

the female-male ratio. Exploiting the average Indian's culturally-based aversion to having female children—families must pay huge dowries to marry them off—doctors made a fast buck by offering sex determination tests to discover the gender of a fetus so, if female, it could be aborted, a procedure which is legal in India. A law in effect since January bans use of medical diagnostic techniques for that purpose, threatening violators with imprisonment of up to five years and a maximum fine of 50,000 rupees (about \$1,500). All facilities conducting pre-natal diagnostic tests must be registered, and such tests now are only allowed to determine chromosomal abnormalities, genetic metabolic diseases, sex-linked illnesses and congenital disorders. However, there is no mechanism to police pre-natal facilities, and the law has no effect on widespread neglect and outright killing of female children in the country. Of about 15 million girls born in India every year, five million do not live to celebrate their 15th birthday, and a third of these deaths take place in the first year of life, a UNICEF survey found. - *Christian News*

***FIFTY BISHOPS OF THE RUSSIAN ORTHODOX CHURCH**, meeting in synod under the presidency of Patriarch Alexei II of Moscow, have sharply reacted against the pan-Orthodox summit convened by the Patriarch of Constantinople, Bartolomeos I, on Patmos last September. The Russian Bishops object to the fact that the Constantinople Patriarchate has established relations with the Ukrainian and Estonian Orthodox bodies which have recently broken away from the Russian Church. "We regret to state," the Russian bishops declared, "that the fraternal relations between the Orthodox Churches of Constantinople and Russia have been seriously disrupted." - *Catholic World Report*

***AN IRISH ROMAN CATHOLIC BISHOP WHO IRKED HIS SUPERIORS BY CALLING FOR OPTIONAL PRIESTLY CELIBACY** is being treated for alcoholism while on "sabbatical" in the United States, following a "near-breakdown." Last year, the Bishop of Ferns, Brendan Comiskey—citing in part a series of clergy sex scandals which have rocked the Irish Church—publicly urged dialogue on the celibacy discipline. His summons to Rome shortly thereafter evoked protest from largely-supportive Irish citizens. But then, police commenced investigation of a number of allegations of sexual abuse involving Ferns clergy: a former diocesan official was found dead at home under mysterious circumstances; and reports began to circulate about Comiskey himself having been arrested at

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the Bangkok Airport, traveling incognito without luggage, passport and having to be rescued by the American diplomatic corps. Not long after came word of Comiskey's entrance into an American alcohol rehabilitation facility. The idea of optional priestly celibacy, however, has garnered other supporters in the Roman episcopate, including an elder statesman of the church, Cardinal Franz Konig, the retired Archbishop of Vienna. - *Catholic World Report*/*St. Anthony Messenger*

***A ROMAN CATHOLIC BISHOP OUSTED FOR HIS LIBERAL VIEWS HAS RETALIATED BY GOING GLOBAL ON-LINE**, preaching his message on the worldwide Internet system. Last year the Pope removed Jacques Gaillot, Bishop of Evreux in Normandy for promoting the use of condoms to curb the spread of AIDS, greater tolerance toward homosexuality, and freedom for priests to marry. Gaillot's Internet page, is named after the diocese in southern Algeria he says the Pope gave him as a punishment—an ancient, ruined city covered by the Sahara Desert since the Middle Ages. Having converted it into a virtual diocese electronically, he has a potential congregation of tens of millions. - *The Washington Post*

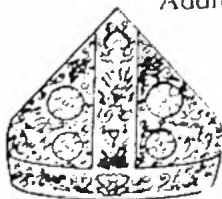
***IF JESUS CAME TO EARTH TODAY HE WOULD SPEND CHRISTMAS HANGING OUT IN A GAY BAR**, perhaps a Soho "leather club" in London, because He "spent all His time with people like us," say ads that appeared in the *Pink Paper*, a British gay newspaper. The ads were placed by the mostly-homosexual Metropolitan Community Church, which has 19 congregations in the United Kingdom. - *Church Times*

THE Christian Challenge.

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Enthronement of the Rt. Rev. Richard Chartres as the 132nd Bishop of London January 26 in St. Paul's Cathedral. (Philip Way Photography, London)

Saga Of The Storm-trooping Suffragan Archbishops

Christian Challenge

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Backtalk

LEAVING ECUSA

When my wife and I were married more than four decades ago, we carefully chose the Episcopal Church as a denomination of compromise in which to worship and raise our family. At that time the church exhibited a measure of doctrinal stability and certainty of identity and mission unknown in the last 20 years. Now because of its continual jettisoning of doctrine and its promotion of relativism, we can no longer recognize its once familiar shape and, as conscientious objectors, have had to bid it adieu.

We were actually given a number of hefty shoves—by bishops, priests, and even some lay friends. It did not matter that we had raised our children in the church, served at the lowest and the highest levels of diverse tasks and offices, and contributed, until our first invitation to leave in 1990, over \$70,000. That particular Connecticut rector said, "There is no room in my (sic) church for traditionalists."

"You mean you don't even want our \$5,000 yearly pledge, Father?" "No," he said, "unless you will conform to my agenda." That agenda included, among other things, the approval of the ordination of women and practicing homosexuals and an utter, and uncanonical, insistence on the 1979 Prayer Book. Gratuitously, he downgraded, or ignored, all but two sacraments of the historic Church.

The man's eruption was partially based on his having received from the publisher a copy of one of my books, *The Plight of the Church Traditionalist: A Last Apology*. In it he read of the dissatisfaction with ECUSA of a member of his parish, whom, incidentally, he had never met. If he has also read my scholarly articles, he has surely been fuming all the more. That church that traditionalists find so different he obviously finds acceptable, and when he sees his church threatened, he reacts, not with Christian charity or even intellectual curiosity, but with ferocity. He once said, "Even old folks like you can change." "But we have changed very often and considerably. Fa-

ther. Are we expected to stop thinking and keep changing just because somebody says to do so?" "Yes," he insisted, "even if it means changing every week." No thank you.

Sadly, this priest is not particularly unusual today. Across the country, we and thousands of others have been snubbed for (holding) views formerly considered orthodox by the church. We have been cast into limbo—so much for the church's "missionary" efforts—or abandoned to choose another denomination or an offshoot of Anglicanism or to reject organized religion.

It is not cause for rejoicing that in our many years of membership in the Episcopal Church we have encountered bishops and priests who were, by anybody's definition, hypocrites, heretics, adulterers, drunks, embezzlers, backsliders, harassers, and molesters, just to name some actual cases especially close to home. In answer to the counter-assertion that these unorthodox, immoral, and illegal activities are not limited to the Christian clergy, many laity would insist that such sins and crimes ought at least to be proportionately fewer in number than among the rest of us. It is interesting that several years ago the rector of Michigan's most famous autonomous church became our *de facto* pastor. That man and his church are still exhibiting orthodoxy, morality, and true Christian concern for others at total variance with what one encounters in many ECUSA churches.

The Episcopal Church used to be the status denomination. Despite its diminutiveness, it wielded an influence disproportionate to its size. Even though it is now half the size it was a generation ago—we are obviously not the only disillusioned former communicants—it is still trying to snatch the lead in every social and religious movement within and outside the ecclesiastical confines. Trouble is, fewer people now are looking for a status church; instead, they are seeking doctrinal solidarity coupled with moral direction, and finding it elsewhere. Some have even given up on organized Christianity altogether. They see bishops galore who will not defend the historic beliefs they swore to uphold and thus ask themselves, "Why should we?"

Christian attitudes have disappeared from ECUSA even at the

highest level. Three female bishops, Barbara Harris, Mary Adelia McLeod, and Jane Dixon, have publicly and jointly asserted their "power" and "authority" and, led by Harris, demanded that those who disagree with the liberal, secular agenda depart the church immediately. Inasmuch as two out of three of these women are formally uneducated, we find their demands particularly arrogant and preposterous. Those who contributed to their rise to power should be called to task with them. But the predominantly male hierarchy are loathe to incur the wrath of their liberal colleagues and keep their mouths tightly shut.

Recently, Presiding Bishop Edmond L. Browning has added to the church's woes by protecting arch-embezzler Ellen F. Cooke and failing to heed the call to resign from his office. By speaking his mind well in advance of discussion and legislation on such important issues as the ordination of practicing homosexuals and women, this self-styled primate has consistently identi-

Pontius' Puddle



IT WAS ONLY AFTER PHIL BLACKSTONE ACTUALLY SNORED THROUGH AN ENTIRE SERMON THAT THE REVEREND BEGAN HIS CONTROVERSIAL PRACTICE OF MARKING CHALK OUTLINES ON THE PEWS TO SINGLE OUT THE SPIRITUALLY DEAD.

fied himself with the left and refused to assume a middle-of-the-road position dictated by his status as titular head of American Anglicanism. Yet he is allowed to remain in office while the church continues to disintegrate.

Does any of this matter beyond the effect it may have on us two aging complainers? I submit that all of it has a great and lasting effect. Not only does it give the lie to the so-called inclusive Christianity propounded by the ruling liberals, it influences for ill other denominations that are watching the example set by the formerly influential Episcopal Church. One day the Episcopal Church will no longer be taken seriously because it can no longer be called Christian.

And that day is not far off.

And for us, since no other provision is made for such conscientious action, we acknowledge our church's heave-ho and hereby resign from ECUSA.

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IT ALL STARTED when Suffragan Bishop Jane Dixon of the Diocese of Washington, D.C., backed by the diocesan, Ronald Haines, decided to do what had never been done in the Episcopal Church (ECUSA)—force a visitation of a woman bishop on parishes that do not accept women's ordination.

This, despite the fact that only six of the diocese's some 95 parishes had indicated after Dixon's 1992 election that they could not receive her as a bishop—and Dixon last year played a big part in assuring that *they* would be brought to heel or driven out but a few years hence, with an expected canonical change compelling acceptance of women's ordination churchwide.

Until then, parishes supporting the Church's historic apostolic order officially hold a "recognized theological position" in ECUSA—a policy in line with that of the wider Anglican Communion, which gives only partial acceptance to women's ordination. The Communion's leadership, as expressed through such bodies as the well-known Eames Commission or meetings of Anglican primates, formally gives place to both views on the matter, urging mutual respect and pastoral sensitivity for each. Such assurances were, in fact, given by Bishop Haines and Dixon when she was elected. According to Washington Episcopalians who posed the question at the time, both the bishop and bishop-elect promised that a visit by Dixon would never be forced on any objecting parishes.

But apparently, Dixon, one of just four women made bishops in ECUSA, came to the conclusion that mutually agreed restraints did not matter any more in the face of this small band of the faithful who refused to bow the knee.

So, while Haines was on sabbatical last year, she contacted the remaining hold-out parishes, informing them that she would be coming for a visit, with the obvious intention of exercising a sacramental ministry in each. Evidently, by last fall—when her campaign started to receive wider publicity—she had already managed to make incursions into three of the original six churches, two Maryland parishes some time ago, and more re-

Saga Of The Stormtrooping Suffragan

Washington Suffragan Bishop Jane Dixon breaks Wonder Bread at St. Luke's, Bladensburg, Maryland—but where were the parishioners? Kenneth Lambert/The Washington Times



cently St. Luke's, 15th Street, in the District (now led by an interim priest after retirement of the traditionalist rector), where she reportedly was seen by about 170 persons out of the usual Sunday turnout of 250-400.

Dixon penciled in the last three parishes—St. Luke's, Bladensburg, Maryland; and two District parishes, Ascension and St. Agnes and St. Paul's, K Street—for dates in early 1996: January 14, February 4, and April 21, respectively.

Amid the chilly response from those parishes and their supporters, questions also arose about whether a suffragan had a canonical right to enter a parish. In an early January letter this year—about three months after Haines had returned from sabbatical—he made it clear he backed Dixon's visitation plans, and claimed he himself had informed the latter three parishes about them in mid-1995. While insisting his diocese "embraces diversity," Haines indicated the visits were necessary for the sake of diocesan unity, predicting that that would be effected by the canonical change in two years anyway, and because "in the Episcopal Church community gathers around the bishops," an assertion later repeated by Dixon. (To this, one traditional cleric was said to have remarked: "That's funny; I thought the Church gathered around Jesus Christ.")

Even before Dixon showed up at the first stop on her 1996 confrontational tour, what were widely recognized as her "divide and conquer" tactics had already had their effect at St. Paul's—an Anglo-Catholic stronghold that had nonetheless attracted some liberal parishioners in recent years—with the result that the rector, Fr. Richard Martin, has announced he will go on sabbatical April 8 (before Dixon's visit) and officially resign October 31.

But St. Luke's, Bladensburg, proved to be another matter altogether—and a portent of things to come for Dixon's offensive.

Led by the staunchly traditional Fr. Arthur Woolley, St. Luke's had already made clear in recent years its conscientious inability to accept the ministrations of Dixon or any

woman bishop "under any circumstances." The diocese's plans to quash such resistance likewise spurred a January 8 letter to Haines, in which the church wardens—citing the vestry's complete agreement and support for the rector—deemed Dixon's forced visit a "gross violation of our rights as a parish." They termed Haines' arguments for the visit "utterly flaccid" and "flimsy," stating: "You know that we will have an official date of execution scheduled for January 1, 1998. Why is it so important that you pull the trigger ahead of time?" The wardens also fired off a letter to the diocesan standing committee, declaring that St. Luke's "cannot in conscience surrender" its theological position "to accommodate your wishes."

It was in this context January 14 that Dixon began the final phase of her battle for the new order in the Washington diocese. But, as the inimitable Lester Kinsolving—Episcopal priest-turned Baltimore "Uninhibited Radio" personality—found when he covered Dixon's raid on St. Luke's—in the aftermath of the area's great "Blizzard of '96"—being a stormtrooping suffragan is not all its cracked up to be.

The following is adapted from Kinsolving's broadcast on WCBM Baltimore's Talk 680 on the evening of January 15, and is used by permission.

FOR MUCH OF ITS EARLY HISTORY, Maryland was renowned for religious tolerance, even during the latter colonial period, when Anglicanism was the established religion.

Possibly that was the impression of two young men who came to Maryland, one from Nigeria and the other from the Bahamas. Patrick Delaney, senior warden of St. Luke's Episcopal Church in Bladensburg, is resources officer for a chain of restaurants. Felix Ogunba, an accountant born in Nigeria, is St. Luke's junior warden.

Both of these young men are very devout. For they were raised in dioceses overseas where the fervor and dedication of Christian missionaries was devoted to the traditional faith of the Church of England.

