

REFORMED CHURCH HAS AGREED TO ACCEPT PRACTICING HOMOSEXUALS AS MINISTERS where local churches wish it, though it was claimed that a final decision awaits further study of the issue. The action was the first by a mainstream British denomination. - *Ecumenical News International*

***BRITISH POLICE ARE INVESTIGATING CLAIMS OF FRAUD AGAINST A KEY MEMBER OF U.S. EVANGELIST MORRIS CERULLO'S FUNDRAISING TEAM.** The news was a further public relations disaster for Cerullo, who last year resigned from the Evangelical Alliance after repeated complaints about his aggressive fundraising methods among Britons. - *Church of England Newspaper/Church Times*

***PRESBYTERIANISM'S "CONTINUING CHURCH"**—the Presbyterian Church in America (PCA), held its 25th General Assembly in June in Colorado Springs. The theologically conservative denomination has some 278,000 members organized into 1,338 congregations. Over the past year, giving to the church increased 9.2 percent to \$337 million, and PCA's foreign mission force expanded six percent to 1,200 missionaries in 123 nations, making it the dominant force in Presbyterian missions. - *Presbyterians Week*

***A DELAY IN THE AVAILABILITY OF THE FRENCH ABORTION PILL RU-486 IN THE U.S.** is probable after the company which contracted with distributors to manufacture the pill for the U.S. market abruptly stopped production of it in February. The distributor, Danco Laboratories, is suing the European manufacturer, Gedeon Richter, which reportedly gave no explanation or warning of the production halt. The pill was expected to be available in the U.S. in December, but Danco said it could now be delayed for another three to five years. However, research trials with the drug are ongoing in several American cities. - *Our Sunday Visitor*

***THE SOUTHERN CALIFORNIA ECUMENICAL COUNCIL HAS BECOME THE THIRD REGIONAL ECUMENICAL GROUP TO ADMIT A PREDOMINANTLY HOMOSEXUAL RELIGIOUS BODY,** the Universal Fellowship of Metropolitan Community Churches (MCC). Founded in Southern California nearly 30 years ago, MCC

now claims 330 congregations and 35,000 members in 17 countries. MCC spokesmen said they hoped the California decision would persuade the U.S. National Council of Churches to accept their church. But the decision drew fire from some members of the California group, including officials of local Orthodox churches, who said they might have to withdraw from the Council. - *The Washington Times*

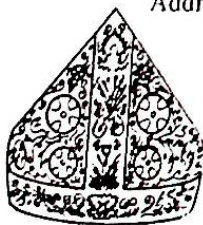
***THE FIRING OF A PROTESTANT MINISTER FROM A SAN FRANCISCO HUMAN RIGHTS COMMISSION** because he preached that the homosexual lifestyle is an "abomination" was upheld by a federal appeals court, which rejected the Rev. Eugene Lumpkin Jr.'s assertion that his rights were violated in the action. The court said Lumpkin had the right to preach as he saw fit and to speak as a private citizen, but not to expect that the commission would have to abide views at odds with its promotion of tolerance. - *Catholic World News*

***CLERICAL CHIC:** "The Church gave fashion its blessing [recently] when ten clergy showed off vestments created by some of Britain's top clerical-wear designers," wrote *The Times*. "The first fashion parade for ministers," at a May Christian Resources Exhibition in Surrey, "was billed as a showcase for 'All things bright and beautiful' in new and traditional albs, stoles and copes." The Rev. Val Hamer, vicar of St. Mildred's at Addiscombe, Surrey, raised her hands aloft while modeling an expensive green chasuble depicting Christ harrowing Hell. The Rev. Mike Starkey of north London, 34—brother of fashion model Helen Starkey—"strode down the catwalk in one of the most colourful clerical copes in Creation... Mr. Starkey lifted his arms, revealing the splendour of his cope, named 'Genesis', and turned for an elegant exit, marching in tune to the Christian rap music of World Wide Message Tribe," the newspaper reported. "The Rev. Andrew Roberts, a Methodist minister from the West Midlands, modelled a black coat-cum-trouser suit, its front lapels glittering with embroidery... 'Red, orange and yellow are the colours of the Holy Spirit and the blue and green are the colours of baptism,' he said. 'The suit has caused a lot of comment when I have worn it for weddings and other services. I feel it says the Church is relevant to the modern world.'"

THE Christian Challenge.

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PHILLY-BUSTER

*Episcopal General Convention
In Philadelphia Dashes
Last Hopes Of Many For
Orthodox Reform In ECUSA*

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PHOTO: ECUSA Presiding Bishop-elect Frank Griswold (left), House of Deputies President Pamela Chinnis, and outgoing Presiding Bishop Edmond Browning at a final convention press conference.

THE Christian Challenge

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

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

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Backtalk

OPEN LETTER TO THE BISHOPS OF THE ANGLICAN COMMUNION

The past years have witnessed serious upheaval in our Communion as a result of changes made in the ministry of the Church. It is no exaggeration to state that our branch of the Catholic Church has never before in its history of nearly 500 years seen so much destruction of internal unity. Many hundreds of priests and tens of thousands of laity have left the Anglican Communion, worldwide, as a result. In many countries the Communion has broken up and some independent Anglican Churches and Continuing Churches have sprung up.

While it is accepted that the ordination of women is not the only cause of this unhappy situation, it has been a major contributory factor. Under the circumstances we believe it is fair to ask the following questions of those who have supported, and continue to support, the [revisionist] practice of ordaining women to the priesthood:

(a) What justification from Scriptures can you offer for this innovation?

(b) What justification from the writings of the early Church Fathers can you offer for this innovation?

(c) What justification from the Thirty-Nine Articles can you offer for this innovation?

(d) What justification from the Preface of the Ordinal, and from the text of the Ordinal, in the **Book of Common Prayer** can you offer for this innovation?

(e) What claim can you make that [ordaining women as priests] is the will of the Holy Spirit, rather than man's will, in view of the contradictory directions the Holy Spirit appears to have given in this matter at various times and in various places?

(f) What justification can you offer for this innovation when there have been no consultations with others with whom we share this sacred priesthood?

(g) What reply have [you] made to the one major textbook in defence of the traditional ministry, **Women in the Priesthood** by Manfred Hauke, Ignatius Press, [1988]?

(h) What justification do you offer for allowing an issue which has been declared to be of the essence of faith and order to be discussed and decided upon by unlearned Anglicans, clerical and lay, instead of competent theologians of all branches of the One, Holy, Catholic and Apostolic Church?

(i) What justification can you offer for proceeding with [a change] which was bound to produce departures from the Church and continuing serious divisions of those remaining in the Church, indicating it is not of the Spirit?

(j) What justification can you offer for this innovation when all too frequently it has been associated with both doctrinal and moral heresies as identified in the recent Kuala Lumpur Statement?

(k) How is "reception" to be honestly defined? Who will be the judge? How will the ancient Christian principle of "*Quod ubique, quod semper, quod ab omnibus creditum est*" be applied to the concept of "reception"?

(l) How will you justify, to God and to fellow believers, the demotion, exclusion and/or excommunication of Christians who, before this [practice] was introduced, were considered models of orthodoxy?

Your response to these questions is sought. Since no platform was created for Anglicans from all provinces to seek comprehensive theological advice, to consult among ourselves and with those with whom we share this sacred priesthood, and to debate the wisdom of acting unilaterally in this matter, it cannot be said that a genuine attempt at consensus has been made. Dispersed authority should not have been exercised in a matter so closely related to faith and order, not if we wish to see the Anglican Communion survive as a Communion.

It has been pointed out to me that many bishops, already committed to ordaining women, will simply ignore this letter. To do so will be interpreted as their having no answers to give to these questions, and their having no interest in the survival of Anglican unity.

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THE WOMAN CALLED "SIR"

From Day One the questions of the ordination of women [to the] priesthood and same-sex marriage have been intimately and inextricably intertwined. I know, for on Day One I was there. But on that day, and unfortunately even unto this day, a lot of people just can't see the obvious and necessary links.

At the 1970 (Episcopal) General Convention in Houston, the first salvo in the women's ordination war was an open hearing on the subject held one evening...The committee's proposal was to slide women's ordination through convention simply by having the masculine pronouns *he*, *him* and *his* in the ordination services interpreted generically. I rose to speak, commenting tentatively: "I'm wondering what this will do to the marriage service." I experienced in the next instant the sharp significance of the biblical expression, "And they laughed him to scorn." I mean, this group of some 150, mostly zealots for women's ordination, thought that was the funniest remark they had ever heard. You silly man! The very idea that anyone was so much as suggesting that two men or two women could be married by the church!

As the mirthful scorn died down, Jeanette Picard, later one of [ECUSA's] first women priests, came stomping down the aisle to speak. She was wearing black leotards, a tight black sweater, and her gray hair was cut very short. The moderator said, "Sir, you may speak next..." when suddenly he realized she was female, "...I'm sorry, I mean *ma'am!*" Jeanette retorted, "*Sir* is a perfectly fine designation for a woman!"

So there you have it. If "sir" is a perfectly fine designation for a woman, then so is "father." So why not "groom" also? Why not "bride" for a male? A lot of radical feminists and homosexuals are asking the Episcopal Church, and society in general, the same question.

*Fr. Andrew
St. Michael's Skete
Canones, New Mexico 87516*

REFORM

I was surprised to see your piece (in the Summer issue) on my resignation from (the English Evangelical group) REFORM. Please note that I did not criticise the group for seeming to oppose women's ordination but merely said that, because its formation was precipitated by the decision to ordain women, and it has refused to have women on its Council, it will be misunderstood as anti-women.

However, I retain great respect for REFORM and wish to co-operate with them when appropriate in upholding the faith within the Church of England.



We give God all the praise for any success our organisation ABWON (Action for Biblical Witness to Our Nation) has enjoyed over the past 13 years within the [C of E]. You may have seen that we...recently sent study material...on the matter of homosexuality to all 10,000 clergy in England. The mailing also included suggested wording for resolutions on the subject which church councils could send to their archbishop, bishops and General Synod representatives...

*(The Rev.) Tony Highton
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England*

To make sure his point is clarified, the writer confirms that Reform is opposed to the ordination of women as priests "on the ground of the 'Headship' argument in the New Testament. Some Council members may not be against women's ordination per se but against a woman being in overall charge of a church." - Ed.

PLEASE REMEMBER THE CHRISTIAN CHALLENGE IN YOUR ESTATE PLANNING

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Notice To Readers

We regret that this special September/October issue is coming out about a week to ten days later than planned, due to a near-computer crash around the time of General Convention (of course!), following a bad electrical storm in the Washington area. Largely unaffected by this was a good portion of magazine copy (mostly for the "Focus" section) which was nearly finished at the time, and copied on to diskette. The chief loss in the incident was information sent to us electronically during the "down" time which might have contributed to TCC's coverage of General Convention and its aftermath. Some of this, however—along with copious amounts of other material—was obtained in hardcopy at convention. Thus, we believe that the reports herein are accurate and complete; we have certainly worked hard to ensure that they are. We appreciate the patience and understanding of our readers and regret the delay.

***IN THE NEXT ISSUE:** By popular demand, another in our series of overviews of the Continuing Churches and the traditional Anglican movement generally will appear the November edition of TCC. Don't miss it!

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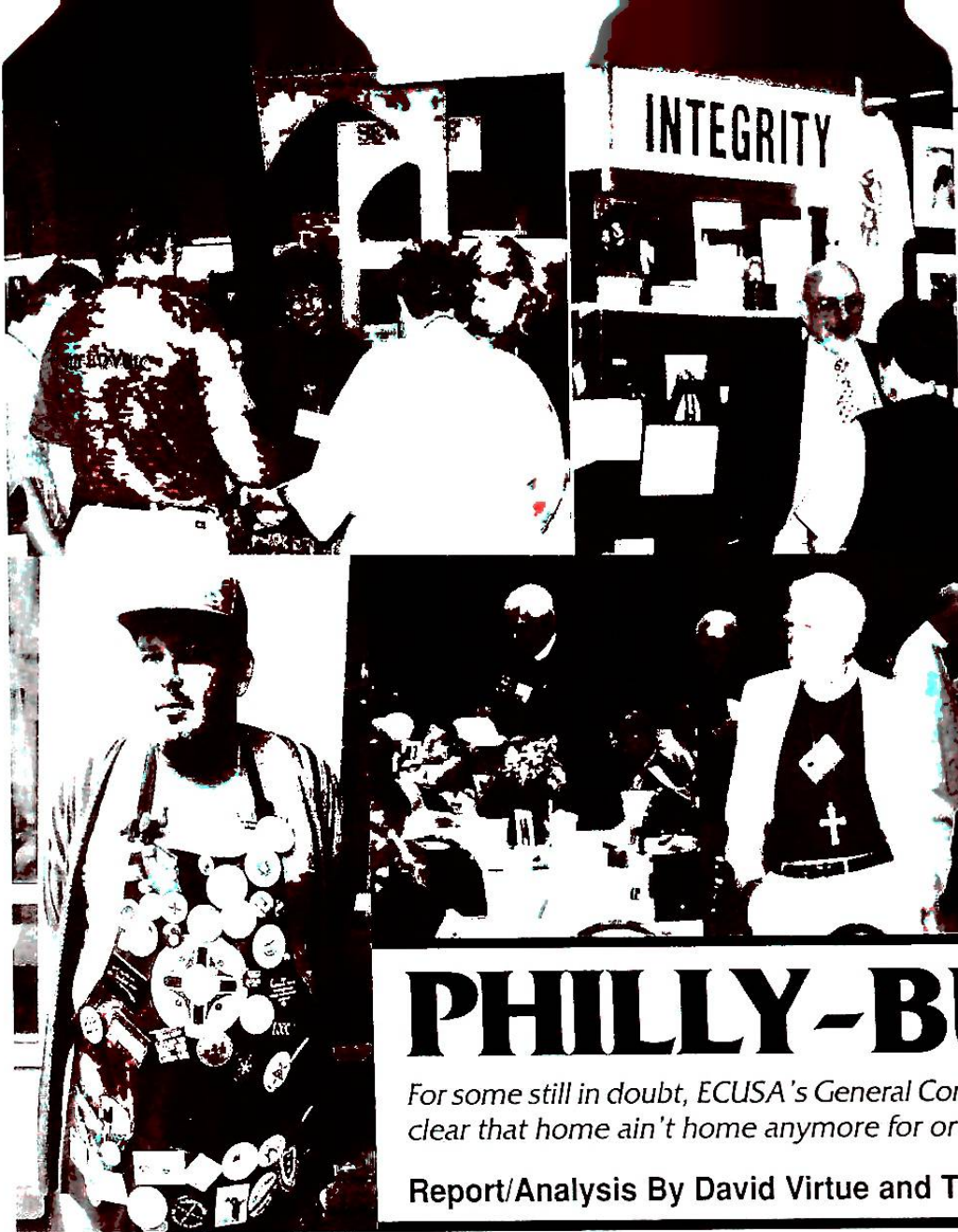
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Clockwise from top left Members of the conservative Episcopalians United pray at EU's booth at the start of a convention day; the booth of the gay group, Integrity; pro-gay prelate, Bishop Walter Righter, in the House of Bishops, where (in the next photo) Dallas Bishop James Stanton of the conservative American Anglican Council spoke solemnly on the convention's final day; the buttons on a volunteer's smock reflect the diversity of groups lobbying convention (ENS photo by James Solheim).

city 23 years ago—as the law of the land; with several signals that the ordination of noncelibate homosexuals and blessing of same-sex unions will continue apace with impunity in ECUSA; and a personable, Oxford-educated presiding bishop who, while deemed compassionate and fair, is expected to keep ECUSA on the “progressive” track.

To be sure, the fact that Chi-

PHILLY-BUSTER

For some still in doubt, ECUSA's General Convention in Philadelphia makes clear that home ain't home anymore for orthodox Episcopalians.

Report/Analysis By David Virtue and The Editor

THEY CAME—10,000 STRONG—FROM 113 DIOCESES AROUND THE COUNTRY. Bishops and clergy, laity and exhibitors, alternates and visitors, volunteers and journalists. Gathered in the massive Pennsylvania Convention Center, as far as the eye could see, were the orthodox and the heterodox, the homosexual and the heterosexual, the renewalist and the revisionist, the pompous and the polite, the included and the marginalized—sinners all.

They had come with hopes high and agendas full to 72nd General Convention of the Episcopal Church (ECUSA), held this time in Philadelphia, where it all first began, to decide the church's future if not its fate. They represented 2.4 members remaining in the church (after a 30-year decline from a high of 3.6 million), some of whom still hoped against hope for signs of an orthodox turnaround in ECUSA.

They would be disappointed.

As the 214 members of the House of Bishops and 840 clergy and laity of the House of Deputies got down to business, it soon became evident—as noted in press briefings—that their actions were bringing “clarity” to the church on some key matters. And what was clear is that ECUSA is now fully captive to the liberal revisionist order.

ECUSA came out of Philadelphia with acceptance of women priests—introduced in a lawless act in the same

cago Bishop Frank Griswold barely squeaked into the P.B. spot over the black conservative write-in candidate from Southern Ohio, Bishop Herbert Thompson Jr., was one indication that a *significant* body of conservatives remains on one side of a great divide in ECUSA, one that still had some muscles to flex in its bid to change the *status quo*. Its strength fell short, though, for what appeared to be a defining election in the history of ECUSA as it moves into the next millennium.

“Nothing, truthfully, could stop the revisionist juggernaut” in Philadelphia, one observer said.

With the revisionists more firmly in control, the result was a surprisingly smooth and irenic convention, one that largely maintained the “civility” of discourse urged by church leaders. “I kept waiting for something to explode. It never did,” said Pamela Chinnis, who was re-elected as House of Deputies President. The presiding bishop-elect thought the clear positions the church took on women's ordination and the welcome for homosexuals may henceforth make those issues less divisive. The gay group, Integrity, was “extremely pleased” with the outcome, one member told TCC, and liberals generally departed the convention “in triumph,” said *The Philadelphia Inquirer*.

Home ain't home anymore.

ORDINATION OF WOMEN

On the issue of whether or not ECUSA would compel conformity to an innovation unaccepted by most of Christendom and about half the Anglican Communion—women's ordination—battle lines had already been drawn. But the dividing line between the two sides took some unusual turns.

Advocates had grown weary of residual non-conformity to ECUSA's 1976 decision to allow (but not require) the ordination of women priests, specifically in four dioceses led by bishops of the Episcopal Synod of America (ESA) (though all those prelates help female aspirants in their dioceses seek ordination elsewhere). Unconfirmed information from a knowledgeable source suggested that there are seven other dioceses wherein women "can't get access to the ordination track."

The issue was addressed in well-attended hearings over two days before the convention's opening, and in subsequent sessions of a joint ministry subcommittee in which compromise proposals were bandied about.

If dioceses not open to women priests "want to get out," Newark layman George Heyman told the committee, "let 'em. The time has come that if you're going to be an Episcopalian you're going to have to accept the fact that women priests are here to stay and you are going to have to accept them regardless of what it does to your conscience."

"Please don't put a gun to my head," pleaded one ESA prelate, Fort Worth Bishop Jack Iker. Under the new regulations, opposed bishops can have other prelates ordain women, but must accept and recognize them as priests in their dioceses.

A Newark cleric, the Rev. Lucinda Laird, said opponents of the new canonical mandate should not "impose their consciences on others and let...women pay the price."

Fort Worth deputy Sharon Jameson said that Iker's election by a sufficiently large majority showed that Episcopalians in her diocese are not "being held captive" to Iker's conscience. She warned that attempts at force will be met by "resistance."

In its efforts to rebuff the mandate—not only on behalf of the four dioceses led by ESA bishops, but for thousands of traditionalist Episcopalians throughout the church—the Synod was backed by some formidable allies. One was the rapidly-growing American Anglican Council (AAC), a new conservative coalition which largely supports women's ordination but believes opponents' consciences must be respected. Support also came, surprisingly, from some 90 clergywomen who, in an open letter and at hearings, urged the convention not to act "in a precipitous, coercive, or unAnglican manner" by embracing the new canon. The Rev. Mary Hays of Trinity Episcopal School for Ministry denounced it as the "sin of impatience."

