

***IRONICALLY, THE ATTEMPT TO NORMALIZE PEDOPHILIA HAS BEGUN** in the American Psychiatric Association. *Christian News* asserts that the APA's shifting approach toward the disorder, which is being actively supported by gay groups, parallels changes in its view toward homosexuality in the early 1970s. The report says that, in the APA's newly revised **Diagnostic & Statistical Manual IV**, the term pedophile has been redefined to mean a person who feels "clinically significant distress" over his condition or who feels socially impaired because of his pedophilia. "Under this new definition, the most pathological individual is considered 'healthy' if he's not distressed," said the story.

***AN ESTIMATED 100 RELIGIOUS ORGANIZATIONS ARE AMONG HUNDREDS OF NONPROFIT GROUPS ALLEGEDLY DEFRAUDED OF MILLIONS BY THE FOUNDATION FOR NEW ERA PHILANTHROPY**, a now-bankrupt Philadelphia-based charity targeted in a lawsuit by the Securities and Exchange Commission. The suit seeks a court order requiring John G. Bennett Jr., the foundation's chief executive officer, to pay back an unspecified amount of illegal profits he is said to have reaped. Bennett allegedly promised investors that he would double their contributions within six months. But the SEC described the foundation as a pyramid scheme, in which early investors received returns from later investors, who were eventually left holding the bag. The collective loss appears to be over \$100 million. Victims included Focus on the Family of Colorado Springs; theological seminaries such as Wheaton College in Illinois and California's Fuller Theological Seminary; and Christian schools, camps, youth groups, missions and ministries. - *The Washington Times*

***THE "PROMISE KEEPERS" CHRISTIAN MEN'S MOVEMENT CONTINUES TO ATTRACT HUGE NUMBERS.** In two years the crusade aimed at returning men to responsible roles in church and family has drawn more than a half million men to 23 stadium events; several more are slated this year. In May, more than 50,000 enthusiastic men came to Washington's RFK stadium to hear the message that "men of integrity" must kneel before God with promises to be moral, help their churches, serve society and care for their families. The movement, conceived in 1990 by University of Colorado football coach Bill McCartney, also strongly promotes racial reconciliation and respect. - *The Washington Times/The Washington Post*



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Reporting the news of Anglicanism's largest traditionalist organization, the Episcopal Synod of America, with articles by the Rev. Peter Toon, the Rev. Dr. David Ousley, Dr. Thomas Reeves, the Rev. Samuel Edwards, Kathleen Reeves, the Rev. Dr. Jeffrey Steenson, and others. Edited by William Murchison; published ten times a year.

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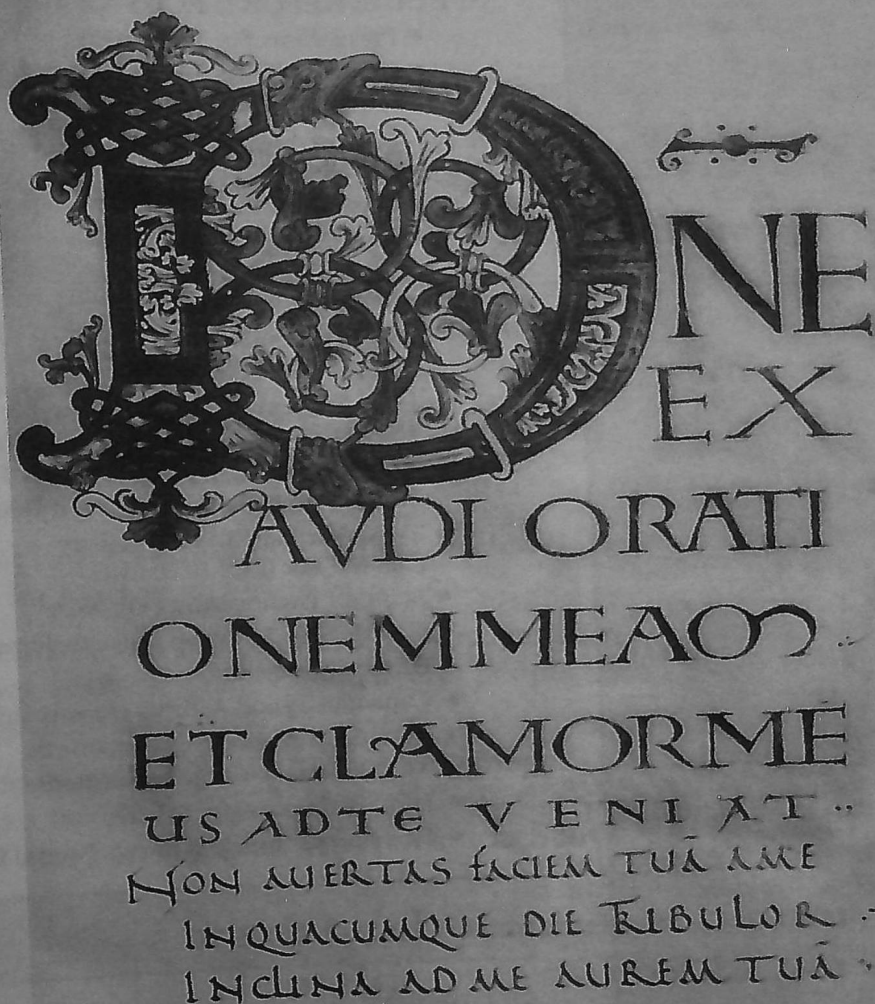
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Volume XXXIV, No. 5/September



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ET CLAMOR ME
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NON AUERTS FACIEM TUAM A ME
IN QUACUMQUE DIE TRIBULOR.
INCLINA AD ME AUREM TUAM.

PSALTER, LATE X CENTURY

The opening words of Psalm 102: "Hear my prayer O Lord, and let my crying come unto thee. Hide not thy face from me in the time of my trouble; incline thine ear unto me..."

THE 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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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.

EDITOR

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MAILING ADDRESS

Subscriptions and Contributions, Editorial Office and News:
1215 Independence Ave. SE, Washington, D.C. 20003; Telephone
202/547-5409; FAX# 202/543-6704.

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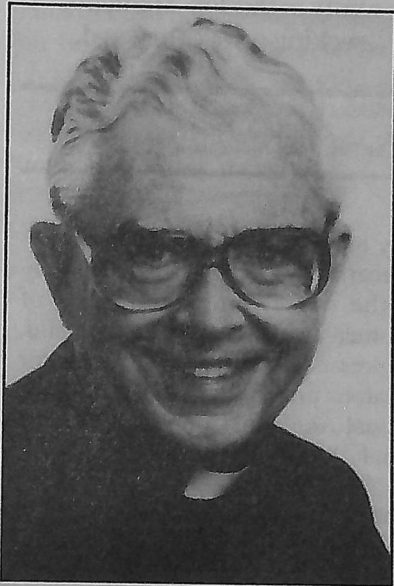
CHURCH DIRECTORY

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“TOO BRIGHT THE VISION?”

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In light of the fact that virtually every letter to TCC's editor recently received addresses the Anglican Catholic Church Bishops' Statement on Church Unity, published in our May issue, we here present a second feature installment of responses to that document, in lieu of our regular "Backtalk" column.

From England's Forward In Faith

Like many traditionalists I have followed with interest the saga of Continuing Anglicanism in America, and its consequent spill over into the rest of the Anglican world. I have admired the sacrifice and courage of those who have followed this path, and agree with the Anglican Catholic Church (ACC) on its basic doctrinal stance. That we must now move back to the universal faith of the undivided Church and away from the inconsistencies of the Anglican settlement is central. I thank the ACC for that insight.

That said, I found the [ACC] Bishops' Statement (TCC, May '95) deeply disturbing in three areas. Firstly, I found it



The ACC seems to be putting other Continuers upon an intellectual ducking stool: innocent or guilty they lose. I pray it will come out of this mindset and talk openly to the many orthodox Anglicans seeking a way forward.

The Rev. John Broadhurst

could be the cause of many of the Continuum's problems. My third and major concern is in the ACC's frequently repeated assertion that the orders and sacraments of Churches which ordain women are "by definition" invalid. The first time I saw this expressed I was sure it was an error from the pen of an over-zealous priest. Then when many of the bishops of the [Traditional Anglican Communion] were conditionally ordained, that 'blasphemy' was claimed to

More On The ACC Bishops

simplistic in its approach to contemporary problems. The ordination of women is part of a major re-write of Christianity, and the consequent re-alignment of Christendom is not a single event but a process which is still in operation. The Canons of Nicaea simply will not do as a justification for the Chambers consecrations. Nicaea knows nothing of bishops without dioceses either as consecrators or as candidates. Moreover, there is no such thing as an 'Anglican' bishop, and bishops were available in the Roman Catholic, Orthodox, Oriental Orthodox and Old Catholic Churches. The reason that traditionalists quite rightly sought the consecrations was not the necessity of finding a bishop, but the laudable hope that they could redeem part of the flock, and their heritage and history, for the wider unity of the Catholic Church.

It is clearly preposterous to suggest that four bishops, ordained in peculiar circumstances and subsequently going separate ways could be the sole successor of Anglicanism. It is even more preposterous for the descendants of one of the four to imply that they are the real thing and that all others with different pedigrees are bogus. Sixteen years of squabbling, excommunications, divisions and re-unions scarcely suggest 'sole' rights or authenticity.

My second concern is that the bishops state that the Church is not a democracy but an aristocracy. It is neither. The Church is a Theocracy, and therefore hierarchical. A theology which puts bishops, rather than God, in the midst

have rendered their orders invalid. Since that time I have seen the invalid claim made often in England and America. Now we have it formally and clearly asserted by all the bishops of the ACC.

If Presiding Bishop Browning of ECUSA was a bishop, then he is a bishop. His views may be peculiar, and he may be a heretic, a schismatic and an apostate, but he is a bishop nevertheless. His ordinations of women are illicit and invalid but he is as capable of giving the last rites as Archbishop Lewis or any other ACC bishop. To suggest otherwise, as the bishops assert, is to leave the Catholic Faith and follow the heresy of Donatism. Many of the ACC's statements have a strong Donatist flavor. ACC claims that the ordination of women causes a "consequent loss of validity of all [a church's] sacraments—Baptism possibly excepted." That possibly is devastating!

To leave one heresy—women priests (never formally condemned)—for another—Donatism (formally condemned)—seems to be a retrograde step! Sacraments are about what God does, not about what we think. We break communion with others reluctantly and in sorrow because they teach otherwise, not because we do better. The ACC's search for a pure Church seems to be leading it down a very dangerous and fractious path. The statement is devastating because it is well prepared, closely argued and collegially agreed.

In medieval England witches were tested upon a ducking

From ACC-England

It is with a sense of humility and much trepidation that I seek, through your columns, to make overt a crucial point which is only covert, or merely implied, in an otherwise excellent statement from our Bishops.

They state boldly that we are not citizens of a popular democracy but that our episcopate is an aristocracy in the Hellenistic sense of that word: but they waver just a little at this point. They could have stated quite unequivocally that we are the subjects of a Theocratic Monarchy: it is vital to remind not only the world of our status but also, alas, many of our folk as well.

This *aide memoire* is implicit in the (bishops') assertion that "The Church is the divinely appointed agent for the salvation of the world." But a more direct approach may have been better for those who are less theologically aware, those 'newborn babes' whom the Epistles enjoin us to feed with milk and not with meat!

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England*



**Some seem to think the
ACC was born fully formed
at St. Louis, but that
gathering actually produced
the Anglican Church of
North America.**

The Rt. Rev. Robert Crawley

"tents" north of the border. When it became obvious that a split was in process, Fr. de Catanzaro made an irenic speech explaining why Canada must go it alone, which we did, right then, *before* the vote was taken to establish the ACC. After Dallas, we were grateful to both 'sides' that our parishes continued to receive episcopal oversight from Bishops Morse, Mote, and Doren until we could secure consecrators for Bishop-elect de Catanzaro. Our position was (and is) that we are in communion with the ACC and DCK and we love them both whether they like it or not!

The search for consecrators for our first bishop was designed specifically so as not to be beholden to either of the warring factions in USA. It was almost achieved in England, but fell through because of Bishop Cyril Easthough's (retired of Peterborough) severe illness. So Bishops Pagtakhan (another consecrator of the Denver four),

Rosete, and Mondala of the Philippine Independent Catholic Church agreed to be the chief consecrators. We then invited all the bishops of the ACC (OP), plus Bishop Morse of DCK, and Bishop Watterson, to assist, thus keeping our independence while showing our deep affection for both 'sides'. Unfortunately, that position was a 'hard sell,' and still is, but we try.

Just to be quite clear about our "succession" (blending the Chambers line and that of other Anglican Communion bishops) after Bishop de Catanzaro's death, here is a brief outline:

*Alfred Woolcock (successor to de Catanzaro) was consecrated by Bishops James Mote, William Lewis and Louis Falk (then all of the ACC). Letters of proxy were received from +Easthaugh (Peterborough, ret.) and Robert Mercer, then Anglican Bishop of Matabeleland, Zimbabwe.

*This writer (Robert Crawley, ACCC Suffragan Bishop, Western Canada) was consecrated by +Woolcock, +Falk, and +Mote, with letters of proxy from +Easthaugh and +Mercer.

*Albert Haley (of the Anglican Catholic Church of Australia) was consecrated (in Canada) by +Woolcock, +Falk, +Crawley, +Mercer, and Bishop Bruce Chamberlain (the latter then of ACC).

*Robert Mercer (successor to Woolcock) had been consecrated by Archbishop Arden of Central Africa, +Burrough-Mashonaland, +Murindagomo-Suffragan of Mashonaland, +Mallory-Botswana, and +Swartz-Suffragan of Cape Town.

Finally, to answer Fr. Miller's query: "What has the ACC (OP) done with the Anglican Catholic Church of Canada? Surely the ACCC is the legitimate successor of the Anglican Church of Canada?"

To the second question - "Of course we are! from day one." To the first question - we really don't know. I think we have been excommunicated by the ACC (OP) but I'm not sure. We certainly still consider ourselves to be in communion with them, but hear nothing from them other than the occasional condemnation. Our stance is unchanged—namely "we try to love the lot of them, whether they like it or not!" It's still a 'tough sell' but we keep trying, and we really do believe in miracles—the formation and expansion of the Traditional Anglican Communion being proof of that.

The Rt. Rev. Robert C. Crawley
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Ladysmith, British Columbia
Canada

From The Anglican Church in America Boundary Lines Defined

The publication of the ACC manifesto provides a welcome description of the boundary lines which set apart this from all other religious bodies. This statement will necessarily produce some irritation. Yet for a longer view of the matter, it may bring about greater understanding of a body which will go its separate way, which others will respect in the same way that one looks upon Baptists, Methodists and

others who are true to their standards though they differ from ours.

If this article does express the attitude of the ACC and members, we, the remainder of the Anglican world, should simply direct our yearning for unity in other directions, never losing charity or good wishes for this or any other body whose positions are different.

