

postpone action indefinitely on a churchwide sexuality statement. - *Associated Press*

***BRITAIN'S FIRST CHRISTIAN TELEVISION NETWORK** begins broadcasting in the New Year. Called ARK2, the cable channel will broadcast 12 hours per day on weekdays and 18 hours on Sundays. - *The Church of England Newspaper*

***CRUCIFIXES SHOULD BE BANNED IN GERMAN STATE SCHOOL CLASSROOMS** because they compromise the religious neutrality demanded by the constitution, the German federal constitutional court has ruled. The decision was immediately condemned as "disgraceful" by the Christian Social Union, the Bavarian-based sister party of Chancellor Helmut Kohl's governing Christian Democratic Union. Bavarian government leaders, whose constituents are predominantly Roman Catholic, said they would continue to hang crucifixes in classrooms. - *Financial Times*

***SECOND CHANTS:** While their hit recording of Gregorian chant made the monks of Santa Domingo de Silos famous, it didn't make them rich. Their recording reached #3 on the European pop charts, raking in over \$50 million for EMI records, but the monks say they only got \$40,000. Now the Benedictines are singing for Milan Records in the hope that their subsequent works will reap greater rewards. At this writing their latest, *The Soul of Chant*, had hit #10 on the charts—unfortunately, the classical music charts, a smaller-scale triumph. - *Time*

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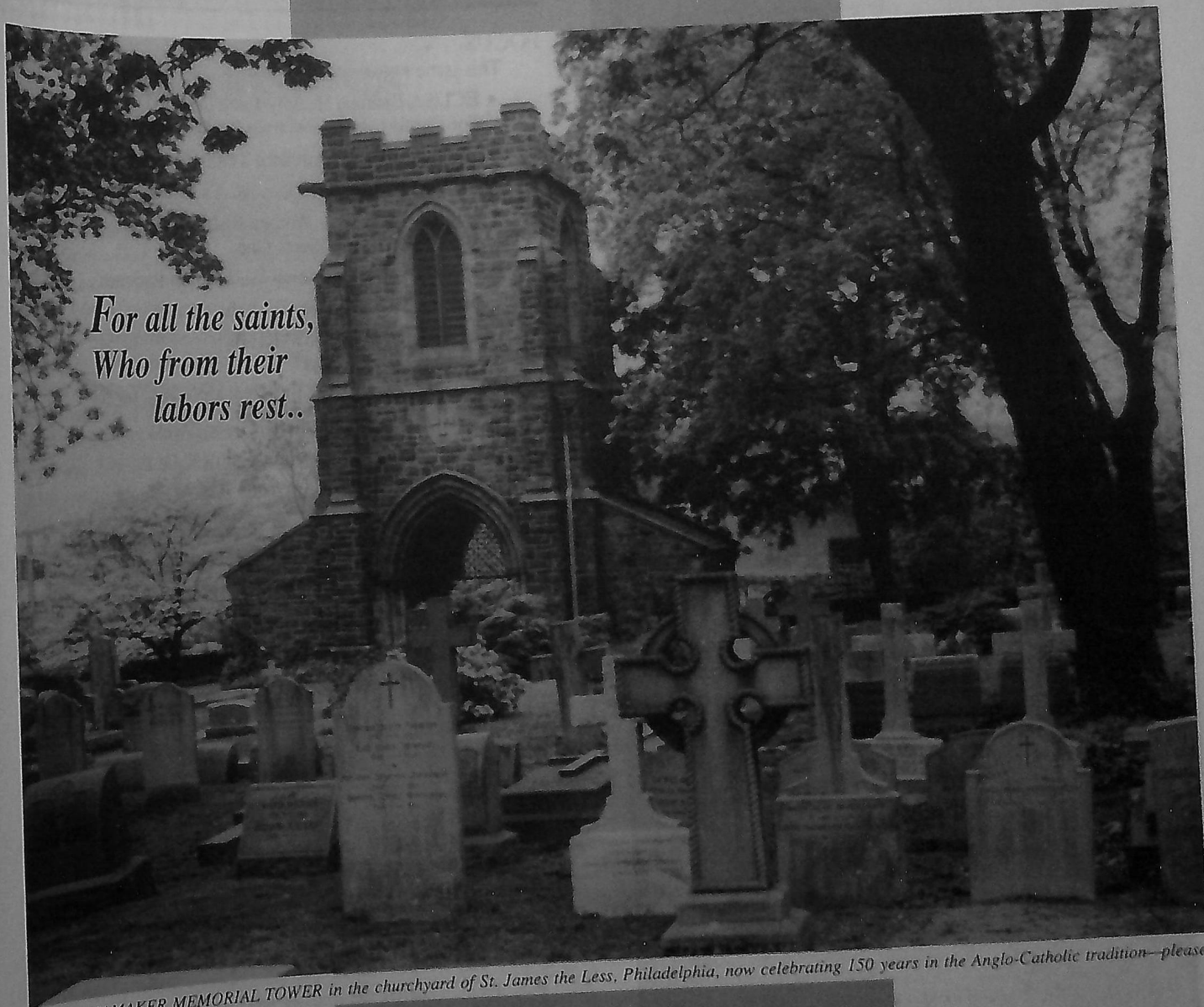
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Volume XXXIV, No. 7/November, 1995



*For all the saints,
Who from their
labors rest..*

THE WANAMAKER MEMORIAL TOWER in the churchyard of St. James the Less, Philadelphia, now celebrating 150 years in the Anglo-Catholic tradition—please see page 6.

Christian Challenge

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- To work for the unity of the Church under Christ, based on sound doctrine and discipline, as exemplified by the Chicago-Lambeth Quadrilateral of 1886-88
- To resist false teaching within the Church
- To restore the Church to her primary mission of proclaiming the Gospel

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Backtalk

EMC RESPONDS

After a query from TCC, the Episcopal Missionary Church (EMC), the three-year-old Continuing Anglican body led by Bishop A. Donald Davies, submitted a response over the summer to the Anglican Catholic Church (ACC) Bishops' Statement on Church Unity, published in the May issue. Responses to it from other sources followed in subsequent editions. As EMC's submission was 14 pages long, we put it aside until we could give it a thorough reading and begin to select excerpts from it to pass on to readers. This was difficult to do, as there is much of interest in this statement, of which there is only a "taste" here; those who would like the full document can call EMC at 800/356-8111. The Rev. Canon Phillip A. Lewis told TCC that EMC's response is fully backed by Bishop Davies but, because Davies was in the process of moving back to Texas, was authored at Davies' request by an unnamed priest of the church "who has demonstrated ability in the development of theologically sound position papers.." Here follow a few portions of EMC's response to the ACC Bishops' Statement. - Ed.

...In many ways the woman at Jacob's well was the wrong person for theological discourse with any orthodox theologian, let alone with the Master Himself. She was a member of the wrong church, the wrong tribe, the wrong gender, and the morality of her home life was an affront to God. When the water of life was discussed, her interest was in water buckets. The disciples were indeed surprised at this encounter. From our limited human perspective, so closely tied to all that is worldly, we might share in the bewilderment of the disciples and expect our Lord to say to her, "Look here, I have all truth. I *am* the Truth. If you have any hope of ever discussing the truths of God with Me, you must undertake extensive theological training. When your beliefs are close to perfect, I might deign to sit down to talk for a few minutes. And again, I might not." Of course, our Lord did no such thing, nor would He...

It bespeaks the perversity of this fallen world that some of the strongest religious antipathies arise between those who are most

alike. The historical path is strewn with wreckage from those who were 99.9 percent agreed in religion but who spent their energies proving how very very wrong the others were because of that all-important one-tenth of one percent. One of our native American religions, Mormonism, displays this fact of human inclination. The passage of time has caused the death of all the original disputers, but the wounds and animosities are by no means gone today between the Church of Jesus Christ of Latter Day Saints and the *Reorganized* Church of Jesus Christ of Latter Day Saints. These two gnostic bodies illustrate well that those with a common history, common faith, common practice, common theology, common tradition, are able and willing to be the worst of religious enemies.

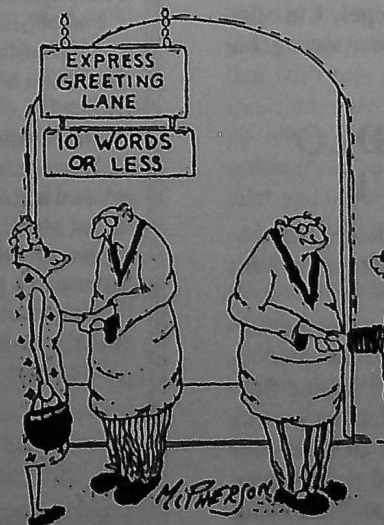
Numerous examples of this abound in the present day and in history, examples in which very similar and close religious bodies are at odds over one point. Indeed, that one point may be important, but the tendency is for both sides to "dig in their heels" and refuse discussion, refuse honest and open investigation, refuse humility in the face of God's truth. Sad to say, these bitter divisions seem to afflict orthodox Christians as readily as they do various heretics, sects and cults. Old Calendar versus New Calendar. Christian Science versus Divine Science. Free Methodists versus Methodists. Freewill Baptists versus Predestinarian Baptists. Unitarians versus Unitarian-Universalists...

In religious purist movements the lines of the box are ever drawn closer and closer to the feet of those standing within the box. There is room for fewer and fewer. "I wonder about all except me and thee; and sometimes I wonder even about thee"...

[If] the Third Canon of Ephesus (cited by the ACC Statement) had been followed, would there have been any consecration (of Continuing bishops at Denver in 1978) at all? Would not those distressed by the New Religion of the Episcopal Church have been obliged by that canon to have requested a place in the flock of the nearest Orthodox or Roman Bishop? Or, if a case could be made for need of exclusively *Anglican* episcopal shepherds, why was refuge not sought in the bishops of India? While *we* who are not a part of the ACC find no fault with the procedure that was followed, we do not understand how this could be acceptable to the ACC, given its...strict adherence to the Ecumenical Canons...

[An order of ministry to which women have been admitted] is seen by the (ACC) Statement as a new order, different from the Catholic and Apostolic Ministry, the creation of which dissolves the validity of all sacraments, with the possible exception of baptism.

This claim is a brand new novelty in belief, equal in its startling innovation to the novel claim that women may receive the Sacrament of Holy Order. Which would we rather have? Priestesses, so called, or evaporating/dissolving indelible sacraments? Both are a drastic discontinuity with Catholic Faith and Apostolic Order...



Consider a few make-believe situations to illustrate the ancient Catholic doctrine of sacraments administered by unworthy or erroneous or heretical bishops or priests. Imagine the fictitious foolish clergyman who decides that Holy Unction is defined too narrowly. He decides it is a sacrament also for those in robust health. Not stopping there, he concludes that Unction is for ailing plants. With fervor he begins...anointing the ill, the well, and sick flowers, bushes, and trees...[Yet if no other orthodox clergyman was available] and the faithful were in serious need of Unction, they would ask him to administer this sacrament to them. His foolish and irreverent anointing of leaf rust and persons in vigorous health would not invalidate Holy Unction given to a sick baptized person...

If [a] bishop were to lay his hands on the head of a woman and say words of Ordination, it would be an outward action with no inner grace and signification, except that he had committed a grave sin by mimicking one of the Christian sacraments. [If at the same time the] erring bishop ordain[s] a man to the priesthood, [that] ordination would be most unbecoming, it would have elements of scandal for the faithful, and it would be an erroneous and indiscriminate attitude toward laying on of hands in Ordination. But Catholic theologians would be in unanimous agreement that the ordination of the male was valid, however unsuitable the overall context, and independent of the prideful attitude of the bishop toward sacramental grace. We strongly oppose ordaining males under these circumstances, but we do not deny the sacramental validity of such irregular and unedifying ordinations.

The Doctrine of Vanishing Indelible Sacraments is liberal and loose in the extreme, having no foundation in Holy Scripture and without a hint in the Tradition of the Church. It threatens to steal the show from Bishops Spong's most lively, bewildering, and offensive new inventions.

If Father (Francis J.) Hall is in error that Holy Order is indelible, his whole understanding of sacramental grace falls apart. The same is true of the sacramental teaching of St. Augustine and St. Thomas Aquinas. The Sacraments of Holy Baptism, Holy Confirmation, and Holy Order either can be indelible or they can be *evaporating* but they cannot be both.

Christian orthodoxy and Christian love are closely allied companions. It is pleasant to be orthodox. It is invigorating and deeply fulfilling. The orthodox invite others to share the Catholic Faith with them; they attract instead of repel. Christian orthodoxy is patient and kind...it does not rejoice at wrong, but rejoices in the right...

LUTHERANS SEEK VIDEO OF 1928 BCP SERVICE

My wife and I belong to a parish in the Lutheran Church-Missouri Synod that is on the forefront of our denomination's liturgical revival.

Unfortunately, the liturgical tradition of American Lutheranism has degenerated immensely from the reverent splendor native to it. While there is considerable interest among both clergy and laity in regaining what has been lost, most pastors do not have a concrete understanding of how to make our traditional service as reverent as it was intended to be—even as far as the basics of consecrating the elements and following

the service word for word.

Our own pastor has expressed an interest in seeing a traditional Anglican service from the 1928 Prayer Book, a doubt others would [share that interest]. We would be tremendously grateful to anyone who could supply us with a video of the Holy Communion service.

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

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

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

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

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Signposts

Who Are The Saints?

For this All Saintstide we here present an abridged version of an article of the same title that appeared in TCC over four years ago, but which to us is so memorably insightful that it deserves an encore appearance. The author is the former rector of Ascension and St. Agnes Parish, Washington, D.C., the Rev. Perry Michael Smith.

“What are these which are arrayed in white robes?”

The question posed to the tourist in John's mystical vision of Heaven sounds very much like a quiz, and he responds prudently by assuring his interrogator that the answer is already known. “Thou knowest.” It is a cagey rejoinder, because the people who are gathered in the eternal celebration around the throne of God are of course those whom we call saints, the holy. In English, the word “holy” has etymological connections with the word “whole.” The Holy are the ones who are entire, complete, undamaged, unbroken. But the question still holds: who are they? What constitutes that unbroken and entire state of being, that completeness that characterizes those who are the guests at and the cause of the eternal banquet?...

A saint desires to be completed according to a veiled plan known only to God.

A saint is simply one who has, at some point in life, acknowledged that he or she has nowhere else to turn but to God. Not to the Church, not to family, not to the law, but to God. Looking at those evoked in the Sermon on the Mount, we would find another characteristic: they would seem, by the standards of our time, to be losers. They are “spiritually poor,” they “mourn,” they're “meek,” they are non-confrontational, they are those who get slandered and punished for having faith in the face of the hard facts with which their world confronts them. And even these misfortunes do not qualify them as saints: as St. Matthew saw it when he devised his Gospel, these are people who are going to have something added to them which makes them Blessed.

For it isn't enough to be a loser by the world's terms to be whole, to be holy: an enhancement must be provided. Saints do not make themselves, they are created by God. Nor is a saint someone who stumbles onto his/her sanctity: he desires it. A saint desires to be completed according to a veiled plan known only to God.

