

***AN UNPRECEDENTED JOINT STATEMENT CALLING FOR AN IMMEDIATE END TO CIVIL WAR IN SUDAN** was recently issued by church organizations in both the northern and southern parts of the country. The civil war, in which the predominantly Christian and animist southern Sudanese have been struggling for autonomy from the mainly Islamic north, has also led to divisions between churches in the north and the south. The common position paper—"Here we stand united in action for peace"—is signed by the vice-chairman of the Sudan Council of Churches (SCC), representing churches in the mainly Islamic north, and by the vice-chairman of the New Sudan Council of Churches (NSCC), representing churches in the south. As well as calling for an end to the civil war, the declaration calls for a referendum or similar process to resolve the issue of self-determination for southern Sudan, and international humanitarian assistance for all areas affected by the conflict. - *Episcopal News Service*

***IT IS NOW THOUGHT THAT ATHEIST LEADER MADALYN MURRAY O'HAIR—MISSING SINCE LAST YEAR** along with her son Jon and adopted daughter Robin, may have made her way to New Zealand with some \$625,000 belonging to two atheist organizations she controls, the United Secularists of America and American Atheists. Tax statements of the two organizations show the losses, though atheist officials have repeatedly claimed that all corporate assets were intact after the Murray O'Hairs disappeared in August 1995. - *The Washington Times*

***A MINISTER ORDAINED AS A MAN CAN RETAIN ORDINATION AFTER A SEX-CHANGE OPERATION**, a regional body of the Presbyterian Church (USA) recently voted. It is believed to be first official recognition of a transsexual by a mainstream church body anywhere in the world. The issue arose when Eric Swenson, a 49-year-old father of two adult daughters, asked for a change of name—to Erin—in church records after his sex change. After a year of consideration, the Presbytery of Greater Atlanta voted 186-161 in October that Swenson could retain the ordination. The case received national publicity through an article in *Newsweek* magazine, which quoted Swenson as saying: "I'm no she-male or drag queen, and I don't want to fight society. But I have as much right as anyone to practice my livelihood." - *Ecumenical News International*

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O ye Frost and Cold,
bless ye the Lord;
praise him, and
magnify him forever



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This magazine is supported by THE FOUNDATION FOR CHRISTIAN THEOLOGY, and is published nine times each year. Opinions expressed in this publication are not necessarily those of the officers or directors of THE FOUNDATION FOR CHRISTIAN THEOLOGY, or of the supporters of this magazine. THE CHRISTIAN CHALLENGE was first published in January, 1962, by Dorothy A. Faber, founding editor.

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- To work for the unity of the Church under Christ, based on sound doctrine and discipline, as exemplified by the Chicago-Lambeth Quadrilateral of 1886-88
- To resist false teaching within the Church
- To restore the Church to her primary mission of proclaiming the Gospel

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A base annual payment of \$22 for U.S. readers, \$25 for Canadian readers (U.S. or equivalent Can. \$), and \$30 or equivalent elsewhere is requested to start or renew a subscription to *THE CHRISTIAN CHALLENGE*. Checks and money orders in U.S., British, Canadian, and Australian currency, as well as Visa and Mastercard, are accepted. Donations above the subscription fee are greatly needed and appreciated, and are tax-deductible for U.S. readers under the provisions of section 501(c)(3) of the Internal Revenue Act of the United States.

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LET HIM WHO'S WITHOUT SIN...

This letter was prompted by a letter (regarding homosexual practice) which appeared in the..September, 1996 issue of *THE CHRISTIAN CHALLENGE*...

In reference to *Mark 7:20*..“in particular the world ‘licentiousness,’” there is no direct indication where that verse applies to homosexuals. In fact, that verse could apply to anyone, including heterosexuals, lay people as well as clergy, for everyone knows incidents of them indulging in licentiousness; but we won't look at those people, we'll just focus on the homosexuals.

...[The sin of Sodom] is not..homosexuality but the sin of inhospitality to visitors, according to the deciphering of the newly discovered Mitanni tablets. However, if one does not wish to accept the Mitanni tablets, there are several early Christian writers who uphold the same concept that breaking the covenant of hospitality was the sin of Sodom.

Origen states: “Hear this, you who close your house to guests! Lot lived among the Sodomites. We do not read of any other deeds of his...he escaped the flames, escaped the fire on account of one thing only. He opened his home to guests. The angels entered the hospitable household; the flames entered those homes closed to guests.” (Origen, *Homilia Vin Genesis 12:188-189*, quoted in John Boswell, *Christianity, Social Tolerance and Homosexuality*.)

St. Ambrose also saw inhospitality as the reason for the destruction of Sodom: “Lot placed the hospitality of his house—sacred even among a barbarous people—above the modesty of his daughters.” (...[Q]uoted in Boswell, p. 98)...

Even without these comments, several issues arise...[In *Genesis 18:20-23*] there is no mention in God's discussion with Abram concerning Sodom's destruction of anything that would indicate homosexuality as the cause.

[A]ccording to *Genesis 19:14*, Lot's house was surrounded by “all of the people of Sodom without exception.” Are we to deduce that everyone in Sodom was homosexual? There is nothing in scripture that indicates that...Also the fact that there were “young and old” would indicate that someone must have been engaging in heterosexual acts somewhere to produce the young.

Continued on Page 26

Backtalk

“SPIRITUAL CANCER” A Letter To ECUSA Bishops

The article in the [Christmas] edition of *Penthouse* magazine, exposing the wicked sexual exploits of [some] clergy in the Diocese of Long Island, has certainly made quite a stir [throughout] the family of God. While I found the article too wearying to trudge through, I found the reality of the spiritual cancer much more horrifying than reading through the trash from *Penthouse*...

If the atmosphere in [the Episcopal Church] today were not permissive, the escapades reported in *Penthouse*..would likely never have been. You at the top need to condemn active homosexual behavior as sin.

Such..rampant abuse of God's gifts does not just “happen.” You are responsible for its spread. Any investigation has to begin with you...

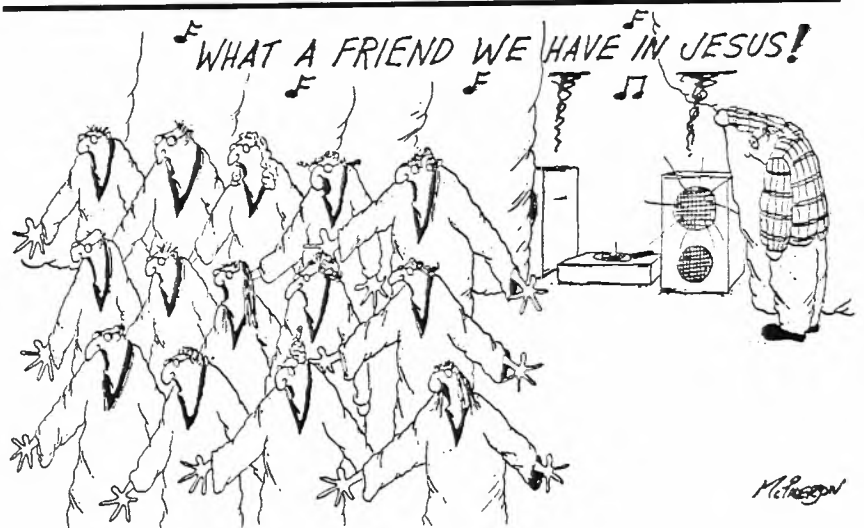
We hear such statements as, “Scripture is not clear on this subject,” or “We look at Scripture differently.” I find it curious that those who don't recognize Scripture as the absolute authority try so hard to *make* it fit their agenda to support their counterfeit claims. The feverish attempt to re-interpret the Word of God, as if it were tethered to time and place, cannot change its Truths. *Eccles. 1:9-10* says, “The thing that hath been, it is that which shall be; and that which is done is that which shall be done, and *there is no new thing* under the sun.”

God is not a God of confusion. There is *clear* commandment and statement about sexuality all through the Old and New Testaments. Just try on *James 1:13-15*; *Genesis 19*; *Romans 1:18-32*...But if one's heart is hardened, even Scripture's plain language won't be heard. Jesus warned, “If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead”!

Contrary to popular feminism...“you are *not* your own..for you were bought with a price.” What we don't discern is *sin*. We confuse Love with lust, and permissiveness with Forgiveness. Jesus *forgave* the woman taken in adultery, and the sentence we seem to miss is, “go and sin no more.” He *didn't* say, “I don't condemn your behavior.” He *died* for it...

You have allowed the ways of the Lord to be exchanged for the ways of the world. Jesus said (of those who chose to follow Him that) “the world will hate you.” When was the last time you felt hated by the world? That should be a frightening clue...

Martha C. Eischen
608 West Wayne Avenue
Wayne, Pennsylvania 19087



SCANDAL ROCKED THE MAPLE VALLEY CHURCH WHEN IT WAS DISCOVERED THAT THE CHOIR HAD BEEN LIP-SYNCHING FOR THE LAST SIX YEARS.

Signposts

Of Saints And Heroes: The Legacy Of C.S. Lewis

Anatole France once wrote: "Whenever they publish a new book, I read an old one." What great advice for a world saturated by mediocre literature, being flushed daily from millions of presses! But does old necessarily mean good? For the Christian, the choice of a book takes on even greater import, for books are a means of sanctification God uses to strengthen His people. Hence, when you find a good author, you devour all you can; and to have found such an author who also happens to be modern as well as Christian, you sit up and take notice. Enter Clive Staples Lewis.

With the appearance two years ago of

"Critics and admirers of C.S. Lewis seem largely in accord on one thing,

Shadowlands, the movie of Lewis's marriage, and the plethora of books by and about him, one would think that the Lewis phenomena had run its course. Well, think again. This Irish-born, English-educated son of a Belfast solicitor continues to captivate, with no signs of letting up. A professor of mine in seminary once quipped that if someone found Lewis's laundry lists and published them, they would be international best sellers. I realize now he wasn't joking.

I was a late convert to the works of C.S. Lewis. His popularity made me instantly suspicious, but a chance reading of a collection of his essays soon had me scouring bookstores and card catalogs for more. (For younger readers, a card catalog was a wooden cabinet filled with index cards where you looked up books in a library!)

When Lewis was "discovered" by the Evangelical world in the 1960s, they grabbed hold of him and have not yet relaxed their grip. Year after year his popularity soars, and not only for the Evangelicals. Across the broad spectrum of Christianity, from Roman Catholic to Orthodox and everything in between, Lewis has gained almost mythic status, and attempts to demythologize him—as A.N. Wilson tried to do in the late 1980s—have come to naught, and such attempts are met with immediate scorn. Why has such defensiveness and popularity been accorded to a reclusive British intellectual who would have been amused at the thought of becoming a "patron saint"



of American Evangelicalism, let alone the Christian public at large?

Noting the religious community's utter fascination with Lewis, the secular academic community, not unlike Wilson, has been trying to decipher the code to Lewis's strength. It is not so much an attempt at demythologization as a "search for the historic Lewis." Initially, they are shocked to find that the Oxford don was not a para-church Evangelical, but an Anglican in the very best tradition, and a Christian who advocated praying for the dead and praying to the saints for intercession. He was also a respected academic at the two best universities in Great Britain who, despite his status, was not without his detractors. It was none other than Alistair Cooke who was one of his earliest critics. As Michael Nelson has written in the *Virginia Quarterly Review*, "with a breathtaking lack of foresight" Cooke blasted Lewis in 1944 as a passing fad, who was both priggish and dangerous. No passing fad was he, but how did he become what he became?

Nelson has written an excellent summary of Lewis's life and legacy in his VQR article. He tries to unravel his popularity among today's Christian community. In addition to the nearly 50 books written about Lewis since 1977 alone, there is now enough paraphernalia to stock a small store. Writes Nelson: "Thus the Lewis devotee (and there are many, judging from the sales figures) could, upon rising, don his C.S. Lewis sweatshirt, ascertain the date from his C.S. Lewis calendar, make coffee wear-

namely, that his enduring significance lies in his influence on non-believers."

ing his C.S. Lewis apron and drink it from his C.S. Lewis mug, offer devotion to his maker in the words of C.S. Lewis, and meditate on what C.S. Lewis had done on that date, before setting off to work or school with his C.S. Lewis totebag filled with C.S. Lewis books.

"That Lewis's public success is the burr under the academic saddle is attested by the fact [that] to remark upon it is the starting point for nearly all scholarly dissections of his work." Nelson concedes that much of this may be academic jealousy, because despite all the hype that surrounds Lewis, one fact becomes clear—that he was a good writer. The mythology and attention accorded him may be a distraction for some, yet his work truly stands on its own merit. "Critics and admirers of C.S. Lewis seem largely in accord on one thing, namely, that his enduring significance lies in his influence on non-believers." Nelson says "one frequently reads that thousands (or tens of thousands) have discovered truth or been duped, depending on the bias of the writer, after reading Lewis. He is the 'Apostle to the Skeptics,' according to the subtitle of one of the first books written about him. *Time* called Lewis 'the Pascal of the Space Age.' *Newsweek* titled a story 'Chuck Colson's Leveler,' referring to the conversion the Watergate figure underwent after reading *Mere Christianity* in prison."

Neither is the impact of Lewis on the Evangelical commu-

nity, in spite of his legendary status, at all lost. Quoting Donald T. Williams in *Christianity Today*, we are reminded that "the experience of discovering Lewis has formed an almost archetypal pattern in the lives of countless Evangelical students...Into [the] dark night of the soul swept whatever happened to be the student's first Lewis book. That inexorably led to others. And what he or she found there was not so much answers—though they were wonderful beyond all hope—but more, an irrefutable demonstration that at least one Christian mind actually existed."

If C.S. Lewis has indeed become a mythic figure, the Evangelical saint, perhaps it was because the rootless nature of Evangelicalism needed such a figure, and Lewis fit the bill perfectly. If the thesis of Thomas Carlyle's *Heroes and Hero Worship* is at all relevant, Lewis acts as that perfect symbol for the 20th century church. As Nelson contends, he symbolizes one important truth for Evangelicals, namely "that they can be orthodox Christians but appreciate other religions; that they can be Bible-believing without being literalistic; and that they can hold to strict codes of moral conduct and still realize that the greatest offenses to God are born of pride, greed, and other sins of the spirit."

Yet perhaps even more profoundly, Lewis has become a symbol for mainline Protestants as well. "Their lives in the modern church typically have become almost schizophrenic," Nelson writes. "The sermons they hear, the Sunday school materials they study, and the denominational publications they read are mainly prepared by church leaders trained in liberal academic seminaries, where *avant garde* theology, radical Biblical criticism, and social and political relevancy are the reigning gods. These leaders have little to say about sin, resurrection, atonement, the Trinity, and other traditional doctrines that they no longer regard as essential. But the liturgy of worship and the worshipers are filled with prayers, hymns, Scripture, and creeds that embody orthodoxy and keep it alive...in the minds of the laity. What Lewis does, by shedding light on the historic teachings of the church, is to help Christians understand what they already realize is important, even if most of their leaders have forgotten."

If this is the case, as it seems to be, the attention given to C.S. Lewis is well deserved, even if it does border on the obsessive. In a world with even fewer saints than heroes, who better than an intelligent Christian gentleman to guide us?