To point out a few matters that seem puzzling is not to reject the statement as unwelcome. Some elaboration would be helpful. For example, ACC [says] it shares legitimacy with the Province of Christ the King. That [body] has never issued a statement as to its attitude toward the ACC, that other than a casual comment of which we have only second-hand evidence. Where does PCK draw its lines?

And then ACC contends that it is the sole "Continuing Church." What church is it continuing? Its stated philosophy

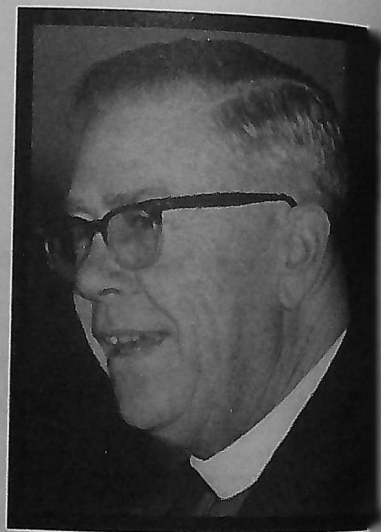
appears to depart from that of the Episcopal or Anglican Church. Would any part of the Anglican or Episcopal Church of, for example, 50 years ago be recognizable when measured by the standards of the ACC statement? The Elizabethan "settlement," which the ACC statement seems to criticize if not condemn, is embedded in the innermost structure of the Anglican Communion and the **Book of Common Prayer** from its

first writing through the 1928 edition. Whether right or wrong, it is there. Would that Prayer Book be kept or abandoned?

It is also puzzling to read that [those who later constitute the ACC] "placed themselves under the personal jurisdiction of Bishop Albert Chambers..." That bishop's action in the (1978) consecration of the four new bishops was truly a dramatic step, but there is no evidence that he ever assumed any jurisdiction. He later seemed to express approval of unity efforts in a letter regarding the Deerfield Beach meeting (at which the ACA was formed) in 1991, though in truth he was largely noncommittal from January 1978 forward.

Answers to these questions would be interesting, good to know. But whether or not ACC chooses to provide the answers is not of great moment. The essential fact is that ACC has established its boundary lines. The rest of us need not intrude on them. Much good Christian work can be done on both sides of that line. We can be about our business and they can be about theirs.

Paul H. Walker
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Brookline, Massachusetts 02146



Chambers Attended ACA Parish

As a layman I would like to interject a thought into the ongoing controversy about the ACC's claim to be the only legitimate "Continuing Anglican Body" because it was endowed by Bishop Albert Chambers in 1978 at Denver.

There is an old adage (that), "Actions speak louder than words"—but more of that later.

Our predecessor parish was organized first as a mission and then as a parish in the ACC. I was a founder and the initial senior warden. After two bad experiences in the ACC, a large group of us withdrew and formed our present parish as an Independent Episcopal parish. We later were accepted into the [American Episcopal Church] and with it [and a segment of ACC members became] the ACA in 1991.

To come to the point: In his last years Bishop Chambers retired to Sun City Center, Florida, in ill health. That is a few miles from our church, and frequently, when he felt well enough, the bishop attended our communion service—often enough that I nominated him for honorary membership in our parish. He seemed to be pleased.

I would submit therefore that by his own action Bishop Chambers recognized the ACA as a legitimate "Continuing Anglican Body."

E. J. McMullen

The Church of the Advent
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Tampa, Florida 33603

Carrying On?

I read with interest the statement by the House of Bishops of the Anglican Catholic Church, and found the historical content very useful.

However, I must say, with all due respect, that some of its logic escapes me. For example, how can the ACC claim to be the only true Continuing body carrying on from the "apostate" Anglican Church of Canada and the Episcopal Church in the United States while at the same time rejecting the Elizabethan Compromise? Hasn't this accommodation of Christian belief and practice been an integral part of both the Canadian and U.S. churches from their beginnings? How can one "carry on" from something one rejects?

The ACC's posture as doorkeeper to "true" Anglicanism is equally puzzling, and would be amusing if it were not for its severe damage to Anglican unity. Our Lord plainly said "Come unto me *all* ye that travail and are heavy laden..." I don't believe He meant for us to check in with Bishop Lewis first.

Frank Warren

3205 Cheverly Avenue
Cheverly, Maryland 20785

"Love Laughs At Locksmiths"

I agree with the principles voiced by the ACC bishops in their Statement on Church Unity. Our faith and order must indeed be that of the Catholic and Apostolic Church.

But the statement on policy is something else again. To be told that "ACC and related jurisdictions" are the Only Continuing Church is to be left speechless. Happily an old saying comes to mind: "Love laughs at locksmiths."

Because it elevates policy to the level of principles, the statement is a cop-out. *To think of their proclamation as graven in stone is to exempt the ACC from the obligation laid upon all of us: actively to seek unity and work at reconciliation.* The bishops' statement gives further evidence of the fortress mentality that used to be the exclusive province of (the) Christ the King (jurisdiction).

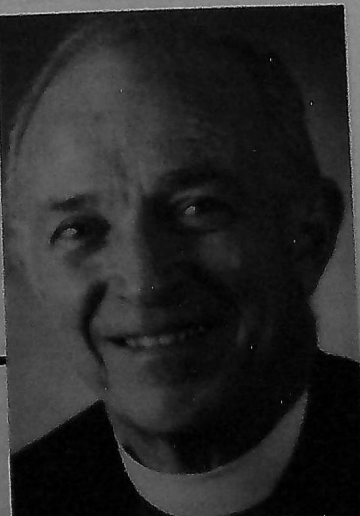
When the ACC bishops consecrated this writer as bishop ordinary for the last of seven dioceses needed for the start-up of that body, there was no model such as they now hold before us. The earlier one looked to the election of a cradle Episcopalian versed in the customs and traditions of his church. He would be thoroughly educated in college and seminary. He would have served principally as teacher and pastor—acquiring the judgment and broad experience needed in a bishop.

That model was beyond us in 1978 and is more unrealistic today. Of the ACC's seven original bishops, only Dale Doren had graduated from both college and seminary. One other had a seminary degree, and three had completed college. All were late vocations; our average age at priesting had been 41. How could we be qualified for the office of bishop when our service had been so brief as parish priests?

To tell the truth, I'd be thankful if all the Continuing Church's clergy were in the Chambers Succession. I'd also hope for these men to be educated, honorable, industrious, steeped in our tradition and wedded to one wife. But we cannot assume that the orders of those not in the Chambers Succession are invalid. Nor can we agree that those who adhere to the 1928 **Book of Common Prayer**—but who came under Holy Order by another route—cannot be described as Anglicans. God is his own interpreter—as William Cowper tells us—and He will make it plain.

Being early on a director of the Fellowship of Concerned

To think of the bishops' stance as "engraved in stone is to exempt the ACC from the obligation laid upon all of us: actively to seek unity and work at reconciliation."



The Rt. Rev. Robert Harvey

Bishop Chambers' consecration of the four new bishops in 1978 was a "dramatic step, but there is no evidence that he ever assumed any jurisdiction." - Paul Walker, Brookline, Mass.

The late former Bishop of Springfield, Albert Chambers, of blessed memory to many

Churchmen, I took part in planning the Congress of St. Louis and the Denver consecrations for all of the Anglican faithful of our time...Despite their gratitude, the ACC statement seems to assume that the benefits of the Fellowship's midwifery are confined to the ACC and its related jurisdictions. What does that say to those who planned and acted in these historic events? With one exception, I believe they would reply: "They are stealing what we meant for all the faithful and are putting it to their own use." If the broad purposes of the Congress and its Affirmation, followed by the consecrating of bishops and forming of a Church are stymied by this development, what we hoped for will be terribly compromised and very possibly come to naught. We did what we took to be the Lord's assignment with the expectation of delivering an eagle or a lion. The ACC bishops' statement leaves us with the uncomfortable feeling that we brought forth a mouse—and a feeble one at that...

It says something about what the bishops call a crisis of authority that in the years following the Dallas Synod most of the Fellowship's leading figures left the ACC for the American Episcopal Church, later to find themselves with one consent in the ACA...When the Fellowship was formed, it was comprised of a score of Anglican societies, monastic orders and publications. Nearly all of them were high church and Anglo-Catholic. Its primary leaders—Perry Laukhuff, Dorothy Faber, (both past beneficiaries of the American Church Union's Gold Medal for Distinguished Service to the Church), W.R. Swindells, Louis Traycik, Fr. Carroll Simcox, and others—were likewise Anglo-Catholic, and it was they who laid the groundwork for St. Louis, Denver and Dallas.

Yet in every case these people believed the Continuing Church was meant to be catholic in terms of being whole, *inclusive* rather than *exclusive* (in orthodox terms, not Ed Browning's). They regarded their sacred calling as to make possible what, until the 1960s, the Anglican Church worldwide had always been. They knew that unless we could succeed in duplicating what ECUSA had offered in the past, vast numbers of ECUSA dropouts would, Sunday after Sunday, drive past our doors.

It must be evident that Bishop Chambers himself, though a onetime president of the ACU, favored this same concept. In the days before the Denver consecrations he worked closely with Perry Laukhuff and others of us, seeking to provide the Continuum above all else with valid Apostolic Succession.

At the same time he was concerned for the harmony of the church...The best indication of his intent—that the Continuing Church be catholic in that *inclusive* sense—is that he gave no thought to leading or dominating what went on. He regarded it as important that he *not* be on hand when the Dallas Synod was convened and the bishops took the chair. His parting advice, notably, was this: "Remember that a bird must have two wings to fly."

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

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

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

The Rev. William Sisterman
322 15th Avenue North
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Signposts

Heavenly Humour

In some respects the New Testament is disappointing. For one thing, it tell us nothing about our Lord's physical appearance, His height, eye colour, hair colour; when, or if, He laughed at all.

Perhaps His deliberate exaggeration raised a smile or two: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (*Matt. 19,24*). Perhaps there was a twinkle in His eye as He ironically mocked the pharisees, "It is not meet to take the children's bread and cast it to dogs." And perhaps it was this twinkle that enabled the woman to see His joke, and to quip back, "Truth Lord, yet the dogs eat of the crumbs which fall from their master's table" (*Matt. 15,26-27*). Our attempts to spot the jokes in the gospels may be inspired, but equally well they may be plain, dumb wrong.

Was it G.K. Chesterton who said that, while Jesus wept in public (*John 11,35*), and suffered in company (*Luke 22,41*), His laughter was so precious that he reserved it for the privacy of His prayer with His father?

We can speculate about Christ's sense of humour, but better still we can laugh at the joke God has played on sin and death.

One of the reasons Mother Julian is so popular is that her Christ in *Revelation of Divine Love* is such a happy monarch, almost a laughing king: "Full glad and merry is our Lord of our prayer" (Chapter 41), a remark guaranteed to prompt even the most listless of us to pray!

I like to think that during the Great Forty Days of Easter (which we don't emphasise as much as we do the Forty Days of Lent) Christ was playing practical jokes upon his bewildered and sorrowing followers, an unobtrusive and unobtrusive hide and seek as He appeared and disappeared. "They seek him here, they seek him there...that damned elusive Pimpernel," as the Baroness Orczy was later to say of her own hero. Our Lord must surely have been laughing up his sleeve on the road of Emmaus, as He listened to the two telling Him His own story, and telling it all wrong (*Luke 24,13-26*). "No I haven't heard what's been happening in Jerusalem to this fellow Christ. Do tell me." He must have been grinning all over when He said "Thomas, reach hither" (*John 20,27*).

Must? Now I'm psychologising, something we were taught not to do at theological college, inventing thoughts and motives for Biblical characters...about which the Bible itself is silent.

My psychologising may be plain, plumb wrong. But you will certainly admit that the New Testament's silence about our Lord's sense of humour is as strange as it is disappointing?

We live in harrowing times. Is there anything for us to laugh at? Well, we can speculate about Christ's sense of humour, but better still we can laugh at the joke God has played on sin and death: Christ is alive, and alive for evermore. "Death is swallowed up in victory" (*1 Cor. 15,54-55*).

*The Rt. Rev. Robert Mercer, C.R.,
of the Anglican Catholic Church of Canada,
as quoted from The Messenger*

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New Panel Urged After Proposal To Force Acceptance Of Women Clergy

Report/Analysis

An Episcopal Church (ECUSA) committee that was supposed to seek ways for both women priests and traditional clergy to minister in every diocese has instead proposed a canonical change to make any active opposition to women's ordination illegal for bishops, clergy, and even laymen who hold church offices.

While English traditionalists were getting their third "flying bishop," similar arrangements for their American counterparts initially considered were subsequently bypassed in the panel's narrow 5-4 decision favoring the adoption of the new canon by the 1997 General Convention.

The move is intended to bring just four remaining no-go dioceses to heel, and to begin breaking up scattered parochial bastions of orthodoxy still hanging on in liberal dioceses. If approved, the canon would not allow any parish to refuse to consider a woman as rector, or any diocese to bar someone from ordination or licensing on the grounds of gender. In effect, sources said, it would mean one could hold a private opinion against women's ordination, but the conviction could not be actively exercised, either by bishops or clergy, or laypeople serving on vestries, as convention delegates, or on diocesan standing committees or commissions on ministry.

Outraged traditionalist leaders have already called for the appointment of another panel to more adequately fulfill the committee's charge, though a few of their constituents were said to view the development as a finality that points only out of ECUSA. "It's all over," one priest is reported to have said.

The special "dialogue" committee was mandated by a hard-won, compromise General Convention resolution last year, which seemed to reaffirm longtime "conscience" provisions by stating that Episcopalians opposed to women's ordination "hold a recognized theological position in this church." The resolution said the committee should consider how the 1976 canon allowing women priests can be "implemented" in every diocese, but also how traditionalists can gain "access to the ordination process and...carry out their ministries in every diocese." The ten-member committee includes Bishop Robert Rowley Jr. of Northeastern Pennsylvania as chairman, and a minority group of traditionalists, including Bishop William Wantland of Eau Claire (WI) and other members of the Episcopal Synod of America (ESA).

In its first meeting the panel considered the use of "alternative" ecclesiastical authorities to act where a bishop refused to ordain or license an orthodox clergyman, or (in the opposite case) a woman priest. Also suggested were schemes to allow traditionalist parishes to form a separate "island" within a liberal diocese, served by an outside bishop; or to have special "flying bishops" similar to the Church of England's, a plan that has already been duplicated in one part of ECUSA, for seven Pennsylvania parishes. Bishop Wantland told *TCC* that a majority of committee members even indicated agreement that the 1976 canon making ordination provisions equally applicable to men and women remains a measure that *permits*, but does not *mandate*, women's ordination.

But, after women bishops and the Episcopal Women's

ECUSA's Summe



Church Whines And Din

By the Ed

In the ongoing fallout from former Episcopal Church treasurer Ellen Cooke's embezzlement of \$2.2 million in church funds, the presiding bishop has fended off calls for his resignation, the man appointed acting treasurer has already resigned, and there were further disclosures about Cooke's actions.

