

the re-election of President Daniel arap Moi's government at the end of last year. Relations between the Kenyan government and the churches have been tense for several years, but have deteriorated rapidly recently. Immediately after the December election, the church leaders tried to urge Kenyans to accept the election results, but their hopes for improvement in Kenya evaporated quickly as ethnic violence broke out, resulting in more than 200 deaths. The church leaders said the government was implicated in the tribal violence which, they suggested, was directed against ethnic groups who had supported the opposition parties in the election. In a joint statement, they called for the scrapping of the forthcoming review of Kenya's constitution, and urged that the government set up a "constitutional conference" to discuss the future direction of the nation. - *Anglican Communion News Service*

***A NEW ORGANIZATION REPRESENTING RUSSIA'S GROWING RELIGIOUS RIGHT WING** held its inaugural meeting—a constitutional conference—in Moscow on January 28. The Union of Orthodox Citizens aims to put traditional church values at the center of Russian public life. A leading liberal Christian immediately criticized the new organization as "fundamentalist." - *Ecumenical News International*

***THE WIDENING GAP BETWEEN EVANGELICAL AND LIBERAL PROTESTANT CHRISTIANS** is particularly pronounced in a Canadian case relating to homosexuality. In an appearance before the Supreme Court of Canada March 18, a coalition of Evangelicals, Sikhs and Muslims supported a challenge to a court ruling which would redefine the term "spouse" to include same-sex partners. Canada's biggest Protestant denomination, the United Church of Canada, has intervened to support the ruling, however. The appeal, brought by the Ontario Provincial Government, challenges the decision of a lower court, upheld by the Ontario Court of Appeal, to strike down a section of Ontario family law in which common-law (unmarried) couples are defined as "a man and a woman" and which excludes people in other domestic relationships from being able to sue for financial "spousal support." The lower court ruled that the Act offended the equality provisions of the Canadian Charter of Rights and Freedoms. The court substituted a new definition of "spouse" to include same-sex couples. - *Ecumenical News International*

***SEVENTY REFORM, CONSERVATIVE AND ORTHODOX RABBIS HAVE SPOKEN OUT AGAINST PARTIAL BIRTH ABORTION.** The Maryland-based Institute for Re-

ligious Values, which helped organize the effort, said it was the "first time since *Roe v. Wade* (that) there has been any organized campaign in the Jewish community on behalf of legislation designed to reduce abortion." Word of the rabbis' stand comes as four more states—Florida, Iowa, Virginia and West Virginia—voted to outlaw partial-birth abortions; a total of 20 U.S. states have now banned the practice. The rabbis are urging the U.S. Senate to override the president's veto of Congress' ban on partial birth abortion. They plan full page advertisements in Jewish community papers across the nation and a series of press conferences on the matter. The rabbis' statement to senators says that, in Jewish law, abortion is allowed when the mother is in physical danger and procedure may save her life, a requirement satisfied by the current legislation. However, according to Jewish law, once the head of the baby, or most of its body, emerges from the mother's body, "the child is considered a person equal to the mother and cannot be aborted, even to save the mother's life," the rabbis said. "Since partial birth abortion involves the delivery of most of the baby's body before it is aborted, Jewish law prohibits this procedure except in the rarest of circumstances." Orthodox Rabbi Daniel Lapin, chairman of Toward Tradition, said: "The message of Torah is one of life...We cannot and should not continue to sanction such an act of barbarism." - *IRV release/Our Sunday Visitor*

***THE CALIFORNIA SUPREME COURT HAS RULED THAT THE BOY SCOUTS CAN EXCLUDE GAYS, AGNOSTICS AND ATHEISTS** because the group is not a business covered by California civil rights laws, which bar discrimination on various grounds, including sexual orientation and religion. In unanimous decisions in two different cases, the court said the Boy Scouts is an "expressive social organization, whose primary function is the inculcation of values to its youth members," and is free, like any private club, to set its own membership policies. - *Associated Press*

***BUT A NEW JERSEY APPEALS COURT HAS RULED THAT THE DISMISSAL OF A HOMOSEXUAL BOY SCOUT LEADER WAS WRONGFUL AND DISCRIMINATORY** under that state's law. The decision overturned a lower court finding that the Scouts was a private group with a constitutional right to decide who can belong. Officials of the Boy Scouts of America said they will appeal the decision to the state's supreme court. - *The Washington Times*

THE Christian Challenge.