William Brailsford


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NINETEEN NINETY-SEX

THE CHRISTIAN CHALLENGE Year In Review

A NEW YEAR is always a question mark; one peers hopefully ahead, but is never quite sure what lies in the future. So it is for us today, and so it was a year ago, when we stood at the doorway of 1996 and wondered what, in this unsettled age, lay in store for the Church.

Now, with 1996 at an end, we can see it had many of the same components of its recent predecessors—but in more punctuated form. The homosexual issue, particularly, not only continued to buffet American mainline churches, but garnered greater international prominence, both civilly and ecclesiastically.

The Episcopal Church (ECUSA), especially, saw pivotal developments on that issue in 1996, amid a heightened liberal thrust that showed more blatant determination than ever before to eliminate opposition and achieve total victory for revisionist innovations, women's ordination notably among them.

But ECUSA and other liberalized provinces are not representative of the whole Anglican Communion. And there were developments last year unfavorable to the revisionist agenda, as well as continued signs of vitality in the orthodox witness within both established and separated Anglicanism, which gave further definition to the emerging, trans-jurisdictional network of

Anglicans comprising the faithful remnant.

It was a year in which Episcopal bishops hearing the ecclesiastical case against former Iowa Bishop Walter Righter decided they could find no evidence in ECUSA's legal formularies of the Church's 2,000-year teaching against homosexual practice, and effectively declared open season on ordaining noncelibate homosexuals. Yet at the very end of the year ECUSA was jolted—and, some hope, warned—by a graphic illustration of the consequences of sexual license when no less than *Penthouse* magazine exposed the alleged perversions of a group of gay Episcopal clergy.

It was a year when the "Stormtrooping Suffragan" Bishop of Washington, D.C. imposed her ministry on three objecting parishes—though at least two of the congregations absented themselves almost entirely during her forced visits—and the movement gained ground for ECUSA's General Convention this July to bring any remaining pockets of resistance to women's ordination to heel. Yet across the pond the Mother Church of England—which is legislatively committed to upholding two "integrity" (viewpoints) on women priests in accordance with

THE REV. CHRISTOPHER SHEPHERD is the nom-de-plume of an east coast priest and longtime observer of the Anglican scene.

international Anglican policies—saw traditionalists installed as Bishop of London (Richard Chartres) and as that diocese's (area) Bishop of Fulham (John Broadhurst), joining the already-serving traditionalist Archbishop of York and three "flying bishops" specially appointed to care for parishes and clergy opposed to women priests. C of E orthodox groups, notably Forward in Faith (FIF) and Reform, also remained formidable forces, and there were promising contacts between traditional believers, Anglican and otherwise, internationally.

It was a mixed year, with pleasant and unpleasant surprises, but a landmark year, with several things which didn't surprise us at all—unfortunately.

Sexuality

IN HAPPIER TIMES Anglicans battled lustily and sometimes litigiously over such enormities as the wearing of surplices, the placing of candles, the north end position and orphreys on chasubles. Today, as is well known, they battle most lustily in the area where lust is most to be expected, and where the news in 1996 was most discouraging—sexuality.

As the year opened, U.S. Episcopalians faced the impending, watershed trial of former Newark Assistant Bishop Walter Righter, who, acting on behalf of Newark Bishop John Spong in 1990, ordained as deacon a man he knew to be an active homosexual, Barry Stopfel. It was the oldest such case—among several such ordinations performed by other bishops in the absence of formal church sanction—within ECUSA's five-year statute of limitations. Ten bishops hoping to restore order on the sexuality matter formally charged ("presented") Righter with violating church doctrine and his ordination vows in ordaining Stopfel.

Joining in the liberal rush to dub the proceeding a "heresy" trial, Righter declared that: "There is no doctrine. That's my defense." But his outspoken support for those in "committed" gay relationships was put in some perspective by the revelation that he himself was on his third marriage after two divorces.

A panel of bishops comprising the Court for the Trial of a Bishop rejected prosecution challenges to the service of four of its nine bishop-judges who also had also ordained or endorsed the ordination of partnered homosexuals.

After arguments were offered before the court by each side February 27, the judges held May 15, with one dissension, that Righter's action did not violate the doctrine or discipline of the church. All charges against Righter were dismissed.

The court's majority decided that the canons protect only unchangeable "core" doctrine on the identity and saving mission of Christ, and not other church teachings about human life, and

thus found that the canons do not bar a bishop from ordaining a noncelibate homosexual. Likewise, the court said it did not find "sufficient clarity" in present church teaching to support the charge that Righter violated his ordination vow to uphold the church's discipline.

The presenter bishops immediately charged that the court had nullified two millennia of Christian teaching on God's purposes in creation, marriage and the family, as well as the consistent pronouncements of General Convention, the House of Bishops, the Lambeth Conference and the wider Anglican Communion. Noting that the court also saw as "recommendatory" only the

key 1979 General Convention resolution rejecting the ordination of anyone involved in sexual relations outside traditional marriage, they said the ruling left ECUSA "with no authoritative, binding doctrine of human sexuality whatsoever."

Hailing the decision, leading gay spokesmen later denied that they would seek formal sanction for homosexual ordinations at the upcoming General Convention, declaring that the Righter ruling had settled the question.

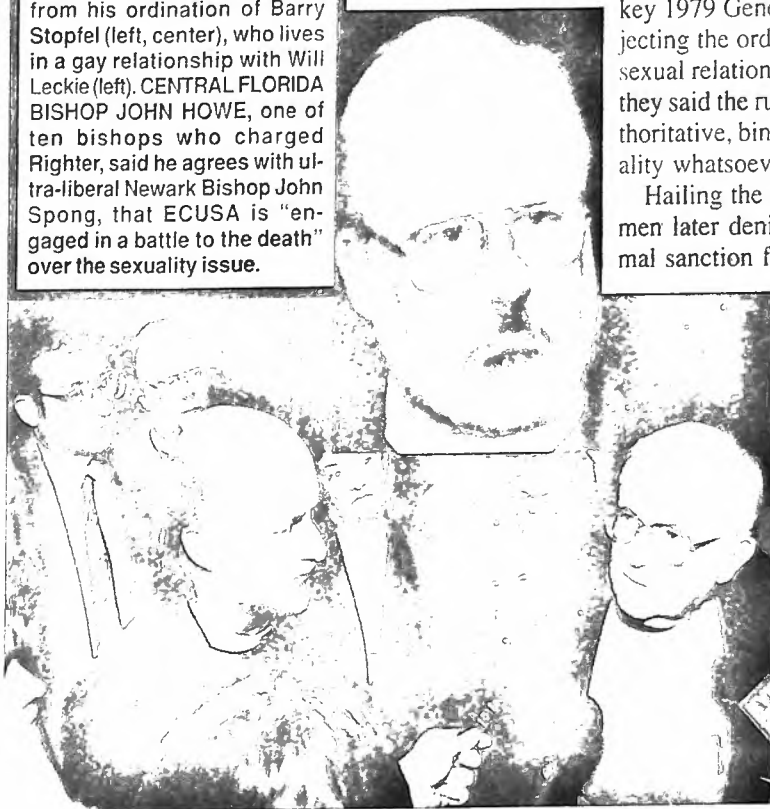
The presenter bishops and other orthodox leaders said they would urge convention passage of a canonical amendment obliging all clergy to abstain from sexual relations outside holy matrimony, though previous efforts to pass such a canon have failed. Responses also included actions in some dioceses, Central Florida and Dallas among them, to divert to

other ministries large sums originally intended for the national church; and the Fort Worth diocese has recently begun the process of amending its constitution so as to limit General Convention authority within its boundaries.

But the ruling, which (as one orthodox spokesman said) "was even more starkly heterodox" than expected, underscored the frustrated inability of orthodox Episcopalians to effect a change in church direction, despite many attempts at organizing, which over the last two years have included the formation of a flurry of new orthodox Episcopal/Anglican groups—e.g., the American Anglican Council and Concerned Clergy and Laity of the Episcopal Church—alongside veteran reform lobbies such as Episcopalians United and the Episcopal Synod of America. While the expanded orthodox force seems to have made itself felt in the church, and the various groups are united on the sexuality issue, they do not presently project agreement on what to do if biblical sexuality is *not* upheld by General Convention, and are further hindered in effective action by divisions among themselves on the ordination of women.

Nor has the Righter ruling been for orthodox Episcopalians the only sign of serious trouble in ECUSA over the last year. ECUSA's former national treasurer, Ellen Cooke, went to prison for five years last year for embezzling some \$2.2 million in church funds. Questions about Church Pension Fund operations led to a probe and a February report to the church recounting the

BISHOP WALTER RIGHTER (below right) meets the press last February as a church court deliberated charges stemming from his ordination of Barry Stopfel (left, center), who lives in a gay relationship with Will Leckie (left). CENTRAL FLORIDA BISHOP JOHN HOWE, one of ten bishops who charged Righter, said he agrees with ultra-liberal Newark Bishop John Spong, that ECUSA is "engaged in a battle to the death" over the sexuality issue.



Fund's performance and explaining some decisions. The Bishop of Maine, Edward C. Chalfant, resigned after admitting to an extra-marital affair. The Diocese of Newark decided that suicide or euthanasia might be moral in certain circumstances. And Presiding Bishop Edmond Browning publicly supported President Clinton's veto of the bill banning partial-birth abortions, denounced by many as barbaric.

Later in the year, Browning claimed to "know" that homosexual couples can be "wholesome examples," prompting a critical ad in *The Washington Times* endorsed by some 35 leading conservative Episcopalians—including the wife of the liberal Bishop of Washington, D.C. As the year wound down, there was further movement to gain a General Convention nod this year for the development of rites to bless same-sex unions.

YET THE YEAR WAS STILL CAPABLE OF A FEW SURPRISES. Conservatives disheartened in May by the Righter decision could hardly imagine that six months later they'd be buying *Penthouse* magazine. That publication's Christmas edition should have carried an Episcopalian discount: it revealed a slice of Episcopalian life which had not previously been covered by *Episcopal Life*.

The article claimed to recount the activities of a group of cross-dressing, gay and bisexual Episcopal clergy on Long Island who imported young men from Brazil for bizarre sex orgies, pursuits that allegedly involved a flow of drugs and money, and possible violation of immigration laws. Moreover,

A FRESH BREEZE FROM ENGLAND

The past year included encouraging visits to the U.S. by two traditionalist Church of England Bishops, Geoffrey Rowell of Basingstoke, and Edwin Barnes of Richborough, one of three "flying" bishops who minister to C of E traditionalists. Each brought fresh perspective to increasingly oppressive conditions for ECUSA traditionalists by describing arrangements made in the C of E to accommodate both views on women's ordination. The provisions accord with international church guidelines for handling divisions on the issue (set chiefly by the Eames Commission), which hold that Anglicans are still testing women's ordination in what is often called a "reception" process, though Barnes says a more precise word is "discernment." "[W]omen's ordination is still a very controverted question" among Anglicans and ecumenically, Rowell said in his comments on the subject. "Reception must be free and not compelled, as a response of faith. And it is obvious that, in the Church as a whole, reception is certainly not full, complete and absolute." Barnes, whose formal role is "provincial episcopal visitor" (PEV), told Washington Episcopalians that a move by General Convention this July to outlaw opposition to women priests would be unAnglican in light of top-level Anglican policies on the matter. Such "bullying," he said, could be addressed at the 1998 Lambeth Conference, and/or prompt moves to expand the PEV system to the American Church—through an appeal to the Archbishop of Canterbury, or by unofficial means. (Look for more on Barnes' comments in the next issue.)



Rowell

Barnes

the article quoted some rather dismissive comments from Long Island Bishop Orris Walker—despite the fact he had already been questioned by Brazilian journalists about the focus of the expose, the Rev. William Lloyd Andries of St. Gabriel's, Brooklyn.

After the scandal broke, however, Walker accepted Andries' resignation—though the priest denied virtually all the article's claims except "marrying" one of the Brazilian men; a church headquarters staffer thought to be "tangentially" linked to the putative sex ring also resigned. With questions about his role mounting as well, Walker told his diocesan convention he had a drinking problem due to overwork, and soon entered a Maryland treatment facility. At this writing, however, unofficial sources say he has returned to his diocese, which remains in an unsettled state.

An independent investigation of *Penthouse's* claims—urged by pro-gay as well as orthodox spokesmen in the church—has been launched and funded by Long Island's diocesan convention.

But the scandal had an alarmed presiding bishop and gay lobby hastening to distance the extremes of behavior attributed to the Long Island clerics from the "committed, faithful" same-sex unions they want the church to accept, though gay Episcopalians are said to be divided on whether or not such unions should require monogamy. At least 35 orthodox bishops countered that the "horrifying and revolting" perversion detailed in *Penthouse*, if true, is a distressing symptom of a church that "will not uphold faithful monogamous heterosexual marriage as the only legitimate context for sexual intimacy." Referring to clinical/scientific evidence documenting the shortened life spans suffered by many involved in homosexual behavior, the bishops said: "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."

IN THE CHURCH OF ENGLAND, meanwhile, the Lesbian and Gay Christian Movement's (LGCM) controversial 20th anniversary service November 16, and the decision of Southwark Cathedral to host it, evoked the active opposition of Reform and FIF. The Archbishop of Canterbury sent mixed signals about the event, but, notably, said the bishops were not about to change their minds on homosexuality. Also late in 1996, former Glasgow Bishop Derek Rawcliffe, who had been assisting in Ripon, was sacked for "blessing" same-sex unions.

In contrast to this, an ad published in at least three English journals earlier in 1996, hailing LGCM on its anniversary for the "valuable contribution" it has made to the sexuality debate, was endorsed by (among others) the Anglican primates of the American, Canadian, and Scottish provinces; the now-retired Southern African primate, Desmond Tutu; and nine other bishops. Tutu became particularly outspoken for homosexuals in 1996, e.g. calling rejection of practicing gays "nearly the ultimate blasphemy."

As the year progressed, there were some testy exchanges on the gay issue involving other Anglican leaders around the world, revealing disunity and a struggle for control that it appears will come home to roost when the world's Anglican bishops meet at the 1998 Lambeth Conference.

Women's Ordination

THE VISIBLE MINISTRY OF TRADITIONALIST ENGLISH BISHOPS, including that of the "flying" Bishop of Richborough, Edwin Barnes, gave an encouraging start to 1996. Noting that most parishes had shown no eagerness for female priests, and that they had failed to stem the church's falling

clerical numbers as predicted, Barnes said that the Church of England's 1992 decision to ordain women was precipitate and should be reversed. His remarks dovetailed with Rome's declaration that an all-male priesthood is part of the unchangeable "deposit of faith."

Meanwhile, Dr. David Hope, newly translated from London to be Archbishop of York, called for an end to constant liturgical novelty, and a return to more traditional worship to restore cohesion.

Even liberal C of E bishops were concerned about turmoil in the church over women priests—which has included continued clerical departures for Rome and elsewhere—and reportedly were ready to block a bid for **women bishops** until at least the year 2000, though in late 1996 church feminists formed a group to press for the innovation.

The large **Forward in Faith (FIF)** organization retained its strong presence on the English scene, warning at its September national assembly that advent of female bishops would fragment the C of E, and make unworkable the Act of Synod which provided for relatively peaceful co-existence between those on both sides of the issue.

