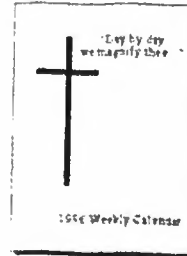




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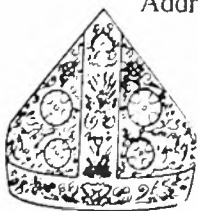
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Anglican Traditionalists Hail Choice For London • Page 8

Artwork of the Archangel Michael

Christian Challenge

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

THE ACC BISHOPS' STATEMENT, CONT'D.

"Sandy Ground"

The length of the Anglican Catholic Church Bishops' Encyclical Letter on Church Unity (*TCC*, May '95) is impressive...*Some* of the ACC bishops probably believe at least *part* of what has been ascribed to them. One hopes not all...

Lacking the time and wit to sufficiently address each of the several issues raised by the statement (and wondering what sane person would actually *read* a reply of the length required), there is one thing I cannot let pass unchallenged, an issue of importance to everyone in this Movement: *the One Church*.

The preface to the Prayer Book Ordinal speaks of the necessity for "Episcopal Consecration and Ordination." Deacons and priests, it tells us, are ordered into "the Church of God"; they are not ordained as "Episcopalian" or "Anglican" clergy, and any ecclesiology which implies that they are is foreign to the Catholic teaching of the Prayer Book. Our Creeds insist that we are members of Christ's One, Holy, Catholic and Apostolic Church. While we may be proud of the Anglican expression of Catholicism which we have inherited, there is only *one Church*, the one which Jesus Himself founded. It isn't the Episcopal Church or the Anglican Church in America or the Anglican Catholic Church or the Russian Orthodox Greek Catholic Church, or the Roman Catholic Church, but simply, as the Fathers were content to say, the Catholic Church.

Until I read the [ACC Bishops'] Statement on Church Unity I thought this was something on which all traditionalists could agree. Now I am not so sure. It *appears* that Anglican Catholics (of the Original Province) have concocted an Anglicanism distinct from Catholicism. They *seem* to be insisting that the "Chambers Succession" (an odd nomenclature given the historical reality of the consecrations at Denver) possesses (for some unexplained reason) something unique from other Catholic Successions and that they are thus a Clergy Set Apart. This is evidently important to the ACC bishops; it seems they are most anxious by any means possible to distinguish between themselves and the unmentionable bishops, clergy and people of the Traditional Anglican Communion.

The Ordinal allows no such distinctions; Catholic tradition makes no room for them; Scripture knows nothing of them; instead all talk about the one Body of Christ, His Church. The

approach chosen by the ACC(OP) has precedence *only* among Protestant sectarians. Like the Mormons or Jehovah's Witnesses, the ACC(OP) now gives the appearance of those who have set themselves apart as the only legitimate Remnant of something which is otherwise lost.

The Lord Jesus Himself promised that the gates of hell would not prevail against His Church. It is *this* one Church of which we had best be members incorporate; and it is precisely for this reason that the Prayer Book is such a felicitous guide. "What is the Church?" it asks. "The Church is the Body of which Jesus Christ is the Head, and all baptized people are members."

Sadly, the ACC(OP) seems to be moving further away from Scripture, Catholic practice and Prayer Book tradition in an odd and desperate attempt to maintain their uniqueness. The [bishops' statement] gives the decided impression that this uniqueness has, as its hallmark, submission to a particular group of bishops with a particular lineage of apostolic succession...For the sake of the unity of our movement, I pray that not all members of their jurisdiction will follow these bishops in building on such sandy ground...

(The Rev. Canon) Gregory Wilcox
St. Mary of the Angels Anglican Church (ACA)
4510 Finley Avenue
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Should Be Read

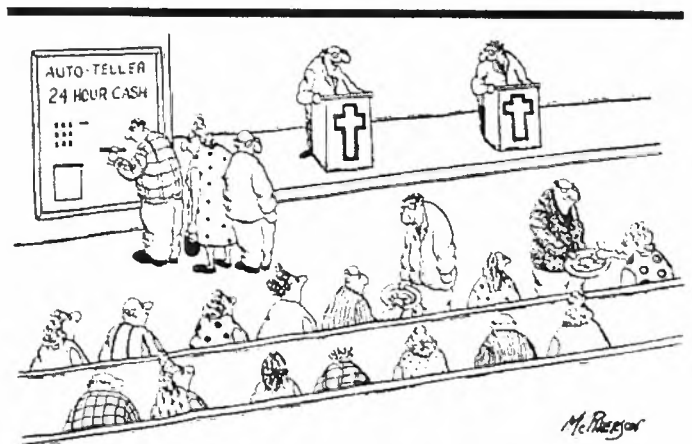
...I wish all Anglicans would have the opportunity and the will to read the (ACC Bishops') Statement on Church Unity, so carefully documented and nicely written, in [*TCC's*] May issue...

Wilfrid Hepplestone
Stockport, Cheshire, England

"SLOW ME DOWN, LORD!"...

...a plea for the text of a steady, much-needed prayer, somehow misplaced. Anyone know it? I am anxious to recover it!

The Rev. Dr. A.R. Taylor Denues
640 Seitz Road
Felton, Pennsylvania 17322

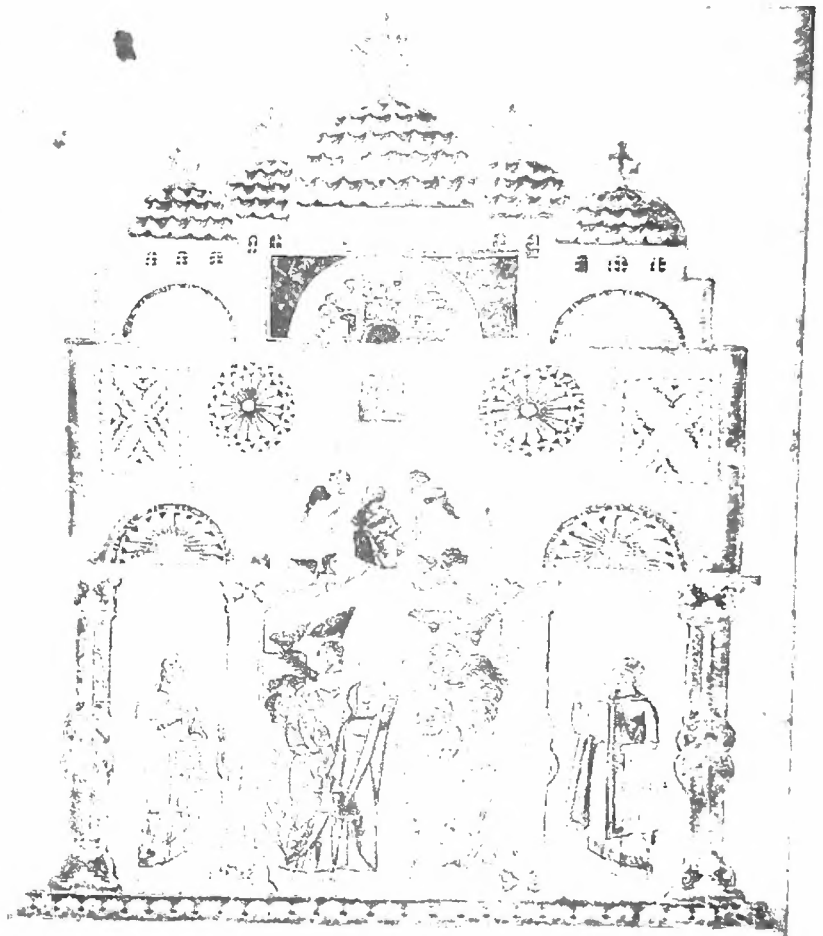


"OUR DONATIONS HAVE DOUBLED SINCE WE HAD THAT THING INSTALLED!"

THE CHRISTIAN CHALLENGE, as readers know, is chiefly concerned with the continuing life and witness of traditional Anglicanism. Despite the struggle and confusion now connected with that pursuit in some parts of the world, we still believe God intended for this beautiful expression of the Catholic Faith to be—and to remain—and will see to it in His own way and time, in some small measure assisted by our prayers and meager efforts, if they be faithful.

Yet the fact that not all Anglicans are remaining as such in response to advancing liberalism within the “official” church is a reality of the current Anglican realignment, and consequently of TCC’s news coverage. As historic faith and order break down in some Anglican provinces, some traditionalists, declining the “stay and fight” or Continuing Anglican options, see their only choice as “relocation” to another anciently-rooted part of the Universal Church. Much has been reported in our pages about traditional clergy, especially in the Church of England, “going to Rome” (and lately about some who’ve come back!). But other Anglicans, more in the U.S. than England, are turning to Orthodoxy.

Some leading figures linked to the CHALLENGE have requested that TCC take a closer look at what Anglicans considering Orthodoxy might expect to find in that fold, recognizing that there are several Orthodox jurisdictions in North America, and experiences may vary somewhat in each. To try to present a balanced survey of this subject, sensitive to both Orthodox and Anglican viewpoints, we sought out **Brother Isaac**, a former priest of the Episcopal Church, who joined the Orthodox Church in 1979. Now a monk at St. Michael’s Skete, Cañones, New Mexico, near Santa Fe, and the editor of DOXA magazine, Brother Isaac graciously agreed to give us an overview of American Orthodoxy from his perspective.



This 12th century manuscript illustration of the ascension of the Virgin Mary places the event in a typical Byzantine church, splendidly decorated; the picture represents a church built by Justinian in Constantinople and dedicated to the twelve apostles. Within is a copy of one of its famous mosaics: the image of Christ placed in the highest part of the church interior and at the exact center of illumination.

“The Orthodox Option” or “Swimming the Bosphorus”

Up until quite recently the Orthodox Church has often been identified as “America’s Best Kept Secret.” That long-time secret, however, is now definitely out.

Several events in the past few years have made Orthodoxy in North America more visible than ever before. These same events have increasingly made entering the Orthodox Church appear as a real possibility to Anglicans who want the whole Faith of our Fathers to be the official Faith of their Church, rather than a merely tolerated or persecuted option. Notable among those events was the conversion to Orthodoxy several years ago of well-known Episcopalian writer Fr. William Olnhausen, along with a group of his parishioners. Fr. Olnhausen has continued to publish his *Anglican Orthodox Pilgrim*, known, perhaps, to some CHALLENGE readers. Some other Episcopal clergy and congregations have since walked the same path, most recently in Spokane, Washington (see report in “Focus” - Ed.). Shortly before Fr. Olnhausen’s conversion, there was the reception of the 2,000-member Evangelical Orthodox Church into canonical Orthodoxy, and the publication of the popular book *Becoming Orthodox*, written by one of its leaders, Fr. Peter Gillquist.

An even more high-profile conversion to Orthodoxy some five years ago was that of Frank Schaeffer, the son of the famous Evangelical Protestant theologian, Francis Schaeffer. Frank has revived his *Christian Activist* newspaper as an Orthodox publication, and has written a fast-moving and gripping account of his conversion in the book *Dancing Alone*. In Great Britain there has been the smaller but equally enthusiastic activity of “Pilgrimage to Orthodoxy,” a group of former Anglican clergy and laity, who are currently being received into Orthodoxy.

