father' and mentor of so many great organists in this country and especially in the Episcopal Church," a bishop who once sang under Callaway's direction told *TCC*. "He was so important because in so many ways he guided the standards of High Anglican music in the United States for many years...His influence was felt far and wide."

As an organ soloist, Callaway "played the premier public performance of the Kennedy Center Concert Hall's Filene Memorial Pipe Organ in 1972, reported *The Washington Post*. "As a conductor, he had directed concerts of the National Symphony Orchestra and the chamber orchestras at Dumbarton Oaks. As a teacher, he trained choirboys at the cathedral to master the vocal intricacies of the world's great religious music, and he taught private music lessons.

"Callaway was said to have had an encyclopedic knowledge of all kinds of music, an uncanny ability to read and instantly comprehend and interpret any musical score and a technique for communicating his interpretation to musicians,

singers and players."

An Atlanta native, Callaway attended Missouri's Fulton College, and served in church music positions in New York City and Grand Rapids, Michigan, before coming to Washington Cathedral in September 1939. Two years later he organized and guided the Cathedral Choral Society, which became one of the nation's leading and critically acclaimed choral organizations.

He was an Army bandmaster for three years during World War II, after which he returned to the cathedral.

In the postwar decades, the Cathedral Choral Society, which eventually absorbed the Washington Choral Society, performed most of the world's choral masterworks, including the B Minor Mass, the "St. Matthew Passion" and the Christmas Oratorio of Bach; the great Masses of Mozart, Haydn and Beethoven; and the Requiems of Verdi, Mozart and Berlioz.

In his work as a conductor, Callaway led the world premiere of Gian Carlo Menotti's opera, "The Unicorn, the Gorgon and the Manticore" at the Library of Congress. He played the organ solo in the Philadelphia Orchestra's world premiere of Samuel Barber's "Tocatta Festiva." He had also given organ recitals in most of the major cities of the United States.

Callaway had "a larger influence on the musical life of this city than any other person," then *Post* music critic Paul Hume wrote upon Callaway's retirement as cathedral organist in 1977. Subsequently, he served as organist and choirmaster of St. Paul's, K Street. He retired as music director of the Cathedral Choral Society in 1984.

In 1991, he returned to the podium as guest conductor of Mozart's "Regina Coeli" for the opening opus in the Cathedral Choral Society's 50th anniversary season.

Some 400 persons attended the requiem mass for Callaway April 1 at Ascension and St. Agnes Parish, where he had been a communicant in later years. The former Bishop of Chicago, James Montgomery, was the celebrant, and the Rev. Frederic Meisel, rector emeritus of Ascension, gave the homily.

Callaway, who has no known survivors, is to be cremated and his ashes laid to rest in the cathedral's St. Joseph's Chapel.

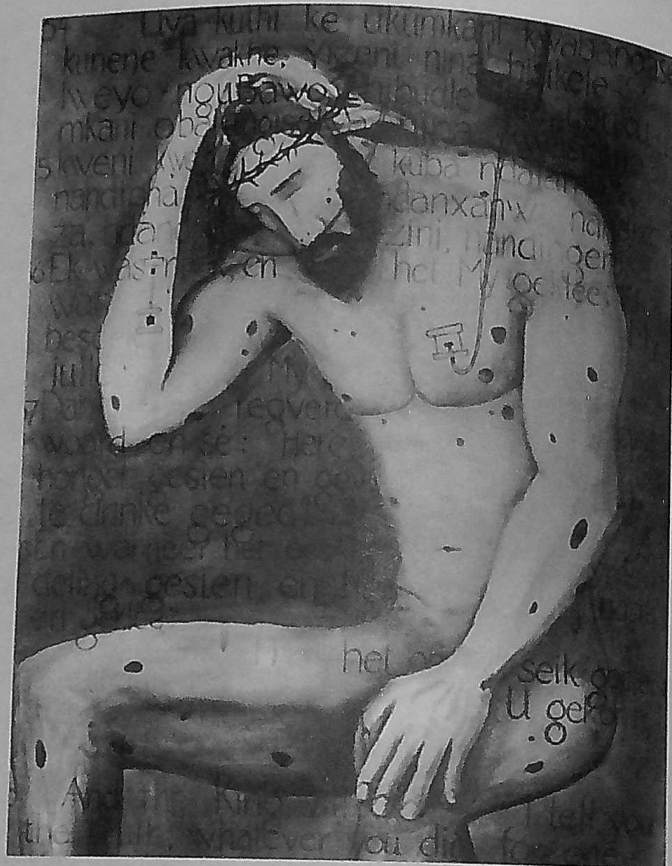
Delay In New Service Book For Canadian Church Advised

An Anglican Church of Canada commission charged with evaluating the modern **Book of Alternative Services** (BAS) said both it and the still-official 1962 **Book of Common Prayer** (BCP) should continue in use for another six years, after which a panel should undertake a full revision of the BAS, while keeping the BCP available.

