

ing the state's appeal back to the Hawaii supreme court. A lawyer for three gay couples seeking the legal right to marry asserted that the House-passed version of the proposed constitutional amendment is legally flawed.

***DOMESTIC VIOLENCE IS A MORE PERVASIVE PROBLEM FOR HOMOSEXUALS** than anti-gay violence, according to a study by the National Coalition of Anti-Violence Programs, yet most incidents of domestic abuse among homosexuals are never reported to the police. - *The Washington Times*

***THE BIRTHRATE FOR UNMARRIED WOMEN IN AMERICA HAS DROPPED** for the first time in nearly two decades, and a survey of the nation's health care showed broad improvements in infant mortality rates, prenatal care and life expectancy. In 1995, the out-of-wedlock birth rate dropped four percent, and the teenage birth rate dropped for the fourth year in a row. - *The Washington Post*

***THE RATE AT WHICH WOMEN SEEK ABORTIONS IN THE U.S. HAS FALLEN** to its lowest level in two decades. The U.S. Center for Disease Control was unsure if the drop reflected reduced access to abortion in recent years, or a reduction in unintended pregnancies. - *The Washington Times*

***THE BATTLE OVER PARTIAL BIRTH ABORTIONS** in the U.S. last year has led to a lawsuit challenging an Air Force directive barring chaplains from discussing legislation in sermons or during counseling. A priest, a rabbi and the Muslim Military Association filed the suit after Air Force authorities directed chaplains to refrain from cooperating with lobbying efforts of U.S. Catholic bishops to override a presidential veto of a bill banning partial birth abortions. It is said to be the first time in U.S. history that a priest has been threatened with criminal prosecution if he does not restrict his preaching as the government directs. In a related story, President Clinton received an unwelcome word of admonition during a Christmas Eve service at Washington National Cathedral. The Rev. Bob Schenk, general secretary to the National Clergy Council, leaned towards his pew while on his way up to communion to tell Clinton that God would "hold him to account," again referring to Clinton's action on partial birth abortions. Following the service Schenk was detained for a time by the Secret Service. - *Catholic World News/The Washington Times/The Washington Post/Our Sunday Visitor*

***BBC RADIO 4 SHELVED AN IRREVERENT COM-**

EDY ABOUT THE HOLY FAMILY before its first airing. Examples of the show's "humor" included references to Jesus' "cursed halo" and the Good Samaritan as "a buffoon," and crude jokes about Mary's virginity and condoms with the Pope's face on them. The cancellation won praise from several quarters. London-based Christian Group Director W. Denis Walker said that, "In total contrast to the media onslaught against Christianity is the stand made by James Boyle, Radio Four's new controller, to scrap 'Eamonn, Older Brother of Jesus,'" the title of the ill-fated show. - *Christian Group release/The Sunday Times*

***MOTHER TERESA HAS STEPPED DOWN** as leader of the Missionaries of Charity religious order due to her declining health. A successor to the 86-year-old Nobel Peace laureate was to be elected in February. - *Episcopal Life*

***INITIAL REPORTS THAT POPE JOHN PAUL II HAD EMBRACED THE EVOLUTION THEORY** as "more than a hypothesis" were questioned when it was revealed that the English translation of his remarks released to the press was flawed, and that the Pope was merely pointing out that there is no one, single, authoritative theory of evolution, but rather a variety of theories. - *EWTN*

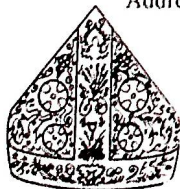
***EASTERN ORTHODOXY IS BADLY IN NEED OF A MAJOR COUNCIL OF BISHOPS TO RESOLVE DIFFERENCES BETWEEN COMPETING JURISDICTIONS**, asserts the Russian Orthodox Bishop of Minsk, though he doubted whether any Orthodox leader had the stature or authority to convoke such a council. A number of controversies have sparked such suggestions, including last year's dispute between Moscow and Constantinople over who would have influence over the church in Estonia. - *Ecu-menical News International*

***NEXT: THE MOVEMENT FOR THE ORDINATION OF TREES?** A coalition of villages and farmers in Thailand say they plan to save 50 million trees from illegal logging by ordaining them as Buddhist monks. *The Bangkok Post* quoted an activist Buddhist monk as saying the aim of the program is to shame illegal loggers into thinking twice before they cut the trees. More than 90 percent of the country's forests have already been logged through legal and illegal means. The coalition said the trees will be wrapped in the orange robes worn by Buddhist monks to deter the lumbermen, and plans are to ordain 50 million trees in forests covering eight northern Thai provinces. - *Catholic World News*

THE Christian Challenge.

A PUBLICATION OF
THE FOUNDATION FOR CHRISTIAN THEOLOGY
1215 Independence Ave. S.E., Washington, D.C. 20003

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MARCH 1997

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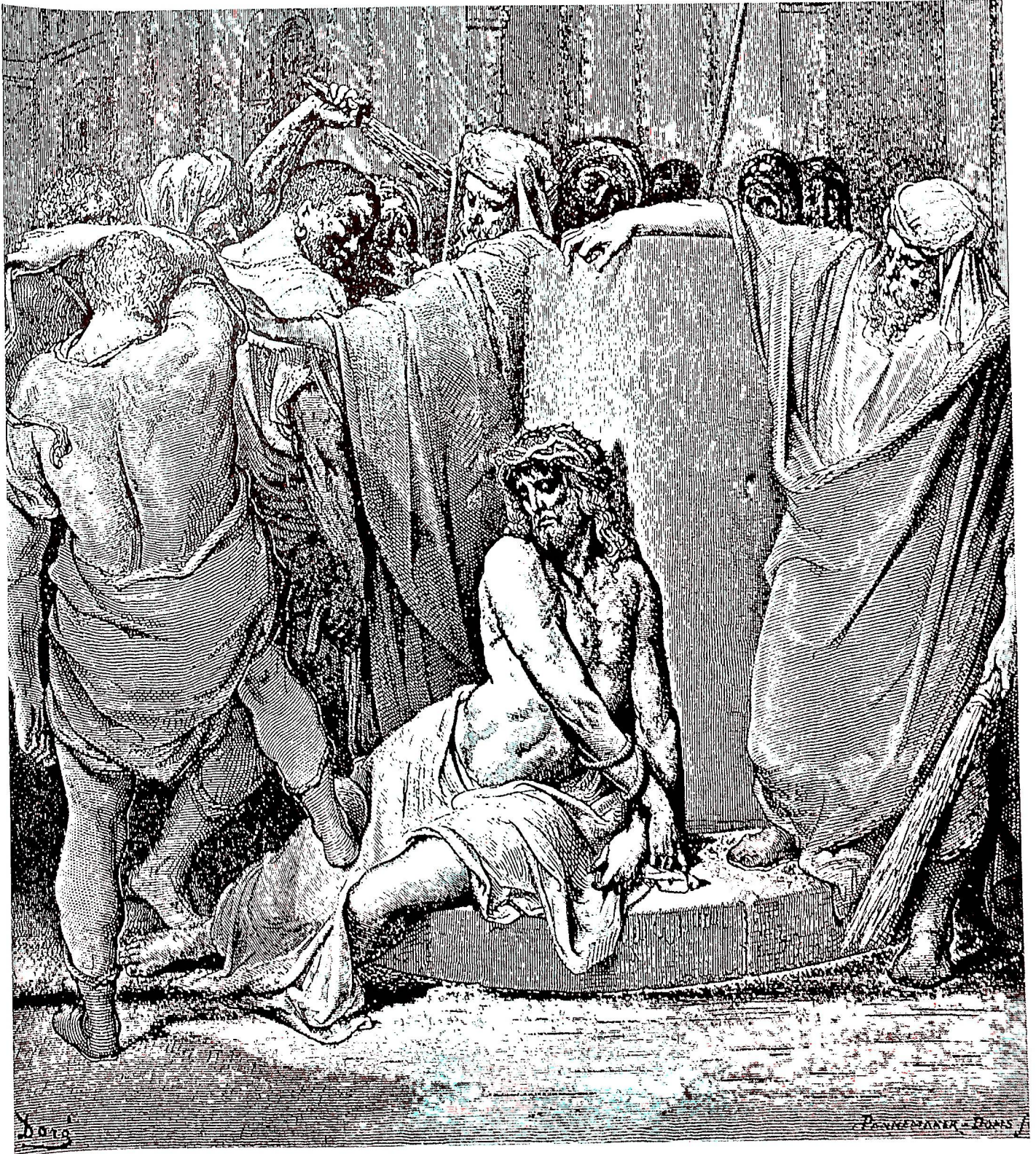
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THE Christian Challenge

THE ONLY WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM -- FOUNDED 1962

Volume XXXVI, No. 2/March, 1997 \$3.50



THE Christian Challenge

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 Interl of 1886-88
- 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.

EDITOR

Auburn Faber Traycik

U.K. Correspondent: The Rev. Stephen Trott
Signposts Editor: William Brailsford

MAILING ADDRESS

Donations and Contributions, Editorial Office and
1215 Independence Ave. SE, Washington, D.C.
Telephone 202/547-5409; FAX# 202/543-8704; e-mail:
CHRISTIAN.CHALLENGE@ecunet.org.

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No. 2
March, 1997

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Backtalk

“COMPENSATION” V. “FINANCIAL PROVISION” FOR ENGLISH CLERGY

Your December edition refers to “Clergy Compensation” for clergy who resign from the ministry of the Church of England “due to conscientious opposition to women priests”, and notes that some priests...were urged to give up their compensation...” (due to financial strain on the C of E).

There are some serious misconceptions in the use of the word “compensation”. In 1992, as Archdeacon of Leicester and Chairman of the House of Clergy in General Synod, I was actively involved in the drafting of the legislation which both permitted the admission of women to the priesthood and made financial provision for those who are unable in conscience to remain in office in the [C of E].

The term “compensation”, though commonly used, is not used in the legislation for the good reason that Financial Provision is not compensation. Although we considered the compensation provision of the Pastoral Measure, under which a priest may be deprived of a living, and the proposed compensation provision considered at the time of the abortive Anglican-Methodist Scheme, the Committee and the Synod deemed them insufficient as an analogue, and we were much influenced by current provisions relating to constructive dismissal and by early retirement packages relating to redundancy.

The result was not “compensation” but “Financial Provision”, but with certain features which are more than significant.

First, I can remember the time when, as young clergy, we were relieved and encouraged by the request that we should forego some stipend increases so that the money could be set

aside for pensions—for us and for our dependants. An early retirement package is, therefore, a variation in the use of our money. Pensions are in the nature of deferred pay and it is within that category that the Financial Provision is made. In fact the Church Commissioners appear not to have set aside the money but to have met the requirement out of income. But the principle remains.

Secondly, the Financial Provision is related to housing. Housing is a part of the stipend of a priest and is therefore integral to consideration of pension. For that reason the Financial Provision makes possible a housing arrangement akin to that of the retired clergy.

Thirdly, the Financial Provision covers a further period which is deemed to be pensionable service.

Fourthly, the Financial Provision is related to, and may be commuted by, other earnings. Indeed there is a discretionary provision for retraining grants.

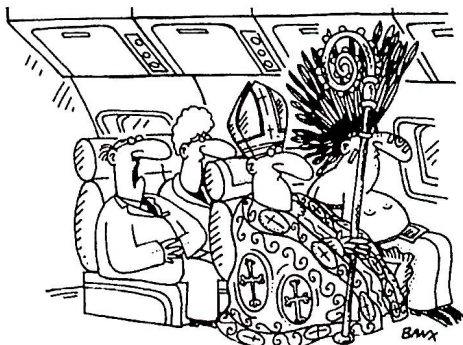
What is provided, then, is not “compensation”, nor a charitable gift, but sufficient Financial Provision from funds to which clergy have, morally speaking, contributed.

*The Rt. Rev. David Silk
The Anglican Church of Australia
The Bishop's Registry
P.O. Box 89
Ballarat 3353
Victoria
Australia*

“EASTERN” V. “WESTERN” ORTHODOX RITES

...I..read with interest [the] letter from Dom James M. Deschene..in the September [CHALLENGE]. Dom Deschene comments on your [May] report of an encyclical issued..by His Grace, Bishop Anthony of San Francisco to the clergy of his diocese, providing guidelines for our relationships with “western-rite” parishes under the jurisdiction of the Antiochian Archdiocese in California, Oregon and Washington. Dom Deschene’s letter purports “to acquaint [TCC] readers with..facts” that he assumes Bishop Anthony is “unaware” of. Unfortunately, his letter is filled with false presuppositions, historical inaccuracies and includes a number of silly and baseless accusations against both Bishop Anthony and the Greek Orthodox Archdiocese.

First: The entire language of “eastern” and “western” rites is totally foreign to the tradition of the Orthodox Church. Indeed, this language is ultimately drawn from the Roman Catholic tradition to describe the emergence of Uniate or Eastern Rite Catholicism as a result of, among other things, the Polish conquest of the Ukraine in the late 16th century. Additionally, such language seems to presuppose that there was in the life of the early Church two entirely different and self-contained liturgical “blocks,” one in the east and one in the west. This is simply wrong—first of all, historically. Before their separation, east and west influenced one another liturgically for centuries. In fact, as the late Fr. Alexander Schmemmann pointed out in [a 1980] evaluation of the [Antiochian Archdiocese’s] “western-rite” experiment..written..for the *St. Vladimir’s Theological Quarterly*, “there is no exaggeration in saying that the anaphora of St. John Chrysostom’s Liturgy is infinitely closer to the Roman anaphora of the same period than the service of Holy Communion in the **Book of Common Prayer** is to, for



“There’s always someone irritating in front of you during an in-flight movie.”

example, the Tridentine Mass." [The] text of the liturgies of St. John Chrysostom or St. Basil the Great commonly used by the Orthodox Church are no more "eastern" or "oriental" than the text of the Bible...

Furthermore, these ancient liturgies have amply demonstrated their suitability for *all* peoples—"eastern" and "western"—becoming the dominant liturgical expression for the Russians as truly as they had been for the Greeks, for those Orthodox "Latins," the Romanians, and in Alaska expressing the religious aspirations of native cultures—Aleuts, Tlingets and others. The liturgies of St. John Chrysostom and St. Basil are now being celebrated in Japanese, Korean and a half dozen tribal languages in Africa...The use of traditional Orthodox worship by...a group of former Evangelical Protestants...is surely one of the strongest arguments against the need for a "western rite" of some kind for purposes of evangelization here in America.