For sanctity is God's way of making us, in this life, what He always wanted us to be. From a Christian's point of view, that is what we are beckoned to desire from the moment of our births. For, in fact, what we desire is, largely, a choice. At birth, none of us received a promise of wealth or fame or satisfaction or worldly love. Those are happenstances of living that may or may not come to us. Wholeness, completeness, being holy, has to do with wanting God. Wanting sanctity, as another acquisition, an addition to life, is not the same.

Where does this desire for God come from? For many, it comes from lack, not having anything. For others, ironically, it comes from satiety, from having had too much and realizing that it does not fill an emptiness that all the world compressed, packed down and brimming over cannot satisfy. The desire for God has been built into us, and the nature, quality, events and conditions of the lives we are given cause us to realize it.

Not all will. Each one of us, you and I, have attempted to quiet the hunger with something else. Some use chemicals, some use other people; some attempt to achieve a certain dream, others spend lives in contention with a particular nightmare. This is part of our education, and it is sometimes a very rough school. Rough on us, rough on those around us. But, all of us realize that there is place in us that is waiting for something to arrive in order that we will be, finally, defined. When we come close to it, we sense it. That is why we come to church. Not because being there is going to make us into saints; on the contrary, we are here because we have uncannily discerned that this environment is a place where wholeness can be encountered. It doesn't happen every Sunday; it may occur only on rare, private occasions in lightning flashes of perception and joy that are so stark against the background of the rest of our lives that they blind rather than illuminate. But we identify the source even if we cannot define the message.

We are not given sanctity because we deserve it, or have earned it. The completeness that God gives is a free gift, available to us because we need it. The heroic accomplishments that it empowers in us will be apparent only to those who are like us, traveling on the same road. All that we ourselves may know of it may be the intensification of our yearnings, an aggravating pining for something unknown, but something required, a fervent longing for a thing only slightly out of reach but terribly important.

We may think that the answer to this quandary is fulfilled only in a very few lives, lives of spectacularly worthy accomplishments, or holding a preternatural taste for the spiritual, but that isn't true either. These things may *appear* in the lives of those who are made whole, but they have not been the means by which wholeness is found. Holiness is derived from the willingness to wait and to be filled, not the determination to take and to reconstruct...

God willing, we can be those who desire only God, and will wait upon him, through anything. That which would cling to us, and mark us as of this world, and hold us from Him, He will wash away.

Who are these arrayed in white robes? “And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.” ■

“And They Continued Steadfast...”:

St. James the Less, Philadelphia



PHOTOS BY JAN COWARD

Over the course of this issue and the next, TCC will be featuring two stellar examples of the Episcopal Church's "endangered species"—those comparatively few but marvelous parishes which still actively maintain the faithful witness and rich heritage of the Anglican tradition against a new order that—now more than ever—is targeting them for extinction. These two parishes have particularly been singled out by TCC because both are now celebrating their 150th anniversary in the Anglo-Catholic tradition. **Becky Wilhoite** starts us off with a look at the first, the wonderful Church of St. James the Less, Philadelphia.

St. James: an interior view.

Many people today agree that it is difficult to practice orthodox Christianity in the Episcopal Church (ECUSA). But while the heresies of modernism have invaded virtually every diocese, there are still pockets of faithful Anglicans who “have not bowed the knee to Baal.” One parish which maintains its traditional beliefs and style of worship is the Church of St. James the Less in Philadelphia.

For 150 years this parish has rigorously defended the Catholic faith. As the congregation celebrates its sesquicentennial, they have embarked on a year-long campaign to witness to the glory of our Anglican heritage. One of the first parishes in the country to join the Episcopal Synod of America (ESA), ECUSA's leading traditionalist organization, St. James the Less formally began its sesquicentennial year on May 1, 1995. The Feast of St. Philip and St. James was celebrated with a special Procession and High Mass attended by over 100 parishioners and friends.

Guest preacher for the service was the Rev. David C. Kennedy, SSC, rector of the Church of the Guardian Angels in Lantana,

Florida, another ESA parish. Noting that we are Christians first, Catholics second, Anglicans third, and Episcopalians last, Fr. Kennedy advised those present to concentrate on being Christians and sharing the Gospel with others. The faint candle of modern apostasy will someday go out, he believes. When it does, the brightness of our faith in Jesus will shine forth in glory.

The parish has planned a series of special events during its sesquicentennial year, culminating on April 30, 1996, with a service of thanksgiving led by the Rt. Rev. Theophilus Naledi, the traditionalist Bishop of Matabeleland, Zimbabwe.

The Rev. David Ousley, rector of St. James, selected as the theme of the parish's celebration *Thanksgiving, Petition, and Proclamation*, taken from Psalm 105:1: “O give thanks unto the LORD and call upon his Name; tell the people what things he hath done.” The parish indeed has much for which to give thanks, including the exquisite architecture of the church and its long history of faithful Catholic practice.

FOUNDED ON APRIL 30, 1846, St. James was America's first medieval Gothic Revival Episcopal Church. Along with Independence Hall, it is listed as both a National and Philadelphia Historic Landmark.

The founder was Robert Ralston, a wealthy Philadelphia tea merchant, who dreamed of building “a country house of worship, as similar as possible to the best type of such a church that England could furnish, a veritable home of retirement and meditation, a

The founder, Philadelphia tea merchant Robert Ralston, dreamed of building "a country house of worship, as similar as possible to the best type of such a church that England could furnish, a veritable home of retirement and meditation, a quiet house of prayer."



quiet house of prayer." At the time, the site of St. James, several miles north of Center City Philadelphia, was a rural area scattered with country estates.

The Cambridge Camden Society, a group dedicated to the preservation of the Gothic church in England and the building of such churches in the United States and the colonies, supplied the plans for the church of Ralston's dreams. He estimated its cost at \$6,000, but by the time St. James was completed, the total was \$30,000. It was well worth the extra expense. Modeled after St. Michael's, Long Stanton, Cambridgeshire, England, which was built in 1230, St. James the Less captures the essence of medieval art and architecture.

Although the neighborhood surrounding the parish is no longer filled with country estates such as Ralston's "Mount Peace," visitors to St. James pass through its gates and quickly leave behind the bustle of the city. The nave, only 30 feet wide and 61 feet long, has walls of rough dressed stone two-and-a-half feet thick. The sloped roof with its large oak beams rises to a dimly lit peak, high above the original carved oak pews. The flickering candles and the faint hint of incense draw one into the presence of God.

The richly decorated rood screen instantly attracts one's attention. Made of copper, brass and iron, it features a delicate filigree design surrounding arches set with the semi-precious stones mentioned in Chapter 21 of the Revelation of St. John the Divine. Across the top are 14 candles in individual holders. These are lit only on the most festive occasions: Christmas, Easter, Pentecost, and the Patronal Feast.

A prominent Philadelphia church architect, Charles M. Burns, who was a vestryman at St. James and is buried in its churchyard, designed the rood screen in 1878. He also contributed the parish's Indiana limestone pulpit, erected in 1895 in memory of George Blight, the last of the 12 original vestrymen.

The well-lit sanctuary naturally focuses attention on the altar at the heart of this Anglo-Catholic parish. The original brownstone altar was enlarged in 1880 by adding a massive slab of white marble supported by black marble columns with carved capitals. The jeweled cross and tabernacle cover also were added in 1880.

The Lady Altar of Botticino marble, executed in Italy, was consecrated in 1931. The altar was the gift of Mrs. William J. Taylor, whose father and

brother had served on the vestry at St. James and are buried in the churchyard. Across the front is engraved, "In loving memory of six generations of one family who rest here in Christ."

The altar's design was adapted from that of an ancient tomb in Ravenna, Italy. In its center is a cross from whose arms hang small Greek letters, Alpha and Omega. On either side is a lamb, symbolic of the faithful who are fed by the Good Shepherd.

THE STAINED GLASS WINDOWS, drafted by some of the best studios in the U.S. and Europe, have particularly drawn the attention of architectural and historical groups. The triple lancet East Window, c. 1849, is the work of Frenchman Henri Gerente, probably the foremost stained glass artisan of his day. He won fame for designing windows for several French cathedrals, including Notre Dame de Bon Secours, near Rouen, and for the restoration of Sainte-Chapelle in Paris. No other examples of his work are known to exist in America.

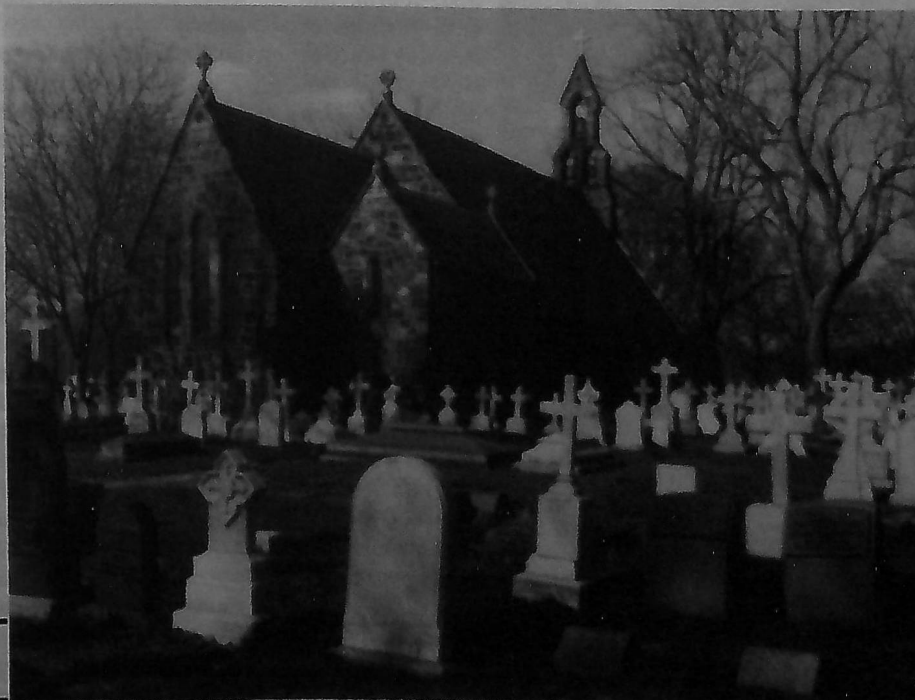
Gerente died late in 1849, shortly after executing the East Window. His brother Alfred completed the window, which bears both the initials AG in the center panel and his signature on the right side. It is believed that these monograms indicate Alfred's self-consciousness over his first work, since later windows carry no such identification.

The bottom of the central panel portrays Jesse with David, Solomon, the Virgin Mary and Jesus; at the top is a descending dove. The left panel depicts the four Major Prophets—Isaiah, Jeremiah, Ezekiel and Daniel—while the right panel displays the four Evangelists—Matthew, Mark, Luke and John.

The West Window, c. 1851, was executed solely by Alfred Gerente. Each lancet has four medallions which display scenes from the life of Christ. The right panel includes the Annunciation,



In addition to former rectors and several other clergy of note, there are five bishops buried in the churchyard, including the second, fourth, and fifth Bishops of Pennsylvania.



An exterior view from the churchyard of the sanctuary and sacristy

St. James is much more than a haven from urban stress. It is actively involved in ministry to the children of its neighborhood.

the Nativity, the Apparition to the Shepherds, and the Epiphany while the left panel portrays the "Keys to Peter" scene, the Crucifixion, the Resurrection, and the Ascension. Atop is a small panel depicting Pentecost.

The intricate details of the architecture cannot be absorbed all at once. It takes time to discover the beauty of the angels atop the oak organ case or the carvings around the confessional. A casual observer is likely to overlook the choir of angels painted on the ceiling above the altar, yet returning visitors are richly rewarded.

THE LOTS IN THE BURIAL GROUND were made available to the vestry shortly after the completion of the church building in 1850. This was actually the means used to secure the consecration of the church, which had a sizeable debt. Since it is not possible to sanctify a building to the eternal glory of God while there are outstanding liens on the property, the vestry transferred all the debt to the churchyard and sold bonds which paid for the lots. With this innovative scheme, the vestry freed the building from debt and insured the speedy consecration of the church on Trinity Sunday, May 26, 1850.

The first interment in the churchyard occurred in 1851. Some graves, however, bear earlier dates since remains were moved to St. James from Center City cemeteries closed later in the 19th century.

Buried in the churchyard are members of prominent Philadelphia families. Several significant ecclesiastical figures are also

interred here. In addition to rectors of the parish, there are five bishops, including the second, fourth, and fifth Bishops of Pennsylvania: Henry Ustick Onderdock, William Bacon Stevens, and Ozi Whitaker.

The clergy in the churchyard have a decided Anglo-Catholic bent: Archibald Campbell Knowles, rector of St. Alban's, Olney, and author of the popular *The Practice of Religion*; William Walter Webb, Dean of Nashotah House and Bishop of Mil-



The rector, Fr. David Ousley

waukee early in the 20th century; and Arthur Ritchie, rector of Ascension in Chicago and St. Ignatius in New York. Fr. Ritchie was a ritualist of some notoriety and is believed to have officiated at the first service of Benediction of the Blessed Sacrament since the Reformation. His two brothers, Robert and Edward, were rectors of St. James from 1870 to 1923 and are also buried in the churchyard.

In one corner of the latter stands the Wanamaker Memorial Tower, built in 1908 by Rodman Wanamaker as a memorial to his brother Thomas. The granite tower is over 50 feet high and houses a McShane chime with 15 bells, a set of Deagan tubular chimes chiming clock, and the Wanamaker family mausoleum. Among the family members interred here is John Wanamaker, the famous Philadelphia merchant. Parishioner James Altena plays the carillon after each service, serenading both the churchgoers and the neighborhood with the hymns of the day.

The parish churchyard is often included on joint tours with Laurel Hill Cemetery just a few blocks away, and is readily distinguished from its non-sectarian counterpart by its abundance of Christian iconography: crosses in many different forms, lambs, chalices, and mitres for several priests' graves, and mitre and crozier for the resting place of bishops.

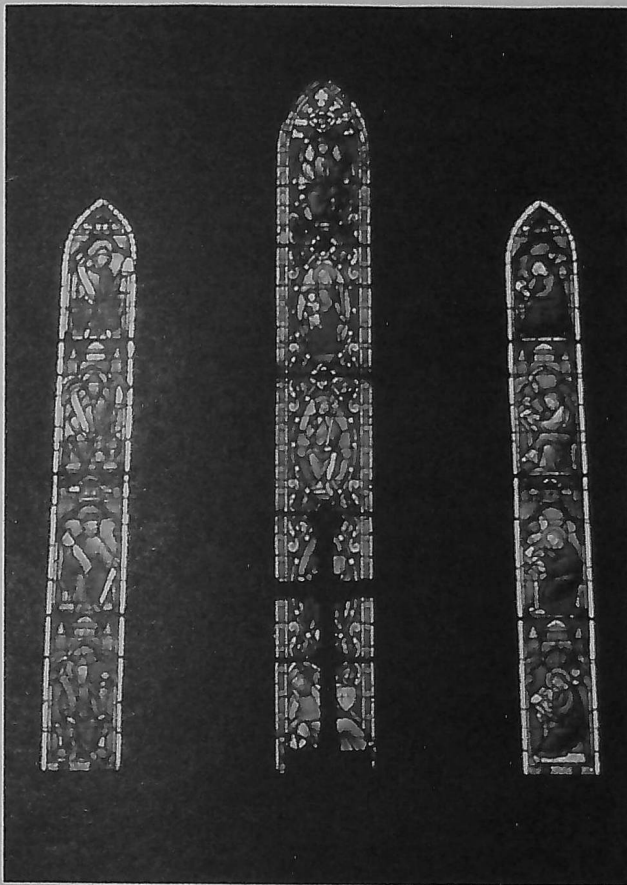
AT ITS FOUNDING ST. JAMES WAS PART OF THE TRACTARIAN MOVEMENT, which began in Oxford, England, in 1833. Its style of worship has always been Anglo-Catholic but the focus is clearly devotional, not ritualistic. The parish remains staunchly traditional, using the 1928 *Book of Common Prayer*, the *Hymnal 1940*, and *The American Missal* at the Mass. The Mass is said daily and twice on Sundays. Throughout the year, devotional services such as Quiet Days, Holy Hours, Stations of the Cross, and Benediction of the Blessed Sacrament are offered.

