

has been struck down as unconstitutional by a federal judge. - *Our Sunday Visitor*

***A FIRST-OF-ITS-KIND WEEKLY NEWS PROGRAM ON RELIGION AND ETHICS** is to be produced by the New York public television station Thirteen/WNET, which received two grants totalling \$5 million for the project from Lilly Endowment Inc. Focusing on one of the most under-reported news beats in journalism today, *Religion Newsweekly* (working title) will provide in-depth coverage of the top stories of the week relating to religion and ethics, as well as religious and ethical perspectives on domestic and foreign events. The first season of 39 half-hour programs debuts this summer on PBS. When the series begins, *Religion Newsweekly* will be available online at <http://www.wnet.org> and <http://www.pbs.org>. - *Episcopal News Service*

***CHURCH SPLITS**, though painful and unappealing, usually create a burst of emotional energy that eventually leaves two stronger churches standing in place of one dysfunctional church, according to research by two sociologists at a Canadian university. - *Ecumenical News International*

***A 30-YEAR DOWNTURN IN THE NUMBER OF CONGRESSIONAL REPRESENTATIVES BELONGING TO MAINLINE CHURCHES**, from 280 seats three decades ago to 169 today, is seen in the 105th U.S. Congress which took office in January. Three denominations saw the steepest declines in the last three decades: The number of United Methodist Congressional representatives fell from 95 to 59, Episcopalian from 67 to 42, and United Church of Christ from 29 to 10. Roman Catholics have the largest contingent in Congress, 151. The biggest one-year gain was among non-denominational Protestants, up six members for a total of 28. Demographer Albert Menendez said the figures could point to the emergence of a post-denominational society in America. - *Christianity Today*

***THE SUSPENSION OF THE REV. BENJAMIN CHAVIS FROM THE MINISTRY AFTER HE ANNOUNCED HIS EMBRACE OF ISLAM** is to be reviewed by officials of the United Church of Christ. Chavis now claims that he never intended to leave Christianity for Islam and that the two are mutually compatible. - *The Washington Times*

***A GROUP OF ORTHODOX RABBIS SPARKED ANGRY DEBATE WITHIN THE AMERICAN JEWISH COMMUNITY** in March with its declaration that the religious movements claiming the allegiance of 90 percent of American Jews are not valid forms of Judaism, but are another religion. The statement by the Union of Orthodox Rabbis of the U.S. and Canada, which called upon Jews to avoid Reformed and Conservative synagogues and temples, was denounced by leaders of those movements and by two larger organizations of Orthodox rabbis. - *The Washington Post*

***TWO STREET PREACHERS HAVE BEEN CONVICTED IN A BRITISH COURT OF THE RARE OFFENSE OF "AGGRESSIVE PREACHING."** The two evangelists—father and daughter—were charged after they had railed against homosexuality and other practices in front of a large and hostile crowd in a northern English city. According to the police, one of the preachers—the father—was shouting at the top of his voice and marching in circles, with waving arms and reddened face. The preachers refused a municipal official's request to soften their delivery. After their court date, which found the two guilty of "aggressive preaching in such a manner as to cause intimidation and harassment," they went back to the same "scene of the crime" and began preaching again. They were rearrested and spent the weekend in prison. - *Ecumenical News International*

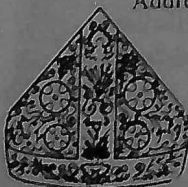
***FAITH OF OUR FATHERS GOES SHOW BIZ:** The Irish recording that has been the country's most surprising success over the past year is now a stage show. The *Faith of Our Fathers* album, featuring religious songs and singers, soared close to the top of the pops in Ireland late last year and became a Christmas best-seller. The nostalgic, mainly Roman Catholic tunes were then transformed from CD and tape into a stage production, presented not long ago at Dublin's biggest theatre for two nights. Dubliner John Kerin produced the album of hymns after attending mass in a local church and seeing the enthusiastic response of congregants when an elderly priest asked them to sing some of the hymns of their youth. "We decided to make the definitive recording of this material—but to describe the way the album has sold as phenomenal would be an understatement," he said. - *FA News*

THE Christian Challenge.

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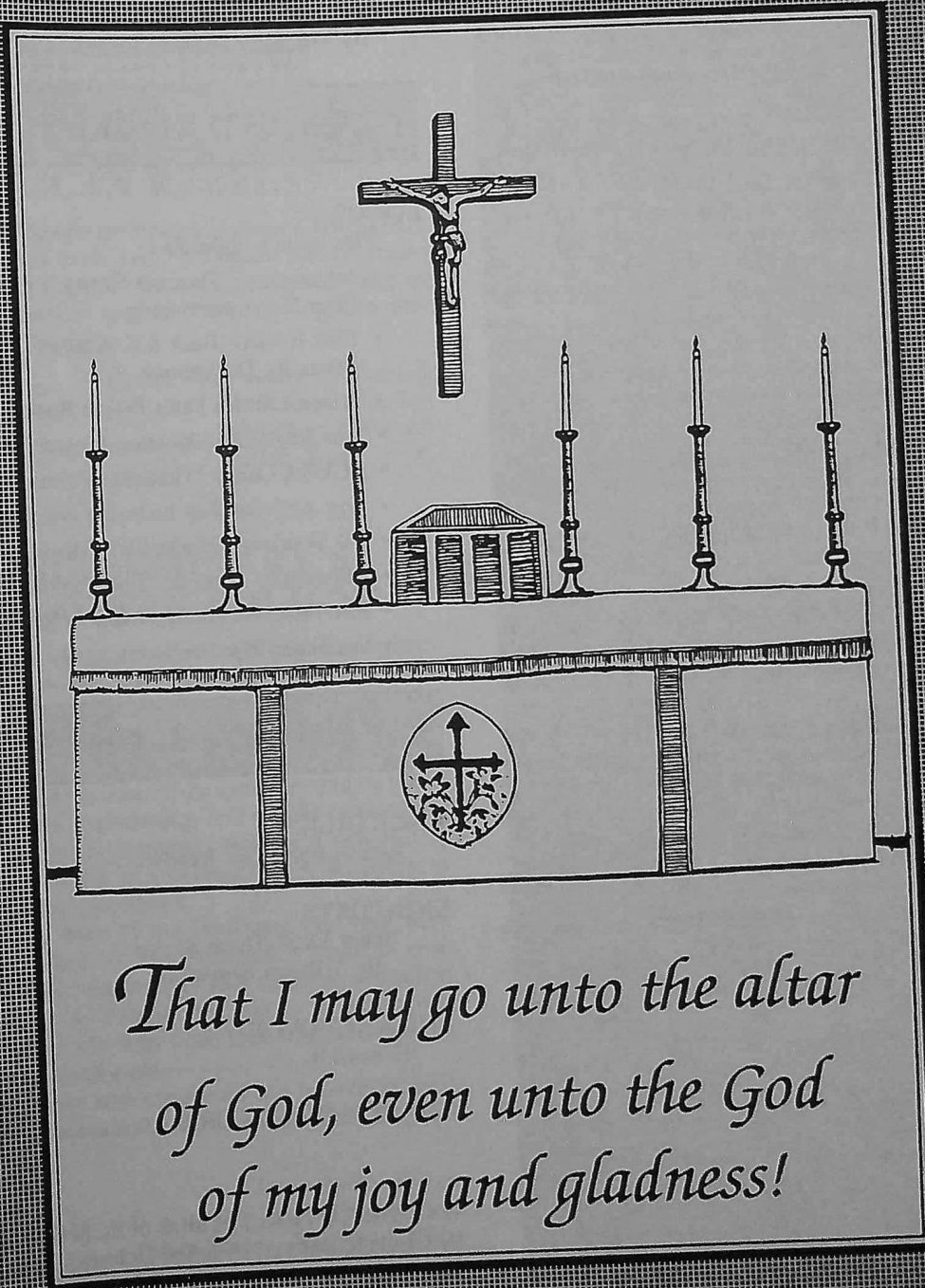
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*That I may go unto the altar
of God, even unto the God
of my joy and gladness!*

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THE Christian Challenge

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

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No. 5
Summer, 1997

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ON OUR COVER: The altar of St. Mary's Anglican Catholic Church, Denver, by artist Deborah Vriesen of Elizabeth, Colorado. A strong symbol of the Continuing Church, St. Mary's was the first parish to secede from the Episcopal Church following its 1976 break from apostolic order. Following the loss of a long court battle, negotiations with the ECUSA diocese resulted in a financial plan to allow the property to remain with the now-ACC congregation. With that now fulfilled, St. Mary's was due to be consecrated May 31, and *TCC* will have the story in the next issue.

Backtalk

“ANGLICAN REBELS”

Thanks for a very thought-provoking issue of *CHRISTIAN CHALLENGE* (May). I commend Fr. Guelzo for his treatment of the “Anglican Rebels.” He makes important suggestions for all of us concerned with the future of Anglican witness. God bless your ministry.

*(The Rt. Rev.) James M. Stanton
Bishop of Dallas
1630 Garrett Avenue
Dallas, Texas 75206*

VIRGINIA SEMINARY’S “MISBEGOTTEN POLICY”

How sad a state of affairs that Archbishop of Canterbury George Carey, the spiritual leader of Anglicanism and the Episcopal Church, has to come all the way to the Virginia Theological Seminary in Alexandria to declare that sex outside marriage defies Christian teaching...

One would think that the dean of the seminary and its board of trustees would know that already, and should be teaching it. Wrong. That same body [recently] adopted a new policy that allows a student living in a homosexual relationship to enroll and study for the priesthood.

When I called the dean of the seminary, the Very Rev. Martha Horne, and asked her how fornication could be condoned, her answer was, “Jesus never said anything about fornication.” Oh, really? As I recall, He said to an adulteress, “Go and sin no more.” He didn’t add that what she may do with a lesbian friend is all right.

Let us hope that those who concocted this miserable, misbegotten policy will recant and get on with teaching the Gospel of Jesus Christ.

*Mary Bailey Bowen
13106 Estelle Road
Silver Spring, Maryland 20906*

Try also Jesus’ words in Mark 7:20-23: “What comes out of a man is what defiles a man. For from within, out of the heart of man, come evil thoughts, fornication, theft, murder, adultery, coveting, wickedness, deceit, licentiousness, envy, slander, pride, foolishness. All these evil things come from within, and they defile a man.” - Ed.

CONVICTIONS SHOULD HAVE CONSEQUENCES

Regarding the letter from Thomas McNealy in the May issue:

THE CHRISTIAN CHALLENGE does indeed have a theological perspective—and, because that theological perspective is not shared by the reader, he proceeds to accuse the editor of a lack of charity.

Unfortunately we live in an age in which we have forgotten the wisdom of Franklin’s adage, “Who marries the age is soon widowed.” To espouse a perspective which deviates from the prevailing “wisdom” of the age seems to lead inevitably to accusations of “mean-spiritedness.” What is mean, what is narrow and small is the contemptuous dismissal of those whose only crime is to believe what the overwhelming majority of Christians, in the past and to this day, hold to be true!

Whether the reader (now a former reader, he says) likes it or not, there are fellow members of his church who believe that they have the right to hold to the Faith which they embraced at their confirmation. They believe that something essential and fundamental has changed in Anglicanism; that a Tradition which once claimed to have no doctrines peculiar to itself, but only to preach the Faith of the undivided Church of the Fathers, now votes doctrines into and out of existence by the two-thirds vote (or simple majority vote, as with ECUSA’s admission of women priests) of an elected convention which happily decides matters over which even the Pope doesn’t claim jurisdiction! They don’t believe that the Pope is infallible—but it strikes many of them that papal infallibility is far more defensible than is the infallibility of General Convention, and they doubt that our Lord really expects them to obligingly change their most cherished convictions because of a two-thirds vote by orders.

It is sad how convictions acted upon seem to call forth the worst from so many churchmen. Private hand-wringing over contemporary issues seems to be permissible, but let someone act upon his convictions—join a Continuing Church, or Orthodoxy, or make his submission to Rome, or support the ESA—and ferocious criticism issues forth from the “personally orthodox, but...” who think that taking one’s own convictions



DUE TO THE GREETING PROCESS AT POTTER CREEK CHURCH, FIRST-TIME VISITORS RARELY BECAME SECOND-TIME VISITORS.

seriously enough to act upon them is in the poorest taste! And picking apart whatever might not be perfect in the actions of others becomes a convenient way of avoiding action—as though in the present distress of the church it is noble or laudable to simply continue along as usual...

The reader does TCC and its editor an injustice by his letter. I have subscribed for over a decade. TCC is DOING something; it offers voice, perspective, hope and support to orthodox believers, and does so with clarity, wit and, most important, charity. At great personal sacrifice, the editor has made it her work to provide us with the facts that we need to understand what's going on in the Church—that is her stated goal—and she never loses sight of the need for the work of TCC to be grounded firmly in spirituality. The reader begins his letter by asserting his belief in the transcendence of a God too great to be comprehended: it is almost comical to see, by the end of his letter, how neatly that God seems to fit into the reader's pocket.

*The Rev. Joseph Wilson
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Whitestone, New York*

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O GRACIOUS FATHER, we humbly beseech thee for thy holy Catholic Church; that thou wouldest be pleased to fill it with all truth, in all peace. Where it is corrupt, purify it; where it is in error, direct it; where in any thing it is amiss, reform it. Where it is right, establish it; where it is in want, provide for it; where it is divided, reunite it; for the sake of him who died and rose again, and ever liveth to make intercession for us, Jesus Christ, thy Son, our Lord. *Amen.*

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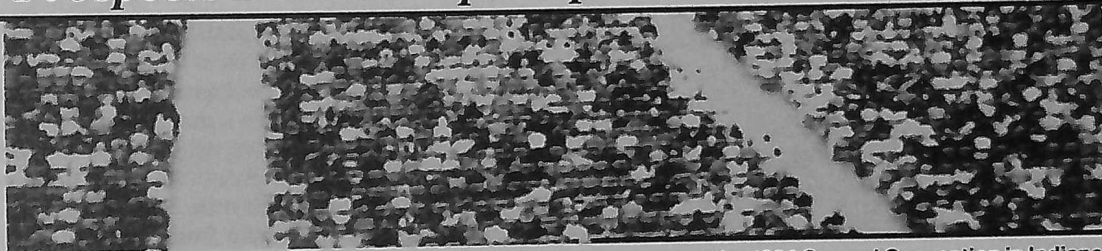
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FAITH OR FUDGE?

Prospects For The Episcopal General Convention



A service at the 1994 General Convention in Indianapolis.

NO ONE WHO HAS OBSERVED THE GENERAL CONVENTION for any length of time can fail to notice two characteristics about its operation: First, it has an almost limitless capacity for fudging on issues of faith and morals. Second, it moves at a steadily increasing pace along a downward track away from classical Christianity. The two features are not unrelated. The fudging (from tinkering with the church's marital discipline beginning decades back, to the sexuality studies and ordination dialogue committees established more recently) consistently works in favor of revisionism and against orthodoxy.

