

has declared that access to in-vitro fertilization and other forms of "assisted reproduction" should not be given to lesbian couples, saying it is "important for children to have role models of both genders." - *Episcopal News Service*

***THE U.S. SUPREME COURT** ruled 6-3 earlier this year that "constitutional tradition" forbids Colorado voters from overturning special legal protections for homosexuals. And, the justices ordered a federal appeals court to restudy its decision last year to uphold a Cincinnati charter amendment barring enactment of any special anti-discrimination law for gays. - *The Washington Times/Associated Press/Christian News*

***THE U.S. FOOD AND DRUG ADMINISTRATION (FDA) HAS GIVEN A SECOND MAJOR GO-AHEAD TO THE ABORTION PILL RU-486**, despite unanswered questions about its safety and cost, and what kind of doctors will administer the drug. The New York-based Population Council, which holds the U.S. patent on the drug, has yet to provide complete data on its year of testing the drug on over 2,100 American women in 17 abortion clinics nationwide, and is instead relying on data collected several years ago in France, where the pill was developed. The abortion pill has been moving toward availability in the U.S.—probably by mid-1997—since President Clinton lifted the Bush administration's ban on the pill in 1993. - *The Washington Times*

***A U.S. FDA ADVISORY COMMITTEE HAS FOUND HIGH DOSES OF SOME ORAL CONTRACEPTIVES SAFE AND EFFECTIVE FOR SELF-ADMINISTERED "MORNING AFTER" USE** to prevent pregnancy after unprotected sex. The pills work by hormonally blocking a fertilized egg from implanting into the uterus; thus it is viewed by pro-lifers as a chemical (instead of surgical) abortion. As committee recommendations usually influence the FDA's policymaking body, this finding could lead to permission for manufacturers to promote and market the pills for "morning after" use. - *The Washington Post*

***A REGIONAL TREASURER WITHIN THE EVANGELICAL LUTHERAN CHURCH IN AMERICA (ELCA)** has revealed something else the Episcopal Church (ECUSA) and ELCA—now on the verge of full communion—have in common. George A. Patrick, former treasurer of ELCA's New England Synod, has been charged with embezzling \$800,000 and spending it on holiday homes, college tuition for his two sons and other personal expenses—paralleling to some degree the case of former

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ECUSA treasurer Ellen Cooke, who looted over \$2 million from church coffers. Patrick faces charges of larceny and money laundering, and, if convicted, could face a prison term of up to 20 years and a fine of up to \$25,000. The Synod expects to recover the missing money through an insurance policy. - *Episcopal News Service*

***ONE YEAR AFTER THE MYSTERIOUS DISAPPEARANCE OF ATHEIST LEADER MADALYN MURRAY O'HAIR**, the 40,000-member American Atheist organization she founded in Austin, Texas, has managed to carry on its active promotion of atheism in American life. William Murray, a Christian advocate long estranged from his mother, has filed a missing persons report on his mother, but police have few leads. O'Hair vanished after leaving for a two-week vacation, during which she also planned to picket the Pope's 1995 visit in New York. Her younger son, Jon Murray, 44, and 31-year-old granddaughter, Robin Murray-O'Hair, disappeared at the same time. "Who knows?" said one organizational spokesman. "Maybe she was taken bodily into heaven." - *Christian News/Reuters/The Washington Post*

***WORKERS WHO CHANGE THEIR SEX** are protected from job discrimination based on gender, the European Court of Justice has ruled. - *Catholic World Report*

***A MAN PLANNING TO MARRY A LESBIAN AND THEN HAVE A SEX CHANGE** succeeded in getting a marriage license from an Ohio judge, after the judge obtained a doctor's assurance that the petitioner was still a man. - *The Washington Times*

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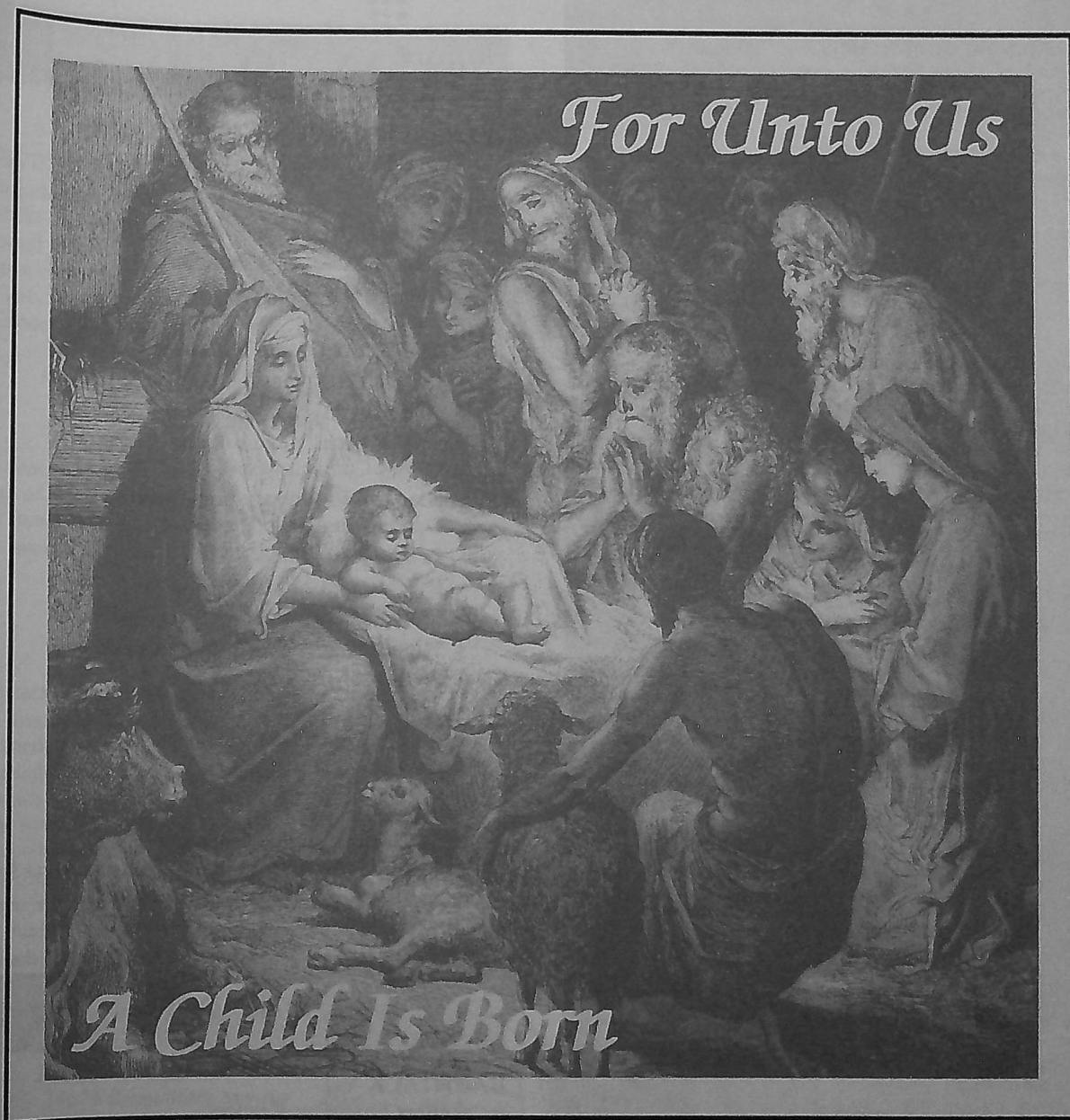
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ECUSA Rocked By *Penthouse* Gay Clergy S' exposé

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One Of Continuum's "Denver Four" Dies At 69 • Page 12

Christian Challenge

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

BOZO BISHOPS

Re your (September) cover photograph...
Call me old-fashioned, but what's next:
Slapsticks instead of croziers?
Oversized shoes?
Different color socks?
And, last...
Which one is Rudolph?

*The Rev. David Apker
4400 West Deer Park Road
Oconomowoc, Wisconsin 53066*

I was shocked by the bishops trying to be clowns on the front page of the September issue of your magazine. Or is this a case of clowns trying to be bishops? I suggest Bishop Browning have himself checked for Alzheimers disease.

*(The Hon.) Henry A. Mentz, Jr.
500 Camp Street
New Orleans, Louisiana 70130*

The picture on the front page of [the September issue] is an absolute disgrace. I can't imagine *THE CHRISTIAN CHALLENGE* condoning such action by even writing about it, except to highly criticize it, which was not done (in the context of the story) on page 11.

If this is what the church and *CHRISTIAN CHALLENGE* [are] about, please discontinue my mailing address (sic). I have no intention of contributing any more to such total disrespect for the office for which the bishop was presumably concentrated (sic) and I am sure he has no respect for the duty of bishop.

*J. Edward Whiteside M.D.
24678 Broadmore Avenue
Hayward, California 94644*

We have never understood how people get ideas about CHALLENGE that the writer expresses. Few people assume that news journals, secular or religious—e.g. The New York Times or The Living Church—"condone" something simply because they report on it, and it is no different with the CHALLENGE. But if the reader was looking for criti-

cism of the action, the front page photo in question was captioned, "Is Your Church Run By These Guys?!"—hardly a ringing endorsement. And had the reader persevered to "The Afterword", he would have seen that we made the incident the subject of an editorial in which we strove to express with charity our view of the regrettable levity which marred the consecration. Considering the aforementioned in the context of TCC's ministry over the years, it should have been clear that it is precisely out of concern for the respect that should attach to the episcopate that we chose to publish this clear departure from it.

"CRYING NEED" FOR UNITY

The underlying unity of much of the liberal agenda for Anglicanism (and for Christianity at large) seems to be provided by the desire to erase the differences between the sexes as much as humanly possible...[T]his certainly goes against God's plan as revealed in Genesis (while also threatening to make the world a much duller place in which to live).

A problem for traditionalists seeking to counter this "unisexual" onslaught is that the more numerous opponents of the relatively obvious and moral derivatives of this policy—e.g., promotion of abortion and homosexual activity—often fail to support the smaller number of their [allies] fighting against the more subtle and strictly theological aspects of this same underlying policy—e.g., the promotion of women in the priesthood and episcopate and the use of inclusive language in describing God. (Abortion can be seen as part of the "unisexual" agenda in that it seeks to take away from women one of the consequences of being women.)

And in general, cooperation among traditionalists within Anglicanism, at least in this country, has been sadly deficient in this sphere. Within ECUSA, if we assume that the Prayer Book Society will eventually tackle the inclusive language issue, we have one organization focused on fighting the liberal policy in each of these four fields: in addition to the PBS, there is the Episcopal Synod of America against women clergy, Episcopalians United against homosexual practices, and the National Organization of Episcopalians for Life against abortion. Cooperation between them has been less than satisfactory in spite of some overlap in membership.

And the Continuing Churches, which generally follow the traditionalist line in all four issues, cannot bring the full force of their membership to bear here (or anywhere else) because of their organizational disunity.

The end result here is that whatever effect Anglicanism has on our society on these questions, it is to reinforce its liberal trends rather than to bring a Christian perspective thereto. Here is just one more example of the crying need for all traditionalist Anglicans to effect some sort of organic unity.

*Wallace Spaulding
1206 Buchanan Street
McLean, Virginia 22101*

Pontius' Puddle



THOUGH FRANK LAGGED FAR BEHIND HIS TEAMMATES IN SACKS AND TACKLES, HE HAD NO EQUAL WHEN IT CAME TIME TO ATTEMPT A THIRD-DOWN CONVERSION.

Signposts

Cathedral Choral Society Records Great Hymnody

By Dorothy Mills Parker

FOR 54 YEARS, the famed Cathedral Choral Society, the resident symphonic chorus of the Washington National Cathedral, has performed the world's choral masterworks. Now, in response to widespread requests, they have released their first recording of hymns. *Hymns through the Centuries* is a diverse collection drawn from many traditions, with something for everybody, ranging from the mystical *Let all mortal flesh keep silence* from the 5th century Liturgy of St. James, to a spirited rendition of the ever-popular *Amazing Grace* in the Sacred Harp style of singing.

The Society was founded in 1941 by the late Dr. Paul Callaway, conductor of their first concert, the Verdi *Requiem*, and for 42 years thereafter. Since 1984 Dr. J. Reilly Lewis has continued the presentation of five or more concerts each year, encompassing works from the Renaissance to the contemporary, including 19 world premieres since the Society's inception.

Other recordings feature the festive *Joy of Christmas* concerts; a television documentary, *Music for a Grand Space*; a program of Russian sacred music; and in 1994-95 a newly discovered Berlioz mass and an oratorio by Dave Brubeck.

Midway through the new recording a carillon hymn, *St. Peter*, is played by cathedral carillonneur Edward Nassor. Assistant organist Nicholas White accompanies the singers in the 25 hymns, drawn from over 200, some with specially composed descants.

We hear the early 9th century Palm Sunday processional, *All Glory, Laud and Honor*, and the Lenten hymn, *O Sacred Head*, deriving from the 12th-13th centuries and made famous

HYMNS THROUGH THE CENTURIES

Recorded by the Cathedral Choral Society of Washington National Cathedral, J. Reilly Lewis, Conductor.

Produced by John R. Hall of JRH & Associates, Nashville, TN

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by Bach as the Passion Chorale. Here also is Martin Luther's *A Mighty Fortress is Our God*, the battle cry of the Reformation, and *Ye Watchers and Ye Holy Ones*, with antiphonal alleluias. Choral Society tenor D.C. Washington is soloist in *Rock of Ages*, from the 18th century. Notably missing from this period: Isaac Watts' "O God our Help in Ages Past," and anything from Charles Wesley's prodigious output.

The largest number are from the 19th century. Here is the spiritual, *Were you There when they Crucified my Lord?*, with soprano soloist Debra Echtenkamp. Barbara van Woerkom sings a paraphrase of Psalm 23 and the chorus joins in the familiar *Come, ye Thankful People*, for Thanksgiving Day, and *Eternal Father*, the Navy hymn. The rousing *God of our Fathers* contrasts with the peaceful *Abide with Me*, and there are the ongoing favorites, *The Church's One Foundation*, *Holy, Holy, Holy*, and others.

Among contemporary offerings is Leo Sowerby's *Come, Risen Lord*, composed for the dedication of the cathedral's central tower in 1964. But the high point of the recording is *Father, in Thy Gracious Keeping*, composed by the former cathedral organist-choirmaster Richard Wayne Dirksen, for the funeral of the cathedral's treasurer in 1975. Set to John

Ellerton's hymn text, *Now the laborer's task is o'er*, and curiously based on a bouncy French carol tune, it is transformed by Dirksen's arrangement and tempos into a serene elegiac anthem, and was sung again at his wife's funeral in 1995. The program ends with a peal on the cathedral's ten-bell ring by the Washington Ringing Society.

