

****"JANE ROE'S" CONVERSION TO CHRISTIANITY IS NOW SAID TO BE COMPLETE.** Norma McCorvey, who made history as the plaintiff in the U.S. Supreme Court's 1973 *Roe v. Wade* decision, which legalized abortion, made news again last year when she announced her conversion to Christianity and new pro-life stance. But she sent conflicting signals, saying she still supported the availability of first trimester abortions, and was maintaining her lesbian relationship with her housemate, Connie Gonzales, 64. McCorvey, 48, now says that's changed. "I'm not a lesbian. I'm just a child in Christ now," she says, adding that her relationship with Gonzales has been platonic the past three years. And she now says she opposes abortion on any terms. - *The Washington Times*

***THOSE FAVORING THE LEGALIZATION OF HOMOSEXUAL MARRIAGES** have seen their cause advance on several fronts recently. Hawaii's state legislature is moving towards consideration of a bill to recognize such domestic partnerships and permit them benefits enjoyed by married heterosexual couples. On another front, gay and lesbian subplots have been occurring with increasing frequency in TV, movies and theatre; even the respected, globally-circulated *Economist* magazine has weighed in on the side of permitting gay marriages. - *Our Sunday Visitor/Honolulu Star-Bulletin*

***THE DISNEY ORGANIZATION IS BEING BOYCOTTED AND CRITICIZED** by some church groups and legislators for its decision to extend health benefits to live-in partners of gay employees. The entire Southern Baptist Convention may consider a boycott when it meets in June. - *The Washington Times/Church of England Newspaper*

***THE ACLU HAS AN ALABAMA JUDGE IN COURT TO STOP PRAYERS BEFORE SESSIONS** and to remove the Ten Commandments from his courtroom wall. Judge Roy Moore, a West Point graduate and Vietnam veteran, and also Alabama's sole Republican on the Circuit Court of Etowah County, has counter-sued. "I want the end result to be complete freedom of religion," he said. - *The Washington Post*

***WATERGATE JOURNALIST KARL BERNSTEIN IS WORKING ON A BOOK ABOUT POPE JOHN PAUL II.** Bernstein, whose revelations sparked the Watergate furor in the 1970s, points to the pontiff's influence in the world, particularly at the time of the fall of communism in Eastern Europe. With Ronald Reagan and Mikhail Gorbachev, Bernstein says, the Pope is one of the three major figures of our time. - *Ecumenical News International*



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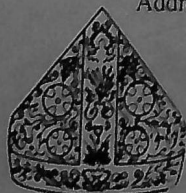
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Backtalk

HE IS RISEN

This past summer I came by a newsletter on summer lectures at Queens Theological Seminary, Kingston, Ontario. A noted [U.S.] Anglican bishop..was going to be one of the their main features. He has gained much publicity and fame with his popular denial of the Resurrection of Jesus Christ...Why such a person would even be in the church is disturbing...[But most] denominations have been influenced by [such] leaders, who want secular thought to become Christian truth. It is clear that God and His truth has been abandoned by these people for pagan ideas. As a recent minister in the Presbyterian Church of Canada I can say that I found this denomination seriously plagued by such characters, too.

I was talking to [some Swiss Lutherans] recently..[who] said that their denominational leaders are also [denying] a physical resurrection of Christ. They are very distressed over this..and rightly should be. Without this truth there simply is no faith called Christianity. This truth is the heart and soul of the faith handed down by the apostles...It does not make sense to say it is only meant to be taken figuratively. Those individuals within the churches and seminaries who teach against a literal and historical interpretation of the biblical account of the resurrection of Christ's body from the grave do a great deal of harm to God's people. They are really what Jesus referred to as.."wolves in sheep's clothing." They are out to fleece the sheep.

It is interesting to note that in the past the Church's greatest threat from attack had been from outside her walls...However, today [liberals and humanists] and their ideas have moved into the church and have been accepted as comrades even though their ideas are anti-Christian...The Church is being held captive by an anti-Christian socialist ecclesiastical leadership whose hidden and blatant agenda is to destroy the Christian faith...

Luther at the time of the Reformation faced a very similar threat to the church by a corrupt ecclesiastical leadership. The problem he faced was how to liberate the people of God from under the heel of the pope and the priests and establish them as a people under the Headship of Christ. Today, the need in the Protestant churches is the same. The Church must try and apply discipline to those so-called "masters of divinity"..."reverends" [and] "professors" [whose claims are] not of Christ..[and] not Scriptural. They have slipped into Christendom by the back door since they obviously do not share our faith. They should be shown the front door...

If church discipline is not possible then we really do not have

a church. What we actually have is a cult or a group of people who have been absorbed into the beliefs and values of the culture, not the biblical faith of Christendom which should always..stand against culture. The people of God will continue to leave those spiritually abusive denominations and find healthy Christian pastures elsewhere.

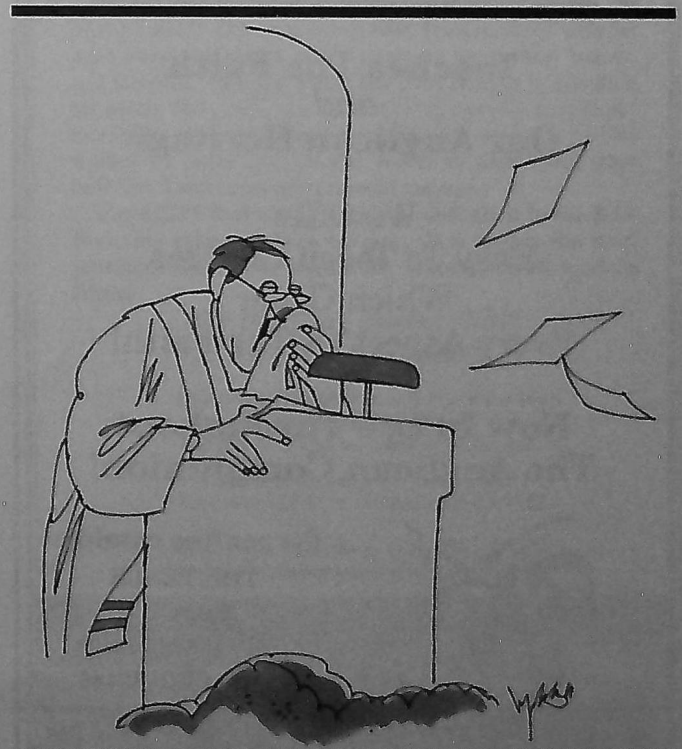
The bottom line here is that we need a liberation of God's people from under the heel of these professional academic socialist bureaucrats...They are quickly turning the church into a "new age" cultic beast that has denied the Inspiration and Authority of Scripture, the Resurrection and Supremacy of Jesus Christ and the high Christian standard of morality based on the Ten Commandments...

Is it not about time for God's people to rise and stand against this destruction and reclaim what is rightfully theirs under God?...

There are some good intentioned folk who think that they can have a positive effect in these wayward denominations. Many soon realize that they are unwelcome and get abruptly thrown out. It is true even in the church that you "don't buck the system," even if it is abusive and corrupt. You either submit to the "wisdom" and "counsel" of your superiors or else. Luther never intended to lead his reform of the church from outside the castle church. He simply had no choice...

The increasing exodus of people from the mainline churches would appear to be a sign that the church is in trouble...The light in many of these secularized churches has definitely gone out and God's judgment has come. It is time for the remnant to move on...

Rev. John Simpson
RR 1 Frankville
Ontario K0E 1H0
Canada



"...Sorry, ...it's allergy season,
...most of my sermon is now in the fourth row..."

UECNA

While I am heartened generally by the fine work done in the writing, editing, and production of *THE CHRISTIAN CHALLENGE*, and look forward to receiving each issue in my subscription, I am dismayed by your (January/February) report of the General Convention of the [United Episcopal Church of North America (UECNA)], and the tone and innuendo and the implication of unnamed sources that the convention acted improperly.

I am a UECNA clergyman and a vicar, and three of us, my wife, Miss Simons, and myself, were delegates to that convention.

I think the best way to set the record straight is to quote from my mission newsletter significant parts of my report on the convention.

Before I do this, I wish to stress the strong conviction of most of the delegates present, that the state of the [UECNA] called for swift and decisive action in a convention that had been postponed at least once already.

I, too, in my letter to the bishops, fellow clergy and lay leaders dated 16 October 1995 urged that the convention be not postponed to January 1996 because of the urgency of the action to be taken, lest the UECNA completely dissolve into thin air.

Having, perhaps, contributed to the majority opinion that sooner was better than later, I was gratified and honored to attend this 5th General Convention held in Pensacola November 15-17, 1995.

So now I refer you to my report in our newsletter, which I believe gives a more balanced and accurate account of the convention than your report.

The convention began with the opening service, at which,

significantly (and unfortunately, for he was and is well beloved), the Presiding Bishop (John Gramley) was too ill to preside.

My report begins:

"After housekeeping duties were completed, deputies from 11 of the remaining 17 parishes" [a majority of which requested the early date of the convention] "remaining in the [UECNA] considered their next move. The number of parishes had decreased from 35, after a series of defections to other [jurisdictions] by disgruntled parishes.

"Those remaining urgently considered the possible actions to take to overcome what was perceived as the bleeding away of churchpeople, who in spite of their love for the presiding bishop, were chagrined at duties not discharged and visitations not made due to his illness.

"...Then came the question of a bishop. Testimonials for a candidate, the Rev. Steven Reber of All Saints', Hillsborough, North Carolina, were read and (prematurely) he was nominated. This action was premature because [it] is to be taken at an election convention, which had not been called. The option to select a new bishop, while on the agenda as part of choice A ("Unite into one diocese and elect a bishop," which was passed by the house) was exercised at the wrong time. Bishop Gramley was asked to accept a new bishop-elect, (which was rather awkward since he was still the bishop ordinary and the presiding bishop).

"It was suggested that Bishop Gramley permit consideration of a successor by calling of an election convention...to select a nominee for Coadjutor...

"The urgency of having a bishop succeed Bishop Gramley, who had not retired, was so great that it was even considered to suspend the constitution to take action.

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"Fortunately, as we shall see, this extreme and unwise worse case scenario would not be necessary. Instead it was reluctantly determined that the action to be taken would be under the canon applicable in cases when the bishop is considered unable to continue as an active bishop because of health, disability, etc.

"Bishop Gramley was informed that the House of Deputies had acted out of conviction that this canon applied to his situation and had voted accordingly, to apply the canon to him.

"His response was to agree to holding of a convention to elect a suffragan who would serve for one year at his pleasure.

"However, the deputies found this unacceptable, because, among other things, it would entail another cross-country trip in a year or less for many of the same delegates to elect a coadjutor...

"After some hesitation, and not a few anxious moments, and after a strong resolution guaranteeing continued care of Bishop Gramley in his retirement, he did in fact send a message that he would retire forthwith and he gave permission for an election convention which followed immediately under the presidency of the other remaining bishop, retired Bishop Ogden Miller. Bishop Miller's service to this convention, both as a bishop and as a liaison between the ailing presiding bishop and the House of Deputies was invaluable.

"That night (at dinner) there was a general sense of relief that this church had been, by the grace of God, rescued from dissension and/or oblivion."

Those were extracted from my report; the following is from my comments on the convention in the same issue of our mission church newsletter.

"What struck me most was the quiet determination of most of the delegates that, under the direction of the Holy Spirit, and working with that spirit of Holy Love, we would come together again to seek and do God's work in God's way..."

Perhaps this will more accurately reflect the spirit in which these actions were taken and the positive and Christian approach to determining the future of this church.

The [UECNA], by the grace of the Holy Spirit, will be presided over by a bishop carefully and canonically selected, to be consecrated on April 13...

The Rev. Owen Loftus Jr.
5807 Westlake Drive
New Port Richey, Florida 34653

Though you certainly offer more contextual details, we find no significant variations of basic fact between your account and the straightforward report which appeared in TCC. Perhaps your objection is more that TCC's account did not reflect as strongly as you would have preferred your belief that extraordinary actions were critically necessary to save the UECNA, and your positive sense about the manner in which they were taken. CHALLENGE's story was based on an account from two UECNA clerics who attended the convention, one named (the Rev. Hugh Hall), who also seemed to have a positive view of the gathering; and the other (by request) unnamed, since he is one of those who seriously questioned the convention's handling of business, and felt he and his parishioners needed to be able to make a free decision about whether or not to disaffiliate (which they have since done). He clearly viewed the proceedings differently than you, but his reaction is no less real than yours; as such it is not "innuendo" but a genuine part of the story warranting coverage as well. - Ed.

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Signposts

The Silence Of Prayer

"At that time men began to call on the name of the Lord" (Genesis 4:26).

In the early history of mankind, people began to pray. What motivated these primitive ancestors to pray? Why are we motivated to pray? It is because there is something innate about prayer. God has designed prayer as a means of intimate and joyous fellowship. As someone has said, "We pray because we were made for prayer, and God draws us out by breathing Himself in."

The problem we have in prayer is our inability to listen. Prayer is not a monologue. We must listen to the silent. This bothers us because we are not accustomed to silence. It is a frightening

*The problem we have in prayer
is our inability to listen.*

thing, so we surround ourselves with noise. The Orthodox Archbishop Anthony Bloom wrote: "The day when God is absent, when He is silent—that is the beginning of prayer." Does this mean that God abandons us? No, he is omnipresent, so He is always and everywhere present. The real issue is: Am I silent? Do I listen to Him? When I am silent long enough I do feel alone. I feel abandoned. This is when I need to turn my attention to Him and listen.

Bloom describes prayer as a personal encounter: "...it is very important to remember that prayer is an encounter and a relationship, a relationship which is deep, and this relationship cannot be forced either on us or on God." Our relationship with God is necessary not only for a fulfilled prayer life, but is equally important for every aspect of our Christian faith and practice; it is, in fact, the highest purpose for our creation and being, our beginning and eternal end. We are in a relationship and in love with a Person (God Himself), not with an Idea of God. This holy Person never forces Himself upon anyone, but the sad truth is God wants us more than we want Him. We fear the Silence.

In his book, *The Tao of Pooh*, Benjamin Hoff describes an attitude of life based on the characters of the story:

"While Eeyore frets...and Piglet hesitates...and Rabbit calculates...and Owl pontificates...Pooh just is."

To be silent and calm while there is a storm all around describes Pooh. Shocking as it may sound, it also describes Christ. There is peace in Jesus. He was silent and calm, and the storm of life raged around Him, but it never entered into His soul. Bloom is correct when he says: "If you are silent, you can rest in the eye of the cyclone or the hurricane, in the calm there, but leaving the storm around you to rage, while you are where God

is, at the only point of total stability." Also I might add, the only place of total sanity. The storm brings its own form of craziness. Am I silent? Do I listen to Him or do I listen to the storm around me? The silence of prayer is a place of comfort and peace found complete in the Person of Jesus Christ.