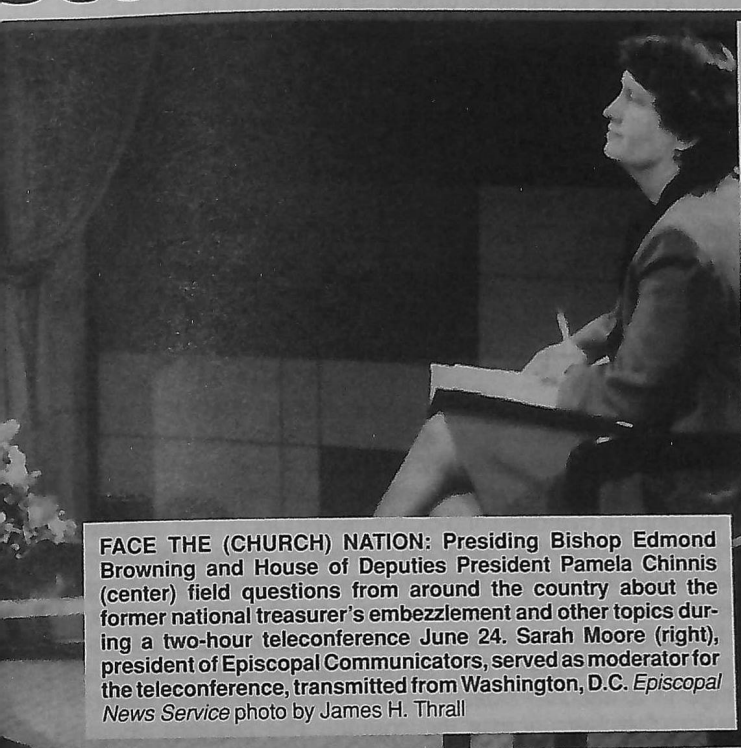
Hundreds of letters from angry Episcopalians have been generated by the saga of the highly paid, "imperious", and (as it turns out) uncredentialed treasurer with "lavish personal tastes" who so convinced others of her honesty and competence that she went largely unsupervised, amassing control by dismantling or evading safeguards and installing hand-picked personnel. From there she pursued her clandestine theft for five years while church executives largely tolerated Cooke's often tardy or incomplete financial reporting, and Presiding Bishop Edmond Browning refused to act on repeated complaints about her until last December.

Browning said he had been betrayed by Cooke when the misuse of funds was uncovered just weeks after her firing. Remorseful and promising restitution, Cooke attributed her actions partly to the "abuse" and "powerlessness" she says she suffered as a woman in her top job at the church's New York headquarters, a claim dismissed even by the Episcopal Women's Caucus.

Auditors now say that, considering the interest that the embezzled funds could have earned, ECUSA's total loss comes to nearly \$2.6 million.

The national church also has a projected 1996 budget shortfall of \$1.5 million—less of a gap than expected. How-

Continued on Page 12



FACE THE (CHURCH) NATION: Presiding Bishop Edmond Browning and House of Deputies President Pamela Chinnis (center) field questions from around the country about the former national treasurer's embezzlement and other topics during a two-hour teleconference June 24. Sarah Moore (right), president of Episcopal Communicators, served as moderator for the teleconference, transmitted from Washington, D.C. *Episcopal News Service* photo by James H. Thrall

On Embezzlement Scandal

with William DeMerritt

ever, a better of rank and file judgment about the embezzlement may be the every-member canvas that most parishes launch in the fall.

Treasurer Jay Morse at St. John's, McLean, Virginia said "pledges are catching up, but loose offerings [are] down" at the parish—the same from which Cooke's husband, Nicholas, recently resigned as rector after allegations against his wife surfaced, and auditors traced \$90,000 of the diverted money to his discretionary fund and former parish in New Jersey. He has now left the Episcopal ministry altogether. Virginia Bishop Peter Lee said this does not limit "future criminal or civil action, or further investigation of Mr. Cooke's financial practices." The Cookes retreated to McLean's rectory, where they were allowed to remain until the end of July before moving to a local townhouse.

Meanwhile, it was discovered that Mrs. Cooke's activities extended beyond her resignation as treasurer January 31. On February 7, the date Browning said he learned of the missing funds, Cooke deposited into a personal bank account a check belonging to the Episcopal Church Center for \$46,000. Payment on the check was stopped by the bank, according to a report from the Coopers & Lybrand auditing firm engaged to probe church records. Also found were several large transactions among or from Cooke's accounts in late February and early March, which a C & L spokesman said were detailed as a "potential source of recovery" of church funds.

While Mrs. Cooke's financial activities are mind-boggling, she never relied on computers, instead preparing handwritten

Continued on Page 12

Righter Will Face Trial For Ordaining Active Homosexual

Report/Analysis

Ten conservative Episcopal prelates have succeeded in doing has not been done in the Episcopal Church (ECUSA) for the last 70 years: garnering enough support from fellow bishops to bring one of their colleagues to ecclesiastical trial on a doctrinal issue—in this case for ordaining an openly gay man.

The defendant is retired Iowa Bishop Walter Righter, but actually on trial will be ECUSA's doctrine on sexual behavior and its willingness to enforce that teaching.

The ten bishops hope their initiative will help restore long-eroding church order on the incendiary issue that has taken center stage in church discord in recent years—homosexuality—while the church is still "dialoguing" on it.

That that conflict promises to escalate was evident over the summer when—as the House of Bishops considered the presentment (formal charges) against Righter—another noncelibate homosexual, Barbara Clarke, was ordained a deacon, this time by Suffragan Bishop Jane Dixon of Washington, D.C., bringing to six the total number of bishops who may face charges by conservative bishops for such ordinations. Also over the summer, a separate move by two priests and some 100 laypeople was undertaken to launch a presentment against Bishop Allen Bartlett of Pennsylvania for ordaining a second gay man during his tenure, David John Morris. Meanwhile, Presiding Bishop Edmond Browning and other liberal leaders strongly opposed to a judicial process on the homosexual issue have already warned that presentments may be lodged in return against one or more of the four bishops who still refuse to ordain women, all aligned with the traditionalist Episcopal Synod of America (ESA) and among those who brought charges against Righter.

Browning announced August 18 that "a sufficient number of consents"—at least 75, one-quarter of the active and retired prelates in the 297-member House of Bishops—had been received in the allotted response time, permitting the presentment filed against Righter by the ten bishops to proceed to trial. The latter include Bishops John Howe of Central Florida; William Wantland of Eau Claire (WI); James Stanton of Dallas; Stephen Jecko of Florida; John David Schofield of San Joaquin (CA); Terence Kelshaw of the Rio Grande; James Coleman of West Tennessee; Jack Iker of Fort Worth; Maurice Benitez (now retired) of Texas; and Keith Ackerman of Quincy (IL).

The presenters contend that, by ordaining an openly gay man (Barry Stopfel) in 1990 while serving as assistant bishop in Newark, Righter violated canon law by "teaching a doctrine contrary to that held by this church." They say that teaching has been repeatedly affirmed in official statements by the General Convention and House of Bishops over 17 years.

In a May 10 response, circulated to bishops along with the presentment, Righter denied that he is publicly or privately holding and teaching "any doctrine contrary to that held by this church" in violation of its canon laws, or that he has "violated his ordination vows."

"There is no doctrine in this church pertaining to the qualifications of ordinands to the diaconate or limitations on a bishop's right to ordain a canonically qualified candidate,"

Continued on Page 13



BISHOP WILLIAM WANTLAND of Eau Claire has said he will resign if the canon allowing women priests, considered permissive since 1976, is made mandatory.

WOMEN PRIESTS Continued from Page 10

Caucus made it clear they had run out of "inclusiveness" where opponents were concerned, the committee took a radical turn at its second gathering July 5-7 in Arlington, Virginia.

Testimony during the meeting included that from two of the four

remaining diocesan bishops who still decline to ordain women. One, Bishop John-David Schofield of San Joaquin, California, essentially pointed out that—despite the feminists' impatience with those adhering to historic holy order—it remains the stance of the vast majority of Christendom, and was the view of ECUSA until just 20 years ago. Even so, both Schofield and Bishop Iker of Fort Worth, also aligned with ESA, noted that they had helped female aspirants to enter the ordination process in their jurisdictions, albeit for eventual service elsewhere.

Suffragan Bishop Jane Dixon of Washington, D.C., speaking on behalf of ECUSA's two other consecrated female prelates, countered flatly that "We will no longer participate in any dialogue intended to avoid implementation of Canon III.8.1" (the '76 canon allowing women priests). The sentiment was flanked in testimony by mostly female "witnesses," some of whom complained of a "police state" and fear of retribution in the tiny group of traditional dioceses.

The one bare nod to the orthodox view came in a non-canonical resolution passed at the end of the meeting, which says that no one should be kept out of the ministry, or from exercising it in a particular diocese or church office, for holding a particular theological view on women's ordination. The concession is, however, gutted by a final demand that "every person who exercises a ministry as a leader and trustee is obliged to obey and implement the canon law of this church."

ESA termed the outcome "a manifest failure of [the committee's] mission and purpose" employing "the bludgeon, rather than reason."

This is "blatant tyranny of the bare majority," said a Synod release, a demand for opponents to "conform, remain silent or leave the church," though the women's ordination question is still officially considered unsettled in the Anglican Communion at large. ESA also noted that ECUSA has been unwilling "to enforce conformity" on other doctrinal matters, such as homosexuality, when the church's still-official position on it is contravened by individual bishops or clergy.

This represents "the rising tide of ecclesiastical fascism," led by church feminists, ESA Executive Director, Fr. Samuel Edwards, told *TCC*. These people "are not interested in co-existence with anyone but themselves."

ESA has called on the House of Bishops and the Executive Council to repudiate the committee's proposals and to instruct it or some other body to "move forward in true and open dialogue with a solution more worthy of a church which claims to revere the reconciling work and example of the Lord Jesus Christ..."

Bishop Wantland said a minority report of the committee formalizing that call has been sent to the presiding bishop, in advance of a House of Bishops meeting in September and an Executive Committee gathering later in the fall.

Asked about the impact of this development on the ESA legislative body meeting that was set for late August in Illinois, Wantland said "I do not know what action ESA will take, but we will be talking about all possibilities. Meanwhile, we will be doing all in our power to defeat the committee proposals in the House of Bishops."

If they are not defeated, Edwards thought ESA bishops would either defy the canon or resign; Wantland has already indicated the latter would be his course in that case.

Sources also included *Episcopal News Service* and *The Living Church*

COOKE Continued from Page 11

financial statements. At meetings, she often begged off as being so overburdened with work that she had not yet completed the needed computations.

Browning's overdue firing of Cooke last December and the financial scandal that unfolded thereafter evoked charges that he was an overly trusting, negligent overseer. Browning pleaded heavy travel and lack of a real deputy to run the store.

In midsummer, he wearily rounded up remnants of Washington youth groups to fill a studio while he tried to explain things in a national closed-circuit telecast to some 2,000 viewing members across the country. The tab was about \$25,000, to be added to growing legal fees billed by special counsel Wendy White of the Washington firm of Shea & Gardner, in which Browning's chancellor, David Beers, is a partner.

Calls for Browning's resignation have been made by a number of clergy and at least four nationally syndicated columnists, with some drawing a comparison to the Diocese of Hawaii, where last year a financial crisis of far lesser proportions involving no deliberate wrongdoing forced the resignation of Bishop Donald Hart. But, while he said he bears responsibility for Cooke's betrayal, Browning told viewers he's not going.

"The repair of the church is not dependent on my resignation," he asserted. "I have every intention of restoring the credibility of the national church." He said he wanted to work harder in the two years left in his term for his themes of "inclusiveness" and "compassion." This is widely believed to include a determination to bring about acceptance of homosexual partnerships in the church.

While it is still hoped that ECUSA will recoup most of the loss, primarily through the sale of the Cooke's two homes, a civil suit will be launched if that effort falls short, Browning said.

A few weeks after the teleconference, Browning was ordered to bed by his doctors. "What's his illness?" a reporter asked a highly placed official from national headquarters.

"He's psychotic—uh, no, that's not the word I intended using." Further inquiry revealed that the spokesman meant that Browning had the nerve condition *soiatica*.

Meanwhile, church leaders have been scrambling to curb the embezzlement's impact, and to institute corrective financial controls and some new key personnel.

Donald Burchell, who had worked for Cooke as assistant treasurer, was named to step into her place as interim national

treasurer after she left. But he also resigned after only about four months, with Browning citing the undue strain of clean-up work after Cooke's departure, which kept him away for much longer periods of time than usual from his family and home base in Washington. Former assistant treasurer Robert Brown will serve as interim treasurer while a new treasurer is sought. The job of controller also has been vacated and must be filled. And, the retiring Bishop of Central Pennsylvania, Charlie McNutt, is being brought in as chief operating officer, with responsibility for the day-to-day operations in New York.

The Executive Council's audit committee has developed a new charter and expanded its membership. The Council's administration and finance committee—apparently reacting to conservatives' charges—conducted a review and “unanimously determined that all proper procedures had been followed by special counsel and auditors” in the investigation of Cooke's actions ordered by Browning, “and that there was absolutely no evidence whatsoever of any conflict of interest.”

House of Deputies President Pam Chinnis said Executive Council members were “[taking] hold of their responsibilities in ways I've never seen before. We've been through a bad several months. I think the worst is over.”

Browning also said more recently he believes the church is “turning the corner and moving ahead,” out of the dark shadows of the Cooke fiasco and the suicide of Massachusetts Bishop David Johnson, which he said left him feeling embattled and abandoned.

But critical scrutiny of the Cooke case in church and even some secular publications may mean the rest of the church may not be “moving ahead” as quickly as Browning would like.

For one thing—while IRS has billed the Cookes for more than \$90,000 in back taxes, and federal authorities continue investigating the matter—neither church officials or government lawyers have done anything about lodging formal charges or confiscating the Cooke's passports.

“I don't believe they'd go anywhere,” said special counsel Wendy White. “They are, indeed, absolutely brazen and I think they are going to fight,” she continued. “From the amount of time the Attorney General's office is giving the case, I'd say there are going to be some very serious charges against the Cookes.”

Sources also included *The Washington Times*, *Episcopal News Service*, *The Witness* and *Foundations*.

RIGHTER Continued from Page 11

Righter's brief said. “The presentment is based on a misunderstanding of the doctrine of [ECUSA] and the sources of such doctrine.”

Browning said he would give official notice before the end of August to the nine-member Court of Trial. Its members are elected by General Convention, and include: Bishops Fred Borsch of Los Angeles; Donis Patterson (retired) of Dallas; Cabell Tennis of Delaware; Arthur Walmsley (retired) of Connecticut; Roger White of Milwaukee; Ted Jones of Indianapolis; Robert C. Johnson of North Carolina; Andrew Fairfield of North Dakota; and Douglas Theuner of New Hampshire.

