

which is subject to the approval of a judge, the head of OR, the Rev. Flip Benham, said the group does not have its \$1 million share of the penalty, but that its work against abortion would continue. - *Our Sunday Visitor*

***FROM PHILADELPHIA 11 TO "TAKOMA PARK 3":**

Three women were ordained to the ministry of the Seventh Day Adventist Church in September, just two months after the church's worldwide General Conference rejected a request to allow women to become ministers. The rites took place at the hands of several clergymen in the Sligo Seventh Day Adventist Church in Takoma Park, Maryland. The three women—Penny Shell, 55, a hospital chaplain; Kendra Haloviak, 28, an assistant professor on academic leave from the Adventist-run Columbia Union College; and Norma Osborn, 49, associate pastor at the 3,200-member Sligo church—were encouraged by many fellow congregants to defy the tradition of the eight million-member, 135-year-old denomination. However, the church already allows women a fairly wide-ranging ministry: they can be ordained elders of churches, preach, and increasingly officiate at ceremonies; but only ordained clergy can found new churches, ordain ministers and preside over the church's hierarchy. Denominational leaders, who hold that the Bible does not permit women to exercise "spiritual headship" over either families or churches, accuse the three of seeking to embarrass the Adventist Church. The women, who evidently will not function as ministers outside their own congregation, hope their action will lead to acceptance of women's ordination by the denomination. - *The Washington Post*

E.T., PHONE ROME: Looking beyond the mundane concerns of Christ's Church Militant here on earth, Father Piero Coda, a Roman Catholic priest and theology professor in Rome, has called on his church to consider the possibility of evangelizing extra-terrestrial beings. Responding to reports that two Geneva astronomers had discovered a planet in another solar system similar to ours, Fr. Coda said that, "If life were to be found on the planet, then it would also have been contaminated by original sin and would require salvation." An unnamed professor at the Pontifical Gregorian University was skeptical about Coda's conclusion, while the scientific community reportedly remains skeptical about the newly discovered planet. Asked about Fr. Coda's idea, a member of the Roman Catholic Maryknoll Missionary Fathers replied, "Lord! We're having enough trouble getting back into mainland China!" - *Ecumenical News International/Catholic Herald*

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

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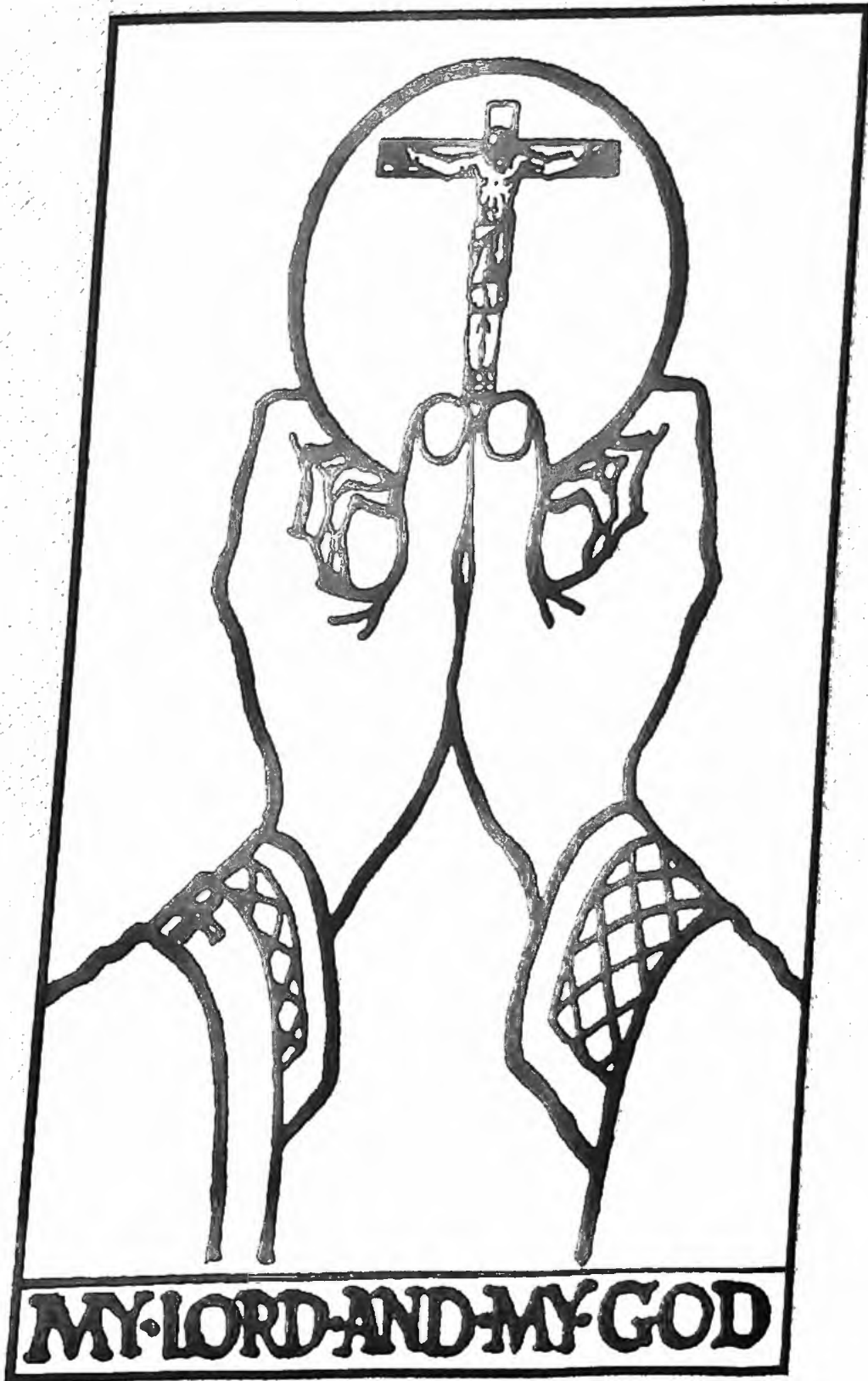
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- To resist false teaching within the Church
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Backtalk

THE "ORTHODOX OPTION"

I commend you and Brother Isaac for the engaging article on "the Orthodox option" (in the October issue). It raises questions, not so much by what he says as by what he does not say.

He deals fairly and sensitively with the issue of Anglican converts' discomfort with the Eastern liturgy, much better in fact than the other treatments of this subject that I have seen. However, he did not even mention the dominating or even overwhelming presence...and veneration of sacred icons. This practice is puzzling, little-warranted, or idolatrous to some minds which on the doctrines of the Faith are in very close agreement with the East. (I once was astonished to hear no less than an Orthodox bishop denounce the frescoes of the Sistine Chapel as, apparently, worthless for purposes of worship. Judging from the audience, which I surmised to be mostly Chicago-area converts to Eastern Orthodoxy, I was the only one offended.) Veneration of icons and the kissing of the Cross seem to be expected of all Orthodox...but [the use of icons] is a stumbling block to many potential converts and well-wishers.

Question Two: are we non-Eastern Orthodox Christians "within the invisible fold" of Christ's Church, or are we "lost at sea"? At the split in 1054, each side considered the other



CHOIR DIRECTOR RALPH STIMSON FACES THE FATEFUL TASK OF HAVING TO TELL THE NEW PASTOR'S WIFE THAT SHE HAS THE SINGING ABILITY OF AN AILING WATER BUFFALO.

heretical and lost. The Pope and the Ecumenical Patriarch publicly forgave each other for the excommunications, sometime in 1992. So what? And sometimes, as Brother Isaac relates, Roman Catholic priestly ordinations are accepted as such. How can sacramental grace exist outside the bounds of the One Visible Church if that Church is the "undivided" Body of Jesus on earth?

Thirdly, I wonder if any other readers would consider the existence of many jurisdictions, divided on the basis of ethnic separatism, not a "concrete" problem *first*, but a theological one. The idea has been posed to me that the Anglicans in England who are leaving the C of E are largely either going to Rome or becoming Continuing (Anglicans) because the British have a greater understanding than Americans of the need for centralized authority. Unity ultimately points to a well-oiled center of authority and authenticity, whether that comes from an archbishop at the top of a *ladder*, or an innermost or topmost *circle* of shepherds. It seems to me that the chief condition contributing to redundant jurisdictions is the lack of missionary vision and theology.

I thank Brother Isaac for his essay and for his winsomeness, and return his wishes that we all remain friends, despite the fact that we both sound gushingly inclusive. Also I thank you, the editor, for throwing open a window on a topic of discussion which has been going on behind so many closed doors, letting in light and breeze.

Rhonda C. Merrick
1212 South Clinton Avenue
Berwyn, Illinois 60402

ST. JAMES THE LESS

Thank you for the fine (November) article on St. James the Less, Philadelphia. I was organist of that parish in the '60s and the account and photographs brought back many wonderful memories. How I wish there could be more (parishes) like it.

Dr. Rowland Ricketts
Merchantville, New Jersey

I had to write to tell you how much I enjoyed reading the article on St. James the Less, Philadelphia. It gave me encouragement that there are still pockets of the faith left. I wish I lived close by so that I could attend services there. I used to be a faithful, practicing Anglican. But now I only attend services occasionally and even then my heart is not in it.

How wise Bishop Allen Bartlett must be, to have had the sense and good judgment to appoint a "Flying Bishop" to look after those traditional parishes. Here, if we do not like the way the church is moving or being run, we are simply encouraged to leave. Could not the National Church learn from Bishop Bartlett? Instead they are threatening to pass this new canon that all the dioceses must accept women priests, whether they like it or not.

Perhaps you could have readers of *THE CHRISTIAN CHALLENGE* write articles on other Catholic parishes around the country that still are thriving and faithful.

Edward J. Ward
2461 Santa Monica Blvd. C-15
Santa Monica, California 90404

A VIEW FROM ACC-ENGLAND

The forthright tone of the Statement on Church Unity issued by the bishops of the Anglican Catholic Church (TCC, May, 1995) has given rise to responses just as forthright. It is encouraging to note that most of the replies published in (ensuing issues of) *THE CHRISTIAN CHALLENGE* have contained well-argued points of view. I write as one who for many years followed from afar the fortunes of Continuing Anglicanism until the time came to make a choice of ways and options.

Of the letters published, that of Paul H. Walker opens up the most helpful area of enquiry when he asks, if the ACC is the sole 'Continuing Church,' what Church is it continuing? It is a matter of note that the Affirmation of St. Louis plays a central role in the [ACC Statement on Church Unity], whereas the letters to the *CHALLENGE* barely mention this most significant of gatherings and its equally important declaration. This omission is to be noted because the initial answer to Paul Walker's question must be, "The ACC is continuing the Church as defined in, and restored by, the Affirmation of St. Louis."

The heart of the Affirmation lies in the section 'Principles of Doctrine', for without this doctrinal basis the other sections have no point of reference. The doctrinal section takes the form of an expansion of the Lambeth Quadrilateral, and it is this augmentation which holds the key to all else. A comparison between the two documents will show that the Affirmation makes a decisive shift towards a Catholic understanding of the Church. This...understanding has nothing to do with 'papalism' nor with 'Catholicity' interpreted as inclusiveness: it has to do with the common Faith of the Church—the Holy Tradition—expressed especially in the seven Ecumenical Councils. The Affirmation, in short, represents a refocusing of Anglicanism upon the Faith of undivided Christendom.

The Affirmation demands further that "all Anglican statements of faith and liturgical formulae must be interpreted in accordance with..." these Principles of Doctrine. Far from attempting to maintain the doctrinal comprehensiveness of the Elizabethan Statement, the Affirmation rules out those 'Reformed' teachings which are incompatible with the Faith of the undivided Church. We come here to a major difficulty. The Affirmation of St. Louis was accepted, I am told, by acclamation of the whole Congress (at St. Louis in 1977): in spite of this, some of the doctrinal principles of the Affirmation remain repugnant to those whose Protestantism gives them a right to regard themselves as faithful and orthodox Anglicans.

It is alien to the spirit of historic Anglicanism to make an issue of doctrinal divergence; there is no place for insisting on dogmatic consistency to the point of disowning those of another mind about the Faith. The Elizabethan Settlement was never intended to be totally comprehensive—doctrinal divergence can become so great that it proves unsustainable. Is the difference between Catholic and Protestant orthodoxy such as to require separation? Most Anglicans have concluded that tolerance is preferable to precision, that there is sufficient correspondence of belief to make possible the sharing of a common spiritual home. Unfortunately the home has turned out to be a tenancy, not a freehold.

When we enquire what unites traditional Anglicans, the answer cannot be, "doctrine." Traditionalists inherit serious disagreements over the eucharistic presence of Christ and the

significance of the episcopal succession—to name but two issues which have their origin in the period of the Reformation. The Lambeth Quadrilateral contents itself with listing the elements which Anglicanism had received as part of its ancient heritage: Scriptures, Creeds, Baptism and Eucharist, Episcopacy—with a minimum of doctrinal evaluation, especially where the contentious issues which still surround Baptism, Eucharist and Episcopacy are concerned. In effect the Quadrilateral marks the stage where these elements are no longer vital aspects of a consistent doctrinal system and vision, but are customary observances held together by force of historic Anglican ethos. The Quadrilateral exemplifies, and even defines, the characteristic Anglican concept of the Church, the Anglican ecclesiology, which remains in force both in the Official Communion and among many of those who have departed from its ranks. Unfortunately the Anglican ecclesiology allows in other less accommodating tenants who end up evicting the original occupants. It is not possible, on the basis of the Quadrilateral, to object to women bishops—they are members of the 'locally adapted' historic episcopate.

The reason why the Affirmation revised the Quadrilateral so drastically, focusing it upon the undivided Church, is (as the 'Statement' explains) that no later universally acknowledged authority exists, neither within the Anglican Communion nor, in the pre-Reformation period, from the time when Christendom was divided East from West by the rise of papalism. The unity and authority of the undivided Church, however, is not merely institutional, it is charismatic—meaning that it is given, guided, and preserved by the Holy Spirit. Because it is truly charismatic this unity is both organic and sacramental, for the Holy Spirit creates out of the human fellowship of believers 'the manifestation of Christ in and to the world.' Over the centuries the Church, through the witness and teaching of the Fathers, maintained against all falsehood the one vision of Faith, for there is one Faith and one Lord.

When papalism divided that vision, so also the Church was divided and, to the extent that papalism prevailed in Western Christendom, by so much the Church ceased to be the sacrament of Christ and become a religious institution maintaining certain beliefs and practices—herein we perceive the precursor of Anglican ecclesiology. While repudiating papalism, the Reformation movement did nothing to restore the ancient sacramentally based ecclesiology of the Church, (and) it wandered away into paths of its own devising.

