

artificial birth control, did not signal a change in church teaching, but the Italian media called it a crack in the door of one of the most controversial issues affecting Catholics worldwide. - *The Washington Times*

***THE GLOBAL CRISIS IN VOCATIONS FOR THE ROMAN CATHOLIC PRIESTHOOD IS OVER**, the Vatican said not long ago, though the United States is still plagued with a growing shortage of priests. The Vatican press office said the number of men training to be ordained as priests had risen by 75 percent between 1975 and 1994—to a total of 105,075—with the biggest increases seen in Africa and Europe. Figures for 1995 were not yet available. Some of those ordained elsewhere already have been, or doubtless will be, recruited for the American Church, which now faces the prospect of trying to manage with just 21,000 priests in the year 2005, a 40 percent drop from the 35,000 functioning in 1966. - *Agence de presse internationale catholique*

***A HINDU CONVERT TO CHRISTIANITY HAS BEEN ELECTED TO SUCCEED MOTHER TERESA** of Calcutta as leader of the Missionaries of Charity, the order of nuns founded and led by Mother Teresa to promote her vocation to work with the poorest of the poor. The Archbishop of Calcutta announced that Sister Nirmala would succeed Mother Teresa, who, at the age of 86, is suffering from heart and respiratory problems. The transfer of power was to take place immediately. - *Ecumenical News International*

***ZIMBABWE'S FIRST PRESIDENT, THE REV. CANAAN BANANA**, a Methodist minister and prominent ecumenical theologian, was a predatory homosexual who forced a young *aide-de-camp* to submit to repeated rape and sexual abuse, according to evidence disclosed in a trial. Jefta Dube, 36, told the Harare High Court that Banana had used drugs, threats and imprisonment to terrorize him into watching gay pornographic films and into homosexual acts at the presidential residence from 1983 to 1986. The evidence was disclosed because Dube, a policeman, was tried for the fatal shooting of another officer who taunted him for being "Banana's wife" in 1995. Dube claimed he was constantly drunk and an emotional wreck due to his experience, and did not know what he was doing when he shot the officer. The judge in the case found Dube's evidence and that of corroborating witnesses credible. Dube was found guilty of murder with actual intent, but with diminished responsibility, and was sentenced to

ten years in jail. The judge urged authorities to investigate the accusations against the former head of state. Sodomy is a crime in Zimbabwe, and current Zimbabwe leader Robert Mugabe has taken a strict line against homosexuals. Banana, who now teaches at the University of Zimbabwe, had not commented on the allegations at this writing. - *Ecumenical News International/The Times (London)*

***MORE THAN 80 PERCENT OF SOUTH AFRICA'S MEDICAL DOCTORS ARE REFUSING TO PERFORM ABORTIONS**. The doctors are refusing on religious and ethical grounds to implement the liberal abortion legislation approved by President Nelson Mandela's African National Congress-led Government of National Unity, according to a survey undertaken by Doctors for Life, an organization based in Johannesburg. The new law, passed by Parliament despite surveys showing most South Africans opposed, allows abortion on demand up to the 12th week of pregnancy, and up to the 20th week under special circumstances. Minors are permitted to have abortions without parental permission. - *Ecumenical News International*

***RUSSIAN ORTHODOX BISHOPS** have opted to consult with other Orthodox Churches before deciding whether or not their church should remain affiliated with the World Council of Churches (WCC), despite heavy pressure from a faction that wanted the church to shift to observer status. Flagging sentiment in the Russian Church for the ecumenical movement and the liberalism that often goes with it seem to have given rise to the deliberations. - *Ecumenical News International*

***THE LEADER OF ALBANIA'S ORTHODOX CHRISTIANS HAS APPEALED FOR AN END TO VIOLENCE** that has plagued the country for weeks. The violent unrest followed the collapse in January of pyramid selling schemes, in which up to 25 percent of Albanians are believed to have invested their savings. - *Ecumenical News International*

***ON A LIGHTER NOTE, A SPANISH JOURNALIST DISGUISED HERSELF AS A NUN** in order to file reports from the southern Albanian town of Vlore, at last report still in rebel control. The Albanian government had banned foreign journalists from Vlore, but Cristina Lopez Schlichting filed an extensive report March 6 in a Madrid daily. - *Ecumenical News International*

THE Christian Challenge

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THE Christian Challenge

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

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ARCHBISHOP'S SERMON AT VIRGINIA SEMINARY

The Archbishop of Canterbury's unofficial, somewhat qualified statement (TCC, April), that sex outside of marriage is wrong, lacked enough force to have any effect on the downward moral spiral of [the Episcopal Church]. Perhaps this was out of respect for his host, Virginia Theological Seminary, [which] just announced a "free love" policy for its ministerial candidates. This is in keeping with the Episcopal Church's policy of welcoming all sinners except politically incorrect conservatives, who admit to being sinners...

Morris Warren
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THROWING STONES

Re: the letter from the Rev. Kenneth Drewek in the January/February CHALLENGE, titled "Let Him Who's Without Sin...":

Yes, this anemic sinner is talking back. An anemic sinner is, to my mind, one who is more prone to sins of omission than commission. Nevertheless, both are deadly...[I am also] a layman and definitely no scholar, (so) perhaps I should shut up!

Instead...I am out to throw stones, a bucket full, at those...cruel politicians and clergy who in their muddle-headed way are out to ruin our Church, our country and [homosexuals].

Perhaps I am naive, but I always thought our legislators were elected to do what was best for our country as a whole (the majority)—not to...sell out our country to any well-heeled minority...for money and votes...

Why do some of our clergy want to turn over their flock to sodomy and its consequent ... diseases, suffering and expense?

Whatever happened to the Church Militant? How can our

bishops, when they confirm our young people, ask them to "renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh" and then accept homosexuality?...How can these [prelates]...tell innocent children lies—that homosexuality is just another lifestyle, when everyone knows it is a *deathstyle*?

...If our clergy and politicians really *loved* [homosexuals] they would do everything in their power to heal them, not condemn them to...an incurable, painful, lingering death...It is never easy to cure any lethal habit, be it alcoholism, drug addition, or...homosexuality. *But it has been done...*

Of course we should have compassion for the homosexual, but *never* condone the disease. Instead we should try to do all we can to support him through [a] most difficult time of healing...

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POLES STAYED HOME

In his (March) letter on the subject of Eastern vs. Western Orthodox rites, Fr. Tsichlis states that...Uniate or Eastern rite Catholicism emerged as a result of "the Polish conquest of the Ukraine in the late 16th century."

There was never a Polish conquest of the Ukraine. It was conquered by Lithuania in the 14th century and came under the Polish crown as a result of a dynastic union between Poland and Lithuania. The Uniate Church came into being in the late 16th century, when a part of the Orthodox Church recognized papal authority.

Geoffrey T. Cowell
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"STICK IN THE MUD"

I am an Episcopalian, a 62-year-old man who has been blessed by God in so many ways. I believe in Him, in his forgiving nature, in his majesty and mystery. I seek not to define Him or understand Him; I have faith in Him and I believe I can trust Him. I believe God to be more than I can say and more than you can write.

You publish an attractive, conservative publication that is almost always free of typos or glitches. The focus is religion and the articles are written with both light and heavy hand.

I suggest, however, that you have enthroned yourselves as judge and jury over issues you cannot know. You condemn and ridicule all who disagree and speak as though God could only accept one sort of person. The more you seek to define God's love, the more I realize that



have been Anglican exiles (such as the Marian exiles of the 1550s, the Caroline exiles who fled to the Continent during the Puritan interregnum of 1644-1660, and the Non-Jurors after 1689). The problem is that most of these exiles occurred so long ago in Anglican history that their experience



THE GEORGIA SALZBURGERS: Carrying their Bible and their Augsburg Confession, these Lutherans in 1732 fled Austria's persecution. The quatrain reads "Nothing but the Gospel I Drives us into Exile. I Though we leave the Fatherland I we are still in God's hand."

as exiles has been pretty well lost. That historical distance, along with the settling-in of the establishment principle, has so thoroughly possessed the modern Anglican imagination that institutional Anglican thinking, whether historical or theological, whether legally established or not, has preferred to ignore the experience of exile, almost as if it might endan-

tures as the Chicago-Lambeth Quadrilateral and the 1920 Lambeth Conference's "Appeal to all Christian Peoples," Anglicans in practical terms have proven ambivalent about ecumenicity. Anglicans cannot practice a real ecumenicity—a healing of the external wounds of Christendom—while pretending that no healing is necessary for the internal wounds of exile within Anglicanism. And so it is to the concept of exile that we must now turn.

In the words of Jeremiah, the notion of exile moves in a more profound direction. He warns that mere survival in the wilderness is no criterion of purity; the mere token, that exiles are not necessarily wicked.

ger the complacency of the establishment mentality. And yet, the need for such a consideration—for a theology of exile—grows upon Anglicanism. For almost a century, the increasingly clamorous theological divisions and diversity within Anglicanism have reduced the rationale for 'establishment' to almost nothing: across the "pond," the possibility of disestablishing the Church of England is now discussed as a probability, while in the U.S. the cultural 'establishment' of the Episcopal Church (ECUSA) as a class of "episcopocrats" has been hammered by the ever-greater social and geographical mobility of the class elites who were once its social backbone. Along with the decay of its establishment pretensions, both ECUSA and the C of E have experienced precipitate declines in membership, so that all of their past claims to cultural significance as institutions now seriously hemorrhage believability. Above all, the escalating atmosphere of threats, invasions, recrimination, and trials in ECUSA has created a sense of unprecedented instability and anxiety—and all the more so because in the midst of these developments, we lack a conceptual framework for understanding what the consequences might be.

I realize that this puts the argument negatively, and perhaps somewhat too sensationally (which may for Anglicans be the greater offense), so I should say that recovering an understanding of exile will also help us in reconstructing a realistic ecumenicity. Notwithstanding such notable ecumenical pos-

EXILE IS A MAJOR BIBLICAL CONCEPT, but curiously enough, not one deeply studied by Old Testament scholars, even though the fact of exile looms over most of the historical and prophetic writings. In Hebrew, the two words most often used for exile or a person in exile, *galah* and *tsoen*, are really derivatives, transferred from descriptions of those who are foreigners, foreign captives, strangers, aliens, and sometimes those who are morally alien, such as prostitutes. Exile has painful and dramatic connotations: it describes those, not just who are rootless, but who never had a root, who are condemned to remain strangers forever. In its earliest usage it was always reserved for descriptions of *others*, of non-Israelites. The very notion was so foreign and so painful to Hebrew expectations as a nation that an independent terminology for Hebrew exile was conceptually impossible. It was not until the great apostasies of the later two Israelite kingdoms, Israel in the north and Judah in the south, that the prophets even dare to begin applying the dread concept of exile to the Jews.

When they do it, however, the results are frightening and surprisingly complex. It is in Amos and Hosea that we have the first inkling that the ultimate punishment for unfaithfulness will be the experience of exile, and it is clear for them that exile has only one straightforward, unambiguous meaning, and it is all bad. Those who are carried away into exile are being taken there because they are moral transgressors; a handful of the faithful, which was identified to Elijah as a remnant of 7,000 who "have not bowed the knee to Baal," will be spared in the land as a token of their innocence. Exile, in other words, is for the wicked, and its purpose is punishment. And all of this, of course, is what happened even before the end of Hosca's lifetime, when the northern kingdom was smashed by the Assyrians, and an undetermined number of its population carted off into exile, literally, "beyond Damascus" in the Assyrian domains.