Second: Contrary to Dom Deschene's assertions, we in the Greek Orthodox Diocese of San Francisco are well aware of the evaluation of the 1892 edition of the American BCP made by a subcommittee of the Holy Synod of the Moscow Patriarchate in 1906 at the request of St. Tikhon (1865-1925). This evaluation was published in English in 1917 as *Russian Observations on the American Prayer Book*...In his letter, Dom Deschene states that the 1892 American BCP was "approved, with *some* alterations..for Orthodox use." This is, to put it mildly, an..understatement. The report itself states that "*everything* must be removed from the book that bears a clearly non-Orthodox character: the 39 Articles..the Catechism with its Protestant teaching about the sacraments, the *filioque*, the idea of the sufficiency of the Scriptures as the sole source of the teaching of the faith, etc. On the other hand, there must be inserted into the text of the prayers and rites contained in the Book those Orthodox beliefs which it is essentially necessary to profess in Orthodox worship: [e.g.] in the rite of the Liturgy the profession of belief in the change of the Holy Gifts into the Body and Blood of Christ...[and] prayers..addressed to the Blessed Mother of God...[and] there must be introduced the cult of the sacred ikons." These, and many other things included in the report but omitted here for the sake of brevity, involve deep and far-reaching changes in liturgical practice and theological understanding for Anglicans...

Although the final decision to establish a "western rite" in America was left to his discretion, **St. Tikhon never formally authorized the establishment of such a rite during his pastorate in America or at any other time prior to his death at the hands of the Bolsheviks in 1925.** Any assertion to the contrary is historically false...

Third: Dom Deschene accuses the Greek Orthodox Archdiocese of being "in internal disarray" and of failing "to encourage and support monastic life in this country." While I openly confess the many sins of all Orthodox believers, clergy and laity alike (which are outlined quite well by Brother Isaac of St. Michael's Skete in his article for the October, 1995..[CHALLENGE], I cannot honestly say that the Greek Orthodox Archdiocese, or, for that matter, the Diocese of San Francisco which Bishop Anthony oversees, are in "disarray." Quite the contrary, in my opinion the Greek Orthodox Archdiocese is not only the largest Orthodox jurisdiction in this country, but..the best organized as well. With regard to monasticism, Bishop Anthony has personally overseen the establishment of two convents and a monastery in his diocese that are in the finest traditions of Athonite monasticism. As for

Dom Deschene's surprising accusation that "many of its members (including clergy)" are dallying "with Freemasonry," [after] 17 years of ministry in the (Greek) Church I do not know a single Orthodox clergyman who is a Mason. Are there laypeople within Orthodoxy that are Masons? Yes. In my parish of 450 souls there are three. [This] hardly qualifies as an epidemic.

Finally: Anglicans seriously considering "The Orthodox Option"—as Brother Isaac wrote in [his '95 *TCC* article]—should read rather carefully his quite realistic assessment of the "western rite" within Orthodoxy. The eucharistic "western rite" currently being held out by the Antiochian Archdiocese to entice [disaffected] Anglicans..is the so-called Liturgy of St. Tikhon, an amalgam of the Anglican Missal and certain elements of the Liturgy of St. John Chrysostom such as the *epiclesis* or invocation of the Holy Spirit. This is hardly the worship of the ancient Church in the west. Like Brother Isaac, I suspect "that a devotee of today's 'western rite' would find its ancient counterpart just as foreign" as the liturgies of St. Basil the Great and St. John Chrysostom. Furthermore, the "ambiguous and experimental character of the western rite" (to use Bishop Anthony's phrase) is highlighted by the small size of the "western rite" within the Antiochian Archdiocese: it has never numbered more than 20 missions and parishes. Or, as Brother Isaac more graphically puts it: within Orthodoxy "the western rite is like a drop of water in a great sea." Shortly after her former Episcopal parish was received into the [Antiochian Church's] "western rite" in Spokane, Washington, a woman was quoted in a newspaper story as saying, "We were kind of underdogs in the Episcopal Church by worshipping in the old way. Now we feel we're in step with our church." Sadly, it can only be matter of time before she discovers that she is now far more out of step liturgically with her new church than she ever was with the old.

On one thing, however, Dom Deschene and I agree: "Orthodoxy, with its ascetical disciplines, its pre-schism, non-scholastic, patristic mindset, is not something one enters into lightly or quickly or easily. Becoming Orthodox is the work of a lifetime." Indeed, "interested Anglicans should be prepared to accept *all* of Orthodoxy"—including..the traditional worship of the one Church...

Father Steven P. Tschlis
Greek Orthodox Church of the Assumption
1804 Thirteenth Avenue
Seattle, Washington 98122

NOT THE SAME

In reply to several inquiries, I write to assure readers that I am *not* the Rev. Christopher Shepherd, the *nom-de-plume* of "an east coast priest and longtime observer of the Anglican scene" (who contributed to your 1996 review in the last issue), and I am sure that [Fr.] Shepherd is just as eager to say that he is *not* the Rev. James B. Simpson.

Fr. James B. Simpson
Washington, DC

Fr. Simpson is Washington correspondent for *The Living Church* and a past contributor to *TCC*.

Signposts

Calvary Laid Bare

The following—a disturbingly powerful insight on our Lord's suffering on the Cross—comes from remarks by the Rev. Herbert Ward, an orthodox Episcopal priest and director for over 27 years of St. Jude's Ranch for Children in Boulder City, Nevada. Fr. Ward was guest speaker at the recent synod of the Diocese of the West within the Anglican Church in America, a leading Continuing Church.

ABOUT THREE YEARS AGO I was at the altar one summer weekday for daily Mass when a fly began to buzz around the chalice. There were a handful of people and staff members in the chapel and I remember thinking I had better not start swatting the fly away or the congregants would think, "There goes Father again...introducing some sort of Assyrian-Coptic ritual crossing of himself."

Besides, I was trained once your thumbs and index fingers were cleaned in the lavabo and your hands were fixed in the orans position, you did not move them for any reason except the manual actions of the Mass. And stubborn as I am, I wasn't going to let that dad-blamed fly get the best of me.

With my mouth I was praying the words of the Canon, "For in the night in which he was betrayed..." but in my mind I was saying "JESUS why are you letting this fly bother me? I'm offering this Holy Sacrifice for You and this fly is distracting me from this offering."

The fly became more aggressive; it began climbing down my nose and I became more insistent and agitated.

Just as I reached the Words of Institution, "This is my body which is given for you..." my frustration reached its peak, and inwardly I growled through clenched teeth. "Why?...why? Why do you allow this fly to bother me at this most sacred moment?"

"To show you how much I love you," came a voice audible only to me. None of the worshippers heard anything, but it was as real to me as my voice speaking now to you.

In the twinkling of an eye (in a "moment of time" as Madeleine L'Engle writes in her book by the same name) I absorbed the entire panorama of the crucifixion.

I want to tell you, brethren. We Anglicans are too dedicated to "good taste." Our crucifixes are often adorned with jewels and precious metals, but, my friends, that is not the

way it was. For on Calvary at that moment there was a stench of urine and feces and stale salty sweat. But overpowering all else, there was the smell of blood—oozing, clotting, rotting, stinking, red where fresh, and black where it had dried.

And then I realized why the fly was there. For there was a sound that hurt my ears and deafened me with its insistence. It was the buzzing, droning, writhing, undulating masses of frantically feasting flies.

I have never seen a fly on a carved crucifix, in an icon or on a painting. Hollywood never showed any around the cross. But friends, there were masses of them there. What draws flies more than blood, and dying flesh?

They were there in swarms, crawling all over open wounds caused by a crown of thorns and the 39 lashes and the nails in the hands.

And Jesus said to me, "You can move your hands to swat that fly, but out of love for you I allowed my hands to be bound so that I could not swat them off. It is that which you must always remember so that you know how important you are to me."

Have you ever had an itch on your back that you couldn't quite reach? Just think of the three hours Jesus had those flies creeping across His wounds. It was the last indignity from Satan—whose other name is Beelzebub, which means "Lord of the Flies."

And Jesus, God in the flesh, became obedient unto death, even the death of the cross...because he loves you...because he loves YOU. And when you realize how much He loves each one of us, should we not love one another? Have you ever stopped to think that if you had been the only person in the whole world, Jesus would still have died—just for you? That is how precious you are to our heavenly Father.

But that was not the end of the vision, if indeed it could be called a vision, for it was an instantaneous, polaroid explosion of understanding, an epiphany or manifestation of a truth deeper and greater than any seminary lecture.

For at that moment, I also saw the children of the Sudan, and Rwanda and Somalia and the alleyways of Calcutta, with flies crawling over them...spreading disease and death—Beelzebub's revenge—on a broken and fallen world.

And in the most profound way I understood Jesus' command, "Insomuch as you do it unto one of the least of these, my little brothers and my little sisters, you do it unto me."

Community with God our Father, whose child we are, also means community with His Son, and with the Body of Christ which is comprised of all of us in our fallenness.

We can now better understand the words of the saintly Bishop Frank Weston of Zanzibar, who said:

"Look for Jesus in the ragged and the naked, in the oppressed and the sweated, in those who have lost hope and in those who are struggling to make good. Look for Jesus in them, and when you find Him, gird yourself with His towel of fellowship and wash His feet in the person of His Brethren."

William Brailsford edits the Signposts column.

On A Wing And A Prayer



The Rt. Rev. Edwin Barnes

English "Flying Bishop" Edwin Barnes recently flew a mission over the United States—dropping a few bombs in the process.

By The Editor

ONE OF THE CHURCH OF ENGLAND'S "FLYING BISHOPS" was in the U.S. in November, in part to promote the novel idea that international Anglican policies recognizing and urging respect for opponents as well as proponents of women's ordination should actually be upheld and implemented to the fullest degree.

The remarks by the Bishop of Richborough, Edwin Barnes, were particularly notable in light of expectations that the Episcopal Church (ECUSA) will soon mandate acceptance of women priests by all holding any church or parochial office—a move that would ban outright the 2,000-year catholic order of the Church.

But Barnes—as one of three "provincial episcopal visitors" (PEVs, or "flying bishops") appointed within the C of E to care for parishes and clergy opposed to women priests—is a living representative of the fact that an Anglican province *can* make provisions for the "two integrities" (viewpoints), and make them work reasonably well.

In fact, Barnes contends that if a province or diocese disregards fairness policies set forth by the Eames Commission—the top-level Anglican panel that set guidelines for handling differences on women's ordination—then that jurisdiction is not really being Anglican, a matter he says could ultimately be addressed, or redressed, by Anglican leaders internationally—through official or unofficial channels.

That was something Barnes was eager to point out to Episcopal leaders like Washington Bishop Ronald Haines, who backed a controversial series of forced visitations to traditional parishes in the diocese last year by his female suffragan, Jane Dixon, despite earlier pledges to the contrary by both prelates. Haines, however, agreed to meet with Barnes—whose special role makes him a suffragan to the Archbishop of Canterbury—and gave him permission to preach and celebrate at Ascension and St. Agnes, Washington, one of the Anglo-Catholic parishes targeted by Dixon.

Barnes says provisions for upholding the two "integrities" (viewpoints) on women priests in the C of E are "working well" for the most part.

Barnes told a gathering of Ascension congregants November 24 that his talks with Haines were "full and frank," and that Haines listened carefully as he described how arrangements are working in England.

In a rare move among Anglican provinces which have admitted female priests, the Mother Church—building on a London diocesan plan—gave legislative basis to key Eames Commission recommendations, including that identifying the use of episcopal visitors as a way of managing differing views on women priests (a critical need in the C of E, since about a third of the church is opposed). The Act of Synod outlining the provisions, approved by Parliament, eschewed discrimination, and gave traditionalist parishes a means to alternative episcopal care in permitting the appointment of three provincial episcopal visitors—two (Barnes and John Richards) in the Province of Canterbury, and one (John Gaisford) in the Province of York. As there are—by agreement of the bishops—no C of E dioceses which disallow women priests, some dioceses led by liberal prelates have supplemented arrangements for traditionalists with the help of compatible bishops (often area bishops or suffragans in nearby dioceses). Barnes says that Archbishop of Canterbury George Carey, while a supporter of women's ordination, has endeavored to ensure that the Act's fairness policy is upheld.

Inherent in the policy is a recognition that the Anglican Communion is still testing women's ordination, a concept pivotal to the Eames Commission's conclusions. Just short of half the world's 36 Anglican provinces (regional churches) have ordained women as priests—often after narrow votes which leave serious intra-provincial divisions in their wake—and women's ordination is unsupported by the wider Universal Church (chiefly Roman Catholics and the Orthodox—over one billion Christians—who constitute the vast majority of Christendom). It has often been said that the propriety or validity of women's ordination is being tested by a process of "reception," *i.e.*, by its level of acceptance or rejection in the Communion over time. But Barnes says the proper term is "period of discernment," a position backed by no less than former Archbishop of York John Habgood, a proponent of female ordination.

In 1993 remarks to the General Synod, a year after the C of E approved women priests, Habgood said that speaking of "reception" as it relates to women priests was (as Barnes put it) "rather dangerous..because if you use the word reception it sounds as though it's going to happen anyway. You know, 'Oh well, you'll come around sometime'—that's the attitude. The word is not reception, it is discernment,"

Barnes said. "And if you look at what he said, or if you look at the (Eames Commission report)...which takes up a lot of his language, you will find it talking about a discernment (of) whether the ordination of women is *right or not*. And it's a period of discernment that may take a very long time because it's not just a matter of the [C of E or ECUSA] or the Anglican Communion coming to [one] mind; it is to discern the mind of God in the Church at large—Orthodox, Roman Catholic, Reformed."

Both sides say this process has created a situation far from ideal, and one that has already spurred the departure of thousands of Anglicans—for Rome, Orthodoxy, Continuing Anglicanism, *et al*—who believe the Church's apostolic order is hopelessly compromised (and ultimately doomed) by the introduction of women priests and bishops. An oft-cited problem with the "reception" process is that it necessarily makes women priests—and the sacraments they administer—merely "provisional," something which may or may not be valid and divinely efficacious for the flock of Christ.

But, while Barnes acknowledges such problems, it is clear the C of E has done the most of any province for those seeking to avoid such uncertainty. The provisions, moreover, have been enhanced through (largely successful) efforts by the 30,000-member Forward in Faith (FIF) organization to set up a semi-detached, intra-church network of traditionalists, complete with its own regional deans.