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THE CASE FOR A FREE PROVINCE

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THE SHOUT HEARD 'ROUND THE WORLD?

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"Fight for the Faith!"
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THE ASCENSION WINDOW, of St. Mary's Anglican Catholic Church, Denver

THE Christian Challenge

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COVER: THE ASCENSION WINDOW of St. Mary's, Denver, a parish of the Anglican Catholic Church, was designed and crafted by Sandy Fifield of Conifer, Colorado. As part of May, 1997 ceremonies to consecrate St. Mary's building, the window, the fifth of nine nave windows, was blessed in honor of the ministry of the Rt. Rev. James O. Mote at St. Mary's from 1951-94 as curate, rector, and bishop. In the finished window, a magnificent jeweled crown of many colors surmounts a cross design from the catacombs of ancient Rome. The cross is a tree rooted in a cleft in rocky terrain, reminiscent of Sinal and Calvary. It divides into three arms (for the Trinity) in the shape of a cross, with four brilliant green leaves on each arm, signifying that the cross is a living thing and symbolizing the 12 Apostles. Above the main design is a pomegranate, depicting in its many seeds the growth of Christians in heaven. The crown symbolizes our Lord Jesus Christ's reign in heaven and the ultimate victory of faithful Christians.

Backtalk

600 MILLION?

Bishop Righter [recently claimed there are] 600 million gay and lesbian people worldwide (*TCC*, March, page 18).

Since the population of the world only approaches six billion (see <http://www.census.gov/cgi-bin/ipc/popclock>) this would indicate approximately ten percent of the population.

Jeffrey Satinover, a Jewish, Harvard and Yale-educated psychiatrist, cites the current statistical evidence [which puts the incidence of male] homosexuality at 2.8 percent and 1.4 percent for lesbianism (**Homosexuality and the Politics of Truth**, p. 53). This would mean Bishop Righter exaggerates by about 440,000,000 (assuming 55 percent females in the population)...

For the U.S. alone, where the population is about 269 million (see above web reference), Bishop Righter's figures would mean a total homosexual and lesbian population of 26.9 million...According to Satinover's numbers, the total [homosexual] population in the U.S. would be 5,460,700 (a [gay] population of 3,389,400 and 2,071,300 lesbians)...

*The Rev. Richard Kim
19983 Doyle Place East
Grosse Pointe, Michigan 48236*

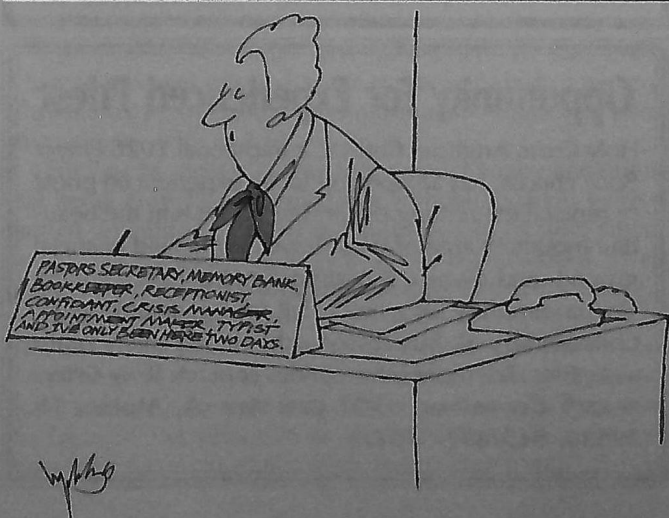
MARCH ISSUE

Well done on your March issue, and for that matter, on all issues I have received. Your review of 1997 was excellent and reveals a dire need for repentance and reform in the western branch of the Anglican Communion.

My heart and prayers are with those who stand for Christian orthodoxy and against the abusive, careless and arrogant voices of those who seek to revise the faith, unity and discipline of the Church and the Gospel of Christ.

Keep up the good work of presenting the news, good or bad, to the eyes and ears of those faithful to traditional Anglicanism.

*The Rt. Rev. John B. Pennington
E-mail: BISHOP_JP_EEC@JUNO.COM*



GIVING EDS A HAND

Editor's Note: TCC reader Scott Tonk wrote us recently to say that his alma mater, Episcopal Divinity School (EDS)—now known for a focus on feminist/lesbian liberation theology—had adopted a new statement of purpose, and is also in the process of searching for a new president and dean.