Just this past May another landmark event took place, the “Not of This World” conference at the Rose Hill House of Studies in Aiken, South Carolina. Drawing together a group of what I call “tradition-minded ecumenists,” it attracted over 200 registered participants and a team of famous Christian authors and lecturers from all over the United States and Canada and as far away as England. This was, it would seem, the first major ecumenical conference in this country co-sponsored by an Orthodox organization. The meeting gave participants (including this writer) a wonderful chance to explore our shared beliefs and con-

Despite practical, "existential" problems in the Orthodox Church, the fact remains that Orthodoxy is staunchly orthodox, which is its main appeal.

cerns, but also for many of the registrants to experience Orthodox worship for the first time at the daily services of Vespers and Matins (sung entirely in Prayer Book English). Present were a significant number of ex-Anglican converts to Orthodoxy, as well as a number of Episcopalians seriously considering joining the Orthodox Church. Some \$15,000 worth (*sic!*) of Orthodox books were sold during the conference by the small but highly energized Orthodox mission in Aiken.

Just three or four years ago I was still assuring Anglican friends, in vain it seemed, that they didn't have to learn Greek or Slavonic to become Orthodox, and that, in fact, the option for continued use of traditional "Prayer Book English" is still wide open. Moreover, they just couldn't believe that there are very many happy Orthodox converts from Anglicanism, who include a sizeable number of priests. But now, rather suddenly it seems, Orthodoxy has become a live option.

What is the appeal of Orthodoxy? Probably the principal attraction is precisely Orthodoxy's orthodoxy. Although on the practical, "existential" level, there are a lot of problems in the Orthodox Church (we shall address the main ones shortly), the fact remains that Orthodoxy is staunchly orthodox. The differences between the most "modernist" and most "traditionalist" members of the Orthodox Church are minuscule compared to, say, the vast differences of viewpoint within the present-day Episcopal Church (ECUSA). In Orthodoxy there is no "high church" and "low church"; grounded in the Patristic legacy, the Orthodox Faith is indeed both Catholic and Evangelical. The leadership of the Orthodox Church universally embraces with enthusiasm the teachings of the Holy Scriptures, the Nicene Creed and the Fathers of the Church, and even those who feel some attraction to radical feminism and other forms of *Zeitgeistism* have only (though foolishly) immersed their little toes in the same. (We who know the dangers of those *isms* would warn them, however, that the shallow and murky waters of the *Zeitgeist* hide quicksand just beneath the surface—willy-nilly, the whole body and soul may easily follow the little toe!)

A second appeal of Orthodoxy is the beauty of the Divine Liturgy and the other services of the Orthodox Church. Central is the Liturgy of St. John Chrysostom, which is what is usually meant when people speak of the Byzantine or Eastern Rite. The leading Greek Orthodox Archdiocese of North and South America offers that liturgy predominantly in the language its name suggests, though movement toward worshipping in the vernacular is on the upswing in the Greek Church. Within the vast majority of parishes in the other two major U.S. bodies, the Orthodox Church in America and the Antiochian Orthodox Christian Archdiocese, the Eastern Rite is conducted in Prayer Book-type English.

But what is an attraction to many, is a major turn-off to some others. Those in the latter group readily admit that the Orthodox liturgy is lovely, expresses the Faith, and attest that the music is outstanding, but they also report they just don't feel quite at home in the Eastern Rite.

Western Rite Orthodoxy

As one attempt to remedy the latter situation, beginning in the last century, there have been a number of moves to restore one or more of the ancient rites of the Western areas of the one Orthodox Church. These have ranged from qualified acceptance of the **Book of Common Prayer** liturgy, to a scholarly revival in France of the Gallican Rite. Currently, the Antiochian Archdiocese has two approved Western Rites, one a modified version of the 1928 Prayer Book's, and the other a slightly-modified old Tridentine Roman Rite in English.

Within American Orthodoxy today, there are some who abhor all forms of Western liturgy, and others who enthusiastically promote it. This writer sits somewhere in between. One hopes that qualifies me to speak more or less objectively on the subject, or at least, that is what I shall attempt to do. Let me state the facts as I see them.

1) The Western Rite (in both forms) approved by the Antiochian Archdiocese is official, and is Orthodox. There is no question as to its "validity."

2) There is no doubt that the *ancient* rites of the West are Orthodox rites. However, the *modern* Western liturgies are in many respects not the *ancient* rites of the Western Orthodox Church.

There have been many changes in the Western rites since the Great Schism between the East and the West, and the Reformation, innovations such as spoken services and con-

American Orthodoxy At A Glance

There are three main and a number of smaller Orthodox bodies in North America, almost all of them in communion with each other, though linked to different mother churches overseas. Brother Isaac reports that the largest, the Greek Orthodox Archdiocese of North and South America, has some three million members. Next is the Orthodox Church in America, with roots in Russia, which has an estimated 350,000 members; and the Antiochian Orthodox Christian Archdiocese, with about 250,000 adherents, including a large Syrian and Lebanese membership. In all, Orthodoxy in North America encompasses perhaps four million believers.

While worldwide Orthodoxy has always been organized along national regional lines, in North America political and ethnic considerations led to the establishment of the multiple independent and overlapping administrative jurisdictions—an anomalous situation which causes great concern among American Orthodox. Most U.S. Orthodox bodies have now agreed to work toward administrative unity and speaking with one voice to society at large, though the move got a chilly reception from the Ecumenical Patriarch. world Orthodoxy's "first among equals." A major transition also looms next year with the resignation of U.S. Orthodoxy's leading figure, the Greek Primate, Archbishop Iakovos (see story in "Focus"), who has encouraged modernizing moves to bring unity and mainstream visibility to American Orthodoxy.

Worldwide, there are 175 to 200 million Orthodox Christians in various jurisdictions, about 95 percent of them in full communion. Among Orthodox patriarchal sees, Constantinople holds the primacy of honor, followed by the ancient sees of Alexandria, Antioch, and Jerusalem, and then the various later patriarchal sees.

The "pressure" felt by Western Rite Orthodox to conform to the Eastern Rite comes not from church leaders, but from the nature of things: the Western Rite is like a drop of water in a great sea of Eastern liturgy.

stant kneeling. One suspects that a devotee of today's Western Rite would find its ancient counterpart just as "foreign" as the modern Eastern Rite, and for largely the same reasons.

To put this another way, I am persuaded that the ancient Western Rite had the same feeling and manner of celebration as today's Byzantine Rite, far more than the celebration of current Western liturgies resembles their early prototypes. As evidence for that, I present the fact that the Eastern Rite has remained virtually unchanged since pre-Schism days, while the style of the Western Rite has changed, sometimes radically; but before the Schism, bishops and priests apparently found it quite easy to concelebrate wherever they might journey.

3) Adherents of today's Orthodox Western Rite are a small minority in the Orthodox Church—something prospective Anglican converts seeking familiar worship should understand at the outset. Chances are slim, at least currently, that a Western Rite Orthodox is going to find a parish offering such worship wherever he or she may go. There is the concomitant problem that Eastern Rite Orthodox are often very uncomfortable with the Western services.

But reports of "pressure" on Western Rite Orthodox to conform to the Eastern Rite do not accurately present the picture. Where the Western form is approved there is definitely no episcopal pressure to adopt the Eastern, and certainly no desire to treat Western Rite churchpeople as "second class citizens"—in fact, quite the opposite. The leadership of the Antiochian Archdiocese both promotes and protects the Western Rite.

The "pressure" felt comes simply from the nature of things: the Western Rite is like a drop of water in a great sea, so to speak, and the feeling that one must conform to the Eastern liturgy comes from the fact that Western-style parishes are few and far between, and the main services at every general church conference are almost always Eastern Rite, as are services in the massive majority of parishes. In addition, the overwhelming preponderance of the Byzantine Rite provides, in spite of ethnic differences in detail and style, a commonality in Orthodoxy somewhat parallel to that formerly provided in Anglicanism by the *Book of Common Prayer*.

4) The biggest problem I have experienced with the Western Rite is not with the rite itself, but with the self-awareness of some of its adherents. Ex-Anglicans, for instance, tend to cling to the "Branch Theory" (about which more anon), and think of their entering Orthodoxy as simply hopping from one branch of the wider Catholic Church to another—and several have hopped out just as readily as they hopped in. Moreover, most Western Rite laypeople I

have known have made little effort to become accustomed to the predominant rite of the Orthodox Church. They need to do that, if for no other reason, so they'll feel comfortable everywhere in the church, rather than retaining a sort of Anglican-in-exile mindset. Fr. Alexey Young, a leader in the Antiochian Archdiocese's Western Rite, is quite aware of these problems, and assures me church officials are addressing them with increased catechesis and broader exposure and experience within the Orthodox Church.

Recently I was given a copy of the *Anglican Service Book* from the Church of the Good Shepherd, Rosemont, Pennsylvania. If that book had been adopted by ECUSA in 1979, "official" U.S. Anglicanism would have moved very close to Orthodoxy; Bishop Grafton of Fond du Lac would have felt his pioneering ecumenical efforts at the beginning of this century were approaching fulfillment! That book, if authorized, would need very little adaptation for Orthodox worship, and if the service were conducted in the style of the Liturgy of St. John Chrysostom, I believe you'd have a very viable Orthodox Western Rite that might take root. This, I must add, is entirely my personal opinion, not uncolored by a certain amount of nostalgia! For if that marvelous liturgical book had fallen into my eager Anglo-Catholic hands at, say, the tender age of 21, I would surely have thought I had already died and gone to glory! But even if such a Western Rite were developed, a major concern would still be the total integration of its members into the full life of the Orthodox Church, not only essentially, but existentially as well.



The Holy Face; a 12th century icon

The Eastern Rite

My own integration into the Eastern Rite hardly took place under normal circumstances. I was immersed in it when I lived for six months at Chevetogne, the famous Roman Catholic bi-ritual Benedictine house in Belgium (where there are two chapels, and the monks are divided up into Latin Rite and Eastern Rite). I went to Chevetogne mainly for "r and r," and to learn French. At the time I had no more than a casual interest in the Byzantine Rite. But before I left, I was attending the Eastern Rite services (in Slavonic, French and sometimes Greek) almost exclusively, and reading Byzantine history for hours each day. That was 23 years ago, and having been Orthodox nearly 17 years, by now the Byzantine way of doing things is second nature.

Most Anglican converts to Orthodoxy go the "Eastern route." They will tell you that it doesn't take very long to get used to the Byzantine Rite, and that there is so much richness therein, it more than makes up for what one leaves behind. I'd say that for most of us the one feature of Anglican worship we do sometimes miss is some of the metrical hymnody of the *Hymnal 1940*. In the Antiochian jurisdiction, parishes of Anglican background are allowed to sing those hymns (as long as their content is compatible with Orthodox teaching, and most of them qualify) during the priest's communion (which can take a good ten minutes, and longer if there is more than one priest), and during the kissing of the Cross at the end of the Liturgy. Anglican

service music, of course, can be, and in places has been, easily adapted to Orthodox worship.

A less prominent, but perhaps more daunting, aspect for some Anglican converts would be the more stringent standard of fasting before Holy Communion and during penitential seasons promoted within Orthodoxy.

