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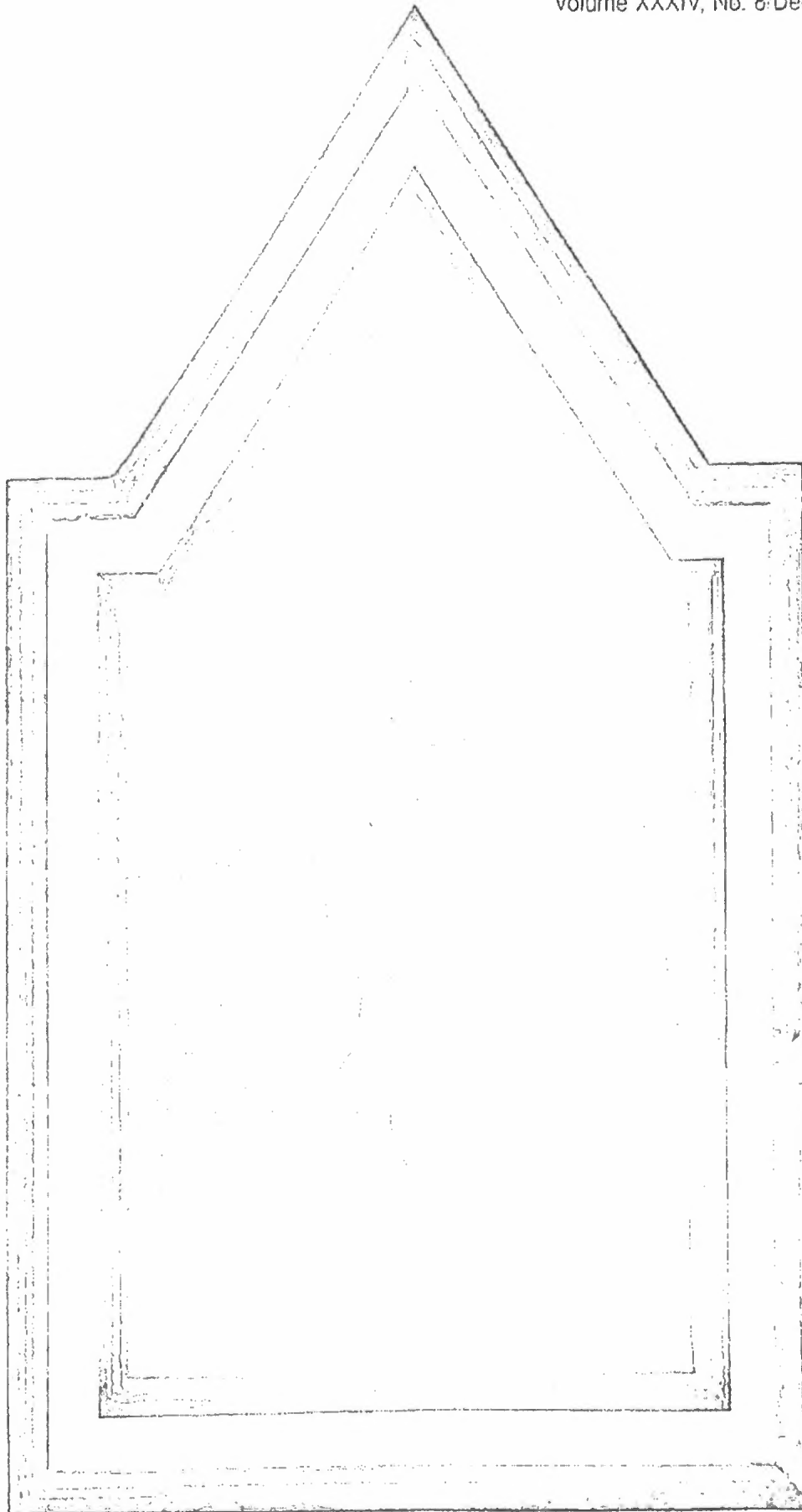
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Madonna del Libro (Madonna of the Book) by Sandro Botticelli (1445-1510). The besk is the Book of Hours of the Virgin, a medieval devotional work.

THE Christian Challenge

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

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- To resist false teaching within the Church
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1215 Independence Ave. SE, Washington, D.C. 20003; Telephone
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Backtalk

WOMEN PRIESTS: That Was Then And This Is Now?

I refer to page 18 of the September issue of the *CHALLENGE*, where Dr. Habgood's statements on the "timing" of the ordination of priestesses are reported. These same remarks I have seen elsewhere.

It is difficult to imagine that a bishop of his alleged intelligence could utter such rubbish: if the ordination of [women as priests] is wrong in 1970 (or any year, for that matter), then it is wrong today and tomorrow. It is not at all a matter of getting used to priestesses, but rather that the whole thing is unScriptural and cannot be justified in the light of the New Testament, thereto historic Tradition of centuries.

It is precisely uncertain statements like Habgood's that leave the rest of Catholic and Orthodox Christendom wondering just what Anglicans stand for...

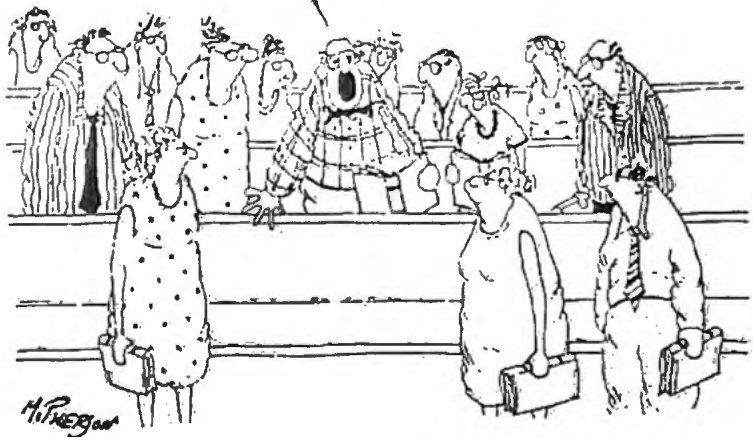
David Pizarro
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NOD FROM AN UNUSUAL SOURCE

Let me take this opportunity to express my admiration for the work you do as editor of the *CHALLENGE*. The service you provide to those in the "Continuing Church" tradition, as well as to those of us who wish to keep informed about our brothers and sisters in that tradition, is extraordinary. I am especially impressed with your ability to present information about the various groups without succumbing to the antagonism which seems to mar so many of their own pronouncements. I have been a reader for many years, and made much use of your work when doing the research for my book. Thank you.

Pamela Darling
501 Somerton Avenue
Philadelphia, Pennsylvania 19116

"Onward, then, ye people, Join our happy throng,
Blend with ours your voices in the triumph song....."



That humiliating moment when you realize that the service leaflet said to sing verses 1, 2, 3 and 4. But not 5.

A lecturer at New York's General Theological Seminary and the Lutheran Theological Seminary in Philadelphia, Ms. Darling has authored *New Wine: The Story of Women Transforming Leadership and Power in the Episcopal Church* (258 pp., \$16.95. Cowley Publications, Boston). Just as unexpected as this letter to us, written earlier this year, was word that Ms. Darling told the Episcopal Women's Caucus in a recent address that the *CHALLENGE* is "the essential resource if you want to keep track of what traditionalist Anglicans are doing worldwide"! Needless to say, we are surprised and humbly grateful for this indication that FCC's 34-year ministry of information on developments in the Church has been found of historical as well as contemporary value even among those who have come to different conclusions about women's ordination and other key issues. - Ed.

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Signposts

Holy Smoke: The History Of Incense

And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. - Rev. 8:4

Gold, frankincense, and myrrh were the gifts of the Magi to the infant Jesus. And since the three were emblems of peace and incense—"the Three Wise Men"—it seems likely that the gifts they carried were of the very best quality available in the ancient world.

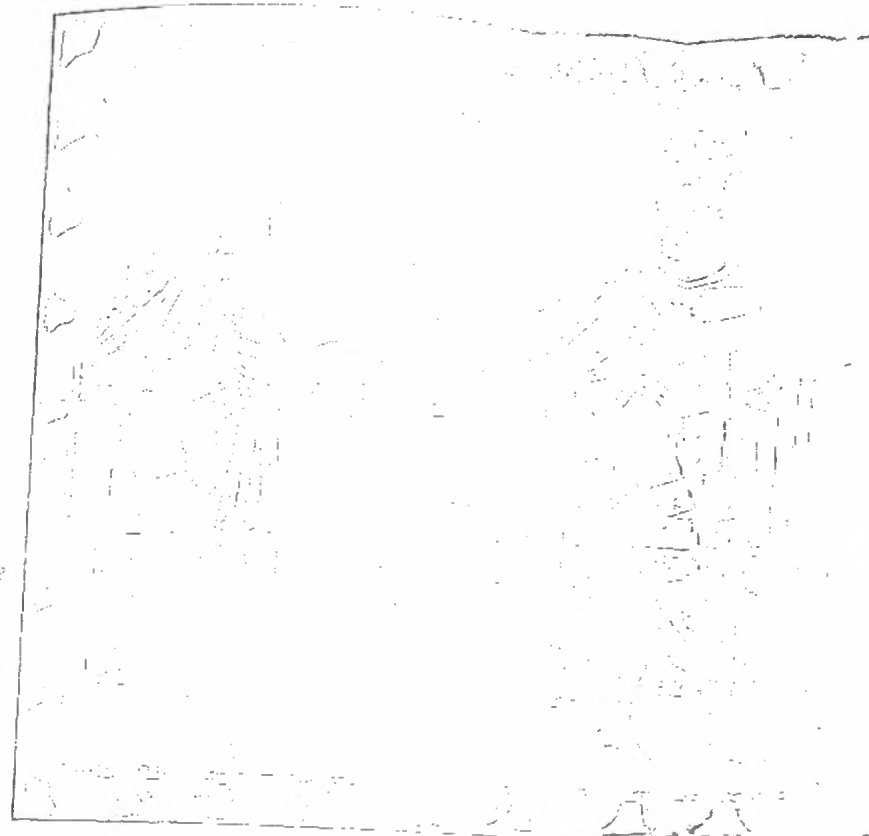
Carrying Caspar's gift of gold is of obvious aesthetic and monetary value. But what of Melchior's frankincense and Joseph's myrrh? Simple, aromatic gum resins—or, in other words, dried tree sap? Bizarre gift choices, we might think. But, like gold, they were also rare and costly commodities of the ancient world.

Frankincense or *gum alibarium*, is a derivative of the milky tears that stream forth from wounds inflicted upon the bark of a type of tree that belongs to the *Boswellia* genus. These gnarled and resinous trees thrive in parched limestone soils and desert climates tempered by moist sea breezes and heavy dew—conditions found only near the southern tip of the Arabian peninsula and in the northeast corner of Somalia. Their smaller and no less scraggly cousins, the *commiphora myrrha*, or myrrh trees, insist on a similar climate but require a porous, rocky soil. For centuries, moreover, these trees stubbornly defied all attempts at transplantation. And so there was a scarcity of frankincense and myrrh throughout the ancient world.

The earliest known records of incense use, Egyptian hieroglyphics from the middle of the third millennium B.C., chronicle a trade expedition in quest of the "perfume of the gods."

Another factor for the prized status of these resins involved the laborious process by which they were harvested. Even today, it remains a time-consuming affair: In the dry heat of late spring, frankincense harvesters trek to their groves and chisel away sections of outer bark from the trunk and main limbs of the appropriate trees. Immediately, the milky protective sap begins to run. After two weeks or so, gatherers report to scrape off globules of what has become a hardened resin, now a dusty amber in color. The best grades of frankincense are taken from the third or fourth of these scrapings, completed over several months.

Tapping myrrh trees would seem to involve less work because



[their] thin outer bark...readily cracks and generally releases consistently high-grade sap on its own. But these are small trees, and so [they] produce less resin from each scraping. As a result, harvesting myrrh is an even more labor-intensive task.

In ancient times, access to the *Boswellia* and myrrh groves was limited to members of a hereditary caste of about 3,000 families. And every crumb of resin harvested by these individuals was subsequently brought by camel to the nearby commercial center of its respective region and gathered into central warehouses controlled by the region's royal crown.

Caravans traveling from grove to grove were restricted to passage on the main road alone. Indeed, any deviation or detour en route was a capital offense.

Similarly, on the coasts, no ship was allowed to load or sail without royal permission. By land, outbound cargo could only be carried on the camels of a certain tribe. Even processing centers like the one at Alexandria, where frankincense and myrrh were packaged for resale and distribution, maintained tight security...These and other such measures ensured that the naturally rare frankincense and myrrh would be relatively unavailable as contraband, and thus rarer still—as well as more expensive.

At the high point of the frankincense trade, around A.D. 100, when a pound of frankincense cost more than the equivalent of \$500 in today's currency and the choicest myrrh as much as eight to ten times that, an estimated 3,000 tons of these commodities were shipped annually to Greece and Rome alone.

What could possibly account for such a market demand?

First, we must remember that frequent bathing was a luxury then. Modern sanitation was as yet unknown. No wonder incense (and perfume) were so popular!

As for the other widespread use of frankincense and myrrh—in ancient worship—we have to consider the intersection of two ancient beliefs: that whatever delights the human senses must also be pleasing to the gods, and that it is through combustion—and the ascension of smoke—that sacrificial offerings are transported into the realm of divinity.

