

cient textiles is not a reliable test. This is going to produce a big, big revolution," one researcher said. The geochemist who conducted the disputed tests stands by his results. The shroud is believed by many to be that in which the Body of Jesus was entombed after the crucifixion: it bears the faint image of a tortured, crucified man. - *The Washington Post*

***METHODISM IS EXPERIENCING DRAMATIC DECLINE** in the land of its birth. British Methodism loses 26 members each day; church attendance has declined ten percent over the last three years; and young members' numbers have decreased by a third in six years. Over 1,400 Methodist churches have closed in the last 15 years; only 140 new churches have opened. The changing British Sunday, including shopping and sporting events, and a decline of interest in Christianity are offered as reasons. However, the secretary of the Methodist Conference derided media "doomsday" predictions. - *The Church of England Newspaper/Church Times*

***THE WORLD COUNCIL OF CHURCHES WILL HAVE TO TAKE "DRASTIC ACTION,"** including significantly reducing its staff, to deal with its "serious" financial situation and meet a projected revenue shortfall for 1997, according to WCC General Secretary Konrad Raiser. Among causes cited are unfavorable economic conditions which affected the WCC and other organizations in 1994, compounded by declining contributions from member churches. - *Ecumenical News International/Anglican Communion News Service*

***A PROMINENT JESUIT JOURNAL'S SPECULATION THAT GOD MIGHT HAVE REVEALED HIMSELF THROUGH THE SACRED TEXTS OF OTHER TRADITIONS** got some attention not long ago, and particularly sharp reaction from the Catholic Right. The *La Civiltà Cattolica* article spoke respectfully of the idea that God may have revealed himself through the Muslim Koran, the Hindu Vedas and Bhagavad-Gita and the scriptures of Taoism and Shintoism. The journal's editor asserted that his intention was to promote dialogue between religious traditions, "changing historic hostility into useful discussion." - *The Washington Post*

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SPIRALING CRIME RATE IN THE COUNTRY, urging church members to examine their values and attitudes about dishonesty, tax evasion and buying stolen goods. Violent crime has overtaken political violence as the major preoccupation of South African public life, though there are encouraging signs that all sectors of society are becoming more active in helping police. - *Ecumenical News International*

***A CRITICAL SHORTAGE OF CLERGY** afflicts Turkey's largest Church, the Armenian Orthodox Church, and government restrictions on clergy training add to the problem. Sixty thousand Armenian Orthodox faithful in Istanbul alone are served by just 28 priests, ten of whom are over 60 years old. By law the Armenian church's clergy must be Turkish citizens, a requirement which does not apply to Roman priests and Protestant ministers, and clergy are informally trained in bishops' residences, as the Armenian Orthodox are forbidden by law from opening seminaries. - *Ecumenical News International*

***MASS IN CYBERSPACE:** Father John Ranalli of the Roman Catholic Diocese of Raleigh, North Carolina, is believed to be the first priest to celebrate Mass on the Internet. Fr. Ranalli emphasizes that, like televised Masses, the service is not meant to replace Sunday Mass in one's parish: it's for shut-ins. - *Our Sunday Visitor*

THE Christian Challenge.

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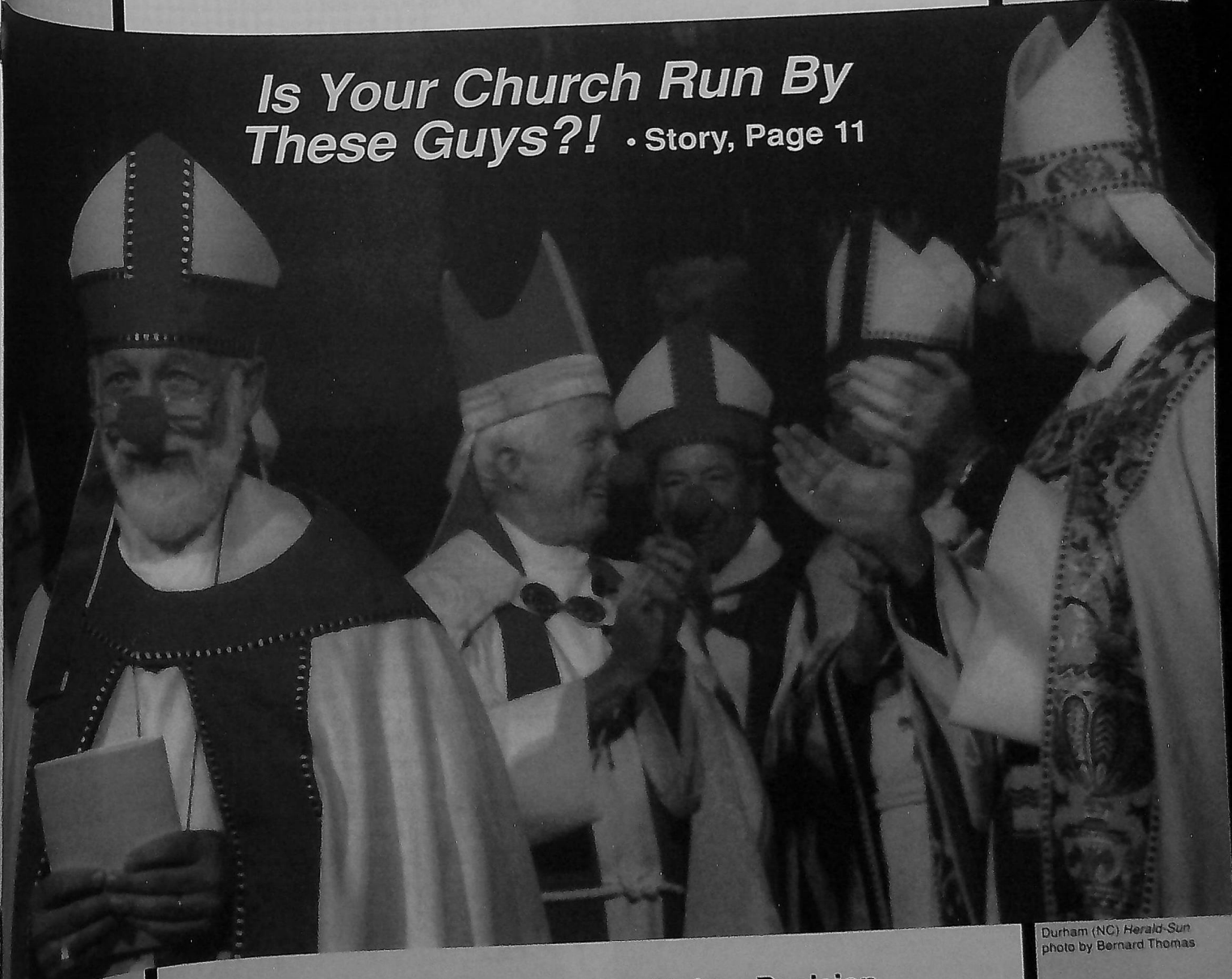
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***Is Your Church Run By
These Guys?! • Story, Page 11***



Durham (NC) Herald-Sun
photo by Bernard Thomas

The (Real) Impact Of The Righter Decision
• Page 6

Communion Prelate Helps Consecrate Continuing Bishops
• Page 10

THE Christian Challenge

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- To resist false teaching within the Church
- To restore the Church to her primary mission of proclaiming the Gospel

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EDITOR

Auburn Faber Traycik

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IN THIS ISSUE

FEATURES

THE COURT HAS RULED—
WHERE DO WE GO FROM HERE?
By Kim Byham 6

OBSERVATIONS ON
"THE COURT HAS RULED"
By The Rev. Samuel Edwards 7

NEWS AND REVIEWS

SIGNPOSTS

"A Brief History of the Episcopal Church"
By David L. Holmes
Reviewed By William Brailsford 4

FOCUS

This issue's stories:

- Communion Prelate Helps Consecrate Continuing Bishops
- COVER STORY: Send In The Clowns?
- Former Treasurer To Appeal Five-Year Sentence
- Homo-Feud Goes Global
- New Leadership In Cape Town
- Primatial Temptations
- ESA Says Communion Broken By Backers Of Anti-Scriptural Sexuality
- American Anglican Council Meets
- Washington Anglo-Catholic Named Interim At Advent, Boston
- Washington Diocesan To Meet With "Flying Bishop"
- Lincoln Cathedral Fray Continues
- Clueless In Canterbury?
- MOW Relunched
- Australian Lay Presidency Hearings Begin
- Fracture In Old Catholic Union As First Women Priests Ordained
- EMC Names Successor To Davies
- ACC Holds First Evangelism Congress
- ACA's Deaconess Berrell Dies
- CEC Holds International Convocation
- Catholic Reform Movement Hits U.S.
- Orthodox Rift Resolved 10

COLUMNS AND DEPARTMENTS

BACKTALK
Letters From Our Readers 3

THE AFTERWORD
Editorials 26

CHURCH DIRECTORY 27

Backtalk

THE MISSING DOCTRINE

Re the Righter trial, it seems to me that the seven bishops..completely evaded the basic question:

Practice of homosexuality, right or wrong?

For Christians, I believe the ultimate and final source of knowledge of what is right and what is wrong must be found in Holy Scripture...

Those who say that Jesus was silent on homosexuality might note *Mark 7:22*, in particular the word "licentiousness," defined in Webster as "a disregard of sexual restraint." Also note *Matthew 11:23-24*, where Jesus, by simply naming Sodom, calls attention the known sin of Sodom, though recognizing a lesser final judgment than that of Capernaum.

As for the apostles, can anyone reasonably conclude that they would venture beyond the teaching of Jesus in their condemnation of homosexual practice?

The fact that St. Paul, St. Peter, and St. Jude all wrote condemning the practice of homosexuality is ignored by the seven bishops...

With the defection of certain bishops from making a judgment in what may be called a matter of right or wrong, will we now rely on a General Convention to decide by majority vote what is right and what is wrong?

A still, small voice asks: Can General Convention make such determinations? I always thought the answers came from God, Jesus, and the Holy Spirit.

*William A. Petersen
2908 Chateau Knoll
Bettendorf, Iowa 52722*

So, the Righter court reveals the truth: ECUSA has no sexuality doctrine! Will the faithful who remain in that nonchurch ever admit..that they are in an alien land...? Even worse is when the top representative of this nonchurch publicly endorses the murder of unborn babies (partial birth abortion)...How can anyone [stay within] an apostate body

and still claim to be a traditionalist?...

As for the liberal ECUSA Bishop of Washington, Ronald Haines, I'd love to confront him. He attended early Continuing Church meetings in North Carolina and claimed to be fully in support!

*Robert Markham Pace
P.O. Box 2125
Chapel Hill, North Carolina 27515*

WESTERN RITE ORTHODOXY

One read with regret the news reported in [the May *CHRISTIAN CHALLENGE*] of recent strictures issued by Bishop Anthony of the Greek Orthodox Archdiocese against western-rite Orthodox parishes...[P]erhaps [TCC] might wish to acquaint its readers with some facts of which the bishop appears to be unaware.

First, western-rite Orthodoxy is not a phenomenon which began in post-war France. In the strictest sense western-rite Orthodoxy is as old as the Church itself, being for 1,000 years the Church of western Christendom until that Church fell away from Orthodoxy into schism. What [the story refers] to is more correctly called the *restoration* of western-rite Orthodoxy to its rightful place in the Orthodox Church.

Nor is it quite accurate to say that this restoration began in France after World War II, though its restoration there—under the supervision and authority of the recently canonized St. John (Maximovitch)—represents a significant chapter in that restoration. The Orthodox Church of France, though beleaguered by some opponents in Orthodoxy, is today a church of approximately 10,000 souls, using the restored Gallican liturgy of ancient France.

The restoration of western-rite Orthodoxy began in fact back in 1870, when westerners approached the Holy Synod of the Russian Orthodox Church for approval, as an Orthodox rite, of the Roman Rite, and such approval was given. This rite—while often referred to as the Tridentine Rite (after the Council of Trent), suggesting that it is a product of that council—is in fact, as any scholar will attest, essentially the rite that existed in Rome from the

middle of the first millennium. That rite is none other than that used by the Roman Church *before* it fell into schism, and is thus an unquestionably Orthodox rite. All Trent and Pope Pius V did was to impose this Roman Rite throughout the western church, replacing any other western rite that could not show at least 200 years of previous use and existence.

This Roman Rite then, codified by Trent and approved by the Holy Russian Synod, is in fact—and quite contrary to Bishop Anthony's allegation—a rite that is very much a liturgy of the western Church from the age of undivided Christendom. It owes to the Counter-Reformation nothing more than its uniform imposition throughout most of the western church. It pre-dates the Counter-Reformation by

Continued on Page 9

Pontius' Puddle



Signposts

"Things Of Beauty And Grace": David Holmes' A Brief History Of The Episcopal Church

Reviewed By William Brailsford

For all those folks who have taken up the offer of one of those little red, white and blue signs along the road, and tested whether the Episcopal Church (ECUSA) really welcomed them, wondering afterwards what they had gotten themselves into; or for those lifelong Episcopalians who became tongue-tied when asked to tell the story of their denomination, David L. Holmes has written a refreshing and lively book that will surely become the equivalent of the Michelin Guide to ECUSA. It's long overdue.

Holmes, who teaches religion and American studies at William and Mary, offers a rigorously researched yet eminently accessible history of Anglicanism in America in his new volume, *A Brief History of the Episcopal Church*. Carefully documented, amply illustrated, and most often written in a casual style of breezy but intelligent conversation with a friend, the book will eventually replace the cranky and idiosyncratic histories of an earlier generation.

What sets Holmes' work apart from the others, above all, is his fair-mindedness. In his discussion of some of the current issues that plague ECUSA, he may be accused of being too accommodating. But that would not be a careful reading of the text. Surely, as with any historian, he has his bias. But within the context of his reasoned analysis, it is his intellectual temperance which leaves its impression upon the reader.

Although Holmes believes that "churchmanship" is no longer an issue by which the Anglican Church is defined or divided, he pays careful and detailed attention to the great witness of the high church and low church parties in America. In fact, it is the author's erudite analysis of Anglo-Catholicism which is the heart of the volume.

In a chapter devoted to architecture and liturgy, Holmes shows how Anglo-Catholicism eventually became a monumental force for change in almost every aspect of church life in America. Before the movement began in the mid-19th century, the simple lines of colonial and Greek revival architecture, infrequent communion, and simple vestments were the rule. But by the turn of the century, even the most rural Evan-

gelical parish could boast a processional, weekly communion and candles on the altar. From vestments to the placement of the baptismal font, from the use of words such as "mass" and "priest", to Gothic revival architecture and belief in such doctrines as apostolic succession and baptismal regeneration, Anglo-Catholicism left an indelible imprint on the ecclesiastical landscape.