After four years of study, the commission said the Canadian Church should have a new book of services, but not yet. It called instead for a supplementary "resource" to be produced as soon as possible that would incorporate a modern eucharistic rite that is inclusive in its language and imagery about God; a rite that would allow local communities to include native spiritual traditions; a French language rite; and other services. The commission said the church must achieve a "balance between uniformity and diversity" in its liturgical texts.

The commission rejected calls by some for a single new prayer book to include elements from both the BCP and BAS.

Source: *Episcopal News Service*



W. Maxwell Lawton's controversial painting of Christ with AIDS. Episcopal News Service photo

Tutu Defends Portrait Of AIDS-Afflicted Christ

An artist-in-residence at St. George's Anglican Cathedral in Cape Town, South Africa, touched off a furor when he painted a picture of an AIDS-afflicted Christ.

W. Maxwell Lawton, who has AIDS himself, thought his painting would link the ancient image of the "suffering Christ" or Christ as the "man of sorrows" with the modern plight of persons living with AIDS. Southern African Primate, Archbishop Desmond Tutu, and local leaders of other denominations defended the painting as both effective and theologically correct.

Critics charged that the picture, which shows Christ covered with lesions and hooked to intravenous and oxygen tubes, was blasphemous.

People with AIDS need hope and "an icon of their own," said Lawton. "They need to know it's okay to live with AIDS, that it's not necessarily a death threat." But he admitted that his image "does push some buttons," though he did not expect the response to be quite so dramatic. "It really woke some people up," he said. "I certainly don't apologize for the painting," he added, comparing his work to the words of a "prophet in the Old Testament that would shock people into a righteous response."

A graduate student at Wesley Theological Seminary in Washington, D.C., Lawton was a guest of Wola Nani, an AIDS-support organization associated with the cathedral, and sponsored as well by the Episcopal Caring Response to AIDS in the Diocese of Washington, a companion diocese to Cape Town.

Source: *Episcopal News Service*

Australian Showdown On Lay Presidency Looms

The Anglican Church of Australia and the strongly Evangelical Sydney synod now appear to be on a collision course over the latter's move to allow laypersons to celebrate the Eucharist.

After giving preliminary approval to the idea last October, Sydney will take a final vote on the proposal sometime after the church's national synod debates the issue this July in Melbourne.

However, there is already widespread opposition to it in the rest of the church, which has just come through a major dispute over ordaining women priests—an innovation that would be rather mooted by lay presidency, which (if approved) would diminish the idea of a set-apart priesthood altogether.

Though Sydney delegates form the biggest bloc in the national synod and vote along diocesan lines, some thought it unlikely that a sufficient majority of the synod would approve the measure, however. The Archbishop of Sydney, Harry Goodhew, who seems hesitant about the proposal, also may refuse to ratify his synod's approval of it. Perhaps more importantly, the national synod's canon law commission has already ruled that the introduction of lay presidency would be disallowed under the church's national constitution.

The Sydney diocese has now voted to submit its lay presidency legislation to the church's top legal body, the Appellate Tribunal, for its opinion. If that body confirmed the commission's ruling, Sydney would be barred from introducing lay presidency if it wanted to remain a part of the national church. Retaining such membership may be of little concern to Sydney's constituency, however, if past signs are an indication. For one thing, Sydney diocese cut its funding to the national synod in 1993, directing that it be used for other church causes more compatible with Sydney's conservative beliefs.

To complicate matters, a sizeable group of Sydney synod members argue that the church's constitution is a worthless document that can no longer be considered legally binding, in light of the bitter conflict involving it during the women priests dispute.