The Rev. Canon Dan R. Thornhill

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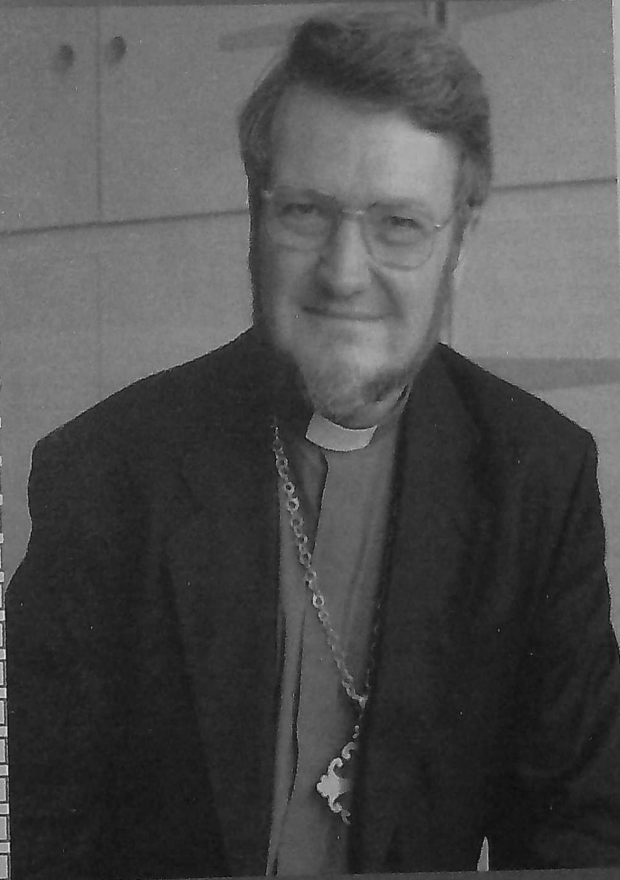
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A Bishop For All Seasons

An Interview with the Bishop of Basingstoke

By Dorothy Mills Parker



The Rt. Rev. Geoffrey Rowell, noted English theologian, author, and church historian, was this year's speaker at the annual Louise Ward Haskin Lecture Series at St Paul's Episcopal Church, K Street, Washington, D.C. The subject of his three lectures was "On Being the Church: Holy, Catholic, Apostolic - An Anglican and Ecumenical Exploration."

For 21 years chaplain and tutor at Keble College, Oxford, and since 1994 Bishop of Basingstoke, a suffragan see of Winchester, England, he is among the first few traditionalists to be raised to high office in the Church of England following its 1992 vote for women priests, along with David Hope to the Archbishopric of York and Richard Chartres to the See of London.

While at St Paul's he preached at the Sunday Masses and graciously granted the following interview for THE CHRISTIAN CHALLENGE.

THE OFFICE OF BISHOP

MRS. PARKER: *Bishop Rowell, before becoming a bishop, your ministry was largely in the academic world. Would you tell me something of your feelings when you were raised to the episcopate?*

BISHOP ROWELL: Well, it took me a month to decide, for I had mixed feelings. Keble College was a wonderful place, though of course with its own academic tensions. I would be leaving a college life, a regular pattern of worship, a largely supportive community, with young people renewing it every year. But perhaps I had a bit outgrown this particular sphere of ministry, and the episcopate might be something God was calling me to.

Among the counsel I received at the time were some thoughts by Bishop Edward Morgan of Truro, sent me by the Bishop of Norwich. He reminded me that a bishop's life can be lonely, without any immediate community to support, no college chapel or parish church, but that one of the amazing things was the real grace that goes through all that prayer for the bishop. And Rowan Williams, Bishop of Monmouth, wrote me that one of the great graces of a bishop's office is the large amounts of totally unmerited love that a bishop receives.

So...I would be leaving my community, my monastery, to go out there. But then, of course, all communities and monasteries, at the deepest Christian level, are of the communion of saints, a communion that is everywhere, so that wherever we may go, we are in that communion and that community.

And I have found it to be so. I am immediately in a relationship with every parish I go to, because we are bound together in baptism, and because fundamentally community is about spirituality and the mystery of God—the bishop lifting up his heart and helping people to lift up their hearts and minds above the pettiness and bickering within the Church and in society at large. And so I left my college life to become a bishop.

In your second lecture you spoke of the great need for the Church, its clergy and people, to recover the holiness that seems so largely lost today. We see so little evidence of that holiness of life in our Church's leadership, where the evidence is all too often on political correctness, social activism, and power. Would you speak to this, and give me your ideas about the role of a bishop in today's Church?

It would be wrong of me to make any comment on the leadership of the American Church, about which I know so little. What I *do* know is that the calling to be a bishop requires a steady growth in humility. Power is not something we have a lot of, certainly not in the Church of England. A bishop must continually strive to live closer to the God about Whom he speaks, for life and doctrine must coincide. I don't think the dogmas of political correctness are equal in any way to the doctrine and teaching of the Church, and it is to *that alone* that a bishop is committed.

It follows that from this commitment there are certain consequences for personal life and life in society, because Christian doctrine is about love, and justice is a corporate expression of love. So it is right to be concerned about the poor and the oppressed, and to be prophetic to those with secular power. But remember that Jesus did not exercise political power. He looked for and longed for the coming of the Kingdom of God—that Kingdom of justice, love and

en's ordination is still a very controverted question. Reception must be
and not compelled, as a response of faith. And it is obvious that, in the
which as a whole, reception is certainly not full, complete, and absolute.

But He knew that it is essentially bound up with an
transformation of life.

The bishop must first and foremost be a man of prayer,
er, a pastor. Bishop Morgan, quoted earlier, said that
p's sights must always be on the ascended Christ; that
corda, "Lift up your hearts," must be the bishop's
; and that when it comes to a choice between work
ayer, work will always win, because it is easier.

ORDINATION OF WOMEN

I like to go now to that most controversial issue, the
ion of women to the priesthood and episcopate. Accord-
-lambeth 1988 the Anglican Church is now in a period
"reception" on this issue, in that it has been "received," and
men priests are a fact, but that it is also a time of
ment as to whether or not it is the will of God. Has the
n in England stabilized, and are women priests gener-
e-cepted?

England there are bishops committed to women's or-
n and campaigning for it. There are others who
them because they think it is right and that the
of England has the right to decide, but who would

The Rt. Rev. Geoffrey Rowell

born in Hampshire, England, in 1943, and grew up there
aints', Alton, in all the fullness of Anglo-Catholic wor-
graduate of Winchester College and Corpus Christi
Cambridge, he went on to Cuddesdon Theological Col-
was ordained to the priesthood in 1969.

re next 25 years his ministry was largely academic, first
ant chaplain at New College, and from 1972-94 as fellow,
and tutor in theology at Keble College, both at Oxford.
raised to the episcopate in February, 1994.

igious writer, he is the author of many books, among
ll and the Victorians, a study of 19th century theo-
Religious Tradition and the Genius of Anglican-
The Vision Glorious, commemorating the 150th
ry of the Oxford Movement in 1983.

Rowell has served on the Church of England's Liturgi-
doctrinal Commissions and on the board of governors of
Stephen's House and Pusey House in Oxford.

anon of Chichester Cathedral, and in 1988 was visiting
logian at St James' Cathedral in Chicago. He holds the
Ph.D. from Cambridge and the D.Phil. from Oxford.
is to be awarded an honorary doctorate at Wisconsin's
House Seminary.

and abiding interest in Orthodoxy and the ancient
urches took him, when a student, for a stay at the
College of the Ecumenical Patriarch in Istanbul. He
pilgrimage to Ethiopia, and in 1979 spent part of a
t a Coptic monastery in Egypt, where he reportedly
ry deep peace."

not want to make it
central and divisive
in the Church.

As for acceptance,
I am reminded here
of a Roman Catho-
lic's observation that
the papal encyclical,
humanae vitae, has ac-
tually *not* been "re-
ceived," because it is
obvious that a very
large number of Ro-
man Catholics do not
accept its teaching on
birth control. In the
same way, the recep-
tion of women priests
is still at a very early

stage in the Church of England, where many see the crite-
rion in terms of the pastoral gifts of particular women, and
that will be the level at which reception has taken place.

I don't for a moment doubt their real pastoral gifts, but
the question is not about this, but about whether the Church
of England, or indeed the Anglican Communion as a whole,
had the authority to do this, and to do it unilaterally.
**Women can, and do, exercise those gifts in ways other than the
priesthood.**

Yes, of course, and we must recognize that the Church has
not provided sufficient opportunities for them to do so.
Some feel the diaconate should be more deeply explored.
Many parishes, while not opposed to women priests, say
they are not ready for a woman rector when the question
arises. And there are those concerned about the overall
decrease in the number of ordinands, who felt that women's
ordination would solve this problem. But surprisingly, that
is not the case. Since the vote there has been a decrease in
both male and female ordinands.

How about women bishops?

There will be those who will push for it in Synod, but I
have a fairly strong conviction that the House of Bishops,
even some who voted for women's ordination, would feel
this is not the time. It would require a separate motion, and
would also have to go through Parliament separately, and
the consequence would be to drive a coach and horses
through the Act of Synod. Some might say it is hard to draw
a theological line between ordination to the priesthood and
the episcopate. But I think there are really good reasons
against it.

Won't the women press for it?

There doesn't seem to be much of that at the moment.

How many diocesan bishops do not ordain women?

Five: York, London, Chichester, Blackburn, and Sodor and
Man.

About the same number as in ECUSA.

Yes, but we have far fewer Bishops.



Nobody fully understands why there is, for some people, a strong sexual attraction for those of the same sex. But the Christian understanding must always be rooted in Christ, the living Word of God, in His life, teaching, and example.

Would you state your own position on the ordination of women?

My position is, first of all, that this is a matter of doubt within the Church. Furthermore, there is no ecumenical agreement, no agreement within the Church of England, or within those provinces that have ordained women.

It has an unclear grounding in Scripture and Tradition, and, in fact, Tradition is fairly unanimous that such ministry

was confined to men. The question, then, is whether it is something that goes back to the intention of Christ Himself, or is merely a matter of cultural and sociological conditioning. I don't think the latter can be proven decisively, and when the argument hangs in the balance, it is the duty of the Church to take the conservative line.

It is a question that hasn't been much discussed until recent times, and we must acknowledge that new questions are being put to all the churches. But I take very seriously the recent papal statement that women's ordination was unknown in the history of the Roman Church, or of the Orthodox and ancient Oriental Churches, and is something on which even the Pope doesn't have the authority to act, because he is bound by Scripture and Tradition. And that, I think, is the historic position of Christian theology, an interpretation of that which we have received, a faith that is seeking a deeper understanding, although there are always new questions to be put to the Churches which we have to wrestle with.

In 1988, Pope John Paul II said his two major griefs in that year were the Lefebvre schism, in the Roman Catholic Church, and the Lambeth Conference decision to put no brakes on the consecration of women bishops. The latter is interesting, since, in the strict Roman position, Anglican Orders are still null and void.

I sometimes agree with those who say that women's ordination is the wrong answer to the right question—the right question being how the Church may properly recognize and affirm the undoubted gifts of women, and the areas where there has been oppression. Nevertheless, this must be done within the context of loyalty to our inheritance of faith under God, which is what we all swear allegiance to when we accept appointment as bishops or as priests.

So you do not yourself ordain women?

I do not myself ordain women.

You spoke of the decrease in women ordinands in England. Do you think it may all die out in time?

One is reminded of the words of Gamaliel, in Acts, to the Sanhedrin, that if this movement is of God, it will prosper; if it is not, it will wither away.

The ordination of women was a very, very significant step. There are those who feel that the iconic character of the priesthood [the priest at the altar as an icon of Christ] calls for Christ to be represented by the same sex, and therefore inappropriate for a woman. There are further movements to change the language relating to God that has touched on the root areas of Christian theology, and these things must not be underestimated.

In sum, women's ordination is still a very controverted question. Reception must be free and not compelled, as a response of faith. And it is obvious that, in the Church as a whole, reception is certainly not full, complete and absolute. *The Church of England has certainly been more far-sighted and generous, in making provision for traditionalists, whereas over here it is more a matter of "conform or leave."* A recent meeting of the House of Bishops, while affirming the validity of the two opposing positions, and the diversity and inclusiveness of the Church at large, at the same time called for women's ordination to be made mandatory in every diocese, subject to ratification by the 1997 General Convention. And in one diocese, several traditionalist parishes have been forced to accept the visitation of a woman suffragan.

First of all, it must be understood that in England there aren't any "no-go" dioceses—no dioceses where it is impossible for a woman to be ordained to the priesthood. But what is very important is that this is within the context of an Act of Synod which states that there shall be no discrimination in the appointment to senior office; and that provision is to be made for those who in conscience cannot accept women priests, either through the ministry of the Provincial Episcopal Visitors—the three "flying bishops"—or by diocesan or suffragan bishops who, like myself, do not ordain women. For example, the Bishop of Sodor and Man ministers to those parishes in the Diocese of Carlisle who cannot accept the ministry of their diocesan bishop, who ordains women. In turn, the Bishop of Carlisle ministers to the one or two parishes in Sodor and Man that have women priests. That is pastoral care, and I believe that pastoral care is good theology, and that a wise generosity reflects the mind of Christ.

Have the flying bishops and these other provisions helped stem the exodus from the Church of England?

It has certainly limited it. It should be understood that the flying bishops do not represent *alternative episcopal oversight*, but *extended pastoral care*—an important phrase. In the southern part of the Diocese of Winchester, while the flying bishop is certainly free to visit and act as ombudsman for the clergy, in this case he is not called on to confirm; for I, as Bishop of Basingstoke, do that for the parishes that don't accept women priests, and the Bishop of Southampton (who



Bishop Rowell on the day of his consecration with the Archbishop of Canterbury, Dr. George Carey

ains women) confirms for those who do accept them. We
 ect each other's position and work closely together.
 t is all very encouraging. Many of us were surprised and
 sed over the appointment of traditionalists to the most
 ortant English sees after Canterbury—David Hope to York
 Richard Chartres to London. This is certainly an affirma-
 n of the two integrities—the opposing positions—and the
 ed ministry of traditionalist clergy. It is unlikely to happen
 here, where the last two barely made it.

I believe it is absolutely true that these appointments were
 an affirmation. And I would like you to know that
 rge Carey, the Archbishop of Canterbury, has said un-
 vocally to me that those unable to accept the ordination
 women have an honored place in the Church of England;
 t, when a new diocesan bishop is appointed, he goes
 gh the entire Act of Synod with him, to make sure he
 understands the provisions for them; and further, if
 e should be any cases of unfair discrimination, he wants
 know of them and will immediately take up the matter
 h the diocesan bishop.