The very idea of ordaining female priests or bishops was unknown to these missionary planters of the faith. In the U.S. Episcopal Church, however, this novel idea sprung forth in the mid-1950s, mainly due to the economic effect of a serious falloff in tuitions at Episcopal seminaries. This in turn was due to the end of what had been a serious clergy shortage—which rapidly became a large clergy surplus.

Opening Episcopal seminaries to women was enough of a novelty to end the loss of tuitions. As women began crowding in, seminary professors began acting as if the cause of priestesses was a divine revelation, somehow withheld from Jesus, all of whose Apostolic appointments were men, and unknown during almost all of the first two millennia of Christianity.

When Episcopal "high churchmen" (or Anglo-Catholics) protested, they were run over or run out, by a national headquarters and national convention ecclesiastical-political machine of dedicated radicals. They are led today by the ranking prelate, Presiding Bishop Edmond Browning of New York, whose appointee as national treasurer, Ellen Cooke, has just pleaded guilty to stealing \$1.5 million in church funds.

There is also a raging battle over the ordination of homosexuals (in ECUSA), in which one retired bishop, Walter Righter, is being subjected to ecclesiastical trial because he ordained to the priesthood a self-advertised sodomist. But there was no such trial for the Washington Diocese's Suffra-

gan Bishop, Jane Dixon, who orclained a self-advertised lesbian last year. And it was Bishop Dixon who was sent by Washington's chief Episcopal Bishop, Ronald Haines, to restore ecclesiastical order (!) to the allegedly rebellious St. Luke's.

Bishop Dixon's deviate ordination of an active lesbian had led the editor of *The Washington Times* to ask: "Who will cater the first man-horse wedding at Washington Cathedral?" So, it was understandable that the wardens and vestry of St. Luke's, when they learned that Bishop Dixon was being foisted upon them, informed the diocese: "What you intend to do is not only illegal, but completely unnecessary and very mean-spirited."

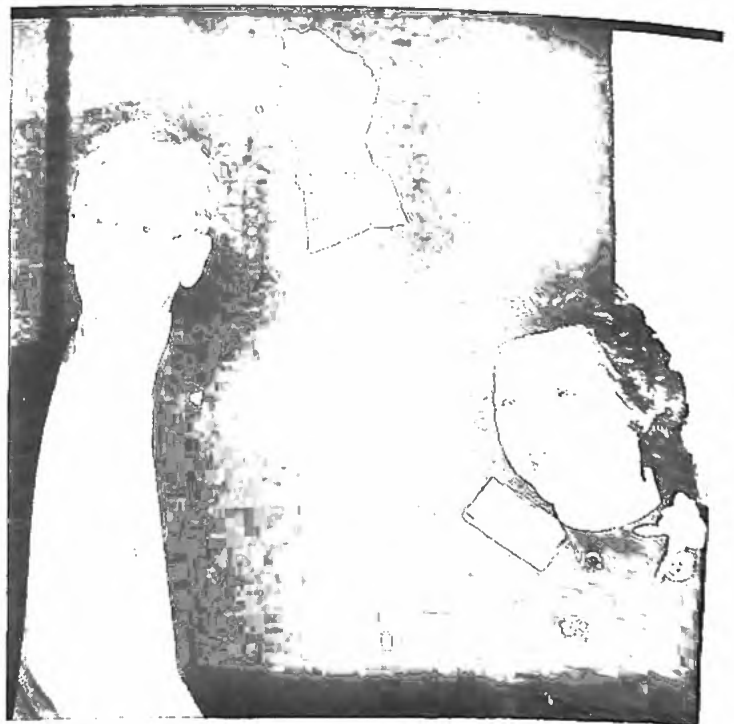
Such a plea from a congregation, which has paid for its church and its upkeep for more than a century and a half—and sent contributions to the Diocese of Washington—was ignored, with all the lofty manner of a British prime minister dealing with a tiresome minor official from the Australian outback.

On Sunday morning January 14, Bishop Dixon came to St. Luke's—and the result was not bloody or violent, but rather hilarious. For on her arrival the bishopess found that almost all of the congregation had gone on *strategic religious retreat*.

But they left a rear guard: an extraordinary lady named Stella Morabito Green, journalism and international relations major at U.S.C., with a masters in Russian history, and years of experience as an analyst for the CIA. She and the lady bishop fought the Second Battle of Bladensburg, which we'll outline tonight on *Uninhibited Radio!*

The Second Battle Of Bladensburg

Bladensburg is an historic suburban town near the city limits of Washington, D.C. Here in 1814, the British Army so disastrously defeated the U.S. forces that they were able



Washington Episcopal Bishop Ronald Haines and Jane Dixon show their jubilation on the day of Dixon's election as suffragan for the diocese May 30, 1992. Episcopal News Service photo by David Werth

to march on and burn Washington.

In the Second Battle of Bladensburg, fought [January 14], almost all the Marylanders who are members of St. Luke's Episcopal Church effected so skillful a retreat that they, too, burned Washington—or the Episcopal Diocese thereof.

The result was ludicrous—even hilarious.

Suffragan Bishop Jane Dixon of Washington arrived with some four dozen people from other churches throughout the diocese: ten to 15 other congregations, she conceded. But there were 75 churches which sent nobody. And of those who joined the lady bishop's traveling Pep Squad, there were only an average of three per parish.

Moreover, those from the 200-member congregation of St. Luke's, who she was on hand to visit, came to a grand total of six.

The pastor and vestry of St. Luke's Church did not lock the doors, or turn off the heat. Instead, in peaceful civil disobedience, they removed the tabernacle from the altar, removed the votive light from the chancel, and locked up the organ.

The Bishop's Expeditionary Force ought to have planned for this possibility, by bringing a portable organ, a tape recording of organ music, or even a pitch pipe. Alas! no such planning. And Episcopalians usually have little of the singing renown of either the Methodists or the Baptists. Moreover, this was a *capella*.

After a rather disastrous beginning, when the bishop giggled and confessed to having selected the wrong hymn tune, rather than the familiar one, they improvised and sounded rather well—while reporters for both *The Washington Post* and *The Washington Times* conducted interviews. This more-than-apparent Media Event had been given one full page in Saturday's *Post* and a front page story in the *Times*. But the resulting crowd to see Fighting Jane invade the Rebel Stronghold attracted very low box office: the congregation filled about one-fifth of the attractive brick church on Annapolis Avenue.

Bishop Dixon is a friendly, ebullient, rather pretty prelate. She seemed to surmount such embarrassments as the meager attendance at such an Historic Event—as well as the response to her ringing offer: "SOMEONE FROM ST. LUKE'S TO READ THE EPISTLE?"

Silence. Not one. Nada, Zip, Zilch, Zero.

That, and when she began preaching from the chancel steps—and a booming voice, belonging to a large lady with a great big smile, asked: "WOULD YOU PLEASE TAKE THE PULPIT, BISHOP?"—which she was immediately pleased to do.

The sermon was—well it was *nice*—although hardly newsworthy, or very inspiring, or even very interesting; but rather a brief variety of verities and stained glass soporifics (which attests to the fact that Episcopal seminary homiletics courses are still not much better than they used to be).

One of the six St. Luke's parishioners who attended was an elderly smiling man named Taliaferro. His bringing of Wonder Bread and a nice merlot for communion was announced, *triumphantly*, by the bishop. At this, the head of the diocesan standing committee began a very loud clapping—which the Traveling Band took up at considerable length.

What I found particularly diverting, in watching this lady in her mid-50s, was that part of her vestments which she kept taking off and putting back on—aided by a handsome



Traditionalists Brian and Stella Green, who opposed Dixon's visit, videotape the service. Kenneth Lambert/The Washington Times

and earnest-looking male deacon sent out with her from the diocesan headquarters. Bishops' mitres are supposed to represent the Cloven Tongues of Fire that rained down on the Apostles on the Day of Pentecost. But Dixon's mitre was somehow reminiscent of a Great Big Hershey's Kiss...Possibly that is what the designer—and the wearer—had in mind. For I stood near the rear door as Bishop Dixon welcomed her Traveling Band of Portable Parishioners in a continuing series of hugs and kisses.

Then, after Bishop Dixon had hugged and kissed most of the congregation, I was able (without being either hugged or kissed) to have the following conversation with her:

Q. How many parishes and missions from the diocese do you count that were represented here today? Would you estimate ten, or 15?

BISHOP DIXON: Yeah, I would say so—**MS. GREEN,** PLEASE DON'T LEAVE, I NEED TO SPEAK TO YOU—I would say about ten to 15, yes. There were people here from this parish as well, you know.

Q. How many would you say?

DIXON: I would say at least six.

Q. Six from this parish? And they have—what is it? 200 communicants?

DIXON: I'm not sure how many communicants they have here. I need to ask if I might see the books. **COULD I PLEASE SEE THE BOOKS ON MY VISITATION? IT IS MY-UH—**

STELLA GREEN: I'm sorry that I don't have them and I don't have access to them.

DIXON: You don't have access to the books? The service books and other things which I look at when I go on visitations?

GREEN: You understand that this is a traditionalist parish. And you understand our position. I think we've made it very clear in many letters. We have a right to this as a traditionalist parish. Other dioceses recognize their traditionalist parishes' right to exist, and they just



From left: Fr. Richard Downing of St. James, Capitol Hill, who turned up at Ascension and St. Agnes, Washington, to assist Bishop Dixon during her disputed February 4 visit there, scurries down the church steps to meet her as she arrives fully vested at curbside. She is also met by a half dozen vociferous protesters but walks silently by them into the church, surrounded by some supporters. Departing Ascension (next page) following the controversial service, she finds her car has not yet been brought around and remains stuck among the outspoken demonstrators for several minutes before being able to get away.

basically have a live-and-let-live attitude, and apparently this is not holding true for the Washington Diocese. With 96 congregations, they apparently cannot even allow two traditionalist parishes to live out their days in peace.

DIXON: What you're saying is that you will not give me the books.

GREEN: I'm not an official of St. Luke's here.

DIXON: And there's not one official who could give me access to the books?

GREEN: That's correct...

Q: Don't they keep records at Mount St. Alban's (diocesan headquarters next to Washington Cathedral)?

DIXON: We do have parochial records, but I didn't go to look those up before I came. They send in an annual report.

Q: Why couldn't these people have been allowed to worship as they do?

DIXON: I was here for two reasons: The first is the Gospel reason; Jesus said that "All who labor and are laden, come unto me." And you know the words in St. Paul's Letter to the Galatians: "In Christ, there is neither male nor female, we're all one in the Body of Christ." That's the Gospel reason...And the second reason I'm here is that this is an Episcopal Church. And in the Episcopal Church, people gather around their bishops. We're not a confederate (sic) of churches, we're a communion of churches, and all the congregations do belong in the diocese. And the bishop is the head and I am the suffragan bishop. I'm one of the chosen and consecrated bishops of the church and I'm on an official visitation.

Q: Do you believe that it is wrong for the Roman Catholic Church and the Orthodox Church (who together constitute the vast majority of Christendom) not to ordain women to the priesthood?

DIXON: I don't speak about the polity of the Roman Church or the Orthodox Church.

Q: Would you say they're sexist?

DIXON: I would say that they don't allow women to be in their ordained orders. But it's not my place to speak to their polity...As I say, the primary reason I'm here today is the Gospel reason. And the reason is that the God I believe in and the God I worship offers himself to all. Thank you very much, I've got to go.

Stella Green, St. Luke's delegate to the diocesan convention, was not at all so reluctant to discuss the faith. She told *The Washington Post* earlier in the week: "If the Incarnate God was a woman born of a woman, the male half of humanity would [have been] excluded from the Incarnation. Therefore, if the priest is to serve as a humble representative of Christ in all of His humanity and all of His humility, in the tradition passed down from the Apostles, he can only be male."

When I asked Mrs. Green to comment on Bishop Dixon's statement, she replied: "What Ms. Dixon doesn't understand—or won't understand—is that this is a violation of our rights as a parish."

Green said she was not present for Dixon's visit in any official capacity. "I'm here basically as an observer," she said. "But according to the resolutions, the canons, the Eames Commission Report—the commission appointed by the Archbishop of Canterbury—traditionalists have a recognized position in this church. Obviously today that was not being respected. There were many alternatives. The bishop himself could have come. He chose not to. He could have avoided a confrontation by just respecting our rights to exist as a parish...At least until January 1, 1998..that still stands. It's not being respected here. And I don't know what the consequences will be, but we can't ignore our consciences, to accommodate this kind of political theology."

Subsequently, Haines, apparently without benefit of a reality check about what had just transpired, claimed in a letter to parish leaders that Dixon's visit to St. Luke's showed that such things can be done with "mutual respect," and that he expected future visits would be "increasingly cordial."



three prelates—now said to have been joined by a dozen or so other bishops—issued a letter calling on Washington's bishops to “desist” violations of “express and explicit terms and regulations” of the national and international church or “resign.” The letter quotes ECUSA’s 1977 “conscience clause,” affirming that no ECUSA clergy or laypeople should be “coerced or penalized in any manner, nor suffer any canonical disability as a result of his or her conscientious objection to or support of” the ordination of women priests and bishops.

The undeterred Ms. Dixon had walked bravely but grim-faced by demonstrators and ascended the steps into the church; there, As-

ension’s senior warden, attorney S. Bobo Dean, met her with a handshake, but said the vestry wished her to reconsider her plans to proceed. When she indicated she would not, Dean told her the vestry considers the visit a trespass to which it does not consent, but that “force is not of God” and that the vestry had chosen not to respond to it in kind by attempting to keep her out. She thanked him, and moved forward toward the sanctuary.

Dixon celebrated the Eucharist (apparently according to Rite I with some additions) using a small credence table near the altar rail, aided by Fr. Richard Downing of St. James, Capitol Hill, and the Rev. Enrique Brown of *Mission San Juan*, Washington. Hymns, again sung *a cappella* by the visiting congregation, included *Amazing Grace*, and *Let Us Break Bread Together On Our Knees*.

When she ascended the pulpit, Dixon preached with engaging style, rarely referring to notes (“She would have made a great member of Congress,” someone said), on the theme that “Christians have but one story to tell, the story of love.” While acknowledging the parish’s tradition, she said the fact that Ascension’s “doors are open today for all to worship” (as, in fact, they are every Sunday) is a “sign that this relationship, no matter how hard or painful it may be, is open. I offer myself to this parish not to change your mind, but to somehow be in relationship with you.”