Ironically, the Sydney diocese was vigorously opposed to women priests, arguing that, under the "headship" principle espoused by St. Paul, women cannot lead congregations or exercise authority over men. Yet, while reports vary, most assert that laywomen as well as laymen would be allowed to celebrate Holy Communion under the Sydney proposal. In explanation of this, a recent article in *The Trinitarian* said that a key promoter of the proposal, the Rev. Dr. John Woodhouse, argued that "the ministry of Word and Sacraments is a single ministry, and that as deacons and layreaders may be entrusted with the ministry of the Word (as licensed preachers) they should also be entrusted with the ministry of the Sacraments," in the words of the story. But, as women may become layreaders in the church, the Diocese of Sydney (in its preliminary vote at least) "has painted itself into a curious corner, whereby it has declared its willingness for women to preside at the Eucharist so long as they are *not* 'priests!'" Sydney supporters of lay presidency argue in part that it is a chance to promote laypeople in the ministry of the church and downgrade "priestcraft."

Most Anglicans see the Sydney proposal as an attack on the sacramental nature of orders. No other Anglican province has endorsed lay presidency, though it is favored in some Latin American Anglican churches, and—despite a first round defeat—is expected to be proposed again in the Church of England.

The latter's Bishop of Maidstone recently revived the issue, with a twist, suggesting that lay presidency be allowed provisionally "in what I call eucharistically-deprived areas," and that the *whole congregation* say the prayer of consecration. Thus, "we let the priesthood of the whole Church get on with it," he said.

Bishop Gavin Reid invoked the concept of the "priesthood of all believers...I have in mind a service without any central figure leading from behind the Lord's table, and where a shortened form of the eucharistic prayer is said by the priesthood that is present, namely the congregation itself."

While Reid's idea apparently struck the fancy of a few, *Church Times* columnist Hugh Montefiore pointed out that "every church lies within a parish. Surely however many may be joined together, every church may expect a celebration of the Holy Communion once every three weeks." And *Church Times* editorially stated that: "Neither Anglo-Catholics nor the newly ordained women are interested in seeing the ordained priesthood diminished in any way."

Sources for the foregoing included *Ecumenical News International*.

Parishes Protest Firing Of Twice-Divorced Priest

By Charlotte Hawtin

The sacking of a twice-divorced Norfolk priest who was seeking to marry a third time has caused a revolt by several parishes the clergyman served as priest-in-charge, and revived debate about church policy on remarriage.

Bishop Peter Nott dismissed the Rev. Kit Chalcraft because he "could in no way bear witness effectively to Christian standards of marriage."

Five of the ten parishes Chalcraft was serving, as part of the Hilborough group, have decided to stop paying their diocesan quota in protest. "The way the bishop dumped Kit enraged us," one of the dissenting church wardens was quoted as saying in *Church Times*.

"The Church Commissioners have stripped us of our assets, including the endowment and even the silver. The bishop is meant to be our spiritual leader, but he hasn't been to see us in eight to ten years," said a spokesman for the group, John Davies.

Ignoring the rebels, Bishop Nott moved to appoint a replacement for Chalcraft, who was immediately rejected by the dissident parishes, which declared that they had "made alternative arrangements for worship."

An English source said a non-stipendiary priest, the Rev. Robert Van de Weyer of the Diocese of Ely, had taken services without the bishop's permission for the dissidents.

The bishop subsequently rejected the parishes' right to self-determination, saying that "individuals are free to leave the C of E, but churchwardens and PCC [parish councils] are subject to the canons..."

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

ANGLICAN WORLD BRIEFS:

***THE REV. NIGEL ATKINSON HAS BEEN NAMED WARDEN OF LATIMER HOUSE**, the well known Evangelical Anglican study house in Oxford. Atkinson succeeds the Rev. Dr. Roger Beckwith, who is stepping down from the post he has held since 1973, but will remain on Latimer's staff. Atkinson, 44, is currently priest in charge of three parishes in the Diocese of Exeter. - *Church of England Newspaper*

***THE ESSENTIALS '94 CONFERENCE IN CANADA HAS SPAWNED A LIBERAL BACKLASH AS WELL AS A NUMBER OF SUB-GROUPS** eager to spread the message of last summer's conference within local dioceses. "Essentials" produced the "Montreal Declaration," a statement on the basic tenets of the faith that has caused a flap in at least one diocese. Bishop Arthur Peters of Nova Scotia dismissed the conference's work as unnecessary. "We are a creedal church which affirms the Catholic creeds, not a confessional declaration about Christian essentials," he wrote in his diocesan paper. The latter, *Diocesan Times*, has now come under fire from some church leaders for printing reports about Essentials as well as the hail of critical responses to the bishop's opinion of it. Peters has now established a review committee of the paper to consider the publication's "accountability, editorial policies, format and content." - *Anglican Journal*