As is fairly well known, the high church party was so strong in some parts of the Midwest that certain states came to be known as the "biretta belt." Some seminaries, such as Nashotah House and General (in New York), were decidedly high church, but the influence was felt even at what was once known as an Evangelical bastion, Virginia Theological Seminary in Alexandria. As Holmes points out, "from the 1840s on, Episcopal parishes have moved steadily in the direction of higher ceremonial and a fuller sacramental life. By the 1930s, even the staunchest low church parish had been strongly influenced by the Oxford and ritualist movements." From the 1870s on, the normal usage of Episcopal churches steadily became: An altar of stone or carved wood, vested with colored frontlet, and bearing a cross...Flowers on the altar, weekly communion, careful observance of the Church's seasons, vested choir with a procession and processional cross...By the end of the 1870s, one bishop could say: "What was counted High once is Low now."

Not everyone, however, was joining the rush to put rood screens in their churches. The Reformed Episcopal Church, for example, was formed in large part in direct response to the growing influence of Anglo-Catholicism. It was said of Bishop Meade of Virginia, who had been studiously raised to bow at the name of Jesus, that, when the practice came to be associated with the ritualists, "he would consciously grip the pew in front during the recitation of the creed so not instinctively to bow."

The 1979 revision of the Prayer Book, which many Anglo-Catholics hoped would renew the church, was, however, admixed with the liberal and ecumenical spirit of the age. The consequence in ensuing years was, of course, an erosion of

Anglo-Catholic influence and standing in ECUSA (though part of the movement carries on in separated Anglican bodies).

Yet the remnants of its strength can still be seen in the small details that make the Episcopal/Anglican Church so unique. Moreover, Holmes sees the church's Anglo-Catholic roots as deeply embedded, and prone to resurge and renew the church intermittently throughout its cyclical history. What Robert Pattison wrote of John Henry Newman, one of the principal founders of Anglo-Catholicism, in his book *The Great Dissent*, can be said of the movement itself, especially in its American context: it is "arguably the most searching rebuke available to liberalism's cosmic pretensions, and it stands as an unanswered challenge to liberalism's most cherished principles."

Holmes may not agree on this point, especially since he makes the assertion that the twin horrors (my language, not his) of biblical criticism and Darwinism were more easily accepted by Episcopalians than by their fellow Christians in America, but it seems reasonable to conclude that Anglo-Catholicism for many

*Holmes' book warms,
consoles, and informs. It is
a family reunion, or
scrapbook, of sorts—
showing Episcopalians the
roots from whence they
came, and how they have
been nurtured since the
permanent beginnings of
Anglicanism in Virginia
nearly four centuries ago.*

years served as an antidote to fashionable doctrines, and its revival of traditionalism, whether in architecture, theology or millinery, kept the denomination on a straight course. Holmes rightly points out that the Anglicans never split into fundamentalist and modernist camps, as did the Presbyterians, Methodists, and Baptists. Surely, it was the ritualist movement itself, while not fundamentalistic by any means, that acted as a preservative within the Anglican communion in this country. For what is modernism, anyway, but that which the British historian Hugh Trevor-Roper called "the unwarranted assumption that man only needs freedom from ancient restraints in order to realize his inherent perfection."

Holmes traces the history of the church up to the present. He takes us through some of the controversies that have plagued the church, but through which the church has always survived. The Episcopal Church, for example, was the only denomination to divide over the issue of slavery but which was reunited right after the Civil War. In a fascinating aside, he notes that during the years of Prohibition three quarters of a century later, it was the only church that continued to offer wine during communion, while most other denominations switched to grape juice! Two General Conventions voted down the grape juice option. Throughout its entire narrative, **A Brief History of the Episcopal Church** warms, consoles, and informs. It is a family reunion, or scrapbook, of sorts—showing Episcopalians the roots from whence they came, and how they have been nurtured since the permanent beginnings of Anglicanism in Virginia nearly 400 years ago.

Quoting Joseph Fort Newton, a convert to Anglicanism in the 1920s, Holmes sums up for us some of the reasons Episcopalians so treasure their heritage. As Newton wrote in his 1946 biography: "Its atmosphere of reverence, its ordered and stately worship, its tradition of historic continuity, linking today with ages ago; its symbols which enshrine the faith of the past and the hope of the future; its wise and wide tolerance; its old and lovely liturgy...the organized mysticism of its sacraments—all these things of beauty and grace move me profoundly." We should all be so moved. ■

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The Court Has Ruled: Where Do We Go From Here?

By Kim Byham

TWO THINGS ARE CERTAIN ABOUT NEXT YEAR'S GENERAL CONVENTION in Philadelphia: 1) no anti-lesgay legislation will pass and 2) the media coverage will be extensive but very confused. The reason for the latter is that many reporters will assume that, because no affirmative legislation is approved on ordination, the issue is undecided.

The issue **IS** decided. The ordination issue was decided on May 15. What is confusing is that the church is undecided. Our church will remain divided on the full acceptance of lesbians and gay men for years to come. But just as the ordination of women to the priesthood became fully lawful before becoming fully accepted (and is not yet, even 20 years after General Convention acted), so too is ordination of noncelibate lesbians and gay men now fully lawful. No more legislation is required, and it is doubtful that any can be drafted until the issue of covenanted relationships is resolved.

The Court for the Trial of a Bishop ruled that there are no prohibitions on the ordination of persons living in committed

The issue IS decided...No more legislation is required...The court has said, and the General Convention will not disagree, that dioceses are now completely free to make their own decisions about [ordaining noncelibate homosexuals].

same-gender sexual relationships. That's all they were asked to consider. In the law that is called judicial economy—not [addressing] questions that are not necessary to a decision. The General Convention should similarly practice legislative economy and not attempt to guilt the lilly (*sic*). Such efforts are doomed, and poorly thought-out and sloppily phrased legislation in support of lesbians will confuse the media, as happened in 1994...

Since 1994 we have had a canon that prohibits discrimination in the ordination process based on sexual orientation (Title III, Canon 4, Section 1). That applies everywhere—in every diocese. Dioceses are still free to discriminate based on sexual practice, of course, and who could disagree with that? Clearly there are some sexual practices, just as there are sleeping or eating practices, that might render one inappropriate for ordination. Practices which preclude ordination would presumably be those that call into question one's psychological fitness for ordained ministry. We know that no competent psychiatrist or psychologist is going to find someone unfit simply because s/he is a noncelibate lesgay person, but there is no way to legislate away the prejudices of commissions on ministry, standing committees, and bishops.

For now and for the foreseeable future, we will have to live with diocesan option. About 25 of the 100 domestic dioceses now freely ordain lesbians and gay men. Another 25 will likely not do so within the next dozen years. It's the 50 or so in the middle that are at issue. In many dioceses, potential candi-

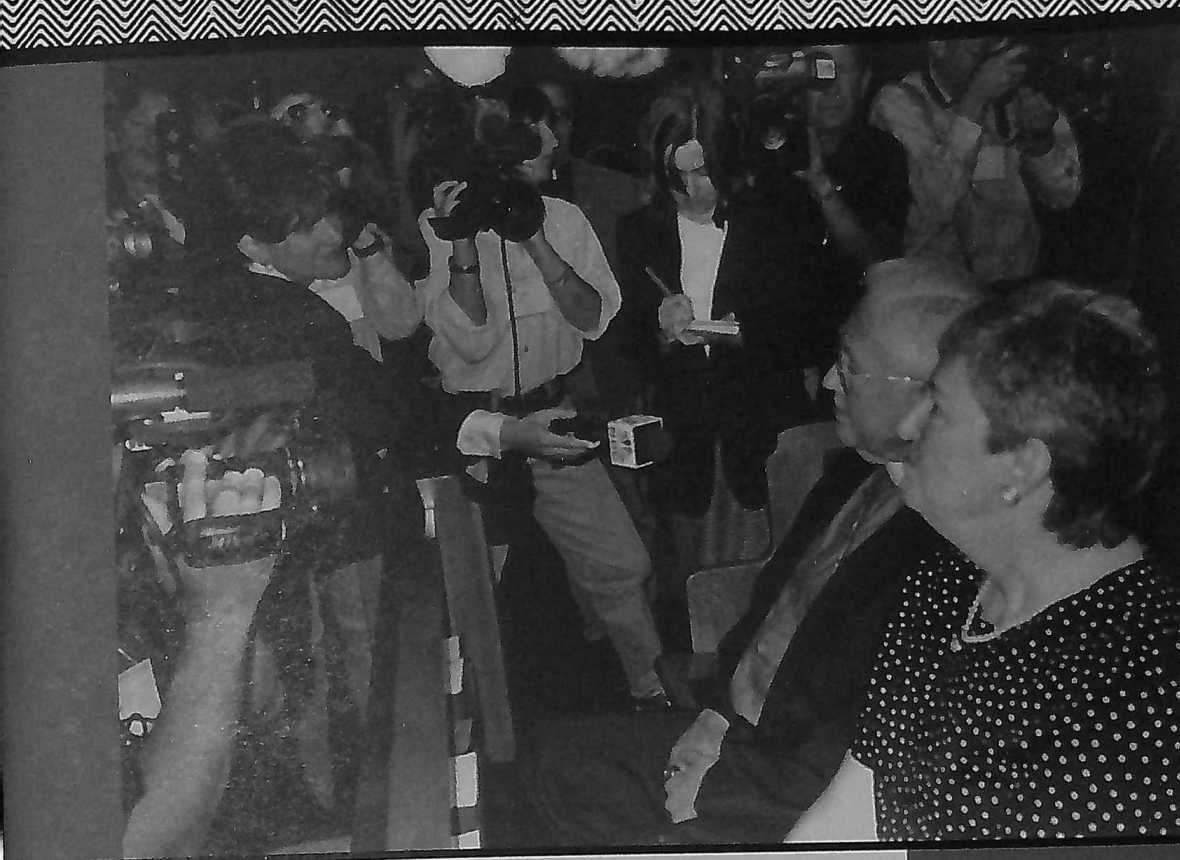
Regular readers will be aware that CHALLENGE's Summer edition provided major coverage on the unprecedented decision by an Episcopal Church (ECUSA) court May 15, that former Newark Assistant Bishop Walter Righter did not violate any discipline or "core" doctrine of the church in ordaining a noncelibate homosexual. Frankly, we weren't interested in a feature focus on this subject again so soon—until we came across the following, captivatingly candid and incisive piece of analysis and prognostication on the "Ecumnet," along with permission for it to be disseminated. The fact that it also happens to be authored by KIM BYHAM, a key spokesman for Integrity, ECUSA's "lesgay" (homosexual) caucus, makes this a rare happenstance for TCC indeed, but in our view the issue is not the messenger but the accuracy of his message. And (sadly, from our viewpoint) we think that—for anyone still unsure of what it all means—he presents a largely accurate reading of the immediate and future impact of the Righter decision, and an insight into the confidence now felt about the matter among the liberals at ECUSA's helm. To check ourselves, however, we sought a response to Mr. Byham's assessment from the Executive Director of the Episcopal Synod of America (ESA), THE REV. SAMUEL EDWARDS. It appears after Mr. Byham's article, which begins on this page.

dates report that the bishop says, I'm willing to ordain you but I'm waiting for the church to decide this issue. Well, it has! The court has said, and the General Convention will not disagree, that dioceses are now completely free to make their own decisions about who constitutes a wholesome example (BCP 532) insofar as noncelibate lesbians and gay men are concerned.

What about the [canonical amendment] the accusers [of Bishop Righter have proposed]? Virtually the identical resolution was presented in 1994 and was discharged by the House of Bishops. Introduced by retired Quincy Bishop Edward H. MacBurney (one of the 66 [bishops who consented to the trial of Bishop Righter], naturally), it differed only in that the newly proposed canon sneaks in the received teaching of the Church to describe abstinence from sexual relations outside Holy Matrimony. (An aside: In 1994, the proposed canon said genital sexual relations. This time around genital is dropped. Is the real target here the kiss of Peace?) The Committee on Ministry of the House of Bishops had voted unanimously, save for the notorious heterosexist Alex Dickson (another of the 66), to recommend discharge, or dismissal, of the canon and several like ones introduced by MacBurney and (another) accuser, Bishop John David Schofield. After limited debate, the House of Bishops voted overwhelmingly to discharge the negative resolutions.

The retreat canon which the accusers propose is even less likely to receive a warm reception in the House of Deputies,

Kim Byham is a deputy from the Diocese of Newark to General Convention in 1997. He served as National President of Integrity, the group representing gays and lesbians in the Episcopal Church, from 1987-90 and since then has served as its Director of Communications. This fall he will retire from Integrity's Board after 12 years. He directed the organization's efforts at three General Conventions—1988, 1991 and 1994—and will do so again in 1997.



MEDIA FORCES crowd around Bishop Walter Righter and his wife, Nancy, in Wilmington, Delaware May 15, the day the ECUSA court rendered its decision on Righter's actions, and, effectively, on ECUSA's sexuality doctrine. ENS photo by James Solheim

The Court for the Trial of a Bishop has cut the Gordian knot. It has turned the *de facto* diocesan option on this matter to a *de jure* one. For that we must all give thanks. But there is much more to do while we wait for the church to come to grips with our relationships. The Church Pension Fund and all its tentacles deserves immediate attention. There are a host of societal issues that merit resolutions from General Convention.

The battle is over, the victory won...but Integrity has years of work ahead of it. Don't let anyone tell you that this is not a fully

which, in 1994, defeated a proposal for a moratorium on lesgay ordinations and blessings by better than three to one in both orders. It should be noted that virtually all deputies to General Convention 1997 have already been chosen (the canons require it be done a year in advance) and there is no indication that they are more conservative than in 1994—indeed, the contrary seems to be true.

The Holy Spirit must have been at work here. There was no way that General Convention could have passed a resolution which said that it is permissible to ordain a noncelibate, homosexual person living in a faithful and committed sexual relationship with a person of the same sex. There simply are too many lawyers in the House of Deputies who would have said, What is a faithful and committed sexual relationship? That's a fair question. We all know one when we see one, but it would be hard to describe it in legislative terms.

In 1984, at Integrity's National Convention, we decided that our two top priorities would be the elimination of discrimination in ordination and provision for some sort of blessing of lesgay relationships. This was strongly reiterated at the National Convention in 1989. In 1987, when I had just become Integrity's president, I received a passionate letter from Integrity/Louisville (now of blessed memory), which said (that) our relationships are too varied and the need to offer truly innovative alternatives to heterosexual marriage is too great to attempt strict definition yet, regardless of the practical prospects for success at the (1988) General Convention, which we imagine must be dubious. I responded that there was no worry that the issue of blessings would reach the floor in 1988 (it did so only in 1994); nevertheless, ultimately the two issues are two sides of the same coin. General Convention will simply never be able to legislate the issue of ordination until the issue of committed relationships is fully addressed. And if the folks from Louisville are right and we are divided among ourselves on this issue, we cannot expect the church to resolve the matter quickly.

It should be noted that virtually all deputies to General Convention 1997 have already been chosen..and there is no indication that they are more conservative than in 1994—indeed, the contrary seems to be true.

dispositive decision—claim the victory. But do so in a way that we don't seem to become like those who for so many years would have excluded us, or at least hoped we would become discouraged and leave the Episcopal Church. We in Integrity have been turning the other cheek for decades, and we will still need to do so—indeed, even more so. At least the court has salved our wounds and the Holy Spirit has sustained us. Let us reach out to our oppressors in love.