Both characteristics are likely to be in evidence again at the Convention's triennial meeting in Philadelphia this July. What remains to be seen is whether the fudge factor has reached the limits of its ability to disguise reality, and whether the Convention will plunge unmistakably into the miasmatic swamp that lies at the foot of the liberal slope. At this stage, it appears that both questions will be answered affirmatively, barring what David Mills of *The Evangelical Catholic* magazine calls "a miracle on a scale not seen since Moses parted the Red Sea."

Though a faithful Christian may never discount the possibility of a miracle, neither should he presume that God owes one to him or his institutional church. While Jesus counseled us to be innocent, he never commended stupidity, so the prudent course for traditional Anglicans within the Episcopal Church (ECUSA) is to pray for the best and prepare for the worst.

The worst for which we must be prepared is the prospect that through its actions this summer the General Convention may deprive the institutional Episcopal Church not only of its claim to be an Anglican church, but of its claim to be a Christian church in any classically understood sense.

THE ELECTION OF A NEW PB

The tenure of Edmond Browning as Presiding Bishop needs no long review. In contrast to the primacy of John Allin, in which the progress of the revisionist agenda was slowed, though not checked, Browning's term has been marked by active propulsion of ECUSA down the revisionist incline, punctuated by assorted sex and money scandals which have further tarnished

The worst for which we must be prepared is that General Convention may deprive ECUSA not only of its claim to be an Anglican church, but a Christian church.

**By The Rev. Samuel L. Edwards
Executive Director
The Episcopal Synod Of America**

the church's image. Few, if any, traditionalists regret the conclusion of his regime, but few, if any, rejoice at it, since his successor is not likely to be much better.

Undoubtedly, some Episcopalians whose conservatism is more pronounced than their orthodoxy are taking comfort from the idea that the pendulum will swing their way. According to this way of thinking, as the radical John Hines was succeeded by the centrist conservative John Allin, so will the radical Edmond Browning be succeeded by another centrist. The trouble with this is twofold: First, the "center" has moved decisively to the left under Browning. Second, there is no genuine centrist (assuming that "genuine centrist" is not an oxymoron) among the nominees for Presiding Bishop. Even though one or two may appear to fill the bill on first glance, a closer look will demonstrate that appearances deceive.

Briefly, the layout of the candidatures is as follows:

Richard Schimpfky of El Camino Real is a dedicated revisionist. Before coming to California, he served as the president of the Standing Committee in the Diocese of Newark, and that, as Mr. Mills has observed, "tells you all you need to know."

Frank Griswold of Chicago is a suave and debonair revisionist. Among other things, he gets high marks on "lesbigay" issues, and leads the diocese that sent the 1994 General Convention a set of resolutions designed to make women's ordination mandatory. Reflecting the substance of those resolutions, the subsequent recommendations of the Committee for Dialogue on Canon III.8.1 are poised to achieve the desired goal at Convention this July.

Robert Rowley of Northwestern Pennsylvania chaired the committee mentioned above and is as wholly unacceptable a choice to those who oppose its recommendations as he is the darling of the Episcopal Women's Caucus. If elected, he will not forget to "dance with the one what brung him."

Don Wimberly of Lexington, Kentucky, is a corporate Episcopalian who can be relied on to execute whatever policies the General Convention or Executive Council decree. He has chaired ECUSA's Committee on Administration and Finance.

from which position he has recently (in a letter in *The Living Church*) sworn allegiance to the Presiding Bishop's policy of stonewalling efforts to get a comprehensive audit of ECUSA's numerous trust funds.

At the moment, one of the principal risks in the upcoming election of a Presiding Bishop is that the failed traditionalist strategy of the last election will be repeated. In



The likely choice for PB is Frank Griswold of Chicago, who gets high marks on "lesbigay" issues and leads a diocese which has played a key role in the move to make women's ordination mandatory.

1985, the orthodox and conservative bishops, believing that none of the conservative candidates stood a

chance of election and that the election of a liberal was therefore a foregone conclusion, decided to vote for the liberal who seemed most tolerant in order to block the election of the late Bishop of Washington, John Walker, who was not noted for his tolerance of conservative types. Their candidate was Edmond Browning.

Noises have already been heard that such a strategy is being considered again by some orthodox and conservative bishops, with the probable candidate being Wimberly. One hopes that the futility of such a course would be evident, but one also must not discount the proven capacity of traditionalist bishops to outsmart themselves in such matters. In any event, such a strategy is more likely to fail now than the last time: There are more revisionists in the House of Bishops now than then, and so, in my judgment, the next Presiding Bishop will certainly be a liberal and very probably will be Frank Griswold.

The putting forward of another candidate might be only a gesture, but there is a place for gestures, even in the face of certain defeat. Absent this, one hopes for principled (and recorded) abstentions on the part of Episcopal Synod, American Anglican Council, and Irenaeus bishops.

MANDATING A UNIVERSAL PRIESTESSHOOD

ECUSA Canon III.8.1 permits the ordination of women to the priesthood and episcopate. In 1995, a national church panel chaired by Bishop Rowley (now, as noted, a nominee for Presiding Bishop) recommended canonical amendments that would make the provisions of Canon III.8.1 mandatory in every diocese of the church, without respect to the convictions of the diocese or its bishop. The House of Bishops overwhelmingly endorsed the recommendations in September of that year. The proposed changes would in effect prohibit any member of ECUSA who opposes women's ordination from holding any office (from vestryman to bishop) which has anything to do with the selection of ordination candidates and parish clergy,

unless they are willing to set aside their convictions.

Though there is talk that some bishops who endorsed these proposals are having second thoughts, the changes almost certainly will be enacted by comfortable majorities in both Houses of Convention. The House of Bishops, taken as a whole and in spite of exceptions among its individual members, lacks the moral fibre to resist the will of the more radical House of Deputies and the hard-core revisionist coalition.

The choice before the typical bishop will be a hard but simple one between two kinds of pain. On the one hand, he will see a handful of his episcopal brethren on the point of being disinherited by their church if they remain true to their convictions. If he votes for the changes, it will be painful—perhaps acutely painful, for he probably likes these men. But he will also consider that, if he votes against the changes, he will have to face the prospect of chronic pain from the feminist-revisionist activists at home. The typical bishop will choose the sharp jolt over the nagging headache. The changes will pass.

These changes will effectively, if not legally, deprive the Episcopal Church of its claim to be Anglican. As I have pointed out elsewhere, not only do they violate the provisions of the international Eames Commission, they also establish a sub-Christian moral standard by saying, in effect, that one may hold a theological conviction so long as he agrees not to act upon it.

There is no reasonable hope that the Convention will make any just provisions for those dispossessed by their enactment, whether by ensuring the provision of episcopal visitors or by permitting some other and fuller form of alternative oversight: That would require the consent of both Houses, and the House of Bishops (probably) and the House of Deputies (certainly) have no disposition to make any provision whatever for their defeated opponents.

A LICENSE FOR LICENSE

In May 1996 Walter Righter, the retired Bishop of Iowa and former Assistant Bishop of Newark, was acquitted of charges that he violated church teaching by knowingly ordaining a practicing homosexual living with his same-sex lover. In its majority opinions, the Court for the Trial of a Bishop said that it was up to the General Convention to define ECUSA's doctrine and discipline in such matters, thus inviting the Convention to do so. There is virtually no chance that this will happen in Philadelphia.

It will not be for lack of trying: At least one proposal to explicitly require the clergy to conform to the classical terms of Christian chastity has been filed. The proposal will be familiar to Convention-watchers, as it is virtually identical to those introduced by Bishops Frey and MacBurney in 1991 and 1994, respectively. Its fate will be no different than that of its predecessors.

It is unlikely that the Convention will be faced with, or at least vote on, any legislation expressly allowing the ordination of practicing homosexuals (and persons in other "alternative lifestyles"). Indeed, key activists such as Integrity's Kim Byham (*TCC*, September 1996) have said that the Righter decision settled the gay ordination question and no further legislation is needed. Dioceses, he wrote, "are now



completely free to make their own decisions about [ordaining noncelibate homosexuals].” Presiding Bishop Browning has already used the Righter judgement as justification for squelching a presentment against Bishop Allen Bartlett of Pennsylvania for the same offense. (This action recently produced a presentment against Browning for what amounts to dereliction of duty; it was quashed within a month.) House of Deputies President Pam Chinnis—commenting after ECUSA’s Executive Council, meeting in Hawaii, approved benefits for “domestic partners” of unmarried church employees—confirmed that ordaining homosexuals is not illegal in ECUSA. “We try to have as few laws against things as possible,” she told the *Honolulu Star-Bulletin* (a policy which she indicated does not, however, apply to opponents of women’s ordination). “It’s called the Anglican way of doing things,” the intention being “to have very broad parameters, so the church can encompass everybody.”

In short, ECUSA now backhandedly sanctions the ordinations of noncelibate homosexuals because it does not forbid them. The Convention’s expected failure to take any action to reverse the Righter decision will therefore leave it in effect, and with precedence over any other authoritative church statement to the contrary.

In addition to this, several diocesan conventions have proposed legislation to proceed beyond mere “study” of liturgies for the blessing of same-sex relationships to the actual development of such rites. Given the makeup of the Convention and the now-entrenched habit of liturgical tinkering, it is likely that these proposals will be enacted, with final approval in 2000 a near-certainty. In the meantime, the use of several such rites already developed by various activists will continue on a local level, as it has at least since the last Convention. In liturgy, as in so many other aspects of Episcopal Church life, the method of *fait accompli* (or, “try, then make them buy, and wait until they die”) remains the preferred mode of operation.

WHAT PRICE ECUMENISM?

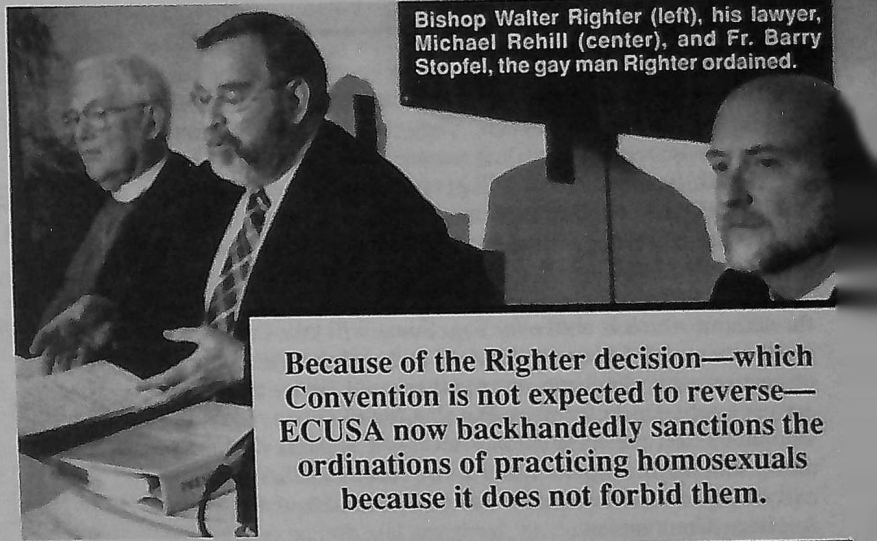
The Convention will act on a proposed concordat between ECUSA and the Evangelical Lutheran Church in America (ELCA) which would “temporarily” suspend the preface to the Ordinal to allow mutual recognition of ministries between the two churches while Lutheran bishops are gradually incorporated into the apostolic ministry as Anglicans understand it. While there is Anglican precedent for such arrangements (such as in the establishment of the Church of South India), it is arguable that such a provision is unconstitutional for ECUSA, since the Prayer Book is regarded as a constitutional document and no provisions exist for suspending a part of the constitution, however temporarily.

House of Deputies President Pam Chinnis recently confirmed that ordaining homosexuals is not illegal in ECUSA, while opposing women’s ordination likely soon will be.

(Honolulu Star-Bulletin)

Even if this were not so, the concordat in its present form is highly problematic: A recent joint meeting of

ECUSA’s House of Bishops and the Lutheran Council of Bishops introduced modifications to the concordat enabling the Lutherans to back away from their previous undertaking to more fully develop in their church the three-fold character of the or-



Bishop Walter Righter (left), his lawyer, Michael Rehill (center), and Fr. Barry Stopfel, the gay man Righter ordained.

Because of the Righter decision—which Convention is not expected to reverse—ECUSA now backhandedly sanctions the ordinations of practicing homosexuals because it does not forbid them.

dained ministry which is part of the Anglican heritage from the Universal Church. This has raised questions about how fully committed the ELCA is to the concordat’s objectives.

In spite of this, the Convention almost surely will adopt the concordat: The Presiding Bishop has made it clear that he wants this to be part of his legacy and his allies are applying a full-court press for its passage. They should have no difficulty in persuading the Convention to adopt the concordat by a hefty majority. After all, Convention’s disregard for the Anglican heritage of faith and order has become more pronounced with each meeting over 20-plus years, and the objections to it will not impress an assembly that would rather feel good about ecumenism than think about Christian unity.

Passage of the concordat by the Lutherans at their national meeting later in the summer is said to be less certain, even though their national leadership also is working very hard to secure its adoption. The result of the Righter trial apparently has caused many Lutherans to question whether it is in their (and the Gospel’s) interest for them to recognize the ministry of a denomination which apparently is so indifferent to Christian teaching on moral behavior.

PHIZZLING OUT IN PHILLY

It appears at this writing that the Philadelphia General Convention will be for the Episcopal Church a case of going home to die. Both by act and default, it will almost certainly abandon any right to be considered Anglican and very probably will cease in any real sense to be an orthodox Christian body. The advocacy of catholic order will be outlawed and the promotion of virtuous living will be made optional (so long as it is politely subdued).

This will bring orthodox Anglicans to a point of decision, and their action is not likely to be unanimous. There will still be those who will swear eternal fealty to the institutional Episcopal Church, saying that they will never leave it, not realizing that it has been hijacked, and that they have been shoved out of it and left by the side of the road without the slightest

This time—given recent international developments—it appears that orthodox Episcopalians who extract themselves from ECUSA's swamp will be the ones who remain linked with the wider Anglican Communion.

reasonable possibility that they can eventually get back behind the wheel. It will have been driven deep into the swamp long before that could happen. They will charge with faithlessness those who get up, dust themselves off, and start back up the path, but their voices will get progressively weaker until at last they must choose to plunge into the swamp in hope of recovering what they have lost or follow those who have already headed back uphill.

Of the others, some will perhaps take different paths toward the summit which is above the fog: Some will take the Roman road; others will follow the Eastern fork; others will continue on recognizably Anglican paths; others will find ways which are yet concealed in the mist. But this time—given recent developments on the international level—it appears that those taking the Anglican path uphill away from ECUSA's swamp will be the ones who remain linked with most of the wider Anglican Communion.