***THE SURPRISE DECISION OF THE CHURCH OF ENGLAND'S HOUSE OF BISHOPS TO WITHDRAW RECOGNITION FROM LINCOLN THEOLOGICAL COLLEGE**, founded in 1874, rather than honor a plan for its relocation Sheffield to be nearer a university, has caused considerable dismay. The decision, which effectively closes the institution this summer, left current students scrambling to find new places before next autumn. Observers say the loss of Lincoln further undermines the traditional catholic position in favor of the evangelical and liberal "catholic" schools. Lincoln also has close links to the Methodist Church, thus the move also impacts Methodist students and hurts relations in that direction. Cited as the main reasons for the bishops' decision were "the number of unfilled places in residential colleges, and the consequent financial drain on the church's limited resources." - *Church Times*

***A NEW BOOK CLAIMS THAT THOMAS BECKET'S REMAINS MAY STILL BE IN CANTERBURY CATHEDRAL.** Professor John Butler of the University of Kent has newly investigated information on the matter in his book, *The Quest for Becket's Bones*. In one of five hypotheses, he suggests that the remains of the 12th century martyred Archbishop of Canterbury were rescued by monks when the shrine was ransacked during the reign of Henry VIII, and lie under a stone in the cathedral crypt's St. Nicholas Chapel. The Dean of Canterbury, the Very Rev. John Simpson, said he would be "quite delighted" if "we had some very genuine relics of St. Thomas here in Canterbury. But I think the rumours of the bones' survival are pure supposition." Neither of the men are pressing for attempted exhumation, though. "I would be very happy for it to remain a mystery," said Butler. - *Church Times*

Jesuits Pledge To Work For Women's Rights

Roman Catholicism's most powerful and prominent order, the 23,000-member Society of Jesus, has adopted a landmark document pledging solidarity with women.

In the Jesuits' first major meeting in more than a decade and just the eighth of its kind in the male order's four centuries—over 200 delegates from around the globe, meeting in Rome in March, acknowledged having been part of a time civil and ecclesial tradition "that has offended women" and asked God "for the grace of conversion."

"However unwillingly, we have often been complicit in a form of clericalism which has reinforced male domination and an ostensibly divine sanction," the Jesuits' document states. "We wish...to do what we can to change this regretful situation."

While the document does not directly address the perennial issue of whether women should be ordained, it says that "it may be anticipated that some other questions about the role of women in civil and ecclesial society will undoubtedly mature over time." It declares that Jesuits "hope to participate in clarifying" these issues and says that the "changes in sensibilities which this involves will inevitably have implications for church teaching and practice."

Pope John Paul II was not a participant in the meeting, though delegates said he and other top Vatican officials were kept apprised of major statements on women and other important topics, and raised no objections, according to the *Washington Post*.

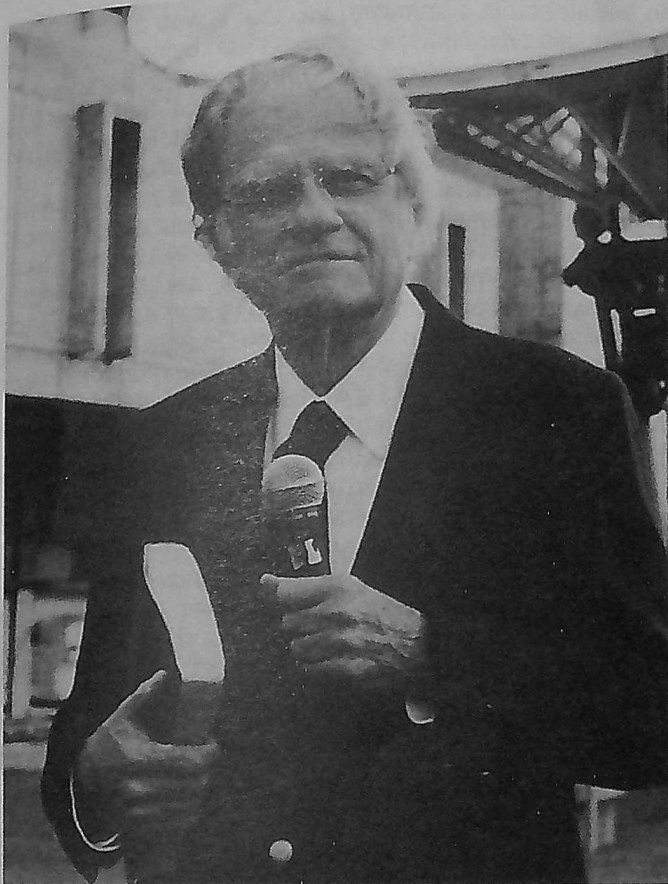
The Jesuit order is best known for a commitment to intellectual life, mission work, and social justice for the poor. Themes echoed in the 28 Jesuit-run colleges and universities in the U.S. As vocations to the religious life have declined in America, there has been tension over whether to stress academic or social justice work, however. The meeting in Rome, known as a "general congregation," was aimed at refocusing the Jesuit sense of mission for the new millennium.

