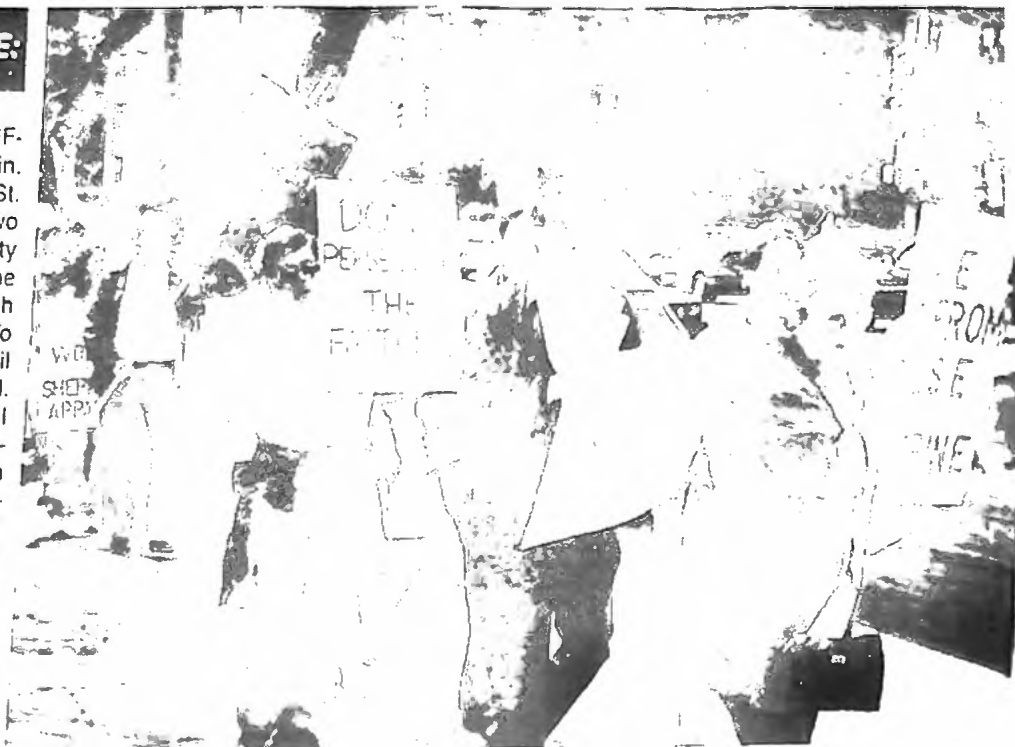


COMING IN THE SUMMER ISSUE:

WASHINGTON'S "STORMTROOPING SUFRAGAN," Jane Dixon, is on the move again, this time to historically Anglo-Catholic St. Paul's, K Street. But her forced visits to two other traditional parishes sparked a feisty new group—Concerned Parishioners of the Episcopal Diocese of Washington—which drew some 140 Episcopalians to a "Rally To End Religious Persecution in ECUSA" April 13 in a park next to Washington Cathedral. Covered by the Associated Press and local TV, the gathering heard lively addresses—including that from outspoken Stella Morabito Green of St. Luke's, Bladensburg—issued the "Good Shepherd Declaration," and conducted a short protest march in front of the cathedral (right), chanting: "FROM THE BISHOP OF WASHINGTON AND ALL HIS DETESTABLE ENORMITIES, GOOD LORD DELIVER US!" More on this and on Dixon's April 21 visit to St. Paul's in this next issue.



BRIEFS Continued from Page 26

law violated the rights of competent, terminally-ill patients to choose death with dignity over helplessness, sedation and dependence. Meanwhile, New York's version of the law likewise was struck down by that state's highest court in early April; the state attorney general vowed to appeal the ruling, declaring that it gave those licensed to heal a license to kill and opened the door to virtually undetectable abuse. - *The Washington Times/The New York Times*

***THE FOUNDER OF CAMPUS CRUSADE FOR CHRIST** has joined Mother Teresa, the Rev. Billy Graham and Alexander Solzhenitsyn, among others, as a recipient of the Templeton Prize for Progress in Religion. Bill Bright, a former Los Angeles businessman who describes himself and his wife as "slaves to Christ," was awarded the \$1 million prize established in 1972 by financier John Templeton. - *The Washington Times*

IT IS NOW POSSIBLE TO GET AN ENGLISH DEGREE AT THE JESUIT-RUN GEORGETOWN UNIVERSITY WITHOUT STUDYING CHAUCER, SHAKESPEARE, OR MILTON. Students concerned about a faculty they perceive as increasingly oriented towards academic fads are protesting a change in the English curriculum of the Jesuit flagship school. Until recently every English literature major had to

study two of the three key authors, and three of four literary periods—the 16th, 17th, 18th and 19th centuries. Under a new curriculum one could obtain an English degree without having studied any of the major authors, or any British literature at all. Instead, students can substitute, e.g., courses on "History and Theories of Sexuality," or "Women, Revolution and the Media." Student spokesmen point out that departmental policy expressly gives students, who are paying upwards of \$20,000 a year, the right to be consulted about such changes. Meanwhile, several alumni, including William Peter Blatty, author of *The Exorcist*, have decided to cancel planned bequests to the school. - *The Washington Times/Richmond Times-Dispatch*

***BUT IS THERE A DRIVE-THRU WINDOW?** The age of fast-food communion has arrived. Motivated chiefly by hygienic concerns, the Compak Corporation has developed a new communion package with grape juice in a hermetically sealed cup, with a flip-top plastic container for an unleavened wafer. The pre-packaged product was to be used in February by 40,000 clergy participants at a Promise Keepers event in Atlanta's Georgia Dome. "In bad taste at best," was the comment of Fr. Samuel Edwards, executive director of the Episcopal Synod of America. - *The Austin American Statesman*

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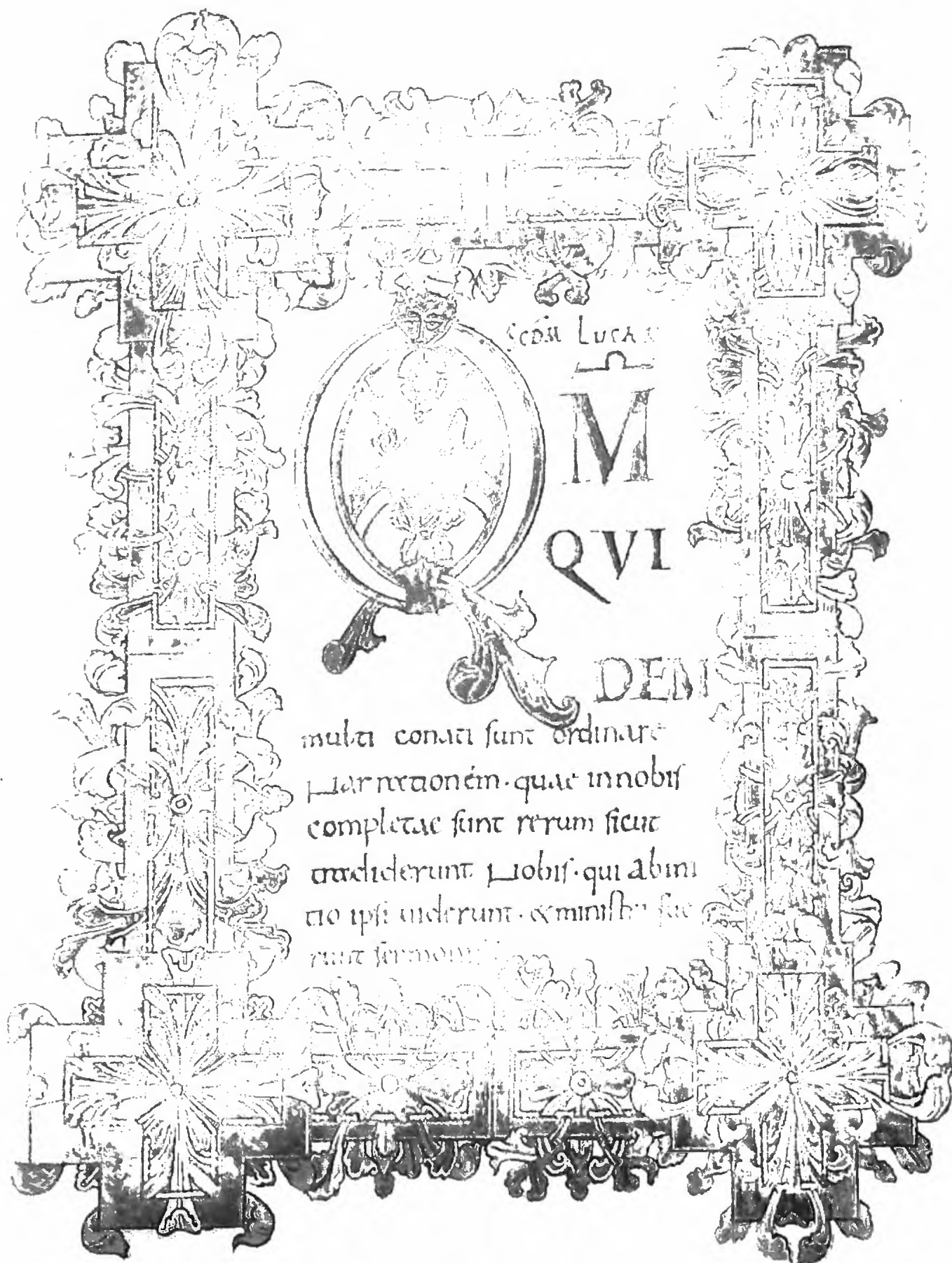
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- To resist false teaching within the Church
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Backtalk

THE ARTICLES OF RELIGION

"The Articles of Religion..." by Benton Marder (Signposts, TCC, March, 1996) almost caused me to stand up and cheer! Could or would you encourage Mr. Marder to provide a more extensive bibliography with indications of the titles that are still in print or reprint and their vendors?

As a formerly Methodist member of [the Episcopal Church] I was very comfortable (and still am) with the Thirty-Nine Articles. Since I entered the Continuum, I have become aware of conflicting acceptances and interpretations. This has actually caused me at times to wonder, "What is it that they are trying to continue?" Sometimes I can recognize it as the church in which I was joyfully confirmed, and other times not.

Access to further resources on the Articles of Religion (particularly the cited *Anglican Teaching*, by Wilson & Templeton) would be welcome as I try to find answers to my questions—as I try to find the continued [ECUSA] which I hope still exists somewhere.

Irene C. Teas
2567 S. Estes St. #9
Lakewood, Colorado 80227

Here is Mr. Marder's bibliography on this subject, with his commentary in abridged form. Unless otherwise noted, he says the books might be available through Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866, 518/587-7470, or Operation Pass-along at Hillspcak, At: W. Swindells, 100 Skyline Dr., Eureka Springs, AR 72632-9705, 501/253-9701.

Hardwick, Charles, *A History of the Articles of Religion*. This is probably the definitive work on the history involved...Both British and U.S. (19th century) editions exist...

Tyrell-Green, E., *The Thirty-Nine Articles and the Age of the Reformation*. [A] careful examination of the precise language of the Articles in relation to the various Reformation-era Confessions and the Decrees of the Council of Trent...

Rogers, Thomas, *The Catholic Doctrine Believed and Professed in the Church of England*. The edition of 1607, a revision of the 1585-1587 original, was reprinted by the Parker Society in 1854. [This has the] earliest known exposition of the Articles...Thomas Rogers was a chaplain to Archbishop Bancroft [and] very likely [his] expert on ancient and contemporary heresies and errors...

Sancta Clara, Franciscus, *Paraphrastica Expositio Articulorum Confessionis Anglicanae*. Christopher Davenport was a Roman Catholic convert from the Church, and later in life, a Franciscan Recollect, was a chaplain to Queen Henrietta Maria. His book, [which] appeared in 1646...was quite controversial in its time, and may have influenced further controversy two centuries later. The intent...was to demonstrate the (level of) agreement of the Articles with the Council of Trent, and [how any] disagreement might be overcome through the process of interpretation...[possibly with a view to] reconciliation of the Roman and English Churches. [T]he book was reprinted with a translation by F.G. Lee in 1865. [Notably, this] book...may have influenced Newman's Thesis in Tract 90. Further, [knowledge of the book's] existence...may have been the reason behind the explosive reaction to Tract 90 itself, as well as the Tractarian Movement...

Burnet, Gilbert, *Exposition of the Thirty-Nine Articles*. This first appeared in 1699 and served as the standard work until the middle of the 19th century. There were both British and U.S. editions. Probably the most useful edition is that by James Paine, which appeared in 1839...The [intent of this work is] to help make common sense out of the Articles, which it does...

Beveridge, William, *Ecclesia Anglicana Ecclesia Catholica*. Beveridge was a friend of Burnet; he withheld his own work in favour of that of Burnet, [and it was not published in its entirety] until 1847...Both Burnet and Beveridge are fine representatives of the 17th century men and their books are well worth reading together [though their] methods are very different; Beveridge frequently quotes the Fathers in translation, with the original in footnotes...

Browne, Harold, *Exposition of the Thirty-Nine Articles*. Browne's method reminds one of Beveridge in that he frequently quotes the Fathers. He also quotes the Caroline Divines and their successors, which is quite useful to follow the course of Anglican thought...

Forbes, A.P., *An Exposition of the Thirty-Nine Articles*. Here we have the definitive, solidly Anglo-Catholic treatment; Forbes [follows] the reasoning of Davenport and Newman...

Gibson, Edgar, *The Thirty-Nine Articles*. [Gibson takes account of historical studies published after Browne's book first appeared in 1850]...

Bicknell, E.J., *Theological Introduction to the Thirty-Nine Articles*. Since this book was in print as recently as 1965, or thereabouts, it is pretty much standard, and has been for the last 50 years and more. Dr. (J.E.) Packer classifies this as liberal catholic, with strong reminders of Burnet in places...[Bicknell has a] careful and moderate approach, which has much to do with the old classic ideal of comprehension within Anglicanism. It was revised with a new bibliography in 1955.

Griffith Thomas, W.H., *The Principles of Theology*. For many years, this book was used as a textbook among Evangelicals...

Ross, Kenneth, *The Thirty-Nine Articles*. This is a brief work, very likely intended for layfolk. It is a thoroughly Anglo-Catholic work, and is probably the last treatment of its type.

Wilson, W.G. & Templeton, J.H., *Anglican Teaching*. This, the last thorough treatment, published in 1962, is concisely and clearly done; it is also a very fair book...To a layman or perpetual deacon, this is probably the most

Continued on Page 13

Pontius' Puddle



Signposts

The Forgotten Anglican Contributions Of John Henry Newman

By William Brailsford

An article in the *Times* of London last year asked the provocative question, "Was Newman Pushed or Did He Jump?"