"The purpose of Episcopal Divinity School," EDS' board of trustees declared earlier this year, "is to educate lay and ordained leaders for Christ's Church and for the world who serve and advance God's mission of justice, compassion, and reconciliation. A seminary for the Episcopal Church, USA, [EDS] is grounded in the Anglican tradition and committed to growing in relationship with other Christian and faith traditions. [EDS] is an academic community of biblical, historical, and theological inquiry that respects students as responsible learners with valuable experience, supports spiritual and ministerial formation, and provides tools for the lifelong work of social and personal transformation. The school's dedication to God's transforming mission challenges us to become an anti-racist and multicultural community, embodying diversity and seeking constructive change. These commitments lead to educational programs enlivened by theologies of liberation, especially the many voices of feminist, congregational, ecumenical and global studies. In our educational life we value critical intellectual engagement, prophetic spirituality, and social action. Sustained by contemplation, worship, and prayer, [EDS] forms leaders of hope, courage, and vision to witness to the Gospel of Jesus Christ."

Tonk, a 1972 alumnus of the Cambridge, Massachusetts seminary, offered a few modest suggestions for EDS's new president and dean in the following open letter to the school's search committee.

Ladies and Gentlemen of the EDS Search Committee:

Since the Search Committee will inevitably be faced with selecting a new President and Dean of EDS from what could be numerous distinguished names with equally distinguished *curricula vitae*, I beg the Committee's indulgence to suggest a few possibilities myself:

John Shelby Spong, D.D., author, speaker, sometime professor at Virginia Theological Seminary, and presently Bishop of Newark. Bishop Spong has many times proclaimed himself against racism, ageism, sexism, homophobia, and also has publicly supported a number of other causes such as feminism and liberation. A highly creative and unconventional theologian, Bishop Spong has long been engaged in re-thinking, re-imaging, and re-stating the Christian faith. He has also proved himself a magnet for media attention. If EDS wants someone who will uphold vigorously the EDS Mission Statement, and will keep EDS in the limelight at all times, John Shelby Spong is your man.

An alternative is Jesse Jackson. The election of the Rev. Mr. Jackson as EDS President and Dean will show that the school is truly "committed to growing in relationship with other Christian and faith traditions," as the EDS Mission Statement says. Leader of the Rainbow Coalition, the Rev. Mr. Jackson has an unblemished record of both anti-racism and multiculturalism. With proven talent to insert himself and his views into almost any given situation, and with an almost virtuoso ability to attract media attention, Mr. Jackson would, in my opinion, be a very strong candidate. He may not have any real academic credentials or degrees, but he is, one must admit,

ideologically pure.

On the other hand, perhaps it is time for a female President and Dean, to demonstrate EDS's sincerity in encouraging feminist liberation studies. A possibility that would cover more than one ideological base—and would elevate one of EDS's best known professors—is the Rev. Dr. Isobel Carter Heyward, a noted author from the feminist lesbian perspective. Ms. Heyward would add fire to "God's transforming mission," as EDS sees it. Consider, for example, some of Heyward's comments to the Episcopal Women's Triennial in 1994:

"Feminism isn't about more jobs for women, but about restructuring everything in the Church, liturgy, theology, polity...everything has to change..."

"We feminists...are the leaders fighting to replace sexist, imperialist, capitalist liturgies. We are called by God to make love, which is to say justice, in the bedroom and in the world. This is our feminist vocation—niceness is out. Compassion yes, but don't be 'nice.'"

Naturally other possibilities suggest themselves as well: Elisabeth Schuessler-Fiorenza, Matthew Fox, Mary Daly, Jerry Springer.

Perhaps what would really fill the bill is a poor Third World lesbian with impeccable academic credentials.

Thank you for your consideration.

Hampton S. Tonk
1510 West Greenleaf Avenue 2A
Chicago, Illinois 60626

KEEP "WEIRD"

I hope you will continue the humor column, "News of the Weird," which made its debut in the [January/February issue]. It's good fun, and helps the reader keep a healthy sense of proportion about customary goings-on [in] ECUSA.

A.C. Elias, Jr.
Philadelphia, Pennsylvania

THANKS

...I am a seminary student...and I just want to thank you for putting together such a great publication. It is important that Anglicanism and the Traditional Church have a voice in today's world...