Given these beliefs, it is not surprising that regal hopes for

immortality—especially in ancient Egypt—would occasion voracious consumption of frankincense and veritable baptisms in oil of myrrh. An inscription naming Ramses III, for instance, reports that 1,933,766 pieces of frankincense were burned during his 31-year reign. And when the tomb of Tutankhamen (c. 1340 B.C.) was unsealed in 1922, *the air inside still smelled of myrrh.*

The circumstances surrounding the discovery of frankincense and myrrh as fragrant complements to worship and human hygiene are as yet unknown, still obscured by the mists of antiquity. But anyone who has ever fed a wood stove, or hunkered near a campfire and savored the sweet fragrance of birch or cedar smoke, might be tempted to believe that human beings discovered incense, or at least the blessing of burnt aromatic woods, shortly after they discovered fire.

The earliest known records of incense use, Egyptian hieroglyphics from the middle of the third millennium B.C., chronicle a trade expedition in quest of the "perfume of the gods." Myrrh itself is first mentioned by name in a hieroglyphic inscription of the reign of Queen Hatshepsut (c. 1500 B.C.). This pictorial record tells how the queen dispatched a fleet to Punt (now northern Somalia) to acquire both frankincense and myrrh tree seedlings.

Frankincense and myrrh are also discussed in the Old Testament. As recounted in Exodus, Moses brought down from Sinai not just stone tablets but what amounted to a blueprint for an elaborate religious ceremony, with detailed specifications not only for the Ark and the Temple, but also for recipes to concoct sacred incense (half frankincense) and sacred anointing oils (with myrrh), as well as specific procedures for their use.

Incense does not, however, seem to have been a part of early Christian worship. Some scholars attribute its absence to the association of incense with pagan cults and to the Romans' persecution of Christians by ordering them to offer incense before an image of the emperor or another pagan deity. Consequently, those who capitulated came to be regarded as apostates by those Christians who did not; as a result, the latter referred to the former as the *thurificati*, after the thurible, or censer, in which incense of this test of fealty was burned.

But Fr. Richard Rutherford, C.S.C., a theology professor at the University of Portland, offers a simpler explanation regarding why early Christians may have eschewed the incense so common to ancient religious practice: that incense, by its aromatic nature, is inescapably public; early Christian worship, on the other hand, was necessarily secret. It was not until the Age of Constantine in the 4th century, Rutherford argues, when the Church was free to develop openly, that incense likely emerged in Christian ceremony.

Incense, as it is still used in the Church today, is rich in symbolism. The raising smoke continues to suggest the ascent of the faithful's prayers, much as it did in ancient times.

The ritual censuring of altar and offerings, Gospels, and icons, meanwhile, symbolizes sanctification. And the censuring of the congregants both sanctifies and celebrates their participation in the prayers and offerings of the liturgical occasion in progress.

But the way incense is actually *experienced* brings us to another dimension of Catholic worship, the realm of the olfactory. For smell is the only sense wired directly to the limbic system, sometimes called the "old mammalian brain," which regulates vital autonomic functions, biological rhythms, and basic instincts...In short, it is the source of...powerful emotions...For people, smells and memories go hand in hand. In fact, memories tied to scent are nearly always more vivid and immediate than those associated with sight or sound. Marcel Proust,

as University of Portland psychology professor Susan Baillet points out, needed only the buttery aromas of a madeleine cake to summon up the rich tapestry of reminiscence that became his classic *Remembrance of Things Past*.

A growing body of research on the behavioral effects of fragrance—an area of study called aromacology—suggests, in fact, that fragrance can do a lot of things. Among them, it can relieve stress, elevate mood, increase alertness, and enhance performance of routine tasks...

So incense has endured for reasons that go far beyond its qualities as an air freshener and a symbol. Perhaps the haunting aroma of frankincense has long served as a mood enhancer and spiritual mnemonic, distilling our purest exultations and deepest devotions alike.

In other words, perhaps the Three Wise Men were wiser than we know.

*

Quoted with abridgement from *Catholic Digest*, as condensed from a 1994 issue of *Portland Magazine*

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“And They Continued Steadfast...”: The Church of the Ascension and St. Agnes, Washington, D.C.

This continues our feature look at two ECUSA parishes still standing firm in their Anglo-Catholic witness, singled out because both are celebrating major anniversaries. Part I was devoted to the Church of St. James the Less, Philadelphia, now marking its sesquicentennial. Attention turns now to the Church of the Ascension and St. Agnes, celebrating the 120th anniversary of its building and the 150th anniversary of Ascension Parish. Most of the unidentified quotations are from published parish histories.

“TO LIFT UP CHRIST IN HIS GLORY, for all to see, has been inherent in Anglicanism from the beginning—in our churches, and in our liturgy, which was clothed in the noblest language of the day when translated into the vernacular,” church journalist Dorothy Mills Parker has written. “All manner of folk were thus likewise lifted up...”

It is just such a witness that the Church of the Ascension and St. Agnes—Washington, D.C. maintains against great odds, 150 years after the founding of Ascension Parish. And that’s worth a celebration.

Anniversary events designed to “highlight the unique aspects of [the parish’s] mission and witness to both the city and the Church” began October 15, and are set to culminate December 3, marking the church building’s 120th anniversary.

To the chagrin of liberal church leaders, Episcopalians still drive from all over the Washington metro area and beyond to reach Ascension, and it remains a popular draw for visitors to the nation’s capital. Anglican or not, one New York Roman Catholic priest never misses it on his Washington sojourns. All these pilgrims are seeking—and finding at Ascension—a rare commodity in today’s Episcopal Church (ECUSA): historic faith and order, expressed through rich, traditional worship, rising heavenward on waves of excellent music.

The parish’s majestic French Gothic edifice, built in 1875, stands on Massachusetts Avenue at 12th Street Northwest, between two “worlds”—at the edge of Embassy Row and a section of low income housing. But while urban flight and church modernism have had an effect, Ascension is *not* a decaying downtown shrine or “show” piece: it remains an active household of applied belief, at the heart of which is a solid core of real devotion and spirituality. Here, mass continues to be offered daily according to the 1928 Prayer Book (Anglican Missal), attracting a good nucleus of “regulars” to the weekday masses in St. Francis Chapel next to the main church, and a sizeable number of the parish’s some 250-300 communicants on Sundays. And here, Anglo-Catholicism proves once again to be a common draw for varied ages, races, and estates of life.

The curiously named Church of the Ascension and St. Agnes represents the merger in 1948 of two churches of different emphases. Ascension, organized in 1845, served as the diocese’s Pro-Cathedral from 1902-12, but flagged in the years after Washington Cathedral was started. The merger with St. Agnes, begun in 1903 and rooted in the Anglo-Catholic tradition, “brought new life, and new leadership in the person of the Rev. Albert J. duBois, who came along with his flock to become the first rector of the joint congregation.” Mrs. Parker wrote in a 1970 *American Church News* story. “It flourished under his tenure, which ended in 1951 when he became executive director of the American Church Union.”

Though significant improvements continued, by 1961 the future again looked grim. “The neighborhood had deteriorated...parishioners had scattered,” Mrs. Parker noted, and some major repairs were needed, particularly to the undercroft. “Then in March of that year, the Rev. Frederic H. Meisel took up his duties as rector, and things began to happen.” Under Fr. Meisel’s 24-year leadership, the parish became “a center of spiritual life, social concern and cultural enrichment in the nation’s capital.”

By The Editor

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THE FOCAL POINT of Ascension's spacious nave and sanctuary is the distinctive mural over the high altar, depicting the gloriously ascending Lord above and, below, the Blessed Virgin Mary, along with the parish's patron, St. Agnes, and other saints of significance to the parish's witness.

The anonymous gift of a parishioner, the mural was painted in 1956 by John Henryk deRosen (1891-1982), recognized as one of the few great Church painters of this century. His murals appear in cathedrals and parish churches of Europe and America, and he was personally chosen by Pope Pius XI to decorate his private chapel at Castelgandolfo. DeRosen's work includes the mural in the National Cathedral's St. Joseph of Arimathea Chapel, and mosaics in Washington's Shrine of the Immaculate Conception and St. Matthew's Cathedral. Both Ascension's mural and its High Altar, which was rebuilt along with the chancel's extension at the same time, were dedicated by the Bishop of Washington on October 28, 1956.

The mural proclaims not only the Ascension of Our Lord but his second Advent in power and great glory in the midst of his saints. It takes its shape and size from the pointed Gothic window enclosed behind it. It is executed directly on plaster in wax colors and tempera, with gold leaf in three shades and silver leaf.

The figure of Our Lord is dominant as one enters the church. Its flame-colored background stands out brilliantly against the deep blue sky tinted with green and broken by clouds of silver leaf. Our Lord's garment of dazzling white is described by St. John in his Revelation. In his ascension Jesus is shown with his arms outstretched in the form of a cross as if to show the price of his victory: the palms of his hands bear crosses where they were pierced by nails.

In distinction from his crucified figure, his head inclines

THE WEST WINDOW, dedicated to Matthew, Mark, Luke and John, given by Fr. Meisel and his mother.

toward his left side—toward his heart—indicating his compassion. His strong face, beardless because after his Resurrection he is ageless, displays the calmness and majesty of his eternal Godhead, and yet, looking down on his people he is one with us in his Manhood. The nimbus behind his head is gold, with a cross of deep blue. As the seraphs are nearest the throne of God, so their flame-colored wings surround his body, and seemingly carry him to Heaven.

Directly below Our Lord stands his Mother, the Blessed Virgin Mary. She is the Queen of Saints and therefore occupies the central place of honor among the mural's seven saints. Her title of Mother of God or God-bearer is indicated by the Greek letters within her halo. Her garments are salmon and pale blue, with small gold crosses placed on them after the Eastern custom. Her face is youthful as at the time of Annunciation, and her eyes are closed as if the mystery of it were too great even for her to understand. Her hands are upraised in the manner of the *orantes* of the catacombs, showing that she prays for us to her Son.

St. Athanasius and St. Alban, flanking her to left and right, represent age and youth, contemplation and action, in the Eastern and Western Churches. Athanasius is vested in a purple-brown chasuble of Eastern shape with a pallium of gold with red crosses. His bearded, perhaps defiant, face, and the Book of the Gospels which he holds, indicate his long struggle in defending the Catholic Faith in the Incarnation against the heresy of Arius. Each of the saints except Our Lady is given a scroll on the gold ground below his feet, and for Athanasius there is an open book bearing a text in Greek from his work *On the Incarnation*: "For the Son of God became man that we might become divine." Athanasius died in the year 373.

St. Alban was a Roman soldier martyred during the Diocletian persecution about the year 303, near the spot where now stands the English city named for him. His armor is silver, and the kerchief about his neck is like that worn by minor officers of the Roman Army. The shield leaning against his left leg is purple and vermilion. He bears upright in both hands the symbol of martyrdom, a sword, so that it forms his other symbol, a cross. The conventionalized spring of water below his feet recalls the legend that on his way to martyrdom a spring of water gushed forth to quench his thirst.

St. Agnes and St. Margaret of Scotland, next to left and right, again contrast youth with age, and also a life of celibacy with virginity with the sanctity of family and home life. Agnes, the daughter of a Roman patrician family and is dressed in white garments: her hair caught up in a golden net and the hood of her garment ornamented with an early Coptic design in yellow and red. Agnes' fortitude at the age of 13, in the same persecu-

THE MURAL



and time as Alban, led to her being universally hailed, and she is of course the patroness of one of the two congregations which merged in 1948 to form the present parish. Her symbol, the lamb, was inspired at a very early date by the similarity of her name to Agnus Dei, and reminds us of her unblemished life in union with the sacrifice of the Lamb of God.

St. Margaret was also of noble family, the granddaughter of King Edmund Ironside of England and the wife of King Malcolm Canmore of Scotland; but she is a matron full of years and of good works. She exerted great influence as Queen, founding religious houses and promoting justice in what was still largely an uncivilized country. Her kindness to the poor is especially remembered. Her simple gold coronet and plain green kirtle reflect the relative poverty of the Scottish court. In her hands she bears a jewelled cross containing the Black Rood of Scotland—a relic of the True Cross which she held before her eyes as she was dying on November 16, 1093. The royal lion of Scotland is painted on the shield at her feet, though its heraldic use in her time cannot be certainly known.

St. Thomas of Canterbury is last on the left, and, while he is both a bishop and martyr, we think of him chiefly as representing the Church in England, as Margaret does the Church in Scotland and as Alban is the first flower of martyrdom in ancient Britain. Thomas wears full pontificals: a deep red chasuble over dalmatic and tunic, in token of the fullness of episcopal office; around his shoulders his archbishop's pallium of wool; and on his head a mitre in the low form of the 12th century. He bears in his gloved hands one of the swords with which he was slain before an altar of his cathedral on December 29, 1170. His slightly grizzled beard is an authentic touch from a mosaic made soon after his death. The arms of Canterbury are at his feet: a pallium and archbishop's cross on a blue field.

Finally, on the right, stands the youthful St. Vincent, deacon and martyr at Valentia in Spain, bearing witness in the same persecution and time as Alban and Agnes. His dalmatic of linen with purple stripes or *clavi* is copied from one found in a 14th-century tomb. The silver censer which he holds by its short chain is copied from a 7th century Coptic censer, and reminds us that he served at the altar and therefore is a patron of acolytes. The gridiron on which he was burned appears below his feet, while the raven said to have guarded his dead body is shown perched on his right hand.

Altogether, the mural continues to draw people to God by its beauty, and by its symbolism proclaims the Catholic Faith "once delivered to the saints."

Altogether, the mural continues to draw people to God by its beauty, and by its symbolism proclaims the Catholic Faith "once delivered to the saints."