So, how does it all work?

DESPITE THE APPELLATION "FLYING BISHOP,"

Barnes, the former principal of St. Stephen's House, Oxford, said he generally travels by car or train from his base in St. Albans, northwest of London, to cover most of his "territory," Richborough—a name chosen by the Archbishop because of its ancient Christian connection: the Romans landed at Richborough, and St. Augustine at Ebbsfleet, venues opposite one another on the River Stour.

Richborough encompasses the east side of England in the southern province, from the top of Lincolnshire down to Canterbury and as far west as Winchester and Southampton.

That includes some 15 dioceses, but Barnes does not have responsibilities in all of them, since (as earlier mentioned) some dioceses have made their own provisions for alternate episcopal care. For example, London's new (Area) Bishop of Fulham, John Broadhurst (chairman of FIF), oversees a non-geographical jurisdiction serving parishes opposed to women priests in areas led by liberal bishops throughout greater London, including the Dioceses of Southwark and Rochester. A few dioceses are already led by traditionalists, *e.g.* Chichester, whose diocesan, Bishop Eric Kemp, will not ordain women but "permits the Archbishop to act by letters dimissory" to allow them to function as priests in his diocese.

Barnes' chief "pastoral and sacramental responsibility" is focused on the some nine or ten eastern dioceses in which the entire episcopal staff consists of liberals. "Then I have rights," Barnes says, but "only in parishes which have taken a vote to have the oversight of the provincial episcopal visitor.

"Now that's quite a hard thing to do," he continued, since it requires a two-thirds vote of the parochial church council

The Communion, Barnes says, is in a period not of "reception," but discernment, about women's ordination, a process that seeks to discern the mind of God on this matter not only within Anglicanism but the Church at large.

(PCC). "To get two-thirds to say we will have this strange bishop come in is very difficult. Diocesan bishops and their archdeacons know this...and they play on it, some of them very unfairly. They tend to say 'You don't want to leave the diocese.' Now, there's no question of them leaving the diocese.

They are part of the diocese, they still have to pay their quota to the diocese and so on. All that happens if they take on the [PEV] is that they have an extra bishop, a bishop who looks after them, or tries to, pastorally, and sacramentally."

So at present "relatively few parishes" have opted for a PEV. Though Barnes has some 40 or 50 such parishes in all to tend.

However, he may visit parishes whose PCCs have not mustered the majority needed to request a PEV, if he is invited by the incumbent clergyman and obtains permission from the bishop. Occasionally he conducts services (*e.g.* in Canterbury's crypt chapel) which allow ministerial contact with any traditionalists in a given area. And his broader role is "to act as a spokesman and advisor to anyone who calls on me. Now that is a pretty big plateful, because there are people—individuals who are isolated, priests who are getting bullied, people up and down the country—who do write asking for my help." Barnes said this includes "hundreds of parish priests and laity who want my ministry, but can't get a vote through" their PCCs.

Barnes admits his role is "strange"—he is the Archbishop's suffragan, licensed not just for a diocese but half a province. And he is trying to carry out this unusual ministry to traditionalists amid "a great liberal ascendancy" in the C of E, which



Communion Still Divided On Women Priests

The latest information available from official church sources indicates that 16 of the Anglican Communion's 36 provinces—two less than half—have ordained women as priests.*

These include Australia, Brazil, Burundi, Canada, England, Ireland, Kenya, Mexico, New Zealand, the Philippines, Scotland, Southern Africa, Uganda, the United States, West Africa and Wales.

The Anglican Churches in Central Africa, Nigeria and Japan have recently rejected proposals to admit female priests.

An estimated 3,000 women are serving as priests in the Communion—the vast majority of them in America and England—and there are eight female Anglican bishops (and one more just elected), but only two outside the U.S.

The Eames Commission also cites other criteria for discerning whether women's ordination is an authentic development in the Anglican Church generally, including whether it enhances individual and corporate holiness of life, and enables the church "to fulfil its mission more faithfully," retain "necessary elements of continuity with the Church in other ages," and to continue "to be seen as the Body of Christ, where the Gospel is proclaimed and believers are nurtured in fellowship and in truth."

**Provided early last fall by a representative of the Anglican Consultative Council (ACC). A request by TCC for information on any further developments since that time received no response from the ACC before deadline.*

he dates to the time of Archbishop Robert Runcie, who (by Runcie's own admission) consistently put forward liberal friends for advancement in the church. "And if you've got liberal

diocesan bishops what you get are liberal suffragans," since diocesan nominate their own suffragans—who in turn are the pool from which most diocesan bishops are chosen. Notably, he said the minority group of traditionalist diocesan were the only ones who had appointed suffragans who disagree with them on women priests.

"So things are difficult, but they're not impossible," said Barnes. At present most diocesan bishops try to cooperate with fairness policies, though Barnes says some use "what appear to me to be some pretty underhanded tactics—such as "striking" when the parish has a vacancy (a practice common to the American Church). Some try to avoid meeting with him to discuss matters. "I've even had it where the bishop has said (to a parish), 'No, no, we're not going to change your tradition, we're going to put in a good [Anglo-Catholic]; he's a pretty liberal Catholic but he's a good Catholic, and oh, by the way, he just happens to be married to a woman priest, but she won't want to function in the parish, I'm sure.' And that's the way things get undermined."

But Barnes does have leverage, since he has a direct line to the Archbishop, who has been "quite helpful" in difficult situations, and "tries to play it very fair" on the ordination question, Barnes says. Dr. Carey meets with the two southern PEVs about once a quarter, to hear "how things are going in the constituency." Barnes admits that "we lay it on a bit thick sometimes to let him know that, no, the opposition is not going away and he better think again if he supposes it is!"

One factor giving credence to this is that—despite predictions that admitting women priests would stem the C of E's vocations crisis—a recent study projects that fewer women as well as men will be ordained in the next few years, and thousands of C of E parishes will be without a fulltime priest by the turn of the millennium. Conversely, there are signs of a slight upturn in vocations by orthodox aspirants, who are officially protected from discrimination by the Act of Synod.

In sum, Barnes concludes that accommodations for traditionalists are "working well" for the most part, "and in some dioceses it's quite remarkable the way things have grown."

THE SHARP CONTRAST TO THIS PRESENTED BY THE AMERICAN CHURCH astonishes Barnes. "How on earth a diocesan bishop such as the Bishop of Washington can behave as he has done in light of the Eames Commission report I don't know, unless he doesn't claim to be an Anglican, which perhaps he doesn't...[It] seems to me," Barnes said, "that an Anglican is someone who's in communion with the Archbishop of Canterbury; that's the way it's been defined lately. Some of us are in impaired communion with the Archbishop...it has to be said; but we're in communion with him. And if a diocese or province chooses to totally disregard what the Eames Commission, the Primates' Meetings, [and] the Anglican Consultative Council (have) said about how there are properly two opinions within Anglicanism on [women's ordination], and the

Archbishop Carey, an advocate of female ordination, has nonetheless endeavored to ensure that the fairness policy is upheld and has been "quite helpful" when difficulties arise, Barnes says.

two opinions must be given space...then they're not being Anglican, and it seems to me . . . that it would be perfectly proper for the Arch-

bishop to appoint a PEV to another province. Now, when I suggested this to him," Barnes admitted, "he blanched visibly!"

Barnes is already encouraging traditional ECUSA parishes seeking such alternate care to start inviting the flying bishops over on a regular basis, suggesting the PEVs could in time



Holloway-te Fails To Ground Flying Bishop

Commentary Report

By Stephen Trott

When leaders of Affirming Apostolic Order (AAO), the traditionalist group in the Scottish Episcopal Church (SEC), invited English "Flying" Bishop Edwin Barnes to speak at a meeting in Glasgow and preach at a church in Dundee, they could hardly have foreseen the purple farce which would follow.

Yet they might well have expected the unexpected, given the well-known penchant of Scottish Primus Richard Holloway, Bishop of Edinburgh, for proffering his version of the gospel in bizarre outbursts.

Since 1992, Mr. Holloway (as *The Scotsman* newspaper called him) has led a church with just 130 stipendiary clergy. That works out to less than 20 priests for each of its seven bishops. Yet the former Anglo-Catholic has a flair for attracting media attention, often by means of appearances throughout the United Kingdom before adherents of the liberal "Affirming Catholicism" he helped to spawn. In 1995 he gave four seminars in Edinburgh on sex and Christianity, advancing his view that human beings are genetically programmed to commit adultery, and that the church should go easier on people who are simply following their instincts. In March 1996 he went to Wales to aid the campaign for women priests in the Anglican Church there, taking the opportunity while in the pulpit of Bangor Cathedral to denounce opponents as "miserable buggers" and "the meanest-minded sods you can imagine." In his Christmas 1996 sermon in Edinburgh Cathedral he spoke of his occasional feelings of "absolute atheism," and went on to describe atheism as a "truer faith than much that passes for belief." His opening contribution to ecumenism for 1997 was to attend a Scottish "Year of Faith" initiative at Dunblane, where he spoke about disunity as "all that crap."

Clearly moved by such tender ecumenical emotions, it was

If a province totally disregards what the Eames Commission and other officials have said about how there are two opinions within Anglicanism on women's ordination, "then they're not being Anglican, and [I think] it would be proper for the Archbishop to appoint a [flying bishop] to another province."

become the nucleus of a wider system of episcopal support. "We would..do as I've done in coming here: seek the permission of each diocesan bishop in turn. If that should be refused, then take it to the Archbishop, because he does have responsibility in this. He tries to avoid it, of course...But I think it is his business to defend the principles of the Eames Commission, which was, after all, appointed by his predecessor. And I think we have to bring it home to him."

But he warned that, if Dr. Carey will not respond to the pastoral needs of oppressed traditionalists, there may be other bishops willing to do so without official sanction.

Holloway himself who, at the June 1994 SEC General Synod which ratified proposals for women priests, successfully proposed a motion acknowledging that there remained within the church those with conscientious and "good faith" convictions which precluded their support for women priests, and pledging "that those who hold such convictions will continue for all time to come to have a valued and respected place within the Scottish Episcopal Church."

The Bishop's spokesperson, Jane Starling, explained away the bishop's strong language in Bangor Cathedral as "remarks made in a light-hearted, good-natured way to a group of like-minded people." So that was all right, then.

But when it became known that Bishop Barnes was to visit some fellow traditionalists in Glasgow, and in the Diocese of Brechin, for which (due to a vacancy in the see) the Primus is temporarily responsible, the nature of the valued and respected place Holloway had in mind for Scottish traditionalists was finally revealed. Acting in concert with Bishop John Taylor of Glasgow and Galloway, he informed Bishop Barnes that his presence was not welcome, and that he was barred from preaching or celebrating the Eucharist in Scotland. It was thought to be the first time any English bishop has been so treated by the Scottish Church. Bishop Taylor, speaking via *The Scottish Episcopalian*, candidly explained that Barnes "is a flying bishop and we have decided we are not having that sort of thing in Scotland."

But Holloway was in a particularly perilous position, having already created a stir with an article in the *Church Times* the previous week in which he called on church members to vote for the Labour Party in the coming election. Thus, it appeared he was perfectly prepared to enter a deeply sensitive national political debate, and to travel to other Anglican provinces to advance the cause of liberalism. But he was not prepared to allow an opposing bishop equal freedom, and wanted to silence members of his own church who wished to argue for the ministry of a Scottish "flying bishop."

"And that may be how it has to be, because I think there has to be a test. We really have to see, what is Anglican. I certainly don't think that the bullying, rather fascist nature of some dioceses, which say only one thing is right..actually counts as Anglican. I think the nature of Anglicanism is to be generous and open and comprehensive. And if a diocese is not being that then I don't know that it has any right to claim to be part of the Anglican Communion. Now, that's something that the bishops at (the) Lambeth (Conference) are going to have to face, and face very hard, in two years' time."

But, we ask, what can be done when neither Lambeth—the decennial meeting of the world's Anglican bishops—or the other international "focuses" of Anglican unity wield binding authority over officially autonomous provinces, and when the numbers of U.S. bishops at (one bishop-one vote) Lambeth far exceed those from other provinces, including those with more members?

"This is pure speculation," Barnes said, "but suppose a few dioceses like Quincy and Ft. Worth..[having been shut out by] some decision of the General Convention, [were to] appeal to Lambeth and say that [they] are a group of dioceses formerly of the Episcopal Church in the U.S. who are now independent of that centralized body and [they] need [the Archbishop's] recognition. I think it would be incumbent on the Archbishop to recognize them."

In a letter to *The Scotsman* the Primus claimed that the Scottish "College" of Bishops had "been put under intense pressure" by this "tiny group" of traditionalists, and that "the whole affair has consumed a great deal of time." An AAO cleric in another Scottish diocese described the "intense pressure" which had been applied as "a series of letters to the Scottish bishops which had not received the courtesy of a reply."

But in the end, Bishop Edwin Barnes' visit to Scotland went ahead, and he gave his address to AAO in a building belonging to another denomination in Glasgow. The meeting on 1 February was held to launch a link-up between AAO and the English traditionalist group, Forward in Faith, which in some respects is considerably larger than the entire Scottish Episcopal Church.

In his address Barnes directed the audience (including by now the Bishop of Glasgow) to the report of the Eames Commission, and its recommendation that proper provision should be made for minorities.

And by the time that he arrived at St. Salvador's, Dundee, to preach at Candlemas at the completion of a 60,000-pound restoration project, the latest twist in the comedy of inhibitions had taken place, and the Primus had relented—perhaps not surprisingly, in the face of a withering assault from almost every direction in both the religious and the secular press. It was suddenly announced from Edinburgh, in time for the service on 3 February, that Bishop Holloway had "now accepted that this is a normal preaching engagement...and he was very happy for it to go ahead."

Needless to say, traditionalists in the Scottish Church are looking forward eagerly to the Primus' next ecumenical gesture in their direction. They calculate that his present efforts have done more for their cause than a whole squadron of English flying bishops might have achieved. Sources also included *The Daily Telegraph*

This would amount to a "parallel jurisdiction" for the traditionalist refugees—repeatedly rejected by Anglican hierarchs—though, as Barnes reminds, such entities already exist in the Communion (e.g. overlapping English and American jurisdictions in Europe.)

Noting the Anglican tendency to accept things already done—as with the initially-illegal 1974 ordinations of ECUSA's first women priests—Barnes said: "I think this sort of UDI (unilateral declaration of independence) would have to be accepted in the same sort of way. Otherwise it's just a falling apart of the Anglican Communion, isn't it?"