Fr. Ousley, 16th rector of the parish, is a scholarly and contemplative man who provides spiritual direction both to his parishioners and to members of other churches as well. Since 1978, the Rev. Canon Robert S. H. Greene, a retired Canadian priest, served the parish as curate. Some parishioners live in the immediate neighborhood, while many come from surrounding counties, other states, to give thanks and praise to God in this peaceful setting.

The second segment of the Sesquicentennial theme is petition. Each Saturday throughout the year, the Blessed Sacrament is exposed for half an hour after mass. During this quiet devotion, prayers are offered for the Church in general; for ESA, its parishioners, and clergy; for the ministries of St. James the Less in particular; and for each individual member of the parish.

The proclamation of the Gospel is the third portion of the sesquicentennial theme, but it is hardly a new focus for the parish. In spite of the distinctive features which set it apart from inner-city surroundings, St. James is much more than a haven from urban stress. The parish is actively involved in ministry to the children of its neighborhood.

St. James sponsors a chapter of the Girls Friendly Society and operates a Sunday School which attracts roughly 50 children from non-church-going families. The parish also runs a Vacation Bible School or day camp each summer. Last year the parish began a new tradition of performing a Christmas pageant on the Wednesday after Christmas Day. The church was filled with neighborhood parents, grandparents, and siblings who proudly watched their youngsters re-enact the age-old story of Jesus' birth. An enabling members of the parish and neighborhood to join together to proclaim the joy of the season to all who live in the area.



The triple lancet east window, c. 1849, is the work of Frenchman Henri Gerente, who had designed windows for several French cathedrals and was probably the foremost stained glass artisan of his day. He died shortly after executing the window, and it was completed by his brother, Alfred.

St. James works closely with the Ridge Allegheny Hunting Park (RAH) Civic Association. The RAH meetings are held in the parish house, and together the groups host several annual events: a Halloween Party, Unity Day, Cleanup Days, and a street fair last May. In April, 1995, Fr. Ousley was honored by RAH for his work in the community and his faithful support of the RAH Civic Association. According to Darryl Davenport, chairman of the RAH Executive Board, Fr. Ousley has "never said no" to anything they've asked.

Members of the RAH Board have demonstrated their support of the parish by attending St. James's sesquicentennial services. Their petitions to various government officials also resulted in proclamations from the Philadelphia City Council, the Pennsylvania House of Representatives, and the U.S. Congress recognizing and praising St. James for its faithful Christian witness.

As it celebrates its 150th year of ministry in its community, the Church of St. James the Less continues to provide a visible witness to the Christian faith through its worship, teaching, and service.

RECOGNIZING THE SCARCITY OF SUCH FAITHFUL PRACTICE IN ECUSA, it may seem that St. James is an anomaly, isolated in its witness. Amazingly, however, it is only one of eight ESA "sister" parishes in the Diocese of Pennsylvania which hold firm in their witness to the historic faith.

These congregations differ greatly in their styles of worship, ranging from Evangelical to Anglo-Catholic. St. James and All Saints', Wynnewood, have retained the 1928 Prayer Book; Good

Unlike the situation of many traditional parishes in ECUSA, St. James is not isolated in its witness, but is one of eight associated orthodox parishes in the diocese, for which Pennsylvania Bishop Allen Bartlett has granted ECUSA's only regular system of alternative episcopal oversight.



Shepherd, Rosemont, and St. Luke's, Newtown, use the **Anglican Service Book**; and the rest use either the 1979 Prayer Book or a service booklet of their own. Such variations, however, have been met with mutual respect among the eight Synod rectors, who remain united for the Faith.

As a result of their firm stand on behalf of orthodoxy, the Bishop of Pennsylvania, the Rt. Rev. Allen L. Bartlett, agreed last year to appoint a "pastoral and sacramental bishop" to function in his stead for the eight parishes. Quickly identified as ECUSA's first (and only) "flying bishop," similar to those in the Church of England, the Rt. Rev. Donald Parsons, retired Bishop of Quincy (IL), now visits each of the parishes at least once a year to preach, celebrate, and confirm.

Bishop Parsons' first trip in May lasted more than ten days and included a Clergy Quiet Day at St. James, plus visits with six of the eight parishes. St. Paul's, Chester, the newest Synod parish in the diocese, joined ESA too late to schedule a visit last spring. However, on October 8, the Synod parishes gathered at St. Paul's for an Evensong to commemorate its reception into the ESA.

Another program which has been very successful in Pennsylvania is the ESA Pulpit Exchange, an idea which grew out of the monthly ESA rectors' lunches. The Synod priests have established a rotation which allows each one to preach at every other sister parish. The laity are thus exposed to the variety of gifts with which their clergy are blessed.

Being a faithful witness to the Gospel of Jesus Christ is never an easy task. The descent of the modern Episcopal Church into the mire of secular humanism may have made it more difficult to stand up for classical Anglicanism, but in Pennsylvania, St. James the Less and its associated parishes have proven that it is not impossible. Rooted and grounded in the love of Christ, they continue to bring glory to His holy Catholic Church.

The street address, service times, and telephone numbers for St. James are listed in the Church Directory section.

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Focus

ECUSA Bishops Back Demand For Conformity On Women Priests "Ethnic Cleansing" Move Would "Actively Prohibit Catholic Order"

Report/Analysis

The Episcopal Church's (ECUSA) House of Bishops has voted overwhelmingly to require churchwide acceptance of women priests, virtually assuring that canonical amendments effecting the change will be officially approved and enacted by the 1997 General Convention.

Following a morning-long debate during its September 22-28 meeting in Portland, Oregon, the House voted 122 to 17, with 18 abstentions, that equal access to ordination for men and women is "mandatory" throughout the church.



BISHOP WANTLAND sees the '97 convention as the end for "a lot of people" in ECUSA, suggesting there will be liberal victories then on both the gay issue and women priests.

Unlike the situation up to now, the long-expected move would mean that support for the 2,000-year holy order of the Universal Church could be privately maintained but no longer exercised in any diocese in a way that would impinge on women aspiring to or already in the ministry.

"Ethnic cleansing is the task the establishmentarians are embarked upon," *Foundations* editor William Murchison said of the move to excise or silence remaining traditionalist members. "Their success so far has been conspicuous. Probably no other American church has lost as many members over theological controversies—prayer book revision, women's ordination, the ordination of homosexuals, etc.—as has [ECUSA]."

The bishops were responding to the report of a "dialogue" committee charged by a '94 General Convention resolution with discussing ways to implement the 1976 canon allowing women priests and bishops throughout the church, as well as opportunities for traditional clergy to serve in every diocese.

Instead, the committee effectively opted to axe a portion of the same resolution, which reaffirmed that supporters of historic holy order "hold a recognized theological position" in ECUSA, one still upheld or given place in nearly every other Anglican province.

The new "mandate" would affect not only four remaining no-go dioceses (out of 118), but ultimately orthodox parishes

body, from vestries on up, would be required to accept women priests along with all clergy and bishops. The latter could avoid ordaining women themselves by asking another priest to perform the rites, but must receive female priests in their dioceses, to serve under their authority.

For bishops aligned with the traditionalist Episcopal Synod America (ESA), the surprise came not in the way the House voted, which was expected, but in the proposal's 8-to-1 margin of approval. Many saw this heavy vote as "payback" for the fact that traditionalist/Anglo-Catholic bishops joined conservative/Evangelical prelates (a number of whom ordain women who have respected traditionalists' convictions) in filing formal charges against former Iowa Bishop Walter Righter for ordaining an openly gay man, a matter that is now proceeding to trial.

Clearly, however, this mutually-protective alliance on the sexuality matter did not hold on the women priests issue despite the fact that conservatives, whose representative groups have spearheaded calls for Presiding Bishop Edmond Browning's resignation due to his revisionist agenda and leading to ECUSA's financial scandal, are just as much (if not now more) the targets of the liberal hierarchy as are the traditionalists. They seemed the central focus of Browning's complaints during the Portland meeting about "mean-spiritedness" and church "pressure groups" that are "doing all they can to create a climate of dis-ease." Though there were no qualms about deciding to make women's ordination compulsory, Browning objected to a push by others to "force decisions," "force clarity where no clarity is possible." He said bishops must "live in the tension of ambiguity." His liberal colleagues joined him in condemning the use of "fragmentary and distorted information" to "demean persons and create environments of fear, hostility and distrust," while at the same time welcoming "legitimate criticism and differences of opinion."

Any exercise of the latter affecting women clergy, while however, be banned if the bishops have their way. In what was described as "an intense but civil debate," bishops largely took the attitude that enough time has passed since a permissive canon on women priests was adopted 20 years ago that it no longer needs to be enforced; yet (somehow) they claim there will still be a place for the minority.

"We need to say as a House of Bishops that we're going to fully implement the canon on ordination. This decision is not being made today [but was made] 19 years ago," said Bishop Robert Rowley of Northwestern Pennsylvania, chair of the special "dialogue" committee. He alleged that this does not prevent opponents from holding their views but "[y]ou can't institutionalize your individual conscience" when it contradicts the church's stated position.

"Conscience must be respected but...should not be used to erect a barrier to the legitimate calling of women to ordained ministry in any diocese of this church," said Atlanta Bishop Frank Allen.

Admitting that enforcing the canon will present difficult choices for opponents, Vermont Bishop Mary Adelia McLeod said "There's been enough pain to last a lifetime and pass to another generation. We can't say that one hurts more than another. But the church has made a decision."

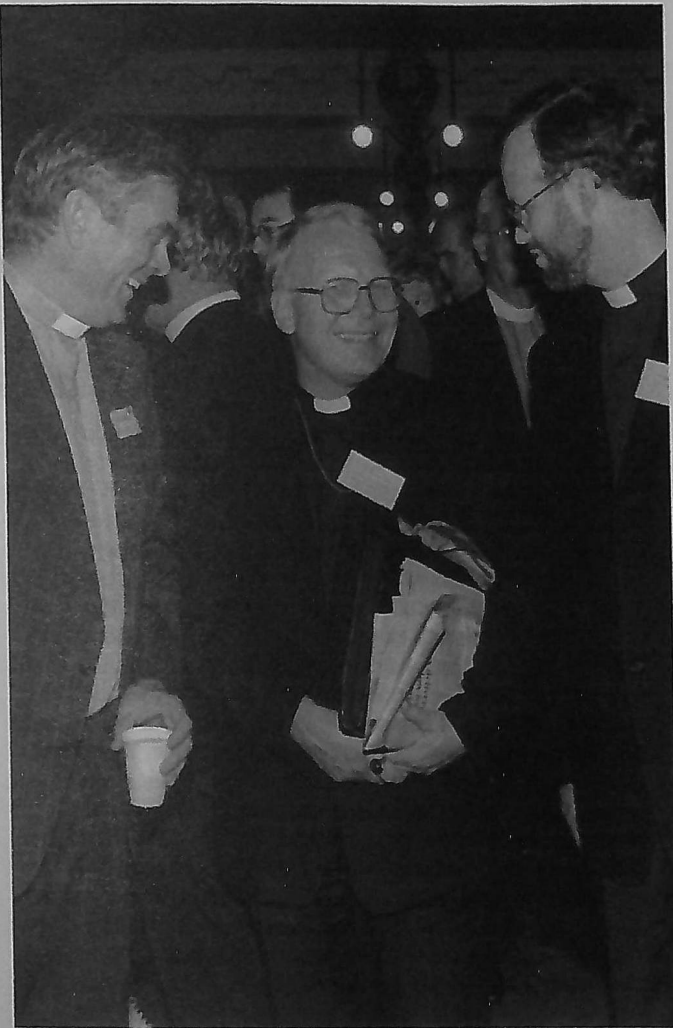
Bishop William Wantland of Eau Claire (WI), one of the four diocesan bishops who decline to ordain women priests, countered that the vote "says quite clearly that those who follow the traditional Catholic understanding of holy orders are not to be included in this church." As he would not be willing to

Continued on Page 12

LONDON MEETINGS ADVANCE TRADITIONALIST CAUSE

The Rt. Rev. Edwin Barnes (center), the Church of England's newest "flying bishop" appointed to provide episcopal care for opponents of women's ordination, chats with Fr. Stephen Trott (right) of Northampton and the Rev. Roald Fle mestad of Oslo, Norway at London's Westminster Central Hall, the site of two key traditionalist meetings in early October. The first was the International Synod of Northern European Churches, which represents an alliance of traditionalists in the Church of England and the Nordic Lutheran Churches, all of whom are confronted with the ordination of women in their respective church bodies. Most notably, delegates to that synod voted to begin "a process of convergence in the Faith and Order of the undivided church," to restore the original vision of Cranmer and Luther of a church both Catholic and Reformed. The vote was immediately ratified the following afternoon by the National Assembly of England's Forward in Faith organization, at which adherents witnessed and learned of advances in the infrastructure Forward is erecting to support the English component of the restored church. A clear sign of members' determination in that regard came in the meeting's final resolution, passed without dissent, calling on Forward's Council to "take steps to ensure the consecration of bishops" for traditional Anglicans in England. Though immense gratitude was expressed for the C of E's three "flying bishops," the action was seen as necessary because it is widely believed that they will not be replaced after retirement in the next ten years. A fuller report of both these momentous gatherings will appear in the next issue.

Photo by Nicholas Spurling



Authority Dispute Divides ACA's Eastern Diocese

A dispute over authority has led to the separation of a sizeable part of the Diocese of the Eastern United States (DEUS) from the Anglican Church in America (ACA) and from the rest of DEUS.

With little or no exception, factors leading to the break stemmed from the rarefied situation created when Anthony Clavier, former DEUS bishop and archbishop of the Continuing Church body's eastern province, abruptly vacated his post early this year under a cloud of sexual misconduct allegations.

Shortly thereafter ACA bishops accepted Clavier's written resignation, dismissing a subsequent letter from him rescinding it. However, the canonically prescribed six months was allowed in the event Clavier wished to demand a trial. Just before that time had elapsed, though, the former archbishop wrote a second letter confirming his resignation. The House of Bishops, meeting July 24, voted to direct ACA's primate, the Most Rev. Louis Falk, to depose Clavier for abandoning the communion of the church.

The handling of the Clavier case and its ramifications by national and diocesan church authorities before, but mainly after, the archbishop's exit became part of the confusion,

concern and debate which thereafter arose.