When thinking of John Henry Newman (1801-1890), most Anglicans probably think of him as one who "jumped ship." Newman himself hinted that he might not have had a choice, and left before he was asked to walk the plank. He left Canterbury for Rome like Captain Bligh left the H.M.S. *Bounty*: his lifeboat was lowered and cast adrift, with the crowds remaining behind sighing "good riddance." The loss of Bligh may have been a slight embarrassment for Whitehall, but our rejection of Newman, even today, is a calamity of titanic proportions.

Any strained comparison to the captain of the *Bounty* and Newman abruptly ends when one considers Newman's life and work. "He [had] a devoted love of God, high faith, holy hope, overflowing charity...humility never absent, gentleness in speech...an unconsciousness of what his endowments are, and what they make him in God's sight." All this he generously offered to the Anglican Church.

When he and his colleagues began what was to become known as the Oxford Movement, the Church of England was a ghostly specter of its former self. The state had made such inroads into the Church's structure that its very foundation had become shaky. Many Evangelicals were leaving for other communions. Important and historic bishoprics were populated by men who were spiritually bankrupt. In Ireland, seers were being suppressed by Parliament. Anglicanism had lost its way, and the Church had lost its dignity.

Newman set out to bring back dignity to the Church by reform and renewal. This was not simply an intellectual exercise for him. The eight years that Newman guided the Oxford Movement were in many respects the most fruitful in his personal spirituality, and he very principles that guided his personal reflection and growth guided his plan for the renewal of the Church. As one of his biographers has written, "since Newman's religion was dogmatic and was firmly based on the tradition of faith, the Oxford Move-

ment was also to be a doctrinal renewal; because his belief was sacramental, the renewal was to be liturgical; finally, because Newman's faith was not separable from the demands of the Gospel, the Movement was to promote ascetic practices and a quest for sanctity."

Yet Newman's renewal was about more than just liturgy and practice. He set out to reintroduce, like his Caroline forbears, the Anglican Church to the concept of salvation, both corporate and personal; to rediscover the biblical concept that man was a sinner, in need of a Savior, and that pardon was available to those who sought the grace of Jesus Christ. Newman believed that the grace of Christ could be discovered within the bounds of the institutional Church and its community of believers through Baptism and Holy Communion, and the rich heritage of apostolic tradition. He was accused of being a Romanist. He replied that he was trying to be a Christian.

The other leaders of the Oxford Movement joined with Newman's clarion call for renewal through their combined efforts at preaching, writing, and being exemplars of personal piety. Newman's sermons at St. Mary's increasingly became sought after in print. He helped edit and republish great masterpieces of Anglican spirituality such as Lancelot Andrewes' *Private Prayers*, Bishop Wilson's *Devotions*, and the works of Richard Hooker; most controversially, he brought into print the *Remains of Hurrell*

Froude, which in turn brought Newman severe and widespread criticism. Through such efforts, many in the Anglican Church were strengthened by the rediscovery of private prayer, spiritual direction, auricular confession, and by the foundation of spiritual communities.

For every Anglican who was touched by the poignancy of a Newman sermon or moved by the deep spiritual dimension of the Oxford Movement renewal, however, there were two who were offended and dismayed. Newman's own bishop took him to task for one of his *Tracts for the Times*, a criticism which almost led him to abandon the struggle for corporate and liturgical *ressourcement*. Yet he continued apace, writing and preaching and praying, developing along the way his defense of the *via media*, hoping that Anglicanism would tap the wells of its strength, in the meantime training his companions to prepare for leadership in the revived Church of England.

But it was not to be. Then as now, his own accepted him not, and Newman, forced back into the quietude he always craved—for he was not a public man—retired first to Littlemore and then to the Roman Church. He once wrote to his beloved friend and mentor John Keble: "I do not wish to put myself forward. I find extreme pleasure in reading and study, and should be rejoiced to be let alone in such occupations...But if others who ought do not lead, [men] such as I will make a row."

And make a row he did. The Anglican Church was shaken, many say, to its very roots. But before he made his way to Rome, Newman planted a seed within the Anglican Communion, from London to Philadelphia to Calcutta and beyond, which matured into an indelible appreciation for the rich historical tradition of the Anglican Church as both catholic and reformed.

At his funeral, Cardinal Manning summed up for the Church the



"He had a devoted love of God, high faith, holy hope, overflowing charity..., all of which he generously gave to the Anglican Church."

gift they had had in Newman, reminding us even today of largely forgotten contributions he made:

"Beyond the power of all his books has been the example of his humble and unworldly life: always the same, in union with God, and in manifold charity to all who sought him. He was the center of innumerable souls, drawn to him as Teacher, Guide and Comforter...To them he was a spring of light and strength from a supernatural source. A noble and beautiful life is the most convincing and persuasive of all preaching, and we have felt its power...The history of our land will hereafter record the name of John Henry Newman among the greatest of our people, as confessor for the faith, a great teacher of men, a preacher of justice, of piety and compassion. May we all follow him in his life, and may our end be peaceful and painless like his."

*

We are pleased to introduce **William Brailsford** as the new editor of the *Signposts* column for THE CHRISTIAN CHALLENGE. In addition to contributions such as that here, he will be bringing readers book reviews and writings of note from other orthodox Christians. A communicant of the (Anglo-Catholic) Parish of Ascension and St. Agnes in Washington, D.C., Mr. Brailsford is a graduate of Westminster Theological Seminary in Philadelphia. He has been a contributor to various religious and theological publications, including *Crisis*, *Regeneration Quarterly*, and *The Westminster Theological Journal*. He is currently the director of publicity at the *Ethics and Public Policy Center* in Washington.

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NOTICE TO READERS

As we thought it important to bring readers Dr. Stephen's Noll's excellent paper—"The Righter Trial and Christian Doctrine"—in this issue without abridgement, the editorial section has been omitted from this edition.

We also wish to apologize to readers for the unusual tardiness of the April issue, which was due chiefly to an atypical logjam at the printers.

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THE RIGHTER TRIAL

AND CHRISTIAN DOCTRINE

By Stephen F. Noll,
Trinity Episcopal School for Ministry

While Episcopal Bishop Walter Righter is the one in the ecclesiastical dock for charges based on his ordination of a practicing homosexual, in truth any one of a number of bishops (including some of the court's bishop-judges) could be standing in his place. What is really on trial in this case is the Church's historic sexuality doctrine. More specifically (and astoundingly to some), the question the court is now grappling with is whether or not the Episcopal Church (ECUSA) even has a doctrine precluding the ordination of noncelibate homosexuals. It is our understanding that portions of the following essay on that issue—prepared by Dr. Noll at the behest of Righter's presenters—were used in a paper submitted to the court for its late February session, to flank oral arguments by church advocate (prosecutor) Hugo Blankingship on the doctrinal question. But our reading of the document convinced us that it is a highly valuable, comprehensive resource on this subject—not just for Episcopalians but all Anglicans—that deserved full and wide exposure; thus we present it in TCC with Dr. Noll's permission. If, as expected, its appearance here coincides with the announcement of the court's decision on the question he so ably addresses, we think the publication of this paper will be equally important "for the record," either as a basis for explicating—or contrasting—the court's ruling. - Ed.

INTRODUCTION

By now, there are probably few Episcopal Church leaders who have not heard of the upcoming trial of Bishop Walter Righter; and after February 27, 1996, [the date of a crucial court session in the case], there will be few people in the Church or nation who will not have heard of it. So it seemed important to explain the basic issue at stake in what is destined to be an historic and painful event.

The aim of this paper is to explain why it is intellectually defensible, spiritually important, and pastorally necessary to show that the Church has a doctrine of human sexuality that would exclude a practicing homosexual from ordination. It is the hope of the presenters and those who support them that out of the pain of the trial will come a new clarity about the Church's teaching which will lead to true and healing compassion for our homosexual brothers and sisters.

Bishop Righter was charged under Canon IV.1.1(2)(6) with the offense of "holding and teaching publicly or privately, and advisedly, any doctrine contrary to that held by this Church" and with an "act that involves a violation of Ordination vows" to conform to the doctrine, discipline, and worship of the Episcopal Church (**Book of Common Prayer**, page 513). The act which led to this charge was his ordaining Barry Stopfel, an openly practicing homosexual, to the diaconate in September, 1990.

The Church Court, at its pre-trial hearing in December, 1995, decided to divide the case into two segments. First, it will determine whether Church doctrine prohibits the ordination of a non-celibate homosexual, living in a sexual relationship. If the court decides that the Church does have such a doctrine, then

Doctrine is the Church's response to revelation. Therefore doctrine is received not made, because it embodies the objective and permanent character of the faith...Among the marks of true doctrine, the first and foremost is its conformity to Scripture.

it will go on to determine whether Bishop Righter intentionally violated that doctrine.

SECTION 1: DOES THE CHURCH HOLD ANY DOCTRINE?

The central question which [was] argued on February 27 is this: "Does the Church have a doctrine about human sexuality that would prohibit the ordination of a non-celibate homosexual?" Posing this question raises matters of definitions and of stereotypes.

Definitions

Doctrine may be defined as "communally authoritative teachings regarded as essential to the identity of the Christian community" (Allister McGrath, *The Blackwell Encyclopedia of Modern Christian Thought*, page 112). As "communally authoritative," doctrine differs from *theology*, which refers to the views of an individual thinker. For this reason, we shall be considering particularly the Church's official formularies.

Doctrine is the Church's response to revelation. Therefore doctrine is *received* not made, because it embodies the objective and permanent character of faith. For this reason, the apostles can speak of "the faith which was once for all delivered to the saints" (*Jude* 3). The Preface to the American **Book of Common Prayer** (BCP, 9-11) makes an important distinction between the "substance of the faith" (doctrine), which cannot be changed, and secondary matters (discipline) of church order and worship, which may be altered. In the case of doctrine, bishops promise to "guard" the faith of the Church, not to make it. Even in secondary matters, change must be made "by common consent and authority," that is, through the canons and structures of church government. Thus when candidates for the priesthood promise to "be loyal to the doctrine, discipline, and worship of Christ as this Church has *received* them," the "receiving" is of two sorts, the one a grateful acknowledgment of a truth of revelation, the other a grateful passing on of a tradition or practice which is capable of discussion and alteration by due process. In neither case is Church doctrine or discipline to be tampered with lightly or unilaterally.

Doctrine includes not only "theological truths" such as the Trinity but essential moral teachings, just as love of God and love of neighbor go inextricably together. By naming love of God before love of neighbor, the Church attests that good works "do spring out necessarily of a true and lively faith" as fruit from a good tree. But it is equally true that loving God necessarily includes keeping his commandments. Thus Christ's Great Commission includes both *preaching the Gospel* to all nations and *teaching them to obey his commandments*; and St. Paul can refer to discipleship as "the obedience of faith" (*Romans* 1:5).

The Anglican Prayer Book has always presented theological doctrine as intimately bound up with morals. The catechism includes examples of faith (the Creed), morals (the Ten Commandments) and piety (the Lord's Prayer). The question to candidates for ordination - "Will you pattern your life [and that of your family, or household, or community] in accordance with the teaching of Christ, so that you may be a wholesome example to all people?" - assumes a congruity between moral behavior and the specific teaching of Jesus. A bishop, in promising to "teach and exhort with wholesome Doctrine," has

been clearly seen as teaching both faith and morals.

Let us now apply the definitions of doctrine and discipline to Bishop Righter's case. According to the discipline of the Church, Bishop Righter was to have inquired beforehand whether Barry Stopfel's manner of life was suitable to the ordained ministry. Knowing that Mr. Stopfel was a practicing homosexual, Bishop Righter made a moral judgment and set a moral precedent. Surely he intended to "make a statement" by his act and to change the criteria of future ordinations, and the 36 bishops who say "should he be found guilty, we are guilty," have made it clear they see his action in just this way. If Bishop Righter's moral judgment contradicted a central and normative teaching of Scripture, which is the conclusion of the following section, neither he personally nor the Church corporately had any authority to do so. But even if his action was a secondary matter, he had no authority to change the Church's discipline unilaterally.

Finally, doctrine, like revelation itself, has a "Yes or No" character (*cf. John* 3: 19-21). One cannot simultaneously serve God and mammon, and any house divided against itself over fundamental doctrine cannot stand. Likewise in moral matters, there cannot be "two ways" of following Christ (*James* 1:7-8; *1 John* 1:6; *Didache* 1.1). One cannot simultaneously affirm and condemn adultery or any other moral norm. Thus, while the Church is right to attempt to understand, apply, and (perhaps) even revise its teaching on sexuality in the light of contemporary experience, it cannot escape its responsibility by proclaiming a "win-win" solution in which a normative teaching is only selectively applied. To declare the exclusivity of marriage as applying only in some circumstances is to make it optional and thus non-exclusive.

Stereotypes

There are several stereotypes which accompany any serious discussion of Church doctrine. One is the easy confusing of "doctrine" with "doctrinaire" and "dogma" with "dogmatic." Didn't Dorothy Sayers dispense with that prejudice half a century ago when she asserted (that) the real options for the Church are "Creed or Chaos?" Have we not been witnessing the chaotic effects of dogmatic relativism in Church and society?

Similarly, while "heresy" is a striking charge, it accurately describes the seriousness with which the Church regards the truth of revelation and the pastoral responsibility of guarding the flock (*John* 10:12). To call the presenters "heresy-hunters" is to beg the question of whether *anything* might be offensive to certain inclusive folks in the Church. This kind of casual name-calling is reminiscent of the latitudinarian bishop in hell, depicted in C.S. Lewis' **The Great Divorce**, who warns that any discussion of error will bring back the Inquisition.

Another current slogan is that the Episcopal Church is a "communal" or "pragmatic" entity, not a confessional Church. This may be an interesting private view, but it is contrary to classic Anglicanism. While Anglicans may not be confessional in quite the same sense as Lutherans, they have always operated with doctrinal formularies (otherwise the Lutherans would not have entered into communion with the Episcopal Church). The Church's central confessions are the Apostles' and Nicene Creeds, which are recited at major services. Even radicals like Bishop John Shelby Spong retain the creed, though in Bishop Pike's phrase they "sing it rather than say it" (treat it as

imaginative poetry rather than propositional truth). Similarly, the publication in the Prayer Book of the Athanasian Creed, Thirty-Nine Articles, and Lambeth Quadrilateral witnesses to the continuity of catholic and reformed doctrine.

A church that will never "just say no" to those who flout its doctrinal and moral foundations is not worthy of the name. Only a shallow compassion would place the anguish of Bishop Righter or Mr. Stopfel over the truth of God's revelation in Christ and his word. Bishop Righter himself appeals to "justice," but in so doing he begs the question, to quote Alisdair MacIntyre, of "whose justice, which rationality"? It is not just and not kind to mislead people (and this includes homosexuals). In any case, the pain quotient is not unilaterally experienced by Bishop Righter and gay activists. Many clergy and laity have already made the painful and burdensome decision to leave their beloved Episcopal Church out of conscience, and the refusal of the Court to uphold what many see to be the plain sense of Scripture and the Church's teaching will lead to even more heartfelt departures.



you shall be persuaded may be concluded and proved from the same?" Additionally, he was asked whether he was "ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word..." (1928 BCP, 554-555). Finally, he was asked if he would "diligently exercise such discipline as by the authority of God's Word, and by the order of this Church, is committed to you?" His response was in the affirmative to all these questions.