In the hands of Jeremiah, however, the notion of exile

moves in a more profound direction. In speaking to the city of Jerusalem, which assumed that because it had not been carried into exile with the northern kingdom it must be Elijah's pure remnant, Jeremiah warns that mere survival in the homeland is no criterion of purity; and by the same token, the exiles are not necessarily the wicked. When the Babylonians strike at Jerusalem in 597 B.C. and cart off into exile the cream of Judah's social and military crop, Jeremiah warns those who are left behind not to congratulate themselves on their spiritual superiority. In a remarkable juxtaposition of the conventional treatment of exile, Jeremiah compares Jerusalem and the deported exiles to two baskets of figs, one rotten and the other healthy. Only in Jeremiah's telling, it is the exiles who are the healthy basket, while the rotten basket stands for Jerusalem and its overconfident and boastful citizens and rulers. Whatever exile might have meant for those in the north who had been carried off by the Assyrians a century and more before, it does not always mean the same for the exiles of Jerusalem now, and in this case the exiles will enjoy happiness and the favor of God.

Like the good figs, so I will smile on the exiles of Judah, who I have had deported into the land of the Babylonians. I will place my eyes upon them for good, and bring them back into this land, and build them up, not tear them down, plant them, and not uproot them. (Jeremiah 24:1-6)

The contrasting interpretation of these Old Testament exiles suggests to us that exile is not a single-meaning event: Isaiah, Amos and Hosea looked upon exile fairly simplistically as punishment for those who deserved it, but for Jeremiah, it could actually be an act of grace and unlooked-for preservation and it was always attached to the promise of restoration and the replacement of hearts of stone with hearts of flesh. In fact, Jeremiah shifts the angle of responsibility for exile away from the people who are going into exile and onto the leadership which had made such a situation unavoidable. It is not the exiles who are to be blamed, argues Jeremiah, but the kings and princes:

You have scattered and dispersed my flock, you did not protect them, and so I will punish you for these deeds...It is I who will gather together my flock out of all the nations where I have scattered them, and I will return them to the fold... (Jeremiah 23:2-3)

The interpretation of exile is thus not as uncomplicated as it seems, especially when Jeremiah instructs the exiles from Jerusalem to build houses, plant gardens, and—amazingly, when we remember that this will apply to Babylon—"seek the welfare of the city to which you have been exiled, and pray for it to the Lord" (Jeremiah 29:7). This stands in striking contrast to those in Jerusalem who were sure that exile meant only condemnation, and that they who had (thus far) not been sub-

jected to exile were consequently the holy remnant who could criticize the exiles at will. But it is also clear that those who undergo exile are given no encouragement by Jeremiah to commit a similar hubris: there is no sense in which exile is ever described by the prophets as a pleasant or desirable goal, and in fact the constant exhortation of Jeremiah is never to lose hope for a return and a restoration to the land, never to lose a sense that they are the people of Abraham, Isaac, and Jacob.

THAT CONTRAST FORMS A USEFUL WARNING to many in the Anglican world who are bound to object to any application of this idea of exile to the Anglican situation on the grounds that Anglicans already possess a perfectly good concept for dealing with exile, and that is *schism*. Schism is a nasty word in the Anglican vocabulary, nastier as it turns out even than *heresy*, for while unusual numbers of conventional heretics are tolerated within the "official" Anglican fold, schism produces reactions from Anglicans which border on the apopleptic. Yet, it is also a concept whose meaning tends to disappear the closer we examine it.

Yves Congar defined schism as "a deliberate separation from ecclesiastical communion; it is also the state of being separated, or the Christian group which is in such a state." Theologically, it is supposed to mean that we have separated our-

Anglicans cannot practice a real ecumenicity—a healing of the external wounds of Christendom—while pretending that no healing is necessary for the internal wounds of exile within Anglicanism.

selves, spiritually, in terms of some aspect of belief not touching on salvation; but it has also come to mean that we have separated ourselves juridically in terms of refusing to share communion with or take orders from certain officers. In practice, it is the last consideration which has become the functional determinant of schism, at least in the west.

I am not trying to suggest that these are not right meanings for *schism*, or that it has no meaning, or that we ought to replace it wholesale with the concept of exile I have sketched out here. Dividers and separators who are the followers of personalities, or who are in pursuit of an illusory or subjectively-defined purity in non-essentials, really are schismatics and deserve to be called such. But the truth is that even the Catholic Clerical Union could be



AND WHO CAN BLAME THEM?! The fear of episcopacy is clearly seen in this 1769 cartoon, titled "An Attempt to Land a Bishop, and heard in the colonist's cry: "No Lords Spiritual or Temporal In New England!"

2. "Schism," in *Sacramentum Mundi: An Encyclopaedia of Theology* (New York: Herder & Herder, 1970), volume six, p. 6.

construed as a *de jure* schism, and of course there is no shortage of *de facto* schism operating right now within ECUSA. The point I wish to make is that, as a result of this ambiguity, the only occasions upon which establishment Anglicans crank out the term *schism* are political ones. Only, it seems, when people actually announce that they are physically departing from ECUSA and making their submission to something else are we at all likely to use the word—which is, in effect, to reduce the term *schism* to theological mush, since it would be very interesting to hear a rationale for describing an Anglican's conversion to Rome or to Orthodoxy as *schism*.

I suspect that much of the confusion surrounding the notion of schism stems from two sources: the first is Anglicanism's own guilty conscience. If we are honest, we will admit that King Henry VIII's brutal wresting of the English church from Rome for his own political purposes in the 1530s is very nearly as close as one can get to a gigantically willful example of schism. This not only renders problematic any attempt by Anglicanism to brand its own rebels as schismatics, but also suggests that our use of the term has an element of the nervous tic to it, as though, beholding in our own rebels an image of ourselves, we hope to use the Anglican rebels as an example of what we hope we aren't.

But the other source for our confused rendering of schism lies much further back in the history of western Christianity, in the traumas of persecution which descended on Christian communities at the end of the third century. This is no place to

Any attempt by Anglicanism to brand its own rebels as schismatics is problematic.

rehearse that sorry history; suffice it to say that the Diocletian persecution, which caught the Church so entirely off its guard, left a deep and abiding scar on the Christian consciousness. The healing for that scar led to the politicization of Christian communion, especially in the forms offered by Cyprian and Augustine (who still had to deal with the wreckage of the persecution as much as a century afterward) and later codified by Gregory the Great.

And so I would say to those who wonder why we can't simply deal with the subject of Anglican Rebels under the rubric of schism and be done with it, that they themselves are betraying the heavy hand of Cyprianic ecclesiology, which makes it easy to dismiss the complexity of exile with the quick political determinations of schism, and which makes schism more unspeakable than heresy. There is nothing



PURITANS in the wilderness of new England on their way to church.

which guarantees that Cyprian had it right, and a good deal in our own experience as Evangelicals which suggests that it is wrong. But worse than that, the quick application of the term *schism* betrays more than we like to admit of the establishment mentality which Bishop Wand described: for the truth is that it is often used as a term of obloquy rather than theology, to brand rather than to define, to condemn those who have left the club, and in ways that display a shocking lack of ordinary Christian empathy and understanding. Worst of all, we use it to divest ourselves of responsibility for others, and as a means of insisting that the situation others experienced was not exile at all, but merely schism, which of course they were perfectly capable of avoiding.

THERE ARE, IN FACT, SOME USEFUL DISTINCTIONS which can be drawn from the biblical examples we reviewed which will help us to distinguish between *schism* and *exile*:

(a) exile is the result of compulsion: the successive waves of Israelite exiles were the product of brute force rather than simple preference. The same might be said in the modern idiom when the force applied is legal (e.g. the selective application of canons, punitive or ecclesiastical lawsuit, defamation of public character so as to destroy the operation of a ministry, pressure or discrimination against certain clergy, would-be clergy, or parishes).

(b) exile follows lines of theological conviction and not personalities: while exile may have its leaders, these leaders are not dictators whose personal peculiarities or eccentric emphases in theology give a universal color to the entire exile.

(c) exile does not lose its concern with what it is exiled from: it does not prejudice the unity of orthodox belief, in either its sacramental or spiritual aspects, but is instead concerned with a particular historical situation in the life of the Church.

Considered in this light, the concept of *exile* offers far greater spiritual flexibility of consideration than the rigid juridical category of *schism*—a flexibility which is the cornerstone of any true ecumenicity. It also permits a certain flexibility in our personal position on Anglican Rebels. Viewing the matter within the framework of exile allows those who stand, or expect to stand, outside the experience of exile to view the An-

glican rebels of the past and present as more than simply an interesting historical artifact or, worse, a dreaded eventuality to be loathed or avoided. And the fact that exile, in its most basic form, constitutes an act of divine judgment on all of the people, and not just the exiles themselves, should pro-

voke the non-exiled to repentance when considering those alienated from their own fold.

By the same token, exile's framework also demands of those who contemplate exile, or who are already there, a fearful discipline of loyalty. Evangelicals have always had a strong predisposition toward exile, largely because Evangelicalism has so often spoken with a prophetic voice (and one thinks here of Wilberforce and Shaftesbury in



ST. JOHN preaches in the desert.

the last century, and John Stott in this one). Yet this instinctive sympathy with the prophetic should not blind us to the biblical complexities of exile, and how it contains positive and negative potential. There is more than one kind of exile, as Jeremiah and Ezekiel testify: exile can lead to obliteration, or at the worst, even to an outright surrender to heathen cultures (*Jeremiah 44:1-19*). And one can as easily mistake schism for exile as the reverse. Exile, as we have seen it, occupies a zone between schism and conformity, and the point at which the boundaries between the zones are crossed is not easily discerned by Anglicans. Above all, Evangelicals with a mind toward exile should remember that their experience is, after all, exile—it is not intended to be enjoyed for its own sake, nor is its purpose to permit the abandonment of Anglicanism or assimilation to other ways.

Saying this much about Evangelicals may suggest that 'exile' is a shoe which only fits Evangelicals. I think it is true that Anglican Evangelicalism, since the last century, has produced in the Reformed Episcopal Church, the Church of England in South Africa, and the Free Church of England, some of the clearest examples of what I think distinguishes *exile* from *schism*. (The new Charismatic Episcopal Church, formed by Protestants never part of the Anglican Communion, may be included to the extent that it is a refuge for displaced Anglicans.) But I am under no illusions about the exclusive sanctity of Evangelicals. The Evangelical exiles have committed, on the whole, fewer follies than the modern Continuing Churches, but both segments of separated Anglicanism have had similar structural problems. It therefore may be useful to review some of the more painful lessons which have been learned by both Evangelicals and Continuers in the midst of exile:

- **The lesson of proportion:** It is difficult for Anglicanism to function in small rooms, since it still bears the shape of being a national or upper-class church. Cut it down to the size of exile by building small parishes short on financial or musical prowess, and it simply won't look like Anglicanism, and so the consequent danger is that it may also stop thinking of itself as Anglican. On the other hand, trying to keep up with the grandeur (as some Continuers have done), with a profusion of lofty prelates and other titled clerics and sets of canons Rome would envy, in a

church of only 5,000-6,000 people, and it merely looks pretentious. The Hebrew exiles had to do without the Temple and the whole sacrificial system, and accept the synagogue as a substitute, but that was probably the only way for them to survive as Jews. It may be the only answer for Anglican Rebels, too.

- **The lesson of leadership:** One constant theme running through each of the exile experiences I have described has been the suffering which ensues from a lack of seasoned, firm leadership. Part of this comes from the fact that so many of the Anglican Rebels were fleeing from high-handed treat-

At times, koinonia, marvelous as it is as a work of God's grace, must break on the rock of revelation.

ment on the part of some Anglican leaders that it is easily imagined that the solution is no leadership. The experience of exile is a profoundly disorienting one, and without an agreed-upon leader whose status is already established beyond question, I hold out little hope for any exile to survive the troubles we have been reviewing here. The exiles from Judah, remember, got some of the best leadership imaginable—the prophet Ezekiel at the beginning, Nehemiah and Ezra at the end—and what was common to all three was their unwillingness to be deterred by the bad examples they had seen from offering commanding leadership to their people. Unfortunately, more recent experience has shown that the greater the status of a potential leader within Anglicanism, the less likely that individual will be to make the sacrifices necessary to go into exile; and the more willing an ambitious person of little stature is to seize leadership, the more likely it is that it will veer off into a schismatic personality cult. One of the most depressing things to read about the St. Louis Congress in 1977 was how many otherwise sympathetic bishops refused to provide leadership for the new 'Continuing' movement, not because they disagreed with its principles, but because they feared it might affect the payment of their pensions. I suppose it was reading that more than anything else which made me first realize that Anglicanism has no concept of the experience of exile.