THE LADY CHAPEL, next to the sanctuary, has pale blue themes and a columbarium. On the opposite side of the church is the St. Agnes Chapel, recently redesigned with red silk moire and gold-kid by the sacristan, John Overall, who also fashioned two banners for the church, and executed the stained glass windows in the St. Francis Chapel adjacent to the main church.

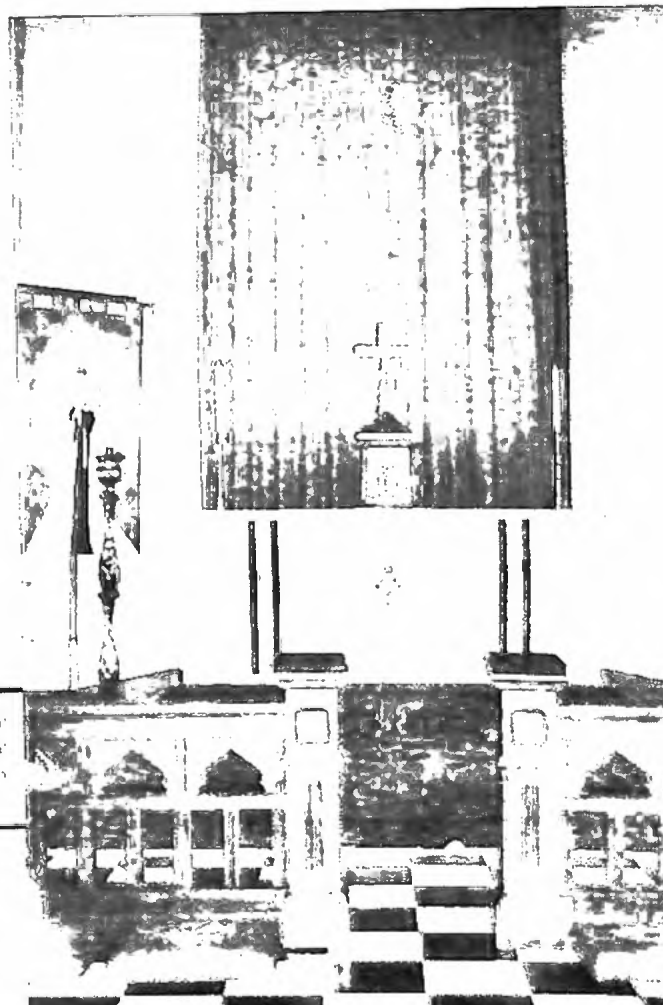
THE CHURCH IS REplete WITH STAINED GLASS WINDOWS, both the *Dalle-de-Verre* windows of the nave and, high above, the clerestory windows.

Among the former are those which again herald the lives of the Virgin and most of the saints depicted in the mural; others recall or represent the Gardens of Creation and the Resurrection; the female ancestors of Mary, and the Nativity; David the King as Jesus' ancestor in a modified "Jesse Tree"; the prophecies of Isaiah, with the triumph of the word of God over the world; the seven Archangels; and Baptism, Healing and Music.

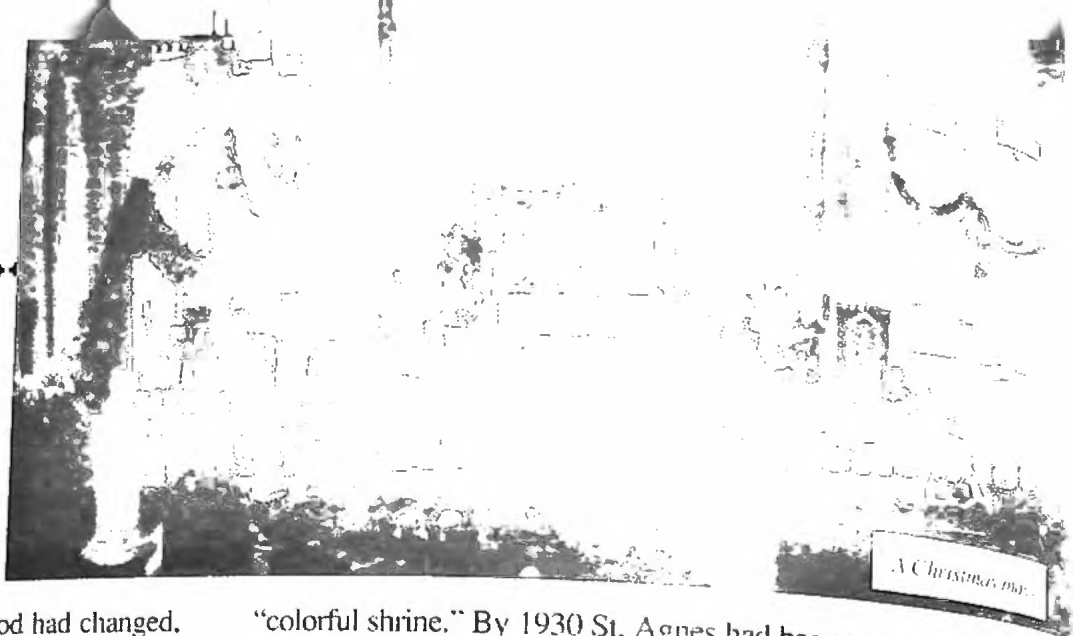
The clerestory windows are a canticle of colored light depicting the *Te Deum*, lauding "The Father, of an infinite Majesty;" the "glorious company of the Apostles," the "goodly fellowship of the Prophets," the "noble army of Martyrs," and the "holy Church throughout all the world..."

AMID ASCENSION'S ARTISTIC EXCELLENCE IS A CONVERSATION PIECE OF A DIFFERENT SORT—the confessional at the rear of the nave, which came to the parish in 1990 as a "souvenir" from the filming of *The Exorcist III* (June, 1989). The film's art director consulted with the then-rector, Fr. Perry Michael Smith, and the confessional was specially constructed by artisans working within the church to match both the age and the architecture of the parish building.

The confessional, however, had to be collapsible so it could be transported from its Washington location to a movie studio in North Carolina for additional scenes to be shot. When it was returned to Ascension as a gift from the director, William Peter Blatty, it had been dismantled and was somewhat the worse for wear, and, since it was intended to be a piece of scenery, it had never been wired for lighting. Through the generosity of an anonymous donor, these deficiencies were corrected, and the structure now accommodates those seeking the solace of the Sacrament of Penance.



While not unaffected by urban flight and church modernism, Ascension remains an active household of applied belief, of devotion and spirituality.



ASCENSION Continued from Page 7

deliberating with us in our difficulties...He loved our children and even spared hours from a busy life to come among them...One of the dearest recollections of this writer is the memory of our great scholarly bishop standing in the midst of our children, explaining with all the fervor of his simple, childish heart the story of the birth and childhood of Jesus."

By 1933 Ascension's surrounding neighborhood had changed, making it more "distinctly a downtown church," with "attendance from all parts of the city and walks of life." Though signs of fruitfulness remained, it was entering a period that would challenge its survival.

AS ST. AGNES enlivened the faith by dying for it in A.D. 304 at the age of 13, so, in converse parallel, was the Washington parish named for her brought to life by Trinity Church in the years leading to its demise in the mid-1930s.

Trinity, launched in 1826, ultimately stood at C and Third Streets N.W., again with the aid of W. W. Corcoran. Trinity in its heyday was a "national institution" attended at times by well known American figures (e.g. John Quincy Adams or Francis Scott Key). Among former rectors was George D. Cummins, sometime Bishop of Kentucky, who later founded the Reformed Episcopal Church, and W. W. Syle, a former missionary to China, who joined Dr. Pinkney refusing to read a prayer for Union victory; he too was frozen out. Trinity began to decline early in this century as more parishioners drifted out to new residential areas, but its chapter of the Brotherhood of St. Andrew wanted to start a mission. By 1903 St. Agnes was holding services in a two-story house, eventually moving to a brick stone chapel on Q Street N.W. The congregation was chiefly a middle class working group—there were no lawyers!—and despite its name and later history, St. Agnes was anything but Anglo-Catholic. Those early days, rather, the atmosphere was plain "P.E.", and the motto "High Church" in the pastorates of **Fathers Whitmore and Weedon (1909-23)** "brought not peace but a sword."

Though some worshippers went elsewhere, the "High Church" liturgies appear to have tapped into a real yearning among most parishioners for deeper devotion and spirituality, and for service, both within the Church and outside it.

The results of this were soon seen in an "astonishing increase of members." From 163 in 1910 to 764 during 1915. In Fr. Clarence Weedon's time membership and attendance almost doubled, to 1175 families and 220 communicants. A remarkable number of service societies also sprang up in the church. And, though "St. Agnes was poor, compared with other churches in Washington...[it] put out a continuous stream of benevolences," for the church's other charitable causes here and abroad. This all began before the parish became fully independent in 1923.

Under the rectorship of **Fr. Victor O. Anderson** starting that year, Fr. Anderson's became *instructions* on the religious life, and the parish's instructions for all sorts and conditions of men, near and far, sparked Fr. Clarence Weedon's tenure, became a diocesan institution. Before Fr. Weedon's death, improvements and various gifts made St. Agnes a

"colorful shrine." By 1930 St. Agnes had become a general catholic parish, drawing congregants from the District and beyond.

Fr. Anderson's death in 1937 left his parishioners bereft for several months. Finally relief came in the person of Fr. duBois, who ended a highly successful stint as canon and pastor at the cathedral of Wisconsin's Diocese of Fond du Lac, to answer the vestry's appeal to come and lead St. Agnes. Considerable material and financial progress was soon made, and the parish's witness ably supported. Fr. duBois also promoted the Catholic Faith outside the parish, and became more active in the American Church Union.

Just as the vestry began to think about expansion, duBois was swept into service as an Army chaplain. With an interim in place, duBois left in 1942 for a pilgrimage through European army camps, where he "ministered to the scattered Churchmen...meditated on the Church's failure to give them sufficient instruction, and for their benefit wrote **So You Are an Episcopalian**, which ran into 40,000 copies.

"Meanwhile, parish life went on bravely...The chapel became a war shrine, with small blue vigil lights constantly burning for those in the armed forces, and a large white light on the altar, dedicated each week to some soldier or sailor far away..."

DuBois returned to St. Agnes in 1946. Soon the "steadily growing membership and deepening devotion...excited the desire for a larger church building," centrally located but accessible. The answer came in the proposal for union with the nearby Church of the Ascension on Massachusetts Avenue.

BY THE END OF MARCH, 1948, the two churches had been united as "The Ascension and St. Agnes' Parish," with Fr. duBois taking up leadership of the merged congregation.

Significant aesthetic improvements to the church, including the dedication of its unique mural, took place during the ensuing rectorship of the **Rev. James M. Duncan**, assisted by the **Rev. Donald Garfield**.

On succeeding Duncan in 1961, Fr. Meisel continued the upgrading work, with the help of parishioners as well as a good deal of his own money, and expanded the parish's focus on *being the Church*, upholding "the primacy of the spiritual as the well-spring from which social action flows," as Mrs. Parker wrote. Ascension did many good works for low income residents of its neighborhood, earning *The Living Church's* Distinguished Parish Award in 1968.

"But the glory of the parish," wrote Mrs. Parker, "is its music." which Fr. Meisel—once a treble soloist at St. Thomas', New York—endeavored to raise to the level of the great European churches and cathedrals. He was assisted by organist/choirmaster Robert Shone and Richard Roeckelein, a product of Washington

Cathedral's College of Church Musicians. The effect was evangelistic, since some in the crowds which came to hear the music had never before experienced an Anglican service. One result was a boy choir recruited from among ghetto children (sadly now defunct), taught largely by local jazz musician Eddie Diamond! Numerous musical events during Meisel's time included an annual week-long, critically acclaimed, Bach Festival, in conjunction with Ascension Day.

The musical quality remained under Meisel's successor, the Rev. Perry Michael Smith, a peerless preacher, with Beal Thomas as organist/choirmaster for most of Smith's tenure. The parish is now seeking a new rector, but has been ably guided by the Rev. Lane Davenport as priest-in-charge.

Today, the parish's tradition of musical excellence continues under the direction of Haig Mardirosian, assisted by a 15-member paid choir.

THEY FEATURE PROMINENTLY in special offerings marking the sesquicentennial of Ascension Parish and the 120th anniversary of its building.

Events began at the main mass October 15, which highlighted compositions by musicians associated with the parish, including Paul Callaway, Thomas Bold, George Steel, Ronald Arnatt and Robert Shone. The sermon was delivered by Fr. J. Shelton Pollen Jr., the retired rector of St. Luke's, 15th Street, one of just three traditional parishes in the District.

Succeeding Sundays featured special preachers or speakers, including the Rev. Dr. Robert W. Pritchard, professor of church history at Virginia Theological Seminary, who reviewed church issues at the time of Ascension's founding in 1845; and Fr. Denys Peter Myers, who spoke on the parish's history, and later on the church building's architectural features and history.

Solemn Vespers and Benediction, with choral and orchestral settings by Mozart, were set for one November Sunday afternoon.

The service December 3 promises to be particularly memorable. The sermon will be delivered by the Rector Emeritus, Fr. Meisel, and the music, with choir and instrumentalists, will include Haydn's *Missa brevis alla capella*. "Rorate coeli de super." Christmas Eve Mass will be celebrated by the retired Bishop of Chicago, James Montgomery, and music will include *Messe de Minuit pour Noel* by Marc-Antoine Charpentier.

"IN THIS..RAPIDLY CHANGING, ultra-permissive society," wrote Mrs. Parker, "people are desperately reaching out for a strong faith, a firm discipline, a worship worthy of God—clothed in beauty and undergirded with love and joy and the spirit of holiness that the churches, in their frenzy for relevance and for unity at any price, have very nearly lost."

