

BRIEFS Continued from Page 28

but not implemented in the Northern Territory, was expected to come under consideration in the New South Wales Parliament this year. - *Ecumenical News International*

**\*EFFORTS TO GIVE HOMOSEXUAL MARRIAGE A LEGAL TOEHOLD** in U.S. law might have been frustrated when the Hawaiian Senate unanimously adopted a measure specifically defining marriage license rules in a way that bars gay unions. The measure's sponsor drafted the bill to clarify the legislature's view of the nature of marriage and to provide the "compelling reason" the attorney general will need in a forthcoming case seeking to legalize gay unions. However, a proposed constitutional amendment that would have banned homosexual marriages was tabled, and it is widely believed that the question will be decided in the courts, in a suit brought by three homosexual couples charging that they suffered discrimination when Hawaii refused them a marriage license. Meanwhile, Colorado Governor Roy Romer has vetoed a bill banning gay marriages, calling it "mean-spirited and unnecessary." Romer does not support the legalization of gay unions, but objected to the bill's wording. And, San Francisco Mayor Willie Brown officiated at a symbolic wedding of nearly 200 homosexual couples. - *The Washington Times/Catholic World Report*

**\*NEW YORK HAS BECOME THE THIRD STATE TO PERMIT THE ADOPTION OF A CHILD BY A PARENT'S SAME-SEX PARTNER.** The court decision allowed a lesbian in upper New York State to legally adopt the 5-year-old daughter of her partner. - *The Washington Times*

**\*A 1993 RULING THAT THE LESBIAN LIFESTYLE OF A VIRGINIA WOMAN MADE HER AN UNFIT MOTHER** for her four-year-old son has been reaffirmed by a Richmond judge. The earlier ruling, later upheld by the Virginia Supreme Court, had placed the child of Sharon Bottoms in the custody of his maternal grandmother. - *The Washington Times*

**\*A TASK FORCE TO PUSH FOR FULL INVESTIGATION OF THE DESTRUCTION OF AFRICAN-AMERICAN AND INTERRACIAL CHURCHES** in the American South has been formed by the National Council of Churches. The group is to aid in the investigation and develop a fundraising program to help rebuild the churches. An Episcopal Church spokesman noted that, since 1990, as many as 45 such churches in Alabama, Tennessee, Georgia, South Carolina, Louisiana and other states were fire-bombed, burned or defaced. - *The Church of England Newspaper*

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**\*A CATHOLIC HOSPITAL IN JACKSONVILLE, FLORIDA, FENDED OFF A LAWSUIT BY ARGUING THAT THE FETUS IS NOT A PERSON.** The suit by Gwendolyn Young, who argued that one of her unborn twins was fatally harmed by an amniocentesis procedure, was thrown out of court when St. Vincent's Hospital successfully argued that the fetus is not a person and therefore cannot have a legal claim. The hospital's attorney denied that the Catholic Church holds that the unborn child has the same moral rights as an adult, despite the clear teaching of every Vatican document on the subject. "The hospital has egg all over its face," ethnologist Msgr. Russell Smith observed. - *Catholic World Report*

**\*NEW YORK'S UNION SEMINARY HAS OFFERED A TEACHING POST TO CHUNG HYUN KYUNG,** the Korean theologian accused of syncretism and paganism when she addressed to the 1991 World Council of Churches Assembly, she invoked the spirits of people martyred and murdered and linked them to the Holy Spirit. - *Ecumenical News International*

**\*YOU PAY, THEY PRAY:** Believers in the power of prayer have a new option: Adopt-A-Sister. Those donating \$100 a year to the Salesian Sisters' retirement residence building fund can "adopt" a sister, who will pray for all the donors' special intentions. Apart from the \$275,000 they have raised towards their \$5 million goal, the sisters, many of them elderly and without family, have found the program rewarding because of the relationships formed with their benefactors, most of whom ask prayers for health concerns, finding a job, or family matters. - *The Washington Post*

# THE Christian Challenge.

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# THE Christian Challenge



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St. Clement's Church, on the coast of British Columbia, an outpost of the Anglican Catholic Church of Canada

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- To defend the Christian Faith as embodied in traditional Anglicanism, defined in Holy Scripture, and enshrined in the Historic Book of Common Prayer
- To work for the unity of the Church under Christ, based on sound doctrine and discipline as exemplified by the Chicago-Lambeth Quadrilateral of 1886-88
- To resist false teaching within the Church
- To restore the Church to her primary mission of proclaiming the Gospel

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# Backtalk

## RAY'S OF HOPE FROM BISHOP OF BASINGSTOKE

Of all the many good things I have read over the years in *THE CHRISTIAN CHALLENGE*, I found Dorothy Mills Parker's (April) interview with the Rt. Rev. Geoffrey Rowell, new Bishop of Basingstoke in England, one of the most reassuring and hopeful: reassuring because it shows that there are still theologically sound bishops who, without compromising in matters of principle, relate in Christian love to those within the Church of England; hopeful because the extended pastoral care the C of E offers its members seems to be working, and because some traditionalist priests have been elevated to the episcopate since the C of E decided to ordain females.

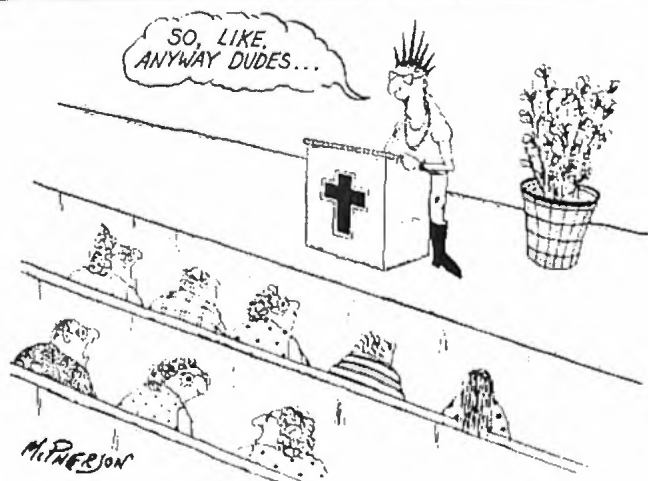
In short, both "parties" within the C of E appear to have at least some key players who may allow the institutional church to provide care to all its members, while granting time for the Holy Spirit to guide them to a possible resolution. This should set an example for the rest of the Anglican Communion.

Ellen Kennedy  
6814 Maplecrest Drive  
Annandale, Virginia 22203

## DIXON'S "SAD SPECTACLE"

Keep your women silent in church...

I submit, as a woman, that this is the only hope of healing our once beloved and respected Episcopal Church. We have allowed



AS THE NEW PASTOR CONTINUED HIS SERMON, AN ANGRY MOB SEARCHED FOR MEMBERS OF THE PASTORAL SELECTION COMMITTEE

activists to turn our parishes into battlegrounds, riot places of worship.

What a sad spectacle Bishop Jane Dixon made for women's leadership in [recent months]. Who in their right mind would charge into a simple church, lost in heaps of robes, demanding recognition? The fact that General Convention [acknowledged that the traditionalist view is still] a legitimate theological position to hold seemed to escape Ms. Dixon's notice.

She was not content to wait for the 1997 General Convention to approve the newest weapon in the feminist heavy ordinance: Canon III.8.1. Once that is passed, this lovely, tolerant church will no longer allow me to serve as a member of the vestry because I have clearly made up my mind not to follow the crowd of cowed parishioners over the proverbial cliff—where I believe the women are taking us.

Where were our ordained women when the heresies of those who worshipped Sophia, the Goddess of Wisdom, [were] exposed? The silence was deafening. Any reaction to "Christa" hanging in numerous churches? How many have actually intoned chants (prayers?) to God the Mother?... Who, if any, of our female leaders have spoken out against [openly] gay and lesbian priests? Did I not read that we are to love the sinner, BUT NOT THE SIN?... To be silent is to agree, is it not?...

"But you, my friends, should remember the predictions made by the apostles of our Lord Jesus Christ. This was the warning they gave you: In the final age there will be men who pour scorn on religion, and follow their own godless lusts."

Bonnie Dougherty, Cdr. USN RET  
Convenor, Area IIB  
Episcopal Synod of America  
34427 Hollow Oak Road  
Bluemont, Virginia 22012

## APPRECIATION

[I would like to] express my appreciation for *THE CHRISTIAN CHALLENGE*, which I first saw in the rector's office where I first called in to inquire about becoming an Anglican in 1966. Recently, I ran across a letter from [founding *CHALLENGE* editor Dorothy Faber], written in 1978 after the (Continuing Church's) Dallas Constitutional Synod. This letter... was oh, so prophetic about the hardships to come and I have been so encouraged over the years just to have known her.

Francis H. Knapp  
Anwater, Ohio

I am a traditionalist and a recipient of the *CHALLENGE*, which I read from cover to cover... Without good communication traditionalists are a dying species...

(The Rt. Rev.) H.P. Hatendi  
(Retired Anglican Bishop Of  
Harare, Zimbabwe)

I can't remember how I first came across a copy of *THE CHRISTIAN CHALLENGE*, but I vowed then and there that I would subscribe to it. Now, praise the Lord, I do, and [found a recent issue] both well written and fascinating—an insight into our own affairs from a different standpoint and into what may be on its way to us...

Andrew J. Small  
Aylesbury, Buckinghamshire  
England



# Signposts

## J.C. Ryle Of Liverpool: Bishop "Anxious For Souls"

By William Brailsford

Though the legacy may seem largely obscured today, the deep, rich wellsprings of Anglican history have produced an incredible panoply of vibrant and intractable ministers of God, zealous for truth and righteousness.

And even in a world of men populated by such strong figures as Charles Simeon, William Romaine, or George Whitefield, none, perhaps, was as formidable as John Charles Ryle (1816-1900), the first Bishop of Liverpool, and the uncontested leader of the Evangelical party in the Established Church.

The famous portrait of him by Pellegrini, which hangs in the National Portrait Gallery in London, is striking for several reasons.

First, the simplicity of his vestments and the open Bible on the desk in front of him reveal to us his Evangelical leanings. Then, we are intrigued by his solid, sturdy frame, posed as if he had just been knighted; ready, it seems, to take on all comers. Finally, though, it is his face that leaves the most lasting impression. His posturing would lead us to expect a Bismarkian scowl, but instead we see what can kindly be described as a cross between Robert E. Lee and an elderly George Bernard Shaw. It is the face that moved his successor at Liverpool, F.J. Chavasse, to remark that he was "that man of granite, with the heart of a child."

Although Ryle grew up comforted by upper middle class respectability, he and his family were plunged into poverty when his father's bank failed. What a blow this must have been to the young man, at the top of his class at Christ Church, Oxford and champion university cricketer, accustomed as he was to moving easily among his social circle. In his 21st year, amid all the tribulation of social humiliation and family trauma, he sat in church one Sunday and, while hearing the text of the second chapter of St. Paul's *Letter to the Ephesians* read, he had an unutterably deep conversion experience. God changed the course of his life; and soon, answering an internal call, Ryle decided to seek Holy Orders.

He held the living at Helmingham for a time, and then became a curate in Stradbroke, Suffolk. In 1880, he was enthroned

as the first Bishop of Liverpool, nominated to the post by no other than Benjamin Disraeli. The city then was a gritty, shipping and manufacturing center on England's west coast. Ryle's clear-cut devotion to the exposition of scripture, his unflinching crusade to educate his flock with the knowledge of higher things, and his genuine anxiousness for souls made all of Great Britain sit up and take notice. Soon, the see of Liverpool was known throughout England for its evangelical spirit.

J.C. Ryle's theology was for the most part self-taught, which, in Victorian England, was not all that unusual. He relied on the great Anglican divines as well as the works of the Puritans. He was devoted to the Prayer Book: throughout his writings he chides his readers for not taking advantage of the riches to be found in its pages. In writing and preaching, one of his biographers describes his "strong, vivid didactic style, using hammer-blow rhetoric of the most telling sort." In his lifetime, he wrote over 20 books, and it was estimated, in 1897, that 12 million of his tracts had been sold.

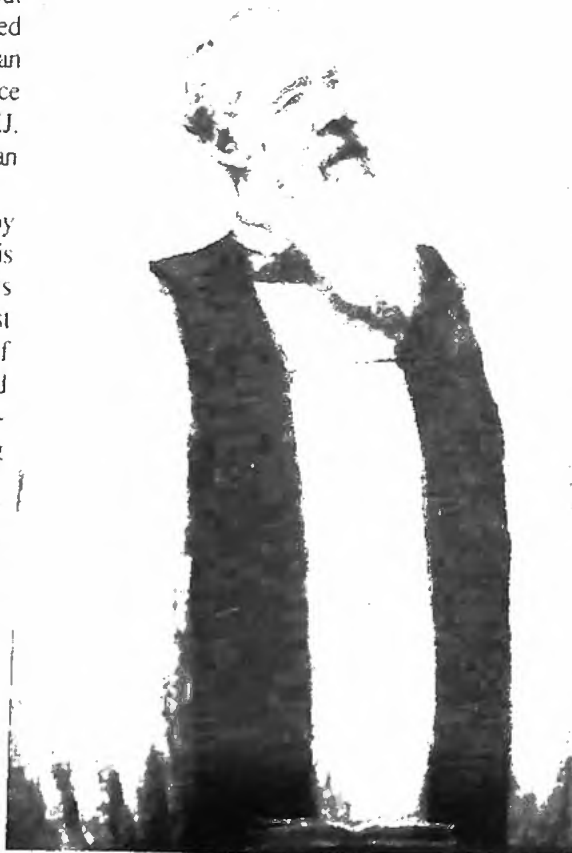
Yet he was no Tractarian. Ryle vigorously eschewed any Anglican Catholic interpretations of the Prayer Book, and he was especially leery of the notion of baptismal regeneration, which he once referred to as "an enormous folly." For him, Holy Scripture was paramount, echoing the cry of his spiritual ancestor John Knox, who once thundered in the presence of Queen Mary: "You shall believe God, who plainly speaketh in His Word."

Bishop Ryle's greatest legacy to the Church are his books, some of which have never gone out of print. Two especially are worth mentioning: **Holiness: Its Nature, Hindrances, Difficulties, and Roots** (available from the Evangelical Press) and **Christian Leaders of the 18th Century** (from The Banner of Truth Trust).

**Christian Leaders** was first published in 1869. It originally appeared as a series of articles in the magazine *Family Treasury*, then collected together under the title **Christian Life One Hundred Years Ago**. Throughout the book, Ryle highlights the lives of men like Daniel Rowlands, John and Charles Wesley, Henry Venn, George Whitefield and others who preached the glorious truths of God to an English population who, for the most part, had forgotten the faith of their fathers. These are stirring miniature portraits; stories of courage and truth that invigorate and rekindle faith.

England in the 18th century was under the enlightened influence of men like Joseph Butler, who wrote that English society at large knew the Gospel as nothing more than "an imposture, a man-explored fable." Ryle writes of men who made no apologies, and who risked their lives and reputations to bring their fellow countrymen back to faith. As in his other writings, Bishop Ryle is not without some humor. In one particularly memorable passage, Ryle relates the story of how King George III once had to write a rather stern letter to the Archbishop of Canterbury, asking him to keep the all-night drinking parties at Lambeth Palace to a minimum, as they were hurting the reputation of the Church.

*Ryle's devotion to the exposition of scripture, his crusade to educate his flock with the knowledge of higher things, and his anxiousness for souls made all of Great Britain sit up and take notice.*



Continued on Page 7

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# "A Happy Sort Of Madness"

THE REV. MICHAEL SHIER, former vicar of London's St. Clement's, King Square, tells of his first year in the Canadian Continuing Church

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A YEAR AGO I LEFT ENGLAND TO JOIN THE CONTINUING CHURCH IN CANADA. Many people told me I was mad! It wouldn't work. One priest told me I needed spiritual direction. (Amen to that!) The Bishop of Stepney feared for my future. The Bishop of London asked me who I would be in communion with. This was a bit rich, as he had just given a crowd of us a hideously complicated lecture in which he extolled the virtues of the *oikonomia* over the complexities of the *communio*.

It was difficult to answer the Prophets of Doom. All I knew was that they were not speaking from experience. They hadn't tried it and failed. They'd just read newspaper reports, and as we all know, the Continuing Churches have had bad press. It's a combination of ignorance, animus and a well-directed ridicule at Continuers' inability to wash our dirty linen in private. (I have news for you. We are improving!)

So what's the first year been like? Stretching, demanding, encouraging, terrifying, rewarding, exciting and glorious. Let me tell you about just one of my churches.