Observations On "The Court Has Ruled"

By The Rev. Samuel L. Edwards
Executive Director, Episcopal Synod Of America (ESA)

IN A MOVEMENT WHICH SEEMS TO HAVE A DISPROPORTIONATE SHARE of effective political operatives, Kim Byham stands in the first rank. He is very good at what he does, and his success has been based on an accurate reading of the political and cultural climate of the Episcopal Church (ECUSA). Therefore, once one has switched on one's propaganda filters, it pays to listen to what he has to say.

I have no inclination to dispute Mr. Byham's evaluation of the Righter verdict's effect, nor his predictions concerning the outcome of next year's General Convention: That organ of the Episcopal Church, which has rarely, if ever, conceived itself to be under any authority outside its own capacity for

...tion, will surely do as he predicts, and it will do it because, being enervated by the controversy, it follows the path of least resistance.

...this means completely free diocesan option on homosexual ordination, so be it: After the opponents of women's ordination are shown the canonical door (which is a near certainty), which a path will seem kind and moderate. And (what is more important to the national leadership) it will probably be sufficient to keep most of the "moderate-conservative" dioceses from either declaring independence or cutting off the cash flow. After all, the national establishment is finally concerned only with the bottom line, so who cares what the dioceses do within the privacy of their own borders, so long as they pay up? One only gets booted out of ECUSA when the financial impact on

General Convention, that organ of the Episcopal Church which has rarely conceived itself to be under any authority outside its own capacity for definitive action, surely do as Mr. Byham predicts, and it because, being enervated by the controversy, it follows the path of least resistance.

More Righter Reactions

"Scripture is absolutely clear that homosexuality is wrong and that it separates people from God. The court's decision contradicts scripture and endangers people's souls and bodies. This is a day of shame and disgrace for Episcopalians..."
William Cheney, president of the Episcopal Laity Group
"The way the court defined doctrine and discipline... no bishop can be held accountable." - Bishop James Stanton of Illinois

"...How [the bishop-judges] can abuse their collective reasoning and twist the distinction between essential and peripheral to their own uses is a masterpiece of sophistry, equalled only by some of the recent Supreme Court deliberations and decisions about 'constitutional law.' But, as one of our most faithful and resolute laymen said, 'It sets us all free.' Since our church apparently has neither doctrine nor discipline in relation to ordination (and marriage) why worry about its authority over anything? Revolution means to turn over or around. Our church has now sunk so low that I wonder if it has anything left to turn. It's just flat on the ground, and none too high ground at that." - The Rev. William Ralston, St. Andrew's, Savannah, Georgia, in *The Parish Paper*

regarding unilateral ordinations of practicing homosexuals in ECUSA: "For guys like me who are still grappling with this, it's a slap in the face. The feeling I get is, 'Here it is, we live with it. I don't like that attitude.'" - Casper Ewig, member of the parish led by Fr. Barry Stopfel, the gay minister ordained by Righter

...course homosexual persons... are to be treated with respect and compassion! What concerns Episcopalians and other Christians today," says Central Florida Bishop John Howe. "A brand-new argument that openly homosexual individuals should be ordained, while living with their sexual partners in an entirely new kind of role modeling... On the (Central Florida diocesan) Board determined that its decision is indeed an official pronouncement of the Episcopal Church [which] constitutes the abandonment of biblical and traditional Christian teaching." (Based on the diocesan convention resolution, the Board voted to allocate \$100,000 earmarked for the national church to the diocese of Honduras and three orthodox Christian ministries, though individual congregations can still contribute money to go to ECUSA.)
...cluded The Los Angeles Times, and Central Florida Episcopalians

the power structure will be minimal. If the last ECUSA bishops were in New York, Washington, Los Angeles, and California (San Francisco), instead of in the four "flycatcher" dioceses that remain, you can be sure that no one would have dreamed of suggesting that women's ordination be mandatory. Integrity and its supporters have first made it possible to permit homosexual ordination and the blessing of same-sex relationships. Only later—after the bulk of the current moderate-conservative dioceses have been adequately convinced of the pansexualist agenda of which pro-homosexuality is the most currently visible component—will coercion be applied, assuming that it will be necessary by then.

Perhaps Mr. Byham would protest that, on the basis of the article, there are no grounds for thinking that Integrity and its allies (such as the Episcopal Women's Caucus) would be able to exert coercion. After all, he appeals to his constituency to "reach out to our oppressors in love" and would no doubt endorse the EWC's goal of "modelling non-hierarchical ways of doing church leadership." I will grant the sincerity of such a protest, but I cannot agree that it is in conformity with what has happened already in the case of supporters of the traditional approach to ministry. We have seen the incarnation of "reaching out to our oppressors in love" and "modelling non-hierarchical leadership." Her name is Jane Dixon. ■

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1,000 years, and the Great Schism by half a millennium.

Bishop Anthony's characterization of this rite as liturgically unsound due to its recent provenance simply will not hold water. More to the point is the advice of St. John Maximovitch, the restorer of the western rite in France, who said, "Never let anyone try to tell you that, in order to be Orthodox, you must also be eastern. The West was fully Orthodox for 1,000 years; and her venerable Liturgy is far older than any of her heresies."

Nor will Bishop Anthony's characterization of the western rite as pastorally unsound bear up under examination. It is this very liturgy which was itself molded by some of the greatest saints and teachers of Orthodoxy—St. Leo the Great and St. Gregory the Great, both popes of Rome in the middle of the first millennium. It is this liturgy and rite which nourished them and countless other pre-schism saints, monastics, and layfolk.

While Bishop Anthony is more correct in referring to the post-Reformation provenance of the liturgy of the **Book of Common Prayer**, he also neglects to mention the important fact that this very liturgy was examined in 1904 by Archbishop Tikhon, then chief Orthodox hierarch in America, and canonized as St. Tikhon. It is this saint who submitted the **Book of Common Prayer** to the Holy Synod of the Russian Orthodox Church for examination and approval for use by western-rite Orthodox. In an extensive report, the Synod critiqued the book and essentially approved, with some alterations, the rites of the BCP for Orthodox use. Perhaps Bishop Anthony is unaware of this historic document in the restoration of western-rite Orthodoxy. One commends it to his reading and study.

The Bishop's further allegations of liturgical isolationism, if true, need to be measured against one of the causes of such isolationism—namely, a narrow and historically uninformed mindset that chooses to isolate the western rite from the rest of Orthodoxy. It is his own proclamation, and others like it, that help to bring about the "fragmentation" he seems to lament.

The Greek Orthodox Archdiocese would better serve Orthodoxy in this country by refraining from ill-informed encyclicals and by attending instead to its own internal disarray and serious failures in Orthodoxy—most notably its failure to encourage and support monastic life in this country, and its failure to speak out against the dalliance of many of its members (including clergy) with Freemasonry, a pagan and deistic system utterly at odds with Orthodoxy...

Brother Isaac's suggestion, at the end of the *TCC* article, that interested Anglicans should be prepared to accept *all* of Orthodoxy is a valid one. Becoming Orthodox—even, or perhaps especially, western-rite Orthodox—involves significantly more than changing the name of one's bishop. Orthodoxy, with its ascetical disciplines, its pre-schism, non-scholastic, patristic mindset, is not something one enters into lightly or quickly or easily. Becoming Orthodox is the work of a lifetime, and includes, contrary to the witness of the Greek Orthodox Archdiocese, a deep reverence for the monastic life and a thorough rejection of secular and pagan thought and rituals.

The western rite in Orthodoxy struggles to hold its own against many odds. Among its greatest strengths are the inspiration and guidance of its two modern patrons and proponents—St. Tikhon and St. John Maximovitch—and

the support of those present Orthodox hierarchs who, unlike Bishop Anthony, have blessed and encouraged its work and mission.

*Dom James M. Deschene
Prior, Monastery of Christ
the Saviour (Western Rite)
Russian Orthodox Church Abroad
P.O. Box 6332
Providence, Rhode Island 02940*

While Bishop Anthony indeed contends that western rite liturgies are of more "recent provenance," as you say, the particular reference to post-war France was not Bishop Anthony but a (partial) error made by TCC in an effort to provide some background information. TCC regrets the error.

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ATTENTION CONTINUING CHURCHMEN!

THE CHRISTIAN CHALLENGE is seeking photographs of parish buildings owned by Continuing Anglican congregations, for another installment of *TCC's* **REBUILDING THE HOUSE OF GOD: THE CONTINUING CHURCH PUTS DOWN ROOTS**, which first featured churches built or bought by Continuers in 1989; a few others were presented with *TCC's* Continuing Church update in 1994.

Photos submitted should be of churches not appearing previously in the magazine, but can be of Continuing parishes anywhere in the world. We prefer black and white photos, but can work with color if there is good contrast between dark and light (exception: no polaroids, please). Exterior shots are the norm, but those featuring the interior are also welcome, as are line drawings in lieu of a photo.

Unless a specific request for return is made, photos received would remain on file after use, or, if they are not used for the upcoming feature, for possible future use.

When do we need them? The sooner we get an adequate number of photos, the sooner we can go to press with them. **Please send photos to: TCC, 1215 Independence Ave SE, Washington, DC 20003.**

Focus

Communion Prelate Joins In Consecrating Continuing Bishops

In a landmark action, a retired Anglican Church of Australia (ACA) bishop has taken part in the consecration of new bishops for the Australian province of the Traditional Anglican Communion (TAC), a global fellowship of Continuing Churches.

The Rt. Rev. John Hazlewood, ACA's former Bishop of Ballarat, joined Bishop Albert Haley of the Anglican Catholic Church in Australia (ACCA), and bishops from two other TAC provinces, Robert Crawley (Canada) and Wellborn Hudson (U.S.), in consecrating two academics, Fathers Robert Friend of Bathurst and John Hepworth of Adelaide. Friend will succeed Bishop Haley, ACCA's leader, who retires September 1, and Hepworth is an assistant bishop. The consecrations took place June 29 at the pro-Cathedral of the Resurrection, at Nundah, Brisbane.

Hazlewood's decision to consecrate bishops for Continuists is the first move of an ACA bishop to "join forces with those who have been spearheading Anglican reform in Australia," said Bishop Hepworth, the coordinator of International and Regional Studies at the University of South Australia.

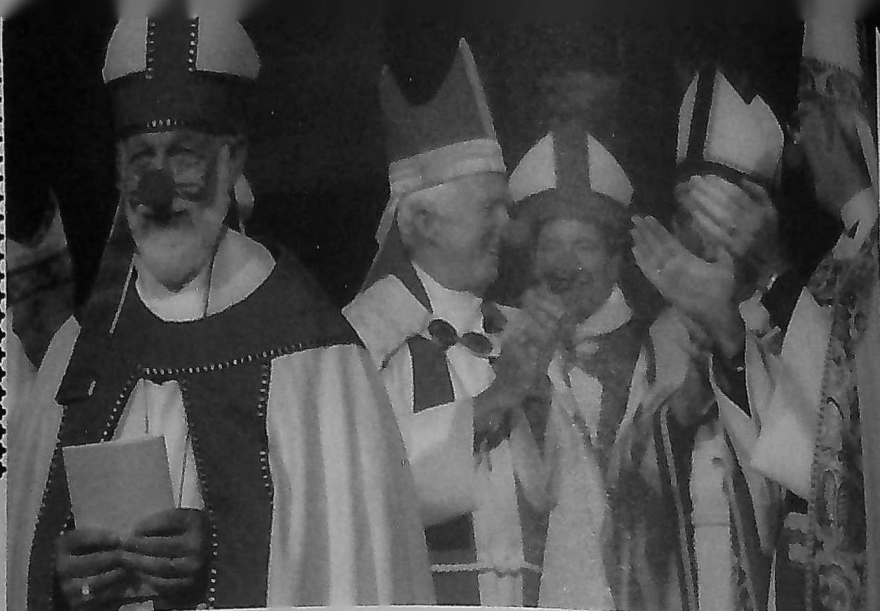
"It is time I made a protest," Hazlewood said of his action, referring to the break from apostolic order in Australia's "official" Anglican Church.

Formed in direct response to such developments in several provinces of the Anglican Communion, TAC has provinces or branches in South Africa, India, Central America, Ireland and England, as well as in Australia, Canada and the U.S.

Hepworth, who has traveled widely both as an academic and for TAC, said that "the recreation of an ancient witness, the revitalising of an ancient faith, the restoration of Christian vibrancy..this is our mission. To be true to Anglicanism as an ancient and profound way of being Christian, and to be faithful



The Rt. Rev. John Hazlewood



FREUDIAN SCHTICK? Sporting red clown noses during July consecration rites in North Carolina are new Suffragan Bishop James Gary Gloster (left) and some of his consecrators, including (from left behind Gloster) Episcopal Presiding Bishop Edmond Browning, Southern Virginia Bishop Frank Vest, retired North Carolina Suffragan Bishop Hunt Williams, and Michigan Bishop Stewart Wood. Used by permission of The Herald-Sun (Durham, NC); photo by Bernard Thomas

to the catholic imperative of unity."

Hepworth sees TAC, and actions such as Hazlewood's, as part of a significant global realignment underway, both among Anglicans and other Christians, to defend against liberalism and remain within the Universal Church. Out of this shift, a new network has begun to emerge: TAC, for example, is in communion with the 30,000-member Forward in Faith (FIF) organization in the Church of England, which in turn has advancing relations with orthodox Scandinavian Lutherans and some Old Catholics; TAC has informal contacts with Vatican officials as well.

Bishop Friend studied at Moore Theological College, Sydney, and was ordained a priest in 1959 in Tanzania, where he worked for the London-based Church Missionary Society. Pursuing earlier university studies in Sydney and at Exeter University, he earned a PhD in plant pathology from the University of Wisconsin. He has worked at Australian academic institutions, most recently as instructor in science and agriculture at St. Stanislaus College, Bathurst.

Expressing both trepidation and determination about his new role, Bishop Friend spoke of need to "maintain our zeal, increase our knowledge of God, and grow in holiness and obedience to the Almighty. The paradox is that, unlike any other religion...He Who demands of His children sanctification, will also supply it freely to all who truly seek and keep on seeking Him..."

***THE ACCA'S FIRST SCHOOL AND CHILD CARE CENTER WAS OPENED BY THE GOVERNOR OF QUEENSLAND,** Mrs. Leneen Forde, recently. At an official ceremony in March, following a simpler opening observance February 1, hundreds of people turned out to hail the start-up of St. Stephen's College, Coomera. In addition to Mrs. Forde, acting as Queen Elizabeth's representative, civil dignitaries on hand included members of Parliament and the mayor. Bishop Haley led the main ceremony in prayer, after which other school officials and Mrs. Forde addressed the crowd, and the just-founded school choir sang. The school already has nearly 180 pupils, exclusive of the child care enrollment. Sources: ACCA release and *The Messenger*

COVER STORY: *Send In The Clowns?*

It had to be the ultimate in liturgical changes.

