

most votes was the Episcopal Church's House of Bishops for keeping secret a draft statement on human sexuality."

**\*THE VIRGINIA SUPREME COURT HAS RULED THAT THE THREE-YEAR-OLD SON OF A LESBIAN SHOULD REMAIN WITH HIS GRANDMOTHER**, because of his mother's live-in homosexual relationship and other factors by which the court judged the mother unfit. Sharon Bottoms, 25, was denied custody of her son, Tyler, because she and her lover engaged in oral sex, a felony (for heterosexual or homosexual couples) in Virginia, and because evidence showed that Bottoms had a history of moving from place to place, relying on others for support and "difficulty in controlling her temper." Gay activist groups charged that the decision legitimizes prejudice against homosexuals. A spokeswoman for the Family Research Council said the "common sense" verdict confirms that "a parent's sexuality and..sexual practices have a powerful impact on a child. Men and women bring unique and irreplaceable contributions to a child's life" and "are not interchangeable puzzle pieces." The boy's grandmother, Kay Bottoms, said her daughter "had neglected this baby a lot. I didn't fight her just because she turned lesbian."

- *The Washington Times*

**\*THE NATIONAL COUNCIL OF CHURCHES HAS RECOVERED \$5 MILLION** of the \$8 million it invested in fraudulent securities issued in the name of the Prague-based Banka Bohemia. The NCC has filed suit in federal court in Boston against several parties to recover the remaining funds. - *The Episcopal News Service*

**\*THE GOSPEL OF MARK IS A LONG RUNNING HIT** for British actor Alec McCowen. For the past 17 years, following in his father's footsteps to "do the work of Christ," the actor has transfixed audiences with his two-hour, one man show reciting the King James version of the Gospel of St. Mark, most recently to audiences in Washington D.C., and New York's Broadway. - *The Washington Times*

**\*THESE DAYS THE GOLDEN ARCHES ARE CASTING A GLOW IN THE GALILEE COUNTRYSIDE**, and not all are happy about it. Though there are other McDonald's hamburger outlets in the Jewish state, this one was erected at the busy Golani Junction intersection, where, just a short time ago, the only building was the somber Memorial to the Fallen of the Golani Brigade, Israel's elite army unit. "Today," reported *The Washington Times*, "Golani Junction is...[p]lastered with bright billboards," and "home to a drive-through

## NEW SERMON SERIES AVAILABLE

Encouraged by several church leaders and members, the Rev. William Sisterman, rector of the Anglican Church of St. Dunstan, Minneapolis, announces the publication of a series of sermons following the Eucharistic Propers found in the 1928 Book of Common Prayer. This 212-page series is the first set of sermons since 1978, when the Fellowship of Concerned Churchmen made available sermons since 1978, when the Fellowship of Concerned Churchmen made available sermons prepared by the Rt. Rev. Robert C. Harvey, primarily for use by lay readers in new Continuing Church parishes that were without clergy on some Sundays.

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:

The Rev. William Sisterman  
322 15th Avenue North  
Hopkins, MN 55343  
612/938-7580; 920-9122

McDonald's restaurant, one of the largest in the Middle East. Some see the changes [there] as a welcome symbol of Israel's transformation from a besieged military camp to an Americanized consumer society. But for many Orthodox residents, this new burger bar is viewed as a blasphemous encroachment on one of Israel's most revered national shrines. Besides overshadowing the memorial, the restaurant flouts Jewish kashrut dietary laws." A large group organized to oust the non-kosher intruder, and protests have begun meeting outside the restaurant on weekdays but it was thought unlikely McDonald's would be forced out. Its business is booming.

# THE Christian Challenge

A PUBLICATION OF  
THE FOUNDATION FOR CHRISTIAN THEOLOGY

1215 Independence Ave. S.E., Washington, D.C. 20003

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SUMMER 1995

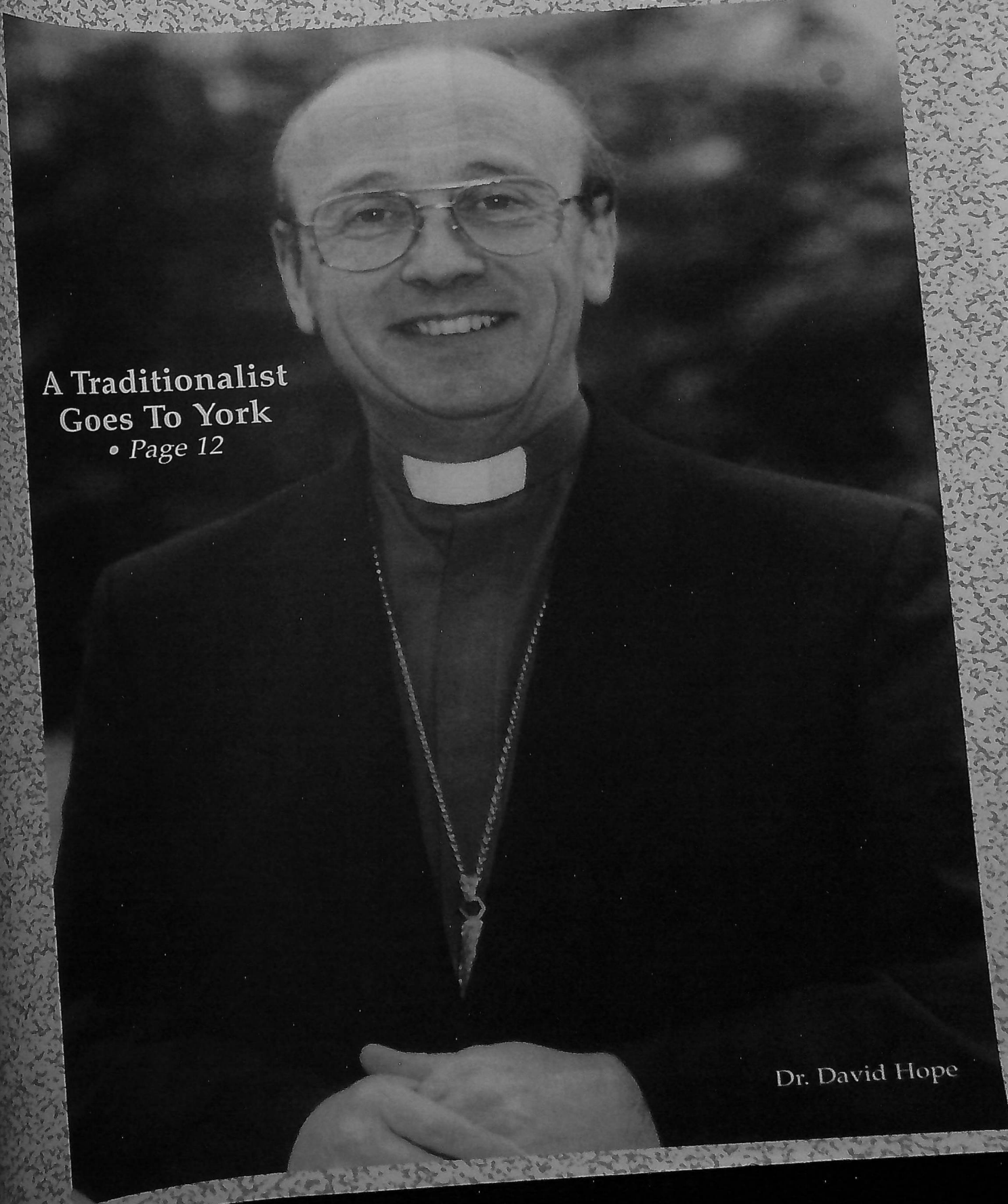
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# THE Christian Challenge

THE ONLY WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM—FOUNDED 1962

Volume XXXIV, No. 4/Summer, 1995



**A Traditionalist  
Goes To York**  
• Page 12

Dr. David Hope



# Christian Challenge

This magazine is supported by THE FOUNDATION FOR CHRISTIAN THEOLOGY and is published nine times each year. Opinions expressed in this publication are not necessarily those of the officers or directors of THE FOUNDATION FOR CHRISTIAN THEOLOGY, or of the supporters of this magazine. THE CHRISTIAN CHALLENGE was first published in January, 1962, by Dorothy A. Faber, founding editor.

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

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## SUBSCRIPTION POLICY

A base annual donation of \$22 for U.S. readers, \$25 for Canadian readers and \$30 or equivalent for readers elsewhere is requested to start or renew a subscription to *THE CHRISTIAN CHALLENGE*. All donations are tax-deductible under the provisions of section 501(c)(3) of the Internal Revenue Act of the United States.

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1215 Independence Ave. SE, Washington, D.C. 20003; Telephone  
202/547-5409; FAX# 202/543-8704.

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COVER PHOTO by Tony May

# Backtalk

## UNITY IN THE CONTINUUM

### Church Bears "Cross" Of Episcopacy

...Sometime ago I wrote to say that it seemed the episcopacy was the cross that the church must bear. [Your March/April issue], with its [reports] of episcopal suicide, episcopal resignation under a cloud of charges followed by desertion, the latest antics of Bishop Spong and his adherents, Canterbury's latest foray into a definition of heresy, irregularities in the ECUSA treasury, etc., etc., gives a picture of the Bride of Christ crucified on the pectoral crosses of the episcopacy.

I read the letter of the Ven. John D. Shuman (p. 3); indeed I read it several times. His style of expressing himself obliquely ("The nose counts...seem, well, surprisingly complete") makes it difficult to be sure of the idea he means to communicate. Apparently, he is in agreement with the proposal that there be a grassroots effort at unity. While absenting therefrom the higher structures of the Continuum as a group which has in the past botched every effort at unity, he concludes that any result of such a grassroots effort cannot lead to the "abandon[ment of] our bishops if they won't agree to what we work out without

them." If I misread him, I apologize, but he seems to approve indulging in more idle, unproductive talk which can lead nowhere.

The non-ECUSA Anglican Churches in the U.S. are, to put it mildly, highly overstructured, with a superfluity of Bishops, Archbishops, Primates, Metropolitans, Deans, and Archdeacons, manning far too many overlapping jurisdictions. [T]he internecine battles during [the 18 years since the Congress of St. Louis] have solidified those structures; their existence is a fact which cannot be ignored in any effort at unity. If the grassroots effort to achieve *unity* is successful it can only be so by *abandoning* such structures. I agree with [Archdeacon] Shuman that such a "success" is impossible; it will not lead to unity but to further disunity, or as he says, "schism."

I suggest that the grassroots effort you proposed will have to lower its sights from what is ideal to what is achievable. It should not seek at this time a structural unity, but strive for a confederation of existing structures. [Effecting] Christian fellowship [in] the Continuum would itself, in view of the present state of things, be no small accomplishment...Such an achievement could lead, with charitable nurturing, to intercommunion, and in the fullness of time, as this generation with its ego and pride passes away, to an eventual merging of structure and true unity of the Anglican [Continuum] in the U.S.

Robert L. Meyer  
2217 Via Pedrera  
La Jolla, CA 92037

### Ditto

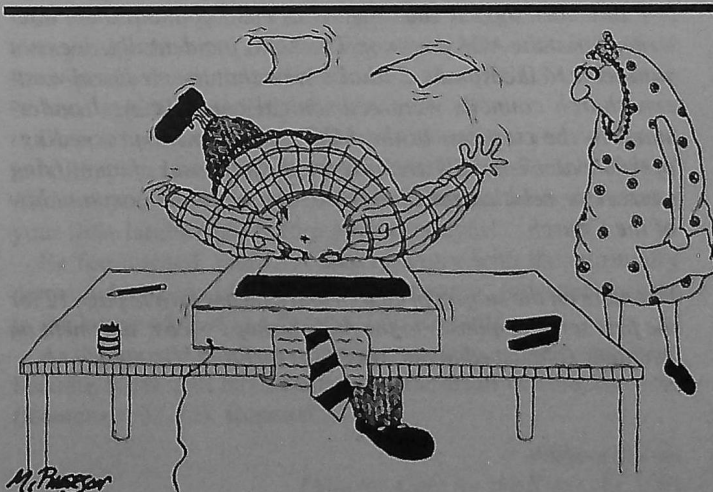
The notion of the Ven. John D. Shuman that the happenings at Deerfield Beach (Florida) in 1991 amounted to a schism is—in my opinion and with all due respect to him—erroneous...

I am convinced (as are many others) that the merger of the American Episcopal Church with a sizeable part of the Anglican Catholic Church (to form the Anglican Church in America) was in line with what our Lord would have prescribed; indeed is in accordance with what Scripture tells us is proper.

I am convinced that the..arrogance of the ACC hierarchy to proclaim that they are the legitimate heir to Anglicanism in North America, etc., and the attitude of so many bishops of the varied [jurisdictions] is a thorn in the side of Christ..and laymen alike. These bishops show that they are out of touch with reality and with the Scripturally correct wishes of their own congregations, who have, in many cases, shown more common sense and New Testament understanding than their leaders...[The bishops have perpetuated] what may be considered a stalemate [in unity efforts].

Bishop Robert Mercer, in the course of describing his visit to England, wrote recently [that] "North American visitors were able to argue from experience that both in the Impaired Anglican Communion and in the Continuum, bishops have done more harm than good"...This has been my observation all along. Anybody who does not see this must be blind, or has forgotten about the upheavals which various bishops have caused since the *Affirmation of St. Louis*...

As St. Paul was quite disturbed about the "denominations" that had formed in Corinth (a "Paul-party", an "Apollos Church," a "Cephas denomination"), so we should be disturbed by the "ACC-faction," the "United Episcopal group," the "Anglican this or that



PASTOR WAYNE MULNIK INADVERTENTLY FAXES  
HIS TIE TO SYRACUSE.



Church." St. Paul insists that there should be no division in the body of Christ, no self-chosen opinions. He urges that there be no party spirit (*1 Corinthians 1:10*), no strife...

The theologian Alan Richardson writes [that]: "Church unity is not a 'desirable feature' in the life of the Church; it is the condition of the Church's existence, the test of whether the Church is the Church. A divided Church is a contradiction of its own nature as church; it is witnessing to a falsehood. *Its evangelism cannot be effective*"...

The Rev. Wytzo Vancammingha  
Anglican Church of St. John the Divine  
6752 Ramsey Road  
Hereford, Arizona 85615

## "Knavery On Both Sides"

Fr. Shuman has an interesting, if slightly pompous, approach to the nagging problem of Anglican Unity. I agree with his proposition that we ought to be dialoguing with each other, and he will be happy to know that I have been doing so with numerous members of Continuing Anglican jurisdictions, even those in the ACC who didn't decide they could no longer be my friends after Deerfield Beach.

I think it is time that *both* the ACC and ACA admitted that there were some serious mistakes and some hidden agendas behind the 1991 unity movement. That honesty admits, I believe, that there was enough "knavery" on both sides to go around, and that the ACC has its own share of "ignoramuses, scoundrels, heretics," and folks who are not very likeable...Paul Gallo defined it...in his *Touchstone* article, [saying that] "the movement has attracted some rather unusual and highly exotic types; characters of ecclesial twilight, the conspiracy hunters, the weird and wonderful, the fantasizing ones." United and growing, the movement will eventually eliminate such elements, or least assign them silent backseats...

I am curious as to what *foundational* doctrine(s) Fr. Shuman holds that the ACC has, and that the ACA lacks. We both subscribe to the Lambeth Quadrilateral, and the Affirmation of St. Louis. Neither jurisdiction places that heavy an emphasis on the Thirty-Nine Articles, although the use of the 1928 prayer book automatically assumes that we give them some consideration. There is as much diversity in [churchmanship] in the ACC as there is in the ACA...I think any *intelligent and respectful Anglican* would balk at the acceptance of some of the obscure Roman Catholic Councils listed either in the constitution or the canons (I forget which) of the ACC.

I think we must somehow reclaim the practice of *basic Christianity*, if unity is even remotely possible, and I would like to hear from *anybody* on how we might best do that.

Individual and corporate lives are built around the teachings of St. Paul's definition of love, and the fruits of the Holy Spirit. God will richly bless our efforts *both* to unite, and to be faithful, effective witnesses in this world...

Fr. Stephen Heimann  
P.O. Box 103  
Pepperell, Massachusetts 01463

## Archdeacon Shuman replies:

Archdeacon Shuman, who asked to be allowed to reply in the same issue as the foregoing letters, responds as follows:

1. To put it obliquely, I agree with much of what Mr. Meyer says in his letter.

2. Fr. Vancammingha and I do not, it seems to me, disagree on the importance of Church unity. Such disagreement as we have centers on how to bring it about. In that regard, it has always seemed to me to be an Orwellian abuse of the language, to say—as did the promoters of [the Deerfield Beach conference]—that they were promoting "unity" by encouraging congregations and individuals living in quiet and orthodox Catholic order to abandon their ties to their respective Bishops Ordinary and go to Deerfield Beach and reorganize. To me, that's always sounded like a call to schism.

The simple fact is that the [Deerfield] promoters failed to 'unite' the Continuum. Their arguments did not 'carry the day' then, and are not likely to prevail now.

Nor, do I suppose, will many Continuists or Episcopalians flock to the ACC after having been won over by arguments being presented these days concerning the unique "legitimacy of jurisdiction" of the ACC.

I'm convinced that unity of the sort that was the stated intention of [the Florida conference] can be obtained only by bishops agreeing one with another. The prospects for such unity were sorely tried by the enmities that grew between bishops, as a result of the Deerfield Beach call. It's always amazed me that [that meeting's authors] apparently failed to foresee that result.

3. I agree with Fr. Heimann that it would be helpful for his bishops, and my bishops, to admit frankly to the "serious mistakes and hidden agendas" that were the underlying causes of the events of 1991, which have caused so much...enmity within the Continuum. I've been around bishops enough, though to doubt that we'll hear such frank admissions any time soon.

But perhaps if those bishops were to see a substantial grassroots movement between the jurisdictions toward closer fellowship and greater amity, they would be quite more disposed than they are right now, to begin to talk on the episcopal level about intercommunion and merger.

I did not suggest that the ACC has "foundational doctrines" that the ACA does not. The ACC, incidentally, does not subscribe to the Roman Catholic view that the medieval western church councils were ecumenical councils. As I understand it, the citations in the ACC canons to the proceedings of those later councils are only for the purposes of identifying sources or relating particular provisions to the common law of the Church.

\*\*\*

For more on the subject of church unity, please turn to page 12 for the first set of responses to the ACC bishops' recent statement on that topic (published in our May issue). - Ed.

## STILL WORKING IN VINEYARD

[On page 16 of your March/April issue was a report] pertaining to my resignation (as assistant bishop in the Anglican Church in America's Diocese of the West) due to poor health...My health is fine, my age is 70 and I fully expect to carry on for two or more years. There are other reasons why I have resigned, but I fully expect to work in Christ's Vineyard, especially in the area of unity among all traditionalist groups who hold the Anglican heritage and the Catholic Faith. I am, however, glad for those who have called me in regards to my health. Rest assured, I am well.

I salute those who work so hard and do so well in producing *THE CHRISTIAN CHALLENGE*. It is a most worthy magazine. You have done well for these many years. God's Blessings continue to be with you and all who share in the dedication of keeping the Faith.

*The Rt. Rev. Robert G. Wilkes  
8245 East Seneca Street  
Tucson, Arizona 85715*

*Thank you for your kind words. We are delighted to know you are in good health, and TCC regrets the error!*

## "AN OPEN LETTER" TO ECUSA'S "SPIRITUALLY DEMENTED BISHOPS"

Grace to you and peace from God our Father and our Lord Jesus Christ from the blood-soaked war zone of Iraqi Kurdistan!

The Episcopal Church USA (ECUSA), like Lazarus, is dead...and stinketh up to highest Heaven. Radical feminist Jezebels are beguiling Christ's servants to commit sexual immorality (*Revelation 2:20*). Episcopal Divinity School in Cambridge, Massachusetts, is nothing more than an apostate Sodom...Other perverted groups such as Integrity...proclaim themselves to be "a lesbian, gay and bisexual ministry in and to the Episcopal Church." What is next, bestiality?

God calls people to be "born again" by His Holy Spirit—and by the Episcopal bishops' apathy and silly dialogue (like Eve with the serpent) you are causing people to continue in sin and even justify their sin, thus leading others into sexual sin. True love speaks the truth, and the truth is that [ECUSA] needs to be born again—*especially the bishops!*

Do you not fear God at all, elder brothers? Are you not called to be shepherds and overseers of Christ's little flock of sheep? And yet you dialogue with the wolf even as he is devouring your little lambs right before your very eyes!