Who, then, are the true 'Continuing Anglicans'? The answer is fundamentally ecclesiological. Either one treats the Affirmation as though it were the Quadrilateral and perpetuates the characteristic ecclesiology of Anglicanism (this is one kind of 'Continuing Anglicanism') or one accepts the challenge of what was done and decided at the Congress of St. Louis as constitutive of true 'Continuing Anglicanism.' The ACC has made the latter choice, incorporating the Fundamental Principles of the Affirmation into her Constitution and Canons. These are the two kinds of 'Continuing Anglicanism' and between them no synthesis is possible; there exists only a choice to be made.

Paul Walker introduces his letter by saying, "The publication of the ACC manifesto (the Statement on Church Unity) provides a welcome description of the boundary lines which set apart this from all other religious bodies." He is both right and wrong. The ACC is certainly 'set apart' from the kind of 'Continuing Anglicanism' which shuts its eyes and its mind to the very Affirmation

it claims to follow; but through that same Affirmation (which defines a very different 'Continuing Anglicanism') it is open to the wider world of true Catholic Christianity.

*The Very Revd. Michael M. Wright
The Meadows
18 Frenchfield Road
Peasedown St. John
Bath
BA2 8SL England*

CHEERS AND A JEER

No one covers the whole spectrum of Anglicanism you do in *TCC*! What you report ranges from the maddening to the inspiring. May the Holy Ghost empower you in this work.

*The Rev. F.E. Fairchild
Hermitage, Tennessee*

Thank you for a beautifully dedicated magazine.

*The Rt. Rev. Robert H. Mize
Fresno, California*

I have not renewed my subscription...I (first) subscribed because I wanted to study your point of view. I have studied it and find it mean spirited. The question is not what Christ intended. That is to suggest that God is dead. The question is what Christ intends.

*Henry H. Thayer
Norfolk, Massachusetts*

...I find...*THE CHRISTIAN CHALLENGE*...a very informative and useful publication indeed.

*The Rt. Rev. Bevan Meredith
Bray Park, Queensland, Australia
(The retired Archbishop of Papua New Guinea)*

It's a great pleasure to receive *TCC*, which includes so many articles spelling out the truth about our faith and how it has been distorted by radicals with specific agendas. I commend you for your courageous effort.

*Eleanor Short
Bloomsburg, Pennsylvania*

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A Year In T

THE CHRISTIAN CHALLENGE

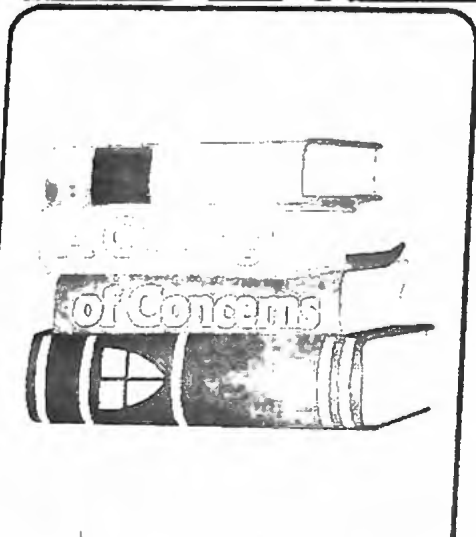
Commentary Report By The Editor

It hasn't been our practice to publish annual retrospectives during our tenure, because we were already doing them in the middle of each year as a report to the annual meeting of the board of CHALLENGE's sponsoring foundation. But this year the board asked us share our reflections with readers in an updated 1995 review for publication. Here follows our look at the past year in the life of the Church, and on news the CHALLENGE brought to you during 1995. - Ed.

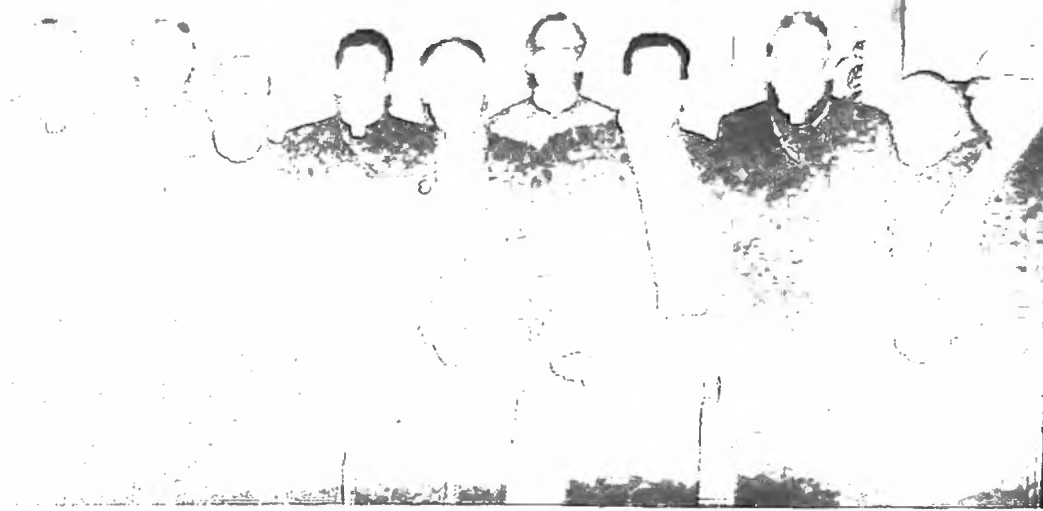
IT IS ALWAYS AMAZING in preparing a report like this one, how much has happened in the Church in the space of one year, and consequently how much has been reported in *THE CHRISTIAN CHALLENGE*. Even so, the period just passed has been unusually busy, with a seeming acceleration in delineation or division between the revealed Truth and "continuing revelation" camps, further realignment already underway within and away from Anglicanism and across the wider Christian household.

In this, a dismal year for traditionalists still in the Episcopal Church (ECUSA), there were nonetheless some encouraging signs for the viability of the traditional Anglican remnant, notably in Continental Anglicanism, despite a few setbacks there, and, within the "official" Church, in England.

Moreover, we tend to agree with Fr. Samuel Edwards, the Episcopal Synod of America's (ESA) executive director, that the contemporary challenge to historic faith is beginning to spur the development of a "broad orthodox consensus" transcending old denominational lines, leading to new and often unusual contacts and links between traditional Christians. This could mean, paradoxically, that in time we might credit liberal ascendancy in several mainline churches, aiding the formal or practical reunion of Catholic Christendom. I think, for example, of an ecumenical conference for traditional Christians of various folds this past year at the Rose Hill House of Studies centered on the very idea of this emerging consensus, and the unique alliance that has sprung up in response to women's ordination between Church of England traditionalists and their counterparts in the Nordic Lutheran Churches; the two groupings are now seeking "convergence in the Faith and Order of the undivided church," at least in short, while this is a trying and often confusing time for many.



Clockwise, from lower left: The recent annual national pilgrimage to the American Proto-Shrine of Our Lady of Walsingham in Wisconsin; Bishop Clarence Pope, returnee from Rome; New York Suffragan Bishop-elect Catherine Roskam; Anthony Clavier, resigned ACA archbishop; a new hostelet critical of Edmond Browning's priory; the Archbishop of Canterbury at a meeting on the Decree of 1994.



Life...

1995 Year In Review

Anglicans, a time when, in ECUSA at least, it seems a final grim chapter is being written, we think the Holy Spirit has a solid game plan to call out and distinguish the true Church from the false, and that traditional Anglicans are definitely a part of that—as long as we place Our Lord and the Faith above all else and earnestly seek and follow His leading in actions needed to honor that divine imperative. So, despite all, it is fascinating time to be a soldier in the Church Militant.

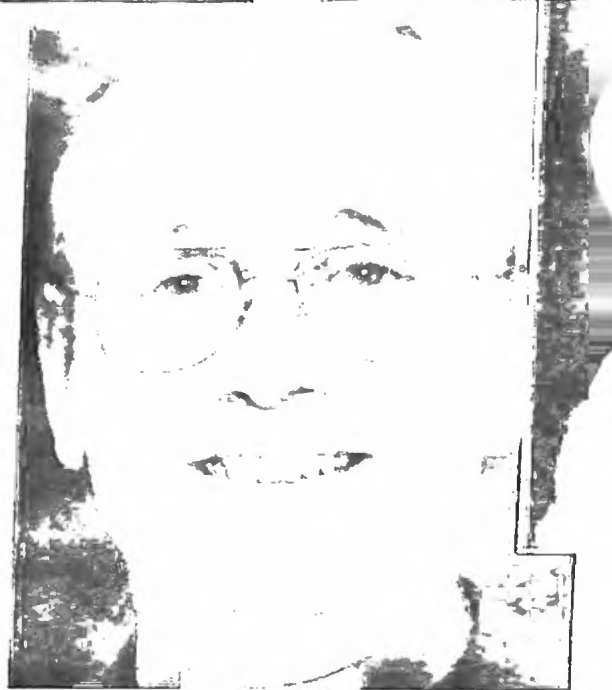
ECUSA: Sex, Women And Money, Again

In the Episcopal Church in 1995, the gauntlet was firmly thrown down by conservative bishops on the gay issue, and by the liberal leadership on the women priests issue.

And the latter, apparently, was to some extent "payback" for the former: the four diocesan bishops still supporting historic holy order—now threatened with a canon mandating women priests churchwide—are among ten prelates who have made a last-resort attempt to stop bishops from unilaterally ordaining active homosexuals while the church is still discussing the issue, by "presenting" one such prelate, former Newark Assistant Bishop Walter Righter. The ten have accused Righter of violating the church's doctrine and his ordination vows by ordaining a noncelibate gay man, Barry Stopfel, to the diaconate in 1990, and that action has now led to the first ecclesiastical trial of an Episcopal bishop on a doctrinal matter in some 70 years.

To show how far things have come, however, the Righter case has given rise to questions not just about the sources and content of the church's sexuality teaching, but about whether ordaining practicing homosexuals involves a doctrinal matter at all. On trial, then, is not just Righter, but the church's sexuality doctrine and its willingness to hold bishops accountable for maintaining it. There are at least five other bishops who have knowingly ordained practicing homosexuals, though the gay group Integrity says the number is far higher.

A hint of how things are going is found in late word of the church advocate's (prosecutor's) failed bid to have four of the bishop-judges in the court dismissed from hearing the case because they had signed



ECUSA's Bishop of the West by Archbishop Louis Falk; the ACC's College of Bishops; Archbishops George Carey and Desmond Tutu during a primates' meeting; the new Archbishop of York, David Hope; ECUSA Presiding Bishop Gene Robinson; Bishop Albert Haley and Brian Rowe, headmaster of the first school launched by TAC's Australian province; the now-retired Archbishop of York, John Habgood; the Pope with seminarians during his U.S. visit.



a statement supporting the ordination of homosexuals in "committed" relationships, and two of them (at least) had, like the accused bishop, ordained noncelibate homosexuals. As we read it, the challenge to those judges' impartiality was lost because the defense essentially argued that the church's historic stance on homosexuality, supported by two or three other members of the court, is a bias in itself.

This is to say that the outcome does not look promising for bishops desiring to restore orthodox order on this issue: a conviction is not expected in the case, and the court's ruling on the doctrinal question may end the proceeding well before that point. The more pressing question now may be what conservative bishops are going to do if/when the court definitively demonstrates that the church has overthrown its sexuality teaching, without benefit of any action by General Convention.

That this—a *de facto* abnegation of what is "on the books"—might be exposed as the result of unilateral gay ordinations, or, conversely, that bishops may again be bound by orthodox doctrine, is likely what has made Righter, Presiding Bishop Edmond Browning and his liberal colleagues so angry about this trial. The liberals want everyone to "live in the tension of ambiguity" while unauthorized actions push the church toward canonical change, after which the new "teaching" becomes a settled doctrine commanding universal obedience.

BROWNING'S DETERMINATION about the gay issue is apparently one reason he seems to have dug his trenches deeper in response to a year of serious troubles for ECUSA that engendered heavy criticism against him and his administration, and a groundswell of calls for his resignation.

The year began with the shocking suicide of a leading liberal bishop, David Johnson of Massachusetts, followed by revelations about his longtime depression and extramarital affairs.

But this was soon eclipsed by the larger scandal unfolding from the discovery that ECUSA's former national treasurer, Ellen Cooke, had diverted some \$2.2 million in church funds to support her lavish lifestyle between 1990-95, while Browning ignored warnings and complaints about her imperious, power-amassing work style. He finally fired Cooke in December, 1994, and only then did her actions trigger the exposure of the largest known embezzlement by one person in any national church body. The university degree Cooke claimed was later found to be bogus.

In short order, the debacle evoked wider concerns about the national church's leadership, direction and accountability.

The conservative, 30,000-member Episcopalians United (EU) praised Browning for a quick investigation and public revelation of the story, but called for a more thorough, independent investigation of his administration, citing actions by Browning that helped create the situation leading to the theft.

The Episcopal Synod said the scandal "arises in no vacuum," pointing to ECUSA's "theological preoccupations" in recent decades. Church members, it said, have been "[e]ncouraged by far too many

of their shepherds to regard moral teaching and ethical requirements as fluid and evolutionary..."

Joining EU and ESA in an ensuing wave of calls for Browning's resignation were new voices dissatisfied with the performance and agenda of the church's leadership. They included the emerging Concerned Clergy and Laity of the Episcopal Church (CCLEC), and a heavy indictment of Browning's administration, compiled and published by an associated group of clergy, titled *The Catalog of Concerns: The Episcopal Church in the U.S. Under Edmond Lee Browning*.

In a September 8 ad in *The Washington Times*, CCLEC charged that Browning had "promoted a revisionist theology which is dividing the church," and that his "supervisory style allowed the greatest financial scandal in American church history to occur on his watch." And the *Catalog*, which has had several printings to meet demand, lists some 250 cases of mismanagement or doctrinal variance during Browning's primacy.

The presiding bishop refused to quit two years before his term expires, saying he still sees "broad support" for his leadership. He chided conservative critics for spending time and money "to chronicle the mishaps of his tenure," as one report put it. His condemnation of "mean-spiritedness" was backed by the House of Bishops' meeting in Portland—the same which lauded the Anglican tradition of honoring "a wide variety of theological perspectives" right after voting 8-to-1 to nix those of traditionalists on women priests.

Meanwhile, church leaders scrambled to institute corrective measures and name a new treasurer with bona fide credentials and experience, and have made good progress on recouping funds stolen by Cooke, while also filing civil suits in an attempt to recover more.