The solemn rites for the consecration of the Rev. James Gary Gloster as suffragan bishop in the Episcopal Diocese of North Carolina began normally enough in Duke University's chapel July 27, with nine splendidly vested bishops taking part, including Episcopal Presiding Bishop Edmond Browning, Michigan Bishop Stewart Wood, Southern Virginia Bishop Frank Vest, and North Carolina Bishop Robert Johnson. But soon there began to be some indications that the "fix" was in—apparently with the new suffragan's full cooperation—for an unusual service.

Finally, following the presentation of traditional elements of a bishop's garb—pectoral cross, crozier, mitre, and so forth—a group of clowns and children, "symbolizing the importance of laughter and play and faith," came forward to present their gifts. At this point, reports *The (Durham) Herald-Sun*, a clown put a red nose on the new suffragan, and Gloster, "who enjoys humor and clowning...turned to the bishops standing behind him and stuck big red noses on many of them, including Browning, who smiled broadly through the unexpected turn of events and seemed to be having as much fun as Gloster, the children and the clowns.

"Applause broke out. The laughing bishops began to congratulate Gloster and clown around ever so slightly.

The congregation greeted each other in the passing of the peace."

It was Bishop Johnson who finally recalled the gathering to the sacramental context.

"There's never enough peace," he was quoted as saying, "but that's enough."

The report said Gloster had also clowning around, so to speak, when elected suffragan for the 45,000-member diocese in March. In his speech to the diocesan convention, "he started with references to God's grace and the need to share. But by the end, he was talking about humor and the importance of not taking yourself too seriously." He urged his listeners to "join together, being faithful for Christ." Then he put on a clown nose.

Presiding Bishop Browning also has taken part in at least one other bit of intra-ritual "comic relief." A recent college graduate who attended an Episcopal Youth Event in Missoula, Montana several years ago told *TCC* that, after Browning appeared in full episcopal regalia to celebrate Holy Communion for the gathering, he pulled a "super-soaker" out from under his cope and squirted the now-excited congregation of young people, later reassuring them that they had been "blessed": reportedly, the super-soaker contained holy water.

Former Treasurer To Appeal Five-Year Sentence

Rejecting claims of former Episcopal Church (ECUSA) treasurer Ellen F. Cooke that a mental disorder combined with stress caused her to embezzle more than \$2 million in church funds—and then to forget her theft—U.S. District Court Judge Maryanne Trump Barry exceeded court guidelines July 10 to hand Cooke a stiffer-than-usual sentence of five years in prison.



Ellen Cooke

Cooke's attorney, Plato Cacheris, said later that Cooke will appeal the sentence, adding that it was not yet decided whether she would begin her incarceration as scheduled August 26, or ask to be released on bail pending her appeal.

Dismissing Cooke's "spurious psychiatric defense" and her lawyer's pleas for leniency on that basis, Judge Barry declared: "This defendant deliberately and meticulously, with knowledge then and now, looted the national church over a period of years for one reason and one reason only: to live the life of someone she was not...I condemn this crime and the greed that caused it."

Sitting in the same Newark, New Jersey, courtroom where she pleaded guilty in January to tax evasion and transporting stolen money across state lines in the embezzlement, the 52-year-old former treasurer sat impassively through the two-hour hearing, accompanied by a few supporters, but by no members of her family. When asked if she had anything to say in her own behalf, the college drop-out who somehow worked her way into ECUSA's top financial position—and a lavish lifestyle at churchgoers' expense—softly said, "No, your honor."

Barry said she exceeded the sentencing guidelines—tacking on 14 months to the recommended maximum

Continued on Page 12, left column

Homo-Feud Goes Vigorously Global

Report/Analysis

The Episcopal Church (ECUSA) court decision in the Righter case seems to have sparked increased international heat over the homosexuality issue, which now appears likely to put Lambeth fathers in the hot seat when they meet in 1998.

A recent report announces that Episcopal Bishop Walter Righter—who seemed relieved to be out of the media spotlight after being cleared of an offense in his ordination of an active homosexual—is to speak at a controversial event marking the 20th anniversary of the Lesbian and Gay Christian Movement in London's Southwark Cathedral.

The daylong festival in November, expected to attract some 1,000 activists seeking church sanction for "faithful" gay relationships, has already been the subject of considerable protest from diocesan clergy and laity, who want the event canceled as incompatible with the church's teaching.

Undeterred, Southwark Provost Colin Slee told *The Telegraph* he felt Righter's visit would be educational. Righter said he wanted to bring the British gay camps "away from the margins and into the mainstream." Righter's public appearances in fact are likely to increase in the coming months, as he has made a lucrative agreement to tell his story in a new book.

A few weeks earlier, Canadian Anglican Primate Michael Peers sharply attacked English bishops in their "Ember palaces," in response to a rather moderately-toned address discussing the Righter decision authored by a prelate

Continued on Page 12, right

COOKE Continued from Page 11
time—because Cooke had broken a sacred trust, and caused suffering and shaken confidence among ECUSA's clergy and laity and the needy the church serves.

"The judge herself has recognized the enormity of the tragedy of this embezzlement," ECUSA Presiding Bishop Edmond Browning said in hailing the sentence. Browning and other church leaders had written Barry the previous week to urge her to avoid leniency so as to bring a just end to "this sorry chapter in our history."

The theft, believed to be the largest ever from a main-line Protestant denomination, compounded already-existing turmoil in ECUSA over the ordination of homosexuals and women, and led to widespread calls for Browning's resignation after it emerged that he had defended Cooke against numerous complaints and warnings, finally firing her a short time before her crime was uncovered.

The letter from church leaders acknowledged that Cooke's theft has caused a marked drop in contributions to the national church, and a similar "ripple effect" on contributions to other denominations. Former church staff members who lost jobs "due to economic retrenchment," they said, "cannot be convinced that there is no direct correlation between [Cooke's] actions and the loss of their employment. Beneficiaries of ministry programs that have been closed due to declining income share the same impression."

Barry ordered Cooke to report August 26 to the Federal Prison Camp for Women At Alderson, West Virginia, to begin her five-year sentence, which is to be followed by an additional three years of supervised release. She also ordered Cooke to pay \$75,000 in additional restitution. Thus far, the church has recovered about \$1.6 million from insurance and through the surrender of assets by Cooke and her husband, a former ECUSA priest.

Cacheris indicated that Cooke's appeal might be based in part on Barry's dismissal of defense claims that Cooke suffers from a bipolar mental disorder that led her to forget or block out the events of the embezzlement. He had argued for leniency based on a diagnosis from Cooke's psychiatrist that she suffered from an obsessive-compulsive disorder as well as "periods of hypomanic behavior and periods of depressive symptoms." Cacheris told Barry that Cooke is a "fundamentally good lady" who "cracked" under multiple stresses, including serving in a position for which she was not qualified, during a time when she suffered a miscarriage and unsuccessful *in vitro* fertilization, and was trying to assist her seriously-ill parents.

But Barry agreed with Assistant U.S. Attorney Robert Ernst, who called the defense ploy "a charade," noting how well Cooke was able to function throughout the four years of the embezzlement. Ernst particularly discounted Cooke's supposed lack of recall about specific events of her theft, pointing out that she remembered enough to assure her psychiatrist that her husband was not involved, and to quibble with church officials about how much she had stolen.

"I am absolutely convinced that the defendant did not suffer from a significantly reduced mental capacity when she committed the crime," Barry said. "She performed

HOMO-FEUD Continued from Page 11

while serving as England's Bishop of Rochester, is Asian. What chiefly set Archbishop Peers off—and revealed much about the Anglican Communion's oft-touted "provincial autonomy"—were Bishop Michael Nazir-Ali's comments in *The Church of England Newspaper* that many in the Anglican Communion are concerned about a "North American agenda" again dominating the next Lambeth Conference (the decennial meeting of the world's Anglican bishops), and are "looking to the Episcopal Church...to uphold the traditional teaching" on sexuality. "A failure to do so," Nazir-Ali added, "will certainly influence the course" of Lambeth '98.

Peers said such remarks "[sound] like the England we have known since colonial days, telling us what we must say and how we must say it," and "the same English condescension and scolding to which we are long since accustomed, but which some of us will no longer

accept." He charged that Nazir-Ali tried to demonize and lay future blame for Lambeth's dealings on the gay issue at the feet of the American Church, when homosexuality is just as much an issue in other provinces, including England. He went on to claim



CANADIAN PRIMATE MICHAEL PEERS, responding to an article on the Righter decision authored by a Church of England bishop, hotly criticized the author and English bishops collectively.

every task very well, including embezzling \$2 million."

While the sentencing marks "the end of an enormously painful chapter," Browning looked to the hope of repentance, redemption and healing, adding that: "My prayers are with Ellen Cooke and her family."

***MEANWHILE, ECUSA'S EXECUTIVE COUNCIL FOUND MORE FUNDS THAN EXPECTED** left over from the 1995 budget, but also restored ECUSA's planned giving and development office, after church executives admitted it was a mistake to close it in 1994. The office had worked with parishes and dioceses to help Episcopalians make choices about disposition of financial assets in their wills. Treasurer Stephen Duggan said that \$1.6 million remained unspent from 1995, about \$1 million of which is available for 1996 budgetary expenses. In addition, he told the Council that a review of accounts during Ellen Cooke's tenure revealed that ECUSA holds about \$8 million in unspent liability and reserve account funds from 1994 and earlier. While identifying resources available from prior years, he warned that the \$8 million should not be seen as new money. "We need to practice budget discipline," he said. He noted that some of the money had been earmarked for specific purposes, and that ECUSA has "some very major needs that have never been addressed."

Sources included *The New York Times*, *The Washington Post*, *The Washington Times*, and *Episcopal News Service*

that the 1988 Lambeth agenda had been "hijacked... by English issues and procedures," and that he and fellow Anglican Church of Canada bishops are concerned that this not recur at Lambeth '98. (Actually, there was much comment in '88 about the fact that—since no equitable adjustment was made in Lambeth's one bishop-one vote system—the U.S. Episcopal Church dominated the last Lambeth, with the most prelates—123—from one province, while provinces with much larger or comparable memberships were represented by far fewer bishops.)

A CEN editorial noted that Nazir-Ali was addressing the Church of England's sexuality debate as well, and said he was merely trying to point out the obvious, that "a unilateral step by the Americans to legalize" gay ordination would exacerbate already-impaired communion among Anglican provinces.

For his part, the Pakistani-born Nazir-Ali seemed to take the attack in stride, remarking that it was nice to be accused of being English.

Also making headlines with comments similar to Nazir-Ali's was Bishop Colin Bazley of Chile, the second South American church leader in recent weeks to enter the fray, and his stance was contrasted in one report by that of gay champion, just-retired Archbishop Desmond Tutu—who now says he would bless gay marriages.

Church of England Evangelicals were galvanized as well by the admission of former Archbishop of Canterbury Robert Runcie that he had sometimes ordained quietly practicing homosexuals by not making inquiries; and by what they saw as insufficiently firm, clear statements by current Archbishop George Carey on gay ordination during his recent U.S. visit (see separate story elsewhere in "Focus"). Tensions on the issue were reinforced as the (Evangelical) Reform group called on each member of the House of Bishops to sign a three-point commitment to uphold and enforce among clergy the belief in abstinence from sex outside marriage.

It all added up to a somewhat mixed result for English gay activists. On one hand, increased scrutiny and efforts to tighten discipline—resulting from the gay lobby's own campaign for acceptance—now threaten the discreet tolerance of partnered gay clergy which proponents claim some bishops have exercised for years. On the other hand, they reportedly feel the church's official ban on ordaining practicing homosexuals is looking more shaky than in the past.

Not Just Anglicanism

Anglicanism, or the U.S., however, are far from the only battlegrounds on this issue. With startling speed and spurred by other forces, struggle over homosexuality and related sexuality topics has begun to buffet other churches and civil legislatures around the world, with mixed results. A blizzard of recent reports received in TCC's office brought word of developments from several European countries, Brazil, Australia, Canada, as well as the U.S.

For example, the Hungarian Parliament decided in May to grant legal recognition and rights to homosexual couples, while in Holland, perhaps Europe's most permissive society, a Dutch court ruled lesbian couples in-

NEW LEADERSHIP IN CAPE TOWN

ARCHBISHOP DESMOND TUTU (left), the Nobel laureate who presided over the Church of the Province of Southern Africa for a decade and won world fame as an anti-apartheid crusader, embraces his successor, the Rt. Rev. Winston Ndungane, Bishop of Kimberley and Kuruman. Ndungane, 55, the son, grandson and great-grandson of Anglican priests, was arrested as a student in the 1960s for membership in the Pan-Africanist Congress and imprisoned



for three years on Robben Island, also the site of Nelson Mandela's incarceration. While imprisoned Ndungane received his call to ministry. He studied theology in England, and after ordination served curacies there, a chaplaincy in Paris, and several congregations in Cape Town before his episcopal consecration in 1991. He was on the Anglican Consultative Council for nine years, represented the Archbishop of Canterbury in 1994 at the Synod of Roman Catholic Bishops of Africa in Rome, and currently serves on the Lambeth '98 design committee. Married with two children, Ndungane will be enthroned September 15. At a service marking his retirement, Tutu became the first recipient of a new "Award for Outstanding Service to the Anglican Communion" from the Archbishop of Canterbury. In addition to his sometimes-controversial political role, Tutu was no stranger to divisive Anglican issues. He managed to garner approval for both women priests and women bishops in Southern Africa before leaving office, and has lately championed homosexuals. He plans an active retirement, having postponed plans to teach in the U.S. to chair the South African Truth and Reconciliation Commission, charged with investigating apartheid-era abuses. (*Ecumenical News International/Episcopal News Service/Church Times/Church of England Newspaper*)

eligible to adopt young children. On the church scene, the General Assembly of the Presbyterian Church in Canada overturned by almost 10-1 a local presbytery's support for ordaining a homosexual candidate; while the Uniting Church of Australia, one of that country's largest denominations, will consider an interim report next year which stresses the importance of traditional marriage but recommends recognition for homosexual relationships as well as non-marital heterosexual relationships.

Among key American reports was word that the U.S. House of Representatives had strongly approved and sent to the Senate a bill that would define marriage for federal purposes as a "legal union between one man and one woman." While not forbidding states to permit same-sex marriages, the bill does not require other states to recognize them.

Sources also included *Ecumenical News International*, *Catholic World Report*, *The Washington Post* and *The Washington Times*

Primalia Temptations PB Browning, Archbishop Carey, After The Righter Ruling

Report/Analysis

In the late and continuing conflict over homosexuality in the Episcopal Church (ECUSA), Presiding Bishop Edmond Browning has seen his role as that of moderator/mediator, whose job, he says, has been "to keep all parties at the table."

"That has been extraordinarily difficult," he told the Executive Council in June. While Browning's support for the gay agenda is well known, he said: "It would be far less complex to take up one position or another and advocate for it with all my might. Let me tell you I have been tempted."

Apparently it is a temptation that has been hard to resist, the more so after the recent church court decision dismissing charges against Bishop Walter Righter for ordaining a noncelibate homosexual. While indicating he would not comment at the Council meeting on the case's outcome, he then added, "I can say that I not only believe, I know, that it is possible for gay men and women in committed relationships to be wholesome examples. We see such examples every day."