Her message may have seemed surprising to vestry members, who, in a clearly frustrating round of discussions and communications before the service, had attempted to either secure cancellation of Dixon’s plans or work out alternate arrangements respectful of both “sides”—such as allowing the suffragan to preach at a service of Morning Prayer. Dixon rejected all compromise offers, saying objectors could worship at another time on Sunday, and that the visit was necessary because “the gospel of Jesus Christ is offered for all” and because in ECUSA “we gather around our bishops.”

Continued on Page 11

Postscript: The Battle Of Washington, Round 1

By The Editor

By the time Bishop Dixon made her incursion into Ascension and St. Agnes in the District three weeks later—again, curiously, in the immediate aftermath of a large snowfall in the area—she might have begun to feel like a party crasher who always arrives after the revelers have departed, save for a few irascible would-be bouncers.

This time, the dimly lit church was not only stripped as it had been at St. Luke’s, but her arrival for the 10 a.m. service was greeted by a small but vocal group of outdoor demonstrators protesting her “persecution” and citing freedom of worship as their civil right. And—of the 75 or so who took part in the service—those from the 250-communicant “host” parish came to a grand total of two. Most parishioners had come to the 8 a.m. Mass and departed quickly thereafter. Two female congregants (one white, one black, for those keeping PC scores), arriving late for the 10 a.m. service and unawares, left immediately upon learning that Dixon was present.

The priest-in-charge, Fr. Lane Davenport—whom Dixon had demanded be present in the nave during the visit upon the threat that Haines would revoke his license—was indeed there. But he spent the entire time in a position of conscientious dissociation from the proceedings at the very rear of the nave, reading Thomas à Kempis.

The president of the Episcopal Synod of America, Donald Moriarty of California, was on hand to support Ascension in its stand. In the preceding week, support had also come in a message from the primate of the Traditional Anglican Communion, Archbishop Louis Falk, and from three ECUSA bishops who endorse women’s ordination—FitzSimons Allison (retired of South Carolina), John Howe (Central Florida) and Alex Dickson (retired of West Tennessee). The

Signposts

The Articles Of Religion: A Personal Testimony

The following is somewhat different than the sort of piece we normally run in this column. But it is not only engagingly written by someone widely read on this and a number of other aspects of the Catholic Faith, but was called to our attention for another reason that will shortly become obvious. The author is longtime friend Benton Marder, ceremoniaris and sacristan at St. Paul's Parish, Portland, Maine, aligned with the Anglican Church in America.

Some years ago, after he had graduated from seminary, the late Fr. Louis Tracyk had the opportunity for summer study at Oxford. Since he was a hardened book-hunter, he spent quite a bit of time in the Addiction Supply Centres there. Among his finds is something he sent me when he returned to the U.S. Fr. Lou was a dear friend and frequent correspondent to many of us, and this little article might well be deemed a literary memorial to him. What he sent me was *Latimer Studies 20-21, The Thirty-Nine Articles: Their Place and Use Today*. The lengthy first section was written by Dr. J.I. Packer; it is this section that is the base for this article. I am much indebted to Dr. Packer for this, to me his most useful work. The reading of this section provoked me into reading every book I could find on the Articles. His lists of books has guided me for the accumulation of a fair-sized collection on the subject...

In former times, there was argument over what the Articles were intended to be. Some hold that they serve as a domestic creed of sorts, equivalent to the Reformation-era Confessions and the Decrees of the Council of Trent. Others hold that they were articles of peace, intended to secure some degree of concord among schools of thought at the time and later. Still others regard them as hardly more than a historical document that has little or no useful validity for our times and circumstances. I find in the Articles something quite useful in their own right: a definition of what it means to be an Anglican. This definition lies not in exact conformity to each and all the Articles, but the principles that undergird the statements made.

Many of us have the idea that, since the Anglican Churches have no doctrines of their own, there is no need for much beyond the Chicago-Lambeth Quadrilateral, which deals with Scripture, Creeds, Sacraments, and Ministry in a very basic way—saying no more than is absolutely necessary. The problem with this approach is that the Churches of Rome, the East, and Utrecht can wholeheartedly subscribe to the Quadrilateral. The Quadrilateral merely defines the notes of the Church Catholic; it goes no further. By its very intent, it can go no further without involving specific doctrines in specific ways that would surely drive us apart.

If the Quadrilateral does not and cannot define the essence of Anglicanism, why do we maintain a separate existence? Why do we all not swim the Tiber, the Bosphorus, or the Channel, depending on our personal choice?

Why are we Anglicans? Do we cite the *Book of Common Prayer*, or the essentially British *ethos* involved in our separation from the Church of England? Strictly speaking all these are "accidents" in the scholastic sense. They are not and cannot be the "substance" of the Anglican tradition. They should be made to be the "substance."

I submit that the theological "substance" is to be found in the Articles of Religion. The Books of Common Prayer of the 1552-1662 tradition are the liturgical expression of the Articles. They go together like love and marriage; unfortunately, we have lost track of this connection largely because of our misconceptions of what Catholicity in the Church really is. We tend to lose track of the practical implications of what St. Vincent of Lérins was telling us in his famous *Commonitorium*: "In the Catholic Church itself all possible care must be taken that we hold fast to the faith which has been believed everywhere, always and by all; that is truly and in the strictest sense Catholic, which, as the Fathers themselves and the reason of the thing declare, comprehends all things universally. This rule we shall observe if we follow universal antiquity, consent."

Wilson & Templeton go on to explain (in *Anglican Teaching*) that the intent of the Reformers was never to depart from Catholic teaching, but to reform the teaching of the Church to bring it in

We have to be careful about what we label as "Catholic." We also have to realize that many problems we face aren't anything new.

line with the teachings and practices of the primitive Church. This involved rejecting articles added in later times by Rome and others. Where we tend to misconceive lies in where the Reformers drew the line, where the Primitive Church becomes the Church we know more about. Some of us tend to define Catholicity by the Seven Councils, which leaves us a lot of room for trouble. The Reformers tended to draw the line well before the Conciliar Epoch, before the heresies, errors, abuses, controversies arose. The Reformers were historians; they knew that many of the practices later deemed Catholic emanated originally from heretical sources, specially from Gnosticisms of many sorts.

The nasty truth is that many of the troubles that beset the Church in our time are nothing new. In former times, there were groups of heretics that had priestesses and lady bishops. There were also groups that worshipped the Blessed Virgin Mary and set up her images for the purpose—a reminiscence of the old Roman cult of the *Bona Dea*, which was specifically a cult for women only. There was a great scandal during the time of the Divine Julius over the intrusion of men into the worship of the *Bona Dea*. The men were discovered by a sudden outbreak of flatulence, so the story goes, and they were nearly torn limb from limb on the spot, but they did escape and had to face a trial over the matter.

Yes, there's a moral to all this. We have to be careful about what we label as "Catholic"—it ain't necessarily so. We also have to realize that many problems we face aren't anything new. On this head, my reading of Thomas Rogers' (16th century) book (*The Catholic Doctrine Believed and Professed in the Church*)

of England) was absolutely fascinating in its detail.

Rogers' book reminds me also that the Reformers may not have known or realized the amount of controversy over faith and practice in the Primitive Church, unless they were careful to note all the factions that had pretty well put themselves outside the Church by their sheer extravagances. It is not easy to determine just how well informed they were on the details of the history and life of the Church prior to A.D. 250. I recently noted some very odd practices that existed for a while at the time—like baptism of the dead (1 Cor. 15, 29). Here we have a practice that was probably seldom done but has been the basis for the grand-scale application of it by the Mormons. The minutiae of early church history can be mind-boggling, as are those of the Reformation era, and of our own time. ■

SAGA Continued from Page 9

Following a January 17 meeting with Dixon, Dean and Junior Warden Paul L. Jones wrote Haines an exasperated letter, noting Dixon's unchanged determination to celebrate Mass at the parish February 4, knowing that it "would grievously pain and violate the consciences of many, we believe most, of our parishioners...We asked why it was necessary to take this action at this time...The reasons which she gave as to the Gospel and Anglican polity were not logical. We are baffled as to why you and she have chosen this confrontational approach...which is so contrary to the spirit of Anglicanism," as well as statements by authoritative church bodies.


"Furthermore," the wardens wrote, "the peremptory, authoritarian and insulting tone which [Dixon] adopted in response to [Fr. Davenport's] attempt to state his views in a courteous manner would be inappropriate in any conversation between two Christians and is outrageous in the extreme when addressed by one who claims to be a Christian bishop to a fellow member of the clergy. We were able to see personally a side of her personality which we had not seen before, and which, we believe, disqualifies her for her position, quite apart from any doctrinal objections."

The letter said the vestry "has not consented" to Dixon's visit February 4.

In a standing-room-only parish meeting the week before the visitation, Fr. Davenport also revealed that, when he was put in charge of Ascension in 1994, Haines agreed that Dixon would not visit the parish during the priest's service there. Haines reportedly defends his reversal now by saying he did not think Davenport would be at Ascension so long, but Davenport says Haines had stated his expectation that the priest would be at the church for at least two years (not at all an abnormal duration for an interim today).


Asked, as she descended Ascension's steps following the February 4 service, how her forced visit to the traditionalist parish jibed with current church policies, Dixon curtly replied: "I believe I am within the tradition of the Church." She then walked to the curb, hoping to exit the scene as quickly as she had entered it, but—discovering her car had not yet been brought around—found herself at the mercy of shouting protesters for several minutes before she was able to leave.

The week after Dixon's visit to Ascension, a *Living Church* editorial termed the action by Washington bishops an "unwarranted attempt to snuff out a theological position recognized as legitimate in most of the Anglican Communion." Assessing its effectiveness, *TLC* said the diocesan unity and collegiality Haines claimed would be gained by Dixon's encroachment "are no closer to being achieved." ■



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Focus

Chartres Enthroned As 132nd Bishop Of London

Before a congregation of 2,500, the 132nd Bishop of London, the Rt. Rev. Richard Chartres, preached on the Church as communicator of the Gospel at his stately installation service January 26 in St. Paul's Cathedral.

"The Church should be true communication," said the traditionalist successor to David Hope, now Archbishop of York. "She should not just be engaged in the business of 'getting our message across', because the Christian gospel is not just another ideology or a problem-solving package; it is a communication of the life of God through Jesus Christ."

The Church communicates first by "following Jesus Christ to be apart with the Father in prayer," Chartres said. "Any Church that is communicating is a Church that is

THE NEW BISHOP OF LONDON, Richard Chartres, emerges from his enthronement in St. Paul's Cathedral to pronounce the blessing on his diocese. (The New York Times)



contemplating and being educated by silence."

He concurred with the government's chief advisor on national curriculum that Britain is becoming "a religiously illiterate society," threatened in some areas by a "moral vacuum." But he said the "Spirit of God is moving in many unexpected places," and called for "honest dialogue" with contemporaries. "What we must not do is retreat into any ghetto of piety. The Church of England has the responsibility of equipping itself to communicate in the public realm and to recognise the potential for good in the new media of communication."

He said the church is also communication, though, "when she embodies the love of Jesus Christ in very practical ways," such as through community projects. "There are some things you can say, but there are some things you can only show."

Among numerous dignitaries present were former Archbishop of Canterbury Robert Runcie, and Cardinal Basil Hume, who read a prayer during the service. Though Chartres refrains from ordaining women priests, his pledge to continue respecting "two integrities" on the issue was evident as the Rev. Eileen Lake read the Gospel.

The service music included a setting of Psalm 121 by John Tavener; Elgar's anthem *The Spirit of the Lord*; Vaughan Williams' *Te Deum in G*; and a hymn by Canon Michael Saward of St. Paul's.

The Bishops of London had ministered in stirring times, Chartres noted. "Now the 132nd Bishop is called to serve as London prepares for the millennium, and the Church is called upon to remind people whose millennium it will be," he declared.

Many, he said, have the sense that another historic period is passing away. "Yeats is often quoted: 'Things fall apart; the centre cannot hold', but it is less frequently remembered that he said in the same poem, 'Surely some revelation is at hand'."

Sources: Text of Chartres' sermon, *Church Times*, *The Church of England Newspaper*

Cooke Pleads Guilty To Embezzlement, Tax Evasion

Former Episcopal Church (ECUSA) treasurer Ellen F. Cooke pleaded guilty January 24 to embezzling more than \$1.5 million in church funds over four years, and to evading federal income tax on more than \$310,000 that she stole in 1993.

In a half-hour appearance in United States District Court in Newark, Cooke waived her right to indictment by grand jury and admitted her guilt on both counts. She claimed, however, that a psychiatric disorder keeps her from recalling the actual crimes she committed.

"I now believe that I was not entitled to these funds," Cooke told Judge Maryanne Trump Barry. "I accept responsibility for what I have done. I can only assume that I knew at the time it was wrong." Though her plea bargain accounts for less, Cooke actually misused some \$2.2 million in church money.

Cooke said she had reviewed the records detailing the transfer of church funds to her own bank accounts, and other misuse of funds, and therefore "I accept that it is true." Plato Cacheris, Cooke's attorney, said a psychiatrist has



THE EPISCOPAL CHURCH'S FOURTH FEMALE BISHOP, Catherine Roskam (right), was consecrated January 27 as a suffragan for the Diocese of New York. In the above photo, during the service at the Cathedral of St. John the Divine, New York City, Roskam appears before the diocesan, Bishop Richard Grein (at the microphone); visible behind him are (from left) Suffragan Bishop Barbara Harris of Massachusetts, Episcopal Presiding Bishop Edmond Browning, and Bishop Craig Anderson, dean of General Theological Seminary. Married with a daughter, Roskam, 52, had been diocesan missionary for the Diocese of California since 1991, but had formerly served at Holy Apostles, New York City. Photo courtesy of the Diocese of New York

Future Anglican-Roman Talks To Include Continuers?

If Anglican-Roman Catholic dialogue is resumed in any proactive sense it may include Continuing Anglicans, a well-connected source has told *THE CHRISTIAN CHALLENGE*.

The Anglican-Roman Catholic International Commission (ARCIC), the forum for the decades-long dialogue between Rome and Canterbury, seems to have slowed or stalled activity in the wake of what Rome sees as a "profound obstacle to every hope of reunion"—the ordination of women priests, and now bishops, within some Anglican provinces; the "Mother" Church of England itself ordained its first women priests within the last two years—a time in which Rome, by contrast, has moved to reject the innovation definitively.