Hymns through the Centuries is a welcome addition to the Choral Society's recordings, that will be enjoyed and treasured by many. Accompanying the compact disc is a booklet of explanatory notes, and illustrations from the cathedral's Rare Book Library.

Mrs. Parker was a singing member, press officer and trustee of the Cathedral Choral Society for many years, during which time she designed its logo, wrote its history, and founded its Women's Board, on which she still serves.

William Brailsford edits the Signposts column.

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Experiences Of God

Sometime last year we let it be known that we were seeking accounts of occurrences in readers' lives in which the Lord manifested Himself in some unusual way, bringing about their conversion to Christ, healing, and/or a deeper belief or life in Him. We thought the Advent and Christmas season this year would be a good time to present the first sampling of the narratives we received.

Gift Of Faith

I WAS BORN IN ENGLAND into a non-churchgoing family, although I was confirmed at the age of 17, together with my mother and younger sister. I attended church in my late teens and did some fairly serious searching spiritually, but without any true commitment. After my marriage at age 21, I lost interest in whether in fact there was a God or not.

My first experience of God began on Good Friday in 1991. After having attended church only for the usual few weddings and funerals during the previous 35 years, I suddenly had the urge to go to church. My husband was away in Florida, I had nothing very pressing to do, so I went to the nearest Anglican church for the afternoon service. Afterwards, I felt very let down and had not experienced the great emotional response I had hoped for. Oh well, I thought, Good Friday was not the usual sort of service for a non-churchgoer to attend; maybe the hymns on Easter Sunday would evoke in me the nostalgia and uplifting experience I was expecting. I went to the Easter Sunday service and the more I felt disappointed, of course, was at a loss most of the time since nothing in the service seemed familiar.

About a week or so later, while in bed, I became aware of

"Everything was normal except for this person standing at the side of my bed, holding my hand."

Barbara Coulson



The Way Home

DEEPLY DISTRESSED, KNEELING in the Bishop's Chapel in the Bishop's House, Hong Kong, I prayed for guidance.

Charles had promised, if we left Chennon on the Burma Road, that we should go straight back to America. I knew war was coming in the Far East and wanted to be home.

But we flew to Hong Kong, and the bishop persuaded Charles to stay and help, because his British clergy were being called up as chaplains for the military.

We had found we could have reservations on the President Liner soon to depart for America. These reservations were in short supply and no one knew when the next ship might sail.

Since I was the one who had been born and brought up in China, with my missionary parents, and Charles was a West Virginian with a passion for escapist adventure, I did not dare just take our baby and go home. I knelt and prayed and waited in that simple, silent chapel. Then I heard, as if it had been spoken:

"If you stay, you will go home in a year."

I decided I could stand whatever I had to for a year and left the chapel.

The bishop was going down the stairs to his office and he said to me, "You don't want to stay, do you?"

"No," I answered. "But I will."

About a year later we were repatriated, on a long cruise on the Asama Maru, transshipment in Lorenzo Marques, Portuguese East Africa, and another long cruise on the Gripsholm, out of sight of South Africa, to Rio de Janeiro and then New York. I regretted not being allowed to glimpse Table Mountain, at the tip of South Africa, but nothing else.

-MARY TYNG HIGGINS attends St. Timothy's Episcopal Church, Signal Mountain, Tennessee

a young man robed in white standing by the side of my bed. He was holding my hand. I'm not sure whether I was asleep, fully awake, or in some halfway stage, but I do remember thinking, "Where am I? Is this happening now, am I dreaming, or what?" I looked round to make sure I was in my own bedroom, and saw that all the furniture was where it should be; I even remember checking next to me in bed and seeing the empty place where my husband would be sleeping, except he was still away. Everything was normal except for this person standing at the side of my bed, holding my hand.

I looked at the figure once more, and he told me that he cared for me and was always with me. At this point all I said was "Lord." There was no thinking about what I should say or any further rationalizing; my response was automatic, although at the time I had no idea of the importance of what I had said and that I had, in fact, at that point accepted Jesus as my Lord. After saying "Lord" I was filled with a wonderful feeling of joy and bliss and love, what I now know as being filled with the Holy Spirit. At the time I just knew something miraculous had occurred—to me of all people.

I was able to re-create this feeling for about two or three days afterwards whenever I thought about my dream/vision, but it gradually faded. I was left, however, with the wonderful gift of faith and the certainty of the

existence and love of Our Lord. I did not speak to anyone about my 'dream' for about 15 months after that. I knew no one with whom I could share such a wonderful experience without running the risk of exposing it to scepticism, maybe even ridicule. I hugged the experience to myself until I came to know people well enough in the church I now attend to share with some of them my conversion experience.

It has now been four years since God decided I had been ignoring Him for long enough and Jesus Christ opened up my whole being to His love and mercy. I realize how He had tried to reach me during my childhood and teens, but I had shut Him out. During the time since my conversion I have had, and still have, much to learn in my relationship with the Lord, and He has blessed me with other unmistakable experiences of His direct influence in my life. He has healed me emotionally of childhood hurts and has sustained me in my losses, that of my husband among them. I seek only to do his will and pray that I might draw even closer to Him.

-BARBARA COULSON is a communicant of the Cathedral of the Annunciation of the Blessed Virgin Mary, Ottawa, within the Anglican Catholic Church of Canada

"He Can Do The Impossible"

MY NAME IS CHRIS JOHNSON, and I am a living witness to the healing power and mercy of Jesus Christ.

Though I've attended church most of my life, I never formed a relationship with Jesus until a few years ago. When I was growing up, my family was controlled by alcohol and the sin that accompanied it led me to embrace a gay lifestyle. I continued in it for ten years—until God managed to get my undivided attention.

Both my parents were alcoholics, and as a result, the fruits of the Christian life we all heard about in church were not evident in my home; despite talk of love, my parents fought all the time, which left me very mixed up about the concept of love.

The only masculine role model I knew was my father, and I rejected him, because I saw him as weak. I saw my mother as strong, and I wanted to be like her. My father was often home physically, but not in any other sense because he was frequently drunk. I blamed my father for all the problems at home. I didn't blame my mother because I needed someone to look up to.

As I grew I took on feminine mannerisms, for which I was teased by friends and classmates. I was not involved in sports, and was called a fag and a sissy, though around the ages of 10 to 12 I didn't really know what those labels meant.

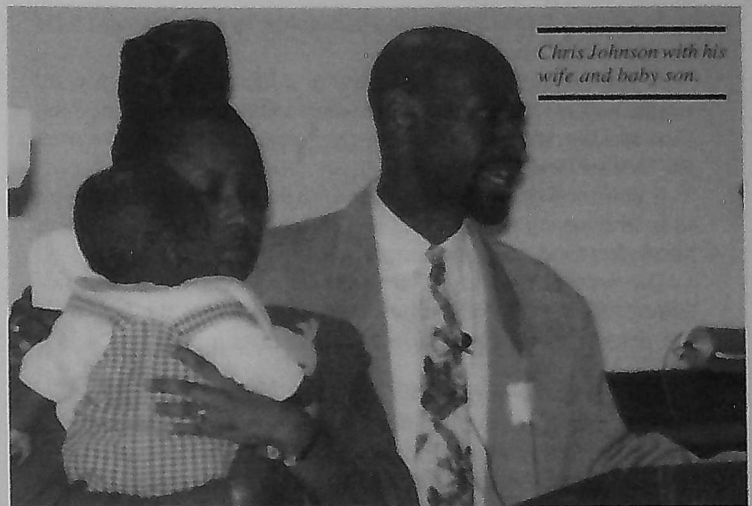
I didn't love myself. I thought something was wrong with me. I never felt comfortable being around other guys—I somehow felt deeper, more sensitive than they were. But at the same time, I had a great desire to be around them, because I sensed that they had something I wanted so deeply but could not quite identify.

Eventually I found that I was willing to do anything to try to meet the need I felt.

But the gay life was not gay at all. Everyone involved in it was so needy. We tried to fulfill ourselves with something impossible, to fill a void that we didn't know could only be filled by Jesus Christ. In the lifestyle I saw a lot of drugs, drinking and fighting; we tried to intoxicate ourselves to numb the pain. The lifestyle was destructive.

Amazingly, I was in the church the whole time this was going on. The Holy Spirit constantly convicted me of sin, but the institutional church failed me. I was never told that God could

*"Death, my death, was real,
and I knew I needed a miracle to live."*



Chris Johnson with his wife and baby son.

heal and change the homosexual.

In 1991 God got my attention when I was diagnosed as being HIV-positive. Death, my death, was real, and I knew I needed a miracle to live. God asked me, "Chris, do you want to live?" and I said, "Yes, Lord." And He told me that, in order to "have life and have it more abundantly," to live eternally in His Kingdom, "you must change your lifestyle and begin to live for me."

In urging me toward and through the process that would free me from homosexuality and bind me to Himself, the Lord told me that I would have a family. I wondered how this was possible—and when my fate seemed sealed by my HIV diagnosis, the devil was quick to move in to try to discourage my faith in God, telling me it wasn't possible to change.

But God told me: "What is impossible with men is possible with God" (*Luke 18:27*). "Everything is possible for him who believes" (*Mark 9:23*). With God all things become new; you are a new creature. God comes to seek and save those who are lost.

God gave me a scripture passage: "He that findeth a wife findeth a good thing"; note that the verse does not say husband! Gays who don't want to change may quibble about interpretations of some scriptural passages, but it is clear that at the very least, practicing homosexuals are committing fornication, which is wrong for both heterosexuals and homosexuals.

I had to stand on truth, not on feelings but on Scripture; that is what faith is.

I met a woman named Cynthia, who wanted to be a friend to me, even though she knew what I was going through. I was still physically attracted to men, but was spiritually attracted to her. She stood beside me and prayed with me as I made a choice to believe God and walk out of the homosexual life.

Through participation in Transformation Ministry's ten-step program, I began to experience healing and change as God began to deal spiritually with the root causes of my homosexual behavior.

I married Cynthia on her birthday. It was a powerful day; people knew what we had been struggling with, and saw a great purpose in our marriage. It was what God wanted, and showed what only He can do. He brought two people together and made them one. And he made them a family, as I am now the father of

my wife's daughter by a previous relationship.

But there was a greater miracle to come. God had told me I would have a son, but given my illness, I didn't see how.

My baby son was born six months ago, and both he and his mother are HIV-negative.

In short, I know a God who can do the impossible, and who has done it in my life.

If you are sick and tired of living a life that has no joy, no peace, and no hope, make a decision today to trust God. Seek God and you shall find him. Never give up until you have seen the face of God.

If you know persons struggling with homosexuality, I ask you to hold them up before God, and to love them, but to let them know that God does not honor their lifestyle.

The word of God says: "If you love me, keep my commandments." God gave me the power to walk obediently. I give all the glory to God for what He's done in my life.

TRANSFORMATION EX-GAY CHRISTIAN MINISTRIES is a Washington, D.C.-based interdenominational outreach founded and led by Anthony Falzarano (who is himself an ex-gay and an Episcopalian). The ministry holds program meetings for those seeking healing from homosexual behavior on Tuesday and Friday nights at its 12th Street headquarters. Its support staff includes five group leaders, of which Mr. Johnson is now one. Transformation can be contacted at 1017 12th St. NW, Washington, DC 20005; 202/371-0800.

Prayer And Praise Ascendant

IT WAS EARLY IN 1965, when I was a lay worker at a Navajo Indian Mission, that two magazines arrived which changed the whole course of my spiritual life for ever.

They were called *LOGOS*, and they quickly got my rapt attention. They contained articles by, among others, Episcopal priests and laypeople, all testifying to the extraordinary experience they had all had in receiving what they called the "Baptism in the Holy Spirit." Accompanying this baptism, they said, came gifts of power to witness to the Lord Jesus Christ, to prophesy, heal, and cast out evil spirits; and an initial gift of what they called "glossolalia," a strange language with which they could pray and praise God in a new way, and which helped build up their faith, love and trust in Christ, His Word, and His Church.

While the charismatic movement is now a fixture on the Christian landscape, it was all pretty heady stuff at that time. I decided, "This is for me, but how do I go about getting it?" Well, I had a vacation coming up, so I wrote to the editor of the magazine and inquired if there might be a priest in or near Denver who could give me more information about this wonderful experience.

With his help I contacted Fr. Vernon Myers of the Church of St. Philip and St. James upon arriving in Denver for a sojourn at the Convent of the Order of St. Ann. Fr. Myers told me the Baptism in the Spirit was part of the original initiation rite into the early Christian community, but over time it had become separate from water Baptism and first communion, and became known as "Confirmation." Along with the separation came a confusion as to what Confirmation really was, and confirmands were not taught to expect the charismatic gifts of the Spirit when the bishop laid hands on them. (For more information on this I would refer the reader to Dom Gregory Dix's 1946 Oxford lecture, titled "The Theology of Confirmation in relation to Bap-

I returned to the Navajo mission, filled with the Holy Spirit, and deeply in love with the Lord Jesus—a blessed contingency I had never before envisioned.

tism"—a study he made long before charismatic renewal was even thought of in the mainline churches).

Fr. Myers also warned me that there was much controversy and even antagonism towards this present-day manifestation of the Holy Spirit's gifts, as listed in *1 Cor. 12: 7-12*. Those who meet and draw close to the Lord in this new and living way were eager for everyone they knew to have the same experience, but such enthusiasm was not well received by the majority of priests and churchgoers.

But Fr. Myers introduced me to the leaders of his church's prayer group, and on the evening of November 19, 1965, I attended a meeting in a private home, a meeting which changed my life. Nothing spectacular happened; no tongues of fire or rushing mighty wind. Only a quiet meeting during which we read the Book of Esther and discussed it; then there was a time of prayer, and I heard for the first time the sound of "tongues" being prayed quietly by various members of the group. A woman came over to me and laid hands on me and prayed softly, and I did *not* suddenly burst forth in an unknown language! No, just a wonderful inward sense of peace and joy came over me.

But as I drove back to the convent I found myself singing over and over the good old Doxology! And it wasn't until I pulled up in the parking lot of the convent and started walking towards the guest house that I realized it had happened—the Holy Spirit had given me a gift of tongues in which to pray and praise the Lord! A gift which, as the Rev. Morton T. Kelsey points out in his book *Tongue Speaking*, wells up from the depths of the unconscious; a gift which builds up the individual and gives him power, as Jesus promised: "When the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth" (*Acts 1:8*).