But when the votes were finally counted in the House of Deputies the cries for patience and charity were to no avail. Both the lay and clerical orders voted by large margins to approve a canon change (A052) requiring that women be given access to ordination and ministerial positions in all ECUSA dioceses and parishes, and a companion resolution (A053) barring discrimination on the basis of theological belief but also declaring women's ordination "mandatory." When the matter moved to the House of Bishops the men and women in purple went a step further, not



only approving the mandate but scuttling a resolution not to bring presentments in cases of episcopal disobedience to the new order.

Outgoing Presiding Bishop Edmond Browning had to remind the standing-room-only audience not to clap or cheer, which required some self-control among the now-devictimized female clergy.

On the other side there was indignation, even among some proponents of women clergy, but also relief.

"I think we should all be grateful for the clarity which this vote gives to all traditional Anglicans," said ESA Director, Fr. Samuel Edwards. "At least we know what our rights are: we have the right to remain silent."

Even attempts to meet the feminists halfway had not worked. An early compromise proposal—later abandoned—would have allowed an alternate method of implementing the mandate, such as the new arrangement between Bishop Iker and Bishop James Stanton of Dallas, a conservative who ordains women. The plan allows female aspirants in Fort Worth to be ordained and overseen by Stanton.

The Iker-Stanton plan "does not satisfy the canon," because Iker "still would not be accepting female clergy," ECUSA News Director Jim Solheim said later. Katie Sherrord of Fort Worth, a board member of the Episcopal Women's Caucus, also termed the scheme "unworkable," because "it still relegates women priests to second class status" in Fort Worth.

"Flying Bishops" Grounded

Both a canon and a resolution which would have provided episcopal visitors for parishes at doctrinal odds with their diocesan bishops were likewise rejected, despite positive testimony from the Rt. Rev. Edwin Barnes, one of three Church of England "flying bishops" specially appointed to minister to C of E parishes and clergy opposed to women priests.



Bishops gather outside Christ Church, Philadelphia, where they met to elect a successor to Presiding Bishop Edmond Browning.

The new Canon 34, ESA Chancellor David Rawson had argued cogently, would be fully reciprocal, allowing Bishop Barbara Harris to confirm and ordain in Fort Worth and Bishop Jack Iker to do the same in Boston. But it was not to be.

ECUSA does have two local arrangements for alternative episcopal oversight; the "prototype," that for nine ESA parishes in Pennsylvania, has worked well under the current diocesan, but is being challenged by his successor (see report in "Focus").

The 90 (out of some 1,500) ECUSA clergywomen who publicly asked the convention not to force the issue of female ordination reportedly suffered denunciation and threats of retribution from fellow clergywomen and others who supported the mandate.

Some Concessions

Still, the convention action gave dioceses presently without women clergy three years to come into compliance (though progress reports must be filed), and left a few legal doors ajar for traditionalists.

Not included in approved legislation was proposed language declaring that: "Every person who exercises a ministry as a leader and trustee in this church is obliged to obey and implement the canon law of this church."

The canon's companion resolution (A053) carefully makes clear that—*notwithstanding* the 1977 "conscience clause" or historical understandings that the 1976 legislation on women priests was permissive—the convention's canons on the ordination and deployment of female clergy are "mandatory." Yet the resolution partially retains "conscience" provisions, declaring that neither sex (gender) or "theological views on the ordination of women" can be used as bases to deny church members access to the ordination process, ordination, licensing, acceptance of letters dimissory, rectorships, or "a place in the life and governance of this church."

This appears to set a "don't ask, don't tell" policy that,

as evidenced by an exchange in the House of Bishops, makes it uncanonical henceforth to ask or answer questions regarding theological views on women's ordination when someone's eligibility or suitability for ordination, church, or parish positions is being considered.

This means that persecution is formally recognized as "illicit," said ESA prelate, Bishop William Wantland of Eau Claire (WI). But it "does not mean that persecution won't continue."

SEXUALITY

It was, it seems, a sign of things to come when the Archbishop of Canterbury—preaching at a convention Eucharist—did not (as some hoped) restate the lack of biblical justification for sex outside heterosexual marriage he had articulated at Virginia Seminary earlier this year, and which he had just reiterated at the English General Synod. Instead, he told the some 10,000 worshippers that "our mission is more important than the paltry things that divide us." As a retirement gift, Carey gave Presiding Bishop Edmond Browning a copy of a silver plate found on a sunken Spanish sea galleon. Whether or not this was intended as a subtle message was not clear.

Same-Sex Union Rites

The fact that there even was a proposal for convention to permit the development of same-sex union rites was notable in itself, in that there is no agreement yet on the expectations for such unions; some rites unofficially developed for gay unions do not expressly anticipate that such relationships will be either monogamous or lifelong.

The familiar chasm on the issue was soon evident.

"We're being asked to revise Christian Faith to conform to our experiences that grow out of our fallen human nature," said Roger Boltz, AAC administrative director

"There's a veritable fountain of gospel energy that flows in the church when gay couples are not closeted," declared the Rev. Ed Bacon of Los Angeles. "Homosexuality is a gift to be expressed, not a malady to be healed."

"A vote for C002a is a vote to reject the church's doctrine of marriage," said the Rev. Gerry Schnackenberg of Colorado. "And it will be done before any systematic discussion of what this will do to our teaching on marriage has occurred."

"We are not attempting to subvert the sanctity of marriage," said the Rev. Jane Garrett of Vermont, speaking for the resolution. "We are attempting to affirm the sanctity of marriage by full participation in it."

The proposal for same-sex blessing rites was stopped by a mere one vote loss in the House of Deputies.

The matter first appeared shelved until General Convention 2000. But gay activists got another resolution to the floor affirming traditional marriage but calling on the Standing Liturgical Commission to continue studying the theological and liturgical aspects of same-sex unions and to make recommendations by November 1999. No liturgical rites are supposed to be distributed in connection with the study.

But, when Bishop John-David Schofield of San Joaquin, California, asked if voting for the substitute meant "we are imposing a moratorium on same-sex blessings for the next three years," the substitute's sponsor, New Jersey Bishop

Joe Doss, answered, "No."

"That pretty much sums up where [ECUSA] is on this issue," wrote the Rev. Todd Wetzel in the conservative *United Voice*. "We're not ready to change the teaching, but we recognize that same-sex blessings will occur. This isn't 'Don't ask, don't tell' but 'Do what you will. We cannot stop you. We will not discipline you.'"

Ordination Of Homosexuals

Nor was there any let-up at convention in ECUSA's shell game on the ordination of noncelibate homosexuals. In this contest, ECUSA officials deflect criticism at home and abroad by claiming that the church has not formally authorized such ordinations, while acknowledging that they "happen," and while some claim they are legal, by virtue of the 1996 judgment in the Righter case.

In that decision, a church court claimed that the canons protect only "core" doctrine, such as that in the creeds, and therefore that the ordination of a practicing homosexual by former Newark Assistant Bishop Walter Righter was not a (canonically actionable) doctrinal offense.

A proposal that would have directly reversed that ruling—a canonical amendment obliging clergy to refrain from sex outside traditional marriage—never made it to the floor. It was the third General Convention to scuttle the proposal.

But, spurred in part by the Righter decision, the convention did act to provide clearer canonical definitions of both doctrine and discipline.

It declared that discipline is found "in the Constitution, the Canons, the Rubrics and the Ordinal of the **Book of Common Prayer**."

The adopted definition of doctrine for use in matters of clergy discipline states that "the term 'Doctrine' shall mean the essential teachings of the church," and that ECUSA's doctrine is found "in the Canon of Holy Scripture as understood in the Apostles' and Nicene Creeds, and in the sacramental rites, the Ordinal, and the Catechism of the **Book of Common Prayer**." (Despite Bishop Wantland's vigorous argument for their inclusion, the definition does not, however, include the historic Thirty-Nine Articles of Religion.)

Traditionalists thought the definition at least partly undercut the Righter decision; AAC felt it "effectively replaces the vague notion of 'core doctrine'" used to bring the charges against Righter.

No one expects the definition to stop gay ordinations—convention refused to declare a moratorium on ordinations. The definition almost certainly could never be tested; the hierarchy would not tolerate another definition like the one against Righter.

At the convention, one orthodox cleric said, established that "you can do anything you want" not expressly proscribed in canon law. As convention chose not to speak explicitly about gay ordinations, he asserted that "the decision stands."

Michael Rehill, Righter's attorney and a convention deputy, told the cognate Committees on Ministry during the second week of convention that: "The law of this church already allows the ordination of sexually-active homosexuals, so don't bring it up for discussion."

Rehill also said that the House defeat resolution to recommend that the House defeat resolution to bid to formalize the already-extant "local option" (allowing active homosexuals), "because that would put



it on the floor," he said. "Just ask [for it] to be discharged from further consideration," Rehill was quoted as saying.

"The court in the Righter decision established that there is no core doctrine against ordaining homosexuals," he stated, "so leave it at that."

"Domestic Partners"

By a narrow margin of three votes (93 to 90) the bishops joined the House of Deputies in authorizing the Church Medical Trust to provide coverage to undefined "domestic partners" of church employees, where dioceses wish it. (A rumor among the bishops that the vote was in fact reversed could not be verified.)

But when it came to extending pension benefits to "same-sex partners of single employees," deputies balked, following appeals not to settle the issue of gay unions through the back door of pension issues.

Apology To Gays

The church also apologized to homosexuals for "years of rejection and maltreatment" while also recognizing diverse views on the morality of homosexual practice. A bid made at committee level and in the House of Bishops to direct the apology also to former homosexuals and ministries representing them fell flat.

Kuala Lumpur Sexuality Statement

The convention sidelined a proposal to endorse the orthodox sexuality statement adopted by February's "Second Anglican Encounter in the South" at Kuala Lumpur, which sent strong signals from representatives of 20 (out of 37) Anglican provinces that ECUSA's anti-scriptural sexual permissiveness is stretching the limits of communion.

Based on a committee recommendation, the statement was instead referred to an interim body.

In the House of Bishops, a bid by Bishop Alex Dickson (retired of West Tennessee) to reinstate the original motion, asking prelates to vote on the Kuala Lumpur statement itself, failed more than two to one in a roll call vote.

Afterward, Canon Bill Atwood of Ekklesia, an international conservative organization which includes a number of bishops supporting the Kuala Lumpur statement, said that: "The actions of this convention speak with clarity to



Key Episcopal and Lutheran leaders meet the press after the convention resoundingly approved a concordat of full communion with the Evangelical Lutheran Church in America—later rejected by ELCA in a narrow vote. Shown (from left) are ELCA representatives Dr. Richard Jeske of California and Bishop Ralph Kempski of Indiana; Indianapolis Episcopal Bishop Ted Jones, Prof. J. Robert Wright of General Seminary, and Midge Roof, president of the Episcopal Diocesan Ecumenical Officers. (Episcopal News Service photo by James Solheim)

the rest of the Communion that a large constituency in this church has departed from biblical faith and order. That will be a matter of discussion and grave concern at (the 1998 Lambeth Conference)."

But the liberals—flying high as the convention concluded—are clearly preparing for the Lambeth challenge. As the meeting wound down, Integrity claimed a complete victory for the gay as well as feminist agendas at this General Convention, despite minor setbacks.

"We've won!" said New Jersey Bishop Joe Doss. "The church is engaged in a new reformation...Now it means we can take the struggle to the international Anglican community."

LIFE/FAMILY ISSUES

There were, for orthodox Episcopalians, some bright lights, and some dim ones, on other morality and family issues.

The convention approved resolutions recognizing the importance of fathers in the life of families, encouraging ministries that strengthen marriages, calling for resources to fight pornography, and urging parishes to teach "sexual abstinence, self-respect, resistance to peer pressure and respect to those who say 'no' to sex before marriage."

Among other successful resolutions, one which originally took a stronger stand against partial birth abortions was adopted instead as an expression of "grave concern" about the procedure; another calls for study of "the theological and ethical implications" of such subjects as assisted suicide and euthanasia.

LITURGY

The convention bypassed a proposal calling for work to begin on an "inclusive" revision of the **Book of Common Prayer**, calling instead for more supplemental liturgical materials to be made available first.

However, while the prayer book is not mentioned, it does appear that the next convention, in Denver in 2000, will consider a "plan for liturgical revision" to be prepared in the interim by the appropriate commissions.

BROWNING'S FAREWELL DOESN'T

Outgoing Presiding Bishop Edmond Browning, whose

term was marked by extraordinary financial, sexual and theological disruptions, took the opportunity in his farewell speech to both houses of convention to lash out one last time against the orthodox in his denomination.

Upholding his vision of inclusivity for all races, homosexuals and ordained women, he asserted that Biblical literalists had oppressed women and slaves, and now oppress gays and lesbians. Browning said that "fear," "hate" and "Biblical literalism" contribute to the Church's divisions on sexuality.

Later, Deputy Russell Reno III of Nebraska said Browning's remarks violated "The Covenant," a document urging charitable speech during General Convention, and said the "violence" of the primate's comments were "troubling" to Episcopalians with different convictions. And, North Dakota Bishop Andrew Fairfield, flanked by some 40 bishops who rose in support, told the House of Bishops he "felt hurt and offended and further marginalized" by Browning's address.

Former Trinity School Dean, Bishop William Frey, pointed out that it was Anglican Evangelicals—people who would be regarded as biblical literalists today—who opposed and ended slavery in the British Empire.

Equally jarring was word at mid-convention of the death of former Presiding Bishop John E. Hines, whose leftwing socio-political emphasis marked the years of 1965-74. He was 87.

GRISWOLD: "ORTHODOX" WITH "CONTRADICTING PERSPECTIVES"

By a narrow margin of 14 votes, indicating a deep division within the church, Chicago Bishop Frank T. Griswold III, a Philadelphia native, was elected on the third ballot to be the presiding bishop to lead ECUSA into the next millennium.

The Rt. Rev. Herbert Thompson Jr., a conservative Black bishop from Southern Ohio nominated from the floor, won on the first ballot by three votes (89 to 86) but later lost to Griswold. In the House of Deputies, only a few dioceses voted not to confirm the selection.

A graduate of Harvard and Oxford Universities, Griswold, 59, has been Chicago's diocesan for the last ten years. He also chairs the Standing Liturgical Commission and co-chairs the Anglican-Roman Catholic dialogue in the U.S. Highly attentive to his own devotions, he is known also for his skill as a spiritual director. He is married with two grown daughters.

The well-spoken presiding bishop-elect told a joint session of convention after his election that "the presiding bishop belongs to all. My door, my heart must be open to everyone, absolutely everyone."

In his first press conference, Griswold said he sees himself as an orthodox Anglican "with the breadth to live with ambiguity and contradicting perspectives and stay grounded."

Some of the "contradictions" to historical orthodoxy include his endorsement of the *Koinonia* statement supporting the ordinations of partnered homosexuals, which he has himself performed, and his reported support for blessing gay unions, though at the convention he stressed continuing dialogue on sexuality issues. His diocese also helped spearhead this convention's vote to require churchwide acceptance of women priests.

General reaction to the presiding bishop-elect was highly favorable. On the traditionalist/conservative side, some concluded that Frank Griswold's nine years in office (instead of 12, under 1994 canonical changes) would be an extension of the Browning years with a "Catholic" overlay of spirituality and liturgical reform; others took a "wait and see" or even cooperative attitude, citing Griswold's reputation for listening carefully to divergent sides and his eagerness to serve as a reconciler.

But conservative Central Florida Bishop John Howe, pointing to an "almost equal split" evidenced in the election and on many "hot-button questions" at convention, said that, unless Griswold reaches out "to those on the other side of the great divide...it is hard to see how these two constituencies will continue under one roof."

With ECUSA's decreasing membership and money it was hard to discern, too, how the new presiding bishop can reverse the church's slide. Asked by *TCC* what he planned to do about ECUSA's long numerical decline and the greying of the church, he said, "That is an excellent question and I don't have an answer."

Touching on the issue that hovered on the periphery throughout the convention, Griswold said ECUSA "has a significant role in the Anglican Communion," but warned Episcopalians that they are not the "totality" of the Communion.

Griswold assumes office January 1 and will be formally installed January 10 at Washington National Cathedral.

LUTHERAN CONCORDAT: YES, BUT NO

It was something that Browning wanted as part of his legacy, and the convention delivered on it early in the Philadelphia gathering, resoundingly approving a concordat of "full communion" with the Evangelical Lutheran Church in America (ELCA).

When ELCA's Assembly met a few weeks later, though, it approved "full communion" with three Reformed churches—but rejected it with ECUSA by a narrow margin.

However, before adjourning ELCA delegates voted strongly to reconsider the issue in 1999.

The changed role for Lutheran bishops and their incorporation into the historic episcopate under the concordat reportedly were central points of contention in the assembly's debate. It was not clear at deadline whether ECUSA's liberal sexuality policies, predicted to factor into the ELCA debate, had actually done so.



ECUSA Presiding Bishop-elect Frank Griswold in a press conference following his election.

DIOCESES CALLED UPON TO "PAY UP"

After a \$10 million shortfall in expected income from dioceses in the last triennium, Treasurer Stephen Duggan believes the convention's adoption of a three-year budget of \$114 million—\$17.5 million below that of the last triennium—will stop "the bleeding."

Impacted in recent years by a major embezzlement scandal and new questions about possible mishandling of trust funds, ECUSA has also seen declining fortunes because some dioceses are unable to meet their national commitments, or unwilling to support ECUSA's liberal policies. Particularly egregious to many Episcopalians was Bishop Browning's support for partial birth abortions.

While the withholding has not stopped the liberal program, it has frustrated church leaders. Hence, the convention approved some measures aimed at encouraging a different mind among less-than-supportive dioceses, parishes and individuals.

"FLIP-FLOP" KEEPS VOTE FOR RETIRED BISHOPS

It was a "flip-flop vote on a perennial issue": whether retired bishops (who, not inconsequentially, tend to be more conservative) should retain their right to vote in the House of Bishops. This time it was the House of Bishops which finally decided the vote should be limited to bishops with jurisdiction—whereupon the House of Deputies rejected the change, scoring ageism and attempts to "[make] outcasts of our older bishops."

In another surprise, deputies rejected a chance to vote directly for the next presiding bishop, deciding they were satisfied with having the right to confirm or reject the House of Bishops' choice for the office.

DISCIPLINING BISHOPS?

The words discipline and bishop(s) rarely seem to connect in ECUSA. Nevertheless, the convention approved an overhaul of Title IV canons which places bishops on a more even footing with priests and deacons, for whom revised disciplinary canons were approved in 1994 (and fine-tuned at this convention).

Other revisions made in how charges can be filed include that requiring an extra step before formal charges are brought against a bishop for a doctrinal offense.

The canonical overhaul was spurred by the fallout from a rash of sexual misconduct cases in the late 1980s.

Bishops accused of misconduct or a violation of any canon are now subject to 1) temporary inhibition; 2) investigation by an independent Review Committee; and 3) a broader classification of individuals who can bring

Continued on Page 20

ESA: IN SEARCH OF "A RIGHT TO LIVE" IN THE COMMUNION

Report/Analysis By The Editor

DECLARING THAT THE INSTITUTION DEFINED BY THE EPISCOPAL GENERAL CONVENTION HAS BECOME THE "UNCHURCH," the 23,600-member Episcopal Synod of America (ESA) has taken the first steps in pursuit of an autonomous province of the Anglican Communion "dedicated to the truth of Jesus Christ."

Meeting July 27-30 at the Church of the Good Shepherd, Rosemont, Pennsylvania, the organization's legislative body adopted resolutions pledging to uphold conscience over canons, provide orthodox episcopal care to parishes that need it—including ones that separate from the Episcopal Church (ECUSA), to support the formation of new congregations, and welcome association with Continuing Churches and other traditionalist bodies. The actions have the support of ECUSA's burgeoning conservative coalition, the American Anglican Council (AAC), and the North American Missionary Society (NAMS).

While ESA is "not leaving" ECUSA imminently, it is thought that these measures, practically applied, will ultimately give shape to the "emerging" province which can later be given more formal status within the Communion—a goal which makes clear, ESA says, that the province is not schismatic. In the interim, the measures indicate that the needs of orthodox Episcopalians will be met through official channels if possible but outside them if necessary.

The plan is unprecedented, and the toughest yet adopted by ESA, but with a typical Anglican mixture of reserve and phantasmic flair.

"It's kind of like the Declaration of Independence," said ESA Chancellor David Rawson. "But remember that it took 11 years after the Declaration before the U.S. had a constitution."