Be forewarned, that God is very angry with the spiritually demented bishops of ECUSA, and beware: "Judgment begins in the house of God" (*1 Peter 4:17*). **Repent!**

As the apostle Paul says: Professing to be so wise, you have become fools...and have exchanged the truth of God for a lie (*Romans 1:22-32*). **Repent!...**

*William Brown  
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Sulaymaniya, North Iraq  
(U.S. address: P.O. Box 99852, Louisville, Kentucky 40269)*

## ORTHODOX UNITY MOVES

As a priest of the Holy Orthodox Church in North America I thank you for the helpful and accurate article regarding Orthodox jurisdictional unity in North America (*TCC*, March/April, 1995). While there are certain disappointments, and while some of us in Holy Orthodoxy would like things to go faster, nonetheless, the die is cast. The movement towards a North American Holy Synod is clearly underway. However, this will be done in an Orthodox fashion, by consensus. That is complicated and it does take longer, but it will happen, if only because among our North American hierarchs "it seems good to the Holy Ghost and to us."

One or two fine points. Be assured that this is a matter of jurisdictional unity. Apostolic Faith and Order and Morality are simply a given in Orthodoxy. Also, it will include the growing Western Rite of Holy Orthodoxy which, while completely Orthodox, is liturgically western. As in the Antiochian Archdiocese, there are two rites, The Divine Liturgy of our Father in the Faith, Saint Tikhon (based on the English Missal); and The Divine Liturgy of our Father in the Faith, Saint Gregory (based on the Tridentine Missal); and both "commonly called The Mass."

*The Rev. Fr. F. Stephen Walinski  
Saint Vincent of Lerins  
Antiochian Orthodox Christian Mission,  
Western Rite  
2502 North 51st Street  
Omaha, Nebraska 68104*

## ANOTHER THEORY ON SHROUD

My attention has been called to the article in the September 1994 *CHRISTIAN CHALLENGE* which spoke of growing support for the authenticity of the Turin Shroud, and the subsequent letter in the December issue, disputing its authenticity on scriptural grounds. I am emboldened to put forward a possible hypothesis of my own, which has carried conviction with a number of people to whom I have spoken, but which editors I have approached have been unwilling to publish. Possibly they do not want a rational explanation, or believe their readers don't want one, preferring the drama of an "either genuine or wicked fraud" polarisation.

I would suggest the so-called Turin Shroud is in fact a discarded medieval embroidery design, which was put aside because the material was too good to waste, and was then forgotten until its rediscovery and adoption as "the Shroud."

It is the right size for the material to have been originally intended for a cope but if [its intended wearer] did not approve the proposed design which had been outlined, later to be covered by stitches, then it would never be cut out or made up. Or perhaps simply the supervisor of the embroidery workshop did not like it after it was put forward by an underling. But *every* needlewoman, even today, knows that you do not waste good material just because of indecision over how best to use it. Every parish sewing group has stuff stashed away that "will come in useful some day." How much more was such thrift practised in the Middle Ages.

But for various reasons the original designer never returned to the work and it then lay around forgotten, as things do...The discarded cope material was then rediscovered at a period when it could usefully be dubbed "miraculous" to gratify the faith and/or ambitions of church administrators.

I had already formed my theory when the BBC showed a TV

*Continued on Page 33*



The recent presentment against retired Iowa Bishop Walter Righter for ordaining a noncelibate homosexual has jolted the Episcopal House of Bishops out of its "collegiality" to confront again the entrenched reality of markedly different views among its members, not only on homosexuality but doctrine in general. In the instant case, the presiding bishop expresses the more fluid, liberal view by saying that the presentment "will only disrupt and divert us from the path we are on," and is "not the way to go deeper into the truths of one another." The ten conservative bishops who lodged the presentment assert that the church has an identifiable, official doctrine on sexual behavior, which the church as a whole has the right to expect will be upheld by all bishops in order to maintain good church order; the fact that the opposite is the case, and that no other efforts to rectify the situation have worked, is the impetus, they say, for resorting to a formal complaint. As ECUSA bishops consider whether to authorize what would be the first trial of a bishop on a doctrinal issue in the last 70 years, David Mills reflects on:

St. Paul preaches to the Thessalonians.

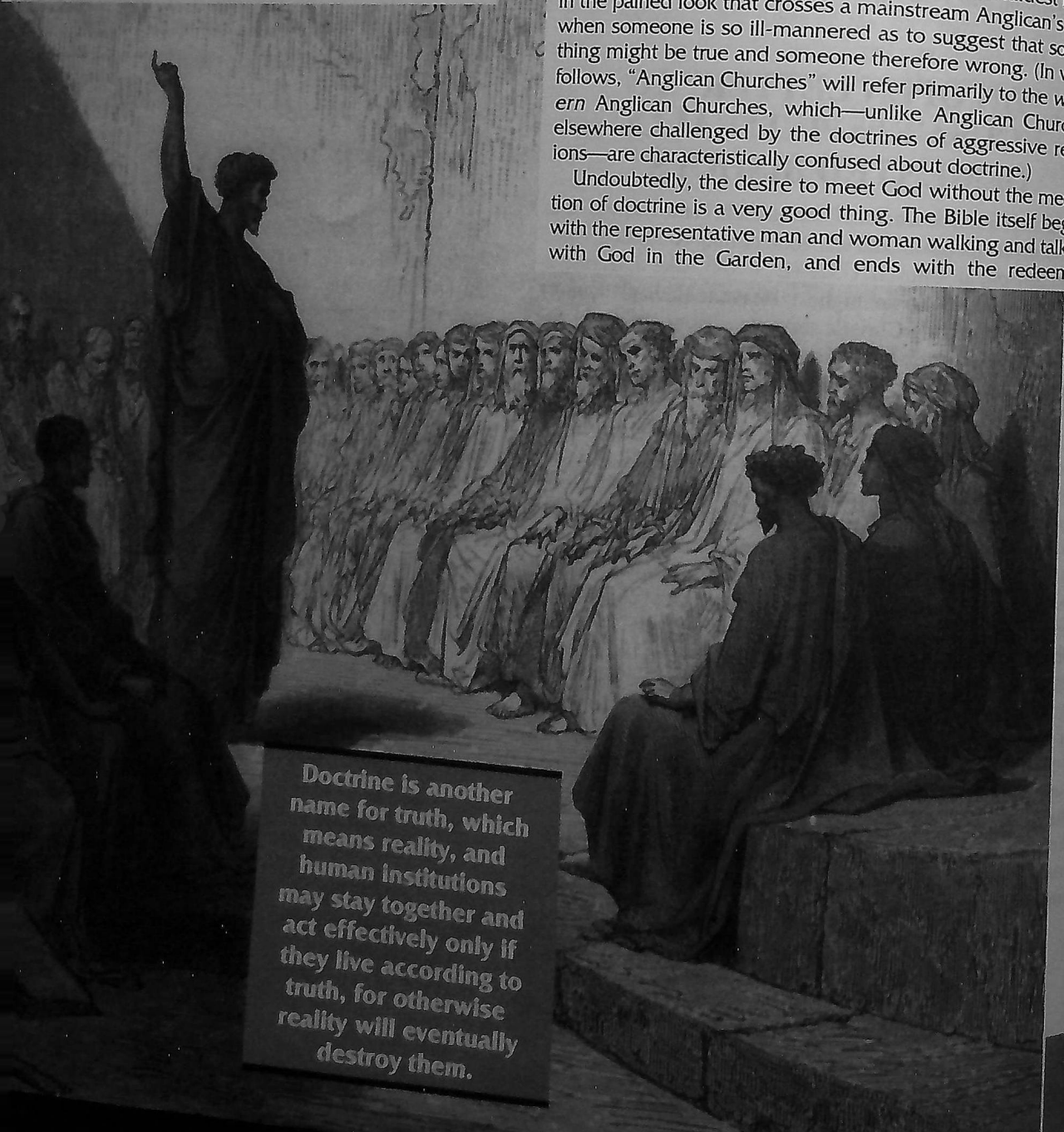
# The Danger Of Doctrine

**IN MANY CIRCLES NOTHING IS MORE FEARED THAN BEING "DOGMATIC,"** and nothing more praised than doctrinal versatility. An extraordinary number and variety of people believe that insisting on right doctrine destroys both the unity of the Church and her ability to serve the world.

These people usually suggest that believers need a more immediate and fluid relation to God, uninhibited by dogmatic restrictions and restraints. Doctrines are merely "images that bind and blind us all," the Bishop of Newark has said in his helpfully straightforward way, and an Episcopal Charismatic leader is fond of saying that "theology divides, but experience unites." Both treat allegiance to dogma as the unenlightened recourse of lesser men.

The same attitude reveals itself in the now ritual appeals to "our unity in diversity," and "the comprehensiveness of Anglicanism," and *koinonia*. It can be seen in its mildest form in the pained look that crosses a mainstream Anglican's face when someone is so ill-mannered as to suggest that something might be true and someone therefore wrong. (In what follows, "Anglican Churches" will refer primarily to the western Anglican Churches, which—unlike Anglican Churches elsewhere challenged by the doctrines of aggressive religions—are characteristically confused about doctrine.)

Undoubtedly, the desire to meet God without the mediation of doctrine is a very good thing. The Bible itself begins with the representative man and woman walking and talking with God in the Garden, and ends with the redeemed



Doctrine is another name for truth, which means reality, and human institutions may stay together and act effectively only if they live according to truth, for otherwise reality will eventually destroy them.

crowded around His throne. Further, if doctrine seems to come between men and God, it certainly divides believers. Doctrinal differences have broken friendships, destroyed families, divided Churches, even brought nations to war.

A concern for doctrinal precision and the inevitable doctrinal divisions seems to be a luxury the Church can no longer afford, when the world finds the Churches increasingly irrelevant to its needs and interests. This would be true, except for one inescapable truth: neither the unity of the Church nor an effective witness to the world are even possible without a common doctrine. Doctrine is another name for truth, which means reality, and human institutions may stay together and act effectively only if they live according to truth, for otherwise reality will eventually destroy them.

If we are to be one body in any meaningful sense, and if we are to get anything done, we have to be dogmatic. To stop worrying about right doctrine is a luxury the Church cannot afford.

## The unity of the Church

First, the question of unity. In the face of western Anglicanism's deep divisions on fundamental questions, four alternative sources of unity are usually proposed: a common ethical standard, a common religious experience, a common ecclesiastical process, and a common institution. None can create unity, as the life of the Episcopal Church in the last three decades has proved.

Judiciously applied, each is needed to protect a Church from the natural disintegrating pressures suffered by any fallen human institution. Dialogue (part of a common ecclesiastical process) does sometimes reveal a deeper doctrinal unity obscured in the heat of battle by superficial contradictions, linguistic differences, personal ambitions or antagonisms, or the unquestioned assumptions of either side.

But these alternatives can only protect a unity that exists already—as happens when Baptists and Roman Catholics meet to protest abortion and find to their surprise that they serve the same Lord. They cannot themselves produce unity, and if anything, by displacing the real source of unity, make division and schism all the more likely.

## A common ethical standard

The first alternative usually proposed is a *common ethical standard*. It is thought that however much people differ from one another in doctrine, they all recognize the same moral laws. If they disagree about the Resurrection, nevertheless they agree that murder and adultery and apartheid are wrong. One does not hear this assertion very often these days, though several Episcopal leaders have recently suggested that environmentalism will bring the Church together.

A common ethical standard cannot produce unity because a common ethical standard requires a common doctrine. People act in certain ways because they believe certain things to be true. If they didn't believe them they'd act differently. In one of G. K. Chesterton's Father Brown stories, the Master of an Oxford college tells Father Brown that he prefers the old adage, "For forms of faith let graceless zealots fight; he can't be wrong whose life is in the right." That can't be true, Father Brown replies.

*How can his life be in the right, if his whole view of life is wrong? That's a modern muddle that arose because people didn't know how much views of life can differ. Baptists and Methodists knew they didn't differ very much in morality; but then they didn't differ very much in religion or philosophy. It's quite different when you pass from the*

**A common ethical standard cannot produce unity because it requires a common doctrine...In the Anglican Churches, different doctrines have already led to irreconcilable ethical standards. Those who accept St. Paul's teaching believe sex outside marriage is sinful; those who don't, don't...**

*Baptists to the Anabaptists; or from the theologians to the Thugs. Heresy always does affect morality, if it's heresy enough. I suppose a man may honestly believe that this isn't wrong. But what's the good of saying that he honestly believes in dishonesty?*

In the Anglican Churches, different doctrines have led to irreconcilable ethical standards. Those who accept Paul's teaching believe sex outside marriage sinful; those who don't, don't. Those who believe that everyone is created in the image of God oppose abortion on demand; those who believe in the ultimate importance of individual choice support it. Those who believe that creation reveals God's will believe homosexuality a perversion; those who believe creation less significant than "God's inclusive love" believe it an honorable life. Without a common doctrine, there is no common ethical standard, no unity.

## A common experience

The second candidate usually invoked to replace doctrine is a *common religious experience*. All people, it is thought, have some contact with the divine, though they express forms determined by their culture and experience. Traditional doctrines are only inherited expressions of this contact, or less helpful and more or less relevant. If we can get these cultural forms to the experience they tried to express, we will find that we all worship the same God.

A common religious experience cannot produce unity because we cannot define "religious experience" in any useful way—after all, people have sincerely claimed guidance for all sorts of misdeeds. "Experience" is a specific enough experience to appeal to, so to speak.

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More importantly, on the testimony of religious people themselves, they do not experience the same divinity. People who know their religion are usually more convinced of its unique truth, not less. The cultural forms and inherited doctrines of each are different because a different God is worshipped in each.

In the Anglican Churches, certainly, the religious experiences have been so diverse as to suggest that this is the case. Some members experience God only in Jesus; others experience Him or Her in the deities of pagan religions or in the depths of their own psyches or even in passionate and varied sexual episodes. Some experience God as the Father outside us, others as the Mother of whom we are a part. Without a common doctrine, there is no common religious experience, and no unity.

## A common process

The third alternative, increasingly invoked as the first two have failed, is a *common process*, particularly of "dialogue" and, its latest version, "reception." Unity, it is thought, is not to be found in our answers but in our questions, in opening ourselves to another's insight, in coming to know each other better and in affirming each others experiences and beliefs, with a vague promise that we might possibly come to agree sometime in the future. Just talking to each other will by itself heal our divisions.

This alternative also fails. A common process cannot produce unity because dialogue, if it is sincere, must come to a conclusion about basic belief. About the fundamentals, people will either will agree or disagree. Dialogue cannot heal division if the source of division is a doctrinal difference neither side can give up.

**A common process cannot produce unity because dialogue, if it is sincere, must come to a conclusion about basic belief. About the fundamentals, people will either agree or disagree...In the Anglican Churches, the process of dialogue has only delayed the official recognition of fundamental differences.**

In the Anglican Churches, the process of dialogue has only delayed the official recognition of fundamental differences. We may possibly respect each other more (though possibly not), but respect is not unity. Duelists may respect each other greatly and then try to kill each other. When a process of dialogue has come to some conclusion in the Church's legislative bodies—such as General Synod's vote to ordain women—it has only shown how profoundly divided we are.

We are asked today to "dialogue" on homosexuality and women's ordination. Some people believe that the experiences of homosexual people cannot change the revealed judgment of homosexual acts; others believe that the experiences are more revealing than Scripture. Some people believe that headship in the community is to be held by males; others that such a restriction is only an historical product that can be changed as desired to serve new experiences and needs. Without a common doctrine, dialogue can only lead to disagreement and division, but not to unity.

That said, I am not at all sure that this and the next alternative are sincere attempts to find unity outside doctrinal agreement. The Episcopal Church's response to the reality of fundamentally opposed views has been to "dialogue" until the liberal position gains official approval—at which point its supporters suddenly

see the need for a clear expression and recognition of the new teaching. It becomes part of the "doctrine, discipline, and worship" of the Episcopal Church, and opposition to it is viewed with great indignation.

As far as one can tell, once the favored innovation is adopted, supporters cease their calls for "dialogue" and start promising "pastoral" treatment for opponents, while making conformity to the new teaching a matter of "justice" or "the unity of the Church." In the Episcopal Church, the status of homosexuality and "inclusive" language liturgies are subjects for dialogue, but women's ordination is not, because the latter is officially approved and the former not.

## A common institution

The fourth alternative to doctrine as a source of unity, invoked when even the third has failed, is a *common institution*. Unity of doctrine, ethical standard, religious experience, and institutional process is held to be impossible, but it is thought that irreconcilable doctrines may be held together by shared allegiance to the Episcopal Church or the Anglican tradition. Anglicanism is said to be "comprehensive" or "inclusive" (which as a matter of historical fact is simply untrue) and its mission is to prove that people of profoundly divergent beliefs can live together in harmony.

This is, admittedly, unity of a sort. But this unity is only the smallest boundary that includes everyone, and true and useful unity is more than the agreement to go about under the same name. No institution with a mission can afford such radical diversity or such a depleted definition of itself. Ronald Reagan and Hillary Clinton could both join the same club, but not the same political party. A social club could perhaps include those who believe Scripture eternally authoritative and those who believe it must be revised to satisfy new demands, but a Church cannot.

And, as we will see in a minute, such a unity inevitably dissolves when an issue must be addressed and action taken. People will prove at some point to have principles and to expect their Church to share them, and to use its influence to further them. At which point, except for the terminally unprincipled (of whom there are many, especially among the clergy) members divide and some refuse all appeals to save the institution by withdrawing their demands.

In the Anglican Churches, the appeal to membership in the same ecclesiastical institution has maintained a mere legal unity in which the diversity of adherents' views is nevertheless increasing—until liberalism, which is inherently intolerant (at least in its newest forms) acquires enough political power to purge the unenlightened. Without a common doctrine, a common institution can only be a marriage of convenience, and one that will almost certainly lead to divorce.

## The usual alternatives

Thus the usual alternatives to doctrine as a source of unity are unable to bring and hold together the people of the Church. Without a common doctrine, a set of common ethics simply does not exist; a common experience produces behaviors too diverse to call unity; a common process leads to disagreement and division, if it leads anywhere; and a common institution is not unified in any meaningful sense. Anglicans now know from painful experience that none of these can bring us together.

If the alternatives have failed, perhaps that to which they are an alternative has more value than people have granted. Perhaps, if the Anglican Churches are to be united, both within themselves and with the rest of the Anglican Federation (it no

longer being a "Communion"), they must first return to a common doctrine. Then all these things—an agreed ethical standard, a shared experience of the divine, meaningful dialogue, and a common loyalty to the Church—will be added unto them.

I don't, I should say, think such a doctrinal unity can be created politically, by rallies and resolutions. To try to do so has been the failing of conservative Episcopalians. In this, I think, they have only helped the unprincipled and the establishmentarian hide the depth of division in the Episcopal Church behind official acts and resolutions—like the "Decade of Evangelism"—that are orthodox in appearance but not fully orthodox in substance or execution. By helping to promote resolutions worded ambiguously, so that liberals would feel satisfied but orthodox believers would not be upset, they have not served truth, nor the Lord who said "Let your yea be yea and your nay be nay."

At the same time, they have failed to respond to heresy with any great theological coherence and more importantly, have failed to encourage the real source of doctrinal unity, which is a prayerful knowledge of the Lord Himself, through the teachings of His faithful people.

## The Church's ministry

If doctrine is necessary to the unity of the Church, it is also necessary if the Church is to get anything done. The Church cannot act effectively without knowing what it believes. To serve the world, the Church must be dogmatic. It cannot speak a word of judgment or a word of healing unless it can speak



An ancient relief showing Peter dictating his recollections to Mark the Gospel-writer.

dogmatically: unless it can say with confidence, "Thus saith the Lord." Otherwise its words are just opinions, of no more value or interest than anyone's else's. And perhaps of less value, as based upon apparently transient, subjective claims about the nature of things.

One parish I know had two interim rectors. The first was an old-fashioned sentimental liberal for whom doctrines were divisive, the second a process theologian for whom doctrines prevented Christians from recognizing new truths (his in particular).

## An advocate of dialogue

The first did not care what you believed, as long as you were not so crass as to think your beliefs true for anyone else. He was a great advocate of dialogue, and a firm believer in the institution of the Episcopal Church. At statements of definite belief, even quotations from Scripture, he would look pained and suggest in a soft, patient voice that we should keep *listening* to each other before coming to any decision, recognizing our diversity and being willing to give up our own personal agenda to maintain community.