Barnes' "what is Anglican" test also leads him to contend that the Communion must re-examine its non-recognition of Anglicans in separated bodies collectively known as the Continuing Church, since their situation is similar to opponents of women priests still in the "official" fold who have "every right to be Anglicans" as well. Minimally, he asserts that the Continuum should be allowed observers at Lambeth, along with representatives from non-Anglican Churches regularly invited.

"But I think we may need to be in communion with [Continuers] for the sake of Christian unity," he said.

While, as noted, Lambeth is not known for bucking the *status quo* or commanding discipline, Barnes seems to see some potential for advancing these causes at the 1998 conference, which unlike Lambeth '88, is open to *all* suffragans as well as other Anglican prelates—meaning that both he and Broadhurst, among others, will attend.

American bishops also may have to contend with what is reported to be considerable anger among some African bishops over ECUSA's "tolerance of homosexuality," as seen in the Righter decision last May. While, again, no punitive result is likely under Lambeth's current voting set-up, dissatisfaction with U.S. bishops could conceivably lead to calls for more equitable voting system (e.g., based instead on provincial membership) and some ground rules all must observe.

Which brings us back to Bishop Haines, and what effect Barnes may have had on him.

"I think I stopped him in his tracks a bit, when I said...this..hardline attitude would lead to the [Communion's] break-up..and that I couldn't see how a church which was determinedly of one opinion could actually fit in with a Communion which said otherwise."

Anecdotal reports immediately following Barnes' visit cited some improvements in Haines' dealings with traditionalists, though Washington's convention, over which Haines presided



Barnes contends that the Communion must re-examine its non-recognition of Continuing Anglicans.

ACTING ON BEHALF OF BISHOP ROBERT MERCER of the Anglican Catholic Church of Canada (ACCC), a Continuing Church affiliated with the Traditional Anglican Communion (TAC). Bishop Barnes took time during his month-long stay on the American side of the Atlantic to travel to Nova Scotia, where he blessed St. Monica's Priory, the new home of the Order of St. Augustine. A few minutes drive from the city of Halifax, the newly acquired priory facility is situated on a large lot in Portuguese Cove, overlooking the Atlantic Ocean. Music for the occasion which drew some 30 members and friends of the order, was composed by David Creese, a graduate student at Dalhousie University in Halifax.

January 25, backed the call for General Convention to make women priests mandatory in all dioceses.

Barnes knows that the mutual tolerance he now promotes could ultimately suffer the same fate in his province and elsewhere in the Communion. FIF's last assembly stated, for example, that the working arrangement and impaired-but-existent communion secured by the Act of Synod would end if the English Church starts consecrating women bishops, for which lobbying is underway.

But in that event, it is likely that Barnes' special episcopal ministry would not cease, but expand in response to what may already be taking shape as a fellowship of catholic bodies, consisting of FIF and its orthodox Scandinavian Lutheran allies, some Old Catholics, Continuers, and doubtless other bodies seeking refuge from the liberal revisionist steamroller.

"The text that keeps coming to mind on this is 'gather up the fragments that nothing may be lost'" Barnes says. The PEVs, he thinks, may well have a healing/restorative job to do, "which will take a long time, but I think we've got to keep on working on it and praying about it." ■

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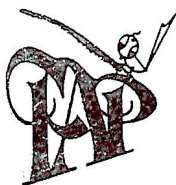
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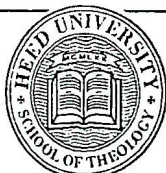
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Focus

Prince Charles To Boost Traditional Anglicanism

The Prince of Wales, who in recent years has indicated support for religious pluralism in Britain, is now said to be planning to focus more on traditional Anglicanism.

An apparently-leaked "private palace document" gave rise to the report. Though a palace spokesman denied knowledge of the document, he confirmed that its thrust broadly represented the Prince's views and intentions. The report is said to coincide with the future king's assumption of more of the Queen's duties and preparation for the millennium observance.



The Prince Of Wales

The Prince is quoted as saying that liberal church reforms in the past 30 years had been unnecessary and destructive, and that: "The Church I love has been swept away by pathetically politically correct 'progressives'."

He is thought to have been upset by former Archbishop of Canterbury Robert Runcie's remark, to his biographer, that the Prince had "given up" on the Church of England. However, Runcie has disowned the biography, and his successor, Dr. George Carey, said he does not believe the

report of the Prince's feelings about the church.

The Prince does not seem to have abandoned his broader interest in religion, however. He has, for example, recently urged the west to learn from the spiritual values of Islam, and reportedly has advisors on Muslim culture and faith to help in his effort to "bridge East and West." He also has backed a proposed 120 million-pound ecumenical Christian centre in London to provide a focus for millennium celebrations and a wide Christian outreach. The Prince has agreed that his Project Office, part of his Institute of Architecture, should advise on the project, which he hopes "will become an example to the whole nation of the continuing relevance and power of faith."

A *Daily Telegraph* article said the Prince's decision to focus more on his role in the Church of England would be generally welcomed, "but his wish to support the conservative element will be seen as potentially divisive." The Prince has publicly supported the 1662 prayer book, and "is understood" to have "reservations" about women's or-



FIRST WELSH WOMEN PRIESTS

BISHOP BARRY MORGAN OF BANGOR, Wales, administers the chalice to one of nine female deacons he elevated to the priesthood in January. The nine were among 64 ordained as the Welsh Anglican Church's first women priests in services taking place in all six of the church's cathedrals January 11-12. Meanwhile, the Rev. Canon David Thomas was consecrated January 5 as the Church in Wales' "flying bishop," to minister where needed to parishes and clergy opposed to women priests. *English Churchman* reported, however, that many among the almost one-third of Welsh clergy opposed to female priests see the provision of a flying bishop as "a sop to keep them on board." They note that the concession is intended to be only temporary, and that Bishop Thomas will be more restricted in his ministry than his English counterparts. (Photo: *Anglican World*/J. Rosenthal)

dination, the article said.

Church Times was also upbeat, but thought the Prince should be "more precise" in his objections to church reforms. And, it commented that his support for the ecumenical centre—proposed by the leading charismatic congregation of Holy Trinity, Brompton—seems "mildly perverse, given that the worship style of that church is unlikely to be to his taste."

Sources also included *The Times* (London), *The Daily Mail*, and *English Churchman*

New Scandal Hits Long Island Diocese

Just when you thought it was safe to go back to the newsstands—confident of finding no further copies of *Penthouse's* article on the sexcapades of some Brooklyn clergy—scandal has again struck the Episcopal Diocese of Long Island with the arrest January 17 of a cleric found smoking crack cocaine and typing his sermon when police arrived.

The Rev. Chester LaRue of St. John's Church in the Bay Ridge section of Brooklyn has been charged with criminal sale and possession of cocaine—three weeks after he was hailed as a hero for fighting off two would-be burglars at his rectory. Police now say that the fight apparently resulted because LaRue was protecting his supply of drugs.

According to press reports, police said that LaRue's drug-dealing was exposed when one of the robbery suspects told them about a drug operation at the church. In addition to LaRue, police arrested three other church employees, including one caught as he was packaging cocaine. The cocaine-running based at the rectory was described as a "fairly large-scale" operation.

Fr. LaRue reportedly said he began to use cocaine a year ago about once or twice a month to prove to an addicted friend that breaking the habit was easy, but found he "liked it" and lost control over his use of the substance.

Continued on Page 14



Bishop Allin

ECUSA Ailing, Former PB Says

In a wide-ranging speech to Anglican scholars in South Carolina January 24, retired Presiding Bishop John M. Allin described the Episcopal Church (ECUSA) as "systematically ill."

"We seem to believe in salvation by system," Allin said at a banquet co-sponsored by Scholarly Engagement With Anglican Doctrine (SEAD) and the Diocese of South Carolina's Advancement Society.

Allin gave the feistiest address of SEAD's 8th annual convention, held for the first time off the campus of Virginia Theological Seminary. The conference took place Jan. 23-26 at the Cathedral of St. Luke and St. Paul in midtown Charleston.

"To spend 18 months replacing the chief servant of servants in a diocese is wrong. Elephants bring forth their young in a shorter time than that," Allin said to roars of laughter.

Allin also questioned whether ECUSA's next presiding bishop, to be elected at General Convention in July, should fill a "prophetic role," as suggested by some Episcopalians.

"We do not need a prophet as the next presiding bishop. We need a pastor and...administrator," Allin said.

"I tend not to trust people standing around waiting to be prophets," he said. "God decides who prophets are. They are not elected or selected."

In a talk laced with jokes and bursts of passion, Allin

Continued on Page 16

African-Americans Sue Washington Bishop, Interim

Washington Episcopal Bishop Ronald Haines is being sued by 24 leaders and members of St. Luke's, 15th Street, an historic African-American Anglo-Catholic parish in the capital city, who say Haines has improperly intervened in parish matters in order to bring St. Luke's in line with his liberal policies.

Filed January 2 in D.C. Superior Court, the civil suit—which also names the interim rector, Fr. Gary Gilbertson, Diocesan Vice Chancellor Robert Watkins, and St. Luke's senior and junior wardens—charges the defendants with fraud, conspiracy to commit fraud, violation of civil rights, and breach of trust. The plaintiffs seek \$500,000 in damages, which some say could redress a serious deficit caused by a decline in attendance and funding since disruption of the large parish began.

Haines and the other defendants say the charges are unfounded and the allegations "inaccurate in many regards." In a January 14 statement, Haines said he believes that "we have been fair and equitable in all of our dealings with St. Luke's and have acted in accordance with [church canons]." The statement said the substance of the matters in litigation would not be discussed at that point.

However, formal answer(s) to the complaint had not been filed by deadline for this issue, when it also appeared that the legally allotted-time for response may have elapsed. If so, the defendants could face a motion

Continued on Page 14



Archbishop Lewis

ACC Leader Rethinks Plan To Step Down

The Most Rev. William O. Lewis, who late last year announced he would conclude his six-year service as Metropolitan of the Anglican Catholic Church's Original Province in October, has reconsidered and decided to stay in the post for now, citing improved health and several projects he would like to see through to completion.

The 74-year-old leader of the prominent Continuing Church body also will remain as Bishop of the South, but a special diocesan synod last November ratified Lewis' call for a coadjutor (bishop with right of succession), reports *The Trinitarian*. If the College of Bishops issues a writ of election, the coadjutor will be elected just before the regular diocesan synod in April.

The story noted that, during Lewis' tenure as Metropolitan, "the Original Province has expanded to the United Kingdom, South America and South Africa, as well as registering steady growth" in the U.S.

Lewis celebrated the 40th anniversary of his ordination to the priesthood in December with a Solemn Pontifical Mass at St. Stephen's, Athens, Georgia, attended by some 100 bishops, clergy and laypeople from his diocese and the wider ACC, reported *The Trinitarian*. Ordained deacon and priest in 1956, Lewis served parishes in the

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St. John's is being served by an assistant priest, and the diocese is said to be cooperating with the district attorney's investigation.

Meanwhile, an independent investigation is continuing into the claims of two Brazilian men, detailed in a late 1996 *Penthouse* report, that the Rev. William Lloyd Andries, the now-former rector of St. Gabriel's, Brooklyn, imported them to serve as sex partners, and that he and other priests held homosexual orgies in the church and other places. The story claimed drugs were involved in the activities, but, while there has been informal speculation, no link between LaRue and Andries has so far been suggested by official sources. Andries has denied most of the article's allegations, though he admitted "marrying" one of the Brazilian men.

The November 9 diocesan convention set aside up to \$100,000 for the inquest, being overseen by the standing committee (rather than the diocesan chancellor's office) and conducted by some committee members, independent counsel and an outside bishop recommended by Presiding Bishop Edmond Browning, retired Central New York Bishop O'Kelley Whitaker.

While the independent investigation was supported by orthodox and liberal church leaders alike, some conservatives doubt that full disclosure will result from the investigation as presently constituted.

Whitaker made it clear that the investigation is well underway, though, stating in a January 16 report to the standing committee that he and New York lawyer James F. O'Rourke had conducted 20 interviews. But, while it was earlier thought that the inquiry could be completed in February, Whitaker said it had uncovered a more complex picture than anticipated and thus was proceeding more slowly. He added that it would be premature to release anything at this time.

In the meantime, diocesan officials expressed surprise at evidence that several men misrepresenting themselves as investigators for the church have been going house-to-house in the neighborhood around St. Gabriel's, asking questions about the parish and its former pastor. Reports from unofficial sources suggest that these may be private detectives hired by a group of concerned Long Island clergy to supplement information-gathering by official investigators.

Long Island Bishop Orris Walker, who has been under scrutiny for his response to questions and rumors about Andries prior to the public scandal, has told diocesan leaders he dealt with his recently-admitted drinking problem during a month-long stay at a Maryland treatment facility. Since his return to the diocese before Christmas, Walker said that he has been involved in "a 12-week therapy program" and "an intensive series of Alcoholics Anonymous meetings."

However, it appears that serious concerns about diocesan leadership and operations remain among clergy and others in the diocese.

Sources: *The Living Church*, *Episcopal News Service*



WASHINGTON BISHOP Ronald Haines says the lawsuit's charges are "unfounded."

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for default judgment by the plaintiffs' attorney, Stephen Bamberger of Dumfries, Virginia.

The plaintiffs contend that, since the retirement of the former Anglo-Catholic rector, Fr. Shelton Pollen, in September 1994, St. Luke's has been ma-

nipulated by improper and illegal interventions in parish affairs by Haines and the diocese, with Gilbertson's cooperation.

The suit alleges that Haines' suggestions for St. Luke's interim priest included only one cleric, Fr. Gilbertson, a white man, already living in the area, and that, while Haines advised that Gilbertson would be "suitable" as interim, he failed to reveal certain facts about the cleric's prior military chaplaincy that would have had a bearing on his selection as priest-in-charge, and averted later problems at the parish.

Since St. Luke's vestry put Gilbertson under contract, the suit claims he has usurped the senior warden's power and assumed a role not provided in his contract or in parish or diocesan regulations, and that he was "directly aided" in this usurpation by Haines and Watkins.

Specifically, the plaintiffs contend that the bishop conspired with Gilbertson to illegally oust former Senior Warden Herb Crawford, one of the plaintiffs in the lawsuit, so that the bishop could directly control the future of the parish through a puppet vestry loyal to him.