Clavier's departure at the end of January left the large diocese, which extends from New Jersey to Florida, in unprecedented and difficult circumstances. First there was uncertainty about who had ecclesiastical authority in the diocesan's absence. While some canons stipulate that a suffragan bishop may temporarily exercise it, the DEUS canons devolved authority in this case to the diocesan standing committee, which included the diocese's two suffragans, Walter Grundorf and Norman Stewart, two clerical and three lay members.

Disquiet was caused among some when, right after Clavier left, the standing committee proposed to hold an election synod for a new bishop within some 60 days. In addition to asking members to choose a new bishop while they were still stunned by the departure of his predecessor, an election at that time would have pre-empted the six months Clavier had to consider further action, and provided scant time for a nomination process and the required 45-day notice to parishes. In fairly short order, the committee was persuaded not to proceed with such a rapid election.

However, subsequent events caused a serious chasm to start developing between the majority of the standing committee and its supporters on one side; and the ACA's hierarchy,

Continued on Page 20

implement the canon in his diocese and thus would be subject to trial, Wantland said he expects to resign following the '97 General Convention should the changes be approved.

"The vote was so one-sided here that 1997 will probably be the end for a lot of people in [ECUSA]," Wantland said later, suggesting there would be liberal victories then on the gay issue as well. "This House is not in the mood to do anything but throw down gauntlets."

Another ESA prelate, Bishop John-David Schofield of San Joaquin (CA), pointed out that he and the other three traditionalist bishops have for some time been helping women in their jurisdictions to be ordained through other dioceses, but that there was a problem in allowing someone whose role as a priest he could not recognize to serve in his diocese.

Bishop Jack Iker of Fort Worth said it is inconsistent for his traditionalist position to be recognized as valid, but also to say he cannot act out his beliefs. He asked, "Why now this urgent need to change the way we have been dealing with this issue?"

His colleague from Quincy, Illinois, Bishop Keith Ackerman, regretted that "my entire ministry comes down to moments like this." Urging defeat of the motion, he said, "I really do repre-

South Africa Okays Women Bishops

Just three years after voting to admit women priests, the Church of the Province of Southern Africa has soundly approved women bishops.

Since the '92 vote, less than half of the province's 23 dioceses have ordained women, though a majority have accepted the principle. Currently, women priests number 46 out of a total priesthood of more than 1,000, according to *Church Times*.

One dissenting prelate, the Bishop of George, Derek Damant, had asked delegates to the late September Provincial Synod who shared his views to abstain on the resolution. He said he did not deny the logic of allowing women priests to be elected as bishops, but did not accept the premise on which the resolution was based. "We do not believe [ordaining women] reflects the pattern of New Testament ministry," he said.

Rhode Island Elects ECUSA's Second Female Diocesan

Pending confirmation of her election by the wider church, the Very Rev. GERALYN WOLF, dean of Christ Church Cathedral in Louisville, Kentucky, will become the 12th bishop of Rhode Island and the second female diocesan bishop in the Episcopal Church (ECUSA).

Wolf was elected on the fifth ballot from among an initial field of one male and three female nominees, later expanded to four women and five men.

If confirmed, the bishop-elect, one of the earliest women to be ordained priest (in 1978) and the first female to be named a dean in ECUSA, also will join three female suffragan bishops in the church.

Before coming to the cathedral in 1988, Wolf served churches in Pennsylvania and also lived in a convent community for several years, reports *Episcopal News Service*. Christ Church's treasurer said Wolf "has a quiet style of leadership that really comes through; she's not a raving social activist, but in very subtle ways she is."

Quotable

From the start, "everyone understood that the (women priests) canon was to be permissive only; the authors of the legislation said that themselves. It was very, very clear it was not intended to be mandatory." - Bishop William Wantland, as told to TCC

"...General Convention has little authority to authorize the ordination of women beyond the diaconate, and certainly no authority to make it a mandatory practice. It would take a very sophisticated exegesis to support the feminists' position, because it is not Biblically supported or provable. But Scripture doesn't seem to matter to them. We seem at present to have

sent the deep pain of Anglo-Catholics" who may feel forced to leave the church.

Defeated in a roll call vote of 101-57 was a motion by Virginia Bishop Peter Lee to introduce a substitute resolution to simply "receive" the committee's report, and in the meantime to affirm the ministry of women and give the four dioceses time before the '97 convention to work out their own plans for implementation.

Having shown traditionalists the door, the bishops went on (in the same statement scolding "mean-spiritedness") to praise Anglican comprehensiveness.

"Our plea to one another, to the Church and to our society is that we employ the respect and consideration which characterized Jesus' relationships with others. We must also remember that the Anglican tradition is one of breadth and spaciousness which honors diversity, and is able to contain a wide variety of theological perspectives."

The bishops were not deterred when Bishop Peter Beckwith of Springfield (who supports women's ordination) attempted to point out the startling contrast between the latter statement and the treatment they had just given traditionalists.

ESA Hears Other Shoe Drop

On the meeting's closing day, Wantland read a statement signed by the four traditionalist diocesans and two retired catholic bishops (Donald Parsons and William Sheridan), charging that the house "has abandoned patient dialogue and adopted authoritarian command as the way to 'solve' the ongoing tension between those who support and those who, for theological reasons, cannot honestly accept the ordinations of women. This action is a denial of the basic Anglican principle that the Church cannot demand that which cannot be proven from the plain teaching of Scriptures. A Catholic theological position universally held for almost 2,000 years, and still embraced by a majority of the Anglican Communion, will have been banished from the life and practice of this church."

He said this "repressive legislation" would have a devastating effect not just on four dioceses and bishops, but on thousands of Episcopalians, including hundreds and hundreds of priests, deacons and religious.

He said this threatened action creates "a new level of impaired communion, subverting the collegiality of the house and guaranteeing, for the first time in history, that [ECUSA] will actively prohibit Catholic order." And, he warned that: "What has happened to us today has set a precedent for others tomorrow."

Despite this protest, though, ESA leaders see this development as the concrete response from the church about continued tolerance of traditionalists that the Synod was seeking

no norms at all, not the prayer book, not the catechism, certainly not Holy Scripture. All that counts is the politics and getting enough votes." - The Rev. Dr. John H. Rodgers of Trinity Episcopal School for Ministry, as told to Foundations

"I feel these changes would be a violation of the promises previously given to the people who did not believe in women's ordination. At every discussion and every vote on it, we assured them they would not be run out of the church. If all these (changes) pass, there will be a formal schism right in Red (sic) Browning's lap, and of his own doing. We've been foxed by politically correct people and a presiding bishop who's doing the world's agenda..." - The retired bishop of South Carolina, FitzSimons Allison, as told to Foundations

before last year's convention.

"It clarifies matters," said ESA Executive Director, Fr. Samuel Edwards, indicating that ESA bishops now know they must proceed with plans to protect the church life and commitment of the faithful. Dismissing suggestions that ESA is unable or unwilling to take any substantive joint action to that end, he said he expected a range of options would be considered, including various forms of "withdrawal" (e.g., of participation and funding) that "don't involve going to the bother of seceding." However, he said it would be wrong to assume ESA's earlier "Province 10" plan is out of the picture. This proposed "parallel" jurisdiction for traditionalists overlapping present Episcopal diocesan territories is still in the "development" stages, according to Edwards, and could serve as a basic outline for a final scheme. That such an entity would not be part of the "official" church as first planned is of "secondary" importance," Edwards said. "The primary thing has got to be doing the right thing."

In their statement, Synod bishops reaffirmed their "total commitment to the Catholic order and faith, even in the face of a coming persecution. We will not abandon the faithful, no matter the cost. Because we love the Church, we cannot remain silent when [its] self-destruction has begun."

The following bishops, listed by last name only, with active diocesans followed by retired bishops, voted **against** the bishops' resolution on women priests: active diocesan bishops: Wantland (Eau Claire); Hathaway (Pittsburgh); MacNaughton (West Texas); Schofield (San Joaquin); Kelshaw (Rio Grande); Beckwith (Springfield); Stanton (Dallas); Iker (Fort Worth); Ackerman (Quincy); Henderson (Upper South Carolina); retired bishops: Gooden (Panama); Haden (Northern California); Bailey (West Texas); Gross (Suffragan of Oregon); Sheridan (Northern Indiana); Parsons (Quincy); Thompson (Northern California).

Following the same pattern as above, these bishops **abstained** from voting on the same resolution:

Active bishops: Browning (presiding bishop); Frey (dean, Trinity Episcopal School for Ministry); Ball (Albany); Isaac (Assistant Bishop-Southwest Florida); Rowthorn (Convocation of American Churches in Europe); McArthur (Suffragan-West Texas); Howe (Central Florida); Krotz (Nebraska); Fairfield (North Dakota); Barahona (El Salvador); Duracin (Haiti); Herlong (Tennessee); Coleman (West Tennessee); Jecko (Florida); Jacobus (Fond du Lac); retired bishops: Wolterstorff (San Diego); Cochrane (Olympia); Shipps (Georgia).

Sources included Episcopal News Service, United Voices! Doug LeBlanc

Dixon Brings Campaign To Force Women Clergy Home Against Traditional Washington Parishes

Washington Suffragan Bishop Jane Dixon's recent push for a canonical change to complete conformity on women priests throughout the Episcopal Church (ECUSA) has come to shove in the case of remaining traditional parishes in her own diocese.

Recently, Dixon was pivotal in swaying a national "dialogue" committee to recommend that the 20-year interpretation of the canon allowing women priests and bishops be altered from *permissive* to *mandatory*. The proposal, which would ban any rejection of women clergy solely on the grounds of gender, does not become official policy until it is approved by the 1997 General Convention.

Now trying to get a head start on that change in her own diocese, Dixon (who also pushed the envelope on homo-

sexuality this past summer by ordaining a noncelibate lesbian) set her sights on four parishes, which indicated by letter at the time of her 1992 consecration that their support of historic holy order would preclude their acceptance of her as suffragan. Two of the parishes are aligned with the Episcopal Synod of America (ESA), and two are searching for a new rector. Dixon, who has been in



SUFFRAGAN BISHOP JANE DIXON of Washington, D.C.

charge of the diocese for the past year while the diocesan, Ronald Haines, has been on sabbatical, has recently written three of the parishes that she intended to visit them in 1996, apparently with the expectation that she would exercise a sacramental ministry in each. She has already made an appearance at the fourth parish (now led by an interim priest), St. Luke's, 15th Street, where she was met by about 170 persons out of the usual Sunday turnout of 250-400.

One of the parishes, St. Luke's, Bladensburg, Maryland, has stated its position, and its unwillingness to receive a visitation from Dixon "under any circumstances," more than once in the last couple of years; nevertheless Dixon wrote St. Luke's, saying that she proposed to visit the parish on January 14. According to a *Foundations* article by well known traditionalist and writer Dorothy Spaulding of McLean, Virginia (memorably titled "Attack of the Suffragan Bishop"), the rector responded by letter, reiterating the stance of all the parish leaders that: "This is totally unacceptable and impossible as we cannot in conscience accept the ordination of women to the priesthood and episcopate...we cannot accept the ministrations of any woman bishop or

woman priest, under any circumstances regardless of the consequences." At last word there had been no response from Dixon's office.

A second congregation, Ascension and St. Agnes in the District, now celebrating its 150th anniversary in the Anglo-Catholic tradition (and under the care of a likeminded priest-in-charge while it searches for a new rector), had not responded to Dixon at deadline, though parish leaders have indicated that they have no intention of allowing her to function sacerdotally there.

Clergy at the third parish, the historic, Anglo-Catholic St. Paul's, K Street, have issued a concise but thorough explanation and restatement of their position on the ordination of women, saying (*inter alia*) that, "As long as the Episcopal Church officially acknowledges that there are two recognized positions on the ordination of women" (as it did in General Convention again last year), "women professing holy orders will not exercise sacramental ministries in this parish."

Mrs. Spaulding indicates, however, that St. Paul's situation is more immediate and complex, explaining that apparently concerted efforts to effect internal change by an influx of liberal members have succeeded in shaking the parish's unity on faith and order, and this year, in capturing majority control of the vestry. That, combined with the rector's rejection of Dixon's ministry and dismissal of a non-stipendiary assistant who had opposed his policies, has led to "an apparent, but definite attempt at the destabilization of the parish."

As a result of the unrest, Dixon claimed she has been receiving calls and letters from "numerous persons regarding a number of events at St. Paul's," and that she had scheduled a parishwide meeting in October, at which both she and Haines would be present. Since the rector and wardens met with her to reject this plan, Haines returned from sabbatical, and slated a meeting with St. Paul's vestry (outside the parish), at which Dixon would be present, that was due to take place October 16.

Each of the three targeted parishes seemed to have been awaiting Haines' return to active duty; though a liberal, Haines has been mostly tolerant of the traditional parishes during his tenure. However, sources said Haines gave firm support to the proposal to compel acceptance of women priests throughout ECUSA when it was overwhelmingly endorsed by the House of Bishops in late September.

Meanwhile, Dixon has also intervened in the call of a new rector by the conservative Christ Church, Durham Parish in southern Maryland, which dates from the 17th century. "The Search Committee found a conservative candidate for rector, but Dixon refused to consider this possibility," wrote Mrs. Spaulding. When a list of several other suitable candidates was obtained, "a member of the Search Committee said that he tore up the list, saying that none of these men would be accepted in the diocese. The senior warden is supporting the position, in contradiction to the views of much of the rest of the parish."

Reportedly, Ascension and St. Agnes also has been informed that it may not call anyone as rector who does not support women's ordination, despite the fact, again, that the canon and does not yet have canonical force, and that women's ordination is still a minority practice among the American Communion's 36 provinces (regional churches). While Dixon's sentiments are shared by plenty of her

colleagues, at least two bishops who also support women clergy scored her tactics. One termed Dixon's activities "mean-spirited" and expressed concern about the withdrawal of tolerance for traditionalists. Another, Bishop James Stanton of Dallas, thought that, despite "frustration" felt by supporters, resisters were such a minority now that this "is not the time force anybody's hand. But I think a certain faction sees it as an opportunity to really push buttons. It's like kicking somebody when he's down, just to show you can do that."

There still appeared to be considerable determination among the orthodox parishes to stand their ground against Dixon's assault, which all recognized was a "divide and conquer" attempt. But, whatever may happen in the short term, the bishops' recent vote leaves little doubt that the '97 convention will confirm the demand for adherence to the new order.

January Court Date Set In Case Against Righter Meanwhile, Integrity Warns That Righter Is Far From Only One

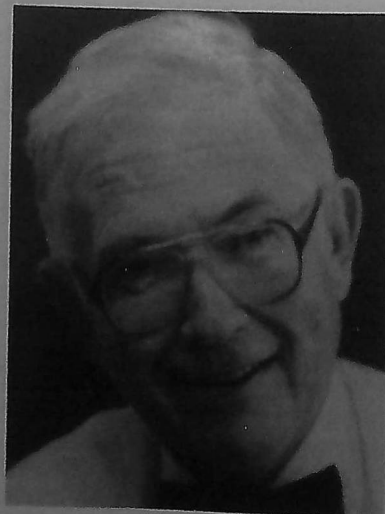
Court proceedings in the case against former Iowa Bishop Walter Righter, who faces charges resulting from his 1990 ordination of an openly gay man, are now set to begin January 3 in Chicago.