His elegant correction was usually enough to end debate, but it did not answer the questions that needed to be answered. He could not avoid decisions which had to be made on the basis of a clear and articulated doctrine. When the diocesan convention was to vote on the ordination of practicing homosexuals, his only response was "That's going too far," but he could not explain *why* it was going too far. To have given a reason for the faith that was in him would have meant appealing to that doctrine he had worked so hard to teach the parish to avoid.

**The Church cannot act effectively without knowing what it believes...It cannot speak a word of judgment or healing unless it can speak dogmatically; unless it can say with confidence, "Thus saith the Lord."**

Not having a doctrine of human nature, he could only respond with prejudice to a proposal that would either encourage immorality or liberate an oppressed people. He could not answer the crucial question of whether a revealed moral law excludes homosexual behavior or an inclusive God affirms it. To suffering people, he had nothing of value to say, either of correction or encouragement. Recognizing our diversity did not help him say anything actually useful to the problems his people faced.

## All is as it should be

The second interim rector believed that doctrine kept Christians from recognizing new truths and understandings. "All is as it should be," he began one notable sermon. God willed the Fall, he went on, "in order that man should live in a world of risk." It was only in a world of risk that man would grow into maturity.

I'm afraid he, a comfortable and somewhat insensitive member of the educated upper-middle-class, thought the idea profound. Apply his idea to a mother whose child lies dying of leukemia. Tell her in her agony that all is as it should be. Tell her that God willed a world in which the fruit of her womb would die, that she should be grateful that she is thus growing into maturity, that as they lower her boy's casket into the ground she should rejoice she lives in a world of risk.

This is not the religion of the Cross and the Resurrection. Its



god watches passively while people endure meaningless suffering, offering them nothing at the end of life but personal extinction, even if the race matures through their suffering. Our God came down from Heaven to be tortured to death for the salvation of each one of us. There's rather a difference.

Without doctrine, in other words, the Church cannot explain pain and suffering, nor offer any hope for redemption and release. It can respond only with prejudice or with theories that, however high-minded and rhetorically intoxicating, cannot heal or reconcile or renew. Healing, reconciliation, and renewal require truth, and truth is another word for doctrine.

## Challenging secular moralities

And further, without doctrine the Church cannot challenge secular moralities even when it is unified in condemning them. The world has its own doctrines, which only another doctrine can challenge. And the world is usually very clear about what it believes, and will capture the unsuspecting and naive if the Church is not equally clear.

Take the example of the evil of pornography, about which every Episcopalian from the Bishop of Fort Worth to the Presiding Bishop will agree. Speaking to *The New York Times* a few years ago, Christie Hefner defended the way her father, the pornographer Hugh Hefner, treated women in the pages of *Playboy*. (Hefner had left her and her mother when she was three, and rarely saw her afterwards.) "In a world in which infidelity, coercive sex in and out of marriage and dishonesty between the sexes are problems that men and women are concerned about," she said, "this is a man who has been open in his relations and lived a *highly moral life*" (emphasis hers).

This is not simply an opinion; this is a doctrine of human nature, well and clearly put. It holds that any human relation is justified if it is open and honest. If young women want to sell pictures of their naked bodies and Mr. Hefner wants to buy them and sell them to others, their arrangement is "highly moral."

This is a clear, coherent, and consistent doctrine of human nature, and only an equally clear, coherent, and consistent doctrine can stand against it, and demonstrate to the impressionable young man why he should leave *Playboy* on the newsstand shelf.

A Church without doctrine, however much it instinctively understands the evil of pornography, cannot condemn the pornographers "morality" of openness and honesty. It cannot propose an alternative morality or show why the pornographer's doctrine of human nature is actually destructive of human nature.

Instinct and prejudice are not adequate responses to evil, especially as evil can present itself so well. It is not enough to say that such things are bad. You must be able to show why they are bad, and why they must be opposed. "That's going too far" will not stop the pornographer, the racist, the abortionist, or rally others to resist them.

To the claim that pornography exploits women, the pornographer responds that the women freely choose to show their bodies and are well paid for it, and a Church without doctrine—a Church that offers only more dialogue—can offer no convincing rebuttal. With no settled view of men and women, it cannot say with conviction that such a trade in pictures, no matter how "free" or consensual, exploits women, endangers women and children, and defiles men.

## Justified exploitation

A world without doctrine, in other words, is a world that easily justifies the most brutal exploitation. A Church without doctrine cannot denounce that exploitation, and can battle evil only with pious hopes for dialogue and high-minded appeals to openness and commitment—or, as often happens, with condemnation it has no right to give, because it has no reason to give it, and which the world therefore treats with indifference, if not contempt.

Without doctrine, the Church can only appeal to a vague and undefined divinity supposedly underlying all our competing doctrines—a god to which Mr. Hefner can appeal for justification as confidently as Mother Teresa.

The religion closest to the contemporary rejection of dogma—the religion that believes, in Bishop Spong's words, in "a divine power that unites us as holy people"—is Hinduism. It was the British empire, acting on Christian beliefs about the worth of each individual, that stopped Hindus from burning widows to death upon their husband's funeral pyres.

Burning widows was a doctrinally coherent practice, to which neither interim rector could legitimately have objected. If a doctrinally agnostic Christianity guided society, being burned on your husband's funeral pyre might well be the price you pay for "continuing the dialogue," or for growing to maturity in a world of risk.

There, as you roast to death, you might take comfort in the fact that all is as it should be, while your friends are prevented from saving you by stern commands to set aside their personal agenda and listen respectfully to those who think you make a very nice candle. ■

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# Signposts

## Dominus Vobiscum

"The Lord be with you." Not only is this one of the most ancient phrases of our liturgy, but this greeting with its reply, "And with thy spirit," is usually the first part of the liturgy that any of us learn. This exchange between the celebrant and the people present at the Eucharist is already embedded in the liturgical patterns of the second and third centuries. In the *Sacramentary of St. Hippolytus* (an early Roman missal from about AD 220), the bishop begins the Eucharistic Prayer of Consecration with words already fixed by tradition:

Bishop: The Lord be with you.

People: *And with thy spirit.*

Bishop: Lift up your hearts.

People: *We lift them up unto the Lord.*

Bishop: Let us give thanks unto the Lord.

People: *It is meet and right.*

The bishop then proceeds with the Canon of the Mass.

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*In many modern liturgies the reply to the ancient greeting "The Lord be with you," is translated "And also with you." While this is not too far off the original meaning, the changed reply robs the phrase of its Semitic roots and the liturgy of some of its vigor.*

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It was in the third century that it became commonplace for bishops to allow their priests to celebrate the Eucharist. About this same time western bishops began borrowing a practice from the Christian East. Among Greek-speaking Christians the bishop's normal "greeting" to the assembled congregation was not "The Lord be with you," but rather "Peace be with you." These were the words our Lord used after His Resurrection whenever He greeted His disciples. This phrase emphasized the central role of the bishop—standing in the place of Christ—in the Eucharistic celebration. Latin-speaking bishops began to use the eastern greeting as a sign that *they* (not their priests) were the normal celebrants at the Mass. "*Pax vobiscum*"—"Peace be with you"—was exclusively used by bishops; priests were forbidden to use the phrase...Incidentally, "Peace be with you" remains the standard greeting among Eastern Orthodox even today, and is used by bishops and priests of that fold without distinction.

"The Lord be with you" and its traditional reply were used by the earliest Christians as a greeting. The phrases were drawn

from Scripture (*Ruth 2:4; Galatians 6:8; Philippians 4:23*). As we have seen, these phrases quickly gained a fixed place in the liturgy...They were the first words exchanged between celebrant and congregation during the Mass. They are also exchanged in the first part of the Mass, before hearing the words of our Lord in the Gospel; before the Offertory, as we begin our Eucharistic Sacrifice; before the Canon of the Mass, when the Eucharistic Sacrifice comes to its climax; and before we are dismissed at the end of the service. The reason is that "The Lord be with you," "And with thy spirit" is not only a greeting, but the exchange summons us to prayer and in itself serves as a sort of prayer—the celebrant for his people and the people for their priest.

In many modern liturgies this ancient form, "*Dominus vobiscum*," "*Et cum spiritu tuo*," is translated "The Lord be with you," "And also with you." While this is not too far off the original meaning, the changing of the reply robs the phrase of its Semitic roots and the liturgy of some of its vigor. Typical of many attempts to make liturgy more "relevant" it succeeds only in making it more banal.

For Anglicans, both within the Mass and without, this ancient greeting causes most of us to answer automatically, "And with thy spirit." Here is the essence of liturgy—that we can, by habit, turn ourselves to prayer by the use of familiar forms. This phrase, used by our earliest ancestors in the Faith, remains today the best summons we have to Common Prayer.

*The Rev. Gregory Wilcox  
St. Mary of the Angels Parish, Hollywood*

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# Responses To The ACC Bishop

## FROM THE ANGLICAN CHURCH IN AMERICA

### Two clergymen reply

Thank you for your publication of the "Statement On Church Unity" recently promulgated by the College of Bishops of the Anglican Catholic Church (Original Province). Its length makes a point-by-point refutation impractical in this letter. Suffice it to say that the statement makes clear that the great divide which separates the churches of the traditional Anglican Wilderness is substantially the same one which separated Jews and Gentiles in the Early Church. Like that earlier dispute, which also focused on pride and religious purity and not on the Gospel, this dispute threatens to destroy the Church and its witness.

What makes this Statement on Church Unity so ironic is that the same arguments made by the ACC bishops to support the need for their actions and irregularity of orders could be made by those who (eight years earlier) formed the American Episcopal Church (AEC—which merged with part of the ACC in 1991 to found the Anglican Church in America). The emergency which resulted in the ACC's formation did not simply appear in 1976;

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**Neither the ACC bishops' statement nor this letter's discussion dismissing their claim of sole legitimacy will win even one person to Christ. Quite the contrary, such discussion is destructive to a unified witness among faithful Anglicans everywhere.**

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it began in the last half of the 1960s, when the Episcopal House of Bishops refused (more than once) to act firmly against Bishop James Pike's heretical utterances, thus effectively accepting heresy and contravening the admonishment to separate from those who apostasize found in the particular citation made by the ACC statement, Canon III of the Council of Ephesus (AD 341). Those who formed the AEC at that time acted in accordance with that canon (which has more to say, incidentally, than the brief portion quoted by the ACC bishops), but unfortunately, in 1968 there were no bishops in Anglican Orders who were prepared to live up to their commitments to "uphold the faith," including Bishop Albert Chambers. They were, rather, prepared to remain in communion with the apostate in their midst and to permit other changes which took the Episcopal Church (ECUSA) further and further from orthodox faith, in dereliction of their role as shepherds of Christ's flock.

While some may think the action premature, since the dispute at hand involved only one bishop, those who formed the AEC deemed the failure of the entire House of Bishops to defend the Faith as sufficient enough to fatally injure or invalidate the effectiveness of ECUSA, its bishops and clergy, as a part of the "true Vine," and thus to create the kind of emergency the ACC bishops saw in 1976. The implication of this was clear: there were no orthodox Episcopal bishops to whom an appeal could be made, either for protection or for the securing of Apostolic orders. Efforts were made to obtain assistance from overseas Anglican sources, but none was willing to face the wrath of the

*Continued on Page 15*

*In the last issue we brought you the full text of the Statement on Church Unity recently issued by the College of Bishops of the Anglican Catholic Church (ACC), a leading Continuing body. Among other things, the statement attempted to explain why the ACC, "with its related jurisdictions," identified as the Province of Christ the King (PCK) and the United Episcopal Church of North America (UECNA), claims to be "the sole legitimate successor to the Anglican Church of Canada and the Episcopal Church in the USA..."*

*"Our position," wrote the ACC bishops, "is that, in North America at least, and elsewhere where its jurisdiction is available, there is not...any legitimate 'Continuing Anglican Church' beyond that formed pursuant to the determinations of the (1977) Congress of St. Louis, endowed with the Apostolic episcopate of Bishop (Albert) Chambers (the then-retired Episcopal Bishop of Springfield) and others in 1978, and which subsists today in the tripartite communion of the [ACC], [PCK] and the [UECNA]. No Church beyond these three has any legitimate claim to be derived from the*

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[The ACC bishops'] Statement on Church Unity...which I took up in high hope, has only served to sadden me. My first response is, as some have alleged toward the members of the U.S. Congress, "They just don't get it!"

I will not attempt to address either the self-serving historical sketch this [paper] presents or the "holier than thou" attitude it reflects. I will not mention any of the several instances wherein these good bishops have violated their own highly esteemed "laws."

On the positive side, this [document] may evidence an awareness on the part of the ACC House of Bishops, that the tolerance of most of the laity and clergy within much of the Continuum regarding our sinful, destructive and unnecessary separations is rapidly eroding. Perhaps this awareness includes the fact that we hold our bishops primarily responsible for these separations and that we are no longer interested in cleverly imagined or conjured excuses for these divisions.



Fr. Clanton

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**"On the positive side, [the ACC bishops' statement] may evidence an awareness on [their] part..that the tolerance of most of the laity and clergy within much of the Continuum regarding our sinful, destructive and unnecessary separations is rapidly eroding."**

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May I conclude with this "statement" which was written by another who would become a bishop? "The communion of Christians one with another, and the unity of them altogether, lie not in a mutual understanding, intercourse, and combination, not in what they do in common, but in what they are and have in common, in the possession of the Succession, their Episcopal forms, their Apostolic faith, and the use of the Sacraments. Mutual intercourse is but an *accident* of the Church, not its essence." (Newman, Tract 90)

*The Very Rev. Garrett M. Clanton  
St. Aidan's Anglican Church  
Des Moines, Iowa*

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 [PCK]: "There is no "Continuing Church" outside the "Chambers succession"."

On the matter of Continuing Church unity, therefore, the ACC bishops said they see their "immediate duty" as directed toward "the ultimate recovery of full organic unity amongst the tripartite jurisdictions derived from the Congress of St. Louis..." Presently, the ACC has a formal intercommunion agreement with the UECNA but not with the PCK.

TCC has now begun to receive responses to the ACC document, the first major statement from that body's leaders on the topic of church unity, and presents a cross-section of them here, from sources within the Continuum (including the ACC) and outside it. Again, as with the ACC statement, these comments are presented for the purposes of reflection and discussion.

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## FROM THE ANGLICAN CATHOLIC CHURCH

### *A layman comments*

While the Statement on Unity issued by the ACC College of Bishops does not exhibit all that might be desired in the way of charity and humility, it does offer some hope of progress toward the unification of the Continuing Anglican movement. This is especially so when the statement is read in conjunction with Archdeacon Shuman's letter to the editor [in the March/April issue of *THE CHRISTIAN CHALLENGE*].

I would suggest reading the Statement on Unity from back to front. The first few sections could be unnecessarily discouraging unless the reader knows what is in the conclusion. Specifically, the final sentence extends "the right hand of fellowship" to those who embrace even the minimal principles of Christian unity. Significantly, by a footnote to the Epistle to the Galatians, the ACC bishops make clear that by "fellowship" they mean "communion."

What is even more encouraging is that in the penultimate paragraph of the statement, the bishops have recognized that the basic principles upon which communion may be established are, for all practical purposes, the familiar elements of the Chicago-Lambeth Quadrilateral. And while it is possible that those elements may be a stumbling block for some, they are certainly "embraced" by all who are, or would like to be recognized as, Continuing Anglicans.

The bishops have accurately reported in their statement the resolution of the [ACC's] X Provincial Synod to the effect that "there is no continuing Church outside the 'Chambers succession.'" But this is a far cry from stating that there are no Continuing Churchfolk outside of that succession, or even that there are no Continuing Church ministries outside of that succession. The real meaning of the resolution, pretty clearly, is that the reunified Continuing Anglican Church—in the United States and the dioceses historically related to the American Church—must possess and perpetuate the line of succession from the consecrations of Bishops Doren, Morse, Mote, and Watterson at Denver in 1978.

All that precedes the bishops' extension of the "right hand of fellowship" must be understood as a statement of what the ACC will "bring to the table." Some of what is there, such as the lament for the demise of official Anglicanism, will be shared by all in the

## FROM THE PROVINCE OF CHRIST THE KING

### *A response from the Archbishop*

*Note to readers: The issue of the ACC's Trinitarian which first published the ACC bishops' church unity document also indicated that ACC representatives had met with Archbishop Robert Morse of the Province of Christ the King (PCK) to get his response to the statement, though no concrete information on that was reported. That prompted TCC to contact Bishop Morse directly, and he kindly submitted the following response.*



Archbishop Morse

Thank you for your inquiry regarding our position on the recent statements on church unity. The

Province of Christ the King constantly desires to fulfill the mind of Christ for the unity of the Church. Our position must include the Roman Catholic, Eastern Orthodox and all Christian bodies who are steadfast in the Apostolic Faith and Order.

*The Most Rev. Robert Sherwood Morse  
The Anglican Province of Christ the King  
2316 Bowditch Street  
P.O. Box 40020  
Berkeley, California 94704*

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Continuing Church movement. Other of what is there, such as a particular view of the events of the last two decades, will be controversial to a greater or lesser degree. But unity discussions and "communion" are not conditioned by the bishops on any of it: the only non-negotiable preconditions are: Scriptures, Creeds, Sacraments, and Ministry; that is, the Quadrilateral.

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**The "ACC bishops have extended the 'right hand of fellowship,' i.e., communion, on the basis of the [Chicago-Lambeth] Quadrilateral, not on the basis of a particular interpretation of Continuing Anglican history. Let everyone who cares about the movement grasp that extended hand, swiftly and firmly."**

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Those outside the ACC should not dwell on anything in the statement with which they disagree. Maybe each group should be prepared to come to the table with its own well thought-out, comprehensively stated position on the issues addressed in the ACC statement. But the ACC bishops have extended the "right hand of fellowship," i.e., communion, on the basis of the Quadrilateral, not on the basis of a particular interpretation of Continuing Anglican history. Let everyone who cares about the movement grasp that extended hand, swiftly and firmly.

My first letter to the editor of this journal, nearly 15 years ago, was about the unity of the Continuing Church movement. I said in that letter, and I say now, that the question to be addressed by all



of the bishops (including the ACC bishops) is not so much how to deal with each other, but, rather, how best to minister to the layfolk who are, or ought to be, in the pews.

If there is any question that the [laity], who are hungry for the Word and the Sacraments, are getting something less than or something different from what they desire and deserve, what are the bishops going to do to rectify that situation? It is not the other bishops who are punished when communion is impaired and episcopal brother turns his back on episcopal brother. It is the layfolk who suffer, even as it was the layfolk who suffered in ECUSA.

Of course, there have been hurts inflicted on all sides. Some forgiveness and forbearance will be required. But if there are defects, let them be made up. If there is ignorance, let the knowledge be shared. If some part of this movement possesses the Christian religion more fully or more purely than the rest: spread it around! So will God be glorified, and so will his people be edified.

Dennis Mahoney  
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## FROM THE POLISH NATIONAL CATHOLIC CHURCH

### A PNCC priest raises a number of questions about the ACC statement

First of all I wish to state that my response is made in love, because many of my closest friends are either clergy or laity of the ACC. I am always made welcome when I go to an ACC parish, where I know I am in a house of the Lord. Originally a priest of the Episcopal Church, I have for some time been a parish priest of the Polish National Catholic Church (part of the Old Catholic Union of Utrecht). I am not a scholar in the fields of study discussed in the ACC Statement on Church Unity. The questions I raise are for information for myself and others. They are not intended to offend anyone.

I found Bishop Morse's "dictum" fascinating. Does the ACC regard this as having the force and authority of a Roman Catholic infallible papal pronouncement? Did Morse himself follow this dictum for more recent consecrations of suffragans in his jurisdiction? Why didn't he ask two ACC bishops to assist him? Was it due to the lack of intercommunion between his Province of Christ the King (PCK) and the ACC?

When Bishops Morse and Watterson left the ACC, wasn't that schismatic, since the ACC was the sole legitimate Continuing Anglican Church and certainly not in heresy? Why did Bishop Dale Doren leave the ACC to form the United Episcopal Church of North America (UECNA)? Churchmanship? Doesn't the ACC to this day still have parishes of low or moderate Churchmanship? Wasn't Doren schismatic?