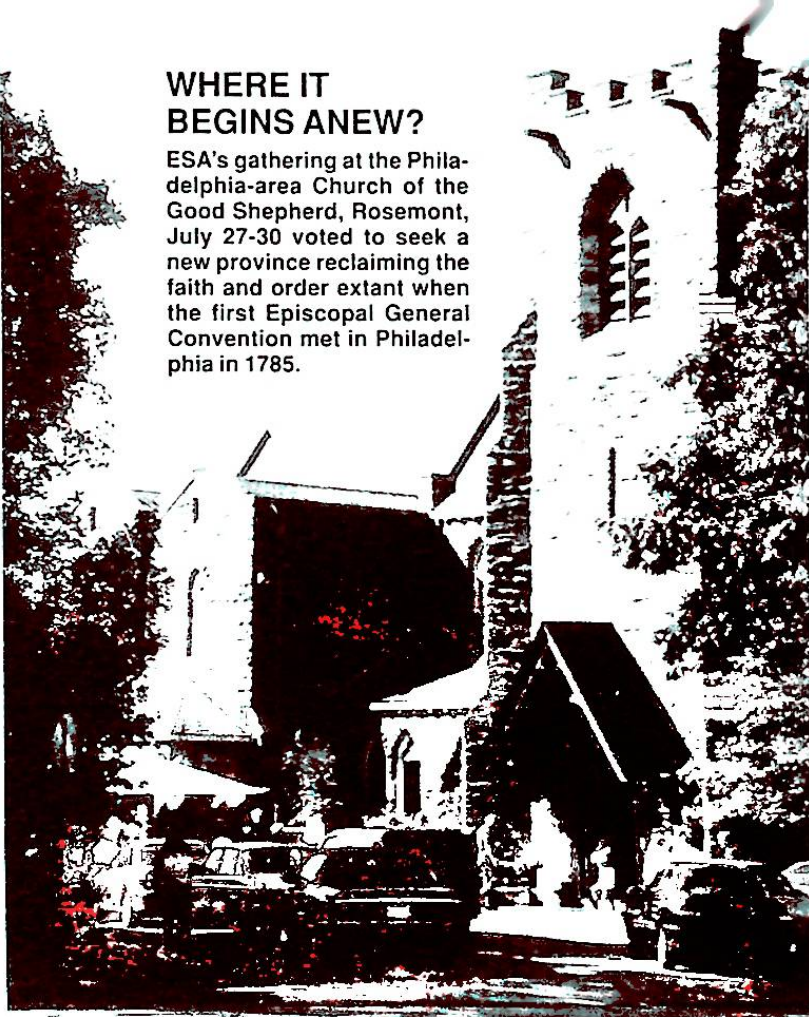
While the interim measures and nascent province face a number of deterrents on the national and international level—discouragement has already come from Lambeth Palace—ESA has support, and good potential for further backing, on those levels as well. The vision of a separate province is, for example, shared by England's strong Forward in Faith (FIF) organization (whose chairman, Bishop John Broadhurst, was at the Rosemont meeting). And, ESA's action comes at a time when ECUSA appears at risk of being formally shunned by a number of Anglican provinces upset with its doctrinal and moral innovations.

Bishop William Wantland of Eau Claire (WI), one of four ESA diocesans, sees the province as a work in progress springing from the "convergence of Christians from all over this church" who, despite "points of difference," have begun a joint defense of common beliefs. "Many other Episcopalians are now recognizing what has happened" in ECUSA, Wantland said.

Fellow Synod member, Bishop John-David Schofield of

WHERE IT BEGINS ANEW?

ESA's gathering at the Philadelphia-area Church of the Good Shepherd, Rosemont, July 27-30 voted to seek a new province reclaiming the faith and order extant when the first Episcopal General Convention met in Philadelphia in 1785.



San Joaquin, California, believes that the new North American province is both emerging and "inevitable," given the growing recognition among far more than just those in ESA that there are "two churches...two religions," in ECUSA.

And, as that church's recent General Convention made clear, the two ultimately cannot co-exist.

"Final Crisis" Resolved

Despite the faithful efforts of many, General Convention "refused to uphold orthodox doctrine and restore godly discipline, while acting to persecute the faithful," states *The Good Shepherd Declaration* adopted by the some 125 ESA laity, clergy and bishops meeting at the stone gothic church of the same name. "The convention has thereby created substantial impediments to the practice and advance of the Gospel of the Lord Jesus Christ."

The Declaration said the convention refused to affirm biblical teaching limiting sexual relations to traditional marriage by 1) rejecting a proposed canon setting that standard for clergy, 2) failing to approve the Kuala Lumpur sexuality statement, 3) continuing study of same-sex unions, 4) extending insurance coverage to employees' "domestic partners," and 4) refusing to restrain or discipline those who ordain noncelibate homosexuals or bless their unions.

The convention also "provided canonical authority for the persecution" of those theologically opposed to women priests and bishops, compelling conformity to an innovation that "cannot be proved from Scripture" (and on which the Anglican Communion at large remains divided).

"The 72nd General Convention," the Declaration said, "has passed judgment upon itself."

In his address, ESA President Donald P. Moriarty said ECUSA's Presiding Bishop-elect, Frank Griswold, "is a highly personable and likeable individual," but a "major concern



TOP ROW, FROM LEFT: ESA Director Fr. Samuel Edwards delivers a powerful address; ESA members in session; Fort Worth Bishop Jack Iker at the podium; BOTTOM ROW, FROM LEFT: England's Bishop of Fulham and Chairman of Forward in Faith, John Broadhurst, relaxes under the churchyard marquee; Synod member Cris Fouse takes a coffee break.

as "his theological center is certainly not the
of the Christian faith."
contended that, what had been chiefly a disci-
plem in ECUSA has now become a doctrinal one:
our Fathers is being taken away from us."
crisis" of ECUSA defined at the Synod's 1989
now been resolved," declared ESA Execu-
Fr. Samuel Edwards, in his address to the leg-
ed listeners of the distinction, rooted in Scrip-
between the mystical Church reflecting
en order," and the manmade, institutional
distinction is analogous to the relationship [be-
and that which clothes the body. When
ers, or (as in our case) looks rather like
off the rack at Frederick's of Gomorrah, it
age it...
appened was both predictable and predicted.
of the institutional Episcopal Church is now
ts and purposes," he said. ECUSA has
ng to heed the call to return to the
it was hewn, and now...fearlessly marches
Revisionist leaders, he said, made it
nt of those few parts of their agenda
this time shrank from endorsing openly
time 'round, now that a group of conserva-
merican dioceses in ECUSA's Province 9 have
ependent provincial status.
edibly claim that there is now any reason-
very for the institution governed by the
..More truly than ever before, we are
land," Edwards declared.
at was to be done, he called his listeners
not "reaction" in a way that perpetuates a
cautioned listeners to be on guard against
well as "despair and bitterness," rather
venience, providence, and the hope of

Pointedly, he also warned against ideas "that we can be
the passive beneficiaries of a rescue engineered and executed
by others, or that we can engineer such a rescue for those
who will not lay themselves on the line...No member of [ESA]
can treat this organization as...something apart from himself.
The members of the Synod are the Synod," and...cannot ap-
peal for the Synod to rescue them "if they are unwilling them-
selves to make the witness, take the risks, and bear the bur-
dens necessary in their own conditions. The ESA is a man-of-
war, not a cruise ship..."

"In this, we will continue to find that we have allies who do
not yet see things our way in every instance, but whose fun-
damental allegiance to the revealed Word of God is no less
thorough than that which we ourselves profess." Edwards
hailed especially the 90 clergywomen who had appealed
to the convention not to make assent to women's ordina-
tion a precondition for full membership in ECUSA.

The Synod mission was and is still "to be the Church," he
said. This was originally phrased as "to be the Church within
the Episcopal Church," but as ECUSA "has no desire to be
reformed, we are freed to reinvest our energies...in fields
that are white to harvest."

"We have planned for a number of years for a new prov-
ince, a structure which would proclaim true doctrine and
allow us to go forward with the work God has given each of
us...We have waited for the right moment, and now is the
acceptable time," the Declaration states.

Building A Province

Plans call for the province to begin to be raised up within
ECUSA, though it will encompass external parishes as well.
As steps toward that end, the Declaration, and a "State-
ment of Solidarity," said ESA bishops and the Synod as a
whole will resist all efforts to force them to comply with
canons which violate their informed consciences, and will
do so without regard to temporal or ecclesial penalties in-
voked by the local ECUSA bishop.

The two documents also invited parishes outside the
boundaries of ESA bishops' dioceses to apply for orthodox
episcopal care, as needed, first making their desire known
to the diocesan bishop, and if refused, to document that
refusal to the Synod. Both Synod and AAC bishops have
"stated their readiness to respond to such requests," again
without regard to punitive measures by the local ordinary.



TOP ROW FROM LEFT: Fr. Jonathan Ostman and journalist David Mills chat during a break; ESA President Donald Moriarty addresses the gathering; unidentified participants converse in the churchyard; and (below, center) Bishop William Wantland speaks on ECUSA's mandate for women priests.



Bases for requesting an episcopal visitor include situations wherein the bishop is female, and/or is ordaining or blessing partnered homosexuals.

Individual believers in divided ECUSA parishes and those who have no orthodox parish home were urged to "seek a compatible local community or begin efforts to build one," an endeavor in which "we have the support of [AAC] and [NAMS]."

In keeping with "New Testament strictures that advise us to separate from false teachers," as Philadelphia rector David Ousley reminded, ESA also pledged solidarity with parishes that "find it necessary" to separate from ECUSA.

The Synod predicted the need to consecrate traditionalist bishops as well, preferably by working through, but possibly circumventing, the "proper canonical route."

ESA declared its solidarity with AAC, urged all orthodox Episcopalians, associations and ministries to join in its "renewal, revival and rebuilding," and welcomed efforts to forge closer ties with Continuing Anglican jurisdictions, the National Catholic Church, the Charismatic Episcopal Church, *et al.*

In other actions, the Synod formally commended the "Christian charity" of clergywomen who "at considerable personal cost" urged General Convention not to mandate women's ordination in all dioceses; took actions aimed at providing financial, legal and pastoral assistance to priests and parishes in hostile situations; and asked the Synod office to provide a registry of all clergy ordained by female bishops, since such ordinands would be outside apostolic succession as historically understood. Previous ESA action urged members to cease financial support for liberal national church programs or dioceses.

The Rt. Rev. John Broadhurst of the allied Forward in Faith, who serves as the (area) Bishop of Fulham in the Diocese of London, summed it up when, to the Synod's great amusement, he recalled the words he saw on a punk's t-shirt during a visit to Stockholm: "Only dead fish swim with the current."

"I am not a dead fish," he said.

"The problem we face, he said, is not women's ordination or the presiding bishop, but "an assault on the Lordship of Jesus Christ."

"We have to find a way of firmly and charitably being what we are called to be," he continued. "It doesn't matter if ECUSA perishes; it does matter if the Gospel perishes in your land or in mine."

"Vision," Or Mirage?

ESA's new direction is not far afield of its earlier scheme for a non-geographical orthodox province within ECUSA—a non-starter with church hierarchs. (The term province can refer either to an autonomous national church of the Anglican Communion or to a territory within such a church. ECUSA has nine regional provinces, each made up of several dioceses.)

ESA's present plan apparently awaits further development on the international level while addressing the immediate needs of ESA constituents in different situations: those in the four dioceses led by ESA bishops—designated the "core" of the new province—feel less anxiety than those in other parts of ECUSA, wherein one delegate said there are parishes "ready to leave now." The Synod plan offers prompt relief for oppressed parishes and believers, and, for those remaining in ECUSA, one that may forestall property disputes.

Nonetheless, some clearly came to Rosemont hoping for more. One delegate said he felt the ESA plan was "too nebulous"; some worried about follow-through by the bishops.

Pointing to a shrinking availability of apostolic ministry and evangelistic outreach, especially to youth, one cleric said: "We need to go much further in making provision...or we face certain extinction." He favored the direct establishment of "a...non-geographical province that would be prepared to negotiate a separation with [ECUSA], recognizing that the two religions cannot co-exist in the same church."

One delegate said she did not feel the plan "connected with what we had just been through" at General Convention, but hoped for optimum results with the involvement of AAC and NAMS.

Overall, though, the ESA meeting was harmonious, with agreements promptly reached.

Moriarty, in fact, pointed to the ESA plan's origination with a handful of Synod and non-Synod members "at different places and times," and the high level of consensus—and few changes—it attracted as it moved through ESA's Council and finally its legislative body.

He sees a "movement of the Holy Spirit" in the Synod's new direction, adding that the "emerging province" is not necessarily limited to the U.S.; he had already had an

inquiry from Canada, he said.

"I'm boundlessly hopeful (about) this vision of an emerging province," Moriarty told TCC.

Presently, the Synod includes 105 chapters, 73 parishes, and nine religious communities nationwide, grouped into 34 convocations across North America; an additional eight non-member parishes make regular contributions. ESA believes it represents the views of ten percent of ECUSA, that is, over 240,000 people.

ESA has a powerful ally in AAC, which joined the fight at General Convention to uphold scriptural morality and defeat the mandate for women priests, though AAC supports "biblically orthodox" female clergy as well. AAC, too, has pledged to "resist" any action to "coerce violation of biblically informed conscience on the subject of women's ordination," and to ignore "any penalties imposed by any juridical body to that end," said AAC Administrative Director Roger Boltz, who attended the ESA meeting.

He confirmed that AAC, while not presently endorsing the separate province, has joined ESA in the commitment to provide "episcopal ministry and oversight to parishes [unwilling] to receive ministry from a doctrinally compromised bishop," but told TCC it would not be known until procedures are established which and how many of AAC's 27 member bishops would so act.

It is, however, understood that some ten bishops (spanning ESA and AAC) have already stated their willingness to cross diocesan lines minister to orthodox parishes.

Recalling Edwards' words about responsibility of all Synod members, Moriarty said that it only remains for orthodox rectors and vestries to request such care.

One congregation already has:

Paul's, Brockton, Massachusetts, which said it had reached an impasse" with its liberal diocesan, Bishop Thos Shaw. That episcopal visitation and others were ex-

roadhurst maintained, ESA's plan does not seek "con-

ECUSA; what it is asserting is our right to live." ECUSA, "the liberal majority has used the law to per-

the faithful, and abused it to get what they want," told TCC, noting that lawlessness begun with the ordi-

of first women priests has continued with the side has been...inclined to be law-abiding. the law of the Church only exists to serve

Gospel and doesn't exist in its own right. Therefore should...have [no] compunctions about defying the it acts against the interests of the Gospel." proceeds with calm defiance and "rational asser-

our independence and rights," Broadhurst believes, tuation will evolve" in the envisioned direction.

Looking Toward Lambeth

led the support it has received from Broadhurst overseas Anglican bishops, and even ventured to the Archbishop of Canterbury and ECUSA's bishop-elect to assist ESA in maintaining its "con-

ness." response has been as expected.

There had been no formal reaction from top ECUSA officials by deadline, but Episcopal News Director Jim Solher termed ESA's action "very risky," predicting legal gling over property.

Several Synod leaders say they are willing to worship storefronts to preserve Christian orthodoxy, but acknowledged that some laity may not share their willingness depart comfortable churches.

"A lot of priests...are going to be under the gun quickly," predicted one ESA cleric.

Across the "pond," Lambeth Palace said it would be tually impossible" for the Archbishop of Canterbury to gitimize or recognize the prospective province.

Moriarty thought it was "more correct to say that recog- nition of any new province would be given by the Lambeth Conference (of Anglican bishops), of which the Archbishop of Canterbury is *primus inter pares*."

This is, in fact, the forum in which the real tale on "emergent" orthodox province may be told. Establishment Anglican gatherings such as Lambeth tend to bow to the *status quo* and eschew confrontation. And so far, anxiety about holding the Communion together institutionally—and the lack therein of any binding, top-level authority—have only worked in favor of the provinces which have made unilateral changes in historic faith and order.

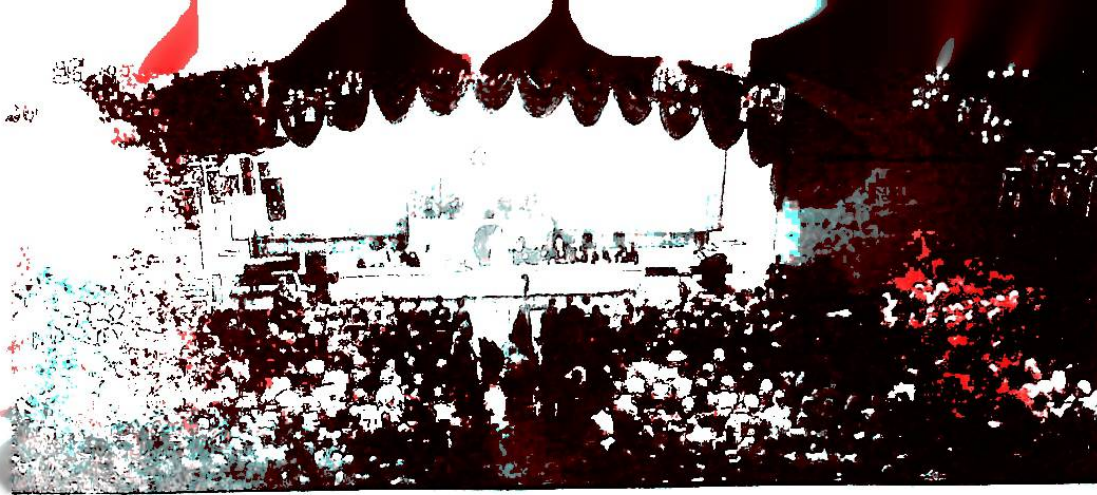
But ECUSA's shut-out of those adhering to a ministerial order still extant in about half the Communion, and the prospect of a major break in the Communion over ECUSA's clearly evident (if not formally acknowledged) acceptance of homosexual practice, may come home to roost at next year's Lambeth Conference.

Already—while ECUSA leaders have denied that there is any means of "excommunicating" an Anglican province—the Province of South East Asia seems to have found a way: it said it would limit communion to those parts of Anglicanism endorsing principles of the orthodox sexuality statement issued by delegates from a majority of the Communion's provinces last February at Kuala Lumpur. That meeting brought to the forefront a bloc of conservative African, Asian and Latin American bishops who may be interested in following suit.

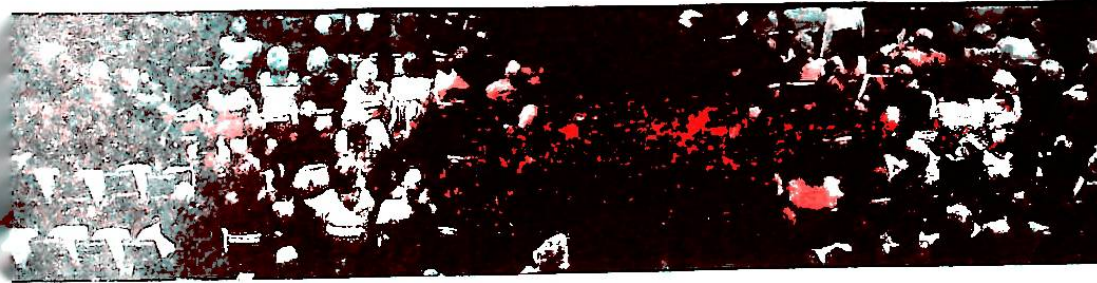
Broadhurst, noting that most English bishops also retain support for biblical sexuality teaching, thought ECUSA "will find itself very exposed" over the homosexuality issue at Lambeth

Still, the immediate battle- and proving-ground for the Synod's plan is Stateside. Are Synod members and their AAC allies really willing to exercise "ecclesiastical disobedience" and possibly lose buildings for the sake of the Gospel and their own freedom to continue the Anglican Way, or will they cave in at the first canonical or legal rattle of a bishop's crozier? Can ESA's vision of a separate province become a reality, or will it be what one observer termed "a figment of their imagination"?

"Time will tell," said one prominent ESA member, "whether the action we take will be the shot heard 'round the world, or a shot heard 'round the block." ■



THE ST. LOUIS CONGRESS—20 YEARS ON



IT SEEMS LIKE MORE THAN HAPPENSTANCE. Just as a new wave of Episcopalians begins responding more definitively to a recognition that the Episcopal Church (ECUSA) has too far departed from orthodox faith and order, history points to another group of traditionalists who, for the same reasons, moved out in faith at and from a pivotal meeting in St. Louis 20 years ago this month.