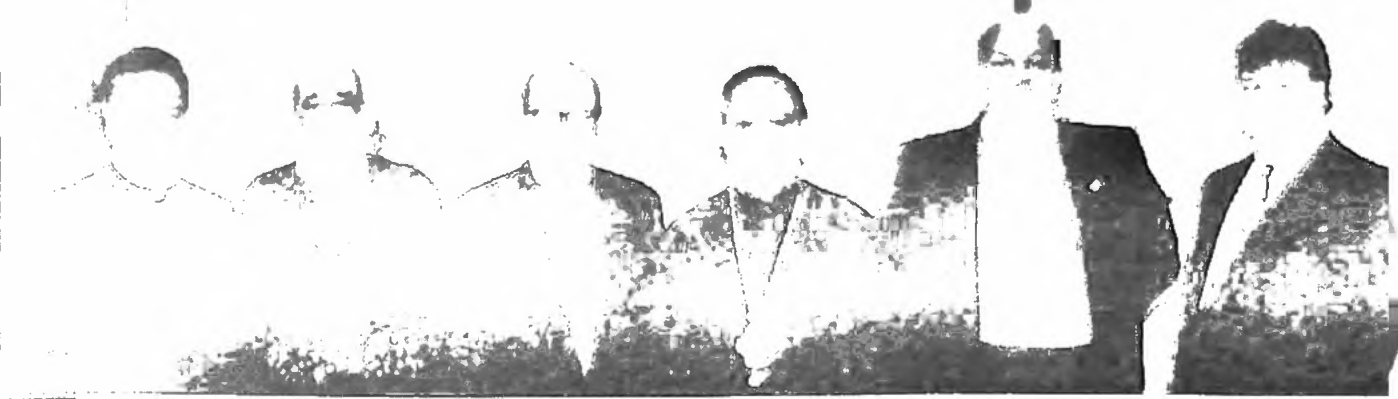
Though outside Browning's purview, ECUSA's Pension Group is now being investigated, however, after questions arose about its management.

While Browning hung on despite major difficulties, traditionalists (beyond getting the Righter case to trial) saw few gains in '95—among them a "flying bishop" for eight orthodox Pennsylvania parishes, the installation of Jack Iker as Bishop of Fort Worth, and the return of his predecessor, Clarence Pope, to Anglicanism from the Roman Catholic Church. His reappearance, though, coincided with the expansion of ECUSA's female episcopate to six, and the church's "ethnic cleansing" move on women priests.

With dim prospects on both that and the homosexual issue, critical decisions about their continued involvement with ECUSA loom for all remaining orthodox Episcopalians.

THE ANGLICAN COMMUNION

Liberal forces have continued to gain ground in some other regions of the "official" Anglican Communion, but have not achieved dominant status among provinces as a whole, if one may use women's ordination as the reliable indicator it usually is: a



From left, opposite page: ECUSA Presiding Bishop Browning and House of Deputies President Pam Chinnis during a June teleconference dealing partly with the embezzlement matter; Bishop Walter Righter, facing a church trial for ordaining an actively gay man; the ACA's Cathedral Parish of St. Mark, Portland, Oregon, which retained its building in a settlement with the ECUSA diocese; representatives of the ACC and Orthodox Church of America, now in formal dialogue.

number, but still less than half, of the Communion's provinces accept that innovation. The "Mother" Church of England is among them, but is atypical enough that it is considered separately later.

The Scottish Episcopal Church, though, has just completed its first year with women priests.

The Church of the Province of Southern Africa has ordained a small percentage of women priests since its 1992 vote for them, which (as in England) did not authorize women bishops. But CPUSA's synod gave female bishops the nod last year, after the church's prelates insisted upon quick resolution of the matter.

The Anglican Church of Australia (ACA) in '95 took its first steps toward women bishops, and adopted a new prayer book deemed an "affirmation of diversity." Meanwhile, one of the more peculiar developments in the wake of the ACA's '92 vote to admit women priests has come in a move within the strongly Evangelical Sydney diocese to allow laypeople (men or women) to preside at the eucharist—even though Sydney firmly opposed *female priests*. A final vote on the matter may come this year.

It was recently noted that the Bishop of Nova Scotia has refused to ordain traditionalist candidates—but then the Anglican Church of Canada repealed its conscience protections for traditionalists in the 1980s. Meanwhile, a '95 Canadian Church meeting was a pretty clean liberal sweep, with delegates affirming homosexual members and pledging to continue study of sexuality issues, while also approving a new structure: plans for a hymn book introducing inclusive language; and a focus on advocacy for social justice causes. One bright spot is that the traditional 1962 *Book of Common Prayer* retains its status (if not widespread use) as the church's official prayer book, while the modern *Book of Alternative Services* was extended for another three years, though is due for inclusive language revisions. Canada has an active Prayer Book Society, and a conservative "Essentials" movement begun in the last few years continues to attract attention.

Some perspective on all this, though, was provided by last year's international gathering of Anglicans in North Carolina, midway through the Communion's "Decade of Evangelism." Reports there of the Decade's mixed results showed liberalized provinces—Australia, New Zealand, Canada, and ECUSA—experiencing "decline" in comparison to some other regions of the Communion, such as Africa.

THE REALIGNMENT: Continuing Anglicanism, *Et Al*

Part of that "decline" comes from the fact that those in provinces now dominated by liberal revisionism have sometimes felt that integrity and the divine commission demanded other choices.

So the realignment continues to include movements to Continuing Anglicanism, as well as to Rome and Orthodoxy. The latter "option," examined in *TCC's* October issue, has proven more

attractive to disaffected U.S. Episcopalians than it has to their counterparts elsewhere. Rome remains the primary destination of those leaving Anglicanism in England, and has garnered some high-profile conversions, though ministerial and financial limitations obtaining for transferring Anglican clergy seem to be tempering the flow in that direction.

Continuing Anglicanism, however, still seems to be the option of choice for those parting company with an increasingly heterodox "official" church province, and one that allows them to remain Anglican. And about the Continuing Church there was much to report, good and not-so-good, during 1995.

In the former category is the growth noted just before the start of the year in *TCC's* "Update on the Continuing/Traditional Anglican Churches," which calculated the Continuum as a whole at around 93,000 adherents internationally, with some 204,000 for all traditional Anglican bodies. It also showed a trend toward consolidation among mainstream Continuing Churches, leaving just two international fellowships, and three smaller jurisdictions.

Updates early this year increased numbers for both of the two largest Continuing Anglican "orbits": the Anglican Catholic Church (ACC) registered some 10,000 or more compared to 9,500 in our '94 report; and, new information from India brought the Traditional Anglican Communion (TAC) up from 75,200 listed in late '94 to c. 100,000, if one includes its African intercommunion partner *Umzi Wase Tiyopiya*, Xhosa Anglicans receiving episcopal care from TAC pending full union in a year or so. It now appears Continuing Churchmen worldwide number upwards of 120,000.

Both TAC and ACC saw other key indicators of progress in the past year: the formalization of a communion relationship between TAC and the Church of England's leading traditionalist organization, Forward in Faith; and the establishment of formal dialogue between the ACC and the Orthodox Church in America.

Meanwhile, some renewed ferment on the topic of Continuing Church unity, begun with the magazine's late '94 article, continued with *TCC's* publication in May of the ACC Bishops' *Statement on Church Unity* and, in ensuing issues, a cross-section of responses to that statement. This lengthy missive has an informative history of events in the Church leading to the necessity of the Continuum, and clarifies ACC's agenda for unity, and the differences it perceives between itself and other Continuing Anglicans which have a bearing on that agenda.

One delaying factor in the quest for unity is that, while the mainstream Continuum appears to be reaching critical mass and greater maturity, it remains a slightly shaky enterprise.

The top case in point in '95 was the sudden departure of Anthony Clavier as archbishop of the Anglican Church in America's (ACA) eastern province and bishop of its Diocese of the Eastern United States (DEUS), amid sexual misconduct allegations. (Oddly, the story coincided with that on the suicide and alleged affairs of ECUSA's Massachusetts bishop.) In the void that remained, a



At far left, new "flying bishop" Edwin Barnes (center) takes a cross with the Rev. Messrs. Stephen Hope of Northampton (right) and Roy Flemestad of Oslo, Norway at the International Synod of North American European Churches in October. At left, the Rev. Richard Chartres, the new Bishop of London.

matic parishes that, through study and prayer, had discovered the Anglican heritage. It has garnered some notable Episcopal clergy and several large ECUSA congregations, and is now a global fellowship with upwards of 30,000 members.

dispute over authority which put DEUS' standing committee at odds with ACA's hierarchy soon led to a split between over half of DEUS' parishes, and the rest of the diocese and ACA (TAC's American branch). There are hopes of a reconciliation.

Within just a few weeks of Clavier's exit early this year, moreover, came the shocking and untimely death of Fr. Louis E. Traycik, 47, a key architect of the Continuing movement and former editor of the *CHALLENGE*. His absence has been felt keenly, particularly in the shake-up in his own diocese (DEUS). His shortened earthly years were contrasted, however, by his extremely full life of church service, and the body of work he leaves behind will surely continue to aid the Continuum in the future.

Two Continuing bishops, both former ECUSA priests, also died this year: Robert Q. Kennaugh, 78, the Archbishop Emeritus of the Anglican Rite Jurisdiction of the Americas (ARJA); and Roy B. Davis Jr., 74, who also had been an ARJA bishop. ARJA officially merged before their deaths with the Episcopal Missionary Church (EMC).

Yet, other signs of stability and growth in the Continuum shone through the clouds.

One was the passing of the reigns of ACC's Diocese of the Mid-Atlantic states from Bishop William Rutherford, who served faithfully and long, to the former Coadjutor, Bishop John Cahoon. And, Bishop Robin Connors, noted (*tinter alia*) for development of TAC's South African branch, was elected to ACA's Diocese of the West to succeed Bishop Mark Holliday, a singular figure from the Continuum's early days forward, who served long after normal retirement age.

During the past year the ACC also approved a clergy pension plan; reported the beginnings of work in Spain, and plans for a churchwide evangelism congress in '96; and named a prominent former Anglican Communion Bishop, John Charles Vockler, as dean of its seminary in New York.

Meanwhile, TAC bishops began work on a proposed standardized curriculum to upgrade training for ordinands throughout the Communion; Archbishop Louis Falk resigned as rector of St. Aidan's, Des Moines, after 16 years due to increasing demands of his roles as primate of TAC and ACA, and was succeeded by a well known former Episcopal priest, the Rev. Garrett Clanton; the cathedral of ACA's Diocese of the West, a former ECUSA parish, retained its building and land in a settlement with the Episcopal diocese; and members of TAC's Australian branch planned for additional bishops and the opening of the church's first school this year.

REPRESENTING ANOTHER ASPECT OF THE REALIGNMENT is the burgeoning Charismatic Episcopal Church, formed in 1992 by a group of independent Evangelical and charis-

THE MOTHER CHURCH

We have separated our look at the Church of England from that of other "official" Anglican provinces because it has not followed the "normal" pattern seen in other provinces that have opted for women priests, rather employing some of that famous British sense of fair play. This has likely been encouraged, though, by a sizeable and determined orthodox constituency. So, England is unique—and in many ways uniquely encouraging to traditionalists.

On one hand, the "new order" has made a clean sweep: the C of E ordained its first women priests in 1994, and in the short time since has created as many priestesses (and more) as it took ECUSA 17 years to accumulate; and while parishes may ban women priests, they are functioning in every diocese. At least two Continuing Anglican bodies are now operating in the region.

But the policy of the C of E (and supposedly of the Communion at large) is to uphold two "integrities" (views) on women priests (while the innovation is being tested in the life of the church as part of a "reception" (discernment) process). That policy took firmer root last year with the unexpected appointments of two traditionalists to the second- and third- ranking English sees: the former Bishop of London, David Hope, has now been enthroned as Archbishop of York, and was succeeded in London by Richard Chartres, the former area bishop of Stepney who also has not ordained female priests. The policy has been undergirded as well with official "flying bishops" (provincial episcopal visitors—PEVs), who tend clergy and parishes opposed to women priests; PEVs became three in number in '95 when Edwin Barnes, former principal of St. Stephen's House, Oxford, was named Bishop of Richborough.

Building upon this—while also having learned the lessons of the North American experience—England's 30,000-member Forward in Faith (FIF) organization made a strong showing again this past year, standing firmly by its convictions and holding itself aloof from the C of E's feminized order, while continuing to raise up a parallel church for traditionalists within the C of E, with the aid of the PEVs and a growing fleet of FIF-commissioned regional deans.

However, Forward's recent national assembly—believing (again based on the liberals' track record elsewhere) that it cannot rely on lasting fair treatment—took the bold step of asking FIF's council to ensure continued orthodox episcopal oversight, within the C of E if possible, but by means of outside consecrators if necessary. In short, Forward seems prepared to do whatever it might take to uphold historic faith and order.

Meanwhile, a campaign for acceptance of homosexual practice, which took a dozen years after the advent of women priests to become

dominant in the American Church; notably came to the fore in the C of E within a year of its first female presbyters.

But it seems there has been reaction against that effort as well, as most recently seen in the election of what appears to be a largely Evangelical and/or theologically conservative constituency to the General Synod. And, the Archbishop of Canterbury has made several statements this year reaffirming the church's traditional sexuality teaching—though one English constitutional expert, interviewed on the "Nightline" program about the prospect of divorce between the Prince and Princess of Wales, said the Archbishop carries "no moral authority" in the country!

Meanwhile, the C of E has been grappling with ramifications of the Church Commissioners' 800 million pound asset loss; this and other financial woes have led to a new move to streamline and centralize the C of E's structure and operations.

This has had some knock-on effect on the new women clergy, who are having trouble finding parochial positions due to diocesan funding cutbacks and reorganization. More recently, women clergy blamed "discrimination" for the fact that only about 270 of the some 1,500 women ordained priests are paid full time incumbents; a push for the right to become bishops may be in the offing. One of the flying bishops now says that the larger problem is that most parishes don't want women priests.

THE WIDER CHRISTIAN SCENE

The major news of '95 in this category, announced late last year but noted in this edition, is the statement by the Vatican removing all doubts about the binding nature of the Roman Catholic Church's teaching on an all-male priesthood.

This was a follow-up to the Pope's 1994 declaration that the Church has no authority to confer priestly ordination on women, and that its historic teaching on holy order must be "definitively" held by all Roman Catholics.

Rome's closure on women priests dashes the hopes of many western Catholics, notably the 20,000-member Catholic Women's Ordination group, and hundreds of thousands involved in a sizeable modernist movement in Europe; and it means another plunge in prospects for continued Anglican-Roman Catholic dialogue.

Yet 1995 also saw an unprecedented papal letter celebrating and women's gifts and supporting equality for them in the workplace and at home. In this letter Pope John Paul II goes so far as praise women's liberation as "substantially a positive" process.