The trial itself may or may not get underway at that point, depending on preliminary motions that could cause initial delays.

Because a sufficient number of bishops authorized the trial, the Episcopal Church (ECUSA) now (legally if not voluntarily) becomes the official prosecutor in Righter's case. By nomination of the ten "presenters" of Righter and confirmation of the nine-member court of bishops that will hear the case (elected by General Convention), the prosecutor, or church advocate, will be Hugo Blankingship, a former chancellor of the Diocese of Virginia and a practicing attorney. He will be assisted by Bishop William Wantland of Eau Claire (WI), who is also an attorney.

Righter is accused of violating his ordination vows and advocating a doctrine contrary to that held by ECUSA in his ordination of the Rev. Barry Stopfel, who now serves one of the Diocese of Newark's largest parishes, and lives with his partner in the church rectory.

Episcopal bishops said little about the case at their recent meeting in Oregon—unlike their earlier



Bishop Walter Righter (Photo by Bob Nandell, courtesy of The Des Moines Register)

gathering this year, when Presiding Bishop Edmond Browning, Righter, and others commented openly about the presentment, troubling other prelates who felt it inappropriate and prejudicial. However, 36 bishops, 19 of them retired, did get together in Portland to sign a statement of solidarity with Righter. And the Diocese of Newark, where the ordination in question took place while Righter was serving there as assistant bishop, has established a legal defense fund for the accused bishop, claiming he is innocent of "heresy," a term not used by the presenters, but quickly snapped up by the secular media. The prospect of a trial, the first in ECUSA on a doctrinal matter in 70 years, caught the attention not only of major daily newspapers, but of CNN and ABC News.

Righter, angry that the trial would proceed, lashed out at the "narrow-minded, mean-spirited stuff in the life of the church today." He believes the core issue of the case is "leverage and power," undergirded by "homophobia and misogyny."

The ten "presenting" bishops and their backers see the proceedings as a necessary, last resort attempt to stop unilateral actions by bishops at variance with established sexuality doctrine while the church is still "dialoguing" on it. Speculation, however, is that the court may actualize ECUSA's departure from the Church's 2,000-year position against homosexual activity, by finding that modern Biblical "scholarship," in the context of contemporary insights and learning, now makes Scriptural intent about homosexuality unclear, which would mean that no offense against doctrine by Righter could be definitively demonstrated.

Conservative prelates are considering charges against an additional five bishops who have conducted high profile gay ordinations in the last five years (within the statute of limitations).

Righter, however, recently remarked that dozens of other bishops have knowingly ordained homosexuals, so many that the church would run aground if it attempted to try them all.

That was confirmed by ECUSA's homosexual group, Integrity, which asserted that it is unfair to single out Righter for ordaining a noncelibate gay man, because, says the group, his action has been repeated in so many other cases—far more than those that have invited or failed to avert publicity.

"Integrity is aware of at least 117 persons who were known to be sexually active gay men or lesbians by their bishop at the time of their ordinations," said an Integrity release quoted in *The Witness*. "Over 35 bishops have performed such ordinations. It is a mockery to accuse Bishop Righter of heresy for doing what so many others have done."

Sources also included *Episcopal Life*, *The Living Church*, *Virginia Episcopalian*, *The Washington Times*, *Los Angeles Times/Christian News*, *United Voice*/Doug LeBlanc

Uninformed Jarred AWAKE By "Catalog Of Concerns"

Amid the slings and arrows ECUSA's presiding bishop has been dodging these days is a figurative howitzer blast in the form of something called *The Catalog of Concerns: The Episcopal Church under Edmond Lee Browning*.

Briefly mentioned in the last issue, this 40-page report produced by six Episcopal rectors under the auspices of an Alabama-based group called AWAKE, targets Browning, his appointees and a sympathetic core of at least 75 bishops, listing some 250 cases of mismanagement or doctrinal variances during Browning's primacy. Word of the "Catalog" has been spreading quickly.

"Money is missing, and so is a scriptural mooring," reported *World*. "The ECUSA is, it appears, adrift and heading out to sea. But a group of Bible-believing clergy and laity is paddling furiously toward shore."

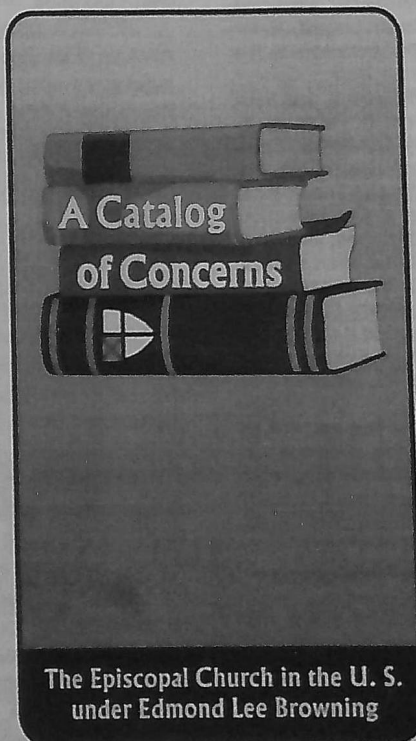
The clerical compilers of the work include the Rev. Messrs. Richard Kim of St. John's, Detroit; Alexander Greene of Christ Church, Denver; Ian Montgomery of St. Bartholomew's, Nashville; Timothy Smith of Christ Church, Mobile (AL); Charles Edward South of St. Andrew's, Mentor, Ohio; and Dale Coleman of St. Matthew's, Shreveport, Louisiana (who also authored a *Living Church* article widely viewed as one of the most devastating in recent memory; titled "A Stubborn Presiding Bishop," it details Browning's determination to effect church acceptance of homosexual partnerships.)

The two major areas of the *Catalog's* indictments concern the staggering misappropriation of funds from national church accounts by former treasurer Ellen Cooke, and the pro-gay agenda of the leadership.

Of the former, the authors say Browning's oversight was such that the treasurer not only embezzled \$2.2 million from eight different church accounts, but \$338,000 of that from two of the presiding bishop's own discretionary funds. They state:

"Browning watched as Cooke openly lived a luxurious lifestyle of limousine rides to and from her lavish home. "The limousine would be waiting out in front of [his] office until she came down, always with a retinue of staff, like President Clinton." Numerous people made fruitless attempts to talk to Browning about this over "a considerable period," while Browning was "publicly speaking out against 'corporate corruption and structures of sin' in the American business world."

The General Convention has repeatedly affirmed traditional teachings on sexuality, but the authors identify over two dozen steps Browning has taken to support the ordination of practicing homosexuals, including opposing the discipline of bishops who have ordained gays, while supporting the reinstatement (after an absence for counseling) of Navajoland Bishop Steven Plummer, despite the fact he had had a homosexual relationship with a minor male. Other sections show how the gay ordination issue





CHRISTA, an artwork first displayed at New York's Cathedral of St. John the Divine in 1984, resurfaced earlier this year in a Virginia Episcopal parish and several other venues, prompting one publication to dub it a symbol of the "unbiblical tide of militant feminism crashing through" ECUSA. Sculpted in 1975 by Winston Churchill's granddaughter, Edwina Sandys, to commemorate the United Nations' Decade of Women, the work, which causes controversy wherever it is displayed, drew 2,000 spectators to the Martha Mabey Gallery in Richmond, was then moved in February to Holy Comforter Episcopal Church in the

same city, and then on for most of the summer to Wesley Theological Seminary in Washington. It was also exhibited at Old Dominion University in Norfolk. The artwork is variably interpreted, as everything from a blasphemous assertion of a female Christ, to an attempt to show that women are incorporated in the sacrifice and redemption offered by Christ. At Holy Comforter, the vestry thought of hanging "Christa" from a rood beam but finally placed it mostly out of view to the left of the altar. Reaction, as always, was mixed albeit generally muted. The Rev. Bruce Gray, interim rector, asserted that Christa's presence was "an opportunity to expand our understanding of Jesus' place in the church and what the crucifixion means to us and to all humanity...and how the role of women is understood in the life of the church." A male parishioner thought it "an excellent piece of art but [it] belongs in a gallery," not a sanctuary, and was glad for the artwork's departure at Pentecost. *ENS photo by Patrick Getlein*

breadth of a drift away from scriptural orthodoxy or biblical righteousness."

But AWAKE is only one part of an expanding brigade of protesting national groups, at least three of which—the new Concerned Clergy and Laity of the Episcopal Church (CCLEC), and the seasoned Episcopalians United and Episcopal Synod of America—have pressed for Browning's resignation. Another group, the Washington, D.C.-based Episcopal Committee on Religion and Democracy, has broadened its mission and recast itself as "Episcopal Action for Faith, Freedom and Family." It also scores church liberalism and malfeasance, with a particular concern to resist measures which hurt the family.

Though TCC has not seen it reported Stateside lately, *The Church of England Newspaper* said the current pressure on Browning from such efforts is badly affecting his health, which is apparently the reason for his reported absence from September's mid-point review of the Decade of Evangelism in North Carolina, attended by the Archbishop of Canterbury.

AWAKE's booklet may be ordered by sending \$2 to AWAKE, P.O. Box 1022, Mobile, AL 36633-1022.

Sources also included columnist Mike McManus, *The Washington Times* and *Foundations*

Pension Group Probe Raises Further Serious Questions For ECUSA

Questions and concerns about the Church Pension Group, which have spurred the attention of the Episcopal Church's (ECUSA) Executive Committee and an alarming report in a conservative church journal, have raised fears of another financial flap for the national church.

Pension officials have rushed to challenge the contents of an in-depth article by David Virtue in September's *United Voice*, the publication of the conservative Episcopalians United (EU), which raises numerous red flags about the managers and management of the Pension Group. The story cites a large jump in the Group's overall expenses, headlined by the allegation that the president of the Church Pension Fund, Alan F. Blanchard, receives nearly double his predecessor's compensation and benefits just four years after succeeding him, and far more than counterparts in other mainline denominations—even those larger than ECUSA, with pension executives also based in New York City. The story also reports that expenses incurred by Blanchard include transportation by limousine (over \$34,000 for one nine-month period), and on the Concorde (at more than \$4,500 per flight) for trips to Europe.

The Pension Group includes the Church Pension Fund (CPF), which owns, as part of the same group, the Church Insurance Company (CIC), Church Life Insurance Corporation (CLIC), Church Hymnal Corporation and the Episcopal Church Clergy and Employees' Benefit Trust. CPF, on which Episcopal clergy and their families depend for their retirement years, has assets of \$2.6 billion, according to its 1994 report. Responsible for managing the Group is a 24-member Board of Trustees, each elected by General Convention and serving six-year staggered terms (half the board is elected at each triennial convention).

Blanchard points to the uniqueness of the Church Pension Group as the reason his situation might be different than that of other such church executives. He told *The Living Church*, that he is president of not only the CPF but of five other corporations; no other denomination operates life and property insurance

as been gathering steam among individual bishops, within the
use of Bishops as a whole, and in seminaries.
Also noted is Browning's choice for national evangelism
ordinator, Linda Strohmer, who (among several claims) is
nsure if Jesus Christ is "the way" to salvation, refers to the Holy
rit as "she," and who calls Holy Communion "the ritual
ding"; neither has Browning objected to the works and words
Bishop John Spong of Newark, who, in addition to acting as
im major for gay ordinations and unions, has left few if any
dal beliefs undisturbed by his doubts and deconstruction.
ther complaints include a loss of 480,000 church members
e first seven years of Browning's term (1985-92); a state-
nt by the House of Bishops that it is "dysfunctional"; a drop
eign missions; the funding of pro-abortion organizations;
ublication for teens that includes an instructed "condom
"; and the "stacking" of policy and investigative committees.
out the only thing good about the *Catalog*, from Browning's
of view, is that, unlike a number of other initiatives of late,
s not call for his resignation. The reason is that the
em is broader and deeper than one person: it is pervasive
eses, seminaries and churches throughout the denomi-
" said Dr. Tim Smith, one of the authors. "Priests and
le know something is awry, but they don't have the
support their intuition. They don't know the depth and

companies as ECUSA does, he pointed out. He said that salaries are set by trustees, and that "limousines" cited in the EU article are standard taxis summoned by telephone. He conceded that a number of items in Virtue's article were "troublesome," while also asserting, along with CPF itself, that it contained many factual errors and incorrect inferences.

The "major concern," a source closely familiar with Pension Group operations told *TCC*, centers on the "tremendous increases" not only for Blanchard, but for senior staff and in other administrative expenses, since the retirement of former pension head Bob Robinson in 1991.

Annual salaries for all pension officers at the time of Robinson's departure totaled \$2,847,000; the Pension Group's annual reports show that, by the close of fiscal year (FY) 1995 (ended March 31), they had increased to \$4,745,000. And, in the 1994-95 fiscal period alone, total salaries for all Group employees increased 14 percent, from \$10.3 million to nearly \$11.8 million.

Blanchard's own annual package was calculated by Virtue to total up to \$615,000. (Reportedly, Robinson's salary in his final year was raised from \$235,000 to \$312,000 in order to start Blanchard at \$300,000 four years ago). CPF says Blanchard's "total cash compensation, including all bonuses" (other benefits are not mentioned) is \$464,000. *TCC's* source judged Blanchard's total current take (cash compensation, pension and other required benefits) to be \$555,000; in addition, he said Blanchard is provided a car—an Infiniti Q45 (Robinson drove a Dodge). But he indicated that salaries are set by a board subcommittee and it was not until early this year that all the trustees got a better idea of Blanchard's remuneration. He said it is still not clear what special deferred benefits or insurance the president may be receiving.



ECUSA PENSION FUND PRESIDENT Alan Blanchard (Photo by Bruce Parker)

In his comparison reporting, Virtue noted that the head of the United Methodist Church's Pension Board, which manages twice the assets of CPF, earns a base salary of \$151,000. In the same category, the closest income to Blanchard's was less than \$300,000, earned by the president of the Southern Baptist Annuity and Pension Board, which has assets of \$4 billion. Based on data in *The Chronicle of Philanthropy*, Blanchard's remuneration is also at least double the average amount received by comparable executives in nonprofits and charitable organizations with assets or income similar to the Pension Group's.

Financial reports show that other general and administrative expenses have risen \$5 million under Blanchard, from just under \$4.8 million in 1991 to \$9.8 million at the end of FY '95. In the same time period, investment advisory fees rose from short of \$3.7 million to over \$6.5 million.

Meanwhile, return on investments for FY '95 was 5.7 percent.

EU also reported criticism of the decision to purchase office space for the Pension Group on Fifth Avenue after it lost its lease at 800 Second Avenue. Projected as a \$20 million outlay

that would pay for itself within a decade, Virtue's sources say the total cost will be more like \$25 million. Rent and related expenses for the last year at the former venue totaled \$1,726,000, according to *TCC's* source, while annual costs at the new site approximate \$3 million.

EU's article also reported concerns about certain alleged transactions or uses of funds—e.g. the sale of bedrock, high-yielding securities from the Church Life Insurance Corporation and purchase of riskier bonds to try to increase the yield; and the use of money from CPF to "prop up" the Church Insurance Corporation after it fell into debt and lost its A rating. "The budget gets spread between the entities of the Pension Group however it looks best," claimed *TCC's* source.