Crawford, a longtime parishioner, was recalled as senior warden April 14, 1996, at an annual meeting chaired by Fr. Gilbertson, though the suit notes there was a year remaining on Crawford's two-year term, "no basis in the by-laws or canons" for the vote, and no prior notice of such action before the meeting. The suit also says the church's by-laws do not permit an interim to chair an annual meeting. Yet the proceedings were "ruled proper by defendants Haines and Watkins," despite protests from Crawford, vestry members, and other parishioners. A year earlier, the bishop allegedly tried to challenge Crawford's election after conducting the annual meeting himself.

Reportedly, Gilbertson also appointed the tellers for the 1996 election and controlled the entire electoral process—which resulted in a new vestry with a majority of members who supported Haines. The old vestry opposed the bishop by an 8-4 margin.

The sentiments of most parishioners were further galvanized recently after the vestry, allegedly at Gilbertson's suggestion, dismissed the African-American associate rector, Fr. John Jarrett, to cut costs, and decided to postpone indefinitely the annual parish meeting usually held in January, at which new vestry members could be elected.

The lawsuit suggests that the bishop's actions may

have been designed to destabilize St. Luke's in order to expose it to possible reduction from an independent parish to a mission under Haines' control—in which case "St. Luke's could be closed and the property sold to fund (the bishop's) projects."

St. Luke's, which previously had over 300 communicants and an annual budget of \$400,000, has suffered a considerable decline in giving and attendance since Crawford's removal. While in 1995 St. Luke's operated with a surplus, financial figures released in an October vestry meeting reported a \$61,000 shortfall for the first nine months of the year. Crawford, who has raised funds in the past for the parish, estimates the shortfall has exceeded \$100,000. The upheaval in the parish has driven away about half of those who usually attend, *TCC* was told.

Some reportedly suggest that the suit has split the black congregation, and "has the feel of members disgruntled with changes," but one parishioner told *TCC* he thought most congregants, including those now staying away from the parish, look with hope to the legal action as a means of rectifying wrongs and restoring the parish. Crawford put the blame for disruption of the parish squarely on the "takeover," which he says has racial overtones. "No black priest can go into a white parish" and do what was done at St. Luke's, he said. The parish "is being destroyed," he stated. "It's almost on its knees now."

The complainants also feel that diocesan intervention in the parish has been intended to prevent it from selecting another traditionalist rector, and thus could be linked to a larger campaign of persecution begun in 1995 when Washington Suffragan Jane Dixon, backed by Haines, determined to visit the half dozen parishes in the diocese who had said they could not accept her episcopal ministry. Fr. Pollen had refused to receive Dixon at St. Luke's. In light of some minority support among parishioners, Crawford allowed her to come in 1995, though most members reportedly remain opposed both to women's ordination and the diocese's liberal stance on homosexuality.

When Dixon culminated her campaign with *imposed* visitations to three objecting Anglo-Catholic parishes in the diocese last year—in disregard of national and international church policies—the result was the resignation of one traditionalist rector, heavy boycotts at two of the parishes, an organized protest in front of the National Cathedral, and tensions between the three parishes and diocesan leaders over the selection of new rectors. (*At deadline, however, it was learned that one of the parishes, Ascension and St. Agnes, Washington, had secured its original choice for rector, former priest-in-charge Lane Davenport, whom Haines said he would accept if he remained the choice following a second "good faith" search process, during which Davenport was required to absent himself from the parish.*)

The fact that 24 Episcopalians are willing to join in suing the Bishop of Washington—apparently the first action of its kind in the diocese—is "quite impressive," said Bamberger, noting that the plaintiffs represent "a good, solid cross-section" of St. Luke's. The lead plaintiff in the suit is William Neal, the parish's choirmaster, who claims the wardens and vestry improperly removed

AND THEN THERE WERE SEVEN



THE REV. CATHERINE M. WAYNICK, rector of All Saints' Episcopal Church in Pontiac, Michigan, was elected in January to succeed Indianapolis Bishop Edward Jones upon his retirement in September after 20 years in the diocese. She now stands to become the Episcopal Church's seventh female bishop, and its fourth female diocesan. Outside the U.S., there are just two Anglican women bishops.

Waynick, married with two college-age children, is a 1986 graduate of St. John's Provincial Seminary in Plymouth, Michigan, her native state. She served on the staff of Christ Church Cranbrook, Bloomfield Hills, as associate rector before coming to All Saints, which, among other things, operates an after-school tutoring and feeding program for neighborhood youth. She has held several different diocesan, national church and organizational posts, and is enrolled in a Doctor of Ministry program at the Ecumenical Theological Seminary in Detroit. Elected by the diocesan convention on the third ballot, Waynick said she believes that bishops must be "the articulator of vision and mission of a diocese, to engage with others in listening, study, reflection and the fashioning of a faithful, consistent response to what is being learned." (*Episcopal News Service/Anglican Communion News Service/Tidings*)

him from the search committee for a new rector. Sources included *The Washington Times* and a report by Robert Stowe England

D.C. Liberalism Rolls On

Recent charges of diocesan imperiousness had no apparent impact on Washington's convention January 24-25.

Ignoring even some liberal appeals for tolerance, the convention backed moves to outlaw opposition to women's ordination in the Episcopal Church (ECUSA), and bypassed orthodox proposals in favor of a compromise statement that only slightly softened the diocese's ultra-liberal stance on homosexuality.

Sponsored jointly by the Rev. Michael Hopkins, the pro-gay vicar of St. George's, Glenn Dale, Maryland, and conservative Bradley Hutt of Christ Church, Clinton, the latter resolution acknowledges that some members of the diocese "cannot, in conscience, subscribe" to the *Koinonia* statement previously endorsed by the convention, which supports the ordination of those in homosexual relationships. But it expresses the desire that those of both views should "continue worshipping and working together" and "that all may have a welcome place at the table...while seeking to address our disagreements" through the diocese's ongoing dialogue.

Meanwhile, Robert Stowe England of Ascension and St. Agnes, Washington—one of three traditionalist parishes to receive a forced visitation from Washington's female suffragan last year—made a concerted effort to reattach provisions for the traditionalist view to a resolution and supporting documents urging General Convention to canonically mandate women's ordination in all dioceses. In a speech explaining his proposed amendments, England charged that diocesan action in the last year had rendered him a "throwaway Christian" because of his desire "to remain faithful to the 2,000-year-old tradition begun by Christ himself of an all-male priesthood"—a position still officially recognized by the Episcopal Church and the Anglican Communion at large.

Bishop Haines ruled, the chancellor concurring, that England's proposed changes constituted not an amendment or substitute, but a new resolution which could not be considered then because it had not gone through the required preliminary process. In a standing vote, the ruling was opposed by over one-third of the convention, but prevailed. The convention went on to pass the original resolution backing compelled conformity to women's ordination churchwide, which in turn mooted other proposed resolutions endorsing freedom of conscience on women's ordination and opposing forced visits to parishes by female clergy.

In other key action, the convention received for discussion a committee report that examines the arguments for and against assisted suicide and euthanasia, but does not take a position on them. The 54-page document is to be proposed for churchwide study.

But Bishop Haines' wife, Mary, an officer of the National Organization of Episcopalians for Life (NOEL), said the group was not included in the document's drafting.

"We would have liked to have had a place at the table on a lot of issues," said Mrs. Haines, who also demurs from her husband's liberal views on sexuality. "And we're not getting it."

Likewise, the convention's majority was unmoved by comments from conservative delegates such as Stella Morabito Green of St. Luke's, Bladensburg, Maryland. "It's clear that some of us are not satisfied with the explanations for the massive changes this diocese has been promoting," she said during discussion of the compromise sexuality resolution. "If we focus only on finding common ground it does not take into account what God thinks of these things."

For his part, Bishop Haines contended in his convention address that it is "time to stop consuming so much energy on internal issues" and to "get on with the work that Christ has given us to do."

The convention's outcome, and ECUSA's recent assortment of scandals, subsequently became a case in point for a *Washington Times* editorial scoring the advancing acculturation of mainline churches. The editorial commended to ECUSA and similarly-directed denominations the advice of Roman Catholic Walker Percy: "By remaining faithful to its original commission, by serving its people with love, especially the poor, the lonely, and the dispossessed, and by not surrendering its doctrinal steadfastness, sometimes even the very contradiction of culture by which it serves as a sign, surely the Church serves culture best."

Dr. Carey Again Raps Subjective Morality, Says Homosexuality "Not Right"

Returning to a theme he raised in the House of last year, the Archbishop of Canterbury has again cited Britain's "DIY (do-it-yourself) morality," warning the country is in danger of losing its Christian values.

In a television interview, he declared that the country has lost the language of sin, though there is a deep yearning for a return to objective morality.

He also called for a partnership between the church and politicians in a bid to get beyond the "them and society" and said that people's shared values came from their relationships with God and with their families.



ARCHBISHOP CAREY: Stick with historic Christianity

"We are in danger, nation, of leaving behind that we have inherited the Judaeo-Christian tradition of morality and all made our country the of country it is," he said the DIY morality, as I call is something I want to question. I want to remind people that there is such a thing as objective morality and the things that we value most [are] based upon

"There is a deep longing to have moral standards day and indeed I think what has happened, what heartened me enormously'

is there is a consensus emerging in our schools and elsewhere. So we needn't throw up our hands in despair

Carey also agreed that homosexuality is "not right" said that, unlike his predecessor, he has never known or ordained a practicing homosexual.

Despite claims of contradictions in the church by a leader, a Lambeth Palace spokesman insisted Carey's position was consistent with the House of Bishops' report *Issues in Sexuality*.

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followed an alphabetical order to address Episcopal concerns in such areas as:

Balance: "I think I'm in a church that's out of balance and that we need to restore balance under the guidance of the Holy Spirit."

Community: Many believe the Episcopal Church is a community of faith, but "the reality, I believe, is that there is a great number of franchises—Episcopal churches that are aggregations."

Discipline: "We don't have much of it."

Evangelism: "We cannot proclaim the Gospel if we do not know the Gospel."

The conference attracted more than 100 professors, seminary deans, clergy and laypeople. This year's conference showed a marked increase in participating bishops. Source: Report by Doug LeBlanc

On The Verge In Virginia

While avoiding specific mention of debate over homosexuality, Dr. Carey subsequently urged some 835 U.S. Episcopalians at the Diocese of Virginia's annual convention in Richmond to celebrate Anglican diversity but never to stray from historic Christianity.

Visiting the east coast as part of a seven-week study sabbatical, Carey said he had "often refuted in recent years the notion that the definition of an Anglican is 'that it doesn't matter what you believe as long as you don't believe it too enthusiastically.'"

"No, no and no," he said. "To be an Anglican is to accept a body of doctrine which is centered on Scripture and historic Christianity." While agreeing that simple answers should not be sought for a complex world, he said "the answers we give must always be in conformity with this historic and biblical Christianity, not a departure from it."

Yet—lauding the "breadth" of the Anglican tradition—he also reiterated support for the ordination of women as priests, an innovation now 20 years old in the Episcopal Church, and seemed to separate the issues of historic and institutional Anglicanism. Asserting that each diocese, led by a bishop, is the basic unit for the world's 70 million Anglicans, Carey contended that: "To cut oneself off from the bishop or from the diocese is to cease to be Anglican. It is to become independent."

But his institutional views may have been jolted when, a few days after he arrived at Virginia Theological Seminary (VTS) for several weeks of research, the seminary's board of trustees voted 31-3 for a policy that opens the door to allowing active homosexuals to study at the school. The new policy sets forth various aspects of the "holy life" VTS students are expected to lead, including "sexual discipline and responsibility," but says it will respect a bishop's "policies regarding sexual behavior" as they may apply to a student he or she is sponsoring at the seminary.

The previous board policy, while not ruling out "new insights," set forth the responsibility of VTS students to live according to Biblical truth as perceived by the historic Christian community, and made it clear that this "wholesome example" must exclude "sexual intercourse outside the bonds of marriage, adulterous relationships, and the practice of homosexuality."

Sources included *The Washington Times*



CANON SAMUEL VAN CULIN—O.B.E.

THE FORMER SECRETARY GENERAL OF THE ANGLICAN COMMUNION, the Rev. Canon Samuel Van Culin, was named in the Queen's New Year Honours as an honorary officer of the Most Excellent Order of the British Empire (OBE), in recognition of the "outstanding services" he "rendered over many years to the Anglican Church in Britain and in the wider Anglican Communion." Canon Van Culin, who has retired to Canterbury, is an American citizen, thus the award is "honorary." The New Year Honours also included a life peerage for noted composer and Anglican, Andrew Lloyd Webber. (*Church Times/Anglican Communion News Service*)

Small Moves, Big Consequences

Among a myriad of key actions taken last November the Church of England's General Synod—apparently rattled by the specter of the American Church's Righter trial last year—bypassed a proposal to create an offense of holding forth "doctrine incompatible with that of the [C of E] as expressed in its formularies." In other words, there will be no "heresy" trials.

And—despite just-approved changes to the court system that should make it easier to deal with clergy misconduct, including homosexual behavior—a complex amendment proposed by pro-homosexual lecturer and author, the Rev. Michael Vasey, will allow bishops to ignore complaints they think are "malicious" or do not involve "specific injury to individual persons." While opponents of the homosexual lobby apparently failed to spot the meaning of the successful amendment right away Synod member Margaret Brown described it as a "charter for sodomy."

Sources included *English Churchman*

Reform Polishes Plans For Alternative Oversight

Despite some reassuring statements from the Archbishop of Canterbury of late, the 1,900-member Evangelical group, Reform, has been so galvanized by pro-gay trends in the Church of England—like the recent Lesbian and Gay Christian Movement service in Southwark Cathedral—that it has moved closer to opting for alternative episcopal oversight, by official or unofficial means.

Reform's call for the appointment of an Evangelical "flying bishop" has gone unheeded, so the group's strategy now suggests that affiliated parishes no longer able to accept the ministry of their bishops either seek the ministry of "retired or other godly bishops in good standing with the church"; of the existing three flying bishops; or that

Reform elect bishops from its own constituency and seek consecration for them, possibly from overseas bishops.

But it is clear that the latter course is opposed at this time by some leading Reform members, who argue that every effort to seek solutions within the church structure must be made before such a "radical" and "divisive" step is considered. Sources: *The Sunday Times*, *The Church of England Newspaper*, *Anglican Communion News Service*

Carey's Warm Welcome In Rome Still Cooled By Ordination Issue

The three-day visit of the Archbishop of Canterbury to the Pope in December reaffirmed the ongoing Anglican-Roman ecumenical effort, which has made progress in some areas, but recognized the limitations on it imposed by women's ordination, which not only divides Canterbury from Rome, but Anglicans themselves internationally.