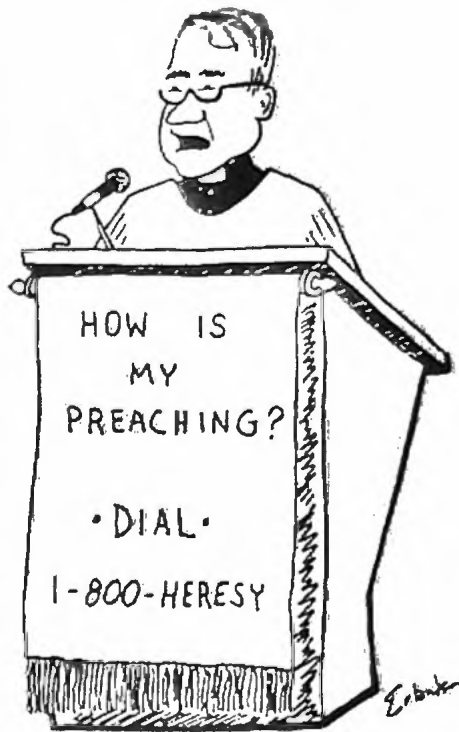
The Pope also spoke strongly this past year on the "value and inviolability of human life," and reaffirmed ecumenism as a priority, with special focus on the Orthodox. This letter, in which the Pope also raises the possibility of a new role for the papal primacy in a future reunited Church, was widely seen as reviving a flagging ecumenical movement.

On another front, *TCC* reported that North American Orthodox bishops have taken the first steps toward unifying their multiple jurisdictions, though the move got a cool reception from the Ecumenical Patriarch.

CHURCH STRANGER THAN FICTION

Truth is stranger than fiction, the saying goes, and nowhere does it seem more so than in the Church. Here are some cases in point

Used by permission of the artist, Paul Ertlandson, and Touchstone magazine.



Favorite Cartoons Of 1995



reported in *TCC* during 1995:

*Plans for an interfaith communion service blending Christian liturgy with a pagan symbolic sex rite are dropped at the last moment, after warnings that the C of E priest involved would be breaking church law. The other officiant was to have been the principal of London's House of the Goddess.

*A musician from St. John the Divine gets 200 Episcopalians at an environmental meeting howling at the moon to show their oneness with the wolf.

*Residents of Letchmore Heath, England, complain that Hare Krishnas have overrun their town.

*Roman Catholic feminist Edwina Gately tells a large ecumenical meeting that she follows a "god of the belly-button" who is always "conceived in darkness."

*The Bisexual, Gay and Lesbian Alliance for Diversity sponsors its first film festival at ECUSA's University of the South with a trio of flicks, including *Mister Sisters*, "in which lesbians complain about being mistaken for men."

*Ousted Dominican "creation spiritualist" Matthew Fox marks his soft landing in ECUSA with a rock-style, multi-media "rave mass" in the undercroft of San Francisco's Grace Cathedral, while his protegee, Fr. Chris Brain, founder of England's "rave" Nine O'Clock Service (NOS), has a hard fall from grace after getting too cozy with some of NOS' female congregants. Plans for the two to collaborate on a NOS-type community in California are off.

*Transvestites, leather men, homosexual activists, and homosexual couples with their small children in tow turn out for a benefit for the gay Metropolitan Community Church held (where else?) at the Conference Center of San Francisco's Roman Catholic Cathedral, prompting an outcry among that city's Catholic community.

*A United Methodist (UM) official reveals her lesbianism to resist "false teachings that have contributed to heresy and homophobia within the church itself."

*A service including the worship of six ancient goddesses led by feminist Catholic theologian Rosemary Radford Reuther at the chapel of UM's Garrett Evangelical Seminary is defended by Reuther for overcoming "Christian patterns of religious bigotry."

*The Bishop of Edinburgh, Richard Holloway, says God gave us "promiscuous genes" to ensure our survival and the church should be more understanding of those who have simply "followed their instincts"—prompting one columnist to wonder "When and where was the Joey Buttafuoco gene discovered?" ■

Focus

Barnes Urges Reversal Of C of E Decision For Women Priests

The Church of England's third traditionalist "flying bishop" touched off a new skirmish on women priests recently by saying that the C of E's 1992 vote to admit them was "precipitate" and "silly," and ought to be reversed.

Statements in a November BBC radio interview by the Bishop of Richborough, Edwin Barnes, "proved opposition to the ordination of women [is] alive and kicking and still very vocal," said *The Church of England Newspaper*.

Media reports on Barnes' comments—which dovetailed with the Vatican declaration that the teaching on an all-male priesthood is infallible—included a counter-claim from the Archbishop of Canterbury that the decision to ordain women priests had been a success, and word of a likely push for female bishops.

Barnes said that there is no theological support for women priests, and most parishes have shown no eagerness for them.

"Women cannot find jobs, because parishes which may have favoured them in theory, and were too nice to stand in their way, do not want them. It is not priests who are keeping them out; it's the parish representatives who say

it," he said.

"Parishes which had not passed Resolutions A and B (barring women from celebrating in a parish, and from being in charge of it) think differently when their vicar leaves."

He said he and the other two provincial episcopal visitors (flying bishops) appointed to care for parishes and clergy opposed to women priests are seeing a growing demand for their oversight. "These are country parishes, parishes all over England, typical middle England, saying 'We have had enough'" and will not follow the C of E down these "daft routes."

His contentions may be corroborated by complaints from women clergy themselves. Their possibly-imminent bid for the right to become bishops was said to be related to mounting frustration among women priests facing "discrimination." Only 267 of more than 1,500 women priests ordained since early 1994 have been appointed as full time, paid incumbents; many have complained of bias. Meanwhile, the traditionalist organization, Forward in Faith, says 825 parishes—one in 16—have signed one or more of the resolutions banning women priests.

Barnes also asserted that the innovation has not stemmed falling clerical numbers as had been predicted. "Whereas we were told that ordaining women would resolve the problem of numbers, the number of female candidates has fallen, and many of the present women priests were past retirement age when they were ordained..."

"We have to recognise," he said, "that the church can do wrong and silly things," later adding that: "What we've done we can undo."

Apparently seeking to introduce a more moderate tone, one of the other flying bishops, John Richards of Ebbsfleet, explained that: "What Edwin was emphasising was that it must not be assumed that the whole of the [C of E] is happy with the decision to ordain women. Palpably that is not the case. Substantial sections of the [church] are not happy."

Forward-Sponsored Service Draws 2,500 To St. Paul's



THE BISHOP OF RICHBOROUGH, EDWIN BARNES (front left) and Canon David Herbert, vicar of St. George's, Bickley, join an exuberant group on the steps of St. Paul's Cathedral, London, following a November 25 mass attended by some 2,500 traditionalists from all over England, coinciding with the first meeting of the newly-elected General Synod. Sponsored by Forward in Faith, which represents Church of England members unable in conscience to accept women priests, the mass on the eve of Christ the King had as its principal celebrant the Bishop of Edmonton, Brian Masters. Concelebrants, in addition to Barnes, included the Bishops of Chichester, Fulham, and Ebbsfleet; Bishops James Johnson and Christopher Luxmoore; and over 100 priests aligned with Forward, including its national chairman, Fr. John Broadhurst (immediately behind Barnes and Herbert), and secretary, Fr. Geoffrey Kirk (not pictured). The sermon was delivered by Mother Mary Teresa, SSM, of the Priory of Our Lady of Walsingham in Norfolk, a member of Forward's National Council. At the end of the mass, Canon Herbert was commissioned by Barnes as Forward's regional dean for Kent. Herbert thus became Forward's 14th dean commissioned to provide pastoral care and support to local affiliated clergy and parishes, as part of a "parallel" church the organization is raising up for traditionalists within the C of E. Photo by Nicholas Spurling

Hope Calls For Traditional Worship To Restore Cohesion

THE NEW ARCHBISHOP OF YORK, Dr. David Hope, says the Church of England is changing too fast and should return to more traditional worship, reports *The Daily Telegraph*. The Anglo-Catholic former Bishop of London, who was enthroned as Archbishop of York in early December, said he is determined to help those who feel lost in a constantly changing church by restoring a "consistent and coherent" liturgy. "His plans for his time in office, which amount to an Anglo-Catholic liturgical manifesto, will be welcomed by members of the church who fear that the liberals and Evangelicals have hijacked the liturgy—introducing 'inclusive' language, such as referring to God as She and using guitars and modern pop hymns," said the *Telegraph*. "In an affirmation of traditional Church of England values, Dr. Hope, 55, said he sought to save the church from what he sees as a perilous path of constant innovation in the liturgy." Said Hope: "In order to ensure some cohesion and coherence as a church we need a public liturgy into which people can enter prayerfully, without thinking or reading. Therefore we need recognisable texts. There is great potency in some of the well-tried and traditional methods and we should not readily or easily discard them...People need their hearts and minds lifted to higher things. I want to emphasise the spiritual side of worship. Worship should be both awesome and accessible, otherwise we are selling people short."



But clearly women priests have been ordained and we are in the process of reception (to test the change)...But it would be better if the issue were not continually raised and the church allowed to get on with its mission."

He also argued that the current reception process made it conceivable, if unlikely, that the church might later conclude that "the decision has not worked out well and might be reconsidered."

The new Bishop of London, Richard Chartres, regards the question of women priests as unresolved, and therefore has not ordained them; meanwhile he continues the church's policy of upholding two "integrities" on the issue. But he may have startled his traditionalist allies by saying at the time of Barnes' comments that he is an "enthusiastic" supporter of women priests, and intends for London to be a place where their ministries can develop.

Archbishop George Carey implicitly discounted Barnes' claims about the negative impact of the C of E's break from apostolic order by declaring during a visit to Spain—the first ever by an Archbishop of Canterbury—that there is "no rush of people" leaving for the Roman Catholic Church over female priests. He asserted that, of the 4,000 priests it was said would leave the C of E due to the innovation, only about 250 have done so, "and the majority of these are elderly and not all of them have become Roman Catholics."

The Church of England Newspaper saw insufficient respect for the two "integrities" in Barnes' "outburst." Its editorial said an improbable repeal of the women priests

decision could only come about if "the minority integrity...convince the majority that they had been wrong about ordaining women...[I]f the traditionalist parishes pioneered mission and evangelism, attracted young people to their services and produced many outstanding ordinands, and developed creative, non-priestly women's ministry, the rest of the church would look on in envy...Now there's a challenge for traditionalist parishes..."

Contacted after the interview, Barnes maintained that he had "said nothing extraordinary," adding that it is his job to "speak out on behalf of those opposed. There are two legitimate opinions," he confirmed, adding that the church is in a phase of "discernment, and that means discerning what is right and what is wrong."

Sources also included *Church Times*, *Ecumenical News International* and *The Sunday Times*

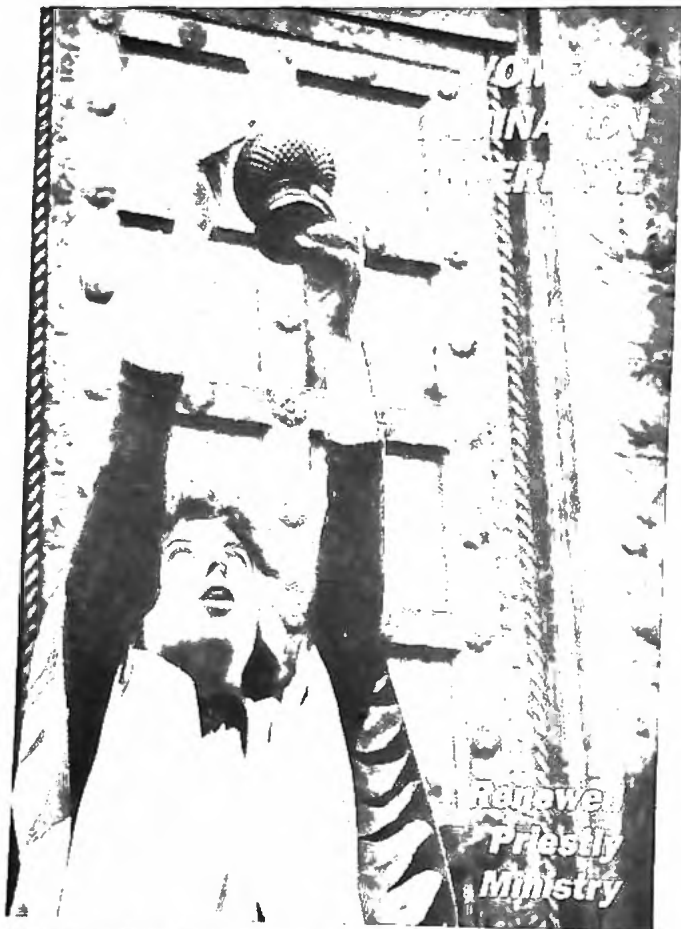
Rome Cites Male-Only Priesthood As Infallible Teaching Question Of Women Deacons Still Open Special To THE CHALLENGE

Any remaining question on whether women might become priests in the Roman Catholic Church appears to have been definitively answered with the declaration by the church's highest doctrinal authority that the teaching on an all-male priesthood is infallible.

The strongest statement on the subject up to now had been Pope John Paul II's May, 1994, statement, *Ordinatio Sacerdotalis*, in which he wrote that "the church has no authority whatsoever to confer priestly ordination on women, and...this judgment is to be definitively held by all the church's faithful." It was noted at the time that the pontiff had carefully refrained from employing the terminology of infallibility, reportedly at the request of some of the church's bishops, and the Holy See received various inquiries from all over the world about the binding force of the declaration.

Responding to those inquiries—and removing all doubts—the Congregation for the Doctrine of the Faith, the Vatican agency charged with clarifying the church's teaching, declared that the male-only priesthood is part of "the deposit of faith"—that body of teachings Christ entrusted to the Church—and thus that the prohibition against women's ordination is an infallible teaching, requiring the full assent of Roman Catholics. Though it has the Pope's explicit approval, the teaching is not, however, an exercise of papal infallibility, but one expressing the unchanged consensus of the entire church's hierarchy, as part of the ordinary teaching magisterium of the Roman Catholic Church.

The frequently-misunderstood Roman concept of infallibility essentially involves a belief that the continuing presence of the Holy Spirit preserves the Church from error in its teaching, so that the faithful can have full confidence in the doctrine taught by bishops in communion with the Pope throughout the world. Papal infallibility, involved when the Pope propounds a doctrine *ex cathedra* (explicitly in his role as Vicar of Christ), is but one aspect of this teaching, but has only been employed twice in history: by Pius IX in the definition of the Immaculate Conception of the Blessed Virgin (1854), and by Pius XII in the definition of the



WOC: struggling with its mission in the wake of the Vatican declaration; the photo is from a promotional brochure for the organization.

Assumption of the Blessed Virgin (1950).

Commentators of various persuasions were swift to react to the Vatican pronouncement. "I am dumbfounded, frankly speaking," said Father Francis Sullivan, professor of theology at Boston College and specialist in questions of authority, whose article on the Pope's statement a year ago held that it was probably not an infallible teaching since it seemed to lack the concurrence of the world's bishops, at least those alive today. "A greater authority than my own has come to a different conclusion." He suggested that this statement would pose a serious problem for individual consciences.