But what can be said for certain is that those who persist in their ascent, however they might stumble, will at length step above the cloud-tops and see the City of God. ■



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Signposts

What Mean These Stones?

"There he is, standing like a stone wall" said the admiring soldiers gazing upon their beloved general, Thomas "Stonewall" Jackson, a man so steeped in faith that he refused to fight on Sundays. In our own recent history, the term "stonewall" has taken on a different meaning. President Nixon's adversaries accused him of "stonewalling" when he refused to give up the tapes. "We've got to stonewall it," said the president, "we've got to save it, save the plan." It didn't work.

For the Christian, the simple concept of a stone takes on great symbolism throughout the Old and New Testaments. The Law was written upon stones. The Temple was built of stone. Jacob slept upon a stone, then set it on a pillar and poured oil upon it. He promised the stone would be the foundation of God's house, if he returned safely from battle (*Genesis 28:18-22*). Joshua commanded that twelve stones be taken from the river Jordan, to represent the twelve tribes of Israel. He then said to the astonished Israelites: "Let this be a sign among you, so that when your children ask later, saying, What mean these stones?, [they will know] that these stones shall become a memorial to the sons of Israel forever." (*Joshua 4*)

After defeating the Philistines, the Israelites erected a memorial stone, and called it Ebenezer, or "stone of help," to remind them forever of God's graciousness to them. It is all wonderfully recalled in the compelling verses of *1 Samuel 7*. That is where the phrase from that great Christian hymn *Come Thou Fount of Every Blessing* comes from: "*Here I raise my Ebenezer, Hither by thy help I'll come, And I hope, by thy good pleasure, Safely to arrive at home. Jesus sought me when a stranger, Wandering from the fold of God: He, to rescue me from danger, Interposed his precious blood.*" Asahel Nettleton, who composed the hymn in 1825, used imagery from both the story of the memorial stones from Joshua, and the rescuing and safe passage of the Ark of the Covenant mentioned above, with the idea of the Ebenezer in *1 Samuel*. The poetic imagery of the believer's passage through trial is stunning.

Even more stunning, though, is how this idea of the "stone of help" is then used to symbolize Christ in the New Testament. In *Psalms 28*, David sings "the stone which the builders rejected has become the chief cornerstone." Jesus quotes this verse to the Pharisees, as recorded in *Matthew 21*, and warns them that those who "fall on this stone will be broken in pieces." St. Peter recalls the same title for Our Lord as mentioned in *Acts 4*; and in his first letter to the Christians in Asia Minor, St. Peter not

only reminds his readers that Christ is the cornerstone, but that they themselves are "living stones" who are "being built up as a spiritual house for a holy priesthood." Those who believe in the Cornerstone of Christ, he says, "shall not be disappointed."

We must remember, too, that great scene described in St. Matthew's Gospel as Mary the mother of James and Mary Magdalene came to look at the tomb in which Jesus had been buried: "And behold, a severe earthquake had occurred, for an angel of the Lord descended from heaven and came and rolled away the stone and sat upon it." Is it too much to surmise that that very stone represented our sin, the sin for which Our Lord was put to death, a death which He conquered, and that His messenger's sitting upon it was akin to the victor placing his foot upon the vanquished? The stone was now as useless as the empty grave.

Holy Scripture also makes abundant reference to precious stones. St. John, in his vision of The New Jerusalem while at Patmos, said of the place: "Her brilliance was like a very costly stone, as a stone of crystal clear jasper." He goes on to describe the twelve foundation stones of the heavenly city (remember *Genesis 28*, and Joshua's twelve stones), each of which was in turn adorned with precious stones: jasper, sapphire, chalcidony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysopase, jacinth and amethyst. St. John surely was echoing the words of God to the prophet Ezekiel (*Ezekiel 28*) where

He described to the prophet the beginning of mankind: "You had the seal of perfection, full of wisdom and perfect in beauty. You were in Eden, the garden of God; every precious stone was your covering: the ruby, the topaz, and the diamond; the beryl, the onyx, and the jasper; the lapis luzi, the turquoise, and the emerald...." So, too, the words of the prophet Isaiah must have been in his mind, as Isaiah himself described the foundations of Zion as

being laid with sapphires, surrounded by battlements adorned with rubies, and ensconced with walls made entirely of precious stones. (*Isaiah 58*).

And finally, the Holy Spirit Himself, especially the witness of Himself to man, is described by Christ as "the white stone" to St. John in *Revelation 2*: "To him who overcomes, to him I will give some of the hidden manna, and I will give him a white stone, and a new name written on the stone which no one knows but he who receives it."

So the stone is a symbol of help, a memorial to the goodness of God, and a description of the Christian believer. But most importantly the simple stone is used to describe each member of the Holy Trinity. God, as He reveals Himself to us in the wonderful ways He does in His inspired Word, surely leaves no stone unturned.

William Brailsford

For the Christian, the simple concept of a stone takes on great symbolism throughout the Old and New Testaments.

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Focus

International Concern Grows Over Gay Controversy

Report/Analysis

Swift and sometimes radical backlash—including a brief invasion of Lambeth Palace by gay activists—has begun against the Archbishop of Canterbury's outspoken defense of Christian sexual morality, and battle lines are quickly forming on the issue across the Anglican Communion in the run-up to next year's Lambeth Conference.

But this time, battle lines on this incendiary matter threaten to become the blueprint for new and limited boundaries of communion among Anglicans worldwide.

For pro-gay forces must now contend not only with Archbishop George Carey and present Church of England policy, but an emergent bloc of conservative bishops from Asia, Africa and Latin America. Dismayed by eroding sexuality doctrine in some western Anglican provinces, this formidable group of prelates—flanked by the orthodox sexuality statement from February's "Second Anglican Encounter in the South" in Kuala Lumpur, Malaysia—portends a movement that could leave some liberalized parts of the Communion on the outside looking in.

Already, the Province of South East Asia, a leader of the southern bloc, has declared in a resolution that it will be in communion only with those parts of Anglicanism which endorse the Kuala Lumpur statement's principles. The action clearly was taken with an eye toward the U.S. Episcopal Church (ECUSA), wherein there presently is no legal bar to the ongoing ordinations of active homosexuals (according to the 1996 Righter case decision), and scant restraint for performing same-sex blessings in the church. The Encounter's sexuality statement—reportedly adopted by delegates representing provinces encompassing most of the world's Anglicans—said such activities "[call] into question the authority of the Holy Scriptures," which is "totally unacceptable to us."

As previously reported, it has been widely but not officially acknowledged that—largely in response to the Righter decision—a resolution similar to South East Asia's was very nearly introduced at the March Primates' Meeting in Jerusalem, where its adoption would have set ECUSA outside the communion of (at least) a majority of the provinces represented at the meeting. (See more on this in the adjacent report, "ESA Bishops Back S.E. Asian Sexuality Declaration.")

ECUSA was under the spotlight in the open meeting of the Primates as well, when the Most Rev. Maurice Sinclair of Argentina, primate of the Southern Cone, called atten-

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WITH THE BISHOP OF LONDON, Richard Chartres, looking on in obvious delight, his wife, Caroline, greets the Prince of Wales, who hosted a reception April 29 to mark the Prayer Book Society's 25th anniversary.

ESA Bishops Back S.E. Asian Sexuality Declaration

The traditionalist Episcopal Synod of America (ESA), representing thousands of orthodox Episcopalians, is strongly backing a South East Asian challenge to growing Anglican moral permissiveness.

The Asian Anglicans, meeting in February, deplored "sexual sin"—including the ordination of practicing homosexuals and the blessing of same-sex unions—and said they would be in communion only with those parts of Anglicanism which endorse the principles of a landmark sexuality statement adopted in February at a major meeting of Anglicans in Malaysia.

On May 1, six ESA bishops signed a letter to Archbishop Moses Tay of Singapore, commending the South East Asian action and promising solidarity with efforts to uphold the traditional Christian understanding of sexual responsibility.

Ongoing attempts by Episcopal Church (ECUSA) leaders to downplay homosexuality as a moral concern have outraged Asian, African, and South American members of the worldwide Anglican Communion, said an ESA release.

The release reiterated widespread, unofficial reports that Archbishop Tay, at a meeting of Anglican primates (leaders of regional Anglican churches) in March, "proposed to expel ECUSA from the Communion for repeated breaches of Christian moral teaching. Though the proposal met with wide favor, according to the sources, the primates took no action. An American bishop argued that, whatever individual Episcopalians, including bishops, might say and do, the church's official teaching remained orthodox."

Continued on Page 13

Prince Of Wales Hosts Prayer Book Society Jubilee Gathering

Commentary Report By Stephen Trott

The Church of England's Prayer Book Society, celebrating its 25th anniversary, was given a royal welcome by the Prince of Wales on 29 April at St. James's Palace, where the Prince hailed the Society's past and ongoing efforts to preserve "a most glorious part of our heritage and a book of prayer for the whole community."

Putting his renewed commitment to the traditional wing of the Church of England into practice, Prince Charles generously hosted a reception at the palace to mark the Society's jubilee celebration; there, he also favored Society members with an address forcefully expressing his personal view of the debate, and of the enduring value of the historic language and doctrine of the **Book of Common Prayer**.

The voice of traditional Anglicanism has long included the Prayer Book Society, which defends and promotes the use of the 1662 Prayer Book, still the legally and canonically recognised standard of doctrine and worship in the Church of England.

Because the C of E remains an Established Church, its synodical legislation must still receive the approval of Parliament and the Royal Assent. Any change to the lit-

urgy is therefore a matter for the judgement of the state legislature, and the **Book of Common Prayer** was expressly retained in 1974 as the standard by which all new forms of liturgy and doctrinal expression are to be judged.

The Society's 25-year endeavor is due much credit for the survival of the Prayer Book, not just as a dusty relic on the statute book, but as a living part of the Church of England's worship and doctrine. Its continued existence, in the face of pressure to conform to modern-language rites introduced in the 1980 **Alternative Service Book**, might have been by now in doubt without the determined efforts of those who set themselves in 1972 to promote the traditional standards enshrined in the great work of Archbishop Thomas Cranmer.

"Due in no small part to the hard work of all of you and your Society over the last two and a half decades, I am delighted to say that the Prayer Book remains today in cherished use in many more churches across the country than might otherwise have been the case," Prince Charles said in his address.

"Why...does the Prayer Book matter, together with the numinous mystery of its language?" the Prince went on. "Because, as its very survival over the centuries has shown, its language and liturgy are sensitive to the profound human need for continuity and permanence, and have shown themselves not of an age but of all time..."

"The genius of Cranmer's Prayer Book—in my humble

Continued on Page 19

FIF, Seminary, TAC Join In Support Of Unique Education Project

"Something has happened in the past few weeks which bears all the hallmarks of Divine Providence," Fr. Francis Gardom of the Church of England's Forward in Faith (FIF) organization wrote recently.

"This is catching fire. Never in my church or secular life have I been so excited about a project," said Howard Hecht of Colorado, a board member of the Traditional Anglican Theological Seminary (TATS), an independent Continuing Church institute based in Spartanburg, South Carolina.

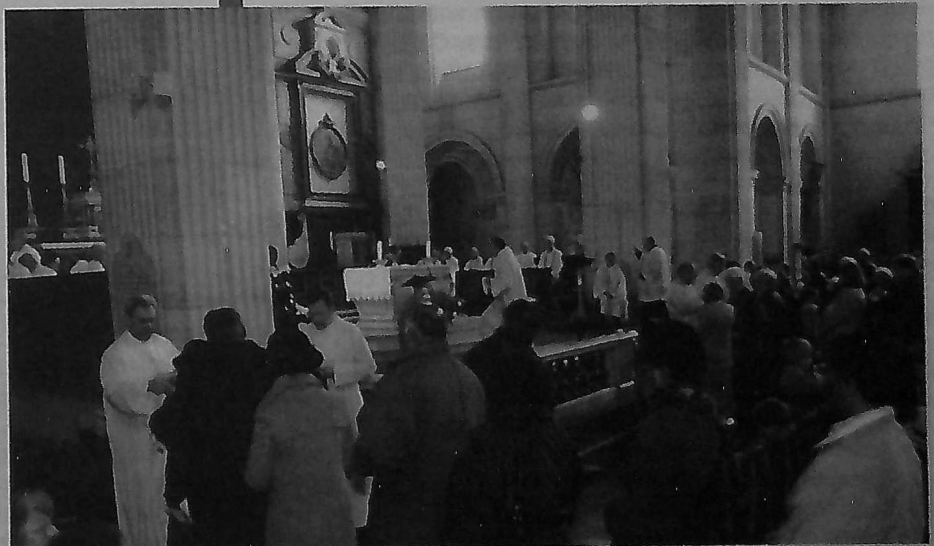
What it is is a revolutionary idea in orthodox theological education—a way to provide a common core of high quality instruction—splendidly suited to the needs of traditional and Continuing Anglicans in America, England and elsewhere who, in the face of the liberalism infecting the established church and most seminaries, are often left with limited ways or means of teaching aspirants for orders.

Fr. Gardom also noted that FIF has been seeking ways to become "a better-taught people of God" generally. He said many of the C of E's problems "have come about simply because of the *lack of knowledge*, theological, historical, sacramental, moral and pastoral, of those who are safeguarding the 'faith once delivered to the saints.'"

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PILGRIMAGE TO BOULOGNE

MORE THAN 550 LONDON-AREA SUPPORTERS OF FORWARD IN FAITH (FIF), the Church of England's leading traditionalist organization, crossed the English Channel by ferry April 19 to take part in a midday mass at the magnificent Cathedral Church of Notre Dame de Boulogne, with the Bishop of Fulham, John Broadhurst, as officiant. The group, consisting mostly of laypeople from the London and Southwark dioceses, was welcomed by a priest of the cathedral, Fr. Michel Danient. Afterwards, the congregation sampled the delights of the charming old town, including many restaurants and shops, before returning home on the ferry again. A return visit next year is likely after the success of this year's pilgrimage. Photo by Nick Spurling



tion to the Kuala Lumpur statement, and said ECUSA's dismissal of charges against Bishop Walter Righter for ordaining a noncelibate gay man failed to consider "the implications for the Communion as a whole." He scored "provincial congregationalism" and called for a "doctrinal guide" on the issue as a way of holding the Communion together.

Subsequently contacted by TCC, Sinclair reiterated the "united concern" of those at the Encounter to uphold biblical sexuality teaching and discipline in the Communion, and to establish "effective mutual accountability between provinces."