Well, we can't all leap on our horses and gallop off in all directions, but when we are open to the gifts of the Spirit we are ready to minister them to others, and to witness boldly to the love and power of the Lord Jesus Christ, wherever and whenever the opportunity presents itself. And I have been blessed by receiving, from time to time, the gifts of prophecy, discernment, and of healing; and even the ministry of healing of memories which the late Agnes Sanford taught.

Thus it was that I returned to the mission, filled with the Holy Spirit, and deeply in love with the Lord Jesus—a blessed contingency that I had never before envisioned.

In fact, I felt somewhat the way Dante did after he had met Beatrice: he described it by saying that if anyone addressed him, his only response could be "Love, love love!" And I began to understand something of the riotous joy and power which possessed that little band of 12 disciples and some women at that first glorious Pentecost, and sent them forth to claim most of the known world for the Risen Christ. Above all, I know beyond any possibility of doubt, that even when I sometimes stumble through a dark valley of spiritual pain and alienation, Jesus, my God, my King, my Saviour, My Lover, is always near me, waiting for me to return to Him and know His unconditional love.

As Fr. Myers had warned, though, my newfound life in Christ proved hard to live in an atmosphere of scepticism, so I said nothing about it, and began to feel a sense of depression. But the Lord did not leave me comfortless. Through other contacts He led me to a Benedictine Monastery (a mixed community of monks, nuns and laypeople) in Pecos, New Mexico, near Santa Fe, where conferences and retreats are held year-round. I have found it to be an oasis of charismatic renewal and inspired spiritual teaching, especially when the stress of everyday life and lack of spirit-filled fellowship have reduced the inner flame to a very small candlelight! The loving ministry of that community has helped me "fan the flame" which was ignited so many years ago, and gave me my most profound experience of the Risen Christ. Praise Him!

-JOAN E. LIEBLER was baptized and confirmed in the Church of England, and joined the Episcopal Church upon coming to America in 1931. After the death in 1952 of her first husband, an English surgeon who practiced in New York, she joined St. Christopher's Mission to the Navajo Indians in Bluff, Utah, there marrying a priest of the mission, Fr. H. Baxter Liebler, in 1978. Since his death in 1982 she retired to Moab, Utah, and has been received into the Roman Catholic Church.

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INTO THE ONGOING CROSSFIRE OVER SEXUALITY in the Episcopal Church (ECUSA) has come a howitzer blast from the most unexpected of sources.

In a first for ECUSA—and just in time for Christmas—*Penthouse* magazine has unveiled details of an alleged ring of gay and bisexual, cross-dressing Episcopal priests on Long Island who reportedly used young men imported from Brazil for sex in bizarre private orgies before the altar of a Brooklyn parish and elsewhere.

Titled, "The Boys From Brazil," the story of sex, drugs and money by former *Washington Post* reporter Rudy Maxa tells of priests who called themselves "the girls" and liked to play act as Marilyn Monroe or Madonna, and of a "wedding" between a priest and one of the "imports." Maxa said a few of the mixed race group of clerics were married with children.

"Sleaze" barely describes the story's ambience," said one 'Ecunet' commentator, adding that the "painfully long" article is sandwiched in with material depicting "more bare bottoms than the newborn ward of the City Hospital."

She noted that the story "names only one church but states churches, plural, were used by the Boys and 'Girls', and indicates at least half a dozen priests were involved."

In the resultant blitz of actions and reactions—still ongoing as this was being written—the cleric chiefly targeted by the article has denied most of its claims, but has nonetheless resigned his ministry, as has a church headquarters official thought to be linked to but not involved in the putative sex ring.

Horrified orthodox spokesmen—including 35 bishops who have called for an independent investigation of the article's claims—say the story, if accurate, is an alarming symptom of a church seriously adrift from biblical sexuality. Also distressed and seeking an inquiry, the presiding bishop and pro-gay spokesmen have deplored the

abusive, aberrant extremes alleged in the case and hastened to differentiate it from their aims—while scoring what they see as opponents' "use" of the exposé to "inflamm" church dialogue on the subject.

And a number of prickly questions have arisen about the role of Long Island Bishop Orris Walker—who has now announced a sabbatical to deal with a drinking problem—and about just what constitutes clerical sexual misconduct in post-Richter trial ECUSA.

THE EXPOSÉ CENTERS on the testimony of two Brazilian men in their mid-20s, Wastelinio Barros (primarily) and Jairo Pereira, about the activities of the Rev. William Lloyd Andries, rector of St. Gabriel's, Brooklyn, and other priests, unnamed (apparently) because they refused comment for the story. Parts of the account are buttressed by a longtime parishioner's corroborating information, and by materials provided by the two Brazilians—including credit card receipts, and photos from the "wedding" of Pereira and Andries of a sexual romp between the two—several of which appear with the story.

Barros, who is tri-lingual, told *Penthouse* that, after a

THE

PENTHOUSE

MAGAZINE FOR MEN
SPECIAL CHRISTMAS ISSUE

Special Report/Analysis By The Editor

chance meeting in Argentina with Andries and the Rev. Howard Williams, ECUSA's coordinator for children's ministries, he came to New York on Andries' promise of a \$3,000-a-month job as a translator in his parish. He said Williams drove him from the airport to the rectory. Once there, though, he said Andries confiscated his passport and return ticket, and it soon became clear that Barros was to provide sexual services for Andries and other clerics.

Barros claimed that, shortly after his arrival, he was led to stand nude in front of the church altar for a shocking, sado-masochistic sexual episode that began

when one 50-ish priest "came toward him wearing a black bra like two cones," other black lingerie and a blonde wig, while Andries, "a pudgy black man of nearly 60," came dressed as Marilyn Monroe, complete with white dress that blew up with the help of a floor fan.

Thereafter sexual encounters with Andries or several other of the "girls" reportedly occurred "from four to seven times a week, in churches, church offices, priests' cars and vans," and Barros said Andries regularly gave him drugs and alcohol to get high. He says he learned there had been other "imports."

Barros, an admitted bisexual, tells of an early attempt to flee the situation, but says he ultimately felt he had no options, and lived on and off with Andries for 18 months. He says he feared complaining to officials in the church associated with Andries. But he plotted to get enough evidence to get even with him and halt the boys-from-Brazil operation—and to sell his story. For that reason, he later acceded to Andries' request that he recruit other Brazilian young men, one of whom was Pereira, who became Barros' corroborating witness. Andries fell "in love" with Pereira, and reportedly had him undergo a regular bap-

The boys from Brazil "were playthings for priests whose commitment to the Scriptures had long ago been replaced by a pursuit of pleasure that would have fit nicely in Sodom and Gomorrah."

- Penthouse

PORTENT

rite conducted at the rectory by a white fellow priest in church vestments.

Walker told *Penthouse* he had seen some of the Brazilians "around"—Barros claims the bishop once dined with him and Andries—and had heard rumors of a service uniting Andries and Pereira—because he had already been approached by Brazilian TV reporters who showed him photographs (some of them X-rated) of the two together. He said he had talked to Andries about it, but, while he "gathered" the Brazilians were after money, he declined to investigate further, noting that neither a church member nor Barros had approached him with a complaint. *Penthouse* quotes Bishop Walker not as condemning the alleged orgies, but as saying mainly that, while there may have been a ceremony, there was no marriage because the state would not recognize it. And while he had not authorized such services, he knew they were occurring around ECUSA as it debates sexuality.

"If they were consenting adults, my position is that they were certainly free to take that action," Walker told the magazine. And he added: "These people have sort of arrived here from Brazil, and the first thing they do is attack one of my senior priests."

Later saying the exposé "distressed me deeply," Walker said he had accepted Andries' resignation, and called for "an investigation of this most disturbing situation by the (diocesan) chancellor's office," pledging "every effort" to determine the veracity of the article's claims.

However, Andries—in a statement issued through attorney Kim Byham of the ECUSA gay group, Integrity—has denied engaging in orgies, cocaine use, cross-dressing, or sexual or sacrilegious activities in St. Gabriel's; he also claims he never had sex with Barros at all, and has a different account of how he met the Brazilians. A widower with an adult daughter, and an alleged cosmetics distributor as well as a priest, Andries said he could not afford the kind of expenditures the article suggested, though he reported giving Pereira \$16,000 to help his family buy a home in Brazil, where he hoped to spend a sabbatical. While admitting participation in the same-sex rite with Pereira, Andries said he now knows he is "guilty of a serious lapse of judgement in my affections" and that he was "used by two hustlers." He said he resigned to spare the church "additional trauma." He endorsed the call for a "thorough investigation," and asked the church "to forgive me for the embarrassment...I have caused."

Calling the article a "tissue of lies," Andries also said he plans to sue *Penthouse* for libel—prompting magazine representatives to say that they would welcome a chance to prove the accuracy of their story in court. Publisher Bob Guccione noted that Andries called for an inquiry not conducted by Bishop Walker, "given his personal involvement in this matter." Wrote Guccione: "He did not explain what he meant by 'personal involvement.'" (Walker denies any involvement with the Brazilians.) Both Barros and Pereira are

tism, and an in-church "sexual baptism," before "marrying" him last April 20 in a

said to be ready to cooperate completely with church officials and provide more information for the investigation.

Browning, Gays, Back Probe

Presiding Bishop Edmond Browning said October 31 that the church center's Fr. Howard Williams had agreed to resign. Though Barros said he knew of no involvement by Williams in the "girls" sexual activities, the priest's "tangential" link to the group, including his presence at Andries' "wedding," was judged to have compromised his ability to work effectively in the children's ministry post.

While noting that clerical discipline is a diocesan responsibility, Browning also said he had urged that the Long Island situation be subjected to a complete, independent investigation—which the diocese's convention moved to institute November 9.

Browning charged that any clergy implicated in the "aberrant" behaviors alleged "have violated their ordination vows, desecrated holy space and betrayed a sacred trust."

He and dismayed spokesmen for the homosexual cause—including representatives of Integrity and Newark's "Oasis" ministry—also asked church members to avoid pre-judging the case, or judging all gay men by the *Penthouse* article. In this vein, a few supporting bishops, including Spong of Newark, accused conservatives of using the exposé to attack homosexuals, while ignoring the high number of divorces and infidelity among heterosexuals.

Condemning "sexual exploitation and abuse of any kind" as alien to a Christian understanding of love and sexuality as a gift from God, the spokesmen drew a distinction between the exploitative relationships portrayed in *Penthouse* and the church-sanctioned "faithful, committed" homosexual relationships they seek. Browning stressed that the "abusive and lurid sexual activities" described in the exposé

"are outside the parameters of our ongoing discussion."

Byham recently noted, however, that gay Episcopalians have yet to agree on what constitutes a "committed" relationship, meaning, presumptively, on whether or not gay couples should be required to be monogamous.

Orthodox Response

Orthodox leaders say the unprecedented coverage of some ECUSA clergy by a notoriously lewd magazine stems from a church climate in which (as one writer put it) the moral center has become a "moving target."

The exposé follows several years in which some bishops and priests have pre-empted sexuality dialogue and any formal convention approval by ordaining and "uniting" practicing gays, and less than half a year after a church court ruled that retired Bishop Walter Righter's ordination of an active homosexual did not (canonically or constitutionally) violate church discipline or "core" doctrine. Integrity spokesmen say the Righter ruling settled the issue of gay ordination in ECUSA and no further legislation is needed—though pro-gay forces will have to fend off an orthodox attempt to canonically proscribe such ordinations

Continued on Page 25

Fr. Andries admits "marrying" Pereira, but denies engaging in orgies, cocaine use, cross-dressing, and sexual activities at St. Gabriel's.

Focus

Assistant Bishop Sacked For "Blessing" Gay Unions

The former Bishop of Glasgow has been ordered to leave his retirement post as honorary assistant bishop of Ripon, north Yorkshire, after it emerged that he had "blessed" same-sex "marriages."

The Rt. Rev. Derek Rawcliffe, 74, has been serving in the Church of England diocese for five years, and last year became the first of his rank to publicly admit his homosexuality. In August, he threw his weight behind a campaign to lower the age of consent to 14.

Homosexual "marriages" are not recognized or authorized within the C of E, but Rawcliffe, a member of the Lesbian and Gay Christian Movement (LGCM), would not accede to the demand of the Bishop of Ripon, David Young, that he cease the same-sex services. Thus Rawcliffe's license to perform episcopal acts was withdrawn, though his priestly rights remain.

"It is clear to me that my understanding of the episcopal

role in this diocese and Bishop [Rawcliffe's] understanding cannot be reconciled," said Young. "It is therefore right he should cease to have my commission."

Lesbian and gay campaigners attacked the decision, claiming the church was "hostile beyond belief" to the desire of lesbians and gays to make a lifelong commitment. The Rev. Richard Kirker, LGCM secretary, claimed that Rawcliffe was one of about 60 clergy who "blessed" 500 homosexual unions a year.

Young's decision followed a strong attack from the (Evangelical) Reform group, whose chairman, Philip Hacking, had expressed astonishment that Young had said nothing about Rawcliffe's push for a lowered age of consent.

The 1,400-member Reform has written to parochial church councils around the country, asking them to consider passing a motion that only bishops willing to endorse Reform's tripartite statement of opposition to homosexual sex (earlier noted in *TCC*) would be invited to take confirmation services; only 11 C of E bishops so far have been willing to subscribe to Reform's statement. The group says the action is necessary because of the "serious confusion" over sexuality, and especially homosexuality, created by bishops in England and elsewhere in the Anglican Communion.

"What Reform is saying is that a line needs to be drawn to clarify issues. You are not barring anyone, just not inviting them," said one spokesman, the Rev. David Holloway.

Church Communications Director, the Rev. Eric Shegog, said that if the motion meant a parish calling in a bishop from outside the diocese for a confirmation service, that would be "highly irregular," though a number of C of E bishops now cross diocesan or intra-diocesan boundaries to provide ministry in accordance with the church's policy of maintaining "two integrities" on women priests.

One Of Continuum's "Denver Four" Dead At 69

One of the "Denver Four" consecrated as the first bishops for the post-1976 Continuing Anglican Church has died at age 69.

Peter Francis Watterson died suddenly September 12 at his home in Palm Beach Gardens, Florida, after suffering a massive heart attack, though he had no previous history of heart trouble.

In one of many such signs of the ecclesiastical times, however, Watterson died not as a Continuing bishop, but after serving for nearly a decade as a Roman Catholic priest.

Born and raised in Upper Darby, Pennsylvania, Watterson had been ordained a priest in the Episcopal Church (ECUSA) in 1957. But after ECUSA's 1976 break from apostolic order and traditional liturgy, he became part of a separatist Anglican movement, largely driven by

laity and clergy, that made a strong and cohesive showing at the landmark 1977 St. Louis Congress, attended by some 2,000 traditionalists.