While Rome has stated plans to continue the longstanding dialogue, hints of a potential new Vatican approach to it were first noted in a 1994 *CHALLENGE* report about an informal, "exploratory" meeting initiated by Vatican representatives that year with leaders of the Traditional Anglican Communion (TAC), the largest global group of Continuing Churches. Conducted by Bishop Pierre Duprey, Secretary of the Pontifical Council on Promoting Christian Unity, the unprecedented meeting suggested that the Vatican understood that the Anglican Communion is no longer a single, unified body, nor the only Anglican body, and that it may be considering a new ecumenical strategy—presumably focusing on Anglicans in those provinces or jurisdictions which still maintain apostolic order.

More details about the Vatican consultation and subsequent contacts came at a 1995 gathering of TAC bishops, in a report from the Rev. John Hepworth, an Australian priest who has represented TAC's primate, Louis Falk, on international matters, and who was at the Vatican meeting; he also serves as advisor on TAC matters for the head of TAC's Australian branch, Bishop Albert Haley.

Hepworth says Duprey specifically expressed the view that, in the event unity talks akin to ARCIC were resumed, they should encompass Continuing Anglicanism—and that that message has been conveyed to the Archbishop of Canterbury, Dr. George Carey; the archbishop is not believed to have received the news enthusiastically.

But Rome has behaved in accordance with that intention ever since, Hepworth asserts. He said informal and helpful contacts and exchange of information have continued between Vatican representatives and Falk's office, as well as between Roman Catholic and TAC clergy, most notably in India and South Africa. While movement is quite cautious and uncertain to result in any formal talks, he said the two parties are "attempting to be open to each other," and "conversing about the prospect of dialogue." There were indications in the 1994 consultation that other Continuing bodies had made approaches to the Council as well.

Hepworth confirmed that Vatican officials seemed well informed about the Continuing movement, and "perfectly aware" that they were only dealing with part of it in speaking with TAC representatives. However, that Rome considered TAC a legitimate group to talk to "was a significant step forward," he commented. Since the Vatican meeting, moreover, a communion relationship has been established between TAC and the strong parachurch organization in the Church of England, Forward in Faith, which has "numerous contacts" with Rome appear possible.

diagnosed Cooke as suffering from a bipolar mental disorder that causes her to "black out certain events that happened in the past." However, he said she was competent to enter a plea.

Cooke's husband, Nicholas, who resigned his Episcopal priesthood after news of the embezzlement broke, was not present at his wife's hearing. He has not been charged with any crime. According to *The Washington Post*, Assistant U.S. Attorney Robert L. Ernst, in New Jersey, declined to answer questions about whether the former priest is under investigation or if the inquiry regarding the embezzlement is continuing.

Judge Barry set April 29 as the date for Mrs. Cooke's sentencing. According to *Episcopal News Service*, she faces a maximum sentence of ten years in federal prison and a \$250,000 fine for the first count, and five years in federal prison and a \$100,000 fine for the second count. Secular media reports predicted about three years in prison, but also claimed that fines imposed could be far higher.

ECUSA, meanwhile, has collected \$1 million on an insurance bond for Cooke. It also netted some \$280,000 on the sale of one home formerly owned by the Cookes, and may recoup about \$500,000 more on the other. The church has also filed a civil suit to seek additional restitution.

Episcopal Presiding Bishop Edmond Browning said he is "relieved that we have reached this almost final stage in the process that began on February 7, 1995, when the first signs of financial irregularities came to light." While restating the ultimate responsibility he bears for Cooke's actions, he felt "we have already moved on," that corrective measures have been taken and healing is underway. Despite a host of calls throughout the church, Browning has refused to resign as a result of the embezzlement scandal.

Sources also included *The Washington Post*.

Rector Ousted From One Boston Anglo-Catholic Parish; Dispute Continues In Another

Report/Analysis

While Washington Suffragan Bishop Jane Dixon pursues a "final solution" for her jurisdiction's orthodox minority, some traditionalists see a similarly-aimed but tactically different campaign underway in another of the Episcopal Church's most liberal dioceses, Massachusetts.

Unlike Dixon, Massachusetts Suffragan Bishop Barbara Harris has refrained from unwelcome visitations to traditional parishes. But some orthodox observers think Massachusetts has found a useful means of dealing with such parishes—albeit with their own help—in something called Canon 21. It details steps for handling a disagreement between pastor and vestry about dissolving the pastoral relationship. It directs the bishop, if so requested by either party, to try to mediate the conflict informally, but if that fails to start a procedure leading to his binding "godly judgment" in the matter, in which the rector could be retained or removed. (A separate Canon 20 focuses solely on reconciliation of a dispute.)

But orthodox commentators think recent Canon 21 cases in Massachusetts, including the fact that parties within some of its traditional parishes have resorted to Canon 21 in the first place, have been driven by forces in the church's doctrinal warfare seeking to effect conformity to the liberal diocesan order. In practice, they say, the Canon 21 process provides openings for diocesan activity in the affected parishes—not least because it often seems to lead not to reconciliation but the rector's removal; four orthodox rectors in the jurisdiction have suffered that fate in recent memory, according to one church journalist.

A spokesman for the Massachusetts diocese, Canon Edward Rodman, termed ideas that the procedure is being used to undermine orthodox parishes "ridiculous," noting that Canon 21 cannot be imposed by the bishop unless and until one or both the parochial parties requests it.

Whatever the case may be, there has been some real trouble of late at Boston's flagship Anglo-Catholic parishes—All Saints', Ashmont, and Advent, where there are developments in a three-year-old controversy.

In January, Massachusetts Bishop Thomas Shaw, following a Canon 21 procedure invoked upon request of some All Saints' vestry members, issued a "godly judgment" removing the Rev. Richard Bradford, a priest for 25 years, as rector of



THE SIXTH WOMAN ELECTED AN EPISCOPAL BISHOP is the Rev. Carolyn Tanner Irish, 55. A former Mormon, she was elected in December as bishop coadjutor of her native Utah. Irish is currently staff associate for spiritual development at Washington's National Cathedral, and is on the staff of the Shalem Institute for Spiritual Formation. If approved by a majority of diocesan bishops and standing committees, she will be consecrated June 1 in Salt Lake City. There—in the world headquarters of the Church of Jesus Christ of Latter Day Saints—Irish's election

was met with both elation and shock. The Mormon Church's doctrine does not permit ordination of women, though the issue has been a source of contention between traditional and liberal LDS members.

the 200-family parish he had served since 1991. Reasons cited for the action differ.

According to Rodman, Shaw concluded that, as vestry members alleged, there had been an "irretrievable breakdown" in pastoral relations. He said the finding was in line with informal complaints received over time from parishioners, citing such things as undue control of parish affairs by Bradford and a "closed group."

Contrary to the conservative view, Rodman claimed the judgment had "nothing to do" with Bradford's strong criticism of Shaw, who succeeded the late Bishop David Johnson last year. Rodman said the bishop is often a target for complaints and Bradford one of many complainants.

Orthodox sources said the vestry's objections to Bradford focused on his pastoral style and "attacks" on Shaw: Bradford had minced no words in defending historic faith and order within his parish in the face of Shaw's deviations from them—including the bishop's support for the ordination of women and practicing homosexuals.

According to Thomas Lloyd, a vestryman who backed the rector, Bradford's firm stance enjoyed the vestry's full support, until the disagreement with Shaw escalated, centering on the latter's determination to visit the parish; Bradford had termed Shaw a "purveyor of false teaching" unwelcome at All Saints, while realizing he could not ultimately keep Shaw out.

Shaw backed out of a first visit, but did not respond to requests from parish leaders to meet and discuss differences, later announcing he would come September 10 with his standing committee in tow. In the face of this, most of the vestry "buckled," Lloyd asserts.

At the vestry's request, Bradford accepted that Shaw would celebrate the Eucharist; but he wrote members to restate the parish's theological position and reasons for impaired communion with Shaw, and to advise against receiving communion from him.

During Shaw's September visit and meeting with the vestry, he reportedly avoided talk of theological differences, insisting he was Anglo-Catholic also and that All Saints' has a place in the diocese.

Some vestry members "bought that line," said Bradford. "They thought I was leading the parish into a collision we couldn't win, and they wanted to buy time; my point is that you can't co-exist with apostasy." Bradford told *TCC* the parish had been actively exploring options since the Church of England's 1992 vote for women priests dashed hopes for an orthodox turnaround.

Soon, a majority of the vestry, without consulting Lloyd and one other likeminded member, wrote Shaw claiming the breakdown in relations, and asking Shaw to impose Canon 21 procedures—which he did.

Lloyd said that, until the September crisis, there had never been serious discontent or differences expressed at meetings, "yet they were now asking for a sudden firing of the rector." More than one source thought it likely that Shaw had encouraged the move informally.

Bradford also claimed the action contravened the procedure for conflict resolution outlined in his employment contract with the parish.

Bradford's ministry was strongly supported in a subsequent parish meeting. But, following a standing committee hearing, Shaw officially ousted Bradford January 22.

Shaw "used Canon 21 not to try to reconcile or identify the problem, but just to boot me out," Bradford charged.

Bradford's lawyer, William Rizzo of Boston, also said parish leaders consistently supported Bradford until they realized he "really meant what he said," and that that could have consequences. Otherwise, "I don't think anyone would have asked for a dismissal."

Rizzo did not rule out a lawsuit in the matter. In the meantime, Bradford, a husband and father of three, is preparing with some of his parishioners to launch an "Anglican use" parish under U.S. Roman Catholicism's "Pastoral Provision."

Rodman found the conservative version of the story "rather humorous," saying it attributed more "power" to Massachusetts' bishops than they have ever had. He dismissed notions that Canon 21 has been exploited to replace orthodox rectors with more liberal ones, or as any divisive or conforming measure. Parishes are "free" to call any priest in good standing in the Episcopal Church (ECUSA), excluding interim clergy, he said. "We can't foist any agenda on any parish, and this diocese [has] better sense than to try."

Lloyd, however, thinks Bradford should seek legal redress, stating in *Foundations* that the priest "has been badly wronged" by Massachusetts' bishops and a minority group in his own parish, who have "violated his contract" and "cast their lot with Shaw and Harris."

But he goes on to say that "legal remedies are far from the substance of this case; this is a religious crisis first and fundamentally." ECUSA has now clearly stated "that Anglo-Catholics have no future in its midst, and the remaining faithful must decide whether or not to compromise the Catholic Faith. Those that are bold and uncompromising, as Fr. Bradford is, are being prepared for martyrdom. They will be attacked by the revisionists and disavowed by erstwhile friends who have decided to compromise."

The collaborators "are now saying that the diocese will respect their tradition and that they can call as rector another traditional Catholic," said one observer, adding that the gullibility of American Anglo-Catholics is "just unbelievable."

Fr. Bradford is at least the fourth orthodox rector in the diocese removed by the Canon 21 process. "Sometimes these conflicts reflect some problems with the rector, of course," said orthodox journalist David Mills, "but they very often reflect more the fault lines within all conservative parishes between those who care enough about truth to risk division and those who don't, and diocese's 'helpfulness' in encouraging such processes. Inevitably, the priest's conservatism itself is seen as a problem to be dealt with, and it is implied that his 'narrowness' or 'insensitivity' or 'inflexibility' is the source of the conflict in the parish. And of course, one of the desired effects of the reconciliation is to 'bring the parish into the diocese'."

Mills says Shaw has now taken control of All Saints, and its new priest-in-charge favors women's ordination.

At Advent, it was the rector, the Rev. Andrew Mead, who in 1994 asked Bishop Johnson to invoke Canon 21, after the 20-member corporation overseeing the parish registered a vote of no confidence in him, citing complaints that he was inadequately attending to parishioners' pastoral needs. A large majority of Mead's parishioners disagreed, supporting him at an early 1994 meeting. Imposition of Canon 21 followed a failed Canon 20 process.

The self-perpetuating corporation was established at the parish's founding in 1844 to protect its Anglo-Catholic stance against opposing outside forces—at the time those of rigid

Venerable Retired Bishop Of Eau Claire Dies At 83

The Rt. Rev. Stanley H. Atkins, the widely respected, traditionalist former Bishop of Eau Claire, Wisconsin, died January 6, following a long illness.

He passed away at his home in Oconomowoc, Wisconsin, at the age of 83.

Born in Newcastle-upon-Tyne, England, in 1912, Atkins was ordained a deacon in 1938 and priested the following year in the Diocese of Durham, serving in the Church of England and the Anglican Church of Canada until 1955.

That year, he entered the Episcopal Church as rector of St. Paul's, Hudson, Wisconsin, and vicar of St. Thomas', New Richmond, in the Eau Claire diocese, continuing in those roles until 1961. He was archdeacon of the Diocese of Milwaukee from 1962 to 1969, when he was elected bishop coadjutor of Eau Claire. He became diocesan bishop the following year, serving until his retirement in 1980.

The bishop was a deputy to several General Conventions: chaplain to the western province of the Community of St. Mary, 1970-76; and a trustee of Nashotah House seminary, where he served as provost in 1983-84, and dean in 1984-85.

He was aligned with the Episcopal Synod of America and its predecessor organization, the Evangelical and Catholic Mission, which he helped found in 1976.

The retired Bishop of Northern Indiana, William Sheridan, termed Atkins "one of my personal heroes," who "taught me by example to be an evangelical catholic."

Atkins is survived by his wife, Maureen, three children, and seven grandchildren.



Bishop Atkins

New England Low Churchmen. The corporation, which has built up a \$12 million endowment for Advent, is empowered to elect the vestry and ratify or refuse the latter's actions on financial and other matters.

When Johnson issued his "godly judgment" in the case, he called for a new vestry elected by parishioners instead of the corporation. This led to successful court action by the corporation to block a move it saw as usurping its own legally-granted powers.

Johnson, in his judgment, also said Mead should go, but after a year's paid leave. After Johnson's suicide in early 1995, his successor, Shaw, asked Mead to delay his departure.

Mead's orthodox doctrinal views do not appear to have given rise to the dispute at Advent; but Canon 21 is still in effect, and again appears to some to have developed strong undercurrents of ECUSA's doctrinal battle. A December letter from Shaw indicates Mead will be going, while Rodman said the matter is undecided. And Rizzo, who also represents Advent's governing corporation, claims diocesan response to the canonical process has always focused on dismantling the corporation protecting the parish's Anglo-Catholicism.

Rodman asserted that Shaw has diligently tried to resolve

this dispute, inherited from Johnson's tenure, "in a pastoral way," and that the corporation's "stranglehold" on Advent has been a "long-simmering issue" in the parish. He cited a 1995 petition supported by most parishioners, scoring use of parish money for the corporation's court fight with the diocese.