These oaths reflect the primary authority of Scripture within the Church, as expressed in Article XX: "The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain anything that is contrary to God's word written, neither may it so expound one place of Scripture, that it be repugnant to another." This is the classic Anglican view of Scripture, which allows latitude in peripheral

matters but demands adherence to its clear and central commands and teachings.

Because of this authoritative role of Scripture in the Church, the question of whether the Bible has a teaching on human sexuality, and homosexuality in particular, is not only relevant but essential. If it has a teaching, that teaching is part of the Episcopal Church's doctrine that Bishop Righter swore to uphold. The following survey will demonstrate that the Bible has a clear, consistent, and central and normative teaching which affirms marriage and celibacy as God's purpose for human beings, and which rules out homosexual acts as contrary to the will of God in all cases.

Old Testament Teaching: An Overview

The scarcity of references to homosexuality in the Old Testament does not mean that the teaching on the subject was unimportant; on the contrary, it shows that these few moral prohibitions and examples were sufficient to make homosexuality an unthinkable option among the people of Israel. Far from being peripheral, according to Dennis Prager, this "prohibition of non-marital sex made the creation of Western civilization possible." While the Old Testament contains many positive images of marriage (even of polygamy) and of friendship, it does not contain a single example that would encourage the idea of same-sex genital relationships.

Creation

The creation accounts lay the foundation for the biblical view of sexuality. In *Genesis 1:26*, God makes humankind in his image male and female. In the second account (*Genesis 2:18-24*), God acknowledges that "it is not good for the man to be alone," and so he makes out of the man's side a helper "according to his opposite" [Hebrew]. The complementary male and female sexes united as one flesh fulfill God's design for the human family: "Therefore a man will leave his father and mother and cleave to his wife, and the two shall become one."

The Men of Sodom

The story of Sodom and Gomorrah (*Genesis 19*) serves as an awful warning of the dangers of violating the creation order. The demand of the men of Sodom that Lot bring out his visitors "that we may know them" was triply offensive: to the duty of hospitality, to the distinction between male and female, and to the chasm between the human and the divine (the visitors, though they appeared to be men, were in fact angels of God).

SECTION 2: BIBLICAL TEACHING ON SEXUALITY

What, then, are the marks of true doctrine? The first and foremost is its conformity to Scripture.

The Authority of Scripture In Matters of Doctrine

When Bishop Righter was ordained, he was asked to affirm: "Are you persuaded that the Holy Scriptures contain all Doctrine required as necessary for eternal salvation through Jesus Christ? And are you determined out of the same Holy Scriptures to instruct the people committed to your charge; and to teach or maintain nothing as necessary for salvation, but that which

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TIME OF TRIAL: A RESOURCE FOR UNDERSTANDING THE PRESENT-MENT AGAINST BISHOP WALTER C. RIGHTER. This booklet may be obtained from Concerned Clergy and Laity of the Episcopal Church (1-800-307-7609). Dr. Noll also has written a second essay entitled "The Righter Trial and Church Discipline," which was submitted to the Court as a reference on March 25. The text of both essays is available online at <http://www.episcopalian.org>. There are plans to publish a book of these and other relevant materials after the conclusion of the trial.

The Law of Moses

The Ten Commandments sum up positively the reverence for God ("I am the LORD your God...you shall have no other gods before me") and the danger of uncontrolled desire ("You shall not covet"). Chief among the prohibitions is adultery and related sexual violations. Under this commandment, homosexuality is condemned in the Torah as an "abomination" (*Leviticus 18:22*), an offense both to the holiness of God and to the created order on which the Law was based (cf. *Psalms 19*).

New Testament Teaching: An Overview

The New Testament writers are unanimous in upholding the Old Testament teaching on sexuality as mediated by Jesus. While relaxing the food laws, they warn repeatedly against the connection between false religion and false sexuality, i.e., sex outside marriage or "fornication" (see *Acts 15:28-29*; *1 Corinthians 5:9-11*; *Galatians 5:19-20*; *Ephesians 5:3-5*; *Colossians 3:5*; *Hebrews 12:16*; *Revelation 2:14-21*; *21:8*; *22:15*). While the apostles give instructions for mixed-faith marriages, and single, celibate, and widowed people (e.g., *1 Corinthians 7*), they make no provision for any kind of sexual arrangements outside marriage. Indeed, they identify homosexuality as one variety of false sexuality (*1 Timothy 1:8-11*; *2 Peter 2:6-7*, *Jude 7*).

The Teaching of Jesus

Jesus nowhere weakens or loosens the Old Testament teaching about sexuality. In the very passage where Jesus declares obsolete the Mosaic food laws, he reaffirms the moral connection between sin in the human heart and specific actions: "...fornication, theft, murder, adultery..." (*Mark 7:18-23*). In two respects, Jesus' sexual ethic is more strenuous than the Old Testament. He identifies *exclusive monogamy* as the primal purpose of God and *exclusive celibacy* as a sign of discipleship (*Matthew 19:3-12*).

St. Paul on Homosexuality

The two most important New Testament passages on homosexuality come from central Epistles of St. Paul. In addressing those in the Church at Corinth who had abused their freedom in Christ, he writes: "Do you not know...that neither fornicators, nor idolaters, nor adulterers, nor homosexuals [passive or active]...will inherit the kingdom of God. And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God" (*1 Corinthians 6:9-11*). With the reference to baptism, Paul is most likely reminding his converts of the basic moral instruction they received when they became Christians. Clearly this instruction was considered essential to membership in the Church and the future kingdom of God. The same tradition of Christian teaching, based on the Old Testament, undergirds Paul's well-known argument in *Romans 1:18-32* about God's wrath against all human ungodliness and wickedness. He claims that human sin led characteristically to idolatry and to disordered desires in which "their women exchanged natural relations for unnatural, and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameful acts with men...."

Paul's focus on creation, nature, and sexual acts of both men and women indicates that he is not opposing a particular practice, such as pederasty or prostitution, but the larger disorder of homosexual relations. In other

words, homosexual acts are wrong intrinsically, because they violate God's created design for human nature. For this reason, Paul's teaching does not leave an opening to claim that some homosexual acts are good if they meet certain extrinsic criteria, like "committed" or "life-giving."

Interpreting Biblical Moral Teaching

Some people argue that the specific prohibitions of the Bible need to be interpreted in light of larger Gospel principles, such as love. This is true, but it does not contradict the specific biblical teaching (see Article XX). Anglicans have, especially from the time of Richard Hooker on, believed that God's revealed will relates to the concrete realities of the world. Thus it is our conviction that, however challenging sexual discipline may be for homosexuals and heterosexuals alike, it promotes their ultimate happiness.

Some people would urge that as the Church has rejected Biblical allowances for slavery and treatment of women as property, so also cultural prejudices against homosexuality may be superseded by modern understandings of loving homosexual relationships. This line of argument involves a faulty comparison. The Bible sees slavery as an evil condition which one may endure or get free from. Marriage, on the other hand, is originally a good arrangement which has been corrupted by sin: a Christian may either abstain from it or humanize it in a spirit of mutual submission and Christ-like love (*1 Corinthians 7:38*; *Ephesians 5:21-33*). The appropriate analogy in this case would be to say that faith in Christ frees homosexuals either to abstain from sex or to seek to be transformed in their sexual desires so as to find fulfillment in marriage.

Summary of Biblical Teaching

The 1991 Statement by the House of Bishops of the Church of England includes a helpful summary of biblical teaching: *There is, therefore, in Scripture an evolving convergence on the ideal of lifelong, monogamous, heterosexual union as the setting intended by God for the proper development of men and women as sexual beings. Sexual activity of any kind outside marriage comes to be seen as sinful; and homosexual practice as especially dishonourable. It is also recognized that God may call some to celibacy for particular service in his cause. Only by living within these boundaries are Christians to achieve that holiness which is pleasing to God.* (Issues in Sexuality, page 18)

SECTION 3: THE UNIVERSAL TEACHING OF THE CHURCH

Anglicans have affirmed, under the authority of Scripture, the secondary authority of the catholic tradition, "what has been believed everywhere, always and by all people." The affirmation of marriage as the only legitimate form of sexual arrangement, with the alternative of abstinence, is one of the most universally accepted Christian teachings.

The Early and Medieval Church

The second generation after the apostles clearly accepted the biblical prohibitions against fornication and homosexuality as part of its "pattern of sound teaching" (*2 Timothy 1:13*; cf. *1 Timothy 1:10*). The early church did develop one of Jesus' teachings that was foreign to Judaism. That was the possibility and desirability of a person refusing marriage. Yet at no point did

this new option ever include the affirmation of genital acts. Indeed the earliest church rule, the second-century *Didache*, explicitly condemned both pedophilia and homosexuality, and similar admonitions can be found from Church Fathers both East and West. Thus one patristic scholar concludes:

*As in the New Testament, homosexual behavior was not a particularly important issue for the Fathers, but wherever it was mentioned it was condemned. Arguably, there was relatively little mention of homosexuality in Patristic literature because there was no debate on the subject. The position recently argued by John Boswell - that homosexual relationships were acceptable in the church before the twelfth century - does not square with the Patristic sources. (Joseph Trigg, in *Wholesome Example*, page 31)*

Despite the difficulties of assimilating barbarian tribes into the Christian ethic, medieval sexual doctrine is of a piece with that of the early church. Another scholar concludes that "for more than eight centuries the Latin church praised celibacy, acknowledged the goodness of marriage, and taught that sexual acts outside of marriage were wrong" (William Stafford in *Wholesome Example*, page 44). Thomas Aquinas, for instance, elaborated the biblical and patristic understanding of homosexuality as being "against nature" for humans, both in their capacity as animals and as rational beings (*Commentary on Romans 1:26*).

The Reformation

For all their joy in rediscovering the Gospel freedom, the Reformers accepted without question the church's sexual teaching and discipline. The Anglican Reformers were particularly concerned to emphasize that "the works of the moral commandments of God be the very true works of faith." Positively, they commended marriage as "an honourable estate," ordained by God for procreation, as a remedy "to avoid fornication," and "for the mutual society of husband and wife." Negatively, they condemned adultery and fornication, which included "all unlawful use of those parts which be ordained for generation" (*Homilies 1.11.1*).

The great Anglican divine Richard Hooker did not discuss homosexuality directly, since Catholics, Puritans, and Anglicans were all agreed that "unlawful copulation" of all sorts "cloth pollute and dishonour both parties." It may, however, be inferred that he would have considered homosexuality contrary both to the laws of Scripture and nature, and "the ancient practice of the Church" (*Laws 1.12.1; V.10.1 cf. 1.10.10*).

Contemporary Ecumenical Teaching

Despite recent revisionist proposals by individual theologians and study groups, the official formularies of the various Christian churches have, with only two exceptions, restated the classic teaching on sexuality. The Eastern Orthodox have not even discussed the matter because they consider the traditional teaching to be non-negotiable. Likewise, most conservative evangelicals and fundamentalists consider the biblical teaching self-evident and settled for all time.

The Roman Catholic Church in its 1994 Catechism (sec. 2357) has likewise restated:

Basing itself on Sacred Scripture, which presents homosexual acts as acts of grave depravity, tradition has always declared that "homosexual acts are intrinsically disor-



St. Paul

dered." They are contrary to the natural law. They close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved.

Most mainline Protestant churches, despite recent internal tensions and debates over homosexuality, still possess clear statements of the classic teaching. The Evangelical Lutheran Church in America holds that "this church regards the practice of homosexual erotic behavior as contrary to God's intent for his children" (1980). The Presbyterian Church U.S.A. "Statement on the Ordination of Homosexuals" (1978, reaffirmed in 1991) concludes that "for the church to ordain a self-affirming, practicing homosexual person to ministry would be to act in contradiction to its charter and calling in Scripture, setting in motion both within the church and society serious contradictions to the will of Christ." According to the United Methodist Church's Social Principles, "although all persons are sexual beings whether or not they are married, sexual relations are only clearly af-

firmed in the marriage bond." The Southern Baptist Convention urged its churches and agencies "not to afford the practice of homosexuality any degree of approval through ordination, employment, or other designations of normal lifestyle."

Two Church bodies have broken with this universal consensus. The 1991 General Synod of the United Church of Christ "boldly affirms, celebrates, and affirms the gifts for ministry of lesbian, gay and bisexual persons..." Likewise the United Church of Canada. While these churches claim to be the cutting edge of a new dispensation of doctrine, the dissension, division, and membership losses caused by these decisions could be a sign of doctrine gone awry.

Contemporary Anglican Teaching

While the specific issue of homosexuality has only come to the fore recently, Anglican bodies addressed the matter of the Church's sexual teaching earlier in this century. The 1920 Lambeth Conference of Anglican bishops stated:

Recognizing that to live a pure and chaste life before and after marriage is, for both sexes, the unchangeable Christian standard, attainable and attained through the help of the Holy Spirit by men and women of every age, the Conference desires to proclaim the universal obligation of this standard, and its vital importance as an essential condition of human happiness. (Resolution 66)

Again in 1930, the Lambeth bishops stated that "illicit and irregular unions...are contrary to the revealed will of God" (Resolution 19). After addressing the concern for homosexual legal rights in 1978 and 1988, the Lambeth Conference went on to say that it "gladly reaffirms the Christian ideals of faithfulness and chastity both within and outside marriage, and calls Christians everywhere to seek the grace of Christ to live lives of holiness, discipline, and service in the world...." (Resolution 19 [1978] and Resolution 64 [1988]).

The Church of England began to review the issue of homosexuality as early as 1952. While there have been a number of individuals and groups that have proposed revising the Church's traditional teaching, the bishops themselves reaffirmed that teaching in a 1987 Resolution stating:

1. that sexual intercourse is an act of total commitment which belongs properly within a permanent marriage relationship;

2. that fornication and adultery are sins against this ideal, and are to be met by a call to repentance and the exercise of compassion;

3. that homosexual acts also fall short of this ideal, and are likewise to be met by a call to repentance and the exercise of compassion;

4. that all Christians are called to be exemplary in all spheres of morality, including sexual morality, and that holiness of life is especially required for Christian leaders.

The English bishops followed this Resolution in 1991 with a lengthy Statement entitled *Issues in Sexuality*, which concludes:

...that homophile orientation and its expression in sexual activity do not constitute a parallel and alternative form of human sexuality as complete within the terms of the created order as the heterosexual. The convergence of Scripture, tradition and reasoned reflection on experience, even including the newly sympathetic and perceptive thinking of our own day, make it impossible for the Church to come with integrity to any other conclusion. Heterosexuality and homosexuality are not equally congruous with the observed order of creation or with the insights of revelation as the Church engages with these in the light of her pastoral ministry.

While the Statement concedes that some homosexuals may choose conscientiously to engage in long-term sexual relationships, it calls clergy and ordinands to uphold the Church's teaching of marriage or abstinence.