Such is still found at Ascension, though it has been buffeted by ECUSA's liberal sweep, which has nearly wiped out Catholic faith and worship in the church at large. Ascension faces clouded, decisive, days ahead, as ECUSA's hierarchy tries to compel its obedience to the new order. But in Ascension's history the light of a new day has several times dispelled the darkness. And more than any other traditional church in the District, this congregation, like the assembly of saints gracing its sanctuary, evinces unity in the faith: and united, it may—pray God—stand.

Sources included histories of Ascension Parish compiled by Frederick S. Tyler, and the Rev. Thomas W. Cooke; and a history of St. Agnes' Episcopal Church by Nelson R. Burr; a booklet about interior features of Ascension that includes contributions by John Overall, Ann Mitchell, Nancy Majkowski, and the Rev. Messrs. Frederic Meisel and Perry Smith, possibly among others. Photos were contributed by Nancy Majkowski, John Overall and the editor.

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Focus

NORWEGIAN ordinands and students chat at the International Synod of Northern European Churches, representing an alliance of traditionalists in the Church of England and the Nordic Lutheran Churches. The Synod took place in London October 6-7. Photo by Nicholas Spurling



Forward In Faith Assembly Advances Parallel Structure, Views "Convergence" With Allies

By Stephen Trott

Bold steps were taken during two London meetings of traditionalists in October toward providing the foundations for a restored church and ensuring an orthodox episcopate.

Westminster Central Hall was the site of the second International Synod of Northern European Churches, representing a recently-formed alliance of orthodox members of the Church of England and the Nordic Lutheran Churches; and immediately following, the second National Assembly of the 30,000-strong Forward in Faith, the C of E's leading traditionalist organization. With women's ordination and other revisionist trends confronting all the represented church bodies, both the Synod and Forward are making tangible arrangements for the protection and continuance of orthodox life through the erection of church structures parallel to but distinct from the churches of which they are officially a part.

Women priests have been functioning in the Lutheran bodies far longer than *anywhere* in the Anglican Communion, yet are still resisted in those churches by a significant traditionalist minority. By contrast, Forward has grown up (from a coalition of pre-existing bodies) since the C of E approved women priests just three years ago. But the growing perception of a shared destiny in these Reformation state churches has brought closely together the free synodical movements in each country.

Among representatives from Forward in Faith at the Synod were the chairman, the Rev. John Broadhurst; Forward Secretary, the Rev. Geoffrey Kirk; and members of Forward's Council; they were joined by the third provincial episcopal visitor (PEV), or "flying bishop," appointed to care for opponents of women priests, the Rt. Rev. Edwin Barnes. Delegates from the Nordic Churches included the Rev. Messrs. Ottar Myrseth, Professor Bernt Oflestad, and Roald Flemestad, all from Norway; together with the Rev. Dag Sandahl, the Rev. Goran Beijer and Deaconess Maud Lundin Ohlson from Sweden. Also present were representatives of the (Old Catholic) Communion; the Church of Denmark; and Evangelical Lutheran clergy from England and the United States.

The Synod heard how the (Lutheran) Church of Sweden has progressively distanced itself from its substantial traditionalist minority, still comprising some 30 percent of the church after nearly 40 years of women priests. In that time

only two conservative bishops have been appointed, both now retired; and latterly the Swedish House of Bishops has resolved not to ordain any more

candidates who do not recognise the ministry of women priests. This is expected shortly to become law in the Swedish Church.

In Norway, the government's appointment of a woman as bishop of Hamar has brought about increasing division, with five eucharistic communities now established as congregations outside the Church of Norway. Considerable tension has also been caused by the weak attitude of church authorities towards the liberal policies of the Norwegian state on abortion. The local parish priest in Oslo was removed from office after excommunicating the King of Norway for signing the new law on abortion, and at least one other priest has been defrocked for his opposition to state law.

The London Synod therefore focused on ways to maintain orthodox Christianity in the countries concerned, with the immediate issue being theological training and ordination for orthodox seminarians, without whom the traditionalist movement in each country will wither away. Informal courses have already been set up in Sweden and Norway, while England still has two Catholic theological colleges, St. Stephen's House, Oxford, and the College of the Resurrection, Mirfield.

The Synod's most significant action, however, was a pledge by delegates present to begin "a process of convergence in the Faith and Order of the undivided church." The Synod decided, without dissent, to set about restoring the original vision of Luther and Cranmer, of a church both Catholic and Reformed, with a common faith, common life, and common orders unchanged since the Apostles' time.

In a review of the year's achievements which began Forward in Faith's assembly October 9, the secretary, Fr. Geoffrey Kirk, reported that the organization had completed almost all the work set for it by its first assembly, and other projects besides. He announced that a prestigious church and offices are in the process of being rented for Forward in central London, to be available in 1996.

Then followed some preliminary work on conference



ECUSA Chooses New Treasurer; Files Suits In Cooke Case

The Episcopal Church (ECUSA) has named a new treasurer, while also filing two civil suits to recover more of the \$2.2 million embezzled by its former treasurer, Ellen Cooke.

Retired certified public accountant and Episcopalian Stephen Duggan of Ridgewood, New Jersey, who had 33 years' experience with the accounting, auditing and financial consulting firm of Arthur Andersen & Co. in New York, was unanimously selected by a search committee as treasurer of the national church October 31, out of an initial field of more than 200 applicants.

Before retiring as a partner in the Andersen firm in 1994, the 57-year-old business graduate of St. Louis' Washington University specialized in serving the firm's small entrepreneurial customers, but also worked with large international clients when he headed the audit division in Brussels, reported *Episcopal News Service*. Upon returning to New York, he continued to work with multinational companies, including the firm's Japanese clients operating in the U.S.

Duggan said he was enticed out of retirement by the sense that he could meet a need while fulfilling his desire to serve the ministry of the church, in a role that stresses the human as well as the financial. As a former Roman Catholic who in midlife made a "conscious, enthusiastic and irrevocable decision to become an Episcopalian," his wife's denomination, Duggan will have a personal stake in getting the church beyond the embezzlement.

"The problem with the numbers will take a bit of time, but isn't going to be overwhelming. It can be done," Duggan said. "The more impressive task is to deal with the personnel issues" that have been left in the misappropriation's wake, he said. "There's a lot of healing that has to happen, and credibility that needs to be re-established. That's going to take more creative effort and a great deal more thought than just putting the financial affairs in order."

Duggan "is clearly not only extremely competent, but has an open, easy-going manner and a collegial style," observed House of Deputies President Pamela Chinnis.

Maria Campbell of New York's Trinity Church, who

resolutions, affirming orthodox biblical imagery of the Godhead in worship, and the importance of accurate translation of the Scriptures; after which addresses were delivered by the chairman, Fr. Broadhurst, and Bishop Barnes.

At the next day's Holy Communion service, another of the three PEVs, the Bishop of Beverley, John Gaisford, commissioned the first regional deans for the 14 regions into which Forward has divided England, as part of its emerging parallel church for traditionalists within the C of E. The regional set-up follows the successful pattern established by the Free Synod of the Church of Sweden. The English regional deans will have responsibility for the pastoral care of Forward in Faith clergy and laity locally, working in cooperation with the three flying bishops. To help ensure a continued supply of traditional clergy, Forward will also ask the House of Bishops to allow PEVs to sponsor candidates for attendance at a Bishops' Selection Conference.

Continued on Page 14, right column

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THE CATHEDRAL PARISH OF ST. MARK, Portland, Oregon, a former Episcopal Church (ECUSA) parish now affiliated with the Anglican Church in America (ACA), a prominent Continuing Church body, has settled with the Episcopal Diocese of Oregon over ownership of the parish property. According to *Ecclesia*, the settlement, reached earlier this year through a mediator, provides that the parish land and building will remain with the people in consideration of an undisclosed amount of money to be paid by the parish to a third-party charity. Coming to the ACA in 1993 after dissolving its relationship with ECUSA, St. Mark's was designated the pro-cathedral of ACA's Diocese of the West in 1994, and became the cathedral parish of the diocese with the enthronement of Bishop Robin Connors in April this year.



Irish Woman Leaves Anglican Priesthood For Rome

One of the first women ordained a priest in the (Anglican) Church of Ireland has converted to Roman Catholicism.

Phyllis Fleury's decision was prompted by "the warmth of Catholicism" experienced at the Franciscan Friary at Rossnowlagh, Ireland. Fleury said she found "love, inclusiveness, and devotion" among the monks on her visits.

Fleury, a retired medical doctor, said she accepts the Roman Catholic ban on women priests. She said she now understands why many Anglicans objected to the innovation, and now sees the establishment of the Anglican communion, and the Reformation in general, as a break from "the true Church."

Her decision has been emotionally costly, and she said she wrestled with doubts for months before leaving her congregation in Donegal. Baptized in the Anglican Church in Dublin, she said some of her ancestors had fought and suffered for their faith. But the former priest said she had no regrets.

Sources: *The Tablet (Brooklyn)*, *Catholic World Report*.

Some Disaffected English Clergy Leave Ministry Entirely, Study Finds

A new survey has found the Church of England still "polarized" over women priests, and that some clergy who depart the church as a result are leaving the ministry altogether, rather than seeking to continue service in another church.

Presenting their findings to the British Psychological Society, two researchers said that a survey of 50 priests who have left the C of E—one-sixth of the estimated 300 clergy who had resigned up to that point—confirms that the Roman Catholic Church is the principal destination, but also that 21.7 percent of those priests were leaving the ministry altogether, to do other things or retire. Others were joining the Orthodox Church or Continuing Anglican bodies.

Meanwhile, among those who have remained in the C of E, opponents see women priests "as not just dissonant, but so dissonant as to change the essence of the Church of England," said one of the researchers, Fabio Sani of Exeter University. But the study suggested that many traditionalists remain in the church "because they feel there is space for them," especially since they can look to three provincial episcopal visitors, and believe they "can win future generations to their view." While the researchers found general acceptance of the three "flying bishops," even by supporters of female clergy, they noted the undercurrent of feeling that such special arrangements compromise the position of women priests. Overall, the survey suggests that the C of E's struggles with female ordination are far from over.

***IT NOW APPEARS THAT OVER 350 PRIESTS WILL HAVE LEFT THE C OF E BY THE END OF 1996** as a result of the ordination of women. In 1994, a year of record-breaking loss, the C of E lost 414 male clergy, including 209 who resigned over women's ordination, and gained 46 female priests. Numbers of male priests are falling generally, and it is estimated that rising numbers of female priests will not match the decline in their male counterparts, meaning a drop at the end of the century of nearly 1,000 in the total number of full time stipendiary clergy, from 10,195 now to 9,315 then.

Sources: *Church Times*, *Ecumenical News International*

FORWARD Continued from Page 13

More conference resolutions followed, affirming traditional and biblical morality; the necessity of setting up new congregations wherever appropriate; and the need to avoid sacramental participation alongside those who accept women priests.

Present as observers at Forward's assembly were a number of non-English delegates from the International Synod which had just concluded. Also present were the Rev. Samuel Edwards, executive director of the traditionalist Episcopal Synod of America (ESA), and the Rev. Ivan Clutterbuck, representing the Traditional Anglican Communion (TAC), a leading global fellowship of Continuing Churches.

Some of the Nordic observers spoke to the gathering about experiences of Scandinavian traditionalists in recent years, noting that conscience clauses in their churches which first accompanied women priests have now been withdrawn.

The same has happened in the Canadian Anglican Church, and is expected to be formalized by the U.S. Episcopal Church's General Convention in 1997; the assembly was particularly conscious of the recent refusal of the Bishop of Nova Scotia to ordain traditionalist candidates, and of the crisis faced by four remaining orthodox dioceses of the American Church.

Forward's assembly therefore ratified very enthusiastically, as the English component of the new Reformation in Europe, the International Synod's decision a day earlier to work towards a common life with faithful Christians in Scandinavia and elsewhere, by committing itself to "the faith and practice of the undivided Church, and in particular the teaching of the Seven Ecumenical Councils."

The final resolution of the assembly proved the most astonishing, however. Passed without opposition was a proposal by the Coventry area assembly calling on Forward's Council "to take steps to ensure the consecration of bishops" for traditionalist Anglicans in England. Although numerous speakers had reiterated the immense gratitude of members for the ministry of the flying bishops, it was widely believed that these three bishops would not be replaced after retirement within the next ten years, and that (in light of what had happened in North America) no trust could be placed in the assurances given by the C of E authorities about lasting fair treatment for both sides in the debate, despite recommendations of the Eames Commission (the body that set international guidelines for handling divisions on women clergy).

Forward in Faith is thus committed to ensuring a continued orthodox episcopate, *within* the Church of England if possible; or in an alternative jurisdiction raised up by Forward, if the C of E moves to drive out traditional Christians from its midst. The vote was a solemn moment, and was clearly felt to be historic by those present, a few of whom abstained, while all others there voted in favour. The decision will raise considerable controversy in wider church circles, but those present were in no mood to allow their future to be decided for them by those who had voted for the growing liberal agenda of the Church of England.

Phantasmagorical New C Of E Synod Commences Five-Year Term

Will the real Church of England General Synod please stand up?

The constituency just elected for the Synod's next five-year term (which began in November) is either conservative or liberal with a potentially powerful conservative force, depending on what source one is consulting, and sometimes it's the same publication: in headlines only a week apart, London's *Church Times* declared that "Liberals come top in Synod elections," and "New Synod elected on right-wing ticket." *The Church of England Newspaper* thought it saw a conservative backlash to the aggressive campaign for acceptance of homosexual behavior, and an overall Evangelical swing of 10-15 percent, in the new Synod. The paper later backed this up with results of a telephone poll of newly-elected members, in which over half described themselves as Evangelicals and/or theologically conservative. An immediate result, said *CEN*, may be a rough ride in the new Synod for the *Something to Celebrate* "family" report that wants a more relaxed view towards the cohabitation of unmarried couples.