If Morse's dictum is indeed a "word of wisdom" from on high, why were the bishops and priests of the [now-defunct Anglican Episcopal Church of North America (AECNA)] received into the ACC without any kind of conditional consecration or ordination? Where was the necessity for the "Chambers succession" then? When most of the ex-AECNA folks later left the ACC to become AECNA again, didn't one of their bishops remain in the ACC as a bishop?

Were the priestly ordinations of those later consecrated by the ACC for England, Australia and New Zealand performed by

bishops in the "Chambers" succession? Or were those clergy conditionally ordained priests by the ACC before being consecrated bishops?

Morse's "dictum" reminds us of the mistaken belief once held by many Roman Catholics: "There is no salvation outside the Roman Catholic Church." The principal priestly proponent of this in the U.S. was excommunicated by Rome decades ago for preaching it.

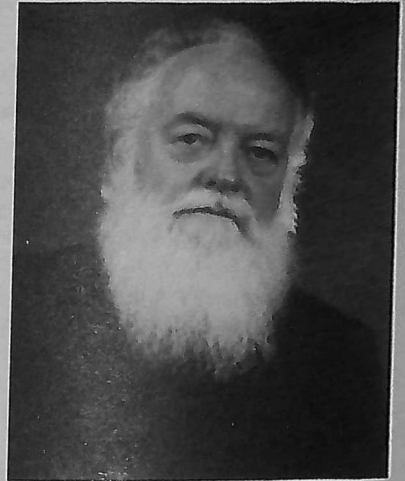
Actually, the succession to which Morse refers should not, in all fairness,

be called the "Chambers succession," since it was in truth the "Chambers-Pagtakhan" succession. The co-consecrator of the Denver four in 1978 was Bishop Francisco Pagtakhan of the Philippine Independent Catholic Church (PICC—a sister church of the Anglican Communion). Pagtakhan was there because his close personal friend of many years (the Rev. Canon Albert J. duBois) had asked him to participate. This was done so late that Pagtakhan's name did not appear on the printed program, but on a hurriedly prepared insert. The PICC line is much more widely recognized since it is derived from both Anglican and Old Catholic sources. The PICC is still in communion with both Utrecht and Scranton (seat of the PNCC's prime bishop).

In the context of the succession question, what the ACC statement has to say about women's ordination is well worth quoting: "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."

Bishop Chambers never left ECUSA. He remained a member of its House of Bishops until his death. Aren't bishops, like other Catholic Christians, supposed to separate themselves from heretical bodies? Are bishops above the law? Didn't Chambers violate Canon III of the Council of Ephesus by continuing to submit to the presiding bishop of ECUSA and by receiving what were no longer valid sacraments from his fellow ECUSA bishops and clergy? Many women had been "legally" ordained in ECUSA before the Denver consecrations; therefore, according to what was just quoted from the ACC Statement, ECUSA, *in its entirety* was both heretical and schismatic, and its sacraments, except possibly baptisms, were no longer valid. By this judgment Bishop Chambers could not validly administer the Sacrament of Holy Orders (cf. *Luke 22:71*). It follows then that the four men consecrated at Denver, if they were indeed validly consecrated at all, received Apostolic Succession from the hands of a Filipino bishop of the PICC.

Turning to another question, what has the ACC done with the Anglican Catholic Church of Canada? Surely the ACCC is the legitimate successor of the Anglican Church of Canada. If I remember correctly, the first ACCC bishop was consecrated by at least



Fr. Miller

two, if not all four, of the men consecrated in Denver, together with Pagtakhan and two other PICC bishops. The last I heard the ACC and the ACCC were in full communion with each other. Will someone please tell me what happened? By whose authority and for what reason did the ACC remove the ACCC from the group of Continuing Anglican Churches?

For years I have been taught that the Chicago-Lambeth Quadrilateral contained the minimum *Anglican* requirements for authentic Christian unity. The ACC's minimum requirements for even beginning a dialogue with another Church are more numerous: "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," the ACC says in concluding its unity statement, "we will gladly extend the right hand of fellowship."

The ACC seems to be saying, "We are perfect. You have to be perfect if you wish to talk to us." Evidently the [Orthodox Church

ACA CLERIC REPLIES Continued from Page 12

ECUSA bishops. Consequently, help was sought from bishops within the Old Catholic tradition, relying on the doctrine of economy for emergency situations cited by the ACC statement, and on the fact that Old Catholic orders (at least within the Union of Utrecht) were recognized by both the Anglican Communion and by the Roman Catholic Church, whose orders have never been questioned by Anglicans. While far from ideal, nevertheless the AEC faithful did the best they could to comply with the normal conditions—a criterion cited by the ACC statement—and it could be said, following the consecration of a bishop for the AEC, that the emergency was ended and an orthodox Anglican province again existed in North America. A move to further regularize orders also was undertaken at the earliest opportunity.

Nonetheless, it took the emotional issues of prayer book revision and women's ordination to finally arouse from their slumber those who formed the Anglican Church in North America (later the Anglican Catholic Church, United Episcopal Church of North America, and Province of Christ the King). Many of the current bishops of those churches were priests of ECUSA during the initial period of apostasy between 1968 and 1976. Using the elements put forth in the ACC bishops' church unity statement, specifically Canon III of the Council of Ephesus and the lack of an emergency (since an orthodox Anglican Church already existed, the AEC), it can therefore be argued that the ACC, its bishops and related jurisdictions and all other Continuing Anglican Churches are, in fact, themselves schismatic and illegitimate.

I do not make these points lightly, but neither do I purport to be *seriously* making this argument as some sort of "dictum" for ACA ecumenical relations—because I simply do not believe that discussions such as that above can be the focal points for efforts to unify the Anglican Continuum. Personally, I (along with my ACA brethren and all other Continuers I know of) greatly respect Bishop Chambers for breaking ranks with his colleagues to consecrate orthodox bishops for the faithful, and our brothers and sisters throughout the Anglican Wilderness for the sacrifices they have made; I myself am one who came out of ECUSA in reaction to events of 1976. Rather, I seek to put the ACC bishops' statement into its proper perspective. We have much work to do. Neither the ACC bishops' statement nor the foregoing discussion dismissing their claim of sole legitimacy will win even one person to Christ. Quite the contrary, such discussion is destructive to a unified witness among faithful Anglicans everywhere. And let us not forget, we *are*, first and foremost, all called of Christ to be faithful witnesses of His Gospel.

Let us put aside the pride and arrogance of claiming to be sole legitimate heirs of Anglicanism: none of us can claim the divine revelation which makes us the sole prophets of His Truth, none of us knows the time of His coming. Let us put aside the perceptions of position and the trappings of power. Let us end the deliberately hurtful words enshrined in official documents which have so often characterized the discourse between the leaders of faithful Christians. Let us again take up our crosses and follow Him as the humble servants we are called to be, united in our faith, united in our witness.

The Rev. Siegfried T. Runge  
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**~~The ACC says that women's ordination supplants true Apostolic Ministry in an Anglican jurisdiction, rendering it entirely heretical and schismatic, "with consequent loss of validity of all its sacraments, Baptism possibly excepted." By this judgment, Bishop Chambers, who remained a member of ECUSA and its House of Bishops until his death, could not validly administer the Sacrament of Holy Orders at the Denver consecrations.~~**

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in America (OCA)] is considered worthy. Of course, this statement by the ACC will be of no importance whatsoever, nor will the ACC be the legitimate successor of anything Anglican, should it become the Western Rite of the OCA. The question of orders was settled long ago by the Orthodox. Remember the Order of St. Augustine? The ACC clergy will all be chrismated and then ordained to each level of the ministry, level by level. There are no married Orthodox bishops, so the present generation of ACC bishops will revert to being just priests. Perhaps once again the ACC will show the rest of Continuing Anglicanism the way to go...

Can *three* separate jurisdictions, one of which is not in communion with either of the other two, really be the *sole* legitimate successor to anything? This is linguistic nonsense.

I like to think that St. Paul (who was not always faithful to his own dictum, since he had St. Timothy circumcised) is looking down now from Heaven at the Anglican Continuum, and is reminded of the rigid rules some Jewish Christians wished to impose on prospective Gentile converts. As he surveys the various Continuing jurisdictions, I can hear him saying to Our Lord in French: "*Plus ça change, plus c'est la même chose. Merde-credi!*"

The Rev. Fr. Virgil Miller, Ph.D.  
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# Focus

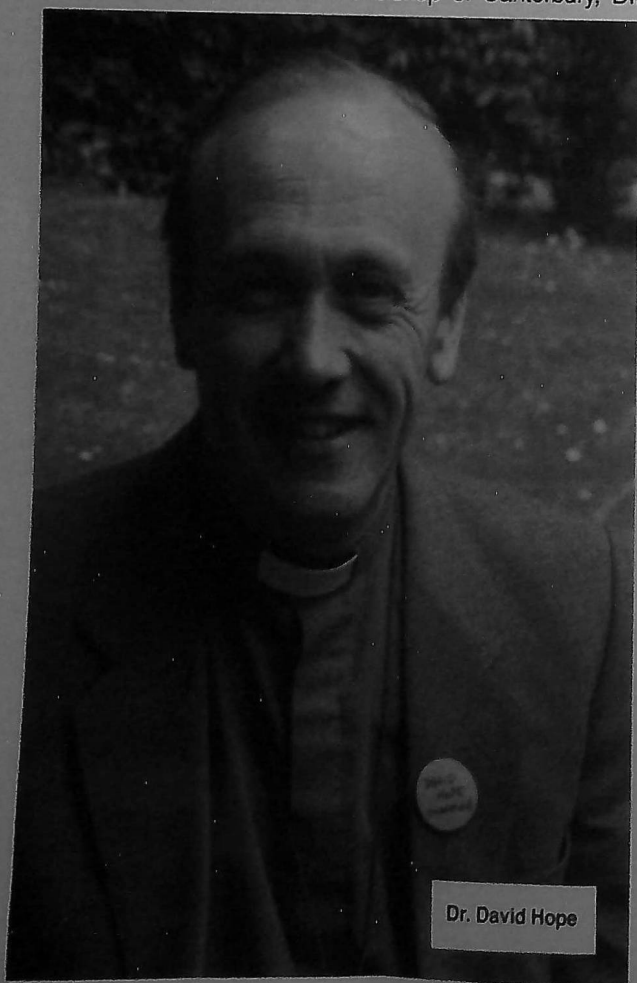
## A Traditionalist Goes To York December Enthronement Set For Dr. Hope

Church of England traditionalists have been buoyed by the surprise appointment of the Anglo-Catholic Bishop of London, Dr. David Hope, to succeed Dr. John Habgood as Archbishop of York.

Dr. Hope will be enthroned at York Minster December 8.

The appointment, which sends Hope "home" to his native Yorkshire, comes just four years after he succeeded former Bishop of London Graham Leonard, and will give the church two top leaders of widely contrasting views.

Hope believes the C of E lacked authority to admit women priests in the absence of a consensus in the Universal Church as a whole, and therefore has declined to ordain them—which puts him at odds with the Archbishop of Canterbury, Dr.



George Carey, a strong supporter of women's ordination. "That simply reflects, however, a wider reality within the Church of England," Hope said.

His translation to York "could be seen as a definite signal to Anglo-Catholics unable to accept women priests that they have, after all, a permanent place within the Church of England," asserted *Church Times*. The traditionalist Archdeacon of York, George Austin, told *The Church of England Newspaper* that, for the first time since the 1992 nod to women priests, "I feel affirmed." The provision of the two "flying bishops" to care for traditionalists was a small gesture, he said, that is eclipsed by the elevation of an Anglo-Catholic to the church's second highest post.

The appointment also comes shortly after Hope made news when he met head-on the implied threats of 'outing' in a letter from Peter Tatchell of the homosexual pressure group OutRage. By going public, he both exposed OutRage's extremist tactics and rebuffed its claims, declaring his sexual "ambiguity" but his total celibacy. Since then he has received "hundreds and hundreds" of letters of support from people who admired his courage. Many saw Hope's appointment as a repudiation of OutRage's radical attempts to undermine church doctrine on homosexual practice.

Tatchell registered a backhandedly favorable reaction to the news of Hope's appointment, stating that he had been fearful that York might go to Bishop Stephen Sykes of Ely, whom he described as "even more homophobic than David Hope." The Lesbian and Gay Christian Movement stated its regret that Hope supports the bishops' "discredited and unhelpful" 1991 report on human sexuality, which bars gay clergy from "same-sex loving relationships."

### "Complications"

The 54-year-old Hope had been aware his name had been mentioned, but said he dismissed it from his mind, since he had not been long in London and was very involved with his work in progress there, such as overseeing the development of a plan for the future of central City churches, and articulating a strategy for mission in London. So his appointment to York came "as a very considerable surprise," he said.

"But he is a Yorkshireman from Wakefield, where he was bishop for six years, going home to Yorkshire, where his heart is," said *Church Times*. Hope's new post will in fact return him to the very county of his birth. He was "formed...in a northern Tractarian tradition: the obvious man for the job, who would have been tipped as a front-runner from the start without the political complications that have surrounded him."

The main "complication" is that—while bishops have pledged to maintain "two integrities" (viewpoints) on women priests—traditionalists are now an endangered minority in the C of E.

But Hope also faces challenges among likeminded laity and clergy, many of whom, while encouraged by Hope's promotion, believe the strength of their position has already been undermined by compromises accepted by Hope, their most influential spokesman, and other bishops who were supposed to be representing them—including that by which Anglo-Catholic prelates agreed to allow women priests ordained by others to serve in their dioceses. Hope's "London Plan," enabling those on both sides of the women priests issue to stay in the diocese, in fact became the operating

*Continued on Page 18*

## Former ECUSA Treasurer's Alleged \$2.2 Million Embezzlement "Largest" Of Any National Church Body

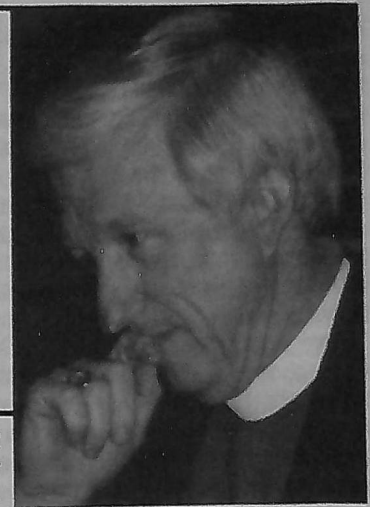
An accounting firm's probe charges that former Episcopal Church (ECUSA) national treasurer Ellen F. Cooke, who left her eight-year post in January, misappropriated \$2.2 million in church funds, largely to her personal use, between 1990-95, while the church was making cutbacks due to budget shortfalls.

While a third of the national church staff in New York were losing their jobs, Presiding Bishop Edmond Browning said auditors found that Cooke "systematically diverted" church money for a farm in Virginia, a house in New Jersey, private school tuition for her sons, limousine service, jewelry, gifts, clothing, meals and trips for herself, family members and friends.

Some \$90,000 went to the vestry and rector's discretionary fund of St. Luke's Episcopal Church in Montclair, New Jersey, where the former treasurer's second husband, the Rev. Nicholas T. Cooke III, was rector until January. Fr. Cooke has denied any knowledge of his wife's actions, and ECUSA has made no allegations against him, but the priest has now resigned the rectorship of the prestigious, 1,500-member St. John's, McLean, Virginia, which he had served for only about three months after accepting a call there.

Mrs. Cooke now says she feels "deep remorse and regret" and will make restitution, but that her actions stemmed partly from the "pain, abuse and powerlessness" she felt as a laywoman in her job at church headquarters in New York, where her \$125,000 annual salary was second only to the presiding bishop's and where she had "absolute control of auditing and reconciliation functions of the treasurer's office." It was, in fact, due to repeated complaints about Cooke's "domineering" working style that it was revealed after she resigned January 31, ostensibly because of her husband's

EPISCOPAL PRESIDING BISHOP EDMOND BROWNING, who was among several church colleagues who praised former ECUSA treasurer Ellen Cooke's performance during a time of financial stress for the church, now says his trust was betrayed. But others said he ignored repeated complaints about Cooke for several years and at least one warning of her possible malfeasance over a year ago.



transfer to Virginia, that Browning had asked for her resignation in December.

The unexpected sacking spurred Cooke before she left to order a co-worker to issue her a check for more than \$86,000 in what she said was unused vacation and back pay. That in turn aroused suspicions which led to Browning's hiring of the accounting firm of Coopers & Lybrand to comb through church financial records.

In his May 1 statement, Browning said the investigation found that beginning in 1990, Cooke deposited about \$1.5 million meant for church accounts into her personal bank accounts; wrote \$225,000 in checks to third parties for non-church purposes; piled up about \$325,000 in personal expenses on a church credit card and other corporate accounts; and improperly received the \$86,000 when she left in January. All the diverted money came out of unrestricted trust or other income, including, evidently, from Browning's discretionary fund.

A significant portion of the misused money has been traced

*Continued on Page 20*

## Roman Church's "Pastoral Provision" For Ex-Anglicans Poised For More Permanent, Expanded Role

### Special To *THE CHALLENGE*

The Roman Catholic Church's "Pastoral Provision" for the reception of former Episcopal priests and congregations appears to be developing plans for its long-term existence and perhaps broader application around the world, with the blessing of the Roman Church's highest authority.

In 1980, in response to an initiative by conservative clergy and laity within the U.S. Episcopal Church (ECUSA), the Holy See established norms whereby married or single Episcopal clergy could be received and reordained to exercise their ministry (as assistant clergy or chaplains rather than rectors in most cases) within the Roman Catholic Church. Provision was also made for groups of former Episcopalians who chose to be received into the Roman Church to retain a common identity and to worship with an "Anglican use" liturgy based on the 1979 **Book of Common Prayer**. The administration of this Pastoral Provision in the United States was entrusted to Bernard Cardinal Law, presently the Archbishop of Boston. He thus became the prelate with whom former Episcopal priests seeking admission to the Roman Church would make

contact, and he would oversee the process of their reception, assisted by Fr. James L. Parker, the first married former Episcopal priest ordained (1982) under the Provision.

Some Episcopal traditionalists have expressed skepticism about the viability of the "Anglican Use," pointing out that it could easily be regarded as an interim arrangement which Rome could cancel at any time, requiring the assimilation of former Anglicans into local Roman parishes. However, plans are now underway within the Roman Church to put the Anglican Use on a more settled canonical basis, and sources report that this effort has been warmly supported in Rome. In April, a select committee of Roman Catholic bishops met under Cardinal Law's chairmanship in Providence, Rhode Island, to consider a draft version of proposed statutes for the new canonical arrangement. The statutes had been drafted by the Rev. William Stetson, a Roman Catholic priest who, in addition to being a civil and canon lawyer, is a member of *Opus Dei*, a lay organization founded in 1928.

The advice and experience of *Opus Dei* is significant because of the unique status it enjoys in the Roman Church as a "personal prelature." Such arrangements became possible within Roman Catholicism with the publication of the Code of Canon Law of 1983. According to statutes given by the Holy See, the personal prelature is governed by the prelate (who might or might not be a bishop—the first head of *Opus Dei*, Mgr. Alvaro del Portillo, was not consecrated a bishop until

*Continued next page, lower section*



model for the entire C of E. Though it laid the groundwork for the "flying bishops," and parishes may still refuse to accept the ministry of women, there are now no dioceses from which women priests may be barred; Hope's own diocese has a large number of them. Hope and allied bishops see their actions as helping to hold the church together, and have been alarmed by the more stringent, separatist policy urged by the leading traditionalist organization, the 30,000-strong Forward in Faith. The result has been cool relations between the bishops and their natural constituency.

"We are obviously pleased for Dr. Hope, and it's nice to know that the best candidate for the job still gets it," said Forward's Secretary, the Rev. Geoffrey Kirk. He thought having Hope in York may well add a more durable "margin of credibility to our position," and help enforce the agreement to uphold "two integrities." But he questioned how much Hope could do to advance the traditionalist cause, when so much has already been lost. "It depends on how pro-active he's prepared to be," said Kirk. "It seems to me that the bishops on our side have already given up."

Hope, said another orthodox cleric, "has constantly failed to associate himself...with what Forward is doing, and attended (but did not take part in) the ordination of priestesses last year, which he permitted to take place in St. Paul's Cathedral. None of us can see any significant difference, except perhaps for public relations purposes, between allowing one's suffragan [to ordain women], and doing it oneself," since the suffragan acts under the diocesan bishop's authority.

"The previous three Archbishops [of York] have been no friends of the Catholic cause...David will be more even-handed, but it may well be too late for the [York] diocese," he said, since "Habgood has seen virtually every Catholic clergyman leave the diocese during his 11 years in office, either for other dioceses, or latterly for Rome...David is most unlikely

to re-Catholicise the diocese."