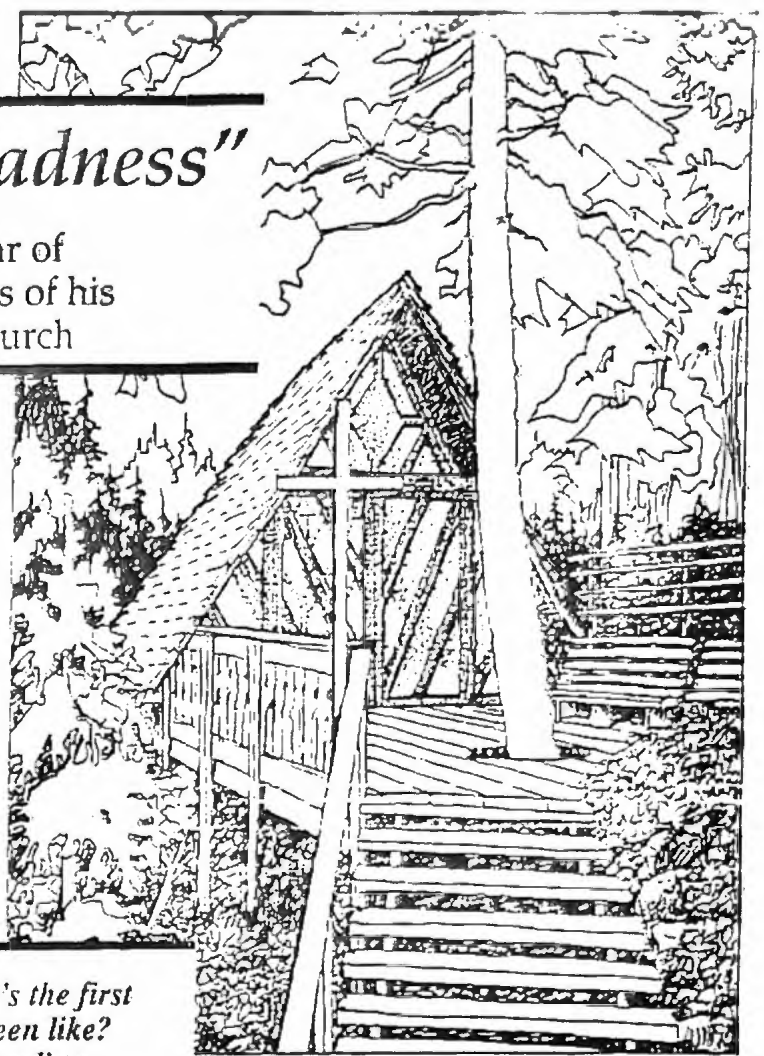
St. Patrick's Day 1996 saw the inauguration of a new parish on the coast of British Columbia. Aptly named St. Columba, the congregation has clung to its rocky outcrop over the sea for many years. Recent growth has led to parish status with its own officers, its own council and its own bank account.

On March 17, we gathered, in the presence of the Bishop, forewarned that there would be no room for extras as the church is always full. Many people sat on the wood deck outside under the huge Douglas Fir. With the doors flung wide, Bishop Crawley, not known for needing a "P.A. system," spoke of our citizenship in heaven. The people of St. Columba's are grateful citizens of heaven, fierce and loyal in their faith and an example to all traditional Anglicans everywhere.

The Mass concluded with a rousing rendition of St. Patrick's breastplate; and then, after the Angelus, we all walked down to the sea, our minds boggling at the 'deep sea divers,' all glorious in their rubber suits, trying to warm themselves at a huge wood fire, as we passed them by and on into the local community hall where we had our bunfight (*English expression for parish dinner or reception*).

Bep Lowe, an accomplished artist and widow of Fr. Lowe (the founder), exhibited the parish history. Fr. Gale (former rector) spoke of his nurturing years. The Bishop commended the Sunday School teachers of our parishes and pointed out that children pass on the gospel often better than adults.

It was one of those days when everything worked and everyone worked together for good. Churches always



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*So what's the first  
year been like?  
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glorious.*

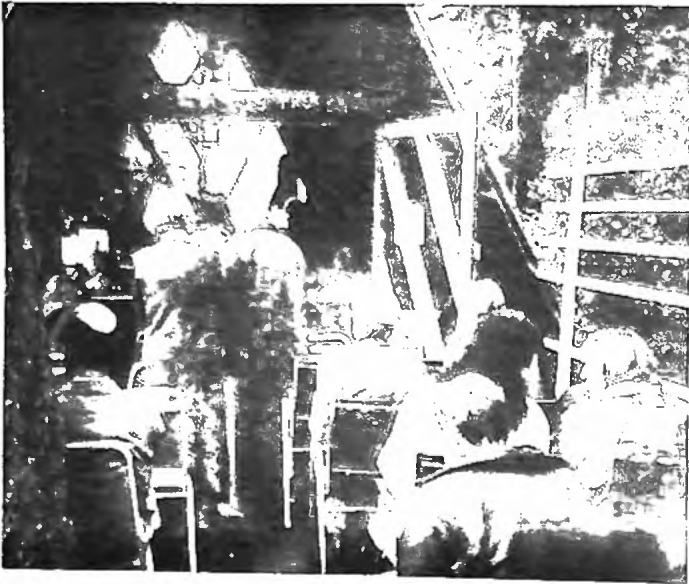
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ST. COLUMBA OF IONA, about 60 miles north of Vancouver.

seem to have their problems, and being a 'Continuer' is not an occupation for the faint-hearted. Despised and rejected by religious *cognoscenti*, some of whom wouldn't recognize the shoot from the stock of Jesse if they tripped over it, they have struggled into life with few cheers from the empty touchline (*sidelines*). Teenage traumas and the hostility of the aberrant parent body have dogged them at every turn. But St. Columba's has ducked and dived through it all. Here the seed has grown in silence (and adoration) for 15 years. It wasn't just a memorable day. It was one of the most moving and joyful days of my life.

As the old Celtic churches on the edges of civilization in the Dark Ages eventually became visible and handed on their sacred treasure, so St. Columba's growth in its small community now testifies to the same life.

St. Columba's is but one of three distant and disparate parishes I took over a year ago. I did it with some anxieties. My fear was that the churches would simply vanish because there was only one of me and too many of them. What I hadn't grasped was the degree to which these are lay-led churches, of the kind the more conventional synods have been hollering about for the last 40 years. No chance of the priest monopolizing all the functions in continuing churches—the laity are too vital. A small example: a new member who was shocked to find my wife delivering leaflets 60 miles from home on a Saturday afternoon took the whole wad from her and delivered them all on the Monday morning. I am reminded of the



It may not look it, but Fr. Shier says St. Columba's A-framed chapel seats about 25. Even so, half the congregation on the parish's inauguration day were on the deck outside. At right, a view of the altar.

*Here we have Bishops in full Apostolic succession who believe the Catholic Faith without reservation, practice it, and fully support their priests.*



pre-Reformation Church, described by Eamon Duffy in the Stripping of the Altars. The laity made the thing survive. It was a lay-led church that Henry VIII destroyed, but here it is still alive.

It has been a wonderful year. In England, I felt trapped. Indeed I felt I was colluding with a lie. I was transfixed when I read in Newman how the party in which liberalism grew up 'breathed around an influence which made men of religious sensibilities shrink within themselves.'

What Newman feared in liberalism was the initiation of interminable debate which must inevitably supplant the certainties of revealed religion with uncertainty and call into question the desire for obedience. My problem was two-fold. First my belief that obedience is not an infantile

trait, but the essence of our Religion, and second, who could I obey? Where could I find that concord that already exists in Christ—that concord that requires my allegiance?

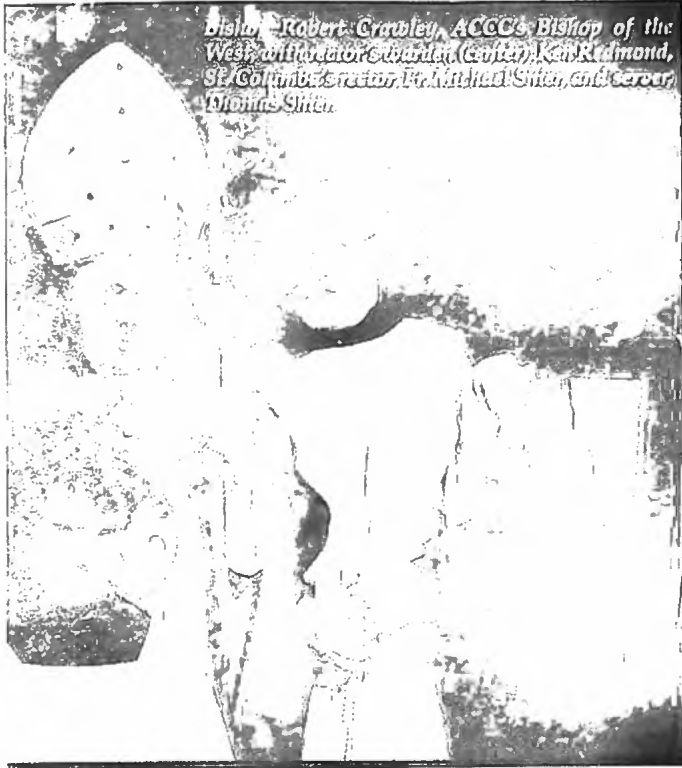
Perhaps I could find it in the margins, as it were, on the rocky outcrops like the Celtic Saints of old. It seemed worth a try. Truth is a homeless stranger in the world, but there must be somewhere where the truth will out, and here we have Bishops in full Apostolic succession who believe the Catholic Faith without reservation, practice it, and fully support their priests (certainly a nice change!).

Many priests who have removed themselves from the "Impaired" Anglican Communion (Eames Report nomenclature!) and attached themselves to the Traditional Anglican Communion here declare they have found peace of mind and soul. Others are still in the 'dark wood'. I would ask your prayers particularly for them. We make a point of maintaining close friendships with these orthodox priests still 'within', who are people of unquestioned loyalty and unnoticed anguish. For myself, after a year of new life I can say that my distress has lifted. I can remember being told that we *should* be distressed. However, it is very difficult to be distressed without being discouraged. And if you are discouraged, you look as if you don't care. I can say without hesitation that all that has now flown.

What is so interesting about my three parishes, besides them being self-supporting financially, is that they are so different yet so united. Three small examples: in two of them, advertising has no effect at all. However, it works very well in the third parish. Two parishes find it difficult to bed and board groups of people for various festivals. Those of the third parish, however, have beds to spare. Study groups work in one parish but not in the other two. The whole scene is fascinating and requires experiment and a sense of adventure. They are 80 miles apart, including a 40-minute ferry ride. How can one priest handle it?

FR. MICHAEL SHIER attended St. Chad's College, Durham, and was ordained to the priesthood in 1967. He was curate in two other London parishes, Kenton, and St. Mary's, Pimlico, before becoming vicar of St. Clement's, Kings Square in 1977. He also served as chaplain to London's Moorfields Eye Hospital from 1982-95. Married with two children, the 54-year-old Shier left England behind last year to serve in the Anglican Catholic Church of Canada (ACCC), wherein he looks after the congregations of St. Peter and St. Paul, Vancouver; St. Michael and All Angels, Matsqui, and St. Columba's, Halfmoon Bay. The ACCC is led by the Rt. Rev. Robert Mercer, C.R., the former Anglican Bishop of Matabeleland, Zimbabwe. The ACCC is a part of the Traditional Anglican Communion (TAC), which (despite impressions left by the *Continuum's* "bad press," as Fr. Shier puts it) is one of just two substantive international Continuing Church fellowships, the other being the Anglican Catholic Church. In addition to Canada, TAC has provinces or branches in the U.S., Central America, Australia, Southern Africa, India, Pakistan, England and Ireland. TAC is in communion with the traditionalist Forward in Faith organization within the Church of England.





Bishop Robert Crebley, ACCC's Bishop of the West, with Father Edward (Cotton) Keel, Rector of St. Columba's rectory, Fr. Michael Smith, and Father Thomas Shien.

*As the old Celtic churches on the edges of civilization..eventually became visible and handed on their sacred treasure, so St. Columba's growth in its small community now testifies to the same life.*

Only with the help of the two parishes on Vancouver Island who send over "spare" priests two Sundays a month; but soon I hope for permanent assistance.

And when I think of Home? When I think of home I know my old parish (St. Clement's, King Square, London) is well served. And I think of the gem-like faith of my new parishioners, and I remember that if we had not come, they would not now have a priest. Yes, I may well have been mad to have taken the risk, but it's a happy sort of madness—perhaps what is meant by being a fool for Christ? I hope so. ■

*SIGNPOSTS Continued from Page 4*

**Holiness.** Ryle's most famous volume, is a collection of sermons, seamlessly wed together, encouraging the Christian reader to seek the help of Christ in achieving biblical holiness. The bishop's words are firmly and demonstrably clear: union with Christ is the only root of holiness, and there is no formulaic way to achieve holiness. But there is, Ryle warns, a sure-fire way not to achieve it, and that is through the ecstatic methods of the camp meeting revivalists, or the Keswick method of perfectionism. Perfectionist teaching was rife in England and America during Ryle's time, and he spent a great part of his ministry warning Christians of its inherent dangers. The volume, written with pastoral tenderness, is a warm balm for the soul. No author since has equalled his treatment of the subject.

Bishop Ryle has left the Anglican Communion an incredible legacy of piety and practice, enshrined in the books that we still

have the grand opportunity to read. John MacLeod, principal of the Free Church College in Edinburgh, summed up his appreciation for J.C. Ryle in this way: "The Lord God of Elijah lives, and when he gives a double portion of His spirit to a ministry [like Ryle's] that comes in the spirit and in the power of the prophet of fire, the hearts of the children will be turned to their fathers, and the disobedient will learn the wisdom of the just." ■



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# The Case Of The Missing Doctrine

*Righter Escapes Trial After Judges Fail To Find 2,000-Year Teaching; Bypassing Appeal, Presenters Plan Unlikely General Convention Bid*

## In Their Own Image

"PEOPLE LOVE TO TAKE SHOTS AT THE DIOCESE OF NEWARK," said its deconstructionist diocesan, John Spong, noting that one conservative publication had called Newark an "insignificant flyspeck." But now, declared Bishop Spong, "this insignificant flyspeck has become God's agent in doing nothing less than defining the very nature of the Christian Church."

That is how Spong saw the impact of an Episcopal Church (ECUSA) court's announcement May 15 that it found no clear bar to the ordination of noncelibate homosexuals in ECUSA's constitution or canons, and thus had dismissed all charges against former Newark Assistant Bishop Walter Righter for his 1990 ordination of the actively gay Barry Stopfel.

At a packed May 19 celebratory service at St. George's, Maplewood, New Jersey, where Stopfel is now rector, Spong said: "This church of ours has done an audacious thing. We will not now tremble at our audacity. Rather we will step boldly into the future that we have helped to build."

It is a future that the ten bishops who "presented" (formally accused) Righter, and their supporters, see as alien to the Church built upon the ministry and teachings of Christ and the Scriptures.

"In a single pronouncement," said the presenters, the court "has swept away two millennia of Christian teaching regarding God's purposes in creation, the nature and meaning of marriage and the family, (and) the discipleship in relation to sexuality to which we are called as followers of Jesus..." And, "it has rendered inoperative the consistent pronouncements of the General Convention, the House of Bishops, the presiding bishop and his Council of Advice, the House of Bishops of the Church of England, the Lambeth Conference and the wider Anglican Communion."

Noting that the court also deemed "recommendatory" only the key 1979 General Convention resolution that "it is not appropriate for this church to ordain a practicing homosexual," the presenters said the second half of the same statement—"or anyone engaged in heterosexual relations outside of marriage" must also be considered "recommendatory" only.

"In short," they said, "the court's decision, despite its claims to the contrary, has left us with no authoritative, binding... doctrine of human sexuality whatever."

## Countdown To Chaos

In early 1995, Righter was accused by the ten bishops of teaching a doctrine contrary to that held by ECUSA and violating his ordination vows to conform to ECUSA's doctrine and discipline. Righter is one of some 70 Episcopal bishops who signed Spong's 1994 *Koinonia* statement endorsing gay ordinations; and, while serving in Newark following retirement as Bishop of Iowa, he ordained Stopfel to the diaconate at Spong's behest—just days after the House of Bishops scored Spong's 1989



Report/Analysis By The Editor With Guy Hawtin

ordination of another openly gay man (the controversial Robert Williams, whom Spong himself disowned and who has since died of AIDS). Later ordained a priest by Spong, Stopfel now shares St. George's rectory with his longtime partner, the Rev. Will Leckie, a minister of the United Church of Christ, which has been the only major U.S. denomination to expressly sanction actively homosexual ministers.

While several other ECUSA prelates have unilaterally ordained practicing homosexuals, and many more clearly support such ordinations, the Righter-Stopfel case was selected for the presenters' bid to restore church order on the gay issue because it was the oldest such incident within the church's five-year statute of limitations, and because Righter, now a retiree receiving pension payments, faced no potential loss of see or salary—a consideration which failed to impress the pro-gay lobby.

After the required one-quarter of ECUSA's House of Bishops backed what liberals dubbed a "heresy" trial on the charges, both parties to the case agreed that the court must first rule on what constitutes church doctrine and whether or not it precluded the ordination of active gays; that issue was argued before the court's bishop-judges February 27, with A. Hugo Blankingship, a Virginia attorney, representing the presenters, and Michael Rehill, Newark's diocesan chancellor, representing Righter. The court thereafter also requested briefs from both parties on the question of whether the church's discipline had been violated.

In a ruling announced before nearly 200 observers at St. John's Cathedral, Wilmington, Delaware, on May 15, a 7-1 majority of the court held that neither the doctrine nor discipline of the church had been violated by Righter's ordination of a noncelibate homosexual in a faithful same-sex relationship.

In order to dismiss the charges against Righter, the court majority appealed to an alleged "ancient distinction" between the unchangeable "Core Doctrine" (*kerygma*) centering on the identity and salvific mission of Christ found in the Gospels and Creeds, and other church teaching (*didache*) on "things necessary for our life in community and the world," which they said may change in response to "new circumstances and under-

**ECUSA SERVICE CELEBRATING THE COURT'S DISMISSAL OF CHARGES against former Newark Assistant Bishop Walter Righter included Bishop John Spong (left), Bishop Righter as celebrant, and Fr. Barry Stopfel (right), the gay man whose ordination by Righter led to the judicial proceedings. With them at the altar of St. George's, Maplewood, New Jersey, where Stopfel serves as rector, are the Rev. Anne Bolles-Beaven, associate at St. George's, and the Very Rev. Petero Sabune, dean of the Cathedral of Trinity and St. Philip's, Newark.**  
*Episcopal News Service photo by James Thrall*

limited view of the witness of Scripture—which contains both *kerygma* and *didache*—despite its standing in key sources cited by the majority. The court, for example, pointed to the Chicago-Lambeth Quadrilateral as a useful summary of the 'Core Doctrine' it says the church must uphold, but does not address in that light the Quadrilateral's first clause, which states that Anglicans accept "the Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation and as being the rule and ultimate standard of faith." The judges also noted that the court in the 1925 ecclesiastical trial of Bishop William Montgomery Brown stated that church doctrine "is to be found in the **Book of Common Prayer**," particularly its Creeds, though the Prayer Book also contains fairly weighty references to Scripture (e.g.) in its ordination vows and the Thirty-Nine Articles of Religion, as well as other moral indicia.