Last year also saw further development of **links between FIF and traditionalists in liberalized Nordic Lutheran Churches** (paralleling official Anglican-Lutheran relationships lately forged through the Porvoo Agreement). In the current realignment—spurred by liberal ascendancy in some Anglican provinces and other church bodies—the alliance between FIF and Lutheran traditionalists, now committed to "convergence" in the faith and order of the undivided Church, is illustrative of what may become a federation of catholic bodies encompassing both groups of traditional/Continuing Anglicans as well as other orthodox believers.

Among other actions in this category last year, an attempt to open the priesthood to women in the **Japanese Anglican Church** failed, but traditionalists were stunned by a one-vote squeak-through for women priests in **Wales**. Even there, though, a decision was made to appoint at least one flying bishop to provide care for opponents, again complying with international Anglican guidelines giving place to both views on women priests.

By contrast, liberal leaders in the **American Church**, most of whom have long ignored such guidelines, moved affirmatively to ban them altogether in late 1995—ironically in response to a consultation called for in a 1994 General Convention resolution reaffirming recognition of the traditionalist position! Angered over the passage of that resolution, women bishops (who increased in number to six in ECUSA last year) and other proponents made it clear that opposition would no longer be tolerated. Unmoved by arguments against outlawing catholic order, both the House of Bishops and Executive Council backed a proposed canonical change at this July's General Convention making acceptance of women's ordination mandatory throughout the church for all holding any office at any level.

Determined to get a head start on what one orthodox writer termed the "ethnic cleansing" of ECUSA, **Washington Suffragan Bishop Jane Dixon**—who was prominent in the push to force conformity on women priests—decided she would visit the half a dozen parishes in her diocese which had indicated they could not recognize her as bishop. It was to prove, however, that "ethnic cleansing" could still leave a lady with mud on her face.

The most publicized and controversial of those visitations—fully backed by Washington Bishop Ronald Haines—took place

WASHINGTON SUFFRAGAN BISHOP Jane Dixon breaks Wonder Bread during a communion service at St. Luke's, Bladensburg (MD), one of three traditional parishes she insisted on visiting in 1996 over the objections of parishioners—who stayed away in droves at two of the churches. Her actions subsequently spurred a lively protest against diocesan persecution of traditionalists.



early in 1996, though at Dixon's first two stops, St. Luke's, Bladensburg, Maryland, and Ascension and St. Agnes, Washington, the occasions were farcical, boycotted by all but a minuscule number of parishioners, while a congregation imported from other parts of the diocese did its best to fill the pews. At the historically Anglo-Catholic St. Paul's, K Street, Dixon's imposed ministry triggered the resignation of the rector and considerable rancor in a parish that now includes a broader range of viewpoints on women's ordination.

Backlash in the church included a letter of protest to Haines and Dixon from several bishops who ordain women, but most memorable was a spirited demonstration in the shadow of **Washington National Cathedral**, during which some 140 Episcopalians—adapting a papally-directed part of the 1549 prayer book—chanted: "*From the tyranny of the Bishop of Washington, and all his detestable enormities, Good Lord, deliver us!*" It did not fall on deaf ears, for there were several indications, including encounters with cathedral police and furtive picture-taking by Dixon's husband, that the event made diocesan leaders pretty uncomfortable.

Yet, what **TCC** called "The Saga of the Stormtrooping Suffragan" was among several indicators in ECUSA last year of a much more hostile climate for the church's orthodox minority.

In another leading revisionist diocese in 1996, **Massachusetts**, Bishop Thomas Shaw acted in two parish disputes by means of Canon 21 procedures for resolving a pastor/parish dispute, which diocesan spokesmen noted cannot be invoked unless one of the parties to the dispute so requests. Nonetheless, a number of orthodox observers were disturbed by results of the two cases. In one, Shaw removed the Rev. Richard S. Bradford, as rector of All Saints', Ashmont (Boston), after a tense period in which the formerly united vestry divided over Bradford's criticism of Shaw's support for ordaining practicing homosexuals. (Bradford and about 40 parishioners are now worshipping elsewhere as an Anglican-use congregation under the U.S. Roman

THE RT. REV. EDWIN HAZLEWOOD (immediate left), a retired bishop of the Anglican Church of Australia, last year helped consecrate two Continuing Anglican bishops to serve TAC's Australian province. And ACC BISHOP JAMES BROMLEY of Australia communicated and confirmed large numbers during a July visit to South Africa to help thousands of African Anglicans come into the ACC.



Catholic Church's Pastoral Provision.) In a longer-standing dispute pitting the rector and most parishioners of Boston's Church of the Advent against the corporation legally empow-

ered to govern Advent, the flagship Anglo-Catholic parish was reclassified as a mission under Shaw's control while litigation continues between the corporation and diocese.

Controversy also erupted when a clergyman serving two other orthodox Massachusetts parishes, the Rev. James Hiles, was suspended by Shaw based on a charge of sexual misconduct alleged to have occurred more than 20 years ago. Hiles, who denies the charge, filed suit against the bishop and diocese.

At the same time, there were signs of resistance among conservative parishes who increasingly find their attempts to call a compatible rector stymied by extra-canonical powers or demands imposed by their bishop or diocese. Southern Virginia's bishop faces a formal complaint charging uncanonical action in his refusal to accept the call by Christ Church, Danville, Virginia, of British-born, conservative priest, Dr. Peter Toon, who was received into ECUSA in 1991. There were reports that similar actions may be taken in two other dioceses.

The Continuum, et al

THE CONTINUING CHURCH, of course, is free from the particular battles over doctrine, order and liturgy plaguing "official" Anglicanism. The Continuum also has demonstrated staying power and modest growth over the past few decades. But the Continuum's own particular set of problems persisted in 1996—including the fact that it remains small (around 100,000 globally, compared to the 65 million-member Anglican Communion) and (thus) still prone to some instability, and that it is still divided jurisdictionally, though it should be noted that there are but two substantive international Continuing bodies (the Anglican Catholic Church (ACC) and the Traditional Anglican Communion (TAC)).

Shifting fortunes were recently seen, for example, as a new English Continuing body provisionally part of TAC seemingly ran aground after a struggle to elect a bishop, and was reconstituted. And in Southern Africa, newly-elected leaders of a large body of black Anglicans who were due to come into full union with TAC's province in the region switched allegiance to the ACC, though a change of leaders this year could reverse the action.

Yet, there are small indications that the Continuum is achiev-

traditionalists saw further signs of Vatican interest in the Continuing Churches. More recently, English "Flying Bishop" Edwin Barnes questioned the Anglican Communion's non-recognition of the Continuing Church, suggesting that Continuing leaders should be allowed at least observer status at Lambeth, along with representatives of non-Anglican Churches.

A communion relationship also continues between TAC and England's Forward in Faith, and it was recently announced that the Anglican Church in America, TAC's American branch, is involved in discussions with the Polish National Catholic Church (PNCC) in North America, as is FIF. The talks took on further import following last year's unilateral ordination in Germany of what purportedly are the first women priests within the Catholic Union of Utrecht, to which PNCC belongs. The ACC, meanwhile, has an ongoing dialogue with the Orthodox Church in America.

In the growth category, the ACC stood out most last year, reporting nine percent growth worldwide in 1995 (over 9,100 souls), compared to 1994, not including ACC adherents in India. The 1995 figure stands to be upgraded to some 30,000 adherents or so with gains in Southern Africa and the U.S. in 1996. And, ACC's first Evangelism Congress got highly positive reviews from some 50 persons who took part in the two-day cycle of worship, workshops and fellowship in Denver.

Meanwhile, it was noted that the parishes and missions in TAC's Canadian province now stretch from coast to coast. And in momentous action "Down Under," the former Bishop of Ballarat in the "official" Anglican Church of Australia, the Rt. Rev. John Hazlewood, took part in the consecration of new bishops for TAC's Australian Church. American bishops of TAC also have stepped up outreach to "official" Anglicans through statements on matters of common concern, e.g. on the Righter decision and the Newark diocese's position on euthanasia.

There were major shifts in two other Continuing bodies last year. The Episcopal Missionary Church adopted a new constitution and chose the Rt. Rev. William Millsaps to succeed Presiding Bishop Donald Davies this year. The small United Episcopal Church of North America folded two dioceses and two missionary districts into a single national diocese headed by the Rt. Rev. Stephen Reber.

More than 1,000 persons came to Florida in June for the first international convocation of the Charismatic Episcopal

Called Home

Some notable figures in traditional Anglicanism were promoted to glory in 1996. Among them were Bishop Stanley Atkins, the widely respected former Episcopal Bishop of Eau Claire, Wisconsin; Scottish Episcopal Bishop George Sessford, ordinary of the Diocese of Moray, Ross and Caithness from 1970-93, and a one-time convenor of an international association of traditional bishops; Bishop John Gramley, former Presiding Bishop of the United Episcopal Church of North America; Peter Francis Watterson, one of the original Denver Four consecrated for the fledgling Continuing Church in 1978, who died as a Roman Catholic priest at 69; Bishop Jean Pierre Meshew, best known as a circuit-riding priest primarily responsible for planting the seeds of Continuing Anglicanism throughout Texas and several neighboring states; Deaconess Marie Berrell, an educator and pillar of the Continuing Church; and Fr. John Pedlar, a founding father of the Anglican Catholic Church in Virginia.

Church, another aspect of the traditional Anglican movement. The CEC has grown rapidly, and internationally, since its 1992 formation by Evangelicals and charismatics, and last year remained a popular destination for clergy and laity departing ECUSA over that body's liberalism.

Ecumenical Concerns

THE LATEST NEWS here—following a late 1996 meeting between the Archbishop of Canterbury and the Pope—is that the ordination of women within Anglicanism is keeping all pretty quiet on the Anglican-Roman front, with plans to continue longstanding dialogue but little hope of full reconciliation between the two churches.

Meanwhile, the **Roman Catholic Church** continued to be buffeted by such internal liberal forces as the recently formed, international "We Are Church" movement, which seeks reforms in Catholic positions on married and women clergy and several other issues. Just before his death from cancer, Joseph Cardinal Bernardin of Chicago announced a controversial initiative, the Catholic Common Ground project, to try to foster dialogue between Catholics at opposite ends of the spectrum.

BUT THE YEAR INCLUDED SOME ECUMENICAL LANDMARKS, including the launching of the **Porvoo Agreement**, establishing full communion and interchangeability of ministries between the Anglican Churches in the British Isles and the Lutheran Churches of the Nordic and Baltic states. All the churches involved have women clergy.

Echoing Porvoo, a major communion agreement is pending between ECUSA and the **Evangelical Lutheran Church in America (ELCA)**, though still-existent reservations, especially on the Lutheran side, may nix approval this year.

Greek Orthodox in North America entered a new era with the appointment of an American-born Archbishop, Metropolitan Spyridon of Italy, to succeed the well known Archbishop Iakovos, who retired last year after 37 years at the helm of the Greek Orthodox Archdiocese.

A bright spot near Chicago last August was the **second ecumenical gathering of traditional Christians**—Roman Catholic, Orthodox and Protestant—who are finding ways to make common cause in defense of the Faith in society and the Church, and demonstrating, again, an emerging network of catholic Christians.

Nothing Exceeds Like Excess

FOR MANY, THE HIGHLIGHT IN THIS CATEGORY for 1996 was the picture worth a thousand words on the cover of *TCC's* September issue. The (entirely genuine) photograph showed several ECUSA prelates, including the presiding bishop, wearing copes, mitres—and clown noses—during a North Carolina consecration service.

But in 1996 *TCC* also brought readers these reports from the ecclesiastical "fringes":

- Scottish Primate Richard Holloway remained unmoved by



"IS YOUR CHURCH RUN BY THESE GUYS?!" asked *TCC* when it ran this photo on the September cover. And apparently the answer, if you are an Episcopalian, is yes, since it was Presiding Bishop Edmond Browning (center) and several fellow bishops who were photographically caught sporting clown noses during the July consecration of North Carolina Suffragan Bishop James Gary Gloster (left). Gloster, a fan of "clowning," helped pull the joke on himself and his consecrators. *Herald-Sun* (Durham, NC) photo by Bernard Thomas

backlash after he publicly called women priest opponents "miserable buggers" and the "meanest-minded sods you can imagine." Later, he said bishops coming to the Lambeth Conference should show their rejection of "prelatical pomposity" by tossing their mitres into the Thames.

- The age of fast-food communion arrived, with a communion package from Compak Corporation that includes grape juice in a hermetically sealed cup, with a flip-top plastic container for an unleavened wafer.

- A new trans-denominational worship book for homosexuals contains a gay motorcycle ritual for which the book said "a leather stole would be appropriate."

- The founder of the Roman Catholic gay group, Dignity, told gay Episcopalians that homosexuals have unique abilities to discern the actions of the Holy Spirit since they are in touch with the feminine and the heart. Gays are thus more in tune with how marriage should work and can "correct heterosexual thought." He also said homosexuals "no longer have to obey external authority," which is "polluted with homophobia."

- The Zimbabwean government's firm stance against homosexuals so alarmed the World Council of Churches that it secured "assurances" from Zimbabwean authorities on the entry, safety, and freedom of speech of the some 1,000 delegates due to attend WCC's 1998 assembly in the nation. This evoked a memorable London newspaper editorial which chided delegates for being unable to restrain themselves for even a week out of respect for their Third World hosts' sensibilities, and noted that it was unlikely that the Christian martyrs died so that "left-wing clergymen could bed one other in African hotels!"

- Sexual dalliances with women in his cultish, rock-style "Nine O'Clock Service" in Sheffield, England, felled "rave" leader, the Rev. Chris Brain, a protégé of new age Dominican-turned-Episcopal priest Matthew Fox. Undeterred, California ECUSA Bishop William Swing, under whom Fox now serves, seems to have drawn on some of Fox's ideas in his vigorous promotion of a "United Religions" organization to make common cause for "global good." And the diocese made an \$85,000 loan to help Fox found a "University of Creation Spirituality" in Oakland. Among other things, it will offer "rave" courses such as "Liturgical DJ-ing."

- A man planning to marry a lesbian and then have a sex change got an Ohio judge to grant him a marriage license on the grounds that he was still a man at the time. ■

Focus

Cathedral Event Spotlights Divisions On Gay Issue

The controversial 20th anniversary service of England's Lesbian and Gay Christian Movement (LGCM) took place as planned in Southwark Cathedral November 16 amid what one news source termed an "atmosphere of crisis in the Church of England."

The event attracted 2,000 congregants—including retired U.S. Bishop Walter Righter—and passed off without disturbance, but may have done more to reduce than gain support in the wider church for LGCM's aim of a liberalized church stance on homosexuality.

Evangelicals as well as Anglo-Catholics, who for months had protested the cathedral's decision to host the service, participated in fasting and prayer at up to 50 churches around the country preceding and during the service. About 30 persons demonstrated outside the cathedral itself.