*Are there be more appointments of traditionalists to the epis-
 'e in England?*

I think it likely, depending on the position of the diocese
 estion. If their representatives on the Crown Appoint-
 ts Commission insisted that the new bishop ordain
 en, it would be hard to overrule them. The Winchester
 ement—which is very typical—states that, while the
 ese as a whole might wish the new bishop to ordain
 en, it was certain that he must build on the reconciling
 of his predecessor and be sensitive to the consciences

*What about the idea of a third province, a non-geographical
 ince [for traditionalists] with its own archbishop? Is it
 anywhere?*

It's hard to say. The real question is, since there are prov-
 within the Anglican Communion that do not ordain
 en but are still in communion with the Archbishop of
 erbury, why not a Third Province, within the Church of
 nd? The next question is whether they would be in
 union with the Archbishop of Canterbury. The pre-
 Archbishop ordains women, but the next one may not.
 nceivable that David Hope or Richard Chartres could
 rge Carey's successor.

*Do you think about the Forward in Faith group and the
 al for a parallel church within the Church of England?
 a member of [Forward]?*

I am. I joined up immediately with it as an umbrella
 of traditionalist Catholic organizations. While I'm not
 happy with some of its more strident and separatist
 . I am appreciative of the support it has given to many
 onalist clergy and parishes. I don't think, in the end,
 an have a parallel church within the Church. I think
 more concerned with alternative episcopal pastoral
 with jurisdictional structure. But I am still a mem-
 ause I want to be supportive in general.

*How do you view Bishop Holloway's idea of "Affirming Catholics" split the
 faction in the Church of England, as it appears to be
 over here?*

Of course...when you set up another group and say,
 "I agree." And once you start labeling yourself "Af-
 g Catholics" you are pushing yourself into a party—
 ty is always opposed to what is Catholic.

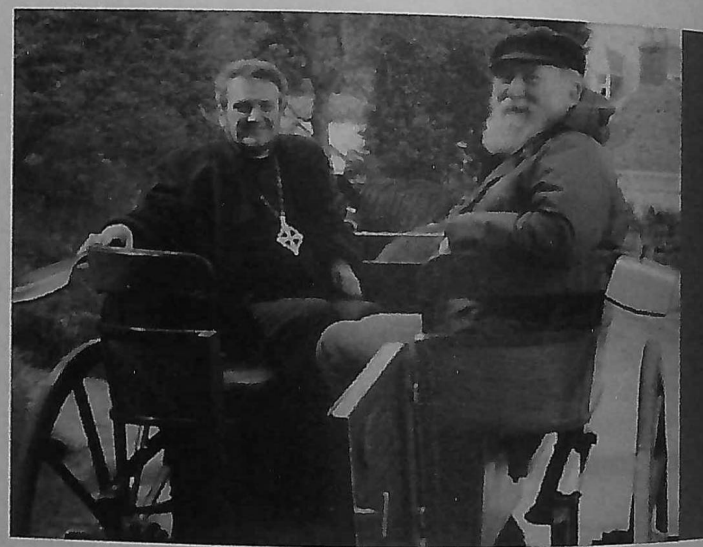
*One brief question, now, about liturgical revision. Your Alter-
 native Service Book will expire before long. Is the next revision
 likely to be entirely in inclusive language?*

I doubt it, although there will be pressure for this. At the
 moment, the line in England is that you may inclusivize the
 language relating to men and women, but not to God,
 because that is a given. Jesus gave us the word "Father," so
 we are committed to that. But it carries with it the tenderness
 of a mother's love as well, the tenderness of which Anselm
 and Julian of Norwich spoke.

THE HOMOSEXUAL ISSUE

*All of this has been vastly illuminating and informative. I want
 to go now to the homosexual issue and its inherent problems
 for the Church. I'm sure you can understand the serious effect
 on church people over here, when the bishops themselves flout
 the Church's teaching and stated position on the ordination of
 non-celibate homosexuals, and their ordination vows to up-
 hold them. Would you speak to this, and to your position on
 such ordinations, and the blessing of same-sex unions?*

Let me say, first, that all bishops, priests and deacons are



bound by their ordination vows. We can, of course, person-
 ally express our opinion and judgment on some matter of
 the Church's discipline which, from our understanding of
 the Gospel, we feel should be changed or modified. But
 while there is the freedom to speak, the bishop must do it
 with particular caution, for he has a responsibility to be a
 guardian of the corporate faith and is therefore one who is
 there to conserve. I think there is always this limitation
 placed upon bishops at their consecration. Again, I cannot
 make comment or judgment on the situation here or else-
 where, outside of England, but I can say that all bishops are
 indeed bound by the discipline of the Church.

On the issue of homosexuality as such, I think our sexu-
 ality and human affections are very deep and mysterious.
 Nobody understands why there is, for some people, a strong
 sexual attraction for those of the same sex. But the Christian
 understanding must always be rooted in Christ, the living
 Word of God, in His life, teaching and example. He spoke of
 the deep union of those who become one flesh in marriage.
 St Paul goes on to elaborate on this in a passage which some
 take exception to, because it speaks of the husband as head
 of the wife. But it equally speaks of the husband's love for

the wife, as being like unto the love of Christ for His Church. The model is one of total, sacrificial, self-giving love.

There is also the vocation to singleness. Jesus Himself was a single man and is therefore the model for all those who are single, and I wish the Church, in speaking of celibacy, would say more about a freely chosen, freely embraced consecration to the single life after the pattern of Jesus.

I think one of the problems with contemporary culture is that it tends to sexualize every relationship...which can then be channeled down to genital expression. While Jesus said nothing about homosexuality, He affirmed friendship very strongly, and to me Jesus and St John, the Beloved Disciple, are the model of that kind of close relationship between those of the same sex. But it does not give us any grounds whatsoever, it seems to me, for a liturgical blessing of same-sex unions as in any way the equivalent of marriage.

Would you say something about how the Church should deal with the homosexual issue?

Well, I think moral theology always proceeds necessarily by norms and casuistry—and that norms are the ideal we all fall short of. So, while Christian marriage is one of those absolutes of complementarity, it is the infinite compassion

of Jesus which is to be exercised towards those who are seeking to find their way to the appropriate expression of their loving. I think there is often pressure in the Church to make the pastoral solicitude and counsel, offered privately by the wise and discerning pastor, the absolute public norm.

John V. Taylor, the former Bishop of Winchester, often cited the story of the woman taken in

adultery, where Jesus said nothing at all to her until they were alone, as a lesson in the reserve the Church needs to learn. At the opening of the recent General Synod of the Church of England, Professor Oliver O'Donovan, in a fine sermon, reminded the Synod that it was not their duty to make pronouncements on everything, and that in many instances the best Christian witness lies in keeping silent.

HOLINESS OF LIFE

I want to return now to the holiness you spoke of in the beginning, and the bishop's part in helping the Church to recover it.

I think the bishop must point to this continually, to his clergy and to his people. But we can't speak of God out of our own worthiness, but out of a knowledge of His grace. It is a great burden, taking these words on your lips, knowing that you yourself are only a pilgrim on the way. Therefore, *Kyrie eleison, Lord have mercy*, is the prayer of the bishop as much as it is of the priest and lay people.

For a bishop, the temptations of power are something

from which we pray to be delivered. While we do have authority, we must always remember that we are also *under* authority—the authority of the crucified Lord.

So I think the Church must stand by and for the new life that is given us in Christ, a divine life which He shared. And this means a transformation of our human lives into the likeness of Christ. In the Old Testament, holiness is fundamentally related to the life of God. It begins with a sense of being set apart—a kind of distinction between those who are the people of God and the world in which they exist and live, which is then brought to the fullness of revelation in Jesus Christ. So for the Christian, holiness is Christ-likeness, and that is their calling. It is a lifelong transformation by the grace of the Holy Spirit. And in the history of the Church, all movements of renewal spring from a rediscovery of that call of God to a life of holiness.

How can we best go about this?

We will have to take both prayer and penitence very seriously. Penitence is not some kind of masochism, but an acknowledgment that we are at one and the same time totally loved by God, and sinners who need to ask for His forgiveness. We will have to rediscover a discipline of penitence if we are truly to be those whose lives are transformed; for, in the end, it is the Christ-like lives of the saints that are the compelling evidence of the truth of Christianity.

In spite of all the division and dissension, are you optimistic about the Church today, and the future of the Anglican Communion as a whole?

Yes. There will be tremendous tensions, and it can never be a superficial optimism but a "Lift up your hearts," because of Christ, the crucified and risen Lord. And if you are going to follow Christ, you must always expect some crucifixion.

One of the encouraging signs in theology today is the recovery of the centrality of the Holy Trinity. There is a wonderful passage in a poem by St John of the Cross about the love of the Father for the Son:

*"Out of the love immense and bright
That from the Three had thus begun,
Words of ineffable delight
The Father spoke unto the Son;
Words of so infinite a rapture
That only the Son their sense could capture,
That only to the Son attained."*

And it is that outpouring of the Father to the Son, and the Son's outpouring of the Holy Spirit, to make us in His likeness, so that there is a catching up of us into Christ, to bring us back to the heart of the Father.

When I was made a bishop, a Roman Catholic friend said to me, "You are going into an embattled Church." But I think being embattled brings one closer to Christ. And I am hopeful about the Church, because it is the Church of God about which we must have unquenchable faith, hope and love.

Bishop Rowell, our deep appreciation for your time and your invaluable perceptions. You brought, with your impressive learning, the grace, dignity and sanctity of the office of Bishop—the holiness you spoke about. Your coming was inspiring, restorative, and healing, and we were all blessed by your presence among us.

THE CHALLENGE and Mrs. Parker wish to recognize and thank MARIE L. BARNES of Bethesda, Maryland, for her invaluable assistance in the preparation of the foregoing interview for publication.

Kyrie eleison, Lord have mercy, is the prayer of the bishop as much as it is of the priest and lay people...

For the Christian, holiness is Christ-likeness, and that is their calling. It is a lifelong transformation by the grace of the Holy Spirit.

The bishop with the Vicar of Sark in the Channel Islands

Focus

Righter Court Ponders Doctrine That Has Always Been—Or Never Was

By Guy Hawtin

Episcopal bishops charged with deciding whether a matter of doctrine was involved in accused Bishop Walter Righter's ordination of a noncelibate homosexual heard arguments February 27 setting out—in stark contrast—the seemingly irreconcilable differences on sexuality and the Scriptures that are rending the Episcopal Church (ECUSA).

Basically, what the prosecution says is a doctrine (=teaching) based on Scripture taught throughout Church history and affirmed in recent ECUSA statements, the defense says does not exist in ECUSA, at least as a doctrine, though it might be a matter of discipline, or a recommendation.

"This proceeding is first and foremost about authority...about the authority and role of Scripture in the church," Church Advocate (Prosecutor) Hugo Blankingship, a Virginia attorney and former diocesan chancellor, told the Court for the Trial of a Bishop at the Cathedral Church of St. John, Wilmington, Delaware. "It's also about Christian marriage, moral standards and faithfulness." Throughout his presentation, Blankingship invoked the Bible, the **Book of Common Prayer** and the 1979 General Convention resolution affirming the church's "traditional teaching on marriage, marital fidelity and sexual chastity," which says it is "not appropriate" to ordain either practicing homosexuals or heterosexuals engaged in extramarital sexual relations.

"There is no such doctrine—in the Scriptures, in the Nicene Creed, in the **Book of Common Prayer**," countered Righter's chief defense counsel Michael Rehill, the Diocese of Newark's chancellor. "There is no scriptural authority against [ordaining practicing homosexuals]. Jesus told us about a lot of things, but he didn't tell us about this one. Jesus said much about marriage, but about homosexuality he said nothing." There is no canonical proscription, and the 1979 convention resolution was a matter of church discipline, not doctrine, he declared, adding tartly: "At best, it is a recommendation."

Former Newark Assistant Bishop Righter stands accused of teaching false doctrine and breaking his ordination vows as a result of his 1990 diaconal ordination of an active homosexual, Barry L. Stopfel; Righter performed the ordination at the behest of the diocesan, Bishop John Spong, who has led the push for church sanction of "faithful" homosexual unions, chiefly via his 1994 *Koinonia*



statement signed by some 70 ECUSA bishops.

Undertaken in the face of unilateral ordinations of noncelibate homosexuals by Righter and (at least) a handful of other bishops, the first ecclesiastical trial of an Episcopal bishop on a (possibly) doctrinal matter in 70 years—quickly dubbed a "heresy" trial by Righter's supporters—has become a showdown between conservative ECUSA bishops seeking to restore orthodox order on sexuality, and church forces seeking to "redefine Holy Scripture according to Spong's books," as one observer put it.

For the ten bishops who "presented" Righter, later backed by a quarter of ECUSA's House of Bishops, and the Righter faction's more radical elements, the trial is not simply a disciplinary tribunal but a forum in which to reiterate—or reinvent—a clear church position on sexuality, and the whole nature of scriptural authority.

"The trial is going to be decisive in that sense," Central Florida Bishop John Howe, one of the ten "presenters," told reporters at Wilmington. Blankingship echoed the sentiment, telling the panel of bishop-judges: "This trial is a matter of last resort." The actual trial of Righter, though, will

Quincy Parish Property Dispute Amicably Settled Between ECUSA Loyalists, Continuers

A dispute over the property of St. John's Parish, Quincy, Illinois, has been amicably settled between a majority of the congregation, which had earlier voted to leave the Episcopal Church (ECUSA) for the Anglican Church in America (ACA), and a minority of parishioners who wished to remain with ECUSA.

In the settlement, the latter group retains the building and a portion (about \$400,000) of the parish's endowment, while the majority (ACA) group receives c. \$1.2 million from the church's endowment now, and about \$600,000 more over the next ten years, according to ACA Primate Louis Falk.

The ECUSA loyalists from St. John's, who had been worshipping elsewhere, celebrated their return to the parish building recently, joined by Quincy Bishop Keith Ackerman as officiant at a pontifical high Mass, and members of All Saints' Parish, who left the historically traditionalist St. John's seven years ago to adopt a more mainstream Episcopal



COURTROOM ART depicts Church Advocate Hugo Blankingship addressing the nine bishops comprising the Court for the Trial of a Bishop, meeting on the case against Bishop Walter Righter in Wilmington, Delaware, February 27. Righter is charged with teaching false doctrine and violating his ordination vows for ordaining a noncelibate homosexual as a deacon in 1990, and signing a statement advocating such ordinations. Photography was not permitted while the court was in session; the courtroom art was done by Susan Schary of Philadelphia.

depend on whether the court first finds that his case involves church doctrine.

It was not difficult for observers at the hearing—heavily covered by broadcast and print media—to discern the leanings of ECUSA's most influential movers and shakers. At Wilmington, hostility to conservatives was muted, but nonetheless palpable. Many of the cathedral staff and volunteers sported lavender silk ribbons to proclaim their solidarity with the thrice-married Righter and his homosexual supporters. Moreover, Stopfel—now rector of St. George's, Maplewood, New Jersey, and living with his male lover in the rectory—was accorded a hero's welcome when he entered the hearing room.