Brent Keith
Fayetteville, Arkansas

THE CHRISTIAN CHALLENGE always has been, and remains, a wonderful resource for Anglicanism. Keep up the wonderful productions...

Michael A. Skinner
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Signposts

The Comfortable Word

By The Rev. William Ralston

IN THE TRADITIONAL PRAYER BOOK SERVICE we are offered three "comfortable words" just after the Confession and Absolution. They are observed mostly by their absence from our new liturgical ceremonies. But I know people for whom these words in that particular place have been instruments, not only of comfort, but of genuine conversion. And I must speak also for myself, since one of them is my absolute personal choice of all the texts of the New Testament.

In the translation of Coverdale, preserved in the 1549 Prayer Book (and in 1928), the text reads: "Come unto me, all ye that travail and are heavy laden, and I will refresh you." An earlier translation, that of Tyndale (1534), reads: "I will ease you." In the King James (1611) it is: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

And the text continues: "Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

*Jesus' words
—“Come unto me”—
quiet and “comfortable” as they seem,
are the most radical and disturbing
claim ever made by anybody.*

Paul Tillich, the distinguished theologian, whose works of systematic theology are gathering dust in a thousand libraries, wrote a number of books of essays and sermons which retain their value. In one of his sermons, he tells the story that when he was of an age to be confirmed (as a Lutheran), it was the custom of his parish in Germany that each of the candidates for confirmation choose a passage from the Bible which seemed best to express his own personal understanding of his faith.

Tillich chose the words I have quoted here. He tells us that when he repeated this text as the symbol of his own personal Christianity he was asked in astonishment—even with ironic amusement—why he had chosen it.

"For," as he writes, "I was living under happy conditions, and being only 15 years old, was without apparent labor or burden. I could not answer at that time. I felt a little embarrassed, but basically right. And I was right, indeed. Every child is right in responding immediately to these words. Every adult is right in responding to them in all periods of his life, and under all conditions of his internal and external history. These words of Jesus are universal, and fit every human being and every human situation. They are simple. They grasp the heart of the primitive as well as that of the profound, disturbing the mind of the wise. Nearly every word of Jesus

has this character, showing the unique difference between him, as the originator, and all the subsequent interpreters: disciples and theologians, saints and preachers."

I took this text with me when I began to study classical literature. I noted the difference, as well as the similarity of the great invitation Plato puts in the mouth of Socrates at the end of the *Gorgias*, although it took me many years to appreciate the moral continuity with Jesus, and his own astounding spiritual confidence and supremacy. The Platonic Socrates says, "Follow me, then..." and invites us to continue the pursuit of justice and truth into the realm of right moral use of language, through argument and philosophic discourse. But "Follow me" is along way from "Come unto me." Jesus' categorical invitation and its imperative certainly bring us what George Steiner calls, in his wonderful book, something strictly primary, a unique "real presence." It demands and elicits a substantively different response.

Tillich adds: "Returning again to the passage of my early choice, I feel just as much grasped by it as at that time, but infinitely more embarrassed by its majesty, profundity, and inexhaustible meaning." And I think every one of us can share the embarrassment and the fascination of a great theologian for this miraculous work of the Lord.

The whole passage in which this singular text is located is remarkable indeed. It occurs in St. Matthew's Gospel, and it is one of those places where St. Matthew sounds like St. John. (You can read it in your Prayer Book on p. 235, where it is appointed as the Gospel for St. Matthias' Day.) Jesus refers his own person and ministry to "the Father," and only in that context and in terms of that identification, goes on to say "Come unto me." But who is Jesus or anybody with the authority to say this?

People innumerable say, "Follow me"; but, in direct juxtaposition with the words spoken about the Father and the Son, Jesus says of himself, "Come unto me." St. John's version of this is "I am the way, the truth, and the life. No man cometh unto the Father but by (through) me."

These are not the places in the New Testament for our fashionable reductionist and deconstructed Christianity to find any comfort or any warrant for its "world consensus spirituality." They are meant for everyone, and are wholly inclusive; but the defining element is entirely particular and exclusive. It is Jesus himself, proclaiming a relation to God unique and definitive. Otherwise than that self-awareness of a unity with the Father, "Come unto me" is delusional madness. No wonder the religious orthodox of Jesus' day tore their clothes, threw dust, and stopped their ears. Jesus' words, quiet and "comfortable" as they seem, are the most radical and disturbing claim ever made by anybody. We are brought to the point of deciding between heavenly insanity and spiritual reality.