Problems In The Orthodox Church

The Orthodox Church naturally shares with every other Christian body the problem of human sin. We are hardly immune to over-ambitious prelates, territorial squabbles, superficial and picky zealots for the letter of the rubrics and other rules (sometimes in stark contrast to their own lax interior spiritual lives!), and at the other extreme, leaders whose well-intentioned pastoral latitude tends to create disciplinary problems. There is also the well-known "ethnic" problem, in which some Orthodox seem to put their ethnicity above their Orthodoxy. But as any ex-Anglican member of the Orthodox Church will attest, looking back, one realizes that nobody on earth is more ethnic than the Anglicans! That ethnicity can be, and already has been, chrismated into Orthodoxy.

The most concrete problem in Orthodoxy, at least in North America (as well as in Western Europe and Australia), is the current uncanonical overlapping of jurisdictions. While the various bodies (administrative units connected to foreign patriarchs) in North America are in full communion with each other (except for the Russian Church in Exile or the "Synod," and some smaller "Old-Calendrist" groups), on the day-to-day practical level each jurisdiction mostly goes its own way, as if they were separate churches. Happily, however, there is increasing movement towards administrative unity on the episcopal level, and a good deal of clerical/parochial cooperation on the local level. That is certainly the case where this writer lives.

The Real Question

The basic issue, however, in approaching the Orthodox Church is not one of ritual predilection or existential problems, but rather the basic claim of the Orthodox Church to be the visible One, Holy, Catholic and Apostolic Church. That claim is one of the dogmatic foundations of Orthodoxy, and even though some Orthodox leaders sometimes talk as if they believe in the Branch Theory, they don't. What sounds like Branch Theory to Anglicans is simply the Orthodox view, best expressed by Fr. George Florovsky of blessed memory, that the canonical bounds of the Orthodox Catholic Church and her charismatic bounds are not co-terminous. In other words, with the exception of a few Orthodox who hold a super-Cyprianic view of the Church (i.e. that the Visible Church is "it," and if you aren't in it, you're as good as lost), mainstream Orthodoxy holds what amounts to a generous agnostic view towards non-Orthodox churches. We know they aren't formally Orthodox, but

The basic issue in approaching the Orthodox Church is its claim to be the One Visible Church, which Orthodox deny exists simultaneously in out-of-communication bodies, however close they may be to Orthodoxy.

neither are they "nothing." The fact that we only chrismate, and don't also baptize, many converts, and that we sometimes receive Roman Catholic priests by "vesting," indicates we recognize that Sacramental Grace exists beyond the canonical boundaries of the Orthodox Church. Most Orthodox theologians would say that the closer in Faith an ecclesial body (or an individual) is to Orthodoxy, the more intimately it (or he or she) is invisibly united to the Orthodox Church. All but a few Orthodox would affirm that grace and sanctity exist outside their church's structural bounds, and that salvation outside those bounds is a real possibility.



Segment of the "Myrlit-streaming Icon of the Mother of God"

But the Orthodox Church still asserts that she is the "undivided Church of ancient times." In spite of our very human problems and failures, we believe the Saviour's promises are manifest in the permanence of the one Orthodox Catholic Church. We believe it holds the Faith of the Fathers without deletion or addition, and is the standard for Christian Unity. *The Orthodox Church categorically denies the possibility that the One Visible Church exists simultaneously in out-of-communication branches. However close other Christians or ecclesial bodies may be to Orthodoxy, not being formally in communion, they remain outside the visible One, Holy, Catholic and Apostolic Church on earth. That includes the Roman Catholics.*

This view—that the Orthodox Church alone is the one, true, Church, but also that non-Orthodox, by the closeness to Orthodoxy of their personal faith, may well be invisibly in her fold—is not a simple or particularly enjoyable one to hold, but we think it is correct. We believe it is impossible for the Saviour's one Visible Body on Earth to be rent asunder. The visible undivided Church of ancient times must exist visibly undivided for all times.

Orthodox ecclesiology is the real question to be faced and dealt with by those considering Orthodoxy. If one comes to the conclusion that this ecclesiological claim is valid, then questions of rite and existential difficulties become quite secondary. One lost at sea would hardly argue about the dining room's decor before boarding a rescue ship. Similarly, one will abandon any ecclesiastical lifeboat, no matter how lovely, and adjust to any liturgical rite, in order to board the historic Ship of Salvation. Personally speaking, I would wish to see all Anglicans who treasure the Faith of our Fathers enter either as a body, or as individuals, into the communion of the Orthodox Church. But at the same time, if they don't see their way into Orthodoxy, I would still wish to remain friends, for we Orthodox and tradition-minded Anglicans share so very much in common. ■

Focus

Traditionalists Hail Choice For C Of E's Third-Ranking See

By Stephen Trott

For the second time this year, Church of England traditionalists have been surprised and relieved by a major church appointment—this time of the Rt. Rev. Richard Chartres as the next Bishop of London.

Presently area bishop of Stepney in the London diocese and only 48, Chartres is a supporter of the traditional prayer book, and has not ordained women as priests. He will succeed Dr. David Hope, whose appointment as Archbishop of York earlier this year was the first unexpected boost for the catholic wing, which thought it would be denied any further episcopal appointments following the ordination of women.

Initially, the welcome news of Hope's elevation was quickly counterbalanced among traditionalists by anxiety that a more liberal appointment would likely follow for London, which contains the greatest number of Anglo-Catholic clergy; they have been kept within the C of E by Dr. Hope's "London Plan," ensuring likeminded episcopal oversight for those opposed to female priests, while permitting women in the diocese to be ordained by another bishop.

Now, the promotion of one of Hope's suffragans to the see of London is being generally hailed as an imaginative and shrewd move on the part of the Crown Appointments Commission that avoids great disruption in the diocese, even though Chartres is a "young" bishop in age and experience, and London is a pivotal part of the church that demands sensitive handling.

London is the third most senior see in England, after Canterbury and York, carrying an automatic seat on the Privy Council which advises the monarchy. Because London contains such an explosive mixture of churchmanship styles, it requires a particularly steady hand at London House. Not only does the diocese encompass large numbers of Anglo-Catholic clergy, it has 70 women priests, as well as numerous Evangelical parishes, and a local homosexual lobby. While Chartres was thought likely to be promoted since his service as chaplain to former Archbishop of Canterbury Robert Runcie, he has been a bishop just three years, and it was widely assumed an experienced diocesan bishop elsewhere would be translated to London. Candidates were rumoured to include the Bishops of Birmingham, Ely, Leicester, and



THE BISHOP-DESIGNATE OF LONDON, the Rt. Rev. Richard Chartres, who will be enthroned at St. Paul's Cathedral in the new year.

even the Bishop of Edinburgh, Richard Holloway (the pro-priestess prelate who recently caused a flap by soft-pedaling adultery in light of humanity's "promiscuous genes.")

Despite his short apprenticeship as a bishop, though, Chartres has been widely respected for his work at Stepney, and admired for his abilities, including a solid stint as a parish priest in London, and a good academic track record; he studied at Trinity College, Cambridge; Cuddesdon; and Lincoln Theological College. Married with four children, he is a Six Preacher at Canterbury Cathedral, and has taught as a Professor of Divinity at Gresham College in London. He is the Ecclesiastical Patron of the Prayer Book Society, and at his own request was consecrated according to the 1662 book's rite. He has also indicated his support for the church's traditional sexuality doctrine, at issue of late in the C of E.

"I could not be more delighted," Prayer Book Society Chairman Anthony Kilmister said of Chartres' promotion, which the Society believes "will further true religion and righteousness" in London.

Chartres himself was astonished by his appointment, which marks only the second time in this century that a suffragan has been named to this high-ranking see.

Chartres intends to continue the policy of his predecessor, of not ordaining anyone to the priesthood, but delegating that responsibility to his suffragans. He is personally agnostic as to whether women can be ordained as priests, and believes that the appropriateness of doing so remains open to debate. Meanwhile, he believes that both views on the issue ought to co-exist with integrity, and will continue the arrangements made by David Hope for both sides in the diocese.

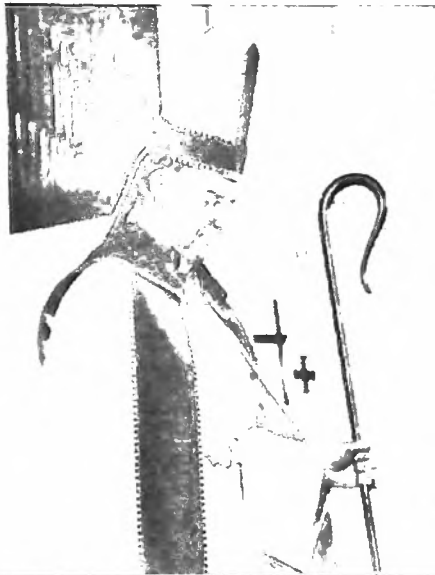
Surprise, Mixed Reactions As Bishop Pope Returns To ECUSA

Just seven months after becoming the highest ranking U.S. Episcopalian in this century to join the Roman Catholic Church, Bishop Clarence Pope—former leader of the Diocese of Fort Worth and the traditionalist Episcopal Synod of America (ESA)—astonished his Anglican brethren by rejoining them.

As briefly reported in the last issue, Pope said one reason for his return was the feeling that he had “abandoned a constituency that depended on me. I felt very guilty about that.” He also said he felt “more and more compromised in my thinking” in the Roman Church, and “simply had to come back home to where I belonged.”

When he announced last year he would go to Rome, Pope said he had long hoped for re-union among Anglicans and Roman Catholics, but that had been nixed by the ordination of women in the Episcopal Church (ECUSA) and other provinces of the Anglican Communion, including the Church of England.

The 66-year-old Pope, who is married, had planned to become a Roman priest under the Vatican's special “Pastoral Provision,” but as time went on he found his hope for conditional ordination dashed, and the prospect of reordination increasingly troubling. “I felt very keenly about the holy orders that I had taken and I didn't feel I could undergo another ordination... It was one thing to say it, but as I came



closer and closer, I couldn't do it,” he was quoted as saying in *The Dallas Morning News*.

“It was nothing the Catholic Church did,” he told a *New York Times* interviewer, but a “growing unease” about his original decision—and particularly about relinquishing his status as a bishop, which he believes was “God-given” and not for him to surrender. “I could not shake the image of my consecration...I...simply lost any sense of peace,” he said.

“What surprised Church of England traditionalists was that he went to Rome in the first place,” wrote London's *Church Times*, “for no one who knows him could picture him in that church.”

“U.S. traditionalists just don't take the positive view of the [Roman Church] that Catholic Anglicans do here,” said Forward's Secretary, the Rev. Geoffrey Kirk. “His going was a ghastly mistake. The first attempt at a uniate church in the U.S. failed, and if he had the idea of a second one, under his leadership, he grossly miscalculated the mood of the [Roman Church] now.”

The Church of England Newspaper candidly reported that Pope felt his conversion would prompt the establishment of an Anglican jurisdiction within the American Catholic Church. “I mistakenly thought I could make a difference. But it was not to be,” he said.

Pope's return to ECUSA has meant leaving fellow parishioners—also

Continued next page, top section

BISHOP POPE at the ESA's founding synod in 1989.