A year after the Episcopal General Convention gave the nod to women priests and bishops, and to a modernized liturgy (already coming to be seen as out-dated), 1,800 North American traditionalists meeting as the Congress of Concerned Churchmen September 14-16, 1977, sparked the international Continuing Anglican movement in earnest by declaring that they would not depart the One, Holy, Catholic and Apostolic Church in order to stay in ECUSA or the Anglican Church of Canada (which approved women priests in 1975).

The Congress appears to be the first broadly-supported effort in Anglican history to launch what became a separated, traditional Anglican ecclesiastical entity continuing the faith and belief formerly held by a national church organization. Unlike, say, the English and Scottish non-juring churches of the 18th and 19th centuries, "this 'Continuing Church' was a deliberate and positive act," *TCC* wrote in its ten-year observance of the Congress. It was and is "more than a protest movement or a refuge for disgruntled conservatives, unable to adjust to 'progress' in the modern Church; it is a proclamation of continuation rather than innovation."

Within this movement was a drive to rebuild the House of God, a theme embraced as well by a growing number of leaders and organizations within the Anglican Communion and the Christian Church generally who also see the Church being rent by a struggle between revealed truth and 'continuing revelation'; by those who argue that truth can change.

The St. Louis Church Congress (atypically) took no formal actions. It was a meeting without ecclesiastical authority, but led and moved by what many say was an unmistakable presence of the Holy Spirit. The closest thing to a vote came as the landmark confessional document, *The Affirmation of St. Louis*, was received in a standing burst of applause after it was read from the podium.

In receiving the Affirmation, put forward by the meeting's convener, the Fellowship of Concerned Churchmen (FCC) (then a coalition of Episcopal/Anglican organizations and publications), the Congress launched the "Anglican Church in North America" (ACNA), the principal forerunner of most of the Continuing Church in the U.S. and Canada. Yet the FCC, acting as an interim provisional government for the new

The loyalists at St. Louis were breaking with ECUSA only in order to remain in the Holy Catholic Church.

church body, made clear in its Affirmation that: "In this gathering witness of Anglicans and Episcopalians, we continue to be what we are. We do nothing new. We form no new body..."

The result of the St. Louis meeting was merely "the old faith in new organizational form," Perry Laukhuff, FCC president at the time of the Congress and the *Continuum's* most respected figure, wrote a decade ago in *TCC*. "Some branded it as schism...If there was schism," though, "it was when [ECUSA] fell into such error that it effectively broke with the mystical Church of Christ. One is compelled to say this, however sorrowfully. The loyalists at St. Louis were breaking with [ECUSA] only in order to remain in the Holy Catholic Church."

The Congress, he said, was "a vehicle for preparation and inspiration and in that capacity in that moment it was a phenomenal success. It led to acts of devotion and sacrifice, of suffering and pain, of success and failure. But for those 48 hours, the purest flame of faith burned in that hotel in St. Louis...To this day, wherever I go, someone comes up to me and introduces himself as having been at St. Louis, and almost

ering. Nobody, as far as I know, saw any tongues of fire, but was there!"

From this one gathering, an amazing amount of rebuilding God's House ensued. But with such an overwhelming affirmation of the Continuers' cause, the underworld was bound to run interference. And there was one contextual problem whose effects are still being felt today: Of the over 60 ECUSA bishops who voted against the ordination of women in 1976, none was willing to lead this flock of clergy and laity determined to uphold historic faith. While one Episcopal bishop—Albert Chambers (Springfield) of blessed memory—helped the new Continuing Church get underway, acting as celebrant at the Congress and as chief consecrator of the Continuum's first four bishops in January, 1978, he was already retired and left ACNA's leadership to others.

Without seasoned shepherds to lead them, the flock could hold together well, especially one comprised of those with strong—but sometimes differing—ideas about how to protect a new church body from ECUSA's errors. While there were various theological differences, divisions began at a constitutional congress in late 1978 (when the ACNA name was in favor of the Anglican Catholic Church). Despite reconciling efforts and confidence then, the Continuum is not yet united or entirely able.

Laukhuff—who (sadly for the Continuum) was promoted to a few years ago—was disturbed by these developments that it gave es- sential Anglican allies cause for question whether the Continuum was a viable option. Yet to death, he remained convinced

rightness of the cause and course of those who met at

is. despite its problems, the Continuum itself remains af- free of the doctrinal battles plaguing ECUSA, et has grown slowly but steadily in North America and else- is now substantially concentrated in two international gs, and numbers over 112,000 worldwide. There are than double that within separated traditional Anglican as a whole (including, e.g., the Charismatic Episcopal which does not put itself in the "Continuing Angli- slot). Offsetting the Continuum's "downside," too, are a substantial number of clergy and laity within it who sim- on and carry out—in a quiet, faithful way often un- world—their traditional Anglican faith, raising —many more now have their own buildings— stering in ways frequently neglected by Episcopal and mainline clergy.

appears, too, that Continuers were (to borrow a liberal "prophetic" in their assessment of ECUSA after its ak from apostolic order, which (as ensuing years have in train other assaults on scriptural authority. ervatives who continued the fight in ECUSA, of course, their own witness divided by the existence of differ- zations with varied emphases, a situation only re- proved under the umbrella of the new American An- cil.

and the emergence of allies in the wider Anglican

Communion—has brought hope of broader support for ortho- dox Episcopalians at a time when they are keenly aware, as were the Continuers 20 years ago, of the crisis—and the im- perative—that confronts them. The Episcopal Synod of America has taken the first steps toward forming an autonomous prov- ince of the Anglican Communion, a move which this time has some episcopal support; the (newer) Concerned Clergy and Laity of the Episcopal Church has also called for a "congress" of disenfranchised, faithful Episcopalians "for the purpose of Prayerful, deliberate action towards their reorganization as an Anglican Province of North America." Whether this was di- rectly inspired by the St. Louis meeting, or simply shows that traditionalists come to the same mind at different times (!), was not clear as we went to press.

But it gives us hope that "The Spirit of St. Louis" may be abroad again in the land, to quicken, expand and—pray God—ultimately unite the faithful Anglican remnant.

To that end, we thought it fitting on this 20th anniversary of the St. Louis Congress to reprint its *Affirmation* (starting on the next page), which Mr. Laukhuff called "the *Magna Carta* of Continuing Anglicans"; almost all Continuing bodies claim it as one of their cornerstones. He admitted some prejudice in

the matter in a 1990 article in *The North American Anglican Review* (a former FCC journal). But he noted that: "More competent voices than mine have praised [the *Affirmation*] in the highest terms. "For example, the Eastern Ortho- dox quarterly...*DOXA*, has called the *Affirmation* 'an amazing docu- ment' and one that is 'very close to an Orthodox Confession of Faith.' To read it quickens the spirit."

The *Affirmation* was hashed out by FCC members, and par- ticularly an appointed Drafting Committee, in a series of meet- ings during 1976-77, Laukhuff wrote. It was finalized on the very eve of the Congress, and typed in final form and repro- duced in quantity by founding *CHALLENGE* editor, Dorothy Allen Faber, using a typewriter (designed for the Spanish lan- guage) borrowed from an ECUSA priest attending the Con- gress (now Fr. Andrew, editor of earlier-mentioned *DOXA*). The *Affirmation* was read aloud at the Congress by *TCC*'s sec- ond editor, Louis E. Traycik, a lawyer and later a priest, and received by the gathering in a standing ovation. Like Mr Laukhuff, both Mrs. Faber and Fr. Traycik have passed from the scene, but each leaves behind an exemplary witness in defense of the faith at St. Louis and over a period of many years.

Following upon and linked with this observance of the 20th anniversary of the St. Louis Congress *THE CHALLENGE* will publish another of its over- view/updates on the Continuing Churches and the wider traditional Anglican movement in the next is- sue (November). So, the MANY readers who re- quested another installment in this series (the last was in late 1994) will want to be on the look-out for this comprehensive update.

The Affirmation Of St. Louis

PREFACE

The Fellowship of Concerned Churchmen, aware of its duty to serve the Church in a time of need, offers this Affirmation of St. Louis for the continuation of the life and witness of the traditional Anglican community of faith.

The Affirmation has two parts: First a brief positive statement of who we are and what must be done to save our heritage; and second, forthright Principles for continuing as faithful servants of Christ, grateful for His gifts to us, and ready to follow Him and do his will.

All Anglicans and Episcopalians are sincerely invited to join with those already fighting for the Faith, and to subscribe to this Affirmation as fellow-workers in this just and good cause.

IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST. AMEN.

THE CONTINUATION OF ANGLICANISM—We affirm that the Church of our fathers, sustained by the most Holy Trinity, lives yet, and that we, being moved by the Holy Spirit to walk only in that way, are determined to continue in the Catholic Faith, Apostolic Order, Orthodox Worship and Evangelical Witness of the traditional Anglican Church, doing all things necessary for the continuance of the same. We are upheld and strengthened in this determination by the knowledge that many provinces and dioceses of the Anglican Communion have continued steadfast in the same Faith, Order, Worship and Witness, and that they continue to confine ordination to the priesthood and the episcopate to males. We rejoice in these facts and we affirm our solidarity with these provinces and dioceses.

THE DISSOLUTION OF ANGLICAN AND EPISCOPAL CHURCH STRUCTURE—We affirm that the Anglican Church of Canada and the Protestant Episcopal Church in the United States of America, by their unlawful attempts to alter Faith, Order and Morality (especially in their General Synod of 1975 and General Convention of 1976), have departed from Christ's One, Holy, Catholic and Apostolic Church.

THE NEED TO CONTINUE ORDER IN THE CHURCH—We affirm that all former ecclesiastical governments, being fundamentally impaired by the schismatic acts of lawless Councils, are of no effect among us, and that we must now reorder such godly discipline as will strengthen us in the continuation of our common life and witness.

THE INVALIDITY OF SCHISMATIC AUTHORITY—We affirm that the claim of any such schismatic person or body to act against any Church member, clerical or lay, for his witness to the whole Faith is with no authority of Christ's true Church, and any such inhibition, deposition or discipline is without effect and is absolutely null and void.

THE NEED FOR PRINCIPLES AND A CONSTITUTION—We affirm that fundamental principles (doctrinal, moral, and constitutional) are necessary for the present, and that a Constitution (redressing the defects and abuses of our former governments) should be adopted, whereby the Church may be soundly continued.

THE CONTINUATION OF COMMUNION WITH CANTERBURY—We affirm our continued relations of communion with the See of Canterbury and all faithful parts of the Anglican Communion.

WHEREFORE, with a firm trust in Divine Providence, and before Almighty God and all the company of heaven, we solemnly affirm, covenant and declare that we, lawful and faithful members of the Anglican and Episcopal Churches, shall now and hereafter continue and be the unified Anglican Church in North America, in true and valid succession thereto.

FUNDAMENTAL PRINCIPLES

In order to carry out these declarations, we set forth these fundamental Principles for our continued life and witness.

PREFACE:

In the firm conviction that "we shall be saved through the grace of the Lord Jesus Christ," and that "there is no other name under heaven given among men by which we must be saved," and acknowledging our duty to proclaim Christ's saving Truth to all peoples, nations and tongues, we declare our intention to hold fast the One, Holy, Catholic and Apostolic Faith of God.

We acknowledge that rule of faith laid down by St. Vincent of Lérins: "Let us hold that which has been believed everywhere, always and by all, for that is truly and properly Catholic."

I. PRINCIPLES OF DOCTRINE

1. THE NATURE OF THE CHURCH

We gather as people called by God to be faithful and obedient to Him. As the Royal Priestly People of God, the Church is called to be, in fact, the manifestation of Christ in and to the world. True religion is revealed to man by God. We cannot decide what is truth, but rather (in obedience) ought to receive, accept, cherish, defend and teach what God has given us. The Church is created by God, and is beyond the ultimate control of man.

The Church is the Body of Christ at work in the world. She is the society of the baptized called out from the world: In it, but not of it. As Christ's faithful Bride, she is different from the world and must not be influenced by it.

2. THE ESSENTIALS OF TRUTH AND ORDER

We repudiate all deviation or departure from the Faith, in whole or in part, and bear witness to these essential principles of evangelical Truth and apostolic Order:

HOLY SCRIPTURES—The Holy Scriptures of the Old and New Testaments as the authentic record of God's revelation of Himself, His saving activity, and moral demands—a revelation valid for all men and all time.

THE CREEDS—The Nicene Creed as the authoritative summary of the chief articles of the Christian Faith, together with the Apostles' Creed, and that known as the Creed of St. Athanasius to be "thoroughly received and believed" in the sense they have had always in the Catholic Church.

TRADITION—The received Tradition of the Church and its teachings as set forth by "the ancient catholic bishops and doctors," and especially as defined by the Seven Ecumenical Councils of the undivided Church, to the exclusion of all errors, ancient and modern.

SACRAMENTS—The Sacraments of Baptism, Confirmation, the Holy Eucharist, Holy Matrimony, Holy Orders, Penance and Unction of the Sick, as objective and effective signs of the continued presence and saving activity of Christ our Lord among His people and as His covenanted means for conveying His grace. In particular, we affirm the necessity of Baptism and the Holy Eucharist (where they may be had)—Baptism as incorporating us into Christ (with its completion in Confirmation as the "seal of the Holy Spirit"), and the Eucharist as the sacrifice which unites us to the all-sufficient Sacrifice of Christ on the Cross and the Sacrament in which He feeds us with His Body and Blood.

HOLY ORDERS—The Holy Orders of bishops, priests and deacons as the perpetuation of Christ's gift of apostolic ministry to His Church, asserting the necessity of a bishop of apostolic succession (or a priest ordained by such) as the celebrant of the Eucharist—these Orders consisting exclusively of men in accordance with Christ's Will and institution (as evidenced by the Scriptures), and the universal practice of the Catholic Church.

DEACONESSES—The ancient office and ministry of Deaconesses as a lay vocation for women, affirming the need for proper encouragement of that office.

DUTY OF BISHOPS—Bishops as Apostles, Prophets, Evangelists, Shepherds and Teachers, as well as their duty (together with other clergy and the laity) to guard and defend the purity and integrity of the Church's Faith and Moral Teaching.

THE USE OF OTHER FORMULAE—In affirming these principles, we recognize that all Anglican statements of faith and liturgical formulae must be interpreted in accordance with them.

INCOMPETENCE OF CHURCH BODIES TO ALTER TRUTH—We disclaim any right or competence to suppress, alter or amend any of the ancient Ecumenical Creeds and definitions of Faith, to set aside or depart from Holy Scripture, or to alter or deviate from the essential prerequisites of any Sacrament.

UNITY WITH OTHER BELIEVERS—We declare our firm intention to seek and achieve full sacramental communion and visible unity with other Christians who "worship the Trinity in Unity, and Unity in Trinity," and who hold the Catholic and Apostolic Faith in accordance with the foregoing principles.

II. PRINCIPLES OF MORALITY

The conscience, as the inherent knowledge of right and wrong, cannot stand alone as a sovereign arbiter of morals. Every Christian is obligated to form his conscience by the Divine Moral Law and the Mind of Christ as revealed in Holy Scriptures, and by the teachings and Tradition of the Church. We hold that when the Christian conscience is thus properly informed and ruled, it must affirm the following moral principles:

INDIVIDUAL RESPONSIBILITY—All people, individually and collectively, are responsible to their Creator for their acts, motives, thoughts and words, since "we must all appear before the judgment seat of Christ..."

SANCTITY OF HUMAN LIFE—Every human being, from the time of his conception, is a creature and child of God, made in His image and likeness, an infinitely precious soul; and that the unjustifiable or inexcusable taking of life is always sinful.

MAN'S DUTY TO GOD—All people are bound by the dictates of the Natural Law and by the revealed Will of God, insofar as they can discern them.

FAMILY LIFE—The God-given sacramental bond in marriage between one man and one woman is God's loving provision for procreation and family life, and sexual activity is to be practiced only within the bonds of Holy Matrimony.

MAN AS SINNER—We recognize that man, as inheritor of original sin, is "very far gone from original righteousness," and as a rebel against God's authority is liable to His righteous judgment.

MAN AND GOD'S GRACE—We recognize, too, that God loves His children and particularly has shown it forth in the redemptive work of our Lord Jesus Christ, and that man cannot be saved by any effort of his own, but by the Grace of God, through repentance and acceptance of God's forgiveness.

CHRISTIAN'S DUTY TO BE MORAL—We believe, therefore, it is the duty of the Church and her members to bear witness to Christian Morality, to follow it in their lives, and to reject the false standards of the world.

III. CONSTITUTIONAL PRINCIPLES

In the constitutional revision which must be undertaken, we recommend, for the consideration of continuing Anglicans, the following:

RETAIN THE BEST OF BOTH PROVINCES—That the traditional and tested features of the Canadian and American

ecclesiastical systems be retained and used in the administration of the continuing Church.

SELECTION OF BISHOPS—That a non-political means for selection of bishops be devised, adopted and used.

TRIPARTITE SYNOD—That the Church be generally governed by a Holy Synod of three branches (episcopal, clerical and lay), under the presidency of the Primate of the Church.

SCRIPTURAL STANDARDS FOR THE MINISTRY—That the apostolic and scriptural standards for the sacred Ministry be used for all orders of Ministers.

CONCURRENCE OF ALL ORDERS FOR DECISIONS—That the Constitution acknowledge the necessity of the concurrence of all branches of the Synod for decisions in all matters, and that extraordinary majorities be required for the favorable consideration of all matters of importance.

RE-ESTABLISHMENT OF DISCIPLINE—That the Church re-establish an effective permanent system of ecclesiastical courts for the defense of the Faith and the maintenance of discipline over all her members.

CONSTITUTIONAL ASSEMBLY TO BE CALLED—That our bishops shall call a Constitutional Assembly of lay and clerical representatives of dioceses and parishes to convene at the earliest appropriate time to draft a Constitution and Canons by which we may be unified and governed, with special reference to this Affirmation, and with due consideration to ancient Custom and the General Canon Law, and to the former law of our provinces.

INTERIM ACTION—In the meantime, trusting in the everlasting strength of God to carry us through all our trials, we commend all questions for decision to the proper authorities in each case: Episcopal, diocesan, parochial, encouraging all the faithful to support our witness as subscribers to this Affirmation, and inviting all so doing to share our fellowship and the work of the Church.

IV. PRINCIPLES OF WORSHIP

PRAYER BOOK THE STANDARD OF WORSHIP—In the continuing Anglican Church, the Book of Common Prayer is (and remains) one work in two editions: The Canadian Book of 1962 and the American Book of 1928. Each is fully and equally authoritative. No other standard for worship exists.

CERTAIN VARIANCES PERMITTED—For liturgical use, only the Book of Common Prayer and service books conforming to and incorporating it shall be used.

V. PRINCIPLES OF ACTION

INTERCOMMUNION WITH OTHER APOSTOLIC CHURCHES—The continuing Anglicans remain in full communion with the See of Canterbury and with all other faithful parts of the Anglican Communion, and should actively seek similar relations with all other Apostolic and Catholic Churches, provided that agreement in the essentials of Faith and Order first be reached.

NON-INVOLVEMENT WITH NON-APOSTOLIC GROUPS—We recognize that the World Council of Churches, and many national and other Councils adhering to the World Council, are non-Apostolic, humanist and secular in purpose and practice, and that under such circumstances, we cannot be members of any of them. We also recognize that the Consultation on Church Union (COCU) and all other such schemes, being non-Apostolic and non-Catholic in their present concept and form, are unacceptable to us, and that we cannot be associated with any of them.

NEED FOR SOUND THEOLOGICAL TRAINING—Re-establishment of spiritual, orthodox and scholarly theological education under episcopal supervision is imperative, and should be encouraged and promoted by all in authority; and learned and godly bishops, other clergy and lay people should undertake and carry on that work without delay.

FINANCIAL AFFAIRS—The right of congregations to control of their temporalities should be firmly and constitutionally recognized and protected.

ADMINISTRATIVE MATTERS—Administration should, we believe, be limited to the most simple and necessary acts, so that emphasis may be centered on worship, pastoral care, spiritual and moral soundness, personal good works, and missionary outreach, in response to God's love for us.

THE CHURCH AS WITNESS TO TRUTH—We recognize also that, as keepers of God's will and truth for man, we can and ought to witness to that will and truth against all manifest evils, remembering that we are as servants in the world, but God's servants first.