Perhaps partly in response to this, two bishop-judges, Roger White (Milwaukee) and Donis Patterson (Dallas, retired), concurred with the majority, but also stressed in a separate opinion that ordination of noncelibate homosexuals is not therefore permissible because it is not affirmatively supported by Scripture, the corporate decision of the church or the Prayer Book. For individual bishops to act without that authority is to "threaten the unity of the church," White said.

In the lone dissenting opinion, one court member, Bishop Andrew Fairfield of North Dakota, contended that the majority's "minimalist treatment of doctrine" under the canons is "untenable," and cited references to show that it is contrary to the meaning of the term "doctrine" as used in "contemporary conversational, academic, canonical as well as archaic contexts." He asserted that doctrine encompasses church teaching on human relations, that it arises from corporate reflections on Holy Scripture and is "formalized" in the Prayer Book (e.g. in its catechism and marriage rite), arguing with further evidence that ECUSA does have a doctrine proscribing the ordination of practicing homosexuals. Based on this, he maintained that General Convention's 1979 statement against gay ordinations reflected authoritative doctrine.

Most of the judges appeared nervous and some red-faced as Fairfield read his dissenting opinion.

### Open Season On Gay Ordinations

At the end of the session, a regional leader of ECUSA's gay caucus, Integrity, rose and began a reedy rendition of the Doxology, later opining that "this was a time of rejoicing and closure," that would allow the issues to be discussed "openly and comfortably, and without rancor." The Integrity group itself called for "reconciliation and healing" and said the church "is now in a position to fully embrace the ministry" of gay clergy.

The judges did not take questions after announcing their ruling, and shortly after were seen leaving the cathedral in civilian clothes. A press conference following which was to be addressed by the court's advisors instead became sort of a victory session for Righter, his attorney, Stopfel, Integrity, and their supporters. Accompanied by his third wife, Nancy, Righter declared relief at the outcome, saying it had been "a very invasive procedure"; by early June his relief became elation over news that the presenters would not appeal the case.

Righter was on hand for the celebration service at St. George's, where he and Stopfel re-

standings." As examples, the court noted changes in church positions on slavery and divorce.

While conceding that doctrine generally is broader in scope, the majority decided that the canons (Title IV) protect only "Core Doctrine," and thus (since it does not address homosexuality) discerned nothing within that to bar a bishop from ordaining someone in a "committed sexual relationship with a person of the same sex."

Likewise, the court said it did not find "sufficient clarity" in present church teaching to support the charge that Righter violated his ordination vow to uphold the church's discipline.

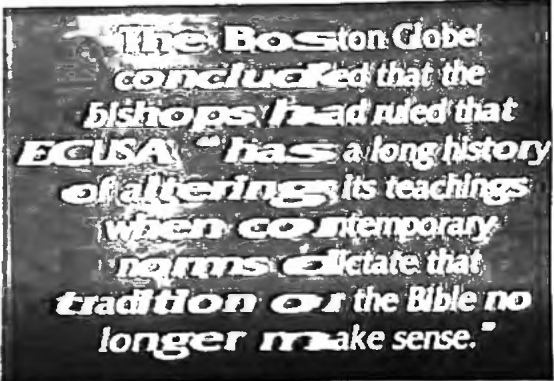
The court acknowledged church reaffirmations of traditional marriage doctrine, and said ECUSA seemed to be of one mind on some sexuality issues: for example, it clearly disapproved of adultery. But it pointed to "widespread questioning" of the church's stand on same-gender relationships, and the lack of an explicit ban on them in the canons, as bases for declaring that the court lacked "full and clear authority of the church" for finding against Righter. They indicated that General Convention was the forum for clarifying the matter.

Thus—though it was widely interpreted otherwise—the court said it was not ruling on the morality of faithful same-sex relationships or whether bishops should ordain persons involved in them. "Rather, we are deciding the narrow issue of whether or not under [the church's disciplinary canons] a bishop is restrained from ordaining persons" in committed homosexual unions.

While concluding that there is no such restraint, the opinion asserted that the issue "will not be resolved" by "unilateral acts of bishops and their dioceses," through "presentments and trials," or "proclamations" by groups of bishops or others. Instead, it said more order on the matter could be achieved if the 1997 General Convention passed a canon declaring whether or not the ordination of noncelibate homosexual persons is permitted.

### Role Of Scripture?

In largely adopting Righter's "argument from silence," the opinion seems to rely on a



ceived several standing ovations. Since the controversy began, thought that, because the bishops had not issued a "firm doctrine or ruling," gay and lesbian preachers like me (can) continue to do good work, and that's what's going to create change in the church."

Indeed, despite the court's disclaimers, several sources—including Righter's attorney—said the decision further clears the way for individual bishops to ordain active homosexuals, and takes the heat off those who already have. "Today's action essentially leaves the decision of ordaining gay men and lesbians to bishops," wrote *The New York Times*, while *The Church of England Newspaper* saw it as an episcopal "green card" for such ordinations.

Within days of the court's ruling, former Archbishop of Canterbury Robert Runcie made the timely revelation that he had ordained noncelibate homosexuals by following a "don't ask, don't tell" policy in the matter, and the dean of Seattle's cathedral "blessed" the union of two gay men whose previous attempt to "wed" at the cathedral was blocked by the diocesan bishop. Not this time.

And, ECUSA Presiding Bishop Edmond Browning made clear his reading of the court's decision when, during a trium-

## Righter Reactions

"The claim that...the court did not give an opinion regarding the morality of homosexual behavior is a remarkable example of legal sophistry and breathtaking insolence. The least informed observer will need no interpreter to see that the bishops have done precisely that which they claim to have avoided." - **The Rev. Martyn Minns**, Truro Episcopal Church, Fairfax, Virginia

"The Righter court has stated an extreme position which says that the core doctrine of the Church is the kerygma about Jesus, and that nothing else is binding, which is nonsense. There is no point in affirming that He is God if we are not going to listen to what He says about how to live the Christian life." - **The Rev. Geoffrey Kirk** of England's Forward in Faith

"Is there any 'Core Doctrine' which prohibits the ordination of a noncelibate practitioner of bestiality, living in a faithful and committed relationship with a freely consenting beast of the same sex?" - **Les Kinsolving**, WCBM Baltimore

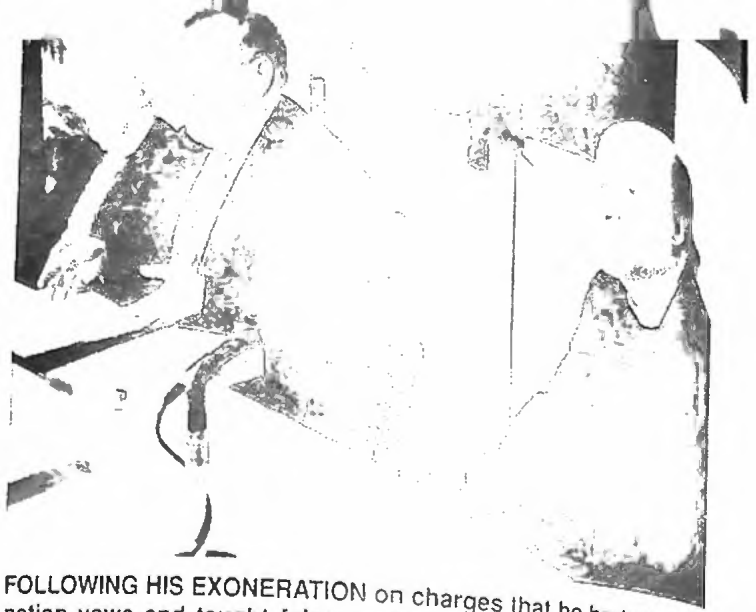
"Episcopalians bishops...voted 7-1 to overturn 3,500 years of Judeo-Christian history rather than censure a bishop who ordained a practicing homosexual as a priest." - **Mike McManus**, columnist

"We now have a disastrous precedent." - **Bishop C. FitzSimons Allison** (retired) of South Carolina

"For generations, the discipline of the church was clear: sexual relationships outside of marriage were not appropriate. In fact, this was so commonly understood that we didn't need canons to explain it. But now we are engaged in a broader discussion on sexuality..." - **Bishop Richard Greln** of New York

"When a significant number disagree...[doctrine] is not...freshly voted upon as though subject to a 'recall'." - **Bishop Edward Salmon** of South Carolina

"While a heresy trial may not be the best way to boost the unity of the church, one can understand the despair [of the presenter bishops], who had had enough of their episcopal colleagues making agreements in the House of Bishops and then going away and doing the opposite." - **The Church of England Newspaper**



FOLLOWING HIS EXONERATION on charges that he broke his ordination vows and taught false doctrine in ordaining a noncelibate homosexual, Bishop Walter Righter (left) and his lawyer, Michael Rehill (center), were joined at a press conference by the Rev. Barry Stopfel, the gay man Righter ordained. *Episcopal News Service photo* by James Solheim

phant June 4 visit to the Newark diocese's "Oasis" gay ministry, he expressed relief that he did not have to "bear the burden of representing a church that views its own longstanding practice of ordaining homosexual Christians as a violation of its doctrine."

Judges signing the majority opinion in addition to White and Patterson were Bishops Edward W. Jones of Indianapolis (presiding); Douglas Theuner (New Hampshire); Robert C. Johnson Jr. (North Carolina); Cabell Tennis (Delaware); and Arthur Walmsley (Connecticut, retired).

## (Last) Resort To General Convention

Despite earlier prosecution objections to the fact that three of the judges had performed or authorized gay ordinations and a fourth had declared his willingness to do so, only one original member of the court, Bishop Fred Borsch of Los Angeles, withdrew from the case, and then "only after the majority opinion had been determined," the presenters asserted.

Thus they claimed that the judicial process was "deeply compromised" from the start, and announced at a Dallas press conference May 28 that they were awaiting the court's response to official objections or "exceptions" they had filed before deciding whether to appeal the ruling. By presstime, though, they had decided against that action, noting it might mean that trial proceedings would continue past the next General Convention. Though not cited, it is likely another factor was the heavy improbability of a different outcome due to the predominantly liberal constituency of the (appellate) Court of Review.

Instead, the focal point of the presenters' strategy—as the court suggested—is to try to pass a canonical amendment clarifying the church's stand on homosexuality at next year's General Convention, hoping that that body will affirm Scriptural authority the court "refused to accept." In this they called upon delegates "to recognize that all previous objections to such a canon as 'not necessary' have been rendered moot by the court's opinion." The bishops' proposed canon would oblige all clergy "to model in their own lives the received teaching of the Church that all its members are to abstain from sexual relations outside Holy Matrimony."

Continued on Page 28



# Washington Traditionalists Decry "Detestable Enormities"

By The Editor

**IN ACCORDANCE WITH THE LAW OF UNINTENDED CONSEQUENCES.** Washington's "Stormtrooping Suffragan," Jane Dixon, and flanking diocesan, Ronald Haines, find that Dixon's campaign of forced visits to traditional parishes has given rise to a feisty resistance group, which made its presence felt April 13 at the very heart of the diocese: Washington National Cathedral.

Some 140 laity and clergy turned out for the "Rally to End Religious Persecution" and short protest march—sponsored by "Concerned Parishioners of the Episcopal Diocese of Washington"—and came ready to speak their minds.

Led by Felix Ogunba, the Nigerian-born junior warden of St. Luke's, Bladensburg (MD)—the first on Dixon's 1996 parochial *tour de force*—the heavily placarded protesters parading along the street in front of the cathedral repeatedly treated Haines to a mantra once directed (in the 1549 Prayer Book) at the Pope: "From the tyranny of the Bishop of Washington and all his detestable enormities, Good Lord deliver us!" The spectacle, amplified with Ogunba's battery-powered bullhorn, was hard to miss by the ever-present flow of tourists, and those leaving the cathedral after its noon Eucharist.

Things were no less lively at the preceding rally nearby, where the persecuted traditionalists' position was elucidated

**FELIX OGUNBA** of St. Luke's, Bladensburg (MD) turns up the volume on Washington's liberal bishops while leading traditionalist demonstrators on the street in front of the National Cathedral.

by some uncommonly incisive and inspirational oratory, punctuated by prayers and hymns.

In his welcoming remarks, the event's organizer, Robert Stowe England, said that religious freedom is enshrined in the U.S. constitution, but, like any freedom, can be lost, even in America.

In the Episcopal Church (ECUSA), he noted that traditionalist priests and parishioners had long been the targets of low-profile discrimination and intimidation by liberal leaders, despite national and international church policies to the contrary. But this, England said, had now given way "public and open persecution" with "forced visits to parishes that do not recognize the ordination of women as theologically valid."



## SPECIAL REPORTS

### CAPITAL OFFENSES

*More tales of the Washington Episcopal Diocese's "Stormtrooping Suffragan"—and of some turnabout from plucky groups of traditionalists in the American capital and England.*

### Visit Leaves St. Paul's Unity In Question

Commentary Report  
By Dorothy Mills Parker

**ON APRIL 21**, St. Paul's, K Street, in northwest Washington, became the third traditionalist parish in the diocese subjected to the enforced visitation of the woman Suffragan Bishop, Jane Dixon.

But while Dixon attracted a full house for the 11:15 service at which she was celebrant, it was estimated that over half were her supporters from other churches and organizations. Despite the divisive consequences of her presence, she was graciously received, and as always at St. Paul's, all was done "decently and in order."

**WASHINGTON SUFFRAGAN BISHOP** Jane Dixon talks to congregants at the conclusion of her controversial April 21 visit to St. Paul's, K Street, as senior warden Page Dame III looks on.



The parish has long been known, far and wide, as a bastion of Anglo-Catholicism and the historic male priesthood. But during the last two decades the issue of women's ordination has eroded its unity, and the enforced visit was the catalyst that very nearly destroyed it.

When St. Paul's clergy and vestry met last October with the diocesan, Bishop Ronald Haines, to discuss the projected visitation, he expressed no concern when asked if he would really want to see a parish polarized, disrupted, and virtually destroyed by his insistence on the visit.

His action violates directives of the Lambeth Conference, the International "Eames Commission" appointed by the Archbishop of Canterbury, the Anglican Primates, and the Episcopal General Convention, that there are two recognized theological positions on women's ordination, calling for mutual respect and no coercion. Over half of the world's Anglican provinces do not ordain women. And of the five women bishops now in office in the Episcopal Church (ECUSA), only Dixon has imposed herself on traditional parishes.

While women priests have twice addressed groups in the parish hall, no ordained woman had ever celebrated or preached in St. Paul's Church, despite Haines' contention to the contrary.

Bishop Haines, said one parishioner, violated the consciences of St. Paul's clergy and many of its laypeople, "resulting in the loss of our rector, who is highly regarded all over this country and beyond, and forcing our young assistant priest to be present at the service or risk having his license revoked!" The

*Continued on Page 14*



TELLING IT LIKE IT IS at the April 13 rally were (among others) Stella Green of St. Luke's, Bladensburg, and Fr. William Ilgenfritz of Mt. Calvary, Baltimore; at right, the some 140 demonstrators prepare for their cathedral-front protest.



Six parishes in the diocese (which includes part of Maryland) indicated when Dixon was elected in 1992 that they could not receive her as a bishop, and were assured their convictions would be respected. By the end of 1995, though, Dixon had managed to enter three of the objecting parishes without generating much publicity.

The suffragan's effort to stamp out any remaining resistance went into a final and more spotlighted phase this year with her invasion in January of St. Luke's, Bladensburg (MD) and in February of Ascension and St. Agnes in the District, where Dixon "gained entry after Bishop Haines threatened to revoke the license of our priest-in-charge," said England, a member of Ascension. At the time of the April rally, however, Dixon was 0 for 2: at both parishes, virtually the entire congregation stayed away when she visited. "To fill otherwise empty churches," England said, "Dixon brought along her own congregation."

He noted that Washington's St. Paul's, K Street, was next on Dixon's list, for an April 21 visit favored by a "determined minority" but opposed by St. Paul's clergy and a majority of its vestry and members.

"Instead of compassion, love and charity" from diocesan shepherds "we see threats, lies and force"—the "hallmarks" not of Christianity but of "tyranny," England said.

He quoted retired South Carolina Bishop FitzSimons Allison, who had called on Haines to "desist or resign," and asked those at the rally to sign the "Good Shepherd Declaration," and take copies back to home parishes for further signatures. The declaration sets forth ten pastoral principles, among them that no bishops or priests should undertake actions which "drive adherents to the faith away from the church."

Haines and Dixon were not seen during the gathering, and were unavailable to the media: the event was covered by the local NBC affiliate, the Associated Press, and WCBM Baltimore's "Les Kinsolving Show." But lest one think this indicates a sort of Alfred E. Newman—"What, me worry?"—attitude, it may be noted that the protesters were refused permission to meet on the cathedral grounds; instead, the rally was held in sidewalk in front of the cathedral. It was later learned that the Peace Cross, in a part of the cathedral close it was first hoped the group could sing the Great Litany, had been cordoned off with yellow police tape, and that posted security guards evipalians if they ventured too close to their cathedral. And, though England said he had "been in frequent contact with the police for weeks" about the event, a police officer appeared

just before the rally started, demanding to see the permit for it (Bryce Park is a small federal park), which England produced. "Big Sister" was also watching: it was quickly noted as the rally got underway that the suffragan's husband, David McFarland Dixon, was standing just beyond the crowd, taking photographs of the speakers and participants. When anyone approached him to ask why, he would "dash away, only to slip back into the crowd later," noted England.