Of those, ESA's executive director, Fr. Samuel Edwards, sees at least four who “should disqualify themselves” based on previous statements or actions supporting gay ordinations.

SUFFRAGAN BISHOP JANE DIXON of Washington, the latest bishop to ordain a noncelibate homosexual, was also prominent in the recent move to compel “implementation” of women's ordination throughout ECUSA.



In a letter to bishops, Browning indicated the court will “appoint one or more legal advisors to assist it, meet with the parties, and set a schedule for the hearing of evidence and reception of briefs and arguments. After trial, a decision would be rendered by majority vote, and a sentence of admonition, suspension, or deposition would be set if the decision were in favor of the presenters.”

Depending on the court's action, either side would “ordinarily have the right of appeal to the Court of Review,” Browning added. If that court made a decision in favor of the presenters, and set a sentence, “no sentence could be imposed unless the court's findings were then approved by a vote of two-thirds” of the complete House of Bishops.

In light of such hurdles, as well as recent experience with similar charges that did not make it to trial, orthodox observers, while hailing the success (so far) of the ten bishops' initiative, do not expect to see Righter convicted and/or sentenced.

However, such an outcome could have serious drawbacks for ECUSA's liberal hierarchy, since for many church members the doctrine against homosexual behavior is more clear-cut and likely to motivate than the deeply theological issue of women priests. Roger Boltz, associate director of the conservative Episcopalians United, told *TCC* that: “While I don't believe that the Court for the Trial of a Bishop in fact constitutes an authority for establishing doctrine, I do believe it will be perceived as such in the church at large. If Righter is tried and found not guilty, I believe it will send the message that the doctrine of [ECUSA] affirms noncelibate homosexuals as a wholesome example of Christian morality. If that happens, I believe there will be a significant number of bishops, clergy and laity, who will find themselves unable in good conscience to remain affiliated with ECUSA.”

***ON A RELATED FRONT, THE BLESSING OF ANOTHER SAME-SEX UNION WAS IN THE NEWS**, but this time not without consequences. The Bishop of Easton, Maryland revoked the license of Fr. John K. Mount after the 85-year-old retired priest blessed the “marriage” of two HIV-positive gay men at a waterfront ceremony in May. In a letter, Bishop Martin G. Townsend said the matter of ordaining or blessing the union of noncelibate gays is under “serious study” in the church, and until a decision is made the matter “will not be decided by individual priests acting outside the communion of the diocesan community.” While saying he considers the two men married, Mount agreed the rite was not a marriage as defined by state law and/or the church. Mount, who is also gay, is canonically resident in the Diocese of Maryland and at last word was still allowed to function as a priest there, though the bishop, Charles Longest, also warned Mount against officiating at same-sex unions.

Sources included *Episcopal News Service* and *The Washington Post*.

Focus

Third "Flying Bishop" Elevated Barnes Sees Lasting Role For PEVs

The third "flying bishop" to care for Church of England parishes opposed to women priests has been named: Canon Edwin Barnes, the principal of St. Stephen's House, Oxford, was consecrated July 20 in Westminster Abbey.

He is now serving as Bishop of Richborough, a new suffragan see in the church's southern province, alongside Canterbury's other provincial episcopal visitor (PEV), the Bishop of Ebbsfleet, John Richards. Barnes will live "somewhere near London." The other special bishop, John Gaisford, serves the northern province of York.

The last of the three PEVs sanctioned in present church arrangements had been long awaited by many English traditionalists, though the appointment of another Anglo-Catholic was seen as a snub by some conservative Evangelicals who also reject women's ordination, and who had called for a likeminded cleric to fill the third spot.

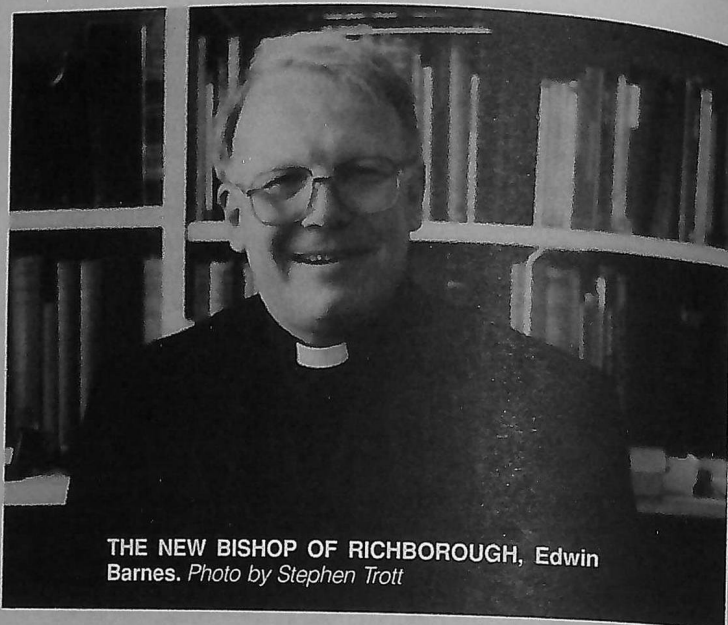
However, Canon Barnes said he was in the business of seeking reconciliation between clergy of differing opinions and looked forward to "exploring the common ground" between Evangelicals and Anglo-Catholics.

Barnes said the C of E "has been developing great wisdom in learning to hold together a diversity of opinions. I look forward to making a contribution to that work of reconciliation." He said he was "glad to have fresh opportunities to be a pastor."

Barnes is a member of the prominent traditionalist coalition, Forward in Faith, and will serve on its council as a PEV. Referring to Forward's progress in establishing a distinctive traditionalist network within the C of E, Barnes said in an interview with Stephen Trott in *Catholic Herald* that he is "immensely impressed by the sort of people [Forward has] chosen for [its] local deans." And he sees "terrific talent" generally among those who have asked for oversight by PEVs.

Born in Weymouth in 1935, Barnes trained at Cuddesdon, and was ordained priest in 1961. Married with two grown children, he served parishes in Farncombe and Hessele before coming to St. Stephen's House eight years ago. From there, Trott said Barnes brings experience vital to the survival of the Catholic wing of the church.

"As a theological college principal," wrote Trott, Barnes "has had a particular responsibility for encouraging vocations and for training ordinands from the traditionalist constituency, a role made especially difficult by the advent of women first as deacons, and then as priests." It was a



THE NEW BISHOP OF RICHBOROUGH, Edwin Barnes. Photo by Stephen Trott

change Barnes would have felt more closely had he stayed at St. Stephen's, where women priests will be allowed to celebrate communion starting next month, by permission of the historically Anglo-Catholic school's governors.

Though the number of male candidates for ordination has fallen by a third in the last three years, at a time when many of those already ordained are leaving the C of E over women priests, Barnes believes there is a good supply of outstanding young men to serve the church. It is, however, "a matter of persuading them that there's something worth offering (themselves) for, and then persuading the church to accept them and not reject them at the first post."

Referring to the fact that opposition to women's ordination persists even in provinces (e.g. the American) that have the longest experience with it, Trott reported that Barnes strongly refutes the suggestion being made in some quarters that the

ECUSA's N.Y. Diocese Elects Female Suffragan Bishop

Landmark Anglo-Catholic Parish Signals Switch To New Order

Meeting in the Cathedral Church of St. John the Divine June 10, lay and clerical delegates to the 219th convention of the Diocese of New York elected their first, and the Episcopal Church's fourth, woman bishop.

Tapped as the diocese's new suffragan was the Rev. Catherine S. Roskam, 52, who served in New York City previously, and since 1991 has been diocesan missionary for the Diocese of California. She was elected on the third ballot from a field of five clerical nominees, two male and three female.

"Tears, shouts of joy, and some expressions of disbelief came from the 600 delegates upon announcement of the election," reported *The Living Church*. The diocesan, Bishop Richard Grein, said he hoped "we, the diocese, will move ahead together—perhaps not always in agreement, but always united in our love for Christ and our work for the building of God's kingdom."

With Roskam's election came another key break with the

provision of flying bishops for traditionalists will only be a temporary measure.

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

Forward In Faith Declares Communion With TAC Continuers

The 30,000-strong traditionalist Forward in Faith organization in the Church of England has declared itself to be in communion with the largest international fellowship of Continuing Churches, the Traditional Anglican Communion (TAC).

The June 5 action overwhelmingly approved by Forward's council formalizes a relationship, already affirmed by TAC, that had developed between leaders of the two constituencies over the past few years.

The Rev. Francis Gardom, a member of Forward's council, said the resolution means that "communicant members of the TAC are welcome to receive Holy Communion at our altars and members of Forward in Faith should seek out TAC parishes when traveling abroad and become affiliated with them in the absence of *safe* Anglican parishes being available."

Building upon the availability of three "flying bishops" officially sanctioned to care for traditionalists, Forward has worked to link parishes and clergy opposed to women priests as a distinctive orthodox entity, retaining institutional membership but avoiding involvement with or support for the C of E's divergence from apostolic order. A spokesman said some 250 parishes have registered with Forward, and could be counted as part of the "shadow" church. Adherents also include some 6,000 active and retired clergy, about one-third of the C of E's total, and of those the spokesman estimated 600-800 are relating largely or exclusively to one of the flying bishops, instead of their own diocesan bishop.

Forward's resolution was welcomed by TAC Primate, the Most Rev. Louis Falk, as "an important step toward that which we are all seeking." He said he and fellow TAC bishops are "extremely pleased" that Forward's council "has gone on record as seeing in the TAC fellow Christians devoted to maintaining the soundness of our Anglican heritage and tradition within the life and witness of the Holy, Catholic Church." TAC bishops "certainly...see in Forward in Faith that same commitment and devotion," and look forward to an "increasingly fruitful and cooperative mutual endeavour on behalf of the Gospel and the Catholic Church."

*

Ed. Note to readers: Those traveling to England who would like to locate parishes aligned with Forward in Faith may call its London office; from the U.S. the entire number to dial is 011-44-171/976-0727. C of E members seeking ACA or other Continuing or traditional Episcopal parishes while visiting the U.S. or Canada can obtain a directory of 560 such parishes recently issued by the Fellowship of Concerned Churchmen, by sending \$17 to Jack Chaney, 4051 E. 43rd St., Tulsa, OK 74135; or calling the directory's editor, Jane Nones, at 612/824-3933.

Pope UnPopes

At deadline came word that the retired Episcopal Bishop of Fort Worth, Clarence Pope, who joined the Roman Catholic Church early this year, has returned to the Anglican fold. The former traditionalist leader has withdrawn his resignation and Episcopal Presiding Bishop Edmond Browning has welcomed him back to the House of Bishops, wherein, as a retired bishop, Pope retains vote as well as voice. Among causes for the return was Pope's desire not to abandon traditional Episcopalians, now facing critical developments on women priests and homosexuality. *More in the next issue.*

past—the end of the Church of St. Mary the Virgin's role as the flagship Anglo-Catholic parish in New York City's Times Square. The parish's rector, the Rev. Edgar Wells, who has been steadily leading St. Mary's in a liberal direction (despite the apparent reluctance of some parishioners) in the last few years, hailed Roskam's election in remarks to the diocesan convention, later announcing his intention to invite Roskam to celebrate Holy Communion at the parish, where women priests have not previously functioned sacramentally, though they have preached. In 1983, St. Mary's was the site of the Oxford Movement Sesquicentennial celebration.

Grein indicated that two-thirds of the new suffragan's time would be spent ministering in Region II of the large diocese—Westchester, Putnam and Rockland Counties in the State of New York—and the remainder attending to specific diocesan responsibilities delegated by him.

In her California post, Roskam has had oversight of as many as 24 congregations at once, for which she had a yearly visitation rota, and has been responsible for pastoring vicars, lay and clerical leadership training, congregational development, and strategies for mission and evangelism. An honors graduate of General Theological Seminary, she taught speech there for eight years and, after ordination in 1984, was a chaplain at the seminary for

two years. She has held interim and assistant positions at two California parishes and at Holy Apostles in New York City, where she was in charge of pastoral ministries and was program director of the parish's famed soup kitchen. Roskam has received national recognition as a consultant in church growth, managing congregational change and cultural sensitivity training. Also an associate of the Society of St. John the Evangelist, Roskam is married, with a college-aged daughter.

Presuming her election is ratified by a majority of the Episcopal Church's diocesan bishops and standing committees, her consecration is expected in December.

Sources included *The Episcopal New Yorker*, *New York Newsday*, and *Episcopal News Service*.



Bishop-elect Roskam

Encyclical Boosts Christian Unity Efforts

Special To *THE CHALLENGE*

New hope for ecumenical efforts has been generated by the Pope's recent encyclical, which captured the attention of church commentators due to its openness to the possibility of finding a new way to exercise the papal primacy in a future reunited Church healed of past divisions.

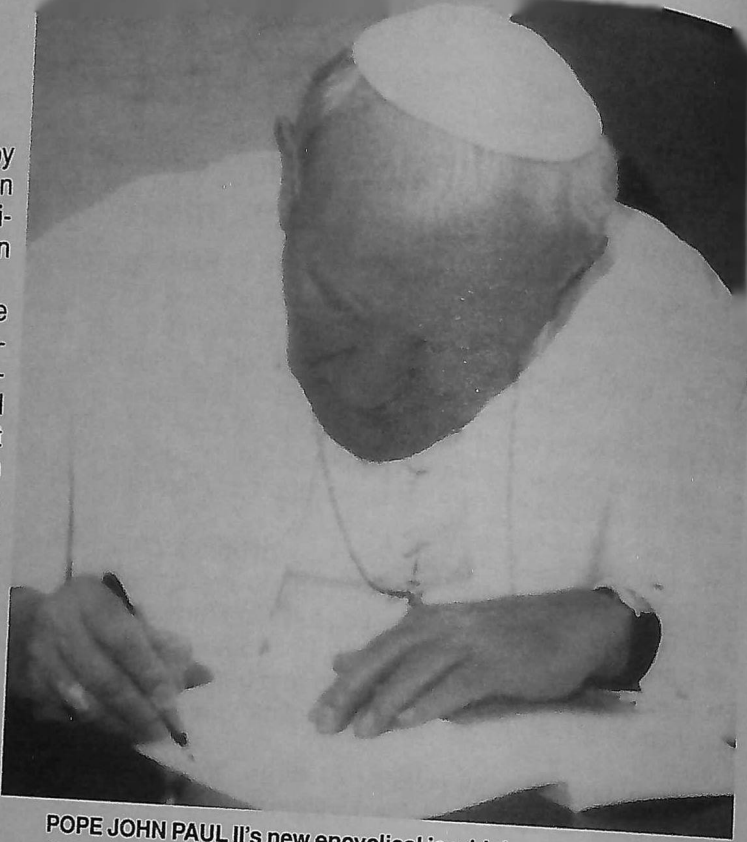
In the 12th encyclical of his 17-year pontificate, Pope John Paul II issued a strong but carefully nuanced statement on Christian Unity, reaffirming ecumenism as a priority of the Roman Catholic Church, recounting and celebrating various ecumenical landmarks of the recent past, and calling for open and profound dialogue between various Christian bodies on doctrinal and other issues which remain causes of separation between them. At the same time, the Pope makes it clear that the essentials of Catholic teaching and of the papal mission would not be compromised.