PENSIONS AND INSURANCE—We recognize our immediate responsibility to provide for the establishment of sound pension and insurance programs for the protection of the stipendiary clergy and other Church workers.

LEGAL DEFENSE—We recognize the immediate need to coordinate legal resources, financial and professional, for the defense of congregations imperiled by their stand for the Faith, and commend this need most earnestly to the diocesan and parochial authorities.

CONTINUATION, NOT INNOVATION—In this gathering witness of Anglicans and Episcopalians, we continue to be what we are. We do nothing new. We form no new body, but continue as Anglicans and Episcopalians.

NOW, THEREFORE, deeply aware of our duty to all who love and believe the Faith of our Fathers, of our duty to God, who alone shall judge what we do, we make this Affirmation.

Before God, we claim our Anglican/Episcopal inheritance, and proclaim the same to the whole Church, through Jesus Christ our Lord, to whom, with the Father and the Holy Ghost, be all honor and glory, world without end. Amen.

charges against bishops, including the alleged victims or their families.

MAJOR REORGANIZATION

Virtually throughout the ten-day convention, the two houses were dealing, piece by legislative piece, with a major reorganization of the national church's internal structures aimed at further clarifying and streamlining the various roles and responsibilities exercised at the national level.

Byron Rushing of Massachusetts, chairman of the Standing Commission on Structure, said the end result was that: "We have clarified the role of the presiding bishop and Executive Council, and established the office of a chief operating officer. The PB is the CEO. The COO reports to the PB."

The restructuring work dismantled and recomposed some of the more than 30 commissions, committees, task forces and program areas at the national level.

"RESOLVED, THE EPISCOPAL CHURCH SHOULD REPENT"

As the convention drew to a close, it appeared that, for ESA and a newer group, Concerned Clergy and Laity of the Episcopal Church, at least, it really was closure; both are looking at avenues toward a separate entity within the Anglican Communion. Other groups, such as Episcopalians United and the new AAC (both more concerned with the newer battlefield of sexual morality/scriptural authority issues), were sobered, albeit not completely dissuaded, by the outcome; they believe conservatives are only now beginning to organize and mobilize enough to present a strong challenge to ECUSA's entrenched liberal hierarchy. But, like the traditionalists before them, they sense the eviction notice coming.

Speaking in the House of Bishops on the convention's final day, AAC President, Bishop James Stanton of Dallas,

said AAC would "stay in the church, but...will not go against God's word." The meaning of his words came clear a few days later at the ESA meeting.

And Episcopalians United's Fr. Wetzel wrote that: "We're fragmenting and dividing. The Church many of us knew and loved is passing. You hear the trumpeter sounding taps..."

Yet it may not be all smooth sailing for those who declared victory in Philadelphia. There is still the 1998 Lambeth Conference, and bishops like South East Asian Archbishop Moses Tay, to think of.

Breaking a long silence, Tay recently wrote: "The current widespread errors in some of our churches on the issue of human sexuality may well have been due to humanistic compassion rather than divine compassion of Father God who sent His only Son to die for sinners. Repentance is basic and required by God. 'Inclusiveness' of people who refuse to repent is clearly against the Word and purpose of God. Refusal to accept homosexuality as sinful is a diabolical contradiction of the Word of God, and is a blatant attempt to destroy the Gospel of Salvation through Jesus Christ. This is an issue of eternal life and eternal death. It is not a matter of opinion or a subject for study by an appointed commission..."

Hailing the "great number of people" taking a "biblical stand" in supporting the Kuala Lumpur sexuality statement, he said: "Sometimes we feel like Elijah battling alone on Mount Carmel in the days of national apostasy, but God revealed that there were 7,000 who had not bowed their knees to Baal. It looks like the same situation is repeated in our day, but as the faithful remnant of God, we join hearts, heads, and hands in the battle for biblical truth." In addition to eyewitness accounts, sources for the foregoing included *Episcopal News Service*, *Episcopal Life-Convention Daily*, *United Voice*, *Foundations Daily/The Source*, *The Philadelphia Inquirer*, *Anglican Communion News Service*, *The Times (London)*, *Associated Press/Christian News*

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Signposts

Glittering Godlessness

The English Patient. When this film first opened not so very long ago, it had critics almost paralyzed with writer's block. No one seemed to be able to conjure up words laudatory enough to describe what is admittedly one of the most visually beautiful films of recent times. A critic at *The New Yorker*, one who can still make or break a movie in certain circles, gasped that it was without doubt the best movie ever made. Everyone seemed to agree. I can remember only one lone dissenter at the time, one who had the temerity to bring up the word immorality.

For those of you who have seen the film, you will probably never forget it. It was a romantic story set in an even more romantic setting. It had

the intrigue of *North by Northwest*, the sparkling sophistication of *The Philadelphia Story*, and a love story worthy of *Casablanca*. Even the arid desert of North Africa seemed to be teeming with life.

For those of you who didn't see it, I'll summarize the plot without giving away the story. During the Second World War, a nurse tends to a dying man in an abandoned monastery in Italy. As his memory comes back, his past life unfolds. His horrible wounds are a result of his effort to rescue from death the woman he loved. Just a simple love story.

But as we know from life (and Gilbert and Sullivan), things are seldom what they seem. A few months after *The English Patient* first appeared, its detractors came out of the woodwork. As theaters across the country were turning away viewers from overcrowded multiplexes, and the American Academy of Arts and Sciences was about to bestow unprecedented honors on this movie, the daggers were unsheathed. The London *Spectator* made fun of the film because the airplanes used were not right and the evening wear was incorrect. More serious critics began to notice holes in the plot, some saw through the film's message, and others—believe it or not—began to see the movie for what it was, a paean to adultery, deceit, and, worst of all, a glorification of a man's traitorous dealings with the Third Reich (which, with Nazis, is an especially onerous offense).

But perhaps the most striking aspect of this film is its complete and utter godlessness. It is a movie, though set in the '40s, that is a description of the '90s. It depicts a world without God, without remorse, and, ironically, without love. As we stare into the screen, we find ourselves confronted instead by a mirror.

In two instances does the name of God appear in *The English Patient*. In one, a man being tortured profanely uses the name

of Christ. In the most remarkable instance though, the principal of the film shouts to a companion, "There is no God. But if there is one, I hope He'll look after you."

Why is this godlessness so menacing? After all, many films are godless, and *The English Patient* makes no claims to being a morality play. We have become so used to immorality on television and in the cinema that we think of this movie as a simple love story—and the adultery and deceit went unnoticed.

The characters in *The English Patient* were well-bred, well-educated men and women of science, for the most part. There were members of the Royal Geographic Society, there were archaeologists, a professor, and a man with a title of nobility. In one scene, a woman exclaims, "You speak so many languages yet you won't speak to me." They dress well, they eat well, their patter is of the academy and not the tavern, and their lives have no room for God. Since there is no God, there is no right and no wrong. Actions have no consequences, and these magnificent lives end up seeming foolish and inconsequential. "Things are seldom what they seem," wrote Gilbert and Sullivan in *H.M.S. Pinafore*, "skim milk masquerades as cream, and all that glitters is not gold."

So perhaps after all this movie is a morality play. Its very existence and reception makes a mockery of our own times. And as the lights in the theater go dark,

and we return to the comfort of our lives, the glamour and opulence of *The English Patient* seems far-fetched for those who think on higher things. And suddenly we are haunted by the ancient words of the Psalmist who said not far from the noble desert where the movie was filmed, "The fool says in his heart there is no God."

William Brailsford

The English Patient depicts a world without God, without remorse—and ironically, without love.

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Focus

St. Mary's, Denver— Symbol Of Continuing Church— Is Consecrated, Celebrated

By Wallace Spaulding
With The Editor

More than 200 people packed St. Mary's, Denver, May 31 for the long-awaited consecration of the church which decades ago became the first to secede from the Episcopal Church (ECUSA) following the latter's approval of women priests and a modernized liturgy. In November, 1976, parishioners of the prominent Anglo-Catholic parish voted 191-19 to leave ECUSA, and its then pastor, the Rev. James O. Mote, became the first to be consecrated as bishop in the Continuing Church movement at a landmark meeting of traditional Episcopalians in St. Louis 20 years ago this month. St. Mary's is regarded as the mother church of Continuing Anglicanism in the U.S. and one of the largest of the Anglican Catholic Church in the U.S. and one of the largest of the Continuing bodies.

The decision left control of St. Mary's in the hands of the Episcopal Diocese of Colorado, though a negotiated settlement enabled the people of St. Mary's to back their property. Earlier this year, the final payment of \$100,000 was made, "setting the stage for a week-long celebration," marked by "incense and trumpets, bells, prayers and psaltery and song," said *The*

The weekend began with the late afternoon consecration of the church on Saturday, May 31, followed by Solemn Mass and Benediction, and concluded on Sunday, June 1, with a Solemn Pontifical High Mass including the consecration, Confirmation and procession of the Blessed Sacrament. Each event was followed by a festive meal.

The church building was consecrated to the glory of Almighty God by the Rt. Rev. M. Dean Stephens, ACC Bishop of New Orleans (representing ACC Archbishop Lewis, prevented from attending for health reasons by the diocesan, Bishop James McNeley, whose wife is having surgery). He was assisted by Bishop Mote, Bishop of the Holy Trinity; the Very Rev. Stephen Wallsteadt, Rector of St. Mary's and of the ACC Diocese of the Holy Trinity; the Very Rev. Stephen Wallsteadt, Rector; and the other St. Mary's clergy: Richard Nevels, John McCamey and John Woolley, all of the Holy Trinity. The service was provided by about 15, directed by Paul Holmes, "provided fitting for the occasion," wrote *The Trinitarian*, "with William Byrd's *Salve Regina* and Ave Verum Corpus, Schubert's *Ave Maria*, sung by Emily Beck.



ST. MARY'S, Denver

"God is our hope and refuge, and may God always be with you at St. Mary's," Stephens said at the close of his sermon. Bishop Mote served as celebrant for the Sunday High Mass and administered Confirmation to eight persons. Fr. Wallsteadt preached, noting among other things that the altar is the center of life at the parish, and everyone is welcome there.

Continued on Page 24

Lewis' Illness Sparks ACC Leadership Struggle

By Dennis Mahoney

At deadline, it was learned that the recent illness of Anglican Catholic Church (ACC) Metropolitan William O. Lewis had triggered a leadership struggle in the ACC.

Archbishop Lewis reportedly has been making a steady recovery since suffering a stroke on Palm Sunday, and has continued to function as leader of the Continuing Church body.

But a dispute arose over a canonical directive that, if the metropolitan is incapacitated, the acting metropolitan will be the senior diocesan bishop, by date of consecration.

ACC's provincial registrar certified that Mid-Atlantic States Bishop John Cahoon is the senior diocesan bishop. But Bishop Thomas Kleppinger of the Diocese

C Of E Synod Approves Churchwide Study Of Bishops' Sexuality Document

Report/Analysis By Stephen Trott

The July group of sessions of the Church of England's General Synod would have been remarkably unexciting were it not for a private member's motion on human sexuality which was debated on the penultimate day, Monday, July 14.

The Archdeacon of Wandsworth (Diocese of Southwark), the Ven. David Gerrard, proposed that Synod commend the December, 1991, House of Bishops statement, *Issues in Human Sexuality*, for discussion by dioceses, deanery synods, clergy chapters and congregations, and that the Synod acknowledge that the document "is not the last word on the subject."

Reaction to *Issues* has been mixed since its publication six years ago, as it affirms the Church's traditional moral teaching on homosexual activity, and the duty of clergy to set a clear example reflecting that teaching, while adopting a more relaxed view toward laypeople who might engage in homosexual relationships.

The 1991 statement had been issued by the House of Bishops on its own authority, and had not been previously debated by the Synod. Requests for debate had until now been met with some resistance among the bishops, but the Archdeacon's proposal finally headed the list of private members' motions, and could no longer be kept off the Synod's agenda.

The dilemma for the bishops was whether to oppose the motion—and be seen to stifle debate in the C of E—or to open it up to the kind of "dialogue" that tends (as in the U.S.) to set settled doctrine adrift. The situation was further complicated by media pressure and reports that Gerrard's motion had been drawn up with the help of the Lesbian and Gay Christian Movement (LGCM), headed by the Rev. Richard Kirker, a deacon to whom further ordination had been denied by his then-diocesan bishop in St. Albans, one Robert Runcie.

Certainly, LGCM took great interest in the motion, and the debate was preceded by the usual waving of banners

of the Resurrection, supported by a few other bishops, asserted a claim to seniority based upon an earlier consecration in a body whose orders are not recognized by ACC. (He was conditionally consecrated for episcopal ministry in ACC).

When the dispute appeared headed for a church court, the bishops agreed in mid-July that, if an acting metropolitan was needed, seniority claims would be waived and the College of Bishops would elect an interim leader.

That agreement was vitiated in early August when Kleppinger reportedly claimed that three bishops had certified that Lewis was incapacitated, and that he (Kleppinger) was acting metropolitan. Lewis said Kleppinger did not present "any written evidence for that claim." He said the registrar had certified to the contrary, and that (according to canon) three bishops (Stephens, Bromley and Mote) met with him in early August and pronounced him competent. Reportedly, physicians subsequently confirmed that finding.

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and singing of dubious hymns outside the University York conference hall where the Synod was meeting. Among the outdoor demonstrators was Bishop Derek Rawcliffe, retired Bishop of Glasgow, who "came out" few years ago, and was dismissed as honorary assistant bishop in the Diocese of Ripon for blessing same-sex unions. Just prior to the Synod meeting, as well, LGCM reported results of a survey of 1,000 clerical members purporting to show that some bishops regularly ignore their own policy by ordaining or licensing actively gay clergy.

The Synod's view up to now has been the firmly traditional line voiced in 1987, when it overwhelmingly approved a motion by prominent Evangelical rector Tony Higton. The motion said homosexual behavior falls short of the Christian ideal, and should be met by a call to repentance and the exercise of compassion.

Some saw the bishops' 1991 document as setting up a double standard on gay activity. The Bishop of Oxford, Richard Harries, who leads a bishops' sexuality study panel, countered that *Issues* still maintains that sex is licit only within lifelong, heterosexual marriage, and that the

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You are here. **X** Why?

ST. FRANCIS ANGLICAN PARISH

THE "X" FILES Continuing Parish's Local Initiative Becomes National Story

It started out as a simple plan to do some evangelizing and get the word out in the local community about St. Francis Anglican Parish, Spartanburg, South Carolina, a part of the Anglican Church in America (ACA).

But the modest investment the Continuing Church parish made in the venture succeeded beyond its wildest dreams, netting publicity for St. Francis in print and on radio "all around the country"—at least a dozen states that parishioners know of. Once the *Associated Press* got hold of it, it became "a national story," said St. Francis' rector, the Rev. Ken Duley. At last word, he had been contacted for "about 20 radio interviews from Dallas, Seattle, New York, Boston, Atlanta [and locally]."

It happened, you might say, when "X" met the X-rated; when smells and bells met leather and lace.

The parish contracted with a local advertising agency for billboard space, and when the church's sign went up its message was simple but thought-provoking and unmissable. With a huge, bold "X" in the center, it read: "You are here. Why? St. Francis Anglican Parish." The question was meant to be "theological," asking the time-

Continued on next page, lower left

ST. MARY'S Continued from Page 22

St. Mary's has been under siege almost from the beginning," he said, but "[w]e have been set aside by God to witness in this place."

In addition to its significance to the Continent, St. Mary's was one of the best known Anglo-Catholic parishes in ECUSA prior to its 1976 withdrawal from that body. It began in 1930 in humble conditions—the basement of a rented house—but under the devoted, sacrificial leadership of the Rev. Gustave Lehman, the son of German immigrants of whom it was said: "His vision was always upon the complete loveliness of Christ." Mote, who succeeded him in 1957, said Lehman "laid the spiritual foundations at St. Mary's and within himself, as a priest. Doubtless, I was blessed preparation for the trials to come, for he had to shepherd parishioners through the long years following the break of the ECUSA."

After the other Episcopal parishes collapsed and merged into the Episcopal diocese, we were our little St. Mary's and the other little parishes. It moved to a larger building in the 1950s. With a noble and a noble spirit, it was a noble building to be difficult to be destroyed.

The parish is now going forward with plans to erect an educational building. St. Mary's remains a "spiritual home" for the Mass says. "Though a moderate size—and a very common, every Sunday Mass—it has a devoted congregation, an average of 125 congregants attend weekend Masses and are matched by ten or larger parishes."

The parish is now going forward with plans to erect an educational building.

"St. Mary's is on the move," Gloria Ristow, senior warden, was quoted as saying. "The Holy Spirit is with us. Christ is our sure foundation..."

ST. FRANCIS Continued from Page 23

less question about man's existence, "not temporal," said a parish statement.

Trouble was, the sign was located right next door to the "Leather and Lace" exotic dance club, something its managers did not take kindly to at all.

Not only that, but Leather and Lace owned the property on which the billboard sat.

"The sign company leases the land from us. They're looking at the contract now. They'll either take it down or talk to my lawyer," said Rodney Rushing, one of the nude dance club's managers.

The parish explained that it had asked the Fairway Sign Company for the most inexpensive billboard available. The parish signed on for one costing \$100 a month, though Fairway had warned that it was in an undesirable area for the church. The exact site was never known to the parish until the sign went up, however, nor was its message aimed at the club.

The billboard idea had been on the parish's website "for months," and its message is an "appropriate" one at any time or place, Duley said. "It's not meant to be a criticism" or "a judgment."

"I was researching THE CHEAPEST (billboard), period," he added. "I knew it was going to be near a strip joint...just not EXACTLY in the parking lot over the front door of the place."



ST. FRANCIS PARISH, Spartanburg, SC

The billboard went up on a Monday, but was pulled down by the sign company the next day, without authorization from the parish, after reported threats of legal action by the bar's management.

But this mere 24 hours of exposure has been a windfall for St. Francis. So far, it has yielded the parish not only nationwide publicity, but a pledge from the sign company to relocate the parish's billboard to a more expensive, larger site on Interstate 85—for free; large turnouts at services; and "enormous sympathy" and support from local clergy and the wider community, with some urging the parish to sue for violation of First Amendment rights.

What's more, the sign message has now been transferred to t-shirts and bumper stickers that are quickly being snapped up; the stickers have even been seen (*sans* the parish name) on the windows of some local police cars. Duley told *TCC*.

Nor does the story appear to be going away. The billboard formerly containing the parish's message was replaced with a public service announcement reading: "A POSITIVE PLACE FOR BOYS AND GIRLS," and at the bottom of the sign, "Boys and Girls Clubs of America"—a change which reportedly pleased the dance club.

"This is more in keeping with [the club's] theme?" asked Duley, perplexed.

"The delight expressed by the stripper club for this message is an affront to all sensibility," said a parish release. "It is repugnant for a children's message and program to be displayed over an establishment that exploits and demeans women." And it is disturbing that "[r]eligious freedom appears to have been replaced by the rights of exploitation."

But, as indicated, this may not be the final word: Duley said momentum may be building among local officeholders to shut the club down.

"God does work in mysterious ways," he said.

document simply explored the pastoral application of the teaching to clergy and laity.

LGCM wishes to put same-sex relationships on an equal footing with heterosexual marriage (though it has not yet called for same-sex unions to be considered marriages), and its backing for the call to debate *Issues* relied in part on a sense of growing support for the gay agenda in the country at large. This seemed to be confirmed the day before the Synod debate, when the new Labour government announced it would not oppose a reduction in the age of consent for sexual intercourse between gay men to 16 years, the same as for heterosexual sex.

Meeting before the Synod, the House of Bishops decided it would support Gerrard's motion, and act collegially to vote down all attempts to alter it, or present teaching generally. Their logic, it appears, was that they still stood by their 1991 statement, and that they had nothing to fear by permitting it to be widely discussed and debated.

Indeed, the bishops' commitment to the Church's traditional teaching on homosexuality was stressed prior to the Synod, and when it convened Archbishop George Carey reaffirmed the frank words he had uttered in the now-famous sermon he delivered at Virginia Seminary: "I do not find any justification, from the Bible or the entire Christian tradition, for sexual activity outside marriage. Thus, same-sex relationships in my view cannot be on a par with marriage, and the Church should resist any diminishing of the fundamental 'sacramentum' of marriage. Clergy especially must model relationships that commend the faith of Christ."