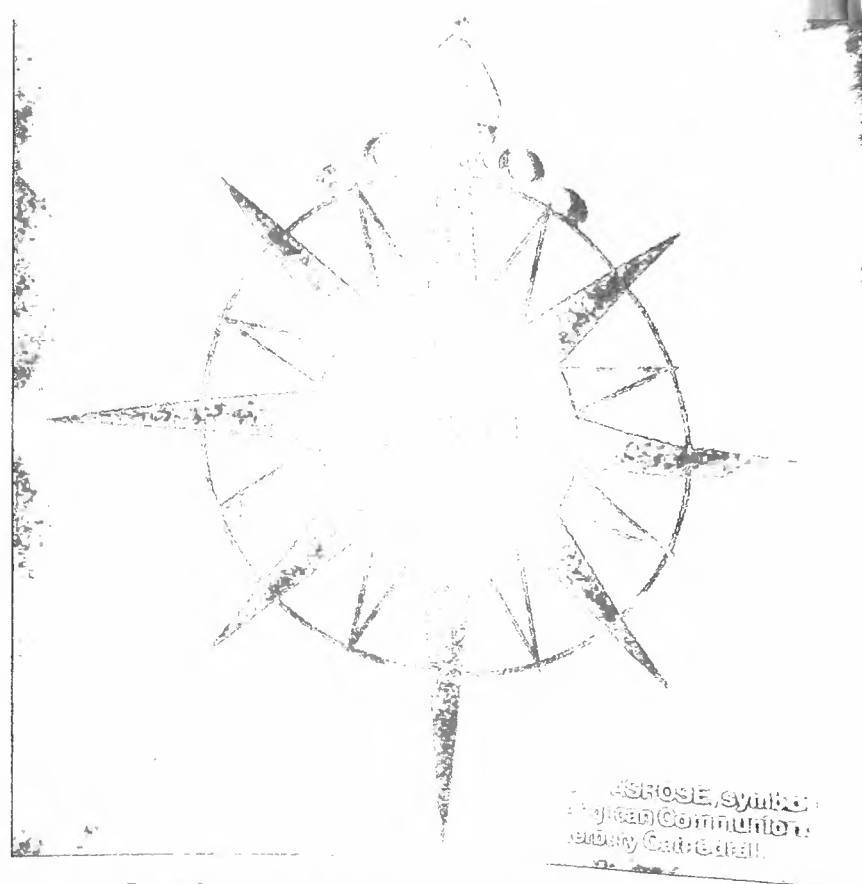
The push and pull of the event was apparent in statements by the Archbishop of Canterbury, Dr. George Carey, in which he tried to defuse criticism of the service without giving it his explicit support. Speaking before the event, he denied that opening the cathedral to LGCM signaled the C of E's support for gay rights. Making a cathedral available for worship and prayer, he said, "cannot properly be taken as an endorsement of whatever the congregation wants." But he also warned that some of LGCM's aims were in conflict with the church's position as expressed by the bishops, who were "not about to change" their minds. Subsequently, though, he scolded those supporting the church's view as well as dissenters for being "bullying, loudmouthed controversialists."

Those at the LGCM service, who included the bishops of Southwark, Kingston and Croydon, heard a carefully balanced sermon from the Bishop of Guildford, John Gladwin, which boosted the inclusion of homosexuals and condemned homophobia, as well as affirmed church doctrine.

"Let me say gently to you, and I know this is not

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EPISCOPAL BISHOP WALTER RIGHTER told those gathered for the LGCM event that they are "prophets..calling the church to account" and should "keep the heat on."



Confronting Problems, Anglican Panel Views Lambeth As "Defining Moment"

The 75 members of the Anglican Consultative Council (ACC) opened a momentous ten-day meeting in Panama City in mid-October to confront an uncertain future of limited finances, and a 1998 Lambeth Conference that "will stand or fall on our sense of unity and vision."

In other key actions or discussions, they also backed the removal of Rwandan bishops who remain in exile; heard from the Bishop of Oxford that homosexuality is not a primary issue in some areas of the Anglican Communion more concerned with poverty, peace and reconciliation; and considered the idea that a future Archbishop of Canterbury, spiritual leader of the Communion, may not be English.

The latter possibility—also raised in the late 1980s, toward the end of former Archbishop Robert Runcie's primacy—was apparently raised again in response to calls from some church leaders that the 80-million-member global Communion should be "less English."

The bishops, priests, deacons and laypeople representing Anglicanism's 36 major provinces (regional churches) on the Council meet every three years, and constitute one of the main focuses of authority and unity in the Anglican Communion. However, none of these "focuses"—which also include the Archbishop of Canterbury, the intermittent Primate's Meetings, and the decennial Lambeth Conference—holds *binding* authority among officially autonomous Anglican provinces. This factor—which has allowed provinces to innovate on matters of order and doctrine in the absence of consensus in the wider Communion—has been cited as a cause of what church leaders call the "impaired" communion within establishment Anglicanism.

Some renewed efforts to address this situation seemed to underlie "powerful" remarks by Irish Primate Robin Eames and the work of a panel he chairs, the Inter-Anglican

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Investigation Into Sex Claims Proceeds On Long Island

Interviews are underway as part of an independent investigation into claims that a group of gay Episcopal clergy on Long Island imported young Brazilian men for sex, the diocesan standing committee president has told *TCC*.

The Rev. Richard Brewer indicated that that process has included the man at the center of the *Penthouse* magazine exposé that has lately stunned the Episcopal Church (ECUSA), the Rev. William Lloyd Andries, former rector of St. Gabriel's, Brooklyn. Brewer said Andries has cooperated with the standing committee's inquiry into the matter, though as a resigned priest "he has no obligation to assist at all."

Meanwhile, Long Island Bishop Orris Walker—who, after the scandal broke, told the diocesan convention he had a drinking problem due to overwork—entered a Maryland treatment facility November 23, but returned to his diocese before Christmas. Walker has already said he will go on sabbatical after the consecration of the diocese's Suffragan Bishop-elect, Rodney Michel, reportedly slated in March.

The investigation is looking into *Penthouse's* assertions that Andries and other unnamed gay and bisexual clergy engaged in drug use, cross-dressing, bizarre sexual encounters involving one or more of the "imports" in Andries' former church and elsewhere, and that Andries "married" one of the two Brazilian men whose accounts were the basis of the exposé.

The article also records Bishop Walker as indicating that he had heard rumors of Andries' gay union, including from

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Solutions For Continuum May Lie Beyond Itself, TAC Leader Says

The idea of looking outward for solutions to the ongoing problem of divisions in the Continuing Church movement was once again raised at the recent Provincial Synod of the Anglican Church in America (ACA) in Orlando.

In his charge to the synod, ACA Archbishop Louis Falk, who also leads the global Continuing Church fellowship, the Traditional Anglican Communion (TAC), conceded that the problem of multiple Continuing jurisdictions—which most agree was created chiefly by a lack of seasoned Episcopal bishops willing to lead Continuers—"does not show any signs of going away," despite various efforts to alleviate it.

"It is time to call a halt; that we all agree," Falk said. "But how to do that?..."

"Perhaps we learned our lessons in undisciplined behavior all too well, before the wreck of our former allegiance (the Episcopal Church) drove us to [the St. Louis Congress]," the 1977 springboard for most of the Continuing Church. "Perhaps we have lost the ability to order our own steps, and require to have them ordered for us from outside. Or perhaps, less drastically, what we need is not so much to be dictated to as to find a friendly, fatherly, more experienced and strong hand to reach out and hold onto until we



Archbishop Falk

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General Convention Authority Limited In Ft. Worth Diocese

Fighting to maintain a remnant of orthodox belief and life in the Episcopal Church (ECUSA), the Diocese of Fort Worth has taken the unusual step of declaring that it can no longer unconditionally accept the authority of General Convention.

On November 9, a substantial majority of Fort Worth's diocesan convention approved an amendment to the clause accepting General Convention's authority required in all diocesan constitutions, stipulating that no Convention action "contrary to holy scripture and the apostolic teaching of the church shall be of any force or effect in this diocese."

A *Living Church* report by the Rev. Jeffrey Steenson said that the amendment, which requires a second reading at this year's diocesan convention, was passed because of fears that the 1997 General Convention will take steps to approve same-sex unions, the ordination of noncelibate homosexuals and a radical revision of the *Book of Common Prayer*, as well as to require all bishops to accept women priests and bishops. Fort Worth is one of just four ECUSA dioceses which do not ordain or license female priests.

At least one Anglican Communion province, Australia, permits dioceses some rights to accept or reject General Synod legislation, but no such provision is recognized in the American Church. Fort Worth's move was nonetheless accomplished after short debate, despite opponents' assertions that the amendment contravened ECUSA canon law and opened the door to congregationalism.

Supporters said that the provision only affirms the traditional Anglican understanding of authority contained in the Articles of Religion. Drafters of the amendment also said the intention was not to leave ECUSA, though delegates were warned that General Convention would be unlikely to overlook this challenge to its authority.

***FOR THE SECOND CONSECUTIVE YEAR, THE DALLAS DIOCESAN CONVENTION** agreed to divert half the funds normally sent to the national church, and use them instead for the support of mission work at home and abroad by local churches.

***THE DIOCESAN CONVENTION OF SAN JOAQUIN**, California, has approved a canonical change expressly obliging clergy of the diocese to "model in their own lives the received teaching of the church, and specifically...to abstain from sexual relations outside of holy matrimony." A similar "godly direction" was recently issued to clergy of the Diocese of Pittsburgh by the jurisdiction's two bishops, the Rt. Rev. Alden Hathaway, diocesan, and the Rt. Rev. Robert Duncan, coadjutor. Citing Holy Scripture as their authority, the two bishops said they wanted to alleviate the "confusion" over ECUSA's sexuality teaching created by the recent church court decision in the case of Bishop Walter Righter.

Brazilian journalists who showed him photos of the couple (later reproduced in *Penthouse*), and had talked to the priest about it; but as the two men involved were adults and no complaint had been filed, he did not see a need to investigate further.

Brewer explained that the investigation, urged by a spectrum of church leaders and commissioned by Long Island's convention late last year, is independent in that it is separate from the diocesan chancellor's office, which Walker initially said would conduct the inquiry.

"It's the standing committee's investigation, reporting to the diocesan convention, separate from the administration of the diocese," Brewer stated. He said he and a few other standing committee members were appointed by the panel to conduct interviews, along with the outside bishop asked to assist the investigation, retired Central New York Bishop O'Kelley Whitaker, and independent counsel, identified by *Episcopal News Service* as James F. O'Rorke of the New York law firm of Skadden, Arps, Slate, Meagher and Flom.

He said the standing committee as a whole is provided with updates on the investigation's progress, with completion likely in February. "We will continue doing interviews probably throughout January," he said, but indicated there were "a couple other pieces" of a financial nature that may require a bit more time.

Meanwhile, there have been a few additional installments to the story.

Following on the initial report that Walker had accepted Andries' resignation, a more recent *ENS* report has the priest saying Walker forced him to resign, though from the start Andries, while remorseful and apologetic, has denied virtually all the *Penthouse* claims except his gay "marriage," and threatened to sue the magazine. Attorney Kim Byham of the ECUSA gay group Integrity, Andries' legal counsel in the church inquiry, has now said another lawyer will file a libel suit against *Penthouse* on Andries' behalf. Meanwhile, Walker himself faces some scrutiny for his handling of matters prior to the published revelations.

For its part, the liberal church magazine *The Witness* criticized the response of orthodox prelates for seeming to attribute the excessive, abusive behavior detailed in *Penthouse* to all homosexuals. But it also scored Andries' insistence (on the Internet) "that his sexual escapades were limited to intimacy with one person, that all the other allegations (group sex and cross-dressing) are lies" and that he erred in thinking his young lover shared his commitment to their union. "We find his claims self-serving," *The Witness* staff said, "particularly since rumors are circulating among people who say they have reason to know that some aspects of the story are true..." Two Brooklyn sources contrasted Andries' admitted gay union with the "vehement denial" he allegedly made to former parishioners during Sunday services a few months earlier. "Back then, [Andries] said...it was a lie to say that he had engaged in a ceremony with a man and...insisted...there weren't any photographs to prove...it had happened," reported one of the sources, *Carib News*. "In addition, he threatened to sue anyone or any publication which stated that he had taken (part) in such a ceremony."

But parishioners gathering December 7 at St. Gabriel's (for which temporary ministry has been arranged) expressed appreciation for Andries' 17 years of service, which it was said had fostered dramatic parish growth in numbers and the faith.

ECUSA: Numbers Numb, Pew Reviews Accuse

The good news is that the Episcopal Church (ECUSA) has recovered all but about \$100,000 of the over \$2 million embezzled by former treasurer Ellen Cooke, according to a report to November's Executive Council meeting.

The (threefold) bad news is that it was discovered that ECUSA's membership actually declined between 1991-94 rather than showing a modest increase as earlier thought; that an ongoing shortfall in diocesan contributions to the national church resulted in the adoption of a deficit budget for 1997; and that a Council committee probe found that Episcopalians are embarrassed by the national church's image, critical of its policies and priorities, and are "literally begging the Episcopal Church to lead and project a worthy life."

The church recovered most of the \$2.2 million stolen by Cooke through the proceeds of an insurance policy and sale of assets surrendered by the former treasurer and her husband. After deducting about \$320,000 in costs associated with the case, the net loss to the church has been \$422,094, not including lost interest, according to a report from the office of ECUSA's new treasurer, Stephen Duggan.

Cooke is serving a five-year term in a West Virginia prison after pleading guilty to income tax evasion and transporting stolen money across state lines.

"We promised that we would make a full report on the situation," said Presiding Bishop Edmond Browning. "And I consider this a closing of the door on that chapter."

Problems in church membership figures, apparently traced to flaws in parochial reporting, were uncovered by General Convention office staff, who took over responsibility

for parochial reports last year from the office of the former treasurer, who used to include membership information as part of her reports to the Council.

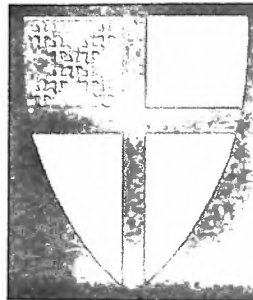
ECUSA's overall actual change in baptized membership between 1991 and 1994, it was discovered, was a drop of 25,569, from 2,428,085 to 2,402,516, rather than the reported increase of 90,267 over that time from 2,474,131 to 2,518,352.

Preliminary 1995 membership totals reportedly indicate a slight increase over 1994, though efforts to firm up the numbers are to include several steps to improve parish membership reporting.

Meanwhile, the Council agreed to help close the gap on a \$3.4 million deficit in its 1997 budget by trimming programs and using surplus funds from earlier years. The extra funds were identified in 1996 during an examination of national church accounts under the new treasurer.

Even so, the \$40.5 million budget approved assumes a four percent increase in diocesan contributions in 1997, \$1 million more than the \$25 million received last year, though not all Council members were optimistic about this, in light of recent trends. The 1997 budget is about \$2.9 million higher than 1996's revised plan, mostly because of expenses of this year's General Convention. Projected revenues total \$37.1 million.

While the budget involves belt-tightening, some of the program money lost in 1996 was, however, restored by



senior executives due to concerns for the national church program.

Last but not least, was the report of Iowa Bishop Christopher Epting on what Council members and Church Center staff had heard from more than 3,000 Episcopalians over the past year, during visits to almost every diocese. The news was not good.

"This triennium has been rocked by scandal after scandal," Epting said. "Our people are embarrassed and are calling for us to renew the public face of the Episcopal Church."