Even so, the polarized courtroom debate occasioned by Righter's "in your face" defense did not seem calculated to appeal to the more mainstream liberals who dominate ECUSA's House of Bishops. While most probably sympathize with Righter, their actions indicate they would rather achieve by stealth what the Spong faction seeks to establish by confrontation.

Despite well-publicized opposing statements on the gay issue, the House of Bishops generally has tried to cloak the subject in ambiguity. The major outcry by bishops to

Continued on Page 14

Moves, Counter-Moves, Heighten Battle Over Boston Parish

What began in 1993 with a "no confidence" vote against the rector by the corporation that has governed Advent, Boston for the last 150 years has become a war with the Diocese of Massachusetts over how the Anglo-Catholic parish is run, with the result that the corporation has now voted to pull Advent out of the Episcopal Church (ECUSA).

But that is not the end of the matter. The withdrawal vote—and counteractive moves by the traditionalist rector and congregation allied with the diocese—mean further complications for a court battle already underway between the corporation, and the liberal diocese and bishop, Thomas Shaw. (Shaw identifies with Anglo-Catholicism, but supports the ordination of women and practicing homosexuals.)

Advent members strongly supported their rector, the Rev. Andrew Mead, in the face of complaints about his pastoral performance by the 20-member, self-perpetuating, nonprofit corporation, set up under Massachusetts law at the parish's founding in 1844 to protect its Anglo-Catholic witness from outside changes or pressures. The corporation, which has built up a \$12 million endowment for Advent, is empowered to elect the vestry.

When Mead requested binding arbitration under Canon 21, the bishop (then David Johnson) rendered a "godly judgment" mildly criticizing Mead and saying he should leave after a year's paid sabbatical (delayed after Johnson's suicide), but also calling for direct election of the vestry by congregants as a solution to most of the parish's troubles. It is this last demand—which the diocese sees as enfranchising Advent's parishioners with the rights enjoyed by other Episcopalians, and the corporation has resisted as a usurpation of its legally granted authority—that has been the springboard for the now-full-throttle feud.

Massachusetts diocesan spokesman, Canon Edward Rodman, felt the corporation had perpetuated the Advent conflict, because it refused to honor, as Fr. Mead had,

Continued on Page 17

witness, sources said. The two congregations have now been rejoined as one at St. John's, with the Rev. H.W. Herrmann as rector.

"It's a new beginning, a new life that we're going to have in this place that's had a longstanding tradition of practicing a historic faith," Herrmann said at the celebratory Mass.

The ACA congregation is now worshipping in a "beautiful chapel" at Blessing Hospital, and has use of commodious adjoining rooms for Sunday school, coffee hour and other parish functions, Archbishop Falk told *TCC*. As its priest, the Rev. Lee Owens, became seriously ill last year and is now being cared for in another state, the parish is currently being served by supply clergy, and will be seeking a new rector, as well planning to purchase or erect a building in due course.

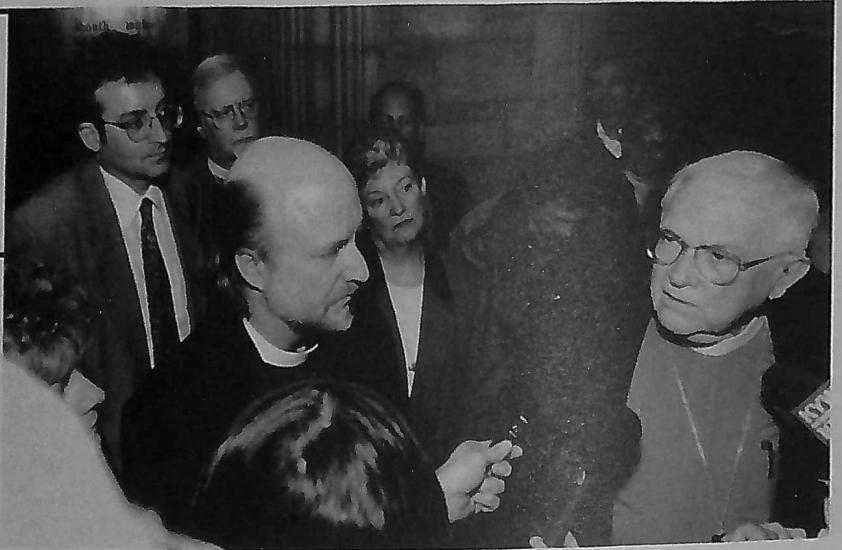
The settlement brings to a close what had erupted into a fractious dispute a few years ago, when negotiations between the parish and diocese, concerning St. John's desire to withdraw from ECUSA with its property, broke down. That prompted the vestry, and later a majority of the orthodox parish then led by the Rev. Garrett Clanton, to move to affiliate with the ACA. The diocese, then under the leadership of Bishop Edward MacBurney, also a traditionalist, sued to retain the building. Clanton is now rector of ACA's parish in Des Moines, St. Aidan's, and MacBurney is retired.

Sources included *Episcopal Life*

St. John's Church, Quincy, Illinois



BISHOP WALTER RIGHTER (right) and his wife, Nancy (center), meet the press following the February 27 hearing to determine whether he should face ecclesiastical trial for defying the church's sexuality doctrine in the ordination of a practicing homosexual. In 1990, Righter ordained the Rev. Barry Stopfel of Maplewood, New Jersey (left, center), who has been living in a relationship with Will Leckie (left) for ten years. *Episcopal News Service photo by James Thrall*



RIGHTER Continued from Page 13

Spong's 1989 ordination of an active homosexual has diminished in ensuing years to the point that bishops performing similar ordinations have until recently been confident of doing so with impunity.

It is already known that Righter's cause has considerable support among the nine bishops-judges. Not only did four of them sign the *Koinonia* statement, two of the four (the presiding judge, Indianapolis Bishop Edward Jones, and New Hampshire Bishop Douglas Theuner) have ordained active homosexuals; a third (Los Angeles Bishop Fred Borsch) allowed his suffragan to do so in his presence—within days of a failed prosecution bid to dismiss all four allegedly biased judges from the Righter case. This time, the court "took under advisement" a renewed prosecution motion to disqualify Borsch as a judge. However, when the judges grilled the two lawyers during their arguments, seeking clarification on various issues, a preponderance of the questioning was decidedly hostile to the prosecution.

Nonetheless, the judges seemed anxious to reach some sort of a compromise rather than render a definitive decision on a divisive issue. Indeed, they virtually begged the opposing counsel to help them in the quest. "In neither presentation is there a middle ground," retired Connecticut Bishop Arthur Walmsley observed plaintively.

With no ruling made at the February session, the search for compromise appeared to continue with the court's request that Blankingship and Rehill submit memoranda addressing two questions—each sure to fuel speculation

that the Righter case will be ruled one of *discipline* rather than *doctrine*. The first asks: do General Convention or House of Bishops statements, resolutions, and/or actions "constitute disciplinary authority, as distinct from doctrine, violation of which" might subject a bishop to presentment? The second asks: "With particular attention to the issue of discipline, does ordination of a noncelibate homosexual person constitute a violation of the ordaining bishop's oath of conformity?" A ruling on the doctrinal question was not expected until mid-April at the earliest.

But whatever decision the panel reaches, it is difficult to see how it can avoid addressing in some way the thorny question of scriptural authority—not least because the judges denied a defense motion to strike portions of a paper on doctrine submitted as part of the presenters' case.

The presenters' paper points out that Scripture (*Titus 1:9*) and the Articles of Religion (XX, VI) forbid teachings contrary to God's word and that, as far as the Bible is concerned, "teaching" and "doctrine" are interchangeable terms (*1 Tim. 1:8-11*). It cites the Old Testament texts demonstrating that homosexuality is a prohibited departure from God's design

Report Says Righter Thrice Married, Twice Divorced

Church journalist David Virtue reports that accused Bishop Walter Righter, 73, who supports the ordination of otherwise-qualified homosexuals in "faithful" relationships, has been married three times and divorced twice, and it is unclear if he obtained canonical permission for either of his two remarriages.

As briefly noted in a *TCC* editorial last month, Virtue, editor of the Pennsylvania-based *H.O.P.E.*, said Righter was divorced from his first wife of 42 years, Marguerite Jeanne Burroughs, on January 26, 1988. Eighteen days later, at age 64, he married 31-year-old Jane Elizabeth Meyer. She served on his staff as an administrative officer for the Diocese of Iowa, where Righter was bishop from 1972-88. That marriage lasted a little over four years, and the couple divorced June 24, 1992. Less than two months later, Righter married his third wife, Nancy Ruth deGroot. Virtue says records obtained from the Polk County Courthouse list both divorces as "no fault."

Righter's first wife, a resident of New Hampshire, reportedly said she subsists primarily on Social Security and does not receive any of the bishop's c. \$40,000-a-year pension, which he could have assigned to her.

Virtue said Righter's second wife could not be reached for comment; Righter, when contacted, refused to answer any questions about his marital history; and Episcopal Presiding Bishop Edmond Browning did not respond to Virtue's queries about whether (and from whom) Righter had canonical permission to remarry, and whether Browning considers Righter a "wholesome example" to the flock of Christ.

Ironically, in an exchange of views with Rio Grande Bishop Terence Kelshaw during a House of Bishops session at Phoenix in 1991, Righter "spoke out against rigid rules for the remarriage of bishops but was willing to have them for clergy," Virtue wrote.

"He is incredibly inconsistent," Kelshaw was quoted as saying. "It would seem to be a double standard between bishops and clergy when it comes to remarriage. It would further appear that he is covering and excusing his own behavior by endorsing and condoning the questionable behavior of others."

for the human family—"complementary male and female sexes united as one flesh"—and is specifically condemned in the Torah (*Lev. 18:22*) as an "abomination," an offense to both the holiness of God and his created order.

It goes on to cite texts showing that Jesus continued the Old Testament teaching on sexual behavior (*Mark 7:18 & Matt. 19:3-12*) and that the apostolic writers—in Acts, Romans, 1 Corinthians, Galatians, Ephesians, Hebrews, Revelation, 1 Timothy, 2 Peter and Jude—upheld Old Testament doctrine on homosexuality as mediated by Jesus.

The paper notes that the early Church taught against all sexual activity outside marriage, as did the Reformers, and that a 1991 summary of biblical teaching by Church of England bishops likewise concludes that: "Sexual activity of any kind outside marriage comes to be seen as sinful, and homosexual activity as especially dishonorable." Finally, it notes that ECUSA's House of Bishops and General Convention have repeatedly upheld the Church's traditional stance against homosexual activity.

Righter's defense team counters that Scripture is not only frequently misunderstood, but captive to customs and morality prevailing at the time it was written and, thus, is of only occasional value as a moral and theological compass. They charge that the presenters' paper contains "an outrageous and vicious appeal to stereotypical homophobic prejudice" as well as "misrepresentations, miscitations and misquotations." They argue, for example, that Sodom and Gomorrah were punished for "inhospitality" rather than homosexual activity, and the incident at Gibeah (*Judges 19*) related to "gang rape," not consenting homosexual relations. St. Paul, in particular, received short shrift. "Much of what Paul wrote disgusts me," and is "incomprehensible in the context of modern life today," Rehill remarked.

Rehill reminded the court that ECUSA long ago rejected a doctrine enunciated unequivocally by St. Paul: "Paul said a woman must not have authority over a man. He said they must not come into church with their heads uncovered."

Does ECUSA espouse any sexual morality in the eyes of Righter's defenders? "Yes" says Rehill. "But it doesn't call to celibacy everyone who does not intend to get married."

Righter Helps Inaugurate California Gay Ministry

Former Newark Assistant Bishop Walter Righter—now the subject of an ecclesiastical trial over gay ordination—was guest speaker for the inauguration January 13 of Oasis/California, a new gay and lesbian ministry in the Diocese of California, reports *The Witness*.

"Out" former Utah Bishop Otis Charles—the California ministry's newly appointed executive director—said the program, spearheaded by David Norgard, former director of the Diocese of Newark's Oasis ministry, represents "the continuation of the gay and lesbian ministry that began 15 years ago with the Parsonage." Inauguration of the new ministry took place at Grace Cathedral, San Francisco.

The Oasis model includes a focus on congregations, inviting them "to be open and out about their welcome and support of gay and lesbian people," Charles was quoted as saying.

Reaction Continues Over Gay Ad Supported By Anglican Leaders

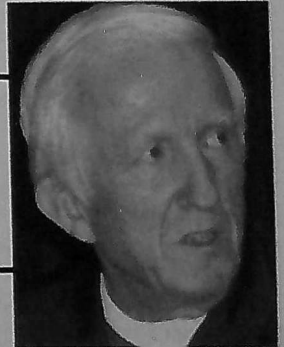
Backlash continues over a recently-published ad hailing England's Lesbian and Gay Christian Movement (LGCM), which listed among its 300 backers the Episcopal Church's presiding bishop, three other Anglican primates and nine bishops.

The *Sunday Telegraph* reacted by saying that the signers' "controversial campaign to ordain practicing homosexuals...could hasten an even more damaging split than that over women priests."

While some key signatories indicated their endorsement of the ad had been misconstrued, one of the signing primates, Archbishop Desmond Tutu of Cape Town, confirmed that his agenda includes actively gay priests and same-sex unions.

The ad appearing in London's *Church Times* and at least two other publications recognized LGCM's "valuable contribution" to the sexuality debate, and urged churches to "engage fully" with the question. The ad's backers included, in addition to Tutu and Episcopal Presiding Bishop Edmond Browning, the primates of Canada (Michael Peers) and Scotland (Richard Holloway). Other

ECUSA PRESIDING BISHOP Edmond Browning's involvement with the gay ad began when he was invited to send a greeting to England's Lesbian and Gay Christian Movement on its 20th anniversary, according to Episcopal News Director Jim Solheim.



signatories included Newark Episcopal Bishop John Spong, and former Newark Assistant Bishop Walter Righter, along with at least four other Episcopal clergymen, two of them seminary professors; and one serving English prelate, the Bishop of Whitby, Gordon Bates.

An English source said Bates (who is married) apparently thought that allowing his name in the ad would merely indicate his agreement that the homosexual issue should be debated.

Jim Solheim, director of *Episcopal News Service*, reportedly said Browning's involvement began when he was contacted by LGCM and invited to send a greeting on its 20th anniversary, for which a series of events will be held this year.

Holloway said the *Sunday Telegraph* misinterpreted the intent of the signers, while other primates were said to have felt "misrepresented" as well by media reports.

But Tutu—who also has lately spoken against the Church of Norway's restrictions on gays—said it is "a matter of justice, compassion and consistency" that the church accept homosexual clergy, and that the fidelity standard applied to heterosexual couples should be extended to gay and lesbian ones. Tutu, who links apartheid and discrimination against homosexuals, is reportedly working for a clause in the final constitution being drafted for South Africa to ban discrimination on the grounds of sexual orientation.

Sources also included *Ecumenical News International*, *Church Times*, *The Living Church*, *The Cape Times*.