"Is the diocese starting files on parishioners who oppose Bishop Haines' policies?" England queried. "This was an obnoxious activity. It recalls the practices of a paranoid totalitarian state."

But the rally speakers may have given diocesan leaders cause for some paranoia.

Contrasting Christ's model of the Good Shepherd (John 10:1-18) with Bishop Haines and his assistant, the Rev. William Ilgenfritz, rector of Mt. Calvary Church, Baltimore, and the rally's principal speaker, noted that St. Paul "predicted our current dilemma: 'I know that after my departure fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise men speaking perverse things, to draw the disciples after them' (Acts 20:29).

"It comes as no surprise to any gathered here today that St. Paul's prophecy has come to pass," he continued. "The wolves are scratching at the doors of our parish churches and in some cases those doors have been knocked completely off their hinges... We are among the persecuted Christians of the Diocese of Washington today to offer our prayers and support for you who are now further disenfranchised and marginalized by those who should be your shepherds. Hirelings who would rather drive you from the flock than deal with your legitimate theological convictions. Perhaps no one is more rigid than a hireling with an agenda.

"In the midst of this tribulation, I have been asked to offer hope. Here is the reason for the hope that is in us. On a Hill known as Calvary, the Good Shepherd was locked in the decisive battle with, if you will pardon the expression, 'The Big Bad Wolf.' There He laid down His life for the sheep, and by His power, took it up again..."

"You and I must have the courage to risk failure," Ilgenfritz told the group. "Courage to stand up together and be counted for the faith once delivered to the saints. We must do so regardless of the threatened consequences. Of course, we are concerned about losing. But, even if we lost everything we have in this world...our church property and our sacred endowments...like Blessed Paul we count it as refuse. Men and women

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## Washington Persecution Prompts English Appeal To Canterbury

Concerned that recent treatment of traditional parishes in the Episcopal Diocese of Washington might presage—or facilitate—similar events in the Church of England, the Council of Forward in Faith, the C of E's leading orthodox coalition, wrote to the Archbishop of Canterbury, since it was the "Eames Commission" appointed through his office that issued guidelines aimed at handling with some equity the differences over women's ordination, especially over women bishops. According to *New Directions* (from which the following letters are reprinted with abridgement by permission), the Council hoped Archbishop George Carey would reassert the Eames principles in the face of developments in the Washington diocese.

March 11, 1996

The Archbishop of Canterbury  
Lambeth Palace  
London SE1 7JU

Dear Archbishop,

I have been asked to write to you on behalf of the Council of Forward in Faith to express the Council's concern about recent events in North America.

You will no doubt be aware of the visitations recently made by the Suffragan Bishop of Washington, Jane Dixon, to parishes in the diocese opposed to the ordination of women as priests and bishops. These visitations, which have invariably included celebrations of the Holy Communion, have been made despite the protestations of the parishes in question through their vestries and wardens (and in the case of [one affected parish], in spite of undertakings previously given by the diocesan bishop, Ronald Haines...).

There can be no doubt that Jane Dixon's conduct in these matters, supported by Haines, contradicts in the clearest possible way the guidelines set down by your own Commission on Communion and Women in the Episcopate (chaired by Irish Primate Robin Eames). They mark a clear abandonment of the position adopted in 1977 in the Episcopal Church (ECUSA) which, like our own Act of Synod, accorded a recognized place to those unable, for theological reasons, to accept this innovation. They are a step toward the intolerance which we understand is soon to be imposed in that church, by means of a regulation enforcing acceptance of women's ordination on all office holders, both clerical and lay.

Whilst we accept that the Archbishop of Canterbury cannot interfere directly in the affairs of a church and diocese over which he has no jurisdiction, we are nevertheless convinced that a condemnation, by you, both of Dixon's intolerance and of the impending exclusion from office in [ECUSA] of those who so recently were assured of an honoured place in it, would carry considerable weight. It would, at the very least, give heart to those in the [U.S.] who are being harassed and harried by their fellow Anglicans for no better reason than that they remain faithful when others have not.

We believe, what is more, that such a condemnation would not be without effect in the Church of England.

Failure to censure those who ignore the recommendations of the Eames Commission in other provinces cannot but fuel speculation that, in the middle or long term, they will not be respected in England either. If the Eames Commission findings are not to seem merely platitudinous and ineffectual, then, we believe, they must be strenuously upheld and defended. Who better to uphold and defend them than the Primate in whose name the Commission was called into being?

The Archbishop of Canterbury has an increasing international role, about which you yourself spoke, quite recently...Your intervention in the Sudan, your influence in Rwanda, and your visit to former Yugoslavia have shown an admirable willingness to be involved, for the sake of justice and the gospel, in places and problems where you can have no more than a moral authority. We believe that the intolerance which is increasingly souring the life of [the American Church] demands of you a similar witness to the truth, and we call upon you to make it...

Yours sincerely,

Geoffrey Kirk

On behalf of the Forward in Faith Council

March 21 1996

Dear Fr. Kirk:

The Archbishop of Canterbury has asked me to thank you for your letter of 11 March about the recent visitations in the Diocese of Washington.

I am sure you will understand that the Archbishop is in no position to make substantial comments about ecclesiastical order and behaviour in another province of the Anglican Communion. These issues are of quite a different nature from those which have recently brought his involvement in Rwanda, Sudan and Bosnia.

Your letter has therefore been copied to the Secretary-General of the Anglican Communion, Canon John Peterson, and to the Presiding Bishop of the Episcopal Church, the Most Rev. Edmond Browning. I am sure that they will send you substantive responses to the points that you make.

Yours sincerely,

(The Revd Canon) Andrew Deuchar

The Archbishop's Secretary for Anglican Communion Affairs

March 23 1996

Dear Archbishop:

Thank you for your secretary's response to our letter to you of March 11...

With respect, we can only conclude from [Mr. Deuchar's reply] that there was some unfortunate misunderstanding of our letter...Of course the Secretary-General and...[ECUSA's] Presiding Bishop will have views on the Dixon affair, and may well be happy to express them to Forward in Faith. But they are not the people in whose name the Eames Commission was called (though they are, in different ways, people to whom its findings were addressed). What I fear we did not make sufficiently clear is our concern about the status of the recommendations of the Commission and your commitment to them.

The Canon opines that "...the Archbishop is in no position to make substantial comments about ecclesiastical order and behaviour in another province of the Anglican Communion. These issues are of a quite different nature from those which have recently brought his involvement in Rwanda, Sudan and Bosnia..." Does the Canon really mean that the Archbishop is free publicly to comment on all reconciliation proposals but his own; free to make statements about secular politics than about Church order; and in a better position to influence non-Christians than fellow Anglicans? And if so, what does that say about the current status of the Eames Commission recommendations, the possible status of any future Commissions (*The Archbishop of Canterbury's Commission on Communion and Homosexuality in the Episcopate*, peradventure?) and the reliability and permanence of the provisions for dissent (largely undergirded by the thinking of *Eames*) which are at present in place in England?

We believe that these are questions being urgently asked by members of Forward in Faith and...which only the originator of the Eames Commission (and not [ECUSA's] Presiding Bishop...who was never a member of it) can answer.

In our letter of March 11 we asked you, sir, to take a stand witnessing to the need for tolerance and reconciliation according to the principles of your own Commission. If you believe that your office constrains you from making that witness, we ask, at least, a direct reply to these important questions.

Yours sincerely,

Geoffrey Kirk

On behalf of the Forward in Faith Council

*At deadline, Fr. Kirk had received no reply to his second letter. However, Fr. Kirk told TCC he would raise the matter in General Synod—of which he is a newly elected member—in the form of a private member's question, to which a response must be made.*





ROBERT STOWE ENGLAND (far left), kicks off the rally he organized, and protesters—especially Morris Warren (far right) of Ascension and St. Agnes—mince no words.

who are in Christ and faithful to the Gospel are everything but failures."

Also among the speakers was a woman who did widely publicized verbal battle with Dixon when she visited the Bladensburg parish. Stella Morabito Green.

In her address, Green made it clear that "we aren't here to argue theology" but "to expose the ecclesiastical harassment heaped upon Anglican traditionalists" by diocesan leaders, who are "persecuting us for our religious beliefs. They persecute us because we preserve the Apostolic Ministry...as it was instituted by our Lord and Savior Jesus Christ. They persecute us because we adhere to the Holy Scriptures on issues of morality.

"They don't care" that the traditionalist position is recognized as legitimate by the national church or that it has been held by the Church for 2,000 years, she said. "What they care about is their political theology" and "personal feelings." They want "a malleable church that fits their egos."

They "violate the sanctity of our churches by forcing unconditional visitations by so-called bishops whose orders we do not and cannot recognize. And yet they expect us to be quiet and put our conscience on hold. When we refuse to do that, they accuse us of being rude, of hurting their feelings. They deny our right to take our faith and our traditions seriously..."

"We are in conflict with the diocesan leadership," Green said, "because it is re-defining—(not re-interpreting)...the meaning of morality and telling us that thousands of years of tradition are utterly meaningless...To Bishop Haines, it is now a sin to accept the traditional biblical definition of sin. It is now a sin to accept the all-male Apostolic priesthood as instituted by Jesus Christ..."

The faith we know is timeless" and "eternal," she said. "It is not subject to change. It is simply the Faith. It is worth defending. That's what we are doing, all of us together, here, today..."

Also among the speakers were two St. Paul's parishioners. Cornelia Landis, read the resolution of parish leaders opposing the "ungodly power...wielded" to impose Dixon's visitation April 21, and condemning Haines' expressed indifference to the fact that it could destroy St. Paul's. Another John Andrew, spoke on the need to evangelize and get out the orthodox message—noting that Washington's bishops had provided the optimum time to do so. They have "shot themselves in the foot," he said.

At the gathering sang "The King Of Love My Shepherd Is" (St. Ambrose), and, led by St. Luke's Senior Warden, Patrick DeWitt, sang the Great Litany from the 1928 **Book of Common Prayer**—a devotional banned in the cathedral.

Everyone seemed joyous and greatly invigorated by what had been a successful protest," England said. "Time will tell" if the effort takes hold as an ongoing, determined force against the "stale" church hierarchy, he added. But he said that participants generally anticipate further actions, noting that it will be necessary to organize an even larger protest" in future. ■

ST. PAUL'S Continued from Page 11

same condition was imposed on the priest-in-charge at Ascension and St. Agnes, another of the three targeted parishes.

In response to Dixon's February 4 visit to the latter, and to St. Luke's, Bladensburg, Maryland, January 14, virtually all members of each parish remained united, and boycotted the visit. At St. Paul's, with a far larger and more diverse membership, the situation was different.

Upon her arrival there, the suffragan bishop was privately received in the parish hall by the rector, the Rev. Dr. Richard C. Martin, his assistant, the Rev. Jack Aber, and the two wardens—Fr. Martin, "called to speak the truth in love," began by telling her that her visit "has deeply wounded and broken this parish." He said it had always been a diverse congregation with strong convictions, held together "in a most delicate and careful way, undergirded by a passion for the Gospel and the Catholic tradition, and made possible by the centrality of the Eucharist."

He said he had warned repeatedly that "this fragile unity and vibrant community could be easily shattered," as it now has been, noting that clergy and laity all over the Anglican Communion had expressed their distress. The divisions are deep, he said, and "I do not know the future of this parish, and whether polarities can truly live together." But, he added, he did know what it was like to live and work with this, striving to keep Christ and the Gospel central, to maintain the Catholic tradition, and "the unity of the Spirit in the bond of peace." Fr. Martin's resignation will take effect at the end of a six-month sabbatical which began April 8.

He expressed "on behalf of over half this parish, their anguish and hurt." But because he is pastor to all parishioners, many of whom favored the visit though they "would question its method, on their behalf I welcome you to St. Paul's," he told Dixon. He made it clear, though, that "all must be done to the Glory of God," so the liturgy would be as always, and there must be no demonstrations. He reminded, in conclusion, that, while complying with Haines' demands, "we do not consent to this visitation."

The wardens then led Dixon to the sacristy, and Fr. Martin and Fr. Aber went into the church, where they sat on the back row of the choir out of sight, without taking part in the service.

The rites proceeded without incident save for one interloper who loudly denounced Dixon as a "false prophet," and was ejected from the church.

Dixon's insistence on celebrating at the customary Solemn Mass, with full choir, required that she sing the service. While she must be given credit for her efforts, they were not entirely successful. In her sermon, she focused on her usual themes of love, justice, and respect for all.

It should be noted, here, that St. Paul's is no ordinary parish. For 130 years it has carried on a remarkable ministry in an area where at times it has faced hostility because of its churchmanship. From its beginnings the Eucharist has been central to its



ST. PAUL'S classic K street edifice; inside Bishop Dixon talks to a supporting congregant after the April 21 service.

worship, and as early as 1870 a Christmas Midnight Mass was held here, among the first in the Episcopal Church. Eucharistic vestments have been worn and the sacrament reserved since the turn of the century or shortly after. It was the first church in the city to have the full "choral service," with vested choir of men and boys. When the rector, the Rev. Alfred Harding, became Bishop of Washington in 1909, he took with him to the unfinished cathedral his choirmaster and choristers, which was the beginning of the cathedral choir.

Day by day, year after year, St. Paul's has sought to express the Catholic Faith of the Episcopal Church and the Anglican Communion, in its worship and life. For many years it was strongly united in this position. But General Convention's 1976 vote to ordain women brought new and increasing pressures. Today, this once-neighborhood parish draws an ongoing influx of new people with diverse views on this subject from all around the metro area and beyond. They range from those strongly supportive to those strongly opposed.

Many are initially attracted to St. Paul's by its splendid liturgy and music. Newcomers from other denominations have been required, before Confirmation, to attend its six-month course of instruction in Anglican history and theology and the Anglo-Catholic tradition, and Episcopalians transferring from other parishes also are encouraged to do so. Some are already steeped in this tradition. Others, unless they take advantage of this ongoing instruction or do extensive personal study, may have a limited understanding of what it means to be an Anglo-Catholic, including some elected to offices that determine parish policy.

Many parishioners, including numerous converts, who have adhered to traditional Anglo-Catholic faith and order, now feel threatened, for now there are divisions even here. Some have adopted the position of Scottish Primate Richard Holloway—founder of the liberal "Affirming Catholic" movement—that one can accept women's ordination and still claim to be a Catholic.

There are also cradle Episcopalians who cling to the idea of "my bishop, right or wrong." Others feel neither Haines nor Dixon can expect obedience when both have flouted General Convention's stated position against ordaining noncelibate

homosexuals. And many of those supportive of women's ordination are angered by the two bishops' heavy-handed tactics. Whatever their stance, all these are devout and deeply committed members of St. Paul's, convinced that their position is the right one.

This fragmentation was reflected in the attendance on the morning of Dixon's visit. About 70 attended the 7:45 Low Mass, with Fr. Martin as celebrant; 136, the Sung Mass at 9, at which he preached—206 in all. Some of these returned for the 11:15 service, where they were joined by a large number of other parishioners and of Dixon's supporters from elsewhere, including about two dozen former members. Some parishioners participated enthusiastically; others sat silent throughout, and did not receive communion. Other members, protesting the visit, gathered for prayers in the parish hall with the Rector's Assistant, Fr. August Peters. Still others simply stayed away entirely.

A careful check by a reliable source estimated that, of the 247 seated in the nave, 75 to 100 were current members, plus another 35 in choir and sanctuary, for a total of 135, which—in a church of 600 members—does not indicate overall parish support for Bishop Dixon, as some claimed. Nine of 15 acolytes normally available for 11:15 declined to serve.

The damage done by the visitation is far-reaching. St. Paul's must now begin the arduous process of calling a new rector, in a diocese demanding conformity. The divisions have caused some people to leave, resulting in serious financial problems in the midst of a capital fund drive to pay for badly needed structural alterations and the new organ.

But perhaps the music for which St. Paul's is famed has helped begin the healing. An overflow congregation of 350, including members from all factions and visitors, came together that same evening for a splendid service of Evensong and the blessing and dedication of the magnificent Schoenstein organ, ending with a Solemn *Te Deum* sung by all three parish choirs, and a brief recital by organist-choirmaster Dr. Jeffrey Smith. Afterward, a longtime parishioner said: "The response to this enforced visitation should not be taken as capitulation, but rather, our resolve that something so unprecedented, unwarranted, and unjust shall not be allowed to destroy or diminish our ongoing ministry and mission." ■

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# Focus

## New Focus On Women Bishops Boosted In English Church

On the heels of rumors that the Church of England's House of Bishops would seek to delay permission for women bishops until the turn of the century, it was reported that the Archbishop of Canterbury had expressed strong support for the idea of female prelates, and that Anglicanism's seven women bishops would visit England in February, 1997.

Archbishop George Carey said he would be overjoyed to see the C of E consecrate a woman bishop in his lifetime, according to *The Guardian*.

The report came shortly after the traditionalist Forward in Faith organization—reacting to Suffragan Bishop Jane Dixon's forced visitations to objecting parishes in Washington, D.C.—unsuccessfully sought assurances from Dr. Carey about Anglican Communion policies endorsing mutual respect for differing positions on female ordination. (See special report elsewhere in this issue.)

The archbishop could not say when women bishops would be approved, however, and admitted that a private member's motion on the matter to come before General Synod could reopen old wounds, and held greater potential for divisiveness than women priests.