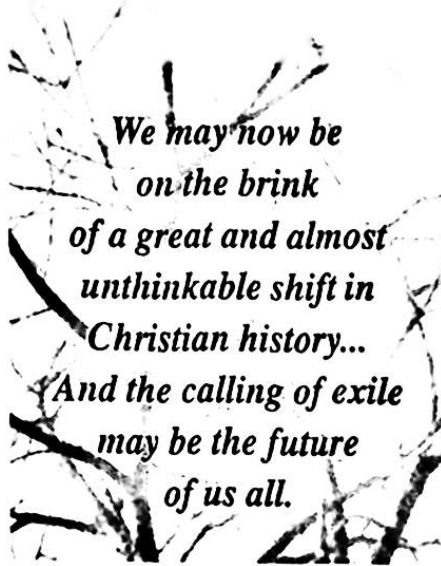
- **The lesson of tribalism:** The experience of exile is small, and smallness tends toward insularity and a smug, defensive tribalism. In the sociology of sectarianism, this normally tilts

any group toward anti-intellectualism and conformity, the promotion of cronyism and the welcoming of opportunists not always completely compatible with the group, who can be viewed as possible sources of revenue or converts. There has been some of this among Continuers and, often in more subtle forms, among Evangelical exiles.

- **The lesson of Lot's Wife:** One of the most delicate distinctions to draw in the experience of exile is how not to forget Jerusalem, while at the same time facing forward to the future. Continuers sometimes have been criticized for a tendency to look back more than ahead; for an incomplete ability to let go of the establishment church that casts them in a role akin to that of groupies hanging around a stage door waiting for the star performers to appear. Certainly, exile is no fun. But the vision of the basket of figs reminds us that God has a purpose for exile from the Church, even if it is only to teach us a better appreciation of the Kingdom of God (another idea which Anglicanism has never had a very secure hold on), and no purpose is served by merely becoming a barnacle on the Episcopal hull. If the moment for exile has come, the exile must say "goodbye to all that," and get on, as Jeremiah instructed the exiles from Jerusalem, with building and blessing the land wherein he or she is exiled.

THIS, AT LAST, BRINGS US TO THE QUESTION of what responsibility non-exiles bear to exiles, and vice versa. One of the great conveniences of a one-size-fits-all notion of schism is that labelling someone else a *schismatic* feels like it absolves you of all responsibility. If we have any quotient of Christian charity (which is supposed to be what schism offends against), we will realize how defective and brittle that idea is, which is a key reason why I want to introduce the notion of exile in between real schism and conformity. To the exile, if not the schismatic, the establishment Anglican owes responsibilities, and I think that there are at least three of them:

- **Counsel:** Talk to them, write to them, fellowship with them, and resist making any cheap suggestion that they are letting down the side. Jeremiah did so, and I don't see that it hurt him; so should you. And after all, you may find yourself called or compelled to join them in exile, so the counsel you give to them should be what you give to yourself.
- **Patience:** It was the false prophets in Jerusalem who were always clamoring for the quick return of the exiles; it was Jeremiah who knew better. Don't ask for people who have been battered ecclesiastically to rush back to their batterers any more than you would demand that an abused spouse rush back to the abuser. Perhaps there is less call for this kind of patience in the case of a few bodies wherein the dust of ecclesiastical battle has long since settled. But, if anything, the passage of time also has given opportunity for the birth and maturity of several generations who have received all of their religious formation in these exile communities. Granted that part of the experience of exile is always to hope for return: still, the preemptory demand for a return is, at best, insensitive to the real Christian nurture that has been received there, and at worst, amounts to an attempt on the part of established Anglicanism to continue



*We may now be
on the brink
of a great and almost
unthinkable shift in
Christian history...
And the calling of exile
may be the future
of us all.*

its evasion of mutual responsibility for their exile.

- **Nevertheless, remind them that they may return:** Remind them not to forget, and in the case of the Anglican Rebels, remind them that they are still Anglicans, that their place is at home, that this is their patrimony and that the end of God's good will for them is to bring them back, sword in the one hand, trowel in the other, to rebuild the walls of Jerusalem along with you.

Similarly, to the exiles, I say that you, too, have a responsibility, to realize that you are in exile and that exile is not home; to plant the kingdom of God where you are

for however long you are there, without complaining and without ostentation; but always to pray for the peace of Jerusalem.

One last word: Anglicanism's failure to understand the meaning of exile is not only a historical forgetfulness, it remains a deliberate policy. Both the Eames Commission in 1989 and the Anglican Consultative Council in 1993 have denied the possibility of tolerating parallel jurisdictions or traditionalist provinces. Both of those denials have been predicated on the insistence of the Eames Commission that "In God's world, truth arises from unity" and is only discovered dialectically within the fellowship, or *koinonia*, of the Church. That is not true, and no one should know that better than Evangelicals. It is the testimony and sincere belief of Evangelical Christians that God has spoken, formerly through the prophets and now definitively in Jesus Christ, and the record of that speaking is found in Holy Scripture. It is that revelation, and the baptismal identity which flows from it, which is the basis of *koinonia*, and not the other way round.

This means that at times, *koinonia*, marvelous as it is as a work of God's grace, must break on the rock of that revelation. Painfully, it is this which makes for exiles; but in truth, it is this which makes all of us exiles, and strangers in a strange land. I have spoken of the experience of exile as a problem for Anglicans; but perhaps it is just as well to speak of it as a problem for Christians as a whole in a post-Christian world. Too often, Christianity has been undergirded by expectations similar to Davidic Judah. We may now be on the brink of a great and almost unthinkable shift of Christian history on its axis, as great and unthinkable as the exile was for the Israelites. And the calling of exile may be the future of us all. ■

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Signposts

Feed Me Till I Want No More

"*Food, Glorious Food*" sings the cast in Gower Champion's musical *Oliver!* This classic ensemble piece follows on the heels of the poor *Oliver Twist* asking his sadistic employer for more gruel: "Please sir, can I have some *more*?" Seconds were out of the question—even for gruel. In a recent issue of London's *Spectator*, the aesthete Digby Anderson writes memorably about seconds. "How do you thank your host for a very good dinner? Or put it round the other way: what is the most valued expression a host giving a dinner can receive from a guest? It is one word and a word rarely heard nowadays. I heard it the other day when Toby came to dinner. Gazing at a dish of hare stewed in red wine and a serving plate piled high with bread fried crisp in goose fat, he asked 'Old thing, is a chap allowed seconds?'"

How often a day do you think about food? If you're like most people, your day is divided and planned around mealtimes. If you're an anglophile, you have the added advantage of tea and elevenses. Which brings me to my point: although we are very conscious of food, do we realize how important food is in the Christian religion? You may be surprised.

The most famous food narrative in the Old Testament, of course, is in *Exodus 16*, when God provided manna for the Israelites in the wilderness. The Israelites had left Egypt with Moses only two and half months earlier, but already they were angry with God. They had run out of supplies, and soon began murmuring: "Would that we had died by the Lord's hand in the land of Egypt, when we sat by the pots of meat, when we ate bread to the full; for you have brought us out into this wilderness to kill this whole assembly." God promised Moses that each day enough bread would rain down from heaven to satisfy the people, and on the sixth day a double portion would come, so that there would be food on the Sabbath. But there was a codicil to this promise: the people were told that they were being tested, to see if they would only gather what they needed, therefore showing their trust in God.

But as we know, the people did not put their full trust in God, who had brought them out of the house of Egypt. Instead, they hoarded food, and God was angered.

This story in *Exodus* foreshadows the feeding of the 5,000 in *Matthew 14*. With only five loaves and two fish, Our Lord fed the multitudes that had come to hear Him. In verse 20 we read with great wonder "and they all ate, *and were satisfied*."

And then, as we have just been reminded this Eastertide, there is the Last Supper. Here, Jesus eats with His disciples, and bread and wine take on a new meaning for mankind. The Eucharistic meal, simple elements, are transformed, and Jesus satisfies those for whom He came to die. Then Holy Scripture tells us in *Luke 24* that the men on the road to Emmaus did not know it was Jesus who accompanied them until He blessed the food that evening, "and their eyes were opened and they recognized Him." It was around a meal as simple as that at the Last Supper that these men realized they were with the Son of God.

Do you notice one thing these three stories have in common? There are no seconds. In each description, the people of God go away satisfied, temporally and spiritually. There is no need for the poor *Oliver* to ask for more. God, in His infinite wisdom, gives exactly what we need to flourish. The grumbling Israelites may be a paradigm for our own greedy culture—we don't trust God, and we belligerently clamor for more than we need. But as the Israelites themselves found out, the food stored away by distrusting souls turned rotten.

Two summers ago, I was at St. John's Cathedral in Denver, Colorado, for the morning service. The most fascinating event unfolded which I hope may illustrate my point. A priest, distributing communion in the lower half of the sanctuary, obviously saw that there were more communicants than expected. In fact, on this bright summer morning I was quite surprised to see a downtown cathedral so packed. As the worshipers inched slowly toward him, I noticed that he began breaking up the communion wafers into halves, and then quarters. He looked over to the deacon standing next to him with more than a little nervousness. As the last wafer was taken and broken into quarters, I noticed—to the priest's great relief and mine—that exactly four parishioners remained in line. In

the end, both priest and people were satisfied.

What happened at St. John's that Sunday morning is what happens every day of our lives, to every child of God. In the Christian faith there is no need for a second helping. All is planned to the last portion. That is why we can sing with the company of the faithful the words of the glorious hymn:

*Guide me now, O thou great Jehovah,
Pilgrim through this barren land;
I am weak, but thou art mighty;
Hold me with thy powerful hand;
Bread of heaven, Bread of heaven,
Feed me till I want no more.
Feed me till I want no more.*

William Brailsford

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Focus

Carey Keeps Up Defense Of Christian Morality

Report/Analysis By Stephen Trott
With The Editor

The Archbishop of Canterbury has continued a vigorous defense of Christian sexual morality since his widely noted sermon at Virginia Theological Seminary (VTS), recently chiding cohabiting couples and ruling out any Church of England sanction for same-sex relationships among clergy.

In a Holy Week radio interview, Dr. George Carey cited concern that the widespread practice of cohabitation before marriage could finally destroy the institution of marriage altogether. He argued that "shame" is an "important and neglected word" and that "there are moral values worth espousing." He noted that many cohabiting couples function as if they were married, so "why not marry?"

And in a British TV documentary series on his primacy, Dr. Carey said homosexuals are "loved by God" and "have gifts to offer, but the discipline of the Church has not changed...If people think that we're living in limbo now and the Church can't make up its mind, they've got it absolutely wrong." The Church recognizes heterosexual marriage and celibacy, and nothing in between, including same-sex marriages, he said. The remarks were seen as directed to clergy or would-be clergy, who, if homosexual, can be ordained but should be celibate, he said.

The comments continue a focus on objective moral values Dr. Carey initiated in England last year, and came just weeks after he ended a study sabbatical at VTS by reminding the institution—which had just liberalized its policy on student sexual behavior—that sex is for marriage.

In a parting sermon at VTS February 10, Carey urged students to engage in "serious sustained study...which...will enrich and deepen your spirituality."