Archbishop Carey, meanwhile, continued speaking out on moral issues. In a radio interview, for example, he said the high incidence of unwed, cohabiting couples endangers the institution of marriage. And in the final segment of a TV documentary series focusing on his primacy, he ruled out church sanction for same-sex relationships among clergy, noting that the Church recognizes traditional marriage and celibacy and nothing in between. The segment, aired April 20, included comments by the traditionalist Archbishop of York, Dr. David Hope, who retold the story of attempts by the aggressive gay group, Outrage, to intimidate him two years ago.



ARCHBISHOP CAREY: Strong-armed, literally, by gay activists.

Palace Invasion

A series of counterattacks on the issue began the same day, when ten

Outrage members scaled the walls of Lambeth Palace to protest Carey's stance, disrupting a press photo call involving the Archbishop, overseas bishops and other church leaders who had come together to prepare an agenda for the 1998 Lambeth Conference.

"The extremists ran in front of the cameras, pushing, shouting and waving placards," said one report, and witnesses said brief scuffles ensued when Outrage leader Peter Tatchell seized the arm of the shocked Archbishop to get his attention. One staff member of the Anglican Communion Office of Communication was thrown to the ground as he attempted to protect Mrs. Carey.

The protesters accused Carey of failing to meet with representatives of gay Christian movements, though he has not met on the issue with representatives of opposing groups either, according to one leading orthodox spokesman.

The protesters left ten minutes later, after Dr. Carey told them to leave the Palace grounds.

The ambush from the large garden area and confrontational behavior of the protesters left some of the foreign church leaders stunned and appalled. "They appeared from nowhere," said Jim Rosenthal, Communications Officer. "It appears they were hiding in the bushes."

Shortly after came word that efforts were afoot among Lambeth planners to keep homosexuality from dominating deliberations when some 800 Anglican bishops meet in Canterbury next year.

Only a couple of days later, though, the former Bishop

of Salisbury, John Austin Baker, asserted in a lecture that practicing homosexuals should be allowed to "marry" and be ordained in the C of E, while also suggesting that the end of a same-sex marriage should be marked with a divorce.

By his remarks, Baker effectively disavowed a 1991 bishops' policy he helped formulate, *Issues in Human Sexuality*, which bars active homosexual relationships among clergy while taking a lighter line toward such relationships among laity.

Around the same time, a C of E priest, Michael Peet, went public with his gay lover of 22 years, and criticized the church's "two-tier approach" to sexuality, which he claimed many bishops ignore anyway by turning a blind eye to gay relationships among clergy.

England's Lesbian and Gay Christian Movement (LGCM) then announced it would try to document this by asking 1,000 supporters to sign a confidential statement if they have been ordained or employed by a bishop who knew they were not celibate.

"It is crucial that the hypocrisy behind [the bishops' agreed position] is exposed, and that the bishops stop victimizing in public the clergy whom in private they have professed to support," said LGCM General Secretary Richard Kirker. He said the survey results would be used to "get a proper debate off the ground" at the C of E General Synod meeting in July.

The bloc of conservative (mainly) Southern Hemisphere bishops (said to number 80 in one report) then announced they would circulate a statement urging the Communion to "remain true to Scripture and accept only heterosexual marriages."

The Archbishop of Nigeria, the Most Rev. Joseph Adetiloye, who chaired the Second Anglican Encounter in the South, said he and others would fight any attempt to change the Anglican Church's teaching on homosexuality. "If we start making the Bible fit our prevailing culture then Christianity will cease to have any impact on the world," he said.

The statement likely to be circulated would declare that: "Sexual relationships which honor God are between a man and a woman in marriage. Any other form of sexual relationship is at once selfish, dishonoring to God and an abuse to human dignity."

The seven diocesan bishops and the primate of the **Anglican Episcopal Church of Brazil** weighed in with a pastoral letter recommending that Anglicans receive people of any race, culture, social class or sexual orientation with love. The bishops, evidently demurring from some other South American church leaders, asserted that the Anglican Communion has no defined position on the ordination or blessing of partnered homosexuals.

There was also a report that two-thirds of **Anglican Church of Canada** bishops surveyed recently favor some change in their 1979 guidelines on the ordination of homosexuals, which accept those tempted toward but not involved in homosexual behavior, and reject the blessing of same-sex unions. The bishops may develop a new message on the matter this fall.

Subsequent reports indicated that Lambeth planners intend for homosexuality to take a back seat to, or be subsumed by, other issues to be highlighted at the Conference—the debt burden on Third World countries, inter-

faith and ecumenical relations, faith and culture, youth, use of the Bible, evangelism and faithful transmission of the faith.

Apparently, the topic of homosexuality may be relegated to a Lambeth discussion group, consisting of a quarter of the bishops present, rather than a full plenary session.

That approach—effectively used to mask division in the ECUSA House of Bishops in recent years—does not bode well for conservative bishops hoping to restore order and mutual accountability in the Communion on this question. But the gay controversy is unlikely to be so easily downplayed at Lambeth. And if, as seems possible, the leaders of other conservative provinces begin to take actions similar to South East Asia's, the Communion's stance on sexuality—and the limits of communion among Anglicans—could be substantially clarified well before Lambeth convenes.

Sources included *Church Times*, *The Independent*, *The Associated Press*, *The Daily Telegraph*, *Anglican Communion News Service*, *The Times*, *PA News*, the Anglican Consultative Council, Jim Rosenthal, ESA release



IN SOLIDARITY with South East Asia and the Kuala Lumpur sexuality statement are ESA-aligned diocesan bishops (from left) Keith Ackerman (Quincy), Jack Iker (Ft. Worth), John-David Schofield (San Joaquin) and William Wantland (Eau Claire), as well as retired Bishops of Quincy Donald Parsons and Edward MacBurney.

ESA BISHOPS Continued from Page 10

Disciplinary action, however, could follow ECUSA's July General Convention, which is expected to leave unchallenged a church court's 1996 finding that there is no legal bar to ordaining active homosexuals in ECUSA, and local decisions to bless same-sex unions.

RESOLUTION OF THE STANDING COMMITTEE OF THE PROVINCE OF SOUTH EAST ASIA

Adopted February 19-20, 1997 in Kuala Lumpur, Malaysia

The Standing Committee of the Province of South East Asia do hereby unanimously resolve:

- To adopt and endorse the "Statement on Human Sexuality" unanimously passed by the 2nd Anglican Encounter in the South held at Kuala Lumpur from 10 to 15 February 1997...
- That this Province supports and be in communion with that part of the Anglican Communion which accepts and endorses the principles aforesaid and not otherwise.

STATEMENT ON HUMAN SEXUALITY

Adopted by the Second Anglican Encounter in the South, February 10-15, 1997, Kuala Lumpur, Malaysia

This statement reportedly was adopted unanimously at the Encounter by delegates representing tropical and Southern Hemisphere provinces said to contain the vast majority of Anglicans in the world. The meeting was chaired by the Archbishop of Nigeria.

1. God's glory and loving purposes have been revealed in the creation of humankind. (*Rom. 1:18; Gen. 1:26, 27*). Among the multiplicity of his gifts we are blessed with our sexuality.
2. Since the Fall (*Gen. 3*), life has been impaired and God's purposes spoiled. Our fallen state has affected every sphere of our being, which includes our sexuality. Sexual deviation has existed in every time and in most cultures. Jesus' teaching about lust in the Sermon on the Mount (*Matt. 5:27-30*) makes it clear that sexual sin is a real danger and temptation to us all.
3. It is, therefore, with an awareness of our own vulnerability to sexual sin that we express our profound concern about recent developments relating to Church discipline and moral teaching in some provinces in the North—specifically, the ordination of practicing homosexuals and the blessing of same-sex unions.
4. While acknowledging the complexities of our sexual na-

ture and the strong drives it places within us, we are quite clear about God's will in this area which is expressed in the Bible.

5. The Scripture bears witness to God's will regarding human sexuality which is to be expressed only within the lifelong union of a man and a woman in (holy) matrimony.

6. The Holy Scriptures are clear in teaching that all sexual promiscuity is sin. We are convinced that this includes homosexual practices between men or women, as well as heterosexual relationships outside marriage.

7. We believe that the clear and unambiguous teaching of the Holy Scriptures about human sexuality is of great help to Christians, as it provides clear boundaries.

8. We find no conflict between clear biblical teaching and sensitive pastoral care. Repentance precedes forgiveness and is part of the healing process. To heal spiritual wounds in God's name we need his wisdom and truth. We see this in the ministry of Jesus, for example his response to the adulterous woman, "...neither do I condemn you. Go and sin no more." (*John 8:11*)

9. We encourage the Church to care for all those who are trapped in their sexual brokenness and to become the channel of Christ's compassion and love towards them. We wish to stand alongside and welcome them into a process of being whole and restored within our communities of faith. We would also affirm and resource those who exercise a pastoral ministry in this area.

10. We are deeply concerned that the setting aside of biblical teaching in such actions as the ordination of practicing homosexuals and the blessing of same-sex unions calls into question the authority of the Holy Scriptures. This is totally unacceptable to us.

11. This leads us to express concern about mutual accountability and interdependence within our Anglican Communion. As provinces and dioceses, we need to learn how to seek each other's counsel and wisdom in a spirit of true unity, and to reach a common mind before embarking on radical changes to Church discipline and moral teaching.

12. We live in a global village and must be more aware that the way we act in one part of the world can radically affect the mission and witness of the Church in another.

Though small (about 2.4 million members) in comparison to a number of other Anglican provinces in loose alliance with the Church of England and Archbishop of Canterbury, ECUSA "regards itself as a leader of international Anglicanism," asserted the release. However, it is estimated that "as many as 80 percent of Anglicans belong to the churches of what was once called the 'Third World.'"

At a February conference in Kuala Lumpur, Malaysia, called the "Second Anglican Encounter in the South," (and sometimes the "South to South" meeting), representatives of tropical and Southern Hemisphere churches unanimously affirmed "the clear and unambiguous teaching of the Holy Scriptures about human sexuality." The statement also cautioned fellow Anglicans about "embarking on radical change" to Church discipline and moral teaching.

Subsequently, the Standing Committee of the Province of Southeast Asia (an administrative collection of Anglican churches) unanimously adopted the Encounter statement and declared itself "[i]n communion with that part of the Anglican Communion which accepts and endorses the principles aforesaid and not otherwise."

ESA said the resolution "speeds what many observers view as a coming realignment of Anglicans which will see traditionalists of different geographical regions standing together morally and spiritually in defense of principles denied by 'revisionists' who in many cases are their own bishops and fellow communicants."

The resolution's language "strongly suggests that the South East Asians see themselves as linked, not just with particular orthodox dioceses in the Episcopal Church, but also with orthodox congregations in 'revisionist' dioceses."

The letter to Archbishop Tay signed by the six Episcopal bishops affirms the Encounter's sexuality statement and celebrates "our continued communion with the Province of South East Asia and other like-minded Provinces."

The signers include all four active diocesan bishops formally aligned with the ESA: Jack Iker (Fort Worth), William Wantland (Eau Claire, Wisconsin), John-David Schofield (San Joaquin, California), and Keith Ackerman (Quincy, Illinois), as well as two retired bishops of Quincy, Donald Parsons and Edward MacBurney.

"We are also confident," the letter says, "that other orthodox American bishops will affirm the Kuala Lumpur statement."

Indeed, the statement, and ECUSA's growing isolation from the rest of the Communion and wider Church, has drawn thoughtful comment from Dallas Bishop James Stanton, president of the American Anglican Council, which recently formed an official partnership with ESA.

Stanton, writing in *Esprit*, said the Encounter statement—given the large segment of Anglicanism it represents—leaves "little doubt where Anglicanism stands," and that those who are fomenting a revision of historic teaching "are asking us to move away from our Anglican roots."

"We need also to be reminded that the larger Christian world has something to say," he added. He noted that recent efforts to revise sexuality teaching have been rebuffed among some Protestant groups, notably the Methodists and the Presbyterians, and that the Church's historic sexuality doctrine has been maintained by the Roman Catholics and Orthodox (Christendom's majority bodies), the Lutheran Church, the vast majority of Baptists,

and the Free Churches.

"Discussion, dialogue, debate are great things. But we must not...be misled by the sense that the whole world is going down this road. They are not. It is now clear that those who *are*...are relatively few, and marginal. And if we value our Anglican heritage and wish to maintain our unity within the Communion, we need to acknowledge this fact."

ECUSA Council Okays Benefits For "Domestic Partners"

Whatever the Episcopal General Convention does about same-sex unions this summer, unmarried national church employees with "domestic partners"—of the same or opposite sex—will be offered "spousal" benefits under a resolution just approved by the Executive Council.

Despite reservations on the part of some members, the Council voted 19 to 11 to "approve and implement" the policy extending benefits usually limited to married couples.

The decision to seek broader insurance coverage for employees was said to be motivated by the church's "longstanding commitment to policies of equality and non-discrimination for all people" and the precedent being set by major American corporations such as the Bank of America, Disney and IBM.

Notably, the action took place during an April 25-29 meeting of the Council in Honolulu, Hawaii, the former see of outgoing Presiding Bishop Edmond Browning, and the center of America's gay marriage debate since legal challenges on the question began in the state four years ago. State lawmakers recently have been working on a compromise bill that would place a constitutional amendment to bar same-sex marriage on a 1998 ballot, but would also allow the extension of spousal benefits to unmarried straight or gay couples.

At the Council meeting, Program Chairman Judy Conley of Iowa introduced the resolution, contending that "the issue is human rights, not sexuality."

Another Active Homosexual Ordained In Washington

Washington Episcopal Bishop Ronald Haines has ordained to the priesthood an actively gay man whom conservatives claim was earlier identified by diocesan officials as celibate.

The assertion caused Washington's Save Our Church (SOC) organization to cancel a protest when the Rev. Albert Scariato, a medical doctor, was ordained a deacon last year.

Apparently, it was anticipated that Scariato's ordination to the priesthood at St. John's, Georgetown, April 12 would likewise transpire without incident.

Instead, it became front page news in *The Washington Times* on Sunday, April 13.

WASHINGTON EPISCOPAL BISHOP Ronald Haines



But several Council members disagreed. Ralph Spence, Jr., of Montana said the resolution "appears to endorse same-sex unions—and...partners living together outside of marriage." He reminded that the 1994 General Convention did not accept a similar resolution.

While agreeing that the church should move towards blessing same-sex unions, Bishop Chris Epting of Iowa indicated he could not support the resolution until the church had spoken on the matter. The Rev. Reynolds Cheny of Louisiana agreed, saying the resolution "could be perceived as an end run at the end of the triennium."

Tim Wittlinger of Michigan said, however, that the General Convention acted in the conviction that it was not in a position to dictate such a policy to the Church Insurance Company. And he argued that the action could be taken by the Council without asking for General Convention approval. Ran Chase of Massachusetts pointed out that several dioceses already have a similar policy in place.
Source: *Episcopal News Service*

Gay Activists Say Inclusion Not Enough, Monogamy May Be Too Much

A meeting of activists has scored the church's concept of "inclusion" as inadequate and patronizing of homosexuals, and questioned whether same-sex unions should mirror monogamous heterosexual marriage.