Late last year came an action Rodman says was intended to give Advent's parishioners the rights of other congregations, and Rizzo claims was designed to "get" Advent. In November, Massachusetts' convention changed diocesan canons to require direct election of vestries annually by parishioners. Bishop Shaw also explicitly preached against Advent's corporation structure.

Advent has not changed its bylaws. In December, Shaw said the corporation could retain some financial control, but that Advent might be reclassified as a mission if it did not take steps to conform to the new canons; the diocese also continues to seek legal means of ending Advent's corporation governance.

In response, the corporation offered compromise terms on vestry selection, but also approved on first reading an amendment to its constitution ending the parish's official assent to ECUSA's doctrine and discipline, and restoring language in place from 1844-1961 saying Advent has a "connection" to ECUSA. Rizzo terms it an "extremely significant" step toward protecting the Anglo-Catholic parish from diocesan hostility—and possibly toward its withdrawal from the diocese altogether.

At presstime, Bishop Shaw had reopened the Canon 21 proceeding, and a conference before the diocesan standing committee was set for February 26.

At Last, Spong Says He'll Retire—Unless He Doesn't

The news thousands of Episcopalians have been waiting years for has finally come: the pestilent Bishop of Newark, John Spong, says he intends to retire following the election of a successor.

Then again, he might not.

The 64-year-old Spong, that outspoken champion of radical causes once called an "ultra-liberal whoopee cushion"

Third Millennium Christianity

In announcing his retirement plans, Bishop Spong specifically mentioned the "transition into the third millennium" in the diocese and wider church, a subject which seems to have caught his imagination.

His hand, and possibly some indications of his future plans, seem apparent in the launching of a new group called CHRISTIANITY FOR THE THIRD MILLENNIUM, which flatly declares that its constituents "will not abandon the 20th century in order to be faithful to our Lord."

Leaders and advisors of the New Jersey-based group—which include Spong's wife, Christine; Episcopal gay activist Dr. Louie Crew; the liberal bishop of El Camino Real, Richard Shimpfky; and the Rev. Troy Perry of the homosexual Metropolitan Community Church—believe that "only a radical rethinking of the Christian symbols will enable our cherished faith tradition to survive."

As with much of Spong's outlook, CHRISTIANITY FOR THE THIRD MILLENNIUM views settled doctrine not as a matter of universal truth but as "fundamentalism" which

SPONG: Preparing to bow out unless "heresy hunters" bug him too much.

by the Prayer Book Society, also vowed to stay in office until age 72 if he feels he must continue to defend the church against those he called "heresy hunters"—a reference to bishops who have backed the trial of Bishop Walter Righter for ordaining a noncelibate homosexual. (Spong does not

believe in heresy because he does not believe in orthodoxy, which he says involves "...the arrogant assumption that the ultimate truth of God from which heresy deviates is both known and possessed." Such an assumption, he says, "reveals ignorance and idolatry.")

Saying that "no party lasts forever," Spong announced his retirement plans at his diocese's annual convention January 26, warning that, if bishops trying to restore church order on the homosexuality issue "continue to harass me or this diocese as they now do Bishop Righter...I will renounce these transition plans."

As a precursor to the election of a bishop coadjutor, Spong called for the election of a committee to develop a profile of the diocese and report to its 1997 convention. (TCC was told that one cleric, upon reading this news, sent Bishop Spong a package with a note saying that there was no need to develop a diocesan profile, since he was providing one therewith. The package allegedly contained a fruitcake. - Ed.)

If the '97 convention accepts the profile (in whatever form it is presented), Spong would then decide whether or not to call for the election of a bishop coadjutor who would serve with him for as long as two years. According to a report by Newark's communication officer distributed through *Episcopal News Service*, the coadjutor could be elected as early as the spring or summer of 1998.

Sources also included *The Voice/The Living Church*

fails to incorporate or respond to new learning and contemporary experience, and therefore is inadequate for a new Christian age. Through an array of media, and churches "willing to be centers of exploration," the group hopes to promote among all Christians and other religions "a new Reformation that will recast the essential experience that underlies the perceived truth of Christianity into the words and concepts of a new century and its emerging consciousness." Apparently there is no definitive guidance to be had while the "seekers of the truth of God" are reconfiguring the Christian faith.

"We hold before the world a new paradigm for the Christian Church," states a release on the organization. "We call believers into a journey into God rather than into the certainty of religious convictions...We believe that our call to compassion is prior to our call to holiness and that the holiness we seek must be grounded first in love and acceptance, not in moral principles or righteousness...We believe that any doctrinal system that is closed or that believes that it defines truth for all time is finally idolatrous."



Report Suggests PB Had Role In Stopfel Ordination; Righter Judge Sees Gay Priested

The ecclesiastical trial of Episcopal Bishop Walter Righter for ordaining an active homosexual has had one thing going for it from the start: it has never been dull.

One of two key recent reports reveals that Los Angeles Bishop Fred Borsch, one of the nine judges hearing the case against Righter, showed up—within days of a failed prosecution challenge to his impartiality—at the ordination of a noncelibate gay man in his diocese.

Meanwhile, a media report quoting Righter suggests that the presiding bishop, Edmond Browning, consulted with Newark Bishop John (Jack) Spong on arrangements for the same 1990 gay ordination that led to trial proceedings against former Newark Assistant Bishop Righter on charges of violating church doctrine and his ordination vows.

The comment in question comes from a December *Religion News Service* report quoting Righter as saying that: "Jack and the presiding bishop agreed it was better for Jack not to ordain Barry (Stopfel)...because he (Spong) was a lightning rod for controversy, and I was kind of a safe person from Iowa, and not too many people paid attention to me."

Reaction to word of Browning's possible role in the matter has already been notched up by another fact: Righter's ordination of Stopfel came within a fortnight after the Episcopal House of Bishops backed an earlier statement by Browning and his Council of Advice strongly "disassociating" themselves with Spong's late 1989 ordination of another active gay, Robert Williams (who has since died of AIDS).

One of Righter's accusers, Bishop John Howe of Central Florida, has asked Browning for some answers.

Howe pointed out that the 1990 statement endorsed by Browning, his Council and the House reaffirmed traditional church teaching on sexuality and the expectation that ordination candidates will conform to that standard; it also decried Spong's ordination of Williams and the "hurt and confusion" it caused for many church members. "We believe that good order is not served," the statement said, "when bishops, dioceses, or parties act unilaterally. We believe that good order is served by adherence to the actions of General Convention."

Writing in *The Living Church*, Howe called on Browning to reassure the church "that you in no way approved, condoned or sanctioned [an] action that you had personally decried" just months earlier.

Browning had made no response to the story by deadline. But *Episcopal News Service* Director Jim Solheim seemed to have some doubts about it, telling *TCC* he "can't imagine the presiding bishop telling Spong, or any other bishop in this church, how to proceed with ordinations," which are "a local matter."

However, he went on to say that it is "possible, maybe even likely" that Browning and Spong talked at some point. "Given Spong's high visibility on the issue, and the stinging action of the House of Bishops, asking Righter to do the ordination would seem such a logical idea. And Spong is going to do what's right for the diocese, in my

opinion."

Still, Solheim maintained that "Howe doesn't have much of an issue here but seems to be doing everything he can to stir things up. Why should the presiding bishop be drawn into a defensive response, trying to recall what he and Spong might have talked about in 1990?"

L.A.: Sleight Of (Laying On) Hands

Bishop Borsch, meanwhile, drew the ire of the Episcopal Synod of America's (ESA) President, Donald P. Moriarty, for allowing his suffragan, Chester Talton, to ordain as priest an "individual who professes a lifestyle which publicly features fornication—voluntary sexual intercourse between unmarried persons—and which is declared by Holy Scripture to be 'an abomination.'"

An open letter from Moriarty indicated that the January 13 ordination of Mark Kowalewski, who lives in a "committed relationship" with his male lover, was conducted at All Saints', Pasadena, in Borsch's presence.

Moriarty told Borsch that this "violation of your own vows of consecration is exacerbated by the fact that only days ago the Court for the Trial of a Bishop, on which you sit as judge, rejected a challenge of your fitness for such membership, based on your assent to sub-scriptural moral standards..."



Bishop Borsch

Borsch evidently has been careful not to ordain any practicing homosexuals himself: a further check by ESA's Executive Director, Fr. Samuel Edwards, turned up information that Borsch "ordained every second candidate at [the January 13] service, and that things were arranged so that it was Talton who laid hands on Kowalewski." But Borsch is clearly a supporter, as one of some 70 bishops who signed Spong's "Koinonia" statement endorsing ordinations of those in "faithful" homosexual relationships. Efforts to unseat the four bishop-judges on the Righter court who signed the statement, two of whom (at least) had also ordained active homosexuals, were unsuccessful.

Moriarty called for Borsch's resignation from the court on the basis of his "clear pre-judging of the case" and "blatant conflict of interests."

Even *The Los Angeles Times* weighed in on the matter, saying: "That Borsch finds himself sitting as a judge of another bishop accused of doing something that Borsch himself permits points to how fluid the issue of human sexuality has become, not only in the Episcopal Church, but in virtually every denomination."

The latest schedule revisions in the Righter case indicate the court session February 27-29 in Wilmington, Delaware, was to hear arguments on whether a doctrinal issue is involved in the charges against Righter. If needed, the court will reconvene on the same issue March 16. If the court rules the case does involve a doctrinal issue, then the trial itself would begin May 13.

Sources also included *The Washington Post* and *Episcopal Life*

Browning, Other Primates, Back Gays

At deadline, it was learned that U.S. Episcopal Presiding Bishop Edmond Browning and three other Anglican primates have hailed England's Lesbian and Gay Christian Movement (LGCM) on its 20th anniversary for the "valuable contribution" the group has made to the sexuality debate.

In a statement signed by some 300 persons and published in at least three journals, Browning was joined by the primates of Southern Africa (Desmond Tutu), Canada (Michael



TUTU: spreading the word about his support for church homosexuals far beyond his Southern African jurisdiction

Peers), and Scotland (Richard Holloway), and nine other Anglican bishops, in urging churches to "engage fully" with the "continuing debate on sexuality and Christianity."

In addition, while saying it was "outside his power to comment" on the "manner of dealing" with homosexuality within the faraway (Lutheran) Church of Norway, Tutu has nevertheless spoken out in defense of gays in that church, drawing a link between discrimination against them and apartheid. Tutu's statements, made in a letter to the female Lutheran bishop of Hamar, Norway, were made in light of intense debate over a Norwegian church decision last November prohibiting active homosexuals from holding church positions, and rejecting a rite for gay couples. By contrast, homosexuals can legally register as couples in Norway.

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

Rector, Vestry, Leave ECUSA Over Sexuality Issues

Protesting the "erosion of biblical values" in the Episcopal Church (ECUSA), particularly on the homosexual issue, the rector and vestry of St. Clement's, Rancho Cordova, California, have resigned and left ECUSA.

In a letter to Bishop Jerry Lamb of the Diocese of Northern California, the Rev. Michael McClenaghan said the "diocese and national church have followed the wide politically correct road, teaching that not only the person, but the homosexual behavior, is to be accepted." It is clear that the church has decided not to teach that homosexuals can be delivered from their sin by Christ.

And ECUSA is unwilling "to exercise the discipline of the church with those who teach erroneous doctrine," he said. "This, in my opinion, has led to an erosion of biblical values in [ECUSA], leading the church into acceptance of immoral behavior and false worship."

Seven members of the vestry are joining the rector in forming a new church linked to the Chicago-area (Evangelical) Willow Creek Association.

Saying he was "saddened that [McClenaghan] and the others have felt it necessary to leave," Bishop Lamb

moved swiftly to reorganize the parish as a mission. He intends that St. Clement's will continue despite "the great loss that the congregation has suffered."

Episcopal News Service reported that, in the five years under McClenaghan's leadership, the parish had grown from a mission to a vibrant church with more than 150 members, featuring contemporary praise music and small group ministries.

Same-Sex Rite Disavowed By SLC Chairman

A ceremony in Trinity Cathedral, San Jose, recently created a flap—not so much because it involved yet another unauthorized same-sex union, but because a service booklet claimed the rite used for ceremony had been "created" by a subcommittee of the Episcopal Church's Standing Liturgical Commission (SLC).

The 1994 Episcopal General Convention specifically banned the development of rites for blessing same-sex unions, pending completion of a study of theological and pastoral aspects of the matter, to be prepared by the SLC for the 1997 convention.

But, according to *The Living Church*, the Trinity service booklet informs congregants present for the gay rite that they were "taking part in a piece of history. Together we are witnessing the evolution of the Church. We are actively participating in the healing of the Body of Christ as the Body seeks to reconcile with its lesbian and gay members. While it is not the official rite of the Episcopal Church, it is the document the church is considering for all non-procreative unions—homosexual and heterosexual."

The rite used was apparently the same as, or based on, the liturgy *TCC* earlier noted was put out within months of the '94 convention by an unofficial group of church activists—including "out" former Utah Bishop Otis Charles. The service booklet says the liturgy was "taken from a document titled *An Illustration of a Rite for the Celebration of Commitment to a Life Together...*"

In a letter, SLC Chairman, Bishop Frank Griswold, said no ritual for blessing same-sex couples is being considered, or has been created, by anyone connected with the commission. "The note in the service leaflet is, therefore, either the result of gross ignorance or willful misrepresentation."

Trinity's dean, Philip Getchell, has acknowledged with regret the error made by participants in the rite who prepared the service notes.

English Gay Leader Seeks Bear-able "Queer Reformation"

What the Church of England really needs is a "Queer Reformation," says the Rev. Richard Kirker—and how better to help people feel warm and fuzzy about the whole thing than two embracing teddy bears in clerical costume?

At a press conference on the day before General Synod met in London last November, Kirker announced the Lesbian and Gay Christian Movement's (LGCM) first-ever corporate sponsor, the English Teddy Bear Company (ETBC). A spokesman for the self-described gay-friendly company, which has made generous contri-

...to LGCM... We have been... for...
 ...who love each other... and... the Church...
 ...don't discriminate...
 ...which was why...
 ...me a two black-suited, clerically collared bears, om-
 ...were homosexual clergy-bears. "I know
 ...because they told me"—represented in a position of
 ...that the Church of England has the greatest
 ...difficulty in dealing with."

In a more serious vein, Kiker declared that LGCM
 would now count on about 20 percent support in the new
 General Synod—double that of the last one. He an-
 nounced a new objective: to persuade ten to twelve
 bishops he believes have knowingly ordained homosexu-
 als to admit it publicly as a group.