The 115-page encyclical, *Ut Unum Sint* ("That They May Be One"), echoes a key theme of the Pope's tenure which has an added urgency as the world approaches a new millenium. It was made public shortly before the June 27 Vatican meeting between the Pope and Bartholomeos I, Patriarch of Constantinople and "first among equals" among the world's Eastern Orthodox bishops. Confirming a recent *TCC* report, a significant portion of the document focuses on the hope for "full unity in legitimate diversity" with the Orthodox, though much of it also concerns dialogue between the Roman Church and Anglican and Protestant Churches.

Beginning with a reminder to all of the ardent desire of Christ for the unity of His followers, the Pope commits himself to promoting "every suitable initiative" to ecumenism. He urges all believers to pray for unity, to be open to contrition for past sins against unity and to conversion of heart, and stresses the importance of ecumenical dialogue. He speaks appreciatively of liturgical developments in different Christian communities which, through the recovery of ancient traditions, have brought worshipping Christians closer together.

Equally, the Pope calls for the rejection of "false irenicism and indifference to the Church's ordinances." He is not interested in the dilution of doctrine for the sake of unity, asserting that: "To uphold a vision of unity which takes account of all of the demands of revealed truth does not mean to put a brake on the ecumenical movement. On the contrary, it means preventing it from settling for apparent solutions which would lead to no firm and solid results. The obligation to respect the Truth is absolute; is this not the law of the Gospel?"

He believes it possible to identify the areas needing fuller study before a true consensus of faith has been achieved: (1) the relationship between Scripture and Tradition; (2) the sacrament of the Eucharist, an offering of praise to the Father, sacrificial memorial and Real Presence of Christ and the sanctifying outpouring of the Holy Spirit; (3) ordination, as a sacrament, to the episcopate, presbyterate and diaconate; (4) the magisterium or teaching office of the Church, entrusted to the Pope and to the bishops in communion with him, a responsibility and authority exer-



POPE JOHN PAUL II's new encyclical is widely seen as re-energizing ecumenical efforts, with much of the attention going to his offer to discuss how the papal primacy might be applied in "a new situation." His letter to women also seems to be a significant enhancement to views expressed before.

cised in Christ's Name; (5) the Virgin Mary, Mother of God and icon of the Church, spiritual Mother interceding for Christ's disciples and all of humanity.

The theology of the Church expressed in the encyclical is quite traditional; it echoes the teaching of Vatican II that the one Church of Christ subsists in the Roman Catholic Church and that: "Full unity will come about when all share in the fullness of the means of salvation entrusted by Christ to His Church." The Pope also asserts that in the papacy the Roman Church has uniquely preserved the ministry of St. Peter, the Apostle to whom Christ entrusted the primacy over the Church.

He sees his role as Bishop of Rome to be "servant of the unity of the Church." Here, he uses the term "particular churches" as it was used at Vatican II—not to refer to separate denominations, but to an individual diocese, presided over by a bishop in apostolic orders. Regarding the particular churches, the Bishop of Rome stands as a "sentinel," keeping watch to insure that the teaching of Christ is being rightly passed on, ensuring the communion of the churches through vigilance over the preaching of the Word, celebration of the sacraments, and matters affecting the Church's life, mission and discipline.

Recognizing that most Christian denominations reject the papal primacy, with its claims of universal jurisdiction and infallibility, however, the Pope, while not surrendering supreme authority, offers to discuss how that authority can be applied. He expresses openness to the quest of finding a new way to exercise the primacy "which, while in no way renouncing what is essential to its mission, is nonetheless open to a new situation." He "Co'd not the real but

imperfect communion existing between us persuade church leaders and their theologians to engage with me in a patient and fraternal dialogue on this subject?" While the letter makes no specific proposals for change, it does note the papal role of "moderator" in settling religious disputes in the early Christian Church.

Appearing at a time of discouragement, when much ecumenical activity is perceived as stalled, the encyclical was a jump start hailed in several quarters, even though it portends years of talks on the papal role alone. The Archbishop of Canterbury said the encyclical produces "greater determination...to continue along a path which is difficult yet full of joy..." The Episcopal Church's ecumenical officer, the Rev. David Perry, said it "calls for honesty and openness in the dialogue to face the tough issues and not look the other way...This is good news." The document was also welcomed by the National and World Councils of Churches.

Among those less happy with the encyclical was the general secretary of the World Alliance of Reformed Christians, who said it was "unthinkable to accept the papacy as a symbol of unity among Christians...We need a new kind of ecumenism, which is not linked to this ambiguous insti-

tution." The presiding bishop of the Evangelical Church in Germany hailed the Pope's "great endeavor for unity," but regretted that it was based on only a Roman Catholic understanding of the Church. Despite the document's focus on the Orthodox, a spokesman for one such branch, the Greek Orthodox Archdiocese of North and South America, said the encyclical "failed to address the reasons for the divisions and to some degree you have to do that. You can't just say [the past] didn't happen." General Theological Seminary Professor William Franklin, while supporting the thrust of the papal statement, was disappointed it did not stress progress made in ecumenical dialogues such as the Anglican/Roman Catholic International Consultation, citing particularly the issue of the validity of Anglican orders—a matter on which Rome, though it appeared close to recognizing Anglican orders in the late 1980s, is now unlikely to change its stance, due to the admission of women clergy in a number of Anglican provinces.

Sources included *The Washington Post*, *The Washington Times*, *Church Times*, *The Living Church*, *Episcopal Life*, *Catholic New York*, *The Wanderer*, *Religious News Service/Christian News*, and *Ecumenical News International*.

Landmark Papal Letter Supports Equal Treatment For Women In Society

In yet another effort by Pope John Paul II to take stock of the past to prepare for the new millenium, he has issued a 19-page letter to the women of the world that celebrates their gifts, notes with regret the obstacles they have faced, and supports equality for women in the workplace and at home.

While reiterating Roman Catholicism's firm teachings on such issues as women priests and abortion, which have been sources of contention between feminists and the church hierarchy, the Pope's July 10 letter goes so far as to praise women's liberation as "substantially a positive" process, despite what he termed "mistakes." The pontiff even expresses his admiration for many feminists, "those women of good will who have devoted their lives to defending the dignity of womanhood by fighting for their basic social, economic and political rights, demonstrating courageous initiative at a time when this was considered extremely inappropriate, the sign of a lack of femininity, a manifestation of exhibitionism and even a sin!"

The Pope's letter sees a past in which women were denied educational opportunities, "underestimated, ignored, not given credit for their intellectual contributions," nor appreciated for their gifts. He expresses regret for points in history when church members contributed to the marginalizing of women. He notes that discrimination persists in the world, both against women who seek full integration into social, political and economic life, and against those whose calling as wives and mothers is not regarded with respect. He continues to condemn the attitudes and hedonistic culture which lead to sexual violence against or sexual exploitation of women.

He calls for: "Equal pay for equal work; protection for working mothers; fairness in career advancements; (and) equality of spouses with regard to family rights..." He stresses the complementary nature of the roles of women

and men.

"It is a rare day that Pope John Paul II strikes a chord that echoes fairly well with Roman Catholic feminists" was the dry comment of Gustav Niebuhr of *The New York Times*. Yet, though the pontiff devotes two full pages to reaffirming the prohibition on ordaining women and explaining why this does not detract from their equality in the Church, the letter's expression of respect and warm appreciation for the gifts and contributions of women was welcomed by some who rarely have good words about papal documents. "Extraordinary and unprecedented" said Fran Kissling of the pro-abortion Catholics for a Free Choice, though she added that the statement was "only rhetoric" until the Roman Church affords women equal authority, positions and stature.

The letter, which seems similar to a recent statement from the large Jesuit order, fits the broader context of the Pope's effort to prepare the Church for the third millennium of Christianity in the year 2000, by promoting honest review of the church's past history with regard to certain issues, with admission of injustices and mistakes—a kind of "religious housekeeping" before the start of a new Christian era. But the particular timing of the letter's release was widely seen as influenced by the United Nations-sponsored conference on women slated this month in Beijing. Notable in this context was the comment of Gertrude Mongella, secretary-general of controversial conference, at which the stage has appeared set for conflict between the Vatican and secular feminists over such issues as birth control and sexuality. Having met with the Pope in May to discuss the meeting's agenda, Mongella told the Italian newspaper *Avvenire* that, "The Church in general, and the Pope in particular, have been painted as the toughest adversaries of the conference. But I went to Rome and met the Pope, and found in him one of the best allies. If everyone thought like he does, maybe this conference would not be necessary."

Sources for the foregoing also included *The Washington Post*, *The New York Times*, *L'Osservatore Romano*, and *The Tablet (Brooklyn)*.

Women Ordained Too Soon, Exiting Archbishop Says

By William DeMerritt

The Archbishop of York, Dr. John Habgood, is stepping wistfully into the shadows of retirement with a haunting belief that Anglicanism moved too swiftly in ordaining women priests.

"If the bishops had been allowed to set their own pace, we might have avoided some of the traumas," said Dr. Habgood, 68. "As it was, we were pushed by the rest of the church."

Though he supports women in the priesthood, he has kept himself personally aloof, saying he "very conveniently" left the ceremonial task to his suffragans; Habgood has ordained only deacons and bishops.

He places the initial blame on the Anglican Consultative Council (ACC), which in 1971 flouted the caution mandated by the 1968 Lambeth Conference and took it upon itself to approve by a narrow 24-to-22 vote a curiously worded, somewhat ambiguous statement that ap-

peared to give a green light for women priests. It was immediately acted upon by the Bishop of Hong Kong, and a few years later in North America, prior to the meeting of the world's Anglican bishops at the 1978 Lambeth Conference; momentum later spread to other provinces, including the Church of England, which gave its approval in 1992.

"One of the most disastrous mistakes...!" says Habgood with furrowed brow. "If there had been a firmer stand made at that point, and a decision, with



Dr. John Habgood

safeguards, made by the 1978 Lambeth Conference, I think the whole process could have been done more easily."

He adds that there should have been more time to become accustomed to women deacons, before ordaining men as priests. It would have taken longer, he adds, "but I think we would have wanted to go back over the theological ground again to make sure it was more secure; and I think we would then have been able to approach other churches at an earlier stage in the process rather than to present them with a *fait accompli*."

Turning to a broader view, Habgood sees his decade at Durham and his dozen years at York as "struggle for public validation of a universal faith; the application of faith to understand and criticize and to interpret what is going on in the world of affairs."

Looking back at the end of Habgood's tenure, Lord Ham said he was "the only bishop with an intellectual ground of the highest order." Viewing Habgood as an exception, *The Times* of London observed that "senior figures in the Church of England are far less distin-

guished than they were half a century ago."

Habgood has evidently had an on-again-off-again relationship with Downing Street and the Queen. Former Prime Minister Margaret Thatcher blocked his appointment as Bishop of London in 1981 in favor of Graham Leonard, who was destined to become a Roman Catholic priest because of women's ordination. In 1983, Thatcher not only approved Habgood for York but surprised everyone by turning up at his enthronement. But he was passed over to succeed Robert Runcie as Archbishop of Canterbury, some say because he alienated Thatcher again by hosting a meeting on the 1984 miners' strike, attended by a Roman Catholic leader and the general secretary representing miners. Others also cite his censorious remarks during the furor over the 1987 *Crockford's Preface*, a treatise critical of the C of E's liberal ascendancy that led to a witch hunt of sorts for the initially-anonymous author, Dr. Gareth Bennett, who later committed suicide. As things turned out, though, Habgood is widely credited for being the real guiding force for the C of E after the appointment to Canterbury of George Carey, who was still a parish priest when Habgood was advancing in the hierarchy. And, toward the end of his tenure he has been hailed by many of his former critics for his sensitive handling of the situation created by the admission of women priests.

The son of a country doctor, the Eton and Cambridge-educated Habgood was winning acclaim as a research scientist when he decided to offer himself for ordination. A high churchman, he says he went on to Cuddesdon seminary to "find out what catholicity was really all about." Successively curate, rector, and educator, he became a bishop at 46. Although an able administrator and theologian, he tends to be a rather dry orator—which should make him comfortably at home as a life peer in the House of Lords.

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

Australian Church Plans For Women Bishops, Adopts Prayer Book

The Anglican Church of Australia's General Synod has taken the first steps toward women bishops, while also authorizing an 898-page new prayer book, after extensive amendments and negotiations between Anglo-Catholics and the Evangelical Diocese of Sydney.

Hailed by Australian Primate Keith Rayner as "an affirmation of diversity," **A Prayer Book for Australia**, which *inter alia* includes the controversial phrase "Mother Earth," must be approved by each diocesan synod before it can be used in that diocese.

An Australian reader told *TCC* the new version replaces another modernist book "introduced as recently as 1978, supposedly to be used then with the 1662 **Book of Common Prayer**. But the latter has been pushed out in many places, and neither the 1978 or 1995 books include any services in traditional form, unlike the [Episcopal Church's 1979 prayer book]."

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

Two-Year Path To RC Ministry Charted For C Of E Transfers

Church of England clerics hoping to be reordained in the Roman Catholic Church will have to undergo two years of study and formation, and after their ordinations will be allowed to work in parishes, though not as full parish priests, confirms a letter from Catholic leaders in England and Wales.

Earlier reports revealed stepped-up processing for married C of E clergy who transfer, in which a panel of three Catholic bishops in England will investigate each case and make recommendations to Rome.

Previously, Anglican-turned-Roman priests have generally had a low profile ministry in administration, social or educational work. But some reports asserted that the new rules, upon closer examination, are more relaxed than expected, and—despite the cited prohibition—it appears some former C of E clergy will end up serving as Roman parish priests in all but name. The loophole may be linked to the declining number coming forward for ordination into the celibate priesthood.

The steps to facilitate conversion to Rome for Anglicans opposed to the C of E's admission of women priests have been strongly criticized by some Catholics who fear the impact of an influx of "exceptionally conservative" Anglicans. In the last three years between 200 and 300 (mostly unmarried) former Anglican clergymen have switched to Rome; of those an initial dozen Anglican priests were recently reordained as Roman deacons by Cardinal Basil Hume, and are now attached to Catholic parishes in the Westminster archdiocese. Three married retired Anglican bishops have already been reordained as priests, Conrad Meyer, Richard Rutt, and Graham Leonard. At least 100 more converting clergy are expected in the near future.

And the secretary of the Advent group, which represents up to 400 men in England and Wales who left the Roman

Scottish Traditionalists Organize

A new organization has been launched by traditional members of the Scottish Episcopal Church, which ordained its first women priests last December.

"Affirming Apostolic Order" (AAO) will make representations on its constituency's behalf to Scottish bishops, according to *Church Times*. It replaces a more informal group, Affirming Apostolic Priesthood, set up in opposition to women priests.