Summary

The nearly unanimous consensus on sexuality of churches over time, space, and culture forms the background to what is called "the Church's traditional teaching." Thus when contemporary Episcopal statements refer to "traditional teaching," they should not be taken to suggest that this teaching is antiquated or obsolete. On the contrary, the burden of proof rests on those who would revise this biblical and ecumenical consensus.

SECTION 4: CURRENT EPISCOPAL DOCTRINE ON HUMAN SEXUALITY

The Episcopal Church began to address the issue of homosexuality 20 years ago. The discussions which have ensued were distinctly pastoral, affirming the status of homosexuals as children of God, noting the difference between homosexual orientation and practice, and advocating full civil rights of homosexuals. At the same time, the Church has remained strikingly consistent in its official teaching on homosexual acts. This teaching has been articulated mainly in Resolutions of the House of Bishops and General Convention. Historically, such resolutions on moral matters have been considered binding on its members and clergy, especially when they claim to be an expression of "traditional teaching" and an interpretation of Prayer Book language about the manner of life of clergy (Prichard in **Wholesome Example**, pages 51-54).

Statements of the Church's Teaching in the 1970s

The 1976 General Convention called for a study of homosexual ordination to be reported in 1979. In 1977, however, Bishop Paul Moore of New York ordained Ellen Barrett, an avowed lesbian, to the priesthood. Bishop Moore later insisted that the judgment of her manner of life was based on her homosexual

orientation: "we were not dealing with a publicly professed practicing homosexual."

Later in 1977, the House of Bishops responded to the situation in three ways: they adopted a report from their Committee on Theology which concluded that "the biblical understanding rejects homosexual practice"; they passed a Resolution that "no Bishop of this Church shall confer Holy Orders in violation of these principles"; and they addressed the Church at large in the now famous "Port St. Lucie" pastoral letter:

It is clear from Scripture that the sexual union of man and woman is God's will and that this finds holy expression within the covenant of marriage. Therefore this Church confines its nuptial blessing to the union of male and female. It is likewise clear that in ordination, this Church publicly requires each ordinand to fashion his or her personal life after Christ as an example to the faithful. The bishops, therefore, agree to deny ordination to an advocating and/or practicing homosexual person. In each case we must not condone what we believe God wills to redeem. (1979 Journal, B-226)

The actions of the House of Bishops in 1977 were confirmed by the next General Convention in 1979, which passed a Resolution by large majorities in both Houses. The Resolution stated that homosexual orientation did not present a barrier to ordination. It did, however,

reaffirm the traditional teaching of the Church on marriage, marital fidelity, and sexual chastity as the standard of Christian sexual morality. Candidates for ordination are expected to conform to this standard. Therefore, we believe it is not appropriate for this Church to ordain a practicing homosexual, or anyone who is engaged in heterosexual relations outside of marriage. (1979 Journal C-88,89)

Twenty bishops dissented from this Resolution, arguing for the propriety of ordaining non-celibate, even non-monogamous homosexuals. Ignoring the fact that the 1979 Resolution claimed to reaffirm biblical doctrine and ecumenical tradition, they claimed that the level of authority of the 1979 Resolution was only recommendatory and that they intended to define new standards of judging ordinands' manner of life in their episcopal practice.

Statements of the Church's Teaching in the 1980s

In 1988, the polarization heightened. Confirming the English House of Bishops action of 1987, the General Convention reaffirmed once again "the Biblical and traditional teaching on chastity and fidelity" and called for further study and dialogue on the subject of human sexuality (1988 Journal, 206). This time, 29 bishops dissented. Then in December, 1989, Bishop Spong ordained Robert Williams, an avowed practicing homosexual, to the priesthood.

The bishops again responded. In February, 1990, the Presiding Bishop's Council of Advice reaffirmed yet once again the traditional teaching of the church as articulated in 1979. It noted that "not all members of the church agree with this position, as they did not when the resolution was adopted in 1979. Nevertheless, short of action by the General Convention, it is the stated and authoritative position of the church at this time" (1991 Journal 501-503). At their meeting in September, 1990, the House of Bishops en-

The Compassrose, symbol of the Anglican Communion



dorsed this statement (1991 *Journal*, page 401). Less than two weeks later, Bishop Righter ordained Barry Stopfel.

Statements of the Church's Teaching in the 1990s

In 1991, the General Convention dealt with several attempts to clarify the Church's teaching.

1. Bishop George Hunt, whose Health and Human Affairs Committee had published a controversial report on human sexuality, presented a resolution that in effect would have rejected the 1979 position and approved same-sex blessings and ordination of practicing homosexuals. The resolution did not make it to the floor of the Convention.

2. Bishop William Frey proposed a canon stating: "All clergy of this Church shall abstain from genital relationships outside of holy matrimony." The canon failed in the House of Deputies and a similarly phrased resolution by Bishop John Howe failed in the House of Bishops, both by narrow margins. Some opponents argued that the Frey canon was redundant since the 1979 resolution was authoritative as it stood.

3. Finally, the Convention passed a resolution affirming one more time that the teaching of the Episcopal Church is that physical sexual expression is appropriate only within the lifelong monogamous "union of husband and wife in heart, body, and mind..." It then went on to urge the Church to "continue to work to reconcile the discontinuity between this teaching and the experience of many members of this body..."

The 1991 Convention adopted a plan for a church-wide sexuality dialogue and authorized a committee to prepare a Pastoral Teaching for the 1994 Convention. The proposed document, entitled "Continuing the Dialogue," was seen by many to undercut the existing statements on sexuality. Vigorous in-fighting at the 1994 Convention led to the production of two new statements, the *Affirmation of the Church's traditional teaching* signed by 104 bishops, and the *Statement of Koinonia* of 70 bishops who dissented from that teaching. Although neither of these statements was officially adopted, the Convention did make significant modifications to the "Continuing the Dialogue" report (1994 *Journal*, 141-142):

1. They demoted it from a pastoral teaching to the level of a "pastoral study document."
2. They prefaced the Resolution offering the document to the Church for further dialogue with a reaffirmation of "the teaching of the church that the normative context of sexual intimacy is lifelong heterosexual, monogamous marriage..."
3. They amended one of its "Guidelines" by which the bishops committed themselves to conform to this traditional teaching.

Summary

After 20 years of contentious debate over homosexuality, the Episcopal Church is badly divided. The number of dissenting bishops, some of whom have ordained homosexuals, has increased, as has the number of conservative clergy and congregations who have withdrawn from the church or withheld funds. Nevertheless, the Church has been quite consistent in its official formularies. The "traditional teaching" that marriage and abstinence outside of marriage are the only acceptable sexual options for laity and clergy has been repeatedly affirmed in every major statement, even when calling the Church to try to understand the "discontinuous" experience of contemporary homosexuals. Thus, on paper at least, the Episcopal Church is aligned with the vast body of Christian churches throughout history and not with the United Church of Christ and the United

CONCLUSION

The trial of Bishop Walter Righter, especially in its first phase on February 27, 1996, is not only about the conduct of an individual but is a matter of the doctrine of the Church. The judges must focus on the simple question: "Does the Church have a teaching on sexuality that would exclude practicing homosexuals from ordination?"

The burden of this paper has been to survey the biblical, historical, and contemporary data on that question alone. There are other issues related to the Church's understanding of homosexuality and ministry to homosexuals, but that is not what is at issue in this particular case.

There is overwhelming evidence that the Church Universal, and the Episcopal Church in particular, has held and continues to hold the doctrine that "physical sexual expression is appropriate only within the lifelong monogamous commitment of husband and wife." The corollary of this moral doctrine is that homosexual practice is contrary to the will of God and incapable of serving as an example to God's people. The fact that the affirmation of marriage and celibacy, rather than the prohibition of homosexuality, has been the dominant note in the Church's doctrine is simply a reminder that wholesome sexual love and disciplined abstinence is part of the Good News of following Jesus Christ.

To put the weight of the evidence in perspective, imagine any other assured Christian doctrine, such as that of the Holy Trinity. Would a similar survey of biblical teaching, historic formulas, and contemporary debates be any more conclusive? The doctrine of the Trinity may be more crucial as a matter of salvation, but sexual doctrine is hardly peripheral. Fidelity in marriage is connected with God's purposes in creation, with the image of God in human nature, and with covenant faithfulness; on the other hand, false sexuality is consistently associated with false spirituality. Therefore it is impossible for orthodox Christians to consider sexual lifestyle as an "indifferent" matter.

There simply is no alternative teaching in Scripture or in the tradition from which to legitimate homosexual practice (John Boswell notwithstanding). The vacuum of doctrinal alternatives may explain why recent revisionist proposals have been vague at crucial points. For instance, the United Church of Christ formulary endorses not only homosexuality but also bisexuality and does not specify lifelong intent as a necessary condition for a wholesome example of sexual relationship. Cut loose from the traditional teaching, gay-rights proponents are themselves divided over whether homosexual relationships should mirror the Church's traditional teaching for marriage.

The Church has a single normative, teaching in matters of sexual morality: that is the conclusion of this essay. Even if one believes that the Church's position is not a matter of basic doctrine and should be changed, it should in all honesty be acknowledged that the traditional teaching has been and still is the official position of the Episcopal Church. The House of Bishops stated this straightforwardly five years ago:

Not all members of the church agree with this position, as they did not when the resolution was adopted in 1979. Nevertheless, short of action by the General Convention, it is the stated and authoritative position of the church at this time.

The General Convention has not acted to change the position (nor can it, lawfully, if it is shown to be a matter of permanent doctrine). If anything, the 1994 Resolution reaffirmed the traditional teaching. The duty of the Church Court is to affirm this doctrine as a matter of fact, regardless of the judges' personal opinion of its contemporary value. ■

useful work on the Articles I know...[I]t was published in Ireland...

O'Donovan, Oliver, *On the Thirty-Nine Articles*. [This Latimer Monograph, subtitled *A Conversation with Tudor Christianity*, is a most intriguing work in its own class, published in 1986.] Rightly, [O'Donovan's] position is that we cannot be properly ecumenical unless and until we thoroughly understand our own heritage, our own identity as Anglicans...[A] striking [insight] is the discussion on the Church and Sacraments. Archbishop Cranmer had far more perception than we realize...[Available from Anglican Book Centre, 600 Jarvis Street, Toronto, ON Canada M4Y 2J6, 416/924-9192.]

Latimer Studies 20-21, *The Thirty-Nine Articles: Their Place and Use Today*, available from St. Peter Publications, P.O. Box 713, Charlottetown, Prince Edward Island, C1A 7L3 Canada.

Bishop Robert Mercer of the Anglican Catholic Church of Canada also recommends: *The Council of Trent and Anglican Formularies* (1933) and *The Church Universal and the See of Rome* (1939), both by the late Dr. Edward Symonds C.R., or *The Thirty-Nine Articles*, papers read at an Atlantic Theological Conference, published by St. Peter Publications.

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Focus

Prominent C of E Clergyman, Some Parishioners, Go To Rome

A well known Church of England traditionalist, Canon Christopher Colven—rector of London's St. Stephen's, South Kensington, master of the Walsingham Shrine's College of Guardians, and master of the Society of the Holy Cross—was to be received into the Roman Catholic Church along with 35 of his parishioners on April 13.

Colven explained that for the two years since the C of E ordained its first female priests, he and his congregation have been grappling with the question of what their future should be.

Colven and his curate, Fr. Neil Cocking, hope to be ordained to the Roman Catholic priesthood.

Meanwhile, a new Anglican vicar will be appointed by the Bishop of London, and a Roman priest will minister to the converts.

For the first six months after their reception into the Roman Church, the 35 new Roman Catholics are to share the St. Stephen's facilities with the 95 parishioners who are remaining Anglicans, holding separate services, although at presstime this could not be absolutely confirmed; not everyone at St. Stephen's has been happy with the proposed arrangement. Colven, however, hoped it would prove a helpful venture in grassroots ecumenism, demonstrating that "what binds us together is stronger than what divides."

Colven's move has engendered further uncertainty about the future of the Anglican Shrine at Walsingham. A quarter of its Guardians have left to become Roman Catholics, among them the former Bishop of London, Graham Leonard, and John Gummer, Environment Secretary.

Sources: *Church Times*, *The Daily Telegraph*



CANON COLVEN is among several high-profile C of E converts to the Roman Church.

EDS, Several ECUSA Bishops, To Cooperate With Baltimore Study Of Same-Sex Couples

Baltimore's Johns Hopkins School of Medicine is to undertake a five-year study of "covenanted" same-sex couples in the Episcopal Church (ECUSA), with the cooperation of Episcopal Divinity School (EDS) in Massachusetts, and of 11 ECUSA diocesan bishops.

Dr. John W. Payne, associate professor at Johns Hopkins, confirmed that the school will conduct comparisons of married heterosexual couples with homosexual couples who have agreed to be faithful to each other, reports Baltimore radio commentator Les Kinsolving.

The study had not (at this writing) received an indication of support from the bishop of the diocese in which it will be based, Maryland. Payne reportedly said Maryland's new bishop, the Rt. Rev. Robert Iloff, "had the proposed plan under consideration, but has not yet consented." Payne also explained that, while the project has the approval of 11 of ECUSA's 119 diocesan bishops, it is in need of funding.

Reportedly supporting the study are the Episcopal Dioceses of California, El Camino Real, Indianapolis, Los Angeles, Massachusetts, Michigan, Minnesota, Newark, New Hampshire, New Jersey, and Rochester. Three of the dioceses are led by bishops serving on the ECUSA court dealing with charges and issues arising from Bishop Walter Righter's ordination of a noncelibate homosexual.

The project is described as: "A nationwide perspectives longitudinal study within the Episcopal Church on the stability, relationship and adjustment of church-supported, lifelong, monogamous, same-sex covenants, using heterosexual marriages as a comparison group...Both heterosexual and same-sex couples who agree to participate will be required to answer an initial questionnaire, prior to the blessing of their marriage—or their covenant—and then follow-up questionnaires yearly for five years."

Kinsolving said Payne, the chairman of the Episcopal

Traffic Between Rome And Canterbury Goes Both Ways

While Anglican priests swimming the Tiber have attracted much attention of late, the traffic is not all one way.

A study found 57 former Roman Catholic priests now serving as clergy of the Church of England—though, since Anglican clerics may choose not to advertise their Roman origins in **Crockford's Clerical Directory**, there may be many more.

Certainly numerous British priests left the Roman Church over the clerical celibacy discipline; since the Second Vatican Council, over 100,000 priests worldwide are said to have departed the active ministry; an estimated 2,000 of those left the Roman Church in England, according to Advent, a Roman Catholic group representing married former priests.

A survey taken at the end of last year shows that a strong sense of vocation is characteristic of the known Roman-turned-Anglican priests. Laicization was never a personally appealing option for them, and their priestly calling proved stronger than denominational loyalty. Most

Holloway Has Choice Words For Women Priest Opponents

Welsh clergymen are "reeling in shock" after the head of the Scottish Episcopal Church, Bishop Richard Holloway, said during a service in Bangor Cathedral, Gwynedd, that opponents of women priests are "miserable buggers," and the "meanest-minded sods you can imagine."