Picking up on that theme, Father Richard P. McBrien, theology professor at the University of Notre Dame, said: "If the Pope wants us to believe that the prohibition against the ordination of women is a matter of divine law and divine faith such that the denial of this teaching is a heresy, then that puts everyone who disagrees outside of the Church. Is that what's being said?" He asserted that: "There are literally millions of Catholics in the [American] Church alone who see no reason why women can't be ordained, and they're not going to decide they're not Catholics. It is the Pope and the Vatican who will be seen as out of step."

While this prediction will almost certainly hold true for large sections of the Roman Church in North America and Europe, Catholicism is experiencing renewal in the rest of the world, manifesting itself most notably in an upswing in numbers of ordinations and professions to religious life as well as conversions. Even in the American Church, there is a growing conservative wing, voicing itself in new peri-

odicals, organizations, and religious orders.

It also appears that the cause of women's ordination has run into problems in North America. The premier organization working for that goal, the over 12,000-member Women's Ordination Conference (WOC), spent the weekend of its 20th anniversary meeting in Arlington, Virginia, last November debating whether members were still interested in the goal of priestly ordination at all in the present context.

Harvard Divinity School professor and author Elizabeth Schussler-Fiorenza, the "theological cornerstone" of the conference according to one report, suggested that sweeping changes must be made before women should be ordained. She said she is convinced that "equal ordination is the test case, but the transformation of a celibate priesthood, a hierarchical church, a male-clerical theology" and what is now a "woman-free zone" are unconditional prerequisites before women should even consider ordination. Otherwise, "ordination means subordination," as long as the Catholic Church remains "an elite, male-dominated sacred pyramidal order of domination..." She raised up a vision of the church as "a discipleship of equals."

Some at the meeting voiced apprehension or opposition to the newer, more radical goal, and called upon WOC to continue supporting those women who felt called to ordination. "We need spokespersons outside the walls," declared Sister Maureen Fiedler of the Quixote Center. "We also need people with chisels inside, chiseling away at that institution, or it's never going to come down." Dr. Sheila Briggs of the University of Southern California agreed. "To ordain women," she said, "is to give this rotten, totalitarian system that the Roman Catholic Church has become the push into the grave."

The group's organizers responded by urging that each person be given the space and support to follow her own convictions; WOC thus ends up in support of both those women seeking ordination within the traditional Catholic priesthood, and those seeking to dismantle the very structure of Roman Catholicism.

Women Deacons?

While WOC was experiencing frustration over its hopes for women priests, however, the Canon Law Society of America made news by declaring that the Roman Catholic Church can ordain women as permanent deacons—a subject that remains an open question in Catholicism and has been left untouched in past papal and church statements.

In a report three years in the making, the Society said that only a few changes in current church law, all "within the authority of the Apostolic See to make," would be needed to permit the ordination of women as deacons, and this "may even be desirable for the United States." It invokes the authority of precedent, noting that the fourth century "Apostolic Constitutions" clearly speak of an order of deaconesses open to virgins and monogamous widows, ordained in the sanctuary by the bishop with the imposition of hands. They flourished in the Eastern churches in various roles for about 1,000 years, and the Latin Church allowed them for part of its early history.

The report said Rome could leave it up to bishops' conferences (such as that for the U.S. Church) to decide

whether to permit deaconesses, giving each bishop within a conference so permitting the right to decide if his diocese should have them.

***THE ARCHBISHOP OF CANTERBURY** opined during his recent visit to Spain that the relationship between the Anglican Communion and the Roman Catholic Church had become deeper and warmer in recent decades, according to *Ecumenical News International*. The two communions "are not at war with each other," he said, but added that "no church or denomination can avoid the challenge of the ordination of women to the priesthood."

***HISTORIC HOLY ORDER AS "HERESY"?** An official with the World Alliance of Reformed Churches has threatened those who "stubbornly continue to use biblical and theological reasons to refuse to ordain women as ministers" with censure for embracing "a kind of heretical position."

Sources also included *The New York Times*, *Washington Diocese*, *Our Sunday Visitor*, *Catholic World Report*, and *Religious News Service/Christian News*

Has Women's Ordination "Peaked"? Study Shows Decline In Percentage Of U.S. Female Clergy

A new study found that the percentage of female clergy has declined over the last eight years in churches that spearheaded their induction into the ministry 20 years or more ago, such as the Presbyterian Church (USA), the United Methodist Church, as well as the Episcopal Church (ECUSA).

The survey by Connecticut's Hartford Seminary of 4,900 clergy in 16 Protestant denominations showed that female ministers have often had to settle for assistant positions, at an average \$5,000 less in annual salary and benefits than male clergy, factors which have evidently caused some women clerics to drop out altogether.

The findings back up periodic complaints by female clergy themselves that they have never been accepted on a par with their male counterparts, a situation they blame on persistent "sexism." Orthodox churchpeople would point to the witness of Scripture and Tradition as the primary reason for the limited acceptance of women priests and ministers.

***ENROLLMENTS AT EPISCOPAL SEMINARIES HAVE DECLINED SHARPLY**, reports *The Living Church*. Statistics compiled by the ECUSA's Board for Theological Education show that enrollment of junior (first year) students at the 11 Episcopal seminaries has dropped nearly 20 percent from a year ago, from 194 to 156 new entrants. Only Nashotah House, Seabury-Western and the Episcopal Theological Seminary of the Southwest showed gains in incoming classes for the 1995-96 academic year. Also, compared to 1994-95, more than 12 percent fewer students are now pursuing a master of divinity degree. In total enrollment, 1004 students are attending the 11 schools, a total of 27 less than last year.

Sources also included *The Washington Post*

Executive Council Backs Call To Require Women's Ordination

The Episcopal Church's Executive Council has aligned with ECUSA's House of Bishops in firmly endorsing a committee report recommending that the canon allowing women priests, adopted as a *permissive* measure in 1976, be made *mandatory* at the next General Convention and enforced throughout the church.

The Council narrowly defeated a proposal that it simply receive the report without endorsing it, choosing instead to register its "sense and mind in support" of the document. A slight nod to traditionalists came in a clause promoting continued "dialogue," though the present course would seem to leave no room for honoring their convictions, which the canonical change would allow to be privately held but not exercised.

The decision came in an October 30-November 3 meeting in Birmingham, Alabama, during which the Council also had to deal with lower-than-expected diocesan pledges, making extensive cuts in the national church program to approve balanced budgets for 1995 and '96.

The "sometimes emotional" discussion and vote on women priests included the expression of concerns about how the change would affect the four remaining diocesan bishops who in conscience cannot ordain or accept female presbyters—Jack Iker of Fort Worth, William Wantland of Eau Claire (WI), John-David Schofield of San Joaquin (CA), and Keith Ackerman of Quincy (IL)—and their dioceses: there are many traditionalists scattered throughout other dioceses as well. But such views were countered by concerns voiced about those in the affected dioceses, especially women and young girls, "who are being denied a model of ministry."

The Rev. Canon Gay Jennings of the Diocese of Ohio, presenting the report to the Council, claimed it was not the committee's wish to "legislate anyone out of the church," and stressed that the canonical changes would not require a bishop to ordain women, but simply guaranteed that the ordination process of each diocese would be open to them.

Rita Moyer of the Diocese of Pennsylvania, a member of the committee's traditionalist minority, pointed out that diocesan bishops would still be forced by the proposed change to license women to serve as priests in their dioceses even if they don't believe that women can be priests. She asked why the church must mandate a theological position on this matter (still divided in the Anglican Communion at large) when it has never done so before.

But other Council members opined that the church had lived with the tension of ambiguity on this issue long enough. "Would we be doing this if we were talking about a person's race and not a person's God-given sex?" asked the Rev. Fran Toy of California.

There was clearly some discomfort, though, at the prospect of resolving such a highly-charged, controversial issue by legislative coercion. "I dislike this way of doing things," said John McCann of Kentucky. "The Church can't say, 'I have the power,' or 'You have the power,' but that God has the power." The Very Rev.

George Werner of Pittsburg, vice president of the House of Deputies and *ex officio* member of the Council, was concerned about the means of enforcement. "What is the, 'Or else'?" he asked, suggesting that the church's future might hold more presentments or canonical charges such as those which have led to the trial of Bishop Walter Righter on the homosexual issue. Canon Jennings responded by asserting that none of the committee members was interested in seeing more presentments, and that there was time before the 1997 General Convention to work with the four dioceses and all parties to "find a way for the consciences of all to be upheld."

Source: *Episcopal News Service*

Celebration, Conciliation Mark Women's Caucus Meeting

The strong support for mandating women's ordination throughout the Episcopal Church (ECUSA) registered by the House of Bishops in its recent meeting in Portland, Oregon, gave the Episcopal Women's Caucus (EWC) reason to sound some festive as well as conciliatory and cautious notes at its annual gathering September 29-October 1, notably held in the conservative stronghold of Fort Worth.

Buoyed by the 8-to-1 vote of confidence from the bishops, Caucus speakers found themselves able to acknowledge the painful divisions still afflicting the church, and urged caution because, in the words of television commentator Katie Sherrod, homilist at the meeting's Eucharist and wife of a Fort Worth priest, it is easy "to write off another human being, discount her, trivialize him, especially those who have written us off at one time or another...Oppressing former oppressors is the worst thing any of us can do, not only to them, but to ourselves."

The choice of Fort Worth, the center of the traditionalist Episcopal Synod of America (ESA), as the site of the conference was significant. "We are here in Fort Worth for solidarity," said the Rev. Cynthia Black, EWC presi-

dent, to the more than 100 women and some men in attendance; they included over 20 women from the Fort Worth diocese, who "feel so isolated from the rest of the church," according to one of their number.

In its resolution welcoming the bishops' mind-of-the-House statement, the Caucus asserted, however, that "no one was victorious and no one was defeated by this action," and pledged to "extend our hand in love and friendship to all in our church." At the same time, EWC offered its help in implementing the proposed canon and called on the Executive Council to continue the committee whose work led to the bishops' vote.

In her keynote speech centered on the conference theme, "Power Tools For Women," Pamela Darling, author of *New Wine: The Story of Women Transforming Leadership and Power in the Episcopal Church*, warned participants against using the "power tools of patriarchy: force, intimidation, harassment, violence, coercion," in trying to dismantle patriarchy. "The master's tools will never dismantle the master's house," she said, quoting poet Audre Lorde. She pointed out, too, that traditionalists were quite correct in seeing the changes in the church as momentous and important.

"The traditionalists are right," she said. "It is all connected—women, ordination, language, sex, authority, Scripture... Patriarchy rests on their interlocking foundation. If you change one piece, all the rest will be destabilized."

"This is scary. Let's not pretend that it's not. Let's not demean our traditionalist brothers and sisters by asserting that it's no big deal, or that their fears are groundless, or that we are not changing the 'church of their youth.'" As women, "we must witness to them—not by bitter argument but by letting them see in our lives that these changes are the fruit of the Spirit..."

The irenic tone could not, of course, obscure orthodox protestations that a 2,000-year order is being overturned, a significant ecumenical obstacle erected and, as the canon *permitting* women's ordination is changed to one *mandating* it throughout the church, violence is being done to the conscience of traditionalists. Commenting on the meeting and its venue, ESA's newsletter *Foundations* stated that: "The implied message to [Fort Worth Bishop Jack] Iker, who had just returned from Portland (and had never been notified officially of EWC's incursion into his diocese): No place to run, no place to hide. Nor had EWC, the cutting-edge organization for Episcopal feminists, any desire to hide its own aspirations. These were made clear in all that was said and done. Speakers proudly asserted their desire to substitute for the church's 'power structure' a structure more in keeping with their own sensibilities..."

There was also a delegation of churchwomen of the Fort Worth Diocese who delivered a letter to the EWC, advising the group that they had just gathered to give prayerful thanks for the faithful witness of the hundreds of women active in the work of the Fort Worth diocese. "Many of these women might not be represented by the agenda, thoughts and/or positions of your gathering," they noted, stating their belief that "...the most important ministries for Christians are not based on prestige, politics or worldly values, but on God's holy Word..."

Sources also included *Episcopal News Service*

THE NEW DEAN OF TRINITY EPISCOPAL SCHOOL FOR MINISTRY in Ambridge, Pennsylvania, is the Rev. Dr. Peter Moore, rector of Little Trinity Church, Toronto. According to *Episcopal News Service*, Moore founded FOCUS (the Fellowship of Christians in Universities and Schools) in the late 1960s and, in the early '70s, helped found the conservative Trinity seminary itself, serving as the first chairman

of its board of trustees. By action of the board, he now becomes Trinity's fourth dean, succeeding Bishop William Frey, who came to the school in 1990 after serving as Bishop of Colorado. Frey said Moore "will bring to the school a wealth of experience, a generous mind, and a fresh perspective on mission." Moore said his "vision for Trinity is that we help put a solid theological foundation underneath the renewal that God is pouring out upon the church. I want the school to continue to be a handmaid of the Spirit in our life together. The world needs both the Word and the Spirit, needs them desperately, but will only hear if we show them in our life."





BISHOPS SERVING ON ECUSA'S COURT FOR THE TRIAL OF A BISHOP rise after a session of the preliminary hearing in the case of Bishop Walter Righter in Hartford, Connecticut, December 8. The constituency of the court itself was the subject of prosecution motions at the hearing. From left, court members shown are: Bishops Douglas Theuner of New Hampshire; Andrew Fairfield of North Dakota; Cabell Tennis of Delaware; Edward Jones of Indianapolis, court president; Arthur Walmsley (retired) of Connecticut; Frederick Borsch of Los Angeles; and Donis Patterson (retired) of Dallas. Also serving on the court are Bishops Robert White of Milwaukee and Robert Johnson of North Carolina. *Episcopal News Service* photo by James Solheim.

Decision On Doctrinal Nature Of Righter Case Awaited

Meanwhile, Challenge To Four Judges Fails

The Episcopal Church's (ECUSA) Court for the Trial of a Bishop has rejected a prosecution motion challenging the impartiality of four of its nine judges in the case involving Bishop Walter Righter, though at least two of them have done the same thing of which Righter is accused: ordained a noncelibate homosexual.

Meeting for a pre-trial hearing December 8 at Christ Church Cathedral, Hartford, Connecticut, the court also made a second change of venue, deciding that all further proceedings in the Righter matter will be held in Wilmington, Delaware.

A good portion of the court's time was spent hearing arguments on how best to handle the two counts confronting Righter, the retired Bishop of Iowa and a former assistant bishop in Newark. However, both parties agreed that the court must first rule on whether the case involves a doctrinal matter, which—while orthodox Churchmen have no doubts about it—has been called into question by the defense Righter has made against the charges.