Meanwhile, at a June 4 anniversary service for the Diocese of Newark's "Oasis" ministry to homosexuals, Browning credited the ruling in the Righter case, praised Newark Bishop John Spong, and warned against relying on litigation or legislation to influence "a culture's spiritual and moral journey."

Browning told some 200 worshippers at All Saints, Hoboken, New Jersey that the household of God does not need laws or court decisions, that the "political and legislative process does not complete the struggle for hearts and minds"; rather, that is done through "spiritual warfare" and the "overwhelming love of God for each of us." He warned against believing that struggle over the gay issue has ended because a court decision has been rendered.

However, Browning telegraphed the definitive nature of the ruling in saying (as earlier reported) that he was relieved not to have to represent a church that considers its "longstanding practice" of ordaining homosexuals a doctrinal violation.

Guests at the festive Eucharist marking the seventh anniversary of Oasis included former Newark Assistant Bishop Walter Righter himself; the openly-gay retired Bishop of Utah, Otis Charles; and New York Suffragan Bishop Catherine Roskam.

The liturgy began with a block-long outdoor procession, complete with an African drumming group and representatives of more than two dozen churches and some gay rights groups, as a dozen uniformed police officers stood in attendance against expected demonstrations which failed to materialize.

"In many respects the Oasis service followed a traditional format," wrote local journalist Jill Murman Payne, though "with some noticeable differences, such as the complete absence of a General Confession. The New Testament reading consisted of a single sentence of



AN OUTDOOR PROCESSION opens a recent service marking the seventh anniversary of the Diocese of Newark's "Oasis" ministry to homosexuals. There, ECUSA Presiding Bishop Edmond Browning expressed relief at the decision in the Righter case, and said "spiritual warfare" rather than laws or court decisions would settle the gay issue. *Episcopal News Service* photo by James Thrall

Scripture (*Cor. 3:16*), followed by a contemporary reading from **The Word is Out** by gay activist Chris Glaser."

In his sermon, Browning recounted his own 40-year ministry, begun in the crucible of the civil rights movement and carrying on its tradition in relation to other causes, including the homosexual rights movement. He expressed deep affection and appreciation for Spong and his Newark ministry.

As a recessional, the congregation sang "Dance Into Life" with lyrics by poet Carol Goodwin King: "We are partnered and single. We are straight, we are gay; For the one Life Giver wants us our own way... Dance, dance! The melody resounds. Dance into life without setting bounds. Step out! Be proud, strong and free, As the Christ in you stirs the Christ in me."

Oasis currently claims some 300 members in Newark; in January Righter helped inaugurate Oasis West in San Francisco, and Spong has promised additional outreaches nationally and abroad.

Canterbury Shuffle

Meanwhile, the Archbishop of Canterbury seemed caught in some push and pull on the issue when he visited the United States in the aftermath of the Righter ruling.

While in Los Angeles—where Bishop Fred Borsch has sanctioned but not himself ordained noncelibate homosexuals—Dr. George Carey flatly stated that church teaching is that faithfulness in marriage and celibacy are the only two acceptable lifestyles for Anglican clergy. But he also admitted that he is "struggling" with the gay issue, and urged church members not to reject people who "belong to us" or "[walk] away from one another."

Urging patience and love, he said that there "will always be questions that have to be left hanging while we wait for fuller answers." And, "if we're going to travel with the questions then I must also travel to listen to

the experience of others—and it may be that I would have to change my mind—or others would have to change their mind.”

During a visit to Chicago, Carey discounted the value of an ecclesiastical trial on the gay issue, but said the Righter court's decision was “sensible,” in that it adopted a narrow interpretation of the canons, and cautioned against unilateral diocesan actions. He also felt it served to remind Episcopalians that their actions are not independent from the life of the communion's other 36 provinces.

Here as elsewhere, Carey also sharply criticized “the privatization of morality,” which he described as the tendency to shape moral judgements according to individual opinion. The idea of eternal truths inspired by God “is fast disappearing from much of our popular culture.” Shared values are essential “if society is to survive,” he said.

But Carey's comments dissatisfied some on both sides of the sexuality chasm. One conservative English leader, the Rev. David Holloway of Newcastle, warned that equivocation would rob the Anglican Church of all meaning, and said Carey should make absolutely plain that the ordination of homosexuals is unacceptable in the Anglican Communion. A leading supporter of gay ordinations, the Rev. Edward Bacon, rector of All Saints Episcopal Church in Pasadena, commented that: “This is a justice issue, and the way I hear [Dr. Carey] is let's take our time in becoming just.”

Sources included *The Los Angeles Times*, and *Episcopal News Service*

ESA Says Communion Broken By Revisers Of Sex Standards But Pursues Fight From Within

In the wake of the watershed Episcopal Church (ECUSA) court decision on homosexuality, the Episcopal Synod of America (ESA) has declared that all advocates for extra-marital sexual relationships in ECUSA have broken communion with Episcopalians adhering to scriptural moral standards.

While a previous resolution of the organization had applied only to bishops, the resolution passed by ESA's legislative body at its June 27-29 meeting in Belleville, Illinois, links the break in communion to all clergy and laity “who teach or embrace (the) revisionist error” that noncelibate “lifestyles” outside marriage are Christian alternatives. Those who signed the 1994 *Koinonia* statement endorsing the ordination of partnered homosexuals, or who “knowingly ordain practicing homosexuals, authorize the blessing of same-sex unions, or teach the same, have broken communion with orthodox Christians until and unless they publicly recant,” the resolution states.

The resolution, passed by a margin of about 2-1, urges faithful Episcopalians “to avoid those who sow false doctrine and not to be yoked to those who do not share the faith.”

Synod President Donald Moriarty, while also hammering departures from the Biblical norm on the part of church leaders, indicated, however, that ESA would continue to propagate the Gospel *within* ECUSA. In practical terms,

the Synod's resolution calls on adherents to refuse to receive communion from false teachers or to participate in any official functions led or sponsored by them; to refuse to receive as parish members anyone openly advocating “erroneous (sexuality) teaching”; and to divert financial support away from any person or church entity which has embraced the erroneous teaching, directing it instead to orthodox ministries.

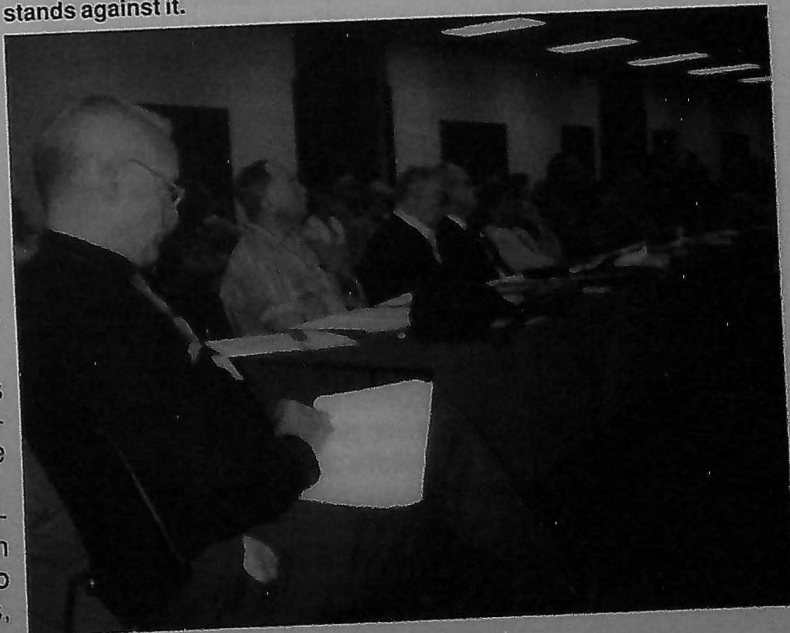
The Synod said it took the action with “deep regret,” but because “all other means we have to call those in error to return to the truth have been to no avail.” Adherents were urged to “pray lovingly for the conversion and reconciliation of our erring brothers and sisters.”

Speaking to the Synod gathering at the Shrine of Our Lady of the Snows, Moriarty lauded ESA's growth in numbers and financial support, linking it with the fact that the Synod is a spiritual fellowship. The meeting itself had a definite Biblical flavor.

Moriarty listed as among notable “confessors” of the faith over the past year the ten bishops who presented Bishop Walter Righter for ordaining an active homosexual; the one dissenting bishop of the court, Andrew Fairfield of North Dakota; and Church Advocate (in the Righter case) Hugo Blankingship.

Moriarty also hailed or awarded honors (*inter alia*) to the 22 Synod bishops, especially the four diocesans who endured the church committee “inquisition” last year which launched the proposal to force churchwide acceptance of women priests, expected to pass at next year's General Convention; four parish priests, and the faithful of their parishes, in Washington and Massachusetts under persecution from their respective diocesans; Washington diocesan activist Stella Morabito Green; longtime writer and defender of the faith, Dorothy Spaulding; Episcopal Laity Group advocate William Cheney; Prayer Book Society President, Dr. Peter Toon; and journalists David Mills (of ESA's *Evangelical Catholic*) and Doug LeBlanc (of *United Voice*, the publication of Episcopalians United).

Some participants in ESA's recent legislative body meeting in Belleville, Illinois, listen intently during a gathering which both protested further heterodoxy in ECUSA and honored those who have made conspicuous stands against it.



Among a number of commendatory resolutions passed were those naming the new conservative organizations, the American Anglican Council, Concerned Clergy and Laity of the Episcopal Church, and the Ekklesia Society. One resolution lauded four women priests for decrying, at the Anglican Council's recent meeting, the move to impose women's ordination on every diocese.

Other morals resolutions passed by the body condemned abortion, and euthanasia. In line with this, one successful resolution deplored the support of ECUSA's presiding bishop for President Clinton's veto of the partial birth abortion ban.

Preparing For The Boot?

Despite assertions that ESA remains *status quo* following radical developments on the women's ordination and sexual issues in ECUSA, there were indications earlier this year that a new course for the organization is under active consideration by ESA's leaders, in preparation for the decisive shut-out predicted at next year's General Convention. This was reflected in one response to those who, during debate on the communion reso-



THE RT. REV. FITZSIMONS ALLISON, the retired Bishop of South Carolina, served as chaplain for the ESA meeting. Also among honored guests was Fr. John Broadhurst, chairman of the Church of England's Forward in Faith organization, who is to be consecrated as Bishop of Fulham in the London diocese this month.

lution, expressed reservations about such a dramatic mea-

sure. "A year from now, we are going to be run out of this church," remarked the Rev. James Mahan of Oklahoma. "Does anybody feel we're not going to receive the left foot of fellowship?"

Statistics furnished to the ESA meeting showed that, of some 500 ESA members who responded to a survey, only about one-third believed traditional Anglicans should leave ECUSA as individuals, while some two-thirds believed they should do so as a group. The most oft-mentioned plan involves the formation of a non-geographical "Province 10" alongside ECUSA's nine geographically-based provinces (each comprised of several dioceses); as ECUSA's hierarchy would not recognize the entity, though, it would almost certainly be an independent jurisdiction.

The data also showed that such a jurisdiction has sizeable potential: 73 ECUSA parishes are affiliated with ESA, and the organization has more than 22,000 individual members. ESA Executive Director, the Rev. Samuel Edwards, noted that there were more vacancies in parishes that could use ESA priests than priests available to fill them. Treasurer Karl Sharp presented a \$275,000 1996 budget for the Synod.

But several measures also signaled an ongoing internal course. Among them were resolutions calling on

dioceses to exercise local option on General Convention resolutions, and for ESA to join with several other conservative groups in a prayer effort to sidetrack the move to make women's ordination mandatory. Development Officer Alicia Geromel noted the work she was doing trying to match up Synod members with compatible parishes and otherwise giving out Synod news to isolated ECUSA traditionalists. Also assisting are ongoing Synod committees to help defend the rights of ECUSA parishes and priests, and to provide information on the diversion of funds from the national church and revisionist dioceses.

Wallace Spaulding contributed to this report, for which sources also included *The Living Church* and *Christian News*

American Anglican Council Gets Down To Business

Seventy conservative Episcopalians met at a Roman Catholic retreat center near Chicago June 17-19 for the organizing meeting of the American Anglican Council (AAC), a new coalition among the arsenal of groups seeking to stem the drift away from historic Anglicanism in the Episcopal Church (ECUSA).

ECUSA's leaders "need to understand that their departure from the received teaching is not a small thing," said Bishop James Stanton of Dallas, upon accepting the invitation of the Council's board to be its first chairman. Elected at the meeting, AAC's organizing board has 18 members—six each of bishops, priests, and laypeople.

The AAC itself is described as "a diverse group of clergy and lay leaders, including bishops from many dioceses, who gathered from their various perspectives in the church to forge a coalition committed to the richness of the historic faith."

"The best news on earth is the Good News of Jesus Christ," Stanton said. "We believe that we can be far more effective in proclaiming it if we work together. There is also a need to offer clear teaching about the Anglican faith..."

"It was very moving to see a number of women clergy as well as bishops who do not ordain women together in a frank discussion, but with a very open sense of mutual commitment and support," the bishop said of the gathering.

Earlier press releases announcing the formation of the organization, originally called the "American Anglican Congress," spoke of divisions within the church which had caused the group's formation, but carefully refrained from referring to the ordination of women.

Stanton noted that much of the anger participants initially expressed about those who have been creating division in ECUSA by pushing unorthodox agendas was constructively channeled over the 48 hours together, through worship, prayer and small group discussions.

Those present were anxious that AAC not become "yet another organization" in ECUSA. The group wishes to provide a "gathering place and focal point for Biblically orthodox Episcopalians," enabling church members to cease playing a reactive role and instead to uphold the faith of the Church—to be "proactive and

positive," as one board member put it.

Statements are being developed for the group in such areas as theology, parish life, missions, leadership development, impact upon the national church and the means of serving affiliating parishes and individuals. A doctrinal statement titled *A Place to Stand*, built around the Scriptures, Creeds and Lambeth Quadrilateral, was issued by the June meeting.

According to one report, AAC's draft paper on engagement with ECUSA endorses "conscientious non-cooperation with regard to communion and/or finances," but makes no mention of alternative episcopal oversight for orthodox parishes in liberal dioceses.

Further word on the role and vision of the AAC was expected when the AAC Board met before the end of the summer.

Sources included an AAC release, *Episcopal News Service* and *The Living Church*

Washington Anglo-Catholic Named Interim In Boston

The Rev. Richard Cornish Martin, resigning rector of Washington's well known St. Paul's, K Street—lately shaken by the divisive visitation of the diocese's woman suffragan—has accepted an appointment as interim priest at Boston's Church of the Advent—which itself has not lacked for drama recently.

Massachusetts Bishop Thomas Shaw announced July 26 that, with the departure of former Advent rector, Fr. Andrew Mead, to lead St. Thomas, Fifth Avenue, New York, Martin had been appointed upon unanimous recommendation of Advent's vestry to undertake pastoral care of the congregation.

In a letter to parishioners, Shaw praised Martin as a

"longtime Anglo-Catholic" and "excellent pastor...with a reputation as a man of prayer," who is "no stranger to balancing the many issues involved with directing a large urban parish...I know he will be a strength and guide to your liturgical and pastoral needs during this transition period."