The visiting teams did hear praise, especially for the Presiding Bishop's Fund for World Relief and the United Thank Offering, for national stewardship efforts, and for the rural and small church office. But it also included sharp and sometimes bitter critiques of national program priorities, communication efforts, the provincial structure, the size and scope of General Convention, and the dual roles of the presiding bishop as spiritual leader and chief executive officer. Concerns included the promotion by national officials of a social and political agenda not shared by some members, and where and how the national church could help local mission and ministries.

In response, the Council's visiting committee said in a summary report that it had gotten the message that the national church's role "should be to support, enable and facilitate [local] ministry." It also noted a call for "spiritual leadership that would set a positive direction and a clear identity for the church." Recommendations issued by the Council in response focused largely on actualizing the former concept or on aspects of structural change, and did not appear to directly address concerns about national officials' socio-political agenda or moral/spiritual leadership.

Source: *Episcopal News Service*

Same-Sex Union Rites Boosted In Pennsylvania

Delegates to the November convention of the Episcopal Diocese of Pennsylvania voted 176 to 96 to urge this July's General Convention in Philadelphia to authorize the development of a same-sex union rite to include in **The Book of Occasional Services** for use by the year 2000.

Diocesan Bishop Allen Bartlett, who presided over the convention at Philadelphia's Cathedral Church of the Savior, has already ordained two noncelibate homosexuals as priests, and Bishop-elect Charles E. Bennison has taught classes on the blessing of same-sex unions at Episcopal Divinity School in Massachusetts, writes Pennsylvania church journalist *David Virtue*.

Bartlett expressed surprise at the wide margin of the vote. The debate and its outcome, though, accorded with the diocese's marked contrast in viewpoints. Pennsylvania has a strong grouping of orthodox parishes for which Bartlett, in a rare if not unprecedented move, has allowed an ongoing arrangement for alternative episcopal oversight. But a potent strain of liberalism dominates the diocese, as seen, for example, not only in the ordinations of active gays, but in the diocesan convention's repeated unwillingness to affirm Christ as the only Savior.

No Prayer Book Revision Now, ECUSA Panel Decides

The Episcopal Church's Standing Liturgical Commission (SLC) will present more prayers for *Supplemental Liturgical Materials* during the next General Convention, but will not yet ask the convention to authorize another revision of the Prayer Book.

Meanwhile, a paper on pastoral and theological considerations for blessing homosexual unions—spurred by a resolution at the last convention—is reportedly in joint preparation by the SLC and the House of Bishops' Theology Committee. It is due to be made public early this year. Some hope it will lead to General Convention action this July to make same-sex union rites available in the next few years.

The SLC gathered in Louisiana November 17-19, meeting in joint session with the Standing Commission on Church Music November 18.

The General Convention, prompted by a resolution from the Committee on the Status of Women, earlier asked the SLC to propose a timetable for future revision of the Prayer Book.

"My sense is this is not the moment," said Bishop Frank Griswold, commission chairman, as the SLC began discussing the matter. "This is not the moment to say that we are going to assemble 14 committees, with new liturgies to come by the following January."

However, Griswold said the groundwork for a new Prayer Book already is being prepared by the Inter-Anglican Liturgical Consultation, the Association of Diocesan Liturgy and Music Commissions, the work of priests on Indian reservations and the continuing updates of *Supplemental Liturgical Materials*. "The process of Prayer Book revision *de facto* began almost as soon as the 1979 Prayer Book was accepted," Griswold commented.

Source: Report by Doug LeBlanc

The same-sex rite matter was controversial enough, though, that, before the two-to-one favorable vote by orders, the convention narrowly extended debate in a standing vote of 231 to 230.

David Rawson, a lawyer and national chancellor for the Episcopal Synod of America, told the nearly 500 delegates present: "Let us make no mistake as to the extremist intent of this resolution. It is intended to give the big push down the slippery slope leading towards the deconstruction of Holy Scripture...The agenda is to force the church institutionally to acknowledge that homosexual behavior is no longer to be regarded as sinful, regardless of what God's word revealed in Holy Scripture has to say on the matter. It is the ultimate exaltation of man's hedonism to be ratified by man's institution, the General Convention. The advocacy of blessing same-sex relationships is so blatantly contrary to Holy Scripture that it mocks the sacrament of marriage and constitutes a theologically schismatic position, properly defined as an intentional departure from the Faith. Anyone who votes for this resolution will place himself in theological schism with the Catholic Faith."

Activist black layman Leon Briscoe of Philadelphia said he was shocked that the church would even entertain the resolution. "Sodomy is against the statutes of the Commonwealth of Pennsylvania. God in *Genesis* did not give Adam for a helpmate Steve, he gave him Eve. This is evil and should not be permitted."

The Rev. Larry Snyder of St. Luke's, Newtown, said: "It is not about liturgical rites, it is not about Christian love and compassion. We must know who [Christ] is and what He wants. We must also know about inclusivity but only on His terms..."

Citing *1 Cor. 6:9*, the Rev. Robert Haskell of the Church of the Redemption, Southampton, said: "There is power in the blood of Christ to change homosexuality. When people say no to change, they say no to Christ." Haskell spoke in favor of Harvest, Inc., a Philadelphia-based homosexual healing ministry.

Speaking for the resolution, the Rev. Paul Washington, priest-in-charge at Church of the Crucifixion, Philadelphia, spoke of encountering young people during his 50-year priesthood, who, after discovering their attraction to members of the same sex, asked him "Has God cursed me?" Washington said: "I told them they were creatures of God as everyone else. This is the state that God gave to them [and] is not a curse. Whether straight or homosexual, for people to seek ways of gratifying those feelings is again as natural as ever."

The Rev. Ruth Kirk of St. Peter's, Germantown, co-submitter of the resolution, contended that: "God can do a new thing. If I were in the place of gays and could not express my sexuality I don't know what I would do. God can use this church for a new thing."

Backing for same-sex rites has been registered elsewhere

in the Episcopal Church, including, reportedly, in the Dioceses of California, Massachusetts, Rhode Island.

Virtue noted that any church-performed homosexual unions currently would be at odds with the rejection of legalized homosexual unions by Congress and the president, as well as Pennsylvania's governor and legislature and a number of other states. Hawaii is the only state in which it now appears that gays will gain the ability to marry legally in the near future.

Among reactions to the Pennsylvania diocesan action, the most memorable was that from Baltimore's "Uninhibited Radio" commentator (and inactive Episcopal priest) Les Kinsolving, who dubbed Philadelphia "The Episcopal City of Buggery Love."

COUNCIL Continued from Page 12

Theological and Doctrinal Commission. (Eames is also known for chairing an international commission which set guidelines for handling differences in the Communion on women's ordination.)

"The next Lambeth Conference will be a defining moment for Anglicanism. It will determine what we are and where we are going," stated Archbishop Eames (who was among those touted as a possible successor to Runcie in the latter 1980s). He noted that Anglicans "accept the concept of unity in diversity." At the same time, the

IRISH PRIMATE ROBIN EAMES says the 1998 Lambeth Conference of bishops representing the worldwide Anglican Communion will "determine what we are and where we are going."



Pan-Church Renewal Group Scores Hawaii Gay Ruling

A newly formed association linking leaders of conservative organizations in several churches, including the Episcopal Church (ECUSA), has stepped up to bat against a Hawaii judge's recent groundbreaking decision that banning homosexual unions is unjustified discrimination.

In a lawsuit first brought in 1991 by three homosexual couples, Circuit Court Judge Kevin S.C. Chang found that the state had failed to show any compelling state interest in denying homosexuals marriage licenses. But the ability of gays to marry legally in Hawaii was suspended for up to a year while the state appeals the ruling to its supreme court.

Reading the signs from Hawaii, Congress had already passed, and President Clinton had signed, a "Defense of Marriage Act" defining marriage for federal purposes as the union of one man and one woman, and exempting states from having to recognize gay marriages performed in other states. At least 16 states also have laws barring such unions. But, with the likelihood that Hawaii's high court will deny the appeal or affirm the lower court ruling, constitutional attacks on other state laws are expected which will again put the matter in the hands of judges, rather than elected officials, to decide.

Established in October to "advance a stronger and more unified witness" for orthodox Christianity in church and society, the new Association for Church Renewal (ACR)—

which includes representatives of groups reaching some 750,000 mainline church members—said the Hawaii decision would "unilaterally change" society's definition of marriage. It is "one more step in the deliberate effort by cultural elites—including, tragically, some of our church leaders—to deconstruct the moral and religious base upon which American society is built."

The church representatives said the ruling "contradicts the combined testimony of nature and history, as well as biblical revelation: No other human relationship is the same as the lifelong union of a man and woman. No society on earth—no matter how tolerant of homosexuals as individuals—has ever treated homosexual relationships as identical to heterosexual marriage..."

"Marriage is not merely a legal institution defined by the state," they said. "Instead the state recognizes marriage as a prior institution established in the order of creation and engraved on the human heart." Nor is marriage a "human right" or "private contract between any consenting individuals. There are many categories of persons who, for good and proper reasons, are not permitted to marry one another, e.g., brothers and sisters.

"We acknowledge, with sadness and shame," ACR said, "that some prominent leaders within our own denominations have lent their voices to the campaign to deconstruct marriage. High officials of the United Methodist Church, Presbyterian Church (U.S.A.), Evangelical Lutheran Church in America, Episcopal Church, United Church of

commission is trying to "discover more what it means to be an Anglican," as well as understand the inter-relationship of the four Anglican "instruments of unity"—the Archbishop of Canterbury and the three periodically-meeting bodies—so that the Communion might move ahead with certainty as to its role and mission in the world. "We have tried to root our suggestions in what is our view of God's revelation to the Anglican tradition," he said.

The so-called Virginia Report being prepared by the commission will be presented at Lambeth. That conference and the whole Communion will be asked to reflect on the concept of *koinonia* (communion) and whether the commission has argued a persuasive case for the concept to be taken seriously. The report's first five chapters are a theological exploration of the meaning of communion with reference to the doctrine of the Trinity, the unity and order of the Church, and the unity and community of humanity. This analysis provides the theological basis for concrete suggestions in the sixth chapter, wherein the commission attempted to "bite the bullet" by probing the potential development of the four "instruments of unity." It is the commission's report which raised the possibility of a non-English leader for the Communion, as one of several questions it posed for reflection on the "special position" of the Archbishop of Canterbury.

The Rev. Canon John Peterson, the ACC's secretary general, challenged the Anglican Church to get its own house in order quickly so that it can carry out its mission work throughout the next millennium.

"The world is starving," spiritually as well in terms of food and other basic needs, he said, and the church can share "a faith that broadens the horizons, opens the heart and mends the wounded soul."



BOTH THE REV. CANON JOHN PETERSON (left), secretary general of the Anglican Consultative Council, and the Archbishop of Canterbury, noted that the shared ministry of Anglican provinces is hindered because some member churches do not or cannot pay their fair share of expenses.

Anglicans are already deeply involved in such work internationally, Peterson noted, and demands on the Anglican Communion's London office to assist member provinces in their mission are increasing substantially. Citing the need for a sense of partnership, he said that, while each Anglican province is autonomous, "scripture calls us to be part of a whole body," a "global family" which can help others.

But that shared ministry, he said, is hindered by the fact that not all members can pay their fair share of its expenses. In separate remarks, Archbishop of Canterbury George Carey noted an "unwillingness" of some provinces "to pay their full share of the costs of maintaining this family of churches."

Peterson thus announced two fundraising initiatives—an Anglican Investment Agency and an Anglican Communion Friends program—to improve financial stability and provide development funds that "will help provinces and dioceses to be more self-sufficient" and conduct their own local outreach. The investment agency would be a mutual fund allowing Anglicans to make ethical investments, while the Friends program would encourage support from individuals and congregations.

Homosexuality Hot, Or Not

Meanwhile, the Bishop of Oxford, Richard Harries, told the ACC that homosexuality was among a broader range of human life concerns in the Communion, and was just one issue under the general heading of human sexuality, which also includes polygamy, pre-marital sex, concerns for the traditional family unit, divorce and others. The bishop noted that homosexuality is simply not an issue in some provinces, while remaining a persistent and potentially divisive matter in others.

On behalf of such provinces, Harries asked for the understanding of others, as well as their insights. "Although the issue of homosexuality is a pressing one for only a minority of Anglican Churches," he said "it does raise general questions of concern to all. For example, the relationship of Christian truth to the customs and way of life of the surrounding culture. This is a question whether the subject is polygamy or homosexuality."

Notably, Harries subsequently warned that the gay clergy issue could provoke a schism in the Church of England. His remarks carry particular weight, as he chairs an English House of Bishops' working party now examining the issue. Harries said that the question of whether the church should ordain practicing homosexuals was "very serious" and "potentially schismatic," and may not be resolved for decades.

In his opening address to the ACC meeting, Archbishop Carey referred to Rwanda, "a church deeply divided physically.. and spiritually" in the wake of genocide that left nearly a million dead and a million refugees in other African countries; and the Holy Land, where "we have watched with horror the latest outbreaks of violence in Palestine."

EPISCOPALIANS UNITED Director, the Rev. Todd Wetzel, is among those involved in the new Association for Church Renewal.



Christ, and other mainline denominations have advocated the abandonment of traditional and scriptural definitions of marriage within civil society as well as within the Church. We lament their contribution to the moral confusion of our society."

But the group said experience shows that many church leaders and members do not support that movement. "We and our organizations are...striving ever more urgently..to reattach [each denomination] to its biblical roots. We look toward the day when all our churches may once again offer a clear witness to God's marvelous plan for marriage between a man and a woman—the highest human analogy to the relationship between Christ and his Church."

Signators to the statement from ECUSA included the Rev. Graham M. Smith, chairman of Episcopal Action for Faith, Freedom and Family, and the Rev. Todd H. Wetzel, executive director of Episcopalians United. Also among signers in addition to denominational representatives were Diane Knippers, president of the Washington-based Institute on Religion and Democracy, and James Kushiner, executive director of the Chicago-based Fellowship of St. James.

Sources included *The Washington Times*

But the 75ACC representatives—deploring the reluctance of exiled Rwandan bishops to return to their leaderless dioceses despite appeals from Dr. Carey—urged church leaders in a strong resolution “to set in motion legal procedures to elect bishops to those four vacant sees.”

The absent bishops, who have been gone for more than a year, say they fear reprisals if they return to Rwanda. But the resolution was passed after Bishop David Birney—whom Dr. Carey had asked to visit the country and its churches—reported that the church was in danger of losing its credibility among its own people and with the Rwandan government. Resolving the leadership crisis was seen as necessary to any hopes the Anglican Church has of aiding justice and reconciliation in the nation.

In a move signaling Anglicanism’s growth in Africa, Bishop Simon Chiwanga of Tanzania was named the new ACC chairman on the first round of balloting; he succeeds Bishop Colin Craston of England. Tanzania’s former minister of education, Chiwanga has been ACC vice-chairman and a long-time member of the body. He said he hopes to bring to his ACC chairmanship his strong calling to the ministries of evangelism and teaching.

Chosen as vice-chairman after some closely contested ballots was Bishop John Paterson of Auckland, New Zealand. Fluent in both English and Maori, he said he intends to raise the concerns of indigenous people throughout the Communion. Elected bishop in 1995, he has held a number of prominent positions in his church.