What is clear is that the Synod is undergoing significant change, including a substantial decline in Anglo-Catholic representatives, who were also some of the most experienced Synod members; and a shift in minority elements that could make for an unpredictable outcome on some issues. And General Synod already has a reputation, admitted *CEN*, for confounding easy predictions.



The traditionalist Archdeacon of York, George Austin: out of the Synod for the first time in 25 years.

Japan Next For Women Priests?

A report to a recent meeting of traditional Anglican bishops in London noted that strong support is emerging among Japanese Anglicans for legislation to allow women priests, which may come before the church's General Synod in 1998.

A representative of the Association for the Apostolic Ministry (AAM) in Japan told the Third International Bishops' Conference on Faith and Order (noted in the last issue) that a recent "influx of feminist theology" has changed a 20-year atmosphere of unconcern among Japanese Anglicans about the women's ordination question.

The Rev. E.K. Kinoshita said a majority of the clergy and laity in the 60,000-member Holy Catholic Church in Japan (Nippon Sei Ko Kai, NSKK) now favors women priests, though the church currently has only six female deacons seeking such ordination. In the House of Bishops, three of the eleven dioceses are opposed, four are in favor and four have not yet declared themselves.

"From 1996 on the bishops will retire, one by one, in succession and we have to elect a new one every year," Kinoshita said. "The balance of the House of Bishops may be changed due to the inclinations of these new bishops."

Meanwhile, his report indicated that, if a consensus of dioceses are shown to support women priests at the 1996 synod, then actual legislation for women priests will be presented to the '98 synod.

The Catholic Group had 170 seats in the last Synod, a third of the whole. Due to expected drop-offs from the admission of women priests, somewhat fewer Anglo-Catholics—155—stood this time, but far fewer than that—70—were elected; Catholics now comprise just 19 percent of the Synod. Among those not returned for the first time in 25 years was the chairman of the Catholic Group in the last Synod, Archdeacon George Austin of York, who was passed over by the bishop when Austin and his two fellow archdeacons could not agree on who should represent them in the Synod. Austin's ouster caused controversy, though the archdeacon bowed out gracefully. But this means Austin also loses his role on the Crown Appointments Commission and the Synod's Standing Committee.

CEN's poll found a strong majority of newly elected members oppose the ordination of practicing homosexuals, but a "larger than expected" 18 percent are in favor, and 17 percent undecided. The Lesbian and Gay Christian Movement (LGCM) is claiming it now has support from a quarter of the General Synod; though one report saw few gains for LGCM, the group fielded 40 candidates, many of whom did not declare their orientation. A total of 17 percent of Synod members represent the new liberal "Affirming Catholics" who support women's ordination, and who share some overlap with gay activists in the church.

In addition, a total of 57 percent of *CEN's* survey respondents said political and social issues should be high on the Synod's agenda.

This uncertain alchemy will be brought to bear on some pivotal issues—not only the family report, but the Turnbull Report's proposals for sweeping structural and operational changes in the C of E, and other matters related to the church's financial woes. This Synod is also due to adopt liturgy to succeed the *Alternative Service Book*, and will likely be faced with another move for lay presidency, and other questions relating to lay ministry. It may, however, avoid one hot-button issue: the proposal to abolish the clergy freehold has been shelved for now due to lack of a clear consensus for change.

Kinoshita believes pivotal roles in advocating the departure from historic holy order among NSKK clergy have been played by two figures, Bishop John Takeda of Tokyo, previously principal of the Central Theological College; and a former professor of the same school, the Rev. David Tsukada, president of Rikkyo University. He said that Takeda, in contravention of church rules, concelebrated the Eucharist with Massachusetts Suffragan Bishop Barbara Harris five years ago at the Central College chapel. "The bishop's excuse was that the chapel was an extra-provincial territory and as such is not subject to the canonical regulations of the NSKK. Since then several women priests from [the U.S. Episcopal Church] have celebrated the Eucharist in some of the churches in the Diocese of Tokyo, disregarding canonical regulations," he said.

"Those who favor women priests also desire to change the whole structure of the orthodox and apostolic church," based on several notions, including that "God Himself changes," or changes in history, Kinoshita reported.

The Japanese branch of AAM (based on an English organization of the same name) was inaugurated in 1992, and since then has been "putting out papers for [its] cause," to which rivals have published papers in reply. In addition to three diocesan bishops, AAM-Japan is supported by five retired bishops, 52 priests and some 50 laypeople. Given the current trends in NSKK, though, it appears that the group is going to have a battle on its hands over the next few years.

SIR DAVID: The newly appointed Archbishop of York, the traditionalist Dr. David Hope, went to Buckingham Palace in late October to pay the customary homage to the Queen, and came away "the most surprised knight in England," wrote *Church Times*. Just before being received by the Queen, her private secretary told Hope, the outgoing Bishop of London, that he was about to be invested with the insignia of a Knight Commander of the Royal Victoria Order. "I could have fallen through the floor," Hope later said. Previous Bishops of London have been knighted, but not until they retired. "Officially," said the story, "Dr. Hope was knighted for his services as Dean of



the Chapels Royal, for his governance of the clergy, singers and vestry officers appointed to serve the spiritual needs of the sovereign of St. James's Palace, Hampton Court, and the Tower of London. But it is thought that there were some unofficial reasons, too: his handling of difficult situations during the last four tumultuous years in London." Primarily, this includes his "London Plan," which became the model for maintaining two "integrities" on women priests throughout the Church of England. Hope also set out a mission strategy for the capital and appointed a commission to look at the future of its downtown churches. And in March this year, he tackled an implied threat of "outing" by the gay group Outrage by openly declaring his sexual ambiguity and total celibacy. The Archbishop of Canterbury offered Hope his congratulations for "a very well deserved honour."

The church also filed a civil suit in the U.S. District Court for the Eastern District of Virginia to recover the remaining balance of what was stolen.

Efforts toward recouping the \$2.2 million embezzled took a big step forward when ECUSA learned recently that it will receive the full \$1 million bond from the company that insured the church against such theft. In addition, ECUSA will retain the proceeds from the sale of two properties surrendered by the Cookes. One, the couple's former New Jersey home, netted about \$280,000. Their Virginia farm is still on the market for \$850,000, but carried a mortgage of about \$387,000 at the time it was conveyed to the church.

But the district court suit refers to an April statement by Mrs. Cooke that she desires "to accept full responsibility for any inappropriate use of funds, to make full and complete restitution to the church..." According to *ENS*, the suit says that, aside from the two properties turned over to ECUSA, she "has failed to repay the church any further amounts in order to make full restitution, as promised."

The church has refrained from filing civil suits until now, preferring to wait on the federal criminal prosecution of Cooke that is still under way. "Until recently," Browning said, "we had not been able to locate any (additional) assets and it made more sense to await completion of the criminal proceedings."

But the bank notified the church of the \$60,000 account under a release signed by the Cookes last winter. Since ECUSA had to sue to attach that account, it seemed a good time to begin the broader civil action, according to Browning's chancellor, David Beers. The civil proceedings will not affect the process of bringing criminal charges.

The criminal action against Cooke, Browning recently told the Executive Council, has "dragged on longer than expected," but he stressed that ECUSA has "supplied the federal prosecutor in Newark, who is handling the grand jury proceedings, with a large amount of material," and is in constant contact with federal authorities.

The *ENS* report said federal prosecutors appear to be pursuing a plea agreement with the former treasurer, which a church center spokesman told *TCC* could be in return for full disclosure from Cooke about any and all assets she or the couple holds, which would speed the restitution process. But reaching the agreement could take time as well.

Browning said the "bottom line" is that the church does yet know the outcome of the criminal charges against Cooke, or whether they will result in further restitution to the church.

***THEFT OF CHURCH FUNDS BY CHURCH EMPLOYEES IS ALSO AN INCREASING DILEMMA FOR THE U.S. ROMAN CATHOLIC CHURCH,** whose leaders have found that a total of at least \$3.5 million has been pilfered from church coffers in the last three years alone, chiefly at the diocesan or parish level. U.S. bishops have formed a special committee to study the rash of stealing, reports *Our Sunday Visitor*. The Roman Church generally "runs a pretty tight operation," said Dean Hoge, a Catholic University of America professor who has studied church finances. But Catholic officials say there is an urgent need for tighter checks and balances, as well as higher standards of financial accountability at all levels of the church.

ECUSA TREASURER Continued from Page 13

chaired the search committee, said Duggan has "exactly the kind of experience at senior corporate levels, both here and abroad, that our church needs." She also noted during the interview process that, even though his career was with Andersen, the church's new independent auditors, he "did not come to the committee's attention by way of the firm and has taken all steps to avoid actual or apparent conflicts of interest."

To establish Duggan in the two concurrent roles he will fill, he was first elected by the Executive Council as treasurer of the Domestic and Foreign Missionary Society, the church's corporate entity, and then appointed by Presiding Bishop Edmond Browning and Chinnis as treasurer of General Convention. He began work November 1.

Recovery Efforts Gain

A civil suit filed by ECUSA in the Superior Court of the District of Columbia October 30 lays claim to \$60,000 found in a Washington bank account held by former church treasurer Ellen Cooke and her husband.

Delay In Righter Trial Likely; Defense Attorney Promises Acquittal

Michael Rehill, the attorney for former Iowa Bishop Walter Righter, who faces ecclesiastical trial for ordaining an openly gay man, is making it clear that the Episcopal Church (ECUSA) and Righter's accusers can go easy, or they can go hard, but one way or another, Righter is going to be acquitted.

Rehill, who is also the Diocese of Newark's chancellor, has indicated he will file a pre-trial motion for dismissal of the case against Righter on several bases. But if that fails, the trial could become protracted and laborious, in light of new moves to delay the trial's commencement, and the revelation that Rehill plans to call over 100 witnesses.

An October 11 announcement had set court proceedings in the case for January 3-5 in Chicago, selected as a "neutral" site convenient to air travel. But Rehill says Bishop Edward Jones of Indianapolis, presiding judge of the nine-member Court for the Trial of a Bishop, did not give him advance notification of the January dates, and Rehill is now pressing for the trial to be postponed until after Easter and for a change of venue closer to Righter's home state, New Hampshire. Rehill, who would prefer that the trial take place in the Newark diocese, where Righter is canonically resident (and where the bishop's disputed ordination of Barry Stopfel took place in 1990), is proposing New York City as a compromise; he suggests church headquarters or General Theological Seminary as a specific site. He claims the canons direct that the court must convene in the diocese where the accused is domiciled or canonically resident, an interpretation disputed by some other experts in ecclesiastical law.

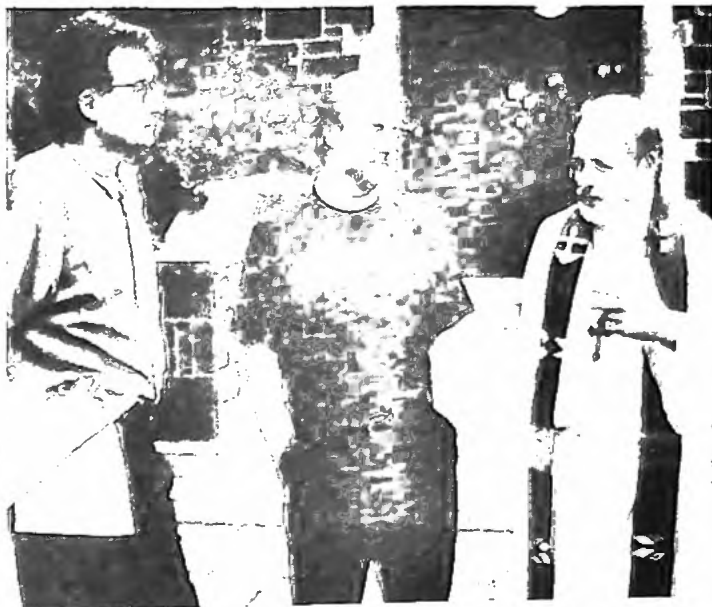
Rehill also asserts that a venue less convenient for Righter would cause undue financial hardship; he already estimates that the bishop will have to come up with at least \$200,000 for his defense, due chiefly to the plans to bring in so many witnesses.

The January time frame "is premature to say the least," Rehill told the Diocese of Chicago's *Anglican Advance*. Both parties will need more time to prepare, he said. Rehill is now recommending that the originally scheduled January dates in Chicago be used for a formal hearing to decide pre-trial motions. He also has proposed an informal hearing December 8 to address "housekeeping issues."

Making delay almost certain is the fact that Righter's accusers concur with the move. Bishop James Stanton of Dallas, spokesman for the ten episcopal "presenters" of Righter, said they agree that "having the trial in Chicago and that date (Jan. 3-5) are a little optimistic." Two months is insufficient for preparing briefs and motions for the pre-trial hearings and arranging for witnesses, he said. As for a possible change of venue, Stanton said: "We're amenable to anything more convenient and cost-effective."

Reportedly, the appointed prosecutor, or church advocate, in the case, Virginia attorney Hugo Blankingship, has joined Rehill in requesting a change of date and venue, which the court was due to consider at a Chicago meeting November 13. The proposed delay was in fact deemed most advantageous for the prosecution, since Blankingship was only appointed to handle the case in October.