"The issue will be forced next year," said *Church Times*, "when all seven of the existing women bishops visit London for a conference organised by supporters." Reportedly, the seven female bishops (or more likely eight, as one more should be consecrated by that time)—one from New Zealand, one from Canada, and the rest from the U.S.—were invited to England by the rector of London's St. James',

Piccadilly, the Rev. Donald Reeves. He plans for them to go out in pairs to parishes to help progress toward women bishops in England.

A Lambeth Palace spokesman indicated that, in the C of E, the women could only function as priests, and for that they would have to ask the per-



DR. CAREY: "Overjoyed" at prospect of women bishops

## FORWARD LEADERS ELEVATED TO EPISCOPATE, SYNOD

CHURCH OF ENGLAND TRADITIONALISTS MADE FURTHER GAINS recently with the appointment of the Rev. John Broadhurst (left), chairman of the Forward in Faith (FIF) organization, as Bishop of Fulham, a suffragan see in the Diocese of London, and the election of the Rev. Geoffrey Kirk (right), FIF Secretary, to the



General Synod; Kirk fills a vacancy left when another clerical member of his diocese (Southwark) was appointed to serve on a Synod advisory board, thus becoming a Synod employee. Fr. Broadhurst, due to be consecrated September 25, told *TCC* he "um-ed and ah-ed" about the episcopal appointment for some time before accepting, as it does create a more difficult dynamic in terms of his role. But he assured *TCC* that he "will not cease [criticizing] bishops" just because he is one! Fr. Kirk, meanwhile, told the magazine that his first act as Synod member would be to raise the matter of the persecution of traditionalists by the Episcopal bishops of Washington, in the form of a private member's question, to which the Synod leadership must respond.

mission of the province they were visiting. "In addition, each of the women would need permission from the bishop of each diocese she visits, and an invitation from the incumbent in each parish," the report noted. A spokesman for the traditionalist Archbishop of York, David Hope, said the archbishop would "see no problem" with giving permission. "He would see it as one visible aspect of a Communion which has different policies about women bishops."

Opponents think the mass visit is provocative and will be "counter-productive"; there also has been mixed response by diocesan bishops to a letter from Reeves asking them to act as hosts for the women, the story said.

One point of contention may be the women's garb, as church authorities are known to feel it is inappropriate for visiting women bishops to dress as such. While not commenting on copes, Reeves said each will wear ring, cross and mitre, but leave her pastoral staff at home. (Customarily only diocesans, of which there are four among the eight, carry a crozier, in their own jurisdictions, but it seems a frequent addition to appearances by Washington's suffragan.)

The female prelates' visit is sure to be supported by WATCH (Women and The Church), which grew out of the London chapter of the Movement for the Ordination of Women (MOW); WATCH recently passed a resolution demanding moves toward the appointment of women bishops, and that female prelates be accorded full courtesy at the 1998 Lambeth Conference.

MOW was officially disbanded in 1994, two years after achieving its goal of gaining approval for women priests in the C of E. But calls for a relaunch have grown in the face of rising concerns about "discrimination" and treatment of women in the church generally. MOW's "rebirth" may take place this summer.



## "Treasured" English Church Reopened By Continuers

An English congregation of the Anglican Catholic Church (ACC) has opened for worship—for the first time in 35 years—an 18th century church which the late poet laureate, Sir John Betjeman, described as one of Newcastle-upon-Tyne's "most treasured possessions."

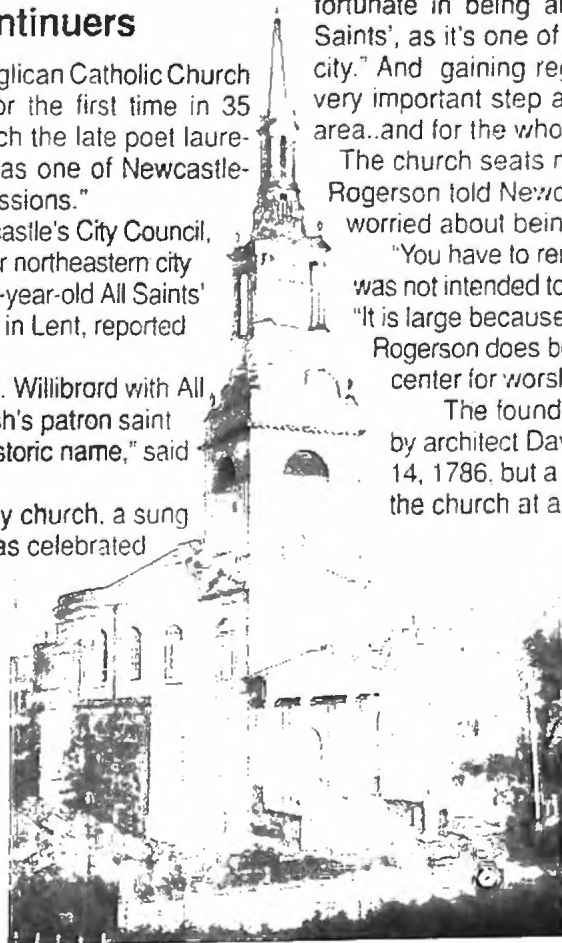
Under a long-term lease from Newcastle's City Council, the Continuing Church parish in the far northeastern city celebrated its first Eucharist in the 200-year-old All Saints' Church February 25, the first Sunday in Lent, reported *The Trinitarian*.

"The church has been renamed St. Willibrord with All Saints', reflecting both the ACC parish's patron saint and the Georgian-domed church's historic name," said the story.

The first ACC service in the stately church, a sung Eucharist preceded by the Litany, was celebrated by the Very Rev. Christopher J.D. Rogerson, Dean of the North in the Diocese of the United Kingdom, a fast-growing branch of the ACC led by the Rt. Rev. Leslie Hamlett.

Before this, the congregation had met at the Royal Station Hotel, with special services in the chapel in Newcastle's Castle Keep.

Rogerson said he and congregants "are very excited about the move to All Saints'," though "we have always felt that the faith was



St. Willibrord with All Saints, Newcastle-upon-Tyne

more important than the buildings." But he said "we are fortunate in being able to put the church back into All Saints', as it's one of the most fascinating buildings in the city." And gaining regular use of the historic church is "a very important step and development for the ACC in this area...and for the whole [diocese]," he noted.

The church seats more than 1,000 worshippers, but Rogerson told Newcastle's *Evening Chronicle* he is not worried about being able to fill it.

"You have to remember that even Durham Cathedral was not intended to house thousands of people," he said. "It is large because it was built for the glory of God." But Rogerson does believe the ACC parish "will be a great center for worship, Christian education and ministry."

The foundation stone for the edifice, designed by architect David Stephenson, was laid on August 14, 1786, but a decade passed before completion of the church at a cost of 27,000 pounds. "The new

bells in the 202-foot spire rang for the first time a year later to celebrate a naval victory over the Dutch fleet," the story said.

"As Newcastle's Quayside district declined earlier this century, so did the church, which the Church of England closed in 1961." The City Council bought the building in 1970 and in 1990 expended 33,000 pounds to give it a facelift.

Bishop Hamlett called the ACC congregation's move to the church a "tremendous achievement," and

## Maine Bishop Offers To Resign After Admitting Affair

The Episcopal Church (ECUSA) has been hit with another top-level scandal, with the admission by the Bishop of Maine, Edward C. Chalfant, that he had an extra-marital affair.

After initially announcing he would take a year's leave of absence from diocesan responsibilities to undergo counseling, in the hope he might later be able to resume his duties, Chalfant has now offered to resign the episcopal post he has had for ten years, according to the *Portland Press-Herald*.

The affair ended several years ago, but only recently came to the attention of church authorities. The unmarried laywoman involved, who was not a church employee, has requested anonymity. She met with Episcopal Presiding Bishop Edmond Browning, who also consulted with Maine's diocesan standing committee, which will serve as ecclesiastical authority until Maine elects a new diocesan. No formal charges of misconduct against Chalfant had been lodged with church authorities as of this writing.

In a letter to the entire diocese as he began his leave April 16, the 59-year-old Chalfant declared that his heart was "broken and full of contrition." Admitting "grievous errors of judgment," he praised his wife of 36 years and said he believed that, despite the pain suffered by her and their children, their marriage is deepening through this crisis.

In a subsequent letter, he said he chose to resign after prayer, reflection and consultation with other bishops.

Chalfant's resignation has been accepted by Maine's standing committee, but is not official until the House of Bishops accepts it.

Initially, the diocesan standing committee said it had requested the leave of absence to allow the "possibility of reconciling the bishop and Diocese of Maine after what must be characterized as a significant betrayal of trust." Chalfant also said he hoped to be "reconciled with the church." According to *Episcopal News Service*, the diocese was to continue "financial support" of the bishop while he underwent therapy and sought "spiritual and emotional healing." After that Chalfant's future was to be decided by consultation among parties involved.

But a diocesan spokeswoman said there had since arisen "additional considerations and information that led us to believe this new action is appropriate." She did elaborate.

The action also comes after sharp reaction from overseas to the idea that—as *The Church of England Newspaper* put it—a "bishop who commits adultery" should get "a year's holiday (a year's voluntary absence on pay can be given no other name).

"Of course, there must be forgiveness and reconciliation," the newspaper said, "but we live in a strange world when trust can so completely be broken, and the relationships therein, and then there is no change to rebuild the

*Continued next page, lower left column*

noted that the diocese plans to hold its 1997 synod there.

"As Fr. Rogerson has said so frequently, we must not give the appearance of 'make do.' We must clothe our message with the best we can offer...for we ARE the Church," the bishop said.

Under terms of the lease, the church will continue to be used for exhibitions, lectures and concerts.

The *Trinitarian* also reported that ACC's Parish of Our Lady of the Nativity and St. Hugh in Lincoln will gain use of "a beautiful complex of 19th century cemetery chapels," according to the Rev. John Appleton, the parish's priest. Appleton reportedly said the buildings will be restored by the Lincoln City Council, under a grant from English Heritage. According to the *Anglican Catholic Review*, the Church of England Bishop of Lincoln has undertaken to deconsecrate the C of E chapel for the exclusive use of the ACC.

MAINE BISHOP Continued from Page 17



Chalfant

trust...[T]he Bishop of Maine should realise that he has only one choice and that is to resign, but church authorities should realise this as well. This is not to say that ministries cannot be rehabilitated and rebuilt, but the principle must be that they are rebuilt elsewhere."

*Church Times* had noted that a similar situation would be pretty clear-cut in the Church of England: "If a bishop

who admitted misconduct did not resign, he would be charged under the Ecclesiastical Jurisdiction Measure..."

This latest case comes on top of revelations after the early 1995 suicide of the liberal Bishop of Massachusetts, David Johnson, that he had engaged in extra-marital affairs with several women. The two cases have prompted some church leaders to consider whether there might be "something increasingly difficult in the role of the bishop," said Episcopal News Director James Solheim.

**\*A STARTLING COMMENTARY ABOUT THE IMAGE OF ECUSA'S LEADERSHIP** was made recently by 133 clergy and laity of the church, who apparently felt it necessary to write the House of Bishops, urging that any bishop considered for election as presiding bishop in 1997 withdraw from consideration if he or she has engaged in "physical violence, sexual abuse [or] sexual exploitation."

Sources also included *The Boston Globe*

### Break In Utrecht Union

At deadline it was learned that a fracture had been created in the Old Catholic Union of Utrecht by the unilateral ordination of that body's first two women priests. Angela Berlis, 33, a theologian, and Regina Pickel-Bossau, 48, a teacher, were ordained by German Old Catholic leader, Bishop Joachim Vobbe, despite urgings from fellow bishops to delay until after a special meeting of prelates slated on the matter. Bishops of the U.S. Polish National Catholic Church declared that the ordinations would violate the tradition of the Catholic Church and break communion between the PNCC and the German Old Catholics. The Union, whose orders have historically been recognized by Rome, includes some 230,000 adherents worldwide. *More in the next issue.*

## Mass. ECUSA Bishop, Diocese Sued By Suspended Priest

Massachusetts Episcopal Bishop Thomas Shaw and his diocese could face "mammoth" damages from a lawsuit filed May 13 to defend the reputation and rights of the Rev. James R. Hiles, a priest recently suspended by Shaw after a woman claimed she had had a sexual relationship with him over 20 years ago.

From the start (as earlier reported), the 67-year-old Hiles, rector of St. Paul's, Brockton, and vicar of Our Saviour, East Milton, denied the charge. And his parishioners—claiming the liberal bishop has an ulterior motive—backed him up to the point of open hostility when Shaw visited the two conservative congregations recently.

The civil suit filed in Massachusetts Superior Court by Hiles and his wife, Loretta, names the diocese; its standing committee; Shaw; Suffragan Bishop Barbara Harris; and Hiles' accuser, Linda M. Hastie, the wife of an Episco-

## Advent's Fr. Mead Accepts Call To St. Thomas, NY

After 11 years as rector of Boston's flagship Anglo-Catholic Church of the Advent, the Rev. Andrew C. Mead will take up duties as 12th rector of New York's renowned St. Thomas, Fifth Avenue, on September 1.

Mead, 49, will succeed St. Thomas' rector of 24 years, the Rev. John G.B. Andrew, former chaplain to the 100th Archbishop of Canterbury, Arthur Michael Ramsey.

A letter from parish officials revealed that Mead was chosen from among more than 70 candidates suggested by various church sources. Members of the vestry's search committee visited the parishes of those seriously considered, talked with those who knew them well, and with their bishops.

The letter lauded Mead as both "committed to doctrinal orthodoxy" and offering the kind of ministerial experience and skill to lead St. Thomas into the 21st century. Before coming to Advent, Mead, ordained in 1971, assisted at several parishes in the U.S. and England, and served as rector of Good Shepherd, Rosemont, Pennsylvania, from 1978-85. Married with two children, the Rochester, New York, native holds a bachelor's degree from DePaul University, a bachelor of divinity from Yale University Divinity School, and a master of literature from Keble College, Oxford.

Mead will lead a parish that attracts a large number of Manhattan's visitors; though its "core" group is smaller, official sources list it as having some 1,900 communicants.

Asked his feelings about the move, Mead told *TCC* he is "overwhelmed, thrilled, and a little bit torn to leave the Church of the Advent. I love [the people here] and we've been through a lot together."

Seasoned orthodox observers were encouraged but surprised by the call for several reasons, one being that it matched a staunchly Anglo-Catholic priest with what was termed a more "mildly Catholic" parish with a "broad church" 20th century history.

Mead said that, under Fr. Andrew, St. Thomas had taken on a "classical Anglican high church expression" only a "step back" from that at Advent, and he intends to work within that context. He said he admires and respects the fruits of Andrew's ministry at St. Thomas, noting that he has known Andrew for many years.

pal priest, Fr. Cornelius Hastie. The suit brings charges of libel, slander, negligence, conspiracy, civil rights violations, and interference with a contractual relationship. Representing the plaintiffs is the Rev. S. Lester Ralph, a lawyer and Episcopal priest himself.

The suit acknowledges that Mrs. Hastie was a close family friend of the Hileses, and that she had on occasion said she desired more from the priest, but that Hiles had firmly rebuffed her overtures. Hiles has not seen Hastie for some 16 years.

The suit essentially maintains that the accusation against Hiles was fabricated, with some help from diocesan personnel, to give the bishop a reason Hiles' flock would accept to remove the priest as Our Saviour's vicar. Why? Because, the suit contends, diocesan officials are frustrated that Our Saviour has refused to turn over to their control a \$2 million bequest it received in 1990, and believed Hiles' removal would lead to the desired transfer. The bequest is already the subject of another civil suit between Our Saviour and the diocese.

The couple claims that, before investigating Hastie's claim and seeking Hiles' response to it, Shaw inhibited the priest and made the matter public, with a press release and letter to all diocesan clergy. As a result, Ralph said copies of his clients' suit had been similarly distributed.

While the exact sum of damages sought was not cited, it appears the amount awarded in a successful case could equal or surpass the sum of the bequest the diocese allegedly wants.

The diocese was to file an answer 21 days after receiving notice of the suit. Meanwhile, a diocesan statement asserted that the misconduct case was being handled under canons which presume innocence, and assure due process and confidentiality. However, noting it was not part of the matter before the standing committee, the statement denied that the diocese was seeking control of the bequest in question—a claim Ralph alleges is a step back from the diocese's previous position. The diocese said it "seeks only to ensure that the...bequest is handled in accordance with diocesan canons and the terms of the bequest..."

But he thought the New York call was more an "affirmation" of Advent, and the congregational life search committee members saw there, than of the churchmanship or identity of its orthodox priest.

That "affirmation" also came even though Advent presently faces some uncertainty, due to a clash with the parish's governing corporation, set up in 1844 to protect Advent's Anglo-Catholic witness. Mead said a 1993 corporation vote of "no confidence" against him—rejected by parishioners—galvanized other complaints during Advent's history about the non-accountability and "unchecked power" of the "self-perpetuating" corporation, prompting the parish's appeal for help from Massachusetts' liberal diocese and bishop, Thomas Shaw. Resulting litigation may be protracted, and for now has led (*inter alia*) to the reclassification of Advent as a mission under Shaw's control. Mead termed the move an "important legal protection" against a recent corporation move to rescind Advent's allegiance to the Episcopal Church (ECUSA).

While it is unusual to call a priest linked to controversy, Mead said he believed St. Thomas' leaders realized it "was basically a crisis over how Advent is governed."

Nashotah House Dean Gary Kriss, a friend of Mead's, told him he believed the committee "saw that Fr. Mead held the parish together" during a conflict "he did not initiate." Mead sits on Nashotah's board, and also retains a non-activist position to the traditionalist Episcopal Synod of America. Mead said Advent may remain a mission until the legal dispute is settled, which could be quite some time, though a question on the control of Advent's assets is expected this year.

How does he answer those—including corporation members—who claim the liberal bishop has used Advent's dispute, and parishioners to position the traditional parish for transition to the new "order"?