On one hand, ecumenists were cheered by the evident cordiality of the reception accorded Archbishop George Carey at the Vatican; the Anglican party was described upon returning to England as "thrilled" by their welcome in Rome. The two prelates had a series of conversations ending with a celebration together of Advent Vespers, and Dr. Carey and his wife were hosted at lunch in the papal apartments. In their joint declaration at the end of the visit, the Pope made reference to his landmark invitation to leaders of other Christian communions to consider carefully in what form the petrine primacy, upon which Roman Catholics traditionally base their understanding of the Pope's role, might serve the life of a reunited Church.

But the issue of the ordination of women to the priesthood and the episcopate among Anglicans clearly cast a long shadow over the proceedings, and was seen in the joint declaration as an "obstacle...[which has] become increasingly evident, creating a new situation."

In surprisingly frank comments, Fr. Timothy Galligan, a spokesman for the Vatican ecumenical office, expressed the disappointment of officials there that the promising progress between the two churches of the 1960s and early 1970s had stalled. More notably, he confirmed the impressions of several observers a decade ago in revealing that the Holy See had been very close in the 1980s to recognizing the validity of Anglican Orders and initiating steps towards limited formal intercommunion. All such indications ceased, though, when it became clear at the 1988 Lambeth Conference that the female ordination trend was not only poised to continue in some Anglican provinces, but to expand to include women bishops.

Further progress in that area is now precluded, since the Roman Church has emphatically declared a male-only priesthood to be part of the unchangeable deposit of Faith.

Despite real differences between the churches, though, the London *Times* said Dr. Carey made genuine progress by bringing to the Vatican "what may be the most high-calibre delegation ever led abroad by an Archbishop of Canterbury." It noted active contacts between the two churches on many different levels, rather than a dialogue relying on the personal chemistry between the two leaders.

Following the meeting in Rome, participants in the dialogue between Episcopalians and Roman Catholics in the United States professed themselves heartened by the "thaw" in relations between the churches and announced their "renewed commitment" to dialogue, focusing especially on issues of ecclesiology and authority in the Church.



POPE JOHN PAUL II (right) and the Archbishop of Canterbury, Dr. George Carey, during their December meeting in Rome, seen as both cordial and realistic about what divides the two communions. (Photo: Anglican World/J Rosenthal)

But one participant, Prof. William Franklin of the General Theological Seminary in New York, admitted there "is still a lack of clarity on how the dialogue will move forward. The path forward may be less clear than it was back in 1966 when many of the dialogues began."

Nonetheless, full unity still being the stated desire, it appears that the Anglican/Roman Catholic International Commission (ARCIC) is likely to continue its work; in addition, a new steering committee of bishops representing both communions was proposed by Dr Carey, to supervise theological and practical progress towards unity.

***JUST WEEKS AFTER THE ARCHBISHOP'S VISIT TO ROME, THE VATICAN REAFFIRMED THE CATHOLIC CHURCH'S BAN ON WOMEN PRIESTS** and said church members who opposed it were committing a serious doctrinal error.

It seemed a bit of a tweak for Dr. Carey, who several years ago said essentially the reverse: that the belief that a woman cannot represent Christ at the altar (which he initially called "heresy") was a "theological error."

But Roman officials were chiefly responding to the case of Sri Lankan priest Tissa Balasuriya, who was excommunicated after becoming the first Roman theologian in

the world to be branded a heretic since Vatican II. In his book, **Mary and Human Liberation**, Balasuriya argued that Catholic dogma should adjust itself to the social and cultural realities of Asia; Roman authorities said the work undercut several basic church teachings, and that the priest also supported female ordination.

Balasuriya denies committing any form of heresy, and Asian church leaders expressed shock over the "punitive" measure. *The Tablet*, the British Roman Catholic magazine, called the Vatican action "ruthless," especially in its insistence that the church's position on women's ordination has been "set forth infallibly." Asked the editorial: "Are we now to conclude that anyone who persistently doubts this teaching is to be regarded as having incurred automatic excommunication?"

Sources included *Catholic World Report*, *Church Times*, *Reuters*, *Episcopal News Service* and *Ecumenical News International*

Anglican Church Of Canada Gives Political/Travel Advice

"Isn't this nice?" one *TCC* reader wrote us. "The Anglican Church of Canada (ACC) prefers atheist/communist Cuba to the [United States of America]."

He was reacting to news that the ACC wants its 800,000 members to consider vacationing in Cuba, the Caribbean, or Canada—but not the U.S., as a protest against American policy towards Cuba.

With its call, the ACC's General Synod Council joined gathering opposition to the 34-year U.S. embargo of Cuba and to the Helms-Burton law reinforcing it. Passed last year, the law penalizes corporations and their staff from other countries which do business in both Cuba and the U.S.

The Council's call—notably made during a rare joint gathering with the Episcopal Church's Executive Council—was part of a larger motion about Cuba passed in November which supports the Canadian government's opposition to the Helms-Burton law.

Feminists Can't Be Christians, Female Academician Declares

A British theologian and academician has become the latest in a series of likeminded women to decide that feminism and Christianity don't mix.

Dr. Daphne Hanson, senior lecturer in divinity at St. Andrews University, has dismissed Christianity as a myth which had once held people's faith in the west, but which could not be considered true today because of its flawed patriarchal character. She asserted that a feminist cannot be a Christian, for Christianity is but the projection of a male worldview that is useless to articulate adults.

Hanson said that even the ordination of women could not remedy the situation, because those ordained women were proclaiming the word of a male God.

Source: *The Church of England Newspaper*

Episcopal Presiding Bishop Edmond Browning said he shares Canada's concerns about the Helms-Burton Law and has written to President Clinton.

Church and ecumenical contacts in Cuba reportedly have urged that the embargo be lifted because it only hurts Cuba's citizenry, not its government (though, by contrast, one observer noted that many church leaders backed sanctions against apartheid-era South Africa, which had the same effect). Improved conditions for Christians in Cuba also have been reported.

The resolution was an outgrowth of a move by Canadian Primate's (Michael Peers') World Relief and Development Fund, which joined other churches and non-governmental organizations in calling for a boycott of Florida to protest the Helms-Burton law.

The ACC action evoked strong backlash from some Canadians, and national and international media interest found mixed reaction among Anglican church officials about the rationale of the boycott.

***POPE JOHN PAUL II**, who is also said to support an end to the American blockade, has accepted an invitation from Cuban President Fidel Castro to visit Cuba, home to 4.5 million Roman Catholics, in January, 1998, following the recent, historic meeting of the two leaders at the Vatican.

Meanwhile, the next general assembly of the Caribbean Conference of Churches (CCC), representing 24 member churches with congregations on 32 islands, is to take place from July 19-24 in Cuba, in a sign of "solidarity" with the Cuban churches, according to the CCC's general secretary. Observers say Cuba's churches have been growing rapidly since 1990, when Castro pledged to end discrimination against Christians. This growth has also coincided with a deepening economic crisis in Cuba since the collapse of the Soviet Union, which provided substantial economic aid to the island. The churches have begun to take over some social tasks previously carried out by the government.

Sources: *Anglican Journal*, *Ecumenical News International*, *Anglican Communion News Service*, *The Washington Post/Associated Press*

Serious Illness Strikes TAC Australian Bishop

Members of the Traditional Anglican Communion (TAC), a global grouping of Continuing Churches, are praying for the new diocesan and metropolitan of TAC's Australian branch, Bishop Robert Friend, who has been diagnosed with lymphoma.

It was just last year that Friend was consecrated, along with Bishop John Hepworth, in a service notable for the presence of a retired bishop of the "official" Anglican Church of Australia (ACA), John Hazlewood, among the consecrators. Friend succeeded Bishop Albert Haley, who has retired from the top post of the Anglican Catholic Church in Australia (ACCA), but is still ministering in the church.

Hepworth, who serves as Assistant Bishop, recently visited and anointed Bishop Friend in Sydney. A spokesman said there is "guarded optimism" about Friend's prognosis, as doctors say the treatment they prescribe has been effective on Friend's strain of lymphoma in other cases.



Bishop Hepworth has been "activated" as Vicar-General, and it appeared that he would handle the "more mundane" business of the diocese while Bishop Friend is undergoing chemotherapy.

***BISHOP HAZLEWOOD'S** involvement with the ACCA has continued since he took part in the consecration of Bishop Friend, and it is understood he wants to assist in ACCA wherever possible, reports the Rev. Owen Buckton, editor of *The Messenger*. He said Hazlewood was recently at Mass at the Pro-Cathedral in Brisbane while on holiday there, and has helped bring several new members to the ACCA.

****"AN OFFER OF SOLIDARITY AND FELLOWSHIP"** with traditionalists still struggling against the new order within the ACA was made clear last October by the presence of Bishops Friend and Hepworth at the Association for Apostolic Ministry's (AAM) national conference in Melbourne, at which England's traditionalist Bishop of Fulham, John Broadhurst, was chief speaker. The orthodox organization made the two ACCA prelates welcome guests, and talks with delegates were termed "tremendously helpful." Prospects are now "for a closer relationship with AAM built on mutual trust and good will," reported *The Messenger*. Broadhurst also is chairman of England's traditionalist coalition, Forward in Faith, with which TAC is intercommunion.

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Episcopal Dioceses of Quincy and Western Michigan; he also was a junior high school teacher and drama coach. Lewis came to the ACC in 1978, following the Episcopal Church's break from apostolic order in 1976. He was elected and consecrated second Bishop of the Midwest in 1979 and was translated to the South as its third bishop ordinary in 1987. In 1991 he was elected as the second Metropolitan of the ACC's Original Province.

Venue, Procedural Concerns Block ACC New England Election

Meanwhile, in a development likely to cause some ripples in the ACC, a difficulty relating to canonical residence has sidelined the October 27 election of the Rt. Rev. Brother John-Charles, FODC—the former Bishop of Polynesia within the "official" Anglican Communion—as bishop of the ACC's Missionary Diocese of New England.

As dean of ACC's Holyrood Seminary since 1995, a post in which he will continue, Brother John-Charles resides in Liberty, New York.

But after considering the matter with the College of Bishops January 20-21 in Lantana, Florida, Archbishop Lewis declined to confirm Brother John-Charles' election to the small New England jurisdiction, based chiefly on the requirement of ACC's canons that a bishop ordinary be in physical residence in the diocese he serves. "Over the years exceptions have been made," noted *The Trinitarian*, "but the Metropolitan felt this must not continue to occur."

According to a report by another member of the College, the bishops also were concerned about unspecified irregularities in the diocese's election process.

Lewis also said that "the need for [Brother John-Charles] to continue as dean of Holyrood," in which position he has increased the seminary's viability, "is of the most pressing importance." The seminary reportedly ended 1996 "in the black" financially.

New England will continue to have an episcopal visitor, who up to now has been Mid-Atlantic Bishop John Cahoon. Prior to affiliating with the ACC in 1994, Brother John-Charles served as Assisting Bishop in the Diocese of Quincy. He was originally consecrated in 1959 as Assisting Bishop of Adelaide, Australia.

Brother John-Charles could not be reached for comment before deadline.

Mod Liturgy Slammed —In Newark?

Though his successor is to be elected in June next year, the ultra-liberal Episcopal Bishop of Newark, John Spong—whom one writer recently charged is "addicted to offending people"—shows no signs of winding down his activities, having (*e.g.*) authored yet another book, **Liberating the Gospels**, which continues his attacks on the historicity of various parts of Scripture.

But while the maverick prelate's campaign against orthodoxy has gone rather well in his diocese and the Episcopal Church at large, it seems there are limits to what the Episcopal traffic will bear, even in Newark.

The same diocese that lately has looked favorably on assisted suicide, national church development of rites for same-sex blessings, and requiring women priests in all dioceses, has, it seems, experienced considerable backlash from a trial gender-neutral liturgy offered to congregations in the diocese.

Spong hoped the experimental rites would impact national church prayer book revision. But *The Associated Press* said reaction to Newark's voluntary pilot program has been surprisingly negative, especially for so liberal a diocese.

Much of the animus has focused on the trial Lord's Prayer, which begins "O God in Heaven, Mother and Father of us all, hallowed be Your name"—which generated complaints of "insipid political correctness" and "eighth grade-level" liturgy.

It "drove people bananas," said Marge Christie, co-chairman of the diocese's Task Force on Prayer Book Revision. Of the nearly 800 evaluations returned to the panel, she said 85 percent ranked the new version very low on a scale of one to five. "We didn't have zero, but some people put zero," she was quoted as saying.

A new version of the Nicene Creed called the "Affirmation of Faith" also was rejected by 75 percent of respondents.

But what was the impact of all this? Well, predictions of hot debate notwithstanding, a Newark release indicates that the recent diocesan convention asked congregations to continue liturgical experimentation, and General Convention to authorize the start of prayer book revision.



Bro. John-Charles

Sex Dialogue Winds Down

Convention-mandated sexuality dialogue within dioceses has run its course.

So say members of the Episcopal Church's Committee for Dialogue on Human Sexuality, which reported receiving responses on the latest round of sexuality dialogue from only 39 of 110 dioceses.

Responses ranged from "Unfortunately nothing has happened" (Diocese of Oregon) to a four-page letter from Western Michigan Bishop Edward L. Lee Jr., writes church journalist *Doug LeBlanc*.

Lee explained his commitment to dialogue while asking his clergy to not to pre-empt any formal General Convention action by blessing homosexual unions now.

The Rev. Jane Garrett of Vermont, co-chairman of the committee, which met October 17-18 at New York's General Theological Seminary, praised the dioceses of Atlanta, Chicago, El Camino Real, Vermont and Western Michigan for their detailed responses.

Milwaukee Bishop Roger White said the dialogue worked best in those dioceses that made the discussion their own by designing custom curricula, bibliographies or programs.

But committee members spent much of the day October 18 speculating on why so few dioceses and so few people showed interest in discussing the House of Bishops' 1994 Pastoral Study Document, *Continuing the Dialogue*, despite the fact that some 5,000 copies of it had been sold; **Our Selves, Our Souls and Bodies** (Cowley), a book of essays advocating the ordination and blessing of partnered homosexuals, also had sold briskly.