The conference met under the theme "Beyond Inclusion" April 10-13 at All Saints Episcopal Church in Pasadena, California, which a few years ago made headlines when it initiated same-sex covenant services, reports church journalist *Doug LeBlanc*.

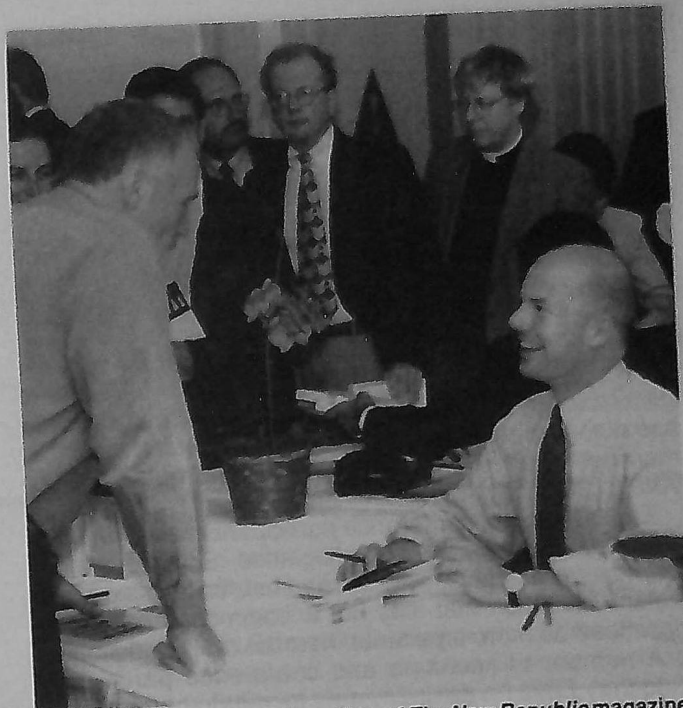
Conference organizer Ed Bacon Jr., rector of All Saints, said the Episcopal Church (ECUSA) must "stop this foolishness of one segment of God's family presumptuously 'including' gays and lesbians in the family." Rather it should affirm and celebrate homosexual unions, he said.

That was after the rector of St. John's, Georgetown, the Rev. Margaret Graham, circulated a letter to St. John's parishioners several months ago, announcing the appointment of Dr. Scariato as her assistant rector and identifying him as "a homosexual living in a committed relationship" who has "been honest and forthcoming about his sexuality throughout his discernment process at St. John's and in the diocese..."

When some SOC members became aware of the letter just before the April 12 rites, one among them, David Bickel, appeared at the service to lodge a protest at the point in the liturgy asking for the declaration of any known impediments to the ordination.

Haines and service organizers, however, were prepared for the protest, insisting, in a break with tradition, that Bickel read his statement to officials in a side room. The organizer and people immediately began singing a hymn, ensuring that Bickel could not state the objections publicly.

In the statement, Bickel declared that Scariato "is a beloved son of God who has our greatest admiration for his dedication and desire to work for the Church." But he cited



ANDREW SULLIVAN, senior editor of *The New Republic* magazine, signs copies of his new book on same-sex relationships following his keynote address at the "Beyond Inclusion" conference in California. *Episcopal News Service* photo by James Solheim

The conference attracted about 250 participants, who heard addresses by the Rev. Marilyn McCord Adams of Yale Divinity School; the Rev. Michael Jesse Battle of the University of the South's School of Theology; the Rev. William Countryman of Church Divinity School of the Pacific; Patricia Beattie Jung of Loyola University; and the Rev. Juan Oliver, canon missionary for the Episcopal Diocese of New Jersey.

Andrew Sullivan, a senior editor of *The New Republic* →

scriptural evidence that homosexual practice is against God's will and imperils eternal salvation; and he asserted that the church court decision in the Righter case last year said unilateral actions should be avoided and that General Convention could settle the matter. He said: "There is no reason why this ordination cannot be postponed three months," and to do it now "could lead to a break-up" of the church.

But neither Haines nor the congregation, which agreed that Scariato's "manner of life" was "suitable to the exercise of ministry," were deterred from proceeding.

Scariato's was the second ordination of a noncelibate homosexual Haines has performed within a short time before a triennial General Convention. The first was in 1991, six weeks before that year's convention, at which he narrowly escaped censure for his action.

Suffragan Bishop Jane Dixon ordained a lesbian in 1995, but by then the impetus even for censure by the whole House of Bishops had waned, moving ten orthodox bishops to file charges against Bishop Walter Righter for his ordination of an active gay.

magazine and editor of the newly published book **Same-Sex Marriage: Pro and Con**, spoke at the conference banquet.

The conference also featured the world premiere of a play by D. Paul Thomas, *The Presentment*, which was inspired by the 1996 case that resulted in the dismissal of doctrinal charges against retired Bishop Walter Righter for ordaining an active gay. Bacon said he hopes to stage the play in Philadelphia during General Convention.

Righter attended the conference and preached at the opening Eucharist.

Whether the church should celebrate homosexual unions as the moral or theological equivalent of marriage remained an open question at the meeting. Keynote speaker Andrew Sullivan argued with quiet intensity that marriage is a fundamental right, preceding the right to vote.

Earlier, though, conference participants asked whether marriage is worthy of their allegiance. Some described marriage as an often sexist, patriarchal, "heterosexist" and violent institution that may not accommodate what they described as more egalitarian homosexual relationships.

A number of speakers and conference participants said they have no desire merely to imitate heterosexual marriage.

The Rev. Rand Frew of New York asked Countryman how the church should respond to "bisexuals and transgendered people" and whether it should affirm non-monogamous relationships.

"I would be distressed if the drive toward blessing gay unions merely applied Reformation understandings of

heterosexual unions to gay unions," Countryman said.

"I've started to think that maybe we are a threat to marriage as we know it, and maybe the church needs to redefine marriage," another participant said.

"It does threaten, you're absolutely right," said the Rev. Mark Kowalewski of Huntington Beach. "It does threaten the primacy of heterosexual marriage, which is based on sexism."

No Pledge Of Monogamy

Oliver distributed the *Report of the Second Consultation of Episcopalians on Same-Sex Unions*. The consultation first met in 1994 at Episcopal Divinity School, then again in July 1996 in Washington, D.C.

Like the first report, the revision proposes a blessing rite that may be used by homosexuals or heterosexuals. Also like the first version, the revised rite includes no pledges of monogamy, but does offer a closing paragraph conceding that some relationships will fail.

Oliver defended those liturgical choices, saying that the two essential elements of marriage are commitment and blessing—nothing more. The proposed rite is "not a contract or a book of law," he said.

"It is more important to praise God for Sally and Sue, even in the face of infidelity, than to praise God for their 42 years of a genitally exclusive monogamous relationship, during which they have hated each other," Oliver said.

"I don't want the relationship I enter into with a partner to be the same as heterosexual marriage, thank you," he said. "I want it to be equal."

Oliver said the proposed rite is "free of gender determinism" and when performed "deconstructs heterosexual marriage. Let's not kid ourselves about how earthshaking this really is."

Responding to Oliver's paper, the Rev. Jennifer Phillips of University City, Missouri, described how she has blessed homosexual unions for several years. Phillips was a participant in both rounds of the consultation and drafts various rites for the Standing Liturgical Commission.

As the church "blurs the boundaries of marriage, it may affect the civic realm," Phillips said. "Deconstructing these categories, it seems to me, is part of Gospel work.

"What's next? Maybe we bless noncelibate single people. What a thought," she said, prompting laughter.

There were a few worries about forces that may slow the movement, though, including the growing international backlash which may be evidenced at the 1998 Lambeth Conference, or the proposed Concordat of Agreement with the Evangelical Lutheran Church in America, some members of which also have concerns about ECUSA's liberal stance on sexuality.

Complaint Against PB Shelved

A complaint by some 150 lay and ordained Episcopalians charging Presiding Bishop Edmond Browning with a canonical violation was officially shelved about a month after it was filed.

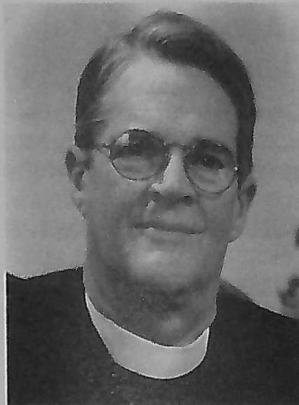
The group of "Concerned Episcopalians" had charged that Browning failed to summon a canonically mandated board of inquiry to investigate a complaint lodged against Pennsylvania Bishop Allen Bartlett for his ordination of a noncelibate homosexual.

Bishop Arthur B. Williams, Jr., suffragan of Ohio and vice president of the House of Bishops, later said he would take no action on the complaint against Browning, citing a requirement that those bringing a charge against a bishop include at least one priest and not fewer than six laypersons from the bishop's diocese. Browning is canonically resident in the Diocese of Hawaii, while the complaint's signers are from the Diocese of Pennsylvania.

Browning earlier said he declined to appoint the board of inquiry in the Bartlett case because a church court's 1996 ruling and dismissal of similar charges against Bishop Walter Righter "established for the church at this time that the ordination by a bishop of a noncelibate homosexual person is not a disciplinary 'offense' for which a charge may be brought."

Sources: Report by David Virtue; *Episcopal News Service*

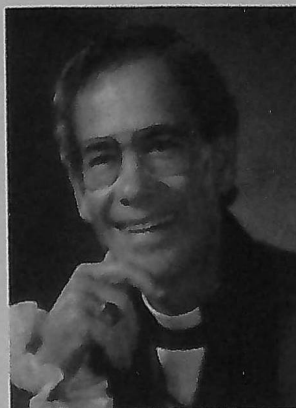
IT AIN'T OVER TILL IT'S OVER, and it may be that there is more to come from those who brought the complaint against Presiding Bishop Browning, noted at left. A spokesman subsequently told *TCC* that the complainants may challenge the claim that Browning, who, as leader of the whole church, has resided in New York for 12 years, remains canonically resident in his former see of Hawaii.



Frank T. Griswold III
Diocese of Chicago



Robert D. Rowley Jr.
Diocese of N.W. Pennsylvania



Richard L. Schimpfky
Diocese of El Camino Real (CA)



Don A. Wimberly
Diocese of Lexington (KY)

PB Nominees Marked By "Broad Experience"

The four bishops recently put forward by the Joint Nominating Committee as candidates for presiding bishop of the Episcopal Church (ECUSA) are marked by "broad experience in the church and the world," according to *Episcopal News Service*.

"We are offering the names of four individuals whom we believe possess the necessary qualities and abilities for this uniquely important calling," Committee Co-Chairmen Katherin Tyler Scott of Indianapolis and Bishop Calvin Schofield of Southeast Florida said in a joint statement.

The four bishops nominated are: Frank Griswold III of Chicago, Robert Rowley, Jr., of Northwestern Pennsylvania, Richard Schimpfky of El Camino Real (California), and Don Wimberly of Lexington (Kentucky).

The election will take place in the House of Bishops July 21 during the church's General Convention in Philadelphia, and must be confirmed by the House of Deputies.

During a two-year process marked by confidentiality, the 29-member committee developed broad criteria for the office, underscoring the canonical requirement that the presiding bishop "shall be the chief pastor and primate of the church." The committee also stressed the presiding bishop's "responsibility for leadership in initiating and developing the policy and strategy of the church and, as [chairman] of the Executive Council of General Convention," with implementation.

Two bishops considered likely nominees—Bishops Peter Lee of Virginia and Roger White of Milwaukee—withdraw their names from consideration in the final weeks of committee deliberation. Lee told his diocese April 9 that "I became increasingly ambivalent about a vocation to [the office of presiding bishop] and I am now clear that I am not called." White withdrew to focus on defending his diocese against "racketeering" charges levied in a recently filed class action suit.

All those whose names are offered as nominees now undergo the background checks required of all active clergy and others in leadership roles in the church. The General Convention also reduced the presiding bishop's term from 12 years to nine.

Any candidates nominated "from the floor" would be subject to the same background check before their names

could be offered to the House of Bishops.

Information offered by *ENS* about the nominees included the following:

Bishop Frank Griswold is a graduate of Harvard and Oxford Universities and attended the General Theological Seminary. Following his ordination in 1963, he served parishes in the Diocese of Pennsylvania. He was elected bishop coadjutor in the Diocese of Chicago in 1984 and assumed office as diocesan bishop in 1987. He serves as chairman of the Standing Liturgical Commission and as co-chairman of the Anglican-Roman Catholic Dialogue in the U.S. In a letter to diocesan clergy and laity April 15, Griswold said he felt "deeply honored" by the committee's choice, but gave credit to the examples of "dynamic leadership" being exercised by his diocese's clergy and lay leaders.

Bishop Robert Rowley is a graduate of the University of Pittsburgh, George Washington University and Episcopal Seminary of the Southwest. Admitted to the Pennsylvania bar in 1965, he served in the U.S. Navy in the Pacific but resigned his commission to attend seminary. Following his ordination, he served parishes in Hawaii before accepting a call to the staff in the Diocese of Bethlehem (PA). He was elected bishop coadjutor in the Diocese of Northwestern Pennsylvania in 1989 and became diocesan bishop in 1991. An "honored" and "humbled" Rowley told the *Erie Daily Times* he was not sure what qualities he has that led to the nomination. But he said it may be "some of the leadership that I've given in the House of Bishops in dealing with very delicate issues—issues on which there is disagreement still today—such as the ordination of women": Rowley chaired the committee which proposed that women's ordination be made mandatory in all dioceses. And, he said his Navy background taught him the value of teamwork, which he believes has applications in the church.

Bishop Richard Schimpfky is a graduate of the University of Colorado and Virginia Theological Seminary. He served parishes in the Dioceses of Virginia and Newark before election as diocesan bishop for El Camino Real (California) in 1990. As president of Province VIII, he is a member of the Presiding Bishop's Council of Advice, served on the committee to study human sexuality, and is convener of the General Convention's Standing Commission on Stewardship and Development. He said he was

"pleased and grateful" to be nominated. Shimpfky said he hoped to help the church be "light in the dark." ECUSA "has many problems, great and important issues to debate, but our mission is greater than the sum of them," he said. "Common light, Common mission. Common prayer. It is enough...to light even the darkest corner."

Bishop Don Wimberly is a graduate of Louisiana State University and attended its law school. He graduated from Virginia Theological Seminary and was ordained in 1971, served a parish in the Diocese of Kansas and was called to be dean of St. John's Cathedral in Jacksonville, Florida. He was elected bishop coadjutor and became diocesan of the Diocese of Lexington in 1985. He has served on the Executive Council and has chaired its Administration and Finance Committee for the past three years. He has also served on the Program, Budget and Finance Committee for General Convention. Wimberly told the *Lexington Herald-Leader* the nomination was "the greatest compliment ever paid to me in my professional life." He recognized the presiding bishop's role as "an awesome responsibility." But he said "I would look forward to the challenge and think I bring certain gifts to the position that could be helpful to the church." He particularly referred to his leadership in the financial area.