In response to a query by *TCC*, materials furnished by the Pension Group revealed that its trustees early this year conducted their own investigation in response to concerns that overall annual expenses had increased by 10.9 percent on average over the past five years. "This rate of increase is clearly not acceptable over a long period of time," said the organization's new chief financial officer, William Schaar, who conducted part of the review. "However, it may well be reasonable for a 'rebuilding' period, especially one including important new programs expected to bear fruit for our clients over the long term."

Schaar's report, combined with comments of other officials, such as trustee Maurice Benitez, the former Bishop of Texas, all generally assert that a number of the heightened expenditures are one-time and/or related to an extensive effort under new leadership to modernize and upgrade operations to improve performance, which has effected such changes as full computerization, more frequent board meetings, better-qualified staff and new programs. In addition to inflation, other significant increases are attributed to a jump in insurance work due to the substantial rise in clergy sexual abuse cases, and the escalating complexity and cost of offering health insurance to the church. Schaar believes recent trends show that expenses are now leveling off, and "the greatest part of our 'rebuilding' phase is coming to an end."

Meanwhile, CPF assets over the last five years have risen "between \$100 million to \$200 million each year," according to Benitez. "Clergy pensions have been increased substantially, both through continued annual increases and a first-ever inflation equalization increase customized for individuals," the board's officers noted in a letter citing a several other improvements. "Significant growth and change" have included not only that in operations, staff and headquarters, but such initiatives as new lay pension plans, HMOs for the Medical Trust (which is now running in the black), a sexual misconduct education program, and "new investment strategies," Schaar said.

Board officers cite pride in what has been accomplished, and Benitez defends Blanchard's remuneration in light of that, adding that he still believes CPF to be "the finest run organization in [ECUSA]." But, while some of the changes were "dictated by external causes," the officers conceded that "we may have attempted too much in too short a period of time" and stated their determination "to manage change more carefully and deliberately in the future."

Pension Group spokesman Joan Eades said the trustees are preparing a "detailed response" to the *United Voice* article. Meanwhile, ECUSA bishops, meeting in Oregon, sought assurances about CPF's management, and a national Executive Council committee (which has no legal oversight of the Pension Group but has been asked to "dialogue" with CPF) was expected to meet with CPF officials in October.

Global Orthodox Bishops' Group Confers Once More In England

By Stephen Trott

The International Bishops' Conference on Faith and Order met for the third time since the late 1980s September 13-16 to consult on their continuing efforts to uphold and defend the witness of traditional Anglicanism.

Held at Christ Church College, Canterbury, the meeting, chaired by the Bishop of Chichester, Eric Kemp, attracted seven English and 17 overseas bishops (four of them retired), as well as a number of clergy and laity from various provinces. Of the non-English bishops present, two were from the U.S. Episcopal Church—Bishop Jack Iker of Fort Worth, and retired Quincy (IL) Bishop Edward MacBurney—but most others were from Africa. English prelates attending included two "flying bishops," John Richards of Ebbsfleet and Edwin Barnes of Richborough.

"Although orthodox Anglicans in many parts of the world are facing serious challenges to the traditional understanding of faith and order, it is right that we should proclaim our common allegiance to the 'faith once delivered to the apostles,'" said a statement from the bishops' group before the



CHAIRING THE INTERNATIONAL BISHOP'S CONFERENCE was the Bishop of Chichester, Eric Kemp.

Turnbull Panel Proposes Cabinet Government For C Of E

Report/Analysis By Stephen Trott In England

A special commission led by the Bishop of Durham, Michael Turnbull, has unveiled a proposal to centralize and streamline the Church of England's administration, with key features including a new executive council with wide-reaching powers and a stronger role for the church's two archbishops.

The Archbishops' Commission on the Organisation of the Church of England, charged with reviewing "the way the [church] at the national level makes policy and directs resources," has now released details of its plan in a report titled *Working As One Body*. The report will be debated this month in the General Synod.

There had been considerable speculation as to what the report would contain, given the commission's broad terms of reference, but the work finally produced proved to be remarkably limited in scope, and less controversial in its principles than in the means it proposes to achieve its ends.

In the present situation, the C of E has developed its own system of government in the General Synod, running parallel to its historic paymasters, the Church Commissioners, and becoming rather bureaucratic. Recent years, moreover, have seen a severe financial setback for the church due to the Commissioners' faulty investments.

The church's administration is therefore to be brought under one roof, with a unified church civil service for the Synod and the Commissioners, cutting out duplication and reducing costs. A single body, to be called the *National Council*, is to be

meeting. "We meet, not in a spirit of doubt and fear, but enlivened with the hope that is ours in the risen Christ, to renew our vision of the church and her mission in the world. To this end, we pledge ourselves to support the continuing life and mission of the Anglican Communion, insofar as this is consistent with its traditional faith and order, and (to) challenge the liberal assumptions which seek to undermine it."

Speakers at the conference included Dr. Gillian Evans, Fellow of Fitzwilliam College, Cambridge; Dr. John Halliburton, Canon of St. Paul's Cathedral, London; and the Rev. Dr. Robert Hannaford, Senior Lecturer in Theology at Christ Church College. The Bishop of London, Dr. David Hope, also was to speak but was forced to withdraw because of fresh commitments resulting from his impending translation to York.

The bishops, meeting separately from other participants, drew up an agreed *Statement on Authority, Order and Communion in Traditional Anglicanism*, which was the theme of the conference. It affirmed their earlier *Declaration of Unity, Witness and Mission*, also known as the "Ash Wednesday Statement" since it was issued on that day in 1988. The latter "declaration of solidarity" was signed by 54 traditionalist prelates in advance of anticipated challenges, including on the subject of women bishops, at the 1988 Lambeth Conference.

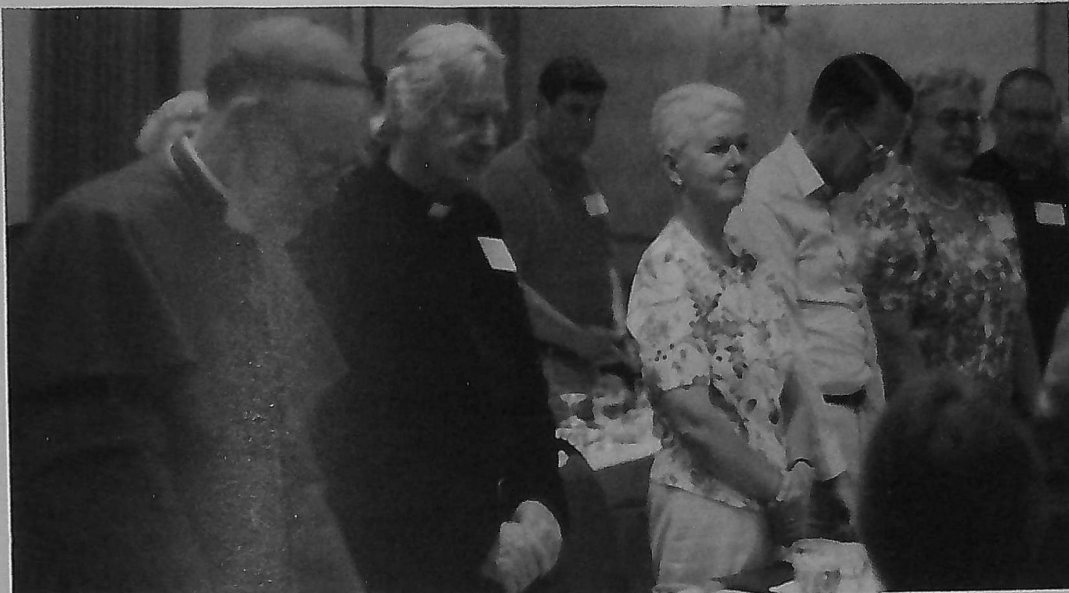
The full text of the bishops' September statement had not been published at the time of writing, but they had briefly declared their intention to "seek actively a wider fellowship of Anglican Christians committed to the traditional faith, supporting and encouraging one another in mission, and to work for reconciliation and the full visible communion of all Christians so that the world might believe."

set up to run the central office, which will incorporate key committees, and provide careful controls over the church's finances, following the catastrophic loss of 800 million pounds by the Commissioners in the late 1980s and early 1990s; the number of Commissioners also would drop from 95 to only 15. All of this makes practical common sense, and few voices, if any, have been raised against these proposals.

More controversial, however, is the plan to abolish the Standing Committee of the General Synod, which currently acts as an Executive for the Church of England, and includes a very substantial proportion of members elected from the Synod. In effect, it will be replaced by the National Council, numbering up to 17 members, the large majority of whom will either be nominated or appointed by the Archbishops of Canterbury and York. While it would retain powers of refusal or amendment, the General Synod's role, Bishop Turnbull indicated, would be to approve legislation, budgets and appointments put forward by the National Council.

Although the report asserts that the C of E "does not have and does not need an omniscient centre," it is the view of many critics that the National Council will become just that: an unelected Cabinet chaired by two unelected Archbishops, setting an agenda for the future which the General Synod will be expected to rubber-stamp, in loyalty to the concept of leadership. It will set a budget, like any secular Cabinet, and have closer control over the C of E's financial resources than central church authorities have ever exercised heretofore.

At the purely financial level, there is doubt about whether the Archbishops will prove more effective than the Church Commissioners, who will continue to manage much of the cash. In the darker world of ecclesiastical politics, some think the uses to



MEMBERS OF THE ENGLISH DELEGATION to the ACC synod, with Bishop Leslie Hamlett of the ACC's Diocese of the United Kingdom at front/left, were among a number of non-American members at ACC's California meeting, demonstrating the church's increasingly international character. (Photo courtesy of *The Trinitarian*)

which they will put the church's money (largely given by past generations to pay and house the clergy) are even less certain. A likely outcome could be a call for the election not only of the National Council—but of the Archbishops themselves.

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

International Synod Delegation Approves Pension Plan For ACC

Delegates to the Anglican Catholic Church's (ACC) Provincial Synod in San Mateo, California, September 27-29 handily approved a churchwide pension plan, while also exhibiting ACC's increasingly international character.

"U.S. citizens still made up the overwhelming majority of delegates," reported *The Trinitarian*. "But now there were bishops, clergy and laypeople from the United Kingdom, Australia, New Zealand and South America. The Diocese of the United Kingdom alone had 11 lay delegates..."

"And they made their presence known. For the first time, a non-American won election at Provincial Synod when the Senate of the Clergy elected the Very Rev. Michael M. Wright (of England) to an open seat on the Holyrood Seminary Board of Governors. And delegates from the British Commonwealth countries played a vocal role in shooting down a controversial resolution which would have placed the ACC in the middle of the political furor over government-run health insurance."

The now-adopted pension plan—recently urged (as noted in the last issue) by Col. G.H. Dimon, deputy speaker of the ACC's Assembly of the Laity and a member of the Administrative Council's Pension Fund Committee—will extend to all branches of the ACC around the world except India. Dioceses will be given until October, 1997, to decide whether or not to participate in the plan, and clergy in dioceses signing on by that time will be given credit for all their years of ACC service. Funding for the plan will begin to be built up at the rate of \$6 per communicant per year. While it is anticipated the program will not be able to start paying out pensions until several decades from now, Dimon said the plan was urgently needed to provide for, as well as to ensure that there will be, clergy serving the ACC in the future. The church, he said, had to start

somewhere to begin working toward the goal of providing clergy pensions.

Appointed to the pension board of trustees were Dimon (Diocese of the Mid-Atlantic States); Lynn T. Baxter (Holy Trinity and Great Plains); Lance Izumi (Pacific Southwest); E.C. Laster (New Orleans); and B. Franklin Levy (Resurrection).

Delegates spent a good amount of time on constitutional amendments. One change eliminated the pooled list of candidates from which dioceses were to choose bishops, which had in practice proved unworkable.

They also approved, on first reading, a constitutional amendment concerning temporal affairs of congregations, which is clearly related to the recent unsuccessful legal bid by the bishop and Diocese of the Pacific Southwest to retain control of a California parish's building after the congregation left the ACC. As originally worded, the amendment would have allowed a bishop to go to civil court to "protect the rights of dissenting members of a departing congregation" or to "compel a departing congregation to conduct its business and affairs in accordance with the constitution and canons...or in accordance with the applicable civil law, or both."

Frank L. Wiswall Jr. (New England), newly-elected speaker of the Assembly of the Laity, proposed a successful rewording of the amendment, expressly permitting action by dissenting members of a disaffiliating parish rather than the bishop or diocese. The amendment, which must be approved by dioceses and bishops to gain final passage at the 1997 Provincial Synod, now reads: "Nothing in this article shall prevent the dissenting members of a departing congregation from resorting to the civil courts to enforce their rights under civil laws or to compel the departing congregation to conduct its business and affairs in accordance with the applicable civil law."

Among other actions, the synod adopted a \$71,500 balanced budget for fiscal 1995-97, and reconfigured some diocesan territories: approved was the merger of two dioceses in the western half of the U.S., one of which had been a missionary diocese, as the new United Diocese of the Holy Trinity and Great Plains. In turn, delegates granted the Diocese of the Pacific Southwest permission to change its name at its next synod, since, as part of the Holy Trinity-Great Plains merger, Pacific Southwest gained Washington and Oregon from Holy Trinity; it also has been granted jurisdiction over Alaska and Hawaii. In addition, the Diocese of the United Kingdom (formerly England and Wales) was formally elevated to full diocesan status.

led by Falk, and some DEUS clergy on the other. When Grundorf and Raymond Hanlan, the Bishop of Latin America who resides in DEUS, individually communicated Clavier at two different services in June, it spurred heated debate over the appropriateness of that act and interpretations of the relevant prayer book rubrics. Grundorf and Hanlan held that they acted within the bounds of the rubrics, while others argued that the rubrics demanded that they exclude Clavier from communion.

There was also a secondary flap over the legality of a move to allow Hanlan, who as bishop of another diocese is not *canonically* resident in DEUS, to serve as priest-in-charge of St. Peter's Cathedral in Deerfield Beach, Florida.

In another incident, the standing committee, advised by DEUS's chancellor that it had the canonical authority so to act, decided upon review of the case by a clerical subcommittee that it would be permissible for Bishop Stewart to remarry. Though no decree of nullity had been signed, however, the chancellor informed Stewart of the committee's decision, assuring him it would be legal in the eyes of the Church for him to marry, which he did on or about June 30. Again there arose two opinions—one that only bishops can decide bishops' matters, and the other that the constitution provided for a diocesan standing committee to handle such a case in lieu of the diocesan bishop, who would normally consider it (Clavier, before he left, had verbally approved Stewart's petition).

Church leaders and the committee were also at odds over the latter's plans to hold an election synod, which by then had been slated for early October in Charlottesville, Virginia. Bishops were urging delay in electing a successor to Clavier due to turbulence in the diocese, which they saw as running afoul of order and discipline, including "an unseemly and disorderly struggle" for the office of diocesan bishop. The committee contended that it was acting in good faith to try to fulfill its duties, among which was to hold an election to replace Clavier, which it said was what was needed to restore calm and order in the diocese.