Rehill, of course, is hoping to prevent the trial itself from



THE CASE AGAINST BISHOP RIGHTER involves the man at center above, the Rev. Barry Stopfel, an active homosexual ordained a deacon by the bishop in September, 1990. Stopfel is pictured here a year later, after his ordination to the priesthood by Newark Bishop John Spong at the Church of the Atonement in Tenafly, New Jersey. With him are the Rev. Jack Croneberger (right), and Stopfel's partner, the Rev. Will Leckie. (ENS photo by James Solheim)

ever going forward by filing a motion for dismissal at the pre-trial hearing. "His reasoning," said the *Advance* report, "is that Righter's action in ordaining Barry Stopfel was within the authority granted him under the church's canons and did not constitute a violation of the church's doctrine. He also intends to argue that the scope of evidence against Righter is insufficient, and the validation of consents for presentment flawed. He may also seek disqualification of two judges on the basis of their having consented to the presentment." (It is expected, however, that there will be prosecution challenges to other judges who have made public indications of support for ordaining practicing homosexuals.)

"We will give them a whole pile of motions and they can choose whichever they want," Rehill said. Very simply, "I know they are going to acquit. The question is are they going to acquit on a motion to acquit."

"Positive" First Meeting Held On Church Pension Group Concerns

While accountability issues remain, an Episcopal Church (ECUSA) Executive Council subcommittee and top management and trustees of the Church Pension Group (CPG) had an "extremely positive" first consultation in response to widespread questions recently raised about CPG's operations and management.

Three Council members, who met October 24 at CPG's New York offices with Pension Group President Alan Blanchard; four trustees; the general counsel, John Geer; and William Schaar, chief financial officer, later reported that "many of the questions which the committee had were fully answered and supported by data."

The meeting was closed to the press. But Blanchard said he has no problem answering the committee's questions "because we're responsible for a ton of money and none of

it is ours."

Among concerns (more fully described in the last issue) are: whether Pension Fund assets have been used to reduce losses in other CPG entities (such as the Church Life Insurance Corporation); large increases in salaries and overall expenses, including Blanchard's compensation and perquisites; the influence and involvement of CPG's 24-member board of trustees in decisionmaking and management oversight; the wisdom of purchasing space at 445 Fifth Avenue; the size of some clergy and survivor pensions; and a 1994 moratorium on three quarters' assessments on clergy.

Here is the summary of responses on a few of those issues distributed through *Episcopal News Service*:

Transfer of funds between affiliates: Blanchard acknowledged that money from the Church Pension Fund has been "invested" in the Church Life Insurance Corporation, and Church Insurance Company, two of CPG's subsidiaries. However, he said the money, including \$10 million in 1991 and \$15 million in 1994 to Church Insurance, was not a transfer that depleted the pension fund but an investment that returns dividends and counts as pension fund assets.

Blanchard's salary and perks: "There's no question that the amount of money that I am paid..is a sum..that would appear huge to most ordained persons," Blanchard said. But he defended his \$464,100 'cash compensation' on the grounds that CPG needs to attract high caliber managers that otherwise would go to the private sector. He said he made much more in a previous post as vice president of Goldman Sachs & Co. Despite accusations that he regularly uses limousines, he said he actually takes taxis to work and radio-dispatched cars home if he works late. Radio cars are also used to transport board members during meetings. But he admitted he was "shocked" to see how high the bill for such service was, saying "it was too damn much" and "will be a lot less next year."

On the board: Regarding an accusation that decision-making processes sometimes excluded most board members, and that "the CEO has created a group of puppets," a small "kitchen cabinet" of trustees, the response (apparently from Blanchard) was that: "There is no question similarly that there is frustration on the part of the board..that they don't have time to deal with complex issues...We're in five different businesses, each highly regulated..[But] the suggestion they would be a rubber stamp for anyone is extremely inappropriate."

The second phase of the dialogue is slated to take place January 18, when the Executive Council committee will meet with the CPG board. Committee member Timothy Wittlinger said the group will address systemic issues that he believes are the most important concerns.

"I still don't think we have addressed the issue of accountability," Wittlinger said, "and a lot of people believe there should be some accountability beyond the board of the pension fund," which is elected by General Convention. Final recommendations may include proposed resolutions to the convention on the relationship of CPG to the wider church. "There seems to be a growing rift between the mission priorities of the Church Pension Group and the mission priorities of General Convention," Wittlinger commented.

Sydney Defers Controversial Lay Presidency Proposal

The Sydney Anglican diocesan synod has voted to defer until next year the third reading of its controversial ordinance to allow laypeople to preside at the eucharist.

While it is not clear that the Archbishop of Sydney, Harry Goodhew, would provide the necessary ratification of the measure if it was passed, the proposal, by a strongly Evangelical jurisdiction firmly opposed to women *priests*, had alarmed many in the Anglican Church of Australia (ACA) and beyond—including women who three years ago won the right to become priests in the ACA. So the postponement move caused a collective sigh of relief.

In calling for the matter to be deferred until 1996, synod member Dr. John Woodhouse, rector of Christ Church, St. Ives,



ARCHBISHOP GOODHEW: Cautious about lay presidency

said that cogent arguments questioning the status of any kind of lay ministry had been advanced by the Archbishop of Perth, Peter Carnley, and the former Archbishop of Sydney, Donald Robinson, and that these arguments should be considered over the next 12 months. Woodhouse said that "18 years to get to this point has been a long time, but 19 years is not much longer." He affirmed that the issue needed to be addressed because "it has to do with recognizing that the prohibition that is perceived to exist around this one activity in church conveys to many people seriously false ideas about what a priest is, and what the sacrament is. We

cannot allow the situation to continue where lay persons or deacons who are qualified to preach the word of God in church are under no circumstances ever qualified to administer the Lord's Supper."

The synod also withdrew its request—unexpectedly

C Of E "Rave" Community Continues; Founder's Link With Fox Doesn't

Members of the Church of England's "Nine O'Clock Service" (NOS), the "rave" worship congregation whose activities were shut down after sex abuse allegations against NOS' founder, the Rev. Chris Brain, have decided to carry on as an Anglican community, though perhaps with some changes.

The announcement from the Sheffield congregation, which included a call for Brain to resign his priesthood, coincided with the priest's reportedly unpaid "confession" to *The Mail on Sunday*. In it Brain calls himself an "evil bastard" and cites remorse for his actions, which he said involved "heavy petting" but not penetrative sex with some 20 female congregants.

A meeting of 120 NOS members decided that, as an interim measure, a team vicar on the Manor Estate in Sheffield and two women priests would take over the pastoral care of the community. A church council will be elected to decide in what form services are to continue.

passed in March on the motion of a high church minority—for the ACA's Appellate Tribunal to rule on whether lay presidency is consistent with the church's constitution. While there was some indication that the withdrawal reflected Evangelical hopes that the Tribunal would thus drop the subject, that body's deliberations on it have already begun, and may go forward anyway. A large number of dioceses opposed to lay presidency have petitioned to be heard on the subject and the final decision will be in the hands of Australian Primate Keith Rayner. For his part, Woodhouse reportedly said that the Tribunal's decision would be helpful to the diocese in forming its opinions on the issue.

Sources: *Episcopal News Service, Church Times, The Church of England Newspaper*

Australian Continuers Respond To Growth With Plans For First School And New Bishops

The National Synod of the Anglican Catholic Church in Australia (ACCA), meeting in September at the Sacred Heart Monastery in Croydon, took steps toward providing for a successor to its head bishop, Albert Haley, and the appointment of two other assistant bishops.

Under new a canonical amendment just approved, Bishop Haley announced his intention to request that the synod elect a coadjutor bishop for the ACCA, reported *The Messenger*. The synod began the selection process for the coadjutor, who would ultimately succeed Haley, and the candidate elected must be ratified by the College of Bishops of the Traditional Anglican Communion (TAC), the international group of Continuing Churches to which ACCA belongs. Haley is over 70, but church authorities have so far refused to accept his resignation, and he says he will serve in whatever role the church desires so long as he is able.

Responding to a request for other bishops, Bishop Haley

BISHOP HALEY (right) greets Brian Rowe, who brings valuable experience to his new role as headmaster of the ACCA's first school, St. Stephen's College, which to start up in the new year. Located at Coomera on Queensland's Gold Coast, the school will begin serving students from pre-school to year six, but will gradually be expanded to serve all grades through year 12. Photo courtesy of *The Messenger*



also said he would nominate two priests for the episcopate after the coadjutor is confirmed. They would join one other ACCA Assistant Bishop, Dennis Hodge.

In other business, the synod also passed resolutions condemning both abortion and euthanasia. Legislation permitting voluntary euthanasia for the terminally ill has already been passed by Australia's Northern Territory government, although it may not be implemented, if at all, for many months, according to *Ecumenical News International*. At least two other Australian states or territories are due to consider similar legislation. In addition to the ACCA, the Diocese of Sydney within the "official" Anglican Church of Australia has also scored moves to allow euthanasia, deeming such practice a breach of the Sixth Commandment.

Meanwhile, the ACCA is looking toward the opening next year of its first school, St. Stephen's College at Coomera on Queensland's Gold Coast. The institution will initially serve students from pre-school to year six. Additional grades will be steadily added until year 12 is reached and enrollments attain the maximum approved figure of 970.

"The College will emphasise traditional values, virtues and discipline in a caring Christian environment," reported *The Messenger*. "Excellence in all fields will be encouraged, with concentration on the individual skills of each student, and...on numeracy and literacy in the primary grades."

Appointed as headmaster was Brian Rowe, who has "years of experience as head of the Junior School at Somerseset College, a reputation of excellence amongst schools in the region, highly tuned interpersonal skills, and a strong Christian conviction," said College Chairman Lex Bell. ACCA's first professed monk, Brother Cuthbert OSA, has been able to set up the Priory at the school, courtesy of its board, and will be part time chaplain to the school.

The college has contracted to purchase 11 acres of land. A country church will be bought for removal to the site, to act as the initial school chapel and as a local church on Sundays. The college has been given free use of some brick buildings near the site it is buying, to accommodate the school for the first year. After that the college will move to permanent buildings to be erected on its land. The site adjoins some civic playing fields to which St. Stephen's students will have access. Already, there has been great interest in the school by the local community.

Meanwhile, the Brain/NOS episode has not only been a severe blow to the "rave" movement, which features multi-media, rock-style masses geared to attract young people, but to Brain's liaison with ousted Dominican-turned-Episcopal priest Matthew Fox, whose new age "creation spirituality" writings helped shaped NOS. Fox gave America a taste of rave worship with a "Planetary Mass" in Grace Cathedral, San Francisco, after he came to the Episcopal Church in 1994. Brain had been working with Fox on possibly developing a community similar to NOS in Oakland, California.

Fox has now distanced himself from Brain in a strong statement issued from his London-based affiliate, the Center for Creation Spirituality. It said Fox is "deeply shocked and upset" to hear of Brain's "alleged abuse of his position," which is "an antithesis of all that Matthew Fox has worked for (for) 30 years as a Christian priest and a Creation Spirituality theologian." It added that Fox feels "great relief that Chris Brain has been exposed," particularly "before any projects involving Brain could develop in the U.S."

Sources: *Church Times, Episcopal Life, Anglican Communion News Service, Religious News Service*

ACC: Things Are Looking Up

The Anglican Catholic Church (ACC) posted a 19 percent membership gain during 1994, largely due to significant growth in the United Kingdom and Latin America, reports *The Trinitarian*.

According to statistics compiled by the Continuing Church body's provincial secretary, Lt. Col. Charles E. Morris, the ACC had a total membership of 8,414 at the end of 1994, up from the '93 year-end figure of 7,172. The '94 statistics also showed a 15 percent gain in clergy, to a total of 221, and an 11 percent gain in parishes and missions, to a total of 174.

Primarily responsible for the upswing was the Diocese of the United Kingdom (formerly the ACC's Missionary Diocese of England and Wales), shepherded by Bishop Leslie Hamlett, which reported a remarkable 34.9 percent growth rate. The Missionary Diocese of New Granada, formed in early 1994 and led by Bishop Victor Manuel Cruz-Blanco, reported a total membership of 1,041.

Overall tithing also inched upward from \$25,666 to \$26,250 in 1994.

While growth was generally slower in

BISHOP LESLIE HAMLETT leads the ACC'S fastest growing branch, the Diocese of the United Kingdom.



the U.S., with some dioceses experiencing membership losses, other dioceses reported considerable gains: Pacific Southwest (14.5 percent), Holy Trinity (14.1 percent), New Orleans (10.7 percent) and South (7 percent).

***PERHAPS LESS FELICITOUS FOR ACC MEMBERS** was news that the church's Holyrood Seminary has no full time residential students for the 1995-96 term, though at least three or four men are expected the following year. *The Trinitarian* said this is because of new requirements that students complete preliminary courses in Scripture and church history before beginning their residential year at the Liberty, New York facility. Some 15 men are taking those courses, Holyrood's dean, the Rt. Rev. Brother John-Charles, F.O.D.C., told the seminary's Board of Governors at its August meeting. The board voted to add a third preliminary course, systematic theology, to be developed by the Rev. Canon David Gregson of Holyrood's faculty. The dean added that a number of postulants, mostly midlife vocations, cannot afford a full academic year at the seminary, and suggested that they be allowed to attend for three- to six-month periods spread over two to four years; various extension programs also were discussed. The story noted, however, that there will be some seminarians at Holyrood for part of the time during this academic year, and that the institution plans to host retreats and seminars. In related news, Brother John-Charles, diagnosed with prostate cancer last year, now reports that the prognosis for recovery is hopeful, and thanked church members for their prayers and cards.