Of the 60-some ECUSA bishops who voted against women priests in 1976, though, none was willing to lead this flock of faithful who felt they must depart ECUSA in order to remain part of the Universal Church.

Instead, four men—including Watterson—chosen from within the ranks of Continuing clergy were consecrated at an historic service in Denver on January 28, 1978, with the retired ECUSA Bishop of Springfield, Albert Chambers, as chief consecrator. Highly revered by veteran Continuers, Chambers was one Episcopal bishop who had supported and advised the movement, playing a prominent role at the St. Louis Congress; but he remained a retired prelate, and a member of the ECUSA House of Bishops until his death a few years ago.

The Continuers, as it turns out, showed considerable foresight about ECUSA's future course. And the strength of their determination can be seen in the fact that—20 years later—Continuing Anglicanism remains a fixture on the church scene.

But the alchemy of inexperienced bishops and a flock of traditional Anglicans strong-minded enough about their faith to leave comfortable pews led to fragmentation in the early Continuing movement, which time has perhaps mitigated but not eliminated. As a result, three of the original four bishops remained with the Continuing Church, but in separate jurisdictions, while Watterson soon decamped to Rome



FR. WATTERSON, in a photo taken while he was still serving as a Continuing bishop.

SOUTHWARK CATHEDRAL became the focus of another flap over homosexuality in the C of E when it agreed to host an anniversary service for the Lesbian and Gay Christian Movement November 16.

Other Hotspots

The row over homosexual blessing ceremonies overlaps a longer-running flap arising from Southwark Cathedral's decision to host a celebration service for the Lesbian and Gay Christian Movement's (LGCM) 20th anniversary in November, despite considerable orthodox protest.

Reform recently turned up the heat against the event by announcing a quota "holiday" in Southwark (south London), during which some parishes may withhold a month's tithe from the diocese to protest use of the cathedral

Continued on Page 14

with his wife and children.

On August 29, 1987, he was ordained a Roman Catholic priest under the Pastoral Provision established in the American Church some years ago for former Episcopal priests.

Most recently, Watterson served as chaplain for prison ministry in his diocese, while assisting at St. Clare Parish in North Palm Beach.

Previously, he had served the diocese as a teacher of sacred studies at Cardinal Newman High School, as director of pastoral care at Lourdes-Noreen McKeen Residence, both in West Palm Beach; and as parochial vicar at Sacred Heart Parish, Lake Worth.

Among other posts, Fr. Watterson had also been chaplain to the Third Order Franciscans and the local Knights of Columbus, and spiritual director of the Legion of Mary.

Fr. Charles Hawkins, vicar general and chancellor of the diocese, described Watterson as "a very faithful priest...a very holy man," whose priesthood was marked by devotion to the Eucharist, Our Lady, the Holy Father, the Magisterium of the Church, and the pro-life movement. "He was well known throughout the diocese because of the diversity of ministries he was involved in," Hawkins said.

Watterson is survived by his wife, Mary Jane; three sons and two daughters; and three grandchildren.

Bishop J. Keith Symons presided at a funeral Mass for Fr. Watterson on September 16 at the Cathedral of St. Ignatius Loyola in Palm Beach Gardens. Burial was at Our Lady Queen of Peace Cemetery in West Palm Beach.

Sources included *The Florida Catholic*

First Welsh Priestesses To Appear At Epiphany

The Anglican Church in Wales will see its first women priests ordained at Epiphanytide, with services taking place in all six Welsh cathedrals.

Virtually all of the 78 Welsh women deacons could be priested in January, following a September meeting of the church's Governing Body at which "a single vote reversed 1,500 years of Welsh Church history," as the *Western Mail* put it.

Two and a half years ago the Governing Body failed to gain the necessary two-thirds majority among the clergy to admit women priests. This time, following emotional debate, the clergy put the bill over the top by just one vote, registering 85 in favor and 40 against. The bill was supported by all six Welsh bishops, and the laity voted 136-47 in favor.

Before the vote, Welsh Archbishop Alwyn Rice Jones—noting that all other Anglican Churches in the British Isles now had women priests—had asserted that continued opposition to the innovation would leave Welsh Anglicans isolated and split.

"We will simply slide backwards and nobody will be prepared to listen to us. We will just be a forgotten province of the Anglican Church," he said.

And, women deacons, many of them ordained since the church approved female deacons in 1980, had warned that more would leave the church and move to England to get work because of their frustration at not being ordained.

Women's ordination has not yet gained majority acceptance among provinces of the worldwide Anglican Communion.

But the president of the U.S. Episcopal Women's Caucus, the Rev. Cynthia Black, reacted to the Welsh vote by saying that: "As each member of the Anglican Communion moves toward a more whole priesthood, I dare to believe that we are creating the realm of God on earth." She said she hoped this movement in Anglicanism would lead to the ordination of "sisters" in the Roman Catholic Church.

During the debate, Welsh prelates announced their intention to appoint a bishop—comparable to one of the Church of England's "flying bishops"—to undertake the pastoral oversight of those who cannot accept women priests and to represent their views to councils of the Church in Wales. The Governing Body also adopted a plan drawn up by the bishops for providing financial assistance in the case of hardship for anyone resigning from the ministry on conscientious grounds. Such clergy would be able to claim up to 26,000 pounds—the equivalent of two years' wages.

However, *English Churchman* reported that leaders of *Credo Cymru*, the Welsh group opposed to women priests, said they would remain within the church, building up a network of parishes opposed to women's ordination, much as Forward in Faith (FIF) has done in the C of E. It is understood that FIF leaders consulted with counterparts in Wales within days of the Governing Body's break from catholic order.

One cleric, the Rev. Malcolm Ellis, vicar of Cardiff, felt that casualties from the vote would be high among the laity. "The people who feel most strongly about this are our most faithful and thoughtful people who have been brought up in a church which has changed fundamentally."

Sources: *Episcopal News Service, Anglican Communion News Service/PA*

for the LGCM celebration. The idea has support from other Evangelical groups and some Anglo-Catholics.

Reform was alarmed that the service would be part of a "daylong festival of gay sex." Southwark's Provost, Colin Slee, called that a "distortion," noting that only the service would be held at the cathedral, while the event's workshops and book fair would be held in a nearby hall.

As of early October, *New Directions* reported that some parishes had already agreed to withhold funds, while others were debating what to do. Any funds held back were to go to AIDS or other charities, though several AIDS charities said they would refuse diverted tithes from Reform parishes.

In addition, a nationwide day of prayer and fasting, based at a church near the cathedral, was to be held on the day of the LGCM service, November 16.

Reform Southwark Chairman Hugh Balfour said a "great deal of thought and prayer" had gone into the response needed, recognizing that "if we do nothing now, the message we send to the (C of E) hierarchy...is that we will make a fuss—write letters to the bishop, refuse to go to the cathedral for services and the like—but in the end we will be rolled over and simply accept the new *status quo* on an issue as fundamental as this."

Controversy heightened when the Southwark event became the centerpiece for a *Thought for the Day* broadcast, in which writer Anne Atkins criticized the C of E's confused morality.

Reports of response to the broadcast varied, but it appears that it garnered substantial lay support, as well as backing from orthodox church groups, but angry response from church officials, gay activists and their supporters, who described Atkins' assertions as "preposterous."

Voicing particular concern over the LGCM gathering, Atkins, a vicar's wife, said it is the Church's duty "to love and welcome everybody," but also "to condemn sin. It's this we are failing to do. Soon, no doubt, we'll have an Adulterers' Christian Fellowship or a Sex Before Marriage Christian Fellowship. I see no reason why the list should ever end."

She went on to blame the fall in Anglican vocations recently announced in a church report on the C of E's failure to condemn sin.

"Surprise, surprise," she said. "In an age in which bishops are supporting a cathedral event celebrating 20 years of gay sex we should hardly expect anything else."

Again commenting for the C of E, Fr. Shegog claimed Atkins' broadcast contained "serious factual errors," and said it is "preposterous" to say that the decline in vocations is "attributable to the church's position on homosexuality..."

LGCM secretary Richard Kirker claimed the broadcast had led to a surge in requests for tickets to the celebration.

Kirker and Shegog called on the BBC take some action to disassociate itself from the broadcast, but both the network and Atkins were unmoved.

"The issue is not gay sex, but whether or not the [C of E] is going to have the courage to stand up for the gospel," Atkins responded.

General Synod member Philip Gore called on church officials "to apologise to Mrs. Atkins. She has shown great courage. It is a pity that the only *Thought for the Day* ever to be objected to by church officials should be such an excellent contribution upholding biblical morality."

Sources included *The Church of England Newspaper*, *Church Times*, *PA News*

FIF Leader Among Three Consecrated For London

The full spectrum of the Church of England's "two integrities" came together in the consecration of three London suffragans at St. Paul's Cathedral September 25.

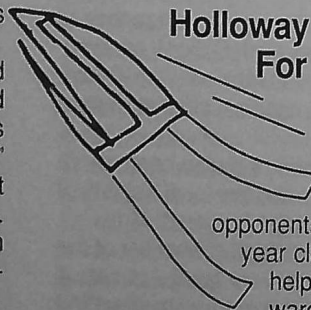
London's six bishops previously included only one willing to ordain women, while the new appointments create an equal division in the matter.

Consecrated were the new Bishops of *Fulham*, John Broadhurst, the chairman of the church coalition opposed to women priests, Forward in Faith (FIF); *Kensington*, Bishop Michael Colclough, who had been the personal assistant to the Bishop of London, Richard Chartres; and *Stepney*, Bishop John Sentamu, a former High Court judge in Uganda, and the third black bishop in the Church of England.

Attended by some 1,500 persons, the service included African songs led by the music group of Holy Trinity, Tulse Hill, Dr. Sentamu's former parish in the Diocese of Southwark (south London), as well as traditional cathedral music, and congregants included the King and the Archbishop of Uganda.

As a judge, Sentamu became a marked man in his native country (*inter alia*) for his tough sentencing policy against President Idi Amin's soldiers, who had raped and abused women. Somehow he was able to leave the country with his wife to pursue theological studies in England, but after that found he could not return to Uganda due to the increased danger to his life there. His two years of study turned into a doctorate, followed by ordination. Trained for the ministry at Ridley Hall, Cambridge, Sentamu, 47, came to Holy Trinity in 1984. He was elected to the General Synod in 1985, and is now prolocutor of the Convocation of Canterbury. Sentamu supports women's ordination but is greatly respected for his fairness by opponents of the innovation as well.

Holloway Seeks Wet Cure For "Prelatical Pomposity"



Scottish Anglican Primate Richard Holloway frequently makes a splash with his public utterances, *e.g.*, by recently calling women priest opponents "sods" and "buggers," and last year claiming that "promiscuous genes" help create a human predisposition toward adultery.

But now he hopes to cause a real splash—when he and fellow bishops from around the world throw their mitres into the River Thames during the 1998 Lambeth Conference.

By this simple but dramatic act, Holloway believes the bishops could become more Christ-like, and signify their rejection of "prelatical pomposity."

Holloway called for the mass mitre toss during his September 1 sermon to church leaders gathered in Trondheim, Norway, to sign the Porvoo Agreement for communion between Anglican and Lutheran churches in the British

Married with two sons, Colclough, 51, has held several diocesan positions and until recently was tending two London parishes, in addition to his work with Bishop Chartres. Although coming from the catholic tradition, Colclough enjoys what he calls the "wide canvas of the church" and seeks to strengthen links between its differing views and traditions. As he endorses female ordination, it was thought his appointment to Kensington, where "nine out of ten clergy" are opposed, may spark some 20 parochial requests for alternative episcopal oversight from Broadhurst, who as Bishop of Fulham oversees a non-geographical jurisdiction serving traditionalists in areas of London (as well as Southwark and Rochester) led by bishops who ordain women.

Trained for ministry at King's College, London, and 29 years a priest, Broadhurst, who had been team rector of Wood Green in North London, succeeds Bishop John Klyberg, who retired—but who has now become another high profile C of E convert to the Roman Catholic Church. Klyberg was due to be reordained "within a few weeks."

With his appointment, Broadhurst also ended 23 years of service in the General Synod, but continues as head of FIF by decision of the group's national meeting in September.

Though naturally assisted by other bishops, including the Old Catholic Archbishop of Utrecht, the Archbishop of Canterbury was chief consecrator of the three suffragans, a factor which reportedly riled some of Bishop Broadhurst's supporters. While FIF does not officially accept the "tainted hands" theory about bishops who ordain women, it has adopted a code of practice calling on adherents to avoid sacramental sharing with bishops who have performed or support female ordination. As a result, virtually all FIF members attending the consecration service refrained from receiving communion.

Sources included *English Churchman*, *Church Times*, *The Church of England Newspaper*, and *London Link*

Isles and northern Europe.

He said he was inspired by the late Roman Catholic monk and writer Thomas Merton, who once wrote of the need to undermine "this comfortable and social Catholicism." Merton had added: "I throw my biretta in the river."

Merton's words put the idea in the bishop's head, and a planned boat trip for bishops attending the once-a-decade Lambeth Conference would provide the opportunity to carry it out. Holloway even invited the Nordic and Baltic Lutheran bishops to join in "this mass drowning of mitres...so that together we can move into a simpler, more Christ-like understanding of the Church."

Holloway referred to the act as "symbolic," but there was no indication of whether or how the mitres would be retrieved, once "drowned."

And, his call inevitably gave rise to tongue-in-cheek suggestions from some observers that the gesture would not have real force and meaning unless the bishops themselves took the plunge—with the same uncertainty about getting back to shore.

Source: *Ecumenical News International*

GREAT EXPECTATIONS

HAVING RESOLVED (to their satisfaction) the theological question of ordaining women as priests, Church of England progressives are now trying to manage practical challenges of the innovation—such as how to cope with a pregnant vicar, besides simply bracing for the unfamiliar visual effect of a vested, expectant priestess. How, for example, does she go on maternity leave if she is living with her family in the vicarage? Anecdotal evidence indicates that some bishops expect the incumbent to resign once a baby is on the way. Other dioceses are trying to develop guidelines based on those for civil service. Under the title "The Church Expectant," *Church Times* recently found that considerable variations in policy



The Rev. Emma Percy and son, Ben.

and practice exist from diocese to diocese, though several women clergy interviewed thought that the church was getting better at dealing with the challenge, and that women clergy themselves were becoming more creative in devising solutions. "The way of the church is to deal with issues like this pragmatically, as the situation arises, and then to work out the theology afterwards," asserted the Rev. Geoffrey Conner, the bishop's officer for women's ministry in the Diocese of St. Albans. What about street clothing for expectant female clergy? "You're joking!" was the reply of the manager of Wippell's, the clerical outfitter. He suggested dungarees and a loose clerical blouse. Photo by Nick Spurling

C Of E Faces Big Bill For Clergy Compensation

A new government report estimates that legally-approved compensation for clergy who resign due to conscientious opposition to women priests will have run up a bill of 21.3 million pounds for the Church of England by the year 2013.