The company has underwritten the publication of *Re-
 consider*, an LGCM booklet being distributed to General
 Synod which challenges the House of Bishops' position
 that homosexual relationships might be tolerated among
 laity but not clergy. "It's a bit like *Animal Farm*," explains
Reconsider editor Christina Sumners, "where all animals
 are equal but some are more equal than others."

More recently, the C of E's simmering homosexuality
 debate boiled up among Evangelicals, as—for the first
 time—one of their own, a theologian and tutor in liturgy
 at Durham's Theological College of St John's with Cran-
 bourne Hall, published a book claiming that there is nothing
 incompatible in being an active homosexual and a pro-
 fessing Christian, and that the gay movement has a
 deeper understanding of Jesus of Nazareth than
 "straight" society.

Strangers and Friends by the Rev. Michael Vasey
 claims the gay movement has a better grasp of some
 fundamental Christian insights, and that it "preserves
 classical Christian ideals about desire, art and affection-
 ated masculinity which modern conservative Protestant-

ism has lost."
 The book has provoked a storm of heated and con-
 torted responses among Evangelicals, now the dominant
 group in General Synod. In response to the Evangelical
 Reform group's call for Vasey's resignation and for a
 boycott of Cranmer Hall because of its pro-gay teach-
 ing, school officials upheld "the ability of the whole
 Church to investigate the subject as rigorously as possi-
 ble and to do so in a manner which is courteous, frank
 and acknowledges the good faith of those holding a
 contrary opinion."

One worried Evangelical leader conceded that there
 was great fear among his fellows that Evangelicals would
 fail to "too the line" on this issue.

Sources: *Church Times*, *The Church of England News-
 paper*

A Kinder, Gentler Hell?

Hell definitely exists, but never fear, it won't be as bad
 as you think.

That seems to be the conclusion of the Church of
 England Doctrine Commission's new report, *The Mystery
 of Salvation*. It was hailed as a substantially orthodox
 affirmation of the reality of final judgment, heaven and
 hell, needed to confront declining belief within a rather
 comfortable and unconcerned western society. But the
 report has a few new ideas.

"In the past the imagery of hell-fire and eternal torment
 and punishment, often sadistically expressed, has been
 used to frighten men and women into believing," the
 report states. And such views have eroded belief in
 unending punishment because "the picture of a God who
 consigned millions to eternal torment was far removed
 from the revelation of God's love in Christ."

So, while the report concludes that there is a hell, it

He's Baaaaack!

THE MATCHLESS DAVID JENKINS—who while Bishop of Dur-
 ham had a habit of riling Anglicans with controversial state-
 ments about every major Christian belief—resurfaced not long
 ago as a headline speaker at an inaugural meeting of YEAST—"a
 newly formed ecumenical association of some 25 Christian
 groups working for change and transformation in the Church
 of the world."

Independent Roman Catholic minister" Edwina Gately was
 the other speaker at the event, held at St. Alban's Church Centre,
 Barnet, London, September 16.

Gately says YEAST includes those who see themselves "on
 the margins of the churches and seeking radical renewal," and
 others who regard themselves "as being at the centre or in the
 mainstream, but offering an alternative approach or vision."
 Among YEAST's affiliated groups—which evidently intend to be
 far removed from what they see as the outdated lump of the Church—
 are the Centre for Creation Spirituality, the Lesbian and Gay
 Christian Movement, the Metropolitan Community Church,
 the Catholic Women's Ordination, the Association for Inclusive Lan-
 guage, the (Roman Catholic) Movement for the Ordination of
 Married Men, the Association of Separated and Divorced Catho-
 lics, and the Alliance of Radical Methodists. A planning commit-
 tee was to consider future meetings of the group.



Bishop David Jenkins speaks with the Rev. Audrey Taylor de
 la Hoz of Uruguay at the YEAST meeting. Photo by Nick Spinks

claims popular conceptions of it are off the mark.

Affirming the reality of human free will, the report says that: "The possibility remains for each human being of a final rejection of God," and thus of a rejection of eternal life. But hell, rather than unending torment, "is the eternal and irrevocable choosing of that which is opposed to God so completely and so absolutely that the only end is total non-being," it asserts. "Annihilation might be a truer picture of damnation than any of the traditional images of the hell of eternal torment."

The commission's report also suggests that heaven might be attained even by people of other faiths. Truths naturally have an exclusive element to them, said Commission Chairman, Bishop Alec Graham of Newcastle, and the panel is clear that salvation comes only from God, and only through the cross; the commission "naturally prays" that followers of other religions will come to explicit faith in Christ and membership of the Church. But, viewing "evidence of the grace of God in other people's lives," it holds out hope for them if they do not.

The commission argues, though, that to deviate from Nicene orthodoxy would be to jeopardize the Christian understanding of salvation as God's self-giving. Either Jesus Christ was the definitive self-disclosure of God, or Christianity is a "horrible mistake."

Objections to the report, not surprisingly, centered on the lack of Biblical support for the idea of hell as "total non-being," with at least one publication pointing out that atheists expect no less. "On the whole," though, said one leading traditionalist priest, the report "was received with relief; it could have been a lot worse."

Sources: *Church Times*, *The Church of England Newspaper*, *Christian News*

Bishop Jean Pierre Meshew, Known For Distinguished Service To Early Continuum, Dies At 68

The Rt. Rev. Jean Pierre Meshew, 68, a pioneer of the Continuing Anglican movement, died January 12 in a Bedford, Texas, hospital following a heart operation.

The former Episcopal priest almost singlehandedly built the foundations of the Continuum in the Southwest, planting churches in Texas, Louisiana and Oklahoma.

The Barlow, Kentucky, native attended Florida State University and Seabury-Western Theological Seminary. Ordained an Episcopal priest in 1967, he served parishes in Tennessee, North Carolina and Texas.

But—firmly opposed to the Episcopal Church's 1976 break from apostolic order—he resigned his parochial cure shortly after the 1977 Congress of Concerned Churchmen in St. Louis—even though that left him with about \$500 in hand and no paydays assured. It also left him quite isolated, as (at first) the only Continuing Anglican priest available within a 500-mile radius of Dallas.

Within weeks, though, it was clear that the Continuum was taking off, and so did Meshew: in those early days of the Continuum he became a modern circuit rider, traveling chiefly via the indispensable Southwest Airlines to as many as three to four cities a Sunday to do services for budding Continuing Church congregations in different parts of Texas and adjacent states.

Bishop Meshew



In a ten-year retrospective on his Continuing Church career in the November, 1987, edition of *THE CHRISTIAN CHALLENGE*, Meshew, a former director of the TCC's sponsoring foundation, wrote that he had by that time "served occasionally or regularly some 20 parishes, from Carlsbad, New Mexico, to Memphis, Tennessee, from St. Louis to Pascagoula, Mississippi. I have traveled on more than 400 Sundays, perhaps some 200,000 miles. These have

been the most exciting, and the most fulfilling years of my life, and I thank God every day for the blessings that have been mine because of them, and for the friends I have found all across the country."

Originally associated at different times with both of the U.S. Continuum's main bodies, the Anglican Catholic Church and what is now the Anglican Church in America, Meshew in later life was consecrated a bishop in a lesser known Anglican body, and last year helped found a small grouping called the Federation of Anglican Churches.

In his 1987 article Meshew acknowledged the Continuum's problems, including the existence of different jurisdictions, but said "it is to be remembered that we did what we believed we had to do when it became necessary; we were correct in our refusal to adhere to a radically changed faith and tradition. And the Continuing Church, if still disorderly, is a fact, and one which...shows no sign of becoming otherwise...Pray God that [it] will ultimately come to unity and fulfillment in its role as a faithful remnant, and that that unity may include all who affirm the Creeds, subscribe to the Chicago-Lambeth Quadrilateral, and who truly believe the faith expressed in the 1549-1928 **Books of Common Prayer**."

Another pillar of the Continuum, Capt. W.R. Swindells, remembered Meshew in *The Southwest Clarion* as "a man I loved...warts and all, who was a servant of God and a defender of the Faith, one of the Fathers of the Continuing Church."

The requiem for Meshew January 15 drew some 220 persons to St. Charles Anglican Church, Grand Prairie, which Meshew had led as rector for the last nine years. Burial was in Kentucky.

Meshew is survived by his wife, Sharon, four sons, three daughters, and seven grandchildren.

Memorial gifts may be sent to the Bishop Jean Meshew Memorial Fund-Jesus House, St. Charles' Church, 613 N.W. 17th St., Grand Prairie, TX 75050.

ACC - Evangelism Congress

The Anglican Catholic Church (ACC) will hold its first nationwide evangelism congress June 26-28 in Colorado. Developed by the ACC's Department of Evangelism, the congress, limited to ACC members, will take place at the Holiday Inn Hotel and Conference Center at the Denver International Airport. Following registration starting at noon June 25, the meeting will begin the following day with Morning Prayer and a charge to recommitment, by Rev. The Trinitarian. The rest of the morning will be devoted to the opening session, while the afternoon session will include a general workshop promoting better understanding of the ACC itself.

The congress will then break up into concurrent workshops, which will fill the daytime hours through the morning of June 28. The workshops will focus on preparing for the spiritual life of a Christian, parish programs and work, the spiritual gifts, advertising, and training for evangelism. Workshop feedback is slated for the afternoon of June 28, followed by a wrap-up session, assignments and plans for the next congress, the story

of the Eucharist will be celebrated twice during the meeting and evenings will be devoted to fellowship following Morning Prayer. The gathering will conclude with a Solemn High Mass at St. Mary's, Denver, followed by a social hour, refreshment and guest speaker.

For reservation and other information is available from Rev. Otto Brahmmer, P.O. Box 320, Otto, NC 28763; fax 704-929-2604.

THE ACC IS HITTING THE ROAD on the Information Superhighway. *The Trinitarian* reports that three ACC "pages" are already available, one on Telnet and two on the World Wide Web, sponsored by the Diocese of the Atlantic States; St. Augustine of Canterbury in West Palm Beach, Florida; and St. Stephen's in Athens, Georgia. The story says more home pages are planned, with each bishop ordinary managing his own page placed on-line by those within his diocese.

NE Continuers Plan Growth With "House Church" Plants

The Anglican Church in America's (ACA) Diocese of the Northeast is embarking upon a unique expansion program that calls for geographically spaced "house church" plants throughout the diocese.

Although house churches have not infrequently served as meeting boards for new Continuing Church parishes, this is the first organized effort to employ them as a means of growth on a diocesanwide basis.

The plan is aimed at augmenting membership "in a way that takes into account a lack of funds and a shortage of clergy," but also acts upon the Divine Commandment to spread the Gospel and build up Christ's Church.

In November the diocesan standing committee gave its approval to the plan, which has as its goal the establishment of one unit in each 400-square-mile grid in the diocese. According to *The Northeast Anglican*, a

... effort in their home, advertising - ... inviting friends and family members and ... worship and education programs.

Training will be offered by readers who will read Morning or Evening Prayer weekly and supervise the development of each house church. A series of seminars will provide the Eucharist, beginning of a monthly basis. It is hoped, as well, that house churches will produce and nurture aspirants for Holy Orders.

As the numbers of a house church increase, it is anticipated that clergy will provide more Eucharist services, that the congregation will find a separate worship space, and ultimately grow from mission status to a fully fledged, self-supporting parish with its own priest.

A central steering committee to coordinate the house church effort will likely be assembled in due course.

R. Stephen Uzzell, Devoted Traditional Churchman, Dies In Washington State

Rudyard Stephen Uzzell, Jr., 33, a dedicated traditional Anglican, retired Army lieutenant colonel and chemical engineer, died December 21 on Mercer Island, Washington.

A native of New York, Col. Uzzell graduated from the University of Pennsylvania, as had his brother, as well as his mother at the turn of the century. While earning his degree in chemical engineering, he participated in ROTC. Upon completion of college, Uzzell served in military intelligence. After World War II, he remained active in the Army Reserves while working as a chemical engineer. He resided in Bryn Mawr, Pennsylvania, for 50 years.



Uzzell

Uzzell was a member of many patriotic and genealogical organizations, including the Military Order of World Wars; Military Order of Foreign Wars; Sons of the Revolution; Valley Forge Historical Society; Sons of the American Revolution; and the Athenaeum. He was fluent in many languages, and had traveled widely throughout the main six continents of the world. For 30 years, he held a monthly seminar on geo-politics at his home.

A former Episcopalian, Uzzell ultimately joined the Continuing Church and, before moving to Washington, attended Holy Sacraments Anglican Catholic Church in the Philadelphia area.

He is survived by his wife, Sarah (a former Army lieutenant); daughters Sarah Rindlaub and Anne Ronemus; son Steve; three grandchildren and two step-grandchildren.

Col. Uzzell's funeral and burial were on December 26 at St. John in the Wilderness in Flat Rock, North Carolina. Memorial contributions may be made to *THE CHRISTIAN CHALLENGE*, 1215 Independence Ave. S.E., Washington, DC 20003.



BISHOP BRUCE CHAMBERLAIN leads the ACA's Northeast Diocese.

Those interested in the program may call 201/768-0548 or 603/536-1794.

*A DIRECTORY OF ACA PARISHIONERS ABLE TO LEND TIME AND PROFESSIONAL TALENTS to parishes and projects within the church is being compiled by the Rev. Harold Jeffers of Arizona. According to The Northeast Anglican, the directory "will serve as a resource to parishes, new and old, which are growing or expanding into new areas of ministry and need the advice of professionals that may not be

available within their own parish. These volunteers might also be called upon by the primate (the Most Rev. Louis Falk) for advice or assistance." Services needed might include those from computer experts, printers, audio/video technicians, architects, attorneys, investment counselors, and people with skills in various areas of ministry and community service. Volunteers can contact Fr. Jeffers at P.O. Box 1523, Sun City, AZ 85372, 602/866-7794.

Swedish Church Disestablishment Said To Be "Too Late" For Reform

Sweden's state church is being disestablished, ending a 400-year-old union between the state and the Lutheran Evangelical Church of Sweden, but informed observers say the move comes "too late" to hope for orthodox reform in the church, which was forced by the government to accept women priests in 1958.

Among causes cited for ending the church/state link are growing religious pluralism in Sweden and falling numbers in the Lutheran Church.