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"Totally Unacceptable": ECUSA Put On Hotseat Over Homosexuality Issues At Primates' Meeting

Speaking before Anglican primates, Muslim and Jewish representatives in Jerusalem March 9, Archbishop of Canterbury George Carey applied some heat to those undermining the peace process in the region—singling out Israeli action to begin a new Jewish settlement in Arab East Jerusalem—and said that "when dreams collide, the only solution is an honorable compromise."

He spoke of the "justified longings of the two peoples of this land," and said that "There can be no justice for one part of the human family without justice for the other."

But some heat was also evident as Anglican primates met in ensuing days to talk about common concerns and next year's Lambeth Conference of Anglican bishops. While they found accord on most issues, the matter of sexuality exposed a deep divergence that could portend some key changes at the Conference.

Presiding Bishop Maurice Sinclair of Argentina, primate of the Anglican Church of the Southern Cone—who has previously scored shifting sexuality doctrine in North America—introduced concerns emerging from the Second Anglican Encounter in the South, held last February in Kuala Lumpur, Malaysia.

PB NOMINEES

At deadline, the Joint Nominating Committee named the following bishops as nominees for election July 21 as presiding bishop of the Episcopal Church:

Frank Griswold III of Chicago;
Robert Rowley, Jr., of NW Pennsylvania;
Richard Shimpfky of El Camino Real (CA); and
Don Wimberly of Lexington (Kentucky).

There may be additional nominations (Bishop Herb Thompson of Southern Ohio has been mentioned) from the floor.

Bishops Roger White of Milwaukee and Peter Lee of Virginia were considered but withdrew from the process in the final weeks.

In terms of key issues, Griswold, chairman of the Standing Liturgical Commission, and Shimpfky, part of the presiding bishop's Council of Advice, are seen by church gay leaders as highly sympathetic to their cause. Opposing assessments are made of Wimberly, who has served on top national church finance committees, and Rowley, who chaired the committee that has proposed making women's ordination mandatory in all dioceses.



THE ARCHBISHOP OF CANTERBURY carries the cross for the final Stations of the Cross along the Via Dolorosa, during the March Primates' Meeting in Jerusalem. He is preceded by the Rev. John Peterson, secretary general of the Anglican Communion, who organized the event. *Episcopal News Service* photo by James Solheim

Prognosis Good For ACC Leader

Doctors are optimistic that Anglican Catholic Church (ACC) Metropolitan William O. Lewis will fully recover from a stroke he suffered on Palm Sunday. Archbishop Lewis was celebrating the Eucharist at St. Clement's, Snellville, Georgia, when the stroke occurred, a spokesman for the Continuing Church body said. Lewis' wife, Elsie, who was with him, took him to the hospital in Athens, where the couple resides. On Easter Monday, Lewis was transferred to a rehabilitation center in Gainesville to receive therapy for slightly impaired speech and some stiffness on his left side. He is reported to be making progress. It was not immediately known how long he would remain there, or whether the setback would affect Lewis' recent decision not to step down yet as ACC's leader.

New Female Bishop-Elect Favors Prayer Over Push On Women's, Gay Issues In ECUSA

The seventh woman chosen to serve as a bishop in the Episcopal Church (ECUSA) would rather "see the church pray daily for the conversion of people" who oppose women's ordination than have it adopt canonical changes forcing conformity on the issue.

"I realize that I have not always been in the same place with many of my sisters on some of these issues," said the Rev. Catherine Waynick, who is slated to join the ranks of ECUSA's prelates as bishop coadjutor of Indianapolis barely 40 days before the church's General Convention begins July 16.



Bishop-elect Waynick

Waynick, 48 and most recently the rector of All Saints', Pontiac, Michigan, said she would likely oppose a resolution in her own diocese to make women's access to ordination mandatory.

Traditionalists will doubtless find her comments refreshing, though they may be less comfortable with the *laissez faire*, open-ended approach upon which they are based.

"I think the most powerful witness about all kinds of issues that trouble us, like the ordination of women and the sexuality issue, is not to figure out exactly what the right answer is and try to force everybody to do the same thing," Waynick was quoted as saying in *The Witness*. "I think maybe our most powerful witness is to acknowledge that we have this tension—that some of us are going to do one thing and some of us are going to do another—and we are going to keep talking with each other and we will, by God, love each other."

Thus, while Waynick said the church has always had homosexual clergy, and it is "silly" to assume that God cannot call any of them to ordination, she also opposes any move to resolve the controversy in this area through General Convention action.

"I have real difficulty thinking that any individual person's conscience, or even the conscience of the majority, should automatically become the conscience of the church. Things are not that easy," she said.

She discounted the effectiveness at this point of any legislation mandating the ordination of homosexuals, noting

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In a statement on human sexuality issued as part of the Encounter's final report, participants said that "the setting aside of biblical teaching in such actions as the ordination of [noncelibate] homosexuals and the blessing of same-sex unions calls into question the authority of the Holy Scriptures. This is totally unacceptable to us." Such practices place "serious strain" on the Communion's internal unity and undermine the "mutual accountability and interdependence" of the various Anglican provinces (regional churches) that should be a hallmark of the Anglican Communion, they said.

In a statement reflecting the concerns of his own province, Sinclair was even more blunt. The Episcopal Church's decision to dismiss charges against Bishop Walter Righter

COULD ECUSA GET THE BOOT?
See Page 26 For More On This Story

for ordaining an actively gay man represents an "apparent lack of awareness of implications for the Communion as a whole in the failure of the majority to identify and affirm church discipline in this area of sexual ethics." He called for a "doctrinal guide" as a way of holding the Communion together and building collegiality and to "affirm all that is essential and relevant in the doctrinal standards we already possess."

Why should "we perpetuate a provincial congregationalism?" he asked. "Surely it is a wholesome thing for provinces to be accountable to each other and free neither to innovate foolishly nor to stagnate lazily without the possibility of intervention from the wider Communion," he contended. "Some light-handed but wise-headed supervision of a collegial nature would do us all good. Authority in the Anglican Communion would continue to be a distributed authority but it would gain the necessary coherence."

Episcopal Presiding Bishop Edmond Browning said he was not surprised that "we are a long ways from agreeing on sexuality issues."

"The underlying issue is, are there any limits to (provincial)

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WAYNICK Continued from Page 13

that the obvious result would be an end to bipartisan dialogue on the matter.

"If we refrain from making that kind of decision, we can keep the conversation going—if we are willing to tolerate what some of us do and some of us will not do," she said.

"Eventually," she concluded, "every diocese in this church is going to ordain women—gladly...I have absolutely no fear that the ordination of women is going to be a footnote" in church history. "But I want us to do it because people have a change of heart, not because they have been beaten over the head."



EPISCOPAL PRESIDING BISHOP EDMOND BROWNING said "we are a long ways from agreeing on sexuality issues" after ECUSA was rapped for its shifting sexuality doctrine at the Primates' Meeting in Jerusalem.

PRIMATES

Continued from Page 13

autonomy?" Episcopal News Director James Solheim commented during a phone conversation with TCC.

Several primates suggested that it may be necessary to consider creating a panel to deal with sexuality issues, similar to the Eames Commission that dealt with women in the episcopate. Carey is reportedly considering the suggestion.

Sources: *Episcopal News Service, Ecumenical News International*

Same-Sex Union Rites? Maybe Later, Bishop Says

The Episcopal Diocese of Pennsylvania's new Bishop Coadjutor, Charles Bennison, has predicted that the 1997 General Convention will not vote decisively for rites to bless homosexual unions.

"Maybe in the year 2000," Bennison said in a *Pennsylvania Episcopalian* interview. "I will vote for it," he continued, expressing hopes that when the convention votes likewise, it will be overwhelmingly and not a "squeaker."

His remarks added to recent signs that liberal church leaders may be worried that they have gone somewhat farther in their convention proposals than the traffic will bear without a pile-up in Philadelphia—or later at the international level—and are starting to back-pedal a bit. The question is whether determined gay and women's lobbies will let them.

But a three-year delay in official action on same-sex unions also seems indicated in the Standing Liturgical Commission's (SLC's) just-issued *Report to the General Convention on the Blessing of Same-Sex Relationships*. It appears with other reports to convention in *The Blue Book* (though its cover is maroon), which is available electronically for the first time at:

www.dfms.org/governance/general-convention/97blue-book.html

The majority report on same-sex relationships proposes no specific resolutions, but suggests four options for the church: affirm the church's traditional teaching; devise marriage rites to be used for both heterosexual or homosexual couples; create a rite to bless but not wed same-sex couples; or accept the present ambiguity and continue allowing what amounts to "local option" on the issue. The report leans toward the latter option.

The main report discusses competing arguments on issues raised by homosexual union rites, though it notes that both "ends of the spectrum of opinion"—orthodoxy being viewed as one "end"—recognize that sanctioning same-sex relationships would involve revising the church's marriage doctrine.

But the orthodox *United Voice*, for one, contends that the overall document—compiled by a committee of two SLC members and two bishops—contains generalizations and over-simplifications reflecting "the pronounced liberationist majority on both the [SLC] (which approved it unanimously) and on the House of Bishops' Theology Committee (which passed it by a 6-3 majority)."

A minority report by Bishops William Frey, David Ball and Charles Duvall of the Theology Committee charges that the "spectrum approach," while attractive to those facing a difficult decision, errs because "it minimizes the weight of all previous church teaching," hiding the "historic priority of traditional teaching in a thicket of 'options,' treating it as one of the 'extremes.'" The Anglican way is "to seek unity in doctrinal essentials and to respect the historic traditions of the church, requiring the burden of proof to come from those who would make radical alterations." That that burden of proof has not been met is clear, they say, in the majority's admission that the issue of whether or not homosexual acts are sinful is still "up in the air."

To allow "local option" on such a matter "may sound reasonable," the minority said, "but to permit it is to obligate the whole church. We offer no local option on racism, for example."

And *UV* commented that: "If the future of [ECUSA] re-

LATE NEWS: BROWNING CHARGED; GAY ORDAINED; DIOCESE ACCUSED OF "RACKETEERING"

Several more eruptions occurred in the Episcopal Church as we were about to go to press:

*More than 150 lay and ordained Episcopalians filed charges against Presiding Bishop Edmond Browning for his failure to summon a canonically mandated Board of Inquiry to investigate charges lodged after Pennsylvania Bishop Allen Bartlett ordained two active homosexuals.

*Washington Bishop Ronald Haines ordained another active homosexual, whom conservatives said the diocese earlier led them to believe was celibate.

*The Diocese of Milwaukee was accused of racketeering in a class action suit alleging it had lied about the financial viability of an apartment project that ended in foreclosure, a claim the diocese dismissed as "ridiculous."

quires local option on the meaning of marriage, bishops had best prepare themselves for local option on other questions of importance"—such as on women priests, financial support of the diocese, use of traditional liturgies and parish ownership of its property.

Report On Long Island Investigation Delayed

Those investigating the alleged sexual misconduct of some Long Island Episcopal clergy have found that one line of questioning tends to lead to another, with the result being that the investigation is taking longer than originally expected.

So explained Long Island's standing committee in a March 3 report, which also claimed the probe is being hindered by an unofficial "parallel" investigation conducted by unidentified persons.

"As many of you know," the committee stated, "we had hoped to be able to present a (final) report to the people of the diocese and to the wider church much sooner than it now appears possible or advisable." *Episcopal News Service* indicated that the interim report also was shared with the House of Bishops meeting in March.

The standing committee was charged with overseeing an investigation into claims made in *Penthouse* magazine that a Long Island priest lured young Brazilian men to the diocese for homosexual orgies involving himself and other clergy.

While numerous interviews have been conducted to determine what happened, the standing committee's report notes that "each line of questioning tends to open the need to make further inquiries to insure we are 'getting to the bottom' of the matter." A firm specializing in forensic auditing also is looking into any possibilities of financial culpability by those involved.

"We believe we are making significant advances in the inquiry," the report says, adding that retired Central New York Bishop O'Kelley Whitaker, who is heading the investigation, "has told us that a clear sense of what actually took place is emerging."