Earlier this year, amid turmoil and infighting at St. Paul's over diocesan plans to impose an April 21 visit by Suffragan Bishop Jane Dixon on the parish, Martin announced he was going on sabbatical before the suffragan's appearance and would resign his nine-year rectorship October 31.

During Dixon's visits to two other traditional congregations in the Washington diocese this year, virtually all parishioners absented themselves, while at St. Paul's a sizeable minority of the membership turned out to greet Dixon in April. While not participating in the service, Martin was present to receive Dixon with a statement criticizing the destructive effects of her visit on St. Paul's, but offering a perfunctory welcome on behalf of her supporters there.

Martin's interim move takes him to another historically Anglo-Catholic parish which also has seen more peaceful days. It, too, is in a diocese led by strongly liberal bishops, but here the parish is actively backing the diocese, and has agreed to temporary mission status, as part of an ongoing legal battle with the corporation that has governed Advent since its 1844 founding.

Martin is due to be at Advent "for the next two years and until [the congregation calls] a new rector," Shaw said. However, it appears the interregnum could be protracted, in light of Shaw's stipulation that the search for a new rector "will begin when the current litigation issues are settled and [the] vestry, in consultation with me, decides that the parish is ready."

And Now For Something Completely Different

After unrelentingly backing his female suffragan's forced visits to traditional parishes, in contravention of current church policies, Washington Bishop Ronald Haines has agreed to at least listen to how another province—the Mother Church of England—handles differences on the women's ordination issue.

The Rt. Rev. Edwin Barnes, one of the C of E's three provincial episcopal visitors (PEVs, or "flying bishops") specially appointed to provide alternative episcopal care where needed for traditional parishes and clergy, tells *TCC* he is to meet with Haines in Washington in November, to let him know how arrangements for accommodating the "two integrities" (viewpoints) on women priests are working in England.

Haines has also given Barnes permission to preach and officiate November 24 at one of the Anglo-Catholic parishes targeted for one of Suffragan Bishop Jane Dixon's imposed visits earlier this year, Ascension and St. Agnes.

Possibly bearing upon the welcome for Barnes is that he, as one of two PEVs in the Province of Canterbury, is in effect a suffragan to Archbishop George Carey.

But lest anyone think Haines is in a rush to reconsider his position, it may be noted that he has lately run interfer-

ence in the decision by Ascension's vestry to call the parish's traditionalist priest-in-charge, the Rev. Lane Davenport, as rector. The call was made and accepted after the vestry's initial, and apparently less-than-successful, search for a new rector, in which Davenport (per a prior agreement with Haines) was not a candidate. Based on Haines' policy of not allowing interims to become rectors (an extra-canonical measure increasingly imposed in liberal dioceses), he has now required Davenport to take a four-month leave of absence, and the vestry to complete a second "good faith" search process, in order to allow even the possibility that Davenport might be called as Ascension's rector. (*More on this in a future issue.*)

During his nearly month-long North American tour in November, Bishop Barnes is also scheduled to visit Fort Worth, Kentucky, and Halifax, Nova Scotia, among other venues.



Barnes

It's Sexy, It's Sensational, It's—Lincoln Cathedral?

The former verger of England's Lincoln Cathedral, Verity Freestone, dissatisfied when a church court exonerated the Very Rev. Brandon Jackson last year on charges of sexual misconduct she had lodged, has filed a civil action against him for assault in Lincoln County Court.

Freestone had already pressed her case—citing Dean Jackson and the cathedral chapter for sexual harassment, sexual discrimination and unfair dismissal—with an industrial tribunal, but that action reportedly failed.

Freestone's case, though, is but a sidelight to an overarching scandal, caused by an implacable (and well-publicized) feud among senior Lincoln Cathedral clergy over the last several years.

Despite entrenched enmity between Dean Jackson and the cathedral's Sub-Dean, Canon Rex Davis—due ap-

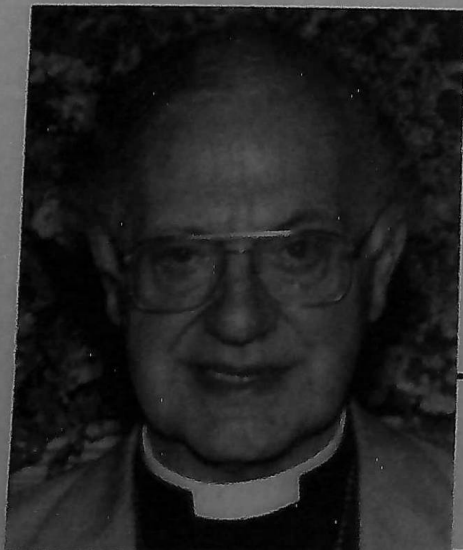
Clueless In Canterbury?

After rocking the Anglican world with the revelation that he had ordained homosexuals by following a "don't ask, don't tell" policy in the matter, former Archbishop of Canterbury Robert Runcie made another surprising admission recently, this time about women's ordination.

Before retiring, Runcie ultimately lent his support to the proposal for women priests and oversaw its legislative progress through General Synod, though it was not officially approved until the year after his "watch" had ended. *New Directions* reports that, in a recent interview with Anthony Howard, the latter at one point said to Lord Runcie: "But you must have known...that if the process towards introducing women priests made progress this would open up a gulf between the Church of England and the Church of Rome, and that [ecumenical] conversations...would really run into the ground, as indeed they have done."

In reply, Lord Runcie said: "I didn't realize at the time how significant it would be...I was seeing all the positive signs and didn't realize what a time-bomb the women's issue would be."

It was recently announced that Runcie's successor, Archbishop George Carey, will visit Pope John Paul II in December in what is expected to be a calmer atmosphere—due to increasing resignation on both sides that the possibility of reunion between the two churches is now remote.



FORMER ARCHBISHOP OF CANTERBURY, Dr. Robert Runcie, says he did not foresee the strong ecumenical impact of women priests.

parently to a clash of personalities rather than issues—both initially refused the Archbishop of Canterbury's recent request to resign; Davis even defended Jackson against the ouster attempt at a time when he (Jackson) was facing further legal action by Freestone and was temporarily away to reflect on the matters at hand. Jackson has since said that he will resign if Davis goes also, an offer to which Davis had not responded as of this writing.

Bishop Robert Hardy of Lincoln supported Archbishop Carey's request, saying that the present situation at the cathedral does "nothing to support the mission of the Church or the credibility of the Christian faith."

*"INTERPERSONAL DIFFICULTIES" are also said to be at the root of newly-revealed problems at Selby Abbey, which has seen the resignation of three incumbents in the past six years. A commission appointed by the Archbishop of York to look into the matter has made recommendations for improving parish life in practical, temporal terms, along with urging a "ministry of reconciliation" to deal with the spiritual aspect of the difficulties.

Sources included *Church Times* and *The Church of England Newspaper*

MOW Returns To Finish Job

The Movement for the Ordination of Women (MOW), which disbanded a few years ago after achieving its objective of female presbyters in the Church of England,

Old Catholic Union Fractured By Unilateral Female Ordinations

The 17th century Church of Christ in Konstanz, Germany, was the setting for a major act of disunity within the Old Catholic Union of Utrecht May 27, as the leader of the Union's German Church unilaterally ordained the first two women claiming to be Old Catholic priests.

The Union's largest body, the Polish National Catholic Church (PNCC) in the U.S. and Canada, had warned German brethren beforehand that they would be breaking communion with the PNCC if the ordinations took place.

The ordinations also seemed timed to boost Roman Catholic allies in the country conducting a controversial petition drive to modernize their church, just three weeks before Pope John Paul II was to visit Germany.

Clergy and prelates of various denominations—including representatives of the Archbishop of Canterbury—were on hand in Konstanz for the festive rites, during which Angela Berlis, 33, a theologian, and Regina Pickel-Bossau, 48, a teacher, were ordained by German Bishop Joachim Vobbe. Both women are former Roman Catholics.

The Old Catholic communion consists of national churches which separated from Rome at various times, largely in protest against the teachings of the First Vatican Council regarding the infallibility and authority of the Pope. Today, there are about 30,000 German Old Catholics, and some 230,000 faithful in the Union's six national churches worldwide (according to media reports, though some sources claim PNCC's membership alone exceeds the global figure). Old Catholicism reflects aspects of various

has now been relaunched with an eye toward furthering women's ministry and pressing for the consecration of women bishops in the church.

Some 60 participants in a June meeting in London were reportedly divided on the latter issue, though, with some feeling it was premature to push for women bishops and others wanting to work for nothing but. MOW is also facing pressure from gay activists in the C of E seeking to make common cause in the General Synod, though this would almost certainly engender greater resistance to MOW.

However, while the new MOW was to be up and running by the July meeting of General Synod, neither the gay or women bishops issues appeared on the Synod's agenda, reportedly due to restraints applied by the House of Bishops.

Sources included *The Church of England Newspaper* and *Ecumenical News International*

First Hearings On Lay Presidency Held

The Anglican Church of Australia's (ACA) Appellate Tribunal heard challenges to the suitability of three of its members, as the panel held its first hearing in June on the controversial issue of allowing laypeople and deacons to preside at the Eucharist.

As expected, objections were raised to the membership of Bishop Peter Chiswell of Armidale, who has li-

censed diaconal presidency in his diocese in the absence of national church sanction for the practice.

The Tribunal memberships of the Archbishop of Adelaide, lan George, and Bishop Bruce Wilson of Bathurst also were questioned, in light of another inquiry to the Tribunal made by 28 clerical and lay members of the (Evangelical) Sydney diocese. Their cause concerns the legality of such practices as prayers for the dead, reservation of the sacrament, manual acts during the consecration of the elements, and the licensing of lay readers, preachers and eucharistic assistants.

The Tribunal, which is not expected to rule until well into 1997, appears to have become the battleground for strongly Protestant elements, centered in Sydney, and residually Catholic forces in the ACA (which four years ago approved women priests). It was Sydney's attempt to legislate for lay presidency that prompted ACA's Primate, Dr. Keith Rayner, to refer the matter to the Tribunal. At least ten dioceses, as well as some individuals, have lodged an interest in the Tribunal's hearing, and most can be expected to make submissions opposing lay presidency, reports *Church Times*.

Meanwhile, a recent letter to clergy from Archbishop Peter Hollingworth of Brisbane acknowledged that the "vexed question of lay presidency" was the "major issue" at a recent conference of ACA bishops.

Hollingworth said Bishop Chiswell there told his colleagues that he has licensed deacons "to celebrate the Eucharist in some specific places" faced with a dearth of

parts of the Universal Church but is closest to the Anglican Communion, with which Utrecht has long had intercommunion (though the PNCC began opting out of it when North American Anglicans started ordaining women priests some 20 years ago). Likewise, while the Roman Church has traditionally recognized Old Catholic orders, it has made clear its rejection of women's ordination as alien to apostolic order.

As within Anglicanism, the possibility of ordaining women as priests has been hotly debated in the Union of Utrecht in recent years, despite strong PNCC opposition, albeit until recently members of the Union's International Bishops' Conference (IBC) had agreed to avoid unilateral actions in the matter.

The trend was, however, evident, with moves by some Old Catholic Churches to ordain female deacons, and then the German synod's approval of women priests in 1994; after that the focus became a special mid-1997 meeting at which the IBC hoped to work toward consensus on female presbyters. Bishop Vobbe agreed to try to delay such ordinations in his church until after that session, but went ahead with them in May.

Contacted at his Scranton, Pennsylvania, offices, the Most Rev. John Swantek, Prime Bishop of the PNCC, expressed deep regret at the German Church action. In a joint, April 22 letter this year urging Vobbe not to proceed, Swantek and four other PNCC bishops said the proposed ordinations would violate the Catholic Church's sacred tradition and break communion between the PNCC and German Old Catholics.

The PNCC bishops said that favorable arguments for

women's ordination in the German Church's position paper are "weak and unconvincing," and mention Anglican actions to allow the innovation but not the divisions resulting from it: "the number of clergy and laity who left the Mother Church (of England) to establish other ecclesial bodies (Continuing Churches)...analogous to the forming of the Old Catholic Churches in 1870 [and] the number of priests and laity who went to the Roman Catholic Church, the Orthodox Church, and other Catholic bodies..." The bishops also cited the IBC's 1976 statement, reaffirming historic holy order in the face of a break from it by North American Anglicans.

They said a similar development in one part of the Union signifies that its theological basis, the Declaration of Utrecht, will have been violated and "consigned to limbo. One will speak of what the Declaration was, and not of what it is," the letter said, noting that the Union will have to be replaced by another sort of organization—perhaps a loose confederation of churches—but necessarily an arrangement in which not all will be in full communion.

It is an outcome, however, for which PNCC leaders have been bracing for some time. Unofficial sources say a special IBC meeting this fall may attempt to deal with the German action and maintain the Union. But they also think it probable that the PNCC will in future focus more on relations with Rome, with which it reopened talks in recent years; PNCC also has actively developing relations with the leading Church of England traditional organization, Forward in Faith.

Sources included an IBC release, *The New York Times*, *National Catholic Reporter*, *Rola Boza*, *Touchstone*

regular priestly ministry. "He sees a clear distinction between diaconal and lay presidency, and has not authorised any action in relation to the latter," Hollingworth wrote. But he noted that: "The position of the Diocese of Armidale on the nature of ministry is, in Bishop Chiswell's words, rather more 'functional' than 'ontological,' and this gets to the heart of our ecclesiastical differences. In that diocese, deacons are licensed to take baptisms and marriages, so why not, the bishop argues, celebrate Holy Communion?" Such a position, Hollingworth said, "blurs the essential difference between the orders of deacon and priest."

He indicated that the bishops had "agreed to revisit these matters" to work out arrangements for making adequate sacramental provision in rural areas lacking regular priestly ministry, without compromising the proper order of the church.

EMC Adopts New Constitution, Names Davies' Successor

Delegates to the third General Synod of the Episcopal Missionary Church (EMC) May 22-24 took major actions relating to the Continuing Church body's structure and governance, while EMC'S Council of Bishops selected the Rt. Rev. William W. Millsaps as Presiding Bishop Coadjutor, to succeed the Rt. Rev. A. Donald Davies.

Meeting at Christ Church, Columbus, Ohio, bishops, clergy and laity from the continental U.S. and Puerto Rico adopted a new constitution for the four-year-old EMC, established procedures and deadlines for the adoption of new canons, and created a Synodical Council with a lay and clerical delegate from each diocese. The synod also declared that no divorced men may serve as EMC bishops, and committed the church to "the sanctity of human life."

In his charge to the General Synod, Bishop Davies called the EMC, first, to proclaim the Gospel: "to be fishers of men rather than keepers of an aquarium!" said an EMC release. He defined the response to our Lord as, "Come, Abide and Go." We are called to new life in Christ; we are called to abide in Word, Sacraments, spiritual growth and discipline; we are to go forth and fulfill the Divine Commission.