He said he was not among those who thought the church would inevitably change its mind on the subject, and suggested the bishops—who denied there were significant differences among them on the issue—were prepared to discipline clergy who violated church doctrine on gay sex.

The sentiment among the bishops—who also recently reaffirmed the 1987 statement—reportedly was that the outcome of further debate on *Issues* could usher in an even more conservative policy on homosexuality in future.

But the motion's phrase, "acknowledge it is not the last word on the subject" caused both Evangelicals and Catholics to fear that it might go the other way, that dialogue on *Issues* would be a Trojan Horse to drive open the gates which were thought firmly closed by the Higton motion just ten years ago.

Higton himself is said to view *Issues* positively overall, but as flawed for its apparent toleration of homosexual behavior among laypeople, some of whom may serve in church leadership roles, and for its perceived vulnerability to the ultimate justification (and even required acceptance) of noncelibate gay clergy. He and his lobby group, Action for Biblical Witness to Our Nation (ABWON), are now trying to marshal grassroots action against the gay lobby's "growing threat" to the church.

In the July Synod debate, both the Evangelical and Catholic sides sponsored amendments to the Gerrard motion which would have indicated that the Synod remained firmly attached to its 1987 position.

The bishops' pledge to defend the motion to commend *Issues* for study as it stood, however, put them in the odd position of rejecting such amendments—including one that would have affirmed the Virginia Seminary statement which Dr. Carey had just reiterated.

Continued on Page 26

Huge Canterbury Gathering Marks 1,400th Anniversary Of Arrival Of St. Augustine

The Feast of St. Augustine of Canterbury, May 26, saw a ecumenical assembly of 2,000 gathered at Canterbury Cathedral to celebrate the 1,400th anniversary of the saint's arrival in England, and the foundation of the cathedral.

Prince Charles, Archbishop of Canterbury George Carey and two predecessors, Lords Coggan and Runcie, and Cardinal Basil Hume of Westminster joined with pilgrims who had set out a week earlier from Rome, retracing Augustine's route and another group which was to leave from Canterbury to travel to Derry, Northern Ireland for the 1,400th anniversary of St. Columba's death.

The celebration featured the enthronement on the cathedral's high altar of the Canterbury Gospels, a sixth-century Italian vulgate Gospel which tradition says was brought by Augustine to England, and narratives of Augustine's journey and arrival based upon accounts in the history of the Venerable Bede.

Augustine was appointed in A.D. 601 by Pope Gregory the Great to lead a band of his fellow monks to England and establish dioceses; Augustine was to be the primate. There was already an isolated British Church which survived from the days of the old Roman Empire, and Augustine was directed to bring this group of Christians into line with the current customs of the Roman Church where necessary. Canterbury became the center of English Christianity and, with the coming of the Benedictines, began the spread of centers of learning throughout the kingdom.

Sources: *Church Times/The Church of England Newspaper/The Living Church*

The throne of St. Augustine—Canterbury Cathedral



When, in a last moment appeal, Dr. Christina Baxter, the (Evangelical) chairman of the House of Laity, urged fellow members to trust the Archbishop, the Synod obligingly did so, despite a retaliatory call from a member of the Evangelical Group for voting by Houses on the main motion.

While the ultimate result of churchwide discussion of *Issues* remains to be seen, the vote for more dialogue was warmly welcomed by Kirker on behalf of LGCM, and most of the secular press the following day also saw it as a gain for gay activists in the church.

Kirker also saw Dr. Carey's announcement of plans for an international Anglican panel to debate the sexuality issue (see separate story) as a plus. With the whole Anglican Communion involved in the matter, he said, "we expect to get what we want."

*Fr. Stephen Trott is a member of the General Synod's House of Clergy.

Southern Anglican Voice On Sexuality Gets Louder, More Support

An orthodox statement on human sexuality adopted in February by a major meeting of Anglicans in Asia continues to gain support in other church quarters, while similar views were echoed by a recent gathering of Third World Anglican theologians in Jamaica.

The February statement—approved at the Second Anglican Encounter in the South at Kuala Lumpur, Malaysia, by delegates from tropical and Southern Hemisphere provinces—indicates that a sizeable segment of the Anglican Communion wants more mutual accountability among Anglican provinces and finds "totally unacceptable" the "setting aside of biblical teaching in such actions as the ordination of practicing homosexuals and the blessing of same-sex unions" in "some provinces in the North." No one doubts that the reference is especially to the Episcopal Church (ECUSA).

"I am able to confirm that those participating (in the Encounter) came from 20 provinces of the Anglican Communion" (out of a total of 37), the Argentina-based primate of the Southern Cone, the Most Rev. Maurice Sinclair, told *THE CHALLENGE*. "I think it is safe to say that the views expressed came from leaders relating to more than

half of our membership worldwide."

Earlier, bishops of the Episcopal Synod of America organization endorsed the sexuality statement, and the subsequent resolution by the Province of South East Asia, which said it would maintain communion only with those parts of Anglicanism affirming the Encounter statement's principles. It is thought that other provinces represented at the Malaysian meeting could take similar action in light of ECUSA's permissive direction.

The Rt. Rev. A. Donald Davies, a former Episcopal bishop and now the presiding bishop of the Episcopal Missionary Church (EMC), a Continuing Church body which "spun off" of ESA, has since welcomed the Encounter's sexuality statement on behalf of the whole EMC.

He said the statement is "timely evidence of the continued historic stance of Anglicanism," and felt it made clear that "only those parts of the Anglican Communion which support the Kuala Lumpur principles can be in communion with one another... Traditional Churchmen can rejoice to know that there are parts of the Anglican Communion with whom a communion relationship exists," Davies said.

Scores of letters hailing South East Asia's resolution evidently have been sent to the province's leader, Archbishop Moses Tay, among them one from Archbishop Louis Falk, primate of the Traditional Anglican Communion (TAC), an international Continuing Church fellowship.

"I write only to congratulate you on the recent Kuala Lumpur Statement," Falk wrote Tay, "and to inform you that all of us in the TAC stand with you, and support absolutely both the goals and the arguments made therein."

The Irenaeus Fellowship, a loose group of Episcopal bishops, most of whom are "slightly right of center," adopted the Kuala Lumpur sexuality statement at a May meeting in Dallas.

The Episcopal Church's weekly, *The Living Church*, said the church, and its convention, should give the Kuala Lumpur statement and South East Asia's action serious attention. "The possibility of a break in the Anglican Communion should not be taken lightly," *TLC* said, urging that issues of mutual accountability and interdependence be addressed. "Seeking the counsel and wisdom of other Anglicans and trying to reach a common mind before acting on our own would be truly in the spirit and unity of Anglicanism." The Episcopal General Convention, however, passed up the chance to endorse the Kuala Lumpur statement, resolving instead

Plans For International Sexuality Panel Announced

The Archbishop of Canterbury has announced plans for an international commission to examine human sexuality issues, in the wake of major opposition from non-western Anglicans to growing acceptance of homosexual practice in the U.S. Episcopal Church.

Styled on the Eames Commission, which examined how the Communion could hold together following the consecration of women bishops in some provinces, the idea of the new commission was first raised when Anglican Primates met in Jerusalem in March.

One report indicated that plans for the sexuality panel would be put before Anglican bishops at the 1998 Lambeth Conference.

The idea of the panel was favored by some homosexual activists, and disfavored by some traditionalists, who judge that—if the Eames Commission is an example—the outcome will be more beneficial to the revisionist than the orthodox cause.

However, strong opposition to the liberal gay agenda has already been expressed by more than half of Anglicanism's provinces worldwide (via the Kuala Lumpur statement). Archbishop Carey confirmed that a number of provinces "might feel so strongly about the issue that they would find it difficult to remain in communion with provinces that decided to ordain practicing homosexuals or welcome same-sex marriages."

Sources included *The Church of England Newspaper* and *Ecumenical News International*

to refer it to an interim body.

The orthodox line reflected in the Kuala Lumpur statement was affirmed, however, by a meeting in Jamaica of Third World Anglican theologians, who signalled their intention to have their say at the 1998 Lambeth Conference.

Kenyan Archbishop David Gitari predicted that the majority of bishops at the Conference will be African, Asian and Latin American, and said May's consultation in Jamaica served notice that they will make an impact through their theology as well as their numbers.

The "Kingston Consultation" included 26 theologians from 11 countries, including some nations plagued by civil strife. They debated the topic "Called to Full Humanity" under the auspices of the Evangelical Fellowship in the Anglican Communion.

The theologians declared that the chief identity of Christians is as "people in Christ," and scored attempts by any Christian to identify himself or herself primarily in terms of sexual orientation or ethnicity.

They also said suggestions that pro-gay activism, like women's ordination, is linked with the "liberation" agenda are "disingenuous," as behavior is different from gender; there is nothing sinful about being female, they said.

They praised a statement drawn up by a Church of England Evangelical Council Study Group, which "affirms that marriage and singleness are the only states to which God calls his people."

The theologians reminded that: "Part of Jesus' example, which he told us to follow, is to say to God, 'your will be done' rather than 'my will be done.' Human 'fulfillment' does not mean following out any agenda of desires and longings. In this connection we heard a strong statement from unmarried members of our consultation affirming that their single state was their calling in Christ. The...contribution of celibate men and women...is essential in a world increasingly oriented to sexual activity. It requires self-restraint and self-discipline: but these are routine requirements for all Christians."

Holloway Joins Few Pro-Gay Primates

The primus of the Scottish Episcopal Church, Richard Holloway, "has put himself firmly in a small lobby of primates in the Anglican Communion who are attempting to push the gay agenda," *The Church of England Newspaper* reports.

The formerly Anglo-Catholic prelate (earlier scored for calling women's ordination opponents "sods" and "buggers") argues that the church should ensure homosexuals equal treatment and recognize permanent same-sex unions.

Pre-publication leaks about Holloway's new book, **Dancing on the Edge** (HarperCollins), quote him as saying in the volume that: "If we do argue for permanent unions for gay people...both Church and State will have to find mechanisms to acknowledge these relationships religiously and legally."

Holloway was publicly backed by the retired Bishop of St. Andrews, Michael Hare Duke, who said he himself had ordained homosexuals, and that what counts is not a person's sexuality but his "personality."

But a leading conservative Church of England cleric—

coincidentally also named Holloway—said the primus and clerics who think like him should resign their positions or be disciplined.

"This clearly is heresy," the Rev. David Holloway of the (Evangelical) Reform group was quoted as saying in *The Scotsman*. "It is quite appalling and has serious implications for the Anglican Communion, because he is the primus of his church and I do not see how a person who holds these views can be a bishop. We cannot have a bishop validating irresponsible sexual activity" at odds with church canons and official teaching.

"This is not about heresy," countered Bishop Holloway. "It is a matter for legitimate debate," which could no longer be avoided, he said. "I believe that in time, there will be acceptance, within an understanding of the Christian ethic."

Bishop Holloway said he did not know whether he had ordained homosexuals, adding: "I do not interrogate people about that sort of thing."

CEN said Holloway joins only two other strongly pro-gay Anglican primates, one now retired—former Southern African Archbishop Desmond Tutu—and one about to retire—Episcopal Church Presiding Bishop Edmond Browning.



Bishop Holloway
(Lynn Ross photo)

Paramilitary Police Storm Nairobi Anglican Cathedral

In scenes of unprecedented mayhem and carnage, Kenyan paramilitary police stormed All Saints Anglican Cathedral, Nairobi, during a prayer service July 7, attacking pro-reform advocates sheltered inside, and leaving the cathedral covered with blood and the pews broken and scattered.

The pro-reform advocates had sought refuge inside the cathedral after being ejected from the nearby Uhuru gardens, where one of a number of rallies was held to demand constitutional reforms ahead of elections due by the end of the year. The rallies had been banned by the government of President Daniel arap Moi, who described the reformists as "anarchists" and warned of police action. Among other sites of police aggression was the University of Nairobi, where heavily armed police beat students and lecturers.

At the cathedral, police threw tear gas canisters inside and moved in wielding clubs. An elderly opposition MP and several dozen other individuals bled profusely as other victims groaned with pain in the pews.

The violent suppression of the pro-democracy demonstrations, which left at least ten Kenyans dead and scores of others injured, has been deplored by churches and church leaders from around the world, including the Archbishop of Canterbury and the Anglican Archbishop of Cape Town, Njongonkulu Ndungane.

Sources included *Anglican Communion News Service*, *Ecumenical News International*, and *The Times*

Sabbath Toll

SUNDAY VISITORS TO CANTERBURY CATHEDRAL during the tourist season now have to pay to enter the mother church of the Anglican Communion, but only during periods when services



are not being held. The main Sunday liturgy—11 a.m. Eucharist and 3:15 p.m. Evensong—will remain open to everyone free of charge. But up to 6,000 visitors pour into the cathedral on a typical summer Sunday, and officials wanted to mitigate tourist congestion and safety hazards. The change makes Canterbury the first British cathedral to charge admission on Sunday. Other English cathedrals, including Canterbury, charge tourists for weekday entrance. (Fee information was not cited.) The new charges were imposed in July and will operate until October. Last year more than 1.7 million people visited Canterbury Cathedral, but the total is expected to be even larger this year because of the St. Augustine celebrations. Also due to "bedlam" caused by huge numbers of visitors, Westminster Abbey was preparing to charge tourists (but not worshippers) for entry on three peak holidays during the summer, and to introduce the charges on a daily basis from March next year. The charge was to be four pounds each with a reduced rate of two pounds for some categories. (*Ecumenical News International/The Times*)

Article Reveals Newark's "Graveyard Of Urban Ministry"

While, during his 18-year tenure, Newark Bishop John Spong has been enjoying the media limelight as Episcopalianism's prophet of Christian deconstruction, his diocese has seen a net loss of 17 parishes and missions, and its membership has declined at nearly twice the rate of the national church.

So claims an article by Robert Stowe England in *United Voice*, which links the parochial losses to what is depicted as frequently-callous behavior by Newark authorities—so extreme in one case that a facility rebuilt by parishioners after a fire was reportedly bulldozed to the ground by the diocese.

"Episcopal urban ministries face daunting challenges, but few pictures seem as bleak as that of the Diocese of Newark in urban northern New Jersey," wrote England, an Episcopalian and journalist who formerly lived in the Newark diocese. "Here the footprint of the Episcopal Church (ECUSA) has shrunk dramatically in the last 20 years, even as urban north Jersey defied predictions of demise."

The article concedes that part of the decline in north Jersey parallels that in the national church. Reaching a

high in the '60s of some 3.6 million members, in a single generation ECUSA's membership declined 21 percent, from 3,039,136 in 1975 to 2,411,841 in 1995 (according to *The Episcopal Church Annual*).

But diocesan reports show the loss is "far worse" in Newark, which has seen a 38 percent drop in membership, from 70,822 in 1975 to 44,246 in 1995. That, England says, means the Diocese of Newark "is declining nearly twice as fast as the national church." And during Spong's 18-year term the number of parishes and missions has dropped from 135 to 118 today.

"Where Episcopal services were held 20 years ago," the article states, "one can now find a veritable graveyard of Episcopal urban ministry: a vacant lot, six empty churches (most crumbling), other minority Christian churches, a Montessori school, a condominium, public housing and a medical office building now under construction."

The *UV* article was disputed by a diocesan spokeswoman, who said it fails to take into account the area's population decline. She said the diocese was waking up to the fact that urban areas were changing, and had acted to merge dying congregations and build new churches. Criticism also came from some Newark clerics, who asserted (*inter alia*) that some closed parishes had buildings in serious disrepair, that some neighborhoods had new ethnic populations less attracted to Anglicanism, and that the Roman Catholic Church also had closed schools and churches in the area.

England told *TCC* that a number of other Christian denominations are surviving and even thriving in the region, many of them of the conservative kind disliked by Spong. He said he found there were more churches generally in both Newark and Jersey City than there were 20 years ago, and that just one Catholic church had closed in recent memory.

By contrast, England says one-third of the Newark diocese's closed parishes are in Jersey City, which has lost five of its eight Episcopal churches, while Hoboken has lost two of three. He also cited church closings in Newark, Bloomfield, Edgewater, North Bergen, East Orange and Orange. "Another dozen parishes face possible closure under the diocese's policy that a parish may not be viable if it cannot support a full-time priest, whose salary and benefits package now costs an estimated \$70,000."

Former lay leaders in the 15 of 17 closed parishes identified by *UV* (the diocese would not identify them) reportedly claim that, before diocesan intervention, their parishes were financially self-supporting. "They survived on parish giving, income from endowments, renting out church space or running special programs financed by grants. Most employed part-time 'worker priests' who held down other jobs," according to the article.

"Only two of the 15 fit the profile the diocese has described as typical: ten or fewer elderly people clinging to a dying parish. Most of the other 12 had average attendance ranging from 25 to 60. The average member was middle-aged, not elderly, in many parishes," the story says.

The Rev. Canon Gervais Clarke—rector of Epiphany, an African-American parish in Orange—grieves the closings of parishes in neighborhoods brimming with minorities and ethnic whites. "When traditional Episcopalian leave an area, there are still human beings there, some-

times in greater numbers. They, too, need the gospel of Jesus Christ..."

England indicates that problems started early in Spong's term, when nine parishes yielded to diocesan pressure to accept mission status after they were promised aid to help revive them. "Some quickly came under the supervision of diocesan-appointed vicars, who took the parishes in experimental directions. One church housed a used clothing and furniture store and another a homeless shelter. Often a mission closed after several failed experiments."

Detailing the fate of some of the parishes in question, England notes that only one of the nine churches downgraded to mission status received major financial aid: Grace Van Vorst in Jersey City. "This multi-ethnic parish has received \$600,000 in aid, including loans, says the Rev. Scott Kallstrom, vicar since 1984. The parish used the funds to restore and renovate the historic brownstone parish and its parish hall/gymnasium." The church has grown from a handful of parishioners to 130 regulars, and was expected to achieve parish status this fall. Grace's revival has been helped by an annual juried fine arts exhibit, which has attracted baby boomers who later joined the church.

A further measure successfully proposed by Spong in 1988 gave the diocese power to unilaterally reduce parishes from independent to "aided" and then to mission status, if it determined the parishes were no longer viable. The convention reportedly passed the changes on assurance they would be used only rarely.

"Soon afterward the Diocesan Council named 12 parishes the diocese wanted to downgrade to 'aided' status," England reports. One was Ascension in Jersey City, then in a legal battle with the diocese that began after the parish was nearly destroyed by fire in 1986. "The diocese intervened to prevent the parish from receiving payment of its insurance claim on a \$1 million policy with the Church Insurance Corporation. The congregation continued to meet in a small surviving chapel seating 25.

"At one point, said former parishioners, Bishop Spong waved what he claimed to be the insurance settlement check in front of some of Ascension's parishioners and taunted them: 'You'll get this over my dead body [because of] the way your priest has behaved.'

"In response to Ascension's legal challenge," the story continues, "the diocese brought canon law charges against its rector, the Rev. George Swanson. A diocesan court convicted him of conduct unbecoming a member of the clergy, and he was suspended from [priestly functions]. On appeal the Episcopal Court of Review for Province II dismissed all charges, noting that by taking ordination vows, Swanson had not surrendered his civil rights.

"In 1991, Ascension's parishioners began to raise money and donate their labor to rebuild the church. Once the roof was complete over the surviving basement, the congregation moved in and grew to 40 regulars, including young families with children. The diocese downgraded Ascension to a mission, dissolved the vestry and sent a deputy to take control. In 1993 Ascension parishioners pleaded in vain with delegates at the diocesan convention to save their parish. Shortly afterward the diocese closed Ascension and bulldozed it."

One Newark clergyman claimed that all Ascension had was "a below-grade, dilapidated root cellar with a roof and

so few members that it could never have rebuilt a code-compliant church." England told *TCC* a city inspector had found no code violations in the structure.

Meanwhile, when another parish, St. John's, Jersey City—a once wealthy cathedral-style church with Tiffany windows and an Italian marble altar and pulpit—accepted mission status in 1983, "the diocese sent in vicars who were poor matches. Former senior warden Dennis Doran emerged as a diocesan critic, pleading for a priest who would provide conventional worship services and build the parish."

The article says that, in 1991, St. John's last vicar, the Rev. Petero Sabune, also rector of nearby Incarnation, denied Doran communion for several months after Doran was elected president of the Hudson County Convocation. "The diocese also overturned Doran's election. The...Convocation—which includes parishes in Jersey City, Hoboken, Bayonne, Union City, and North Bergen—was often at odds with the diocese. Sabune declined repeated requests for comment.