Central Florida Puts Doctrinal Rider On Pledge

The Episcopal Diocese of Central Florida has made a full 1996 pledge to the national church, but warned that it will "reconsider or rescind" its pledge if the Episcopal Church (ECUSA) abandons its teaching against homosexual practice.

Central Florida Bishop John Howe, one of the "presenters" of Bishop Walter Righter on charges stemming from Righter's ordination of a noncelibate homosexual, said the move is not an attempt to "blackmail" or threaten the church, but to be courteous and fair by letting the church know up front that the pledge is conditional.

Acting on a submission from the diocesan board, Central Florida's convention in January approved a letter to the presiding bishop and ECUSA Treasurer Stephen Duggan, saying that the diocese had "again determined to accept the asking of General Convention, within the 'Covenant Range'...established in 1994." According to *The Central Florida Episcopalian*, the diocese's '96 pledge totals \$207,030.

But the letter said that: "Many of our congregations are deeply troubled by the apparent inability or unwillingness of [ECUSA] to uphold its own teaching and standards, most notably in regard to matters of sexuality." Thus, "[if ECUSA abandons] its own teaching we will, in conscience, be required to reconsider or rescind our pledge."

In his convention address, Howe noted that the gay ordination performed by Righter occurred but 12 days after the House of Bishops issued a strong statement against such ordinations, and since then there have been about half a dozen similar ordinations, while unsanctioned rites for same-sex unions have been produced and used in a number of instances.

The proceeding against Righter is a last-ditch effort to restore doctrinal order and accountability on the issue, he indicated.

But he said making a contingent pledge to the national church is necessary because of the real possibility that the court will say no doctrine has been violated in Righter's ordination of a practicing homosexual, or that next year's General Convention could change the church's sexuality teaching. In either instance "the church would be making official what at this point is renegade. It would be giving license to behavior that is antithetical to the teaching of Scripture. And it would—at that point—be embracing apostasy, an extremely sobering prospect. Let me be very clear: Along with many others, I will not support an apostate church."

But he added that: "We are not talking about leaving the Episcopal Church...We are talking about loyal opposition; non-cooperation, non-support, if the worst should come to pass."

Wolf Consecrated ECUSA's Second Female Diocesan

The Very Rev. GERALYN WOLF has become the Episcopal Church's fifth woman bishop, and just its second female diocesan.

Standing before Presiding Bishop Edmond Browning, Duggan Bishop Barbara Harris of Massachusetts, and Bishop Mary Adelia McLeod of Vermont, and nine other

bishops, Wolf, the former dean of Christ Church Cathedral, Louisville, Kentucky, was consecrated February 17 as the 12th Bishop of Rhode Island.

Among all Anglican provinces outside the Episcopal Church, there are just two other women bishops, one a diocesan.

The sermon was preached by Bishop Frank Griswold of Chicago, who asked Wolf to create a ministry of openness. He began his remarks with a remembrance of Wolf's baptism as a young woman at his parish of St. Andrew in Yardley, Pennsylvania, in 1971.

Wolf comes from a Jewish background, but was put on the path to Christianity when she had an experience of Christ as a five-year-old child on a street outside a church in Rockville Center, New York.

At her consecration, said *The Living Church*, she was surrounded by the Jewish family of her childhood. "I cannot help but honor my daughter's accomplishment," her father said after the service.

GERALYN WOLF, newly consecrated as ECUSA's second female diocesan, in a photograph taken in England, during celebration over the advent of women priests there. Photo by Nick Spurling



ECUSA Conservatives Bring In Reinforcements

Though liberal leaders seem about to secure the new modernist order on both ministry and morality in the Episcopal Church (ECUSA), and have already run off much of their opposition, the number of conservative organizations in the church is expanding.

Concerned Clergy and Laity of the Episcopal Church (CCLEC)—formed last year amid the national church's embezzlement scandal to fight for the ejection of the presiding bishop and his revisionist agenda—has now announced a new "organization of [CCLEC]" called the "Episcopal Laity Group" (ELG). Designed to promote "Reformed and Protestant principles" within ECUSA, it includes both those opposed and unopposed to women's ordination.

At a February 26 press conference—held in Wilmington, Delaware, to show support for the next day's ecclesiastical proceedings there against Bishop Walter Righter on the homosexual issue—it was announced that ELG has an aggressive plan to "take back the church" from ECUSA's "second religion." ELG leaders, who include Atlanta businessman William Cheney and Fr. Richard Kim of St. John's, Detroit, said the group will work for the restoration of scriptural authority and traditional tenets of the faith, now "almost extinct" in ECUSA. Plans call for mobilizing dedicated Episcopals through "cottage meetings" across the country, to promote an agenda that includes securing compatible episcopal oversight for orthodox parishes in liberal dioceses and steering contributions to orthodox causes.

Also trying to bring some cohesion to the expanding ranks of conservative Episcopal groups is the new American Anglican Congress (AAC). Most AAC principals seem to be those whose central issue is *not* the ordination of women, which they largely accept, but rather the fight for

terms requiring acceptance of the bishop's decision. Throughout the dispute, he added, the diocese has merely acted in response to initiatives or requests for relief emanating from the parish.

The corporation claims the liberal diocese has used the Canon 21 process—as well as Mead and his supporters—to undermine the protective corporation in order to gain control of Advent—as evidenced by the recent reclassification of the flagship Anglo-Catholic parish as a mission under Shaw's control, and Shaw's decision that parishioners should still lose the rector they supported.

The developments follow a diocesan canonical change late last year requiring direct election of vestries annually by parishioners. Based on that, the diocese requested a court modification of an earlier judgment affirming the corporation's right to select Advent's vestry. While the matter evidently has not been finally adjudicated, the judge said he would not block the parish's election of its own vestry in the interim.

Meanwhile, Shaw threatened to reclassify Advent as a mission unless it conformed to the canonical change.

In response, the corporation offered some compromise terms on vestry selection, but also approved on first reading a constitutional change backing away from its ECUSA

affiliation by restoring language in place from 1844 to 1961.

In a new Canon 21 "godly judgment" in late February, Shaw demanded that Advent comply with the new canon, and that the corporation rescind its constitutional change; he also confirmed that Fr. Mead should leave, six months after a parochially-elected vestry was put in place.

In response, the corporation voted 13-6 March 1 to pull Advent out of ECUSA, while declaring its intention to remain Anglican.

At a meeting called by Mead a few days later, parishioners elected a vestry and voted 198-11 to ask the diocese to reclassify Advent as a mission, an action ratified by a special diocesan convention March 23. The reasons parishioners requested mission status even though they now had their own vestry were not immediately clear: in a letter, Fr. Mead (who was unavailable for further comment before presstime) said it was needed "to secure the right of all communicant members to choose their own parish leadership." Canon Rodman could not say why the request was made, only that the standing committee and bishop had acted favorably on it; on March 10, Shaw celebrated and preached at Advent as its rector.

Now Advent's vicar, Mead reportedly called a meeting of the corporation, consisting of the new vestry and the six original members who opposed the secession move, saying the withdrawal vote had been a constitutional nullity which disqualified those supporting it from membership. The gathering (*inter alia*) took steps to establish a "corporation of the whole" including all parishioners. Services apparently continue at the parish as usual, and Mead is said to see the situation as stabilized.

But Advent now has two vestries and two sets of corporation members, each claiming legitimacy, and control of parish money and property is in dispute as well. A March 25 court hearing had been set, in which the corporation planned to ask the court to reaffirm its legal authority to govern Advent, and to undo actions at odds with that authority by the parish and "rump" corporation. "We believe they are in contempt of court," said corporation attorney William Rizzo of Boston. The corporation does not in the interim want to stop the parish's normal outreach and worship, he said, but "we believe the corporation owns the church." Rizzo denied the claim that the corporation lacked authority to withdraw Advent from ECUSA.

Asked about the (majority) corporation's lack of support by Advent's congregation, Rizzo noted that Mead claims Advent has over 400 congregants. Given the tallies of the recent vote, "where are the other 200?" he asked. Noting that Advent's numbers also are down from a high of over 800 during the tenure of Mead's predecessor (Richard Holloway, now primus of the Scottish Episcopal Church), Rizzo said: "It's obvious a lot of people have been voting with their feet in this parish."

The corporation believes that, if it prevails in court, many current and former parishioners would support its efforts to resurrect a traditional Anglican parish at Advent. "There are a lot of legal obstacles" to overcome, Rizzo admits, and may take years to rebuild the church, "but that doesn't mean it's not worth doing."

Sources included *The Boston Globe*

biblical faith and morality, which they believe is still winnable or survivable in ECUSA. Nonetheless, its some 20 clerical and lay organizers—including Pittsburgh Bishop Alden Hathaway, Dallas Bishop James Stanton, Florida Bishop Stephen Jecko, and retired South Carolina Bishop FitzSimons Allison—hope AAC will act as a unifying agent and umbrella entity among both conservative and traditionalist ECUSA organizations without replacing them.

"We want to build a community of faith" that could put forth "a vision for how the church can fulfill its mission," said Roger Boltz, AAC steering committee chairman and associate director of Episcopalians United.

Disavowing any intention to leave ECUSA, initiators hope AAC will help orthodox Episcopalians make common cause wherever possible, relate closely to each other, and act jointly to dissociate themselves from the actions of "apostate" bishops and dioceses.

But AAC also plans to issue position statements and support particular legislation at General Convention; several of its proposed strategies for promoting orthodox reform overlap with those of ELG, as well.

AAC's original group, initially dubbed the Briarwood Consultation for the Texas city in which it first met, may meet again in expanded form in Chicago this June, and it is hoped AAC's first congress in 1998 will be "the outward and visible sign of the emerging Church, the true and authentic Anglican presence in 21st century America," Boltz said.

Sources included organizational releases, *The Living Church*, *Episcopal Life*, *Episcopal News Service*



ROGER BOLTZ, chairman of AAC's steering committee, hopes AAC can link ECUSA's conservative groups as a "community of faith."

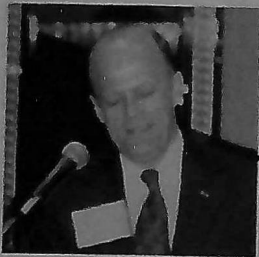
ESA Adopts Tripartite Response To ECUSA's "Disdain"

The Episcopal Synod of America (ESA) has begun implementing a "strong" plan of action in response to "the prospect of irrevocable departures" by the Episcopal Church (ECUSA) from biblical faith and morals.

Officials of ECUSA's leading traditionalist organization will not release full details of the plan for some time to come, ESA sources told *TCC*. But—faced with the fact that ECUSA will almost certainly legislate acceptance of women priests churchwide next year, and may shortly overthrow its doctrine on homosexual practice (via the Righter trial)—it has been reported that ESA's Executive Council has acted to review and revise what has heretofore been known as the Tenth Province Plan; and to approve the creation of both a legal advisory committee and a trust fund.

The actions were taken by an early February meeting of the Council, against "a background of active persecution of traditional Anglicans in several (ECUSA) dioceses."

A Synod release said ECUSA's House of Bishops has "made it clear that, barring a miracle...we must settle for second-class membership" as of January 1, 1998, when the '97 General Convention's expected canonical mandate



GUIDING ESA over the last few years as president has been Donald "Pete" Moriarty of California.

for women's ordination would become effective. By that date "any person who holds the understanding of 100 generations

of Christian practice that the priesthood is uniquely male will be disqualified from serving in any significant position of leadership—lay or ordained—in the Episcopal Church.

"Some dioceses are not waiting," said the release, referring to forced visitations by Washington's female suffragan to three conscientiously-objecting parishes; the visits are backed by the diocesan, Ronald Haines, "who openly says he doesn't care if these communities are divided and destroyed by this action."

The ESA release also noted dim prospects that the Church's teaching against homosexual practice will be upheld in the ecclesiastical trial of former Newark Assistant Bishop Walter Righter for ordaining an active homosexual. It is now possible that the court may decide ECUSA has no doctrine on homosexuality, which will let Righter (and bishop-judges who have duplicated his actions) "completely off the hook."

Meanwhile, Newark Bishop John Spong, who has carried the standard for the gay lobby with his 1994 *Koinonia* statement endorsed by some 70 ECUSA bishops, has spoken at a homosexual conference in Washington, repeating "his denials of the objective reality of the Virgin Birth and the Resurrection of Jesus," and calling the Ten Commandments 'immoral.' To date, Spong "has gone unrebuked by the church hierarchy, which normally views such statements as just part of spiritual exploration.

"The disdain of [ECUSA's] leadership for classical

Christian values and beliefs could hardly be plainer," said the release.

ESA says that "broadly speaking," its Tenth Province Plan would furnish "orthodox episcopal oversight to orthodox parishes." The scheme, now undergoing "essential modifications" and a move toward "implementation," has been "held in reserve (by ESA) as a contingency option for several years." Variations of the plan—more often described as providing for a non-geographical jurisdiction for traditionalists, originally within ECUSA—actually have been percolating in ESA for a longer period, though they have never been met with anything but rejection from Episcopal leaders. ESA's Executive Director, Fr. Samuel Edwards, confirmed that it was highly unlikely that the set-up envisioned in the Province X scheme would be accepted as a part of ECUSA by church authorities, unless they were under some sort of "duress."

A potential source of such "duress" emerges from details provided on the Synod's new Legal Advisory Committee; this body is to furnish legal advice on canon and civil law to congregations and clergy threatened by a revisionist bishop or diocese, thus striving to even the playing field with dioceses whose legal resources are "abundant." The committee, which will "have access to the best legal talent in the orthodox Anglican community," will "give attention to actions concerning both property and unfair treatment of congregations, classes, and individuals. This may include such things as the preparation of a class-action suit on behalf of clergy who have had their past, present, and future livelihoods impaired because of their witness to apostolic truth."

ESA's new Anglican Heritage Trust Fund will (among other things) help orthodox congregations establish independent local trust funds, separate from any parish assets to which ECUSA could lay legal claim. In addition, the fund will help "facilitate outreach to Synod parishes/chapters and other marginalized traditionalists around the country." Tax-deductible contributions for the fund are being solicited.

Looking toward the 1997 Episcopal General Convention, the Synodical Council plans more frequent consultations, and ESA's National Conference will gather in Belleville, Illinois June 27-29.

English Bishops May Act To Delay Women Bishops

Alarmed over the possibility of further turmoil within the Church of England if General Synod acts too quickly on the matter, the House of Bishops is rumored to be planning maneuvers to delay the advent of women bishops until the end of the century.

Church Times reports that bishops expressed concern at a confidential gathering following the introduction of a motion at last November's General Synod meeting, inviting the Synod's standing committee to introduce enabling legislation for women bishops. The matter could come up for debate this summer.

An unnamed bishop present at the meeting reportedly said the legislation could be delayed until after 1999 if the bishops were to submit an amendment calling for further study of the matter and a later report on the results.

TAC Primate To Visit Reconstituted English Branch

Archbishop Louis Falk, primate of the Traditional Anglican Communion (TAC), the largest global group of Continuing Churches, is planning a May visit to English Continuers linked to TAC, who have recently regrouped under a new name.