Churchwide Effort Marshals Ire Over Financial Fiasco, Revisionism

Just when Episcopal Church leaders thought the furor over ECUSA's embezzlement scandal might be starting to wane, an association of clergy and laypeople has managed to make a splash with a campaign expanding calls for the presiding bishop to resign and for Episcopalian to withhold donations supporting the church's national headquarters.

“Many people throughout the country have called for [Presiding Bishop Edmond Browning] to resign,” said the Rev. Richard Kim, rector of St. John's, Detroit, and spokesman for Concerned Clergy and Laity of the Episcopal Church (CCLEC). “This is the first organized nationwide effort of ask for his resignation.” CCLEC, he told *TCC*, is not really new, but an appellation formalizing a loose coalition of clergy and “lots” of laity that has been functioning for some time.

Its campaign kicked off in earnest September 8 with a half-page advertisement in *The Washington Times*, which within a few days had already generated “dozens” of responses, Kim said, mostly from along the Atlantic seaboard, but also from Churchmen in other venues who

learned of the effort “on-line.” The ad was to run again in the same newspaper in slightly revised form, as well as in Portland, Oregon during the ECUSA House of Bishops meeting there in late September.

The September 8 ad asserts that Browning “has promoted a revisionist theology which is dividing the church. His supervisory style allowed the greatest financial scandal in American church history to occur on his watch.” Misuse of funds by ECUSA's former national treasurer, Ellen Cooke, resulted in a loss to the church of \$2.2 million—plus an additional \$400,000 in lost interest.

Kim believes that the national treasurer's theft was only encouraged by the atmosphere of shifting doctrine and morality CCLEC contends has been fostered by Browning's administration, the results of which are also seen in sharp conflicts over homosexuality and women priests.

Browning “has led us to our lowest point,” says the ad, “and his adamant insistence on continuing his revisionist agenda means that we face the prospects of two more years of dwindling confidence and trust, embarrassing leadership, acrimonious strife, declining membership and falling income. We can do better and God expects more than this...”

Continued next page, lower section

POPE Continued from previous page

Episcopal converts to Catholicism—at St. Mary the Virgin, Arlington, who felt stunned and a little betrayed by his decision. Pope praised the support he received from the parish and its rector, the Rev. Allan Hawkins. "I don't think they can possibly understand this," Pope said. "I can just ask them to pray for me and have some patience."

English accounts indicated that Pope's full-circle spiritual journey is not completely unique, but matched by small numbers of clergymen who have come back to the C of E after a foray into Roman Catholicism.

Episcopal Presiding Bishop Edmond Browning said he and Pope had been in conversation for several months, and that he is "delighted" by Pope's decision. Browning conveyed the news in an August letter to all ECUSA bishops, who had not even gotten around to formally accepting Pope's resignation. "This church is his home, his family, and with joy we welcome him home," Browning said. The sentiments were echoed by Pope's successor in Fort Worth, Bishop Jack Iker.

Others in ECUSA were not so enthusiastic about Pope's "homecoming."

"I find the timing to be interesting," said Episcopal Women's Caucus President Cynthia Black, referring to decisive actions pending on women priests (a proposed canon to force acceptance of them churchwide) and homosexuality (the trial of Bishop Righter for ordaining an openly gay man). ECUSA's House of Bishops, which Pope will rejoin as a retired bishop with both voice and vote, will doubtless have a leading role in the outcome of each of those matters.

The House was to consider the proposal on women priests at its late September meeting in Portland, Oregon. However, Bishop Pope, who hoped be present, said the women's issue did not influence his decision. His re-

newed presence on the scene may also be low key; he commented that he thought it "wise..to be very quiet for a while."

"We're glad Bishop Pope has returned," said Kim Byham, president of the ECUSA gay group Integrity, which he said has "never suggested that anyone leave the church." However, Byham said he hopes "that in his returning [Pope] is recognizing the traditional position of inclusiveness, the Anglican belief in diversity within unity."

"I hope he realizes that [ECUSA] has continued to move forward in his absence," said a woman priest at the Cathedral of Christ the King, Kalamazoo, Michigan. "It won't be long before women will be able to be ordained in all dioceses in this country," including Fort Worth and three other ECUSA dioceses that still bar women priests.

With Fort Worth's liberal Council of the Laity, Pope couldn't win. "I think it was a mistake for him to go, and..a mistake for him to come back," said Dr. Ed Luke, a Fort Worth psychiatrist and vice president of the council.

PB Refuses To Quit

At deadline, *The Washington Times* reported that Episcopal Presiding Bishop Edmond Browning had "firmly rejected [another] call for his resignation, chiding conservative..critics for spending time and money to chronicle the mishaps of his tenure." He was responding to the 30,000-member Episcopalians United, which found strong support for Browning's abdication in a poll of its members and other Episcopalians, many of them upset about doctrinal variances and top-level mismanagement that led to the theft of \$2.2 million by ECUSA's former treasurer. Saying he won't quit two years shy of completing his 12-year term, Browning said he is not "faultless" but still sees "very broad support and affirmation for my leadership."

ECUSA BACKLASH Continued from previous page

CCLEC may have some competition from a grassroots movement to restore the \$2.2 million in diverted church funds, a dollar at a time, inspired by an editorial by Nan Ross in the *Arizona Episcopalian* and duplicated elsewhere in the church. It said that if each of ECUSA's 2.5 million members sends in one dollar to the national church, it would more than offset the loss caused by Cooke's theft, and claim "God's power to redeem this tragedy!"

Kim evidently believes the church's problems cannot be solved by a mere fundraiser. "We are in a state of anarchy in [ECUSA], and scandals are beginning to surface that have long been covered up, for which someone must now be held accountable," he remarked recently. There are now rumblings that ECUSA's Pension Fund has been "seriously compromised," said a report in *H.O.P.E.*, referring to inquiries that have spurred the Executive Council to look into the movement of funds among entities of the Pension Group, certain investments, the use of extensive reserves, and the level of administrative expenditure



A smaller version of the descriptive art used by CCLEC in the September 8 *Washington Times* ad

connected with the Fund.

Kim and five other rectors, acting as a smaller separate, but overlapping, group called AWAKE, have detailed problems in a published booklet titled *The Catalog of Concerns: The Episcopal Church in the U.S. Under Edmond Lee Browning*. Notably, none of the six priests are leaders in any of the prominent conservative church organizations, such as Episcopalians United or the Episcopal Synod of America, though

both those organizations have joined in the call for Browning to resign.

Browning "says 'a vocal minority' is calling for his resignation," Kim said. "I think 'the silent majority' wants him to resign as a gesture of accountability for the financial and theological scandals of his administration. We hope to help the silent majority to find a voice."

CCLEC can be contacted at P.O. Box 36433, Grosse Pointe, MI 48236; 313/962-7359, fax 962-2885.

Gay Man Sues Woman Bishop

The Episcopal Church's only female diocesan bishop, Mary Adelia McLeod of Vermont, is being sued for \$2.2 million by a priest who claims McLeod fired him because he is male and gay.

The Rev. Richard Lacava had had "some disagreements" with McLeod but was "overwhelmed" at being removed as vicar of the Church of Our Saviour, Killington, Vermont, reported *The Living Church*. A parishioner said Lacava "gave heart and soul" to the congregation, and "the community loved him." Lacava is still serving in the diocese, as a supply priest.

A statement from the Diocese of Vermont says McLeod has a well-established record of "advocacy for gays and lesbians," and that Lacava was removed because of a "chronic inability to discharge his duties," after



ECUSA's VERMONT BISHOP, Mary Adelia McLeod

"the bishop and others in the diocese worked with him for an extended period of time."

Counsel for the diocese and McLeod will seek dismissal of the case based on the First Amendment, contending that "civil courts can't second-guess religious decisions."

***RHODE ISLAND MAY BE THE SECOND EPISCOPAL DIOCESE TO ELECT A WOMAN DIOCESAN BISHOP**, since three out of four nominees to succeed Bishop George Hunt are female.

ECUSA Bishops Who Stood Up For Church's Sexuality Doctrine

According to a list originating with *Episcopal News Service*, the 76 Episcopal bishops listed below are those who voted to proceed to trial against retired Iowa Bishop Walter Righter for ordaining a practicing homosexual.

Righter has denied that he has contravened church doctrine, and called the prospect of a trial "outrageous"; a number of his colleagues also voiced their distress and disagreement. One of the ten episcopal "presenters" of Righter countered that the charges are "not about homosexuality" but "anarchy," referring to the fact that several bishops in addition to Righter (who may ultimately face charges themselves) have acted without official church sanction to ordain active gays.

The number of prelates consenting to a trial in the Righter case was just one more than the minimum required, that being one-quarter of all active and retired members of the Episcopal Church's House of Bishops. This list is alphabetical by diocese, followed by the name of the bishop(s), and an indication of whether he is the active diocesan (D), a retired prelate of the diocese (R), a coadjutor (Coad), assistant bishop (Asst), or suffragan (Suff).

Albany—David Ball (D)
 Arizona—Joseph Harte (R)
 Armed Forces—Charles Burgence (R)
 Atlanta—Milton Wood (Suff-R)
 Bd. of Exam. Chaplains—Gordon Charlton (*Suff Texas-R*)
 Central Florida—John Howe (D)
 Central Gulf Coast—Charles Duvall (D); Donis Patterson (*Suff/Asst—former Dallas diocesan*)
 Colombia—Bernardo Merino (D)
 Dallas—James Stanton (D)
 Easton (MD)—W.M. Moore (R)
 Eau Claire—William Wantland (D); Stanley Atkins (R)
 Ecuador—Alfredo Morante (D)
 Florida—Steven Jecko (D)
 Fond du Lac—Russell Jacobus (D); William Stevens (R); William Brady (R)
 Fort Worth—Jack Iker (D)
 Georgia—G. Paul Reeves (R); Harry Shipps (R)

Honduras—Hugo Luis Pina-Lopez (Resigned)
 Kansas—Edward C. Turner (R)
 Louisiana—James Brown (D); Girault Jones (R)
 Maryland—Robert Varley (R)
 Michigan—Richard Emrich (R)
 Milwaukee—Charles Gaskell (R)
 Nebraska—James Krotz (D); James Warner (R)
 North Dakota—Andrew Fairfield (D)
 Northern California—Clarence Haden (R); John Thompson (R)
 Northern Indiana—Francis Gray (D); William Sheridan (R)
 Northwest Texas—George Quarterman (R)
 Oklahoma—Robert Moody (D); Gerald McAllister (R); William Cox (Asst-R)
 Olympia—Robert Cochrane (R)
 Oregon—Hal Gross (Suff-R)
 Panama—Lemuel Shirley (R); Reginald Gooden (R)
 Pittsburgh—Alden Hathaway (D)
 Quincy—Keith Ackerman (D); Edward MacBurney (R); Donald Parsons (R)
 Rio Grande—Terence Kelshaw (D)
 San Diego—Robert Wolterstorff (R)
 San Joaquin (CA)—John-David Schofield (D); Victor Rivera (R)
 South Carolina—Edward Salmon (D); FitzSimons Allison (R); Edward Haynsworth (Asst-R)
 Southeast Florida—James Duncan (R)
 Springfield (IL)—Peter Beckwith (D); Donald Hultstrand (R)
 Tennessee—Bertram Herlong (D)
 Texas—Claude Payne (D); William Sterling (Suff); Maurice Benitez (R); Anselmo Carral-Solar (Asst-R)
 Trinity Episcopal Seminary—William Frey (Dean; *former Bishop of Colorado*)
 Upper South Carolina—William Beckham (R)
 Virgin Islands—Edward M. Turner (R)
 West Missouri—John Buchanan (D)
 West Tennessee—James Coleman (D); Alex Dickson (R)
 West Texas—John MacNaughton (D); James Folts (Coad); Harold Gosnell (R); Scott Field Bailey (R); Earl McArthur (Suff-R); Richard Dicus (Suff-R)
 Western Kansas—John Ashby (R)
 Western Louisiana—Robert Hargrove (D)

ESA Meeting Stresses Spiritual Over Political

While it took the time to reinforce calls for the presiding bishop to resign in the wake of the Episcopal Church's embezzlement debacle, the late August meeting of the traditionalist Episcopal Synod of America (ESA) also took a decided turn away from the politics and strategies that have marked its previous gatherings.