The bringing together of the universal and the particular, the indissoluble identity of the general and the concrete, could not be more plain and unambiguous. It brings us also into the final mystery of God's dealing with us. You can interpret the whole massive effort of the Church for the next 400 years as a response to this one dominical statement. Of course there is more than that, but nowhere else is Jesus' understanding of himself more plain, more personal, more categorical than in these simple words. The Church almost broke its intellectual back attempting to comprehend them without distorting them. The Creeds and the Council of Chalcedon are the result, and the massive patristic literature the bedrock of this attempt.

We should never forget that, at its heart, Christianity is so simple that a child can grasp it, and so profound that the greatest minds cannot fathom its mystery.

*

The foregoing is reprinted by permission from The Parish Paper of St. John's Episcopal Church, Savannah, Georgia.

William Brailsford edits the Signposts column.



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Introduction

For some years now, proposals for a separate province or provinces within the Anglican Communion have been bandied about by orthodox Anglicans in church situations increasingly hostile to their convictions on women's ordination and other issues.

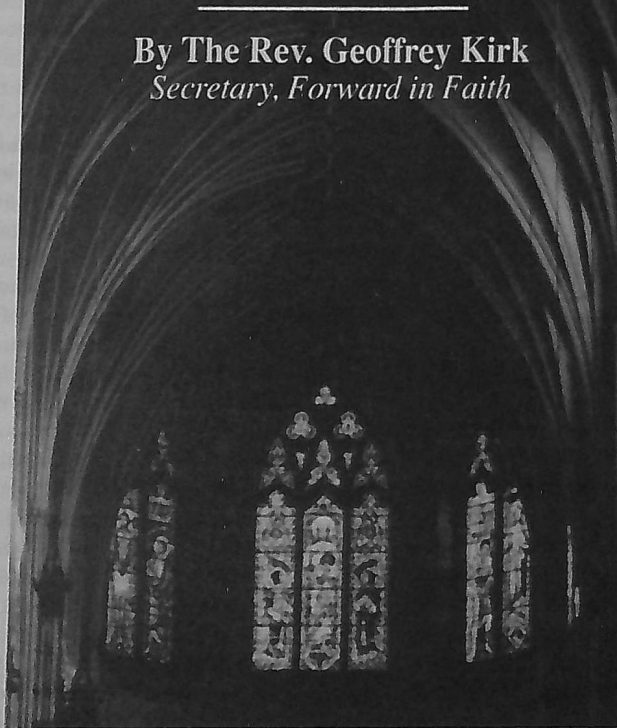
To date, such proposals have been consistently rebuffed by Anglican leaders. The Eames Commission, which set international guidelines on handling divisions over women's ordination in 1989, said the Communion was in a period of "reception" (discernment) on women's ordination which should allow "room for those who disagree." To that end, it commended (inter alia) the idea of episcopal visitors to minister to dissentients (a recommendation implemented virtually nowhere other than England). But—while admitting that Anglicanism had accepted the concept of "parallel" (overlapping) jurisdictions to some degree—the commission rejected the idea of such an entity for traditionalists because it would create impaired communion and interchangeability of ministries, though that is the reality created by women's ordination in the wider Communion.

As recently as late last year, the Archbishop of Canterbury is said to have nixed the notion of a separate orthodox province or provinces—not surprisingly following a meeting with former Episcopal Presiding Bishop Edmond Browning.

Yet calls for a separate or "free" province within the Communion, far from fading, have not only persisted but been strengthened by two leading traditionalist organizations, the 26,000-member Forward in Faith (FIF) in the Church of England, and the 24,000-member Episcopal Synod of America (ESA) in the Episcopal Church. Here, the Rev. Geoffrey Kirk, Secretary of FIF and Vicar of St. Stephen's, Lewisham, London, elucidates the bases for a separate orthodox province in England, as well as a general rationale for its application in America and elsewhere. He contends that the proposal is not only wholly conducive to Anglicanism's institutional structure and reception process on women's ordination, but offers "a uniquely Anglican answer to a uniquely Anglican problem." It is a solution which, it seems, is already being implemented informally in the U.S., and could well become a topic of discussion among Anglican bishops at this summer's Lambeth Conference. ■

THE CASE FOR A FREE PROVINCE

By The Rev. Geoffrey Kirk
Secretary, Forward in Faith



the secular power. The Scottish Episcopal Church was a creation of Stuart autocracy, which remarkably survived the Penal Laws under the Hanoverians—its whole history a frightening parable of the fate of religion at the hands of an all-powerful State. The other two were creations of the Westminster Parliament acting *against* the will of the authorities in those churches at the time of their creation. The ecclesiological implications of the Irish Temporalities Bill of 1833 were the subject of John Keble's famous Assize Sermon, from which the beginning of the Oxford Movement is often dated. Bishops Edwards of St. Asaph and Owen of St. David's vigorously opposed the Welsh Disestablishment Act of 1914.