"By year's end St. John's was closed—largely, Doran believes, because its members criticized Bishop Spong. The diocese recently stripped St. John's of its Tiffany windows and reportedly sold them to a collector in Japan."

England says "[d]iocesan conflict with critics continued in early 1992, when the



NEWARK BISHOP JOHN SPONG, seen here chatting at the recent Episcopal General Convention, is accused in *United Voice* of overseeing a diocese declining at a faster rate than the national church.

Hudson County Convocation elected Ascension's warden, Vincent Price, as lay diocesan delegate.

"Bishop Spong sent a letter notifying Hudson delegates that he intended to suspend the convocation," complaining of "constant negativity from dying churches that pollute the hope and vitality of our living churches"...The Diocesan Council dissolved the Hudson Convocation that spring."

The *UV* article also details the disappearance of some special urban ministries to the poor and minorities in the diocese, including those to hispanics and Koreans.

Meanwhile, the diocese plans to build a "glass cathedral" in south Jersey City, apparently using the settlement funds from the Ascension fire in north Jersey City, England says. It appears the new cathedral would be intended to incorporate one existing congregation as well as former members of some closed parishes.

England concludes. "Urban ministry has succeeded most where the diocese does not intervene. When the diocese does intervene, the result is often failure or destruction. Mistrust persists between the diocese and its remaining urban parishes. Some who lost their parishes in Jersey City remain unchurched and emotionally scarred by the experience. Some hope to start an independent Episcopal parish where they can have Anglican worship without fear of diocesan intervention."

Bennison Backpedals On Flying Bishop Plan

By David Virtue

Pennsylvania Coadjutor Bishop Charles Bennison—who before his election pledged to honor the visiting bishop arrangement for traditionalist parishes agreed by present Bishop Allen Bartlett—is now insisting that the plan be modified when he succeeds Bartlett.

Like Bartlett, Bennison supports the ordination of noncelibate homosexuals and advocates same-sex unions. Bennison even helped compose rites for such unions while a professor at Episcopal Divinity School.

But representatives of the Pennsylvania parishes aligned with the Episcopal Synod of America (ESA) say they gave Bennison their votes after he told them he would continue the arrangement on the English model the ESA parishes had made with Bartlett, by which fly-in traditionalist Bishop Donald Parsons (retired of Quincy, Illinois) made all visitations in Bartlett's stead, in return for the payment of each parish's episcopal assessment. The scheme currently involves nine ESA-linked parishes, up from the original seven.

But a June 19 letter jointly signed by Bennison and Bartlett informed the ESA rectors that the prelates were willing to extend the arrangement only if Bennison accompanied Parsons on each parish visitation "to preach, meet with the wardens and vestry, and informally greet the congregation."

That is a "clear violation" of the "express assurances" Bennison "conveyed to our representative on October 11, 1996, and widely reported in print," said David Rawson, ESA's Pennsylvania-based national chancellor. Bennison now "saying that the (diocesan) standing committee is forcing him to break his commitment, but canonically it is clear that the bishop alone makes this call."

In his letter Bennison wrote: "The bishop has the right, indeed the responsibility, to visit every congregation at least once every three years to celebrate, confirm and preach."

Some observers countered, though, that Bishop Bartlett had delegated those visitations to Parsons in a canonically acceptable procedure, just as, for example, Washington Bishop Ronald Haines delegated some (controversial) parish visitations to Suffragan Bishop Jane Dixon in 1995-96.

Responding on behalf of the Synod rectors, Fr. David Isley, rector of St. James the Less, Philadelphia, wrote on July 4 that the proposed alterations to the visitation plan are "unacceptable."

At a meeting between Bennison, Rawson and John Rawson, a lawyer and member of All Saints, Wynnewood, Rawson told Bennison that his actions were part of a plot to disenfranchise *de jure* all in ECUSA whose only recourse is to take God's revelation in Scripture as the plain meaning of His intent. (It was, indeed, only a few weeks after ECUSA's General Convention mandated women's ordination in every diocese, and rebuffed proposals for English-style flying bishops.)

The stand-off in Pennsylvania remained at last word. Rawson indicated there is firm resolve in the Synod there—flanked now by ESA as a whole in new

resistance measures approved after General Convention.

"From his writings we had always known Bishop Bennison to be a radical revisionist, scripturally barred from our pulpits as a false teacher, but now his untrustworthiness gives one more reason not to let him in the door," said Rawson. He added: "We still don't understand why he is so bent on denying us our freedom...to practice our religion," or overturning "a thoroughly Anglican, canonical resolution of our differences which has worked so well."

Hundreds Attend AAC East Coast Gathering

Over 350 persons—some from as far away as California and Louisiana—came together May 29-31 outside Washington, D.C. for the first public event and regional (East Coast) meeting of the new American Anglican Council (AAC).

AAC links some 20 conservative/traditionalist Episcopal Church (ECUSA) organizations, as well as likeminded individual parishes, bishops, clergy and laity, which have agreed to shelve temporarily the women's ordination issue in order to counter other deviations from traditional Anglicanism now rampant in the church, and to get about the business of evangelization.

Most attending the meeting at the (Charismatic) Church of the Apostles, Fairfax, Virginia, which set the tone of worship services, were likewise within the Charismatic-Evangelical spectrum, though a small group of Anglo-Catholics also attended (the Episcopal Synod of America (ESA) is an AAC partner) and the meeting itself celebrated the common doctrinal points of all three



THE RT. REV. FITZSIMONS ALLISON, retired Episcopal Bishop of South Carolina, an author and prominent Evangelical, was among speakers at the AAC's recent East Coast conference.

"streams" of Anglican expression.

Display tables ringed the sanctuary, offering literature from AAC's affiliates, such as Episcopal Renewal Ministries, the Institute on Religion and Democracy, National Organization of Episcopalians for Life, and Sharing of Ministries Abroad. The conference offered 16 workshops, ranging from "Introduction to Alpha," and "How to Reach Gay and Lesbian People" to "Keeping a Great Commission Focus in Hostile Situations."

On the evening of May 29, the gathering was welcomed to what was "really the beginning of the AAC" by its Administrative Director, Roger Boltz, who formerly helped direct the constituent Episcopalians United.

He said AAC would coordinate orthodox activism at General Convention (its daily lunch briefings during convention were well attended), but stressed that AAC is more concerned with obeying the Great Commission than with seizing political power.

"We have seen that there is nothing wrong with [ECUSA] that a million new believers in Jesus Christ cannot fix,"

Boltz said to laughter and applause.

The next day, Boltz explained how AAC emerged from two earlier meetings of renewal leaders. In time, he said, the group decided that, "What we need to do is to stop arguing with those who don't believe the Gospel and begin to gather together with those who do."

AAC affiliation offers parishes an orthodox identity, gives them access to orthodox resources and connects parishes to orthodox bishops, Boltz said. AAC also welcomes individual memberships.

Twenty-seven bishops have openly affiliated with AAC, and 11 others have signed AAC's statement of faith without going public. Boltz said AAC will announce the 27 bishops' names soon.

"This is the exciting thing for me—that now we have God's consecrated bishops, ready to lead God's anointed people," Boltz said.

He also expressed hope about the orthodox statement on human sexuality issued by February's Second Anglican Encounter in the South, attended by those representing the majority of Anglicans worldwide. Boltz considers the statement from the Asian meeting, clearly aimed at ECUSA, a promise of future activism by orthodox bishops throughout the Anglican Communion. Noting also that one of the Encounter participants, the Province of South East Asia, had declared it would limit communion to those parts of Anglicanism affirming the Encounter statement's principles, Boltz said: "The seeds have been sown for other provinces to consider how long they can stay in communion with a church as it moves away from the truths of the Word of God."

Participants heard presentations on the "three streams" of Anglicanism—Catholic, Evangelical, and Charismatic. (Other Church historians consider liberalism the third stream.) Each plenary speaker was to focus on one stream, but each also praised the other two streams.

Retired Bishop FitzSimons Allison, for instance, spoke on the Evangelical stream, which focuses on the Bible, justification by faith and the necessity of conversion. He praised Anglo-Catholicism, though, as preserving a doctrine of the Church, the two great dogmas of the Trinity and Christology, and a theology of ministry. He said the Charismatic stream's contributions are love of the Holy Spirit, religious experience and the fruits of the Holy Spirit.

Allison urged AAC members to walk humbly, and to be aware of their own temptations toward idolatry. "No matter how certain we are that we are right and the others are wrong, we are still under the judgment of the Holy Spirit and of truth," he said.

Bishop Keith Ackerman of Quincy, speaking on his Anglo-Catholic identity, challenged the notion of three streams. "The One, Holy and Apostolic church is Charismatic, Evangelical and Catholic, and I move among all three."

Ackerman spoke passionately about Catholic liturgy and form, including his bishop's vestments. "Everything I wear says that I am not a CEO," he said. Removing his bishop's miter, Ackerman pointed to the two fringed ribbons that symbolize the Old and New Testaments. "This is the part a lot of bishops don't like," he said. "This means I not only believe it, but I must proclaim it and I must defend it."

Anglo-Catholics believe ordination is a sacrament, not

a job, and traditionally have ministered in places to which many in the Church did not want to go, he noted.

He said the catholic style of worship retains the sense of the holiness of God lost in much modern worship, and its established form and ritual actually facilitate entrance into that holy presence by freeing one from a myriad of decisions about what comes next.

In seeking to make Jesus Christ "known, worshipped and adored," though, he said that: "What is essential is not the wrapping but the gift. The gift is substantial enough that we have to keep it even if we have to go underground in a church that doesn't receive it," because it will be needed and wanted by a future generation.

AAC conference worship walked a delicate line of



Conservative Group Censored In D.C. Diocesan Paper

After its ad was pulled from the diocesan newspaper, a conservative group of clergy and laity in the Episcopal Diocese of Washington, Save Our Church (SOC), has taken steps to regain the right to advertise in the publication.

After the first of what was to be a series of SOC ads ran in *Washington Diocese*, Bishop Ronald Haines decided that \$290 worth of further advertising sought by SOC would not appear in ensuing editions. The ads invited readers to "learn about the proposed changes in church doctrine and how they will affect you."

Haines had the publication's managing editor inform SOC that the ads were being rejected because the group was not officially recognized in the diocesan journal.

A copy the editor provided of the newspaper's advertising guidelines had been newly amended in May, 1997—right after the first SOC ad appeared—to state that priority for advertisements would be given to "diocesan committees, congregational or regional activities" that the bishops and council think best fit the "annual themes." Residual ad space could go to "[o]ther organizations with ties to the Episcopal Church (as listed in the *Diocesan Journal* or *The Episcopal Annual*."

Ads for the gay group Integrity are among those the newspaper does publish. And SOC said the paper has carried some non-qualifying ads, such as one soliciting business for a planner of parish parties.

In a June 18 letter, SOC also challenged the idea that it lacks official recognition, noting (*inter alia*) that its representatives have participated in the diocesan Task Force on Human Sexuality, and had met with Haines to receive his views so as to "more accurately inform people about important diocesan issues."

Subsequently, Haines wrote SOC that he regretted the "misunderstanding" about advertising policy and indicated SOC's initial ad was mistakenly published. He also said the parish parties ad would be discontinued.

At last word, though, SOC had voted to affiliate with Episcopalians United, an organization which is listed in the diocesan journal, and planned to resubmit its advertising request to *Washington Diocese*.

respecting members' diverse views on ordaining women, though not to the satisfaction of all. On May 30, the first full day of the meeting, the Rev. Justin Gentle marshaled an AAC board member and pastor of Assabet Valley Episcopal Cluster in Haverhill and Marlboro, Massachusetts, gave a simple but effective meditation on "Hearing God's Voice" and then celebrated the opening Eucharist for the gathering. Conference planners offered an alternate Eucharist, with the Rev. Charles Finn as celebrant, in a side room for participants who uphold historic holy order. Some who attended reportedly expressed hurt feelings about the divided Eucharist.

On the conference's final morning, however, Ackerman celebrated the Eucharist, with no female cleric at the altar.

As the meeting wound to a close, the Very Rev. Dr. John Rodgers Jr.—primary author of AAC's founding document, "A Place to Stand"—called for united action by AAC members.

"Come what may, cost what may, we must stand for the truth," Rodgers said. Conservative Episcopalians must say to some fellow church members, "I love you, but what you're doing is contrary to the Word of God. We will not fund it, and we will not permit you to do it in our midst." Quoting a friend, Rodgers said, "We are here to call the Church to repentance, including ourselves."

Rodgers said AAC will have task forces for a number of initiatives, such as membership recruitment, ministry development and deployment, and international relations. In connection with the latter, AAC agreed to host—together with the Oxford Center for Mission Studies and the Ekklesia organization—a gathering in Dallas this month (Sept.) of some 50 Anglican bishops from Asia, Africa and Latin America, who were seeking a way to consult on theological issues related to next year's Lambeth Conference agenda. Boltz told *TCC* the bishops also will be speaking at various Dallas-area churches on "evangelizing in a pagan culture." But he stressed that the overseas bishops will run their own meeting and AAC will "not try to shape" their agenda.

Doug LeBlanc (of *United Voice*), Wallace Spaulding, and *TCC*'s editor contributed to this report.

Two Sewanee Teachers Face Sex Charges

Two instructors at the Episcopal Church's University of the South at Sewanee, Tennessee, have been arrested on sex charges linked to children, though in separate cases.

A tenured chemistry professor, Dr. Jeffrey Tassin, 45, was arrested July 12 on numerous counts of sexual exploitation of a minor, after police reported finding hundreds of pornographic photos of children in his vehicle when he was stopped at a highway drug checkpoint, and later at his home. The university suspended Tassin, and he was next due in court August 12.

A short time later, Philip Gregory Harris, 27—an assistant instructor of forestry at the Episcopal university—was arrested in connection with a case in which an eight-year-old boy was accosted by a man in the bathroom of the Kimball Wal-Mart. Harris was charged with aggravated sexual battery on a child. The university has suspended Harris without pay, and court proceedings were to begin in late August.

Sources included the *Associated Press*, *Chattanooga Times*, and *Chattanooga News Free Press*.

Mixed Findings Published On Penthouse Claims

The scandal that shook Episcopalians late last year—an article and photos in *Penthouse* alleging the existence of a gay clergy sex ring on Long Island—was the subject of a 22-page report released June 10 that confirms some allegations but disputes others.

The article purported to recount the activities of gay and bisexual priests who engaged in cross-dressing and bizarre sexual rituals, sometimes on church property. The Rev. Lloyd Andries, then rector of St. Gabriel's Church, Brooklyn, was alleged to have imported young men from Brazil for sexual purposes, in some cases evading immigration laws. Two Brazilians, Wasticiunio Barros, and Jairo Pereira, whom the article said Andries had "married," later sold their story to *Penthouse*.

Requested by the diocesan convention, an investigation team overseen by retired Central New York Bishop O'Kelley Whitaker collated information from 32 interviews, a visit to St. Gabriel's, and private investigators to establish a detailed chronology of events.

It recounts how Andries and Episcopal Church (ECUSA) Center staffer, the Rev. Howard Williams, had met the young men during Brazilian vacations, arranging assistance for their subsequent travel to the U.S., housing and other needs. Whitaker told *TCC* that it appears one of the Brazilians entered the U.S. illegally, and authorities have been informed. It was never established that Williams participated in sexual activities, but he later resigned his position, as has Andries. But it was verified that Andries developed close ties with Pereira and his

Fifty Years A Priest

THE RT. REV. ALBERT HALEY, a bishop of the Anglican Catholic Church of Australia (ACCA) and its former leader, has marked the 50th anniversary of his ordination to the priesthood. The Pro-Cathedral Parish of the Resurrection held a morning tea for the bishop and a friend ordained with Haley 50 years ago, Fr. Keith Coaldrak. ACCA is part of the Traditional Anglican Communion, a global Continuing Church Fellowship. (*Ecclesia*)



Meeting Counters Popular Notions About Homosexuality

By Robert Stowe England

Those who challenge the dominant cultural view that homosexuality is a good and natural alternative lifestyle got a considerable boost at a June conference at Georgetown University in Washington, D.C.

Sponsored by the American Public Philosophy Institute (APPI), the conference, titled "Homosexuality and American Public Life," engaged its some 350 participants in a three-day, intensive examination of the origins and treatment of homosexuality as a psychological disorder, and as a violation of natural moral law and Judeo-Christian scripture and teachings. It also examined the harmful consequences for society and homosexuals themselves of efforts to affirm homosexual practice.

Thirty-four speakers on ten panels addressed a range of topics from therapeutic and pastoral responses to homosexuality to how to effectively win the public battle over same-sex 'marriages.' Despite two outdoor demonstrations, discussions inside between panelists and activists remained mostly civil.

The tone of the conference was set by organizer Christopher Wolfe, APPI president and political science professor at Marquette University. Natural law scholars "believe that homosexuality is a disorder and an affliction," he said.



ANTHONY FALZARANO, an Episcopalian and founder/director of Transformation Ex-Gay Ministries, told the Washington conference of his own transformation from an actively gay man to a married heterosexual.

But, he said, society should not condemn homosexuals, but rather offer them hope and "help them to live good and morally upright lives."

A psychiatrist, author, and panelist, Jeffrey Satinover, M.D., said he hoped the conference would begin "a dialogue on this subject as opposed to impolite screaming on both sides."

The array of speakers—including learned people in psychiatry, philosophy, law, medicine, political science and religion—presented perhaps the most comprehensive overview of current information countering or otherwise impacting the prevailing gay-affirming view.

Featured speakers included representatives of the considerable Roman Catholic presence at the conference, among them Archbishop Fabian Bruskewitz, the staunchly traditional Bishop of Lincoln, Nebraska, and Fr. Richard John Neuhaus, founder of the Institute on Religion and

Continued on next page, right column

family in Brazil, later baptizing Pereira at St. Gabriel's and joining with him in a "commitment ceremony" at the rectory in April, 1996. Some financial aspects of the case are still being probed as well.

However, the team concluded that it would have been "very difficult" for "sexual rituals and orgies...in sacred spaces" to have taken place "without being observed by others"; nor was there evidence that Andries or others engaged in sex while wearing church vestments.

The report said Andries had been a strong, effective rector, but faulted him for not being honest with parishioners about his sexuality. Testimony revealed he had a long history of covert homosexual relationships with numerous partners, some of them parishioners, and one possibly a minor.

Whitaker told *TCC* that the probe focused on "the specific allegations" in *Penthouse*, and that the lawyer for the two Brazilians, who are seeking a monetary settlement from the diocese, would not allow them to be interviewed. On that basis, he said investigators found no evidence of a clergy sex ring, and "did not try, or were not able, to identify specific persons" among Andries' "numerous" sexual partners who might have been ECUSA clergy.

Yet, while the report shows the two Brazilians were involved in a "scam effort" against Andries, as Whitaker put it, it also blames Andries and his gay/bisexual or sexually tolerant friends for some of the scandal, noting that sex apart from committed relationships, predatory sex, and sex with minors is unacceptable to the church.

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When the bishops met August 4-5 to try resolve matters, Lewis says that, while he himself was not present, "multiple witnesses" reported that Bishop James McNeley of the Diocese of the Holy Trinity and Great Plains, a Kleppinger ally, "struck" one bishop and "menaced" others "physically and verbally." Lewis inhibited McNeley and appointed Bishop Mote to provide episcopal care to his diocese.

On August 6, the faction led by Kleppinger again declared him to be acting metropolitan, this time justifying the rebellion on doctrinal grounds. The new statement says Kleppinger and his supporters—reported to include Bishops McNeley, A. David Seeland (Pacific Southwest), Leslie Hamlett (United Kingdom) and Alexander Price (New Zealand)—are the only true Anglican Catholics, while the canonical ACC is merely "Traditionalist Episcopal," and so liable to the same errors as beset the Episcopal Church and establishment Anglicanism.

If this action by five of ACC's 15 bishops is meant to be a split rather than just a statement, sources say it is likely to be a small one, as even some in the rebel bishops' dioceses will not follow them. Lewis also assured that "an overwhelming majority of [the church's] parishes clergy and people" remain "loyal to the ACC, to the metropolitan, and to the principles of civility and good order." Expressing sadness about the disorderly behavior of the minority bishops, he said: "I believe that He who is the author of peace and lover of concord will defend this church from all assaults upon it and will bring us through this period of extraordinary disruption. Please pray for Bishop McNeley, that he may come to a penitent mind.. (More later.)"