"Well over 100" people from all the Scottish dioceses came to a late spring meeting to appoint trustees and elect a committee for AAO.

priesthood to get married, said there was "a certain hypocrisy" in accepting married Anglican clergy but not the Catholic Church's own priests in the same situation. Calls for reinstatement of now-married former priests increased with news of the Anglican arrangements.

Bishop Leo McCartie of Northampton countered that the Anglicans—unlike those who willingly took vows as celibate Roman priests and later left to marry—had begun their faith journey on a path that did not demand celibacy.

And the letter from local Roman Catholic leaders warned against hopes for a change in the clerical celibacy rule, indicating that exceptions to it are possible because celibacy is a matter of discipline, not divine law. "The special permissions in these cases are by way of exception from the general practice of the Western Church of accepting only single men for priesthood," they said.

In turn, they say that each former Anglican has to accept the general norm of celibacy and will not be free to marry again if his spouse should die or divorce him.

***A DIVORCED ROMAN CATHOLIC PRIEST?** Fourteen years after the Roman Catholic Church in the U.S. began receiving and reordaining married clergy from the Episcopal Church, it faces another historic event—the first divorce of one of its priests. A former Episcopal priest serving as principal of a high school in the Roman Catholic Archdiocese of Mobile has been divorced by his wife of 18 years. According to a *Newhouse News Service* report carried by *Episcopal News Service*, the wife will maintain custody of the couple's five children and the church will not be financially responsible in any way. Some church commentators suggested that the case reveals a defect in the claim that allowing married clergy would solve current problems in the Roman priesthood.

***A FIRESTORM ON THE SUBJECT OF PRIESTLY CELIBACY HAS BEEN TOUCHED OFF IN THE IRISH CATHOLIC CHURCH** by news that a bishop who publicly spoke of the need to permit married priests had been summoned to Rome. Speaking in light of a decline in priestly vocations and several clergy sex scandals in the church, the Bishop of Ferns in the Irish Republic, Brendan Comiskey, told an interviewer that the Roman Catholic Church must in the future allow a married priesthood, commenting that: "Where there is no priesthood there is no Eucharist, and where there is no Eucharist there is no Church." Noting that married priests who had converted from Anglicanism were ministering in London parishes, he

NEW ZEALAND'S BISHOP OF DUNEDIN, PENELOPE JAMIESON, WAS TO BE ALLOWED TO FUNCTION ONLY AS A DEACON on her July visit to Sydney, Australia, where disfavor toward women priests and bishops has persisted, curiously alongside a current proposal to allow laypersons (including women) to celebrate Holy Communion in some circumstances. According to *Church Times*, Jamieson, who was traveling to Sydney to serve as the main speaker at Australia's first national conference for ordained women, described the host jurisdiction's decision as "provocatively unChristian." The Archbishop of Sydney, Harry Goodhew, said he welcomed Jamieson's visit, but was only able to permit her to officiate as a deacon in any Sydney church because the diocese, unlike several other dioceses of the Anglican Church of Australia, had not passed legislation allowing women priests. Three are now some 140 women priests in the Australian Church.



"We have already made an exception. How can you two guys on the same street ministering, side by side, different rules?" The call to meet in Rome with Cardinal Gantin, head of the Vatican's Congregation for Bishops, included a directive that Comiskey cease comment on the celibacy issue. The summons evoked a widespread reaction and media coverage in the United States, as Comiskey and the Primate of Ireland, Cardinal Daly, verbally vied with one another in press conferences and news articles. A church release said the meeting in Rome would likely involve "an exchange of views" rather than a disciplinary proceeding. Whatever the outcome, Comiskey indicates he will not stop commenting on the issue, which he said is not a matter of doctrine or faith. He said: "All the country was talking about celibacy and I thought it would be daft of us to remain silent about it...I thought it would be daft of us to remain

...as for the foregoing also included *Church Times*, *Religious News International*, *The New York Times*, *News Service* and *The Tablet*.

C of E General Synod Sees Clergy-Lay Linkage, Financial Sinkage

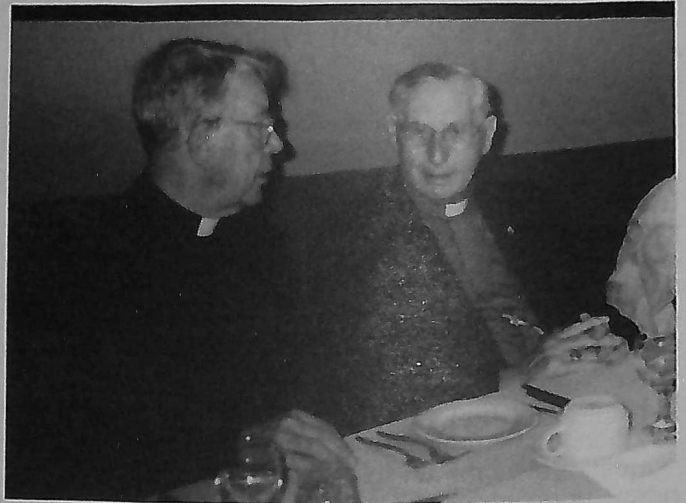
The Church of England is now in full communion with the Lutheran and Baltic Lutheran Churches, after an overwhelming General Synod vote in favor of the Porvoo Agreement, though the move faces an unlikely court challenge. The C of E's most litigious priest, the Rev. Paul Williamson, has also pressed a legal battle against women's ordination through several judicial stages.

In addition to historical ties which bound Anglicans to the Lutheran Churches, Archbishop of Canterbury George Carey told the Synod that there was a very substantial overlap in the scriptures, creeds and the understanding of the Church and its ministry and sacraments. Carey said that each of the participating Lutheran bodies had maintained apostolic continuity. "I stress that there is no question of historical episcopal succession in the Porvoo Agreement," he said. Traditionalists dispute whether the Lutheran churches have such continuity in the way that Anglicans have historically understood it.

Williamson means that non-bishops can ordain into the Church of England and ministry, and non-priests celebrate Holy Communion in England and become vicars of English parishes. He charged Fr. Williamson, priest-in-charge of St. Paul's, Hanworth, in west London. Undeterred by the Commission of Human Rights' rejection of his appeal on the women priests issue, Williamson is seeking a judicial review of the Porvoo Declaration in Britain's High Court, arguing that the Porvoo agreement contravenes the C of E's establishment.

He is not dropping the fight against women priests: seven cases under appeal, and promises an appeal "grand slam," according to *Church Times*. "People go away, but I won't," he said. "Women can't be ordained, and Porvoo can't bring in non-episcopally-ordained bishops and priests."

In addition to the C of E, the Porvoo agreement has been signed by the Lutheran Churches in Estonia, Norway and Sweden and by the Anglican Churches in Scotland and Denmark but has run into delays in Finland and Denmark.



THE REV. IVAN CLUTTERBUCK OF ENGLAND (left) chats with Assistant Bishop Alfred Woolcock of the ANGLICAN CATHOLIC CHURCH OF CANADA at the ACCC's June General Synod in Victoria, British Columbia. Clutterbuck, author of *Marginal Catholics* and other works, was on hand to speak to the gathering on lay ministry and the current state of New Testament studies. "It was a good synod in the sense that nothing happened," Bishop Robert Mercer, C.R., leader of the Continuing Church body, cheerfully told *TCC*. Beyond tending harmoniously to routine business, "we said our prayers a lot and spent a lot of time in public worship." There was "good preaching" and members "thoroughly enjoyed" just being together, he said.

Uneasy Street

Meanwhile, bad financial news kept rolling in over the summer for the C of E, especially for its grassroots.

In July the Synod accepted the need for parishes to begin picking up the bill for clergy pensions by the year 2005, taking note of a report outlining new arrangements to be phased in. The change, expected to raise each parish's expense by several thousand pounds per cleric each year, was said to be necessitated by a combination of circumstances, including the large investment losses in the portfolio managed by the Church Commissioners, who up to now have been responsible for funding pensions. Plans call for setting up of a separate pension fund, removed from the Commissioners' oversight. Also recognized by the Synod was that dioceses would have to work toward covering their own running expenses, and that more theological college closures may not be far away, a further depressant for priestly vocations already in serious decline.

Even active clergy have "considerable anxieties about the future," revealed a survey by the new Clergy Section of the MSF (the trade union for skilled and professional people), which traditionalist C of E clergy have been urged to join to protect their rights. Initial findings from 548 questionnaires returned from a random sample show that 91 percent of respondents are worried about the church's general economic situation; that only a third of the clergy find the stipend adequate to meet reasonable needs; and that 48 percent are concerned about future job security.

Meanwhile, it was announced that the worth of the Commissioners' assets fell again in 1994, by 40 million pounds, from 2.42 billion to 2.38 billion pounds, though it was actually an increase in value of the Commissioners' assets.

much-criticized property holdings that kept losses from being worse, said *Church Times*. In ongoing efforts to recoup, the Commissioners sold their biggest income-producing property, the MetroCentre in Gateshead, retaining ten percent of the net rental income for the centre. But the sale price of 324,348 pounds was substantially lower than the hoped-for sale figure of some five million pounds.

Britain's Sexy Summer

No sooner had the Archbishop of Canterbury doused ideas that the Church of England is getting soft on homosexuality, than a working party report ignited controversy again by saying that the church should drop the phrase "living in sin" and show greater tolerance toward couples living together outside marriage, and even toward faithful homosexual partnerships.

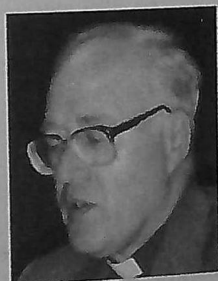
Meanwhile, the Dean of Lincoln, Brandon Jackson, was acquitted of an adultery charge by a rare church morality court (meeting, an English cleric told *TCC*, in a former mental hospital "right underneath the city wall where the last public hanging took place"), while Bishop Richard Holloway of Edinburgh reportedly suggested that the church should stop condemning adultery anyway.

Holloway—innovator of the liberal "Affirming Catholic" movement that accepts women priests—evoked astonished protest by saying that, for the human race to survive, God gave us "promiscuous genes" that urge us to "sow our seeds...as widely as possible," and the Church should be more understanding of those who have simply "followed their instincts." American columnist Don Feder had one of the more amusing reactions, wondering: "When and where was the Joey Buttafuoco gene discovered?" Holloway later said his remarks were misconstrued, stating that "adultery is wrong" and that he only meant to say one must understand the genetic drive but discipline it.

Archbishop George Carey responded by declaring that "adultery is a sin," and was only slightly less blunt on the cohabitation issue raised in the 238-page report examining changing patterns of family life from a C of E Board for Social Responsibility working party. He termed the study a "rich resource" in the sexuality debate, but said it does not present the church's authoritative teaching.

The report, titled *Something to Celebrate*, says the church should hold fast to the centrality of marriage but accept that living together is, for many people, a step toward a marriage commitment, and in its enduring expression can be regarded as a legitimate form of marriage. "It is important that the Church recognise this, and is welcoming, rather than being judgemental of people's search for faithfulness and a loving commitment to each other," said the report. It "should make it plain that the love of God is lived out in a variety of relationships."

While at least one prelate, the liberal Bishop of Southwark, termed to document "important," many bishops were disturbed by it, making the report likely to be shot down when the General Synod debates it in November. Com-



Dr. Carey: Not amused

mented one bishop, Mark Santer of Birmingham: "Something is wrong if people enter into a sexual relationship without commitment to a public, lifelong and exclusive union." The (Evangelical) Reform group said the report was anti-biblical, while one member of the working party itself resigned several months ago because he felt the report underestimated the crisis in the marriage institution.

On a lighter note, one priest wrote that: "Within 24 hours of *Something to Celebrate*, I received a phone call from a father in my parish enquiring about baptism for his child. He said, 'My partner and I used to live in sin, but now we are cohabiting.'"

Sources: *The Church of England Newspaper*, *Episcopal Life*, *Church Times*, *The Living Church*, *The Washington Post*

Canadian Synod Affirms Homosexual Members As Part Of Shift In Emphases, Structure

The Anglican Church of Canada (ACC) emerged June 9 from a nine-day national meeting with a new structure, new priorities, plans for an updated hymn book introducing inclusive language, and a new openness to homosexuals in the church.

Meeting in Ottawa, the more than 300 laity, clergy and bishops of the Canadian General Synod affirmed the presence and contributions of gay men and lesbians in the church and agreed to "deepen and extend" a three-year-old study of homosexuality. Delegates also asked the church's bishops to indicate whether they intend to review sexuality guidelines that forbid the blessing of same-sex unions and require ordained homosexuals to remain celibate.

The various resolutions on the issue were agreed after an open hearing that brought a host of calls for tolerance and only a few assertions that homosexuality is wrong.

The apparent shift in the church's stance on homosexual behavior comes only three years after a church court upheld the Bishop of Toronto's dismissal of a cleric who refused to end his homosexual activity.

The synod also adopted priorities calling for the Canadian Church to focus on advocacy for social justice causes and on developing overseas partnerships. Approved as well was a new national structure that is less legislative in style, shifts some work to local dioceses, and relies more on networking and consultation.

The church agreed to extend use of its modern **Book of Alternative Services** (BAS) for another three years and to continue developing inclusive language for its rites. The traditional 1962 **Book of Common Prayer** (BCP) retains its status as the church's official prayer book. A church spokesman said parishes are free to use either the BAS or BCP, or both, though in practice the modern liturgy has become more heavily promoted in parishes. In addition, the synod okayed a motion to develop a eucharistic rite that includes "native spiritual traditions and other cultural traditions."

The synod also responded enthusiastically to a report commending further work to redress ill-treatment suffered by former students of government-funded Native residential schools. It urged indigenous people to create a self-

determining community (e.g. a "parallel" jurisdiction like the American Church's Navajoland) within the ACC.

After lengthy debate, synod members authorized the church's Hymn Book Task Force to complete preparation of a new book that introduces female imagery of God, inclusive language and a broad range of musical styles. In addition to well-loved traditional tunes, the new book includes popular folk tunes, gospel music, contemporary praise choruses and music from countries around the world.

Source: *Episcopal News Service*

Hudson Is Newest ACA Bishop

A bishop to help ease the Anglican Church in America's "growing pains" was consecrated for the ACA July 22.

Officially, Wellborn Royston Hudson III, the former rector of St. Luke's, Springfield, Missouri, was named by concurrence of bishops of the ACA and of the Traditional Anglican Communion (TAC) as ACA's Suffragan Bishop for the Armed Forces, overseeing one chaplain involved in the work. But his actual role will be to help relieve the increasingly heavy workload of ACA Primate Louis Falk—who also leads TAC (the international fellowship of Continuing Churches of which ACA is a part), ACA's western province and its Diocese of the Missouri Valley. Specifically, Hudson will make episcopal visitations in the U.S. and abroad as Falk's representative. It is a role for which he unwittingly prepared while serving as Falk's chaplain for the last several years, and traveling with the primate to Ireland, India, Australia, England, Scotland, Guatemala, Canada, and South Africa.