For a further look at the nominees, please see the feature article by Episcopal Synod Director, Fr. Samuel Edwards.

Milwaukee Diocese Faces "Racketeering" Charge

The Episcopal Diocese of Milwaukee has been charged with racketeering in an \$11.7 million class-action lawsuit brought by bondholders of a senior citizens' housing project developed by a diocesan housing corporation.

The "highly unusual" if not unprecedented suit was filed on behalf of 1,700 persons who invested more than \$10 million in the Lake Oaks apartment project on property in Racine, just south of Milwaukee. The suit claims that diocesan leaders failed to disclose failings of the project and lied to consultants, underwriters and investors. When the diocese defaulted on the property, the 34 acres of land were sold through foreclosure in 1995, and investors received only about 32 cents on the dollar, says the suit filed in Racine County Circuit Court.

The bond underwriter, B.C. Ziegler & Co., of West Bend (WI), has already agreed to pay investors \$1.4 million to settle a suit that charged the firm with misrepresentation. Both the company and diocese deny any wrongdoing or liability.

"The charges are absurd," Carl Eschweiler, diocesan executive secretary, was quoted as saying. "The racketeering statutes were designed for organized crime, not organized religion."

Milwaukee Bishop Roger White said "the church would not and did not misrepresent anything. It would never condone such behavior. Quite the opposite: The diocese spent large amounts of its fiscal and human resources to prevent the project from failing by acquiring the best professional advice available."

Sources included *Episcopal News Service/The Living Church*

Liberal Bishop Announces Switch On Abortion

Outgoing Episcopal Bishop Cabell Tennis of Delaware—who until now was pro-choice on abortion—recently told his diocesan convention he has changed his mind on the issue.

The 66-year-old Tennis—one of the judges in last year's *Righter* case—said the change came from seeing abortion used as birth control. "I am troubled by a society which will not be responsible for its sexuality," Tennis said. "Increasingly, we are using abortion as a means of birth control. That is intolerable."

The change comes after two decades of reflection, he indicated. "We are asserting so-called rights to deny life to the ultimately vulnerable. I can no longer stand apart from the unborn and the unwanted..."

Source: *Catholic World News*

EDUCATION PROJECT Continued from Page 11

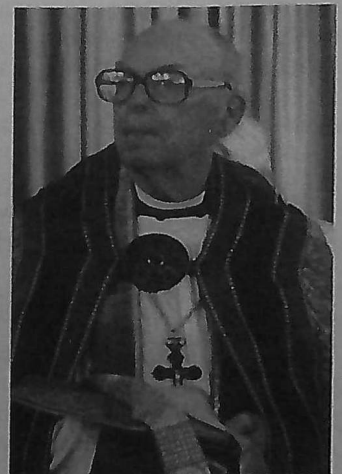
But now—building upon an idea and substantial seed money from Bishop and Mrs. Charles Boynton of the Traditional Anglican Communion (TAC)—a unique, international, pan-Anglican venture involving the seminary, FIF, and TAC aims to meet this need by producing a complete set of *video lectures* by respected orthodox seminary professors and church scholars here and abroad. The intention is to make the videos available to aspirants, clergy and laypeople not only within FIF and TAC's global Continuing Church fellowship, but other Continuing/traditional groups as well.

Included will be video instruction on each of 21 different subjects, ranging from the Old Testament, through Church History to Pastoralia and Administration. The videos will be designed for both U.S. and U.K. systems, the latter being the most common internationally.

"We're seeking out the best orthodox scholars we can—the cream of the Anglican crop, if possible," for the videos, said Hecht, who has been spearheading the initiative for TATS, the project's chief sponsor. "What we're after is quality education for our future priests, and Lord knows we need it," he added.

Several sets of videotapes (each with 12-24 lectures) are already finished, and available now or soon. They include instruction by such lecturers as Dr. Allen Ross, author and Professor of Biblical Studies at Trinity Episcopal School for Ministry (*Old Testament Survey, Pentateuch and Prophets, Synoptic Gospels*); Dr. Rodney Whitacre, also of Trinity School (*New Testament Survey*); British-born author/scholar Dr. Peter

THE RT. REV. CHARLES BOYNTON, an Episcopal-turned-Continuing bishop, and his wife, Dori, provided the inspiration and core funding for the video education project.



Toon (*Patristic and Creedal Theology*); Dr. David Ousley, rector of St. James the Less, Philadelphia (*Ascetic Theology*); Fr. Chris Kelley, D.D., of California (*Church History Survey*); and Fr. Peter Tompkins of the Anglican Church in America (*Prayer Book*).

While on a limited budget "it's not possible to do anything elaborate...[t]hose who have seen [the completed videos] agree that they are good," commented Fr. Gardom.

"They're outstanding!" Hecht told *TCC*.

There is some funding for further lectures, though additional support is being sought; a single video course costs about \$5,000 to produce, Hecht noted. When complete, the video library will contain 250-400 45-minute lectures.

If enough funds can be raised "we hope to have the entire series completed in 12-18 months," Hecht said. The distribution point will be TATS headquarters in Spartanburg (where Bishop Boynton, retired Anglican Bishop of Puerto Rico and Suffragan of New York, now resides with his wife, Dori).

Fr. Gardom has agreed to help secure qualified lecturers, (to be paid up to 1,400 pounds for a complete series of 24), and oversee the production of additional videos for use in the U.S., Africa, England and Australia.

"The curriculum has been approved by the TAC bishops ...and videos of each lecture will be furnished to them for use as they see fit," Hecht said.

"We are also collecting some of the old (theological) text books and will convert them to CD Rom where it is legal to do so," he told *TCC*. There are plans as well to convert the tapes into Spanish for Central and South America, "but as always, we need to raise funds."

If Hecht's enthusiasm for a project he clearly sees as having immense and enduring value is any example, though, the money will be raised. "It's the best thing that's come out of the Continuum so far!" he remarked. He also believes the initiative will further cement the formal communion relationship between TAC and FIF, and, as indicated, will be useful for Continuers generally. He noted that the first five tapes were funded by sources outside of TAC.

He is joined in his support by others on the TATS Board: Col. James Horn of Colorado Springs, Colorado (president); Dr. Gary Blade of Quincy, Illinois; Jim Elkins of Columbus, Georgia; and Fr. George Wilcox of Bloomington, Illinois. Bishop Boynton also is "delighted" with the venture's progress, Hecht said.

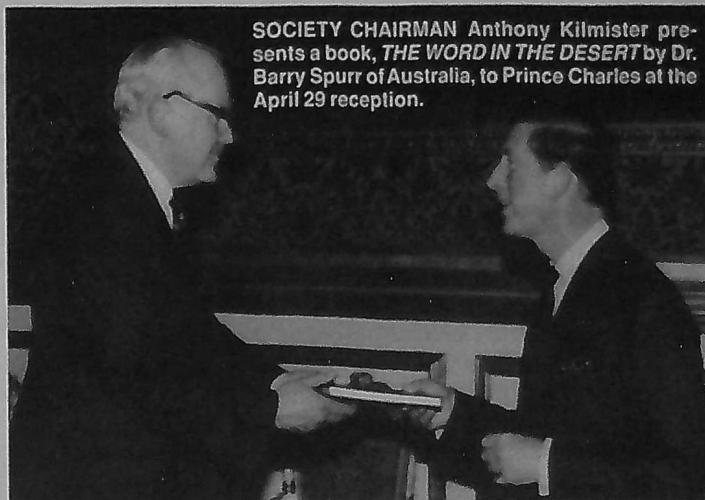
Equally enthusiastic, Gardom sees the project as providing the tools to refute the revisionists.

"We aim to produce an *educated and theologically literate* People of God" able to convert others, he said. "We shall bring the truth home to people—literally 'bring it home'" to their TV sets.

"What we are producing will be used all over the world, and therefore needs to be of the best quality that we can manage. If it is successful, we can continue from that point, with the experience we have gained, to safeguard the faith which has been delivered to us."

More information on the video project is available from Mr. Hecht at 275 Solomon Drive, Estes Park, CO 80517-7255, fax 970/586-1729; or Fr. Gardom at 79 Maze Hill, London SE10 8XQ, England, fax 181/355-0968.

Sources also included *New Directions*, *The Rock*



SOCIETY CHAIRMAN Anthony Kilmister presents a book, *THE WORD IN THE DESERT* by Dr. Barry Spurr of Australia, to Prince Charles at the April 29 reception.

PRINCE/PRAYER BOOK Continued from Page 11

opinion—lies in the conveyance of that sense of the Sacred through the power and majesty of the language.... The great, overwhelming sadness for me—and I am sure for you too—is that we seem to have forgotten that for solemn occasions we need exceptional and solemn language: something which transcends our everyday speech. We commend the 'beauty of holiness', yet we forget the holiness of beauty. If we encourage the use of mean, trite, ordinary language we encourage a mean, trite and ordinary view of the world we inhabit."

Prince Charles also lamented the general decline of the English language in the very place it evolved, noting that many people "wonder what it is about our country and society that...we have arrived at such a dismal wasteland of banality, cliché and casual obscenity."

But he noted signs of improvement in the last 25 years, "in particular that the [church's] Liturgical Commission is now making more effort to honour the Prayer Book tradition than in the past, and is proposing to include some of the **Book of Common Prayer** in its new prayer book so that it will be much more available to everybody..."

"There is no doubt in my mind that the...Society's work to commend the Prayer Book to the next generation ...matters a great deal," the Prince said. "[T]he Prayer Book's survival is...a touchstone of our ability as a society



ACC Metropolitan "Progressing Well"

Archbishop William O. Lewis of the Anglican Catholic Church (ACC), an international Continuing Church body, is "progressing well" after suffering a stroke on Palm Sunday, according to a spokesman.

Lewis moved from a rehabilitation center to an intermediate care facility in late April. He is regaining mobility in his left arms and hand, walking with assistance *and* doing some work, the ACC spokesman said. "His faculties are all there; he's just a little stiff on one side," he added.

He said there was still no official word of any change in Lewis' recent decision to stay on a while longer as ACC's leader.

Fuss, Fume...Fizzle

Canadians have evidently ignored a boycott of Florida called for by Canadian unions and churches, including the Anglican Church of Canada (ACC), to protest the 30-year-old U.S. embargo of Cuba and the Helms-Burton law reinforcing it.

"It sort of fizzled, to be honest," said Craig Roberts, a Toronto-based Florida tourism industry spokesman. According to Anglican Journal, he said that tourism was actually up in Florida last year—with more than a million tourists coming from Canada, a 15 percent increase from 1995. Another boost was expected for this past winter season.

Fuss, Fume...Fired

A Church of England priest who garnered international publicity when he declared that stealing from large stores was justified has been fired, according to The Washington Post.

John Papworth, an unpaid, elderly assistant at a London parish, was informed by the archdeacon of Charing Cross that his permission to function as a C of E minister would not be renewed.

Papworth denied he was encouraging people to steal, but expressed satisfaction that he had raised the issue of the 'moral status' of big stores that displace small community shops.

to value its spiritual roots, its liturgical continuity and its very identity as a nation of believers."

This was actually not the first time the Prince has made known his support for the Society's aims; he addressed the Society on the same subject in 1989 with equally great effect.

Society Chairman Anthony Kilmister formally thanked the Prince for the organization's welcome at the palace, and for his address, commenting: "Only if words transcend mere fashion and carry us forward into regions of inner stillness and timelessness can they bring us into contact with that ultimate reality which it is the purpose of religion to disclose."

Lord Charteris of Amisfield, the Society's president, welcomed the many distinguished guests at the reception from the Church of England and elsewhere, including the Marchioness of Salisbury, the Bishop of London and his wife, the "flying" Bishop of Ebbsfleet, and many other senior church figures; Dr. Diana Versegny, president of the Toronto branch of the Canadian Prayer Book Society, and Dr. Barry Spurr, author of *The Word in the Desert*, from Sydney, Australia.

Unfortunately a number of prominent political figures who would otherwise have been present as active Society members, including the recently ennobled Douglas Hurd, and Baroness P.D. James, were actively involved in the British general election which was to take place on 1 May.

The Prince, introduced to the guests by Mr. Kilmister, shook hands with almost all of the 200 assembled there in the State Rooms of the palace.

ANGLO-CATHOLIC RETREAT

SOME 450 CLERGY AND LAITY turned out for four days of worship and teaching at Caister on Sea, Norfolk, England, April 14-18, at the invitation of some of the Church of England's traditionalist bishops. Speakers for the event included (from left), the Bishop of Horsham, Lindsay Urwin; Brother Angelo, a well known Franciscan missionary based in London; Fr. Tom Forrest, a Roman Catholic evangelist based in Washington, D.C., and Sister Winsome of the Community of St. Mary the Virgin, Wantage. The Bishop of London, Richard Chartres, joined other bishops resident at the retreat to celebrate a Eucharist April 16. The retreat's theme text was 2 Timothy 1:6-7: *I remind you to stir up the gift of God that is within you...God did not give us a spirit of timidity, but a spirit of power and love and self-discipline.*" The retreat follows upon a similar gathering last April which drew 200 priests. It is hoped that next year's retreat will allow some children to attend during their half-term holidays. Photo by Nick Spurling

ACC U.K. Bishop Sees Abortion As Political Litmus Test

The Anglican Catholic Church's (ACC) Bishop of the United Kingdom, the Rt. Rev. Leslie Hamlett, put forward the issue of abortion as a key means of judging political candidates in the run-up to England's recent election.

While terming the economy, foreign affairs, and the nation's further integration into Europe as important issues, Hamlett wrote his Continuing Church flock that, if "a candidate for election to Parliament, whether...of the Right or of the Left, cannot comprehend that abortion is the deliberate killing of babies, then his reasoning, logic and integrity are questionable. Frankly...he does not know right from wrong, and is therefore totally unsuitable to govern us."