The final report also may be delayed until it is clear whether the Brazilian men involved intend to follow through on threats to file a lawsuit, the standing committee said.

The report also warned that the official investigation has been hampered by a "parallel investigation" being "partially funded by persons outside the diocese." They indicated the unofficial inquiry disagrees with the diocesan convention's conclusion that "the people of the Diocese of Long Island themselves, through the official bodies of the diocese, can deal with the issues raised."

Those conducting the unofficial probe—unidentified by the report—have been "wrongly representing themselves as official investigators of the diocese," causing confusion to some witnesses, the report notes.

"You placed the responsibility for this investigation in the hands of...the Standing Committee," the report concludes. "We ask that you keep confidence in us as we continue to pursue this matter to a full and truthful conclusion."



ST. LUKE'S, 15th Street, Washington, D.C.

D.C. Parishioners' Suit Continues After Failed Default Judgment Bid

A civil suit brought by 24 members of a prominent African-American Anglo-Catholic parish in Washington against the diocese's Episcopal bishop and other defendants is going forward after a D.C. Superior Court judge denied the plaintiffs' motion for a default judgment, and took no immediate action on a defense motion to dismiss the case.

The plaintiffs, members of St. Luke's, 15th Street, will now file a response to the motion to dismiss, but may also appeal the judge's refusal to grant a default judgment. According to the plaintiffs' attorney, Stephen Bamberger of Dumfries, Virginia, the judge rejected the default bid after deciding that the defendants' failure to file an answer to the suit within the legally-allotted time was "inadvertent," though the defense had simply argued without explanation that it should not be penalized for filing late.

The civil suit, filed January 2, charges Bishop Ronald Haines, interim rector Fr. Gary Gilbertson, Diocesan Vice Chancellor Robert Watkins, and St. Luke's senior and junior wardens with fraud, conspiracy to commit fraud, violation of civil rights, and breach of trust. The suit, which seeks \$500,000 in damages, chronicles a series of events at the parish which plaintiffs believe demonstrate undue or improper involvement by diocesan officials in parish matters, aided by Gilbertson, and designed to bring the traditionalist parish in

line with Haines' liberal policies.

Among other allegations, the suit claims that Haines withheld material information about a priest he said would be "suitable" as St. Luke's interim (Gilbertson) which would have affected the vestry's selection of him as priest-in-charge and averted later problems at the parish; and that Haines and Gilbertson engineered an unannounced recall of former Senior Warden Herbert Crawford at the parish's 1996 annual meeting, chaired by Gilbertson, though Crawford was just a year into his two-year term. The complainants maintain that there was "no basis" in the canons or parish bylaws for such a vote, and no clear reason why it was taken; yet, despite protests, the action was "ruled proper" by Haines and Watkins.

Haines and the other defendants deny the charges and maintain they "have been fair and equitable," and "acted in accordance with [church canons]" in all their dealings with St. Luke's.

The defendants have moved to dismiss the complaint, based largely on the assertion that it involves internal church matters which are outside the court's purview under the First Amendment.

The motion also contends that the plaintiffs failed to exhaust parliamentary or internal church remedies before resorting to civil court action. It notes, for example, that three confirmed adult communicants in good standing may bring charges against a priest for a variety of offenses, for possible trial before a diocesan court.

Citing bylaw provisions and other factors, the motion defends the manner in which the 1996 parish meeting was conducted. And it says the complaint as it stands does not adequately support claims of fraud, violation of rights or breach of trust.

The First Amendment approach "has been the historical argument used throughout the country" in about 90 percent of church-related cases resulting in dismissal, Bamberger said. "So we know what we're dealing with." He believes his clients have a shot at showing the judge

Cooke Loses Appeal

Former Episcopal Church Treasurer Ellen Cooke has lost her appeal for a reduction in the five-year sentence she received after pleading guilty last year to charges related to her embezzlement of \$2.2 million from the

church. The sentencing judge was convinced that the impact of Cooke's theft on the church was serious enough that, in sentencing Cooke, she exceeded federal guidelines for a prison term of 30-47 months.

Cooke's lawyers had asked the U.S. Court of Appeals for the Third Circuit to void the sentence and appoint another judge to pronounce a new sentence within federal guidelines. The lawyers argued in part that the sentencing judge erred by accepting, without sworn testimony, a letter from church leaders stating that the embezzlement had caused a decline in income and trust in the Episcopal Church.

However, the appellate court upheld the sentence, and Cooke continues her five-year term at the Federal Prison for Women in Alderson, West Virginia.

Episcopal News Service

that their case falls outside "the 90 percent that get bounced."

On the question of turning to a diocesan court for relief, Bamberger said: "We want the bishop to appoint a panel to investigate (a case involving) himself? I don't think so."

Some See Dire Effects In Toon/Vest Decision

Perhaps it was simply a case of unusual circumstances. But the recent dismissal of charges against Southern Virginia Bishop Frank Vest for blocking a parish's choice for rector has greatly alarmed some observers, who say the decision is a precedent-setting expansion of a local bishop's authority at the expense of the historical rights of parishes.

Some members of Christ Church, Danville, Virginia and some diocesan clergy earlier lodged a complaint with Episcopal Presiding Bishop Edmond Browning when Vest refused to accept letters dimissory for the parish's rector-

elect, orthodox British-born author, the Rev. Dr. Peter Toon, from the Bishop of Quincy (IL), the diocese in which Toon has been canonically resident since his reception into the Episcopal Church (ECUSA) in 1991.

A five-bishop review panel appointed by Browning found no canonical basis for the charges, asserting that Vest was "required to satisfy himself" that Toon was "a duly qualified priest," but could not do so because he refused to submit to a medical or psychological examination or divulge the circumstances of his leaving an earlier



Dr. Peter Toon

place of employment. The complainants, however, claimed Vest's reasons for blocking the call were "ever-changing."

When the charges were dismissed, Vest informed Toon—who had been serving Christ Church with Vest's permission during the dispute—that he must cease functioning in the diocese. Toon declined to comment to *TCC* about his immediate plans, and phone calls to Christ Church have not been returned.

A similar case is pending in the Diocese of Long Island, where Bishop Orris Walker has denied that the man he appointed as vicar of the Chinese congregation at the multi-cultural St. George's, Flushing, is "duly qualified" to be the parish's rector.

The two cases are perhaps the most blatant of a general trend in which liberal bishops (or diocesan policies) have played increasing roles in the rector calls of parishes that until recent times were seen as having the canonical right to call any priest in good standing in ECUSA to lead them.

"If a parish calls a priest from another diocese, the

bishop of the diocese to which transfer is proposed has three months to accept letters dimissory," which, *The Living Church* points out, "certify that a priest is in good standing, and not involved in 'error in religion' or 'viciousness of life' for the last three years."

Vest maintains, though, that the canonical requirements for receiving foreign clergy were incompletely fulfilled when Toon was accepted in Quincy.

Nonetheless, Browning's dismissal of charges against Vest prompted *TLC* to state concern "about whether parishes can call the rector of their choice." Does the ruling mean, the magazine asked, "that bishops have more power than the canons would seem to indicate [and that] only bishops can determine whether a priest is 'duly qualified'? Is the status of every rector in Southern Virginia, and perhaps the rest of the church, in jeopardy?"

Ken North, a lawyer who assisted the complainants, warned that if bishops may decide what constitutes "duly qualified" then no actions of the General Convention—including one to compel conformity on women priests—would be enforceable without the *ad hoc* assent of a given bishop.

More hard-hitting was reaction by the Rev. Louis Tarsitano of Savannah, Georgia, a former ECUSA priest now in the Anglican Church in America, who termed the ruling "an assault upon the rights and freedoms of every priest and every parish in [ECUSA], and against the very rule of law itself.

"The technical name for the right to name, elect or call a rector to a parish is 'advowson'," he continued. "In the [U.S.], due to the Treaty of Paris of 1783 (ending the War for Independence...) advowson has resided in the vestries of parishes or the parishes."

An ecclesiastical authority notified of a parish's selection for rector is to consider only whether the chosen cleric has accepted the call and is a "duly qualified minister," he continued. "Historically, 'duly qualified' has meant that the elected priest is neither criminous or liable to charges elsewhere under canon law or such civil laws as refer to morality, and that he has been lawfully ordained and in canonical good standing in his place of canonical residence.

"The general terms of the right of advowson have been in place since the English Constitutions of Clarendon of 1164," and legal redress is provided in cases in which a bishop violates that right. "In America, a strict interpretation of advowson has been the rule, rather than the exception..."

Thus, Tarsitano maintained that, through the Danville ruling, the bishops have placed themselves above the settled law of the Church. ECUSA "now has no law, except for the bishops," who can now consider General Convention's laws "binding upon them (only) according to their pleasure," he said. Moreover, he said the ruling essentially makes every ECUSA parish a mission and every rector merely "the bishop's vicar."

He warned that this new power could be exercised not only when a parish calls a new rector, but against already-serving orthodox clergy.

"If the Danville decision stands, there is nothing to hinder a bishop from determining on ever-changing grounds that a particular minister is not 'duly qualified.'"

Eames Panel To Assess Status Of Women's Ordination

The monitoring group of the Eames Commission (the Archbishop of Canterbury's Commission on Communion and Women in the Episcopate) is preparing a report for the 1998 Lambeth Conference assessing the extent to which the ordination and consecration of women is being "received" in the Anglican Communion.

The report will be based on responses from many of the Communion's provinces to questionnaires sent by the commission a year ago. The monitoring group met in London recently to consider the responses.

Source: *Anglican Communion News Service*



IRISH PRIMATE Robin Eames

Women Bishops Cancel Visit To England

After "enthusiastically" accepting an invitation by the rector of St. James', Piccadilly, to visit England early this year, the Anglican Communion's small band of women bishops has backed out of the planned visit.

The Rev. Donald Reeves, who had offered to coordinate the visit with the assent of the Archbishops of Canterbury and York, termed the womens' action "discourteous" and said it was not clear why they had changed their minds.

There are now eight women serving as bishops within the Anglican Communion. Reeves said he hoped to introduce

Haunting Words—Or Maybe Words That Come Back To Haunt

With orthodox Episcopalians facing hostile proposals at this summer's General Convention, the remarks seemed strangely out of place.

What they were were comments by Episcopal Presiding Bishop Edmond Browning at the 1994 General Convention, replayed in a video shown at the "peace and justice summit" February 27-March 1 in Cincinnati, attended by some 550 Episcopalians from across the church.

Titled *No Outcasts*—reechoing the theme Browning set forth at the start of his primacy—the video shows Browning saying at one point that inclusion means assuring women access to ordination throughout the Episcopal Church and respecting the views of those who see sacredness in monogamous homosexual relationships.

But, while these comments prompted vigorous applause from summit participants, approbation suddenly waned when Browning went on to add that inclusion also means respecting the theology of bishops who do not ordain women, or who do not consider monogamous homosexual relationships sacred.

Source: Report by Doug LeBlanc

the women before they appeared in England next year for the Lambeth Conference, apparently as a sort of ice-breaking gesture. The visit was also seen as intended to aid those lobbying for women bishops in England. The women were to make appearances in different dioceses and meet with some bishops. Reeves said he had raised 4,000 pounds for the visit, and was "disappointed" it would not take place.

Toronto Suffragan Victoria Matthews (who has just been elected diocesan of Edmonton) expressed gratitude for the invitation but said the main reason why the visit was cancelled was that not all of the women were able to accept the invitation, and that they were concerned that they would receive a good deal of negative attention from the British media.

Reeves countered that, while the visit would have generated extensive media coverage, this would not necessarily have been harmful, and, in addition, he is "quite good and experienced at managing the media in Britain." If the women had come this year, he asserted, they would have ceased to be a novelty by the time of the 1998 Lambeth Conference.