Sources included the *Anglican Communion News Service*, *Anglican Journal*, *The Daily Telegraph* and *Episcopal News Service*

SOUTHWARK Continued from Page 12

going to be easy to hear, we cannot solve our dilemma by turning cohabitation or same-sex relationships into marriage,” Gladwin told the congregation.

But he said traditional family values must be re-examined in the light of the presence of a gay community. “The experience of the 20th century has been one of a changing understanding of sexuality for all of us,” the bishop said. “Christian moral reasoning cannot proceed as if none of this had happened.

“Family and household life need rebuilding in an inclusive way, so that the needs of all—single people, old and young, gay and lesbian people, people with special needs—are brought within a community of support and care.”

The sermon was met by lengthy and enthusiastic applause, which the bishop later said had amazed him.

The ecumenical service began with a procession of LGCM banners down the cathedral’s central aisle, and mixed traditional elements with features incorporating the theme of gay spirituality.

A dancer performing for the congregation unfurled the rainbow colors of the Gay Liberation Movement; milk and honey were distributed in connection with a reading from Exodus; and hymns included one written by LGCM founder Jim Cotter, which spoke of “the love that dares to speak its name.”

Those gathered for the all-day event, which included a book fair and workshops, were called “prophets” who are “calling the church to account” by Bishop Righter, the prelate recently cleared by an Episcopal Church court of charges related to his ordination of an active homosexual. Righter

Canadian Bishop Advocates Sanction For Gay Unions

Bishop Michael Ingham of Vancouver says he hopes that the Anglican Church of Canada (ACC) will soon allow individual dioceses and parishes the freedom to bless same-sex unions.

He championed the move “for the sake of the Gospel” while speaking to the Integrity homosexual group and its supporters in Toronto recently, though he indicated he was not yet prepared to let his clergy to officiate at such services.

Ingham, the Bishop of New Westminster, said he thought it would be a while before Canadian bishops sanction permanent homosexual relationships. He conceded that there is a “possibility of a major schism” over the issue, but said bishops won’t move on the matter until a majority of the church agrees.

The bishop said he reconsidered his views on homosexuality after finding people he knew and trusted were gay. He said he did not see any “great harm” in homosexual relationships, and thinks ACC’s position is at odds with the Gospel. Jesus, he said, seemed more concerned with justice and love and faithfulness in relationships. What is immoral, he said, “is when sex is distorted for purely selfish and manipulative ends.”

The bishop’s address, which has received widespread attention in the church, was greeted with a standing ovation by most of the 150 persons present, though his subsequent remarks about his obligation as a bishop to uphold the church’s discipline did not please his listeners.

Source: *Anglican Journal*

told his listeners to “keep the heat on.”

Estimating that a third of the C of E’s priests are gay, LGCM General Secretary Richard Kirker said the service was a sign of the church’s increasing acceptance of homosexuals.

“The numbers of people who oppose us are diminishing rapidly and that is one of the reasons why there is such anger. Justice is determining the outcome in this debate by stages.”

Kirker said LGCM would now expand the “welcoming congregations” program, in which churches openly declare acceptance of homosexuals. And he vowed to see to it that the issue of homosexuality is on the agenda for the 1998 Lambeth Conference of Anglican bishops—though the topic already seems unavoidable for that gathering.

Such statements were countered by comments from orthodox spokesmen such as Reform Chairman Philip Hacking, who warned that: “If we go further down this road, it will certainly lead to a fragmentation of the [C of E].”

A similar warning came, surprisingly, in separate remarks by the prelate chairing a House of Bishops sexuality study panel, the Bishop of Oxford, Richard Harries.

And, many General Synod members, meeting later in November, signaled strong opposition to the LGCM service, and criticized the Synod’s communications director for complaints made about a BBC Radio commentator who spoke against the event.

Sources included *Ecumenical News International*, *The Sunday Times*, *Church Times*, *The Church of England Newspaper*, *PA News*, and *Christian News*

Proposals For Major Change Move Forward In C Of E

The November meeting of the Church of England's General Synod approved far-reaching changes in the C of E's structure and operations in the areas of finance and clergy pensions, cathedral management, and the handling of clergy misconduct cases.

Topping the most radical reforms to Church of England government for 150 years is the Synod's proposed transfer of control over the C of E's assets, from the Church Commissioners to a council chaired by the Archbishops of Canterbury and York.

The reforms now go to the revision stage and return to the Synod next year. They are, however, likely to meet strong opposition in Parliament, some members of which earlier called for more direct Parliamentary intervention in the reform process due to the serious nature of the changes.

The reforms were proposed by a panel led by the Bishop of Durham, Michael Turnbull, after the Commissioners lost 800 million pounds in property speculation in the late 1980s. Alan McLintock, chairman of the Church's Central Board of Finance, which would be superseded by the council, said parishioners wanted a centralized organization they could trust. "We've accepted a challenge to tackle a problem of lack of co-ordination among our national institutions, a problem which won't be solved without radical action."

The aim of creating the council is to provide "a single focus of leadership and executive responsibility," according to the report on the matter. Only six members of the council's 20 members would be elected members of General Synod.

The number of Church Commissioners, who manage the church's 2.7 billion pounds in assets, is to be reduced from 95 to 30. The income earned from the assets amounts to 20 million pounds after liabilities are met.

But many bishops privately oppose the reforms, fearing a weakening of the historic links between Church and State; the Commissioners currently include the Prime Minister and several other senior figures of the lay Establishment. In particular, some bishops and MPs are concerned that the income from assets which the Crown originally gave the C of E in the 1704 Queen Anne's Bounty should not pass beyond parliamentary control.

Among Synod members with reservations about the reforms was Sir Patrick Cormack, also a Conservative MP, who urged members not to build "a new and expensive bureaucracy that will not be better than the one we have." The prolocuter of the York province, Canon John Stanley of Liverpool, warned that if the Synod were stripped of its policymaking standing committee, as is proposed, it would become merely a talking-shop. "This would seem to be a very big transfer of power and authority."

As part of the changes, a new pension fund not under control of the Commissioners will be set up for launching in 1998, and churchgoers will be asked for 27 million pounds a year to fund clergy pensions. Current pension liabilities of 77 million a year, which have more than doubled in a decade, will continue to be paid out of the church's historic assets. The plans will require Parliament's approval.

The new commitment will amount to an extra 50 pence a week for every churchgoer in addition to the average weekly offering of less than four pounds. But some parishes, particularly those in poor areas, already struggle to pay the increased demands for clergy stipends made during the past few years.

In other major action, the Synod moved closer to ending the traditional autonomy of England's cathedrals. The changes respond to a commission requested by the cathedrals after a series of controversies, including a long-time feud between the dean and sub-dean of Lincoln.

Under resulting reforms, the dean and residentiary canons, or chapter, will no longer be the sole authority in a cathedral's governance. They now will be joined by up to five other members, and the chapter will be answerable

NEW C OF E LOGO IS NICE OR "NAFF"

THERE APPEARS TO BE MIXED REACTION to the Church of England's new logo (below), which was designed to provide a common, readily recognizable "visual identity" for the C of E and its 13,000 churches—in a time when people no longer assume that a parish church is Anglican. Church Communications Director, the Rev. Eric Shegog, said the C of E is now "one of thousands of bodies competing for attention in the media marketplace, and we have to do it efficiently." The new symbol, in episcopal purple with the words "The Church of England" underneath, also fits into the Archbishop of Canterbury's vision for a streamlined C of E. The logo comes into use this month on all General Synod and Church House papers. Dioceses, parishes, noticeboards, parish magazines and church schools also will be encouraged to adopt it.



The logo was developed with official approval after design professional Nicholas Jenkins offered to do the work at considerably reduced rate. The 13,000 pounds spent present a savings for dioceses and other C of E entities, which can access and use the ready logo artwork at "very little cost," Shegog told *Church Times*. A number of dioceses which had been considering their own designs have already expressed interest in the new logo, and he indicated it had been well received generally. But some orthodox spokesmen were underwhelmed. "It's a naff idea," said leading traditionalist cleric, Fr. Geoffrey Kirk. "It's what people who think of themselves as managers think they ought to have, for what they think of as a company. No one will take any notice. What the church needs for identification are a common liturgy, mutually recognised orders, and coherence of doctrine and teaching, none of which it has now." *English Churchman* thought the logo's development reflected a "crisis of confidence" in the C of E which includes a decline in priestly vocations, particularly since women priests were approved in 1992. Evangelical leader, the Rev. Philip Hacking, said the logo represents "another attempt at bureaucracy and centralisation. We rejoice in the cross; it's always there; but I don't think this will have any great effect. It seems, at its best, irrelevant."

to a general council, an advisory body led by an appointee of the diocesan bishop. The bishop will retain his right to conduct "visitations" or inquiries into cathedral affairs. He will still not, however, have the power to sack cathedral clergy.

The Synod also moved to change the 900-year-old system of consistory courts in order to provide a less cumbersome and costly system for disciplining errant clergy.

Any cleric accused of financial, sexual or other moral misconduct will in future appear before closed tribunals, though findings will be made public.

Several sources said the present, rarely used system of separate consistory courts for each diocese is so draconian that bishops are more inclined to "grit their teeth and tolerate indiscipline" than invoke the complex process.

The church also found that media attention had not aided deliberations in trials such as that last summer of the Dean of Lincoln, Dr. Brandon Jackson, who was acquitted of misconduct with a female cathedral verger after a lengthy and highly publicized trial. The private tribunals were seen as ensuring a calm and fair hearing.

Though some clergy objected to the change, arguing that justice must be seen to be done, it was welcomed by the Rev. Stephen Trott, a leading traditionalist cleric and chairman of the clergy section of the MSF union, which had urged a rethink of the court procedures. Trott said that private hearings were vital to avoid the risk of wrongly blemishing a clergyman's reputation. "All sorts of allegations can be made in these cases, and they cannot be withdrawn after the verdict, even if a person is acquitted," he said.

Trott was critical, however, of another approved change, under which clergy could be disciplined or even sacked if it is found that political activities interfered with their church work. He warned that the provision would be open to abuse.

Sources included *The Times*, *The Sunday Times* (London), and *PA News*

English Group Promotes Women Bishops, Amid Reports Of Drop In Vocations

Pressure for women bishops in the Church of England has been increased with the recent relaunching of the most influential campaigning group behind the original decision to ordain women as priests.

The Movement for the Ordination of Women (MOW) was renamed National Watch (Women And The Church) at a November 9 meeting attended by 100 supporters, and its statement of aims calls for women bishops in the church. The group will press as well for improvements in women's situations across a range of church activities, including the appointment of women to senior church positions.

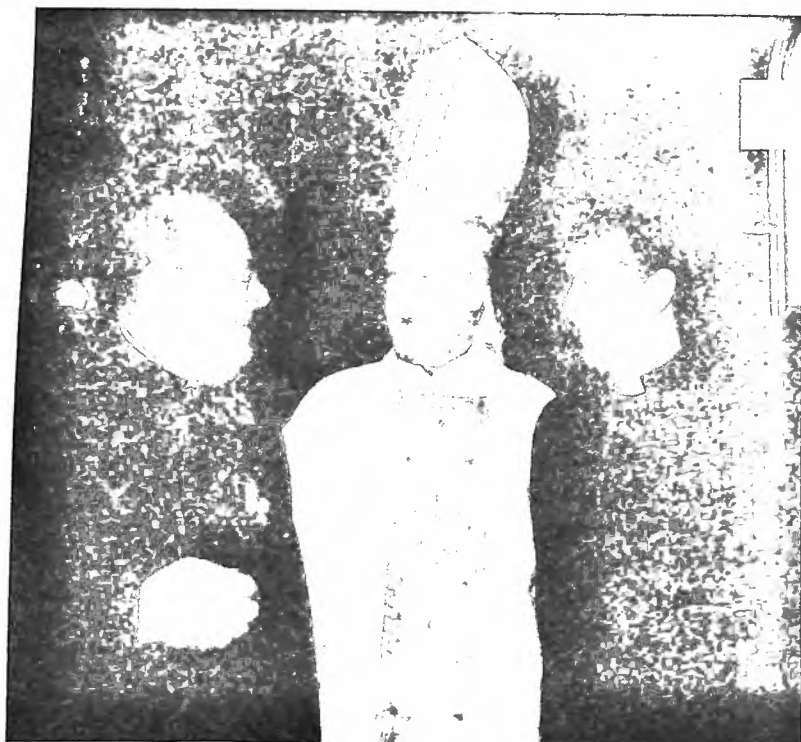
National Watch also pledged to promote "a positive attitude..to questions of sexuality," wording understood to include an acceptance of noncelibate homosexual clergy.

The new feminist thrust, however, comes at a time when the wave of women's ordinations in the C of E appears to have peaked, with an official report predicting a decline in female as well as male ordinations to the year 2001. Some had asserted that allowing women priests would reverse the C of E's vocations crisis, but the report, *Numbers in Ministry 1996*, estimates that some 4,000 parishes will be left without a full-time minister by the turn of the century.

Nearly 2,000 women have been ordained so far, though fewer than half of those are stipendiary; and in future more women than men are expected to become non-stipendiary clergy. Church leaders also will attempt to recruit younger candidates for ordination, as most ordinands today are significantly older than they were a generation ago.

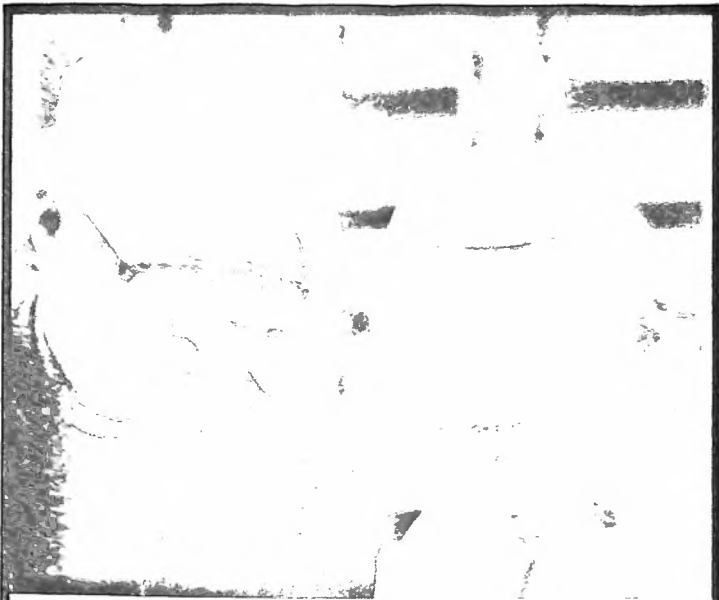
One MOW spokesman reacted by saying that the "male culture of the church is still putting some women off. Some bishops are readier to accept men than women over 45 for the full-time ministry."

Sources included *The Times* (London), *Church Times*, *English Churchman* and *Ecumenical News International*



GETTING ABOUT THE BUSINESS OF BISHOPING...

is London's new Bishop of Fulham, the Rt. Rev. John Broadhurst (center), who, as chairman of the prominent Church of England organization, Forward in Faith (FIF), was for traditionalists a notable appointment to the episcopate in the last year. Pictured here at the Church of Christ the King, Gordon Square, Broadhurst stands with the Rev. Messrs. Malcolm Gray (left) and Martyn Neale after their November 23 installation as London regional dean and sub-dean, respectively, for FIF's parachurch network within the C of E; Gray succeeds Broadhurst in his new post. It was a sign of Broadhurst's promise before his consecration that—despite what liberal church leaders may have hoped—his advocacy of classical faith and order would not be dampened by his incorporation into the episcopal establishment.