The statements by the Bishop of Edinburgh—father of the liberal "Affirming Catholic" movement—got a standing ovation at the service organized by Women Priests for Wales, but may not bode well for the Welsh Anglican Church's upcoming decision on women priests.

Holloway's views "left more traditional churchmen like the Canon Precentor of Bangor, Geraint Vaughan-Jones, and the Canon Treasurer of Bangor Cathedral, William Jones, sputtering with outrage," reported *The Daily Mail*.

In a joint statement, they said: "Call us old-fashioned if you like, but we find it appalling that such language should be used in the house of God. Why complain of foul language on television and radio when we are now to hear it in our churches?"

Chaplains Committee at Johns Hopkins, refused to identify anyone involved with what had been described as a "committee of clergy and laity from Baltimore which is organizing the study."

Word of the study came in an April 7 letter (put "online") from the past president of the Brotherhood of St. Andrew, the national Episcopal laymen's organization, to the Archbishop of Uganda. Warning of the "apostasy" of the study, Robert Kirschner of Lakeville, Massachusetts, wrote the Most Rev. Livingstone Nkoyoyo that:

"The official position of the Episcopal Church is that we only recognize marriage between heterosexuals, that is, a man and a woman. This 'study' is a guise to disregard the

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spoke with appreciation of their ministry in the C of E, indicating it had put them in contact with a wider section of the British community than their former ministry. Most have found a niche in the Anglican liberal "Catholic" wing; none is a traditionalist, although one describes himself as an Evangelical.

Survey respondents also varied in a few respects. Some spoke highly of their former bishops, while others recounted bitter breaks and personal slights as they left: Roman dogmatism was a factor in the decision of some to become Anglican, while others would prefer a more structured approach to moral theology than Anglicanism provides. Those who married have found warmth and encouragement in family life; one or two who are homosexual find Anglican church life more tolerant of them.

There are also hundreds of former Roman Catholic priests in the United Kingdom who have remained with the Roman Church, but have been laicized in order to marry.

Sources: *Church Times*, *The Church of England Newspaper*, *Ecumenical News International*



FR. ROBERT SHACKLES (left), a past president of the Prayer Book Society, and Fr. George Wilcox, formerly of ECUSA's Diocese of Springfield, have joined the ACA.

Former PBS President, And Leading Illinois Priest, Leave ECUSA For Continuum

Among recent additions to the Anglican Church in America (ACA) are two former Episcopal Church (ECUSA) priests, one a past president of the Prayer Book Society, the other a former president of the Diocese of Quincy's standing committee who has joined along with some of his congregants.

The Rev. Robert Shackles, former Society President, and rector of St. Paul's, Muskegon, Michigan, from 1972-93, will be starting a mission of the Continuing Church in the Muskegon area. Another past Society President, the Rev. Garrett Clanton, affiliated with ACA a few years ago and is now rector of St. Aidan's, Des Moines.

The Rev. George Wilcox, formerly rector of St. Matthew's, Bloomington, Illinois, and a priest for 30 years, has come into the ACA with about 35 of his parishioners. Wilcox and the new parish of St. Nicholas were received by ACA Primate, Archbishop Louis Falk, on February 25.

Shackles told *TCC* he decided to disaffiliate with ECUSA because he was "just tired of being angry all the time" about its advancing liberal revisionism. "I feel cleansed," he said of his move to the ACA, in which he looks forward to the chance to "fight for the better cause," helping to preserve traditional Anglicanism in an unhindered context. He hopes to start work on the Muskegon mission by the end of May.

A Pennsylvania native, Shackles attended Lehigh University and Berkeley Divinity School, and was ordained in 1954. He served parishes in Maryland and New York as well as his home state before being called to St. Paul's. Married with two children, he is a past vice president of the Diocese of Western Michigan's executive committee and former member of the Episcopal Synod of America.

The New Fire reported that Fr. Wilcox and some St. Matthew's parishioners had discussed forming a Continuing Anglican parish in Bloomington for several years, in light of "the deterioration of the faith" in ECUSA, a lack of pastoral care from the Bishop of Springfield, Peter Beckwith, and the advent of women priests in the diocese.

Talk turned to action following what the traditionalist priest alleges was a campaign of harassment by Beckwith, which ultimately resulted in the reclassification of St. Matthew's

(which has assets of \$4 million) as a mission under the bishop's control, and Wilcox's decision to resign. (Diocesan sources indicated in part that the reclassification and some other actions in the case were in response to concerns expressed by some parishioners about St. Matthew's leadership. TCC is looking further into this matter—which an initial probe indicates is unusually complex—and hopes to bring readers more on it, including information from the diocese and/or bishop, in a future issue. - Ed.)

Falk said his careful check turned up nothing to change his impression of Wilcox as a good and genuine pastor. In addition to the priest's service on Quincy's standing committee. Falk noted that Wilcox was once a nominee for bishop of that ECUSA diocese.

"He is an experienced priest who will be a huge plus for the (ACA) Diocese of the Missouri Valley," the archbishop told TCC. "He is already doing a good job" with St. Nicholas, he added. Presently worshipping in the chapel of Bloomington's Metzler-Froelich Memorial Home, Wilcox's flock now includes 23 families, and congregants ranging in age from 20 months to 98 years old.

The New Jersey-born Wilcox attended St. Jerome's College of the University of Waterloo in Ontario, Canada; Villanova University and St. Francis Seminary, both in Pennsylvania. He has served parishes in West Virginia, Arkansas, as well as in Illinois. A Navy veteran, he also served as a military chaplain, and as chaplain to Virginia Polytech Institute and State University, Blacksburg, with a weekly congregation of over 3,000 students and faculty. In 1973, he taught psychology and history at Sullins College, Bristol, Virginia, and became one of the two deans of the college; he also was appointed director of the Governor's School for the Gifted at Sullins. He has done continuing education at the University of Paris; St. Thomas University, Rome; and the Catholic University of America in Washington, D.C. His wife, Mary, a former English professor at Virginia Intermont College, has for the past 12 years worked as behavioral therapist and counselor for the Illinois Department of Mental Health.

Wilcox attended the 1977 Congress of Concerned Churchmen in St. Louis, the springboard for most of the Continuing Church movement, and after that followed the Continuum with interest. Notably, it was a former Bishop of Springfield, the late and staunchly traditional Albert Chambers, who consecrated the first four bishops for the Continuum in 1978.

"THE ACA BID HEARTFELT FAREWELL not long ago to Jessie Louise Coburn Laukhuff, wife of the late Perry Laukhuff, the U.S. Continuum's most noted layman and respected "elder statesman." Mrs. Laukhuff, who died of acute leukemia, was active in the Church all her life, "but will be remembered by most for the strong and constant support she gave her husband in his fight for the Anglican Tradition," said a tribute to her in *Ecclesia*. "A highly educated woman of many talents," she was very involved in the life of All Saints', Charlottesville, Virginia, where some especially recall the "cogent and witty contributions" she made to study sessions on the Bible and Church Fathers. "She was an excellent [example] of what it means to be a lady and a Christian woman in a world that seems to have forgotten the value and meaning of both." Mrs. Laukhuff is survived by her daughter, Louise Argyle Laukhuff, and her niece, Linda Coburn Toler.



ECUSA'S FORMER TREASURER, Ellen Cooke (center), with her attorneys Diane Weeks and Plato Cacheris, as she entered U.S. District Court in Newark earlier this year to plead guilty to transferring stolen money across state lines and tax evasion. New Jersey Newsphotos

ECUSA Settles Suits Against Former Treasurer

The Episcopal Church (ECUSA) has reached an agreement to settle its civil suits against former ECUSA treasurer Ellen Cooke and her husband, Nicholas, a resigned Episcopal priest.

Following a 1995 audit contention that she embezzled \$2.2 million in church funds, Mrs. Cooke pleaded guilty to misusing a lesser amount in January at a federal court hearing in Newark. Criminal prosecution of Cooke was due to end with her sentencing, now rescheduled for May 29.

Meanwhile, ECUSA has made progress toward recovering the funds diverted by Mrs. Cooke: The church's insurance company has paid a claim of \$1 million, and the Cookes last year turned over to the church their two valuable homes, at least one of which has been sold.

Regarding the civil suits more recently lodged by the church to obtain additional restitution, Presiding Bishop Edmond Browning released a statement by both parties March 22, stating that an agreement had been reached which "settles all claims between the church and Mrs. Cooke, and related claims asserted against her husband...The agreement includes transfer by Mr. and Mrs. Cooke to the church of substantially all of their liquid assets valued at approximately \$100,000" and the return of "tangible personal property of the church" which has been in Mrs. Cooke's possession. "The terms of the agreement will not be further publicized, but the church is satisfied that the settlement is in the church's best interest under all the circumstances of this case."

Episcopal News Service reported that, according to Browning, the church is pursuing "additional lines of potential recovery" that do not involve the Cookes, and results would be reported to bishops when they meet in September.

Suspension Causes Turmoil In Two New Mass. Congregations

In the third major eruption in the Episcopal Diocese of Massachusetts in as many months, two congregations gave hostile Palm Sunday receptions to the diocesan, Bishop Thomas Shaw, after he suspended their priest on a charge of sexual misconduct alleged to have occurred more than 20 years ago.

Shaw said he took the action in response to an affidavit naming the Rev. James Randall Hiles, filed by an unidentified woman. Hiles, 67, denies the charge, the details of which have not been released.

But congregants of the 1,300-member St. Paul's, Brockton, and its mission, the Church of Our Savior, East Milton, claim Shaw's suspension of Hiles is actually retaliation for "the vestry's forceful rejection of [Shaw's] novel theology, religious coercion and dictatorial threats to reclassify St. Paul's as a mission," parish leaders said.

The congregations have sparred with the diocese over finances and Shaw's support for the marriage and ordination of noncelibate homosexuals. According to *The Boston Globe*, St. Paul's quietly voted in August to withdraw the 123-year-old church from the diocese due to the latter's "increasingly liberal positions" on homosexuality as well as abortion.

Parish leaders say they are unaware of any basis for the misconduct accusation from their knowledge of Hiles, who was praised by his flock as a caring pastor, devoted to the church and St. Paul's soup kitchen.

But Shaw maintains that, after consulting with Hiles' accuser, her family and diocesan staff, he found the allegation "both substantive and credible, warranting further investigation." Shaw indicated in late March that Hiles would remain on suspension while that process was underway.

Meantime, he decided to visit Hiles' flock because he wanted "to show people I care about this parish and...them. I know it's a very difficult and distressing time for them, and I wanted to be with them in their pain and suffering."

Canon Edward Rodman, spokesman for the Massachusetts diocese, said the visit was not intended to "provoke a confrontation" but to "have a meeting with the congregation and to explain our concerns..." He said the diocese takes sexual misconduct charges "very seriously," and was responding according to established policy.

But since parish leaders believe the charge against their minister of 21 years is trumped up, what happened was not a conference but a collision.

"Only one of the 40 worshippers at Our Savior would take Holy Communion from Bishop Shaw, and many of them later yelled at [him] in a hostile question-and-answer session" about Fr. Hiles' suspension, reported the *Globe*. "During one angry exchange, witnesses said, church warden Peter Anderson told the diocesan chancellor, George Kidder, to 'sit down and shut up.' Bishop Shaw and his small entourage abruptly left the meeting."

At St. Paul's, where Shaw attended the Eucharist but did not celebrate—and the slated meeting with parishioners never took place—the congregation hired security personnel to "prevent disruptions or confrontations," the story said. One officer "fell in behind the bishop" during a processional walk around the church, and other officers hov-

ered over the pew occupied by Shaw and Kidder during the service.

As Shaw left the church, he was peppered with "loud, insistent questions" from several parishioners and "insults" from one of them.

"A woman has allegedly been terribly abused, and people don't seem to be concerned about that, or even concerned about the possibility that these allegations have happened," Shaw said in subsequent remarks. "It's tragic that people are focusing instead on these other things."

According to *The Living Church*, members of Our Savior say Shaw—elevated to his position after the suicide of Bishop David Johnson last year—has not replied to questions on the homosexual issue put to him in letters, and has prevented discussion of that and other key matters at diocesan convention.

Instead, St. Paul's vestry officials claim Shaw threatened to reduce the parish to a mission and seize its property.

St. Paul's has actually been unhappy with liberal trends in the diocese for three years, during which it has refused to pay its annual assessment to the jurisdiction. According to TLC, Rodman asserted that St.



BISHOP SHAW found himself *persona non grata* among conservative parishes led by a priest he suspended on a 20-year-old sexual misconduct allegation. Shaw defended his action, saying that, "A woman has allegedly been terribly abused, and people don't seem to be concerned about that..."

Paul's is not adequately supporting the rector, relying instead on support from the mission, and that St. Paul's is in

arrears on loan and Church Pension Fund payments. He said that was why St. Paul's is "on the brink of being declared a mission."

Meanwhile, Our Savior's bid to retain control of a \$2 million bequest it was given is in dispute, as the bishop is canonically the rector of a mission.

The Rev. S. Lester Ralph, an ECUSA priest serving as Hiles' lawyer, told the *Globe* his client was summoned on one day's notice to a meeting with Shaw in late March. Hiles was then "made aware for the first time of the allegations," and was not given an opportunity to face his accuser or respond. "A letter was simply thrust before him suspending him from his priestly functions and demanding that he agree to it forthwith," the lawyer said.

Shaw denies the claim that Hiles was given no chance to respond, and added that the diocese tried in vain to settle the matter "informally."

As in other recent conflicts involving conservative/traditional parishes of the diocese—All Saints', Ashmont, and Advent, Boston—Rodman denied that the diocese or bishop were "out to get" the priest or parish for doctrinal and/or financial reasons, saying that diocesan officials were instead responding to outside initiatives—in this case a sworn complaint filed against Hiles. He noted that Shaw "could have fired [Hiles] as vicar of Milton" before this, "and demanded that Brockton pay up. We take no pleasure in

this. We've been trying for three years to work it out."

The Globe commented, though, that St. Paul's is one of several churches "that have strongly opposed" Shaw's "attempts to exert his authority over churches that do not share his views."

In each of the other recent parochial cases, both entailing clashes over the rector, the diocese has maintained that the bishop could not have become involved without a request for a "Canon 21" resolution process made by the rector and/or vestry, and that diocesan officials lack the power to "foist any agenda on any parish," as Rodman put it. But some orthodox observers believe at least one of the Canon 21 requests stems from conditions created by Shaw, and that he uses the canonical process to break up parochial resistance to his agenda. On that score, they see some similarities between the three cases.

At All Saints', some commentators say Shaw's alleged refusal to discuss differences contributed to an escalation of tension that left the vestry feeling it must choose between the outspokenly orthodox rector it had backed for several years, and its relationship with the bishop—which in turn led to a request for Canon 21 proceedings. In Shaw's "godly judgment" ending that process, he confirmed the vestry majority's claim that there had been a "irretrievable breakdown" in the pastoral relation, and ousted the Rev. Richard Bradford from the rectorship of All Saints' earlier this year.