While the Synod's contingency plans for joint action to create a separate entity linger in the background, ESA's immediate course seemed more focused at its August 25-27 meeting at the National Shrine of Our Lady of the Snows in Belleville, Illinois. There, members of ESA's legislative body signaled the continued fight for their survival and rights within the Episcopal Church (ECUSA) but more noticeably the spiritual fulfillment of ESA's stated role as "the church within the church."

"I submit to you," said re-elected Synod President Donald Moriarty, "that the emphasis of our activity should be in two phases: to sustain our network and encourage the faithful; and to look for opportunities to bring others to Christ. To do the work of the Synod is to do the work of an evangelist."

"Gloom and hand-wringing were out" at Belleville, wrote *Foundations* editor Bill Murchison. "Christian expectation—and resolution—were in."

On hand to further that trend were three Church of England dignitaries—"flying bishop" John Gaisford, who ministers to northern English parishes opposed to women priests; the Rev. John Broadhurst, chairman of the leading traditionalist organization, Forward in Faith; and Archdeacon George Austin of York.

Through the provision of three such "flying bishops" and efforts by Forward to create a distinctive church life for orthodox Churchmen, Gaisford reported that English traditionalists are experiencing "a new determination, a new feeling of security, a new feeling we know where we are going and why." Fr. Broadhurst urged Synod members "to make common cause with everyone of good faith and good morality," and not to denigrate those who had left ECUSA for the Continuing Church, Rome, or Orthodoxy, for they are ultimately "still with us." Archdeacon Austin declared: "Our God is great, and our God is good, and our God will bring us safely through the difficulties we face for His sake."

Such difficulties were addressed in a report by Bishop William Wantland of Eau Claire, who updated deputies on a church committee's disputed proposal to make acceptance of women's ordination a condition for holding most offices and positions in the church.

"The handwriting is on the wall," admitted Synod Chancellor David Rawson, a member, with Wantland, of the special committee's traditionalist minority, which had fought against the proposal.

"The plan is to whittle off all opposition (to the liberal agenda)," said Wantland, who with other ESA bishops hoped to block the proposal when it came before ECUSA's House of Bishops in late September. That endeavor will have help from the conservative Episcopalians United organization, promised EU Assistant Director



ONE OF THE CHURCH OF ENGLAND'S "FLYING BISHOPS," the Rt. Rev. John Gaisford, was among three English dignitaries gracing the late August meeting of ESA's legislative body in Illinois. Also on hand were Archdeacon George Austin of York, and Fr. John Broadhurst, chairman of Forward in Faith.

Roger Boltz.

However, Wantland reported the successful effort to bring Bishop Walter Righter to trial for ordaining a practicing homosexual, which conservative prelates hope will help bring an end to the disorder caused by a handful of bishops who have unilaterally undertaken

ECUSA Diocese, Orthodox Converts Settle Dispute Over Building

The Episcopal Church (ECUSA) has lost another congregation with the transfer of nearly a whole parish in Spokane, Washington, to Orthodoxy, but the local diocese has succeeded in its legal bid to retain control of the former Episcopalians' parish building.

In a settlement, the rector, the Rev. Robert Creech, and former parishioners of Holy Trinity Episcopal Church agreed to accept a cash payment from the sale of an adjacent house owned by the parish, while the Diocese of Spokane will retain the church building and other assets.

Some 180 of 200 members of Holy Trinity parish, who voted April 30 to affiliate with the Antiochian Orthodox Christian Archdiocese, initially contended that they had the right to continue worshipping where they were, noting that the parish is a legal corporation that held title to the 100-year-old church building.

A restraining order from the diocese evicting the converts from the building arrived only five hours before congregants were to be "chrismated" into the Antiochian Church, which meant moving the ceremony to a nearby Greek Orthodox church.

Now worshipping at a former Roman Catholic convent with Creech as a newly ordained Orthodox priest, the converts echoed numerous other clerics and parishes who have left ECUSA in denouncing the latter's liberalism, including its practice of ordaining women. Creech, now Fr. Anthony, said that "crucial doctrines" such as the Resurrection and Virgin Birth "no longer seem binding" in ECUSA, and everybody has been "doing [their] own thing."

Meanwhile, remaining Holy Trinity members are regrouping. *The Living Church* says the parish now has "60-70 members, a new vestry and wardens, an office staffed by volunteers and two Eucharists each weekend."

Sources also included *Associated Press* and *The Washington Times*

similar actions at variance with the church's sexuality doctrine.

The legislative body, as earlier mentioned, also scored Presiding Bishop Edmond Browning's failure "to accept his responsibility" for former ECUSA treasurer Ellen Cooke's embezzlement, as well as "his refusal to resign his office, the only honorable thing to do."

But delegates spent the rest of the meeting on more edifying activities, appreciatively taking in (*inter alia*) a workshop on spiritual healing by the Rev. Mark Pearson of the Charismatic Episcopal Church, comments of noted pro-life writer Frederica Mathewes-Green, and actor Michael Reardon's dramatic presentation of the Gospel of Mark.

Attendance at the 1995 meeting was slightly smaller than last year's, but possibly more fervent than any meeting since ESA's founding synod in 1989. Deputies agreed that being "the church within the church" in the full spiritual sense was likelier to avail and serve the Lord's purposes than caucuses and resolutions, Murchison reported.

"This meeting," said ESA Executive Director, Fr. Samuel Edwards, "has been unique and unlike any other we've had."

"The church within the church," wrote Murchison, "finally turned on the lights."

Two Continuing Bishops Called Home

The Most Rev. Robert Quayle Kennaugh—Archbishop Emeritus of the Anglican Rite Jurisdiction of the Americas (ARJA) and one of the pioneers of the Continuing Church movement—died August 13 at his home in Taos, New Mexico.

The 78-year-old archbishop, who had begun his ministry in the Episcopal Church (ECUSA) in 1943, had been in ill health and living in retirement for a number of years.

Just weeks earlier, on July 23, the Rt. Rev. Roy Benton Davis Jr., 74, a well known former activist in ECUSA's traditionalist movement who went on to serve as bishop of ARJA's Diocese of St. Mark the Evangelist, died of cancer at his home in South Lyon, Michigan.

Born in Colorado Springs, Colorado, Archbishop Kennaugh was the son of a Methodist minister who served churches in small towns in Kansas and Missouri. After completing studies at the University of Wyoming and the University of the South's School of Theology in Tennessee, he was ordained an Episcopal priest by Bishop Edmond Dandrige at Calvary Church, Memphis, to which he was assigned as curate.

He then served as rector of St. John's Parish, Corsicana, Texas, where he met and married his wife, the former Betty Wheelock. The couple celebrated their 50th wedding anniversary on July 14 this year. After some years in Texas, they moved to Gladwyne, Pennsylvania, where Kennaugh was rector of St. Christopher's Episcopal Church. Later, he accepted a call to the rectorship of St. John's, Los Angeles.

An ardent Anglo-Catholic, Kennaugh had a keen interest in education. While in Corsicana, he worked with ECUSA's national office in the sphere of Christian education, and was also instrumental in founding the Canterbury House at Southern Methodist University, Dallas. In 1960, he accepted

the headmastership of *Canoncito de Taos Academy*, a private school in New Mexico, where, during the summer, he ran a camp for developmentally-delayed children.

He became active in traditional Episcopal circles

in the 1950s and while in Los Angeles served as assistant to the director of the American Church Union. He joined the Continuing Church movement after ECUSA's break with apostolic order in 1976. At the hands of Archbishop Francisco Pagtakhan and two other bishops of the Philippine Independent Church (a sister church of the Anglican Communion), Kennaugh was consecrated in 1981 to serve in ARJA, a small Continuing body founded by Pagtakhan. The jurisdiction officially merged before Kennaugh's death with the Episcopal Missionary Church (EMC), led by former ECUSA Bishop of Fort Worth, Donald Davies, one of Kennaugh's oldest friends.

The archbishop is survived by his wife, three daughters, three grandchildren, and a sister. The Rt. Rev. Stephen Clark of EMC (formerly of ARJA) officiated at a memorial service for Archbishop Kennaugh in Corsicana August 18.

Bishop Davis was rector of Grace Episcopal Church, Louisville, Kentucky, from 1976-86, during which time he and his parish came to national prominence for championing traditional Anglican faith and doctrine amid the protracted battle over modernism in ECUSA. In 1978, Davis organized the Federation of Episcopal Priests, a group of 700 U.S. clergy dedicated to teaching Anglican orthodoxy. He also served as a director of the Prayer Book Society, supporting the traditional liturgy of the 1928 book. In a legal dispute with the Diocese of Kentucky after his parish left ECUSA for Continuing Anglicanism, Grace Church retained control of its building and most trust funds, and continues its orthodox witness.

Ordained priest in 1945, Davis served parishes in California, Illinois and Kentucky. Between 1948 and 1976, he founded and served as headmaster and rector of three parish schools, two in Los Angeles and one in Pekin, Illinois. He was president and trustee of the Diocese of Los Angeles' department of parochial schools for 20 years. He also was the initial vice president of Pekin's Everett McKinley Dirksen Congressional Library.

Consecrated at Christ Church, Columbus, Ohio, in 1989, Davis holds degrees from the University of Wisconsin and Seabury Western Theological Seminary.

He is survived by his wife, Edys; two sons, two daughters, two grandchildren, a sister and brother. A requiem mass of burial was celebrated by the Rev. Richard Ingalls, rector of Mariners' Church, Detroit, on July 28. Entombment followed in the Upper Room Columbarium in Mariners' bell tower.



Bishop Kennaugh (left) and Bishop Davis

***THE VEN. CANON CHARLES H. OSBORN HAS DIED** at age 73 in Portland, Oregon, where he was rector emeritus of the Cathedral Parish of St. Mark within the Anglican Church in America (ACA), assistant for pastoral ministry to ACA's Bishop of the West, Robin Connors, and secretary of ACA's Executive Council.

A former executive director of the American Church Union, Osborn is a San Francisco native and Navy veteran. He served (*inter alia*) as rector of St. James, Long Branch, New Jersey for five years, and first choirmaster, then curate, priest-in-charge, and finally rector of St.



Canon Osborn

Mark's from 1963-74, while it was still part of the Episcopal Church. When it became a Continuing Church parish, Osborn returned as priest-in-charge until a new rector could be found.