Nevertheless, he said that York is "fortunate to receive David. He is a genuinely self-disciplined and holy man...very approachable and kindly, and lacks the prelatial bearing of many lesser bishops in the Church of England (*i.e.* most of them)."

And he conceded that Hope and his plan "had ensured that most of [the London diocese] could avoid priestesses, where it was so desired."

However, he said there are now fears that (in apparent exchange for promoting a traditionalist to York) a liberal could be named to succeed Hope in London. "With the highest surviving concentration of Catholics" in that diocese, such an appointment "could do a great deal of damage," he said.

The matter of Hope's successor is in fact that which most concerns traditionalists right now, Kirk said, for despite the prominence of Canterbury and York, the "enormous" London diocese is central to the church and the traditionalist movement. "London is the diocese in which we're strongest," Kirk noted, and if Hope's successor "really messes up London it's a very serious difficulty."

Even Hope had doubts, and said his first instinct was to decline the York post. But "I have always taken the view that such a call—particularly when it comes unsought—has to be taken seriously, and so I have therefore given the matter much prayerful consideration before accepting."

"No time is the right time" to leave, he said. "And...I hardly expected to hear myself saying it, but I am genuinely very reluctant to leave the Diocese of London. I have a high regard for the commitment and calibre of the clergy of this diocese, and am greatly encouraged by what I see and experience in the parishes."

One "connected" source claimed that, privately, the Archbishop of Canterbury opposed Hope's appointment (ultimately decided from two nominees by the Prime Minister with

PROVISION Continued from previous page

several years after he had begun exercising jurisdiction as its prelate). They are "personal" in that they are non-territorial—the prelate's jurisdiction is exercised over persons rather than over an area. In some respects it is like a non-territorial diocese, or perhaps like the non-geographical province for which ECUSA traditionalists have pressed in recent years, but it is meant to work harmoniously with and in the local diocese.

*Opus Dei* is the first and, to date, the sole personal prelature in the Roman Catholic Church. The experience of *Opus Dei* in crafting its statutes and implementing its unique status within the Roman Church may therefore be very significant for the future of the Anglican Use, although sources consulted were

unsure whether the personal prelature structure would ultimately prove to be the best solution, or whether the Anglican Use might be granted some other form of recognized, stable canonical structure.

The outreach toward Anglican refugees represented by the Pas-

toral Provision is no longer a phenomenon confined to the Roman Church in the U.S., where currently there some six Anglican Use parishes, and 80-100 or more (mostly married) former Episcopal priests serving as Roman clergy, according to the latest available reports. Under separate arrangements, some 250 former Church of England priests (most of them unmarried) have been received into the Roman priesthood since the C of E approved women priests in 1992, with several hundred more expected to follow suit; it is estimated that between 600 and 1,000 C of E priests will take the "Roman option." Cardinal Law and Fr. Parker are also known to have traveled to St. Lucia in May. There are groups of Anglican priests in the West Indies and Canada seeking admission to the Roman Church, and there appears to be a very significant movement in that direction developing in the Anglican Church of Papua New Guinea (despite recent denials by that province's outgoing primate, the Most Rev. Bevan Meredith, that a move to Rome is planned).

The significance of this movement has not been lost on the highest authorities of the Roman Church; during a recent private audience, Pope John Paul II expressed to Fr. Graham Leonard, sometime Anglican Bishop of London, now a priest of the Roman Church, his deep appreciation for the steadfast loyalty and the sacrifices made on behalf of orthodox faith by those who had been received into the Roman Church from the Anglican Communion.



Cardinal Law  
Catholic News Service photo



**KIRK:** Traditionalist worry is who is next for London.

the Queen's assent) because of his traditionalist stance. Whether this is true or not, publicly Dr. George Carey said he believes Canterbury and York will complement each other, and "are single-minded in our concern for the [C of E] and its mission to the nation, and, through the wider Anglican Communion, to the world."

According to *Ecumenical News International*, Dr. Hope said there are "many fundamental matters on which we

entirely agree. One is the perception that there is a spiritual hunger and a thirst for faith in our nation."

And Dr. Habgood praised his successor, saying that Hope "combines a clear theological mind with deep spirituality, firmness of purpose and gentleness of touch."

Born in 1940 in Wakefield, where his father and grandfather ran a building firm, Hope studied at Nottingham University and St. Stephen's House, Oxford, reported a *CEN* profile. He served parishes in Liverpool and Warrington, and for two years was chaplain of the Church of the Resurrection in Bucharest.

But "he built his reputation as a tough, disciplined and caring man of God during his years as principal of St. Stephen's House," from 1974-82. "When he returned to the college it had a reputation as the [C of E's] den of vice. Each student was given a female nickname, and this new fierce principal earned the name 'Ena the Terrible,' after Coronation Street's Ena Sharples. David Hope showed himself to be a stern disciplinarian, banning alcohol from rooms and stamping down on the extramarital sexual activity"—all of which adds credence to his rebuff of OutRage's claims against him, and his "reputation for holiness of life."

In 1982, Hope became vicar of All Saints', Margaret Street, in London's West End, and in 1986 was named Bishop of Wakefield. He was enthroned as Bishop of London in St. Paul's Cathedral in 1991.

**\*WITH A LARGE TURNOVER IN THE CHURCH OF ENGLAND'S HOUSE OF BISHOPS LOOMING IN THE NEXT FEW YEARS**, the significance of finding a replacement for David Hope in the complex London diocese becomes more urgent, reports *The Church of England Newspaper*. Considering the ages of several of the bishops, who now have to retire at age 70 (though many are retiring earlier), the story sees the possibility of 19 new appointments—nearly half of the 43 diocesan bishops—by 1998. That could produce "an entirely different complexion in the House of Bishops." The figures do not take into account suffragan bishops approaching retirement age, or prelates who may resign for other reasons. "The question many will be asking is whether the Crown Appointments Commission, a secretive body, will [choose] safe options or strike more imaginative choices. [Hope's] appointment could be a sign of things to come." Whether "imaginative" or not, as traditionalist sources indicated, current speculation about candidates (among diocesan bishops) for the London diocese focuses more on the liberal wing.

## Carey Rules Out Equating Same-Sex Unions And Marriage

As church-based gay activists readied a concerted campaign to press for the ordination of active homosexuals in England—an initiative most churchgoers thought would ultimately succeed—the Archbishop of Canterbury ruled out a more accommodating church policy toward homosexual practice.

"Action for Gay and Lesbian Ordination" was due to be launched in May at St. James', Piccadilly, by the Lesbian and Gay Christian Movement (LGCM), and a poll by *The Church of England Newspaper* found that most respondents thought the venture would have some help from bishops. A 64 percent majority of the survey's respondents believed that, despite their protestations to the contrary, Church of England bishops were paving the way for gay ordination.

But Dr. George Carey soundly disabused both those hoping for, and those fearing, significant change on the homosexual issue.

"It suits some groups to 'talk up' the story that the bishops are preparing to accept parity between marriage and long-term same-sex relationships, or allow the ordination of practising homosexuals. That is not so. Such speculation is misleading and causes unwarranted suspicion and anxieties," he was quoted as saying by *Church Times*.

He reminded that the House of Bishops' 1991 statement, "Issues in Human Sexuality," recognized only two options that were fully in accord with the Bible and church tradition: heterosexual marriage and celibacy. While the House would reflect thoughtfully and prayerfully on responses to the statement, he said "it will not be stampeded into changing either its theological position or its pastoral practice."

LGCM reacted angrily, unanimously passing an "emergency" resolution deploring Carey's comments and calling on him to live up to his recently-expressed view that homophobia is unacceptable. "Lesbian and gay Christians are not made to feel welcome in the church by the imposition upon them of unreasonable demands," the resolution declared. "Celibacy is not necessarily a sign of wholeness and integrity."

The setback for LGCM came only a day after OutRage! leader Peter Tatchell hailed the success of his group's campaign to "out" several C of E bishops. He claimed Dr. David Hope's appointment as Archbishop of York, despite admitting that his sexuality was ambiguous, had been made because OutRage made church homophobia less acceptable. "Our plan worked like a dream," he claimed.

Carey's comments also were likely timed to impact, in a more calming way, the (Evangelical) Reform group, which has been threatening to form a "church within a church" if practicing homosexuals are officially sanctioned by the C of E. Though the plan is controversial in the wider church, Reform had recently moved to form a working party to consider the legal, financial and pastoral implications of withdrawing from Anglican structures in order to form a network of churches that support each other rather than paying diocesan quotas. But Reform says it would not be alone in reacting to any move to legitimize gay ordination, which it says would cause a massive split in the C of E.

**\*THE BISHOP OF SOUTHWARK HAS RESIGNED AS PRESIDENT OF THE CHURCH PASTORAL AID SOCIETY (CPAS)**, an influential Evangelical group, after nine years in the post, following a flap over the bishop's comments that he





CAREY: No major change in gay policy.

might be willing to ordain a homosexual in a "stable" relationship. Bishop Roy Williamson later tried to clarify his position, saying he would not contravene House of Bishops policy, but the Reform group had already said it would seek his removal as head of CPAS, the largest patron in the Church of England after the Crown, with influence over more than 500 sole and shared benefices. Founded in

1836, it describes itself as the leading Anglican mission agency, specializing in helping churches to evangelize, teach and pastor, according to *Church Times*.

#### "I'M AN 'OUT' DYKE IN THE CHURCH OF ENGLAND.

I've not had a problem with it and I'm not making a secret of it," said the Rev. Ros Hunt, the woman priest *TCC* recently reported had become the first in the C of E to reveal her lesbianism. Lesbian clergy in the church are thought to number more than 100, reported *The Sunday Times*, but none has ever wanted to speak in public about her sexuality until now, when current church policy barring practicing homosexual vicars is being challenged by gay activists. The 39-year-old Hunt, a chaplain for deaf people in the diocese of Ely, said she goes to homosexual nightclubs and Gay Pride marches, and that many in her chaplaincy knew about her lesbianism and were not concerned. But her disclosure will surprise the Bishop of Ely, Stephen Sykes, who ordained her last May, and who "does not think the (church's) current policy on sexuality should be changed." Hunt is frustrated that the homosexual debate is focused on male clergy. She said she did not want a "furor" over her revelation, "but I think it gets to a point where you just can't be bothered to be 'in'."

TREASURER Continued from Page 17

to the purchase and improvement of a \$465,000, 18th-century house with a wraparound porch and five fireplaces in Montclair, for which the couple had a new kitchen installed at a cost of nearly \$38,000; and a \$500,000, 23-acre vacation farm in a peach orchard in Lancaster, Virginia, to which the couple added tennis courts and a 140-foot dock along a river at the farm's edge.

"Everybody said they must have had an awfully big congregation—they had so much money," said one of the couple's Virginia neighbors. Well-paid local contractors said the Cookes were easy to work with and "the nicest people you ever want to meet." Other friends in Virginia and New Jersey, including Mrs. Cooke's brother, all said they thought the opulent lifestyle was rooted in old family money, shrewd investments or comfortable Episcopalian salaries. (The latter was certainly true; jointly, the couple was earning nearly \$200,000 annually, which by itself is far above what most couples make.)

The Rev. Albert Pennybacker, president of the Ecumenical Development Initiative of the National and World Councils of Churches, said that, to his knowledge, ECUSA's loss was the largest ever of any national church body where embezzle-

ment was charged.

To explain how the diversion of church money could have been undetected for so long, Browning said that Cooke opened "multiple church accounts" at a Washington bank and a New York brokerage firm where she also held personal accounts. She wrote checks payable to the bank that appeared to move money among church accounts, but actually placed the money into her own accounts, he said. She also circumvented in some cases church policy requiring two signatures for issuance of checks.

### Early Warnings?

Once an ardent supporter of Cooke at "815" (church headquarters), Browning, who was joined by a number of others in praising Cooke for her management of complex finances during a time of funding cuts, now says his trust was betrayed. He said he has had "many painful thoughts about...who would have been ministered to, in the name of Christ" by the missing funds.

A member of ECUSA's administration and finance committee, attorney Tim Wittlinger of Michigan, was one of Cooke's most vocal critics but said Browning should not be faulted in the case. "He certainly had every reason to trust her. There's no question that Mrs. Cooke was an extremely competent accountant." Others who worked with her described her as "hard-working and extremely clever," albeit "intimidating" to many staff, and indicated that no one ever questioned her honesty and integrity.

A former "815" staffer, however, claims that there were "many" who suspected malfeasance on Cooke's part "long before the matter surfaced," and that Browning had been warned. Though Tobias S. Haller was among those laid off in the first wave of cutbacks in 1991, he said he did not and does not now attribute that to Cooke, whom he said had "a great deal of charm." But in a recent letter he stated that "I, for one, wrote to the [presiding bishop] over a year ago alerting him to specific acts of wrongdoing" he believed Cooke had committed "and suggesting that others were possible. As it turned out, my estimate of \$2 million was slightly under the true figure."

And one report raises a more astounding question about the former treasurer. According to *The New York Times*, Cooke's resume says she graduated from Georgetown University in 1969 with a degree in economics, but Georgetown officials say they have no record of her attending there. Officials at nearby George Washington University say she was enrolled in its business school for about a year but left without graduating. She went on, however, to work in the business office of Washington Cathedral, as business manager of its school, and later as assistant treasurer of the Massachusetts diocese, posts which evidently commended her to the top church treasury position.

Cooke said she had been under the care of a psychiatrist who determined that her actions as national treasurer stemmed from a work-related "breakdown" brought on by conditions "external to me." They were "a cry for help, which I fully expected to be discovered and questioned," she asserted. She also said a woman priest acting as her counselor helped her see that misusing church funds was "an inappropriate and wrong response" to the woes she said she suffered at church headquarters.

Through her Washington lawyer, Cooke said she would "accept full responsibility for any inappropriate use of funds,"

and would make "complete restitution," though she contended that some charges cited by the church as improper were justified business expenses.

Criminal charges against Cooke were pending at deadline. Meanwhile, ECUSA officials expect to recover much of the lost money. Due to cooperation between attorneys for Cooke and ECUSA, the church has secured title to the couple's two homes and put them up for sale, and filed a claim against a \$1 million insurance policy. Further restitution is possible if an investigation reveals any additional assets held by the Cookes. The church is also working to implement auditors' recommendations to improve financial controls.

### Wider Concerns

But already the financial scandal has prompted wider concerns about the national church's leadership, direction and accountability.

While crediting Browning for going public with the whole matter, the conservative Episcopalians United (EU), for one, is calling for a more thorough, independent investigation of his administration.

### Commons Panel Report Rips "Foolish" Commissioners, Eyes Changes

Britain's House of Commons Social Security Committee has issued a scathing report on the Church Commissioners' multi-million pound losses on "foolish" property speculation, recommending wide-ranging changes to the historic body.

The recent leadership of the Commissioners, who are supposed to fund a quarter of the Church of England's annual running costs through investment and management of a large portfolio, "has in all likelihood done more than any single act to destroy the parish system of the national church," the report said. The Commissioners "came as close as any exempt charity could to breaking the law."

The report scored the Commissioners' leadership between the mid-1980s through 1992 for abnormal accounting practices; publishing misleading information in annual reports; misjudging pension liabilities; speculation without proper expertise or advice in property developments using borrowed money; irreparably damaging the church's income flow; and failing to fully inform the Archbishop of Canterbury of the losses, leaving him to learn of them in the *Financial Times* newspaper.

The report noted that the Commissioners increased their assets between 1984 and 1989 from 1.7 billion to over 2.9 billion pounds. But high risk activity brought about the 800-million-pound decline in assets to just 2.1 billion by December 1992.

Particularly targeted was the decision to spend 80 million pounds on a proposed 10,000-home development in Kent that was to result from the new "Chunnel" across the English Channel, but which never materialized and is now worth only its agricultural value of three million pounds. The Commons report says the project was typical of the Commissioners' "foolish speculation" in the late '80s, when the property market boom was ending.

The committee makes several recommendations, among them that any reforms to the Commissioners be made by a parliamentary bill rather than a General Synod measure which is presented for parliamentary approval. Apparently,

**EPISCOPALIANS UNITED** director, the Rev. Todd Wetzel, praised Presiding Bishop Browning for launching a probe of the misuse of church funds and going public with it, but is calling for an independent investigation, saying that a "failure of accountability" created the scandal.



Though Browning authorized the Coopers & Lybrand probe in February, EU Director, the Rev. Todd Wetzel, asserted that the presiding bishop "is in no position to direct the necessary investigation of alleged malfeasance so high in his own administration."

EU claimed that Browning himself had increased the

legislation put forth is likely to involve greater ongoing oversight of church finances by Parliament. The report calls for substantially reducing the number of Commissioners—from 94 to just 12 or 16—and setting up a new pension fund to operate separately from the Commissioners' other duties.

The committee says closer analysis and correction of errors by Commissioners is necessary to regain the confidence of laypeople, who have been unwilling to make up for the church's income losses.

A spokeswoman for the Commissioners accepted that some of the report's criticisms were valid, but said there had already been extensive public discussion of mistakes that were made, and steps taken to put things right. "Frankly, the church has moved on," she said.

Apparently, hope for a significant step toward recovery, and some controversy, are being generated by the Commissioners' decision to sell the most profitable property in their portfolio, the Metro Centre shopping complex in Gateshead, which generates some 20 million pounds of income a year. It cost around 270 million pounds to develop and is expected to command about 500 million pounds when sold.

**\*A "LIVE-AID" STYLE CONCERT HAS BEEN PLANNED TO HELP EASE THE C OF E'S CASH CRUNCH.** The eight-hour "Crus-Aid" event at Wembley stadium will be broadcast to the world sometime in July by the BBC. It will feature stars of stage, screen and music as well as church figures—among them, it is believed, a "barbershop quartet" of bishops. Attendance by the Queen and Prime Minister will add an air of dignity, contrasted by the sale of spin-off products, such as T-shirts, baseball caps, and "fluorescent dog collars."

**\*THE THREAT TO 24 MILLION POUNDS OF CHURCH OF ENGLAND MONEY** through the collapse of Barings, Britain's oldest investment bank, has lifted following word that Barings' new owners, the Dutch banking group ING, will repay all creditors in full. The C of E stood to lose the equivalent of about 45 million dollars as a result of the collapse, through some 25,000 diocesan and parish accounts.

Sources: *Ecumenical News International*, *Church Times* and *The Church of England Newspaper*.



autonomy Cooke allegedly misused to her personal advantage, by appointing her as treasurer not only of the Episcopal Church Center but of General Convention. Several reports also claimed that Browning repeatedly defended Cooke throughout her time at "815."

"For the first six years [of his tenure], Bishop Browning had innumerable complaints from key leaders in the church, such as members of the Executive Council, about [Cooke's] working style being too domineering," but Browning "felt Ellen could do no wrong," one source told EU's *United Voice*.

Wetzel said the statements that Browning and Cooke released on the same day "exhibit striking discontinuities," disagreeing about negotiations between Browning's office and Cooke's attorneys, and about the reason for Cooke's firing by Browning. Unlike Browning, Cooke refers to "enormous pressures and stress," and "a situation which had become intolerable."

"We call on the Executive Council to appoint a joint committee of three adjudicating bishops and three General Convention deputies to study this matter thoroughly and to report" to both houses of convention, Wetzel said.

"A failure of accountability created this scandal. A full disclosure of failures discovered by this investigation, and of the report's recommendations for preventing future problems, is a crucial step toward establishing future accountability..."

The traditionalist Episcopal Synod of America (ESA) organization said the revelations about Cooke "raise new and grievous questions concerning our church's commitment to the highest standards of Christian morality."

ECUSA "is degraded by this crime, and its holy mission impaired," said an ESA release. "Not least, the trust of faithful Episcopalians, who have committed their resources to the church so that the Gospel may be advanced, has been egregiously violated."

"Yet this newest scandal arises in no vacuum. [ECUSA's] theological preoccupations over the past 30 years have pointed to precisely such a result. Encouraged by far too many of their shepherds to regard moral teaching and ethical requirements as fluid and evolutionary, Episcopalians increasingly have abandoned the orthodox understanding of sin—that understanding imparted by our Lord Himself. Pressures to legitimate same-sex unions and to ordain unrepentant practicing homosexuals; growing acceptance of moral turpitude by the ordained and consecrated leadership of this Christian body; the theft of resources entrusted to the church—all these woeful and worrisome symptoms stem from the church's failure to give full recognition to sin's destructive consequences."