Hudson will also replace Bishop Robin Connors of ACA's Diocese of the West as director of the International Anglican Fellowship, TAC's mission/outreach agency, and as episcopal visitor to TAC's burgeoning South African province.

Archbishop Falk served as chief consecrator for the rites at St. Aidan's Anglican Church, Des Moines. He was assisted by Bishop Robert Mercer, Metropolitan of the Anglican Catholic Church of Canada, Connors, and retired ACA Bishop Charles Boynton.

Attending clergy included the Ven. Garrett Clanton of St. Aidan's, and other ACA clergy hailing from Georgia, Missouri and Illinois. Choir members from St. John's, Quincy, Illinois, and St. Dunstan's, Minneapolis, joined with the St. Aidan's choir for the service.

A Lubbock, Texas, native, Hudson was baptized and confirmed in the Episcopal Church (ECUSA). He received a bachelor's degree in zoology, a master's in counseling, and a Ph.D. in counseling psychology and counselor education from the University of Iowa. In his earlier career Hudson taught science at



IT WAS A HOMECOMING of sorts for Bishop Hudson, a Texas native but a graduate of the University of Iowa, when he moved to Des Moines from Missouri with his family after his consecration in July.

Iowa's Wapello High School, was a counselor at Hillcrest High School in Springfield (MO), and a research associate while working on his doctorate. He also served as professor of counseling and guidance at the University of South Dakota and a licensed consulting psychologist in Rochester, Minnesota.

As an ECUSA member, Hudson served on the board of examining chaplains. While in Minnesota, Hudson left ECUSA in 1981 and became a member of the Anglican Catholic Church. He was ordained a deacon in 1984 and a priest in 1985. From 1986-88 he was director of education, consulting psychologist and instructor of field studies at Holyrood Seminary in Liberty, New York. During that time he also studied Greek, theology, church history, practice and faith, and parish administration. In 1987 he was appointed chaplain to Archbishop Falk. He took up the rectorship of St. Luke's in 1988.

Hudson and his wife, Paula, the parents of two grown children, have relocated to West Des Moines.

Clavier Deposed

In other ACA news, the church's House of Bishops has acted to depose the former archbishop of the eastern province, Anthony Clavier, who resigned early this year amid allegations of sexual misconduct.

Clavier abruptly left his home and family in Florida not long after receiving word of the accusations, and since then has not functioned as archbishop, or as bishop of the Diocese of the Eastern U.S. (DEUS).

In communications after his departure Clavier denied any wrongdoing and raised questions about due process in his case, indicating he was never given details of allegations against him, and, dubious of fair hearing, submitted his resignation. Church leaders claim that diligent attempts were made to meet and review the particulars with Clavier, but they were interrupted when he fled to an initially-undisclosed venue or venues.

A few weeks later Clavier rescinded the resignation, saying after media reports of the matter quoting unofficial spokesmen that he intended to fight the charges. ACA's House of Bishops, however, rejected the rescission and accepted Clavier's initial resignation. In light of that, no formal charges or trial of evidence were pursued by the church; likewise, the findings of a special panel appointed to continue an investigation and provide care for alleged victims have not been made public.

The canonically prescribed period of six months was allowed in the event Clavier wished to challenge actions taken in his case. However, in a July 10 letter from an address in North Carolina, Clavier confirmed his initial resignation from all ACA offices. He stated that he now believes he suffered a total "burnout" earlier this year, and acknowledged that his marriage has ended. "After 25 years of constant struggle to help build the traditional Anglican movement, I found myself without energy to continue my duties...At that point I resigned," Clavier wrote. "I profoundly regret the pain and confusion my resignation and abrupt departure caused many people. I recognize that to formally challenge that which has subsequently happened would only continue the trauma and distract the church from her mission while posing a severe financial strain to all concerned."

ACA bishops, meeting on July 24, deposed Clavier for abandoning the communion of the church. Unlike a bishop who has simply resigned, the deposition means Clavier can no longer function as a clergyman in any way in the ACA.

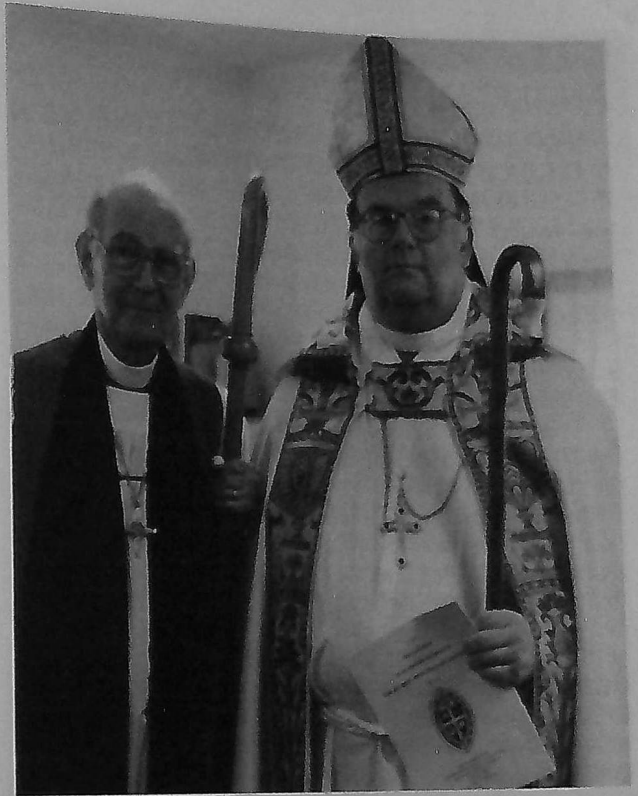
Having completed actions relating to Clavier's status, though, the ACA appears to be suffering a major aftershock from his departure, in the form of a dispute that has developed between the eastern diocese's standing committee, which has been serving as DEUS's ecclesiastical authority in the absence of a diocesan bishop; and the rest of the church's bishops, led by Archbishop Louis Falk, as well as a few clergy in the diocese.

Serving on the standing committee have been DEUS's two suffragan bishops, Walter Grundorf and Norman Stewart, who are also part of the ACA's House of Bishops; two clergymen and three laypersons. Basically—in a series of actions and reactions—the majority of ACA bishops has claimed that the standing committee acted improperly, outside its authority, or inadequately, in certain matters, while the committee's majority in turn has rejected actions taken by the House of Bishops to override its decisions or otherwise assert itself in most of the same matters.

The House's moves, which include a declaration assuming control of DEUS, supplanting the committee, have been supported by ACA's Executive Council and national chancellor. However, they have been disputed by DEUS's chancellor, and more recently, by the chancellor of ACA's western province, which Falk leads.

Prominent in the resulting disarray is the diocesan synod to elect a new bishop that had been set for early October in Charlottesville, Virginia, but which ACA bishops wanted postponed for a year due to the still-unsettled state of the diocese in the wake of Clavier's departure. The bishops said they would appoint an episcopal visitor or vicar general to tend the diocese in the interim, and convene a business synod for DEUS as soon as convenient. Plans for the original synod in Charlottesville were cancelled and the business synod was slated November 2-3 in the same city. Meanwhile, the standing committee, which still considers itself as DEUS's lawful authority, voted to reschedule the election synod for September 28-29 in Charlotte, North Carolina, asserting that a new bishop is needed to restore peace in the diocese. It was not clear which (if either) synod would have a quorum to conduct business, though if an election did occur at Charlotte the bishop-elect would not (as of this writing) be confirmed by the House of Bishops.

While some important issues have arisen in the conflict, several sources believe they are the exaggerated result of inadequate communication and efforts among diocesan clergy and ACA's bishops to "regroup" and reestablish relationships of trust and cooperation in the wake of the serious impact of the Clavier matter. At deadline, calls were increasing for talks or mediated discussions among the principals to try to resolve the dispute; there had already been one meeting between Falk and a member of the standing committee. An offer for the latter to meet with the Executive Committee in Colorado September 8 also was on the table.



"A HARD ACT TO FOLLOW" might be what Bishop John Cahoon (right) was thinking, when he was enthroned June 3 as successor to Bishop William Rutherford (left), who during his tenure built the ACC's Diocese of the Mid-Atlantic States from scattered congregations into the church's largest diocese. The evening before, Rutherford was honored at a gathering attended by clergy and laity from five states. Photo courtesy of *The Trinitarian*

ACC Honors Rutherford As Mid-Atlantic Reins Pass To Cahoon

Clergy and laity from five states filled a hotel ballroom June 2 to honor the "tall, quiet man" who had been a tower of strength during the Anglican Catholic Church's (ACC) difficult early years, while also transforming some scattered congregations and a few hundred communicants into the ACC's largest diocese.

Retiring after 14 years as diocesan of the Mid-Atlantic States, Bishop William deJarnette Rutherford had earlier in the day symbolically handed over the charge of 23 parishes and missions and more than 1,400 members to his successor, Bishop John Cahoon, who praised Rutherford as a "wise and faithful shepherd." The transfer would become complete with Cahoon's enthronement the next day in Warrenton, Virginia.

But on this evening, in Harpers Ferry, West Virginia, Rutherford paused to receive the accolades of many, including the Most Rev. William O. Lewis, leader of the Continuing Church body, who hailed Rutherford's wise counsel and described him as a man who could sway an argument with only a handful of well-chosen words. According to *The Trinitarian*, other approbations came from the Ven. Harry B. Scott III, who spoke of Rutherford as a fellow traveler on the road from the Episcopal Church to the ACC, and diocesan chancellor Bruce Shine, who lauded the soft-spoken, patrician bishop's pastoral touch.

ANGLICAN WORLD BRIEFS:

***FOR THE FIRST TIME AT A CHRISTIAN SERVICE IN A CHURCH OF ENGLAND CATHEDRAL, A SERMON WAS GIVEN "IN THE NAME OF ALLAH,** the Beneficent, the Merciful." The Crown Prince of Jordan, who delivered the early June University Sermon at Christ Church, Oxford, was "surprised" by the controversy generated by the sermon. A supporter of interfaith dialogue, Prince El-Hassan bin Talal said he did not come as a preacher but as a witness. "I cannot teach but I may hope to enlighten," he said. - *The Church of England Newspaper*

***THE FIRST ENGLISH BISHOP TO HAVE AN ORDAINED WIFE HAS BEEN NAMED THE NEXT BISHOP OF DERBY.** The Rt. Rev. Jonathan Bailey, 55, currently Bishop of Dunwich, in Suffolk, is expected to take up his new post within the next few months. His wife, Susan, ordained a priest in 1994, is currently non-stipendiary curate of Needham Market. She hopes to find another post in the Derby diocese. - *Church Times*

***BLACK ANGLICANS HAVE DECIDED THAT 80 PERCENT OF BISHOPS IN THE SOUTHERN AFRICAN CHURCH SHOULD BE BLACK IN FUTURE,** to properly reflect the church's demographic make-up. Presently, four of the 16 diocesan bishops in the Church of the Province of Southern Africa are black. Archbishop Desmond Tutu of Cape Town criticized the predominance of whites in church leadership in light of major changes in the nation. The recent decision, taken at a major consultation near Johannesburg with the support of the bishops' synod, will introduce affirmative action into the church, ensuring that some black South African clergy are promoted to higher positions. - *Ecumenical News International*

***MEANWHILE, DEBATE OVER WHETHER SEXUAL RELATIONSHIPS SHOULD BE LIMITED ONLY TO HETEROSEXUAL MARRIAGE IS INTENSIFYING** in the Diocese of Cape Town. Archbishop Tutu claimed in his charge to the diocesan council a few months ago that both Southern Africa's Synod of Bishops and the recent meeting of the world's Anglican primates had called for the Anglican Church to reconsider its traditional stance, especially on the issue of homosexuality. - *Good Hope*

***RWANDAN ANGLICAN BISHOPS WHO FLED THEIR COUNTRY AFTER ALLEGATIONS OF THEIR COMPLICITY IN MASS KILLINGS SHOULD RETURN AND FACE THE CHARGES,** asserted Archbishop of Canterbury George Carey, who recently visited the devastated nation. Among the absent bishops is the Archbishop of Rwanda, Augustin Nshamihigo, whom Carey was able to meet in Nairobi. Nshamihigo, gone from his province for a year, has been accused of having "too close a liaison" with the former government and of being involved in events that led to tribal bloodletting, which left up to a million people dead; calls for his resignation have recently risen sharply. However, Carey pointed out that even many innocent persons are afraid to return. "Until a system of justice is rolling you can imagine the fear that some people might have if they should go back." With about half the Rwandan bishops absent, the church there is in complete disarray, and, among other measures, Dr. Carey was reportedly sending the new secretary general of the Anglican Communion, Canon John Peterson, to advise on the rehabilitation process. - *The Church of England*

All three speakers also praised Bishop Rutherford's wife, June, who for 14 years was the secretary, often rising before dawn to begin work and taking phone calls at all hours of the day and night, the story said.

Born in Roanoke, Virginia, Bishop Rutherford worked for a number of years as an artist and an illustrator of books, many of them Roman Catholic, before training for holy orders at Virginia Theological Seminary, reported *The Trinitarian*. After ordination by the Episcopal Bishop of Southwestern Virginia, he served Episcopal congregations in Virginia and Georgia before becoming rector of the ACC's St. Thomas of Canterbury, Roanoke, in 1979. The next year he was consecrated bishop coadjutor of the Mid-Atlantic Diocese, for which he became diocesan in 1981. He and his wife, residents of Fincastle, Virginia, have two grown children. Rutherford will continue to serve St. Thomas, and hopes to resume his painting and drawing.

At his retirement dinner, the bishop and his wife were presented with a cash offering and an antique sterling silver bowl engraved with words of affection for the couple.

"Whatever I do rests upon the labors of Bishop Rutherford," Bishop Cahoon told the gathering. "Bishop Rutherford has planted this field. I shall do my best to water it."

Cahoon, 47, is a graduate of Yale University and the Church Divinity School of the Pacific. He served at Episcopal parishes in Cleveland, Ohio; Huntington, Long Island, New York; and San Mateo, California before joining the Continuing Church in 1977. In 1986 he was consecrated assistant bishop of what is now the Province of Christ the King by that jurisdiction's ordinary, Bishop Robert Morse, assisted by ACC's Bishop James Mote, then of the Diocese of the Holy Trinity, and the Rt. Rev. Alfred Woolcock, then bishop ordinary of the Anglican Catholic Church of Canada. Cahoon joined the ACC in 1989 and the next year was elected bishop coadjutor of the Mid-Atlantic Diocese. He leads two Virginia parishes, St. Andrew of Scotland, Alexandria; and St. Margaret of Scotland, Arlington. He lives in Gettysburg, Pennsylvania, with his wife, Leslie, a classics professor at Gettysburg College, and two daughters.

ACC Bishop's Appeal Fails In Case Of Former Parish

The Anglican Catholic Church (ACC) bishop who sued for control of a California parish's property after it voted to leave the ACC two years ago has lost his appeal of the California Superior Court's earlier summary judgment in favor of the parish.