While still a layman Osborn sang a major lead in the Portland Civic Theater's longest run—a full year of "South Pacific." While later attending Anglican Theological College in Vancouver, British Columbia, he wrote an acclaimed spoof on that musical, titled "St.

Swithin's in the Swamp." Also as a layman, he organized the launching of a free counseling and social service center in Portland known as William Temple House. Started without government or United Way funds, the facility has just celebrated its 30th anniversary.

A requiem mass was offered on July 12, and Osborn's ashes interred by Bishop Connors July 16 in St. Mark's garden columbarium. Osborn is survived by a sister and a niece.

Sources included *The Common Thread*

ACC Leader Urges Action To Avert Clergy Shortage

An Anglican Catholic Church leader has warned that the ACC must act soon in order to avert a "worse shortage of clergy than now exists."

Writing not long ago in *The Trinitarian*, Col. G.H. Dimon, the Assembly of Laity's deputy speaker and a member of the church Administrative Council's Pension Fund Committee, did some needed consciousness-raising not only for the ACC but, in all likelihood, other Continuing Churches as well.

The clergy shortage, "combined with an apparent reluctance in some quarters to do what is needed to make it possible for young men to enter the ACC priesthood, poses a grave danger to the church if we don't do something about it," Col. Dimon said. "And it is up to us, the laity, to take the necessary steps. The current (ACC) proposal to establish a churchwide pension plan for our clergy is a prime example of what needs to be done."

He said results of a clergy survey revealed that the "typical ACC clergyman is approaching his 60th birthday and is a worker priest (that is, one with a secular job)

servng a small parish or mission." His parish/mission pays him little or nothing, including toward his pension, claiming it cannot provide more for him and still pay the bills. Moreover, the priest pays for his own health insurance, and though he may have a small pension coming, it will be inadequate for a decent retirement, even with Social Security.

An interim clergy pension plan is available in the ACC, Dimon noted, but has generated little involvement because it operates on voluntary participation by the congregation.

"In short," he said, "we have asked our clergy and their families to make enormous sacrifices on our behalf..."

More disturbingly, the poll, to which about 64 percent of ACC clergy responded, showed that "[a]s matters now stand, a significant portion of our clergy will be retiring without an equivalent number of younger men to take their place..."

The situation revealed by the survey "holds no promise for the future," Dimon said.

"Experience shows that a congregation with a full time priest is much more likely to prosper and grow and that congregations with only a Sunday morning priest tend not to," he wrote. "There are exceptions, I'm sure, but it cannot be denied that the ACC needs full time clergy. There are still many parts of the country without an ACC parish nearby; we badly need new clergy in order to establish new parishes and revitalize old ones..."

"I know of promising young men who went off to seminary only to forsake us upon graduation and take a position in the denomination from which many of us originally came. Did they do this because we fail to offer them a living wage, assurance against accident and illness, and some hope of eventually living out their final days in something other than abject poverty?" Dimon asked pointedly.

He admitted a that pension plan requires sizeable funding to make payments to anyone. This means the ACC will be able to fund it only gradually, and that a number of current clergy will never benefit from it. But, asked Dimon: "If we don't start funding a pension plan now, then when do we start?" It "is clear a churchwide pension plan is needed"—a central fund into which all must contribute to provide retiring clergy of the future a modest pension based on their years of service to the church.

Dimon urged that, when further details of a proposed pension plan become available, ACC members think not of the expense but of "what will happen to our church if we don't take sufficient care of our clergy... We must not deter otherwise motivated young men from entering the priesthood. If we, the laity, don't shoulder our financial responsibility, we cannot talk of continuing Anglicanism—for there will be no way to continue it when the older generation of priests now serving us are gone..."

***THE ACC'S FIRST PARISH IN SPAIN** is located in the mediterranean city of Alicante, reports the Rt. Rev. Victor Manuel Cruz-Blanco, Bishop Ordinary of the Missionary Diocese of New Granada. He visited the nation in May, during which time a deacon was ordained to the priesthood, and three priests were received from the

THE ACC'S MISSIONARY BISHOP OF NEW GRANADA, Victor Manuel Cruz-Blanco, recently reported on the start of ACC activity in Spain.



Reformed Episcopal Church of Spain. Two of those men will serve the newly consecrated church in Alicante, St. Isidoro. The other clergymen will serve the Retreat Center of Sella and the Mission of Murcia. Other missions in Seville and Madrid are planned. Cruz-Blanco is seeking Spanish prayer books, which are out of print in Spain.

***THE ACC IS PLANNING A CHURCHWIDE CONGRESS ON EVANGELISM NEXT YEAR IN DENVER.** Open to all ACC members, the congress, tentatively scheduled by the ACC's U.S. Commission on Evangelism for February 15-17, will include a special speaker to be named, and workshops on such topics as lay evangelism, advertising, publicity and community outreach. The meeting follows a spring, 1995, evangelism conference in New Orleans involving 40 bishops, clergy and laypeople from 16 states, Puerto Rico and the United Kingdom. Further information will be forthcoming.

American To Be First Bishop For New Central African Diocese

A new diocese in Malawi, a conservative region of the Anglican Communion, has elected and consecrated as its first bishop an American cleric who formerly served in the African nation.

The Rev. Jackson C. Biggers, rector since 1977 of the Episcopal Church of the Redeemer, Biloxi, in his native state of Mississippi, will lead the new Diocese of Northern Malawi, a division from the Diocese of Lake Malawi.

The diocese is part of the Church of the Province of Central Africa, which to date has rebuffed moves to allow women's ordination; sources in the province say that Biggers also is opposed.

According to *The Living Church*, Biggers served in Malawi as rector of St. Peter's Church, Lilongwe, in 1965-67, and as chaplain to the Bishop of Malawi from 1967-69. He was archdeacon of Central Africa from 1972-74, and has been an honorary canon of the cathedral in Likoma since 1983.

Recalling that he was sent to Malawi by Universities Missions to Central Africa (UMCA), Biggers said he found there "a certain quality of Christianity that was the most inspiring thing I've ever been a part of. It's a no-frills Anglo-Catholicism...a life of Christian discipline. It keeps morality and devotion in perspective."

Biggers said he left Malawi because of pressure by the government. "Many of our laypeople were imprisoned," he said. "The same week I was elected, the president who forced my departure was put on trial for murder."

He said sanctions have been lifted there and termed

the current government as "technically a multi-party democracy." Despite the region's instability, he said the Anglican Church in Malawi has experienced the same kind of rapid growth it has had elsewhere in Africa.

Biggers was elected despite his advice that an African be tapped for the post. He was chosen by an electoral college composed of delegates from all dioceses in the province, with a majority from the electing diocese. His reaction was both excited and concerned, "like a 45-year-old woman who has been told she's pregnant," he quipped.

***ANGLICAN OFFICIALS IN CENTRAL AFRICA DECLARED THE SEE OF THE DIOCESE OF HARARE (ZIMBABWE) VACANT** after Bishop Peter Hatendi refused to leave office upon reaching the retirement age of 68 cited by diocesan canons, and accused wealthy white-dominated parishes of plotting to remove him. Supporters of the traditionalist bishop, in office since 1980, held prayer meetings calling on Archbishop

Unexpurgated Report On The New Australian Prayer Book

Recently *TCC* queried an Anglo-Catholic cleric "Down Under" about **A Prayer Book For Australia**, which, as noted in the last issue, was just approved by the Anglican Church of Australia's General Synod. He returned some candid comments and additional information we thought we would pass along as is. He wrote:

The new ACA Prayer Book did get through after much heat and fight. The Evangelicals from Sydney succeeded in getting a traditional vow in the conservative marriage rite (which had the liberals furious!). The Evangelicals also got upset about one of the Eucharistic Prayers [offered by Bishop Silk of Ballarat] because it was too catholic. However, opposition weakened when Archbishop Goodhew (of Sydney) expressed support for it! "Traitor," said some; however, he also succeeded in getting the subtitle of the whole book changed to: "Liturgical Resources Authorised by the General Synod 1995." So it's not really a Prayer Book, just a Liturgical Resource Book! Archbishop Rayner was pleased that [the book was so soundly approved], but many are disappointed with this title as it seems to downgrade the book's authority—which it does. Why have a Resource Book when you can have a Missal or a Prayer Book?...

The book was passed as follows: bishops 95 percent, clergy 88 percent, laity 85 percent—which just goes to show how liberal (and compromising) the General Synod is. But you've seen all this happen in the U.S.A. The secular press had a great interest in it, and referred to the opening service with its aboriginal ceremonies, poetry readings and liturgical dance. They also loved the debate about the marriage vow (and the feminists' angry reaction!), and talked about the eucharistic rites as compromise and the result of political deals. I told my congregation that now, at least, the general public knows what really moves the church to theological decisions!

Khotso Makhulu, head of the Central African province, to overrule church laws compelling Hatendi to retire. But the Botswana-based archbishop told lawyers to begin eviction procedures against Hatendi, saying church laws on retirement were inflexible. While not denying that racism exists in Zimbabwe, Makhulu downplayed assertions that it was a salient factor in the dispute, which caused a serious rift in the diocese. Hatendi vacated his residence rather than face eviction, and a vicar general was appointed to run diocesan affairs until a new bishop is elected.

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

C Of E "Rave" Service Shut Down After Sexual Abuse Allegations

By Stephen Trott

Church of England Evangelical leaders are facing a severe crisis following accusations of sexual misconduct against the Rev. Chris Brain and the shut-down of his popular "Nine O' Clock Service" (NOS) in Sheffield, famed for its high-tech, experimental "rave" worship geared to attract young people.

Brain, 38 and married, was suspended and sent to undergo tests at a psychiatric hospital after he admitted improper sexual activity with up to 20 female members of the apparently cult-like NOS group at his home. Meanwhile, special counseling sessions have been set up by the Diocese of Sheffield for alleged victims and

General Synod In New C Of E: Liberal "Catholics," Gays, Line Up

Church of England "Affirming Catholics" and homosexuals alike are vying for seats in the next General Synod, for which elections are currently being held.

Seeking to continue liberalization of the C of E launched in earnest with the ordination of women are both adherents of the revisionist "Anglo-Catholic" group favorable toward female priests, and gay and lesbian groups, which were to field 40 or more candidates, some apparently under "cover" of the Affirming Catholic banner. Nominations for candidates for the Synod's next five-year term closed September 13.

Evangelical groups have promised strong opposition to the gay agenda. However, they worry that bishops are wavering on the subject again. Recently, the Bishop of Oxford, speaking on behalf of the House of Bishops, contradicted the decision of clergy at a Hampshire parish not to allow a practicing gay male to be a godparent at his nephew's baptism. The infant was ultimately baptized elsewhere.

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

shocked members of the congregation. There were apparently about 30 persons in NOS' core group, but the elaborate, multi-media NOS services attracted much larger numbers.

Brain, a former rock group manager, was a founder of the experimental Evangelical congregation, which in 1992 moved out of its parish church in Sheffield, St. Thomas' Crookes, and was recently licenced by Bishop David Lunn to function as an independent church. Brain was put on a fast track to ordination by Lunn after just a year's theological studies, and permitted to lead the group's services without the customary period in training as a curate.