"I can't believe he really believes that," said Matthews, dismissing the idea that the gender issue would be so easily dropped after one encounter with the British press, which is known for enjoying "a heyday with bishops."

Sources: *Church Times*, *Anglican Journal*

CAREY Continued from Page 12

His appeal was, however, linked to debate over personal relationships and sexuality. While acknowledging that Anglican comprehensiveness "is an ideal context to wrestle with these questions," Dr. Carey said "comprehensiveness does not mean relativism; it does not mean that there is no objective truth to be found. Anglicanism is committed to a biblical, credal and historic faith and that is the context in which we debate issues which go to the heart of human identity."



CAREY: On a roll

He went on to state that he finds no justification, from the Bible or the entire Christian tradition, for sexual activity outside heterosexual marriage, or the idea that same-sex relationships can be "on a par with marriage." He said the Church "should resist any diminishing of the fundamental 'sacramentum' of marriage."

Carey's commitment to traditional ministry also was seen

the public scolding he gave his predecessor, Lord Runcie, for his indiscreet revelations about the Royal Family in a recent biography of Runcie. Speaking again in the documentary, Carey said such a breach of confidentiality may cause people to wonder "whether they can trust anybody, any priest, ever again. My whole ministry is based on the fact that if you want to talk to me privately you can be absolutely sure that whatever you say is safe and it goes to my grave, with no indiscretion." Many in England

Turn-out At C Of E Meeting For Traditionalist Aspirants Surprises Student Organizers

While the Church of England wrestles with a drop in the overall number of those seeking priesthood, a conference focusing on traditionalists' vocations—organized by some theological students—was well attended by aspirants from all over the country, as well as three bishops.

The mid-March conference at St. Stephen's House, Oxford, drew 50 would-be priests; 20 more who had hoped to take part had to be turned away due to limited space. Led by the Rev. Martin Warner, administrator of the Shrine of Our Lady of Walsingham, the meeting also attracted London's Bishop of Fulham, John Broadhurst; the "Flying" Bishop of Richborough, Edwin Barnes; and the Bishop of Horsham, Lindsay Urwin. The Archbishop of York, Dr. David Hope, sent a letter of support, and Anglo-Catholic organizations as well as individuals pledged financial support for the conference.

The response bolsters Bishop Barnes' recent assertion (earlier noted in *TCC*) that there appears to be a slight upturn in orthodox aspirants in the C of E, despite the church's general decline in priestly vocations, and its admittance of women priests, which might have been expected to deter traditionalists. "These men just need reassurance and en-

have noted that it has taken an Evangelical Archbishop to underscore one of the fundamental principles of priestly ministry!

Despite his recent activity, though, Dr. Carey revealed in the TV program that he was contemplating retirement in four years, when he turns 65, noting that his workload as Primate of All England and spiritual head of the Anglican Communion was "very wearing" physically, spiritually and emotionally.

But he stressed that no final decision had been made about stepping down before the mandatory retirement age of 70. Certainly, he showed no trace of fatigue when, upon returning from his sabbatical, he joined traditionalist clergy and laity in the Chapter House of Canterbury Cathedral for lunch, following a Chrism Mass celebrated by the Bishop of Richborough, Edwin Barnes.

And the Archbishop's efforts continued in an April 10 *London Times* article, in which he stressed the importance of teaching moral values to children in school. Rebuffing notions that such values belong solely to the domain of private opinion, he argued that marriage is a public institution that requires educational support. Carey sees a recovered consensus on moral values in society, and their incorporation into the national school curriculum, as an antidote for "a society disfigured by widespread moral confusion and false theories of privatized morality."

Many orthodox Anglicans see Carey's increasingly robust moral leadership at home and abroad as a sign that early hopes they had in his archiepiscopate are finally coming to fruition.

The question now is, whether he will be able to give a similar lead to the Episcopal General Convention in Philadelphia this summer, which faces division over proposals to expressly legitimize same-sex relationships, and a still-



AMONG THOSE ON HAND TO ENCOURAGE TRADITIONALIST ASPIRANTS at the March conference at St. Stephen's House, Oxford, were London's (Area) Bishop of Fulham, John Broadhurst (second from left), and the "Flying" Bishop of Richborough, Edwin Barnes (second from right), seen here chatting with conference participants Kevin Haydon of London (left), Andrew Crosbie of St. Stephen's, and Chris Sanham of Norwich. Photo by Nick Spurling

couragement that they have a future in the church of their birth," said one of the conference organizers, who were amazed by the turnout for the meeting.

"The last year or two have been a nervous time for us all, for both integrities (viewpoints on women priests), and people have been cautious," said David Rushton, a first year student and one of the organizers. But, he said, "I think we feel very optimistic; we do have a place in the Church of England. The Church

tells us so, and the legislation tells us so..."

Still, there was tension over the gathering, since some at St. Stephen's House—which trains both men and women—would have preferred that the event be held elsewhere.

The purpose of the conference was not to say that women did not have the same right to explore their vocations, Rushton said. "But we make no apology for working within our particular integrity."

And the meeting seemed to draw praise from participants. "I sense a very positive feeling," Rushton said. "Our hope is to continue to nurture vocations." (*Church Times*)

extant ruling in the 1996 Righter case that ordaining noncelibate homosexuals is not illegal in the Episcopal Church.

Less opaque—recent developments suggest—is the reception Dr. Carey's plea for orthodox morality may receive at next year's Lambeth Conference, when the revisionist American vanguard comes into direct conflict with the growing reaction of traditional provinces against the liberal agenda.

Southern African Bishops Apologize To Homosexuals

Bishops of the (Anglican) Church of the Province of Southern Africa have publicly apologized to homosexual people who have been hurt by the "unacceptable prejudice" against them in the church.

They also decried criticism of homosexuals based on "simplistic" interpretations of scripture. They said that, while the church's position is that sex is for marriage, relationships falling short of that ideal clearly exist and require "loving, pastoral and creative" responses from the church. However, they rejected all forms of promiscuity which they said dehumanized many relationships.

The repentant bishops, meeting in synod in Cape Town, said that: "As a church we have been responsible over the centuries for rejecting many people because of their sexual orientation." Such "harshness and hostility" to homosexuals in the church are not in accord with God's love for all people, they said.

Source: *Ecumenical News International/Anglican Communion News Service*

Steal From The Rich, Give To, Well, Yourself

A Church of England priest has sparked a furor after publicly declaring that shoplifting is okay—as long you only steal from big supermarkets and department stores.

The 75-year-old Fr. John Papworth, who is officially retired but connected with St. Mark's Church, in London's St. John's Wood area, said: "I don't regard it as stealing. regard it as a badly needed reallocation of economic resources."

He suggested it was fair retaliation for the damage large stores do to local communities, forcing small shops to close. He called the large stores "impersonal things without souls," whose "boardroom barons [sit] around..plotting how to take the maximum amount of money out of people's pockets for the minimum in return." He said the "lavish displays of goods" and inadequate staff in such stores deliberately tempt people who "sometimes walk out without paying. I have every sympathy for them. In fact, I think they are fully justified."

A storm of condemnation from both church and government officials rained down upon the priest. "As far as are concerned," a church spokesman said, "the commandment is quite clear: 'Thou shalt not steal.'"

But Papworth, known for being something of a "fire-brand," seemed to give as good as he got, retorting that the C of E is "intellectually comatose and spiritually moribund."

One report indicated that action aimed at lifting Papworth's license to officiate at services is already derway.

Sources included *The Daily Telegraph*, *RNS/Christian News*, *the Associated Press*, *PA News*

New Book Leaves Big Mystery About "Missing" Anglicans

A new book of church statistics suggests that the Anglican Communion is missing 17 million of the some 70 million adherents it has claimed for several years.

Peter Brierley's (British) Christian Research organization has come up with the figure of 53.2 million Anglicans in the new **World Churches Handbook**. The data is based on work by Patrick Johnstone for his **Operation World**, published in 1993.

Upon further investigation, *The Church of England Newspaper* (CEN) found that, while efforts to get more solid statistics are in the offing, no independent Anglican research had been done since 1978, and figures cited by the Church since then have been extrapolations from the 1978 data.

A glaring discrepancy quickly appeared in figures for the Anglican Church in Nigeria, where Anglicans have been "conspicuously successful," the newspaper noted. The handbook asserts that Nigeria has 7.8 million Anglicans, while the Church of Nigeria says it has 13 million.

"Nevertheless, even if [Brierley's] figures are taken at face value, this still signals massive growth," said CEN, pointing out that Nigeria had only 433,000 Anglicans in 1960.

"The same set of figures reveals that the mystery of the missing millions worldwide cannot be explained by viewing the Anglican Communion as in terminal decline," since the book calculates that the Communion is growing by about 900 people per day, accounting for just under two percent of the total growth of Christianity. The handbook projects that the Communion will grow to 58 million by the year 2010. While not a high rate of growth compared to some other churches, it is growth, unlike the Lutheran Church, which has declined in numerical terms.

Several weeks before this story became public, TCC initiated (as-yet unanswered) inquiries on the same subject to the Communion's London office, after discovering that, for the last few years, *The Episcopal Church An-*

Study: Few In Welsh Churches, But Signs Of Anglican Life

The percentage of churchgoers in Wales has dropped by half since 1982, though there has been a slight upturn in numbers of Anglican congregants, according to a new report published by the Bible Society.

The study found that the proportion of the total Welsh population attending church declined from 14.6 per cent in 1982 to 8.7 per cent in 1995. A survey of all the congregations in Wales found that half had 25 or fewer people, including children, attending, and that the majority are aging. The most common size for a Welsh congregation was about ten people.

However, a slight increase has been reported in the size of Anglican congregations in Wales. Churches identifying themselves as Anglo-Catholic, Broad, or Charismatic were said to be growing the most.

Source: *Anglican Communion News Service*

nual has been listing the Communion as encompassing around 50 million souls—thus seemingly confirming the handbook's findings. In footnotes, however, the annual does reassert the figure of 70 million Anglicans maintained by the Anglican Consultative Council, noting (*inter alia*) that low estimates are cited for some provinces and that figures for most of the Chinese Church are unavailable. By contrast, though, during part of the 1980s the annual was showing the Communion with nearly 64 million adherents. The new handbook also found rapid expansion during that time, followed by decline thereafter.

Sydney Archbishop Hails Anti-Euthanasia Bill

The Anglican Archbishop of Sydney, the Most Rev. Harry Goodhew, has joined many other church leaders in welcoming the decision by Australia's federal Parliament to quash the Northern Territory's euthanasia legislation.

The anti-euthanasia bill was signed March 27 by Australia's governor-general, Sir William Deane, representing Queen Elizabeth II, Australia's head of state.

Four people have died with medical assistance since the Northern Territory euthanasia law—the world's first law permitting voluntary euthanasia—went into effect last year.

"While we feel a deep sense of compassion for those who are suffering and longing for release from pain," Archbishop Goodhew said, "the Senate vote shows that there

is still a sense of reverence for life in our community.

"The taking of a person's life is contrary to God's law and the values of a civilized society and I am deeply thankful that the Senate agrees," he continued. "To condone the deliberate killing of the most vulnerable in society is to risk the status of all human life in our community, and the primary intent of any law should be to sustain and enhance life, not to destroy it."



Archbishop Goodhew

Goodhew also commended the Parliament for responding to deep resistance to the euthanasia legislation among the Northern Territory's Aboriginal communities.

But he said there was a need for the country "to take seriously the requirement for palliative care, especially in the Northern Territory," adding that the nation lacked doctors with formal palliative care qualifications. "This is an area which should receive substantial government and local support."