The meeting approved a number of documents, including those promoting a Jesuit partnership with Catholic laity and deeper links between faith and the fight for social justice. The document on women, however, was the major surprise, since the issue had not been cited in preparations for the meeting.

The statement calls discrimination against women "a universal reality," and seeks to address it as seen in different parts of the world, while urging that certain universal group rules apply. These include explicit teaching of the essential

ANGLICAN USA BRIEFS:

***ANOTHER PITCH FOR TOLERATION OF THE 1928 PRAYER BOOK WITHIN THE EPISCOPAL CHURCH HAS BEEN DISMISSED** by Presiding Bishop Edmor Browning. In a face to face meeting with Prayer Book Society President John Rhein, Browning refused Rhein's proposal to put 1928 prayer books back in the pews as an "alternative service book." A number of Anglican provinces have such alternative liturgical books, though usually it is the contemporary rites that are "alternative" to the traditional book. Browning rejected Rhein's contention that there are "two religions" in the Episcopal Church and held



THE LARGEST AND MOST HIGH-TECH EVANGELISTIC OUTREACH IN CHRISTIAN HISTORY was pulled off March 16-18 by Dr. Billy Graham from a broadcasting base in Puerto Rico. Three meetings from the evangelist's Global Mission crusade at Hiram Bithorn Stadium in San Juan were extended in 116 languages to more than ten million people at 3,000 mission sites in 185 countries. Seventeen pathways to 30 satellites were used to transmit hundreds of hours of programming in eight culturally specific editions across all 29 time zones.

equality of women and men, and support for liberation movements for women that oppose their exploitation and encourage their entry into political and social life. Of particular concern is violence against women, such as (in non-western countries) dowry deaths, the murder of unwanted female infants, and female circumcision. Also urged are the use of inclusive language in speech and official documents as well as the promotion of women's education and "genuine involvement" of women in Jesuit ministries.

to the view that use of more than one prayer book is unauthorized—despite the fact the 1979 book salutes the use of multiple liturgical formats. - *Mandate*

***THE CHARISMATIC EPISCOPAL CHURCH HAS LAUNCHED A MISSIONARY OUTREACH ARM** to spread the church by planting missions around the world. Thomas Abbott, a retired Naval officer, will lead the International Development Agency, which is to help "build a worldwide Charismatic Episcopal Communion." - *Church of the Messiah Messenger*

***A FIFTH MAN HAS BEEN CHARGED WITH SEXUAL ASSAULT OF A MINOR AT NASHOTAH HOUSE SEMINARY IN THE LATE 1980s.** The charges against the Rev. Anthony G. Miller, 35, now of Hamden, Connecticut, stem

from his attendance at a conference at the school in 1988. - *The Living Church*

***THE FORMER CHAPLAIN OF SAINT ANDREW'S SEWANEE SCHOOL PLED GUILTY TO A FELONY CHARGE OF SEXUAL BATTERY** in a plea bargain reducing a grand jury indictment of statutory rape. The original charge was lodged by a former student of the Tennessee school who is still a juvenile. The Rev. Thomas Henry Knox, 53, received a two-year suspended sentence. He has resigned his chaplaincy, which he held for 11 years, and moved, with his wife, to North Carolina. - *SAS Alumni Letter/Tennessean*