What appear to be a majority of those originally associated with the Traditional Church of England (TCE), are reconstituting themselves as The Traditional Anglican Church (TTAC)—without their former leader, Leslie J. Whiting.

In response to the Church of England's admission of women priests, Fr. Whiting had spearheaded the formation and 1994 launching of TCE, which was provisionally linked to TAC while its application for full membership was in process. At the time, Whiting told *TCC* the nascent church was in no hurry to elect an indigenous bishop, and was content to receive oversight from foreign TAC bishops.

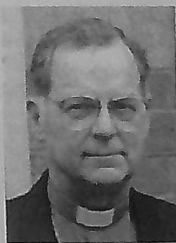
That was conducive to TAC's close relationship with another English body, the formidable orthodox coalition, Forward in Faith (FIF), which is establishing a parallel church for traditionalists, presently (but perhaps not ultimately) within the Church of England. FIF and TAC had been in consultation and working cooperatively for some time before TCE's formation, and since then have formalized a communion relationship.

Soon after TCE's launching, though, a strong push developed within the body for a homegrown bishop—Whiting. TAC's College of Bishops asked TCE to delay appointing a bishop until it could be done under a clear canonical process as a member church of TAC. The bishops were also concerned about how such a consecration would impact the small, fledgling body, as well as possibilities for future convergence with other orthodox Anglicans in England. In addition, questions arose about aspects of TCE's proposed constitution.

Some in TCE, however, thought TAC was dragging its feet on TCE's membership application and in meeting the needs of the English church; TAC's relationship with FIF also was viewed as problematic, among other objections.

Eventually negotiations over both the constitution and election of a bishop broke down, and Whiting was consecrated without the approval or involvement of TAC bishops. According to *The Messenger*, the publication of TAC's Australian province, Whiting has announced that he wishes to be in cordial relations with all Continuing Churches.

A good number of TCE affiliates desired to remain with TAC, however, and late last year launched the Traditional Anglican Church, with the intent that it affirm TAC's concordat and the "Lewisham Agreement" between FIF and TAC. Archbishop Falk has named Fr. John Martin of Mullion in Cornwall as vicar general of the reorganized body; discussions are also underway with other clergy and laity in England who may affiliate with TTAC. During Falk's visit in May, a major meeting of constituents will be



Archbishop Falk

held to consider constitutional and canonical documents, and a petition for TAC membership, Falk told *TCC*.

***THE RETIRED ARCHBISHOP OF SYDNEY** in the "official" Anglican Communion attended a recent presbyteral ordination within TAC's province "Down Under," and made his communion during the service. The Most Rev. Donald Robinson was present as Anglican Catholic Church in Australia (ACCA) Bishop Albert Haley ordained Deacon John Keep a priest at the Parish of King Charles the Martyr, Padstow, Sydney. Also on hand were members of the Society of King Charles the Martyr, including the Australian secretary, Fr. Reg Mills, reported *The Messenger*.

***"A POWERFUL EVANGELISTIC SPIRIT"** and a willingness to do whatever it takes to become full-fledged province is driving TAC's burgeoning Anglican Church in Southern Africa - Traditional Rite (ACSA), according to its newly appointed episcopal visitor, Bishop Wellborn Hudson. He returned to the U.S. from a recent visit there with reports of healthy growth, both within parishes and in numbers of missions, an expanding corps of clergy, and large groups of confirmands. Hudson confirmed 70 at All Saints, Seshego, for example, which has grown to 300 members and has established another four missions, according to *The Messenger*. More than 400 were confirmed during a visit to Port Elizabeth. One parish, set up

Saying Canadian Church "Wanders And Waffles," B.C. Parish Calls It Quits

A British Columbia parish has voted to leave the "crumbling institution" of the Anglican Church of Canada and form its own community church.

The vote to disaffiliate by St. Alban's, Port Alberni, on Vancouver Island's west coast, was approved by a margin of 120 to 15 at a special meeting January 10, reported *Anglican Journal*.

The rector, the Rev. John Cox, said reasons for the congregation's action included liberal trends in the national church's attitude toward homosexuals, the approval of a new hymn book, and the "church's failure to affirm the uniqueness of the Scriptures" by revising wording to refer to God as Mother, the Holy Spirit as "Lady Wisdom," and Jesus as "Creator Spirit."

The Oxford University-educated Cox, who came to British Columbia ten years ago from South Africa, said St. Alban's decision was not made quickly, but after a few years of deliberation over "increasing signs" that the Canadian Church has "lost confidence in the Gospel of Jesus Christ." Cox said Anglican bishops appear to be more like "ecclesiastical politicians" than Christian teachers and leaders, and that the Anglican Church "appears to wander and waffle with little sense of direction or purpose other than to survive."

Bishop Barry Jenks of the Diocese of British Columbia said he was saddened by "the loss of such an active parish." He said he had hoped St. Alban's would feel included in the diocese and church, adding his belief that faith in Christ "calls us to live with love and hope in the midst of ambiguity and diversity."

in Robertson, Western Cape, by Fr. Lionel Kuiper, a priest formerly with the establishment Anglican Church in the region, has flourished in a most unusual setting—a chapel in one of 11 railway cars called The Gospel Express; Kuiper bought the cars in 1990 and converted them into a Christian Centre which caters for groups of up to 80 people over weekends. The “church on the train,” which began with Kuiper and his wife, now has 26 families.

TAC's Canadian Branch Extends From Sea To Sea

The parishes and missions of the Anglican Catholic Church of Canada (ACCC) now stretch from ocean to ocean—from Vancouver Island in the Pacific to Newfoundland in the Atlantic—with the arrival in St. John's, Newfoundland, of a priest to shepherd three missions in the island province.

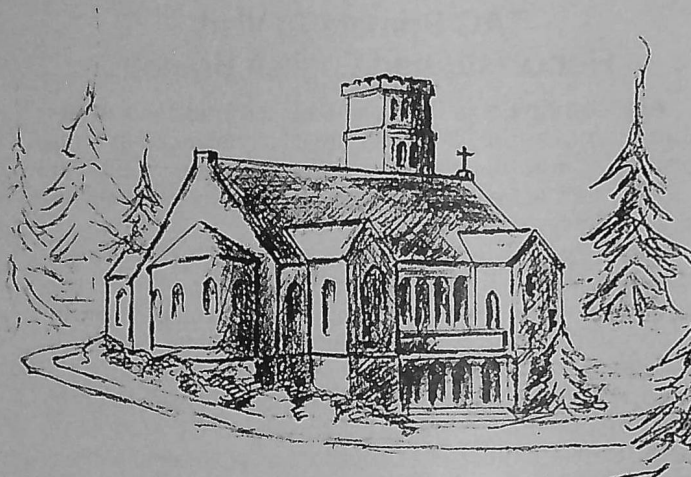
The Rev. Paul Oxner, former assistant curate at the Cathedral of the Annunciation in Ottawa, moved with his wife to St. John's last November in response to appeals from dedicated Continuing Anglicans in the area for a full time ministry.

The task will not be easy, indicated a newsletter of the ACCC, a part of the global Traditional Anglican Communion. There is a small group of congregants in St. John's itself, St. Stephen, Protomartyr, which was already in existence. Long drives are required to visit the other two groupings in Glovertown and Lewisporte, and, in winter, hindrances are not only snow but moose crossing the roads. In the kind of circuit-riding often occasioned by the start-up of Continuing Anglican work in a new area, Fr. Oxner now covers all three missions in the course of a weekend.

The ACCC also has a new mission, as yet undedicated, getting underway in Windsor, Ontario, just across the river from the American city of Detroit. There, a small group of loyalists have joined together under the leadership of Fr. David Walsh, SSC and James Chantler as Reader.

The ACCC is led by the Rt. Rev. Robert Mercer, C.R., the former Anglican Bishop of Matabeleland, Zimbabwe.

***A RESPECTED BALLET DANCER AND TEACHER, AND FOUNDING MEMBER OF ACCC'S CATHEDRAL IN OTTAWA,** has died at 83. Nesta Augustine Toumine was a ballet teacher, choreographer, and founder/director of the Toumine Studio and the Classical Ballet Concert Group of Ottawa. As a dancer, the former Nesta Williams performed with European greats during ballet's heyday, reaching the height of her professional career dancing with Ballet Russe de Paris and the legendary Ballet Russes de Monte Carlo, touring with them from 1934-41. She subsequently returned to Ottawa to pass on what she had learned, laying “much of the groundwork that allowed dance to develop in Canada,” according to a local newspaper account. “In the process, she trained countless well-known dancers, among them the late David Peregrine, and David Moroni, director of the Royal Winnipeg Ballet School.” Donations in her memory may be made to the Anglican Catholic Theological Fund, 289 Spencer Street, Ottawa, K1Y 2R1, Canada.



THIS MAGNIFICENT CHURCH may soon be among the growing number of edifices being erected or purchased by Continuing Church congregations. It is to house the Church of the Resurrection, a Connecticut parish of the Province of Christ the King, now meeting in Bridgeport. At last word active fundraising was underway, and the parish had made a down payment on property in Easton, though a snag there that may mean building elsewhere. But the former ECUSA congregation, led by the Rev. Rocco Florenza, is a determined lot that has continued to grow and thrive despite losing its first building to the Episcopal diocese in 1993.

Charismatic Body Expands Into East Africa

The International Communion of the Charismatic Episcopal Church (ICCEC) continues to expand rapidly, most recently into East Africa, with the reception of a priest formerly with the (Anglican) Church of Uganda.

The Rev. John Obokech has been appointed as ICCEC's first dean for Uganda, according to *Sursum Corda*.

Fr. Obokech, whose father was a pioneering priest in Uganda, had been affiliated for nearly a decade with All Saints' Cathedral, Kampala. Since joining the cathedral staff as provost in 1990, he had been a key figure in the Ugandan Church's renewal movement. Last year, while Obokech was on a study sabbatical at Wisconsin's Nashotah House, the newly elected archbishop of Uganda “took a number of steps to suppress the renewal movement, one of which was to remove [Obokech] from his position as provost and place him in a token desk job deep in the church's bureaucracy,” said the story.

Dale Howard, the U.S. Charismatic Episcopal Church's Bishop of the Southeast, said CEC bishops and Obokech met “[b]y divine appointment...at Church of the Intercessor (Malverne, New York) during last fall's House of Bishops meeting. It was a completely unplanned encounter. John had heard about the CEC and had traveled to Intercessor to see for himself what we were all about. He unknowingly walked right into the middle of our House of Bishops meeting.”

Fr. Obokech is now on his way to plant parishes for the new Charismatic Episcopal Church of Uganda. A congregation of 250 is already meeting at a hotel in Kampala under the dean's leadership, and other clergy from the “official” Anglican province have expressed interest in coming into the church.

Newark Convention Says Suicide May Be Moral For Terminally Ill

Christians committing or helping others to commit suicide may be acting morally in certain circumstances, says a resolution adopted by the Episcopal Diocese of Newark and supported by its bishop, John Spong.

The resolution calls suicide by a terminally ill patient acceptable when "pain is persistent and/or progressive; when all other reasonable means of amelioration of pain and suffering have been exhausted; and when the decision to hasten death is a truly informed and voluntary choice free from external coercion."

The resolution, the result of a year-long study by a diocesan task force, was approved by an estimated two-thirds of the diocesan convention's 600 delegates.

Opposition to the resolution came primarily from delegates who thought it was premature and required further study. The resolution places Newark's stance at odds with that of the national church: the 1991 Episcopal General Convention declared it "morally wrong and unacceptable to take a human life in order to relieve the suffering caused by incurable illness," while also stating that there is no obligation to prolong life through "extraordinary means" where no reasonable hope of recovery exists.

BISHOP SPONG, in supporting Newark's resolution on assisted suicide, noted in part that, with modern medical technology, "we are already tampering with the normal life and death cycle."



Bishop Spong, who plans to bring the Newark resolution before the 1997 General Convention, said that: "Medical technology has now enabled us to extend biological life nearly indefinitely, and certainly beyond any quality of life. So we are already tampering with the normal life and death cycle...[A]fter much internal wrestling, I can now say with conviction that I favor both active and passive euthanasia, and I also believe that assisted suicide should be legalized, but only under circumstances that would effectively preclude both self-interest and malevolence." He called for the establishment in every community of bioethics committees composed of respected leaders with no vested interests, to whom patients, their families and physicians could have recourse when making decisions in difficult cases.

ACA Responds

Among reactions to Newark's views on suicide was that by the bishops of a leading Continuing Church, who said that, scripturally, "life is identified as a good in itself," and to "reject this good...to eliminate suffering is a form of false compassion, for it encourages accepting an absolute evil (self-killing) in order to end a relative one (suffering) at great peril to one's soul."

In a statement adopted in February, the House of Bishops of the Anglican Church in America (ACA) said that, while suffering obviously is not a good in itself, "it is not only

a truth, but the central truth of Holy Scripture, that suffering can be and was accepted by the Son of God as the means of bringing about our redemption, the ultimate good for all mankind."

"Unquestionably," the statement says, "there are cases, such as that of a person in severe and unremitting pain who seeks death to escape it, in which responsibility may well be mitigated by a resultant impairment of the ability to arrive at reasoned decisions. The problem in such cases is not to 'redefine life,' but to exercise discrimination and charity.

"There are also cases, such as those of Christian martyrs, where death has been accepted willingly in order to avoid the greater evil of apostasy, but was neither sought nor chosen as a means to anything. These are not cases of suicide.

"Suicide, the act of killing oneself as a deliberate choice deemed preferable to alternative courses, is always a grave offense (and an irreversible one) against the Lord of life from whom we have life as a gift," the bishops said. "Neither the act itself, nor assisting and abetting it, can be morally justified.

"The difficulty of judging those who have taken their life cuts two ways," however. "People who have killed themselves cannot be judged absolutely without full knowledge of all the facts (including those involving the person's psyche), and are not (by those left behind) to be with finality condemned or despised. Moreover, it is the pastoral duty of the Church to minister supportively and with discernment to those who have been involved in acting to end a human life, often under severe and debilitating emotional distress, especially as they come to the beginnings of a realization of the enormity of what they have done. At the same time, it is an extreme and culpable dereliction of pastoral duty to presume to 'reassure' those who are contemplating suicide that such a deed would carry no grave moral responsibility."

Sources: *Episcopal News Service*, *The Living Church*, text of ACA statement

ECUSA's California Bishop Plans "United Religions" Forum

Special To *THE CHALLENGE*

"Now, look. This is my vision. I think there ought to be a United Nations in New York and a United Religions in San Francisco."

So said the Episcopal Bishop of California, William Swing, in first introducing his idea to leaders of interfaith organizations from around the globe at a June, 1993, gathering Swing had convened at the United Nations in New York City.

Inspired by the 50th anniversary of the UN, Swing hopes the initiative will lead to a permanent forum—"an organization of world religions dedicated to daily disciplined engagement for global good."