Sources: *Anglican Consultative Council, Ecumenical News International*

SAINTLY STAMPS

FOUR POSTAGE STAMPS COMMEMORATING THE ARRIVAL OF ST. AUGUSTINE OF CANTERBURY IN ENGLAND and the 1,400th anniversary of the death of St. Columba were issued by the Royal Mail March 11. The attractive woodblock engravings by designer Clare Melinsky show "The Missionary Journeys" of the two great saints. They depict: St. Columba sailing to Iona (on a 26-pence stamp), St. Columba the scribe (37 pence), St. Augustine blessing the King of Kent (43 pence), and St. Augustine founding Canterbury Cathedral (63 pence). (*Catholic World Report*)



English ACC Parish Gets New Lease On Life

An English Continuing Church parish has obtained a lease of up to 100 years on a "magnificent complex of Gothic-styled Victorian cemetery chapels" that will serve as both a parish church and diocesan center, reports *The Trinitarian*.

The Rev. Mr. Ian Gray, deacon-in-charge of the Parish of Our Lady and St. Hugh in Lincoln, a part of the Anglican Catholic Church (ACC), indicated that the 140-year-old complex, now in the process of being restored, will include the main church building (formerly Church of England), a Lady Chapel, sacristy and vestry office, and a meeting hall with kitchen and restrooms; on-site parking is also envisaged. The complex will be capable of holding major diocesan events.

Gray anticipates that the Lady Chapel will be in use by this summer. It is hoped all remaining restoration—proceeding under the direction of the city council, English Heritage (which provided primary funding for the work), and an architect acting for the ACC—will be complete by the year 2000.

<http://www.royal.gov.uk/>

Even the Queen of England has now entered cyberspace, launching an official royal website on the Internet (at the address above) to provide information about her family's work.

Hundreds of pages about Britain's royal family—some adulatory but much scurrilous—are already available to millions of net surfers around the globe. But the royal site will provide the official facts for computer users, on royal topics from finance to descriptions of the palaces and the private estates. The site reportedly has 150 pages, with color pictures throughout.

"We regard the site as an important part of our public information work which will make the monarchy more accessible, reaching a wider and potentially huge audience," said a Palace spokeswoman. The number of Internet users worldwide, now around 35 million, is expected to rise to between 100 million and 160 million by the millennium.

ACA Consecrates Bishop For Work In Puerto Rico, Colombia

The Rev. Juan B. Garcia Germain, a long-serving Continuing Anglican priest in Latin America, was recently consecrated as the Anglican Church in America's (ACA) Missionary Bishop of Puerto Rico, and will also serve as episcopal visitor to Colombia.

The rites took place in Garcia's home city of Ponce, the hands of ACA Primate, Louis Falk, assisted by Bishops Ruben Rodriguez Molina of the Missionary Diocese of Central America; Bruce Chamberlain of the Diocese the Northeast; Thomas Beckwith of the Diocese of the Southwest, and Wellborn Hudson, Suffragan Bishop for the Armed Forces and episcopal visitor to South Africa. The congregation included a number of other ACA leaders from the American continent, who had just attended an Executive Council meeting in Ponce.

Germain was elected bishop by ACA's House of Bishops and affirmed by the General Synod last fall. At the same meeting, delegates addressed an episcopal vacancy for the Missionary Diocese of Latin America by creating instead two missionary districts, in Puerto Rico and Colombia.

The consecration service was held at the baroque (Roman Catholic) Church of *Nuestra Senora De La Merced*. Bishop Rodriguez preached the sermon, and the pastor the host church delivered a speech of welcome.

The ceremony was followed by a reception at a Ponce restaurant, hosted by Bishop Garcia's parish, with entertainment provided by a woodwind quartet. It turns out that Bishop Garcia also plays the clarinet!

Source: *The Northeast Anglican*

ANGLICAN WORLD BRIEFS:

***THE PRIMATE OF THE ANGLICAN CHURCH IN JAPAN DIED** March 12 of respiratory failure, following a long illness. The Rt. Rev. James T. Yashiro, also Bishop of the Diocese of Kitakanto, was 65. A March 17 funeral at the Church of Blessed Virgin Mary, Shiki, was followed by a diocesan funeral service April 5. - *Anglican Consultative Council*

***IT MIGHT SEEM A LITTLE LATE TO BE ASKING**, but a new Anglican Church of Canada commission faced with the question, "What is theology?" has begun to try to answer it. Following its first meeting late last year, the ten members of the Primate's Theological Commission said they were "united" in their determination to "[work] together to explore fundamental questions which lie behind important and often controversial issues in church and society." The panelists, who reflect a diversity of theological opinion, are to meet again in May, each bringing along his or her answers to six preliminary questions formulated at the group's first meeting. It is hoped the panel will encourage and promote theological discussion in the church by producing statements and study materials on central theological questions. - *Anglican Journal*

***GOVERNMENT EFFORTS TO STEM RISING DIVORCE TRENDS** have been pledged by Lord Mackay, Britain's Lord Chancellor. In a speech during February's National Marriage Week, he defended the new Family Law Act, which includes measures to try to save a marriage before divorce, and scored the Church of England for failing to provide widespread marriage preparation, though the C of E claims to be the largest provider of such counseling. Mackay said the government could help by showing a greater awareness of the impact of all policies on marriage and family life, and by helping to put in place a range of marriage support services. He noted that a one-year pilot program of marriage support projects was due to begin in April. Marriage Week was marked in some 500 C of E parishes as couples renewed their vows in Sunday services. - *Church Times/The Church of England Newspaper*

***BANNS (ALMOST) BANNED:** The Church of England recently agreed that an alternative should be found to the centuries-old practice of reading marriage banns—announcing the names of couples intending to marry at services on three Sundays, so that anyone aware of an impediment to the union has time to make it known before the wedding. Many vicars believe the banns are "a medieval anachronism," as one speaker put it, and too time-consuming. Abandonment of the banns has been postponed, however, due to legal complexities.

***MOST CHURCH OF ENGLAND CLERGY RESPONDING TO A NEWSPAPER POLL COULD NOT NAME ALL THE TEN COMMANDMENTS.** A recent poll by the *Sunday Times* of London embarrassed church officials when it found that only 34 percent of 200 Anglican priests could recall all the commandments. A church spokesman said it was hard when "on the spot" to remember all the commandments and that given time, the clergy would recall them. The survey also made other disturbing findings—that 31 percent of priests polled did not believe in the Virgin Birth, 21 percent did not believe in the devil, 12 percent did not expect a second coming of Christ, and five

NOTHIN' COULD BE FINER THAN TO BE..

THE RT. REV. DOUGLAS WOODALL has been installed as the first bishop for the Missionary District of South Carolina within the Charismatic Episcopal Church (CEC), the fast-growing, neo-Anglican body formed in 1992. Woodall's appointment to the new post reflects recent restructuring in the church, responding to CEC's rapid expansion. Formerly a suffragan in CEC's Diocese of the Southeast—which is now a province—Woodall was installed by the former diocesan of the Southeast, Dale Howard, who is now an archbishop. The province Howard oversees currently includes 40 churches and missions in seven states. Missionary bishops also have been consecrated for Georgia and Alabama—Canon John Holloway of Thomaston (GA) and Canon Charles Jones of Selma (AL), respectively. Bishop Woodall was selected to develop South Carolina into a viable diocese, overseeing existing parishes and missions while also serving as rector of St. George's Mission, Spartanburg; he also will assist in the North Carolina mission district, and continue as CEC's Bishop for the Armed Forces.



Presbyterians Approve Chastity Amendment

After years of contentious debate, the 2.7 million-member Presbyterian Church (USA) has passed a church law requiring all unmarried clergy and elders to be sexually celibate.

The move was widely seen as banning the ordination of practicing homosexuals, though single heterosexual clergy and officers face the same strictures.

The law was passed by more than the two-thirds majority of regional presbyteries required to amend the denomination's constitution. The measure was first advanced last year after the conclusion of a three-year study on sexuality.

The constitutional amendment, in part, forbids the ordination of any individual who fails to live "either in fidelity within the covenant of marriage of a man and a woman, or chastity in singleness."

Conservative Presbyterians were ebullient, seeing the decision as reaffirming the Scriptures as the center of church faith and practice, and as ending more than two decades of bitter dissension over homosexuality.

But gay Presbyterian activists said they will not give up their fight, claiming that significant opposition to the new law still exists among many Presbyterians. And some clergy said they would not abide by the measure.

Sources: *The Washington Post*, *Catholic World News*

Roman Catholic Bishop Urges Gay Clergy To "Come Out"

A Roman Catholic bishop has urged all gay Catholic priests and bishops to reveal their sexual orientation to show that homosexuals can be faithful Catholics and gifted spiritual leaders.

"I can't tell you the number of letters I have received from priests who say they are gay, but who are afraid to come out. What a loss that is to our church," auxiliary Bishop Thomas Gumbleton of Detroit told a largely gay gathering of Catholics March 11 in Pittsburgh.

Ministry to gays and lesbians has been "cruelly neglected," Gumbleton said. "That would change more rapidly if respected Catholic leaders came out," he asserted. "Although the first to do so might be crucified, Catholics understand that suffering can help bring about redemption. Please come forward, say who you are, be proud of who you are and share all of your gifts with the church," he said.

Gumbleton, long known as a liberal maverick in the Catholic hierarchy, identified himself as a heterosexual who has a gay brother.

Gumbleton left before a news conference. But another speaker at the symposium, Bishop Matthew Clark of Rochester, New York, who recently celebrated a mass for homosexuals in his diocesan cathedral, opined that Gumbleton was speaking of gay priests who are faithful to their promise of celibacy.

Source: *Pittsburgh Post-Gazette*

House Again Votes Ban On Partial Birth Abortions After "Lies" Revealed

Cardinals Appeal To Clinton

The U.S. House of Representatives has again voted to ban late-term "partial birth" abortions, reviving the bitter battle that ended in a presidential veto of the ban last year.

The vote followed a media storm created when Ron Fitzsimmons, executive director of the National Coalition of Abortion Providers, revealed he "lied" during last year's debate on late term abortions when he said they were rare and only done to save the life of the mother, or when a fetus was severely malformed.

Rep. Henry Hyde, Illinois Republican and chairman of the Judiciary Committee which drafted the bill just passed, said: "We cannot undo the injustice that has been done to 35 million tiny members of the human family who have been summarily killed since the Supreme Court, strip-mining the Constitution, discovered therein a fundamental right to abortion. But we can stop the barbarity of partial birth abortion."

Clinton vetoed the first bill because it did not protect the health of the mother. The bill just passed has an exception for the mother's life, but not her health.

The 295-135 House vote is veto-proof, though it was seen as unlikely that the Senate could produce that high a margin of support for the bill.

But advocates of the bill note that last year's presiden-

Continued on Page 24

percent did not believe He performed miracles. - *Catholic World Report*

***A DEDICATED GROUP OF LONDON MUSICIANS RECENTLY PERFORMED EVERY ONE OF THE 195 CHURCH CANTATAS COMPOSED BY JOHANN SEBASTIAN BACH** in a cycle that took 20 years to complete. Their achievement was all the greater because the cantatas were not performed as concerts: they were sung in German as part of worship, usually on the Sundays of the church year that Bach intended, at a central London church. The musical director of the ensemble described the enduring qualities of the music as "a sort of miracle."

- *Ecumenical News International*

ANGLICAN USA BRIEFS:

***THE NATIONAL SYNOD OF THE ANGLICAN PROVINCE OF CHRIST THE KING (APCK)**, a Continuing Church jurisdiction, is to be held November 6 in San Francisco. The synod's purpose is "to set up the necessary structures for the Province," according to APCK's newsletter. APCK's National Clericus will take place the day before in the same city. Delegates and visitors will be housed at the Sir Francis Drake Hotel.

***MEMBERS OF THE GREATER BOSTON CHAPTER OF THE EPISCOPAL SYNOD OF AMERICA** have taken a step beyond their status as members of a traditionalist Episcopal Church organization. Two years ago they started an "independent" mission congregation, St. Bede's Anglican/Episcopal Church, which currently meets at 10 a.m. Sundays in Colby Chapel at Andover-Newton Theological School, Newton Centre, Massachusetts. The Rev. William R. Krogstad, former rector of Trinity Church, Bridgewater, is priest-in-charge.