ESA, "painfully acknowledging that sinfulness which weighs all of us down—rich and poor, male and female, clergy and lay—invites the whole fellowship of our church to the repentance that alone precedes forgiveness and reconciliation." The Synod "urgently" called on church leaders, including the presiding bishop and Executive Council, to fully investigate and rectify the circumstances that permitted Cooke's "acts of financial blasphemy" and "to become once more in every respect moral examples...through whom [Episcopalians] receive wholesome instruction in their baptismal duties."

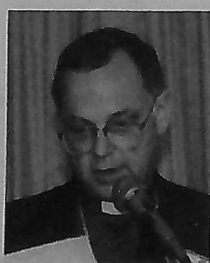
Sources for the foregoing also included *The Washington Post*, *Church Life*, *Episcopal News Service*, and *Ecumenical News International*.

## TAC Bishops Meet In Canada

Bishops of the Traditional Anglican Communion (TAC) met in Victoria, British Columbia, May 12-13 to address common concerns, such as standardized clergy education, as well as matters arising from different parts of TAC's worldwide fellowship of Continuing Churches, with particular attention to England and Guatemala.

Meeting at the Queenswood Retreat Centre under the chairmanship of TAC's U.S.-based primate, Louis Falk, were Bishops Robert Mercer and Robert Crawley of Canada; Albert Haley of Australia; Samuel Prakash of India; Ruben Rodriguez Molina of Guatemala; and Bruce Chamberlain, Robin Connors, Thomas Beckwith, Walter Grundorf, Norman Stewart and Raymond Hanlan of the U.S. Howard Hecht of Des Moines, Iowa, served as secretary for the gathering.

Attending as advisors to TAC's College of Bishops were Fr. John Hepworth and Graeme Mitchell of Australia; Frs. Peter Wilkinson and Michael Shier, and Shane Jensen, of Canada;



ARCHBISHOP LOUIS FALK serves as TAC's primate.

Frs. Lou Campese and Charles Osborn of the U.S.; Patrick Simmons and Maurice Seaton of South Africa, and Fr. Ivan Cosby of Ireland (who also works closely with Anglican Communion bishops in Japan worried about the push for women priests there). Visiting from South Africa were Frs. Z.M. Mjekula and M.M. Ngqono of *Umzi Wasi Tiyopiya*, the group of some 50,000 Xhosa Anglicans now in communion with TAC's province in Southern Africa, which itself is growing rapidly.

The bishops had a lengthy discussion of clergy education and preparation, deciding that they must first agree upon what is to be required academically to qualify for ordination as a deacon or priest or to serve as a deaconess or layreader. A proposed standardized TAC curriculum for all these uses, jointly prepared by Fr. Gregory Wilcox and Bishop and Mrs. Charles Boynton, all of the U.S., is now being considered. If it is adopted, bishops will then consider how the material can be made available to students in the widely differing circumstances prevailing among Continuing Anglicans.

The TAC bishops adopted a seven-point statement on the situation for traditional Anglicans faced with the advent of women priests in England. Among other things, it praises the Continuing body, the Traditional Church of England, for its faith and loyalty to TAC, and ratifies the "Lewisham Statement" declaring TAC's communion with those still within the Church of England who adhere to the Forward in Faith organization's code of practice, by which traditionalists separate themselves from the church's new feminized order.

Also by action of the bishops, TAC's primate is to have some assistance in his role as head of the Anglican Church in America. Confirmed was the ACA House of Bishops' selection of Fr. Wellborn ("Tex") Hudson to serve as a suffragan bishop (technically for the Armed Forces). After his consecration July 22, he will (*inter alia*) coordinate the clergy education project; and replace Bishop Connors as visitor to TAC adherents in Ireland and South Africa and as head of the International Anglican Fellowship (IAF), TAC's missionary support agency.

The bishops heard of a situation atypical to TAC-Roman Catholic relationships in most other places. Bishop Rodriguez reported continued strong growth in Guatemala, but has been

plagued by a campaign of harassment, threats, and defamatory communications by letter and through the media, instigated by the local Roman Catholic archbishop. Archbishop Falk said he had written to the appropriate Roman authorities to seek their help in alleviating the situation.

Donations to IAF are also being sought to help an affiliated Pakistani bishop and congregation who have been displaced from their church building through court action by the "official" bishop in the region.

But "all in all," commented Falk, the bishops' busy agenda reflected an "increasingly complicated world scene in which [TAC] is rising bit by bit from the ashes of that 'impaired' (their own term!) organization which once was the Anglican Communion."

**TAC'S COLLEGE OF BISHOPS**, pictured here at their May meeting, are (from left, front row) Bishops Samuel Prakash (India), Albert Haley (Australia), Archbishop Louis Falk (U.S.), and Bishop Robert Mercer (Canada); (back row) Bishops Robin Connors, Raymond Hanlan (both of U.S.), Ruben Rodriguez Molina (Guatemala), Bruce Chamberlain, Norman Stewart, Walter Grundorf, Thomas Beckwith (all of U.S.), and Robert Crawley (Canada).



## Conference Advances New Ecumenism-In-Truth

Report/Review By  
The Rev. Samuel L. Edwards

One of the most impressive assemblies of prominent advocates of "mere Christianity" yet gathered took place May 16-20 in Aiken, South Carolina.

Whether the "Not of This World" ecumenical conference for traditional Christians of the Orthodox, Roman Catholic, Anglican, and other folds will take on a prominent historical position remains to be seen. But speakers conveyed so much of value and significance during the meeting that only some highlights can be mentioned here.

In his welcoming remarks, Owen Jones, director of the Rose Hill House of Studies, co-sponsor of the event with *Touchstone* magazine, said the meeting was intended to foster an alliance against theological liberalism, which works against the development of authentic Christian community; and an atmosphere in which a contemplative, prayerful theology could begin transforming traditional Christians and the world around them.

He frankly said that he also hoped the meeting would increase awareness of the Orthodox Church in the U.S., and the Rose Hill Foundation's plans for a four-year college devoted to classical learning from an orthodox (and Orthodox) Christian perspective. While there was a sizeable Orthodox presence at the conference—roughly a third of more than 100 listed in the participants' directory, Evangelical Protestants counted for another third; Anglicans about 22 percent; and Roman Catholics around 12 percent. Numbers were swelled during plenary sessions by other interested observers.

After an introduction from eminent Roman Catholic historian James Hitchcock, another leading Roman Catholic figure, Fr. Richard John Neuhaus, a former Lutheran pastor best known as the editor of *First Things*, took up the subject of "A New Thing: Ecumenism at the Threshold of the Third Millennium."

Deeming the gathering itself an ecumenical achievement, Neuhaus said the original ecumenical movement has provided much that is useful, and the Roman Church now sees herself as "inevitably entangled" with all Christians. Especially

strong, he indicated, is the desire of the Roman Church for reconciliation with the Orthodox Churches of the East. Notably, in this regard Neuhaus seemed to indicate that the Roman Catholic claim for the universal jurisdiction of the Petrine office was open to reinterpretation so as to make it more palatable and differently applicable to the Eastern Churches.

While past ecumenical efforts have been willing to dilute faith and order in a drive toward organizational unity, Neuhaus sees the new ecumenism promoted at the conference as one based on agreed truth, which can provide the only real unity.

Dr. Harold O.J. Brown, the eminent theologian of Trinity Evangelical Divinity School, was next with "Proclamation and Preservation: The Necessity and Temptations of Church Tradition." He said that Tradition has its dangers, the principal one being "teaching as doctrines the precepts of men." It may obscure vital gospel truths and lead to superstition, and it may cause division between Christians over non-essential elements. But while we must critique it, we must accept it, he said; the slogan "no creed but Scripture" is a pious fiction.

Bishop Kallistos of Diokleia spoke with his customary humor, passion and brilliance on the doctrine of the Trinity, which he said is central to the Christian faith and the only way for the Christian to speak of God. In the Trinity, we see God as the perfection of interpersonal love, and if God is love, so then is man. Self-love cannot be the fullness of love. Without mutual love, there can be no confession of the Holy Trinity. It is not good for man (the image of God) to be alone because (in the words of Charles Williams) "It is not good for God to be alone." Bishop Kallistos said this doctrine grounds every authentic Christian action for the betterment of man in society.

But the doctrine of the Trinity is now under the most serious attack since the fourth century, asserted Fr. Patrick Henry Reardon, who during his eventful life has moved from the Roman to the Anglican and thence to the Orthodox Communion. (Several of the key speakers, in fact, had come to their present churches from other parts of the Christian household.) In his address centered on the naming of the Trinity as the Father, the Son, and the Holy Spirit, Reardon said there has arisen in modern times the notion that the incomprehensibility of God means we cannot say anything meaningful about Him at all. This creates a climate in which the Mystery

*Continued on Page 31*



A 12TH CENTURY HERTFORDSHIRE CHURCH PARISHIONERS COULD NO LONGER AFFORD TO MAINTAIN HAS BEEN RETURNED TO THEM BY A FILM PRODUCER, Howard Guard (center). Guard joined Lord Runcie (left), the former Archbishop of Canterbury, and the Rev. Bert Morton for a March dedication service marking the start of work to restore the parish of St. Nicholas, Great Munden, for worship. A few years after the church was put up for sale by the Diocese of St. Albans, the 49-year-old Guard, who lives elsewhere in the diocese, bought it for 30,000 pounds "because I don't think churches like this should be closed. This is where our roots lie..." Guard has set up a family trust to manage the restoration and maintain the church. Morton, the rector of Great and Little Munden with Sacombe, said he considered Guard's action as "nothing short of a miracle," according to *Church Times*. Photo by Nick Spurling



### Third "Flying Bishop" Expected

After months of coaxing from church conservatives, the Archbishop of Canterbury has pledged to appoint a third "flying bishop" soon to care for Church of England parishes and clergy opposed to women priests.

The third provincial episcopal visitor (PEV) was envisioned in original arrangements for the church's sizeable traditionalist constituency, but was not appointed along with the first two, prompting appeals from traditionalists, and latterly from some Evangelicals, who would like to a similarly-minded PEV of their own.

*The Church of England Newspaper* said Dr. George Carey's promise of a third PEV came in a letter to Sir Patrick Cormack MP, a prominent campaigner for Anglo-Catholic rights. However, the story noted that Cormack seems to be the only one to whom Carey made the pledge, since the primate's press spokesman, the existing flying

### Proposal Made By Panel Seeking More Opportunities For Women Priests, Traditional Clergy

At deadline came word that a compromise proposal has emerged from an Episcopal Church (ECUSA) committee studying ways to enable women priests as well as traditional clergy to minister in all dioceses, in response to a 1994 General Convention resolution.

In brief, it suggests that, in those dioceses in which the bishop is unable or unwilling to sanction 1) women clergy, or 2) ordinands opposed to women's ordination, access to licensure or the ordination process, or ordination itself, be provided by an alternative ecclesiastical authority, or an "assisting diocese." Also suggested are provisions allowing traditional parishes in a diocese led by a woman bishop to apply to receive sacramental care from another bishop.

Apparently, it is thought that the bishops who serve as presidents or vice presidents of ECUSA's nine provinces could serve in the "alternative" role in a number of cases.

It was not immediately clear, however, what would compel a provincial president to, for example, license an orthodox priest if he or she is as much opposed to his stance as the diocesan bishop refusing licensure. Nor is it clear how long active traditionalist bishops would be on the scene to act as alternate sources of authority or ordination for likeminded clergy or postulants, since their number has steadily declined since 1976. Under the proposal, the remaining four holdout dioceses could be

### Woman Verger Complains Of Discrimination, Unfair Dismissal

A woman who was a verger at St. Paul's Cathedral, London, for nine years, is claiming sexual discrimination and unfair dismissal after a reorganization left her with the job of till (collection) supervisor, which she considered a demotion.

Marilyn Ivory, until 1992 the only female senior verger at the cathedral, took her claim against the traditionalist Dean of St. Paul's, the Very Rev. Eric Evans, to an industrial tribunal in east London in April.

*Church Times* reported that the staff shakeup at the cathedral, apparently an economizing move, involved reducing the number of senior vergers by one. Ivory's four colleagues all kept their jobs. "I ceased to wear a sock," she told the tribunal. "The subject of what I would wear instead was never discussed." She stayed in job for four months before resigning in November 1992. Ivory, 49, asserted that the already-negative attitudes toward women at the cathedral took a hostile turn with the advent of women priests, and that she was subjected to a "deluge of sexual innuendo by cathedral clergy."

*The Church of England Newspaper* seemed to suggest the reason for the change of Ivory's role, saying she had "acquired a reputation for brusqueness and 'difficult' behavior with visitors."

The tribunal's decision on her case is due in July.

bishops and other senior Anglo-Catholic figures knew nothing about it when contacted by reporters.

The new PEV will join one other flying bishop (the Bishop of Ebbsfleet, John Richards) in the southern province of Canterbury, which is much larger than York, and has required an additional PEV from the beginning, traditionalists say. Richards "can't possibly be running the Province of Canterbury to the full on his own; it's just nonsense," said his counterpart in York, the Bishop of Beverley, John Gaisford. "There's far too much to do. I've seen his diary and it's absolutely full. He's away from home for days on end."

Raising the question of why Richards has been given so demanding a task for so long, the story said that a Lambeth Palace spokesman indicated that the idea was to get a feel for the workload after a time before making a third appointment.

## Demonstrations For Women Priests Held At English RC Cathedrals

"Decorous" demonstrations in favor of women priests took place outside five English Roman Catholic cathedrals during Holy Week, in conjunction with what Britons call the chrism Mass, when bishops bless the sacred oils used in baptism ceremonies and priests renew their vows.

"Where are our women priests?" read a banner unfurled outside Westminster Cathedral, where about 50 demonstrators, nearly all women, held up placards as a group of priests walked in procession.

The moving force behind the demonstrations—also held at Plymouth, Liverpool, Bristol's Clifton Cathedral and London's Southwark Cathedral—is Catholic Women's Ordina-

tion, a group formed shortly after the Church of England

opened to women priests for the first time. Most of the changes would have to be approved by General Convention in 1997 to be implemented.

Of the committee's ten members, three are leaders of the traditionalist Episcopal Synod of America (ESA): Bishop William Wantland of Eau Claire, who helped write the compromise '94 Convention resolution; Mrs. David (Rita) Moyer, a member of ESA's synodical council, whose husband, the rector of Good Shepherd, Rosemont, spearheaded a plan by which the liberal Bishop of Pennsylvania allowed ECUSA's first "flying bishop" for seven Philadelphia-area ESA parishes; and David Rawson, ESA assistant chancellor and active likewise in formulating the Philadelphia plan.

Other committee members are Bishop Frank Allan of Atlanta; the Hon. James Bradberry of Poquoson, Virginia; the Rev. Canon Gay Jennings of Cleveland; Sara McCrory of Columbia, South Carolina; the Rev. Anne Robbins of Plain City, Ohio; Bishop Robert Rowley of Erie, Pennsylvania; and the Rev. Rebecca Conrad Spanos of Pittsburgh, Pennsylvania.

**\*ONE OF ENGLAND'S "FLYING BISHOPS" WILL SERVE AS CHAPLAIN TO ESA'S LEGISLATIVE BODY MEETING IN AUGUST.** The Rt. Rev. John Gaisford, the special episcopal visitor in the province of York who cares for Church of England parishes and clergy opposed women priests, will join ESA members August 24-27 at the National Shrine of our Lady of the Snows in Belleville, Illinois.

Sources: *The Living Church, Foundations, Episcopal News Service and Episcopallians United.*

**LIBERALIZING CHANGES COULD TAKE PLACE WITHIN THE ROMAN CATHOLIC CHURCH, if the next Pope is Cardinal Carlo Maria Martini of Milan (pictured), cited by news media as a prime contender for the job. After last year hinting that he envisioned a thaw with Canterbury, Martini made news again recently, telling the BBC he is willing to take a second look at church rules against married priests, contraception, and giving Holy Communion to divorced people in non-church second marriages. He also said the Roman Church might soon admit women deacons. Priestly celibacy, he said, is a matter of discipline, not dogma, and while the rule is "destined to last," it might be relaxed (as it already is for some married transferring Angli-**



Cardinal Martini

can clergy) under certain circumstances. While backing church teaching on artificial contraception, he said it is "is much more open to the understanding of every situation" than ordinarily thought. One report said Martini's words suggest the Roman Church "could undergo a dramatic liberalisation" if he becomes Pope that would "appall" Catholic traditionalists, and worry former Anglicans who have taken the "Roman option." An acceptance of women deacons, particularly, "would suggest to many that the Roman Church was following in the steps of the Church of England..." (*Our Sunday Visitor/The Church of England Newspaper*)

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tion, a group formed shortly after the Church of England voted to ordain women priests in 1992. The group apparently has been undeterred by the Pope's definitive declaration last year that the church "has no authority whatsoever to confer priestly ordination on women."

Source: *Religious News Service/Christian News*

## Canadian Sexuality Document Omits Conservative View, Cleric Says

The Anglican Church of Canada's study document on homosexuality, "Hearing Diverse Voices," was blasted at a Vancouver Island "Focus on Essentials Conference" which drew 600 participants to a forum expected to attract only 200.

Taking an approach both critical and compassionate, the Rev. Peter Moore, of Little Trinity Church, Toronto, one of six speakers to address the conference, said the study paper is "manipulative, biased and fundamentally lacking in courage" because its bibliographies left out scholarly works supporting the conservative viewpoint. It also does not address the negative health aspects of homosexual practice, and "nowhere are we told that the writer of the scientific portion is a practicing homosexual and a gay activist," he said.

However, while saying it would be "suicidal" for the church to ordain practicing homosexuals and bless same-sex unions, Moore said Christians should see a moral difference between bar-hopping, promiscuous homosexual activity and "a quiet pair of homosexuals living a discreet life and sharing in a constructive role in their community.

"Nor must we drop our compassionate embrace when we encounter a homosexual who has found it too difficult



to be celibate," he said. "We must offer the hope of healing with one hand and the consolation of understanding with the other."

Source: *Anglican Journal*

## ECUSA Committee Seeks New Angle On Sex Dialogue

### Commentary Report

The Episcopal Church's sexuality studies are sort of like the Energizer Bunny: they just keep going, and going, and going—with liberals hoping that the conservatives' batteries will wear out first.

The latest effort getting underway (the third that we can think of in the last five years) is that by a General Convention-mandated committee which is not supposed to deal with the controversial issues of gay ordinations or same-sex unions, "because those issues have been assigned to other committees and commissions," reports *Episcopal News Service* (italics ours).

Just what it is supposed to deal with is a little hard to define. The co-chairman, the Rev. Jane Garrett of Massachusetts, said "our work is of a basic nature—to increase understanding of what it means to be a sexual being" and to get more folks to "talk with each other."

"The goal is a more comprehensive understanding of our

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## AIDS Strikes Two ECUSA Rectors

One Episcopal Church (ECUSA) rector has died of AIDS, while another is retiring after telling parishioners he has the disease.

The Rev. James LaSage, who died February 16, had lived openly in the rectory of Christ Church, Shrewsbury, New Jersey, for seven years with his lover, the Rev. James C. McReynolds. But the 38-year-old priest withheld the fact that he had AIDS from most of his congregation, leaving Bishop Joe Doss of New Jersey to inform them only 11 days before his passing.

While the couple's relationship "never really mattered" to most parishioners, many wish they had been informed of LaSage's illness. "I don't think he said anything because his first concern was the people of this parish," suggested one church member. "It's a terrible disease and people are ostracized. I think maybe he was afraid people would run, and he wouldn't do that to the church." Still, reported *Episcopal News Service*, there was an outpouring of "love, understanding and compassion" during the rector's last days.

Another gay Episcopal priest who has told his parish he has AIDS, the Rev. Jerald G. Miner, 53, will retire June 30 as rector of Christ Church, New Haven, Connecticut. Miner, who also revealed his alcoholism in 1986, told his parish last fall he had been living with the HIV virus for the past four years and that recently the condition had moved from "infected" to "full-blown AIDS." Parishioners reacted with "sadness and faith," though the *Episcopal Life* story said many were "devastated" by the news. Miner will move to the west coast.

sexuality and how it relates to our spirituality," added Pan Adams of Arkansas.