"It's not true," Mead firmly declared. "There has been no maneuvering by the bishop or diocese...They didn't ask for what we asked for them" (*i.e.* their help). It took the bishop "a

long time to get involved" under prescribed canons. "He's wanted to be fair."

Despite Shaw's revisionist stance, and recent controversy over his dealings with other conservative parishes (on which Mead declined to comment), Mead expressed confidence in the bishop's continued respect for Advent's sensibilities, and in the "very good" vestry elected by parishioners, with which he says Shaw will consult in appointing a priest-in-charge for Advent.

A few observers remarked upon St. Thomas' ease in calling a high-profile Anglo-Catholic rector who was unlikely to be favored by New York's liberal bishop, and to do it, atypically, while the current rector was still in place—to which some responded by noting St. Thomas' financial clout: total parish assets are estimated at \$100 million.

Mead said Bishop Richard Grein received him graciously, and noted that there are several other traditional rectors in the New York diocese. Mead intends to continue as such—while acknowledging the growing impact and demands of ECUSA's liberalism.

He thinks the expected canonical change requiring churchwide acceptance of women's ordination will make no real difference, though, noting that the bishop—and, he believes, a suffragan acting at the bishop's direction—already has the prerogative to visit any parish in his diocese. For Mead, the key issue is mutual respect—which he said he has been granted and given in return in his relationship with Massachusetts' bishops—including its suffragan, Barbara Harris. "I've been treated extremely well here for 11 years," he noted. The New York diocese also has a female suffragan, Catherine Roskam.

Still, he conceded that recent events in Washington prove one cannot rely on fair treatment. He states his philosophy thus: "You have to be true to your convictions, yes, indeed; but gracious as you can be, which sheds the best light on your convictions."

Could St. Thomas in Mead's tenure not only maintain but become pro-active for traditional Anglicanism?

"I really can't speak to living up to someone else's expectations...I'm going to be exactly the kind of priest I've always been...I'm under the authority of the Holy Spirit, Catholic Creeds and the Faith [within] the classical Anglican heritage. That's what I've always been...with my convictions intact," while also endeavoring to be "gracious and gentle about it."



MEAD, in a photo from 1989 founding meeting of the Episcopal Synod of America



## Scottish Church Leader Called To Resign For "Deeply Offensive" Remarks

The Church of England's leading traditionalist organization, Forward in Faith (FIF), has called for the resignation of the Bishop of Edinburgh, after he described women priest opponents as "miserable buggers" and the "meanest-minded sods you can imagine."

FIF called comments by the head of the Scottish Episcopal Church, the Most Rev. Richard Holloway, "deeply offensive" and "unworthy of a bishop," according to *The Daily Telegraph*.

The group said Holloway should retract his words or resign—but Holloway has refused to do either.

The prelate's statements were enthusiastically received at a recent meeting in Bangor Cathedral, Gwynedd, for advocates of women's ordination in Wales; the Anglican Church there is to vote on the matter this September.

The Rev. Geoffrey Kirk, FIF Secretary, said: "We believe [Bishop Holloway] should respect different views and not call people sods and buggers. It is also improper for [him] to travel to another province to seek to influence people in this heavy-handed way."

A canon of Bangor Cathedral, the Rev. Geraint Vaughan-Jones, said he was "outraged" by the bishop's use of "such intemperate language in the pulpit."

Holloway is also being scored for contradicting a resolution he himself sponsored in the Scottish Church Synod two years ago, pledging a "valued and respected place" for opponents after the church started ordaining women priests in December 1994.

A spokesman for Holloway said he would not be retracting his words, claiming they were made "in a light-hearted, good-natured way to a group of likeminded people."

## South American Primate Gives Liberal North Reality Check On Gays

While South African Archbishop Desmond Tutu augmented his campaign for practicing homosexuals—calling rejection of them "nearly the ultimate blasphemy"—a fellow Anglican primate in South America called for scriptural standards on homosexuality.

"What concerns us is the disproportionate influence of single issue pressure groups in the 'North' and the apparent willingness in some areas of Anglican influence to accept, without reference to the understanding and convictions of the Communion as a whole, innovations in teaching and discipline relating to homosexual practice," the Most Rev. Maurice Sinclair, Presiding Bishop of the Southern Cone, told *The Church of England Newspaper*.

He said that many in the north were influenced by cultural and philosophical assumptions of the post-modern world, while Christians in the south were less convinced that this "can be treated merely as a matter of private choice, human rights or equal opportunity."

"...For us here the issue of the church and homosexuality, as it is reported in the Anglican press in Britain, Canada and the United States, makes strange reading," Sinclair

## Prayer Book Society Links Cranmer With Computer Age

Archbishop Thomas Cranmer would no doubt be amazed, and—the English Prayer Book Society hopes—pleased.

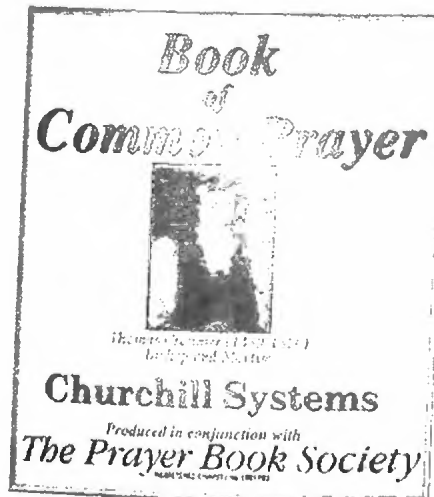
The Society has just launched its 1662 **Book of Common Prayer** computer package—"a splendid marriage of tradition and technology," declared Society Chairman Anthony Kilmister.

Developed by the Society's commercial partner in the venture, Churchill Systems in Yorkshire, it makes available the complete text of the 1662 Prayer Book, the King James Version of the Bible, other required texts and a hymnal of over 300 copyright-free hymns.

"When compiling services, the appropriate prayers, readings and psalms for that particular day are automatically selected," says a Society release. "Any options are presented to the computer user...to choose what is required." The program also presents a selection of suitable hymns; a user can choose one or more of these, or others

of his/her choice, and the lyrics can be incorporated in the service leaflet. Other text can be added or amended as well.

The program runs on IBM compatible computers under the Microsoft Windows system. It is available for 89 pounds from Churchill Systems, Tadcaster, Yorks LS24 9HA, England.



wrote. He said Christians in the south wanted to learn about "sensitive pastoral care" and "authentic outreach" in mission to homosexuals.

He called for a debate at the 1998 Lambeth Conference involving a "careful and balanced intercultural study on sexuality in the light of Scripture."

Running headlong in the other direction, meanwhile, is Archbishop Tutu, who has written the foreword to **We Were Baptised Too**, a new book that includes liturgies for the union and "coming out" of "lesbians, gays, bisexuals and transsexuals." In it, Tutu again asserts that the church should "use the same criteria" to judge the wholesomeness of same-sex relationships as it does heterosexual ones.

A leading English Evangelical, the Rev. Tony Highton, commented that, "We seem to be entering an era of liturgies for anything under the sun. Will there be one for homicidal maniacs next?"

## C Of E Money Woes: Good News And Bad

The good news is that England's Church Commissioners have recovered much of the loss suffered when the assets they manage fell in value from 2.9 to 2.1 billion pounds in the early 1990s, due to heavy speculation in commercial property.

Some of the property has been sold, and, as of the end of 1995, the Commissioners' assets were valued at 2.7 billion pounds, said *Church Times*. The portfolio is being shifted to safer but lower-yielding investments.

Still, to help ease rising demands on funds managed by the Commissioners (who also help provide clergy pay and housing), the church has been considering legislation that proposes to shift responsibility for pensions away from the Church Commissioners by setting up a new pension fund, incorporating some of the church's historic resources and financed by the dioceses: plans are also "affected by the streamlining of C of E administration as proposed by the Turnbull Commission." Churchgoers were earlier asked to give more to help fund the pensions.

This is where the bad news comes in, from the standpoint of church officials, who have been "startled" by late word that Parliament "may take the unprecedented step of removing current pensions legislation from the Church of England's hands."

The 1919 Enabling Act gave the church responsibility for framing its own legislation, which Parliament can accept or reject but not amend. In the Act, Parliament retained the power to intervene, but has never done so before.

Now, though, MPs are said to be so concerned about the impact of the Pensions Measure currently passing through the General Synod that they want to create their own legislation in the form of a bill that can be amended by Parliament.

The possibility of Parliamentary intervention was first raised a year ago, when the Commons Social Security Select Committee suggested that MPs and peers might be consulted before the legislation was finalized by Synod. Though one church spokesman conceded that legislation about pensions warranted exceptional treatment, he cited concerns about a rollback of the 1919 settlement.



### FORMER SYNOD LEADER ORDAINED RC DEACON

THE REV. PETER GELDARD, who as leader of the Catholic Group in the General Synod helped lead the fight against women priests in the Church of England—lost by just two votes on November 11, 1992—was ordained a deacon within the Roman Catholic Church April 14. The Faversham cleric, also known for his service as general secretary of the Church Union, told *TCC* he has been appointed

as chaplain to the University of Kent in Canterbury. Geldard, one of several prominent C of E figures to "go to Rome" in response to women priests, is to be ordained a Roman priest in the near future.

**\*OVER THREE MILLION POUNDS IN COMPENSATION WAS PAID OUT TO CLERGY LEAVING THE C OF E OVER WOMEN PRIESTS** in 1995, according to the Church Commissioners' annual report. The modest monetary provisions for clerics who feel they cannot remain in light of the change in holy order were made before the full extent of the Commissioners' asset losses were known, and now further strain church funds. According to *The Church of England Newspaper*, the report indicated that compensation was paid to 299 clergy who resigned by the end of last year over women priests; a further 19 gave notice that they will be claiming compensation.

## Questions Raised About Lay Presidency Judge

It recently emerged that one bishop on the Anglican Church of Australia's Appellate Tribunal—which is to issue an opinion on the permissibility of lay and diaconal presidency at the Eucharist—has been licensing diaconal presidency in his diocese for the past 12 years.

*Church Scene*, the national church weekly, questions in an editorial whether the Rt. Rev. Peter Chiswell, Bishop of Armidale in New South Wales, should remain on the Tribunal while it considers the issue.

Chiswell has refused to comment, but it is already known that he chiefly favors lay and diaconal presidency on the grounds that isolated rural parishes without a priest are denied the sacrament. According to *Church Times*, his 1995 appeal to the church's General Synod for permission to experiment with diaconal and lay presidency was turned down.

## Conservative Activists Go International

Topping the emergence of two new U.S.-based groups in recent months, conservative Episcopalians/Anglicans have now formed an international organization, the Ekklesia Society, to encourage and enhance the mission and Biblical witness of the church.

The group appears somewhat similar to the International Bishops' Conference on Faith and Order—traditionalist Anglican bishops who have been meeting periodically since the late 1980s—but unlike the Conference does not include women's ordination as one of its issues.

The Society also rejects any thought of leaving "official" Anglican provinces, and hopes "to facilitate reconciliations among people, even when theological positions may be irreconcilable."

Announcement of the group was made in Dallas April 12, following "positive" response to initial queries about the organization from "bishops and other influential leaders" around the Anglican Communion. The Society has already opened regional offices in Africa and the Caribbean, and additional openings are expected soon. Its first major meeting is slated for October, 1997, when it plans to gather bishops and other evangelists from around the world in Dallas "to teach, share and encourage."

The Society takes as its theological basis the tenets of the Chicago-Lambeth Quadrilateral, originally designed as a minimum framework upon which to base efforts to achieve

BISHOP JAMES STANTON of Dallas is among members of the new international Ekklesia Society's Episcopal Oversight Committee.



Christian unity.

A Society release says the group will try to "live out, and bear witness to, the historic Biblical faith from within the church. In a pluralistic age in which mainline denominations are experiencing tensions and in some cases schism, the Society seeks to help clearly articulate historic theological and Biblical mission priorities, to help build a unified witness, and to persuade those discouraged by changes in the Episcopal Church not to leave the denomination." The Society also hopes to facilitate links, mutual encouragement, educational opportunities and shared resources between and among likeminded Anglicans around the world.

The Rev. Dr. Bill Atwood, General Secretary, sees the Society as helping to "counteract the negative impact of a small influential group which seeks to revise the essential elements of the faith."

Bishop James Stanton of Dallas, a member of the Society's Episcopal Oversight Committee, asserted that: "By standing together, we can enhance the vitality of our proclamation here in the U.S. and abroad. We hope that sharing partnerships will help where the resources for effective ministry are scarce, and encourage those who live in circumstances where the witness to Biblical faith is being eroded."

### ECUSA Pension Fund, Somewhat Chastened, Seems To Survive Critical Review

After enduring months of questions and criticism throughout the Episcopal Church (ECUSA) about its portfolio management and the perceived extravagance of its management style, the Church Pension Fund (CPF) in February released a 40-page report recounting the Fund's recent performance and explaining some of its more controversial decisions.

The report was distributed to all active clergy, pension beneficiaries, lay members of Executive Council and interim bodies, and diocesan administrators.

Alan Blanchard, CPF president, asserted that the picture of CPF which had emerged from the review was heartening, and that the Fund had performed well over the last five years, particularly when contrasted with the previous five. The Fund's affiliates—the Church Insurance Company, the Church Life Insurance Corporation, Medical Trust, and Church Hymnal Corporation—showed a combined profit in 1995 of over \$5 million, a turnaround from recent past performance, particularly for Church Insurance and the

### PB's Annus Horribilis

"It's been the worst year of my ministry. No doubt about it."

So conceded a "tired" Episcopal Presiding Bishop Edmond Browning, in remarks to an interviewer for the Charleston, South Carolina *Post and Courier* in early March.

He was referring, of course, to the massive embezzlement of church funds by the female national treasurer and close friend he had repeatedly defended, turmoil in the church over the ordination of noncelibate homosexuals—which Browning supports—and reverberating calls throughout the church for his resignation, though Browning's term ends next year.

According to the story, Browning said the only reason he got such a "clobbering" over the embezzlement episode was because it proved a handy weapon for those angry about his stand on gay rights.

And, he said he believes confrontation on the gay issue, as seen in church court proceedings against Bishop Walter Righter, will harm the church; Browning, said the story, "has compared one conservative group, Episcopalians United, to McCarthyites." While saying he sympathized with the bishops accusing Righter, Browning maintained that "it's not a matter that's going to be settled by a court case...it's a matter of the heart."

Evidently confident that Episcopalians will accept practicing gay clergy, Browning admitted that "I don't think everybody will be happy about it. But I think we eventually will reach a level of tolerance that will reflect the Gospel of Jesus Christ."

Medical Trust, though the latter must still make up past losses of over \$1 million. CPF's total assets increased from \$1.9 billion in 1991 to \$2.6 billion by March of 1995, and clergy benefits also increased during that time.

Blanchard pledged increased communication between CPF management and the wider church, while expressing both the opinion that CPF already does extensive communicating and disappointment over "the lack of understanding" of CPF operations.

The Executive Council committee charged with discussing concerns with CPF representatives agreed that better communication is vital, and that the dialogue of the past year had been helpful in dispelling misunderstanding. But committee member Tim Wittlinger of Michigan asserted that "communication is much more than just information dissemination," and urged more informal dialogue and interaction between CPF trustees and other church organizations.

In the end the committee expressed the opinion that CPF trustees had been faithful in the discharge of their duties, and the trustees pledged to continue working to involve the entire board in decisionmaking, avoiding an "inner circle/outer circle" of consultation.

Blanchard noted that criticisms of a perceived "opulent" style of management are harder to address, since "luxuriousness is in the eye of the beholder." The report defended the recent purchase of office space in New York as a sound business decision. Regarding criticism about the salary levels of the top five CPF positions, Blanchard (whose cash compensation is more than \$450,000) agreed that these



were higher than comparable positions in other denominations, but stated that, given the demands of managing the group of five companies, and the cost of competing for quality executives in the New York market, the trustees felt that the salary levels in question were appropriate. "That's the conclusion that has been reached here," Blanchard said. "Other thoughtful people could reach a different conclusion."

*The Living Church's* editor, David Kalvelage, said he had "mixed feelings" about CPF's report, saying it was thorough but left some questions unanswered.

*United Voice*, the publication of Episcopalians United, which first raised serious questions about CPF, hailed many of the responses, corrections, and other information in the report provided, while asserting that in-depth discussion is still needed about certain practices and expenditures, among them the "high relative compensation of senior executives," travel expenditures, and the purchase of new office space.

Other sources also included *Episcopal News Service*

## Respected Virginia Priest, ACC "Founding Father," Dies At 72

The Rev. John Arthur Pedlar, rector of the Church of the Epiphany, Amherst, Virginia, and a founding father of the Anglican Catholic Church (ACC) in that state, has died of cancer at the age of 72.

In 1978, Fr. Pedlar led most of his flock from the Episcopal Church of the Ascension, of which he was rector, to the ACC, a leading U.S.-based Continuing Church. That parish later lost its buildings to the Episcopal Diocese of Southwestern Virginia in a court case, after which it built its own church, and renamed itself the Church of the Epiphany," reported *The Trinitarian*.

"Until his death, Fr. Pedlar held leadership positions in the Diocese of the Mid-Atlantic States, serving, at various times, on the Standing Committee, the Executive Committee and the Commission on Holy Orders."