As of January 1, children born to at least one Lutheran parent were no longer automatically considered church members. The gradual denationalization of the church will continue over the next four years, though the split will not be total: the church will continue to collect its fees through 2000. By the turn of the century, though, local parishes and the state must appraise and divide up vast amounts of church property. The church will be required to cut its \$1.68 billion annual budget, most of which is collected through the state. After the year 2000, the church, rather than the state, will appoint bishops.

For most Swedes, who already are not churchgoers, the change may be invisible. For the church and for those concerned about religious freedom, the evolution is profound. As reported *The New York Times*.

It appears there will be little benefit in the newfound religious freedom for a remaining minority of Lutheran fundamentalists, most of whom now look toward continued life via an alliance with likeminded members of the Church of England's Forward in Faith (FIF) organization. The Lutheran union with the Swedish state meant the church for years has been subject to the prevailing political culture, a factor which resulted in the imposi-

sition of women priests nearly 40 years ago. Conditions are now such that the Swedish synod has resolved not to ordain anyone else who does not accept women priests, and the first women bishops are expected in the church in the next few years.

"If the church decides to go in a conservative direction, for the first time the state won't be there to stop it," said an FIF member familiar with the Swedish situation. But secular changes that split the church "have come too far," he said.

Indeed, some wonder if the Swedish Church will survive at all, fearing that a church formerly "equal to the postal system" may not adequately make the transition to projecting a clear and appealing religious identity. Surveys indicate that few Swedes will quit the church immediately, but the real test will be whether it can attract new members willing to pay fees.

Sources also included *The Washington Times*

Woman's Ordination Claim Gets Low Key Vatican Reaction

A Czech woman's claim that she was secretly ordained to the Roman Catholic priesthood during repressive communist rule in her country has drawn wide media attention, but has already been dismissed by the Vatican as moot in light of the church's ban on women priests.

Rumors of a handful of female ordinations during the period of church persecution in Czechoslovakia first arose with revelations after the fall of communism that hundreds of men, married as well as celibate, had been secretly ordained to serve the country's underground church, and that a number of them were subsequently consecrated bishops—often without the Vatican's knowledge and sometimes against its wishes.

In November, a 65-year-old schoolteacher named Ludmilla Javorova gave a face to the rumors, alleging she had been ordained and served as a priest, and even as vicar general of a diocese. She claimed that in 1970 Bishop Felix Davidek held a synod of his clandestine Catholic flock, and required all participants to sign a pledge of secrecy, and shortly thereafter conducted a covert ordination ceremony for Javorova and several other women. She said Davidek took the action because many Catholic women were dying in prison without access to a priest, though she has not mentioned administering sacraments to incarcerated women herself. She did mention, as a grievance, that she was never chosen as principal celebrant whenever she concelebrated the mass with male priests.

Though some elements of her story ring true, there are no documents to support her claim, and Davidek died in 1988; before that time he said he had entertained the idea of ordaining women, but specifically denied having done so. The Czech Roman Catholic Bishops' Conference "knows nothing" of any ordinations of women, a spokesman said, but this has been contradicted by the Czech Republic's primate.

While acknowledging the harsh conditions which may have spurred extraordinary measures, the Vatican said it is irrelevant whether the Javorova's claim—made just prior to the Vatican declaration confirming the ban on

...priests—is true or false. Said papal spokesman
... Navarro-Valls: "[I]f there were such an ordina-
...turally it would be invalid."

...Javorova's claim created only a few ripples when
...men's Ordination Conference met for its 20th
...ary in the U.S. last November.

...s expectations notwithstanding, it is not clear,
... that Javorova has ceased priestly activity. She
... answering questions about her current activities,
... it clear she considers herself a pioneer in the
... women's ordination.

...hile, most of the Czech Church's married clergy
... offered the choice of ministry either as married
... Deacons or as priests of the Eastern Rite, which
... require celibacy.

... included *Catholic World Report*, *Catholic*
... *News Service*, and *Christian News*

...re Woes For RC Feminists

... Vatican's definitive statement against female
... evoked continued expressions of frustration
... among Catholic theologians and nuns favoring
... further signs of trouble have emerged in the
... organization dedicated to the cause.

... reported that the November gathering of the
... Ordination Conference (WOC) found the mem-
... between those determined to pursue the
... goal of women priests, and those who had
... that they see as the church's corrupt patriar-
... must be totally overhauled before women
... ordination.

... indicated that the November meeting, held
... in Virginia, attracted 1,000 participants, one-third
... had, and that the event closed with a deficit
... Also emerged that the meeting had attracted
... many people.

... WOC's national coordinator, Ruth
... Patrick, resigned. Denying that the ideo-
... anything to do with her decision, she cited
... by the organization's board in her run-
... She claimed that she had been made the
... the Arlington confab's financial failure, that
... prohibited from writing checks in excess of
... ed in her authority to initiate fund-raising.

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...ence on Women Religious.

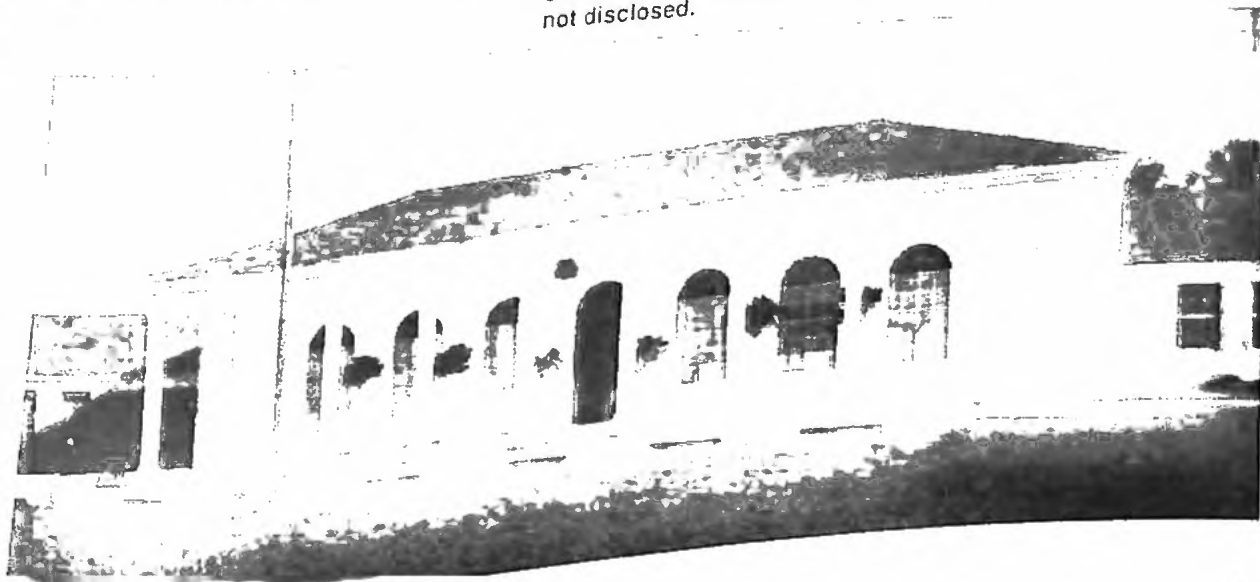
... The former group declared that the teaching "cannot be
... infallible because [it] is unjust and, therefore, in error. The
... church may not employ gender to limit the call of the Holy
... Spirit to minister in a priestly fashion." The NCAN termed
... arguments that Christ had only ordained men misleading,
... since theologians "question whether Jesus 'ordained' any-
... one in the sense that the church understands that concept
... today."

... One of the more interesting reactions came from the
... influential liberal *National Catholic Reporter*, which—hav-
... ing devoted two issues to covering the Vatican statement
... and a third to readers' angry and dismissive responses—
... broke new ground by reporting in its new year's issue the
... December ordination rites at the *Episcopal Diocese of*
... Chicago's cathedral, where six or seven ordinands were
... women, three of them former Roman Catholics. The article
... profiled all three, but noted that women entering the clergy
... still encounter discrimination and the fewer opportunities
... resulting from a shrinking pool of possible posts; in just the
... Diocese of Chicago alone there are 31 percent fewer
... Episcopalians than there were 22 years ago.

... But, while the Vatican declaration was widely covered in
... the Catholic and secular press, it seems to have generated
... little reaction among church members generally. Few think
... this is the last that will be heard of the issue, but the muted
... reaction to the "infallible" nature of the teaching contrasts
... sharply to the passions raised by the controversies of the
... 1970s, and may be the most telling indication of how things
... have fared for the cause of women's ordination in the
... Roman Church.

... Sources also included *The Washington Times*, *Relig-*
... *ious News Service*, *Catholic World Report*, *Columbia*
... *Magazine*, *Religion News Service*, *Christian News*

... THE CHARISMATIC EPISCOPAL CHURCH'S (CEC) Cathedral
... Church of the Messiah now owns this imposing building on a major
... thoroughfare in Jacksonville, Florida, after leasing it for two years
... from the state of West Virginia. Initially erected as the Florida
... Chamber of Commerce building, it has the original marble flooring,
... throughout provided by the DuPont estate, according to *The Mes-*
... *senger*. Parishioners, however, have put in a good deal of work to
... restore the facility and remodel it for use as a church. The building
... was leased after virtually the entire congregation of St. David's
... Episcopal Church walked away from its former parish building to
... affiliate with the CEC. The purchase price for the cathedral, the seat
... of Bishop Dale Howard of the CEC's Diocese of the Southeast, was
... not disclosed.



ANGLICAN WORLD BRIEFS:

***THE ANGLICAN CHURCH IN WALES** came a step closer to authorizing the ordination of women when the enabling legislation survived a second reading in the church's synod; however, opposition was stronger than expected, leading observers to question whether the bill will garner the necessary two-thirds majority in each of the synod's three houses when it is considered in September. - *Anglican Journal*

***THE FIRST WOMAN TO BE ORDAINED IN THE PROVINCE OF THE SOUTHERN CONE OF AMERICA** is the Rev. Audrey de Gonzalez of Montevideo, Uruguay. She was ordained a deacon last year. - *Anglican World*

***WEST INDIAN ANGLICANS VOTED TO ADMIT WOMEN PRIESTS** at a recent synod meeting in Port of Spain, Trinidad. The resolution attained the required two-thirds majority in each of the provincial synod's three houses. - *Episcopal News Service*

***ELEVEN MORE FORMER ANGLICAN CLERGY WERE ORDAINED TO THE ROMAN CATHOLIC PRIESTHOOD** December 4 in a Westminster Cathedral service that drew over 2,000 British Christians, many of them Anglicans. Basil Cardinal Hume was joined in the rites by 120 priest-concelebrants, among them Fr. Graham Leonard, who while Anglican Bishop of London had ordained some of the clergy converts to the Anglican priesthood. - *Catholic World Report*

***MEANWHILE, THE CHURCH OF ENGLAND IS LOSING ANOTHER WELL KNOWN LAY MEMBER TO ROME.** Estee Lauder model Elizabeth Hurley, former girlfriend of actor Hugh Grant, has announced her intention to "pope." Rumors that Diana, Princess of Wales, was considering the step have quieted down, but her mother, Frances Shand-Blyth, has converted. Among several other prominent laypeople, Charles Moore, former editor of *The Spectator*, has also joined the Roman Church. In England, such conversions, once running at 14,000 a year, had fallen in the '80s to about 500 annually. Now they stand at about 5,000 a year. Convert Eleanor de Veras told *The Sunday Times* that "it is trendy and fashionable to be a Catholic today. Nobody keeps quiet about their faith any more. They don't hide it—they're proud of it!" - *Catholic World Report*

***AMID PLEAS FOR UNITY, THE SECOND EVANGELICAL ANGLICAN LEADERS' CONFERENCE** transpired in England without a feared split resulting from divisions between "open" Evangelicals and the more hardline Reform group. The January gathering in Westminster of about 1,500 bishops and 1,000 clergy and laity focused on common themes, such as Biblical authority, the uniqueness of Christ, and evangelism; and joint concerns, such as homosexuality, and the effect of England's new lottery on citizenship. A Reform spokesman termed the conference "very polite...very irenic...I think there is far more that unites than divides us," he said, while citing a need to "go on together." - *Church Times/The Church of England Newspaper*

***BRITISH EVANGELICALS ARE CELEBRATING 150 YEARS OF THE EVANGELICAL ALLIANCE.** In January, 10,000 persons at the Wembley Conference Centre gathered for an array of Christian leaders, artists and musicians, the first event of a year of celebrations to mark the Alliance's founding. "In the past 150 years Evangelicals

"Toronto Blessing" Church Expelled From Vineyard Network

The worldwide Vineyard Network of churches, founded by John Wimber with an emphasis on evangelism and church-planting, has expelled from its fellowship the famed Toronto Airport Vineyard Church, cited as the source of the "Toronto blessing," or "Holy Laughter" phenomenon that has shown up in a number of congregations elsewhere.

Since 1993 thousands of Christian leaders have flown to Toronto from all over the world to witness the strange behavior of Airport Vineyard congregants, who, allegedly under the influence of the Holy Spirit, writhed on the floor, laughed, shook, swooned, barked, and roared like lions. From Toronto the manifestations spread to churches of various denominations throughout the world, including some 2,000 in Britain, prompting vigorous debate about whether the odd occurrences were a genuine movement of the Holy Spirit or not.

Wimber himself always spoke cautiously about the phenomenon, and the break with Airport Vineyard is the first tangible sign of a serious disagreement about its place within the Vineyard churches.