Synod Of Remaining ACA-DEUS Tends To Business, Offers "Hand Of Reconciliation"

Delegates gathered at Charlottesville, Virginia, for a business synod of the Anglican Church in America's (ACA) eastern diocese November 2-3 gave largely straightforward attention to their agenda, evincing regret over, but few recriminations against, a sizeable portion of the diocese which recently withdrew in a dispute over authority.

The one official action of the synod which did address the break offered "a hand of reconciliation and friendship" to any individual clergy, laity or parishes that wished to return to the ACA fold. There also was a strong resolve among those present not to engage in further mailings on the conflict.

This was a change from an original proposal to pursue negotiations with the now-separate group, which, as one delegate put it, was "about nine months too late." It was thought that feelings were still too high, and events too recent, for such an approach to bear fruit right now.

It was only in late September that delegates representing over half the parishes in the ACA's Diocese of the Eastern United States (DEUS) met in Charlotte, North Carolina, to elect their former suffragan bishop, Walter Grundorf, as diocesan. to fill the post abruptly vacated by Anthony Clavier early this year.

ACA bishops deemed that action the breaking point of conflict that had arisen over the handling of various matters (detailed in the last issue) by DEUS' standing committee, which became the ecclesiastical authority in the absence of a diocesan. The clash had led to a demand by ACA bishops that the election synod be postponed until next year to allow

time for order and calm to be restored to the diocese, and a declaration by the Executive Council that the House of Bishops had supplanted the standing committee as DEUS' authority. The committee rejected church leaders' accusations and directives, proceeding with the Charlotte synod that elected Grundorf; that synod also moved to retain essentially the same name under which the diocese had been operating previously, since delegates held that it was not they but ACA officials who had declared their actions as constituting a separation. Grundorf was installed as episcopal leader of the alter-DEUS November 11; the body has two other bishops, Suffragan Bishop Norman Stewart of Virginia, and the ACA's former Bishop of Latin America, Raymond Hanlan, who resides in Florida.

The Charlottesville synod was convened under the leadership of ACA's primate, the Most Rev. Louis Falk, who spoke of the need to die to ourselves and to selfishness, and to be a part of the whole; to turn away from individualism and parochialism and to reach out to the world as the Church.

Among actions taken by the Virginia synod were those setting an election for a new diocesan in conjunction with ACA's National Synod in October next year, and requesting that Falk provide episcopal oversight in the interim; adopting a budget of \$41,200; making canonical amendments in response to the recent dispute; and electing a new standing committee, consisting of Frs. Louis Campese, Siegfried Runge and Ken Duley; and Meg Holt of South Carolina, Greg Garris of Florida, Ellen Kennedy and Ian McGregor, both of Virginia.

Of the original 32 parishes in DEUS, 11 have so far remained with the ACA-recognized diocese; four parishes have not yet declared themselves



IN MEMORIAM: Mary Sims Elliott

Life long Anglican, Poet And Musician, Mary Sims Elliott, Dies At 105

Mary Sims Rickard Hourdequin Elliott—devoted traditional Anglican, poet, writer, and musician—died October 19 in Athens, Georgia, at the age of 105.

Born in Summit, New Jersey, Mrs. Elliott was active in the Prayer Book Society for a number of years, fighting for both the Cranmerian liturgy and its theology. Her poetry, largely on Christian themes, ranges from the profound to the whimsical. She studied organ and piano, and played for church services and groups, also composing some music along the way; she even did some painting. And she taught many Sunday School classes, for children and adults. This was in addition to raising children, and other types of civic service.

Mrs. Elliott's enthusiasm for life and natural Christian cheerfulness come through in her autobiography, *My First 100 Years*, underwritten by the University of Georgia Gerontology Center. She has also authored four other books or booklets, including *Speak, Lord*, a book of verse and prayer, *Songs of Life and Love*, and *Land of My Fathers' Pride*, reflecting her interest and activity in conservative politics for a number of years.

She was an avid reader of *THE CHRISTIAN CHALLENGE* since it began in the 1960s, and frequently corresponded (even in recent years) with its editors, most notably its founding editor, Dorothy Allen Faber, who always fondly addressed her as "Dearest Mary Sims."

"I had told Dottie Faber I would (in the church's troubled questions) follow the lead of the traditional ideas and advice [of those linked to the *CHALLENGE*], in eventual decisions, for I knew they would be right," Mrs. Elliott said in her autobiography.

When she came to live with her eldest son and his wife in

Athens at the age of 97, she was enthusiastically received into St. Stephen's Anglican Catholic Church, led by the Rev. Mark D. Haverland. There, her parish gathered round her in May of 1990 to celebrate her 100th birthday, with a reception preceded by Evensong.

"...I have enjoyed the happiest of welcomes in [Fr. Haverland's] congregation...They are wonderful, outgoing people," she once said, noting that they saw to it that she got to church twice a week. "Somebody always comes to take me. It's such a marvelous thing to have happen to somebody who is very old. It opens up a new chapter in life."

A reporter who came to interview Mrs. Elliott when she was 101 found her intellect "sharper than a machete and her memory elephantine. She recalls dates, nuances of the past and is given to reciting Robert Louis Stevenson and Lewis Carroll passages she learned in childhood." Asked if she ever got bored, Mrs. Elliott answered: "No. Impossible!"

"The foundation of everything, I guess, is my love of God, and all the people he's made," she said. "I love people. I have a happy nature. And I've been accompanied by music all my life."

Mrs. Elliott's survivors include two sons, Richard P. Hourdequin of Athens, and Robert A. Hourdequin of Solvang, California.

A requiem service was held at St. Stephen's October 24, with Fr. Haverland officiating.

One of Mrs. Elliott's poems appears on the editorial page.
- Ed.

Roman Fortification Buffeted By Uprisings Reform Movement Gains In Europe

No good deed goes unpunished, the saying goes, and despite the Roman Catholic hierarchy's stalwart defense of order and doctrine, the church seems to have no lack of members who demur these days, and not just (as it sometimes appears) in the United States.

The priestly celibacy rule may be taking center stage as the issue of the day for the Roman Church—and not only because some married Anglican clergy are being allowed reordination as Catholic priests. To the chagrin of the wider leadership, a small but growing number of prelates are starting to speak publicly about the possibility of relaxing the celibacy rule, with some citing the drop in priestly vocations and clergy sex scandals that have discredited the church in Europe and the U.S.

The celibacy discipline, however, has become just one issue among several in a new rebellion among mostly lay Catholics that started in Austria, and now seems to be sweeping through other parts of Europe.

An Austrian "We Are the Church" petition drive in June this year won the support of five times as many Austrian Catholics as its supporters had first hoped, and has led to the formation of a nationwide forum to continue activity. The petition calls for radical reform in the church: optional celibacy of the clergy, equal rights in the church for women, including access to ordination; co-responsibility of clergy and laity in the church's life, and recognition of the people's right to a voice in choosing their bishops; deeper appreciation of the goodness of sexuality and separate consideration of the questions of birth control and abortion.

Continued on next page, right column

ANGLICAN WORLD BRIEFS:

***ONE OF THE CHURCH OF ENGLAND'S MOST SENIOR EVANGELICALS IS TO RETIRE** next August. In announcing his departure a few months after his 65th birthday, the Rt. Rev. Michael Baughen, who has been Bishop of Chester since 1982, warned that the church would split disastrously if it allowed active homosexuals to become priests. - *The Church of England Newspaper/Church Times*

***AFTER A LAPSE OF SOME 65 YEARS, ANGLICANS AGAIN HAVE A CHAPLAINCY IN WARSAW, POLAND**, serving the Anglican community there—most of them British and American diplomats and business people and their families. David Williams, 62, who has been a parish priest in Wales, was installed by the Anglican Bishop of Europe, John Hind, as head of the chaplaincy at an October 1 service at one of Warsaw's two British schools. Up to 60 Anglicans are expected to attend Sunday services, said the chaplaincy's warden, Jane Griffin, adding that priorities were finding a church building and publicizing the chaplaincy's work, as well as creating contacts with Anglican groups in neighboring countries. However, Williams and Griffin indicated the chaplaincy will be aimed at serving Anglicans and not proselytizing among Poland's majority Roman Catholic community. The Warsaw chaplaincy is the seventh permanent Anglican presence in Eastern Europe, and is expected to form part of a regional archdeaconry stretching from the Baltic to Turkey under a planned reorganization. - *Ecumenical News International*

***FOR THE FIRST TIME IN 15 YEARS, THE BOOK OF COMMON PRAYER IS TO BE USED IN REGULAR WORSHIP** in the cathedral of the generally modernist Diocese of Southwark (south London). Though it will be limited to one Sunday evening a month, the reintroduced Prayer Book Holy Communion service will be a "full liturgy, complete with choir, candles and incense." Southwark was one of the first cathedrals in the country to adopt experimental forms of worship in the 1970s, which helped spur the contemporary *Alternative Service Book*, regularly used in the cathedral since 1980. The provost and Council see provision of a Prayer Book service as part of an inclusive approach that will likely prompt other types of services, such as those featuring "jazz, folk, and pop" music. - *The Church of England Newspaper*

***THE DECADE OF EVANGELISM IS PRODUCING ROUGHLY ONE NEW ANGLICAN CHURCH IN THE UNITED KINGDOM EVERY TWO WEEKS.** But a recent national church planting conference was not jumping for joy. It seems the vast majority of parishes are being planted in up-and-coming middle class areas, rather than needy, blighted urban areas. The Bishop of Durham, Michael Turnbull, chairman of the commission proposing changes in the Church of England's structure and operations, said strategies must be found to prevent misuse of resources. - *Church Times*

***IT APPEARS THE CHURCH OF ENGLAND MAY MOVE TO STRENGTHEN THE MINISTRY OF ITS 8,000 LICENSED LAY READERS**, by giving them expanded roles in local ministry and special support to non-stipendiary clergy. The Archbishop of Canterbury recently dropped a broad hint on the subject, commenting that: "Never before... there been such a need for an alert, godly, effective

Continued on next page, right column

Over half a million Austrians (out of the country's some eight million residents, 87 percent of them identified as Catholic) have signed the petition, and signatures have been sent in from other countries and continents as well. The petition was distributed primarily through churches and rectories, except that, notably, the response rate was the highest in those dioceses where the bishop banned participation in the drive. An organizer said signatories include an estimated one-third of the Austrian Church's 3,000 clergy. Other groups have hopped on the bandwagon, with one gay group promoting its case for equal rights by purporting to "out" four senior bishops as homosexually-oriented, a claim each prelate denied. Meanwhile, more than 35,000 disillusioned congregants have already left the Austrian Church in recent months.

So how did such a strong movement start?

In common with many other European countries, many members in Austria's Catholic Church have since the 1960s openly dissented from the church's teachings on several issues already mentioned, and, within the last few years, from the appointment by Rome of unpopular bishops.

Recently, this dissatisfaction gained a rallying point when several former seminarians publicly charged that in the 1970s they had been sexually abused by Hans Groer—at the time one of their professors, but more recently Archbishop of Vienna and elevated to the College of Cardinals by Pope John Paul II in 1988. Cardinal Groer's repeated refusal to respond to the charges, and the perception that the church did not forthrightly address the issue, infuriated many who were not appeased when Groer was called to Rome to meet with the Pope, the first sign that the archbishop was on his way out. Groer is 76, a year past the age when prelates must submit their resignations to the Pope, but, as members of the College of Cardinals do not lose their right to vote in a papal conclave until their 80th birthday, the pontiff often defers acceptance of their resignations. But the Pope accepted Groer's resignation September 14, while also speaking out against the "effort at destruction" of the Church in Austria. Archbishop Christoph Schoenborn was named to succeed Groer.

The Austrian revolt, however, has now spread to Germany, where another nationwide petition is being circulated by a second "We Are the Church" organization, formed in recent months from 450 separate Catholic groups. The movement follows a spate of disciplinary disputes within the German Church, and the release of an adult catechism last year that left some Catholics chafing against the ban on divorced church members receiving communion, as well as traditional church teachings on contraception, homosexuality and other questions. While church leaders warn that the protest could exacerbate church divisions, the petitioners say they expect support from ten percent of Germany's 26 million Roman Catholics.

Reportedly, Catholics in Slovenia are planning their own drive, modeled upon the Austrian effort; Swiss groups also are said to be discussing a similar initiative. Copies of the Austrian petition reached Canada, the Netherlands, and even China through the Vatican2 Internet List, the official electronic forum for the progressive Association for the Rights of Catholics in the Church. In the U.S., which has its own corps of vocal dissenters, the initiative has been noted by various secular newspapers, including *The New*



THE ANNUAL NATIONAL PILGRIMAGE TO THE AMERICAN PROTO-TYPIC SHRINE OF OUR LADY OF WALSHINGHAM at Grace Church, Sheboygan, Wis., October 14 drew pilgrims from all over—Texas, North Dakota, New Jersey, Maryland and Virginia, to name a few of the more distant starting points—and at least four religious orders and their representatives. Walshingham is England's major Marian shrine and is located in the county of Norfolk. The U.S. pilgrimage, shown in the above photo, started with an outside procession of the Walshingham image (the only exact replica of the English original), carried by four Nashotah House seminarians, who were followed by the choir, brass ensemble and sacred ministers. At the 10:30 a.m. Mass of the Holy House of Our Lady of Walshingham that followed, Bishop Russell Jacobus of Fond du Lac celebrated, and Rev. Rex Perry, rector of the Church of the Incarnation, Dallas, preached. Most of the pilgrims returned after lunch in the afternoon for a service of "sprinkling (with Walshingham water), devotions, musical offerings, and Solemn Pontifical Benediction." Next year's observance will feature Walshingham's administrator, the Rev. Martin O'Connell, as preacher. And in 1997, Grace Church, in connection with its 50th anniversary celebrations, will sponsor a pilgrimage to the Walshingham shrine itself.