***OLD SCANDAL AND ALUMNI OUTRAGE FROM SEWANEE'S LAST PORN FILM FESTIVAL NOTWITHSTANDING**, the Bisexual, Gay and Lesbian Alliance for Diversity has sponsored its first film festival at the Episcopal Church's University of the South. A trio of films—including *Mister Sisters*, "in which lesbians complain about being mistaken for men"—was scheduled for viewing this spring in the Tennessee institution's auditorium. - *The Sewanee Purple*

OF GENERAL INTEREST:

***THE EVANGELICAL LUTHERAN CHURCH IN DENMARK HAS CONSECRATED A "REBEL" AS ITS FIRST WOMAN BISHOP.** The Rev. Lise-Lotte Rebel, who has been pastor of Elsinore Cathedral for the past 15 years, received a vote of 960 in favor to 695 against at her election. She was consecrated April 2. Until now, only Norway among the Scandinavian countries has had a woman bishop. - *Church Times*

***THE "DARKNESS OF DEATH" HANGS OVER THE ROMAN CATHOLIC CHURCH IN IRELAND**, plagued with a spate of clergy sex scandals, according to one of Ireland's leading Roman Catholic intellectuals. Professor Enda McDonagh, a priest who lectures in moral theology at Maynooth, urges the Roman Church to rethink its celibacy regulations, and even its attitude toward male-only priesthood. "Celibacy in itself does not betoken holiness, and the vast majority of people called to holiness are not called to celibacy," he writes. He questions whether even the best male celibate priesthood can provide "a balanced leadership" in the modern Church. - *Church Times*

***THE SACKING OF THE BISHOP OF EVREUX HAS OPENED A RIFT IN THE FRENCH CHURCH.** Bishop Jacques Gaillot, 59, was dismissed from his post by Pope John Paul II following Gaillot's failure to heed numerous Vatican warnings that he desist from espousing such things as homosexual unions, the abortion pill, and married priests. In the wake of his departure a French opinion poll found 64 percent of respondents opposed his dismissal. "Flanked by four other bishops and many priests, and applauded by the thousands inside and outside the crowded Gothic cathedral of Evreux 55 miles west of Paris, Bishop Gaillot celebrated his farewell Mass January 22 for the diocese he headed for 12 years," wrote *Catholic Review*. "Gaillot said he will go on fighting for those on the margins of society while remaining in communion with the church." He is the author of several books and a popular television personality. - *Our Sunday Visitor/Christian News*

***ISRAEL'S FIRST GAY FILM FESTIVAL WAS HELD IN**

THE INFAMOUS VALLEY OF HINNOM. The venue is synonymous with the Hebrew word for "hell," and was condemned in the Bible as a place where wicked rites are practiced. Some 29 films were to be shown despite an outcry from the religious community. Gay rights have advanced rapidly in recent years in Israel despite staunch opposition. - *The Washington Times*

***RESIDENTS OF LETCHMORE HEATH, ENGLAND, HAVE GONE TO COURT, COMPLAINING THAT HARE KRISHNAS HAVE OVERRUN THEIR TOWN.** Each weekend some 2,000 worshippers descend on the village to reach Bhaktivedanta Manor, the former home of Beatle George Harrison that he donated to the Hindu movement 22 years ago. The number of visitors can range from 6,000-25,000 on festival days. Krishnas have countered with a plan to build an access road around the town. They say if the town and authorities are not satisfied it's because they have a hidden agenda, religious persecution. India has threatened trade sanctions. - *Christian News*

***A DISPUTE OVER A LAW BANNING DOCTOR-ASSISTED SUICIDE IS HEADED FOR THE U.S. SUPREME COURT.** In March, a federal appeals court upheld the Washington state law, thus rejecting a lower court's decision that terminally ill Americans have a constitutional right

to assistance in committing suicide. It was a setback for euthanasia advocates, who have been using court cases to try to establish a legal ruling that suicide, like abortion, is a matter of personal choice and is part of an individual's right to privacy. But the appeals court declared that "A federal court should not invent a constitutional right unknown to the past and antithetical to the defense of human life that has been a chief responsibility of our constitutional government." In December, the Michigan Supreme Court upheld a law similar to Washington's, and the Michigan doctor who has performed several assisted suicides, Jack Kevorkian, appealed to the Supreme Court in March. - *Our Sunday Visitor/Associated Press/The Washington Times*