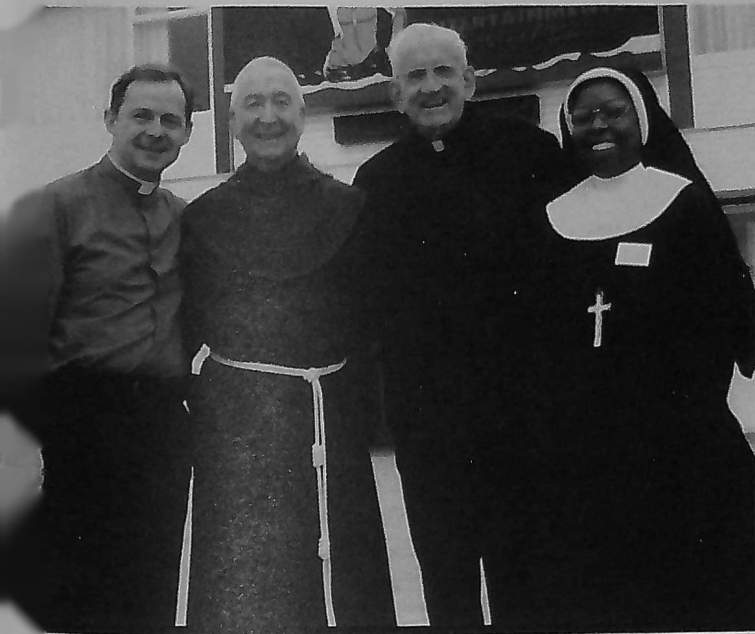
Source: *The Clarion*

OUTTA HERE

THE REV. TONY HIGTON, a leading proponent of biblical orthodoxy in the Church of England, has rocked the Evangelical group, Reform, by resigning from its council because of what he sees as Reform's extremism. Higton said the precipitating issue was the council's announcement that Reform—galvanized by the church's pro-gay lobby and denied an Evangelical "flying" bishop—was considering appointing its own bishops. After a recent council meeting, he said, it became clear to him that "this schismatic decision" will not be reversed. He contended

that, in the spirit of unity, the most conservative action should be taken, consistent with upholding biblical principles. Higton asserted that Reform appointing its own bishops would "have the same feel as seeking a D.D. from some third-rate overseas Bible College." He also scored the group, which has no women on its council, for seeming to oppose women's ordination and for failing to achieve as much as his group, ABWON (Action for Biblical Witness to Our Nation).





Modest Grant Launches ACA Parish's Outreach To Jamaica/Queens Street Kids

With a mere \$2,000 grant from the Anglican Church in America (ACA) two years ago, the Rev. Herbert Miller and St. Winifred's Anglican Church in Hollis, Queens, New York, developed a ministry to at-risk, unchurched youths in the Jamaica-Queens area that attracted some 150 young people between the ages of 12 and 19.

Fr. Miller and his wife walked the streets to bring young people into the program, in the hope of preventing them from becoming entrenched in the street scene, and of introducing them to another way of life, with personal relationships and Christian values.

The base of operation is Holy Trinity Lutheran Church, worship home for St. Winifred's. The program strives to make available to all participants opportunities for recreational activities, as well as help to redirect their lives, e.g., through drug counseling; conflict management and educational assistance; peer mediation; and teen pregnancy and criminal justice information. The program also provides interesting outings for alienated youths, such as those to the Apollo Theater, the Studio Museum in Harlem, the Queens College Theater, the Schomberg Collection, the New York City Police Academy, and the Morrisana Youth Health Conference.

"As a result, there has been a noticeable improvement among the participants in behavior skills, such as sitting quietly, listening more intently, showing patience when there is conflict and developing self-control," reported *The Anglican Herald*. "They have shown an increased respect for the Church and respect for elders. They have demonstrated a team spirit and have been guided by Christian principles."

Further inquiries or donations to the program can be directed to the Rev. Dr. Herbert A. Miller, 110-114 194th Street, Hollis, New York 11412.

Penn. Continuing Parish Destroyed By Fire

A late 19th century, white clapboard church in Erie, Pennsylvania that a small Anglican Catholic Church (ACC) congregation sacrificed to acquire and refurbish for Anglican worship was reduced to ashes during Holy Week.

The rector the Church of St. James of Jerusalem, the Rev. Frederick Bentley, was roused from sleep by a volunteer fireman's phone call about 12:30 a.m. March 26, and when he arrived the church was enveloped in flames. Firefighters from six companies fought the blaze, but the flames were too intense. By the time the fire was declared under control around 2 a.m., the church had virtually burned to the ground. Only the charred bell tower remained.

Investigators ruled the blaze accidental, most likely caused by faulty wiring.

That was little comfort to the some 30 Anglicans who had worked so painstakingly on their parish home. "The whole church was pieced together," Bentley told the *Erie Daily Times*. The pews and several stained glass windows had come from old Roman Catholic churches, and a sterling silver cross from the Vatican; the credence table, with an archangel on it, came from the Morgan estate in New York, the pulpit and lecturn from the Sam Rayburn Memorial Chapel in Texas. There were beautiful silk vestments and an altar with a marble and brass tabernacle.

The fire took it all, save for a few items; one, a small wooden cash box, charred but still intact, had donations for the poor—including some dollar bills—inside and undamaged.

"I cried when I saw that," Fr. Bentley recalled.

"All the church records were lost, the guestbook, you name it," he was quoted as saying. "Literally, there's nothing left, just what I have in my home office."

The parish plans to rebuild, but faces a daunting task, noted *The Trinitarian*. The cost of rebuilding (with volunteer help) and replacing contents (some of which are irreplaceable) is estimated at more than \$210,000, whereas insurance coverage totals only \$110,000.

Some help has begun to arrive, however. Nearby St. Peter's Lutheran Church offered its building, and St. James' had its Maundy Thursday and Easter services. Prayer books, hymnals, vestments, altar linens and other furnishings have arrived from ACC parishes across the country. The congregation also has begun receiving financial donations from ACC parishes and dioceses, as well as a "very generous donation" from the Roman Catholic Diocese of Erie. Help has also come from local Presbyterians.

But much more will be needed if St. James is to rebuild, said *The Trinitarian*. Readers desiring to aid this effort can send checks payable to "Church of St. James of Jerusalem" to: *The Rev. Frederick J. Bentley, 126 Water St., Edinboro, PA 16412*. Items for the church may also be sent, though it is recommended that donors write Fr. Bentley beforehand to see if a particular item is still needed.

ANGLICAN WORLD BRIEFS:

***THE VALUE OF THE CHURCH OF ENGLAND'S ASSETS** is now around 3 billion pounds, about the same as their value before the huge losses incurred by the Church Commissioners' property speculation in the 1980s. The improvement was attributed to the sale of some assets and some good investments. Sir Michael Colman, the First Church Estates Commissioner, said: "I wouldn't say we have recouped," but with help from the wider church "we have [modified] our liabilities. I couldn't say what today's figure would be if we hadn't had the troubles." - *Church Times/The Times*

***AFTER FURIOUS PROTESTS**, an earlier decision by the dean and chapter of London's St. Paul's Cathedral to accept sponsorship by an American weapons manufacturer, Lockheed Martin, for the centenary observance of its choir this summer was reversed. The chapter said that other sponsorship would be sought for the celebration. - *The Times*

***MEANWHILE, ACRIMONY CONTINUES** over the appointment of a woman priest to the staff of St. Paul's Cathedral, with one priest promising legal action and other staffers departing or threatening to resign and/or boycott services. The Rev. Lucy Winkett is to take up her duties as canon in the fall. She was reported as having said, "I want to move forward together, but the opponents make it very difficult." The Rev. John Lees, one of three minor canons at the cathedral, said: "The dean of St. Paul's does not understand the depth of division in the diocese of London over this issue. I fear as much as half the diocese of London may now feel excluded from St Paul's." - *The Times*

***IRISH CHURCH LEADERS ARE INCREASINGLY ALARMED AT THE SPATE OF ARSON ATTACKS ON CHURCHES**, most of them Roman Catholic, but some Anglican. At this writing, 48 churches had been attacked since the start of 1996, as well as 71 schools and 44 halls. While not all the attacks are believed to be sectarian, they all damage community relations and heighten sectarian tension. "If these attacks continue," said Irish Anglican Primate Robin Eames, "our entire society will be dragged into a new nightmare of division and suffering." - *Church Times*

***A CONFERENCE IN FINLAND ORGANIZED BY THE INTERNATIONAL ANGLICAN LITURGICAL CONSULTATION** will bring together Anglican liturgists in August to discuss the theology of ordination and ordination rites, including the content of the rites, the Reformation heritage of Anglicanism and ordination directly to presbyterate and episcopate. - *Anglican Communion News Service*

***THE PHILIPPINE INDEPENDENT CHURCH (PIC)**, a body in full communion with the Anglican Communion, now has a formal concordat of full communion with the Episcopal Church in the Philippines, and has ordained its first woman priest. - *Anglican Communion News Service/Episcopal News Service*

***RELICS OF ST. THOMAS BECKET**, including fragments of bone and a shirt, are on display in Canterbury to coincide with celebrations of the 1,400th anniversary.

Roman Church Rocked As Ratzinger Rips Revised Liturgy

Report/Analysis By
The Rev. Christopher Shepherd

Dropping a bombshell which delighted traditionalists, the highest doctrinal authority of the Roman Catholic Church has declared that the 1969 imposition of a revised liturgy upon the Roman Church by Pope Paul VI did extremely serious damage and was largely responsible for the crisis in church life which has followed.

In an autobiography released in Italy in mid-April, Joseph Cardinal Ratzinger lamented the suppression of the preconciliar Latin liturgy and the imposition of a new rite devised by the central authority of the church, terming the action an unprecedented break in the history of the liturgy, the consequences of which could only be tragic.

Ratzinger pointed out that, even after the Council of Trent—the 16th century reforming Council called to deal with the emergency of the Reformation—Pope Pius V had specifically allowed for the continuation of many older liturgical books when issuing the new Missal or book of Mass prayers called for by the Council. The insistence by the church's highest authority after the Second Vatican Council that the traditional liturgy be discontinued and the new liturgy be used exclusively, coupled with the widespread perception that the new liturgy had been constructed in opposition to the old, had destroyed the sense of the evolving of the liturgy as a vital, organic process, the Cardinal asserted; the impression thus fostered that the liturgy is not something handed on through the tradition, but that it properly changes depending on the preferences and whims of the community, had widespread ramifications in other areas of the church's life.

Ratzinger, prefect of the Congregation for the Doctrine of the Faith, was careful to concede that there were certain liturgical revisions which had been necessary. He particularly pointed to the introduction of vernacular worship as sensible. But he called for a new liturgical renewal which would seek to ground the Roman Church's worship in the tradition and see Vatican II as a developing moment in that tradition rather than a radical break.

The liturgy has been a point of controversy in the Roman Church ever since the close of Vatican II in 1965. Traditionalists have lamented the demise of the preconciliar Mass, conservatives have decried widespread liturgical abuses, while progressives have persistently regarded Vatican II as merely a starting point in an ongoing process of liturgical revision. Every worshipping Roman Catholic community, from parish to seminary to religious community, was deeply changed by Vatican II and its aftermath; yet while progressives claim a resultant renewal, conservatives point to the collapse of religious communities, the dearth of priestly vocations and a decline in Mass attendance over the past 30 years, which some estimate as high as 60 percent, as indicators of something seriously wrong in the church's life.

Resistance to the implementation of Vatican II emerged in the mid-1970s as Archbishop Marcel Lefebvre gained international attention for his seminary in Ecône, Switzerland. Founded as a conservative center for training new priests, Ecône became unabashedly traditionalist as Arch-

YOU CAN GO HOME AGAIN

THE RT. REV. MARK HOLLIDAY (right), retired Bishop of the West within the Anglican Church in America (ACA), made a joyful homecoming in April to the Continuing Church parish he helped found in Grand Prairie, Texas, in 1978, after the Episcopal Church's break from apostolic order. Returning for a service marking the 19th anniversary of St. Charles the Martyr Anglican Church, Holliday, seen here conferring with the Rev. Dan Thornhill, who now leads St.



Fort Worth Star-Telegram

Charles, greeted some familiar faces among the some 60 congregants. And, he recalled the gifts lovingly given by individual members—the parishioner who carved the wooden pulpit, or the woman who donated the alabaster stations of the cross—that went into making the modest facility the congregation purchased in 1980 truly a church. Holliday was rector of the parish until 1986. "This has been a nostalgic trip for me," said the 75-year-old bishop, who retired a few years ago to San Antonio. "I see all these things and I'm carried back to the wonderful, loving memories of all of them." And he pointed out that, 20 years after the painful decision to leave the Episcopal Church and shaky new beginnings which followed, it is clear that "God has preserved this church through thick and thin." For that and their future church life, he urged congregants to "claim the peace that our Savior offers."

bishop Lefebvre grew increasingly disenchanted with the visible fruits of the Council. He formed his society into an international order of priests who rejected the revised liturgy and staffed Mass centers around the globe where Catholics could attend the traditional rite. Eventually he consecrated four new bishops for his community without the permission of the Pope.

In so doing Lefebvre not only incurred automatic excommunication, but unwittingly created the opportunity for a revived traditionalist movement in communion with Rome. Unwilling to follow Lefebvre into schism, several traditionalist monasteries of monks and nuns and a group of his priests and seminarians submitted to the authority of the Holy See. Pope John Paul II authorized the formation of the Fraternity of St. Peter, focused on ministering to traditionalist Catholics, and permitted the traditionalist monasteries to continue.

The result could not have been foreseen in 1969, when Paul VI imposed his new Missal on the church. There were only two exceptions permitted: one for priests who because of advanced age or infirmity could not accustom themselves to a new rite and would celebrate privately, and the other a concession that proved to be a harbinger of coming events, the indult obtained by Cardinal Heenan

Continued at top of next page

sary of St. Augustine's arrival in Kent. The relics of the martyred Archbishop of Canterbury, the first to be shown in the 11th century cathedral since the Reformation, are housed in a glass and silver-gilt reliquary on loan from the Basilica of Santa Maria Maggiore in Rome. They are being displayed beside the Becket *chasse* acquired for the nation last year by the National Heritage Memorial Fund and the Victoria and Albert Museum. The *chasse* is believed to have held blood and bones of the saint. The relics are part of an exhibition through October 31 which traces the history of Christianity in Canterbury. The display includes St. Thomas' mitre—a rendering of which has long been the logo of *THE CHRISTIAN CHALLENGE*—and pilgrim badges from museums and private collections.