At Advent, a Canon 21 process resulted from dissatisfaction with the rector voiced in 1993 by the parish's governing corporation—set up in 1844 to protect Advent's Anglo-Catholicism. But that has somehow led to a complex legal battle, in which the diocesan challenge to the corporation's right to appoint the vestry threatens to end the corporation's authority over Advent—and its assets—altogether.

In this, the diocese notes it is responding to requests for relief from the congregation and rector, the Rev. Andrew Mead, in what is deemed an effort to enfranchise Advent's members with rights enjoyed by other Episcopalians. The corporation, which has built up a \$12 million endowment for Advent, calls attention to the fact that such "enfranchisement" has somehow led to the reduction of the prominent Anglo-Catholic parish to a mission with Shaw as rector and Mead as vicar.

The latter was one among a recent chain of events, which began when most corporation members, responding to what

they viewed as Shaw's *ultra vires* demands, voted to pull Advent out of ECUSA. In meetings then called by Mead, parishioners elected their own vestry, and a reconstituted/rival corporation was set up with plans to create a "corporation of the whole" including all congregants.

ADVENT, BOSTON, the object of another major, and the most protracted, dispute in the Episcopal Diocese of Massachusetts.



SAME-SEX STUDY Continued from Page 14

official position of [the church] and the teachings of Holy Scripture...It comes from...the devil, not from God! In the name of Christ Jesus—and in memory of the Ugandan Martyrs, who died cherishing the faith as revealed to them in Holy Scripture—I beg you to withdraw any clergy candidates the Church of Uganda has at [EDS, which] has taken a leading role in attempting to have the church teach that homosexuality is simply an alternative lifestyle, acceptable to God."

"The Ugandan Martyrs," noted Kinsolving, "were 32 young boys who served as pages in the court of King Mwanga. On June 2, 1886, they were burned to death by order of the king, because, as devout Christians, they refused to allow him to sodomize them. Their martyrdom is remembered in a special day in the Episcopal Church's calendar—although reportedly it is not widely observed in Episcopal [parishes] in San Francisco, New York and Newark."

***TWO GAY MEN UNITED AT A CALIFORNIA EPISCOPAL CATHEDRAL SAY THEIR LOVE IS "AN IMAGE OF THE DIVINE LOVER OF HUMANKIND."** At a ceremony in Trinity Cathedral, San Jose, Kevin Crispin and Anthony Alfieri indicated they see their relationship as on an equal footing with traditional marriage, and contended that a blessing should be available to people in any kind of loving relationship. According to *Episcopal News Service*, the same-sex union had the support of Bishop Richard Shimpfky of El Camino Real.

***EIGHT OPENLY GAY AND LESBIAN CLERGY COUPLES GATHERED AT WASHINGTON'S COLLEGE OF PREACHERS** December 15-16 for a consultation convened and facilitated by Episcopal Divinity School's Congregational Studies program. According to *The Witness*, recommendations ranged from asking church members to resist characterizing a congregation as a "gay parish" simply because its priest has an openly gay relationship, to urging church authorization for the blessing of same-sex unions.

ECUSA Diocese Helps Fund "Creation Spirituality" School

Maverick theologian Matthew Fox—expelled Dominican-turned Episcopal priest—says he will sever his last ties to Roman Catholicism, taking his "Institute in Culture and Creation Spirituality" out of Oakland's College of the Holy Names and founding a new "University of Creation Spirituality," with the help of an \$85,000 loan from the Episcopal Diocese of California, and other funding from an unnamed Dutch businessman.

Saying he was grateful for the cordial home his work had found at Holy Names for the past 12 years, Fox said he wished to take his work further than he suspected he could at the liberal Catholic college. "I'm not sure that they're not still under the gun of the Vatican since I became an Episcopal priest," he said. He had also chafed under the college's efforts to "institutionalize" his program with stricter curriculum reviews, and its resistance to a high-tech center for "rave liturgies"—of the sort he staged in Grace Cathedral's undercroft when he came into the Epis-

Citing Legal Reasons, Canadian Church Gives Health Benefits To Same-Sex Partners

The Anglican Church of Canada (ACC) has decided to extend health benefits to same-sex partners of members who participate in its health plan, reports *Anglican Journal*.

While some General Synod Council members objected, suggesting a delay until dioceses could discuss the proposal, Church Pension Fund Director Jenny Mason maintained that the pension committee's decision did not reflect a doctrinal shift but rather the reality of human rights legislation. She said that in past cases, when an employee of any company has challenged a lack of health coverage for same-sex partners before the Human Rights Commission, the panel has ruled that the company must pay the benefits.

The Rev. Sean Murphy of the Diocese of Yukon told the Council his concern was that, "no matter how this is nuanced—that it is not dealing with doctrine—by giving benefits to same-sex partners, we're giving some legitimacy to a lifestyle which we as a church have not approved yet." He thought more time was needed for a complex issue arising out of "the changes taking place in society—the assault on traditional values and on Christian moral and ethical traditions."

Bishop Terry Finlay of Toronto said he had the same concerns as Canon Murphy, but also had to vote against delaying the change in benefits, noting his diocese has a number of social ministries working with such elements of society as inner city youth and street people.

"We have a large number of lay employees—people who may be gay or straight," Finlay said. "The law requires that we provide health benefits to a partner whether they be



BISHOP TERENCE FINLAY of Toronto felt legal reasons indicated a vote for the health benefit extension, despite concern about its doctrinal implications.

gay, straight or common-law. That is all the pension committee is asking us to recognize."

But the church has undergone a shift in attitude from just a few years ago—when Finlay's sacking of a priest who refused to end his homosexual relationship was upheld by a church court—to the last General Synod, which affirmed homosexual members and pledged to keep studying the sexuality issue.

While the benefit changes presumptively extend to all national church staff, the story indicated, however, that each of the roughly 50 percent of Canadian dioceses that participate in the ACC's health plan will be able to set their own policy on providing (or not) health benefits for same-sex partners of those covered.

The change does not extend to pension benefits, to which different laws apply.

Australian Church Panel To Rule On Allowing Laypeople To Preside At Eucharist

The Anglican Church of Australia's (ACA) highest court, the Appellate Tribunal, is to rule on lay presidency after receiving two new inquiries on the matter recently.

The issue was first raised by the strongly Evangelical Sydney diocesan synod, which asked for a Tribunal ruling on its proposed lay presidency legislation last year, but withdrew the request last October.

Now, ACA's Primate, Archbishop Keith Rayner of Melbourne, has asked the Tribunal whether it is legal under the church's constitution for deacons or laypeople to preside at Holy Communion, and whether a diocesan synod may permit lay presidency without support from General Synod legislation.

In addition, a group of 25 lay and clerical Sydney members of General Synod, including the Dean of Sydney and two assistant bishops, has asked for the Tribunal's legal opinion on laypeople reading lessons, leading prayers and distributing communion, as well as presiding and preaching.

Source: *Church Times*.

copal Church (ECUSA). But he noted that "we were always ecumenical...what school in the country has witches and physicists and Buddhists and Sufis and Christians on the faculty?"

College President Mary Alice Muellerleile expressed sadness at the loss of the internationally-known Fox. She said that creation spirituality studies would continue to be offered at Holy Names, while conceding that some of Fox's plans would have been hard to fit into the college life. In particular, she said the college could not have borne the enormous cost of installing a high tech rave ritual center, and was reluctant to support his attempts to develop a curriculum on "rave liturgy," a Eucharistic rite in which congregants dance to "hip-hop" and rap music in a room studded by television monitors pulsing with psychedelic video images.

The new project will enable Fox to achieve his goal of offering a Doctorate in Creation Spirituality. He plans to invite a distinguished roster of scholars to lecture in his new university in downtown Oakland, including former California Governor Jerry Brown and Anita Roddick, found-

der of a worldwide natural cosmetics company. Besides courses applying studies in spirituality to real world problems, there are to be "rave" courses in "Urban Shamanism" and "Liturgical DJ-ing."

Fox envisions his university as a critique of academia. "The model for this is the cathedral school of the middle ages," without distractions such as a board of trustees and other "middle-people," Fox said. "I want to get back essentially to that spirit. Modern academia is unredeemable. It's corrupt. We have to go back to other models—but then do it in a 21st century way, which is self-sustaining."

Recently, Fox had some sharp words for his former church home, claiming that the "heretical, schismatic" Vatican will crumble like the Berlin Wall. He compared the Roman Church to a dysfunctional family over which an alcoholic father exercises neurotic control with temper tantrums. He asserted that Western Christianity's focus on guilt, shame and blame have resulted in a kind of "mass neurosis."

Sources: *Christian News*, *Episcopal News Service*

Push Continues For Women Bishops In Australia

Less than four years after the Anglican Church of Australia (ACA) approved women priests, its primate, Keith Rayner, is urging the church to grant permission for women bishops.

Admitting it is a controversial issue, Rayner, in an address to the Diocese of Melbourne's Synod, said that women bishops were a logical progression from women priests, and urged the diocese to carefully study the matter.

But his call was also directed at the ACA's General Synod, which he said "should...open every order of ministry to women as soon as possible." He noted that the church now has "women whose experience in priestly ministry makes them eligible for consideration" as bishops.

Currently, two General Synod bodies, the Doctrine and Canon Law Commissions, are examining the matter.

Source: *Episcopal News Service*

Request For Evangelical "Flying Bishop" Pressed

Following a report that the English Evangelical group, Reform, was close to appointing its own independent bishops, the Archbishop of Canterbury has said he will "listen carefully" to Reform's so far unmet appeals for an Evangelical "flying bishop" like the three provided for clergy and laity opposed to women's ordination.

However, in subsequent remarks he rebuked groups who want to separate themselves from Church of England structures, particularly criticizing trends toward congregationalism.

In a close parallel to the plan being pursued by the traditionalist Forward in Faith organization, Reform has voted to appoint regional "advisers" to oversee the several hundred churches in its network within the C of E. The "advisers" will "exercise oversight on behalf of those wishing for it, in the process of our commitment to the reform of the episcopate," Reform said. Topics on which they will advise include appointments and vacancies, selection and training of ordinands, and encouraging women in ministry.

But one member explained that the further step of ordaining Reform bishops might be needed "as things develop" in the church. Reform has been concerned (*inter alia*) about threats to scriptural authority in the church, notably on the homosexual issue.

Reform's chairman, the Rev. Philip Hacking, said he and other members of the group's council had asked the Archbishop of York, David Hope, for their own flying bishops recently and, while "open and friendly," Hope said there could be no such provision made exclusively for conservative Evangelicals.

Council members will meet with Archbishop Carey in May to raise the possibility again, said Hacking. But for now, Reform hoped to appoint three or four advisors in April.

***THE REV. TONY HIGTON**, founder of England's Action for Biblical Witness to Our Nation (ABWON) and a Reform council member, says he has not "gone soft" on issues like homosexuality, but, after a profound spiritual experience, concluded he had been too legalistic and judgmental in the

"NO MORE MR. NASTY" was how one English newspaper described the change in the Rev. Tony Highton, a leading Evangelical. He now strives for a better balance between the positive and negative, noting that Jesus both solemnly warned, and showed patience toward, failing churches.



past and has apologized to the Archbishop of Canterbury on that score. As for Reform's ideas about appointing its own bishops, he said the group should seek "new episcopal oversight" only if recourse to existing bishops, archbishops, provincial episcopal visitors, or retired or overseas bishops failed.

The Church of England Newspaper, Church Times

Hope Calls For Reform Of Bishops' Meetings

While perhaps not at the point of being "dysfunctional," as the Episcopal Church's House of Bishops was found to be a few years ago, the Church of England's House of Bishops is not giving the church the leadership it needs, and its meetings must be restructured.

So contended the Archbishop of York recently during a General Synod debate. "We simply cannot go on in this way," Dr. David Hope, a traditionalist, told his fellow bishops. "The time has come," he said, "to blow the whistle on the largely reactive nature of what we are about; half an hour for this paper, 20 minutes for that, and so on." Minutes of the January meeting of the House show that prelates discussed 23 papers in less than three days, reported *Church Times*.

Colombia Grants ACC Legal Recognition

The government of Colombia has granted official recognition to the Anglican Catholic Church (ACC), a leading Continuing Anglican body, thus ending difficulties arising from an alleged effort by the region's Episcopal bishop to deny the ACC's diocese there the right to identify itself as the "Anglican Church."

Bishop V.M. Cruz-Blanco of the ACC's Missionary Diocese of New Granada claimed that "gravely damaging" attempts to block ACC's legal standing in Colombia had been made by Episcopal Bishop Bernardo Merino Botero. (Colombia is part of Province IX within the U.S. Episcopal Church).

But Cruz-Blanco said the resolution by a division of Colombia's Ministry of the Interior "establishes the [ACC], before the law, in an equal position and from now on with the same rights and privileges as the Roman Catholic Church, [which has] 500 years of existence in Colombia."

The bishop said the Ministry also has agreed to preserve

Hope's criticism was voiced at a time when the role of the bishops had come under some scrutiny. The Dean of Salisbury, the Very Rev. Hugh Dickinson, had just published in *Church Times* a critique of the House of Bishops' relationship with General Synod, suggesting that the whole dynamic needed to be thought out afresh. Meanwhile, a survey had revealed that a number of Bishops were startlingly unaware of much of contemporary British culture: none admitted to reading the lively British tabloid press, one read no newspaper whatsoever, only one had satellite television, and two had no television at all. A majority of Synod's lay members expressed dissatisfaction with the church's answers on social and moral issues, compared to significantly more bishops who were quite satisfied with the church's leadership in these areas, and a considerable number who said that they "didn't know."

Hope called for a restructuring of the bishops' meetings to allow "less driven" gatherings with more time to reflect.

Two Bids Made To Reconnect ACA With Eastern Group

Two attempts have been made recently to start the process of resolution and reconciliation between the Anglican Church in America (ACA), and a group it deems to have seceded from the ACA's Diocese of the Eastern United States (DEUS) last year.

One was a plan proposed by ACA Primate, the Most Rev. Louis Falk, which called, first, for mediation between ACA and the group led by Bishop Walter Grundorf of Orlando, in the hope of resolving disputed issues, variously described as relating to authority, polity and/or ecclesiology. Falk's plan also raised the possibility of allowing Grundorf's flock to come back into the ACA as an extra-geographical jurisdiction, similar to an "ecclesiastical peculiar" (e.g. a seminary) in canon law, or a "personal prelature," after the model of the Roman Catholic *Opus Dei*.

both the formal and other names of the church, those being not only the Anglican Catholic Church, but the Catholic Anglican Church, and "the use by the church of the generic name 'Anglican Church.'"

Speaking of ACC activities in Colombia, which is enduring a "serious political, economic and social situation," the bishop noted particularly the initiation of a new mission in Miranda, Cauca, because it is located "in a territory strongly affected by [guerrilla] violence...during many years." The mission is central to an area where, now, all fronts of the guerrilla group are concentrated in order to negotiate peace with the government of President Samper. The bishop felt that the witness of the ACC's mission there would be helpful to "the message of peace."