Nevertheless, like other provinces of the Anglican Communion, (and regardless of size, or of the fact that they co-exist, for the most part, in one political unit, the United Kingdom), these provinces have recently come to see themselves as autonomous in order and doctrine. They proceeded, for example, at different speeds along the road to women's ordination, and it is perfectly conceivable that one or more of them should have decided against the innovation. Had one of the four British Anglican provinces determined not to ordain women (or, to take another case, had it decided not to join in the Porvoo Agreement with

THERE ARE AT PRESENT four independent, autonomous provinces of the Anglican Communion in the British Isles: the Church of England, the Church of Ireland, the Church in Wales and the Episcopal Church in Scotland.

None of those churches is the largest Christian body in the territory it covers, and apart from the Church of England, the bodies in question are small. Ireland has some 630 clergy and 53,200 'active' [members] (cf. Diocese of Oxford: 55,200 in 1994); Wales reports some 740 clergy and a 'typical Sunday attendance' of 44,500 (cf. Diocese of Chichester: 44,000 in 1994); Scotland has some 355 clergy, and 32,415 attending on an average Sunday (cf. Diocese of Salisbury: 31,300 in 1994).

These independent autonomous provinces came into existence in a curiously haphazard way. It cannot be pretended that they were the result of any reasoned ecclesiology. They were, in fact, the result of political forces and the action of

It is hard to see how Forward in Faith's desire to become a free province in a nation-wide and world-wide association of equally autonomous Anglican provinces—most of which still share FIF's opposition to women priests—could be described as 'schism', though that is how some describe it.

tic Lutherans), that within the Anglican Communion. Nor would its relations to its own history, or called into Anglican-ness. remely Anglican. It is part of the genius of allow external pressures to do its ecclesiology to acclaim the result as the fruit of the Holy we be wholly ashamed of this reliance on

in Faith speaks of wanting to become a the Anglican Communion it is a status and that of the individual provinces already ex- United Kingdom to which it aspires. It is this desire to become a free province in a world-wide association of equally auton- the majority of which still share Forward tion to the priesting of women—could in ribed as ‘schism’—though that is how many and their supporters are describing it.

one called it ‘schism’ when women priests ned in a semi-independent diocese (Hong America, New Zealand and Canada opted on, even though the “Mother” Church of En- t women priests at the time. The U.S. Epis- USA) is now allowing the ordination and in same-sex relationships, even if it says it sanctioned them, and this has caused great wider Communion. But again, no one is erican Church of fomenting ‘schism’. In- in ECUSA who want to remain aligned with nglican provinces worldwide who are called

se, a general unease in England with the of Synod and the Bonds of Peace, which for respecting both “integrities” on women’s C of E. No one (not even, I suspect, former rk John Habgood, the well-meaning Fran- ght it to being) expected, for example, that al episcopal visitors (PEVs, or “flying bish- to care for traditionalists would have so ex- criticisms of the intellectual incoherence , for the most part, well-founded. What we is that the solution to these problems has being. The notion of the Autonomous An- which the women’s ordination issue nur- in the disagreements about human sexuality ne of age—has gical and intel- a ‘flying bish- a real advantage eed to be in- or for worse, it

antial intellec- opponents of m able to raise lity—the insis- d be only one . But in this claim that two s and bishops : area are un- olic” is hard

The claim that two ecclesial jurisdictions and bishops in one geographical area are unimaginable is hard to take seriously. There are well known examples of overlapping jurisdictions within Roman Catholicism and Orthodoxy as well as Anglicanism.

lapping jurisdictions in the Roman Church (examples of c in North America), in the Orthodox Churches (e.g. the Melk and Antiochian hierarchies in France and Great Britain), in the Anglican Communion (Aeotearoa in New Zealand, Navajoland in the American West; the various dioceses of the C of E’s Diocese of Europe, overlaid by the Anglican Churches in Europe). Recent union proposals between ECUSA and the Evangelical Lutheran Church of America depended on the idea. Such things are forgotten when an sia is convenient.