The NOS bore little resemblance to Anglican worship. The so-called Planetary Mass was strongly influenced by the New Age concerns of Brain, and the "creation spirituality" of the former Dominican, Matthew Fox—who held a similar mass at Grace Cathedral, San Francisco, when he joined the Episcopal Church not long ago. The combination of flashing lights, loud music, dry ice, snippets of ancient and orthodox liturgy, incense, and Green theology, drew large numbers of young people to Sheffield's Ponds Forge sports complex for the NOS services. The liturgy aroused controversy at last year's Greenbelt Festival, when the group arranged services for those attending the national Christian Arts Festival near Northampton. There were strong objections to the participation of female dancers in leather bikinis, as well as to the projection of such phrases as "EAT GOD" on the walls of the host facility.

Brain was able to draw into the organisation many gifted, professional and articulate people, whose abilities and wealth benefitted NOS. The preparation for each Planetary Mass is said to have taken 100 hours of work in design and rehearsal. Some of those involved moved from homes and jobs elsewhere to live near Sheffield and work for NOS.

Although Brain had resigned from leadership in February last year, intending at that time to pursue closer links with Matthew Fox, he had remained in the Sheffield area and retained a considerable influence over NOS members.

It now seems clear that the dynamics of NOS' inner circle "resembled mind control techniques employed by cults," reported *Church Times*. NOS exercised control over their friendships, dictated who they were allowed to marry, and some members claimed they were even required to join in sexual activity against their will. It is also apparent that a number of the women "disciples" now receiving counseling had been providing housekeeping, babysitting and secretarial services for Brain at his home, where he conducted "healing" sessions which allegedly involved sexual activity which stopped short of penetrative intercourse.

In addition to Brain's fall from grace, observers have been astonished by the lack of diocesan control exercised over NOS. The diocese was clearly aware of the liturgical irregularities taking place: the Archdeacon of Sheffield had himself been presiding at the "Planetary Mass" for several months before the diocese gave NOS official status as a parish church in its own right in August.

A secondary flap was caused when Bishop Lunn dismissed as "trivial and irrelevant" claims that NOS members undergoing counseling were being asked to pay up to 500 pounds a day at a diocesan retreat house. In a BBC radio interview, Lunn said no one would be denied help if unable to pay, and that NOS trust funds are being used to support the counseling, but that there was not enough money to pay the bills and "somebody has to pay them...If we had done nothing for these people you would have thrown up your hands in horror."

The Archbishop of Canterbury, Dr. George Carey, said he felt "crushed and let down" by Brain, adding that the C of E had to ensure that the "terrible events" at Sheffield do not occur elsewhere. He met in mid-September with representatives of some of the 200 or so experimental congregations in England, many of them inspired by NOS. The latter's failure casts serious doubts over such methods of promoting the Decade of Evangelism, and hard questions are sure to be asked. Moves to better supervise and regulate experimental services are expected at the very least.

Dr. Carey, however, said he still sees value in new forms of worship, adding that the church had to reach out to young people, and he did not want to "suppress creativity." According to *The Daily Telegraph*, a Lambeth Palace spokesman pointed out that "not all forms of new worship are the same as the Nine O'Clock Service."

More recent news might give pause, though: word is that Brain has now managed to sell his story to *The Mail on Sunday*.

"Big Bang" Or Big Bust? Decade Of Evangelism At Mid-Point

African drumbeats punctuated a September meeting of almost 500 Anglicans from 60 countries, who came to the hills of North Carolina to take stock midway through the Anglican Communion's Decade of Evangelism.

They gathered at the Episcopal Church's Kanuga Conference Centre September 5-9 to review their efforts during the first five years and make plans for the decade's second phase. Treated to "enthusiastic worship..provocative speeches," and "stories from many cultures," participants "were renewed by personal encounters," reported *Episcopal News Service*, "but often surprised that the style of Anglican evangelism varied so widely."

So, apparently, have gains during the decade, which showed several liberalized provinces limping along in comparison to some other regions of the Communion. Africa, for example, reported "extraordinary church growth..church planting, evangelism and renewal" despite a shortage of resources; a similar report came, among others, from East Asia.



THE ARCHBISHOP OF CANTERBURY (center) joins an international panel in addressing the past and future of Anglican evangelism in the 1990s. *Episcopal News Service photo*

"In Australia and New Zealand the story was of decline," said *ENS*, "yet the church was not dispirited." The Canadian Church is characterized by "secularism," the report said, but Anglicans there are "taking nationwide steps to halt massive decline and put evangelism at the centre of church life." The U.S. Episcopal Church, "while riven by 'squabbles,' [is] directing its massive resources into mission, the conference heard."

In welcoming the global retinue of delegates and observers as "a rainbow people of God," Anglican Communion Secretary General, the Rev. John Peterson, noted that many came from societies where proclamation of the Christian Gospel still meets opposition. He asserted that Anglicanism is able to challenge "fundamentalism," and its "growing and horrific" impact on Christianity and other religions. "Anglicanism is a viable alternative to fundamentalism," he stated.

The Rev. Colin Craston of England, who chairs the Anglican Consultative Council, reminded that it was the 1988 Lambeth Conference of Anglican bishops which had asked "each province and diocese, in cooperation with other Christians, to make the closing years of this millennium a Decade of Evangelism, with a renewed emphasis on making Christ known to the people of the world." A major aim was to move away from "mere maintenance to wholehearted commitment to evangelism."

Remarks by the Archbishop of Canterbury, Dr. George Carey, during the confab seemed to offer a little something for every perspective. A sampling of quotes:

"If this Decade of Evangelism is not a call to a historic and biblical faith, it will be but a passing, ephemeral thing," Carey told the conference. "A decade which is simply a period of involvement in evangelistic activity will not meet the real challenge of faith which confronts us. It is a challenge of belief," he added.

"No one of us and no particular tradition or church knows the answers," Dr. Carey said at one point. "So we

Continued next page, right column

ANGLICAN WORLD BRIEFS:

***THE SPATE OF CASES INVOLVING CLERICAL PEDOPHILIA** in the U.S., and recently in Ireland and Britain, has prompted the Church of England's House of Bishops to issue a policy on child abuse. In future, all candidates for ordained or lay ministry, or those taking up new appointments likely to involve contact with children, will be required by the C of E to sign a declaration about their past history, whether or not they have been involved in court proceedings relating to the abuse or harm of children. As in other caring professions, such declarations will be checked against an index held by the Department of Health. - *The Church of England Newspaper*

***THE NEW BISHOP OF WINCHESTER** is Michael Scott-Joynt, who has been serving as Bishop of Stafford. Some press accounts suggested the delay in naming a new bishop of Winchester, following the retirement of Bishop Colin James last March, was a result of several candidates turning the job down. At **Portsmouth**, Dr. Kenneth Stevenson, until recently the rector of Holy Trinity and St. Mary's in Guildford, has been named to succeed Bishop Timothy Bavin, who will test his vocation as a monk. Both new bishops succeed conservative prelates, and describe themselves as "catholic"—even though they both endorse women's ordination. - *Church Times/The Church of England Newspaper*

***THE SYNOD OF THE ANGLICAN CHURCH OF RWANDA HAS ISSUED AN ULTIMATUM TO ITS ARCHBISHOP** and four other bishops—all in exile after genocide in the country—demanding their return to Rwanda within three months. Otherwise, the five may face legal action. Some bishops fear reprisals, especially Archbishop Augustin Nashamihigo, due to allegations about their role in the genocide. Decrying their mistakes, the church plans to rebuild. - *The Church of England Newspaper/Ecumenical News International*

***PUNK PRELATES?** "An Anglican bishop with green hair and a Methodist superintendent with large earrings will be familiar sights in the next generation if (Church of England) clergyman Mike Starkey has his way," writes *Ecumenical News International*. The 32-year-old former radio newsman, a resident of West London, wants men in the church to embrace what he calls "bodily aesthetics." Starkey, an Evangelical Anglican whose sister is a leading fashion model, has written a book called **Fashion and Style** to put an end to what he sees as the great church myth that dowdiness is next to godliness. Starkey says an "interest in clothes is a valid form of self-expression for Christians. Fashion has often been dismissed as a waste of time and money, yet this view obscures the creational goodness of God's Earth..." Among other things, he asserts that nose rings have divine approval, noting that, according to the prophet Ezekiel, God said: "I put bracelets on your arms, a chain on your neck, a ring on your nose, earrings in your ears, and a beautiful crown upon your head" (*Ezek. 16:11-12*).

ANGLICAN USA BRIEFS:

***THE PRESIDING BISHOP OF THE UNITED EPISCOPAL CHURCH OF NORTH AMERICA (UECNA)**, John Gramley, has gone into semi-retirement due to medical

DECADE Continued from previous page

need the breadth of the Anglican Communion to meet the needs of the world."

Carey also warned that "evangelism which keeps itself aloof from matters of racial justice and human welfare does not reflect adequately biblical revelation."

"We need to have an image of the Church rather similar to the 'big bang' theory of creation in which, from the centre, energy and vision go forth to sustain new life," Carey was quoted as saying by *The Church of England Newspaper*. "The centre as the 'point of sending' is not concerned for itself but only for the upbuilding of the many churches which it has established and is establishing..."

Yet "we are not in the business of survival. It really doesn't matter if a church fails because God is there. But what God will never forgive is if we are just interested in ourselves and our own ministry."

Most of those at Kanuga "seemed to agree with a 1993 meeting of primates (leaders of regional Anglican churches) that the decade has met with mixed results," said *ENS*.

But participants, in a final message to those leaders, said they found it "hard to overstate the impact of this conference on us as delegates...We have heard that there are still tensions and differences of understanding and approach," they commented. "But we believe that there is clear evidence of growing commitment to fulfill the resolutions of the last Lambeth Conference."

Noted American Orthodox Leader Announces Resignation Next Year

The retirement next year of Archbishop Geron Iakovos, leader of the 2.5 million-member Greek Orthodox Archdiocese of North and South America, will bring a major transition in American church life.

For a generation, he has been the dominant figure in American Orthodoxy, which includes at least ten Orthodox churches with ethnic ties to various European and Middle Eastern communities and traditions.

During his 36-year administration, Iakovos won widespread respect for his openness to ecumenism and the cause of racial justice. A native of Turkey and graduate of Harvard Divinity School, he was co-president of the World Council of Churches for nine years. He marched with the Rev. Dr. Martin Luther King in Selma and was a resolute foe of racial segregation. His visit to John XXIII was the first time in 350 years that a Greek Orthodox Archbishop had met with a Roman pontiff. In 1980, he was awarded the Presidential Medal of Freedom by President Jimmy Carter, and he has been regarded as a friend of American Jewry, supporting Soviet Jews and seeking to influence Arab Christians in the quest for Middle Eastern peace.

The Ecumenical Patriarchate in Istanbul announced August 21 that the archbishop's resignation had been accepted "with deep satisfaction for his eminence's long and faithful service..."

His resignation, which the archbishop said he undertakes "willingly, for reasons of age and health," will come into effect on his 85th birthday, July 29.