A key tactical point in the dispute was reached when copies of resolutions to be considered at a meeting of ACA bishops July 24 were distributed to prelates by Falk's office several days in advance, though they were dated the day of the meeting. Falk said this was done to give Grundorf (Stewart was away) time to prepare his response, adding that a cover letter identified the resolutions as *proposed*, while Grundorf saw the resolutions as a *fait accompli* and absented himself from the meeting.

The House of Bishops took four actions by resolution July 24. First, as already mentioned, the bishops voted to depose Clavier, claiming in the process that the standing committee had failed to "certify" Clavier's abandonment to the House as required by canon 59, a charge the committee disputed by producing a letter sent in February to that effect. The bishops also suspended Bishop Stewart until a determination could be made as to his right to contract a second marriage, and issued a godly admonition to Bishops Grundorf and Hanlan for communicating Clavier. Finally, they cancelled the DEUS election synod for a year to give time for the diocese to settle down, stating that they would not confirm anyone elected bishop of DEUS before that time. An episcopal visitor would be appointed in the interim, they said, and a DEUS business synod would be summoned by Falk as soon as possible; that synod was later set November 2-3 in Charlottesville.

When the DEUS standing committee rejected all the resolutions, the House of Bishops then asked the Executive Council to review its actions, citing mediation as among the available options. However, the Council voted to affirm the July 24 actions of the House, and further affirmed that the House had supplanted DEUS' standing committee as the lawful ecclesiastical authority of the diocese. While Grundorf subsequently met with the Council, which offered slightly altered terms, and another member of the standing committee had met earlier with Falk, it appears that no serious negotiations or moves to seek third party mediation were pursued by either "side" of the conflict.

Meanwhile, a stream of letters and statements from vari-

ACA CAMPERS FIND "COMPANIONS IN CHRIST"—Youth from nine states in the Anglican Church in America's (ACA) Western Province gathered at Camp Santa Maria in Colorado during the last week of July. The camp, centered on the threefold catholic way—Mass, Daily Offices and private prayer and meditation—drew about 35 campers, plus clergy, counselors, and other staff, double the turnout at last year's Diocese of the West camp. "The week of prayer, learning, recreation, and companionship was rooted in our life in Christ

expressed in the Anglican heritage of the Catholic Faith," reported Brother Douglas Bienert, CSI, of Portland, Oregon. "It was an enjoyable and intense time of spiritual growth." Following a solemn High Mass concluding the event, campers had clergy and friends sign and dedicate their Prayer Books with King James Bible, provided by *Preservation Press*. "Some campers were already marking the scriptures for the next daily office, which sadly they would say without their friends from their camp community for the first time in a week," said Br. Douglas. "The longlasting fruits of this camp will be the strength of the Church for years to come," he said. This is the time when many "become truly convinced and strengthened in their faith,"

or when the seed of priestly vocations is planted. He said that donations both offset tuition costs for each camper and help make it possible for more young people to attend the camp. Inquiries and donations can be directed to: Anglicans at Camp, c/o Jeanne Woolley, 2056 Summerset Dr., Colorado Springs, CO 80920.



ous sources which began to be generally distributed as the clash grew became a flood after the events of July 24, further exacerbating tensions and widening division. Some communications were acid denunciations of persons or of their actions or views; some disputed the facts of incidents in question; a few pointed to tactical errors, such as the apparent lack of informal, personal contacts which might have resolved matters earlier. But most revolved around the issue of who had authority over whom by citing Scripture and Tradition and/or interpreting canon law and the constitution.

Generally argued by one side was that there are no provisions in the church's governing documents for the primate or House of Bishops to intervene as they had in diocesan affairs, nor do the facts of the incidents in question support the stern actions of the bishops. Others basically held that the Church must have the ability to enforce order and discipline to maintain its doctrine, and that canon law and/or historic canons and precedents limit the authority of individual dioceses in relation to the primate and House. Particularly cited was the obligation of the diocese's bishops and standing committee to be amenable to correction and reform by other bishops of the church.

Commentaries supporting the bishops' moves included those from national chancellor James Elkins and Fr. Louis Tarsitano, while letters challenging them included those from DEUS chancellor Frank Coiner and Stephen Cooper, the chancellor of the western province, which Falk leads as metropolitan.

An undercurrent to the feud was the suspicion by each side that the other was engaging in power politics for the sake of an agenda hostile to the union between the old American Episcopal Church (led by Clavier) and a segment of the Anglican Catholic Church (formerly led by Falk) at Deerfield Beach in 1991. Some in DEUS saw the bishops' actions as an illegal "takeover" of the diocese by the former "ACC crowd" geared to "rearrange the episcopal structure" of the ACA to the exclusion of those who had come from the AEC. Some bishops saw DEUS leaders as signaling that they did not intend to be team players with the rest of ACA's leaders or to properly uphold the church's doctrine and discipline, and could conceivably try to return Clavier to the scene (something DEUS principals have firmly denied).

In the end, the standing committee went ahead with its election synod, moving it to Charlotte, North Carolina, at the end of September. There, with a bare majority of voting delegates present, a quorum was declared, and the gathering proceeded to elect unanimously (with 56 votes) the sole candidate for the office of bishop ordinary, Bishop Grundorf. An attending observer reported that, of some 32 parishes in the diocese, 17 had participated, three had sent observers only, and 12 were not represented. An official release (which reported slight differences in vote count and parish numbers) said the gathering also included "some 66 official observers..from parishes in this and other dioceses and from other Anglican jurisdictions."

In Grundorf's charge to the Synod, he stated that the diocese demands a church leadership that obeys canons and "does not usurp the powers of a diocese." Asserting that the diocese had acted lawfully, he claimed that the concept of the supremacy of the primate or the House of Bishops is contrary to the will and expectation at the time of the '91 union at Deerfield. He then made comparisons between the

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TIBETAN EXILES greet other women at the Non-governmental Organizations Forum in Huairou, China, held in conjunction with the UN Fourth Conference on Women in Beijing. At Huairou, the cause of Tibetan nationals who claim independence from China was one of the many international issues affecting women that were raised in the panoply of official meetings and informal networking. Episcopal women traveled to China to participate in the Forum as well as the UN meeting. *Episcopal News Service* photo by Patrica Lefevere

Religious Concerns Collide At Beijing *Confab Comes Off Despite Chinese Authorities' Lack Of Welcome, Warnings Of "Naked Lesbians"*

Special To *THE CHALLENGE*

Well, the United Nations-sponsored Fourth World Conference on Women is over, and no one is completely sure what happened, or how it might impact society and the Church in the coming years.

What is sure is that, as expected, the conference, which opened September 4 in Beijing, China, was marked by controversy regarding both the issues to be included in its resolutions and the way in which the conference itself had been set up. Differences between such disparate groups as traditional Islamic religious authorities and western feminists, evident in debates and demonstrations, were further impacted by tensions stemming from the conference's venue, Communist China, one of the most authoritarian societies in the world and itself a target of much criticism by women's rights advocates.

Conference delegates complained of police and security surveillance, rifled hotel rooms, inadequate meeting accommodations, difficulty in obtaining visas in some cases (visas were refused for Tibetan exiles living in England) and hostile commentary about the delegates on the part of the Chinese government, some of whose officials advised the citizenry to avoid being exposed to "naked lesbians" and other exotica expected from foreign lands. First Lady Hillary Rodham Clinton gave an internationally acclaimed keynote address in which she not only spoke strongly on issues such as rape, forced abortion, prostitution and female circumcision, but called for freedom of assembly and expression. Her comments were widely seen as rebuke to Chinese authorities.

The influence of religion on the event was both obvious as in the Islamic women's counter-demonstration aga

ANGLICAN WORLD BRIEFS:

***A CODE OF SEXUAL CONDUCT** is being issued for some Church of England clergy following sex abuse accusations against the Rev. Chris Brain, founder of Sheffield's "Nine O'Clock Service" (NOS), which used rock-style, "rave" worship to attract young people. Both NOS and Brain, who allegedly engaged in "non-penetrative" sex with some 20 women followers, have been suspended pending investigation; 120 former NOS members have now demanded Brain's resignation from the ministry, and Brain has expressed deep remorse for his actions. The new code of conduct warns priests not to meet young women late at night, not to sit too close to parishioners and to pay attention to whether the atmosphere of meetings—including the arrangement of furniture—is appropriate. Distributed for trial use to clergy of the Diocese of Oxford, the code may later be issued to all C of E clergy. - *Reuters/Religious News Service/The Church of England Newspaper*

***A CHURCH OF ENGLAND RECTOR WHO DIVORCED HIS WIFE AND MARRIED HIS CURATE** is now saying he will resist moves by the bishop to oust him from his parish. The Rev. Royston Such, 49, rector of Bishop's Sutton, Ropley and West Tisted in Hampshire, married the Rev. Tana Riviere, his non-stipendiary curate, in August, within a year of divorcing his wife of 21 years. Parishioners and Bishop Geoffrey Rowell of Basingstoke knew nothing about the wedding until they read published announcements that it had taken place. Bishop Rowell stated that: "We would expect that clergy have a particular concern for the upholding of Christian standards and values. We are trying to hold together concern for the parish priest, his curate and now wife, and the parishioners." - *The Daily Telegraph/The Times*

ARCHBISHOP DESMOND TUTU OF CAPE TOWN, WHO RETIRES NEXT JUNE, PLANS AN EXTENDED SOJOURN IN AMERICA. The outspoken foe of apartheid who continues to be a leading figure on the South African scene is looking toward a year at Emory University in Atlanta starting in 1996, after which he may take a post at Washington National Cathedral. - *Ecumenical News International*

***THE ARCHBISHOP OF CANTERBURY NICKED ALREADY DAMAGED ANGLICAN-ROMAN CATHOLIC RELATIONS** when he suggested during a recent visit to the United Nations that an Anglican contribution to international politics is an important counterweight to Roman Catholic influence. Bishop Cormac Murphy-O'Connor, chairman of the English Roman Catholic Department for Mission and Unity, described Archbishop George Carey's remarks, which alluded to firm differences on family planning, sexuality and the role of women, as "regrettable." During a visit to Episcopal Church headquarters in New York, however, Carey remarked that there is more that binds the two churches together than divides them, later saying he did not believe differences on key issues made further dialogue with Roman Catholicism useless. - *The Church of England Newspaper/Ecumenical News International*

***FORMER BISHOP OF LONDON GRAHAM LEONARD THINKS ANGLICAN-ROMAN CATHOLIC DIALOGUE IN BRITAIN "HAS NO FUTURE."** Fr. Leonard, who converted to Roman Catholicism and was ordained a priest of that fold after the Church of England approved women priests, said it continued work on the Anglican-Roman Catholic Interna-

western lesbians, and subtle—an example of which was conference secretary-general Gertrude Mongella, who credited her success in leadership to the high school education she received from the Roman Catholic Maryknoll Sisters in the Tanzanian city of Morogoro.

Various religious organizations sought to contribute to the deliberations. The Ecumenical Coalition on Women and Society (ECWS), a project of the Washington-based Institute on Religion and Democracy, negotiated for months with the American and other delegations to the conference regarding religious liberty, and was pleased when the conference's "Platform for Action" was revised to include language recognizing the central place of religion in the lives of millions of women, and calling for freedom of religious belief and worship.

Though its principles are evidently weighed down by a mountain of verbiage not yet available, in general the final document affirms the rights of women, calling for governments to end violence against women, sexual harassment, prostitution, pornography, and other evils affecting the lives and opportunities of women. The document reaffirms women's "reproductive rights" while condemning forced sterilizations or abortions, and declares that couples and individuals have the right to determine for themselves the number and spacing of the births of their children.

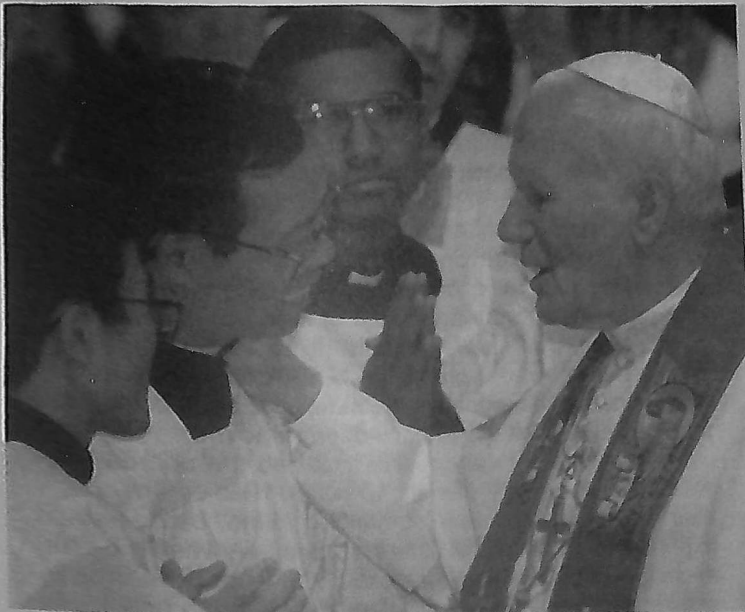
The agreement is nonbinding, but is supposed to serve as a guide for governments aiming to insure justice and equity for women. Even so, reservations to the document were announced by 42 countries and the Vatican.

The unique political status of the Vatican, which maintains a delegation with observer status at the United Nations, insured that the viewpoint of traditional Christian morality was represented at Beijing. The Vatican delegation, headed by Harvard law professor Mary Ann Glendon, was critical of attempts among some national delegations to promote a narrowly western model of society which disregards the traditional beliefs and cultural values of women in other parts of the world. In turn, efforts by the Holy See's representatives to ensure that the final document stressed the value of women's traditional roles as spouses, mothers and caregivers, were scored by others, particularly some American delegates; former congresswoman Bella Abzug, for example, was vocal in accusing the Holy See of imposing a narrow view of morality on the discussion.

Interviewed by *The New York Times*, Dr. Glendon, who is adamant in her assertion that the Catholic Church's "holistic feminism" is truly respectful of women's identity, dignity and aspirations, distinguished her own position from much of what is regarded as feminism today. "Radical feminists" among her friends are "women of great intelligence and character...[But] the feminist movement of the 1970s is already an old-line sideline movement that has made itself marginal to the concerns of most women," she said. "What made it obsolete is loyalty tests, like abortion, and lack of concern with the real problems of American women. The real question is, how do I have a decent family life plus participate in the world of work?"

In the end, Dr. Glendon added a 12-point list of reservations to the final "Platform," rejecting all of its health section and disagreeing with specific paragraphs concerning sexual and reproductive rights—including contraception and abortion—the family, and the question of differing interpretations of the word *gender*. Islamic states appended similar objec-

Continued on Page 24



EXHORTING AMERICA to be a model for other nations of what a democracy can be, and the faithful to reject the culture of death and face the third millennium with hope, Pope John Paul II drew an enthusiastic welcome and broad media coverage upon arriving for his fourth American visit October 4-8 to address the United Nations on its 50th anniversary. Huge congregations—such as 90,000 at Giants Stadium—turned out for papal masses, also held in Queens, Central Park, and Baltimore's Camden Yards. Above, the Pope speaks with seminarians at St. Joseph's Seminary in Yonkers, New York. *CNS photo by Michael Okoniewski*

When In Rome, Do As The Anglicans Do...?