The Sunday Times reports that more than 320 priests have already left the C of E due to female priests and are exercising their right to claim compensation under the legislation that enabled women to be ordained. The number is expected to rise to at least 400.

Approved by both General Synod and Parliament, the packages allow priests to leave and claim compensation at any time up to ten years from February 1994, when the first women priests were ordained. Priests aged 50 and over who resign are eligible for payments of up to 90,000 pounds before drawing their pension. Those under 50 receive less than half that over a three-year period. The compensation packages involve no government money, but rather are to be funded out of already-strained church finances. Notably, earlier this year, the some 200 priests who have moved from Canterbury to Rome were urged to give up their compensation payments if they were single.

Some MPs alarmed over the projected cost have suggested the packages should be reduced, saying they are excessive and could tempt unscrupulous priests into early retirement. One Labour MP, Tony Banks—who originally voted for the compensation—has now spoken against it, complaining that the departing priests “are being compensated for finding they no longer want to work in the church.”

Rapid Phase-Out Of Diaconal Presidency Creates Oddities In Aussie Diocese

A rush to end controversy over diaconal presidency in the Anglican Church of Australia's Diocese of Armidale has led its bishop, Peter Chiswell, to ordain a woman deacon a priest, even though he opposes female priests.

Earlier this year, it was revealed that Bishop Chiswell had been allowing deacons to preside at the Eucharist in his rural New South Wales diocese for some time, despite a lack of church sanction for the practice. The bishop first said he found the practice necessary for areas without regular priestly ministry, but has since admitted it also became “an experiment in a supplementary ministry of word and sacrament.” He also said he felt that deacons celebrating the Eucharist was preferable to so-called “extended communion,” whereby laypeople distribute bread and wine previously consecrated by priests.

The practice was uncovered following word that the church's Appellate Tribunal—on which Chiswell serves—was to rule next year on the legality of allowing diaconal and lay presidency. Objections have already been lodged to Chiswell's service on the Tribunal for that case.

Chiswell was at pains to explain himself while meeting with fellow bishops a few months ago. He subsequently announced that diaconal presidency would be rapidly phased out his diocese, in part by putting some deacons on a fast track to priesthood, if other bishops would cease allowing the practice of extended communion. The bishops agreed to seek mutually acceptable means of providing sacramental ministry in areas without stipendiary priests.

Now, in a rush to make good on his promise and quell criticism, Chiswell has ordained a woman deacon as a priest, contravening his own views and, evidently, those of the majority of his diocese.

Oddly, Chiswell's September 22 ordination of the Rev. Julie MacKay, chaplain of the New England Girls' School, Armidale, was made possible by a temporary, ten-day measure passed by the diocesan synod. And the ordination itself revealed that a female had been among deacons allowed to celebrate the Eucharist in the diocese, despite its opposition to women priests.

Chiswell is among Evangelicals who believe women should not exercise “headship” in the church. Apparently,

Conference Views Hostility, Hope, For Trinitarian Doctrine

This year's Atlantic Theological Conference—held annually since 1981—drew more than 100 participants to King's College, Halifax, Nova Scotia in June for a consideration of the nature of man in relation to Trinitarian theology from the Biblical age forward to today—when Trinitarian doctrine is being undermined.

The gathering's reflections were aided by “five eminent scholars whose focus was unmistakably orthodox, Biblical and catholic,” reported Fr. David Walsh of the Anglican Catholic Church of the Resurrection, Windsor, Ontario, the only Continuing Church member in attendance. A number of those present were members of the Canadian Prayer Book Society (operating within the “official” Anglican Church of Canada).

Scholars addressing the meeting were the Rev. Dr. William Ralston, rector of St. John's Church, Savannah, Georgia, a prominent Episcopal Church traditionalist; Dr. Colin Starnes, president of the University of King's College; the Rev. Dr. Robert Crouse, professor of classics at King's; Dr. Michael Treschow of Okanagan University in Kelowna, British Columbia; and Dr. Dennis House of Dalhousie University (with which King's College is linked).

Each of the speakers viewed the theme of man and Trinitarian theology in a different historical period, finally focusing on the view of modern man; each lecture also had a designated respondent to comment upon and sometimes challenge the conclusions.

Worship services for each day of the meeting were according to the 1962 **Book of Common Prayer**.

“There was a conference summary on the final day,

which took the form of a panel discussion with questions from the audience being addressed,” Walsh wrote in *The Diocesan Link*. “The summation noted several areas of concern, [such as] the apparent disappearance of Trinitarian doctrine from the contemporary scene, leaving Christian communities vulnerable to heretical and apostate influences (e.g. the feminization of the Deity).

“Contemporary soil, it was noted, is hostile to orthodox Trinitarian doctrine. This in no way invalidates the revealed doctrine of the Trinity. Instead, it suggests a different strategy (i.e., a [strong] reliance upon the Word of God, requiring the faithful maintaining of the orthodox, Biblical, catholic revelation...). Some pan-



THE REV. WILLIAM RALSTON, prominent Episcopal Church traditionalist and writer, and a past member of TCC's board, was among five speakers at this year's Atlantic Theological Conference in Halifax, Nova Scotia.

elists expressed the belief that only in this way could contemporary soil be prepared for the

healing of the salvific Word of the Lord.

“Some panelists believed that the 21st century would be marked by a dying of the old social order, as we know it,” Walsh continued. “However, the panel noted that the Word of God cannot die. God's revealing of Himself is always faithful and will accomplish His purposes.

“In short,” he concluded, “liberal Christianity is already on its way out. It will not survive. Orthodox, catholic Christianity will!”

he saw his way clear to ordaining MacKay a priest because, as a school chaplain, she is not presently in charge of a parish.

He asserted that the fast-tracked ordinations of MacKay and other deacons, undertaken to comply with existing church regulations, in effect declared "two grades of priests, all of whom can conduct the Holy Communion," but not all of whom "have the qualifications we seek in people to be placed in permanent charge of parishes."

While welcoming MacKay's ordination, the national president of the Movement for the Ordination of Women in Australia, Patricia Hayward, said it was "cynical" and had employed "legal fiddlesticks" to "help Bishop Chiswell out of a tight spot."

Sources: *Church Times*, *Church Scene*

Reunion All Round?

In a singular period for Anglican ecumenism, recent months have seen formal observances of key events in relations with Rome, contrasted with developments marking a decidedly Protestant turn toward alliances with liberal Lutherans, both in Europe and the U.S. We asked THE REV. STEPHEN TROTT of the Church of England's Forward in Faith organization to give us an overview and analysis.

To all outward intents and purposes, Anglicanism continues to make progress in the direction of Christian unity.

The Archbishop of Canterbury, Dr. George Carey, recently reiterated commitment to the objectives of the Anglican-Roman Catholic International Commission—despite the catastrophic effects which the advent of women priests, and now women bishops, have had on prospects for closer ties to Rome and on Anglicanism's own internal unity. Archbishop Carey was due to visit the Pope this month, but at this writing the precise agenda for the meeting remained unclear.

This ought not to come as any surprise. The present Pope has shown determination to end the ancient schism with the Orthodox churches, a goal linked with the approaching Millennium celebrations. Roman Catholicism clearly has greater theological affinity with Orthodoxy than with the troubled and unpredictable confederation of regional churches comprising the Anglican Communion. The Pope is therefore unlikely to jeopardise prospects for unity in that direction at such a significant historical time for the sake of an Anglican fold in doctrinal flux and at odds with itself.

All of which created poignant and prophetic overtones for the recent centenary observance of the papal judgement made on Anglican orders in *Apostolicae Curae*, which—however unreasonable and unjustifiable—no one expects to be rescinded in the foreseeable future.

Anglican-Roman Catholic dialogue has a long and honourable history, beginning with Lord Halifax's efforts in 1895 and again with the recently marked **Malines Conversations** 75 years ago, and continuing through personal visits to the Vatican by a series of Archbishops of Canterbury, including the historic visitation of **Archbishop Michael Ramsey** 30 years ago. But it is hard to see how further progress can be made, given the admission of women priests by a notable segment of Anglicanism, and the contrasting position of both the Pope and his doctrinal office that a male-only holy order is part of the unchange-

Anglicans As Viewed Down Under

"I know that many people regard Anglicans as a mysterious and hermetic sect who have little contact with the wide community, but really we're just like everyone else—except we live off trust funds and don't break wind."

So prominent Australian Anglican Keith Niceboy (his real name) told a Melbourne newspaper recently, in an article remarking upon the fact that he may become a new owner of the Geelong football club.

Folks Down Under apparently find it "pretty funny, an Anglican owning a football club."

The prospective ball club owner said: "I keep getting asked questions like, 'Will they be allowed to play on Sundays?'; 'Will they have to sprinkle incense on the ground?'; and 'Will the players have to name their kids Emma and Toby and send them to boarding school?'"

Joining in the fun, he opined that "Anglicanism is not so much a religion as a set of table manners."

able deposit of faith.

Anglicanism is making real progress, however, in the opposite direction. The Church of England has already secured a major ecumenical advance with the German Lutheran Churches in the Meissen Agreement, and this year the General Synod approved a common doctrinal statement with the Moravian Church in the United Kingdom.

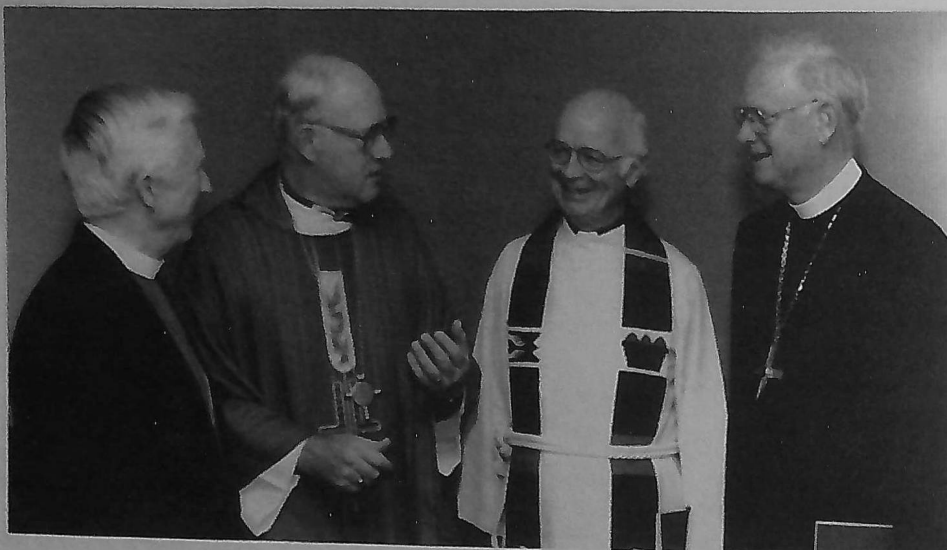
Most significant of all is the **Porvoo Agreement** by which the Anglican Churches of the British Isles (the Church of England, the Scottish Episcopal Church, the Church in Wales and the Church of Ireland) have accepted the principle of full intercommunion and interchangeability of holy orders with the Lutheran Churches of the Baltic and Nordic states. The proposals evoked remarkably little opposition when they came before the various C of E diocesan synods for ratification, which is especially surprising when one remembers the degree of opposition mustered against Anglican-Methodist *rapprochement* in Ramsey's time.

Some of these State Lutheran Churches, such as Sweden, maintained an unbroken apostolic succession. However, those linked historically to the Danish Crown, including Norway and Iceland, broke from the apostolic succession at the Reformation but have maintained episcopal structures in their ministry.

Already, bishops from Scandinavia have participated in the consecration of new Anglican bishops—e.g., the late Jan Arvid Hellstrom, Bishop of Vjoxjo, helped consecrate the new Bishop of Moray, Ross and Caithness in Scotland.

With the formal signing of the Porvoo Agreement in Westminster Abbey on 28 November, in the presence of Her Majesty the Queen, consecrations of new bishops in any of the Porvoo Churches will routinely include both English and Lutheran bishops. Eventually the apostolic succession of Anglicanism will be wholly shared by the various Lutheran churches involved in the Porvoo process. The exception will be Denmark, which has chosen not to be involved at this stage in the Porvoo Agreement.

At the same time as progress is being made at an official



THE ARCHBISHOP OF CANTERBURY, Dr. George Carey (second from left), and Dr. Martin Marty, University of Chicago historian (second from right) were on hand when over 200 bishops from the Episcopal Church and the Evangelical Lutheran Church of America met for the first time October 3-8 to discuss a proposed agreement for full communion between the two churches, to be considered by next year's General Convention. The two dignitaries were welcomed to the historic gathering by ECUSA and ELCA Presiding Bishops Edmond Browning (left) and H. George Anderson. *ENS photo by James Thrall*

level, parallel relationships are growing between traditionalists in several of the Porvoo Churches. (See *Fr. Trott's feature article in TCC's October/November issue*. - Ed.) Functioning since a 1994 agreed statement has been an International Co-Ordinating Committee consisting of orthodox churchmen from England, Norway and Sweden, with links to traditionalists in Scotland, Wales, Denmark, Finland, and the Evangelical Lutheran Church of England (ELCE).

European dialogue between Anglicans and Lutherans is being mirrored in the United States in major discussions between the **Episcopal Church (ECUSA)** and the **Evangelical Lutheran Church of America (ELCA)**. Over 200 ECUSA and ELCA bishops met for five days recently in eastern Pennsylvania to draw up a communique on the **Concordat of Agreement** that will feature in both churches' national meetings next summer.

ECUSA Presiding Bishop Edmond Browning singled out the concordat—the product of a 27-year dialogue—as the most important item of business for the next General Convention, ahead of the election of a new presiding bishop. If approved, this concordat also would effect full communion and interchangeability of clergy between the two bodies, though each, as with the Porvoo Churches, would remain a separate entity.

All will not be plain sailing for the concordat, however. It is clear there are reservations among the Lutherans about some of the concordat's proposals, especially those designed to move the two churches to a common understanding of ordained ministry and the place of bishops.

Unlike some of the Scandinavian churches, U.S. Lutherans have not maintained the "historic episcopate"—again referring to the unbroken line of episcopal consecrations believed to stretch back to the apostles—nor are ELCA bishops presently consecrated for life; the ELCA also does not ordain to three orders of ministry.