Though supposedly circumventing the hot-button issues, one thing the panel is specifically supposed to do is prepare a guide for "Continuing the Dialogue: A Pastoral Study Document on Human Sexuality" adopted by the House of Bishops at last summer's General Convention. In this the committee hopes to take a "neutral" approach, avoiding any hint that it is pushing the church toward certain decisions. "We all have points of view on these issues—so we should recognize that but move ahead without promoting any specific positions," said the other co-chairman, Bishop Craig Anderson, dean of General Theological Seminary (which last year decided to open campus housing to "committed" homosexual couples).

Still, the panel's job may prove tough. "Can we find a fresh method of dialogue so that people don't dismiss it by saying that we have done this before?" asked Anderson. "Otherwise we exalt ambiguity and then wallow in it."

## Diocese To Study Issues Of Assisted Suicide, Liturgical Reform

### Commentary Report

The issues of assisted suicide and prayer book revision were hot enough topics by themselves, but now the boisterous Bishop of Newark wants to take them on.

Bishop John Spong called for diocesan study of both topics in a 20-page, heavily political address to Newark's convention earlier this year, in which he also admitted that financial support to the diocese from its parishes is "essentially flat."

Spong suggested to his diocese's 121st convention that it was time for a diocesan task force to study the religious and ethical issues of assisted suicide "before it appears on a New Jersey ballot." Noting the ability of modern technology and medicine to extend life beyond the time it has "either quality or meaning," he asked: "Just because life is prolonged, is it ethical to do so in all cases?" According to a diocesan release, the task force is to report its findings to the next convention in January.

On the issue of prayer book reform, Spong said the new revision, when issued in the next century, will provoke a "Society for the Preservation of the 1979 **Book of Common Prayer**." But he welcomes the '79 book's successor, saying that: "It will finally face the fact that many of the theological concepts reflected in our present prayer book have lost their meaning." He included as an example of its "nonsensical phrases" the *Kyrie*, "Lord have mercy." He suggested that the authoritarian language of the prayer book is passé.

Newark's prayer book revision task force is to report back to the 1997 diocesan convention, so that its findings can be commended to the next Episcopal General Convention later the same year. That gathering may take further action on the process begun by the '94 convention to consider revisions to the prayer book early in the 21st century.

Spong said the last General Convention was a step forward for the Episcopal Church (ECUSA), which, as a whole, is "in the process of setting the Lord's banquet table and finally awakening to the realization that all God's people must be invited. All of them!...Every part of the Christian Church must sooner or later welcome all qualified people into the ranks of its ordained leadership, regardless



EPISCOPAL CHURCH PRESIDING BISHOP Edmond Browning presents a gift to the "Queen Mum" during the recent meeting of the Anglican Communion's primates (leaders of regional Anglican Churches) in Windsor, England. In the background are the Archbishop of Canterbury, George Carey, and his wife, Elaine. *ENS photo by James Rosenthal/Anglican Communion News Service*

of race, sex or sexual orientation."

But for much of his address Spong sounded more like a politician than an apostle. Touching on the recent Republican sweep of Congress, the bishop said welfare reform is needed but that Christians cannot support "a system that does not respect the dignity of every human being... To replace welfare with workfare will cost more money, not less," and "any politician [that] tells you that federal spending can be cut simply by reforming welfare..is nothing but a politically motivated liar." Spong also came out against lower taxes for the middle class and lower capital gains tax, as well as school vouchers.

In the course of his speech he also touched upon other domestic and foreign economic matters, class warfare, illegal aliens, the death penalty, the religious right, population control, the environment, the former Yugoslavia, South Africa, and the Middle East.

He placed great hope in the demise of "nation states, tribal identity" and "patriotism," saluting the "progress toward a transnational, unified world." He blamed many of the problems of the world, including "racism, xenophobia and nationalism," on tribalism.

His enthusiasm does not seem to have been matched, however, by giving throughout the diocese, which he admitted has been "essentially flat, forcing us to conclude that either our stewardship program has reached stagnation or it is not being properly employed in some of our churches." Four parishes had cut their giving to the diocese, and none of the parishes is fulfilling the maximum commitment for diocesan giving of 25 percent. The 1995 budget would be less than the previous year's, and some diocesan programs "will be seriously underfunded," he said. Urging a renewal of commitment, he pointed out that the Diocese of West Virginia has a higher level of per capita giving than Newark.

The bishop also announced that steps had been taken by congregants of Trinity and St. Philip's Church to end its role

as diocesan cathedral. The deal worked out with the diocese concedes the cathedral's endowment back to the parish and gives it the right to claim independent parochial status.

## Papal Encyclical Condemns "Culture Of Death"

In what most commentators have deemed the strictest encyclical of his 17-year papacy, Pope John Paul II has delivered a 194-page defense of the "value and inviolability of human life" and accused modern, secular nations of engaging in a "conspiracy" against it.

Covering a broad range of life and death issues, *Evangelium Vitae* ("The Gospel of Life"), says abortion and euthanasia are "crimes which no human law can legitimize," and that democracies permitting them in the name of individual freedom and human rights are instead promoting tyranny. The Pope also says for the first time that capital punishment should not be used except in the most unusual of circumstances.

*The Washington Post* said the 74-year-old pontiff's 11th encyclical "paints a dire portrait of humankind in the waning years of the second millennium, caught in 'a dramatic clash between good and evil, death and life, the 'culture of death' and 'the culture of life.'" Parts of it read like a last testament from an aging spiritual leader determined to reassert the church's moral authority over its 960 million members in an age of moral relativism, individualism and sexual independence." Roman Catholic leaders said the Pope's remarks are expected to increase pressure on adherents to obey church doctrine, especially in the U.S. and other western countries, where many Catholics question or disregard it.

"The very right to life is being denied or trampled upon, especially at the more significant moments of existence: the moment of birth and the moment of death," the Pope writes.

Declares the pontiff: "Nothing and no one can in any way permit the killing of an innocent human being, whether a

*Continued next page, right column*



## \*ANGLICAN WORLD BRIEFS:

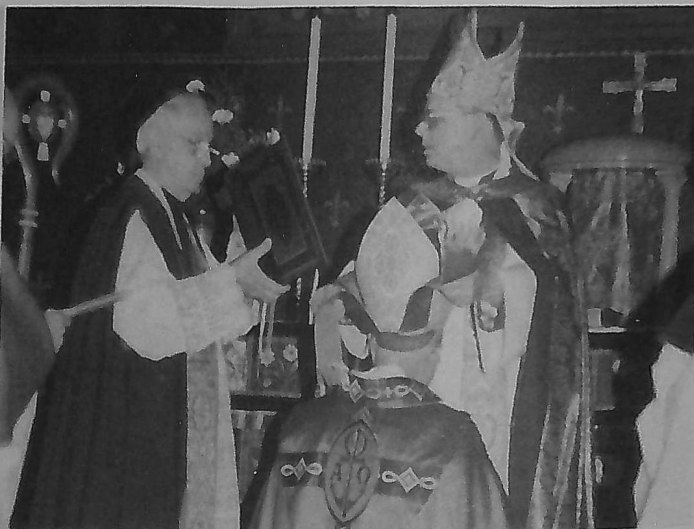
**\*A LONDON SERVICE TO CELEBRATE THE FIRST YEAR OF WOMEN PRIESTS SERVED AS THE OFFICIAL LAUNCHING OF WATCH** (Women and the Church), born last year out of the Movement for the Ordination of Women, which shut down after its goal was reached. WATCH will "monitor and encourage the progress of women's ministry in all aspects of church life," its members say. The Rev. Eileen Lake was the celebrant for the March 25 service at St. Mary-le-Bow. - *Church Times*

**\*SOUTH AFRICAN BISHOPS ARE NOW CONSIDERING WOMEN BISHOPS.** A resolution adopted at a recent meeting of the bishops said the possibility of a woman being elected bishop is "a logical consequence" of the Church of the Province of Southern Africa's (CPSA) 1992 decision to admit women priests. While noting that CPSA's last provincial synod had agreed that the issue of ordaining women bishops should be separate from the decision on women priests, the bishops said the issue needed to be resolved quickly and referred it to CPSA's provincial synod in September. - *Episcopal News Service*

**\*TALES OF OPPRESSION AND SUBMISSION** marked the Anglican Encounter of 200 women of the Episcopal Church's Province 9. The gathering a few months ago in Honduras, titled "Touching Sisters, Touching Shores," heard stories of "women violated on the streets, abused in their homes and oppressed in the workplace" throughout Latin America, Canada and the U.S. "With hands upraised, swaying to the songs of the hemisphere from a specially prepared song book," said the report, "the women vowed unity, mutual understanding and support." - *Episcopal Life*

**\*THE ENGLAND-BASED ANGLICO-ORTHODOX SOCIETY HAS FOLDED** because most of its members have already left the Anglican Church or are planning to do so following the ordination of women. The society, dedicated to the revival of orthodoxy among Anglicans, said in its final newsletter that "the chief aim of the AOS has proved unobtainable... With the wisdom of hindsight it is clear that Anglicanism as a whole had already gathered a momentum which a small society could do nothing to arrest." The chairman, the Very Rev. Alistair Haig, expects to join the Antiochian Orthodox Church. - *The Church of England Newspaper*

**\*MEANWHILE, A FORMER CANON OF CHICHESTER CATHEDRAL WAS ORDAINED A PRIEST IN THE ORTHODOX CHURCH** in Paris April 1. Michael Harper, one of the leading lights of the Church of England's charismatic renewal in the 1960s, now becomes dean of the new western-rite English Antiochian Deanery, which is expected to receive a steady stream of priests and laypeople over the next few months. A statement from the Pilgrimage to Orthodoxy group of seceding Anglicans, set up after the C of E's 1992 decision to ordain women priests, says Harper's ordination begins the process of receiving Pilgrimage communities into the Antiochian Church. Nine other Anglican priests are to be ordained soon, and all are taking with them communities of laypeople, numbering about 250, from their former Anglican parishes. Up to now there has been only one other Antiochian Orthodox church in England, St. George's Cathedral, London. Harper, 63, will maintain close links with the American Antiochian Church, which has received a number of clergy and groups from Anglican and other churches. - *The Church of England Newspaper/Church Times*



THE MOST REV. LOUIS FALK, primate of the Anglican Church in America (ACA), installs the Rt. Rev. Robin Connors as Bishop of the ACA's Diocese of the West April 25 in St. Mark's Cathedral, Portland, Oregon. Connors, who among other things has been serving as episcopal visitor to ACA's large sister province in Southern Africa, was elected by the western diocese to succeed Bishop Mark Holliday, who has retired.

*ENCYCLICAL Continued from previous page*

foetus or an embryo, an infant or an adult, an old person, or one suffering from an incurable disease, or a person who is dying. Furthermore, no one is permitted to ask for this killing, either for himself or herself or for another person entrusted to his or her care, nor can he or she consent to it, either explicitly or implicitly. Nor can any authority legitimately recommend or permit such an action." That, he says, leads to tyranny.

"When a parliamentary or social majority decrees that it is legal, at least under certain conditions, to kill unborn human life, is it not really making a 'tyrannical' decision with regard to the weakest and most defenceless of human beings? Everyone's conscience rejects those crimes against humanity of which our century has had such sad experience. But would these crimes against humanity cease to be crimes if, instead of being committed by unscrupulous tyrants, they were legitimated by popular consensus?" He said belief in God-given life is the basis for good political order.

The Pope urges non-violent opposition to abortion, and recommends women who have had the procedure to "face it honestly." He offers the "Sacrament of Reconciliation," and urges women who have had abortions to have or care for other children.

The encyclical seems to see the use of artificial contraception (but not natural birth control methods) as less offensive than abortion but still "morally unacceptable." The Pope also scores medical practices like artificial insemination, and defends children pushed into poverty because of an "unjust distribution of resources."

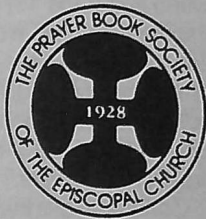
He does not fully condemn capital punishment, saying it sometimes "happens that the need to render the aggressor incapable of causing harm sometimes involves taking his life." But he says modern penal practices are such that capital punishment should be almost non-existent.

Critics of the encyclical included most of the usual dissident voices. U.S. Planned Parenthood leader Pamela Maraldo said she was "appalled by a document that denies the moral

## U.S. Prayer Book Society Plans House Of Studies

The U.S. Prayer Book Society has drafted a blueprint to establish a House of Studies which may evolve into a full-fledged seminary for training priests in the classical Anglican tradition, reports *Mandate*.

Recognizing the scarcity of orthodox theological training institutions, the Society hopes to found Cranmer-Seabury House of Studies near the colleges and libraries of a major university. It will be modeled after the traditional (Evangelical) Latimer House and (Anglo-Catholic) Pusey House in Oxford, England.



"The Society sees an increasing need for dynamic, biblically-minded conservative priests in the Episcopal Church and the Anglican Communion," said *Mandate*. "It recognizes an intensifying call for a return of the virtues and value structures which were once such a basic part of our Christian culture in the U.S. and all over the world..."

"The purpose of the House of Studies is to preserve the classic Books of Common Prayer, 1549-1928, as a living tradition for the present and the future, and to train lay students and priests in the Common Prayer Tradition for its use in parishes."

Those interested in the project may call 800/PBS 1928.

authority of women and jeopardizes the health of people around the world..." Hans Kung, the dissident Swiss Roman Catholic theologian, called the Pope a "spiritual dictator" who "wants to abolish freedom of conscience in the most private issues of...life and even forbid democratically elected parliaments legislating in these areas."

However, general reaction from Roman Catholic bishops and theologians around the world was favorable. Cardinal Basil Hume of Westminster declared "200 percent agreement" with the encyclical, while Cardinal Roger Mahony of Los Angeles called it "this century's *Magna Carta* proclaiming and defending human life."

Sources for the foregoing also included *The Washington Times* and *Ecumenical News International*.

### Righter Responds To Charges

At deadline, it was learned that retired Iowa Bishop Walter Righter has responded to the formal complaint ten conservative bishops made against him for ordaining a noncelibate gay man. The response and the ten bishops' "presentment" is being reviewed by active and retired Episcopal Church bishops, a quarter of which (75 of 297) must consent by August 15 if a trial is to be held.

In his response, Righter (not unlike a review panel which recently dismissed similar charges against Michigan Bishop Stewart Wood) contends that he has not contravened church doctrine or canons because neither expressly proscribes the ordination of active homosexuals. He claimed that any convention or bishops' statements on the subject are not part of the church's doctrine, which is based on Scripture (which he apparently believes is not clear on the matter), the Creeds and the prayer book.

\*CANTERBURY CATHEDRAL HAS JOINED THE RANKS OF ENGLISH CHURCHES THAT CHARGE AN ADMISSION FEE, setting a two-pound price (about \$3 20) on access to the cathedral precincts as a whole, rather than just the building itself, as is the practice at several other cathedrals that have begun asking entrance fees. Admission to Canterbury will not be charged on Sundays, and area residents and those with a "genuine wish to worship" will be admitted free. More than 2.25 million people came to Canterbury Cathedral last year, but voluntary donations requested under the old policy yielded an average of just 19 cents each. It is hoped admission fees will raise \$1.6 million the first year to help offset maintenance costs that run nearly \$11,000 a day. - *The Washington Times*

\*CONGREGANTS OF CANADA'S WELL KNOWN ST. GEORGE'S ANGLICAN CHURCH, HAMILTON, ONTARIO, HAVE JOINED THE REFORMED EPISCOPAL CHURCH (REC). The action came after the church, a century-old traditional prayer book parish known across the Anglican Church of Canada for its evangelical and missionary focus, was "disestablished" by the Bishop of Niagara in 1994, reportedly due to concerns about its viability. Conflict centered on the historic parish building, which the diocese asserted was in need of repairs that would cost \$800,000, while parish representatives said two engineers had estimated that repairs would not exceed \$17,000. The diocese ultimately closed the 400-seat church for worship, forcing the congregation of about 85 to worship elsewhere. Services at the congregation's new home in the basement of the King Street Baptist Church, conducted by its REC minister-in-charge, the Rev. Richard Dove, have attracted from 45 to 70 worshippers, though the total membership is now around 100, said church spokesman Jeffrey Shanlin. The REC is an orthodox Evangelical body founded in the late 19th century which has congregations in the U.S. and Canada, and related churches in England. - *The Hamilton Spectator/(Canadian) Prayer Book Society report/REC release*

\*A "LAPSED ANGLICAN" AND PHYSICIST seeking to update the traditional theological argument for God's existence based on evidence of coherent design in the universe has been named winner of the 1995 Templeton Prize for Progress in Religion. Paul Davies, born in London in 1946 and a professor at the University of Adelaide, Australia, since 1990, and has done extensive writing and broadcasting to popularize scientific theories. Among his books are *God and the New Physics* (1983) and *The Mind of God* (1992). *Are We Alone?* Davies' most recent book, develops speculation on the possibility that intelligent life may exist on other planets, a topic Davies says is important because of its implications for the doctrines of incarnation and salvation. Of his "lapsed" church status, Davies says he is "not religious in the conventional sense," but "deeply religious in the sense of taking seriously theological issues." While it is based on updated scientific findings, Davies' work stands in the tradition of William Paley, whose *Evidences of Christianity* (1794) popularized the "argument from design" to demonstrate the existence of God. This argument rests on the belief that there is a coherent design in the world which can only be explained by the existence of a supreme being, or God. - *Ecumenical News International*

\*THE REVOLT BY FIVE PARISHES FOLLOWING THE DISMISSAL OF THEIR VICAR HAS BEEN SOFTENED with the help of a clergyman appointed by Bishop Peter T

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## Dramatic, Penitential Revival Begins On College Campuses

### Generational "Anointing For Prayer" Seen

The "Toronto Blessing" movement that has caused laughing and other odd behavior among congregants in a number of parishes in England, North America and elsewhere has now been joined (or perhaps countered) by a new wave of spiritual revival marked by public repentance and reconciliation that is spreading across college campuses, notably in Texas, Kentucky and Illinois.

*National & International Religion Report* says that students from Howard Payne University in Brownwood, Texas, found themselves spending spring break telling "the story of what God is doing," as one student put it. Almost identical experiences happened within a few weeks at other Texas schools—Criswell College in Dallas, and Houston Baptist University; Kentucky schools—Moorehead State University, and Murray State University; and Illinois institutions—Wheaton College and Olivet Nazarene University. At each, students are coming forward during lengthy services to repent of pride, hatred, lust, dishonesty, cheating, sexual immorality, addictions, materialism, bitterness, and racism. Many relationships have been mended, school leaders say. And unlike the "Toronto" manifestations, the sessions seem to be "biblical" and "orderly," said one reporter.

At Wheaton College in particular, a March 19 service at

Pierce Chapel lasted from 7:30 p.m. to 6 a.m., as students formed lines at the microphone to confess sins. After each person spoke, friends gathered to embrace the person and pray for him or her, the story said. Students filled five garbage bags with bottles of alcohol, pornography, and secular music. Long services lasting into the early morning hours continued in following days, involving half the school's 2,200 students. There were tears, smiles, singing, and healing, said one witness.

Other campuses reported similar activities after showing a video about the 1970 Asbury College revival. After an eight-minute video clip was viewed at an Olivet Nazarene chapel service, for example, students and faculty began seven hours of sharing, praying, singing, and exhorting each other to live holy lives, the report said. At one point, 25 members of the football team came to the podium *en masse* to confess and pray for each other.

Congregations that hear of the events are also experiencing waves of repentance and prayer.

Expectation of revival has been growing on other college campuses, and student prayer groups are increasing, noted Gary Stratton, dean of the chapel at Gordon College in Wenham, Massachusetts, where classes were cancelled April 11 for a day of prayer. "There is an anointing for prayer on this generation."