Bishop Cruz-Blanco

At a joint meeting in Phoenix, ACA's House of Bishops approved the plan, but the Executive Council balked, concerned that creating a special jurisdictional category in this case would create a troublesome precedent, and that alleged recent attempts by Grundorf's group to stir division among other ACA adherents indicated that good faith interchange was not yet possible. The initiative was thus tabled until conditions are more favorable to the plan's potential success.

For legal and canonical reasons, the bishops and Council, which acts for the General Synod between its meetings, also directed the primate to formally notify Grundorf's jurisdiction—which continues to use the DEUS/ACA name—to confirm that it is not recognized as part of the ACA, while also reiterating the church's readiness to enter into good faith conversations to end the separation.

Subsequently, Grundorf raised the subject of such discussions in a letter to Falk. In response, Falk wrote to him in March to suggest that each "side" appoint one or two persons learned in theology, to discuss the root issue(s) involved in the disagreement, to try to reach a mutually acceptable understanding.

Queried about this, Grundorf told TCC that the standing committee of his jurisdiction had likewise considered the matter and also decided not to proceed now, in light of alleged incidents of interference by ACA members and "accusations that we are recruiting other ACA parishes to join us," which Grundorf denied. "I'm not ruling out the possibility of discussions, it is just not the right time for it," he told TCC.

The conflict first arose when DEUS' standing committee, which included Grundorf, suddenly had to take on greater responsibility for administering DEUS affairs, when the diocesan and eastern province archbishop, Anthony Clavier, abruptly left office early last year after being accused of sexual misconduct. A feud stemming from ACA leaders' allegations that the committee stretched or went beyond the bounds of church order and/or discipline in its handling of diocesan matters—among them the election of Clavier's successor—soon led to a break with/by Grundorf, two other bishops, and over half of DEUS' parishes.

Falk said the dispute which divided DEUS was "reviewed at length" at Phoenix. Denying any notion that his reconciliation plan was "mere posturing," Falk said "it was quite sincere, and almost passed."

"Time—and quiet mutual forbearance on all sides—is needed to let wounds heal," Falk conceded. Then there can be "another patient attempt at what fishermen used to call 'unsnarling the backlash' when conditions and attitudes seem more propitious than they are now. The old (only half-joking) prayer, 'Oh Lord, make me patient and hurry up about it!' would seem to apply here."

"We are new at this 'Continuing Church' business—less than 20 years now (less than one percent of Christian history)," Falk went on. "We are not yet very good at it, I fear. I think what is needed most just now is for all involved to wear the creases out of the knees of their pants while watching carefully for any glimmer of light as to a way forward. That, at least, I can pledge...to do."

Greek Orthodox Bishop's Strictures Cast Shadow On Western Rite Orthodoxy

A recent encyclical from the Greek Orthodox bishop who has jurisdiction over the far western United States has raised questions about the real status within Eastern Orthodoxy of "Western Rite" parishes, which often include former Episcopalians.

Western Rite Orthodoxy is a phenomenon which began in post-war France and spread in recent years to North America, where it has become an attractive option for traditional Anglicans seeking a compatible refuge from the Episcopal Church's liberal revisionism. Western Rite parishes do not use the customary Liturgies of St. John Chrysostom or of St. Basil, instead celebrating adaptations of the traditional Latin Rite in the vernacular, or of the **Book of Common Prayer**. In America almost all such parishes are found in the Antiochian Archdiocese, the latter having achieved notable growth in some places resulting partly from its efforts to reach out to traditional Anglicans. The Greek Orthodox have no Western Rite parishes, but are in communion with the Antiochians.

In response to "numerous inquiries from clergy and laypeople," however, His Grace Bishop Anthony has directed his flock to "avoid any activity which would tend to imply agreement with the formation of [Western Rite] parishes," in the words of the story, carried in *The Diocesan Voice*, an "official publication of the Greek Orthodox Diocese of San Francisco."

While asserting that the clergy and laity of such parishes are accepted as fully Orthodox, the bishop nonetheless regards the Western Rites as "liturgically unsound" and "pastorally unwise": unsound because they are *not* liturgies of the Western church from the age of undivided Christendom but are rooted in the 16th century Reformation and Counter-Reformation, and unwise because they further add to the "fragmentation" of American Orthodoxy and create a small, "liturgically isolated" group of parishes.

The bishop's policy guidelines state that Western Rite clergy of the Antiochian Archdiocese may not serve or receive Holy Communion in his churches unless garbed in traditional Eastern Orthodox vestments; that his clergy may not serve or participate in Western Rite liturgies; and that "the participation of our laity in any pan-Orthodox liturgical activity specifically with 'Western-Rite' parishes is to be actively discouraged."

One observer noted that at least two of the parishes mentioned in the *Diocesan Voice* article had been Anglican, and commented that "this does tend to show that 'Western-Rite' converts are second-class citizens...in the Orthodox world." He saw the bishop's directives as "a warning to those who would see Western Rite Orthodoxy as a viable option."

Contacted for comment about this, Brother Isaac, an Orthodox monk who authored an article on Orthodoxy for *TCC* last fall, stated: "In the Antiochian Archdiocese...Western Rite parishes, clergy and laity are in no wise considered second-class citizens. There are, however, serious reservations among the leaders of the Greek Archdiocese and the Orthodox Church in America, precisely for the reasons given by Bishop Anthony."

In his article, Brother Isaac did note that the Western Rite

is "like a drop of water in a great sea" of Eastern Rite parishes, and suggested that interested Anglicans should be prepared to embrace all of Orthodoxy before converting.

Cen. Florida's Pledge Form Returned By ECUSA Treasurer

Episcopal Church (ECUSA) Treasurer Stephen Duggan has evidently rejected the Diocese of Central Florida's decision to make its 1996 pledge to the national church contingent on ECUSA upholding its sexuality doctrine.

The return of the diocese's "covenant" form by Duggan and Presiding Bishop Edmond Browning does not seem to have changed the diocese's decision, however. The diocese is paying monthly on its \$207,000 1996 pledge to the national church but, in a "letter of conscience" submitted earlier, had expressed dismay over trends in the church and notified the treasurer it would "reconsider or rescind" its pledge if ECUSA abandons its own teachings.



In a letter to all convention delegates, Duggan wrote that the form was returned for reasons of "financial management."

BISHOP HOWE, one of the "presenters" of Bishop Walter Righter on the gay issue, defended Central Florida's decision to make a contingent pledge to ECUSA.

"We simply cannot conduct the mission of the church on a contingent basis," Duggan wrote. "The conditioning of your individual covenant may not in itself cause major budgetary problems, but if allowed, could set a precedent that would render the church unmanageable. What is felt justifiable by one group on one issue today will surely be considered justifiable by other groups on other issues tomorrow."

Duggan said the struggle to know God's will involves contending with "differing positions" within one church. "However, attempting to influence discernment through intimidation is a futile and destructive exercise; futile because intimidation only causes the appearance, not the reality, of agreement; and destructive because all constructive discussion ceases to occur under those conditions..."

"The point has been made that should you decide to rescind your commitment the amount would be redirected to other outreach activities and I certainly applaud that," Duggan went on. "However, I find that irreconcilable to the point also made that this would not be pulling away from [ECUSA]...The support of a separate mission, notwithstanding its worth, is still separate. It is fundamentally different from upholding the oneness of Christ's body on earth while working within it to achieve common understanding and inspired wisdom."

"We are obviously concerned as to the possible outcomes of actions taken to date," he wrote, "and emphasize our willingness to come and meet with any representatives of your diocese at any time..."

Responding to Duggan's concerns about a "precedent,"

Central Florida Bishop John Howe pointed out that, while previously funding from dioceses had both *requested* and *required* elements, for different purposes, in 1994 the two aspects were combined into a single asking, which House of Deputies President Pamela Chinnis describes as "completely voluntary."

Howe also commented that: "'Attempting to influence through intimidation' is a very strong phrase, but it is not a description of what we are trying to do!" He quoted John Booty as writing in 1979 in *The Church in History*, one of the volumes in the church's Teaching Series, that:

"The great power of General Convention was and remains its control of the budget of the Presiding Bishop and the Council. Dioceses and parishes can indicate their approval or disapproval of its policies and activities by giving or withholding the money necessary for its work. At crucial moments ordinary people in parishes are able to exert their power in telling ways, indicating that they of the holy community provide the basis upon which all else exists."

"If the chief historiographer of the Episcopal Church commends the principle," Howe said, "I don't think Central Florida needs to apologize."

***BUDGET SHORTFALLS HAVE BEEN GREATER THAN EXPECTED** since ECUSA consolidated the General Convention expense and program budgets in 1994, and combined the diocesan assessment and apportionment into a single asking: the assessment for convention had previously been mandatory. So said House of Deputies President Pamela Chinnis, in questioning the benefit of the new method. She noted that "for the first time ever the portion of the budget which supports the basics of our church's government is affected along with support for mission and ministry programs." She told the Executive Council in February that, while some dioceses have generously supported the national church, many other dioceses have found income lagging, and have less to pass on to the national budget: as of the first few months of this

year, about one-third of the 99 dioceses had yet to pledge for '96, and those that had, had pledged \$250,000 less than in 1995.

Sources: *Central Florida Episcopalian*, *The Living Church*, *Episcopal Life*

Spong Challenges Report On Washington Gay Symposium

Episcopal Bishop John Spong of Newark has challenged a widely circulated account of statements he allegedly made at a homosexuality symposium at Washington's Foundry United Methodist Church, but did not cite any specific inaccuracy, according to the reporter involved, Mark Tooley.

Tooley's story, circulated by the Institute on Religion and Democracy (IRD), recounted assertions similar to those Spong is reported to have made in the past.

According to Tooley, Spong told the Washington gathering (*inter alia*) that "[e]very image of God is mythological"; the resurrection and virgin birth of Jesus did not literally happen but were just "interpreted" that way; the Ten Commandments are "immoral" because they "define women as property"; and that St. Paul was a "self-hating gay man."

This spurred an exchange of correspondence between Spong and Tooley, in which Spong first wrote February 12 that he had "seldom seen an article...more distorted, filled with half-truths, and misleading statements." Spong said Tooley was either "ignorant" or "malevolent," and had in either case done "disservice to the task of journalism" and "ought to be ashamed."

In response, Tooley wrote February 15 that he was "sorry and perplexed" about Spong's reaction to his report. However, as Spong "did not specify what the inaccuracies were," Tooley said he listened again to his tape of the meeting, and it "confirmed what I had written."

Nevertheless, he told Spong he wanted to give him a

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Fort Worth Ministry Panel Warns It Cannot Accept Demand For Female Priests

The Episcopal Diocese of Fort Worth's Ministry Commission has warned Presiding Bishop Edmond Browning that it cannot obey canonical amendments mandating women priests in every diocese, expected to be approved by the 1997 General Convention.

In a letter to Browning, the Commission on Ministry said it was "alarmed and dismayed" at the proposed changes—endorsed by both the House of Bishops and Executive Council—which would require all dioceses to allow the ordination of women and the licensing of women priests from other dioceses. The new restrictions also would oblige all clergymen and persons holding any church office, even at the parish vestry level, to accept women's ordination.

Complaining that alternative plans presented by Fort Worth Bishop Jack Iker had been ignored, the commission charged that it was being called upon "to surrender" its theological position—officially recognized as recently as the church's 1994 convention—"to accede to unjust ultimatums."

The commission emphasized that it did not voluntarily

seek to leave the Episcopal Church, but felt it must follow "the directives of Scriptures as the Church has universally understood them, and...resist any unjust requirements. We therefore strongly object" to proposed changes in the ministry canons. If they are passed, the commission said it "cannot obey them."

***PROTESTING THE HOUSE OF BISHOPS' OVERWHELMING SUPPORT LAST SEPTEMBER FOR A MOVE TO MANDATE WOMEN PRIESTS** in all dioceses, six bishops—three active and three retired prelates aligned with the Episcopal Synod of America (ESA)—wrote Presiding Bishop Browning to say they would not attend the House's March meeting in North Carolina: sources said absentees also included other ESA bishops and virtually all the presenters of Bishop Walter Righter (aside from the ESA ones). "Even liberal Douglas Theuner of New Hampshire did not go, and commented in his diocesan newspaper that he thought it was a waste of time," TCC was told. This apparently caused some consternation among the bishops, who opened that meeting with a discussion of the topic. "Some of our brothers have chosen not to come" because they "do not feel they have a place here," Browning said in his opening remarks. "They do have a place here," he contended.

Sources included *Episcopal News Service*

ANGLICAN WORLD BRIEFS:

***A RETURN TO ABSOLUTE VALUES OF RIGHT AND WRONG** was advocated by the Archbishop of Canterbury as he joined politicians and other church leaders in expressing grief for the people of Dunblane, Scotland. He called for a "calm" national debate to explore gun laws and screen violence. The tragedy in Dunblane generated an outpouring of sympathy and prayer by Anglican and other Christians worldwide. - *The Church of England Newspaper*

***ENGLAND'S BEEF CRISIS HAS EXPOSED A THEOLOGICAL VOID** in the Church over the treatment of animals, contends a leading academic. Humans are now suffering the consequences of having abused their fellow created beings, says the Rev. Prof. Andrew Linzey, who holds the chair in Theology and Animal Welfare at Mansfield College, Oxford. Similarly, Bishop Hugh Montefiore argued that changing herbivores into carnivores shows a gross lack of respect for animals and goes against their nature. "It is a horrible offense for which, it seems we may be horribly punished," Linzey said "a world in which cruelty to animals goes unchecked" is bound to have negative moral and physical effects for human beings. He said it was a tragedy that there was so little church comment or theological discussion on animal welfare. - *Church Times*

***A CHURCH OF ENGLAND PRIEST SAYS HE WILL CONTINUE BLESSING GAY MARRIAGES**, despite the reservations expressed by the Bishop of Thetford. Interviewed for a BBC program, "Matter of Fact - From Queer to Eternity," Canon Michael Woods, team rector in Great Yarmouth, Norfolk, said he saw no scriptural obstacles to his ministry to homosexuals, which he has conducted for 20 years; during that time he has blessed four lesbian and four gay couples. However, Bishop Hugo De Waal and his fellow bishops said they were not aware of Woods' views until shortly before the broadcast. At presstime, though, no action against Woods by diocesan authorities appeared to be pending.