The first count charges Righter with violating church doctrine by ordaining the Rev. Barry Stopfel, an actively gay man, to the diaconate in 1990; Stopfel was ordained a priest by Newark Bishop John Spong a year later, and now serves as rector of one of Newark's largest parishes, living with his partner of in the church rectory. The second count charges Righter with violating his ordination vows to "conform to the doctrine" of ECUSA.

According to a report by Doug LeBlanc, editor of *United Voice*, the court must decide conflicting motions on how to handle the two-count presentment, whether to set aside the second of the two counts against Righter, as proposed by his attorney, Michael Rehill, or to separate the issues while considering both counts, as proposed by church advocate (prosecutor) Hugo Blankingship Jr.

Both Blankingship and Rehill agreed, however, that the

court should first determine whether the ordination of noncelibate homosexual clergy is a matter of doctrine. If the court rules that the issue is not doctrinal, both attorneys agreed that the case need not proceed; for orthodox Episcopalians, such an outcome would mean that the church no longer regards the teaching against homosexual practice as a doctrine to which all clergy must conform.

Meanwhile, Blankingship made unsuccessful bids to remove or challenge the impartiality of four judges hearing the case—Bishop Ted Jones of Indianapolis, the court's presiding judge, and Bishops Douglas Theuner of New Hampshire, Frederick Borsch of Los Angeles and Arthur Walmsley (retired) of Connecticut—based on the fact that the former two had ordained noncelibate gays, and that all four were among some 70 bishops (including Righter) who signed the "Koinonia" statement supporting such ordinations. The statement was circulated at the '94 General Convention.

According to LeBlanc, Borsch said the latter statement was a response to the "Affirmation" signed by over 100 bishops at the same convention, which, though it upheld the church's historic sexuality doctrine, Borsch claimed had sprung from "some political motivations." Righter's attorney thus essentially argued that it has been hard to find any Episcopal bishops who are impartial, since most of them have signed documents or voted in ways that commit them to either side of the sexuality debate.

In rejecting the motion that Jones and Theuner recuse themselves as judges in the case, Jones said the court would issue a written explanation of the decision at a later date.

Originally slated to take place in Chicago, an offer from the Episcopal Diocese of Connecticut to host the Righter trial, making it more convenient to the bishop's home in New Hampshire, was withdrawn following strong complaints from clergy and laity of the diocese, according to *Episcopal News Service*.

The next court session in the case is set February 27-29 in Wilmington.

Another Active Gay Priested; Woman Priest "Comes Out"

A backdrop to the December 8 hearing was lowered a few days earlier, when Pennsylvania Bishop Allen Bartlett ordained a practicing homosexual. David Morris, to the priesthood, undaunted by the fact that a group of clergy and laity had already moved to seek a presentment against him for ordaining Morris to the diaconate in late 1994. That action is apparently on hold until after settlement of the Righter case.

The rites took place at the Church of St. Andrew's-in-the Field, Somerton, which Morris serves as an assistant.

In a letter notifying diocesan clergy of the ordination before it took place, Bartlett reiterated that Morris "has been living in a committed monogamous same-sex relationship for many years," but had been approved for his diaconal ordination by various diocesan bodies with oversight in the matter, his seminary, and those who administered psychological tests. "His service as a deacon has been without reproach," Bartlett stated.

Morris was approved for priesthood after a review by relevant diocesan panels, he said. Bartlett also reported that he conferred about the ordination with other bishops of ECUSA's Third Province. "Two of the bishops expressed a wish that I not proceed; all others said they would not object," he said.

"Aware that not all will look with favor on this action," he urged clergy to exercise "appropriate pastoral sensitivity" on the matter.



BISHOP ALLEN BARTLETT of Pennsylvania, who ordained an openly gay man to the priesthood just days before the Righter hearing, in a photo from the '94 General Convention

Bartlett is one of over 30 bishops who recently signed a statement of solidarity with Righter, pledging *inter alia* that, should Righter be found guilty and be sentenced, they will consider

themselves guilty and "accept his sentence as our own." The signatories include several other bishops who have ordained noncelibate homosexuals—Spong of Newark, Wood of Michigan, Haines and Dixon of Washington—and some other names of note, including that of former Presiding Bishop John E. Hines.

Meanwhile, a 41-year-old woman priest, Tracey Lind, "came out" before a throng of cameras and parishioners at St. Paul's Church, Paterson, New Jersey, October 15, telling them she was in a loving committed relationship with another woman. She said she was coming out not to "flaunt my sexuality" but "because the Gospel demands it for the sake of justice."

Legal Fund Started

Liberal church leaders, angry that conservatives have managed to get the test case on ECUSA's sexuality doctrine to ecclesiastical court, have verbally fired on the

Spong Keynotes Gay Confab At Clinton's Church

With Episcopal Bishop John Spong of Newark as keynote speaker, a homosexuality symposium at Foundry United Methodist Church, Washington—whose regular Sunday worshippers include President and Mrs. Clinton—featured "ridicule of the Christmas Nativity story, speculation about Jesus as a 'drag queen,' praise for homosexual marriage, and a declaration that the Ten Commandments are 'immoral.'"

So says a release from the Washington-based Institute on Religion and Democracy (IRD) about the November 10 day-long "celebration" at Foundry organized by PFLAG (Parents, Families and Friends of Lesbians and Gays). Called "Sharing Our Rainbow of Light," the symposium's speakers "at times surprised even their mostly homosexual audience of several hundreds persons with their denial of traditional religious beliefs," said the IRD report by Mark Tooley.

"Every image of God is mythological," Spong declared in his comments, during which he reiterated several of his deconstructionist claims. He said the resurrection and virgin birth of Jesus did not literally happen but were just "interpreted" that way. Likewise, he thinks the disciple Judas and Jesus' earthly father, Joseph, were fictional characters whom the early church created. Spong called the Ten Commandments "immoral" because they "define women as property." He criticized the Pope for refusing to ordain women as priests. "Jesus never appointed any

Polish males either," he was quoted as saying.

Repeating a suggestion from one of his books, Spong opined that St. Paul was a homosexual. "Our primary understanding of God's grace came from a self-hating, gay man," he said. The bishop termed legitimizing homosexuality in the church "a total justice issue exactly like the civil rights movement."

Noting that he has 15 "out-of-the-closet" priests in his own diocese, Spong recalled with pride that the first woman he ordained in 1977 later declared her lesbianism. "I have given my all to this life and death struggle within the Episcopal Church," he declared. "I will sacrifice my career if I must."

The symposium was concluded at Foundry with an ecumenical worship service involving numerous clergy, including a Washington Roman Catholic priest who said he had recently "come out publicly." United Methodist minister Harry Kieley declared that "Jesus is speaking as a gay man to the church today," and said his church had been "supporting the persecution of human beings." One worship leader identified herself as a "lesbian Unitarian."

During the service, male couples held each other and kissed in the pews during the service, the report said. A banner behind the altar carried the rainbow surrounded by skulls (?), supposedly symbolizing "truth, justice, reconciliation and peace." The Rev. Kwabena Rainey Cheeks of the Inner Light Unity Fellowship, a New Age group, prayed to "ancestors, lights, angels, saints and the spirits of Buddha, Mohammed and Jesus."

proceeding from various angles, but expense has been a common theme.

The national church claims its cost may be \$200,000 to \$500,000, while Rehill anticipates that Righter's expenses could exceed \$200,000, though this is largely because he plans to call some 100 witnesses if the matter proceeds to trial on the merits.

But the ten episcopal "presenters" (accusers) of Righter believe the money will be well spent if it restores orthodox order on the gay issue in ECUSA, at least while it is still under discussion; at least five other bishops (and Integrity says the figure is much higher) have also unilaterally ordained active homosexuals, and may ultimately face charges as well. The spokesman for the presenters, Bishop James Stanton of Dallas, said he felt that the costs for the proceeding had to be weighted alongside the effort, time and millions of dollars expended on the church's triennial General Convention. If the convention speaks for the whole church and if its statements (such as those maintaining traditional sexuality teaching) "can be shrugged off," then order and discipline go out the door, he said.

A legal defense fund for Righter has been started in Newark, and according to the Rev. Richard Kim, spokesman for the new Concerned Clergy and Laity of the Episcopal Church (CCLEC), the ten presenter bishops have now started a fund to help pay legal fees for prosecuting the case which will not be covered by the national church. The ten are "taking the leadership initiative to contribute personally toward the fund," said Kim, urging other clergy to join him in doing the same, in light of the fact that the case involves a violation of ordination vows, and the authority of Holy Scripture. (*Presentment Fund, c/o Diocese of Central Florida, 1017 E. Robinson, Orlando, FL 32801*)

Sources also included *The Living Church*, *The Witness* and *Religious News Service/Christian News*

Browning Ignored Advice Of Longtime Friend To Fire Cooke

Bishop Furman Stough, who worked at the Episcopal Church Center in New York during the tenure of former treasurer Ellen Cooke, said he tried in vain to convince Presiding Bishop Edmond Browning, his friend of nearly 50 years, that Cooke was out of control and should be fired, even before her theft of \$2.2 million in church funds was known.

The first week Stough began working as senior executive for mission planning and deputy for the Presiding Bishop's Fund for World Relief, Cooke and he "just clashed," he said. Stough is the former Bishop of Alabama who returned there two years ago as assistant bishop, despite having to cope with some serious health problems in recent years.

According to a report in the *Birmingham News*, he said he quickly noticed Cooke tried to exert dictatorial control over church headquarters and intimidated staff. "I went to her and said, 'I need the Presiding Bishop Fund statements for the trustee board meeting,'" Stough recalled. "She said, 'That's confidential.' I said, 'Confidential? I'm the one responsible for the funds.'"

Lesbian Priest Claims Harassment

A former parishioner of a Diocese of Newark congregation has pled not guilty to charges that she harassed the openly lesbian rector of St. Gregory's Church, Parsippany, New Jersey, because of her sexual orientation.

Spokesmen for Mary Cornes, who faces a criminal charge under the state's new sexual bias harassment code, say the issue involved was never homosexuality but the general behavior of the rector, the Rev. Karen C. Murphey.

Murphey claims the campaign against her, allegedly led by Cornes, involved harassing telephone calls, verbal attacks and slanderous allegations that included insinuations that nursery school children were not safe near her because she is a lesbian.

A local news report indicated that Murphey has also filed a civil suit whose respondents include Cornes (who now lives in Plano, Texas) and other former parishioners of St. Gregory's, Sherry Beckwith and Dennis Shepard.

The former members say Murphey took issue with a petition reportedly initiated by Cornes and signed by 34 parishioners that demanded a review of Murphey's status and accused her of usurping the authority of vestry members, using some foul language, provocative references to her sexuality in sermons, and forcing out people who did not agree with her. They say the record needs to be set straight, not only in their cases, but for the 44 other families they say left the church when the internal fighting erupted last fall in the 120-member congregation.

"The fact is, this appears to be a case of First Amendment rights—my client's right to free speech and her freedom of religious expression," said Cornes' lawyer, Michael Ascher.

Both parties to the dispute also claim that at least one incidence of assault occurred during the conflict.

Murphey's orientation was reportedly known when she was called to the parish in 1994, and her appointment was endorsed by the diocesan—Bishop John Spong.

Sources included *The Living Church*

That began an ongoing battle between Stough and Cooke that resulted in Stough telling his best friend, Browning, that Cooke had ruined morale in the office, that high-ranking personnel, most of them women, were afraid of Cooke, and she should be sacked. But Browning brushed aside his friend's advice in favor of his goal of incorporating more women into the church's upper management.

Cooke's later claim that she was driven to the massive fraud by her sexist work environment just didn't make sense, Stough said.

Though he was not really

PRESIDING BISHOP BROWNING brushed aside the advice of his longtime friend, Bishop Furman Stough, to sack the "dictatorial" employee who had ruined office morale, and was later found to have stolen church funds.



surprised when he learned of Cooke's theft, he said he had not suspected it earlier. "I didn't think she was that type of person. She struck me as dictatorial, but not as a thief."

Despite Browning's refusal to heed his advice, Stough has staunchly defended his best friend and, contrary to a wave of recent calls, has not advised Browning to resign before his term expires in 1997, because he does not think it would help. "If he resigned, it would be absolute chaos," Stough said. "It wouldn't help a thing."

He said he and Browning talk about once a week. "I just try to give him pastoral support," Stough said. "He is under enormous pressure."

Though some Episcopalians would demur, he asserted that Episcopalians should realize that their system is one of church government by consensus and that the church will simply have to navigate through difficult issues such as the ordination of homosexuals with civil dialogue. Much of the criticism of Browning has been fueled by his support of the trend toward full acceptance of homosexuals in the church. Stough seemed to suggest that Browning sees that issue as social rather than doctrinal. He noted that the presiding bishop is "accused of not exercising leadership," but that Browning is "absolutely convinced that when he addresses social issues," that's leadership.

UECNA Adopts Major Changes, Elects New Presiding Bishop

Enacting a tidal wave of change, delegates to the United Episcopal Church of North America's (UECNA) November convention in Pensacola, Florida, abolished two dioceses and two missionary districts to unify the church into one entity, and elected a new presiding bishop to succeed John Gramley, who had been in semi-retirement due to declining health.

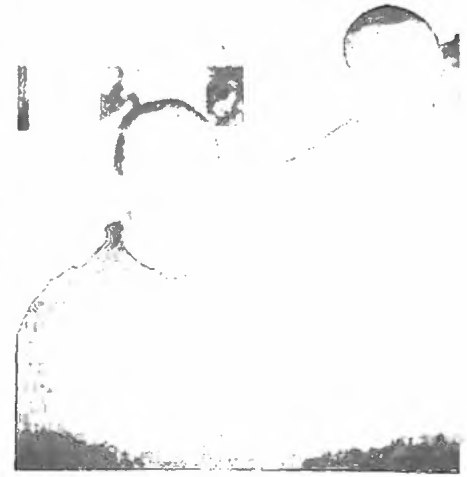
The consolidation, which includes "the elimination of diocesan treasuries," with "their assets and future parish tithes [going] directly to the national church treasury," has, however, been protested by a few in the small Continuing Church body who say the action was uncanonical and taken without consideration of legal ramifications.

In the face of what one cleric reported was a serious decline in member parishes, from 44 to 17, delegates considered five options, including one to take UECNA into another Continuing Church body, but chose to unify the jurisdiction to "strengthen [its] personnel and financial resources."

The House of Bishops accepted the move "with caution." A four-member committee was appointed to guide the transition, while a newly-elected 11-member standing committee apparently replaces a previously-functioning national council.