In the lawsuit, Bishop A. David Seeland and ACC's Diocese of the Pacific Southwest had sought a court order ejecting the defendants—the rector (Fr. Gregory Wilcox), wardens and vestry of St. Mary of the Angels, Hollywood—from the parish building, after the congregation voted to align with the Traditional Anglican Communion (TAC), and finally with TAC's U.S. branch, the Anglican Church in America (ACA).

The suit evidently caused some consternation even among some local ACC members, one of whom, California attorney Dennis Mahoney, represented the 160-member St. Mary's in the litigation. Following the lower court decision for the parish last year, Mahoney explained that "Dr. Seeland commenced the suit despite the express

language of the ACC and diocesan canons reserving ownership of parish property to the parish in the event of disaffiliation, and prohibiting any ACC official or body from resorting to the civil courts in an attempt to gain control of such property."

Thus, the basis of the defendants' motion, and ultimately of the trial court's order, was that Seeland had no standing to bring the suit. "Dr. Seeland admitted that neither he nor his diocese had any right, title or interest in the property," and therefore could not sue for control of it, Mahoney told TCC.

That finding was affirmed this summer by the California Appeals Court, which stated that the bishop and diocese had failed to controvert on appeal evidence produced by the defendants for the trial court, substantiating the plaintiffs' lack of standing to sue.

A petition filed by counsel for Dr. Seeland asking the court of Appeal to rehear the case has been denied.

In addition to its own expenses in the case, the plaintiffs will be required to pay St. Mary's court costs, amounting to about \$500.

Two Former ECUSA Clergymen To Serve As CEC Bishops

Two clergymen who left the Episcopal Church (ECUSA) for the Charismatic Episcopal Church (CEC) last year have been named as the CEC's newest bishops.

The Rev. Canon Richard Lipka, rector of Church of the Holy Spirit, Honolulu, was consecrated August 4 as the first bishop of the CEC's new Diocese of the Hawaiian Islands, which includes all American territories and protectorates in the Pacific, according to *Sursum Corda*. Archbishop Randolph Adler, leader of the three-year-old CEC, will be chief consecrator, assisted by two other bishops of the CEC.

The Rev. Philip Zampino, rector of the Life in Jesus Community in Libertytown, Maryland, will be consecrated as the second bishop of the CEC's Eastern and Central Diocese, again with Archbishop Adler as chief consecrator, assisted by newly consecrated Bishop Lipka and at least two other CEC bishops.

The new prelates were elected by the CEC's House of Bishops last spring.

Lipka, a Roman Catholic priest from 1966-68, was educated at St. Mary's College (Michigan) and at the Pontifical Gregorian University in Rome, where he served as a Latin secretary for the American bishops attending Vatican II. He served in ECUSA in 1972, Lipka served parishes in Maryland as well as Hawaii before coming to his present post. He is married with four children.

After completing studies at Catawba College and Divinity School at Yale University, Zampino was ordained a priest in ECUSA in 1968. Married with three children, he served for ten years at St. Timothy's Church, Catonsville, Maryland. Zampino established the Life in Jesus Community, a religious order for women, ten years ago under ECUSA's auspices. He has taken many of the community's teams on evangelizing missions to Madagascar, an island nation with a population of over 12 million.

Newspaper/Church Times

***THE (ANGLICAN) CHURCH OF IRELAND'S GENERAL SYNOD HAS VOTED TO ALLOW A BILL PROVIDING FOR DIVORCED PEOPLE TO REMARRY** in C of I churches, if they follow a defined procedure. Presently, individual C of I clergy may decide whether or not to perform a marriage for a divorced person or persons. The new procedure, to be set forth soon, would still allow a priest to refuse, but if he decides to go ahead the same steps would need to be followed in each case. If one partner had been divorced, the couple would have to attend a service of preparation, which might contain an act of penitence, and prayers acknowledging the breakdown of a former covenant and requesting God's strength to fulfill the vows about to be taken. - *Church Times*

***PLANS FOR AN INTERFAITH COMMUNION SERVICE BLENDING CHRISTIAN LITURGY WITH A PAGAN SYMBOLIC SEX RITE** were dropped at the last moment in June, after warnings that the Church of England priest involved would be breaking church law. The service was intended to close a three-day conference for pagans and Christians in Calne, Wiltshire, evidently a continuation of the "Christian/Neo-Pagan dialogue" launched in England last year. Held outdoors using a traditional pagan circle with four altars, it would have been loosely based on Rite A from the C of E's **Alternative Service Book**, but would have contained no mention of Christ. The officiants were to have been the Rev. David Paterson of St. Peter's, Loughborough, and Ms. Shan Jayran, principal of the House of the Goddess teaching centre in London. - *Church Times*

ANGLICAN USA BRIEFS:

***OPPOSITION TO THE PATENT OF HUMAN EMBRYOS, GENES AND CELLS**, as well as genetically engineered animals, has been registered by Episcopal Presiding Bishop Edmond Browning and dozens of other religious leaders. In a May statement they said they are disturbed by the U.S. Patent Office's decision to allow such patents, declaring that "humans and animals are creations of God, not humans, and as such should not be patented as human inventions." A separate letter explained that, "With modern gene splicing techniques it is now possible to add, delete and recombine genetic material across species boundaries. The new techniques in genetic engineering offer exciting possibilities for the curing of disease and for helping to preserve nature's diversity, but "indiscriminate use of these techniques represents a very real threat to the dignity and integrity of human life." - *Episcopal News Service*

***SEVERAL SMALL AND/OR RECENTLY-FORMED CONTINUING JURISDICTIONS HAVE JOINED HANDS** as the Federation of Anglican Churches (TFAC), following a meeting last May in St. Louis involving some 60 persons, including 13 bishops. In addition to articles of federation, the gathering set forth a mission statement. Participating groups encompass about 1,400 parishioners, and more were expected through affiliation by other jurisdictions soon. A further meeting is projected to try to find ways of effecting fuller Continuing Church unity. - *The Living Church/Ecclesia/St. Louis Post-Dispatch/TFAC release*

The Afterword

Honestly Speaking

The "final solution" for women priest opponents offered by the ECUSA committee is nothing that TCC has not predicted, yet it does startle with its coercive approach, trampling the liberals' own broken-record call for "inclusiveness" and a salient part of the committee's charge.

Women's ordination advocates, pointing with cries of injustice to the four ECUSA dioceses and scattered parishes that still bar women priests after nearly 20 years, clearly think the unyielding obduracy goes both ways. One result of such "reasoning" is that traditional bishops now trying to restore order on the homosexual issue through the presentment process are threatened with presentments in return for what is seen as their rebellion on women priests.

Almost totally obscured in ECUSA's "newthink" on such issues is that this is *not* a level playing field. There is a *huge* difference between adhering to that which the Church has held for nearly 2,000 years, even if one's own church body has demurred, and insisting on positions or practices never advanced in the Church until now and still unaccepted by the vast majority of it.

Twenty years and the official okay from a church of 2.5 million members may seem to give the pro-priestess lobby some clout, and the 70 million members of the Anglican Communion at large are certainly not insignificant. But the Communion itself gives only partial acceptance to women priests, and it is entirely eclipsed by the primary Christian bodies of Roman Catholics and Orthodox—over *one billion* Christians—which officially reject

women's ordination (not to mention, while we're at it, any notion of sanctioning homosexual behavior). Women priests may have been *status quo* in ECUSA since 1977, but the innovation is still a sectarian one.

And by their own push via the "dialogue" committee—adding to complaints over the years that female clergy have never been accepted on a par with their male counterparts—women priest proponents effectively admit this. Those who feel sure of their positions trust time and the Spirit to make the truth known, and do not feel compelled to stifle all dissent. That stance—called a "reception process"—happens to be the official one of the Communion on this issue, though in practice ECUSA is not alone in actions or attempts to stack the deck against anything other than the "right" conclusion. Anglican leaders at all levels have refused requests for a separate "parallel" jurisdiction for traditionalists (though such Anglican entities exist for other reasons), since that would mean allowing enough freedom for a visible demonstration of "non-reception" and a continued orthodox church life.

To say all this is not to think it will have any great effect on ECUSA, the driving forces of which have long appeared—dare we say?—hell-bent on running the gamut of revisionism and decimating the traditionalist constituency, and have been pretty efficient at both.

And one must give the "femlibs" credit on one score: they are being absolutely honest about their beliefs, and particularly about their implicit contention that feminized and historic holy order are linked to antithetical views of the faith that cannot *ultimately* coexist in one church structure.

One may hope for better, but in all likelihood the final call to decision will come soon to orthodox Churchmen still hanging on in ECUSA, and in that we hope they will be as unflinchingly honest with themselves about their priorities as the liberals have recently been—realizing that whatever action they take also will affect those who come after them seeking the true faith. The decision is one that those who have loved the Episcopal/Anglican Church should not have to face, and none of the options are without difficulty. Yet it is part of the reality of what we believe is an ultimately eternal battle now underway that demands that each of the faithful, sooner or later, make a critical, even eternal, choice.

OF GENERAL INTEREST:

***IRELAND IS "HEADED DOWN THE ROAD TO ABORTION ON DEMAND,"** claimed Archbishop Desmond Connell of Dublin, in reaction to a recent Irish Supreme Court decision clearing the way for doctors to tell women where and how they can get abortions in England. The new policy, set forth in a much debated law passed by Parliament in May, still bars doctors from performing, advocating or promoting abortions, however. - *Our Sunday Visitor*

***A NUN WHO CRITICIZED THE POPE FOR FORELOSING DEBATE ON WOMEN'S ORDINATION HAS BEEN FIRED** from the faculty of Indiana's St. Meinrad School of Theology. Carmel M. McEnroy, a Sisters of Mercy nun, was one of many who put her name in a November, 1994, ad scoring the Pope's stand, placed by the Women's Ordination Conference in the *National Catholic Reporter*. McEnroy, who has garnered public support from members of the Catholic Theological Society of America, called the

Roman Catholic Church's "denial of gender equality" a "serious, ongoing scandal." Indianapolis Archbishop Daniel Buechlein countered that, for the good of students and the whole church, "it is essential that seminary faculty members fully support our church's teachings..." - *The Washington Times/Ecumenical News International*

***THE ROMAN CATHOLIC ARCHDIOCESE OF MILWAUKEE'S FINANCIAL RESERVES HAVE BEEN DEPLETED BY SOME \$5.5 MILLION PAID OUT TO ALLEGED VICTIMS OF CLERGY SEXUAL ABUSE** and for legal and therapy expenses connected with the cases. Another \$800,000 is expected to be paid this year. Meanwhile, an earlier report indicated that the archdiocese has filed lawsuits against a consortium of insurance companies that have declined to pay claims associated with cases of priestly pedophilia. The companies said their policies did not cover *intentional* misconduct, and they believe that, since the archdiocesan authorities knew of the crimes, their conduct qualifies as intentional. - *Catholic World Report/The Wanderer*

Continued on Back Cover

Christian Challenge Sponsoring Parishes

ARIZONA

Phoenix
Church of the Epiphany
(Anglican Church in America)
 8433 N. 12th St.; Sun HC 7:30a, 10a;
 The Rev. Canon Frederick Rivers;
 602/870-3638

CALIFORNIA

Los Angeles (Loz Feliz area)
St. Mary of the Angels
Anglican Church
(Anglican Church in America)
 4510 Finley Ave.; Sun Low Mass 8a,
 Mattins 9:30a, Solemn High Mass
 10a, Low Mass 12:30p, Evensong 4p;
 Mon Mattins 11:45a, Low Mass noon;
 Mattins 10a Tues-Sat (with Low Mass
 on Sat); Vespers 7p Tues, Wed, Fri,
 Sat (with Low Mass on Wed, Fri);
 The Rev. Gregory Wilcox,
 213/660-2700, 660-2708.

COLORADO

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

DISTRICT OF COLUMBIA

Church of the Ascension
and St. Agnes
(Episcopal Church)
 1217 Massachusetts Ave. NW; Sun
 low Mass 8a, 12:30p; Solemn High
 Mass 10a; Mon-Fri Mass 12:10p; Sat
 Mass 9:30a; The Rev. Lane
 Davenport; 202/347-8161

FLORIDA

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

Orlando (Oviedo)

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

GEORGIA

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

ILLINOIS

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

IOWA

Des Moines
St. Aidan's Pro-Cathedral
(Anglican Church in America)
 4911 Meredith; Sun 9:10a Matins,
 9:30a HC & Church School; Tues,
 Thurs EP & HC 5:45p; Sat MP & HC
 8:15a; The Ven. Garrett Clanton; The
 Most Rev. Louis Falk; The Rt. Rev.
 Charles Boynton; The Rt. Rev.
 Wellborn Hudson; 515/255-8121

KANSAS

Prairie Village
Trinity Anglican Church
(Anglican Church in America)
 3920 W. 63rd St.; Sun 8a HC, 10:15a
 Matins, HC & Church School; The
 Rev. Robert Hill Porter, rector, the
 Rev. Messrs. Gerald Claudius &
 James Krehemker, associates; the
 Rev. Forrest Burgett, deacon;
 816/472-4618, 913/432-2687

MICHIGAN

Detroit
Mariners' Church
(Autonomous)
 170 E. Jefferson Avenue; Sun HC
 8:30 & 11a, SS and Nursery at 11a;
 Thurs HC 12:10p; (All svcs 1928
 BCP); The Rev. Richard Ingalls;
 313/259-2206

NEW YORK

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

OREGON

Bend
St. Paul's Anglican Church
(Anglican Church in America)
 123 NW Franklin Ave; Sun 8 Low
 Mass, 10a Choral Eucharist, Church
 School; Wed 10a HC/Healing; 1928
 BCP/American Missal; The Rev.
 Stanley G. Macgirvin; 503/385-1774

PENNSYLVANIA

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

SOUTH CAROLINA

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

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

TEXAS

Alpine
Holy Cross Anglican Church
(Anglican Church in America)
 N. 2nd at Brown; Sun HC 10a; Wed
 HC noon; Holy Days HC noon; 1928
 BCP; The Rev. A. Saxton-Williams;
 915/837-7463

VIRGINIA

Arlington
Church of St. Matthias
(Anglican Church in America)
 3850 Wilson Blvd. (Wilson Blvd.
 Christian Church); Sun HC 9a (MP
 4th Sun); The Rev. Siegfried Runge;
 301/963-5726; 703/243-9373

AUSTRALIA

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

TASMANIA

South Launceston
Parish of the Annunciation
*(Anglican Catholic Church in
 Australia/Traditional Anglican
 Communion)*
 Cosgrove Park Chapel, Waveney St.;
 Sun HC 11:15a (Matins 2nd & 4th);
 the Rev. Dr. G. Kenworthy-Neale,
 003/446837; N. Tas., Bruce Proverbs,
 003/261007; S. Tas., Leland
 Hilligoss, 002/233945; NW Coast,
 David Ingrouille, 004/313963