Pedlar was greatly praised for his courage and firmness

## Faithful Episcopalians Urged To Choose Between God's, Man's Church

Former Episcopal Bishop of Puerto Rico and Suffragan New York has written an open letter to his colleagues among traditional Episcopalians, urging them to make a choice between the corrupt institution of the Episcopal Church (ECUSA) and the Faith—between "church and

In a Passiontide letter, the Rt. Rev. Charles F. Boynton, Bishop of Des Moines, wrote:

*My message is addressed Episcopalians who uphold the traditional Christian Faith. I speak to you as your primus inter pares—now, and for as long as I live, the first in order of consecration of the bishops of this part of our Lord's*

*own time, the once great, faithful and dearly beloved Episcopal church has departed from the traditional Faith.*

*Instead of a few to transform her into a greater, more universal church has simply deformed her. With her Holy Orders, her Doctrine and her Practice and Tradition aside, she is now only nominally Christian. She is a church, not God's*

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*no matter what the cost, it is they who are Christ's One, Holy, Catholic and Apostolic Church.*

*Clearly, [the] institution [of ECUSA] is in the control of men who aim to change the Faith itself. But that cannot be done. Only a manmade institution can be changed by men. Such a change does, however, force Christians to choose between church and Church, between institution and the Faith. I made my choice on May 19, 1971, when I resigned in writing from the [Episcopal] House of Bishops (although it was never acted upon) and a few years later joined a Continuing Church, a part of the Traditional Anglican Communion. Now I call upon you to choose one way or the other.*

*The choice is not an easy one. It may mean loss of properties, prestige and financial security. Nonetheless, I call upon all of you who made promises at your Confirmation and you in Holy Orders who made vows at your Ordination to be true to those vows and promises. We are called to follow Jesus Christ. We are called to follow Him now. Our way must be the way to Calvary, not a broad universal highway to a worldly Eden. To follow, we must stand firm in the Faith. To this we are called, Therefore, stand!*

*Stand in word and deed, beloved, for all you profess to believe. Stand up for Christ Jesus, Lord and Savior. Stand with the Saints who, from the beginning, have loved God above all else, even life itself. Stand firm in the Creedal Faith which alone can save. Stand in the One, Holy, Catholic and Apostolic Church in her traditional Anglican expression. Stand, if need be, alone. But stand. For in so doing, you stand among the faithful who are the Church Militant, Expectant and Triumphant.*

*May the blessing of Our Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you, sustain you and strengthen you now and forevermore.*

The Traditional Anglican Communion (TAC), mentioned by the bishop, is an international Continuing Church "orbit" with provinces or adherents in the U.S. (the Anglican Church in America) and nine other countries or regions of the world. TAC is in communion with the Church of England's traditionalist coalition, Forward in Faith.

TCC will report on responses to the bishop's letter in the next issue

in the faith by both the former and present bishops of the Mid-Atlantic Diocese, the Rt. Rev. William Rutherford, and the Rt. Rev. John Cahoon, respectively. "Thousands of people have spent part of all of the last 20 years wringing their hands about what has become of the Episcopal Church," Cahoon commented. "Fr. Pedlar took action. He was the very image of a 'Continuing Anglican,' and his witness in that respect will not be lost or forgotten."

"Leading worship wasn't something he wanted to do," noted N. Roger Beidler, a layreader at Epiphany. "It was something he had to do."

Pedlar was "such a simple, unassuming and private person." Beidler further recalled, "that we in our community never knew until he passed away that he received the Legion of Merit and the Bronze Star for bravery as an Army chaplain in Vietnam." He served as a military chaplain for a decade, retiring as a lieutenant colonel.

The Indiana native was a graduate of Purdue University and the University of the South's School of Theology. He was ordained to the diaconate in 1956 and the priesthood in 1957. He served Episcopal parishes in Alabama and Oklahoma as well as Virginia.

A requiem Eucharist was celebrated at Epiphany by Bishop Cahoon on February 2. Pedlar is survived by his wife, LaVina, a son, daughter, and sister. Memorial gifts may be sent to the Church of the Epiphany, P.O. Box 552, Amherst, Virginia.

## Great Lakes Diocese Launched By CEC

It's another new diocese and bishop for the burgeoning Charismatic Episcopal Church (CEC), which has grown to over 200 parishes since its founding in 1992.

The Rev. Frederick G. Fick, rector of Church of the Holy Redeemer, Troy, Michigan, was consecrated May 10 as bishop of CEC's newly-created Diocese of the Great Lakes by the church's primate, the Most Rev. Randolph Adler, assisted by three other CEC bishops. Fick will oversee CEC churches in Indiana, Ohio, and Michigan.

Married with three children, Fick attended Concordia College in Seward, Nebraska, and did graduate work at St. Cyril and Methodius Seminary in Orchard Lake, Michigan. During more than 20 years of ministry, Fick has served as a youth minister, Christian school principal, and pastor of parishes in Ohio and Michigan. He was ordained a priest in the CEC in 1993.

Not strictly a "Continuing Anglican Church," CEC initially developed when Evangelical pastors made "a radical shift in their ministries toward liturgical sacramental worship," said Redeemer's Deacon, Richard Johnson. In short order, the CEC found its roots in the Anglican tradition, and saw itself in the vanguard of a "convergence movement" blending the historic Catholic, evangelical and charismatic "streams" of the church. Thus it also began at-

### THAT THEY MAY BE ONE

It was learned at deadline that Bishop Thomas V. Daily of the 2.2 million-member Roman Catholic Diocese of Brooklyn has advised Brooklyn's district attorney that a trusted pension office employee of 32 years, Vincenza Bologna, 53, is suspected of diverting to her own bank account \$1.1 million in church funds—"half of what Ellen Cooke looted from the whole Episcopal Church!" one priest of the diocese told TCC. "On the bright side," he tartly quipped, "we've just struck a blow for ecumenism—the Roman Church and ECUSA have never been closer than we are right now!"



THE NEW BISHOP of CEC's Great Lakes Diocese is the Rev. Frederick G. Fick.

tracting mainline clergy and laity—including those from the Episcopal Church—"who have, the last few years, found their churches abandoning traditional and biblical morality and faith," Dalton said.

All CEC churches "combine elements of charismatic ministry with sacramental wor-

ship and celebrate biblical values and orthodox evangelical teaching," said a release from the church.

The CEC is part of an international communion which is seeing this "new work of the Holy Spirit" take root in several other parts of the world. The church will hold an International Convocation in Jacksonville, Florida, June 24-28.

## Second Ecumenical Meeting To Probe Christian Response To Anti-Christian Culture

A conservative ecumenical gathering, well received when it premiered in May last year, is to come together again August 1-3 in Glenview, Illinois, near Chicago.

"In the World": The Gospel of the Resurrection in a Culture of Death" is the theme for this year's conference, once more sponsored by *Touchstone*, a journal of ecumenical orthodoxy published by the Fellowship of St. James.

The aim of the conference is to consider "how Christians can respond to a dominant culture that is no longer Christian (if it ever was)," explains a *Touchstone* release. As with the first conference, speakers and respondents will include representatives of the Roman Catholic, Protestant, and Eastern Orthodox traditions, all writers and scholars "who share a common commitment to the classical Christian

faith." Several are among those who took part in the May, 1995, "Not of This World" Conference at the Rose Hill House of Studies in Aiken, South Carolina.

"This conference represents an ongoing expression of a conservative ecumenism, and will provide orthodox-minded Christians a chance to meet and to consider some of the options for engaging with or withdrawing from North American culture," said the release.

"The conference will not

quently noted erosion of moral and cultural values," it goes on. "Rather, the focus will be on the steps that Christians should be taking within their own communities to cultivate and communicate their values—values which are necessarily cultural as well as theological. How can Christians work together better on these issues? What resources are available? At 'In the World,' Protestant, Catholic and Orthodox Christians will have a chance to meet each other, to share their concerns, and to wrestle with how to respond to Jesus' insistence that His Kingdom is 'not of this world.'"

The conference's six speakers will be: **Dr. James Hitchcock**, Professor of History at St. Louis University, author of *Catholicism and Modernity* and *Recovery of the Sacred*, and Associate Editor of *Touchstone*; **Dr. Steven M. Hutchens**, Associate Editor of *Touchstone*; **Dr. Janine Langan**, Associate Professor of Christianity and Culture at the University of Toronto; **David Mills**, Director of Publishing for Trinity Episcopal School for Ministry, Editor of *The Evangelical Catholic* and Associate Editor of *Touchstone*; **Fr. Patrick Henry Reardon**, Orthodox priest and Associate Editor of *Touchstone*; **Dr. Ashley Godiwiss**, Assistant Professor of Political Science at Wheaton College, Wheaton, Illinois.

The respondents will be: **Dr. Thomas Buchanan**, Assistant Professor at Northwestern University Medical School and Contributing Editor of *Touchstone*; **James M. Kushiner**, Editor of *Touchstone*; **Merica Mathewes-Green**, author of *Real Choices: Making Practical, Life-Affirming Alternatives to Abortion* and Contributing Editor of *Touchstone*; **Brother Isaac Brown**, Orthodox monk from St. Michael's Skete, Taos, New Mexico; and **Dr. Leon Podles**, Contributing Editor of *Touchstone*.

The conference will be held at Sts. Peter and Paul Greek Catholic Church in Glenview. Registration and other information can be obtained from the Fellowship of St. James, 111 W. Cullom Ave., Chicago, IL 60618-1218, phone 773-737-1440; fax 267-6754; email FStJames@aol.com.

## Church Leaders React To Late-Term Abortion Ban Veto

Episcopal Presiding Bishop Edmond Browning's endorsement of a letter supporting President Clinton's veto of a partial birth abortion ban bill puts him "firmly on the side of the culture of death which is bringing down western civilization in the name of convenience and eugenics."

Argues the Episcopal Synod of America (ESA), that Browning misrepresented the church's position in signing the April 29 letter—sponsored by other mainline church officials and some religious groups in signing the April 29 letter—sponsored by the Religious Coalition for Reproductive Choice—urging members of Congress not to override the veto of the bill. The some 30 signers hailed the letter as support for "women and their families who are suffering from untenable pregnancies."

Clinton vetoed April 10 would have barred in the most restricted circumstances a late-term abortion procedure known as "partial-birth abortion."

body while a catheter is inserted into the base of the skull to evacuate the brain to complete full delivery.

"These abortions are not morally questionable," said extended RCRC President Katherine Ragsdale, a Massachusetts Episcopal priest. While pro-life critics charge that courts had too broadly interpreted an existing exception for the "health of the mother," Ragsdale says the procedure is rare and "only legal when the lives of the fetus and mother are in danger," such as cases in which the fetus has serious illness or anomalies and may be unlikely to live outside the womb.

Pro-life leaders were outraged over the veto, particularly to the testimony even of doctors performing the procedure that the vast majority of such abortions are elective. More recent reports noted that some in the medical community are questioning whether partial-birth abortions are ever necessary, citing more humane methods that can be used in extreme circumstances. The illogic to hold that it could possibly be necessary for the mother's health to almost completely deliver (his or her) child and then kill it," one New York doctor said.



ESA said the action by the RCRC after that partial-birth abortion is "most likely to be used in the case of severely deformed fetus," means that it most often is used to implement a judgment that it is better for the child in question to be born than to live, since this life will not be worth living. In other words, it is used for the convenience of those who believe they will be in some way hampered or diminished by the birth of this person."

**CHRISTIAN COALITION LEADER** Ralph Reed charged that Clinton's veto of the partial birth abortion ban is "a brazen betrayal of his solemn promise to make abortion rare."

Among other reactions to the president's veto of the bill was a letter to Clinton from bishops of the rapidly-growing Charismatic Episcopal Church, decrying the continuation of these "barbarous abortions."

Ralph Reed of the Christian Coalition charged that Clinton "has taken his veto pen and pointed it like a dagger at the hearts of the innocent unborn. [It] is a brazen betrayal of his solemn promise to make abortion rare."

The nation's eight active Roman Catholic cardinals pledged to support efforts to overturn the veto (which may be attempted in the House in early June), saying it is "beyond comprehension for those who hold human life sacred," and "heinous" to "kill...[an] infant just seconds from taking his or her first breath outside the womb..."



## ANGLICAN WORLD BRIEFS:

**\*A THANKSGIVING SERVICE FOR ENGLAND'S LESBIAN AND GAY CHRISTIAN MOVEMENT (LGCM)** is to go ahead in Southwark Cathedral despite an organized protest effort mounted by clergy in the diocese. The service marking LGCM's 20th anniversary will be held November 16. - *Church Times*

**\*SOME CHURCH OF ENGLAND PRIESTS ARE CONDUCTING SERVICES TO HELP DIVORCED PEOPLE** cope with the end of their marriages, though no form of words has been authorized in the church. The services were brought to light at the Norwich diocesan synod, at which a motion to "make available an order of service for divorced people, to recognize the breakdown of their marriage and to mark its ending" was firmly defeated. In the course of debate, however, the Rev. Richard Woodham, team rector of Norwich-over-the-Water, admitted using a "homemade" version of such a service. Another priest said he was aware of similar rites. It also emerged that a woman who authored one divorce service 11 years ago had sent out nearly 100 copies on request, mostly to clergy. - *Church Times*

**\*A MOTION TO ALLOW THE CHURCH MARRIAGE OF DIVORCEES IN WALES** if certain conditions are met was defeated on third reading by two clergy votes, at an April meeting of the Welsh Church's Governing Body. The subject could be raised again at a September meeting. - *Church Times*

**\*STANLEY BOOTH-CLIBBORN**, the former Bishop of Manchester who had been a passionate supporter of women's ordination and a "radical voice" in secular politics, died on March 6 at age 71. The great grandson of William Booth, founder of the Salvation Army, Booth-Clibborn was highly regarded both for his administrative ability and pastoral zeal. He had a special love for Africa, where he served as a missionary from 1956-67. He accepted the role of moderator of the Movement for the Ordination of Women in the first year of his episcopate. He was, however, opposed to the blessing of homosexual unions. - *Church Times/The Church of England Newspaper*

**\*THE ANGLICAN COMMUNITY IN POLAND IS HAVING TROUBLE GAINING LEGAL STATUS THERE.** The 60-member congregation—inaugurated last year as the first official Anglican presence in Poland since World War II—sees the continuing delay as virtual refusal; the Anglicans also were asked to leave their only place of worship, a gymnasium at Warsaw's British School. Denying any discrimination, the Polish government claims the Anglican community did not meet certain legal requirements. In addition to the predominant Roman Catholic Church, 58 Christian groups and denominations, and 30 other religious groups, have been given official standing in Poland. The Anglican chaplain there, Fr. David Williams, formerly a parish priest in Wales, said: "All we are trying to do is provide pastoral care for expatriate Anglicans and Episcopalians here. We have no intention of proselytising..." - *Ecumenical News International*

**\*WHEN HE ISN'T SPEAKING OUT FOR HOMOSEXUALS IN THE CHURCH**, Archbishop Desmond Tutu is busy with his new responsibilities as chairman of South Africa's 7-member "Truth and Reconciliation Commission." He will defer a planned sabbatical in the U.S. to guide the

*VETO Continued from Page 25*

brutal act of aggression against innocent human life."

Among women having abortions in the U.S.—1.3 million were performed in 1993—one percent report that they had been told the fetus had a defect, and an additional 12 percent feared the fetus may have been harmed by medications or other causes. The vast majority of abortions, however, are freely chosen.

Sources included *The Washington Post*, *The Washington Times*, *Episcopal News Service*, *The National Catholic Register*, *Our Sunday Visitor*

## U.S. Methodists Reaffirm Traditional Sexuality Teachings, Despite Minority Push For Change

Though 15 bishops caused a pre-conference flap by publicly endorsing the ordination of practicing homosexuals, the recent General Conference of the United Methodist Church (UMC) reaffirmed traditional sexual norms, opposing homosexual practices as "incompatible with Christian teaching" by a vote of 577-378.

In a statement to the April conference in Denver, bishops also reasserted the authority of the church's **Book of Discipline** over any single bishop's opinion, though without criticizing the 15 dissentients directly. Conservatives saw the statement as an attempt to preserve the mere appearance of unanimity in a divided church.

The dissident bishops had participated in various observances sponsored by pro-gay groups prior to the conference, with rites including invocation of the goddess Sophia, and blessings in the Name of "God the Father and Mother."

"Open the Doors" was the slogan adopted by the pro-homosexual lobby to urge inclusivity in UMC—a goal subtly endorsed by First Lady Hillary Clinton in her address to the conference, wherein she urged delegates to, "Throw open the doors of our churches and welcome those whom (Methodist founder) John Wesley sought out."

Still, the reaffirmation of historic sexual morality by America's third-largest church could be felt in the rest of U.S. mainline Christianity, also buffeted by the gay issue; orthodox Episcopalians particularly speculated about how it might impact or contrast the ecclesiastical court decision due a month later on whether or not their church has a doctrine precluding the ordination of active homosexuals.

In other business at the conference, there was much soul-searching about whether the UMC has lost its direction. Two million adherents have left the 8.6 million-member church since 1974. The conference adopted a new framework to try to simplify church organization, and voted to downsize churchwide agencies.

Notably, the conference also voted to approve a "covenanting" proposal with eight other major denominations (including the Episcopal Church)—the "Consultation on Church Union" (COCU). The latter proposal, on which Episcopalians postponed action, still requires ratification by two-thirds of the UMC's regional conferences.

Sources included the Institute on Religion and Democracy, *The Washington Post*, *The Washington Times*

BAPTISM certainly seemed to agree with little Eric Tucker, who looks like he enjoyed it as much as the Rt. Rev. Robert Crowley, Bishop of the West within the Anglican Catholic Church of Canada. Actually, the baptism at Holy Cross Parish, Ladysmith, British Columbia, took place a few years ago, but when we saw this photo we couldn't resist!



## RC Bishop Amazes, Angers, With Decree On Banned Groups

The Roman Catholic Bishop of Lincoln, Nebraska, has drawn nationwide attention with his decision to excommunicate all members of his diocese who persist in maintaining membership in any one of a dozen organizations he deems incompatible with the church's faith.