Bishop Craig Anderson, committee co-chairman and

Beware Church Bureaucrats With That Lean And Hungry Look

As the income of many U.S. churches falls—and shows little sign of immediate improvement—some church officials are now looking anxiously to what financial analysts say is an estimated TEN TRILLION DOLLARS older Americans will give away under their wills as they die in the next few decades.

Not surprisingly, the Episcopal Church (ECUSA)—financially squeezed but undeterred by sharply critical reports of national church policies emanating from the pews—has already made its first moves to harvest a part of the huge cash crop, for dioceses and parishes as well as the wider church.

A special interactive teleconference on "The Future of Episcopal Philanthropy" brought hundreds of people at 91 downlink sites together through satellite technology last October 19 to consider how ECUSA might encourage members "to give generously as an unprecedented transfer of wealth passes from one generation to another in the next few decades."

"We cannot sit still," said one of the panelists, Suzanne Mink, vice president of advancement at the Council for Advancement and Support of Education (CASE). "We must get word out on the street. The competition is enormous, aggressive and sophisticated. Unless the church is prepared, financial resources will

HE'LL TAKE MANHATTAN

AFTER 19 YEARS at All Saints', Wynnewood, Pennsylvania, well known orthodox Episcopal priest, Canon Harry E. Krauss, has moved on to become associate rector at New York's prominent St. Thomas Church, Fifth Avenue, there joining forces with St. Thomas' new rector, longtime friend Fr. Andrew Mead, the Anglo-Catholic former rector of Advent, Boston. So begins what is only the second major chapter in Krauss' ministry, since he came to All Saints shortly after graduating from Virginia Theological Seminary in 1977, first as curate and then as rector from 1980 forward. Expressing his affection for All Saints', he admitted some anxiety about the selection of a new rector for the parish, and hopes it will "stand the line," adding that he does not think the outcome of this year's General Convention is yet clear. But he looks forward to his new challenge in the Big Apple, where he will provide Mead with experienced support and assistance. In addition to helping with the daily round of services and familiarizing himself with the parish, he is to concentrate on religious education, primarily for adults, but possibly also for boys attending the choir school. He will help organize hospital and shut-in visitations as well. (*Crossroads*)



dean of General, said some Episcopalians may resist dialogue "because of old tapes that say we don't discuss human sexuality in church." →

go elsewhere."

Panelist Loren Mead, founder of the Alban Institute and author of **Financial Meltdown in the Mainline**, said such challenges are further complicated by changes he expects mainstream churches to experience over the next decade: a decline in membership; the aging of many current donors; a legacy of unrepaired buildings; an increasing inability of congregations to afford trained clergy; and continued, if not escalated, pressure on diocesan and national budgets.

Helping Episcopalians direct their money where they want it to go has spurred on the work of the Episcopal Church Foundation, according to William G. Andersen, Jr., its executive director. The foundation, which began a substantial planned giving ministry on behalf of the larger Episcopal Church in 1994, is now coordinating the work of 55 planned giving officers nationwide, developing a variety of educational tools, and is processing planned gifts for the benefit of parishes and dioceses. "We want parishes and missions to have the funds they need come the turn of the century and beyond," Andersen said.

"The window of availability is closing," said Carr. "If we don't put these mechanisms in place during the next 15 years, it will be too late for funding 21st century ministries."

Sources: *Episcopal News Service, Ecumenical News International*

"Dialogue used to be a good word," Anderson added. "Now it's seen as passing the buck, avoiding or sending to committee."

Committee member Fred Ellis III, the president of the Episcopal gay group Integrity, said some feeling about the dialogue may stem from the fact that "for two successive General Conventions this issue has been referred to an interim body," which might imply that disagreements on sexuality can be resolved within a triennium.

The committee also discussed what Anderson called "the Christ and culture question." Some people believe the surrounding culture already is moving on the issue of homosexual liberation and that the church is offering too little, too late, Anderson said.

White noted, though, that St. Paul clearly confronted sexual sin in the Church at Corinth. "The ongoing issue is whether the culture shapes the Church or the Church confronts the culture," White said.

"It seems to me that a lot of the issues are wrapped up in whether revelation is closed or whether it's ongoing," Garrett said.

But, while diocesan sexuality dialogue may have been "cancelled due to lack of interest," in a manner of speaking, the issue itself looms larger than ever in the wake of the ruling in the Righter case last May, and as the church prepares for General Convention this July, when a battle is expected over a bid to canonically specify sexuality standards for clergy. In presenting its report at that time, the committee will recommend that the Standing Commission on Human Affairs resume its work on sexuality dialogues.

NOEL Board Adds Family To Life Concerns

Meeting in mid-November, the board of NOEL (the National Organization of Episcopalians for Life) approved a new vision statement for the ministry, which appended a concern for "the sacredness of the family" to its traditional concern for protecting human life "from the moment of conception to the time of natural death."

In addition to reaffirming NOEL's commitment to the right to life, which involves opposition to both abortion on demand and euthanasia, the new statement committed NOEL to serving the "family as the place ordained of [God] for the creation and nurture of human life." The ministry will "develop and support ministries that preserve, build, and redeem lives and families" as well as working "without compromise for the sanctity of human life and the sacredness of the family."

Last summer, NOEL moved its office from Fairfax, Virginia, to St. Stephen's Church in Sewickley, Pennsylvania. Dana Henry, the director of Angels Bridge Post-Abortion Ministry, a ministry to women who have had abortions, was appointed executive director. Mrs. Henry, who herself had an abortion while a college student, is responsible for managing the organization and working with the board, chapters, and members to develop pro-life ministries in the Episcopal Church.

At the meeting, the board elected as president the Rev. Geoffrey Chapman, the rector of St. Stephen's. He succeeded the Rev. Rebecca Spanos, a permanent deacon in the Diocese of Pittsburgh, who became vice-president

in charge of NOEL's public relations ministry. Mary Haines of Washington, D.C. (wife of the liberating bishop of that diocese) remained as first vice-president, while the Rev. Dr. John Rodgers, retired dean of Trinity Episcopal School for Ministry, became vice-president in charge of fundraising. Dr. Robert Munday, Trinity's librarian, was elected treasurer, and one of NOEL's founding members, Kathleen Sweet, was elected secretary.

"We added supporting the family to our ministry because we believe that it is God's plan for marriage and sex to be joined together in the creation of new life," said Fr. Chapman. "Yet our culture and much of our church confused and infected by the darkness of sensuality and self-centeredness, and families are ravaged by sexual impurity. We want, by the grace of God, to help heal these families."

In other actions, the board made plans for its work at this summer's General Convention and affiliated NOEL with the American Anglican Council.

At an informal dinner the evening before the meeting, the board hosted Bishop William Rukirande of Kigezi Uganda. The bishop, who faced death for speaking against Idi Amin, urged the board to "speak out boldly" for the unborn.

In addition to the newly elected officers, the members of the board are the Bishop of Central Florida, John Howe, the Rev. Kenneth Cook, the Rev. Linda Poindexter, David Mills of Trinity Episcopal School for Ministry, Richard Schwaab of Fairfax, Virginia, and Thelma Barto of Huntingdon Valley, Pennsylvania.

According to Mr. Mills, NOEL, though founded as an Episcopal organization, "offers its resources and ministry to anyone who can use them in the defense of life, including our brothers and sisters in the Continuing Anglican movement."

Those interested in NOEL may call 1-800-707-NOEL.

Former Eastern ACA Members Organize As Separate Body

A group of former members of the Anglican Church in America's (ACA) eastern diocese which became estranged from the Continuing Anglican body in 1995 has established itself as the Anglican Province of America (APA).

The separation by over half the diocese stemmed from a dispute between ACA leaders and most of the diocesan standing committee over the latter's handling of diocesan affairs after misconduct allegations spurred the early 1995 resignation of the region's bishop, Anthony Clavier. Attempts thereafter to start a reconciliation process were unsuccessful.

A recent APA release said the new body was formed as a result of canonical resolutions approved at a September 19 synod in Delray Beach, Florida, at which 27 parishes and missions were represented by



BISHOP WALTER GRUNDORF leads the new APA.

26 clerical and 33 lay delegates, and 103 alternates and observers.

The APA encompasses the Diocese of the Eastern United States (DEUS)—the same name the diocese had and which still exists in the ACA—and some missionary districts. DEUS consists of all states east of the Mississippi River, including Minnesota, Louisiana, and the District of Columbia.

The release stated that, in an address to the meeting, the Rt. Rev. Walter Grundorf, a former suffragan in ACA who now leads APA's eastern diocese, spoke of DEUS as being vibrant, stable, and growing at a constant rate. He challenged the diocese to continue to be faithful to its call, codified in the Affirmation of St. Louis, and to work together toward unity in the Continuing Church, never compromising its principles in being an inclusive, not exclusive, church.

Greetings to the synod were brought by Anglican Catholic Church Archbishop William Lewis.

A 1997 budget of \$78,200 was approved for the new APA, and it was reported that the body presently has 22 men aspiring to Holy Orders; one deacon was ordained during the gathering, and four additional ordinations are slated soon. The APA also has a web site and a publication, *DEUS*.

Rites At ACA Parish Honor Dying Man

The entire earthly existence of Michigan native, Richard William Vanderstelt, can be characterized in one word: service.

Service throughout his life to the Boy Scouts, Kiwanis and Jaycees; sacrificial service to his family; service in the National Guard Bureau, an extension of the Pentagon, in Arlington, Virginia, following 26 years' active duty in the military; and service as a layreader in the Episcopal and Continuing Anglican Churches.

It became Vanderstelt's devout hope that this life of service would receive ultimate expression in ordination to the priesthood. And when—after his transfer a year ago from Jackson, Michigan, to Alexandria, Virginia—he linked up with St. Matthias, Arlington, a parish of the Anglican Church in America (ACA), it appeared that that goal was at last in view.

Until cancer struck—hard enough, that it soon became clear that treatment would not avail. Suddenly, there was no time to complete the normal preparation for ordination to the diaconate and priesthood, and St. Matthias' rector, Fr. Siegfried Runge, and parishioners were faced with a serious pastoral challenge, not only in trying to help sustain Richard and his wife, Mary, through this painful ordeal with prayer, practical help and love, but in discerning how, if at all, they could honor Richard's intention to minister in the Church.

In consultations between Fr. Runge and fellow clergy, however, a way forward emerged: while Richard was not ready for ordination to the diaconate, he was qualified for the office of sub-deacon, a set-apart lay minister who assists the priest, and who, for example, may act as chalice-bearer and reader. It was the one bit of news that enabled the failing 55-year-old Vanderstelt to hang on a little longer.



IN A MOVING SERVICE JANUARY 19 at St. Matthias, Arlington, Virginia, ACA Archbishop Louis Falk sets apart the dying Richard Vanderstelt as a sub-deacon of the church, assisted by the rector, Fr. Siegfried Runge (right), and Fr. Glenn Spencer (not shown) of All Saints', Charlottesville.

So it was that a large congregation comprised of parishioners and Richard's friends, military colleagues and family—some of whom had flown in from distant venues—gathered at St. Matthias January 19 to witness the institution of Richard Vanderstelt, frail and in a wheel chair, as sub-deacon, at the hands of no less than ACA's Primate, Archbishop Louis Falk, assisted by Fr. Runge and the Rev. Glenn Spencer, rector of All Saints', Charlottesville, Virginia.

It was a decorous but bittersweet service, which gave way, however, to a festive and sumptuous reception, at which Vanderstelt, now attired in the manner of his office, happily cut a huge cake, and seemed more at peace.

He died three days later, and was cremated in the alb and tunicle he had worn only once before. On a crisp cold day in late January, family and friends gathered at Alexandria National Cemetery to bid a final farewell to Vanderstelt in a solemn graveside service overlaid with full military honors befitting Vanderstelt's long service.

In addition to his wife, he is survived by two children, two grandchildren, two step-children, one step-grandchild, and two sisters.

ANGLICAN WORLD BRIEFS

***SIXTEEN ANGLICAN CLERGY WHO LEFT THE CHURCH OF ENGLAND HAVE RETURNED TO ACTIVE MINISTRY** in the Established Church. Some 390 C of E clergymen have resigned over the ordination of women as priests, around 220 of whom have joined the Roman Catholic Church. Others have gone to Orthodoxy, Continuing Anglicanism, or the Free Churches, with most of the rest thought to have remained Anglicans in lay communion. One of the returned clergymen, the Rev. Peter Bolton, who had been a Roman Catholic for a year, commented, "My decision to leave was a logical decision, a decision of the head. My decision to return was a decision of the heart." - *The Times (London)*

***THE ANGLICAN CHURCH OF AUSTRALIA HAS ORDAINED ITS FIRST ABORIGINAL WOMAN PRIEST** in a ceremony combining western Christian ordination rites and traditional Aboriginal rituals. - *Ecumenical News International*

***FOUR WOMEN DEACONS HAVE BECOME THE ANGLICAN DIOCESE IN JAMAICA'S FIRST WOMEN PRIESTS.** With the exception of the Bishops of Guyana and the Windward Islands, the Province of the West Indies voted in favor of ordaining women in November 1995. Barbados was the first diocese to ordain female priests, with two such ordinations in August 1996. - *Anglican Communication News Service*

***THE ORDINATION OF A FEMALE ANGLICAN PRIEST IN ROME** just prior to the Archbishop of Canterbury's December visit with the Pope there has been condemned by a senior Vatican theologian. Msgr. Rino Fischella declared that the ordinand, Ruth Cecilia Monge Teran de Erazo, a former Roman Catholic, was not only not a priest, but is an apostate. - *Episcopal News Service*

***A NEW BOOK WHICH ARGUES THAT THE CHURCH SHOULD SOCIALLY AND PRAYERFULLY SUPPORT FAITHFUL GAY COUPLES,** but does not endorse homosexual marriages, has garnered the support of former Archbishop of Canterbury Robert Runcie. The book is *Why God?* by Bishop Jim Thompson of Bath and Wells. - *Church Times*

***FORMER SOUTHERN AFRICAN PRIMATE DESMOND TUTU HAS BEEN DIAGNOSED WITH PROSTATE CANCER.** Doctors were unsure at this writing if the disease had spread any further. Tutu, 65, said he hoped to be able to complete his work as chairman of South Africa's Truth and Reconciliation Commission—though he recently threatened to resign that post if the African National Congress (ANC) refuses to seek amnesty for its acts of violence under apartheid. Two ANC figures said the group will not apply for amnesty for what it considers to have been "just" acts of war against the apartheid regime. Tutu maintains that it is the amnesty provision being extended to both ANC and the National Party that is allowing the truth to be uncovered and healing to take place. Burying the memories, or exacting retribution is not the answer, he said, since "without forgiveness there is no future." - *Episcopal News Service/The Washington Post/Associated Press*