"The nations of the world have been struggling for global good for 50 years, and the religions of the world don't even talk to each other," Swing asserted. "In these 40 wars that are going on today, our guarantee is that the Hindus do not talk to the Christians who do not talk to the Buddhists...The trouble with the great religions of the world is that they re

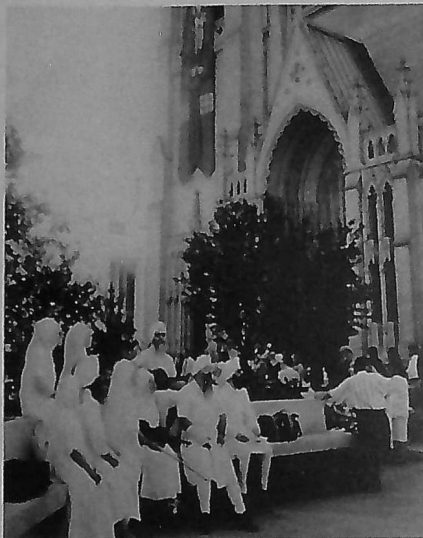
wonderful up to their level of self-interest...But when you go a little higher, beyond your own level of self-interest, what is good for everybody? Nobody's talking."

A youth conference in San Francisco in June, 1995, drew 200 young people from around the world, meeting just prior to the UN anniversary observance. Speakers from various religious traditions addressed them, and from that conference one youth delegate was chosen to attend the Interfaith UN anniversary service in Grace Cathedral, San Francisco, and challenge the world's religions to follow the example of the world's nations and create a forum for mutual dialogue and understanding.

Organizers hoped to secure space for a World Interfaith Center at the Presidio, one of the nation's oldest army bases, recently turned over to the National Park Service. A charter-signing event is tentatively set in San Francisco this June, with the aim of opening the Interfaith Center by the year 2000.

Not surprisingly, the United Religions (UR) proposal has engendered mixed reaction, due less, perhaps, to the prospect of the world's religions working together to address the world's problems, than to fears of a coming age of aggressive religious syncretism. Either way, religion and politics have always been a volatile combination.

Swing envisions UR as patterned after the UN, with a 500-member general assembly, a 36-member executive council and a secretary general. It will meet once or twice a year, attempting "to reverse the use of religion to justify war, hate, violence, aggression and intolerance." UR would dispatch teams of peacemakers (composed of specialists in conflict resolution, spiritual leaders and retired statesmen) to troubled areas of the world.



A GROUP OF SIKHS RELAXES OUTSIDE SAN FRANCISCO'S GRACE CATHEDRAL, following participation in an interfaith service last June commemorating the United Nations' 50th anniversary. Representatives from 45 major world religions took part in the service, which apparently was a key stepping stone for California Bishop William Swing in his efforts to establish a "United Religions" organization modeled after the UN. *Episcopal News Service* photo by Ann Scott

But detractors see the plan as stoking the fires of a religious melting pot. Reporting on the Interfaith Anniversary service in Grace Cathedral, the *San Francisco Chronicle* recounted that "prayers, chants and incantations were offered to a dozen deities...Sikhs, Buddhists, Hindus, Mormons, Muslims, Christians and Jews filed past in an eclectic parade of miters, turbans, vestments and saffron robes. Costumed children... commingled holy water from the Ganges, the Amazon, the Red Sea, the River Jordan and other sacred streams..." (By contrast, when Pope John Paul II convened the religious leaders of the world at Assisi some years ago, the event was carefully organized to avoid

Russian Orthodox Church Breaks With Constantinople

The Russian Orthodox Church has broken with the Ecumenical Patriarchate of Constantinople, historic center of the Eastern Orthodox Churches, over the Ecumenical Patriarch's support for the independence of the Estonian Orthodox Church.

The fraying of a 1,000-year ecclesial tie was indicated when, for the first time since 988 A.D., the Patriarch of Moscow, Alexy II, omitted the name of the Ecumenical Patriarch, Bartholomeos I (based in Istanbul), "first among equals" in Eastern Orthodoxy, from the Divine Liturgy he celebrated in Moscow's Cathedral of the Epiphany February 25. Russian Orthodox clergy are now forbidden to concelebrate the Divine Liturgy with clergy under Constantinople's jurisdiction.

Church officials have since characterized the situation as a suspension of ties between the two largest domains of Eastern Orthodoxy, while acknowledging that the rift could become worse.

Moscow and Constantinople have been discussing the status of the Estonian Church for two years. In 1923, with the approval of the Moscow Patriarchate (which was then subject to heavy persecution from the communist government), Constantinople brought the church in then-independent Estonia under its jurisdiction. In 1940 the Soviet Union invaded and occupied Estonia, and the

church reverted to Moscow's control. Constantinople recognized this in 1978 by canceling the 1923 decree.

Today, Constantinople maintains that newly-achieved Estonian independence has reversed the situation, and—with the approval of the Estonian government, and alleged support of 67 percent of Estonia's faithful—the Ecumenical Patriarch has reasserted his control. The Patriarch of Moscow objects to this, seeing Estonia as historically part of his sphere of Orthodoxy and the 1923 agreement as an exceptional case arising out of an emergency situation. Moscow claims that 70 percent of the Orthodox in Estonia are actually Russians, descended from those settled there by Stalin, and that they have been intimidated by repression since Estonia's independence.

The Estonian Church has been an *autonomous* one within Orthodoxy—internally self-governing except for a few matters in which it is responsible to its *autocephalous* Mother Church, most notably the choice of its primate—so the change of allegiance to Constantinople will not make a great difference in its daily life. Meanwhile, despite the break between the two sees, each presently remains indirectly linked to the other through their common ties with the rest of Orthodoxy.

There may be serious repercussions in other areas of church life, however. The rift between Moscow and Constantinople comes in an era of increasing cooperation between different Orthodox jurisdictions. If various Orthodox churches feel forced to choose sides in the dispute, such cooperation, and hopes for a future Ecumenical

prayer in common among the various monotheistic, polytheistic, and doubtfully theistic participants, who separated by religious traditions in order to invoke their respective deities).

Bishop Swing likely added to believers' concerns for the truths of their faith by comments he made during a sermon introducing the UR concept, preached throughout the California diocese last year. He took as his text the scene from Acts when Peter beholds a vision of animals which were regarded as unclean by the Law and is instructed, "Arise, Peter, kill and eat; do not regard as unclean what God has declared clean." Based on this Swing concluded that "God shows no partiality." Said Swing: "You gotta leave Joppa, leave your moral comfort zones and..somehow or other deal with these people. You can't obliterate anybody. In God's ecology, we all belong together. All the tides and all the land and all the water. It's all part of one picture. There's only one God. There's only one human family, there's only one environmental family..."

More forcefully, he asked California's October, 1995, diocesan convention: "Could it be that the major religions of the world are not basically antithetical to each other but could be ultimately mutually enriching?"

Seemingly part of the UR backdrop is ousted former Dominican Matthew Fox, who was received into the Episcopal Church by Swing not long ago. While still active in the Roman Catholic priesthood, Fox was silenced by the Vatican due to the controversial nature of his writings and teachings, such as those in **The Coming of the Cosmic Christ** (HarperCollins, 1988): "Does the fact that the Christ became incarnate in Jesus exclude the Christ's becoming incarnate in others—Lao-tzu or Buddha or Moses or Sarah

or Sojourner Truth or Gandhi or me or you? Just the opposite is the case. In fact, Paul's Letter to the Galatians talks of the Christ becoming incarnate in him: "I live now not with my own life but with the life of Christ Who lives in me" (Gal 2:20).

Fox marked his reception into ECUSA by staging a "Rave Mass," a new wave "planetary celebration" imported from England, in Grace Cathedral's undercroft. The rite, radical enough in itself, was soon associated with public scandal, as the Church of England priest responsible for the "Rave Mass," Fr. Chris Brain, last year was suspended and finally resigned following revelations of his sexual misconduct with numerous female parishioners. Media reports claimed that an oppressive cult had grown up around Brain, founder of Sheffield's "Nine O-Clock Service," (NOS), and not inconsequentially an avid fan of Fox's writings, which were said to have shaped NOS. Brain and Fox, in fact, had plans to establish an NOS-type community in California. Fox, who had described NOS' work as "the most hopeful thing happening on the planet today," quickly denounced his new age colleague and said he was thankful the scandal had come to light before the two had the opportunity to collaborate in San Francisco.

Judging from Bishop Swing's address to the October diocesan convention, though, the then-fresh scandal did nothing to dampen the bishop's confidence in either Fox's judgment or the suitability of new age worship: "Last year we had the Rave Mass, and this year Matthew Fox and I are gathering an ecumenical group to create an alternative liturgy for young adults..."

Conservatives who view the UR project with apprehension might perhaps take comfort from putting the proposal in context. The scope of the project is breathtaking, but from a practical point of view even longstanding inter-denominational efforts such as the National and World Councils of Churches have in recent years been plagued with serious budgetary shortfalls; the UN itself is now in financial trouble. Mainline liberal Protestant denominations in North America and Europe have likewise had marked declines in vitality and finances. One might wonder about prospects of a flourishing future for something like United Religions, depending for major parts of its financing on mainline western denominations and numbering in its constituency various third-world religious traditions lacking denominational structure.

Sources also included *Pacific Church News*

U.S. Roman Bishops' Conference Named In Texas Clergy Abuse Suit

Special To *THE CHALLENGE*

A civil suit in Texas charging that the entire body of American Roman Catholic bishops was engaged in a decades-long conspiracy to conceal clerical sexual abuse of minors threatens to produce a landmark legal precedent and penalties that could exceed \$150 million.

Fifteen plaintiffs—14 males and one female—charge that they were sexually abused by three priests, all of whom resided at the time at All Saints Rectory in North Dallas. Their suit names the National Conference of Catholic Bishops (NCCB) and the bishops' civil arm, the United

Continued on next page, right column

Council of all Orthodox bishops, might be dashed.

There may be political ramifications as well, for the Russian Church predicts Constantinople's action will intensify Russian anger over the treatment of ethnic Russians in now-independent areas of the former Soviet Union.

*A CLOSE RELATIONSHIP BETWEEN THE EPISCOPAL CHURCH AND THE RUSSIAN ORTHODOX CHURCH

was recently affirmed by Moscow Patriarch Alexy II at a gathering of more than 50 Russian Orthodox prelates and a joint committee representing the two churches. The committee discussed possible exchanges between each of seminarians and seminary faculty members, planned future dialogues, and suggested sending Russian youth to this year's Episcopal Youth Event in Indiana. Patriarch Alexy expressed the hope that ECUSA Presiding Bishop Edmond Browning would make his second visit to Russia before the end of his term as American primate.

Sources: *The New York Times*, *Episcopal News Service*



MOSCOW PATRIARCH ALEXY II: now at odds with the Ecumenical Patriarch over the Estonian Orthodox Church's independence.

ANGLICAN WORLD BRIEFS:

***THE ORDINATION OF WOMEN IN THE SCOTTISH EPISCOPAL CHURCH** has now spurred a move toward union with several of the nation's Protestant churches. Representatives of the different churches, including the Church of Scotland, the Scottish Congregational Church, the United Reformed Church and the Methodist Synod, met recently to talk about drawing up a unification plan, which could be given first legislative consideration before the various synods and assemblies in 1998. - *The Church of England Newspaper*

***ENTHUSIASTS OF MODERN LITURGIES WERE DISMAYED BY THE REJECTION OF SIX NEW EUCHARISTIC PRAYERS** at a February meeting of the Church of England's General Synod. The new prayers had been offered for three-year trial, to lead eventually to completely new liturgies to replace the **Alternative Services Book**. But, while the experiment won the necessary level of favor among clergy and bishops, "a mixture of ecumenical reservations, traditionalist fears and linguistic concerns" led the laity to reject it. - *The Church of England Newspaper*

***THE COLLAPSED MARRIAGE OF PRINCE CHARLES AND PRINCESS DIANA** has drawn the compassion of the Archbishop of Canterbury, George Carey, who, while upholding the importance of families, asked the people's prayers for the troubled Royal family and sympathized with "the pain they carry." It emerged, though, that the Queen had Carey's backing in her move to end the marriage. Church spokesmen say a royal divorce poses no threats to Charles' succession, unless he remarries, which the Prince says he has no plans to do. - *Church Times/Washington Post*

***EFFORTS TO AMEND BRITISH DIVORCE LAW** and introduce "no-fault divorce" are causing concern among British Christians. The Anglican Bishop of Oxford, Richard Harries, spoke in the House of Lords to defend the government's reform of divorce laws. The Roman Catholic bishops of England and Wales expressed skepticism, declaring that in the popular mind marriage had become a temporary union to last until one party wants it terminated, and proposing to consult with Church of England bishops about a common approach to the impending debate. - *Catholic World Report/Church Times*

***AN ARSONIST'S FIRE IN THE AUSTRALIAN DIOCESE OF BALLARAT'S CATHEDRAL** targeted the Lady Chapel altar. The December 29 fire destroyed the altar frontal and cloths, badly charred sections of the altar, and burnt through the carpet beneath it. According to the February issue of *The Church Chronicle*, newspaper for the traditionalist diocese, neither the identity of the arsonist or the reason for his act had been discovered.

***RETIRING:** The Most Rev. Donald Caird, Anglican Archbishop of Dublin and Primate of Ireland (as opposed to Robert Eames, the Archbishop of Armagh and Primate of All Ireland!), has announced he will retire at Easter. The 72-year-old Dr. Caird, a bishop since 1970, and Archbishop since 1985, and is the longest-serving prelate in the Church of Ireland. - *Church Times*

***THE REV. DR. PAUL FAUNCH, DEFENDER OF THE 1662 BOOK OF COMMON PRAYER**, noted music academician, and "one of the stalwarts of a declining breed of

States Catholic Conference (USCC), as defendants.

The suit caps a series of similar court cases around the country that have left a few Catholic dioceses nearly bankrupt; total damages from such cases are already said to exceed \$650 million. Bishops have now begun setting new policies to correct the handling of clergy abuse cases. In response to this case, though, the NCCB says its has no power within the church hierarchy to make policies, and should not be a party to the lawsuit.

The plaintiffs' attorneys claim they have uncovered a persistent, consistent, 10- to 20-year pattern throughout U.S. dioceses of covering up clerical sexual abuse, aimed at protecting the church from scandal, lawsuits, and their financial consequences. "It was not part of our original plan to include the NCCB," one of the lawyers explained, until "we learned that the diocese [of Dallas] was following directives sent by NCCB officials. We also realized that this terrible problem of the sexual abuse of children by Catholic priests would never end as long as the NCCB continued engaging in a conspiracy to cover up clerical criminal activity."

Dallas County District Judge Ann Ashby ordered the NCCB to turn over documents establishing the alleged protocol for dealing with clergy sex abuse, and the NCCB immediately asked the Texas Supreme Court to issue a writ of mandamus, claiming that the judge had exceeded her authority, violating the church's religious freedom as well as "attorney-client privilege."