Reports from attending clerics also differ as to whether Gramley voluntarily retired or was removed on a successful motion that he be replaced because of "physical disability." But the gathering, rejecting a House of Bishops' request that a suffragan be chosen instead, elected as Gramley's successor the Rev. Stephen C. Reber, 57, of Statesville, North Carolina, a former Episcopalian ordained a priest in 1990 by the late Bishop James Dees, founder

GONNA BUILD A MOUNTAIN—That's seems about the size of the undertaking, but three Continuing Anglican brothers of the Order of St. Augustine in Canada's Province of St. Ambrose are determined to raise funds to erect the first Augustinian House within the Anglican Catholic Church of Canada (ACCC), a province of the Traditional Anglican Communion (TAC). "If our small community is to survive and grow, it is essential that we have a house to which men seeking the religious life may come and test their vocation and perhaps, God willing, to join our Order," says a release. "These men who come must have a place that is quiet, filled with prayer and without the distractions of the world, in which to discern the will of



of the small Anglican Orthodox Church (AOC). Reber's nominator, Newman Compton, said Reber is committed to mandating use of the 1928 prayer book throughout UECNA and will be active in visiting all congregations. Reber has been linked with UECNA since being conditionally ordained deacon and priest by Gramley in 1994, sources said, though his parish was not affiliated with UECNA at the time of his election.

One cleric noted that episcopal succession has been an issue in the UECNA for some time, notably since the retirement of the previous presiding bishop, Albion Knight; Gramley had also become the sole remaining active bishop in the church.

Married with two children, Bishop-elect Reber was tentatively due to be consecrated January 30 in Hillsborough, North Carolina.

However, since some clearly believe the convention acted improperly, it appears the church faces further losses. Some also fear that UECNA's intercommunion agreement with the Anglican Catholic Church is imperiled by the developments.

Sources in addition to those contacted by phone included written information compiled by the Rev. Hugh Hall and from the AOC.

ACCC Laments Loss Of An "Old-Fashioned, Solid Anglican Priest"

Canadian Continuing Churchmen are mourning the death September 8 of the Rev. Charles Bryce, who spent much of his "retirement" serving parishes of the Anglican Catholic Church of Canada (ACCC).

Born in 1914 and ordained to the priesthood in 1943 in British Columbia, Bryce served a full ministry within parishes of the Anglican Church of Canada and the Episcopal Church, and 11 years as chaplain to the Royal Canadian Air Force.

"But Fr. Bryce did not know the meaning of 'finally,'" wrote ACCC leader, Bishop Robert Mercer, C.R. "In his 'retirement' he helped Fr. James Penrice at St. David's, Vancou-



God." The three brothers say they have had great support in their plans from Bishop Robert Mercer, C.R., who leads ACCC, from their episcopal visitor, Bishop Alfred Woolcock, as well as from TAC's Primate, the Most Rev. Louis Falk, who was among the first to contribute to the brothers' building fund. The three presently live south of Halifax, Nova Scotia. The prospective site of the House is on a piece of undeveloped land "which will assure peace and quiet." General plans are to build a house big enough to accommodate six brothers and a couple of guests once in a while, and a chapel large enough for a small congregation from the area. Inquiries or donations can be directed to: Order of St. Augustine, Br. Francis Charles OSA, King's College Chapel, Halifax, Nova Scotia, Canada B3H 2A1. Canadian residents should make donations payable to Anglican Catholic Convent Society, earmarked Monastery Fund, and mail them to: Mrs. Joan de Catanzaro, 403-45 Holland Ave., Ottawa, Ontario K1Y 4S3.

ver, from 1979-84. At this time he came in contact with Fr. E. S. Gale and the [ACCC] and decided to devote himself to helping us in our need in our parish of St. Mary and St. Martha. Some time later a new parish began in Vancouver, Holy Redeemer, and Fr. Bryce took on the very difficult job of rector there." When his health began to decline and he could not make the long drive to Vancouver from his home in Abbotsford, "he then gave his services to our parish in Matsqui, St. Michael's, until his lung cancer made this impossible for him...

"Father Charles was an exceptionally kind, thoughtful, gentle priest, but behind this personality was the true steel," Bishop Mercer wrote. "No compromising the Faith one iota. He was what I like to call a 'standard, old-fashioned, solid Anglican Priest.' Not a 'party' man, he was equally at ease in a wide variety of churchmanship. As long as it was the Prayer Book and the Gospel, offered to the Glory of God in decency and order, he never fussed about how it should be expressed ceremonially. His first concern was the cure of souls..."

His well-attended requiem mass was sung by his old friend, Fr. Penrice, at St. David's, Vancouver, with the ACCC's Bishop Robert Crawley in attendance.

ACC's Festival In N.W. England Draws Many To Historic Keld Chapel

"It is highly probable that more than 400 years have elapsed since...the Mass was last offered" within the small stone Keld Chapel near the tiny English village of Shap in the remote, northerly hill country of Cumbria.

But on September 2 it was filled with traditional Anglicans attending a eucharist celebrated by the Rt. Rev. Leslie Hamlett, Bishop of the United Kingdom within the Anglican Catholic Church (ACC), a leading Continuing Church body, assisted by several ACC clergy of the region. Writing in *The Trinitarian*, special correspondent Anthony Sparrow noted that the faithful came from various points to attend the ACC's North Western Festival—Carlisle, Newcastle-upon-Tyne, Durham, Allerton, Burnley, Manchester and Stoke-on-Trent.

"Keld Chapel is a former chantry chapel which was once served by the Cistercian monks of the nearby Shap Abbey," reported Sparrow. "Having been reappropriated for use, following the upheavals of the 16th century, first as a cattle shed and later, from the 17th century, as a cottage, a meeting place for various religious sects and a lodging house for navies, it eventually passed into the hands of the National Trust."

In his sermon, Bishop Hamlett stressed the absolute priority for the ACC of evangelism, without which the Church cannot survive. In one sense, he said, the Church's task today is more difficult than of old, because it now exists within a truly post-Christian society.

Bishop Hamlett asserted that the ACC is not an Anglo-Catholic ghetto, but exists to proclaim boldly the Good News about God and His Holy Catholic Church, and has a divine calling to bridge the present gulf between the eastern and western branches of the Church, thereby advancing the reunion of Christendom.

The turn-out for the festival was evidently larger than expected. During Holy Communion, "[s]uch was the swell of communicants, up to 80 in number, pressing toward the sanctuary," Sparrow wrote, "that the sacrament could be administered, eventually, in one kind only and in divided hosts."

Mass was followed by a three-hour vigil before the Blessed Sacrament until Evensong, and finally Benediction.

A COMMITMENT TO TRADITIONAL FAITH AND ORDER has taken the Rev. Raymond Ball (second from right) not only from the "official" to the Continuing Anglican Church, but to the Bahamas, Canada, and now to South Africa. Fr. Ball had been rector of Crooked Island Parish in the Diocese of the Bahamas prior to making his decision to serve traditional Anglicans in South Africa aligned with the Traditional Anglican Communion (TAC), an international fellowship of Continuing Churches. While awaiting his South African work permit, he led St. Matthew's Anglican Catholic Church in Toronto, Canada, also a part of TAC; some members of the parish join him in the photo: servers Alec and Neill Mears in the front row, and in the back row (from left), Arthur Bousfield, William Mears, Fr. Ball and Gerald Bousfield. Fr. Ball was educated nearby, at the University of Toronto's Trinity College, and served parishes in the area while still a part of the Anglican Church of Canada. Fr. Ball took up his new ministry serving three area Continuing Anglican parishes in Pietersburg, South Africa, in September.



Late Word From General Synod: Turnbull Report Gets Ahead; Cohabiting, Unwed Couples Don't

The Turnbull Commission's proposal to streamline the Church of England's leadership surmounted its first hurdle in late November when the General Synod gave the commission's report its approval, and returned it to the Archbishops and the Synod's standing committee for revision in preparation for further debate in February.

After heated debate, though, the Synod voted to simply "take note" of the *Something to Celebrate* family report, which (among other things) wanted the church to stop using the phrase "living in sin" and ease up a bit on cohabiting, unmarried couples. Laity were most divided about the idea of even acknowledging the document, voting 122 for and 104 against.

The Archbishop of Canterbury led criticism of the report, declaring that cohabitation is not, and cannot be, marriage in all but name, and spelling out a "powerful affirmation of marriage and marital fidelity," according to *Church Times*.

While offering the report for further reflection, the Synod's main motion on it (*inter alia*) affirmed marriage as the proper context for sexual relationships and bringing up children, and urged parishes to strengthen their support for family life.

*THE ARCHBISHOP OF CANTERBURY REINFORCED

ARCHBISHOP CAREY led criticism of a family report that attempted to give "living in sin" an easier ride, and has recently reinforced the ban on actively gay clergy.



THE BAN ON ACTIVE GAY CLERGY in remarks to reporters on his recent visit to Spain, according to *Ecumenical News International*. While rejecting all forms of homophobia, he said the Church of England bishops' 1991 report on sexuality makes it clear "that there are two lifestyles we expect from our clergy, that of faithfulness in marriage, and singleness or celibacy. Whilst we are willing to accept homosexual clergy, we will not allow any homosexual practices."

***BY DEADLINE, THOUGH, ANOTHER FLAP OVER HOMOSEXUALITY HAD ERUPTED** in reaction to a controversial new book by Durham academic Michael Vasey that urges Evangelicals to rethink their views on homosexuality. In the book, *Strangers and Friends*, "Vasey argues that there is nothing incompatible in being a practising homosexual and a Christian—not a new view, but one which has never before been put forward by so respected an Evangelical academic," said *Church Times*. Outraged Evangelicals were demanding that Vasey be stopped from training any more ordinands. (More in the next issue.)

Bible "A Creature Of Its Time," Bishop Of Edinburgh Asserts

The Anglican prelate who invented an "Affirming Catholicism" that supports women's ordination and suggested an easier ride for adulterers because of humanity's "promiscuous genes," has now declared the Bible to be "a creature of its time," unable to completely meet the challenge of modern problems.

Richard Holloway, the Bishop of Edinburgh and primus of the Scottish Episcopal Church, has also warned fundamentalists against idolizing sacred writings.

Speaking at Strathclyde University November 14, Holloway called the New Testament a "creation of the church," pointing out that it "took several hundred years for the church to decide what to leave in and what to take out." Both the New and Old Testaments accepted slavery, he noted, and he

"Rave" Leader Resigns Ministry

After an earlier refusal to resign, suspended Church of England "rave" worship leader, the Rev. Chris Brain, who called himself an "evil bastard" for having had sexual contact with women members of the "Nine O'Clock Service" (NOS) he founded in Sheffield, has now acceded to the request of his former parishioners that he leave the ministry.

Though he "showed little remorse" during an hour-long *Everyman* program on the BBC, according to *Church Times*, Brain said: "If they feel as though my resignation would be some symbol...then yes, I think I'm prepared to resign." The diocese confirms that Brain has made it official.

Everyman confirmed that a fashionable 'NOS culture' had developed around the high-tech, multi-media worship service, which moved to a sports centre in Sheffield when it outgrew its original home at St. Thomas', Crookes, said the story. Female congregants evidently served as helpers at the home of Brain and his wife; they were sometimes asked to put Brain to bed or give him a massage. Earlier reports also mentioned "healing sessions" at the home. The women eventually became sexually involved with Brain.

A woman named Sarah who helped lead NOS said: "He would talk about how we were discovering a post-modern definition of sexuality in the Church. It's language, covering up the fact of what was really going on—one bloke getting [sexual pleasure] with about 40 women." She said that "Religious, sexual, psychological abuse had gone on in [NOS] for years, from the beginning right through to the end."

It was revealed that the Bishop of Sheffield received a complaint about activities within NOS in 1992, but no action was taken. Members did not start talking about the hidden truth until Brain left NOS' leadership to pursue activities with his mentor, ousted Dominican and "creation spiritualist" Matthew Fox, in America (though he never left the Sheffield area). Fox has now broken any links with Brain, who had been suspended from functioning as a minister since the story broke in August.

Meanwhile, up to 70 NOS members are continuing to worship, now at the Church Army College, and in a more conventional style, apparently according to the authorized **Alternative Service Book**. *The Church of England Newspaper* said they are under the care of a Sheffield vicar, the Rev. Andrew Teal.

saw the Old Testament's perception of women as the property of men as another example of what he called the provisional status of moralities.

But the "beauty of the Bible," Holloway said, "is that it shows us a serious people seriously evolving appropriate moral structures for their day; so they give us confidence to do the same."

Citing such things as genetic engineering and new reproductive technologies, Holloway said: "We face moral challenges in our day that were literally unthinkable to previous generations." He added: "It is important to recognize that the moral life, which is fundamental to a healthy society and an ordered community, has more to do with our relationships with each other than our relationship with God."

In Holloway's view, the "tragic thing about fundamentalism is that it takes genuinely important, even sacred things, things that have conveyed meaning and mediated the divine, and makes them into ends, absolutises and objectifies them, turns them in fact, into idols."

Responses included that from Alex MacDonald of the Free Church of Scotland, who asked: "If morality is absolutely relative, how can we say anything is wrong—murder, child abuse, oppression?"

Sources: *Ecumenical News International, The Times (London)*

Zimbabwe's Hard Line On Gays Worries World Council

A recent campaign against gays and lesbians by Zimbabwean President Robert Mugabe, largely backed by the country's churches, has riled the World Council of Churches (WCC), which has slated its 1998 assembly in the Zimbabwean capital of Harare.

It turns out that homosexual behavior is strongly rejected in Zimbabwe, and the historically liberal WCC started to have some concerns when, shortly after the Harare site was selected early last year, press reports alleged harassment of homosexuals by Zimbabwe police.

The latest campaign, which sparked protests at Zimbabwean embassies in other parts of the world, began in July when an association called Gays and Lesbians of Zimbabwe (GALZ) attempted to set up a stall at the country's international book fair. The government forced cancellation of the group's permit for the stall.

"I find it extremely outrageous and repugnant to my human conscience that such immoral and revulsive organizations like those of homosexuals who offend both against the law of nature and the morals and religious beliefs espoused by

our society should have any advocates in our midst and even elsewhere in the world," Mugabe said in a speech on the fair's opening day.

"If we accept homosexuality



WCC's KONRAD RAISER says he will seek "assurances" for WCC delegates going to Zimbabwe, but admits there are "deep divisions" among WCC member churches on the sexuality issue.

"A Leather Stole Would Be Appropriate"

What is being touted as the first comprehensive worship book written exclusively for gay and lesbian people, containing contributions from 31 authors, some of them Episcopalian, has been published by Westminster John Knox Press in Louisville, Kentucky.

The 167-page volume, **Equal Rites: Lesbian and Gay Worship, Ceremonies and Celebrations**, contains 51 rituals composed by Roman Catholics, Episcopalians, Orthodox and many mainline Protestants; but the bulk of the ceremonies were written by clergy and laity of the mostly-homosexual Universal Fellowship of Metropolitan Community Churches.