Canterbury Meets Rome: First Report

As expected, early word from the December meeting of Archbishop of Canterbury George Carey and Pope John Paul II in Rome was that the two leaders identified the ordination of women priests as a major stumbling-block on the path to reconciliation between Roman Catholics and Anglicans. However, the two leaders noted progress on several key matters in the 25-year Anglican-Roman dialogue, and confirmed their wish to continue diligent efforts toward full unity between their two communions. The meeting was reportedly marked by a "spirit of friendship and cooperation."

Sydney Again Rejects Women Priests, Refuses New Prayer Book

Remaining unmoved by the tides of change in the Anglican Church of Australia (ACA), the ACA's largest diocese has refused to accept the new Australian prayer book, and again rejected a proposal to allow women priests.

The strongly Evangelical Sydney diocese has maintained that it is unbiblical for women to exercise headship in church or at home. After a self-imposed three-year moratorium on the subject, a private member's compromise bill proposed that the 800-strong diocesan synod allow women to be ordained as priests according to the 1992 General Synod legislation, but ask Sydney Archbishop Harry Goodhew not to license women as rectors. The bill lost by a few votes among the laity but was soundly defeated by the clergy.

While it has 30 women deacons, Sydney is among a minority group of six ACA dioceses opposed to women priests, reports *Church Times*.

The Sydney synod also rejected the new prayer book overwhelmingly accepted by ACA's General Synod last year, though significant changes had been made to a draft book to accommodate Sydney's concerns. Under the ACA's constitution, General Synod legislation is operative in individual dioceses only if the diocesan synod accepts it. Sydney's synod found the new book "not Evangelical in tone or tendency," and hinted that a more compatible prayer book may be developed for the diocese.

C of E Transfers Affect RC Clergy Marriage Debate

A Catholic newspaper's survey has found that 69 percent of 1,000 Roman Catholic parishioners in England and Wales think the Roman Church should end compulsory celibacy for priests.

Some 60 percent of those surveyed thought the change would come "eventually," 21 percent said it would come "soon," and 19 percent said the rule would "never" be changed. Sixty-nine percent said allowing priests to marry would be good for parish life.

The *Catholic Herald* published the poll results on All Saints Day, on which ten former Anglican priests—four of them married—were reordained as Roman priests by Cardinal Basil Hume of Westminster.

At the November 1 ceremony, Cardinal Hume said that priestly celibacy "remains normative," but that "we see the exceptional special dispensation to ordain married men to the priesthood as God's will for them and for our diocese at this time. We embrace that will and rejoice in it."

The willingness to suspend the celibacy rule to accept married priests from the Church of England, however, has deepened criticism over the issue, particularly among Roman Catholic priests who were forced to leave the ministry when they decided to marry. A group representing them, *Advent*, welcomed the service as an acknowledgement that "celibacy and priesthood are separate callings," and that "celibacy can be dispensed from as a condition of priesthood." Sources also included *The Times* (London), *Church Times*, *Christian News* and *Ecumenical News International*.

UECNA Mourns Loss Of Former Presiding Bishop

A memorial service was held at All Saints' Church, Pensacola, Florida, October 31, for the Rt. Rev. John Cyrus Gramley, former presiding bishop of the United Episcopal Church of North America (UECNA), who died October 27 after a lengthy battle with cancer. He was 65.

The Rt. Rev. Stephen Reber, current presiding bishop of the small Continuing Church body, officiated at the memorial service. On November 13, the Rev. Michael Carr, rector of the Church of the Resurrection, Shalimar, Florida, said the Burial Office and, per Gramley's death instructions, scattered the bishop's ashes into the Gulf of Mexico.

A native of Williamsport, Pennsylvania, Bishop John, as he was affectionately known to many, served as a missionary from 1962-74 in South West Africa (now Namibia). Early in his missionary work, the then-diocesan of the region, the Rt. Rev. Robert H. Mize, recognized the love and compassion Gramley had for those he served, and prevailed upon him to attend St. Paul's Theological College. Mize subsequently ordained Gramley deacon and priest in St. George's Cathedral, Windhoek.

Gramley's cure consisted of the combined parishes of Luderitz and Keetsmanshoop—an area of 98,000 square miles—which included four congregations, 40 mission stations and a school with more than 300 students.

The illness of Bishop Gramley's mother forced him to return to the United States in 1974. Hoping to go back to South West Africa, however, Gramley took temporary work

as a counselor at the Selingsgrove State School for the Mentally Retarded. When it became apparent that he could not return to Africa, he served several parishes and missions for the next three years in the Episcopal Diocese of Central Pennsylvania. Due to pervasive theological and liturgical changes in the Episcopal Church, he resigned and went into secular work for seven years. In 1983, he accepted the rectorship of All Saints', Pensacola.



Bishop Gramley

With former UECNA Presiding Bishop Albion Knight serving as chief consecrator, Gramley was made a bishop in 1985. He was elected to succeed Knight as presiding bishop in 1992, and served in that capacity until deteriorating health forced his retirement in late 1995.

Gramley was described by one priest who knew him well as "a deeply spiritual man...who would do whatever he could to help alleviate people's suffering and meet their needs. Invariably, when friends and parishioners heard of his passing, almost everyone said, 'He did the nicest thing for me...' A fitting epitaph for us all."

Former Communion Bishop To Lead ACC Diocese

A former Anglican Communion bishop, who has been serving as dean of the Anglican Catholic Church's Holyrood Seminary in New York, has been elected as bishop ordinary of the Continuing Church body's Missionary Diocese of New England.

An Anglican bishop for nearly four decades, the Rt. Rev. Brother John-Charles, FODC, holds two doctorates in theology, reports *The Trinitarian*. He was consecrated in 1959 as Assistant Bishop of Adelaide in what was then the Church of England in Australia. Two years later he was elected Bishop in Polynesia, resigning in 1969 when he moved to England and became a Franciscan.

Brother John-Charles came to the United States in 1981 and later left the Society of St. Francis to found the Franciscan Order of the Divine Compassion (FODC). He served as Assistant Bishop in the Episcopal Diocese of Quincy before affiliating with the Anglican Catholic Church (ACC) in 1994. He was named dean of Holyrood in January, 1995, and also serves as Assistant Bishop in the Patrimony of the Metropolitan.

Known for leading retreats and "schools of prayer," Brother John-Charles also has contributed articles to numerous Anglican publications, and has authored several books, including *One Man's Journey*, an autobiography published in 1972.

The electoral synod was held October 26 in Rochester, New Hampshire, under the leadership of Mid-Atlantic Bishop John Cahoon, episcopal visitor to the Missionary Diocese of New England for the last four years. It was followed by a celebratory luncheon at which ACC members praised Cahoon for his service and welcomed the bishop-designate. The date of enthronement for Brother John-Charles had not been set at this writing.

CONTINUUM Continued from Page 13
learn to walk responsibly..."

Falk noted that ACA "began to reach out in that direction" when it became part of TAC. "TAC has a concordat which governs our relationships with the other national churches which are members," and was crafted to avoid the breakdown of communion created in "official" Anglicanism by an elevated concept of provincial autonomy. Thus, he said, TAC's concordat does place some limits on the independence of the ACA and other member regional churches.

Beyond TAC, Falk continued, "we look towards other Christian bodies which have retained the Catholic essentials of the Church in their own traditions, just as we have tried to do in our Anglican, or 'English Reformed' tradition. Through [TAC] we have a cordial relationship of intercommunion with Forward in Faith, the largest of the traditionalist groups still formally...within the bounds of the Established Church in England. They in turn are developing growing relationships with traditional-minded groups within certain Scandinavian Churches, and with the Polish National Catholic Church (PNCC) here in [North America], the largest remaining viable member of the Old Catholic Union of Utrecht. We need to be part of these developments in the direction of healing the rifts in the Body of Christ."

A direct dialogue, aimed at a relationship exceeding

intercommunion, has, in fact, begun between the ACA and PNCC, as TCC noted briefly in December.

"Only insofar as we work to cooperate with our Lord's will that his Church should be one, can we bear effective witness to our faith," Falk stated.

"There are, of course, many specific ways in which to bear that witness," he told the synod. "Sometimes, perhaps even most importantly, we do it by our willingness to pay the price of witness. That price costs some more than it costs others. Micaiah ben Imlah got slapped in the face, but he recovered. Jeremiah got himself thrown down a well, but eventually got pulled out again. Amos got tossed out of the 'royal chapel' and seems to have turned to a career as a writer of his thoughts. We lost half a diocese (last year), but recovery and new growth have already begun. Our Lord went to Calvary for our sins, and thousands of Christian martyrs have been willing to walk that road with Him rather than to deny the truth. Until that price has been paid, we have little to complain about..."

"Discipline, unity and witness...do not come without a cost," Falk stated. "But then, we began our 'Continuing Anglican' odyssey with the discovery that 'Christianity without a cost' is not really Christianity at all. Much has been given to us Anglicans over the past four centuries and our Lord assures us that from those to whom much has been given, much will be demanded. Our task here is prepare ourselves to face and meet those demands..."

***BROTHER JOHN-CHARLES HAS RESIGNED FROM THE PRIEST ASSOCIATES OF THE SHRINE OF OUR LADY OF WALSHINGHAM** in England, and has withdrawn the shrine in the FODC Friary at Holyrood from the custody of Walsingham. According to *The Trinitarian*, the bishop's actions follow a reply from the Guardian of the Walsingham shrine that ACC priests may no longer celebrate the Eucharist in the Holy House or the shrine, or become priest associates. FODC's friary shrine is now affiliated with the shrine at St. James', Cleveland, Ohio, which ACC Archbishop William O. Lewis designated as the principal shrine for the ACC in the U.S.



Bro. John-Charles, FODC

***RECONSECRATED FOR ACC-INDIA** recently was the Rt. Rev. Francis Sylvester, who was earlier received into the ACC, along with his clergy and people in the Diocese of Nagpur, from the Traditional Anglican Communion (TAC), another international Continuing Church grouping. The chief consecrator, Australian Bishop James Bromley, the Acting Metropolitan of India, indicated that the repeat diaconal, priestly and, finally, consecration rites were undertaken in Sylvester's case because the ACC does not recognize TAC orders. *The Trinitarian* said Sylvester's consecration marks "a new phase in the development and expansion of the diocese. In addition to five parishes, the Diocese of Nagpur is notable for its educational work and care of the poor. At its center are St. Martin's High School, an English-language, co-educational school of nearly 2,000 students, and a Hindi-language primary school of 850 pupils. These are conducted by two Dominican orders, the Brothers of St. Martin and the Sisters of the Holy Spirit. The sisters also manage an orphanage housing 106 destitute children..." The diocese has a seminary as well, with eight young men training for the priesthood. For the sisters' work, Bromley brought with him a check for \$A4,000 from an Australian agency, Australian Aid Abroad. Relocation/expansion plans are being made for the orphanage, convent and seminary, the story said.

ECUSA Sustains Further Losses To Charismatic Body

Three more priests—two in New York and one in Alabama—have left the Episcopal Church (ECUSA) for the four-year-old Charismatic Episcopal Church (CEC), all citing ECUSA's liberal stance on homosexuality as one reason for their action.

The Rev. David Dodge, rector of St. Stephen's Church, Niagara Falls, New York, and the Rev. Michael J.T. Welch, of Christ the Redeemer, East Amherst, reached independent decisions to join the CEC, the rapidly-growing neo-Anglican body formed in 1992 by Evangelicals and charismatics who, through study and prayer, discovered the Anglican heritage. The two priests particularly cited concern about the increasing acceptance of abortion, as well as the ordination and union of practicing homosexuals, in ECUSA.

Welch told the *Buffalo Evening News* that he loved ECUSA and "wanted to stay and fight for the most important things. But I found I couldn't stand up in the pulpit every Sunday knowing I was in communion with a national leadership, and a bishop, preaching something I knew was wrong."

Dodge said he had been seeking and preaching on "what God would have us do" for about a year and a half, and the move to CEC was a response to God's leading.

Dodge and Welch have formed a new congregation in Wheatfield, which reportedly attracted about 50 persons for its first service.

Since 1984, the Rev. Jim Pinto had led the 212-communicant Christ Church, Fairfield, Alabama—designated a Jubilee Center of ECUSA—which provided meals for about 30,000 persons a year. But he and many of his parishioners left ECUSA—a body that has "veered..far from biblical authority"—and affiliated with a church "very clear on marriage and family" and "open to the gifts of the Spirit"—the CEC. Pinto held his first CEC service at a Baptist church in October.

He said he had spoken to "a large number of priests and bishops throughout [ECUSA]" over a period of some seven months about the possibility of leaving. He said the Righter court's finding that ECUSA does not have a doctrine concerning the ordination of active homosexuals was a factor in his decision to go.

About 120 parishioners reportedly turned out for an August 28 meeting with Alabama Bishop Robert Miller and Assistant Bishop Furman Stough. Of those, *The Birmingham News* said four stood up to say they would not leave ECUSA. Stough said the loyalists "feel very strongly" about retaining the church property, and that he thought the diocese should keep the church building for their sake. Sources also included *The Living Church* and *The Messenger (CEC)*

Greece Stunned By Tale Of Orthodox Monks' Misdeeds

The Anglican Church has produced its fair share of sex-related scandals in recent years—with some Episcopal clerics now having made the pages of *Penthouse*—and Roman Catholics seem to keep at least one naughty prelate or cleric in the news at all times. By contrast, the Orthodox Church has provided disappointing fodder for the tabloid press.

That is, until a few weeks ago, when three Greek Orthodox monks and a priest shocked their nation with accusations and tales of sexual misbehavior, child abuse, and corruption at their monastery on a remote Aegean island.

Bishop Iakovoas of Kithita suspended the four men from their religious duties at the Osios Theodoros Monastery pending trial in a church court. Greek television broadcast the accusations and counter-accusations, spewing forth a litany of homosexual orgies, sex games, and child exploitation.

"The scandal has dealt a powerful blow to the church's credibility as a perceived sacred and flawless institution," said Makis Triantafyllopoulos, the journalist who first reported the scandal.