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

BRIEFS Continued from previous page

of Norwich to replace the Rev. Kit Chalcraft, a twice-divorced clergyman who was seeking to marry a third time. The dissident parishes, which comprise half of the Hilborough Group, are still refusing to accept Archdeacon Anthony Footitt's services. However, there has been increased attendance at the remaining Hilborough group parishes which has included some members of the "breakaway" parishes, and Footitt is continuing to talk to parishioners in all the group's parishes. - *Church Times*

**\*IT WAS BAD ENOUGH THAT THE ANGLICAN CATHEDRAL IN KOBE, JAPAN, SUFFERED MODERATE DAMAGE** in the nation's January 17 earthquake. But when a large brass-covered cross adorning its bell tower had to be moved to the ground to undertake repairs to the tower, workers returned one morning to find that every piece of brass had been removed from the cross, leaving only the wooden frame. - *Anglican Journal*

### ANGLICAN USA BRIEFS:

**\*THE LIBERAL "LEADERSHIP" OF MICHIGAN EPISCOPAL BISHOP STEWART WOOD ON THE HOMOSEXUAL ISSUE WAS "AFFIRMED"** by his diocesan convention's recent handling of two separate resolutions. Approved was a resolution calling for the Diocese of Michigan to "symbolize our welcome and inclusion of lesbians and gay men by prayer and support." When questions were raised about the resolution's exact meaning, Fr. Walter Sherman of Brighton asserted that fellow delegates should be clear that it affirms homosexuals "living out their lives...within our congregations with integrity, and it is not talking about praying for the change of people..." Defeated was a resolution that sought to bar ordination within

the diocese of anyone engaged in sexual relations outside heterosexual marriage. - *The Record*

**\*BISHOP MARK DYER OF BETHLEHEM, PENNSYLVANIA, WILL RESIGN TO TEACH AT VIRGINIA THEOLOGICAL SEMINARY.** After 12 years as a diocesan, Dyer will join the staff at Virginia as professor of theology and director of spiritual formation starting in January, 1996. A modernist, Dyer has played an influential role in national and international Anglican circles, serving on the Eames Commission on women in the episcopate, among other posts. - *The Living Church*

**\*PRAYER AND FASTING, PURPLE DRAPES AND LAPEL RIBBONS** were prescribed by liberal American church leaders, including Episcopal primate Edmond Browning, as a response to the Republican "Contract With America." The Holy Week observances were sponsored by the National Council of Churches to demonstrate objections to the contract and slow down its agenda. - *The Washington Times*

**\*THE ANGLICAN VIA MEDIA IS NOT BROAD AND HAZY,** according to participants in an Anglican Institute conference on the topic not long ago in Colorado Springs. Bishop Michael Marshall, director of the Institute, said the *via media* is not a compromise position. "Anglicans seek to be comprehensive for the sake of truth, which is not the same thing as a compromise for the sake of peace," he said. Alister McGrath of Wycliff Hall, Oxford, remarked that "the *via media* is not about mediocrity, compromise or lukewarmness. It is about a willingness to take what is rich and what is right from wherever it may come in our church and use it for the proclamation of the Gospel and the sustenance of God's people. It is to steer the way between a necessity for reform and the essential requirement to retain continuity with the roots of our faith in the apostolic period and the New Testament witness." - *Episcopal News Service*

## OF GENERAL INTEREST:

### \*THREE OF 11 (LUTHERAN) CHURCH OF NORWAY BISHOPS—ONE OF THEM A WOMAN—ARE PROMOTING ACCEPTANCE OF ACTIVE GAYS IN CHURCH POSITIONS.

Recently, the majority of a working group appointed by the bishops urged the church to recognize homosexual partnerships. An early April meeting revealed that most of the Norwegian bishops still believe that the Bible and a broader ethical reflection do not support such partnerships, and therefore that persons in such relationships cannot be employed by the church. The bishops' last statement on homosexuality was in 1977; thus the media, public, and the Open Church Group, a forum of Christian gays and lesbians, showed great interest in the latest statement. The debate is expected to continue at least until the next national church meeting in November, when a final evaluation and decision are likely to be made. - *Ecumenical News International*

### \*AND, THE LARGEST PROTESTANT CHURCH IN THE NETHERLANDS HAS GIVEN A MAJOR NOD TO HOMOSEXUALITY.

The synod of the Netherlands Reformed Church agreed by a large majority in March that "the nature and way of life of homosexuals should be fully accepted by

the church." The decision concludes months of heated debate on the issue, which included the failure of a committee of theologians to produce a clear biblical interpretation of homosexuality. While previously some judgment on the matter was left to local parishes, the recent decision admonishes them not to exclude gay people from the Lord's Supper. - *Ecumenical News International*

### \*BECAUSE SOME PARISHES HAVE REFUSED TO ACCEPT WOMEN PASTORS, OVER 20 RETIRED MALE PASTORS HAVE HAD TO BE RECALLED TO RUN CONGREGATIONS

in the Presbyterian Church of East Africa (PCEA). The church's general secretary, Samuel Mwaniki, who issued the recall, claimed women clergy had gained more acceptance with the passing of time. He said there was no reason for the present resistance, but admitted parishioners prefer male leaders, and that he had been left with women pastors who could not be placed. - *Ecumenical News International*

### \*FIFTY YEARS AFTER THE EXECUTION OF DIETRICH BONHOEFFER

in a concentration camp at the hands of one of Hitler's special commandos, church leaders have paid tribute to the German Lutheran theologian who joined the political opposition to Hitler. At a memorial service in Flossen-burg, where Bonhoeffer was executed at 39 on April 9, 1945,

*CONFERENCE Continued from Page 23*

is made "user-friendly" and even "reimagined" according to individual judgments. In that context, he said, all references to God must be indefinite and provisional, creating an anti-dogmatic theology driven to balance out, neutralize or even expunge words and images it judges to be negative, even if they are given in Scripture.

While God is the sovereign, mysterious Other who draws us into communion with Himself, it is clear from Scripture and the Creeds (e.g.) that the Person of the Father is the fount of Godhead from whence the divine essence flows. Consequently, as Fr. Reardon points out, "all of the Christian revelation is patriarchal"—a point which obviously will not be good news for feminists interested in ordination and "reimagining" God.

Next up was the engaging and witty Roman Catholic lay apologist Peter Kreeft, who posited that the age of religious wars is over, but that the age of religious war—of all religions against unbelief—is just beginning. The now-looming age of the antichrist is heralded by the culture war already underway in the U.S. and spreading around the world, as more of it becomes Americanized. The problem, says Dr. Kreeft, is that "increasingly, 'Americanized' means contracepted, aborted, sodomized, and euthanized."

The root cause of the culture war is spiritual. Thus far, the Enemy has been able to dominate the field by dividing his opponents from one another, by fomenting conflict, dissent and unbelief in the city of God. The dissent ultimately is about morality, specifically about sexual morality, a breakdown of which creates a domino effect that ultimately destroys society. It is in the Devil's interest in terms of winning souls for hell to promote hedonism, the notion that "the unpleasant life is not worth living," that suffering is to be avoided, that we have a right to be happy. It is this ethic, of course, that drives both the sexual revolution (and abortion, its sacrament) and the euthanasia movement.

Kreeft believes the two basic principles of needed renewal are that 1) the foundation of social order is morality; and 2) the foundation of morality is religion. The obstacles to this

renewal are our own mental separation of society and religion and separations within the Body of Christ. Kreeft says we cannot overcome these ourselves, so must try to see what God is doing, since what is not possible for us is possible for Him. And we will only be able to perceive what God is up to by doing the work He gives us to do.

The paradoxical bright spot in all this is that the return of paganism in society, and modernist ascendancy in many churches, have created conditions favorable to recovering Church unity.

His prescription for fighting the spiritual culture war was an alliance that puts differences on hold to defeat a common enemy. Perhaps," said Dr. Kreeft, "our churches will be united when the blood of their martyrs is mingled." If we are obedient, he said, then God will do something more wonderful than we can imagine. "He will heal his Church as unpredictably as he founded her."

The final major address of the conference was given by eminent Anglican Evangelical, Dr. J.I. Packer, who began by observing that liberal theology is in its death-throes, that the hopeful modernism of the last two centuries is giving way to cynical and despairing post-modernism that realizes its own failure; the modernist's attempt to find his own "truth" led only to a fruitless search for "spirituality without truth."

But since liberal theology is likely to take another century to die, there is a real need now for common wisdom among those who believe in revealed religion. In that Packer has that a too-little-known Scottish Presbyterian theologian named James Orr (1844-1913) models the best strategy for today. Swimming against the current of our time's liberal/modernist theology, Orr contended that Christianity has a definite content of objective truth, though the necessity of ongoing review and restatement of the Church's doctrine to meet the challenges of each generation.

The Orr-Packer plan asserts that we must 1) reassert the coherence of historic Christian doctrine as the foundation for making sense of reality; 2) highlight the Trinitarian character of the Christian way of thinking, stressing the "social

*Continued*



the presiding bishop of the Evangelical Church in Germany, Klaus Engelhardt, said the theologian called on the church to be a "church for others," which in Bonhoeffer's words means looking "at the great events of world history...from the perspective of those who suffer." At a meeting the day before, World Council of Churches General Secretary Konrad Raiser said Bonhoeffer laid the foundations for contemporary ecumenical social witness. Noting Bonhoeffer's decision to return to Germany in 1939 from the U.S., where he could have chosen safety, Raiser said that "It is the authenticity of his political, theological and spiritual struggle until his death as a martyr which continues to make his life and his theology meaningful and exemplary even under radically changed conditions." - *Ecumenical News International*

**\*A CLOUD STILL HANGS OVER THE FUTURE OF ONE OF SOUTH AFRICA'S BEST KNOWN CLERGYMEN, ALLAN BOESAK, CHARGED RECENTLY WITH MISAPPROPRIATING FOREIGN DONOR FUNDS** intended to finance the struggle against apartheid. A government inquiry ordered by President Nelson Mandela scored Boesak for mismanagement but said there was no evidence that he misused funds of the Foundation for Peace and Justice, a conclusion reached even though FPJ's bookkeeper said he had "lost" most of the relevant financial information, leaving 360 entries "totally unsubstantiated." The accusations forced Boesak earlier this year to give up his appointment as South Africa's ambassador-designate to the United Nations in Geneva. Foreign donors allege Boesak and other staff members skimmed more than two million rand—worth \$570,000—donated to FPJ. Lawyers for the Danish funding group, DanChurch Aid, point out that the missing funds are still unaccounted for, and are

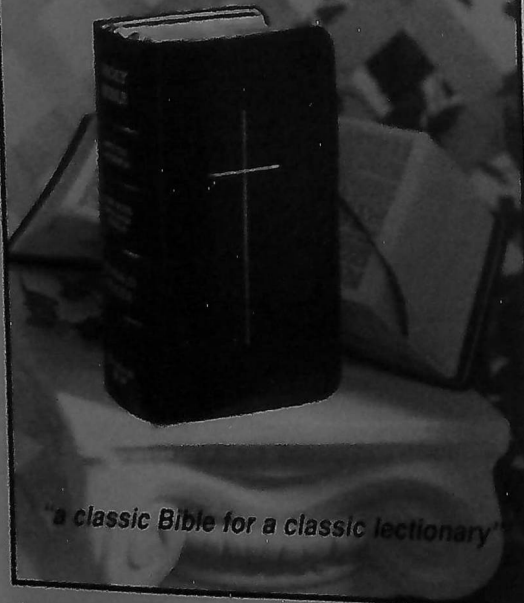
standing by their own investigation's findings. They Boesak drew an inflated salary, used funds to pay per debts and made unauthorized loans from the FPJ totaling about one million of the 2.7 million rand mi DanChurch Aid is reportedly considering legal action, a case is still being investigated by South African police a Boesak has denied any wrongdoing and said the money been stolen by "people who work for me," though he ad he had to accept responsibility as head of the founde *The Washington Times/Ecumenical News International*

**\*THE U.K. EVANGELICAL ALLIANCE'S DECISION TO MAINTAIN HIS MEMBERSHIP** in the organization cause it to lose members disgruntled over Cerullo's controversial fundraising techniques and healing claims. autumn Cerullo campaigned for funds, promising th return, donors would receive deliverance from Satan, "erational curses" and any bodily illness. During a C mission in London, a young girl suffering from cancer w she was healed, but died within two months. One of said the Alliance's decision to keep Cerullo on the ros "disgraceful," while the Alliance says Cerullo is on his chance." - *The Church of England Newspaper*

**\*BRITAIN'S HOUSE OF LORDS HAS REJECT EFFORT TO OVERTURN LAWS AGAINST BLASPH** despite assertions by some that they were too n written (they apply only to the Church of England) and longer relevant. The Lords have back-burnered the since 1985, and after a recent debate decided to lea matter unchanged. - *The Church of England Newsp*

*Continued or*

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LETTERS Continued from Page 5

documentary about the Shroud. One lady interviewed was a textiles historian from the Victoria and Albert Museum who could date the material to the Middle Ages and actually said (I quote from memory): "This kind of material was often used in making copes." This...seems to support my own view.

It seems at least a tenable theory, that some *avant-garde* embroideress had sketched the outline for embroidery showing our Lord's face and figure, which was then turned down as "too advanced" or "not reverent," or some such reason.

It has been said that in any problem, the simplest explanation is usually the best and most correct. The "discarded needlework design" theory of the Turin Shroud fits all the known facts and saves us from the alternatives of either having to credit an unscriptural miracle and/or the opposite improbable fallacy that someone had both the wish and the technology to create a forgery.

Margot Lawrence  
28 Lake View  
Canons Park  
Edgware  
Middlesex HA8 7RU  
England

CONFERENCE Continued from Page 31

3) celebrate the life-changing impact of the gospel of Jesus Christ on the life both of individuals and societies, by proclaiming and being ourselves transformed by them.

At intervals during the meeting, the speakers met with other designated personages representing the major faith traditions, who delivered responses to the main addresses in private sessions designed to enable concentrated dialogue between theologians. Meanwhile, other participants divided into four groups to discuss and prepare questions about the key addresses for a closing plenary.

At the latter, speakers seemed to agree that one key to the reunion of Christians is to return to our roots—not going 200, but rather 2,000, years back, as Dr. Kreeft said. Bishop Kallistos cited the need for a Week of Silence for Christian Unity, to listen for the voice of God to direct us.

The conference papers and responses are to be published soon, and tapes of the proceedings are available from Rose Hill.

The conference produced no manifesto, which perhaps is a good thing: manifestos often give the idea that a work has been accomplished, but in the business of visible Christian reunion, the work is just beginning.

In all probability, though, the conference fulfilled the four purposes cited by Mr. Jones. I don't believe it will generate many converts to Eastern Orthodoxy, but it did provide a valuable sense of its perspective. Some basic problems separating the communions represented remain unresolved, of course. Of these, the doctrine of the Church itself is probably primary. The perennial debate about the Christian stance toward other faiths also surfaced strongly. But, while there were rough patches on the common ground, it was truly common ground.

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# The Afterword

## Cooke'd Books

The most ironic (and for some eminently enjoyable) aspect of the debacle involving ECUSA's former treasurer had to be her attempt to explain her embezzlement with the same sort of feminist rhetoric employed in the past by ECUSA's liberal leadership.

It wasn't raw avarice that caused her calculated liberation of \$2.2 million from church coffers, we are told, but (*inter alia*), the "pain, abuse and powerlessness" she felt as a woman in her top-level, highly lucrative and virtually independent post at church headquarters, where insiders said she was "more autocrat than pushover." If the whole bizarre case hadn't been unfolding so rapidly, one would almost suspect that Mrs. Cooke, now barred from the church cookie jar, had crafted yet another way of having a bit of fun at her former employers' expense. For the presiding bishop and his liberal allies, it had to be the very definition of adding insult to injury.

"I find myself in the unusual position of feeling sorry for Bishop Browning," one cleric told us. "I have never had much sympathy for him, but I think it's safe to say that on his watch '815' is not a bastion of male chauvinism!" If Mrs. Cooke is truly troubled one hopes she will get the help she needs. But "I don't think [she] has covered herself with glory with her explanations of what she has done."

Some news publications were not so kind. One said her explanation points to the "moral squalor" of our day, called the "whiny '90s" by another. The fact that Mrs. Cooke apparently thinks

churchgoers and the public will buy her line to any measurable degree points to the deterioration of common sense and personal responsibility set in train by the moral relativism and fluidity of our time, which, sadly, has been abetted rather than challenged by several mainline churches. In short—while Mrs. Cooke is hardly a usual case—she in some way bears witness to the results of liberal revisionism, which, by opening up certain parts of moral teaching for reconsideration, seems to put the whole of it in a state of flux.

And in that way, the case of the former treasurer seems to have had a deeper effect, unwittingly revealing large cracks in ECUSA's liberal program, and validating the longtime contention of traditionalists and conservatives, that non-adherence to historic church doctrine is more than a matter of disobedience, it has destructive human consequences. Notably, in this edition of *TCC* alone, we see concerns about the results of the liberals' evolutionary approach to doctrine addressed directly or indirectly in Mr. Mill's article on "The Danger of Doctrine"; by speakers at the ecumenical conference for traditional Christians in South Carolina; by the recent papal encyclical; by the unfolding story of the presentment against an ECUSA prelate who ordained a noncelibate homosexual; and by the statements issued about the Cooke case from the Episcopal Synod and Episcopalians United.

The director of the latter, the Rev. Todd Wetzel, elucidated the heart of the problem in a recent editorial by questioning what basis the champions of moral relativism have to feel angry or betrayed by the actions of Ellen Cooke, since, for them, "everyone has a different truth...and to exalt one truth over another...is an act of arrogance, if not outright idolatry." Says Fr. Wetzel: "When God is no longer our Judge, men and women are no longer accountable...We hear self-pity instead of repentance."

It is safe to say, though, that the lesson of the Cooke case has begun to penetrate. For if nothing else it has revealed that there is at least one doctrine that ECUSA's hierarchy does consider inviolable: Though shalt not steal (especially from *us*).

Doctrine, as Mr. Mills points out, stems from reality, and (as the film title says) reality bites.

BRIEFS Continued from Page 32

**\*THE UNITED KINGDOM'S REFUSAL TO PERMIT DISTRIBUTION OF A VIDEO FILM IT CONSIDERED BLASPHEMOUS** has been deemed a breach of its human rights obligations by the European Commission of Human Rights. The film, *Visions of Ecstasy*, written and directed by Nigel Wingrove, is about the 16th century Carmelite nun, St. Teresa of Avila, who experienced powerful and ecstatic visions of Jesus Christ. Reportedly, the film attempts to portray those visions in a sexual manner, though Wingrove claims it is "not explicit in any way." Britain's film board felt that the imagery was unexplained, leaving the viewer with a merely voyeuristic experience, and in 1989 denied permission for the film's distribution because a reasonable jury would find it an infringement upon the nation's criminal law of blasphemy. After an appellate body also found the film, if not blasphemous, at least indecent and contemptuous of Christ's divinity, Wingrove complained to human rights authorities in Strasbourg about what he viewed as an unjust interference in his freedom of expression. In finding for Wingrove, the continental commission referred the case to the European Court of Human Rights, which will likely give a final ruling later this year. - *Church Times*

**\*DISNEY'S MOVIE PRIEST HAS DRAWN STRONG**

**PROTESTS** from Roman Catholic leaders, conservative Catholic and other Christian groups, and even the association of Orthodox rabbis. The opening of *Priest*, planned for Good Friday but postponed for a week after intense protest, tells the story of five priests, all with troubled and hypocritical lives borne of their church vows. All are "unsavory characters," and "twisted, each in his own way...with fewer redeeming features than a black beetle in a bowl of black bean soup," New York's Cardinal John O'Connor said of the film. While some *TCC* readers who saw the film said it is not as heinous as media reports indicate, numerous groups are boycotting Disney as a result of the film's release. - *The Washington Times*

**\*THE IMPACT OF CONSERVATIVE CHRISTIANS** in November's Republican win in the U.S. was judged 1994's top religion story by the Religion Newswriters Association (RNA). Second in line was the declaration by the Pope (who was also deemed the top individual newsmaker) foreclosing consideration of women's ordination within Roman Catholicism. Next was the radical feminist "Re-Imagining" conference in Minneapolis, followed by the conviction of ex-minister Paul Hill for killing an abortion doctor and his escort. RNA also has an annual "Into the Darkness" designation for attempts to withhold information from the public. "There was no outright winner," reported *Eremos Odos*, "but the story which got the

Continued on Back Cover

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 (sung), MP 8:55a, SS 9a, nursery  
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*(Episcopal Church)*  
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 Adult Classes 9:30a; Church  
 School 10:30a; 1928 BCP; The  
 Rev. William Ralston;  
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## ILLINOIS

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 The Rev. Robert Bader;  
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 3rd; EP 4th, 5th; HC 2nd;  
 Contact: Louise Sallenger,  
 803/669-6615; The Ven. W.W.  
 Foote, 919/933-0956

## Greenville

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

## TEXAS

**Alpine**  
**Holy Cross Anglican Church**  
*(Anglican Church in America)*  
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 Wed HC noon; Holy Days HC  
 noon; 1928 BCP; The Rev. A.  
 Saxton-Williams; 915/837-7463

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