A STRONG GRASS-ROOTS RELIGIOUS REVIVAL CONTINUES IN RUSSIA, says Librarian of Congress **James Billington**, a former professor of history at Princeton University and a longtime expert on the former Soviet Union. Baptisms, such as this one at Holy Trinity Cathedral in St. Petersburg, are on the increase as Russia emerges from under the cloud of communism. And if the forces for moderation and modernization in the Russian Orthodox Church prevail, Billington said he believes it will in-

crease the chance of a peaceful, democratic, Christian future for Russia. "It's very important that [religious revival] has happened with individuals," he said. "Under the Soviets, everyone's answer for almost everything was 'It doesn't depend on me.' That attitude relieved each person of the moral responsibility for what was happening in Soviet society as a whole." Now Russians "know that they have to recover their responsibility, not just for their own behavior, but for their society. This is happening at the parish level, where the churches have become the safety net, taking care of the social services that don't come from the government any more," he said. *Episcopal News Service photo by Peter Williams/WCC*

Whoever replaces Iakovos will have to deal with a number of tensions within the Greek Archdiocese in the Americas. Archbishop Iakovos has called the Orthodox to come out of their ethnic ghettos and take their place in mainstream American church life. But in recent years some restive laity have used that theme to demand more democracy and accountability within the church. Tensions also continue between American-born Orthodox, some of them third or fourth generation, who want to see their church become more indigenous with worship in English, and first-generation immigrants who look to their church to maintain ties with their European roots and mother tongue.

Sources included *Religious News Service* and *Ecumenical News International*

limitations, which prevent him from continuing an active travel schedule. He remains the leader of the small but longstanding Continuing Church body and may still travel from time to time. In order to support his administration, Jack Kohler, the first vice president of UECNA's National Council, assumed duties of the presidency, and the Rev. Mike Carr was asked to assist both the bishop and the Council. The UECNA, which is in intercommunion with the Anglican Catholic Church (ACC), was due hold its national convention in St. Louis September 21-23. - *Glad Tidings*

***ONE OF FIVE MEN ACCUSED OF SEXUALLY ABUSING MINORS** at Wisconsin's Nashotah House seminary in the late 1980s has been acquitted. The Rev. Jason Samuel of St. David's, New Berlin, Wisconsin, was found not guilty on two charges of second degree sexual assault of a child. Three of the other four men arrested in the case have been sentenced: the Rev. Eugene Maxey of Cheshire, England, sentenced to 20 years in prison; the Rev. Russell Martin of Jacksonville, Florida (no word yet on the length of the sentence); and Charles McCray, a former seminarian who did not graduate and was not ordained, sentenced to five years in prison. A man who visited Nashotah but was not a student, the Rev. Anthony G. Miller, now a priest in Connecticut, still awaits trial. - *Episcopal News Service*

***MORE TRENDY THAN SPONG?** The English rationalist religious group, Sea of Faith, made the notorious Episcopal Bishop of Newark, John Spong, look almost conservative recently. The group claimed Spong as an ally, noting that Sea of Faith exists to "explore and promote the view of religious faith as a human creation." Spong demurred at the group's 8th annual conference, stating that the "essence of Christianity...is for me more than a human construct." - *Church Times*

OF GENERAL INTEREST:

***IN A DRAMATIC SWITCH**, Norma McCorvey, known to America as Jane Roe of the 1973 *Roe v. Wade* decision, has left the Dallas abortion clinic where she worked and become pro-life after converting to Christianity and being baptized by the Operation Rescue's National Director, the Rev. Flip Benham. Pro-abortion leaders quickly dismissed her as a "troubled woman who yearns for acceptance." McCorvey sought an abortion of her third child in 1970, claiming she was raped. Her challenge to Texas law made it to the Supreme Court, though the decision in her favor came after her baby had been born and given up for adoption. She later admitted there was no rape. McCorvey now says, "I think abortion is wrong," but still supports a "woman's right to choose" in the first trimester. *The Washington Post* ended its report of McCorvey's Christian conversion by noting her 21-year lesbian relationship with Connie Gonzalez, which apparently continues. "All I know," Gonzalez said, "is that Norma has become a Christian."

***A TV DOCUMENTARY EXPOSING THE BRUTAL RESULTS OF CHINA'S POPULATION CONTROL PROGRAM**, which includes a "one baby per woman" rule, spurred Parliamentary debate on British aid to China recently. *The Dying Rooms* confirms that the Chinese campaign to reduce its 1.2 billion population includes compulsory abortions and sterilisations. Moreover, a cultural bias toward males has resulted in female and disabled babies being abandoned in orphanages. The British TV documentary, said one MP, highlights the plight of children left in state asylums "with their arms and legs tied to seatless chairs with potties underneath, who were left to die from absolute neglect. That is a grim indictment, as horrifying in its content as any atrocity ever captured on film." - *The Church of England Newspaper*

***ASIA'S FEMALE POPULATION AS A WHOLE IS FALLING DUE TO SEX-SELECTION ABORTIONS**, grow-

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Six Goddesses And A Lesbian "Re-Imagining" Pushes On

A United Methodist (UM) official's public profession of lesbianism, a service devoted to ancient goddesses at a major seminary, and a new "Sophia" caucus in the Presbyterian Church (USA) are evidence of the ongoing assault on traditional Christian beliefs extending from the 1993 radical feminist "Re-Imagining" conference, asserts the Institute on Religion and Democracy (IRD).

The Washington-based institute says these developments belie claims by church leaders, who assured constituents concerned about the participation of fellow members in Re-Imagining that it was an aberration and not a trend in their denominations.

Recently, a key figure in the "Re-Imagining Community," the Rev. Jeanne Audrey Powers, became the highest ranking UM official to acknowledge that she is a lesbian. Powers is associate general secretary of the 8.6 million-member denomination's General Commission on Christian Unity and Interreligious Concerns. As current UM rules bar the ordination of "self-avowed practicing homosexuals" and declare homosexuality "incompatible with Christian teaching," Powers could face charges for her admission. That doctrine, however—as in other mainline bodies—faces serious challenges within the church, and Powers says she will not resign or reveal if she is an active homosexual; nor has she apparently drawn anything but praise from the chief of her agency and her

supervisory bishop. Powers said she revealed her homosexuality to resist "false teachings that have contributed to heresy and homophobia within the church itself."

Meanwhile, a May service led by feminist Catholic theologian Rosemary Radford Reuther at the chapel of UM's Garrett Evangelical Seminary near Chicago, where Reuther is a professor, included worship of the ancient goddesses Cybele, Ishtar, Anath, Astarte, Isis, and Gaia. Reuther, also a Re-Imagining leader, defended the service for overcoming "Christian patterns of religious bigotry."

And, a caucus called "Voices of Sophia" (often invoked by Re-Imagining adherents as a deity) was founded in July at the Presbyterian General Assembly. The caucus will fight "abusive male images of God" and urge an "open affirmation" of lesbians among Presbyterians.

IRD President Diane Knippers urged active resistance to the Re-Imagining movement's growing aggression, abetted by "the acquiescence of many oldline church leaders."

Sources also included *Religious News Service/Christian News*

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Signposts

"Jesus, Whom Now Veiled.."* The Use Of Veils In Worship

Veils are merely liturgical cloths for covering various objects used in our worship of Almighty God. The most prominent is the chalice veil, that square of material, usually silk, and corresponding in color to the Eucharistic vestments. The post-Communion veil is made of fair white linen. These veils are used at every service of the Holy Communion.

During Passiontide, crosses, crucifixes, banners and religious art in the sanctuary and nave are traditionally veiled in purple or black. By this we humbly recognize that God's thoughts are not our thoughts, nor our ways His ways (*Isaiah 55:8*). Who of us could fully understand the plan of Salvation? That God would come to us as a suffering servant? And that the Way of the Cross would define heaven's love, mercy, freedom, hope, and peace? Are not our minds still somewhat veiled?

The symbolic veils serve to teach and remind us of the unfolding of the Holy Mystery of the Word of God becoming flesh and dwelling among us.

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On Good Friday the veil of the Temple was rent from top to bottom and exposed the "Holy of Holies" to view. God was available (incarnation) to all.

The veil is used in the Epistle to the Hebrews as a symbol of the flesh of Christ (*10:12*), by which believers enter into the shrine of the faith (*6:19, 9:3*).

We do not yet fully see ("For now we see through a glass darkly, but then face to face" (*I Corinthians 13:12*)). At Easter, we remove the veils that symbolized our separation from the blazing glory of God and re-live the walking from darkness into the shadows and then into the full Light of the Word in His resurrected glory.

—From *Mariners' Church, Detroit*,
The Rev. Richard Ingalls, Rector

*The heading is a phrase in Hymn 204, Hymnal 1940



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BRIEFS Continued from Page 19

ing evidence shows. In Asian societies with a strong preference for sons, couples are apparently using modern medical screening methods to identify the sex of unborn fetuses, and selectively aborting females. Alternately, researchers say, the birth of baby girls may not be reported and the children given up for adoption. Population statistics not only in China but in South Korea, Taiwan and parts of India show a record preponderance of male births, leading to predictions of gender imbalance in future generations. Governments of the affected countries have begun attempts to curb the imbalance by imposing limitations and fines on the use of fetal screening for sex identification, but realize they must address the underlying problem of son preference through gender equality education in schools and the media. - *The Washington Times*

***FEMALE MINISTERS COMPLAINING OF A LACK OF RECOGNITION** 21 years after they were admitted to the British Methodist Church got no support at a recent church conference. A report titled "The Cry of the Beloved" was received without adoption, meaning Methodist women ministers would get no special treatment. - *Church Times*

***THE SUSPENSION OF WOMEN'S ORDINATION IN THE LATVIAN LUTHERAN CHURCH** and a church consistory decision that practicing homosexuals should not receive communion have been strongly defended by Latvian Archbishop Janis Vanags. Though Vanags said before his election as archbishop of the Evangelical Lutheran Church in Latvia he would not ordain women, worldwide protests among Lutherans have ensued since such ordinations were halted in his church. Denying that the move is

"sexist," he said: "Women are not inferior or less capable than men" and their exclusion from ordination "does not put women lower or make them less important. It would be a mistake to see the ordained ministry as something higher or better than other kinds of ministry, or priests and bishops as higher or more valuable beings than laypeople." He said there is "much to do to improve the position of women in society. The ordination of women, however, cannot be an expression of equality." Such ordinations are "rejected throughout the Old Testament, by the example of our Lord Jesus Christ, by the teaching of the apostles Peter and Paul and of the apostolic fathers, by the theologians of the medieval church, by the reformers and confessional writings, and by the faith and order of the whole church in her 19-century-long history." - *Ecumenical News International*

***THE SIXTH FEMALE LUTHERAN BISHOP IN THE WORLD, AND THE SECOND IN THE EVANGELICAL LUTHERAN CHURCH IN AMERICA, HAS BEEN ELECTED.** The Rev. Andrea DeGroot-Nesdahl, 45, will head the South Dakota synod in the 5.2 million-member ELCA. A total of 9.8 percent of all ELCA clergy are women. - *Religious News Service/Christian News*

***MAC ATTACK:** A recent poll by a London-based research firm found that far more people recognize the golden arches of McDonald's hamburgers than the Christian cross. Of 7,000 people surveyed in six countries, 92 percent correctly identified five linked rings as the Olympic symbol, and 88 percent the logos of McDonald's and Shell Petroleum, while just over half, 54 percent, correctly identified the cross. - *Ecumenical News International*

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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 sves 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
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