***AFTER A SEVEN-YEAR PUBLIC DISPUTE AT ENGLAND'S LINCOLN CATHEDRAL,** the Dean, the Very Rev. Brandon Jackson, has said he will leave by the spring. Jackson said he "had enough" of the feud over the run-

LAMBETH LIAISON

IRISH PRIMATE ROBIN EAMES, whom we earlier dubbed "Anglican Via Mediator" in noting his mediative roles both between opposed factions in Northern Ireland and within Anglicanism (on the women's ordination issue), is to take on the job of go-between for an even more unmanageable lot—the bishops attending the 1998 Lambeth Conference and the media. And he is ready for the task, contending that the conference, held just once a decade, will "count for nothing" if its message is not communicated to church members around the world. The team that will cover the three-week session, during which some 800 bishops will discuss common problems and issues, met recently in New York to shape a strategy. "A gathering of this many church leaders at the same time and place is a very rare event, so when journalists and producers from the world's major media outlets start knocking on the door, we need to be ready," said James Rosenthal, director of communications for the Anglican Communion office in London, who will head the 50-member team. Among the items they discussed were plans to print a daily newspaper, set up a conference radio station and compile a video to interpret the event. (Allan Reeder/*Anglican Media in Australia*)



ning of Lincoln Cathedral which has tarnished the church's image and prompted a wide-ranging reform of cathedral government. Financial provision and future service for Jackson are being negotiated. Last July, Archbishop George Carey called for both Jackson and the Sub-Dean, Canon Rex Davis, to resign. Jackson first said he would only resign if Davis went too, but now says his is "fed up." He recently asserted that the dispute centers on Lincoln Bishop Robert Hardy, who "has failed to exercise his authority for more than seven years." Davis says he has no plans to resign, claiming the dispute has always been between Jackson and Hardy, who took no part in the cathedral's recent Christmas services due to the feud. - *Church Times/PA News*

***A JUST-RETIRED CHURCH OF ENGLAND PRIEST HAS DECIDED TO HAVE A SEX CHANGE OPERATION.** The Rev. Godfrey Wallace plans to go by the name Georgina Everingham after the procedure. - *The Living Church*

***AFTER SPENDING 8,000 POUNDS FOR "A PERFECT CHURCH OF ENGLAND WEDDING"** before 100 guests in a north country Victorian parish church, a couple found out a week later that their marriage was invalid, since it was performed by an 18-year-old server who decided to step in for a priest who failed to show up on time. When the cleric finally appeared he signed the register in an attempt to validate the marriage. The couple plans to sue the C of E. "The biggest day of our lives was ruined," said the 25-year-old would-be bride. "It is a day that we can never re-create. I couldn't believe it, we had worked so hard to make the day perfect." Asked why the couple did not know immediately that something was wrong, one English cleric said the bride and groom may have been "such irregular churchgoers that they would not recognise their local priest, even if he tried to marry them." But the youth concerned "has committed a very serious offence in English law," he added. "The parish priest..will get a very severe reprimand from

"When I Survey The Wondrous—EGG?"

The London *Times* reports that 100,000 members of Britain's United Reformed Church are to examine the "suitability" of the Cross as a symbol of Christianity, and consider whether it should be replaced by a fish, a candle, flowers, or even an egg.

But the exercise—suggested in an article that was due to be published in *Reform*, the church's national magazine—appears to be just that. The Rev. Colin Evans, a former religious affairs advisor to two television companies, asks Lenten discussion groups to consider whether the Cross has served its purpose. But he concedes that few would want to enter a church to be faced with a large egg on the altar or holy table, empty and with a broken shell. He rejects the candle because it is already a prop of many religions and is not associated with Christianity in the same way that the Cross is. Wondering whether anyone could sing "When I survey the wondrous egg," he concludes that flowers and fish are unsuitable and that the Cross is ultimately irreplaceable.

Spokesmen for the Church of England and the Roman Catholic Church agreed. "The Cross could never be replaced because it signifies what Christ did for us: that is, that He died for us," said one.

his diocese. But the lawsuit will come to nothing, since the church is offering a free service to solemnise the marriage legally, and is not responsible for the cost of the other paraphernalia of a modern pagan wedding." - *Ecumenical News International/PA News*

ANGLICAN USA BRIEFS

***THE ANGLICAN CHURCH IN AMERICA**, a prominent Continuing Church, now has a home page on the Internet, at the "address" <http://www.achome.org>. Arizona ACA priest, Fr. Harold Jeffers, reported that, by the end of last year, hundreds of people had "visited" the website, which also has a "guest book" which allows persons to register questions about ACA's faith for response. The website is managed by the Rev. Craig Luesing of St. Alban's, Kent/Tacoma, Washington. Future plans for the site include a "chat" feature, the ability to upload and download sermons, articles, etc. "Presently, we are evaluating the advantages of linking to other church sites to gain access to more expanded features," Jeffers added. "We believe a tool has been placed in our hands for communication and evangelization and we pray that this can be used for the Glory of God," he wrote. Among other key Continuing jurisdictions "on-line," the Anglican Catholic Church was one of the earliest (if not the first) to enter cyberspace. - *Common Thread*

***THE FIFTH BISHOP OF FOND DU LAC, WILLIAM HAMPTON BRADY, DIED** December 23 at his home in the Wisconsin see city, following a long illness. A Maryland native, the 84-year-old Brady led the diocese, long an Anglo-Catholic stronghold, from 1956-80. - *The Living Church*

***CHANGES IN CANONS AFFECTING THE DISCIPLINE OF BISHOPS** may be made at this July's Episcopal General Convention, following an overhaul of those canonical provisions by a national church panel. The pro-

posed changes make it easier for people to bring charges of misconduct against bishops—but make it more difficult for bishops to charge one another with teaching doctrine contrary to that of the Episcopal Church. - *Report by Doug LeBlanc*

***TOP OFFICIALS OF THE EPISCOPAL AND OTHER MAINLINE CHURCHES HAVE URGED AMNESTY FOR 15 PUERTO RICAN TERRORISTS** serving sentences from 15 to 105 years. Most were affiliated with the Armed Forces of National Liberation (FALN), a group seeking Puerto Rico's independence by "armed struggle." The FALN was responsible for 100 bombings in five cities during the late 1970s and early 1980s, which caused five deaths, 80 injuries and more than \$3.5 million in property damage. Thirty-four church leaders signed a *Washington Post* ad in December asking President Clinton to grant amnesty for the "political prisoners." Diane Knippers, president of the Washington-based Institute on Religion and Democracy, termed it "outrageous" to view men and women with such "a long record of murder and mayhem" as "political prisoners" and "to extol their sterling character...Wouldn't you think that Christian leaders would expect some sign of repentance from these terrorists?" - *IRD release*

***A FEMALE EPISCOPAL PRIEST IN RHODE ISLAND SAYS SHE WILL NOT SIGN MARRIAGE LICENSES FOR HETEROSEXUALS** until homosexuals can legally marry as well. Jan Nunley, rector of the Church of St. Peter and St. Andrew in Providence, says she will continue to bless the marriages of mixed-gender couples and the unions of same-gender couples, but will not perform the civil function of signing marriage licenses for the state, as long as its policies are "discriminatory, immoral and unjust." - *Episcopal News Service*

***WHAT DOES A CONVICTED FORMER TREASURER DO IN PRISON?** Baltimore radio commentator Les Kinsolving says he learned that former Episcopal Church treasurer Ellen Cooke, who pled guilty last year to charges stemming from her theft of some \$2 million from the church, is assigned to grounds maintenance at the minimum security federal prison camp at Alderson, West Virginia, her "home" since last August 26. Kinsolving, who visited the prison last fall, says this means "raking leaves, mowing lawns, tending to flowers and collecting trash." Her day begins at 5:30 a.m. If she performs well at her present job, he said she might qualify for the Unicor Federal Prison industry program, which makes specialized garments for certain military, government or VA hospital personnel. Cooke reportedly declines all interview requests.

***MEANWHILE, THE EMBEZZLEMENT OF \$480,000 HAS LED TO THE ARREST AND GUILTY PLEA OF A NORTH CAROLINA PARISH'S FINANCIAL SECRETARY.** The attorney for the 150-year-old Chapel of the Cross, Chapel Hill, said that \$60,000 was recovered from insurance policies, but that all other money stolen by Brian Patrick Mullaney was already spent. Mullaney is expected to be ordered to make restitution over a period of years. - *Episcopal News Service*

***A MAINSTAY OF THE CONTINUING CHURCH, VAUGHN MOTLEY BRYANT, died** last fall at his home in Hot Springs, Arkansas, "in the arms of his family and with his priest singing his favorite hymn," reported *The Southwest Clarion*. "A marvelous storyteller, Vaughn drew from a colorful lifetime" spent in Japan, South America, and

Afterword

Continuing Church Connection

gotten to be sort of a triennial tradition. In the months pre-
each Episcopal General Convention—that body that for
has been away at orthodoxy to sculpt its
trinal version of the new calf—inquiries about the Con-
Church increase noticeably at the CHALLENGE office.
There's a difference this time around. Requests for infor-
about the Continuum we are receiving are not only more
they are more urgent, even desperate.

folks who are paying attention. They know the work
convention and liberal church leaders is about to reach its
is apparently unmoved by repeated warning signs about
its direction—sex/drug/money scandals, financial
bad reviews from the pews, etc.—momentum continues
to move the liberal forces now driving ECUSA for the
tion to ban catholic holy order outright, and to make
to go for the new homocracy.

to examine this in more detail before convention—
early as it relates to the responsibility we believe it places
orthodox believers still in ECUSA, and most notably on
the bishops, who have a compelling opportunity to prove
really are.

each time, our various inquirers will be glad to
that we already had plans to try to publish, before or
at convention, another of TCC's periodic overview/
on the Continuing Church. They are periodic because
usually require a good deal of work, and cannot be done
speed; the last one appeared at the end of 1994. (Lim-
copies of it are still available at a cost of \$5 each. Some
information is no longer correct, though in some re-
still may serve as an introduction to the Continuum
wider traditional movement.)

For those of you anxious souls here and now, though,

U.S. cities. Educated at the Universities of Mis-
d Virginia with degrees in journalism and Span-
worked first for *The Dallas Morning News* and
Associated Press bureau chief in South America.
sequently served as Director of International Rela-
the Port of New Orleans, and then for the Port of
1, where he helped establish the Seaman's Cen-
ace of refuge for visiting maritime men. In retire-
moved to Hot Springs with his wife, Elizabeth,
last year. There, in addition to his Anglican Church
America parish of St. Chrysostom's, which he helped
he enjoyed working with the Hot Springs Animal
and continuing his genealogical studies as a mem-
the National Huguenot Society. Survivors include a
niece, two sons, three grandchildren, and two
grandchildren.

we thought we would use this limited space to provide contact
points for at least the two substantive *international* Continu-
ing Church bodies, and to announce that the Fellowship of
Concerned Churchmen's 1997/98 DIRECTORY OF TRADI-
TIONAL ANGLICAN & EPISCOPAL PARISHES is now
available. Reportedly, this directory is considerably larger than
previous editions, listing 962 parishes worldwide, including
parishes affiliated with Continuing Church jurisdictions, the
Charismatic Episcopal Church, as well as some orthodox par-
ishes still within ECUSA and the Church of England.

For those unfamiliar with it, FCC aims to act as a resource
for orthodox Anglicans seeking compatible parishes and to
promote unity and harmony within the traditionalist move-
ment. Anglicans who join FCC get a free copy of the direc-
tory with their annual dues payment; or the directory alone
can be purchased.

So here is a "starter kit" of information about the Continuum
and wider traditional Anglican movement.

1997/98 FCC DIRECTORY OF TRADITIONAL ANGLICAN & EPISCOPAL PARISHES

*Individual Membership & Directory—\$20; Directory Only—
\$18 ea. postpaid in U.S./Canada; orders from elsewhere add
\$10. Make checks payable to: The Fellowship of Concerned
Churchmen and mail to: Jack C. Chaney, FCC Treasurer,
4051 E. 43rd St., Tulsa, OK 74135*

The Anglican Catholic Church

The Most Rev. William O. Lewis, 225 Fairway Dr., Athens,
GA 30607; 404/546-6910, fax 546-5536.

The Traditional Anglican Communion

The Most Rev. Louis Falk, 4807 Aspen Dr., W. Des Moines,
IA 50265; 515/223-1591, fax 226-8987

THANKS—BUT KEEP IT COMING: We are grateful for
all those who sent donations in response to our last appeal,
which gave us some financial relief. We have not yet fully
caught up on bills from last year, however, and an URGENT
need for funds remains, which must be met if TCC is to pro-
vide coverage throughout this critical year in the Church's
life—*THE CHRISTIAN CHALLENGE's 35TH YEAR OF
PUBLICATION*. Please help this nonprofit ministry continue
to serve you by sending your contribution today to: *TCC, 1215
Independence Ave SE, Washington, DC 20003*.

OF GENERAL INTEREST:

***CHARGING THAT STATE LEGISLATIVE POLICY
HAS BEEN IGNORED BY HAWAII COURTS,** the Hawaii
House has reinforced the legislature's 1994 measure lim-
iting marriage to traditional unions by approving a pro-
posed amendment to the state constitution to ban same-
sex marriages. The vote was 44-7, and similar action is
expected in the state Senate, meaning a proposed amend-
ment could go before voters in November 1998, reports
The Washington Times. Hawaii's Supreme Court earlier
ruled that denying marriage licenses to homosexual
couples violates the state constitution's equal protection
clause. And in December, Circuit Judge Kevin Chang ruled
that the state had failed to show a compelling reason to
ban gay marriages, but placed the ruling in abeyance pend-

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

MICHIGAN

Detroit
Mariners' Church
(Autonomous)
170 E. Jefferson Avenue; Sun HC 8:30
& 11a, SS and Nursery at 11a; Thurs
HC 12:10p; (All 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)
Stouden Mire Chapel, 100 block E.
Palmetto St., Sun 9a, HC 2nd & 4th, MP
1st, EP 3rd; 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 Rt.
Rev. Charles Boynton;
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