Paralleling Porvoo, the concordat would require that both ECUSA and ELCA bishops

take part in consecrating bishops in either church, to establish in ELCA over time a clear link to the historic episcopate. ECUSA, meanwhile, would temporarily suspend a requirement that only priests ordained by bishops within the historic episcopate be allowed to preside at the Eucharist.

Some Lutherans are unconvinced by the need to adopt the historic episcopate as understood by Anglicans. Some also caution that more work needs to be done within the ELCA—formed only nine years ago from the union of three Lutheran bodies—to consolidate its own internal unity and understanding of ministry.

Others assert that the concordat may rise or fall in ELCA based on whether next year's ECUSA convention approves the union or ordination of noncelibate homosexuals (though the liberal view is that the latter issue was decided in the affirmative by the May decision in the *Righter* case).

Archbishop Carey, present at the conference, encouraged the ecumenical process, but cautioned that the concordat might not be accepted at the first attempt. In warning ECUSA bishops of the limits to Anglican comprehensiveness he also gave an intriguing insight into his view of divisions within the Church of England, saying "we have learned the value of internalising dissent"—referring to provisions made for both schools of thought on female ordination within the C of E, with the appointment of provincial bishops to minister to opponents of women priests.

A remarkable paradox appears therefore to be developing within Anglican approaches to ecumenism, in which dialogue at the official level between denominations does

not take account of growing internal divisions, the likes of which were responsible in the first place for church disunity manifested in the formation of new ecclesial bodies. Attempts to achieve church unity are being pursued even before harmony exists at home, when efforts to achieve domestic reconciliation and cohesion ought to be a pre-requisite to engaging in external ecumenical talks.

ANGLICANS ORDAIN FIRST WOMAN IN ROME

At deadline, it was learned that Anglicans have staged the first ordination of a woman to the priesthood in Rome—just weeks before the Archbishop of Canterbury was to meet with the Pope in that city, and coinciding with celebration of the Pope's 50th priestly ordination anniversary. The new ordinand, native Ecuadorian Ruth Cecilia Monge Teran de Erazo, denied that the event was significant or provocative. She will minister to a tiny group of Latin Americans attached to the small Anglican community in Rome.

Browning Buoyed By Hopes For Gay Anti-Bias Bill

Episcopal Presiding Bishop Edmond Browning is heartened that a federal bill to protect homosexuals from job discrimination lost by just one vote in the U.S. Senate, a strong showing for the first time Congress has ever voted on such a bill.

Browning publicly supported the bill, which is expected to be introduced in Congress again.

The Employment Non-Discrimination Act would have barred employers from using sexual orientation as the basis, for hiring, firing, promotion or compensation.

Notably, the failed bill had been offered as an amendment to the Defense of Marriage Act, which, by contrast, commanded strong approval in both houses of Congress, and was sent to the White House for a promised presidential signature. That act defines marriage for federal purposes as the legal union of one man and one woman, and provides that no state of the Union would be required to recognize same-sex marriages if they were legal in another state.

Impetus for the marriage act can be found in Hawaii, where the supreme court has ruled that the state cannot deny marriage licenses to gay couples without showing a compelling interest in limiting marriage to heterosexual couples, and has returned the case to a lower court for reconsideration in that light. In a resultant flurry of legislative reaction, at least 15 states have enacted laws to prevent the legalization of same-sex unions, and the governors of two states have issued executive orders to that effect.

EWC Marks 25th Anniversary With Look At Past, Future

The Episcopal Women's Caucus (EWC) returned to its birthplace of Virginia Theological Seminary (VTS) in Alexandria September 27-28 to revisit the struggles and gains of its 25-year past, and to plan for a future it sees as including mandatory ordination of women, full inclusion of homosexuals in the ministry, and further progress toward the use of non-sexist liturgies.

Speaking about efforts for women's ordination in the 1970s, House of Deputies President Pamela Chinnis told her audience of some 150 women and a few men at VTS that the ordinations of the "Philadelphia 11" women as priests in 1974, before General Convention had approved such ordinations, "helped the whole church realize that women's ordination was not a theoretical issue that would just go away."

Now, a quarter century since the Caucus began, Chinnis said it is "breath-taking to think of the changes that have taken place for us." She cited gains:

- from a "handful" of women in the diaconate in 1971 to more than 2,000 today in diaconate and priesthood;
- from just two dozen women deputies in the 800-member House of Deputies to a female constituency totaling "nearly half" the lay deputies and 70 of the clerical deputies;
- from a prayer book and hymnal with "unrelievedly patriarchal language" to "cleaned up" worship texts;

- from an almost exclusively male-led church to one where "women need not fear being the only soprano voice."

"And, as you know, I am in my second term as president of the House of Deputies," she said. "It's irresponsible *not* to accept our share of the tasks of officially running the church, especially since we've been doing it behind the scenes for centuries."

And—sparking mirth among her listeners—she added: "I'm here to tell you that it *is* possible to act like a lady and still be in charge."

When Chinnis concluded a few moments later the audience rose spontaneously to applaud her and wouldn't stop until admonished.

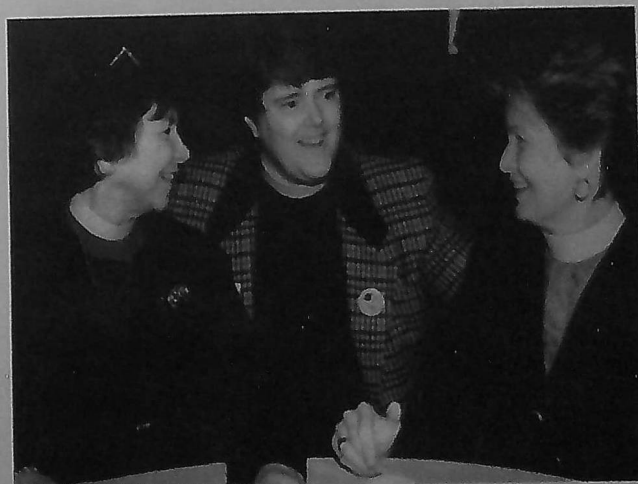
But the group also agreed that the battle over women's ordination is not settled, because four bishops do not ordain or license women priests.

"I was too naive to realize that we were not done [on women's ordination]," said Betty Wannamaker. "I'm going to the next Convention to make sure it *is* done," she said to applause.

Wannamaker was referring to proposed canon changes that would compel the four holdout bishops—Keith Ackerman (of Quincy, IL), Jack Iker (Fort Worth), John-David Schofield (San Joaquin, CA) and William Wantland (Eau Claire, WI)—to license, ordain, or allow other bishops to ordain, women priests to serve in their dioceses.

Though the language of the 1976 canonical change was long viewed as permitting but not mandating women priests, Chinnis asserted that there are still places in the Episcopal Church (ECUSA) "where people twist the clear meaning of canons" regarding women's ordination, where women are underpaid for their work and still taught that "men are the leaders." And, despite progress, she said the task of revising the prayer book and hymnal is incomplete.

Though VTS made some gestures of hospitality, EWC held only one plenary session on the seminary campus because VTS "does not welcome our lesbian sisters and



EWC PRESIDENT, the Rev. Cynthia Black, greets Washington Suffragan Bishop Jane Dixon (left) and Vermont Bishop Mary Adelia McLeod, who served as preacher and celebrant, respectively, at EWC's 25th anniversary Eucharist September 28. In the service's prayers EWC members recalled aloud the names of women recognized as part of the "sacred story" of ECUSA's feminist movement. *ENS photo by Sally Michael*

HAIL AND FAREWELL



MORE FALLOUT from Washington Suffragan Jane Dixon's forced visits to traditionalist parishes was in evidence as a large congregation gathered for a Solemn High Mass and *Te Deum* at St. Paul's, K Street September 28, to give thanks for—and bid farewell to—St. Paul's eighth rector, the Rev. Richard Cornish Martin (left). After divisions emerged in the historically Anglo-Catholic parish earlier this year over Dixon's imposed visit in April, the widely known traditionalist priest announced he was re-

signing his seven-year rectorship at St. Paul's in the fall. He is now priest-in-charge at Boston's Anglo-Catholic Church of the Advent. Hailed as a prayerful and scholarly man, Martin holds a Master of Divinity degree from Virginia Theological Seminary, and a Doctorate of Ministry from Howard University's School of Divinity. He anchored his ministry at St. Paul's in the Gospel reminder, "We would see Jesus," and his extensive contacts throughout the Anglican Communion facilitated lecture visits to St. Paul's from outstanding theologians. Music at the farewell service included Schubert's Mass in G major, no. 2. A reception crowded with well-wishers followed, during which parish representatives presented the clearly moved Martin with an offering and a scrapbook of photos from his time at St. Paul's.

Pointing to EWC's 25 years "of standing for justice and equality," she asked what the next 25 would hold. "How will you invite with integrity other women of the world who are culturally and or racially different from you? I challenge you to...receive from all women as well as give to them."

A similar challenge came the next day from Dawn Conley, 30, of Silver Spring, Maryland. "I didn't feel included at all this morning," she said. When you look around this room, who is not here? I don't see many women of color. I don't see many young people here. We're still pretty middle class."

In addition to celebration and self-examination, Caucus members (*inter alia*) also reelected Black as president, and named new officers; called for a regularly updated, complete list of all women clergy; commended a national church committee for expanding discipline codes to include bishops; and committed themselves "to fight any attempt to exclude lesbians and gay men from full inclusion in all orders of ministry."

***THE ORDINATION OF WOMEN HAS BEEN WORTH THE PAIN IT CAUSED THE CHURCH**, according to Washington Suffragan Bishop Jane Dixon. She said that the promises evident after two decades of women's ordination in ECUSA outweigh its costs in the faith community and in the world. Speaking at the Blandy lectures at the Episcopal Seminary of the Southwest, she said that "we as women represent for the church and the world the other half of the intended image of God."

Sources included reports by Doug LeBlanc and *Episcopal News Service*

Newark Lawyer Challenges Clergy Malpractice Decision

A legal ruling appealed to the Supreme Court of New Jersey could open a new line of attack against clergy charged with sexual misconduct: lawsuits for malpractice.

A lawyer representing the Episcopal Church's Diocese of Newark has challenged an historic court decision June 14 by the Appellate Division of New Jersey Superior Court, which ruled that a priest who allegedly had a sexual relationship with a parishioner he was counselling can be sued for malpractice.

The decision has been appealed by Gregory Winter of Livingston, New Jersey, who represented the accused Episcopal priest in the case.

Winter contends that the Diocese of Newark does not train its pastors to be psychologists, so should not be held responsible when counselling goes askew. He called the ruling "intrusive," claiming that it interferes with the free exercise of religion and allows the court to dictate how religious institutions should be run.

But Herbert Friedman of Boston, a lawyer representing the plaintiff—who claimed she was sexually abused by her pastor after she sought counselling from him four years ago—said the appellate court struck "a proper balance" in the decision, which he said makes it clear that a counselee could only sue a clergyperson for inappropriate sexual conduct, not for negligent advice in a counselling session or sermon.

The three-judge panel, which reportedly studied related rulings in at least six other states, said that "there

gay brothers," said Marjorie Christie, a past EWC president and coordinator of the event. The seminary's policy prohibits homosexual couples from living together in seminary housing, though that could change as VTS evaluates its housing policies.

The Miserable Offenders (musicians Deborah Bly and Ana Hernandez) sang satirical numbers like "My Gaia" (set to the rhythm-and-blues hit, "My Guy") and a tribute to Edmond Browning (set to the tune of "My Country 'Tis of Thee"). Hernandez joked about being a lesbian.

As EWC members discussed the future, they generally agreed on what the Rev. Cynthia Black, EWC's president, described as its vision: "A Church that honors and rejoices in the ministry of all women and all persons." But they also encountered some tensions about how far they still have to go to honor all persons.

The Rev. Carmen Guerrero, archdeacon for multicultural ministry and missionary for Hispanic ministry in the Diocese of Los Angeles, brought the first of the suggestions for improvement. Setting a mystical tone in her opening night address, she spoke about the importance of women's spiritual lives of dreams, which she described as "each woman's Upper Room, if you will."

"If you could dare to enter into that sacred, scary sound of dreams then you as white women might be able to enter into the future with other women of the world who are not white, with the gift of being able to commune and dream dreams of a better world for all women."

is a bright line between counselling culminating in a sexual relationship with a counselee and other types of harms allegedly resulting from a failed counselling relationship."

In the present case, the court said it was "unlikely that defendants will assert that sex with a counselee by a pastoral counsellor is sanctioned by or somehow involves tenets of the Episcopalian church, or would otherwise create an entanglement with religious beliefs or rituals of First Amendment concern."

Winter and other lawyers, who represent Protestant and Roman Catholic institutions, have argued that the appellate judges have missed the constitutional implications inherent in this case.

Winter said the ruling could lead to a flood of lengthy lawsuits, a rush to procure clergy malpractice insurance and the possibility that in future only licensed counselors could qualify for ordination.

Sources: *Ecumenical News International, The Advocate*

Key Actions Taken By "Upbeat" ACA Provincial Synod

Delegates to the recent Provincial Synod of the Anglican Church in America (ACA) took important actions in the areas of national church finance, boundaries, and authority in episcopal elections.

Five bishops and about 150 clerical and lay delegates, alternates and observers, representing the Continuing Church body's some 90 parishes, were in Orlando, Florida, October 6-12, for what Northeast Bishop Bruce Chamberlain described as a "very open, upbeat Synod."

Agreeing that funding was inadequate for activities that should be undertaken or led by the national church, the Synod voted to double the per-communicant annual diocesan assessments, from \$10 to \$20 a person. The change was expected to produce an additional \$17,000 in revenue in 1997 for the 1998 budget, which totals some \$65,000.

In light of changes resulting from the transfer of one ACA bishop, William Millsaps, to another Continuing jurisdiction, the Synod voted to eliminate his diocese (Mississippi Valley), and redistribute its territory between the Dioceses of the Eastern U.S. and Missouri Valley. Along with altering the number of U.S. dioceses from six to five, delegates also approved a motion to reduce the number of ACA provinces from two to one, and to eliminate the office of a second metropolitan.

After consultation with adherents in Colombia and Puerto Rico, delegates addressed an episcopal vacancy for the Missionary Diocese of Latin America by eliminating the latter and creating missionary districts for each of the former two countries.