***A NORTH CAROLINA EPISCOPAL PARISH'S FORMER FINANCIAL SECRETARY HAS RECEIVED A TEN-YEAR SENTENCE** for embezzling nearly \$500,000 from the Chapel of the Cross, Chapel Hill, over a three-year period. Brian Patrick Mullaney is expected to serve 18 to 32 months before being released from a county correctional institution. - *The Living Church*

***THE EPISCOPAL CHURCH'S SENIOR EXECUTIVE FOR PROGRAM HAS VACATED HER POST** earlier than expected. Diane M. Porter, who held the program post since 1992, had originally intended to remain through the end of the year, but reportedly felt most of her work during this triennium was well underway. Chief operating officer, the Rt. Rev. Charlie F. McNutt, will assume the responsibilities of her post, with assistance from Sonia Francis, director of media services. An unconfirmed report indicated that Porter has joined the staff of Long Island Bishop Orris Walker. - *Episcopal News Service*

***THE DEAN AND PRESIDENT OF GENERAL THEOLOGICAL SEMINARY HAS RESIGNED.** The Rt. Rev. Craig Anderson, the former Bishop of South Dakota who came to the New York seminary in 1993, has accepted the post of rector of St. Paul's School in Concord, New Hampshire. Founded in 1856, the school has more than 500 students from 48 states and 18 foreign countries. - *The Living Church*

***WASHINGTON NATIONAL CATHEDRAL IS ESTABLISHING A GIRLS CHOIR** to share responsibilities with

its 89-year-old men and boys choir, following parallel, and sometimes criticized, changes in some English cathedrals. Auditions have been completed for about two dozen first and second soprano positions. The involvement of the new girls' choir will be gradual, beginning in September, according to Washington Cathedral's canon precentor, the Rev. Patricia Thomas. - *The Washington Post*

OF GENERAL INTEREST:

***THE SUCCESSFUL CLONING OF AN ADULT SHEEP** to produce a genetically identical lamb has sent alarmed church leaders and ethicists scrambling to warn against the cloning of humans, which the Scottish researcher who cloned "Dolly" also rejects as "quite inhumane." Nevertheless, some see it as the next logical step for the scientific community. Roman Catholic officials said human cloning would violate human dignity, the sacred nature of marriage, and create a child not out of love but as an object of manipulation. Concurring was former Archbishop of York John Habgood, England's leading ethical thinker on scientific advances, who commented that the notion of creating a clone to harvest organs was "totally abhorrent." President Clinton recently directed that no federal money be spent on human cloning research, and urged a moratorium on such studies in the private sector until more is known. And, a bill has been introduced in the U.S. Senate that would permanently ban all human cloning in the country. - *The Washington Times/Christian News/The Church of England Newspaper*

***"ALIVE TOO LONG"?** Responding to a question on

assisted suicide, Cardinal O'Connor of New York revealed that the insurance company for Calvary Hospital, run by the Dominican Sisters of Hawthorne, has told the facility that: "You are keeping your people alive too long," and "[i]f you continue to do this, we will cut off your insurance." O'Connor, while not disclosing the insurance company's identity, said: "Look at the cold-bloodedness of this...We are at the mercy of the insurers." - *Catholic News Service*

***THE ABORTION PILL RU-486** may well be available in the United States by the end of year. The pill has been used in France since 1988, but litigation over the rights to manufacture the drug as well as pro-life opposition have delayed its introduction in the U.S. - *Washington Times*

***THE U.S. GOVERNMENT GAVE ITS OFFICIAL OKAY TO THE "MORNING AFTER PILL,"** which is actually a high dose series of birth control pills taken within 72 hours after unprotected sex, in order to chemically prevent a fertilized egg from implanting itself in a woman's uterine lining. The form of early abortion can cause extensive nausea and vomiting. But the FDA has allowed this use of birth control pills unofficially for years, and did not conduct its normal battery of tests on the method, because, it says, it has been tested in other countries, such as Great Britain, and found to be safe. "There are no tests to show how these chemicals will work in the bodies of young teenagers," countered Judie Brown of the American Life League. "No one cares about this. It's another way the pro-abortion movement deals with people's reluctance to have children." - *The Washington Times*

***A ROMAN CATHOLIC PRIEST CONVINCED THAT IT IS POSSIBLE TO SUCCESSFULLY CHALLENGE**

Continued on Page 26

ABORTIONS *Continued from Page 23*

tial veto of the ban was based on false information from Fitzsimmons, who first claimed the procedure was used no more than 450 times a year.

Now he has admitted it is used as often as 5,000 times

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a year, and that in most cases both the mother and fetus are healthy.

The procedure involves manipulation of the unborn child into a breech position in the womb. The doctor then delivers the body, except for the head, punches a hole at the base of the skull and suctions out the brain. The skull is then crushed and the delivery completed.

A recent statement by seven U.S. Roman Catholic cardinals urged President Clinton to admit he was misled into believing most late term abortions save a woman's life or her ability to have more children, and urged him to "insure respect for all human rights, including the right to life...denied to infants who are brutally killed in partial birth abortion."

In reading the statement at St. Patrick's Cathedral, Cardinal O'Connor of New York effectively "compared the abortion issue with a recent Passion Play controversy in New Jersey," noted columnist Terry Mattingly. "The cast there includes a black actor in the role of Jesus and bigots have responded with death threats. Some people, said the outraged cardinal, 'can't see the image of Christ in the face of a black man...Others struggle to see the image of Christ in the face of the unborn.'"

Sources also included *The Washington Times*, *RNS/Christian News*

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THE 1997/98 FCC DIRECTORY OF TRADITIONAL ANGLICAN & EPISCOPAL CHURCHES

This fourth edition of the Directory published by the Fellowship of Concerned Churchmen (FCC) is considerably larger than previous editions. The 245-page, illustrated volume lists more than 960 parishes worldwide, including congregations affiliated with Continuing Church jurisdictions, the Charismatic Episcopal Church, and some orthodox parishes within ECUSA and the Church of England.

Each listing includes the parish address, telephone, and names of clergy along with service times and locations. Parishes are grouped by state and urban area.

The goal of the FCC and this publication is to promote harmony and unity within the traditionalist movement and to serve as a resource for individuals seeking to locate parishes adhering to the Anglican traditions of faith and order.

Membership in the FCC is open to individual Anglicans and Episcopalians who pay an annual fee of \$20 (tax-deductible in the U.S.), which includes receiving a complimentary copy of the Directory. To order additional copies, or if not a member of the FCC, the price is \$18 per copy (postpaid in USA/Canada). For international orders, please add \$10 for postage and shipping.

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The Afterword

ECUSA: A Province Too Far?

"May a...province make any unilateral decision and still be part of the Anglican Communion?" asked English "Flying Bishop" Edwin Barnes in the last issue. In recent times, an affirmative answer to the query seemed apparent in a global church more enamored of provincial autonomy than unity in order and doctrine.

Yet, it now appears that one of the most pivotal liberal gains born of this system—last year's Righter decision in the American Church—has awakened the entire Communion to the sexual "demoralization" of the U.S. and a few other western provinces, and spurred a determined, *unprecedented* movement to set parameters on provincial whimsy. It is, moreover, a movement which reveals the American Church as seriously out of step with—and in danger of being shunned by—the majority of the Anglican Communion (which, recall, is as much e.g. African and Asian as Anglo-American).

The first signs came in the extraordinary scolding ECUSA's degenerating sexuality doctrine, discipline, and concern for other provinces got from the primate of the Southern Cone in Jerusalem, and in the landmark Kuala Lumpur statement on sexuality, *reportedly agreed by delegates from non-western provinces encompassing the vast majority of the world's Anglicans.* (More on this in the next issue.)

TCC also learned of a resolution *earlier adopted unanimously* by the Province of Southeast Asia's synod, making clear that the province not only supports the Kuala Lumpur statement, but is *out of communion* with those parts of Anglicanism which do not conform to it.

It has since been *widely* alleged by *numerous* sources that what may have been this same resolution or something similar was prepared for introduction at the Primates' Meeting by some Asian bishops, flanked by some African bishops and likely others. Said to be at particular issue was the ECUSA court's 1996 dismissal of charges against Bishop Walter Righter for ordaining a noncelibate homosexual, and the court majority's reasoning and creation of the "core doctrine" rationale for that decision. Allegedly, though, a successful dissuasive effort by American Church leaders present kept the resolution that could have *ended* ECUSA's Communion standing from being formally introduced, at least for now.

TCC was unable, despite vigorous attempts, to get direct confirmation of this stunning report before presstime, possibly due to a non-disclosure agreement that hopes for change.

But there is much in what *is* known to lend credence to the report. It also jibes with other late developments, including Archbishop Carey's escalated defense of sexual morality, and hints of a more muted liberal outcome at ECUSA's General Convention than earlier thought.

It is clear, too, that conservative Southern Hemisphere bishops are not letting this matter drop; a group of them recently announced they would urge the Communion to "remain true to Scripture and accept only heterosexual marriages."

Outside the handful of affluent western provinces, "the Anglican Communion is totally committed to the authority of Scripture," said Fr. Bill Atwood, general secretary of the orthodox international organization Ekklesia, which includes some 50-60 prelates among its members. He told TCC his "personal knowledge of many of the primates" convinces him they will "do whatever is necessary" to uphold historic faith. That means ECUSA must go beyond inaction at General Convention: it must "reaffirm historic (sexuality) teaching" and stop actions at odds with it.

In short—whatever happened behind the scenes in Jerusalem—it is evident that leaders representing most of the Communion—notably flanked by the Archbishop of Canterbury—*mean business* on this issue—which necessarily raises a question about ECUSA's continued status within official Anglicanism. And that is a more startling end to the primacy of ECUSA's current presiding bishop than he or even his foes could have imagined.

BRIEFS Continued from Page 24

THE CONSTITUTIONALITY OF THE ROE V. WADE DECISION legalizing abortion has established the National Organization for Embryonic Law. Fr. Father Clifford Stevens, 70, of Omaha, Nebraska, has spent ten years making himself an authority on constitutional law and history, maintaining that no one has yet done the necessary foundational work for overturning *Roe v. Wade* in the courts. The organization's select group of lawyers, legal scholars, medical professionals and others will pursue litigation aimed at having the nation's highest court spell out the legal rights of the unborn. - *Our Sunday Visitor*

***WHILE A NUMBER OF STATES HAVE PASSED MEASURES ENSURING THAT SAME-SEX MARRIAGE BARRED** in their jurisdictions, U.S. courts are already being asked to settle disputes arising from a form of same-sex "divorce," occurring when relationships between long-cohabiting homosexuals end. In such cases, courts may be faced with deciding whether to honor spoken vows or written contracts of such couples, or to order child visita-

tion privileges or the equivalent of alimony. "It's hard to argue that divorce laws apply when there's no marriage," said one Boston lawyer with homosexual clients. But a small number of judges are finding ways to grant some divorce-type relief, evidently with help from past heterosexual "palimony" cases. So, while court defeats are still likely, a few cases have gone the other way. In one case, the U.S. Supreme Court let a Wisconsin woman keep seeking permanent visitation rights if she could prove she once acted as a parent to the child of her former lesbian companion; she was granted temporary visitation in the meantime. - *RNS/Christian News/The Associated Press*

***PRIESTS SHOULD BE MORE UNDERSTANDING TOWARD MARRIED ROMAN CATHOLIC COUPLES WHO USE CONTRACEPTION**, and absolve them readily of the sin during confession if they repent and strive to refrain from sinning again, the Vatican said recently. Officials stressed that the new Vatican guide on family issues, which clearly reaffirmed the church's opposition to

Continued on Back Cover

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Orange County
Church of Saint Mary Magdalene
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 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

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