Source: EWTN (*Eternal Word Television Network*)

ANGLICAN WORLD BRIEFS:

***AN ECUMENICAL PILGRIMAGE COMMEMORATING THE ARRIVAL OF ST. AUGUSTINE OF CANTERBURY** and the death of St. Columba of Iona, both in 597 A.D., will begin in May. A small group is to set out from Rome, following the route Augustine took through Italy and France; eventually 500 pilgrims will have joined the procession and a service will be held at Canterbury Cathedral on St. Augustine's Day. - *Ecumenical News International*

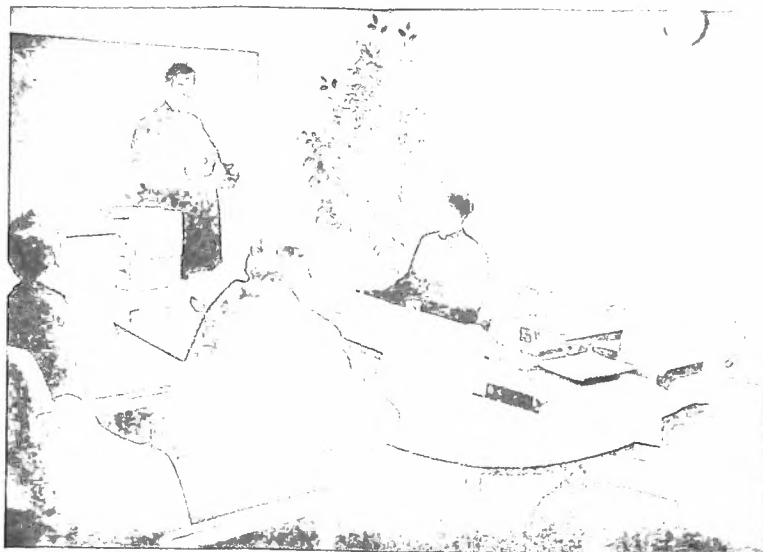
***BRITAIN'S PROMINENT COUNCIL OF CHRISTIANS AND JEWS (CCJ)**—whose presidents include Archbishop of Canterbury George Carey, and Cardinal Basil Hume of Westminster—has banned evangelizing among its members after an alleged "infiltration" of CCJ by extremist Christians. The 3,500-member CCJ brings together Christians and Jews in a common effort to fight prejudice, intolerance and religious discrimination. The ban was denounced by many Evangelicals, who said it was contrary to the command of Jesus to spread the Gospel. Both Carey and Hume defended the tough new evangelizing policy, with Carey's office stating that he "remains firmly committed to his own often-repeated view, that Christians should respect the integrity of other faiths whilst proclaiming and acting out their own firm belief in Jesus Christ as Lord." Oddly, it was a rabbi, Dan Cohn-Sherbok, who charged that, "in opting for conciliation with the Jewish community, the Christian leadership of...CCJ has lost sight of Jesus' message. As a rabbi, I am not afraid to hear this message. I am confident in my own beliefs and I do not see the need to censor the message of others." - *Ecumenical News International/Church of England Newspaper*

***LIKE MOTHER, LIKE DAUGHTER:** In a rarity if not a first, Elwyn Starks and her daughter, Helen Philips, were recently ordained together during a service in Australia's Diocese of Melbourne. - *Anglican World*

***A FREELANCE ANGLICAN PRIEST IN ENGLAND HAS MARRIED A COUPLE OVER THE INTERNET** from west London's Cyberia Cafe, while the couple sipped cappuccino in the cafe's SoHo branch. They had met and courted over the Internet and wanted their ceremony to reflect that. Fr. Jonathan Blake, who makes a living by conducting unusual services, considers himself to be on evangelism's front lines and says he takes the faith to people who have no access to it. The cleric also has conducted baptisms at a local pub and during a circus performance. - *The Church of England Newspaper*

ANGLICAN USA BRIEFS:

***HUNDREDS OF KURDISH REFUGEES ARE TO BE RESETTLED IN 20 DIFFERENT SITES IN THE U.S.** with the help of Episcopal Migration Ministries (EMM). Following recent tension in Iraq, the U.S. military airlifted some 2,200 Kurds who worked for the U.S. government in Turkey to Guam to protect them from Iraq's Saddam Hussein. It was feared Hussein might retaliate against them because of U.S. missile strikes against his country. EMM has signed an agreement to settle 417 of those refugees with parishes from Virginia to Arizona. The 20 million Kurds living in Iran, Iraq, Turkey and Syria claim to be the world's largest mi-



RC Women's Group Falls For Practical Joke

A group of Roman Catholic feminists in England is red-faced after it published an article "full of heresy and feminist jargon" that it failed to discern was a hoax.

In its journal *Network*, the Catholic Womens Network (CWN) published an article purportedly written by "Carmel Lenehan" from Western Australia. In fact it was written by the traditionalist Catholic author, Joanna Bogle, a columnist for the *Catholic Times*.

Mrs. Bogle, 44, wrote the piece partly for fun, but also to draw attention to the activities of groups such as CWN, which she feels undermine Catholic teaching and should not be recognized by the Roman Church. Though many CWN members support women's ordination, the group is affiliated with the official National Board of Catholic Women.

Bogle's parody was particularly inspired by the summer edition of *Network*, which included a re-writing of the Creation story in *Genesis*, beginning: "The Earth was as yet incomplete when on the sixth day God created Woman..."

The issue also featured an account of the Network's Easter celebrations—"Women Remembering Death and New Life"—in which Christ was not mentioned. This article—apparently not a spoof—said: "There were intimate moments when poetry was shared, women were held, and our bodies rocked together in dance. Not all words, but stories told through artwork, incredible creative energy

nority group without a country of their own. - *Episcopal News Service*

***A SECOND DEFENDANT HAS BEEN ACQUITTED** in the case of five former Nashotah House seminarians charged with sexually assaulting minors at the Wisconsin seminary in the 1980s. Exonerated was Anthony G. Miller, 36, of Connecticut. Of the five, two other defendants pleaded no contest and are imprisoned, and one was imprisoned after a conviction. - *Episcopal News Service*

***THE DEAN AND FOUR STUDENTS OF NASHOTAH HOUSE**, and one student's wife, traveled to Russia in July to help restore a Russian Orthodox church near St. Peters-

GETTING AWAY FROM IT ALL

FR. GREGORY WILCOX leads a seminar on the poetry of George Herbert, as part of the second annual Spiritual and Ministry Formation Retreat for students and faculty of St. Mary's Theological College, a clergy training facility for the Traditional Anglican Communion (TAC) based at St. Mary of the Angels Parish in Los Angeles. At the fall retreat at St. Jude's Ranch for Children in Boulder City, Nevada, students read *The Country Parson* and selected poems of Herbert, studying and meditating upon his understanding of spiritual formation and pastoral ministry, over the course of five seminars directed by Wilcox, the rector of St. Mary's, and Fr. Gregory Hepner, OSB. Retreat participants also followed the full cycle of monastic prayer offices and daily masses. St. Mary's Theological College offers preparation programs for the diaconate and priesthood, and for those seeking a license to preach. (Interested parties may call 213/660-2700.)

directed into cardboard boxes that remembered our lives and all we identified ourselves to be."

Mrs. Bogle said: "I had a good laugh about this, but afterwards I thought really anybody can write this sort of stuff. So I did. For some reason I seemed to hear it all in an Australian accent. So I got a friend in Western Australia to send my spoof to them."

Bogle's story described a fictitious "Circle Weekend" of CWN women in Western Australia and was written under the pseudonym Carmel Lenehan. She included passages such as: "We began with a foot massage and then, in a circle, we each in turn spoke, saying 'I matter. I affirm self. What I am, I have a right to be,' and then some affirming/growth statement, such as 'The loving and caring in me reaches out to you, and you, and you'. It was really moving. Over avocado and salads, we shared music. And there was talk about the Church and the way it/he oppresses us and how we can change it.

"We heard from Sam, who found that prayer means nothing—it just means hurt—if you can't be up there at the altar but only anonymous in the pew, and who is quietly, serenely, staying away from Church until this comes about, praying instead in the garden—or in a warm bath!"

Bogle said: "I put in everything—even a woman living in sin with a priest. I thought they would never fall for this. But they did—hook, line and sinker. I don't know why they call themselves Catholics. They are not Catholics at all. I don't see why they should be affiliated to the board."

Source: *The Daily Telegraph* (London)

burg which had been used to store fertilizer under communist rule. - *Episcopal Life*

***THE FIRST WOMAN TO SERVE AS A DEPUTY IN THE EPISCOPAL GENERAL CONVENTION** has died in a Pennsylvania nursing home. Seated in 1946, Elizabeth Dyer served as the only female deputy until 1970. - *Episcopal News Service*

***AN OLYMPIC COMPETITOR IS AMONG COMMUNICANTS OF THE ANGLICAN CHURCH IN AMERICA'S** Holy Cross Parish in Webster, New York. Louise Van Voorhis and her sailing partner, Kristina Stookey of Darien, Connecticut, took fourth place honors in the women's 470 Class at the

World Olympics in July. At one point during the series of races, they were tied for first place, and remained in medal contention throughout the races, with the final results coming down to the last race. Miss Van Voorhis subsequently joined other Olympic competitors in a visit with President Clinton at the White House. She is now a student at Quinnipiac College in New Haven, Connecticut, and plans to study physiotherapy; she also hopes to do some coaching of the U.S. sailing team. - *The Northeast Anglican*

OF GENERAL INTEREST:

***THE LARGEST EX-GAY SURVEY EVER** is being conducted by the National Association for Research and Therapy of Homosexuality (NARTH), reports the Washington-based Transformation Ex-Gay Ministries. The association is asking those who left the homosexual lifestyle and are in the midst of healing, or have been healed from a homosexual neurosis, to contact NARTH at 16542 Ventura Blvd, Suite 416, Encino, CA 91436. Those calling 818/789-4440 can also request a survey to be mailed. The survey takes around 20 minutes to fill out. It is hoped that data will be compiled within six months. Final results will be reported to the psychiatric community and to Exodus, the umbrella organization for homosexual healing ministries. Transformation also reports that a new organization, Parents and Friends of Ex-Gays (PFOX), has been formed as a counterbalance to PFLAG (Parents and Friends of Lesbians and Gays), which tells adherents to accept the naturalness and goodness of homosexuality. More information is available by calling Transformation at 202/371-0800.

***SPLIT RESULTS OF NOVEMBER'S ELECTIONS IN THE UNITED STATES HAVE PROMPTED SPLIT VERDICTS ON THE ELECTORAL INFLUENCE OF THE CHRISTIAN COALITION**, a key voice of America's religious conservatives. Jill Hanauer, director of the Interfaith Alliance, set up in 1994 to counter the "religious right," said her analysis showed the Coalition's influence peaked in 1994 and declined this year. Coalition Executive Director Ralph Reed contended that conservative Evangelicals were "the firewall that prevented a Bob Dole defeat from mushrooming into a meltdown all the way down the ballot." - *Ecumenical News International*

***A LIBERAL ROMAN CATHOLIC REFORM INITIATIVE** that began in Europe and has spread to North America, has been established as the international "We Are Church" movement at a meeting in Rome. Organizers from ten countries, including the U.S., announced a pilgrimage to Rome in October this year to press their case for the Catholic Church to change its positions on women and married clergy, gay rights, and other issues. In a related story, hundreds of French Catholics protested the September visit of Pope John Paul II by renouncing their baptismal vows. - *Ecumenical News International*

***FOR THE FIRST TIME SINCE THE BREAK-UP OF THE SOVIET UNION**, 21 churches and Christian communities from the former USSR have agreed to form a Christian Interconfessional Consultative Committee, to promote cooperation and mutual understanding between the mainstream Christian denominations—Orthodox, Roman Catholic and Protestant—in the Commonwealth of Independent States and the Baltic countries. - *Ecumenical News International*

Continued on Back Cover

LETTERS Continued from Page 3

Another issue: Lot offered his daughters to appease the mob outside his house. If Lot knew that [they] were indeed homosexuals, why would Lot offer women to them?

...Genesis 19:33-36 goes on to say how the daughters got Lot drunk and committed incest with him. [Why would] God destroy two cities for homosexuality and save these people so they could go right out and commit incest?

...The Bible speaks several times of the destruction of Sodom. *Isaiah 3:9* indicates that Sodomites knowingly rejected God. Could their sin be so simple as that? This is carried over into the New Testament where Sodom is used in reference to the fate of cities which reject the disciples (*Matthew 10:14-15*). Christ compared the sin of Sodom with the sin of a city of his own time and makes it clear that the sin of Sodom was rejecting God whose acts they knew.

But beyond all..this, there is a concern that one has to rely on a meeting of bishops or on a General Convention to determine what is right and what is wrong, when every person should know the difference between right and wrong.

If I am to be a Christian first and foremost, I should be Christlike in everything that I say and do. Being Christlike is being able to understand and forgive. It does not mean being critical or judgmental of others. Didn't Our Lord give us the directive to "Love one another as I have loved you?" Shouldn't this directive still apply to this day and age?

According to Gospel writings both ancient and modern, Our Beloved Lord never condemned the woman at the well nor the woman caught in adultery. The only thing that Our Lord openly condemned was hypocrisy....

[R]egardless of what is said or done or omitted because of personal selection based on fear or hatred, the words of Our Beloved Lord, which were spoken 2,000 years ago, still resound [today]: "He (She) that is without sin among you, let him (her) first cast a stone at her (him)" (*John 8:6*).

*The Very Rev. Kenneth F. Drewek
3204 Frankford Avenue
Philadelphia, Pennsylvania 19134*

MORE ON CLOWN-BISHOPS

After seeing the picture of [those] five "bishops" on the front cover of the (September) *CHRISTIAN CHALLENGE*...I am thoroughly ashamed to admit that I was raised from the cradle in their church.

But no more! My husband and I now admit only to being Anglo-Catholics, totally set apart from the Episcopal Church. I read *CHRISTIAN CHALLENGE* from cover to cover before putting it down. It is the first thing I grab for in the mail, and the only link to the church that brings me some sanity. [But ECUSA] has "gone over the falls" and no longer has a right to life support. It is DEAD.

*Mrs. Ray R. Goodwin Jr.
P.O. Box 3607
Omaha, Nebraska 68103*

*

WHAT'S IN A NAME? To the person who wrote anonymously to complain about it, we referred to one of our letter writers in a recent issue as being Rev. Peter Hammond or Rev. Hammond because, according to our information, that is how he styles himself—in the Protestant form. Not every church follows Anglican customs in addressing clergy. - Ed.

PLEA TO CONTINUING BISHOPS

Twenty years have passed, and the Continuing Church movement [remains ununited].

Is it at all possible for the bishops of the various (Continuing Anglican) jurisdictions to put aside their differences and form a group such as the Eastern Orthodox hierarchs have formed, the Standing Conference of Orthodox Bishops in America (SCOBA)? Constantinople has never recognized the [Orthodox Church in America (OCA)], and yet the Greek bishops take full part in this group, taking their places alongside the OCA [leaders]. If they find this possible, why cannot *all* the Continuing Church [bishops] do the same? You need not ignore the differences, but you will at least be talking to each other.

For the love of God and the great need to stop causing undue offense to the people of God, for whose Life He gave His Blessed Son, I beg and beseech you to forget for one moment your quarrels and differences...At least meet together...It is often necessary for Christians to do heroic things for the sake of the brethren.

Do this for your suffering children...Do this for the love of God. Do this for the souls entrusted to your care. You are the shepherds of the sheep. Feed your flocks with love and compassion!!

*Fr. George Porthan
Box 446
Soudan, Minnesota 55782*

Fr. Porthan is a retired priest of the Anglican Church of Canada.

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*A Religious Order of men and women,
both married and single,
not living in community.*

For information, contact:

*The Father Or Mother General
The Order of Saint Andrew
2 Creighton Lane
Scarborough, New York 10510
914/941-1265; 762-0398*

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

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
 Krehmer, associates; the Rev. Forrest
 Burgett, deacon; 816/472-4618,
 913/432-2687

MICHIGAN

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

MINNESOTA

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

OREGON

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

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

PENNSYLVANIA

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

SOUTH CAROLINA

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

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

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

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