***ONE OF THE ENGLISH CHURCH PRESS' MOST RESPECTED AND ENDURING PRESENCES HAS PASSED FROM THE SCENE.** Betty Saunders, former chief reporter of the *Church Times* newspaper, died at age 69 in March after a long illness. Mrs. Saunders had been a *Daily Mirror* reporter before joining *Church Times* in 1978. "The paper was lucky to enjoy her blend of professionalism, Anglo-Catholic staunchness and inexhaustible charm for almost 20 years thereafter," wrote *The Times* of London. Saunders' byline was a frequent and familiar one, not only on news stories but on features and reviews, and for years she wrote a weekly diary column as "Sidesman." She retired in 1994, but continued to write regularly for the paper until early this year; she also wrote a book, *O Blest Communion!*, published last autumn. The last piece she wrote was a collection of reminiscences for the newspaper's 7,000th edition. She is survived by her husband and six children, three of whom also work in journalism. (*May Light Perpetual shine upon her!* -Ed.) - *Church Times*

ANGLICAN USA BRIEFS:

***THE RT. REV. JOHN CAHOON**, Bishop of the Mid-Atlantic States in the Anglican Catholic Church (ACC), is continuing as episcopal visitor to ACC's Missionary Diocese of New England, after a canonical residency requirement nixed New England's choice of the Rt. Rev. Brother John-Charles, dean of ACC's Holyrood Seminary in New York, as bishop ordinary. - *The Trinitarian*

***RETIRED PRAYER BOOK SOCIETY PRESIDENT FR. JEROME POLITZER** is hardly sitting at home waiting for the phone to ring, it seems. *The Associated Press* reports that he was among attendees at the recent wedding in Monterey, California of actress Brooke Shields and tennis star Andre Agassi. Before some 100 guests and with four helicopters full of paparazzi hovering overhead, the couple exchanged vows at St. John's Episcopal Chapel before the Rev. Charles Gard, pastor of Holy Family Catholic Church in Glendale, and a longtime family friend of Shields. "Both are the nicest, unassuming kind of people," Politzer was quoted as saying. "They were very simple, straightforward and kind."

RATZINGER Continued from Page 23

for the Catholic Church in England. As Archbishop of Westminster, Heenan served as primate of a flock with a long memory, and the imposition of the English Mass coupled with the remodeling of sanctuaries was for his flock ominously reminiscent of the 16th century destruction of mediaeval Catholicism and the imposition of the **Book of Common Prayer**. In light of this Paul VI granted the indulgent which permitted the traditional Mass in England under certain conditions. Apart from these instances it was expected that the *Novus Ordo*, the New Order of Mass of Paul VI, would replace the traditional rite everywhere.

Twenty-eight years later, against all odds, there are flourishing European traditionalist monasteries within the Roman Church which are readily attracting young vocations and worshipping with the traditional Latin liturgy, at least one of which is planning a foundation in the U.S. The Fraternity of St. Peter operates a seminary in Eu-

rope and another in Scranton, Pennsylvania, and the rector of the Scranton seminary is planning to move the seminary to a facility in New York State better able to accommodate the many applicants. In addition, several other religious communities using traditional liturgy exclusively have been founded with papal approval. And, within the last two years, two different organizations have formed in the U.S. alone, calling for a liturgical "reform of the reform."

And now the influential voice of Cardinal Ratzinger, second only to the Pope as the church's doctrinal officer, is augmenting those of many others in the church in calling for the need to return the Roman Church's liturgy to a more traditional basis. Traditionalists in the Roman Church are sensing the coming of spring after a long winter.

Sources included *Catholic News Service* and *The Wanderer*

OF GENERAL INTEREST:

***MORE COPIES OF THE BIBLE ARE STILL BEING PRINTED THAN ANY OTHER BOOK**, according to the England-based United Bible Societies (UBS). The 1996 distribution—19.4 million copies—of the complete Bible was a new record and an increase of 9.1 percent over 1995, UBS said. In the U.S., however, a survey by *The New York Times* not long ago found commercial publishers suffering a decline in Bible sales, probably due to a market glut caused by the current availability of "several hundred versions of the Bible," various translations and those "catering to every niche of reader"—everything from runners to teenagers. - *Ecumenical News International*

***CHURCHES AROUND THE WORLD WILL BE ASKED TO JOIN AN INTERNATIONAL EFFORT TO END, FROM THE YEAR 2001, THE 400-YEAR-OLD SPLIT OVER THE DATE OF EASTER.** The festival is presently celebrated on two different dates, resulting from disagreement over reform of the calendar by Pope Gregory XIII 400 years ago. This year, for example, most Protestants and Roman Catholics celebrated Easter on March 30, while most Orthodox, along with some Protestants and Catholics, held their Easter services almost a month later, on April 27. A World Council of Churches (WCC) official termed the division over Easter "an internal scandal" damaging Christian witness in the world. But at a March meeting in Aleppo, Syria, sponsored by the WCC and the Middle East Council of Churches, representatives of the world's main Christian traditions devised a way to set a common date for Easter. The consultation agreed that the Churches should continue to use the principles of dating Easter adopted at the Council of Nicea in 325 A.D.—the Sunday after the first full moon after the March equinox; and that differences of dating which have occurred because Churches have followed different calculations of the equinox and the full moon can now be remedied by accepting precise modern astronomical determinations, in order to find a common date for Easter. The proposal will be sent to the Churches for their consideration. - *Ecumenical News International/Anglican Com-*

munion News Service

***ORTHODOXY'S NEW CYBER-STATUS** allowed millions around the world to celebrate the Orthodox Easter April 27 listening to extracts of Orthodox Easter liturgies being broadcast from the newly established website of the Ecumenical Patriarchate. The Vatican has also returned to cyberspace after a hiatus. Its new website is powered by three computers named after the archangels Gabriel, Michael and Raphael. The Pope is said to be "fascinated" by the "enormous possibilities" which the new information technologies and the Internet offer for evangelization. - *Ecumenical News International*

***FORMER REFORMED CHURCH AND ANTI-APARTHEID LEADER ALLEN BOESAK HAS RETURNED TO SOUTH AFRICA TO FACE SOME 30 CHARGES OF THEFT AND FRAUD.** The former leader of the African National Congress (ANC) in the Western Cape denies that he misappropriated donor funds from Nordic Churches intended for apartheid victims, while he was head of the now-defunct Foundation for Peace and Justice. Once president of the World Alliance of Reformed Churches, Boesak's reputation already had suffered from two highly publicized extramarital affairs, a divorce and remarriage. But he hoped to renew his ministry and had been teaching and preaching in the U.S. for the past two years. When he returned to South Africa recently, he was met at the airport by a cheering throng of around 1,000 persons, led by Justice Minister Dullah Omar, who has been scored for pledging solidarity with Boesak. Omar claimed that "comrade" President Nelson Mandela had instructed him to welcome "comrade" Boesak home, and that he was doing so on behalf of the whole ANC. The South African Council of Churches also has registered support for Boesak. - *Reuters/The Washington Times/Christian News/Aida Parker Newsletter/Ecumenical News International*

***THE SOUTH AFRICAN POLICE SERVICE HAS TURNED TO PRAYER** in an attempt to deal with the country's rampant crime. The police held a public Day of Prayer against Crime recently. Among countries which supply such statistics, South Africa reportedly has the highest rates of murder and rape. Extreme measures

The Afterword

Enough, Already

In 1990, Newark Bishop John Spong—champion of gays if ever there was one—nonetheless ousted from his diocese a practicing homosexual he had ordained with great flourish a few months earlier, J. Robert Williams, after Williams publicly asserted that homosexuals can be faithful to each other without being monogamous. Spong, believing gays should not be denied the mutual care and standing enjoyed by married heterosexual couples, has wanted ECUSA to sanction “faithful,” “committed” homosexual partnerships and had thought Williams (who has since died of AIDS) shared that “value system.”

Despite this initial warning sign, though, the liberal camp has continued to maintain that it is merely this seemingly compassionate and limited proposal, to sanction faithful same-sex unions, which is on the table right now in ECUSA—as seen, for example, in the 1994 *Koinonia* statement, during the case involving (twice-divorced) Bishop Righter, and more recently in response to the Long Island gay clergy scandal. It is, of course, more than a proposal: Confident of the church’s eventual rubber stamp, liberal leaders have proceeded to implement their desired changes with various ordinations and

have been considered to deal with the problem, including using underground mine shafts as “super maximum security prisons” for the most heinous offenders, a proposal slammed by Anglican bishops in the country. - *Ecumenical News International*

***THE SHROUD OF TURIN**, believed by many to be the burial cloth of Jesus Christ, was rescued and emerged unscathed from a fire in April that engulfed the San Giovanni cathedral in downtown Turin. The cause of the fire, which began in the 314-year-old cathedral’s wooden dome, was not immediately known. Battling intense heat, firefighters used a hammer to smash four layers of bullet-proof glass to reach the glass and silver reliquary housing the Shroud. Crowds outside broke into applause when it was brought from the burning cathedral. In light of new scientific evidence conflicting with 1988 tests that dated the Shroud to the 13th or 14th centuries, there are plans for another series of scientific tests on the Shroud in the year 2000. - *Anglican Journal*

***A MOVE AMONG GERMAN ROMAN CATHOLICS TO ORDAIN WOMEN TO THE DIACONATE** gained ground in April after an international theologians’ conference urged German bishops to seek an indult from the Holy See permitting the practice. Advocates of the change are urging German women to pursue theological studies to prepare for the possibility of becoming deacons. The Roman Church currently does not permit

blessings of partnered gays, over the objections and warnings of orthodox leaders.

While all this has been going on, however, little notice has (again) been paid to the indications, including that from Kim Byham, former president of the ECUSA homosexual group, Integrity, that gays disagree on whether church-sanctioned same-sex unions should demand monogamy (*TCC*, Sept. '96).

But now, Doug LeBlanc’s account of comments by church gay activists in this issue leaves little room to doubt that what is really being sought is simply church blessing for sexual license.

That, it appears, is what will really, if less obviously, be on offer at Philadelphia; yet—as we believe ESA’s Fr. Edwards correctly predicts—General Convention’s expected failure, by act and default, to reject the offer at this critical juncture will leave ECUSA fundamentally changed.

Without a rollback of the Righter decision, and a halt to the blessing of same-sex unions in the church, as well as to the move to ban catholic order, ECUSA will “almost certainly abandon any right to be considered Anglican” and probably “will cease in any real sense to be an orthodox Christian body,” writes Fr. Edwards.

It remains to be seen whether *this*, at last—together with *unprecedented* international support—will be enough to move orthodox ECUSA leaders to definitively and courageously fulfill 20 years of plans and pledges to provide for the continued church life of disenfranchised traditional Episcopalians—a goal which clearly requires a distinctive entity or identity.

If it is *not* enough, though, there are likely to be many among their constituents and foreign allies—and maybe in the heavenly regions as well—who will want to know why, especially as ECUSA becomes more and more isolated from, and shunned by, the wider Anglican Communion.

the ordination of women deacons, but has not ruled out the possibility. - *Catholic News Service*

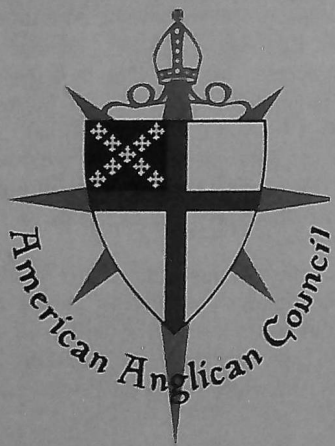
***THE VATICAN HAS WEIGHED IN ON THE HOMOSEXUALITY DEBATE IN A SURPRISING WAY.** In a series of articles marked by a tone of openness and tolerance, the Vatican newspaper in late April completed an exhaustive review of homosexuality from historical, philosophical, theological and pastoral points of view. While all agreed that homosexual acts are wrong and that gay marriage is a very bad idea, each had a different perspective on such matters as the cause of homosexuality, the possibility of changing homosexual inclination, and even the language one should use in discussing the topic. While the public has come to expect negative blasts from the hierarchy on the question, this series is careful to state some obvious principles, *e.g.*, that gay sex is about as sinful as other transgressions against chastity and that homosexuals have the same human dignity as others. The series is to be published soon in book form. - *Catholic News Service*

***GAY BUDDHISTS?** The Dalai Lama has agreed to clarify his position to Buddhist homosexual activists at a San Francisco summit in June, after writing last year that Buddhism accepts homosexual love but rejects its most common physical acts. - *The Washington Times*

***A MILITARY ORDER BARRING CHAPLAINS FROM PREACHING AGAINST PARTIAL BIRTH ABORTION**

Continued on Back Cover

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**THE PLIGHT OF THE
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A Last Apology

By Dr. Donald Hook

Our many thanks to all the *CHALLENGE* readers who gave so generously during *TCC's* recent appeal! We were pleased to offer those who donated \$50 or more a copy of **PLIGHT**, Dr. Hook's insightful book, and are glad to say that demand was so high that we exhausted our entire supply of books.

However, Dr. Hook has kindly made an additional supply of the books available to us, and those who missed this offer the first time now have an excellent opportunity to acquire this important volume for your home or parish library, and to support *CHALLENGE's* ongoing ministry.

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CALIFORNIA

Los Angeles (Loz Feliz area)

St. Mary of the Angels

Anglican Church

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

Orange County

Church of

Saint Mary Magdalene

(Anglican Catholic Church)
205 S. Glassell St., Orange; Sun 7:30a HC, 8:30a MP, 9 a.m. Sung Mass; Wed 9:30a Mass & Healing Service; Thurs 7p Mass; Prayer Book Holy Days 7p Mass; the Rev. James Everman; 714/532-2420

CONNECTICUT

Bridgeport

Anglican Church of the

Resurrection

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

DISTRICT OF COLUMBIA

Church of the Ascension and St. Agnes

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

FLORIDA

Jacksonville/Orange Park

Church of St. Michael

& All Angels

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

GEORGIA

Savannah

St. John's Church

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

ILLINOIS

Quincy

St. John's Parish

(Anglican Church in America)
14th and Broadway; Sun Low Mass 7:30a; Family Choral Eucharist & SS 10a; Wed HC 5p; Thurs MP 8.45a, HC 9a; The Rev. Oscar Natwick; 217/222-3241

IOWA

Des Moines

St. Aidan's Pro-Cathedral

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

KANSAS

Prairie Village

Trinity Anglican Church

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

MICHIGAN

Detroit

Mariners' Church

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

MINNESOTA

St. Louis Park (Minneapolis)

Anglican Church of St. Dunstan

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

NEW JERSEY

Matawan

Sts. Stephen and Paul

(Anglican Church in America)
199 Jackson St.; Sun SS 9:45a, HC 10:30a, MP/HC 2nd Sun 10a; Tues Bible Study 7p, 183 Main St.; The Rev. Fr. I. Nicholas Plant; 908/583-7279, 583-5033.

OREGON

Bend

St. Paul's Anglican Church

(Anglican Church in America)
900-D SE Wilson Ave; Sun 8 Low Mass, 10a Choral Eucharist, Church School; Wed 10a HC/Healing; 1928 BCP/American Missal; The Rev. Stanley G. Macgirvin; 541/385-1774

PENNSYLVANIA

Philadelphia

Church of St. James the Less

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

SOUTH CAROLINA

Florence

Anglican Church

of Our Saviour

(Anglican Catholic Church)
Stouden Mire Chapel, 100 block E. Palmetto St., Sun 9a, HC 2nd & 4th, MP 1st, EP 3rd; the Rev. James K. Short, priest-in-charge; contact Louise Sallenger, 803/669-6615

Greenville

Holy Trinity Anglican Church

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

Spartanburg

St. Francis Church

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

VIRGINIA

Arlington

Church of St. Matthias

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

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