"When the Faithful Abide, how well do we prepare them to Go Forth...to go beyond the enclosed commu-

nity to proclaim the Good News to a pagan culture, to bring nurture and love to a broken society?" Davies asked.

Davies also noted that: "We bear the name...*Missionary Church*, which states an important fact about us...Only a convicted and committed Christian community can



BISHOP WILLIAM MILLSAPS will succeed EMC Presiding Bishop Donald Davies.

send missionaries." To be Christ's ambassadors, "we must undergo the strenuous discipline of being trained...and equipped disciples...interpreters, teachers and servants who in patience and love can share the mysteries of the Faith with both the beginning and continuing Pilgrim in the Way."

Finally, Davies said the EMC must seek unity, reminding that the bishop "is the visible symbol of unity within the Body."

Davies reported that EMC now counts 49 congregations, 64 priests, 11 deacons, and nine bishops, though several of the latter are retired.

Bishop Millsaps of Monteagle, Tennessee, EMC's Bishop of the South and a former chaplain of the Episcopal Church's University of the South at Sewanee, will succeed Davies in the late summer of 1997.

The Council of Bishops also elected another former Episcopal priest, the Rev. Canon Jon M. Lindenauer, rector of King of Glory Parish, Seattle, as the first bishop of EMC's Diocese of the West. The selections of both of Lindenauer and Millsaps were unanimously ratified by the General Synod in a vote by orders. Bishop-elect Lindenauer's consecration is set September 19.

Participants Laud ACC's First Evangelism Congress

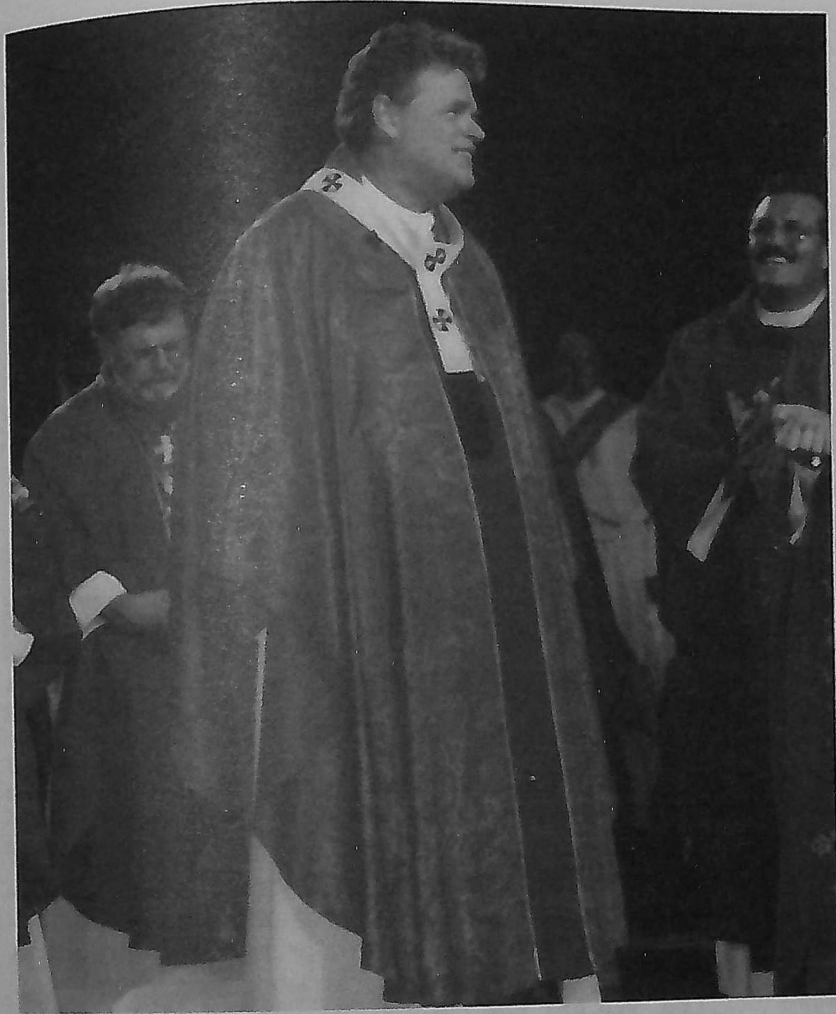
An Anglican Catholic Church (ACC) evangelism official called it life-changing for the Continuing Church body, and its 50 participants gave it a consistent "thumbs up."

The ACC's first Congress on Evangelism, held in Denver June 26-28, was "marvelous," Houston layman Ray Gray was quoted as saying in *The Trinitarian*. "I heard outstanding input, outstanding ideas. You could feel the presence of the Holy Spirit guiding us."

Meeting at the Holiday Inn Denver International Airport Hotel, the congress was a "mixture of worship, fellowship and workshops" addressing such topics as ACC's heritage, the spiritual life and gifts, practical means for attracting new members, and ways of publicizing the church, including tips on creating Internet home pages. Among the dozen or so workshop leaders were ACC Archbishop William Lewis; Bishop Dean Stephens of New Orleans; the present and former deans of Holyrood Seminary, the Rt. Rev. Brother John-Charles, F.O.D.C., and the Ven. Donald B. Rice (now of the New Orleans diocese), respectively; and *Trinitarian* Editor John Omwake.

"During the entire time not one word of dissension was heard," said Russel J. Brahmer, vice chairman of ACC's Department of Evangelism. "Our teachers were truly inspired by the Holy Ghost...There was open and even hungry reception of all teachings, and the exchange and fellowship during and after the sessions marked a new high in unity of purpose and resolve to bring others to Christ and into His Church...As we return to our dioceses and parishes with a new and refreshed spirit of evangelism the life of the whole church can be changed."

The congress represented considerable devotion and sacrifice, both on the part of those who worked long and hard with Bishop Stephens, the head of ACC's Evangelism Department, to put the meeting together,



CEC: "CALLED TO SOUND A CLEAR TRUMPET"

Charismatic Episcopal Church (CEC) Archbishop Randolph Adler (left, center) called more than 1,000 persons gathered at CEC's first international convocation June 24-28 into "battle" against the "culture of death." Participants in the Jacksonville, Florida meeting girded themselves for the engagement with a host of seminars and workshops for adults and youth, covering such topics as evangelism, theology, and "convergence worship" (combining catholic, charismatic and evangelical elements), as well as more practical subjects such as church administration. Responding to the convocation theme of "For such a time as this," drawn from *Esther 4:14*, Adler said: "We gather here at a unique time in the world and in the Church," when, as a result of individual and collective sin, "we have witnessed a staggering moral collapse and confusion take hold in our homes, institutions and government. Today, I am sure of one thing: God has not called the [CEC] to be a voice of 'moderation' in the midst of this crisis. Instead, we are called to sound a clear and precise trumpet, to be a prophetic voice calling our nations to the foot of the Cross." Visitors to the meeting, which marked the fourth anniversary of CEC's founding, included at least three representatives of Continuing Anglican Churches—Archbishop Louis Falk of Des Moines, primate of the Traditional Anglican Communion and of the Anglican Church in America, and ACA priest, the Ven. Louis Campese of Orlando; and the Rev. Marvin Gardner of Washington, representing the Anglican Catholic Church's Bishop of the Mid-Atlantic States, John Cahoon.

and participants, most of whom spent \$1,000 or more on travel and accommodations to attend the congress; it was well worth the cost, they told *The Trinitarian*.

"We have been in the battle mode for so long," Bishop Stephens told the gathering. "Now we have to believe..that Anglicanism has so much to give the world," that "God has a mission for the ACC [and] that God loves us."

During his workshop on "Parish Programs That Work," Archdeacon Rice said he did not think the church was growing satisfactorily anywhere. "We're just inching along. Our church is graying. We must be serious about this if we want to go on to another generation." He said the tendency is for congregations to be "faithful" but not "evangelistic." Citing the Great Commission (*Matt. 28:19-20*); he said: "It all comes down to this: Jesus has told us to do it."

Plans are already underway for a second provincewide evangelism congress, tentatively in 1998.

***ACC'S CLERGY PENSION PLAN IS "UP AND RUNNING,"** with synodical decisions to participate in the plan by the Dioceses of the Holy Trinity and Great Plains, Mid-Atlantic States, Midwest, New Orleans, Resurrection and South, and the Missionary Diocese of New England. Though it is expected to be some time before funding reaches a level adequate to produce pension benefits, participating dioceses have now begun sending in monthly payments for the plan.

***ACC'S BISHOP OF THE MIDWEST,** the Rt. Rev. Joseph P. Deyman, celebrated the silver anniversary

of his ordination to priesthood on May 11 in Indianapolis, reports *The Trinitarian*. The occasion was marked by a Mass accompanied by organ, a seven-piece orchestra and four-voice choir; a luncheon followed. The event was attended by some 155 persons from Midwest, other dioceses, and Canada—where Deyman was ordained priest in 1971 by the Bishop of Toronto.

ACA's Deaconess Berrell Steals Away Home

Marie Berrell, a well known and much-beloved deaconess of the Continuing Church, has died in Arizona.

She departed this life "quietly and without the usual dynamism with which she approached the rest of life," noted Fr. Harold Jeffers, rector of St. Alban's, Peoria, Arizona, and dean of that state within the Anglican Church in America's (ACA) Diocese of the West. "However, it is appropriate that Marie would go quietly, as that is the way she liked to be before the Holy Eucharist..waiting for His Presence."

Born in 1903, Deaconess Berrell graduated from Central Michigan University with a degree in social work, and went on to set patterns for child care and education that are still in place today. While in college, Marie converted to the Episcopal Church (ECUSA) "because of its quiet beauty and the way it was governed." In Michigan, Marie helped direct many young men into their vocations as deacons and priests, even attending a diocesan seminary so as to

ANGLICAN WORLD BRIEFS:

*AN ATTEMPT TO OPEN PRIESTHOOD TO WOMEN IN THE JAPANESE ANGLICAN CHURCH HAS FAILED.

A motion calling for the word "male" to be removed from the canonical requirements for a priest was adopted by the General Synod's house of clergy and laity, but rejected by the bishops. - *The Living Church*

*MASSIVE DAMAGE WAS DONE TO MANCHESTER CATHEDRAL

in the June IRA bomb blast of the city's commercial centre, which injured more than 200 people. "This is not the way towards peace," said Bishop Christopher Mayfield of Manchester. Repairs to the cathedral could cost hundreds of thousands of pounds, and the cathedral may not have enough insurance to cover the expense. - *Church Times*

*MEANWHILE, THE ARCHBISHOP OF SYDNEY, HARRY GOODHEW, HAS CALLED FOR NATIONWIDE GUN CONTROL LEGISLATION

following the recent massacre in Tasmania. Despite resistance from some states which set their own gun laws, newly elected Prime Minister John Howard is committed to work towards a nationwide accountability. - *Church Times*

*ANGLICAN CHURCH OF CANADA (ACC) BISHOPS SEEM TO BE ON A ROLL.

First it was the Bishop of Nova Scotia's refusal to ordain opponents of women's ordination—(besides which, ACC had already abandoned conscience provisions for traditionalists in the 1980s). Then it was ACC Primate Michael Peers' recent attack on English colleagues (noted elsewhere in this issue). Now England's *New Directions* reports that ACC's whole House of Bishops has "agreed to excommunicate priests who have given assistance to the Continuing Church." Fr. Charles Bryce, whom *TCC* recently noted had died at 81 after a long and faithful ministry in the ACC, the Episcopal Church, and later in the *Anglican Catholic Church of Canada*, received on his deathbed "the duly signed and sealed 'Notice of Abandonment of Ministry' from the warm-hearted bishop of his former liberal diocese," *ND's* story said. Mercifully, this was ignored by the priest and people of St. David's, Vancouver, an ACC parish Bryce had served, who buried him "with thanksgiving and with joy."

*A LEADING CHURCH OF ENGLAND EVANGELICAL HAS CALLED THE DIVORCE OF THE PRINCE AND PRINCESS OF WALES AN "EMBARRASSMENT,"

giving voice to the feelings of many, but departing from general silence on the matter kept by the man she serves as aide, the Archbishop of Canterbury. Expressing her personal opinion on national television, Elaine Storkey, director of Christian Impact and a General Synod member, said that: "The Church has strong standards on marriage and relationships," which she lauded the Queen for supporting. "Clearly," however, "it is difficult for the Prince, who has not lived in line with the Church, to communicate Christian values properly," the more so, she thought, if he follows through with his idea of serving while king as "defender of faiths" instead of "defender of the faith." While, constitutionally, the C of E "is saddled with this," she said there had been a loss of respect towards the Prince, the country and the church. Still, while it has been said that there is no constitutional question unless the Prince re-

be of more help to them.

After joining the Continuing Anglican movement in response to liberal revisionism in ECUSA, she helped found two parishes (Church of the Epiphany, Phoenix, and St. Alban's, both of the ACA), and helped keep a third going (Church of the Holy Spirit, Scottsdale, now of the Episcopal Missionary Church) until a priest could be found.

After being set apart as a deaconess in 1985, she worked on a program for educating the church's youth, until health problems slowed her activities. Always involved in the wider Church, Deaconess Berrell was a delegate to many synods, both diocesan and national, from 1980-90. She encouraged and generously supported the church and its global missionary arm, the International Anglican Fellowship, to the end of her days.

A requiem mass for the repose of her soul was celebrated at St. Alban's on May 4.

Wrote Fr. Jeffers: "Give us grace so to follow their good example..."

Catholic Reform Movement Comes On Strong In U.S.

A movement for modernist reform in the Roman Catholic Church that has attracted substantial support in several European countries has now come in more radical form to America, where a Catholic lay group is trying to gather a million signatures to present to the Vatican after a protest pilgrimage and major press conference in Rome, perhaps at Easter or Pentecost next year.

The "We Are The Church" movement seeks reform of the church's teaching on papal infallibility, and church sanction of optional celibacy for clergy, and for the ordination and full equality of women. The Women's Ordination Conference will serve as the "nerve center" of the new movement, which hopes to facilitate strong, grassroots protest over church issues.

Other organizations involved include Dignity, a gay Catholics' group; CORPUS, an organization of former priests; the pro-abortion Catholics for a Free Choice; and Call To Action—one of the groups recently targeted by a Nebraska bishop, who excommunicated Catholics belonging to this and other organizations he considers alien to the church's faith.

Dutch Catholics affiliated with one of the more recent European reform groups to be launched have called their movement *Kerk Hardop* (The Church Aloud). It is pushing the same reforms as the American initiative, along with a more positive view of human sexuality in the church. Dutch bishops have expressed the fear that the petition drive will have a polarizing effect on the Dutch Church, while *Kerk Hardop* points to similar efforts that have sprung up across Europe and in Quebec.

Loreto Sister Maureen Fiedler, a prominent activist and coordinator of the "We Are the Church" campaign, calls the declaration Catholics are being asked to sign "the rough draft of an agenda for the Third Vatican Council."