***BY ROYAL APPOINTMENT, CANON MARION MINGINS** has become the first Church of England woman priest to join the 36-member College of Royal Chaplains. Mingins hailed her appointment as an indication that the Queen approves of women's ordination. - *Church Times*

***THE PUBLISHER OF CANADA'S ANGLICAN FREE PRESS, H. MALCOLM D. WESTIN, HAS RESIGNED** following his reception into Orthodoxy through chrismation. Dr. Westin was publisher/chairman of the AFP's parent company, St. Peter Publications, Inc., and was initiator of the Atlantic Theological Conferences which have continued since 1980. In a tribute appearing in the magazine, Dr. W.J. Hankey acknowledged the central role Westin played in the renewal of Canadian Anglicanism and Anglo-Catholicism. - *Anglican Free Press*

ANGLICAN USA BRIEFS:

***A NEW GROUP FOR CONSERVATIVE EPISCOPALIANS, THE AMERICAN ANGLICAN CONGRESS (AAC), HAS ALREADY PROMPTED A WARNING** from Bishop William Burrill of Rochester. Burrill circulated a letter—also disseminated by Bishop Mary Adelia McLeod in the Diocese

SPONG Continued from previous page

chance to clarify his views, and proceeded to pose ten questions based on matters Spong discussed during the homosexuality confab—e.g. is every image of God "mythological"?; was Jesus physically resurrected from the dead?; was St. Paul a "self-hating gay man?" Tooley said he would be glad to receive Spong's comments on any other views he wished to clarify, and that the bishop's responses would be provided to publications that ran his original article.

To this, Spong responded February 21 by saying he had concluded that the primary issue is Tooley's "ignorance." The reporter's questions, he said, were "framed in such a way as to be almost nonsensical except to the most extreme biblical fundamentalist. I have written on many of these subjects. They are in my books for people to read. They do not take a fundamentalist position, and they do not narrow the scriptures to a place where the only answer that one can give is 'Yes, it did happen' or 'No, it did not happen'. The point of view you present in those questions would be satisfactory only to the Pat Robertson, Jerry Falwell, Oral Roberts school of American Protestant Christianity. If you are going to write for the general press, you certainly need to be educated about biblical scholarship in the last 150 years. In order to respond to your questions, I would have to write a book about each one to unload the negativity present in the question..."

Tooley replied February 24, noting that Spong had now written two letters of complaint about the "distorted" reporting of his comments at Foundry Church, but had still "declined to cite any specific inaccuracy.

"You indeed have written voluminously on 'these subjects,'" Tooley wrote Spong, "and your published works confirm nearly all of what you said at Foundry Church, as I reported it.

"I am truly sorry that you declined to answer the questions I posed to you, choosing instead to deride Christians who do not accept your theological revisionism as 'ignorant.' Your disagreements appear not to be so much with Pat Robertson, Jerry Falwell, and Oral Roberts, as you suggested, but rather with the biblical apostles and prophets..."

Frustration Order Of Day For ECUSA's Ecumenists

Amid troubling uncertainty about the future, the Episcopal Church's Standing Commission on Ecumenical Relations (SCER) has in recent meetings considered the status of three important dialogues—one with Roman Catholics, another with the eight churches participating in the Consultation on Church Union (COCU), and a third with Lutherans, which is on the verge of a major "Concordat of Agreement."

The chasm between Rome and Canterbury on the ordination of women—which widened further in the last two years with major proclamations from Rome definitively banning women priests—has frustrated dialoguers in the Episcopal Church (ECUSA).

"There's a perception that things are frozen in place, that no progress is being made," commented Professor William Franklin of New York's General Seminary, a participant in the dialogue.

While the Pope's recent encyclical, *Ut Unum Sint*, is strongly ecumenical, Franklin said the pontiff does not



THE BIG (ECUMENICAL) CHILL: Prof. William Franklin and Dr. Marsha Dutton drafted a resolution for ECUSA's Standing Committee on Ecumenical Relations, expressing disappointment with the Vatican's statement on women priests late last year. *Episcopal News Service* photo by James Soheim

seem to take into account the progress of ecumenical dialogues in the last 30

years. "We just don't seem to be on his map at this point—and that's not good."

Reacting to the Vatican pronouncement against female priests late last year, Franklin said SCER should "maintain its links but send a clear signal that things can't continue without acknowledging these developments." He asserted that relations with Rome need to be reconsidered in light of the pronouncement, and that it is time to join forces with those within the Roman Church questioning the Vatican's position.

Following much discussion, there was support from many commission members for postponing previously-scheduled June dialogue with Roman Catholics, in favor of inviting "appropriate Catholic representatives" to SCER's September meeting to help shape a "realistic agenda" for the future.

Meanwhile, despite 25 years of dialogue which have brought ECUSA and the Evangelical Lutheran Church of America (ELCA) to the brink of a major ecumenical understanding, the "Concordat of Agreement," SCER heard reports of Episcopalians' "ignorance and apathy," which "are more dangerous than hostility to the Concordat's proposals for full communion," one Episcopal ecumenical officer said.

Episcopalians and Lutherans have had an interim agreement allowing Eucharistic sharing since 1982. The Concordat of Agreement goes beyond this, recognizing a common ministry and allowing for the interchangeability of clergy, including bishops. Lutherans in America would accept the historic episcopate, as do some European Lutheran churches, by including a least three Episcopal bishops in future consecrations of each new Lutheran bishop.

SCER members worried that, despite increasingly frequent cooperation at the local level, Episcopalians—including those who will be voting at General Convention—are still poorly informed about or indifferent to the proposed concordat. On the Lutheran side there is resistance to introduction of the historic episcopate into church life, and concern about what that says about the present Lutheran ministry. An obstacle on both sides is the misperception that the concordat is a merger between the two churches.

Finally, there is COCU, which has been controversial for all of the 35 years ecumenists have been promoting the scheme to link nine Protestant denominations, originally by outright merger, but in recent years by "covenanting." Things were no different for SCER's recent day-long discussion of COCU, which revealed deep divisions among commission members.

The 1960 brainchild of Presbyterian Stated Clerk William

Continued on next page, upper section

of Vermont—urging "caution" concerning AAC, not because of its "stated theological positions" but its "proposed strategies." Burrill quoted from statements issued by the AAC, saying the group plans to "discuss strategies for disassociation from the actions and statements of apostate bishops and dioceses...(for) redirecting funds, and episcopal oversight alternatives." Burrill worried that such actions "would deeply divide the Episcopal Church and prevent people with differing understandings from entering into dialogue with each other." - *Episcopal News Service*

***THE PRESENT AND FORMER EPISCOPAL BISHOPS OF MICHIGAN WERE ARRESTED** March 6 as they took part in a demonstration in support of a strike against the Detroit Newspaper Agency, the parent corporation of Detroit's two newspapers. Bishops R. Stewart Wood, and his predecessor, Bishop Coleman McGehee, were among a group of more than 700 persons which blocked distribution bays for *The Detroit News*. Roman Catholic Bishop Thomas Gumbleton also was arrested. - *The Living Church*

***THE FOUNDER AND PRESIDENT OF THE (INTERNATIONAL) CHRISTIAN PRISON MINISTRIES IS NOW A PRIEST IN THE CHARISMATIC EPISCOPAL CHURCH (CEC).** Once a hardened criminal, Frank Costantino received Christ as his Savior while serving a 22-year prison sentence in Belle Glade, Florida. He was paroled after five years, and went on to serve as a deacon in the Episcopal Church for 17 years. On January 13 in Orlando, he was ordained a priest by CEC's Bishop of the Southeast, Dale Howard. Preacher for the service was Ben Kinchlow, co-host of TV's 700 Club, who brought both grace and humor to the occasion. Costantino will continue his prison ministry. He is also founder and president of Bridges of America, a group of 12-step-based drug and alcohol treatment centers in Florida, and head of the Coalition of Prison Evangelists, an umbrella group of 600 prison ministries worldwide. - *The Messenger*

OF GENERAL INTEREST:

***SOME BRITISH CHRISTIANS FEAR THAT THE CHURCH WILL BE LARGELY LEFT OUT OF BRITAIN'S MILLENNIUM CELEBRATION.** As the country's Millennium Commission consults on a program to mark the year 2000, British Churchmen have expressed concern that the plans are assuming such a secular tone that the commission is having trouble finding any role for the Church to play at all. The Prince of Wales, who would like when King to broaden the monarch's traditional title of "Defender of the Faith" to "Defender of Faiths" in Britain, hoped the observance would have spiritual significance but did not say he thought the unique role of Christianity should be highlighted. Church of England officials decried the view that because Britain is a multi-cultural society today, millennial celebrations should avoid reference to the Christ Whose birth millennium it is. - *Church Times/The Church of England Newspaper*

***A COMMITTEE OF FRENCH ROMAN CATHOLIC BISHOPS CREATED A STIR BY GIVING ADVICE ABOUT CONDOM USE.** While concurring with traditional Roman teaching that sexual activity is appropriate only within heterosexual marriage, the committee said that, if one engages in illicit sex, use of condoms is necessary to reduce the risk of disease. Since then the primate of the Netherlands, the respected conservative Adrianus Cardinal Simonis, agreed

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Carson Blake and the notorious Episcopal Bishop of California, James Pike. COCU has always engendered some distrust and objections. There was "profound resistance" to a 1984 plan which described the act of covenanting by the different churches as an "interim step on the way toward becoming one church." The new (1988) plan disclaims the intent to move towards "consolidation of forms and structures," but foresees "visible and organic" unity, implying structural changes; other language in the proposal (for example, a provision that member churches can retain their own structures and traditions "for so long as each may determine") seems to presume future changes.

Theological questions loom as well—for example, last summer the United Church of Christ approved COCU, but indicated that it would not be compelled to baptize using the Trinitarian formula as opposed to baptism simply in the Name of Jesus. In addition, that church formally allows the ordination of practicing homosexuals, a position ECUSA may soon officially embrace also, but such ordinations are banned in other COCU churches, adding to other problems extant with COCU's proposed mutual recognition of ordained ministries. Under COCU every ordination will include participants from as many member churches as possible, raising questions about what happens if a candidate meets the ordination standard set by some denominations and not others.

Delegates to the United Methodist (UM) Church's General Conference were due to vote shortly on whether to approve the COCU plan, which calls for inauguration of the new Church of Christ Uniting by Advent of the year 2000. The

General Assembly of the Presbyterian Church (USA) voted last July to send the proposal back to its COCU committee for further amendment. ECUSA has set the proposal aside for the present, and will not reconsider it until the year 2000.

COCU is opposed by renewal organizations in four of the involved churches—Episcopalians United (EU), The Presbyterian Lay Committee, Good News (UM), and Disciple Renewal (Christian Church-Disciples of Christ). Representatives of the four groups have been meeting yearly for some time, and say they already experience unity in the Body of Christ because of a common commitment to orthodox Christian faith.

By contrast, "COCU appears to be a plan whereby already weakened denominations will join their weaknesses with occasional and sporadic strength to form an even weaker structure," said the Rev. Todd Wetzel, director of EU. "It is a case of the sum being less than the total of the individual parts."

***THE ANGLICAN-ROMAN CATHOLIC INTERNATIONAL COMMISSION (ARCIC) AND OTHER ANGLICAN ECUMENICAL DIALOGUES ARE "ALIVE AND WELL,"** according to Canon James Rosenthal, London-based communications director for the global Anglican Communion. Though ECUSA's dialoguers perceive talks with Roman Catholics as stalled, Rosenthal, responding to a query from TCC, asserted that ARCIC conversations "consume much energy...in the framework of the Anglican Communion," and that "continuous...informal talks" are held with the Roman Catholic Church on the highest levels in the Vatican, and that continues to flourish."

Sources: *Episcopal News Service, Good News*

BRIEFS Continued from previous page

that condoms might be used only within marriage as a form of "self defense" against the HIV/AIDS carried by one of the partners. Though the Vatican has been unusually quiet, observers speculated that it would soon have to address the issue. - *The Tablet (Brooklyn)/The Washington Post/Episcopal News Service*

***ZIMBABWE'S PRESIDENT HAS CALLED ON CHURCHES TO SUPPORT HIS PUBLIC CONDEMNATION OF HOMOSEXUALITY** in the same way they would oppose alcoholism, drug abuse and prostitution, reports *Episcopal News Service*. While President Robert Mugabe has already garnered substantial support from churches and church-related organizations for his recent attempts to quash the start of any gay liberation movement in the country, Zimbabwe's Roman Catholic bishops condemned attempts to "harass, persecute or torture" homosexuals.

***BILLS TO BAN SAME-SEX MARRIAGES ARE PENDING IN 25 U.S. STATES**, in response to signs that Hawaii could legalize them, after three gay couples there sued to force recognition of their marriages. Legal experts say that if one state recognizes such unions, other states would have to do likewise unless there were in effect specific laws against it. Some reports, however, suggest that such laws would be superseded by a clause in the U.S. Constitution called "Full Faith and Credit," which says a marriage preformed in one state must be recognized in all. - *Associated Press/Christian News*

***THE FIRST MAJOR GROUP OF JEWISH LEADERS TO FORMALLY ENDORSE THE LEGALIZATION OF HOMOSEXUAL MARRIAGES**, the 1,750-member Central

Conference of American Rabbis (CCAR), has nevertheless stopped short of recommending that rabbis perform the ceremonies. "You cannot call upon the state to allow these marriages and then refuse to perform [them]," argued one rabbi during the Reform group's debate on the issue. But CCAR President, Rabbi Simeon Maslin, said the resolution "is a matter of civil rights. It is certainly not connected to any question of rabbinic officiation." Though the Torah and other Jewish texts condemn homosexuality, gay groups estimate about 30 Reform rabbis and a handful of Conservative ones currently officiate at same-sex marriages. In related news, over 1,000 delegates representing the Union of American Hebrew Congregations (UAHC) overwhelmingly adopted a resolution stating that a rabbi's sexual orientation should not be a factor in whether or not he or she is hired. Some 850 synagogues in the United States and Canada belong to the UAHC, the leading institution within Judaism's liberal Reform movement. - *Association Press/The Washington Times/Religion News Service*

***A NATIONWIDE TOLL-FREE HOTLINE PROVIDING WOMEN WITH INFORMATION ABOUT "MORNING-AFTER PILLS"** began operation in February. The number will disseminate information about how high-dose birth control pills can be used after unprotected sex to prevent pregnancy. The FDA does not approve use of contraceptives for emergency contraception. Feminists for Life denounced the toll-free service, saying such use of the pills is as likely to end a pregnancy as prevent one. - *The Washington Times*

***WASHINGTON STATE'S BAN ON DOCTOR-ASSISTED SUICIDE HAS BEEN DECLARED UNCONSTITUTIONAL** by a federal appeals court. The ruling said the

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Christian Challenge Sponsoring Parishes

ARIZONA

Phoenix

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

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 Narwick, 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*)
14th and Broadway; Sun Low Mass
7:30a; Family Choral Eucharist & SS
10a; Tues HC noon; Thurs HC 9a;
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
Krehermer, associates; the Rev. Forrest
Burgett, deacon; 816/472-4618,
913/432-2687

MICHIGAN

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

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. Mueggin; 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*)
Pamphico Hwy. at Cascade Ave.
(Parkwood Presbyterian); Sun 3:30
p.m. HC 2nd & 4th Surs, 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 9:10a; Sat
Benediction 7p; Mon-Sat Daily Mass;
The Rev. Tony Noble; 03/419-5051