Initial reports indicated that the split between Airport Vineyard and the rest of the Network was achieved fairly amicably. The posting of correspondence on the Internet, however, has made the worldwide fellowship aware of simmering tensions between principals in the dispute. Wimber and Network heads expressed to Airport Vineyard leaders their reluctance to promote any practice which was not biblical, their fear that the "blessing" had become too central an issue in Airport worship, and their inability to offer any advice about it. They were concerned about a tendency they saw to "interpret" unusual behavior, (for example, a believer would crow like a rooster, and someone would interpret this to mean the dawning of a new day), and worried that the Airport model of dealing with the extraordinary phenomenon encouraged it, led people to expect it and shaped the rest of the ministry around it. "Manipulative" was one adjective used about the Airport

have achieved far more together than apart, from tackling persecution in Persia in the 1850s and inviting Billy Graham to Britain a century later, to speaking with a united voice on issues such as drug abuse and morality in the '80s and '90s," said EA Director General Clive Calver. - *The Church of England Newspaper*

***ST. PAUL'S CATHEDRAL WAS REPRIMANDED FOR POOR EMPLOYMENT PRACTICES** by an industrial tribunal, while a charge of sex discrimination was dismissed, in the case of former vergger Marilyn Ivory, who resigned following demotion to what she called "a check-out girl." Ivory will receive a compensation award. - *The Church of England Newspaper*

***EVANGELICAL CHURCHES IN FINLAND AND ICELAND VOTED OVERWHELMINGLY TO ADOPT THE PORVOO COMMON STATEMENT**, which links Nordic and Baltic Lutheran Churches and British and Irish Anglican Churches. Ten of the 12 churches involved have now endorsed Porvoo. - *Episcopal News Service*

***THE ANGLICAN CATHOLIC CHURCH'S (ACC) DIOCESE OF THE UNITED KINGDOM** now has a pro-cathedral. An "exquisitely refurbished" former Methodist chapel in Madeley Heath, Cheshire, was rededicated by the bishop of



ARE THESE PEOPLE SMILING? It seemed a casual, cheerful moment at the Anglican Catholic Church's last provincial synod, but it represents the Continuing Church body's increasingly global reach. From left are (from left) Bishop and Mrs. Alexander Price of New Zealand (between them) Australian-born Bishop John Charles (right) as Bishop of Polynesia in the "official" Anglican Communion; U.S.-based ACC Archbishop William Lewis; Bishop of the Anglican Church of Australia, and ACC's Missionary Bishop of New Zealand, Manuel Cruz-Blanco.

custom of appointing "catchers" for each person for prayer, signaling the expectation that each will be in ecstasy. Airport's pastor felt he and his congregants had drifted without due process, he expressed appreciation for Wimber's support, especially amid controversy over the Vineyard Network and Airport Vineyard (which will continue to go their separate ways, the future of the "blessing" around the world remains to be seen. *Church Times, The Church of England News-*

Anglican Church jurisdiction, Leslie Hamlett, November 13, 1993, a celebration of High Mass. The two curates of St. John's Pro-Cathedral Church, the Rev. Anthony Chadwick and Anthony Fry, served as subdeacon, respectively. After the Mass, the new diocesan Shrine of Our Lady was dedicated on the Epistle side in the chapel's sanctuary. A supply of water from the Holy Well at the cathedral in Norfolk. The cathedral also has a relic of the Bishop of Milan; a small piece of bone which is in accordance with ancient custom, in a niche in the cathedral. *The Trinitarian*

CHARISMATIC EPISCOPAL CHURCH (CEC) IS ESTABLISHING A NATIONAL CEC CHURCH Remarkably, though CEC will pay a significant price, an Estonian woman has largely donated the facility in the capital city of Tallinn to begin CEC's Estonian work. The CEC has appointed a priest to provide for the church's first priest, Rev. Ritsbek, and his family. Ritsbek is a well-known Methodist minister who for many years was arrested and repeatedly interrogated by the former Soviet government. Allowed to leave the former Soviet

Union six years ago, he has since lived in the U.S., pastoring Methodist churches while earning a master of divinity degree at Asbury Theological Seminary. He is now pursuing a doctoral degree in theology at Boston University and will be ordained a CEC priest this summer just prior to returning to Estonia with his family to begin raising up a CEC national church there. The U.S.-based CEC, founded in 1992, has worked elsewhere in the world, and more recently has called itself the International Communion of the Charismatic Episcopal Church. - *Sursum Corda*

***PAULINE VIVIENNE (LYN) HILLIGOSS**, wife of Leland Hilligoss of Tasmania, a well known member of the Anglican Catholic Church in Australia (ACCA), died December 9. The couple had been married five years. Flying from Queensland to be present for the requiem, ACCA leader, Bishop Albert Haley, described Mrs. Hilligoss—among other things a former ballerina, model and actress—as an accomplished woman with varied interests as well as a loving mother. Mr. Hilligoss serves in the synod of the ACCA, a part of the Traditional Anglican Communion, but also has a long history of active involvement with the American Continuing Church, at the local, diocesan and national levels. - *Special to THE CHALLENGE*

***THE ANGLICAN CHURCH OF AUSTRALIA'S BISHOP OF BATHURST HAS HANDED OVER A CHURCH TO ABORIGINES** for worship according to "didgeridoo theology," calling critics of the move "racists." In a first for Anglicanism in New South Wales, Bishop Bruce Wilson delivered control of St. Luke's, Dubbo, to local Aborigines, led by an Aboriginal deacon, Gloria Shipp. A new Saturday evening service has been provided for the former non-Aboriginal congregation of St. Luke's at the town's main Anglican Church, Holy Trinity. Part of St. Luke's services will be conducted in the local Waradgen language, and it was likely that the church would be redecorated in Aboriginal motifs and given an Aboriginal name. While the bishop's decision to hand over the church would help "make amends" for the dispossession of blacks by European settlers, Shipp insisted that non-Aborigines would still be welcome at St. Luke's. - *Sydney Morning Herald/Christian News*

ANGLICAN USA BRIEFS:

***A FINAL LIST OF CANDIDATES FOR THE EPISCOPAL CHURCH'S NEXT PRESIDING BISHOP** may be developed at a meeting of the joint nominating committee this month. So far, the committee has received 29 names to be considered for the post. - *Episcopal News Service*

***RECENT, STRANGE INCIDENTS OF VIOLENCE INJURED ONE EPISCOPAL PRIEST AND PARALYZED ANOTHER.** On New Year's Day, the Rev. Michael Schnatterly of Emmanuel Episcopal Church in Opelika, Alabama, suffered a broken wrist and finger, as well as contusions on his face, neck and abdomen, from a package bomb that may have been intended for a retired federal agent living across the street. Meanwhile, the Rev. James Woodruff, a non-parochial Pennsylvania cleric who was working as a cab driver in Philadelphia, was shot in the neck, apparently when a couple he picked up tried to rob him. Woodruff—one of the most controversial black priests active in the 1960s civil rights movement—is in critical condition, paralyzed from the neck down. - *Episcopal News Service/Episcopal Life*

The Afterword

Righter: Pre-Trial Thoughts

"...The issue is whether or not we expect our bishops to keep their promises." - The Rt. Rev. Gordon Charlton

We are writing this before a late February ecclesiastical court session in the case of Bishop Walter Righter, which could demonstrate in a *de jure* sense what has been extant in a *de facto* way for some time: that ECUSA's teaching against homosexual practice is being jettisoned.

The nine bishop-judges must decide whether Righter's ordination of a noncelibate homosexual involves a matter of church doctrine; if so, Righter faces charges of violating a doctrine he promised to uphold as a clergyman; if not, the court—and those hoping to restore orthodox order on the gay issue—can call it a day.

Right now, speculation is that the court will indeed say the ordination in question did not involve a matter of doctrine, but rather one of *discipline*; but since a significant number of ECUSA bishops seem uninterested in exercising any of that either on homosexual matters, it's hard to see what the point of the ruling would be. The real answer in that case would seem to be that the doctrine is "do as you like" and the discipline "permissive."

Which brings us to Righter himself. He is one of the signers of Spong's *Koinonia* statement supporting the ordination of otherwise-qualified practicing homosexuals in "faithful" relationships.

But a new report from David Virtue—whose in-depth coverage last year raised serious questions about ECUSA's Pension Fund—this time raises questions about how seriously Righter takes the idea of "faithful" relationships. For Righter, according to Virtue, has been married three times, and divorced twice. He divorced his first wife, Marguerite Jeanne Burroughs, in 1988, after 42 years of marriage, and she subsists primarily on Social Security and receives

none of Righter's pension. "So much for social justice!" writes Virtue. (More on this in the next issue.)

If Righter can be considered a representative or embodiment of "enlightened" liberal advocacy for "committed" same-sex relationships, he reveals it to be seriously lacking in intellectual honesty or trustworthiness.

This is not a news flash to orthodox observers, who have never believed the proposal was simply to recognize homo-sex within tightly controlled limits—especially when "discipline" seems to be as much out of favor in ECUSA as any settled doctrine other than the ordination of women. No, the proposal here, it seems to us, is not far removed from sexual anarchy.

Loving The Homosexual

A recent issue of *Mission and Ministry*, the quarterly magazine of the conservative Trinity Episcopal School for Ministry, is worth a mention as a valuable and timely reference for readers seeking an orthodox but loving and compassionate approach to understanding and ministering to homosexuals.

Under the title "Loving The Homosexual," the editor, David Mills, has compiled articles by a number of knowledgeable authors, examining the scriptural bases for the Church's stance on homosexuality, as well as Christian healing and pastoral strategies for calling homosexual men and women to new life in Christ. It also includes a listing of other statements on the subject from the Lambeth Conference, the Church of England and the Episcopal Church. Authors of the various articles include Trinity's new dean, the Rev. Dr. Peter Moore; the Rev. Dr. David Ousley, rector of St. James the Less, Philadelphia, and author of *Pilgrimage*, a newsletter of Christian spirituality; Alan Medinger, who leads the homosexual healing ministry Regeneration; Canon Mark Pearson, president of the Institute for Christian Renewal; several English writers, including the Rev. Tony Higon, founder of Action for Biblical Witness to Our Nation (ABWON), and religion writer Dr. William Oddie.

A copy of this issue of *Mission and Ministry* is \$4, and can be ordered from Trinity Episcopal School for Ministry, 311 Eleventh St., Ambridge, PA 15003.

Mr. Mills told us he hopes this edition will encourage "the doctrinally wavering and help the sound respond more effectively. Moral traditionalists sometimes treat sins other than their own with simple demands to behave, which do not extend to homosexuals the good news of God's power to heal."

use" exception allows publications to disseminate some copyrighted material, generally as brief excerpts used to illustrate a larger story that discusses issues of public interest. "This is a very important victory," said the church's attorney. "The Internet is part of this universe and country, and you can't just take copyright laws and say they don't apply." - *The Washington Post*

***AN OPENLY LESBIAN UNITED METHODIST (UM) CHURCH CLERIC SAYS SHE WILL STOP SPEAKING ON THE HOMOSEXUAL ISSUE** due to rules banning the use of church money to promote homosexuality. A UM conservative organization, Good News, demanded the ouster of the Rev. Jeanne Audrey Powers, a church executive for ecumenical concerns, when she announced her lesbianism last year, on the grounds that Powers violated the UM Book of Discipline. - *Religious News Service/Christian News*

***INDIA'S GOVERNMENT HAS FINALLY BANNED USE OF SEX DETERMINATION TESTS WHICH HAD RESULTED IN AN ALARMING RATE OF ABORTED FEMALE FETUSES,** and signs of a serious imbalance in

Continued on Back Cover

OF GENERAL INTEREST:

***A CANADIAN THEOLOGIAN IS THE LATEST CHURCH FEMINIST TO BECOME POST-CHRISTIAN.** Mary T. Malone, a leading Roman Catholic historian and associate professor at the University of St. Jerome's College at Waterloo, Canada, says she can no longer accept the maleness of God in the Christian tradition and cannot worship or pray anymore. Malone, a former nun in the Faithful Companions of Jesus, has tried to stress the female elements of Christianity, writing extensively about historical understanding of the Virgin Mary and the feminine aspect of God. But underlying "all official and most non-official writing," she said, "God is male." *Ecumenical News International/The Tablet (London)*

***A VIRGINIA MAN WHO PUT SACRED TEXTS OF THE CHURCH OF SCIENTOLOGY ON THE INTERNET VIOLATED COPYRIGHT LAWS,** which enjoy legal protection even in cyberspace, a federal judge has ruled. A "fair

Christian Challenge Sponsoring Parishes

ARIZONA

Phoenix
Church of the Epiphany
(Anglican Church in America)
 1201 N. 12th St.; Sun HC 7:30a, 10a;
 Rev. Canon Frederick Rivers;
 520/3638

CALIFORNIA

Los Angeles (Loz Feliz area)
Mary of the Angels
Anglican Church
(Anglican Church in America)
 1100 Wilshire Ave.; Sun Low Mass 8a,
 9:30a, Solemn High Mass
 12:30p, Evensong 4p;
 Mattins 11:45a, Low Mass noon;
 10a Tues-Sat (with Low Mass
 8a); Vespers 7p Tues, Wed, Fri;
 both Low Mass on Wed, Fri;
 Rev. Gregory Wilcox,
 310/2700, 660-2708

Orange County

Church of Saint Mary Magdalene
(Catholic Church)
 1800 Cassell St., Orange; Sun
 HC, 8:30a MP, 9 a.m. Sung
 9:30a Mass & Healing
 10a; Thurs 7p Mass; Prayer Book
 8:30a; 7p Mass; the Rev. Oscar
 A. A. rector; the Rev. James
 L. L. curate; the Rev. Canon
 J. D. Henstock, hon. asst.;
 2532-2420

DISTRICT OF COLUMBIA

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

FLORIDA

Jacksonville/Orange Park
Church of St. Michael
All Angels
(Episcopal Missionary Church)
 1000 Lore Drive West, Orange Park;
 10 min. off I-295; Sun HC
 10a; Holy Days as announced; The
 Rev. Laurence K. Wells; 904/388-1031

GEORGIA

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

ILLINOIS

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

IOWA

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

Spartanburg

St. Francis Church
(Anglican Church in America)
 601 Webber Rd; Sun Low Mass 8a,
 Education 9a, Solemn High Mass 10a,
 Evensong & Benediction 6p; Wed
 Mass 7p; Friday Mass Noon; The
 Rev. Canon Kenneth Duley, rector;
 The Rev. Dr. James Lipsey, curate;
 864/579-3079, fax 579-2970;
 SxFrancis@AOL.COM

KANSAS

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

MICHIGAN

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

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

Portland

The Cathedral Parish of St. Mark
(Anglican Church in America)
 1025 NW 21st Ave; Sun Low Mass
 8a, Solemn Mass 10a (childcare
 provided); Weekday Masses: Wed
 5:30p; Thurs 6:30a, Fri 12:30 p; Sat
 HC 8a; The Most Rev. Robin
 Connors, The Very Rev. Dartland
 Anderson (et al); 503/223-2383

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
Anglican Church
of Our Saviour
(Anglican Catholic Church)
 Pamlico Hwy. at Cascade Ave.
 (Parkwood Presbyterian); Sun 3:30
 p.m. HC 2nd & 4th Sves, MP 1st Sun,
 EP 3rd Sun; the Rev. James K. Short,
 priest-in-charge; contact Louise
 Sallenger, 803/669-6615

Greenville
Holy Trinity Anglican Church
(Anglican Church in America)
 717 Buncombe St.; Sun 11a HC (MP
 2nd & 4th); 1928 BCP; The Rev. Jack
 Cole; 803/233-2882

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