Again by agreement of those concerned, ACA bishops selected, and the Synod unanimously endorsed Fr. Juan B. Garcia Germain to serve as bishop for the ACA's three congregations and other outreach in the Missionary District of Puerto Rico, and as episcopal visitor to the Missionary District of Colombia, which includes about seven parishes and the same number of clergy. Garcia has been ministering to traditional Anglicans in Puerto Rico since 1986. He was ordained deacon that year, and priest in 1989, by the late Bishop J.P. Ruiz, and for the last five years has been the dean appointed for the area. The

UECNA'S GRAMLEY DIES

At deadline, TCC learned of the death of the Rt. Rev. John Cyrus Gramley, the former Presiding Bishop of the United Episcopal Church of North America, a small Continuing Church body. Unofficial sources said that the bishop, who has been in ill health for some time, was receiving emergency treatment at a hospital in Pensacola, Florida, on October 27, when his heart apparently failed. A memorial service was held October 31 at All Saints' Church, Pensacola. *More in the next issue.*

ACA also has work in Central America, chiefly in Guatemala, overseen by Bishop Ruben Rodriguez Molina.

In related action, reports from clergy and laity from Guatemala, Colombia, and Puerto Rico about hardships they face in their ministries—including occasional harassment from Roman Catholic authorities—moved delegates to take up an impromptu collection that raised some \$3,000 for the Latin American brethren, who were reportedly stunned by the response. Moreover, a particular need cited by Colombia's vicar general, Fr. Guillermo Pachecho, for a horse to reach adherents in outlying areas was met with a personal promise to provide one by Fr. Gary Wulf of Trinity Church, Renton (Seattle area), Washington.

In other business, delegates defeated a proposed canonical change that would have allowed bishops to appoint their suffragans, subject to an okay from the synod of their diocese, and of bishops and standing committees of other ACA dioceses.

But they agreed to give a limited veto over all ACA episcopal elections to bishops of other provinces within the Traditional Anglican Communion (TAC), to which the ACA belongs, after TAC Primate Louis Falk told delegates it would enhance provisions made in TAC's concordat to help guard the communion's international unity. The proposal was made in light of divisions which have resulted in the "official" Anglican Communion because of its system of provincial autonomy, which is unchecked by any binding authority at the international level. The veto by TAC bishops could only be exercised, however, on the basis of substantiated doctrinal, moral or canonical objections to a given bishop-elect.

Also passed were canonical provisions to deal with sexual harassment and abuse by clergy which generally conform to abuse policies being adopted by churches all around the country, as such cases become more frequently reported and litigated. Among other regulations, the new policy requires that all reports of abuse or harassment be investigated, and that pastoral care and counseling be given to both the accused and the victim in such cases.

Among officers or representatives re-elected were the Ven. Louis Campese as president of the House of Clergy, and Col. James Horn as president of the House of Laity; as such, both will continue to serve on the National Executive Council.

ANGLICAN WORLD BRIEFS

***AUSTRALIA'S FIRST LEGAL DEATH BY VOLUNTARY EUTHANASIA**—"mercy killing"—puts "the moral shape of our nation under threat," said Anglican Archbishop Harry Goodhew of Sydney. And Australian Anglican Primate Keith Rayner warned that what was now an act of choice would turn into "subtle pressure" to end life so that people could avoid being a burden to family and friends. The leaders were reacting to the September 25 announcement that Bob Dent, 66, had been the first to avail himself of the Northern Territory's controversial new euthanasia law, which is being challenged before Australia's High Court by a coalition of religious groups. Dent died in the presence of his wife, and his doctor, Philip Nitschke, a well known euthanasia crusader, after Dent pressed a key on a computer that administered a lethal dose of drugs. Notably, Dent had come to the Northern Territory in 1959 as a Church of England missionary, but became disillusioned with church politics, took a secular job, and converted to Buddhism soon after he was diagnosed as having cancer five years ago. -*Ecumenical News International*

***THE ANGLICAN CHURCH IN AUSTRALIA (ACA) IS "DECLINING, AGING AND ENGLISH,"** (as opposed to having a solidly Australian identity), says a report published by the nation's Bureau of Immigration. The report also cites the church's inadequate influence and teaching on the family, because the 1991 census revealed that the ACA embraced more separated, divorced and cohabiting couples than were reflected in wider society. ACA Primate Keith Rayner indicated that the report underscored known but important challenges to the church today. Attempting to add some perspective to the report, though, Rayner asserted that attendance in Australian Anglican churches has broadly kept pace with population growth, and that one in ten of those in church were newcomers. He also pointed out that in the past people would have called themselves Anglicans and may not have attended church, whereas today people who do not attend church are more likely to describe themselves as having no religion. -*Anglican Communion News Service/Church Scene/The Church of England Newspaper*

***A SATANIST WHO SET OUT TO KILL A PRIEST** stabbed an 80-year-old woman along the way, and would have killed his intended victim, the vicar of his English hometown of Risca in Gwent—whom he had never met—had not the priest and his wife held the attacker at bay outside their home until police arrived. It was the latest in a spate of violent attacks on Church of England clergy, one of which resulted in the death of a promising young priest in Liverpool. The alleged attacker in this case, Geoffrey Adams, 27, said he became a satanist during a prison sentence when he shared a cell with a "high priest of satanism." -*The Church of England Newspaper*

***CHANGES IN THE CHURCH OF ENGLAND'S PENSION ARRANGEMENTS MEAN A BIG FINANCIAL HIT FOR MISSIONARY AGENCIES** already affected by a drop in giving in recent years. The agencies expect less money from parishes, which will have to pay their own clergy pension contributions in future; at the same time, those agencies whose missionaries are ordained will have to find money for their pensions as well. An umbrella missionary organization was negotiating for a grace period

Chamberlain Celebrates Tenth Consecration Year

The Rt. Rev. Bruce Chamberlain, Bishop of the Anglican Church in America's (ACA) Diocese of the Northeast, celebrated the tenth anniversary of his consecration on October 18.

Special prayers of thanksgiving were requested on the day for what *The Northeast Anglican* termed "the dedicated shepherding and healing ministry of our bishop."

The bishop's flock also had hoped to honor him with a special anniversary event. But in light of his increased demands and diocesan financial needs, Chamberlain asked that any money that would have been spent on a special service, observance, or purse be donated instead to the diocesan endowment fund for the support of the next diocesan bishop.



Chamberlain

A graduate of General Theological Seminary, Bruce Stuart Chamberlain served as a priest in the Diocese of Western Massachusetts, but left the Episcopal Church (ECUSA) for the Continuing Church after ECUSA's 1976 departure from apostolic order. He was instrumental in the founding of St. Margaret's Parish in Conway, New Hampshire, and was named archdeacon of the Missionary District in New England (then a part of the Anglican Catholic Church). When that district

became a Missionary Diocese, he was elected, unanimously, as its first bishop.

A hard-working prelate focused on the growth and pastoral care of the Church as well its unity, Bishop Chamberlain "has been instrumental in promoting both the inner harmony in the diocese and better cooperation between traditionalist Anglicans," wrote *The Northeast Anglican*. "He played an important role in bringing together half of the Anglican Catholic Church with the American Episcopal Church to form the Anglican Church in America." In 1991, the Fellowship of Concerned Churchmen honored him for his efforts.

ACC Sees Healthy Growth

Membership in the Anglican Catholic Church's (ACC) Original Province grew by nine percent during 1995, reports *The Trinitarian*.

According to statistics compiled by the Continuing Church body's provincial secretary, Lt. Col. Charles E. Morris, total membership in the province—which includes dioceses and other jurisdictions in the U.S., U.K., Australia, New Zealand, Spain and South America—stood at 9,139 at the end of 1995, up from 8,414 in 1994. Of these, communicants numbered 6,973, up six percent from 6,746; and baptized persons totaled 1,345, up 24 percent from 1,082. "Anglicans At Large, inactive members and others bring the total to 9,139," the story said. The figures do not include adherents in the ACC's second province, India (which are often hard to number accurately).

In a breakdown by country for 1995, ACC members totaled 7,126 in the U.S.; 703 in the United Kingdom; 1,053

in New Grenada; (an estimated) 57 in the Caribbean; 125 in Australia; and (an estimated) 75 in New Zealand.

The number of parishes remained at 176, but the province's clergy numbers expanded by 20 percent, from 193 to 231. Tithe receipts also increased by 21 percent, from \$26,250 to \$31,731.

The story said the figures do not reflect notable growth during the first part of 1996, including the reception of a 300-member parish in Maryland; new congregations established in Florida, Louisiana and New York; and the reported reception of thousands of South African Anglicans.

Col. Morris also reported a 27 percent increase in the number of Sunday schools in 1995, with a 46 percent growth in participants; a ten percent increase in the amount of episcopal visitations; and a total of 31 candidates for Holy Orders.

On the other side of the ledger, Morris said "it is apparent that we are a church of older people." While baptisms were up by 11 percent and the number of marriages remained proportionately the same, burials increased by 48 percent.

"Presence Of Spirit" Marks Consecration Of Lindenauer

The Rev. Canon Jon Lindenauer was consecrated as the first Bishop of the West within the Episcopal Missionary Church (EMC) on September 19 in Seattle, before a congregation of more than 100 clergy and laity from throughout the west and from as far away as South Carolina.

The Continuing Church body's Presiding Bishop, A. Donald Davies, served as chief consecrator, assisted by four other EMC bishops. Several congregants remarked upon the powerful presence of the Holy Spirit, especially during the laying on of hands by the five consecrating bishops, when some said they observed a glow of light surrounding the six men involved in the sacramental action.

A graduate of Princeton Theological Seminary, Lindenauer was made deacon in 1958, and priest the following year, in the Episcopal Diocese of Albany. He served in the U.S. Army, earning the Combat Infantry Badge during the Korean Conflict, the Bronze Star as a chaplain during the Vietnam War, and the Meritorious Service Medal from the U.S. Army Reserve, in which he attained the rank of colonel in the Corps of Chaplains. He served three different parishes in the Episcopal Church, and has been rector of King of Glory Parish in Seatons, Washington, since 1991. Married since 1954, Lindenauer and his wife, Constance, have four children and three grandchildren.



Bishop Lindenauer

for the missionary agencies. - *Church Times*

*AN ADVERTISING POSTER designed by Christian advertising executives and aimed at Britain's non-church-going young people, has not had the most rousing of welcomes among Church of England leaders. The poster features the Christmas story's three kings and reads: "Bad Hair Day? You're a virgin, you've just given birth and now three kings have shown up." A subtext urges youth to come to church to find out the happy ending. - *Church Times*

ANGLICAN USA BRIEFS

*TALKS HAVE RECENTLY BEGUN BETWEEN THE ANGLICAN CHURCH IN AMERICA (ACA) AND THE POLISH NATIONAL CATHOLIC CHURCH, the prominent North American Old Catholic body. ACA Primate Louis Falk told *TCC* that the talks, the "first round" of which are complete, are "aimed at a relationship closer than merely intercommunion." He said all bishops of the Traditional Anglican Communion, the global Continuing Church fellowship to which ACA belongs, are being informed of progress as the conversations proceed. A more detailed report will be made when the talks are farther along.

*THE DIOCESE OF NEW JERSEY'S TRINITY CATHEDRAL, already buffeted by two sexual harassment lawsuits against its former dean, Chester Grey, has eliminated staff positions and made other budgetary cuts in an effort to address what cathedral leaders term a "severe financial crisis." Meanwhile, the cathedral, diocese and three church officials have filed a countersuit against one of the plaintiffs in the lawsuits, David Evans, who had been cathedral curator, one of the positions dropped in the recent cutbacks. The countersuit claims misappropriation of funds, mismanagement, and failure to act in accordance with the obligations of his employment. Evans' attorney called the moves a "smokescreen," while a cathedral statement said they are "hard steps that must be taken" to ensure Trinity Cathedral's survival and growth. In light of decreased or tardy pledge payments, the congregation also has been asked to help. - *Episcopal News Service*

*THE NEW DEAN OF NEW YORK CITY'S CATHEDRAL OF ST. JOHN THE DIVINE is the Rev. Dr. Harry H. Pritchett, rector of All Saints' Episcopal Church, Atlanta. Unanimously elected to the post by trustees of the 104-year-old Gothic cathedral, Pritchett will succeed the Very Reverend James Parks Morton, who is retiring on January 1, 1997 after 25 years as dean. Pritchett will be formally installed as dean in the spring. During his 16 years of service there, Pritchett is credited with developing All Saints' into a national center of worship, community outreach, arts and theology, and education. - *Diocese of New York release*

OF GENERAL INTEREST

*THE NEW LEADER OF 1.5 MILLION GREEK ORTHODOX CHRISTIANS IN THE U.S. hopes to see greater unity among the nation's various Orthodox jurisdictions, now generally divided along ethnic lines. But the head of the Greek Orthodox Archdiocese of America, enthroned last month in New York, said he did not think American Orthodoxy was yet mature enough for total independence. known

Catholics Riveted By Tale Of Wayward Scottish Bishop

While the Roman Catholic Church's highest authorities firmly maintain Catholic teachings on sexual morality and clerical celibacy, the church continues to be buffeted by revelations of clerical sexual improprieties—among them, of late, the sensational case of Bishop Roddy Wright.

A mysterious two-week disappearance by Wright, the Bishop of Argyll and the Isles in Scotland, was solved when the prelate announced that he had fallen love with a divorcee, Kathleen MacPhee—a mother of three children who abandoned her family to rendezvous with Wright at an undisclosed location. It was believed he had known her for 20 years, during which time both averred that they had refrained from sexual relations, at Mrs. MacPhee's insistence. Wright's quick resignation as a bishop was just as quickly accepted by the Pope.

But the plot in this ecclesiastical soap opera thickened, and the sympathy expressed by some turned to anger, when yet another woman, Joanna Whibley, came forward to publicly announce that she was the mother of Bishop Wright's 15-year-old son, Kevin. Miss Whibley had not realized that she was not the only woman in Bishop Wright's life until the revelation of his affair with Mrs. MacPhee. She said she had been in contact with Wright regularly over the years, and claimed the bishop had recently told her and her son that he planned to resign his see and come to live with them.

Whibley's son was born nine years before Wright was pro-

moted to the episcopate. When she had told then-Father Wright of her pregnancy, he first asked her what her intentions were, then said that he could not possibly acknowledge the child and that he would go to Peru to avoid the scandal if she sought to make an issue of it.

Whibley said she had come forward with her story so that it might help other women similarly involved with clergy, and because her son Kevin had been gravely hurt over the years by the refusal of his father to acknowledge him. She suggested that the Catholic Church needs to set up a channel through which women having affairs with priests could communicate with the hierarchy.