The church's attorneys have put forth novel and surprising arguments in their attempt to have the NCCB dismissed from the suit. They maintain (*inter alia*) that the episcopal bureaucracy does not direct Catholic activities, is not part of the Catholic hierarchy and does not make binding policies for it, does not have authority over or control individual Catholics or even dioceses, and has no influence over Catholic schools, hospitals, and treatment centers; they say the laity are, in technical legal terms, "strangers to the bishops' conference" and the NCCB therefore has no duty to protect them, even from known danger.

The plaintiffs' lawyers dismiss these assertions as nonsense, pointing out that the NCCB/USCC claims to speak for Catholics in arguments before the U.S. Supreme Court, when lobbying Congress, when setting forth policies for Catholic facilities, when it tells Catholics "how to act," etc. In response to the claim that NCCB policies are advisory, one informed source said that, in practice, Catholic bishops would risk their ecclesiastical careers by departing from guidelines on important matters.

The plaintiffs point to a confidential 1985 document authored for the bishops—proposing an extensive program to deal with clerical offenders, and noting the ineffectiveness of prior responses to such cases—as proof that the highest levels of the American church were aware of the extent of clergy sexual misconduct more than a decade ago, even though the proposal was not adopted.

The problem was actually recognized by the U.S. Roman Church more than two decades ago, the plaintiffs' attorneys claim, as evidenced by the erection of special treatment facilities to separate offenders from the community; yet the faithful were never warned. All the bishops knew about these treatment centers, they say, and dealt with clerical abusers in the same way. "They were spending a fortune on treatment centers. Since 1976 they paid for at

least 1,000 offenders at the Servants of the Paraclete in Jemez Springs, New Mexico, at \$50,000 a pop. That could be as much as \$50 million in just one institution...But they didn't help the victims." The New Mexico facility is a sore point among many southwest Catholics: the Archdiocese of Santa Fe teetered on the edge of bankruptcy settling with more than 100 complainants who were sexually abused as altar boys by priests who—in treatment at the time—had been deemed on the road to recovery and were for years permitted to assist at area parishes on weekends.

Quite apart from the legal implications, details of the abuse cases which gave rise to the Texas suit are disturbing.

One of the three Dallas priests, Rudy Kos, obtained a church annulment of his marriage of five years in order to enter seminary. In the course of the annulment proceedings, Kos' former wife warned the Dallas diocese that he was a pedophile. Inexplicably, this was ignored, and Kos entered Holy Trinity Seminary in Dallas, and was ordained priest in 1981. Two fellow priests serving with him in ensuing years notified the diocese in writing of their alarming observations about Kos' lifestyle, his involvement with boys and young men, etc. It was only within 48 hours of learning that a lawsuit might be filed that the diocese suspended Kos and sent him to a treatment center.

Another, Robert Peebles, was ordained in 1977; by 1980 the diocese was receiving reports that he was sexually abusing minors. In 1982 Peebles became a military chaplain, a position he used to ingratiate himself with impressionable boys. In 1984 he was arrested by military police for attempting to rape a minor boy; inexplicably, he avoided prosecution by resigning from the military with a pledge to seek counseling. Two months after this arrest he was back in Dallas, serving a parish as assistant pastor; the fact that he was a known sex offender was never revealed to his pastor or parishioners. In 1985 he was appointed pastor there; in 1986 he resigned after abusing three boys. He once again avoided prosecution with the help of the diocese, which began his laicization process. The diocese provided him with tuition and living expenses as he pursued a law degree from Tulane University; today Peebles practices law in New Orleans.

If the Diocese of Dallas loses this lawsuit, the consequences could be ruinous. Catholic parishes are not separately incorporated; they belong to the diocese. By electing not to settle with the plaintiffs out of court, attorneys for the diocese are gambling that they will win, and avoid the \$125,000- per-plaintiff payoff that has become normative in these cases. A loss could also mean judgments against the church as a whole could top \$150 million, and there would be a host of questions to answer: could the diocese declare bankruptcy? Would individual parish assets be seized? Would the faithful be at all willing to help offset the drain in the church's finances once the facts of the matter were widely known?

If the answer that Catholics in the Archdiocese of Santa Fe gave to the last question are any gauge, the U.S. Roman Church has some serious worries: The efforts of the Archbishop of Santa Fe, Michael Sheehan, to raise funds to help with his projected \$50 million in abuse case payoffs netted only \$1.8 million from members of his archdiocese.

Sources: *The Wanderer*, "D" Magazine

traditional Anglican parsons," has died at age 82. Calling him one of the "founding greats" of the Prayer Book Society, the organization's newsletter said Faunch had been "at the centre of the defence of Prayer Book worship for well over a quarter of a century"; at the time of his death Faunch was fulfilling his 20th year on the Society's Executive Council. A man with a pastoral heart, he used to describe himself as "Evangelical in the pulpit and Catholic at the Altar," wrote one of his students. Faunch, who holds doctorates in music as well as divinity, was formerly president of the Central School of Religion's Faculty of Church Music, and principal of the Tonic-Sol-Fa College of Music. He served parishes in Lancashire and Essex, as a school chaplain, and as the precentor of Guildford Cathedral before early retirement led to five honorary curacies. The last was St. Giles-in-the-Fields, in the heart of London's West End, where the notice board outside proclaimed "All Services in accordance with the **Book of Common Prayer**, 1662." - *The Prayer Book Society Newsletter/Tribute* by Mark Gretason

***THE DECISION TO CAST A WOMAN IN THE PART OF GOD IN THE YORK CYCLE OF MYSTERY PLAYS**, performances which date from the Middle Ages, has evoked criticism dismissed as "nonsense" by director John Doyle. "In my mind God is a figure combining compassion, strength and the potential for great wrath. Ruth (Ford, the woman chosen for the role) has all those qualities, and the fact that she is a woman is quite incidental." The plays, held every four years, will be performed in June at York's Theatre Royal. - *Church Times*

ANGLICAN USA BRIEFS:

***THE PRESIDENT AND DEAN OF NEW YORK'S GENERAL THEOLOGICAL SEMINARY HAS BEEN ELECTED 1998-99 PRESIDENT OF THE NATIONAL COUNCIL OF CHURCHES.** Shortly after his election, Bishop Craig Anderson, under whose leadership the seminary has opened campus housing to homosexual couples, joined other NCC officers for a meeting with President Bill Clinton, to advocate continued funding of government programs benefitting the disadvantaged. - *The Witness*

***AN ECUSA EXECUTIVE COUNCIL COMMITTEE HAS "FOUND NOTHING WRONG" IN THE CHURCH PENSION FUND** operation, despite serious concerns raised last year, including about large increases in management-level salaries and overall expenses. But a spokesman for the committee cautioned that it was not conducting an investigation, but only in dialogue with Pension Group executive and board members. He said a document dealing with questions raised about the pension fund and its operation would be made available soon. - *The Living Church*

***THE EPISCOPAL DIOCESE OF WASHINGTON, D** experienced some backlash after it became the first diocese last year to endorse Newark Bishop John Spong 1994 *Koinonia* statement supporting the ordination of celibate homosexuals in "faithful" relationships. This year the diocesan convention adopted by 12 votes a resolution acknowledging that the statement is not "approved church doctrine." But, said *The Washington Post*, the diocesan bishops and their followers left with "their agenda intact" as the convention again voted to affirm *Koinonia*.

The Afterword

Righterwrong?

One of the more salutary results of the otherwise-disquieting Righter trial is the plethora of interesting comments it has generated, not all of which, of course, can be included in TCC's news reports on the subject. Here is a small sampling:

...Says Bishop Righter of the bishops who have presented him for trial (according to Newsweek), "This is a mean-spirited, narrow-minded bunch of schoolyard bullies who are scared stiff of the future." ...Who is the bully—the one who is trying to live the way the Church has received its understanding of God's will, or the one who is trying to force everyone to accept his own decision? Why should fornication and adultery and homosexuality be thought of as the future, when they are as old as the hills? The Ten Commandments are much younger than these sexual sins, and the New Testament younger still... - The Angelos, newsletter of the Episcopal Special Interest Group of American Mensa

There is no doctrine. That's my defense. - Bishop Righter, as quoted by *The Washington Post*

It seems to me one can drive a coach and horses through Righter's claim that the church has no doctrine against homosexual practice...for if that is true, then the church has no doctrine against any

form of sexual behavior—extramarital sex, pedophilia, bestiality...Looked at another way, if the church has no doctrine on homosexual practice, where do the Spong faction's ideas about "faithful" homosexual relationships come from? - Patrick Myall

Canon Ed Rodman of Massachusetts, who served on the board of inquiry examining whether the four bishops who irregularly ordained women in 1974 should be tried, seemed to see a parallel between that and the Righter case. According to *Episcopal Life*, he said: *The canon is mute and it was just the prejudice against women—they call it tradition, I call it prejudice, same thing—that led to [women's ordination] not happening. Theoretically women could have been ordained at any point. [The Righter trial also] may clear the air about assumptions (on homosexual ordination).*

The precedent of...always going to the midway point of the most radical positions is not a particularly doctrinal way of deciding things. - The Rev. Robert Prichard of Virginia Seminary, as quoted in *Episcopal Life*

I believe that the presenters' point of view must ultimately fail within ECUSA because the essential structure of the body, which so closely resembles the [U.S.] federal government...lacks the very authority that the presenters seek to protect. The reality is that there is no place that one can point to for an answer to the question: "What is the Episcopal Church's position on _____?" There is no consensus on the transmission or interpretation of the kerygma—there cannot be. There can be no heresy in [ECUSA] because ultimately its message is "To each his/her own." I also believe that the respondent's viewpoint must...ultimately fail because it seeks to be all things to all men and women, and, in so doing, robs the Gospel of its life and meaning, denies the reality of human sinfulness, and makes each of us his or her own god. It ultimately makes the Church an institution without a reason. Such an institution carries within it all that is necessary for its own slow death of attrition. - Robert Beard

OF GENERAL INTEREST:

***DESPITE CRITICISM AT HOME AND ABROAD OF HIS BAN ON WOMEN'S ORDINATION, LATVIA'S LUTHERAN LEADER HAS BEEN RE-ELECTED** by a huge majority. Since his election in 1993, Archbishop Janis Vanags halted women's ordination in the 250,000-member Evangelical Lutheran Church of Latvia (ELCL), based upon concerns he expressed before his election about the innovation's non-support in Scripture and Christian Tradition, and its impact on ecumenical relations with Rome and Orthodoxy. Eight women ordained pastors before his election continue to function in ELCL. While Vanags has set up a church commission to study the ordination question, his moratorium on female pastors has held despite pressure from the Lutheran World Federation, in which women's ordination is a majority practice. Under Vanags' leadership, the Latvian Lutheran synod also has voted overwhelmingly to bar practicing homosexuals from taking part in the Eucharist or holding church office. - *Ecumenical News International/Lutheran World Information*

***A DISTURBING REPORT ABOUT SOVIET-ERA REPRESSION OF RELIGIOUS BELIEVERS** issued by a Russian presidential commission asserts that 200,000 clergy perished in a wave of beatings, crucifixions, scalpings and "bestial torture"; that 40,000 churches, half the nation's mosques and more than half its synagogues were de-

stroyed, and many thousands of believers killed. Observers noted that the pre-election timing of the report bolstered the government's attempts to combat a nascent communist movement which has gained ground because of nostalgia among Russians for Communist-era economic certainty and social order. The government commission scored the "hypocrisy" of communists who once persecuted religion but now appeal to nationalism and seek to wrap themselves in the mantle of Russian Orthodoxy. *The Washington Times*

***A STRONG GRASSROOTS PUSH FOR REFORM IN THE ROMAN CATHOLIC CHURCH THAT HAS BEEN MOVING ACROSS EUROPE** has now shown up in Switzerland, where 11 Catholic groups, allegedly representing 400,000 members, have appealed to Swiss bishops for the church to allow married men, and women, to be ordained. The protesters brought up the case of Swiss bishop Hansjorg Vogel, who left his post in Basel after admitting he was about to become a father. "That the obligation of celibacy forces the resignation of a bishop who was—and is—a light of hope...fills us with sadness, mourning and indignation," they said. Most of the objecting groups come from the German-speaking part of Switzerland. In Germany itself, huge numbers supporting the reform movement have been rebuffed by a leading bishop, while in Austria, where the movement started, bishops have also rejected the proposed changes, but promised careful answers to the issues raised. - *Catholic World Report*

Continued on Back Cover

Christian Challenge Sponsoring Parishes

ARIZONA

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

CALIFORNIA

Los Angeles (Loz Feliz area)
St. Mary of the Angels
Anglican Church
(Anglican Church in America)
 4510 Finley Ave; Sun Low Mass 8a,
 Mattins 9:30a, Solemn High Mass 10a,
 Low Mass 12:30p, Evensong 4p; Mon
 Mattins 11:45a, Low Mass noon;
 Mattins 10a Tues-Sat (with Low Mass
 on Sat); Vespers 7p Tues, Wed, Fri, Sat
 (with Low Mass on Wed, Fri); The
 Rev. Gregory Wilcox, 213/660-2700,
 660-2708

Orange County
Church of Saint Mary Magdalene
(Anglican Catholic Church)
 205 S. Glassell St., Orange; Sun 7:30a
 HC, 8:30a MP, 9 a.m. Sung Mass; Wed
 9:30a Mass & Healing Service; Thurs
 7p Mass; Prayer Book Holy Days 7p
 Mass; the Rev. Oscar Natwick, rector;
 the Rev. James Everman, curate; the
 Rev. Canon Ronald Henstock, hon.
 asst.; 714/532-2420

CONNECTICUT

Bridgeport
Anglican Church of the
Resurrection
(Province of Christ the King)
 717 Clinton Ave.; Sun 8a Low Mass,
 11a Choral Eucharist; The Rev. Rocco
 Florenza; 203/330-1928, fax 330-1001

DISTRICT OF COLUMBIA

Church of the Ascension
and St. Agnes
(Episcopal Church)
 1217 Massachusetts Ave. NW; Sun low
 Mass 8a, 12:30p; Solemn High Mass
 10a; Mon-Fri Mass 12:10p; Sat Mass
 9:30a; The Rev. Lane Davenport;
 202/347-8161

FLORIDA

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

GEORGIA

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

ILLINOIS

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

IOWA

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

KANSAS

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

MICHIGAN

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

MINNESOTA

St. Louis Park (Minneapolis)
Anglican Church of St. Dunstan
(Anglican Church in America)
 4241 Brookside Avenue; Sun HC 8:30a
 (MP 1st Sun); HC & SS 10a; (Nursery
 care 10a); Tues 7p Bible Study; All
 services 1928 BCP; The Rev. William
 Sisterman; 612/920-9122

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)
 Pamplico Hwy. at Cascade Ave.
 (Parkwood Presbyterian); Sun 3:30
 p.m. HC 2nd & 4th Suns, 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; 803/232-2882

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

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