****TRANVESTITES, LEATHER MEN, HOMOSEXUAL ACTIVISTS, AND HOMOSEXUAL COUPLES WITH THEIR SMALL CHILDREN IN TOW**** turned out for a benefit for the mostly gay Metropolitan Community Church held at the Conference Center of San Francisco's Roman Catholic Cathedral, St. Mary's, causing an outcry among the city's Catholic community. The "Saints Alive" event's celebrity auction was peppered with jokes about sodomy, lesbian culture and off-color remarks and gestures. Supporters included both California senators, a host of Holly-

Continued on Back Cover

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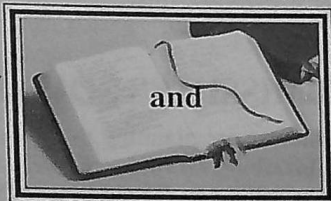
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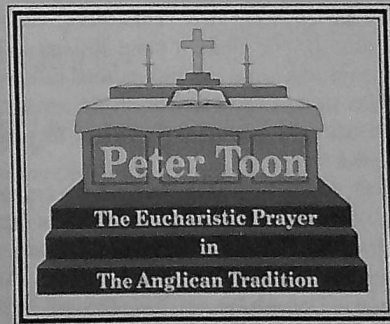
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The Afterword

Outraged By OutRage!

Two things should not be missed in assessing the extremist gay offensive (in both senses of the word) now underway in the Church of England, and they are its speed and callousness in comparison to the homosexual agenda's advance in the "base" territory of the U.S. Episcopal Church.

Though the homosexual issue has been in ECUSA's undercurrent since (at least) the late '60s and early '70s, occasionally bubbling to the surface, it wasn't until around 1988—12 years after the church approved women priests—that it started to be a significant item on ECUSA's General Convention agenda, and not until the 1991 convention that the gay issue took on its now-dominant role.

In the Church of England barely a year has separated the ordinations of the first women priests and the start of a confrontational campaign to overturn church teaching on homosexual practice, which also differs markedly from its U.S. manifestations in terms of sheer, unrelenting viciousness. Such circumstances surely make it more difficult to give an orthodox response which also exhibits pastoral care and compassion for what seems to be a serious displacement of God-given identity that most homosexuals believe they have not chosen or created.

To their credit, groups such as the ECUSA gay organization Integrity, while not to be underestimated in terms of influence, have not to date taken an extremist approach. More radical (non-church-based) American gay groups, notably ACT-UP (AIDS Coalition to Unleash Power), have targeted mainly the Roman Catholic Church. That its adherents have disrupted services by such things as throwing condoms at Catholic churchgoers and stealing consecrated hosts is quite bad enough, but even they have not (to our knowledge) so far resorted to the sort of blackmail and "outing" tactics practiced by OutRage!

Still, what the rapidity and intensity of events in England suggest is that U.S. gay activist pioneers have already cleared paths through the ecclesiastical wilderness over the last three decades, and the roads are now slickly paved for all aspects of the liberal agenda to travel at much higher speeds and with greater force in other Anglican provinces that go the way of revisionism.

The C of E experience, moreover, underscores traditionalist claims that women's ordination is a package deal that—even Evangelicals who support women priests must agree—sets in

train a series of other changes that likewise undermine the church's orthodoxy.

OutRage!'s initiative also stands repugnantly apart from other gay activism within Anglicanism to date for making false *ad hominem* claims in order to advance its cause. The case of Bishop David Hope is one of an obviously honorable man oring to proclaim an entirely moral Christian message through his personal behavior.

"OutRage! picked quite the wrong target in David," one traditionalist English cleric told us. "He is not married, and they have drawn malicious conclusions which are almost certainly not justified. He has always been a model of self-discipline, and I have never heard the faintest whiff of scandal about his private life. I gather he is generally to be found in prayer, very early in the morning, before the Blessed Sacrament."

The most salutary sign recently about the C of E's response to the homosexual heat, and perhaps about prospects of more longlasting respect for the traditionalist position in the church, was the naming of Hope to succeed Archbishop John Habgood. Though Hope's appointment to York leaves "great anxiety" in London, and there is definitely repair work to be done in terms of his relationship with the traditionalist Forward in Faith constituency and his leadership on the orders issue, our clerical source believes Hope "will be the holiest Archbishop of York for a very long time..."

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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.

Kindly send submissions to TCC at 1215 Independence Ave SE, Washington, DC 20003, or fax to 202/543-8704.

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St. John's Church
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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

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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

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