Wright was severely criticized by clergy and laity for having accepted the office of bishop knowing the damage it would do to the church if his past came to light. The Scottish Church's Primate, Thomas Cardinal Winning, disclosed that three years previously Wright had issued firm denials when confronted with rumors of an affair; Winning insisted that there had been no hint of the existence of a child in the conversation or the rumors, and churchmen were clearly troubled by their uncertainty as to what else Wright might have been up to.

Subsequently, Wright announced he would marry MacPhee, probably in a civil ceremony, at a "suitable" time. Meanwhile, he further shocked the church by selling his story to a tabloid newspaper for \$23,400, which he said he planned to give to MacPhee's children.

Sources included *The Times* (London), *The Washington Post* and *Religious News Service/Christian News*

as autocephaly. "I still see that we are going through a diaspora phase," said Archbishop Spyridon. "This is a young new church, and it still needs to be nourished by its bonds with the mother church." - *Ecumenical News International*

***HOPES FOR A MEETING BETWEEN THE PATRIARCH OF MOSCOW AND THE POPE WERE DASHED** when Aleksy II failed to join John Paul II in Hungary for the celebration of the 1,000th anniversary of the foundation of a prominent monastery. Predominantly Catholic Hungary was not considered a sufficiently neutral site for the meeting. A meeting elsewhere in the near future was regarded as unlikely. - *Ecumenical News International*

***A BOMB ATTACK ON THE ISTANBUL HEADQUARTERS OF THE ECUMENICAL PATRIARCH**—spiritual leader of the world's Orthodox Christians—has raised international concern about the safety of the patriarchate in a predominantly Muslim country. A spokesman for the patriarchate said that Istanbul's Greek community, as well as the Ecumenical Patriarchate, have been "subject to attacks at regular intervals from religious fundamentalists and nationalists." - *Ecumenical News International*

***THE GREEK ORTHODOX PATRIARCH OF ALEXANDRIA AND ALL AFRICA**, Parthenios III, died of a heart attack July 23 at age 76. A funeral was held July 30 in Cairo. - *Ecumenical News International*

***ONE OF THE MOST POPULAR SPIRITUAL AUTHORS IN THE WORLD**, the Rev. Henri Nouwen, died of a heart attack recently at age 64. Author of more than 30 books, the Dutch Roman Catholic priest emigrated to the U.S. in 1964, where he taught at Notre Dame, Harvard and Yale Universities. In 1985, he left the academic world to work in the L'Arche Daybreak Community in Toronto,

one of 100 communities in 30 countries for people with developmental handicaps. - *Episcopal News Service/Our Sunday Visitor*

***THE 115-YEAR-OLD WORLD METHODIST COUNCIL HAS ITS FIRST FEMALE LEADER**, laywoman Frances M. Alguire. A United Methodist and retired registered nurse from New Buffalo, Michigan, Alguire has been closely associated with the Council since 1976, and has held other key Methodist posts. In other business, the Council accepted to membership in August the 2.2 million-member Church of South India, which is also in full communion with "official" Anglicanism. - *Ecumenical News International*

***SOUTH AFRICA'S PARLIAMENT HAS NARROWLY APPROVED A LIBERAL AND CONTROVERSIAL ABORTION BILL** that prompted nearly 100 parliamentary members with religious objections to boycott the vote. - *Ecumenical News International*

***NOW DIVORCED FROM HIS WIFE, WINNIE, SOUTH AFRICAN PRESIDENT NELSON MANDELA IS LOOKING TOWARD A SECOND MARRIAGE** with the widow of a former Mozambican president, with the informal approval of most of his country's religious leaders—including retired Anglican Primate Desmond Tutu. - *Ecumenical News International*

***A CONTROVERSIAL FAMILY LAW BILL** which passed the British Parliament in June will allow no-fault divorces. Critics contend that it will undermine marriage; supporters disagree, pointing to provisions which end "quickie" divorces and require a longer wait and opportunities for conciliation and mediation for at least three-quarters of all couples considering divorce. - *Catholic World Report*

***THE (PRESBYTERIAN) CHURCH OF SCOTLAND**

Continued on Back Cover

at next year's General Convention.

And the *Penthouse* scandal is among an unusual number of eruptions during Browning's primacy—e.g. the embezzlement conviction and imprisonment of former ECUSA treasurer Ellen Cooke, and the suicide of liberal Massachusetts Bishop David Johnson, followed by revelations of his extramarital affairs with women. The Bishop of Maine and a former House of Deputies vice president resigned for different types of sexual impropriety, while two bishops—of Navajoland and Montana—retained their posts despite such dalliances. This is not to mention rumblings over Browning's support for what many regard as the barbaric practice of partial birth abortions, and the expected convention move next year to outlaw opposition to women priests, though female ordination lacks majority support among Anglicans internationally.

In a statement titled *Where it is Corrupt, Purify It*, 35 bishops, including the ten who earlier charged Righter, and several retired bishops, said that if the "horrifying and revolting picture of homosexual sex and sadism, pederasty and perversion" among some Long Island clerics "is even marginally accurate it should prompt believers to fall upon their faces before the Lord, with tears of contribution for the church...[What St. Paul] says is too 'shameful even to mention' (*Eph. 5:12*) *Penthouse* spells out in..shocking..detail—with pictures!"

Yet the news is "hardly surprising," the bishops said, noting Walker's comment at the last convention that, if the church expected him to tell folks on "the streets of Brooklyn and Queens" that "sexual intimacy for them is abnormal if it does not occur within a marriage..it ain't going to fly."

Citing also the Righter court's decision, the bishops stated: "A denomination that will not uphold faithful monogamous heterosexual marriage as the only legitimate context for sexual intimacy must not be surprised when some of its members seek such intimacy elsewhere. A church that refuses to demand that even its clergy must conform to this historic biblical standard should not be surprised when some of them don't..."

"Some will surely object that they have made no endorsement of promiscuous and predatory behavior, but only that which is faithful and committed, as in the ideal of heterosexual marriage. But they ignore the overwhelming evidence that, even for church people, long-term, faithful, monogamous relationships among homosexual couples are extraordinarily rare." While "there are those few who have lived lives of faithfulness and stability," the bishops said there is indisputable evidence "that for all but the tiniest minority, the homosexual lifestyle, especially among males, is a compulsive, promiscuous addiction that leads almost inevitably to illness and death. The folly of a church that would presume to call it a 'wholesome example' is now being discussed in one of America's most salacious pornographic magazines."

The bishops called on ECUSA's Executive Council to facilitate a thorough, "independent investigation and public report" regarding acts reportedly committed by the Long Island priests; "a review of Bishop Walker's role in this scandal," with attention to "the way he responded—or failed to

PENN DIOCESE BACKS SAME-SEX RITES

The Episcopal Diocese of Pennsylvania's convention chose a notable time—days after Penthouse hit the newstands—to overwhelmingly back the development of a rite to bless same-sex unions. At deadline, it was learned that the convention had voted 176-96 in favor, despite significant orthodox argument against. More in the next issue.

respond—to 'rumors' brought to his attention"; and "full disclosure regarding the involvement, if any, of the Rev. Howard Williams, a member of [Browning's] staff..."

And, they called on General Convention and diocesan conventions "to provide clear and binding standards regarding the sexual behavior of clergy."

Supporting the bishops' call, the prominent Episcopalian United (EU) organization said the *Penthouse* report is a symptom of the "moral anarchy" set in train within ECUSA by church leaders and a General Convention "unwilling to affirm holy matrimony as the sole relational setting for sexual intercourse by Christians."

"*Romans 1:18-27* describes what occurs in a culture that rejects the natural revelation of God. The parallel between the Book of Romans and today's headlines is striking," the editorial said. "The *Penthouse* article may, ironically, serve as a God-ordained rebuke" and a wake-up call through which ECUSA "might reclaim its understanding that

non-marital sex—whether engaged in by heterosexuals or homosexuals—is sinful, exploitative and abusive."

Media, Diocesan Impact

"This is potentially the most explosive incident to happen in the Episcopal Church for years, when considered within the context of changing mores, the move within the church to recognize homosexual unions, and the anticipated effort at the next General Convention..to shut out traditionalists from offices in the church," wrote a Long Island priest to editors of *The New York Times* in October 30 e-mail letters requesting local coverage of the case.

Yet—while the *Penthouse* story has been covered by (among others) two other New York papers, both Washington newspapers, *The Los Angeles Times*, *The Chicago Sun Times*, NPR, CNN, NBC, and Fox TV, *The New York Times* had carried no report on it at this writing. When queried about this by Baltimore radio commentator Les Kinsolving, a Brooklyn bureau *Times* spokesman claimed to be unaware of the story.

Times reporter Lizette Alvarez did, however, provide coverage of Long Island's diocesan convention November 8-9—which allocated \$100,000 for an independent investigation of the alleged clergy sex ring. But her story made no references to that or the *Penthouse* exposé, reporting only Bishop Walker's confession to delegates that he is battling a drinking problem caused by what he claimed were his "workaholic" tendencies, and planned to take a sabbatical soon to rest and recover. The move, which followed rumors of an acrimonious meeting between Walker and Browning,

"I would find it interesting to hear why Fr. Andries resigned. In the current ECUSA climate, what has he done wrong that has been proven?" - Columnist Terry Mattingly

The Afterword

Quotable

The *Penthouse* debacle has naturally evoked some notable comments from church observers. For instance:

"I am in agreement with the bishops who say that this points to a more serious problem in the church itself. To have a staff member at headquarters admit to committing financial crimes earlier this year and another one [resign under a cloud] points to a very serious lapse in moral leadership in our national officers. It appears to me that the New Reformation just leads to the same old sin." - Anglican missionary Ernesto Obregon

ECUSA's current "moral uncertainty...has left the Bishop of Long Island and, alas, we Episcopalians...[so] compromised that we stand judged by a publication whose standards, while so low, seem suddenly higher than ours!" - Kevin Martin

To us the most poignant comment, though, was that from a man who, while now living a completely chaste life, was once deeply involved in homosexual behavior, and asked *TCC* to withhold his name. He told us:

"The folks at '815' (church headquarters) are going to try to say that this is an isolated aberration, but it's not terribly far from the range of 'normality' within homosexual life generally, and is symp-

omatic of its mentality. It's all of a piece, and there will be no successful way to canonically permit gay unions while restraining the tendency of most gays to have more than one sexual partner.

"It's extremely hard for homosexuals to be committed to one particular person—it's the dynamic of the thing. You have two male, or two female, egos trying to live together. No matter how they feel, they are in fact males or females, and the complementarity that's built into a relationship between a man and a woman is just not there. They have a strike against them when they go into the relationship. I have thought about this for many years, and I'm pretty sure that what's going on for male homosexuals is almost an inferiority complex; you desperately feel you are not masculine enough, and you keep trying through intimacy with other men to grasp on to maleness and masculinity to make yourself feel better.

"What is said to have happened in Brooklyn I would consider part of the whole picture—part of what Episcopalians will get if they 'buy in' to sanctioning homosexual practice in any way. The problem is that Episcopalians often can't or don't want to see the connections. As long as it isn't happening at St. Swithin's then to them it's not happening. It's ecclesiastical denial."

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LATE-BREAKING DETAILS: Two interesting additions to the Long Island story came to our attention at presstime. The first is the contention by two Brooklyn-area sources that, while Fr. Andries has denied virtually all the *Penthouse* allegations except participation in a gay "wedding" ceremony, he also vehemently denied the latter during Sunday services a few months ago. One of the two Brooklyn sources also provided information based on personal observation that (sadly) may strengthen fears that Bishop Walker had more familiarity with the "girls" than he asserted. The source expressed willingness to talk to investigators, and *TCC* will of course stay on this story.

PENTHOUSE Continued from Page 25

spurred most conventioners to give Walker a standing ovation, and sidelined a possible no-confidence vote against the bishop.

Presented by the diocesan standing committee, the resolution calling for the independent probe passed with near unanimity—including with support from Diocesan Chancellor John Works, whom Walker earlier hoped would oversee the investigation. In accordance with the resolution's request for investigative assistance from an outside bishop, retired Central New York Bishop O'Kelley Whitaker was named to fill that role on Browning's recommendation. Independent counsel is also to be retained.

Walker indicated he would go on sabbatical after the consecration of Suffragan Bishop-elect Rodney Michel of St. Peter's, Bay Shore, president of the diocesan standing committee.

Heart Of The Matter

EU, however, was among the first in the conservative wing to try to apply the Long Island case to ECUSA's present, if fluid, version of sexual morality, and ask a key question.

"Even [ECUSA's] sexual revisionists...are likely to condemn the antics described" in *Penthouse*," said an EU editorial, "but on what basis?" If homosexuality is "morally neutral," as claimed by Bishop Spong's 1994 *Koinonia* statement—signed by some 70 bishops—"there is nothing inherently scandalous about a male priest marrying another man," even, one supposes, if it leads to a magazine exposé.

A similar comment came from columnist Terry Mattingly. Noting that there is no proof yet of anything about the Long Island situation except a "complex (but perhaps voluntary)...set of...relationships, links to church leaders, a same-sex union rite and a clear case of revenge," he said he "would find it interesting to hear why Andries resigned. In the current ECUSA climate, what has he done wrong that has been proven?" If ECUSA's "core doctrine" does not forbid sex outside heterosexual marriage, what proven acts has Andries committed "that would be legally or doctrinally condemned by the Righter court...[or]...the ECUSA establishment?"

Noting that bids to canonically specify sexuality standards for clergy failed in the last two conventions, EU said next year's General Convention "must take more seriously the call to affirm matrimony, unequivocally, as the sole appropriate setting for sexual intercourse by Christians. Otherwise, on what grounds would [ECUSA] reprimand sexual sin by clergy? Will it cite...Spong's (non-binding *Koinonia* statement)...? Will it cite the portion of the church's constitution and canons that refers to, but does not define, immorality?"

"Without greater clarity, the Episcopal Church risks affirming that sexual intercourse is immoral only if it does not involve a condom, if it subjects the church to a lawsuit alleging sexual misconduct or if it leads to a humiliating article in *Penthouse*."

Sources included reports by Doug LeBlanc, David Virtue, Les Kinsolving/WCBM Baltimore, the Diocese of Newark, *Episcopal News Service*, *New York Newsday*, *The Washington Times*, and *Carib News*

CHURCH DIRECTORY

ARIZONA

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

CALIFORNIA

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

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

CONNECTICUT

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



DISTRICT OF COLUMBIA MICHIGAN

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

FLORIDA

Jacksonville/Orange Park
Church of St. Michael
& All Angels
(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 Rev.
 Messrs. Gerald Claudius & James
 Krehemker, associates; the Rev. Forrest
 Burgett, deacon; 816/472-4618,
 913/432-2687

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

MINNESOTA

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

OREGON

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