From out of a church hierarchy reputed for its firm defense of faith and order has emerged what is purported to be group of about 40 U.S. Roman Catholic bishops who have clearly been taking some cues from their Episcopal Church counterparts.

The group—apparently led by the liberal-leaning Archbishop Rember Weakland of Milwaukee—has issued what an editorial in *New Oxford Review* terms a thoroughly "Anglican document," complete with all the buzzwords that have become so familiar in the Episcopal game of obfuscating doctrine and order.

The Catholic prelates' document calls for "collegiality" and "open dialogue" on a number of subjects Rome has clearly signaled are not open to discussion—including the Pope's recent apostolic letter declaring that the church's historical maintenance of an all-male priesthood in obedience to Christ's example is a stance that must be "definitively held by all the church's faithful."

The 40 prelates want U.S. bishops to "respond" to the papal letter, complaining that it was issued without "prior discussion and consultation" and that "many Catholic people believe" the women's issue "needs further study"—code words, said the editorial, for the teaching "needs to be changed."

The 40 represent only about a tenth of the American Catholic hierarchy, but their joint bid for a more democratic and liberal church is apparently unlike anything that has been done previously by a group of the church's bishops.

tional Commission (ARCIC) is "fruitless" and that any plan for the establishment of some kind of common ground between the two churches is bound to fail. - *Catholic Herald/The Church of England Newspaper*

***FOR THE FIRST TIME SINCE THE 17TH CENTURY, A REIGNING ENGLISH MONARCH WILL ATTEND A ROMAN CATHOLIC WORSHIP SERVICE** November 30, when Queen Elizabeth II visits Westminster Cathedral for vespers, along with the Archbishop of Canterbury and other Protestant and Orthodox leaders. The ecumenical, non-eucharistic prayer service, to be led by Cardinal Basil Hume, is one of a number of events marking the cathedral's centenary. - *Religious News Service/Christian News*

ANGLICAN USA BRIEFS:

***A BIG SIX ACCOUNTING FIRM, ARTHUR ANDERSEN & CO., HAS BEEN HIRED TO AUDIT THE EPISCOPAL CHURCH'S BOOKS FOR 1995.** The international firm based in Chicago will replace Carrico & Associates of Wayne, New Jersey, according to Toni Gilbert, chair of the audit committee. "At this point in time a change had to be made just for the rest of the world and their expectations of what had to be done," Gilbert was quoted as saying. - *Episcopal Life*

***COL. JAMES HORN OF COLORADO WAS RE-ELECTED AS PRESIDENT OF THE FELLOWSHIP OF CONCERNED CHURCHMEN** at the August meeting of FCC's board in Colorado Springs. Board members, some new to the body, also took several actions to further the FCC's objective of promoting greater unity among all orthodox Anglicans. Among them were decisions to update the FCC's 1994-95 **DIRECTORY OF TRADITIONAL ANGLICAN AND EPISCOPAL PARISHES** by means of a supplemental insert, and to cooperate with the likeminded Committee of Concerned Episcopalians to promote a conference of "trusted representatives" of each Continuing Church primate looking toward further unity.

OF GENERAL INTEREST:

***RESEARCHERS HAVE FOUND THAT A COMBINATION OF TWO DRUGS READILY AVAILABLE IN THE U.S. WILL INDUCE AN ABORTION**, apparently as well as the French RU-486 "abortion pill" now being tested in America—meaning the battle over the latter could be short-circuited. Termed by advocates as a "safe and effective alternative to invasive methods" of abortion, the two drugs can presently be prescribed by physicians everywhere, even though the Food and Drug Administration has not approved them for this purpose. National Right to Life Committee spokesman Laura Echevarria condemned both RU-486 and this latest two-drug method, which involves two visits to a doctor, with abortion usually occurring home within 24 hours of the second visit. "The use of the drugs places women in the precarious position of aborting away from the doctor's office," she said. "No one knows the psychological ramifications of a woman seeing her unborn child aborted before her eyes." - *The Washington Post*

***MEANWHILE, FEWER AMERICAN DOCTORS ARE WILLING TO PERFORM ABORTIONS**, with young doctors least willing of all, according to a study by the Kaiser Foundation of California. Over half of doctors surveyed

tions and reservations to the document.

There were more than 50 women members of the Episcopal Church (ECUSA) attending the Beijing conference as part of a group called Ecumenical Women United, many of whom are committed to reporting back on the conference to their home church communities. The Anglican Observer to the United Nations, the Rt. Rev. James Ottley, addressed the assembly, focusing his comments on the need to stress the social justice concerns of women, particularly in nations paralyzed by the debt crisis.

Differences between first and third world nations were especially evident over the allocation of resources to women's issues: the final document called for "new and additional resources" to be committed to eradicating poverty, while the U.S. and European nations kept pointing out that there are no new and additional resources to commit.

Various nations did make concrete and specific resolutions as a result of the conference discussions: India to commit six percent of its GNP to literacy and other education programs; Tanzania to alter laws discriminating against women; and the U.S., the United Nations and the YWCA to launch campaigns directed at the problem of violence against women.

Sources also included *The Washington Times*, *The Washington Post*, *The National Catholic Reporter*, *Our Sunday Visitor*, *Catholic New York*, *Episcopal News Service*.

No Father, Son, In New Bible

The New Testament has undergone a major rewrite at the hands of Oxford University Press, whose new translation, published in September, eliminates references to God the Father, and turns the Son of Man into "the Human One."

"We suppose it had to happen," commented *The Wall Street Journal*. "Sooner or later someone was bound to notice that the Word of God isn't politically correct." OUP's version purports to help redress injustices which, the *Journal* said, are seemingly legion.

In **The New Testament and Psalms: An Inclusive Version**, God is always "Father-Mother," the patriarchal "Kingdom of God" becomes "Dominion of God," and "Lord and "King" give way to "Ruler" or "Sovereign." Even Satan—*WSJ* urges feminists to note—has gotten the gender-free treatment.

The translation says children should not "obey" but heed their parents, and wives are no longer "subject" but committed to their husbands. And the volume goes to great lengths to avoid offending anyone—except, perhaps, God Himself: darkness, due to racist overtones, is no longer equated with evil; references to the right hand of God are eliminated so as not to hurt lefthanded people (it now becomes God's mighty hand); references to the blind, deaf or lame have been edited to make them more sensitive; and accusations that the Jews killed Christ have been removed.

The result is not very poetic, asserted the *Journal's* review. "It's also pretty pathetic to watch theologians waste their time worrying that a left-handed, blind, black woman might somehow think the Bible excludes her, when the main message of the text teaches exactly the opposite. Apparently the contemporary equivalent of pondering how many angels can fit on the head of a pin is to calculate the number of gender-offensive words in the Bible."

The editors of the new translation deny that they have spent the past five years producing a "politically correct" Bible, reported *The Washington Times*, but concede that the volume is bound to cause heated reaction among traditionalists, and will likely become the subject of one of the biggest Bible debates in years.

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moral, ethical or religious objections to the procedure. But other factors, cited especially by doctors under 40, included community pressures against abortions, or practicing in groups or hospitals which do not offer the procedure. Half of all obstetrician/gynecologists who provide abortions are 50 years of age and older, with those over 65 more than twice as likely to perform abortions as those under 40. - *The Washington Post*

***IN WHAT IS PROBABLY A FIRST, A LAWSUIT CHARGING EMBRYO THEFT** has been filed. When their son J.D. was conceived after ten years of trying to have a child, John and Debbie Challender were delighted, and grateful to the University of California at Irvine's fertility clinic. Today, they are suing the university, three doctors and the clinic itself after discovering that a doctor had, without their permission or knowledge, taken three of their fertilized embryos and implanted them in a woman who subsequently gave birth to twins. "They stole our children and put them into another woman," said Mrs. Challender. The Challenders do not want custody of the twins, but are demanding a genetic test to determine as surely as possible if the twins are indeed their

biological offspring, and if so, they want occasional visitation rights. University investigators found five confirmed or suspected incidents in which clinic doctors had, without donor consent, taken human eggs, fertilized and implanted them. The Challenger's lawyer claims there may be eleven such cases. - *The Washington Times*

***THE FINDINGS OF THE NATIONAL CANCER INSTITUTE'S "GAY GENE" RESEARCHER ARE NOW UNDER INVESTIGATION**, after an independent effort did not corroborate Dean H. Hamer's widely publicized 1993 study, hailed as a promising breakthrough in proving a genetic basis for homosexuality. The probe by the Department of Health and Human Services focuses on accusations by an unidentified female colleague that Hamer, a gay rights activist, misrepresented research results in the study, which she said she was forced to support. - *The Washington Times*

***SEVEN YEARS OF DISCUSSION HAVE FAILED TO PRODUCE A CONSENSUS ON HOMOSEXUALITY** within the 5.2 million-member Evangelical Lutheran Church in America (ELCA), and the church has decided to give it a rest. After two controversial statements, ELCA decided in August to

ACA and totalitarian governments that take over legitimate ones (concomitant with the general tenor of the Charlotte gathering, during which Falk was often referred or likened to the Pope). He concluded by saying that it is time to get on with faithful service to our Lord. "We go forward in faith," he said, "doing what we have been doing for two decades: planting new churches, training new priests and deacons, and bringing the Gospel to unchurched people who in these morally confused times need the anchor of its security more than ever before."

Later in the day, the synod passed a resolution drafted by the standing committee to the effect that those supporting Grundorf must recognize their separation from the ACA but put the onus for the break on ACA's primate, House of Bishops and Executive Council.

There was also some curious ambiguity, first in a resolution to incorporate the diocese as the DEUS "of the Anglican Church in America, under the laws of North Carolina" (which may encounter some legal problems) and a statement by Grundorf that the diocese plans to send delegates to the ACA's national synod in 1997.

When Falk was contacted for his response to the Charlotte meeting, he noted that the Executive Council said July 28 that if the election synod went ahead, those participating in it would in effect be leaving the ACA. "The time has come for them to be honest about what they are doing and to take a new name," he said. He lamented the standing committee's performance, which he said appeared to include "covering up or at least winking at irregularities and playing fast and loose with the good order of the Church."

Meanwhile the DEUS synod called by ACA's House of Bishops is going ahead in Charlottesville this month, presumably to be attended by those not participating at Charlotte.



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The Afterword

ECUSA's Urban Removal

Our primary comment on ECUSA's penultimate move to require obedience on women priests was made in the September issue, after the "dialogue" committee decided the conversation was over. So the bishops' decision is pretty much *denouement* except for the unusually heavy margin of approval they produced for the idea of forcing what is still a minority view among Anglicans worldwide.

But we found there is something further to be said—again—about this and the revisionists generally, and about those whom they wish to see "revised"; something eloquently insightful and surprisingly timely from the four-year-old sermon authored by Fr. Smith featured in this issue's "Signposts." We left the section in question out of the latter because, this time, it clearly belonged on the editorial page. Fr. Smith wrote:

"In our day, we see many astonishing and troubling changes, particularly in the life of the Church, as one after the other, alterations are made to reconstruct and redesign this spiritual city to meet the architectural expectations of its inhabitants. It is as though there were those who, having been denied earthly completion, are going, by force, to raise up a great monument to their wants and require that God dwell in it as their captive. To do this, they will overturn and wreck anything that occupies the space they covet. Determined and single-minded, those who do not share their vision are driven out, some are even persecuted, but all who are of a contrary mind are being dispossessed.

"These who would erect an assertive ecclesiastical citadel on the foundation of their own objectives would seem to be, presently, triumphant in this aim. Many of us are frightened and hurt, and wondering whether God has forgotten or abandoned us. Before we despair, we should remember that among the Blessed, Our Lord did not include a category called "The Winners" or "The Majority." And [it may be that we will] be compelled to reappraise our loss as a further call to move away from those who have pitched camp in this time and place and fearlessly face the wilderness in which God moves before us. For the Heavenly City is not something raised up by men, nor are its citizens designated from among those who derive their dreams from among the rags of the world and its privileges. The Heavenly City descends, it comes to us, we do not make it, and we are not required to dwell in any counterfeit edifice merely to content the fantasies of those who have chosen to settle for less merely because it is of their own impatient doing. They are powerless, for all their talk, to make us whole, for nothing in this world can make us whole: that is God's gift to give, and those who would supplant the full promise of Heaven with the

immediate spoils of their destruction do not own us. God willing, we can be those who desire only God, and will wait upon him, through anything. That which would cling to us, and mark us as of this world, and hold us from Him. He will wash away.

Who are these arrayed in white robes? "And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

ACA - DEUS

At present we do plan to comment on the developments leading to the grievous division in the ACA's eastern diocese, but to do so after the "second" diocesan synod is held in Charlottesville in early November. In the meantime, despite appearances to the contrary, we hope we have not heard the final word from either "party" to the dispute. The Charlottesville gathering would do a good service by appointing a "talking team" to reapproach and actively pursue reconciliation with those who have withdrawn.

*

On a lighter note: Readers will recall the case of the Rev. Chris Brain, the suspended Church of England "rave" worship leader whose popular "Nine O' Clock Service" was halted after he admitted improper sexual activity with up to 20 members of his congregation. Shortly afterwards we received this postscript from an English source who shall remain nameless:

"...According to one report I heard, [Brain] confessed to being "evil" but having engaged only in "heavy petting" with his followers. What is the C of E coming to, when its self-confessed adulterers can't even manage the real thing?!"

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Christian Challenge Sponsoring Parishes

ARIZONA

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

Orlando (Oviedo)

St. Alban's Anglican Church
 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

MICHIGAN

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

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

CALIFORNIA

Los Angeles (Loz Feliz area)
Mary of the Angels
Anglican Church
(Anglican Church in America)
 10 Finley Ave; Sun Low Mass 8a,
 Mattins 9:30a, Solemn High Mass
 10a, Low Mass 12:30p, Evensong 4p;
 on Mattins 11:45a, Low Mass noon;
 Mattins 10a Tues-Sat (with Low Mass
 Sat); Vespers 7p Tues, Wed, Fri,
 (with Low Mass on Wed, Fri);
 Rev. Gregory Wilcox,
 3/660-2700, 660-2708.

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

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

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

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

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

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

LORADO

Colorado Springs
St. Athanasius
(Anglican Church in America)
 N. Chestnut St.; Sun HC 8a; MP
 Sung HC 10a; Children's SS
 Wed MP & Intercessions 9:30a,
 10a; The Ven. Robert
 Berger; The Rev. Roscoe Reed;
 73-7950

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

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

TASMANIA

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

DISTRICT OF COLUMBIA

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

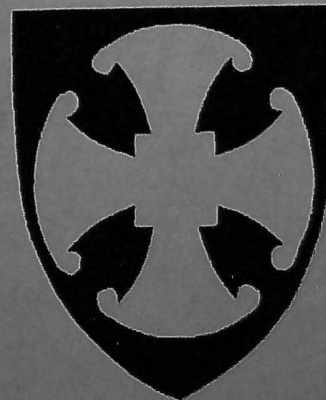
SOUTH CAROLINA

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

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

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



IDAHO
Donville/Orange Park
Church of St. Michael
Angels
(Anglican Missionary Church)
 More Drive West, Orange Park;
 Sun 10 min. off I-295; Sun HC
 9:30a; The Rev. Lane
 Bort; 202/347-8161