The book's rites include "Coming Out: Coming Home," by Diann Neu, a professional Roman Catholic liturgist and psychotherapist. In it she blesses the four elements of fire, air, water and earth and says the entire universe gives thanks for this woman's life and her coming home to her true identity.

Among other rites are those seeking healing from rape or blessing for same-sex unions. One is for "The blessing of the Bikes"—a gay motorcycle ritual for which "a leather stole would be appropriate."

According to *Ecumenical News International*, Harker McHugh, a homosexual cleric and director of the Episcopal Diocese of Newark's Oasis ministry for gays, is delighted to find a book in print that makes the point that "somewhere at the center of human living is the need to ritualize."

as a right, as is being argued by the association of sodomists and sexual perverts, what moral fibre shall our society ever have to deny organized drug addicts, or even those given to bestiality, the rights they might claim and allege they possess under the rubrics of individual freedom and human rights?"

Mugabe said Americans and Europeans should keep their habits to themselves. Homosexual activists "can demonstrate," he said, "but if they come here, we will throw them in jail."

Churches and church bodies within the country have expressed various degrees of agreement with Mugabe. The Zimbabwe Council of Churches (ZCC), comprised of 20 Protestant church bodies, described homosexuality as "totally new and out of step with Zimbabwean tradition and culture." ZCC spokesmen said Zimbabweans "should not be coerced into a practice which is totally alien to them."

More than 1,000 delegates from around the world are expected to attend the '98 WCC assembly. Council General Secretary Konrad Raiser said that he would seek assurances from the Zimbabwe government "regarding the entry and safety of all bona fide participants of the assembly" and the "freedom of the assembly in setting its agenda and in expressing its mind."

But the most controversy on the gay issue may come from within: he noted that there are "deep divisions" among the WCC's 324 member churches on the "theological and ethical issues of human sexuality and sexual orientation."

SIGNIFICANT LOSSES IN THE WCC'S INCOME HAVE BEEN REVEALED. Recent reports indicate that

Continued on next page, right column

ANGLICAN WORLD BRIEFS:

*THE RT. REV. MOSES TAY, the traditionalist Bishop of Singapore, is to be elevated as archbishop of the new Anglican province of South East Asia when it is inaugurated on February 2, with the Archbishop of Canterbury in attendance. Dr. George Carey described the three-diocese jurisdiction, which will be the Anglican Communion's 37th province, as "one of the most fertile seed-beds of Christian mission." - *Church Times*

*THE SUDANESE GOVERNMENT'S PERSECUTION OF CHRISTIANS WAS CHALLENGED BY THE ARCHBISHOP OF CANTERBURY when he visited the country in November. Calling repeatedly for conciliatory dialogue between Muslims and Christians, Dr. Carey said Sudan's Christian minority is not being granted the religious tolerance "which should be at the heart of every civilized nation." - *Episcopal Life*

*THE QUESTION OF LAY PRESIDENCY AT THE EUCHARIST HAS NOW BEEN RAISED IN SOUTH AFRICA. The Bishop of St. Mark the Evangelist, Philip Le Feuvre, told the Synod of the Church of the Province of Southern Africa that lay presidency should be investigated. "We are a sacramental church," he said, and it is "a strange situation where a comparative stranger appears in a cloud of dust once in six months to celebrate the Eucharist and then disappears again." - *The Living Church*

*ANGLICAN USA BRIEFS:

*THE RETIRED EPISCOPAL BISHOP OF SOUTHERN OHIO, JOHN MCGILL KRUMM, died October 23 of an apparent heart attack. One of the first bishops to ordain women legally in 1977, Krumm, 82, was noted for his interest in ecumenism, and was outspoken in addressing several issues facing the church, particularly racism; he was also a historian and author of several books. After leaving Southern Ohio in 1980, he served as bishop of the Convocation of American Churches in Europe, residing in Paris until 1984. Since then, the Indiana-born Krumm had been serving as bishop-in-residence at St. Paul's Church in Tustin, California, the state in which he grew up. - *The Living Church*

OF GENERAL INTEREST:

*A PETITION FOR REFORMS SIGNED BY NEARLY 1.5 MILLION GERMAN ROMAN CATHOLICS HAS BEEN DISMISSED by Bishop Karl Lehmann, chairman of the German Bishops' Conference. He criticized the petition launched by the "We Are the Church" group (noted in the last issue) as divisive and simplistic. A spokesman for the lay reform movement said the eight-week petition drive for optional priestly celibacy, women's ordination, a greater voice in church governance for clergy and laity, and several other goals had been a huge success, but it appeared that "churchgoers' hopes will not be taken seriously," and there will be no dialogue. The German effort is one of what may be other European spin-offs from an original "We Are the Church" movement that sprang up in Austria. There, over half a million Catholics supported the petition, and Catholic

WCC Continued from previous page

Council's income dropped 50 percent in the last ten years, and between 1993 and '94 particularly, revenue fell by a quarter, from 118 million to 90 million Swiss francs. One spokesman said the WCC is not in "a financial crisis, so long as urgent pro-active steps are taken." Reports of causes for the decline varied, but almost all cited the fact that over half the member churches made no financial contribution to the WCC budget in 1994. Member bodies will now have to make an appropriate contribution or forfeit eligibility for subsidies for travel and accommodations to WCC's 1998 assembly.

Sources: *Episcopal News Service, Church Times, Christian News, The Washington Post, Ecumenical News International*

Church Leaders "Lay Hands" On Clinton During Budget Feud

More than a dozen National Council of Churches (NCC) leaders, including a representative of Episcopal Presiding Bishop Edmond Browning, "laid hands" on President Clinton November 18, praying he would be able to resist the Republican Congress during the (first) budget confrontation, claims the Washington-based Institute on Religion and Democracy (IRD).

IRD says NCC leaders hailed Clinton for protecting the "vulnerable, children, families and the elderly" from Republican budget proposals.

IRD President Diane Knippers said that, among the 50 million Americans whom the NCC claims to represent, most would not approve of such a one-sided, partisan prayer. "Most American church members do not want the sacred rites of their church abused for the political benefit of either party," she said.

In a letter to NCC General Secretary Joan Brown Campbell, Knippers urged the NCC to adopt a more "responsible, representative, humble and biblically-based Christian social witness."

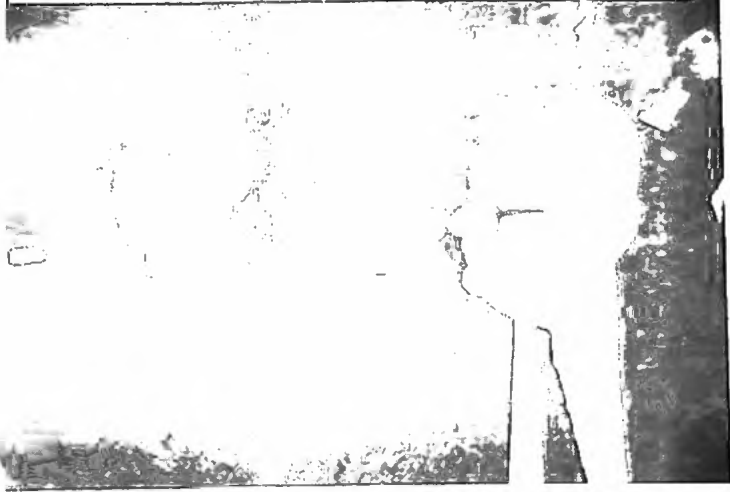
Episcopal News Service's report varied slightly, maintaining that the delegation prayed that Clinton would "protect" at-risk groups "in negotiations with Congress."

It confirmed that Browning was represented in the delegation by House of Deputies Vice President Pamela Chinnis; the group also included Bishop Craig Anderson, president of General Theological Seminary in New York.

Chinnis said she would have welcomed similar visits to Republican leaders of Congress, but that meeting with the president was what the NCC general board felt called to do.

Browning had initiated the move to send the delegation at an NCC board meeting a few days earlier.

OPPOSING ATTORNEYS IN THE TRIAL OF EPISCOPAL BISHOP WALTER RIGHTER share a moment of levity before a long day of legal debate December 8 in Connecticut. From left, they are Michael Rehill, chancellor of the Newark diocese, who is representing Righter; Bishop William Wantland of Eau Claire (WI), also an attorney, who served as co-counsel to the church advocate arguing the case against Righter; and Hugo Blankingship, former chancellor of the Diocese of Virginia, the church advocate. Righter, who ordained a noncelibate gay man as a deacon and signed a document supporting the ordination of active homosexuals, is charged with teaching a doctrine contrary to that held by the church, and with violating his ordination vows. *Episcopal News Service photo by James Colburn*



Browning Targets "Radical Right"

At a two-day consultation in Washington a few weeks later, Browning urged the NCC to find "renewed energy and commitment" for public policy advocacy.

He acknowledged that: "These are difficult times for [the mainline churches'] public policy witness," pointing to congressional attempts to scale back social policies and the rise of the Christian Coalition. "We need," he said, "to recapture the language of morality and Christian values" from the "radical right."

He urged the churches to highlight the Scriptural basis for their public policy positions, such as support for the poor and hungry.

***WASHINGTON'S LARGEST CHURCH LOBBY HAS BEEN SHARPLY CRITICIZED BY IRD FOR ITS DEFENSE OF LEFTIST TERRORISM.** The United Methodist Board of Church and Society, the political action agency of the third largest U.S. denomination, recently requested clemency from President Clinton for 14 imprisoned Puerto Rican activists serving sentences ranging from 15 to 105 years for acts of terrorism. Most of the 14 were affiliated with the FALN (Armed Forces of National Liberation), a group responsible for 100 bombings in five cities during the 1970s and 1980s. Saying the 14 "political prisoners" were struggling against the "injustice suffered under Puerto Rico's colonial reality," the church group's resolution compared them to the patriots of the American Revolution and to Saints Peter and Paul; "some of our great spiritual heroes spent time in jail for political reasons," it said. Several board members strongly objected to the resolution, noting it had been pushed through during the final minutes of a meeting after several likely opponents had departed.

bishops did agree to talk with the reform group's representatives, while indicating that many of the petition's requests are impossible to grant. However, the bishops said that the questions raised by the petitioners deserve careful answers, and a study meeting of bishops and experts will be arranged to prepare a fuller response. - *The Washington Times-Catholic News Service*

***IN A SMALLER, MORE AMUSING ERUPTION ON THE PRIESTLY CELIBACY ISSUE,** an unnamed, 37-year-old Roman Catholic priest created a flap this fall when it became known that he had asked Italy's most famous fertility doctor to help his 34-year-old girlfriend have their test-tube baby. The priest reportedly said that "the Old and New Testaments urge all men to go forth and multiply. They did not specify how." - *The Washington Times*

***BY A FRACTION OF A PERCENTAGE POINT, IRELAND HAS VOTED TO END A 70-YEAR BAN ON DIVORCE.** After an unprecedented recount, the final tally showed that 50.28 percent of voters approved a constitutional amendment to allow remarriage, while 49.72 percent favored maintaining Ireland's position as the only country in the European Union to outlaw divorce. - *The Washington Times*

***WIDESPREAD PROTEST WITHIN THE DANISH LUTHERAN CHURCH GREETED THE IMPENDING RELEASE OF A FORM FOR HOMOSEXUAL MARRIAGE** prepared by a committee of the House of Bishops. Initially signed by 200 Danish Lutheran priests, a protest letter drew more than 20,000 signatures when subsequently circulated among the laity. - *Anglican Free Press*

***THE SYNOD OF THE 20,000-MEMBER DUTCH LUTHERAN CHURCH HAS VOTED TO PERMIT THE BLESSING OF MONOGAMOUS SAME-SEX UNIONS,** calling at the same time for a theological reconsideration of such topics as wedding vows, fidelity and blessings. The only other church in The Netherlands to offer such blessings is the Remonstrant Brotherhood, a tiny Protestant sect. - *Ecumenical News International*

***FREEDOM OF SPEECH AND RELIGION TOOK A HIT** in a recent federal district court ruling. When the New Jersey legislature passed a law prohibiting anyone in the state from communicating anything, verbally or in writing, that might express disapproval of homosexuality and "incite discrimination," the Rutherford Institute brought suit on behalf of an Orthodox Presbyterian church, claiming that the statute infringed upon First Amendment rights of free speech and religious expression. In late September a federal district court ruled against the church, holding that New Jersey's "compelling state interest" in banning discrimination overrides free speech liberties. Noting the church's objections, the attorney general had agreed not to enforce the statute against churches; the exemption does not, however, protect a clergyman who steps off church property and expresses disapproval of homosexuality. Critics noted that, if fully enforced, the law would render illegal any public communication of certain portions of Scripture teaching traditional morality. - *Christian Observer*

***A DALLAS ABORTIONIST WAS AWARDED \$8.6 MILLION** in his suit against Operation Rescue and six other pro-life groups, the largest award by a jury in a series of similar suits nationwide. Dr. Norman Tompkins charged that pro-lifers had stalked him, harassed his family and driven him out of business. Vowing to appeal the jury's decision,

Continued on Back Cover

Signposts

Honest To God

Perhaps you are one of the many who don't like psalms, but the psalmists might be able to teach you a thing or two about honesty in prayer. They don't only pray about those things they think will interest God, spiritual or religious things; they pray about what interests them. They don't pretend to the sentiments or attitudes they ought to have; they say what they really feel. And if they have any doubts or difficulties, they say so and don't try to hide the fact.

Take Psalm 137 as an example: the exile in Babylon is sick with longing for his homeland and full of hate for his captors. So, it's his homesickness he talks about, until finally he blurts out "*Blessed is he that taketh thy (his captors') children and throweth them against the stones.*" No doubt he oughtn't to have felt like that—we aren't supposed to hate our enemies, still less their innocent children—but he did feel like that and said so.

The liturgy isn't intended to express our personal feelings and we just get on with the service as it's set out. But in our own prayers it's no good trying to assume an attitude or mood or opinion which isn't ours but which is supposed to be the proper

In our own prayers, it's no good trying to assume a proper attitude, mood or opinion we don't really have.

one. The story is told of Teresa of Avila who, when ill, was obliged to cross a swollen river. She might have said, "Thy will be done," which would have been the proper and edifying thing to do. Instead, she complained, "Lord, amid so many ills this comes on top of all the rest." And when a voice seemed to say, "That is how I treat my friends," she replied, "Ah my God! That is why you have so few of them."

The Rt. Rev. Robert Merver, C.R.

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 Rt. Rev. Walter Grundorf, Rector; the
 Rev. Clayton Bullock; 407/657-2376,
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IOWA

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

KANSAS

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

MICHIGAN

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

OREGON

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

PENNSYLVANIA

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

SOUTH CAROLINA

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

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

TEXAS

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

VIRGINIA

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

AUSTRALIA

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

TASMANIA

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