Times. While few believe the European campaign will produce a real change in the Roman Church—the Pope and his curia can consistently reject any notion of the Church as a democracy—some church leaders warn of far larger membership losses if the church does not wake up to the European movement.

For their part, nearly all of the Austrian bishops have agreed to talk with the petitioners' representatives, though one of the youngest Austrian bishops said he viewed the current crisis as a failure of the church to stamp out ultra-liberal tendencies that sprang up after Vatican II.

The so-called reformers say truth is not important, that we are different truths and we should love one another anyway," said Bishop Andreas Laun of Salzburg (one of the supposedly "outed" bishops). "I say that is not good. We must put the questions on the table and decide what we have in." People who cannot follow "true Catholicism" should be purged from the church, he said, asserting that fidelity to Christ's message must be the priority.

Sources included *The Washington Post*, *Christian News*, *National Catholic Reporter*, *Catholic World Report*, *Politic Herald*, and other sources.

Readers' ministry..." A recent Reader conference focused on that theme, and a strategy conference planned for Warwick University next year will conduct a "root and branch" review of Reader ministry. Some suspect the urgency to reappraise and broaden Reader duties stems in part from the church's recent financial crisis; others see a further move to "protestantize" the church. *The Church of England Newspaper* reported that, while the church "is moving gradually toward a shared ministry," this is "still not recognized by many of the clergy, who often feel threatened by the presence of a strong layman or woman, or who just cannot accept lay ministry."

***BISHOPS OF THE EVANGELICAL LUTHERAN CHURCH IN DENMARK SAY THEY CAN'T SIGN THE PORVOO AGREEMENT** because of insufficient support from church members at this time. The Danish bishops, however, said they will continue close contacts with the other bodies in the alliance, and that Anglicans are welcome to worship in their churches. The agreement, establishing full communion among participating churches, has been ratified by the Anglican Churches in England, Scotland and Ireland, and by the Lutheran Churches in Estonia, Norway and Sweden. - *The Christian News*

***SIR ANDREW LLOYD WEBBER HAS DONATED ONE MILLION POUNDS FOR A FUND TO HELP MORE BRITISH CHURCHES REMAIN OPEN TO VISITORS FOR LONGER PERIODS OF TIME.** The prominent composer said he hopes that a combination of new security devices and friendly volunteers will allow some of Britain's finest churches to stay open for visitors far more than they can afford to today. While many British churches are now closed most or all of the time, Webber said he enjoyed visiting churches during his childhood, when they were almost all open, and wants others to have that opportunity. The Open Churches Trust will give grants to extend the opening hours of 18 churches of special architectural interest during a three-year period. They are in clusters of six, in London, Suffolk and Liverpool. - *The Church of England Newspaper*

ANGLICAN USA BRIEFS:

***THE LOUIS EDWARD TRAYCIK MEMORIAL LIBRARY** has been established at All Saints', Charlottesville, Virginia, where Fr. Traycik—who played a key role in the Continuing Church movement from the late 1970s onward—was serving as curate when he died of an aneurysm last February at age 47. The library includes much of Traycik's own valuable collection of books on Christianity and the Church. Before coming to All Saints, a parish of the Anglican Church in America (ACA), Traycik had worked as a prosecuting attorney, and as editor of *THE CHRISTIAN CHALLENGE* for four years, and after ordination served two other ACA parishes. - *Ecclesia*

OF GENERAL INTEREST:

***ROE'S "RIGHT TO PRIVACY" FOR PROSTITUTES?** If a woman is legally free to dispose of her unborn child through abortion, why is she not free to sell her body for sex? This is the question posed by a woman calling herself "Jane Roe II" in her suit against the State of Florida. Her affidavit asks: "If an abortionist can enter a woman's womb to vacuum a fetus to its demise, with a cash transaction from the

female to the abortionist, and that is deemed a constitutional right, then how can a woman not have the right to use her own reproductive organs to give away sex or charge for it as she sees fit...?" Roe II's lawyer says he developed the novel constitutional argument from a 1977 study co-authored by a law professor named Ruth Bader Ginsburg—now a Supreme Court Justice—who argued that "prostitution, as a consensual act between adults, is arguably within the zone of privacy protected by recent constitutional decisions," a reference to the 1973 Supreme Court decision in *Roe v. Wade*. - *Our Sunday Visitor*

***A HARTFORD SEMINARY STUDY FOUND CLERGY DIVORCE AT THE SAME RATE AS THE GENERAL POPULATION.** One in four clergywoman's and one in five clergyman's marriage ends in divorce. The study found "the most liberal churches had the highest divorce figures and the most conservative the lowest." - *Christian News*

***TEN YEARS AFTER VOTERS REFUSED TO LEGALIZE DIVORCE, THE IRISH GOVERNMENT HAS DECIDED TO TRY AGAIN.** The recent proposal was to go before the people in a national referendum November 24. This time observers were predicting success, suggesting that recent church sex scandals and less respect for tradition among the young will yield the margin of victory. The move even garnered the support of a maverick Dominican nun, Sister Margaret MacCurtain, who urged a yes vote for the referendum on allowing Irish couples who have lived apart for four years the right to remarry. - *The Washington Times*

***MEANWHILE, PUBLIC APOLOGIES FOR CHILD MOLESTATION BY PRIESTS** were offered in October by Cardinal Cahal Daly on behalf of Ireland's Roman Catholic Church. Responding to accusations that the church failed to crack down on pedophilic priests, Daly said church leaders will now

be required to report clergy or other church officials to police "where there is reasonable cause to suspect that child sexual abuse may have occurred." More than half a dozen priests have appeared in courts in Northern Ireland and the Irish Republic recently on molestation charges. - *Associated Press/The Washington Post/The New York Times*

***THE BELLS OF CHRISTIAN CHURCHES AND CHURCH HYMNS HAVE BEEN SILENCED IN A MALAYSIAN STATE CAPITAL,** by order of fundamentalist Muslim government officials. The new law in the city of Kota Baharu, capital of Kelantan in Malaysia, also bans singing and dancing, even if connected with charity drives, cultural presentations and concerts, as "contrary to religious beliefs." The Muslims, who gained control of the northeastern Malaysian state in 1990, condemn Christian festivals, including Christmas, as "unislamic or unholy." - *Ecumenical News International*

***A "BENEDICTINE WHODUNIT":** "Did a monk in a habit make off with two dozen priceless 16th-century artworks and leave behind crude forgeries to keep authorities off his trail for 30 years?" So asks a recent story in *Our Sunday Visitor*, explaining that the Lambach Monastery in Austria discovered last year that 26 prints by the famous German Renaissance artist Albrecht Durer—worth \$2.6 million—had been stolen from its library and replaced with forgeries. The monastery has a large collection of valuable art, manuscripts, books and musical compositions. The switch seems to have occurred in the 1960s, when the monastery transferred the prints from large volumes to cardboard frames so they could be exhibited and sold. The fake prints have evidently been exhibited twice without any Durer experts noticing. The man in charge of the transfer, Msgr. Emmerman Ritter, denies any knowledge of the switch.

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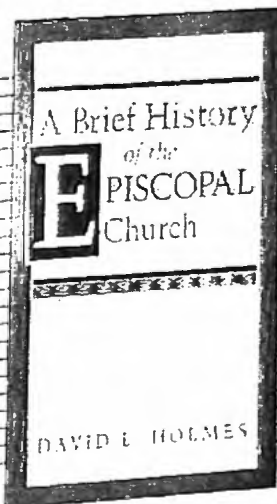
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The Afterword

ECUSA's Alter-World

For some weeks or months now, and again in this issue, we have been hearing an argument that always makes us feel like we've landed in the Twilight Zone, or Alice's Wonderland (or, more aptly in this case, the ever-popular Malice in Blunderland).

Repeatedly, former Newark Assistant Bishop Walter Righter has claimed that his 1990 ordination of a practicing homosexual was "within the authority granted him under the Church's canons and did not constitute a violation of the church's doctrine."

If that is the case—if it is already within the bounds of ECUSA's canons and doctrine for a bishop to ordain an actively gay man—then somebody please tell us why the past two General Conventions have been dominated by the question of whether or not the church is going to sanction such ordinations, or same-sex unions? And why the presiding bishop, his supporters and the gay group Integrity have been lobbying for years for official approval for both? It seems to us like a monumental waste of everybody's time to fight for something that one already has, and we can only presume that this means gay activists can stay home from the next General Convention.

ACA - DEUS

We had the misfortune of watching the dispute leading to the break between a good portion of the Diocese of the Eastern United States (DEUS) and the wider Anglican Church in America (ACA) unfold from the sidelines. Doubtless, we don't know everything that happened in this unduly complex affair—no one but God knows—which is one reason there is endless but fruitless debate about it. (The many missives on this feud had us wanting to shout out: "Read our lips: no new faxes!") So, what we say here is based on the facts as we know them (outlined in our report last month, with a follow-up in this issue). This is also the only comment we can make on the *past* chronology of this matter, and is not an invitation to continue rehashing the recent past in *TCC's* letters section: others have already said enough on that.

Some shakiness was inevitable as a result of the troubled void created in DEUS when Archbishop Clavier left, and we do not wish to discount particular difficulties that may have obtained in that context; nor do we question the need for upholding doctrine and order.

But this break is a distressing throwback to a part of Continuing Church history that those who joined in the 1991 union at Deerfield Beach most of all were determined to put behind them; and it leaves many wondering why, considering the elements of this case, a break could not have been avoided. It is thus more distressing to us that it seems to us that both "parties" to the clash, more or less, showed insufficient concern for maintaining the Deerfield union and the peace of the flock, instead contributing in some measure, and only sometimes inadvertently, to the separation that ultimately

resulted.

Collective causal factors appeared to us to include deficient communications and efforts to rebuild trust relationships after Clavier's departure: disproportionate responses, tactical blunders, and a rush to judgment and action.

As a result, we saw matters that were of concern, but which (in most cases) probably could have been worked out on a more informal, familial level, in other ways, and/or at an earlier stage, explode into divisive federal cases they never should have become; nor was there any earnest, effective action taken to keep them from going to "court." At virtually every turn, right up through the synod at Charlotte, one side or the other nixed or failed to seriously pursue constructive engagement, or (better yet) third party mediation.

We do not propose peace at any price. But it seems to us the principals were nowhere near to finding out if the situation was truly unsalvageable. Separation, declared or enacted, should have been the *very last resort* after a considerable amount of time and effort (consider the duration of many ecumenical dialogues and political peace processes!). The serious questions raised—and *remaining*—in this case about the exercise of authority as granted (or not) in ACA's governing documents should by themselves have occasioned delay and restraint: the disparate interpretations should have been referred to a competent, disinterested third party for review, and any desired revisions proposed at the next General Synod, which is the proper forum for deciding such matters.

The Episcopal Missionary Church, in its response to the Anglican Catholic Church in the last issue, reminds us that Christian orthodoxy is "loving, kind, welcoming and possesses a large degree of patience toward those struggling with error and seeking the truth." Is this not how our Lord Himself deals with us despite our own frequent misguidedness and wrongheadedness, in order that we may at last come to Him fully and eternally? "Christian orthodoxy and Christian love," the EMC paper says, "are closely allied companions." Was this not the heart of the Deerfield union?

Each "party" to this matter seems to think it has been victorious in defending certain principles. But we see no winners in this affair, least of all our Lord and the faithful Anglican remnant, from which both sides have doubtless managed by this lapse to repel others who at last might have begun to see the Continuum as a viable option.

We hope this is not the final word and there is hope yet for reconciliation. But if not, we see little future for another Continuing Church splinter group—just over half a diocese, really—and fear for the ACA if its leaders do not subject this episode to an honest review, to better ensure the future unity of the church. In short, unless Continuers begin to learn from their history, they will *be* history.

...

It seems right to us to close with one of the poems authored by the late Mary Sims Elliott, who by her many letters to us over the years always seemed a marvelously hopeful and cheerful Christian soul. May light perpetual shine upon her.

*Dear Lord and Savior, Ruler of my heart,
Rescue my soul from all this world apart
So that by Thee upheld, inspired by Thee
And I'll see this world's relationship to me.
Beginning, living, ending in Thy sight,
No loss or false expenditure of might
Should steer me on a path away from Thee.*

*Oh, guard my soul from ambush and false claims
That kill or lead my footsteps toward strange aims
From the fulfillment of my destiny.*

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ARIZONA

Phoenix
Church of the Epiphany
(Anglican Church in America)
 12th St.; Sun HC 7:30a, 10a;
 Canon Frederick Rivers;
 753-5838

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

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

CALIFORNIA

Los Angeles (Loz. Feliz area)
Church of the Angels
(Anglican Church in America)
 1500 Ave. Sun Low Mass 8a,
 10a, Solemn High Mass
 12:30p, Evensong 4p;
 11:45a, Low Mass noon;
 Tues-Sat (with Low Mass
 7p Tues, Wed, Fri,
 Low Mass on Wed, Fri);
 Gregory Wilcox,
 700, 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

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

KANSAS

Springfield
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

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;
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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

The Ascension
Church
 Massachusetts Ave. NW; Sun
 12:30p; Solemn High
 Mass-Fri Mass 12:10p; Sat
 The Rev. Lane
 202/347-8161

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

SOUTH CAROLINA

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

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

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 Burgelt, deacon;
 913/472-6418 913/432-2687

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