*SOCIOLOGIST AND CATHOLIC PRIEST, FR. ANDREW GREELEY, recently released the results of a Gallup poll which he says demonstrates that American Catholics are looking for the life of their church to be shaped by democratic, pluralistic values. The poll shows that 78 percent of respondents want the next Pope to have lay advisors,



ARCHBISHOP OF CANTERBURY George Carey and his wife, Eileen, are greeted by Bishop Frederick Borsch as they arrived to help celebrate the Episcopal Diocese of Los Angeles' centennial. The late May visit came shortly after an Episcopal court's unprecedented decision on the homosexuality issue, which Borsch had helped determine, though he resigned from the court a few weeks before its ruling was announced. *Episcopal News Service* photo by James Solheim

65 percent want him to permit women's ordination; 69 percent support married priests; and 58 percent want to see the next Pope give greater decisionmaking authority to U.S. bishops. Greeley noted that women, especially those under 40, were the most likely to support changes in the church. Critics of such polls note that they do not acquire of self-described Catholics whether they are active in the church; Greeley has maintained the 95 percent of American Catholics, however often they attend church, are still Catholic emotionally. Sources included *The Washington Post*, *Ecumenical News International* and *Our Sunday Visitor*

Orthodox Rift Resolved

The earlier-reported estrangement between the Eastern Orthodox Patriarchates of Moscow and Constantinople, created when each claimed oversight of the Estonian Orthodox Church in the wake of Estonian independence from the Soviet Union, has ended with an agreement to allow the Estonian Church to freely choose affiliation with either the two jurisdictions. However, some difficulties remain. At press time nearly half of the 84 Estonian parishes had opted to go with Constantinople, while 41 had elected to remain under Metropolitan Cornelius and the Moscow Patriarch, and six not decided. While at first seeming to accept the agreement, Cornelius subsequently denied that those who renounce Moscow's authority are true Orthodox Christians. The pre-war Orthodox Church owned about five percent of the land in Estonia, so the question of which church could succeed to the claims of the pre-war church could be a significant one in terms of resources. Sources included *Catholic World Report* and *Ecumenical News International*

marries, the story noted that the Church of England is to re-examine the position of divorcees who remarry in the church. - *The Church of England Newspaper*

***THE DIOCESE OF LONDON IS SAID TO HAVE LOST SOME 265,000 POUNDS IN A SUSPECTED FRAUD** over a five-year period. A member of the diocesan staff has been arrested. - *Church Times*

***THE LAST ANGLICAN CONGREGATION IN LONDON TO BE RECEIVED EN MASSE INTO THE ROMAN CATHOLIC CHURCH**, St. Matthew's, Bethnal Green, will retain the use of the Church of England's building, which they will share with the remaining Anglican members of the former congregation. The nearly 120 converts were received at Pentecost. - *Church Times/The Times*

***DON'T LEAVE HOME WITHOUT IT:** The traditional Anglican equivalent of a "medic alert" bracelet is selling briskly in the Church Union Bookshop in Westminster. Devised by England's Forward in Faith (FIF) organization, it is a card for wallet or purse which stipulates that, in case of illness or life-threatening emergency, a male priest should be called. It is but one response to the increasing number of women priests serving in parishes and chaplaincies; FIF says some people also are writing into wills a directive that male clergy should conduct their funerals. - *Church Times*

ANGLICAN USA BRIEFS:

***CHARGES THAT EPISCOPAL BISHOP MARY ADELIA MCLEOD DISCRIMINATED AGAINST A PRIEST** when she fired him have been dismissed by a Vermont superior court judge, though the court let stand a charge that McLeod defamed the priest and violated his privacy. Seeking \$2.2 million in damages plus legal fees, the Rev. Richard Lacava sued McLeod a year ago for allegedly firing him because he is a gay male and replacing him and two assistants with women. Saying that applying discrimination law to the case would involve "excessive entanglement with religion prohibited by the First Amendment," the judge said the court "cannot inquire into the firing decisions of a minister by the proper authorities in a hierarchical church." - *Episcopal News Service*

***NEWLY-CONSECRATED RHODE ISLAND EPISCOPAL BISHOP GERALYN WOLF** has undergone surgery for breast cancer and is recovering well. She was to begin chemotherapy for cancer in the lymph nodes in August. - *Episcopal News Service*

***CAROLYN TANNER IRISH WAS CONSECRATED AS BISHOP COADJUTOR OF UTAH** May 31 and succeeded Bishop George Bates upon his retirement June 28. Her baptism in the Mormon Church had been expected to evoke formal protest during the rite, on the grounds that the Mormon Trinity is not the Trinity of Christian revelation. But the expected demonstration did not occur, and Presiding Bishop Edmond Browning pointed to "clear historic precedent" in the Episcopal Church (ECUSA) for recognition of Mormon baptism. Mrs. Irish privately began to harbor doubts about Mormon doctrine at age 14. She and her family entered the Episcopal Church after moving to Washington in the late 1960s; she attended Virginia Seminary and was ordained in

1983. She and her husband were divorced in 1988, bringing to three (out of six) the number of ECUSA female prelates who have been divorced. - *The Living Church*

***SUPREME COURT JUSTICE CLARENCE THOMAS**, who has in recent years worshipped at a charismatic Episcopal congregation in Virginia, has announced his return to the Roman Catholicism of his youth. His earlier alienation from the Roman Church came when he experienced racism in the church while a seminarian. - *Our Sunday Visitor*

***EPISCOPAL NATIONAL EVANGELISM COORDINATOR, THE REV. LINDA STROHMIE**, whose theological liberalism and unconventional approach to her subject matter were targeted by conservative Episcopal organizations, has resigned her position to become missionary of the Bergen (County) Episcopal Area Ministry, serving a four-parish cluster in the Diocese of Newark, New Jersey. - *Episcopal News Service*

***THE DEAN OF TRINITY CATHEDRAL** in the Episcopal Diocese of New Jersey, the Very Rev. J. Chester Grey, resigned in May, shortly before two lawsuits involving charges of sexual harassment and sexual abuse were filed against him by former and current maintenance employees. New Jersey Bishop Joe Morris Doss initially maintained that Grey was innocent of any crime and deserving of the church's support as he had come to a "defining moment" in his life when he dealt with his homosexual feelings. Subsequently, the bishop said Grey "is being evaluated at a mental health facility." - *Episcopal News Service/The Living Church*

OF GENERAL INTEREST:

***CHURCHES AND CHRISTIAN GROUPS ARE RESPONDING VIGOROUSLY TO THE ALARMING NUMBER OF FIRE ATTACKS ON BLACK CHURCHES.** Actions include a major appeal launched by the National Council of Churches (NCC) establishing a Burned Churches Fund. At this writing member denominations had pledged more than \$500,000 toward the fund's initial budget of \$4 million to help reconstruct the churches and fight racism. The board of the (Episcopal) Presiding Bishop's Fund for World Relief also issued a \$100,000 appeal to restore "congregational life to the affected communities," and some parishes and dioceses are making specific plans to help. A number of major foundations have made substantive grants to assist the black congregations, and the conservative Christian Coalition has offered a \$25,000 reward for information leading to the apprehension of arsonists linked to the fires. - *Episcopal News Service*

***VOTING TO URGE ALL ITS CONGREGATIONS TO BOYCOTT DISNEY PRODUCTS**, the Southern Baptist Convention strongly criticized Disney's "anti-family" stance, citing Disney's move to extend benefits to partners of gay and unwed heterosexual employees, its sponsorship of "Gay and Lesbian Day" at Disneyworld, and its distribution and production by subsidiary companies of adult movies such as *Priest*, a Miramax film about a homosexual Catholic cleric. One prominent Baptist—

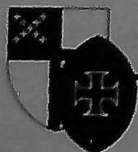
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President Bill Clinton—disagreed with the boycott, but then, he and his denomination are at odds over other issues as well, such as partial birth abortions, which he recently refused to ban. - *Christian News/The Washington Times*

***PLANS FOR THE LARGEST GAY AND LESBIAN CATHEDRAL IN THE WORLD** have been unveiled by 90-year-old "openly gay" architect Philip Johnson. Once completed, tentatively around the year 2002, the new, \$20 million Cathedral of Hope in Dallas will be longer than two football fields, taller than Notre Dame, and seat 2,500. - *Christian News*

***A BILL THAT WOULD HAVE ALLOWED LIMITED STUDENT-SPONSORED SCHOOL PRAYER** at graduations, athletic events and voluntary assemblies has been vetoed by Florida Governor Lawton Chiles, who said he did not believe that "the right to petition the Divine should be granted or withheld by majority vote." Though the bill was strongly approved by Florida's legislature, an override was not expected. Three days later, assisted by the ACLU, a mother of six successfully sued her local Mississippi school board, ending a two-year battle over Bible study and morning prayers over the intercom system. School officials plan to continue teaching the Biblical History courses, but in "an objective, non-sectarian manner." Since then two proposed constitutional amendments allowing student-sponsored school prayer resurfaced in a U.S. House subcommittee, though Senate leaders say they have no plans to resolve the issue this (election) year. - *The Washington Times*

***REASSURING RATTLED RETIREES**, the Roman Catholic Bishop of Brooklyn, Thomas V. Daly, said that pensions had not been jeopardized by the recently-discovered embezzlement of \$1.1 million by a trusted employee of the Diocesan Pension Office over the last six years. The funds were taken from the operating budget of the office, not from the pension reserves, the bishop explained. The diocese is seeking compensation from its insurers and restitution from the employee, Vincenza Bologna. - *Ecumenical News International*

***FILLING THE EVANGELISTIC SHOES OF THE REV. BILLY GRAHAM** would be a tall order for most people; many might doubt that the leather-jacketed fellow on the cover of an autobiography recounting a life of "smoking, drinking, fighting, confrontations with the police and eventually expulsion from college" should even try to fit the bill. But late last year, Franklin Graham, the self-described former-rebel son who struggled for years with his family legacy, was designated by Dr. Graham as his eventual successor. The elder Graham suffers from Parkinson's disease, but continues to maintain a full preaching schedule. - *Religion News Service*

***THE FAMED SHROUD OF TURIN MAY DATE FROM THE FIRST CENTURY AFTER ALL.** So say researchers who assert that the carbon-dating test by which scientists dated the shroud to the middle ages may have been thrown off by hundreds or even thousands of years by a microscopic layer of bacteria and fungi. "This means that at the present time, the radiocarbon dating of an-

Continued on Back Cover

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The Afterword

ECUSA's Clown Princes

Episcopal Presiding Bishop Browning and his fellow prelates at the consecration of James Gary Gloster deserve some credit for being able to laugh at themselves rather than react indignantly when suddenly and unexpectedly transformed from magnificently-garbed episcopal princes to court jesters.

But we suspect most readers will agree that such humor should not have been injected into a sacramental context, in which a man is solemnly entrusted with, and takes on, an important responsibility for the flock of Christ, but rather reserved for a social gathering following the service, or some other time.

But more than this, we found that, for some, the photo of the clown-nosed bishops evoked a disconcerting reminder of the mockery many traditionalists feel that Browning and likeminded Episcopal bishops have made of historic faith and order. Most poignant was the reaction to the photo we received from one observer, who offered these verses penned by modern British hymn writer Brian Wren:

*Here hangs a man discarded,
a scarecrow hoisted high,
A nonsense pointing nowhere
to all who hurry by.
Can such a clown of sorrows
still bring a useful word
When faith and love seem phantoms
and every hope absurd?*

"Lock Up Your Sons; The WCC Is Coming To Town"

We report in this issue on a "homo-feud" gone global. Among increasing examples of this, readers may recall recent reports in *TCC* about the firm stance adopted by Zimbabwe President Robert Mugabe and his government against homosexual behavior and any gay activism in the country—and the alarmed reaction to the same by the liberal (and financially-challenged) World Council of Churches (WCC), which, as it happens, is due to gather in the Zimbabwean capital of Harare for its 1998 assembly; the "affair" is expected to draw more than 1,000 delegates from around the world.

Zimbabwean church leaders—who (unlike their fellow ecumenists) largely support Mugabe's policy—have pointed out that homosexual behavior is alien and repugnant to their nation's culture, morals and beliefs, and the president earlier indicated that there would be zero tolerance for homosexual activists in the country.

This riled the WCC, whose General Secretary, Konrad

Raiser, said he would seek "assurances" from Zimbabwe's government regarding the "entry and safety" of all assembly delegates and the freedom of the gathering to speak its mind.

London's *Daily Telegraph* reported an update on this story not long ago, and along with it a memorable editorial which we present here as a sort of "guest viewpoint."

Lock up your sons, Zimbabwe. The World Council of Churches is coming to town. Its officials have secured agreement that homosexuals attending its assembly in Harare in 1998 will be allowed to indulge their desires without fear of prosecution. Homosexual acts are banned in the African nation, and punishable by 12 months in prison... Few issues could be better calculated to enrage Council delegates, for whom sodomy—which, in traditional Christian teaching is a sin "which cries to Heaven for vengeance"—is seen as a God-given right. Fearing that the assembly might take itself and its hard currency elsewhere, Zimbabwe has agreed to a memorandum of understanding relaxing the law.

Several thoughts arise, not the least of which is that the council would almost certainly, in other circumstances, disapprove of the "cultural imperialism" of a demand that a Third World country change its laws to suit outsiders. Couldn't these licentious clergymen manage to sleep alone for a week, if only in deference to local customs? After a hard day's debate on poverty, couldn't they practise a bit of chastity in the evenings?

In the Acts of the Apostles and other records of the early Church, one reads of the many trials and tribulations which the first Christians underwent as they travelled to preach the faith. St. Stephen was stoned to death. St. Peter was crucified upside down. Paul and Silas were imprisoned. It seems unlikely that they died so that left-wing clergymen could bed one another in African hotels. But if these people insist on doing so, we feel that Mr. Mugabe should stick to his beliefs as they propose to stick to theirs, and may the best man win.



An Oversight...

...we need to rectify here is to recognize the artist responsible for the beautiful line drawing of St. Columba of Iona north of Vancouver, British Columbia, which appeared on the cover of, and within, our Summer issue. The artist is Frits Jacobsen, who tells us he also produces (inter alia) a Calendar of the Middle Ages, and Nativity cards, for sale. Anyone interested can contact him at 604/685-5937; 522 Shanghai Alley, Vancouver, BC V6B 2K2 CANADA.

The Next Issue...

will be a combined, extra-full October/November issue, to enable the editor (CHALLENGE's only full time employee) to take additional computer training. By this means we hope to "catch up" a little with rapidly-advancing industry technology and programs, so as to better serve the magazine and its readers.

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

CALIFORNIA

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

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

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Anglican Church of the
Resurrection
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 717 Clinton Ave.; Sun 8a Low Mass,
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 Florenza; 203/330-1928, fax 330-1001



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 1217 Massachusetts Ave. NW; Sun low
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 10a; Mon-Fri Mass 12:10p; Sat Mass
 9:30a; The Rev. Lane Davenport;
 202/347-8161

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

GEORGIA

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

ILLINOIS

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

IOWA

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

KANSAS

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

MICHIGAN

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

MINNESOTA

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

OREGON

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

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

PENNSYLVANIA

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

SOUTH CAROLINA

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

Greenville

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

Spartanburg

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

TEXAS

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

VIRGINIA

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

AUSTRALIA

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