Catholic observers termed Bishop Fabian Bruskewitz's action as "highly unusual," and it has engendered mixed views among Roman Catholic cardinals and bishops.

The bishop's decree targets a spectrum of organizations he deems are "perilous" or alien to the Catholic Faith. They include Planned Parenthood and the euthanasia-promoting Voluntary Euthanasia Society; several Masonic-affiliated groups; Call to Action, which strongly promotes change in the Roman Catholic Church; and ultra-traditionalist groups connected to the breakaway movement of the late Archbishop Marcel Lefebvre.

Bruskewitz's decree declared that memberships in any of these groups must be ended by Roman Catholics in the Lincoln Diocese by April 15 or they will be barred from receiving Holy Communion. Catholics persisting in such memberships were to be automatically excommunicated a month later, May 15. This type of excommunication would normally involve public confrontation; rather, it would be limited to the person who has incurred the sanction to being barred from the sacraments until the inhibition is removed.

Call to Action's national headquarters condemned the decree as invalid, and several canon lawyers supported their position. Bruskewitz later denied an appeal by 16 members of the group to overturn the edict, while noting that the group has the right to appeal to the Pope.

Bruskewitz told the *National Catholic Reporter*, that the action which led to his decree was the founding of the Omaha Chapter of Call to Action; there, he claimed, priests lacking the authority to minister in the diocese celebrated the opening Mass using unauthorized texts and "a creed... which had no relationship to any historic creeds of the Catholic Church." Bruskewitz is seen as one of the most conservative American bishops—Bruskewitz is one of only two bishops barring women from priestly vocations afflicting most of the American Church. Bruskewitz said that, since he issued the ultimatum, a number of priests have told him they quit the banned groups.

The report also included *The Washington Post*, *Catholic World*, and *National Catholic Reporter*.

commission through its inquiry into atrocities and human rights abuses under apartheid, including political murders, kidnappings and massacres. - *Ecumenical News International/Episcopal News Service*

**\*AN ENGLISH BISHOP WAS EXCLUDED FROM A MULTIFAITH SERVICE FOR REFUSING TO WELCOME PAGANS.** A former Bishop of Bath and Wells, John Bickersteth, was to take part in the Newbury service involving Hindus, Jains, Hare Krishnas, Jews and Buddhists. But he objected to an opening speech that extended a "special welcome to all pagans," as opposed to his wish to "welcome... people of all religions or none." A service organizer suggested, however, that the bishop was really reacting to challenges to the "ethics" of his participation in the service. - *Church Times*

## ANGLICAN USA BRIEFS:

**\*THE PROVINCE OF CHRIST THE KING**, a longstanding U.S. Continuing Church, reports in recently distributed material that it has some 50 parishes and missions, showing that it has remained stable since such data was last received by TCC in the late 1980s. The congregations are grouped largely in the west—mainly in California—and the east, with only a few in the country's midsection. The jurisdiction, which has an estimated 3,000 members based on the parish count, is led by the Rt. Rev. Robert S. Morse.

**\*THE ANGLICAN CHURCH IN AMERICA'S** House of Bishops and Executive Council "gave serious thought and discussion" to ACA's diocesan structure at a recent meeting in Phoenix, following difficulties which began with the departure of ACA's eastern province archbishop amid misconduct allegations early last year. Both panels decided to recommend to the next General Synod that the Continuing Church body have just one province instead of two (East and West), and that there be five dioceses instead of the current six. Under the proposal, Wyoming, Wisconsin, Michigan, Illinois and Indiana would join the Diocese of the Missouri Valley, and Alabama, Mississippi, Tennessee, Kentucky and West Virginia would join the Diocese of the Eastern U.S. Taking into account what other churches have done and experienced, the Council also adopted a plan to rework the present policy and procedure for responding to allegations of misconduct by a clergyman or other church officer. - *Ecclesia*

**\*THE NEW PRESIDING BISHOP OF THE UNITED EPISCOPAL CHURCH OF NORTH AMERICA (UECNA)**, a small Continuing Church body, has made his first parish visitation in that role, to the Church of the Resurrection, Ft. Walton Beach, Florida. The Rev. Steven Charles Reber, Sr., rector of All Saints, Hillsborough, North Carolina, was consecrated in Pensacola, Florida, April 13, with retired UECNA Bishop Ogden Miller as chief consecrator. Reber succeeds Bishop John Gramley, who retired late last year and, for health reasons, was unable to take part in the rites. - *UECNA release*

**\*THE EPISCOPAL CHURCH'S EXECUTIVE COUNCIL HAS ENDORSED A NATIONAL ASSOCIATION OF EVANGELICALS (NAE) STATEMENT** inviting support for persecuted Christians. The statement notes that in some foreign nations "evangelical Christians and Catholics" have been targeted by "reigns of terror initiated by... authorities who feel threatened by Christian faith and worship."

and urges the U.S. government to deal more forcefully with persecuting governments. While offering some praise, the National Council of Churches declined to endorse the statement, a spokesman said, because it was felt NCC needed to be concerned with the persecution of anyone, not just Christians. - *The Washington Post*, IRD

**\*AT AN EPISCOPAL WEDDING IN ALEXANDRIA, VIRGINIA**, the rector overheard one member of the bridal party asking why there was only one candle lit on the advent wreath, to which another replied, "I don't know, but I think it's because it's their first marriage." - *Virginia Episcopalian*

## OF GENERAL INTEREST:

**\*THE SHROUD OF TURIN WILL BE DISPLAYED AGAIN** for veneration by the faithful in 1998 and in the year 2000, the Archdiocese of Turin has announced. Believed by many to be the burial cloth of Christ, the Shroud bears the image of a tortured, crucified corpse. In 1988 independent tests in three European laboratories concluded that the Shroud was fabricated in the 13th century, but since then there have been calls for further testing due to the possibility of contaminated results. In 1990 the Vatican agreed there may have been problems with the carbon dating tests and that further tests were needed. - *Christian News*

**\*THE FIRST WOMAN TO PRESIDE OVER THE LUTHERAN CHURCH IN ASIA** is the Indian pastor Katakshama P. Raj, a 59-year-old theologian partly educated in the U.S.

## MISSING DOCTRINE Continued from Page 10

The presenting bishops include Keith Ackerman (Quincy, IL); Maurice Benitez (Texas, retired); James Coleman (West Tennessee); John Howe (Central Florida); Jack Iker (Fort Worth); Stephen Jecko (Florida); Terence Kelshaw (Rio Grande); John-David Schofield (San Joaquin, CA); James Stanton (Dallas); and William Wantland (Eau Claire, WI). The ten include both those for and against women's ordination, which some see as the innovation that unleashed the full force of revisionism that has led to the court's failure to uphold historic sexuality doctrine.

### "Deeply Flawed And Erroneous"

At the Dallas conference, attended by some 40 reporters and other observers, the presenters forcefully rejected the court's opinion as "deeply flawed and erroneous."

"The distinction of 'Core Doctrine' from other 'doctrinal teaching' is without precedent or foundation in the [Prayer Book], the resolutions of General Convention, or the canons of the church," they said. "The very term 'Core Doctrine' is a specious invention of the court." In their "Statement of Exceptions," they noted that, while the court referred to the lectures of C.H. Dodd published in 1936 under the title **Apostolic Preaching** as its authority for crafting the term "Core Doctrine," that term does not appear in Dodd's lectures.

Quoting General Convention, the bishops declared their continued commitment to the teaching "that marriage, and marital fidelity and sexual chastity are the standard of Christian sexual morality," and that homosexual behavior "departs from the biblical norm." They said they "stand within the Anglican conviction that the church has 'authority in controversies of Faith;

She was elected president of the 35,000-member Evangelical Lutheran Church of the Good Samaritan in South India. If all goes according to plan, the bishop will be invested in November. Lutheranism worldwide gained its first woman bishop, Maria Jepsen of Hamburg, in 1992. - *English Churchman*

**\*THE 450TH ANNIVERSARY OF THE DEATH OF MARTIN LUTHER** saw prominent and ordinary Germans streaming into Eisleben, the small East German town which was his birthplace and the site of his death. The anniversary was the occasion of widespread reappraisal of the legacy of the German monk whose actions led to the Protestant Reformation of the 16th century. - *Ecumenical News International*

**\*A REPORT BY GERMANY'S LEADING PROTESTANT CHURCH SAYS NONCELIBATE HOMOSEXUALS COULD BE ORDAINED IN CERTAIN CIRCUMSTANCES.** But the report said the Evangelical Church in Germany (EKD), whose 24 member churches represent the overwhelming majority of Germany's Protestants, should not issue a blanket decision to allow such ordinations, rather permitting them only in "individual cases" where there is an "ethically responsible" gay lifestyle and certain other conditions are met. The report, which also opens the door to same-sex blessings, has been accepted by EKD's council as a "contribution to the present debate." - *Ecumenical News International*

**\*AN AUSTRALIAN BUDDHIST MILLIONAIRE'S PLANS TO SET UP A SUICIDE CENTER IN SYDNEY** has caused a furor. Australia has one of the world's highest suicide rates, and legalized euthanasia, already approved

*Continued on Back Cover*

and yet it cannot 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 (Articles of Religion, XX)."

Their comments were flanked by those from key supporting organizations. The executive director of Episcopalians United, the Rev. Todd Wetzel, said the verdict "was even more starkly heterodox" than expected—"a tacit validation of homosexuality"—which has condemned ECUSA "to still more anarchy and conflict." Both Scripture and the Prayer Book "clearly teach...that Christians are to reserve sexual intimacy for the sacrament of marriage," and the court "did not have authority to change" church teachings.

He said the "fallout from this disastrous ruling will be far worse than the bad publicity" many believe Righter's acquittal spares the church. "Now that [ECUSA] denies the sanctity of marriage, on what basis will it ask priests to honor [it]?"

"With this ruling, [ECUSA] as a national entity will continue to fragment and devolve..."

The traditionalist Episcopal Synod of America (ESA), with which four of the presenters are aligned, declared it "will not recognize" the court's "open rejection of the clear teaching of Holy Scripture..." ESA Executive Director, the Rev. Samuel Edwards, spoke of a possible "break in communion between Episcopalians who accept it and those who do not." He said ESA intends to work with these "brave chief pastors and with all other faithful Episcopalians to serve the Gospel in new and creative ways, and perhaps through new institutions." The Synod, he added, "takes seriously the Bible's requirement that we separate ourselves from those who deny the Gospel. The choice between God's truth and the institutional church ought to be a clear one

*Continued on Page 30*



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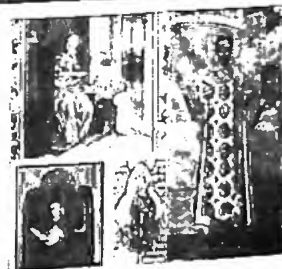
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# The Afterword

## ECUSA's "Schism From Truth"

In our 1995 year-end review we wrote that it seemed a "final grim chapter" was being written in ECUSA, and the Righter court's failure to find any doctrine barring the ordination of practicing homosexuals has virtually completed it. In this major "schism from truth" (as ESA's Fr. Edwards put it) the court maneuvered around the Church's 2,000-year, Scripture-based understanding to arrive at a convenient fiction that turns the tables on "The Emperor's New Clothes": instead of pretending something is *there*, the court wants us all to pretend that it's *not*. Meanwhile, a bishop who has three wives living is going to tell us—via a lucrative book deal—about "committed" gay unions and his experience as defendant in the ecclesiastical trial of the century!

A fuller response to this must await a less-crowded issue. But we certainly wish (for starters) to applaud the one bright light on

the court, Bishop Fairfield of North Dakota, who alone bravely defended the Faith against the betrayal perpetrated by his fellow bishops; and the forceful and articulate dissents from the court's opinion voiced by the presenter bishops and other likeminded leaders.

But the Righter decision and other markedly heightened assaults on orthodox adherents in the last year—the canonical steamroller on women priests, overt persecution in two dioceses, etc.—should clearly demonstrate (for anyone still in doubt) that ECUSA's heterodoxy has become a speeding train—and that *all internal orthodox resistance efforts to date have failed to stop it*. Even if convention (against all odds) applies the brakes, past experience strongly suggests this will not hold nor stop gay ordinations; liberals never take no for an answer.

So, if they don't want to get hit by the liberal locomotive—as so much of ECUSA's orthodox spirit and constituency already has over the last 20 years—it is time for Episcopalians who are really serious about their faith to get out of the way—in order to remain *within* the Way, the Truth and the Life. We must begin to have from orthodox bishops and their followers some word on the *concrete consequences* their convictions have or will have; otherwise those convictions are meaningless.

As further incentive, we might note the view of Fr. Edwards (whose latest article in *Foundations* we heartily commend) that the court's decision has defined ECUSA as neither catholic nor reformed but as an "idolatrous sect." Perhaps, under the circumstances, ECUSA's new motto should be: "We practice safe sects."

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*MISSING DOCTRINE Continued from Page 28*  
for the biblical Christian..."

### Orthodox Backlash

Interim responses outlined by the presenters were on the whole rather temperate, however, pending action on their proposed canonical amendment.

On May 28 the presenter bishops 1) disassociated themselves from actions of bishops, clergy or dioceses which sanction homosexual practice, but not from the clergy or dioceses themselves; 2) said they would not ordain or license priests for their dioceses who will not subscribe to the standard cited in their proposed canon; 3) declared that orthodox episcopal ministry "must be provided to clergy and laity in dioceses led by bishops who have departed" from the church's historic sexuality teachings, but—questioned about this by reporters—made no assurances that they would cross diocesan lines to provide it; 4) urged Episcopalians to express to church leaders their "commitment to biblical faith and practice," and to "direct their personal resources, as a matter of stewardship" to orthodox ministries; and 5) said they would act to create a fellowship of orthodox parishes and dioceses nationally and internationally.

The latter two efforts, as well as various declarations of impaired communion, have been made or proclaimed in recent years, and since ECUSA's direction has been unaffected, it was unclear whether an impact could be expected this time. At presstime, the only substantive financial "hit" of which TCC was aware was the decision of the Diocese of Central Florida to send about \$100,000 that would have supported the national church in other missionary causes.

Several sources are predicting significant losses for ECUSA in membership and funding due to the court's ruling, though this may be more cumulative than immediate; at this writing grassroots reaction was difficult to gauge, but seemed a somewhat

mutated mix of those who seemed to be in some level of shock and unable to fully react, and those who had heard little or had yet to fully understand the import of the court's rather complex decision. The bishops' May 28 statement, which includes their proposed canon, is being circulated throughout the church to raise awareness and for additional signatures, and thus could produce a stronger response in the coming months. The impact of conservative forces may grow exponentially, as well, if the statement is supported by most bishops who signed the 1994 "Affirmation" of Christian sexual norms and/or who backed the move to proceed to trial in the Righter case. An ESA meeting in late June, said to be booked solid, may provide another springboard.

Though one orthodox prelate (Howe) has flatly said he "will not support an apostate church" (and another—Wantland—plans to resign if convention mandates women priests as expected), the presenter bishops were, however, silent about any joint plans they may have to "separate from those who deny the Gospel" and provide for the faithful if their proposed canon fails at General Convention—as many seasoned observers expect; prior bids for a canonical "fix" of the matter failed, and the new orthodox canon is sure to face a counter-proposal from well-organized forces with top-level backing; sources said the convention may also attempt to "deal" with withheld financial support.

"There are those who will see these issues as peripheral—matters which we can agree to disagree," Bishop Howe recently told his flock. "Please be aware that the other side does not see them that way. Bishop Spong...has recently said that [ECUSA] is engaged in a battle to the death over these issues. On this point, he and I are in complete agreement."

Sources included *Episcopal News Service*, *United Voice*, *The Washington Times*, *The Washington Post*, *The New York Times*, *Christian News*, *The Post and Courier (SC)*, *Christian Observer*, *Church Times*, *U.S. News and World Report*

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 Mass 12:30p; Low Mass noon;  
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 10a Tues-Sat (with Low Mass  
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 10a Mass; Prayer Book Holy Days 7p  
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 170 E. Jefferson Avenue; Sun HC 8:30  
 & 11a, SS and Nursery at 11a; Thurs  
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 Rev. Richard Ingalls; 313/259-2206

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

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**St. Francis Church**  
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 601 Webster Rd.; Sun Low Mass 8a,  
 Education 9a, Solemn High Mass 10a,  
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 care 10a); Tues 7p Bible Study; All  
 services 1928 BCP; The Rev. William  
 Sierman; 612/920-9122

## TEXAS

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**Holy Cross Anglican Church**  
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 HC noon; Holy Days HC noon, 1928  
 BCP; The Rev. A. Saxton-Williams;  
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 BCP/American Missal; The Rev.  
 Stanley G. Macgirvin; 503/385-1774

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 Classes 9:30a; Church School 10:30a;  
 1928 BCP; The Rev. William Ralston;  
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*(Anglican Church in America)*  
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 Solemn Mass 10a (childcare provided);  
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 6:30a, Fri 12:30p; Sat HC 8a; The  
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## AUSTRALIA

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



## 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

## 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

## 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 5:15p; Sat MP & HC  
 8:15a; The Ven. Garrett Clanton; The  
 Most Rev. Louis Falk; The Rt. Rev.  
 Charles Boynton; The Rt. Rev.  
 Wellborn Hudson; 515/255-8121

## SOUTH CAROLINA

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

## KANSAS

**Prairie Village**  
**Trinity Anglican Church**  
*(Anglican Church in America)*  
 3920 W. 63rd St.; Sun 8a HC, 10:15a  
 Matins, HC & Church School; The  
 Rev. Robert Hill Porter, rector; the Rev.  
 Messrs. Gerald Claudius & James  
 Krehemker, associates; the Rev. Forest  
 Burgett, deacon; 816/472-4618,  
 816/372-2522