ANGLICAN WORLD BRIEFS:

***A CHURCH OF ENGLAND WOMAN DEACON** whose hopes of priesthood were not realized has applied for financial provision normally available only to clerics who resign the C of E over women priests. Myra Leppard, 50, who has herself resigned, claims the women's ordination legislation created a situation in which women have been treated unfairly, and thus that she is as much entitled to "compensation" as traditionalist male priests who leave the church. Her bid was judged a longshot by one legal source, but the C of E Pensions Board said its appeals panel was considering whether Leppard had a case for compensation. Leppard has had difficulties in her seven-year diaconal career, including a dismissal from one curacy after a breakdown in relationships, and was not deemed ready for priestly ordination in the Diocese of Chichester. - *The Church of England Newspaper*

*REPORTS OF INFLATED CHURCH OF ENGLAND ATTENDANCE FIGURES AND THE GROWTH OF ISLAM

have given rise to predictions that the number of practicing Muslims in England could overtake the number of church-going Anglicans there. *The Times* reported that a study by the Christian Research Association projects that 4,000 more persons will take part in Islamic worship than in C of E services by the year 2002, and that a hundred more mosques will be established over the next eight years. Figures from 1995 show there were 536,000 practicing Muslims, compared with 854,000 active C of E churchgoers; more recent statistics indicate a further drop to between 600,000-700,000. With some C of E clergy allegedly "massaging" attendance figures, *The Times* said the number of regular worshippers could be even lower. Internal battles—including those over women priests—have been blamed for driving away many Anglicans.

***THE LONGSTANDING FEUD AT ENGLAND'S LINCOLN CATHEDRAL** is at least half over, with the formal resignation of the Dean of Lincoln, Brandon Jackson. The Archbishop of Canterbury, seeking to end the rancor which soured the cathedral's image, earlier asked both Jackson and Lincoln's Subdean, Canon Rex Davis, to resign, but Davis still says his conscience is clear and that he will not go. Jackson, who will leave October 31 and take a six-month sabbatical, said he is not admitting fault in the feud, but as there was no chance of a more constructive result, it was best to move on. While he said he had not asked for compensation, a statement from Lambeth Palace said Jackson "will receive a package of financial support drawn from existing arrangements for senior clergy resigning their post before normal retirement age." Jackson is nearly 64. - *Church Times*

***WHILE MANY IRISH ANGLICAN CHURCHES HAVE BEEN CLOSED SINCE THE TURN OF THE CENTURY, A DUBLIN ANGLICAN CHURCH IS BEING RE-CONSECRATED** for the first time. St. Catherine's in Thomas Street, in the south inner city, was closed and deconsecrated 30 years ago because of dwindling numbers. But the growth of another Dublin congregation—one of an increasing number of Irish congregations reflecting or adopting a Charismatic Evangelical form of worship—has generated new demands for space. It is

HOMOSEXUALITY Continued from Page 33

Public Life and the influential publication *First Things*. Orthodox Judaism also was represented. Rabbi Freundel, chair of the Ethics Committee of the Rabbinical Council of America, was slated to speak but was to attend due to a personal emergency. The orthodox Jewish view was, however, presented on a panel on and homosexuality by Dr. Satinover, an observant orthodox Jew.

Other speakers included pro-family journalist Gallagher and conservative film critic Michael Medved. Moreover, discussions and materials available at the conference elucidated one of the most compellingly repressed—bodies of data about homosexuality, and its grave effects on the health and lifespan of homosexuals themselves. Not just AIDS, but a number of ailments and illnesses are associated with homosexual behavior, often due to the practice of anal sex. The result is that the average lifespan for sexually active gay males is greatly shortened, and one paper claimed that 30 percent of 20-year-old gay males today will either be HIV-positive or dead by age 30.

One panel described successful therapies to treat homosexuality, which—despite claims that gay orientation is unchangeable—are said to have a 50 percent success rate, *i.e.*, leading to conversion to heterosexuality or control of homosexual behavior. This compares (favorably) with an average 30 percent success rate in the treatment of other disorders, such as alcoholism.

The panelists said the primary cause of homosexuality in males is the failure of young boys to fully identify and bond with the father (*e.g.*, due to the emotional or physical absence of the father), which leaves them with unmet needs that become eroticized at the onset of puberty. This is often complicated by an additional failure of such youths to bond with other young boys. George Rekers, a professor of neuropsychiatry and behavior science from the University of South Carolina School of Medicine, reported that intervention to establish male bonding among boys with poor eye-hand coordination or who showed interest in playing female roles at a young age had helped such boys avoid developing into homosexuals.

One panel focused on pastoral responses to homosexuality. It included Anthony Falzarano, founder of the Washington-based Transformation Ex-Gay Ministries. The story of his own transformation from a sexually promiscuous homosexual to a married monogamous heterosexual with two children brought the conference to tears. So, too, did the story of Jane Boyer, a former lesbian who salvaged her marriage after leaving the gay lifestyle and who now heads Amazing Grace Ministries in Portland, Maine.

Some panelists confirmed that the Episcopal Church was a prime target of homosexual activists. Additionally, the Anglican Communion was faulted for starting the slide in sexual morality back in 1930, the year in which the Lambeth Conference approved language relaxing the church's view toward contraception. This, asserted Heritage Foundation policy analyst Patrick Fagan, began to break the Biblical and church tie between sex and procreation, and paved the way for a society that is increasingly hostile for children in its embrace of pre-marital sex, adultery, divorce, abortion, and (potentially) homosexuality.

Joseph Nicolosi, a psychologist from Encino, California, and executive director of the National Association of



In Memoriam: Barbara Rhett

TRADITIONAL ANGLICANISM HAS LOST A STAUNCH DEFENDER AND COMMUNICATOR. Barbara Cornell Rhett of El Paso, Texas, editor of the newsletter *Eremos Odos* (Desert Way) and author of numerous other published articles on

church matters, died of heart failure June 13. Though the Church was long her focus, she had several earned degrees and diplomas in music and education, and had worked in those fields as well; her achievements included a diploma in voice from Juilliard and a brief stint as a chorister with the Metropolitan Opera. At her death she had been a member of St. Alban's Episcopal Church, El Paso, for about 20 years, though she was deeply disturbed by changes in the Episcopal Church's liturgy and ministry. She wrote several scholarly articles for the (now-defunct) *Seabury Journal*, and edited the *Prayer Book Society Rio Grande Diocese Newsletter* before launching *Eremos Odos* ten years ago. She is survived by a daughter, Barbara R. Counts of Houston, and two grandchildren. "She never fulfilled her dream of being an opera star at the Met," Mrs. Counts noted, but "Bobby" and her far-reaching ministry of church information were well known in American Anglicanism. "I am amazed at the number of people with whom she corresponded, and the diversity of those whose lives she touched." *She certainly touched ours here at TCC, and she will be sorely missed.* - Ed.

now planned to refurbish St. Catherine's, owned by Dublin Corporation, to allow the Church of Ireland to move back in. - *Church Times*

*A NEW ADDITION TO CYBERSPACE IS THE ANGLICAN CATHOLIC CHURCH OF CANADA (ACCC), Continuing Church body led by the Rt. Rev. Robert Mercer, C.R. (who also pledges to retain his membership in the "lead pencil society"!). The ACCC's website address is: <http://www.zeuter.com/-acc>. - *Ecclesia*

*HOLY COW! The bishop-elect of the Scottish Episcopal Diocese of Brechin is the Rev. Canon Neville Chamberlain, rector of St. John's, Princes Street, Edinburgh. Chamberlain garnered media attention during last year's "Mad Cow Disease" crisis, when he allowed an artist to display murals outside St. John's depicting a crucified cow.

OF GENERAL INTEREST:

*RUSSIAN PRESIDENT BORIS YELTSIN HAS VETOED A BILL RESTRICTING FREEDOM OF WORSHIP IN RUSSIA, on the grounds that it could trigger religious strife. The legislation, which was overwhelmingly adopted by both chambers of the Russian Parliament, was said to be aimed at protecting Russia's traditional faiths and limiting the activities of foreign missionaries and minority religious groups. Supporters—including the Russian Orthodox Church, which lobbied heavily for the bill—said it would shield Russians from "destructive" cults and prevent further division of the nation along religious lines. The bill banned religions not registered 15 years ago in the Brezhnev era; "non-traditional" groups such as Baptists, Pentecostals and Mormons, would have had to wait 15 years before applying for registration and would be barred from public worship or other operations in the meantime. Critics said the bill was a gross violation of the constitutional guarantee of freedom of conscience. It aroused widespread international condemnation, including from the U.S. Senate, which threatened to cut off millions in aid if the bill became law. - *Ecumenical News International/The Washington Times/Church Times*

POPE JOHN PAUL II MADE AN IMPASSIONED APPEAL FOR ECUMENICAL UNITY at the start of an 11-day pilgrimage to his native Poland. He said there could be "no turning back on the ecumenical path" and called for a new "joint Christian witness" by Roman Catholics and members of other churches. He has indicated that reunion with the Orthodox is his first priority. Saying that: "My years are adding up," the 77-year-old pontiff also called on his fellow Poles to "beg God on [their] knees" that he will live to lead the Roman Church into the next millennium. - *Ecumenical News International*

*DESPITE ROME'S CONTINUED EMPHASIS ON CHRISTIAN UNITY, THOUGH, MORE NEW SIGNS OF GROWING CATHOLIC-ORTHODOX TENSIONS CLOUDED A MAJOR WORLD ECUMENICAL SUMMIT, the Second European Ecumenical Assembly, held June 23-29 in the southern Austrian city of Graz. The assembly issued a statement on "reconciliation," but the meeting had been jarred by the abrupt cancellation beforehand of an appearance by the spiritual leader of the world's Orthodox believers, Ecumenical Patriarch Bartholomew.

Continued on Page 37

Research and Therapy of Homosexuality, spoke further on homosexuality as a symptom of male gender deficit syndrome in adolescent and adult males. Having failed to internalize male identity, such males seek to repair the masculine deficit by homosexual contact, he said. Lesbianism, he added, resulted from the inability of the young girl to establish a trusting relationship with her father and later with all males. Dr. Nicolosi reported that his reparative therapy had helped most gay males either control or eliminate homosexual behavior, and in many cases, develop heterosexual attractions and even to marry.

Dr. Satinover said that scientific studies the media has interpreted as showing the existence of a gay gene actually have not so far demonstrated any causal relation, and in some cases has indicated the opposite.

In another panel, Robert Knight of the Family Research Council outlined gay activists' successful strategy, first proposed in the gay press in the 1980s, to legitimize homosexuality by drawing media attention away from gay behavior to civil rights and discrimination issues.

To counter this, participants argued in closing panels that public focus had to be diverted from the victimization of the homosexual to the harm being done to children by state-sanctioned policies affecting the family—from no-fault divorce and legalized abortion to the potential downgrading of marriage to include same-sex partners. Fagan presented data showing that children become increasingly at risk when raised outside a stable marriage composed of a man and woman.

Finally, Fr. Neuhaus, while urging compassion for homosexuals, also urged vigilance in the current struggle.

Continued on the next page

HOMOSEXUALITY Continued from Page 35

Though 1993 appears to have been "the high point of the effort to persuade the American people that homosexuality is a good thing," he cautioned that a protracted, but probably winnable, battle remains. Neuhaus noted that, despite changes in public opinion polls, Americans have not accepted homosexuality as positive or natural, "although they may be intimidated for the moment."

Much of the foregoing is taken from a report in the October, 1997, edition of United Voice and is included here with permission.

Churches With Longer History Of Women Clergy Find Acceptance Still Limited

Female clergy have been around the United Methodist (UM) Church much longer than in the Episcopal Church, yet it seems that—40 years after they were first ordained—UM clergywomen still find a limited welcome, at least in larger Methodist parishes.

Overall, just 1.4 percent of UM churches with a membership of 1,000 or more are served by women as senior or lead pastors, according to recent church statistics. Of 81 churches with more than 3,000 members, none is led by a female pastor.

"I don't think all of our churches have been adequately prepared for receiving clergywomen in lead pastor roles," said Portland (Oregon) Area Bishop Ed Paup. "It seems to me the reality is that people still think of the lead pastors in terms of Anglo males."

Meanwhile, some segments of Lutheranism worldwide have not accepted women clergy, even though the first Lutheran woman pastor was ordained 72 years ago in The Netherlands, and women constitute about 30 percent or more of pastors in some Lutheran churches, particularly in Nordic countries. One church, the Evangelical Lutheran Church of Latvia, several years ago halted a 20-year practice of ordaining women (though at last count only nine were serving). And, the issue was still seen as sensitive at the recent Lutheran World Federation (LWF) assembly in Hong Kong, even though women clergy function in around 70 percent of LWF's 120-member churches, representing about 57 million of the world's 60 million Lutherans.

Reacting to this situation, the woman to be installed in October as the Church of Sweden's first woman bishop

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—LATE NEWS BRIEFS—

***PRIEST MURDERED:** The Rev. C. Martin Davis, priest-in-charge of St. Mary the Virgin, Chattanooga was recently found shot dead in his home. He had been a leader among local gay Episcopalians and director of a summer youth camp. Police suspect a man Davis was counselling. (*The Living Church*)

***THE ROMAN CATHOLIC DIOCESE OF DALLAS HAS BEEN HIT WITH A JUDGMENT OF \$119 MILLION** in a civil suit brought by 11 plaintiffs who alleged cover-up in a case of clergy sexual abuse. The penalty is the largest against a religious organization suit of this kind. (More later.)

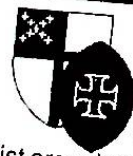
***WITHIN WEEKS AFTER THE PRESBYTERIAN CHURCH (USA)** voted in a majority of its presbyteries a traditional "fidelity and chastity" policy to apply to clergy and leaders, the policy was weakened at the church's General Assembly in a constitutional amendment supporting "fidelity...in all relationships of life." Approval of the amendment to stand. (*Christian News/Washington Post*)

has called for pressure on Lutheran churches which do not ordain women as pastors. Speaking at the LWF assembly, Christina Odenberg said those resisting women's ordination—including some in her own church—should be "forced" into "a fair dialogue."

"If some churches still have questions, it is absurd to say they are heretics," countered Bishop Georg Kretschmar of the Evangelical Lutheran Church in Russia and other States, the synod of which recently voted to allow ordained women. He also cited a difficulty in finding women who wanted to be pastors.

When installed as bishop for the diocese of Lund, Odenberg, 57, will be one of eight female Lutheran bishops in the world; some Lutheran churches also have women presidents as their leaders. Traditionalists in the Church of Sweden, many of whom are actively allied with counterparts in other Nordic Lutheran churches as well as in the Church of England, have already announced that they will not recognize her as a bishop.

Sources: *Ecumenical News International/Agence de presse internationale catholique, Religion News Service/Christian News*



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THE CHRISTIAN CHALLENGE,

The Afterword

The Right To Remain Anglican

From time to time we receive letters from readers saying that ECUSA is "gone" and TCC should abandon a "rear guard" attempt to rescue it.

These few readers haven't been paying attention, least of all to TCC's editorials on this subject over the years.

While we certainly desire orthodox reform in ECUSA, and have endeavored to defend the rights of the faithful still within it, we have long written ECUSA off as immune to such reform, at least for years to come—too long to wait, when souls are at stake, for ECUSA to again speak with one voice about eternal truth.

Rather, TCC's coverage of ECUSA has been aimed at providing the information orthodox Episcopalians need to make important decisions about their future church lives. As is evidenced by this issue's retrospective on the congress which launched most of the Continuing Church movement 20 years ago, people come to those moments of critical choice at different times. Sometimes such decisions lead (understandably but regretably) out of Anglicanism altogether; but we always hope they are to join with or create an unhindered means of continuing the Anglican Way. We are orthodox Anglicans, after all, and it is wrong to allow anyone to force us to be something else, to drive us away from that which ECUSA held as recently as 20 years ago and which much of the Anglican Communion still holds.

We take little comfort that our assessment of ECUSA was reconfirmed by the recent General Convention, and now has been decisively echoed by the Episcopal Synod of America (and others), but hail the determination of ESA members to stand firmly against further encroachments on theological con-

science and for their right to be—and be recognized as—classical Anglicans.

Some traditionalists, especially some Continuers, will see problems of conscience in the Synod's strategy of seeking freedom from revisionists within a Communion that contains them.

On the other hand, the Synod's plan directly re-commends orthodox Anglicanism to the Communion which nurtured it, and makes a bold bid to remain linked to its still-faithful Anglican majority—a force which may prove formidable enough to set limits on doctrinal diversity and put establishment Anglicanism back on course.

But ESA's plan will have accomplished something even if only exposes more clearly the dysfunction of Anglicanism's system of "provincial autonomy," which has allowed individual provinces to innovate against the common mind, but resists according thousands of Anglicans an unthwarted means of living out the historic faith.

Diana, Princess Of Wales

We will defer comment on developments in the Anglican Continuum to express our deep distress over late word of the sudden death of Diana, Princess of Wales, and to pay tribute to a woman who—despite her own personal unhappiness—brought gladness, comfort and help to so many.

Amid heartfelt responses to Diana's demise pouring in from all around the Anglican Communion, we were comforted to learn that the Ven. Martin Draper, vicar of St. George's Anglican Church, Paris, had rushed to the Paris hospital which treated the princess following the brutal crash of the car carrying her and her companion, and there prayed the traditional Prayer Book Commendation for the dying. Draper also accompanied Prince Charles as Diana's body was taken to the airport for the journey back to England.

At a service in Manchester Cathedral, Archbishop of Canterbury George Carey said that, while this unique member of his flock did not "[wear] religion on her sleeves," she was "a deeply religious person in the sense that she cared about people...There was faith in her whole personality. Certainly she believed in God and...in the power of love."

May she now know and be in that Power fully and forever, and may God greatly comfort her sons.

BRIEFS Continued from Page 35

of Constantinople He was reportedly annoyed at word that the Pope would be meeting with Russian Orthodox Patriarch Alexei II of Moscow, head of the Russian Orthodox Church, in Vienna before the Graz assembly, the encounter would have been the first in history between the heads of the world's two biggest Christian Churches. An unprecedented public statement indicated that the Ecumenical Patriarch "does not wish to be part of a tug-of-war over superiority." Patriarch Alexei then pulled out of the planned meeting with the Pope. But he addressed the Graz assembly, complaining of "an aggravation in the ecumenical situation" caused by missionaries and proselytization from other churches in the former Soviet Union. - *Our Sunday Visitor/Ecumenical News International*

*CREATION 1, SCIENCE 0: A Melbourne University geology professor recently lost his legal fight in Sydney

to prove that a fundamentalist Christian minister had misled people by trying to convince them that the remains of Noah's Ark are in Turkey. The case attracted worldwide publicity, becoming known as a legal battle of "creationism versus science." - *Ecumenical News International*

*ZIMBABWE'S FORMER STATE PRESIDENT, CANAAN BANANA, A METHODIST MINISTER AND THEOLOGIAN, has been indicted by a Zimbabwe regional court on several charges of sodomy, attempted sodomy, homosexual abuse, and indecent assault, following a police investigation. Homosexual acts are illegal in Zimbabwe. Banana's accusers include several former aides-de-camp, a cook and a former member of his security unit. Banana denies the allegations. He also faces a civil suit from one accuser and a Methodist Church investigation. - *Ecumenical News International*

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Church of the Epiphany
(*Anglican Church in America*)
8433 N. 12th St., Sun HC 7:30a, 10a; The Rev.
Canon Frederick Rivers; 602/870-2638

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, 213/666-2700, 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

COLORADO

Denver

St. Mary's Church
(*Anglican Catholic Church*)
2290 S. Clayton; Sun HC 7:30a, 9:30a, 12
noon, 6p, Evensong & Benediction 5p; Daily
Masses; The Rev. Stephen Wallsteadt,
303/758-7211, fax 758-3166

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 Mattins, 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 Mattins,
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
svcs 1928 BCP); The Rev. Richard Ingalls;
313/259-2206

MINNESOTA

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

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;
StFrancis@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

**Leesburg/Dulles
Our Saviour, Oatlands**
(*Episcopal Church*)
Route 15 at Goose Creek, eight miles south of
Leesburg; Sun HC 8a, HC or MP with SS &
Nursery 9:30a, EP third Sundays; the Rev. Elijah
White; 540/338-4357

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