IT HAS TO BE SAID that there are signs that support the Act of Synod is already beginning to weaken. Three ‘sultations’ have been held at St. George’s College, Windsor Castle, over the last year or so, all of which, with varying degrees of vehemence, have demanded the removal of the Act. For opponents of women’s ordination, whose continuing allegiance to the Church of England is dependent upon provisions, this naturally concentrates the mind quite as much as the less immediate threat of women bishops, and draws attention once more to the necessity of a Free Province.

But I sense that, even among those who see that the doctrinaire attitude of the proponents of women priests and bishops will give them no permanent place within a church increasingly imperialised by the new ministry, there is a residual reservation. What would the new Province look like? Would it be identifiably Anglican? How would it order its communal life? These are questions which can readily be answered.

It would, of course, adopt (with certain, but strictly limited, exceptions) the canons and organisational pattern of the Church of England at the time of its inception. A Royal Commission would probably be needed to facilitate the creation of the new Province. The Commission would establish the democratic process by which parishes could enter the Province, and guidelines for relationships between Free Province parishes and neighbouring parishes which remained in the Archdioceses of Canterbury or York. (The analogy would be with parishes of the Church in Wales contiguous to parishes of the Church of England). It would decide whether it was appropriate for either of the separated parts to remain Established, divide property and assets equitably, and instruct the Church Commissioners accordingly. No doubt precedents set and experience gained in the Welsh disestablishment of 1914-20 would prove useful.

Parishes which, by the agreed majorities, opted into the new Province, would be located within deaneries and dioceses, decided by a boundaries commission authorised as part of the programme of a credible separation. Elections to the new General Synod of the Free Province would take place. The new Synod would adjust canons and other legislation as it saw fit, and the resulting regulations and doctrine would be those of the Free Province, as they are in other provinces of the Communion. The episcopate of the Free Province would be made up, at the time of its formation, of bishops.

Far from being inconceivable (as some have maintained), the process by which such a Free Province could be set up would be orderly, measured and relatively simple. The Province, when created, would relate to the other Anglican provinces in the British Isles in precisely the way in which they already relate to one another.

THESE PROPOSALS INVOLVE NO ECCLESIOLOGICAL NOVELTIES (certainly nothing so novel and unprecedented as women's ordination itself), and with a fair wind and a spirit of co-operation there are no insurmountable practical objections to such an arrangement. But what might be the benefits, and how can we work now for its achievement?

In the first place the maintenance of variety and diversity on the women's and other major issues of doctrine is of itself desirable for the Church of England, both as the National Church and as the Mother Church of the Communion. For a position held by a majority of Anglican provinces, and our two major ecumenical partners, to be outlawed among English Anglicans would be unspeakable folly. A course such as that taken by the Canadian and American Churches, both of which repealed conscience provisions on women's ordination in defiance of Eames Commission principles, is simply not open to the Church of England. Neither, as many have seen, is the notion of 'two integrities' (admirable though it may seem as a principle) sustainable within a single ecclesial body. No church can found its polity on an oxymoron.

The evolution of Anglican ecclesiology over the past decades, however, and the emergence of provinces 'autonomous' in this and other matters, has provided a neat solution. By taking that option seriously we embrace a uniquely Anglican answer to a uniquely Anglican problem. We affirm, in a public and generous way, the openness and inclusivity about which 'liberal' Anglican leaders talk so much, and do so little. (Indeed, the establishment of a free province might be said to make honest men of Frank Griswold and George Carey, whose protestations of tolerance can ultimately be realised in no other way.)

But the safeguarding of the precious Anglican heritage of inclusivity is not the only benefit of a free province. For those who enter it there is also the chance of escape from the inexorable in-flow of secular liberalism. No one who has observed the progress of the Anglican Churches of North America, or developments within and on the fringes of the Porvoo Communion, can be in any doubt about what lies ahead for the Church of England. Whilst it is not inevitable that English Anglicanism will adopt North American eccentricities wholesale, the chances of further radical developments are high.

No church can—or should want to—live in isolation from contemporary culture. But dialogue does not mean capitulation. To the major questions of the day, 'no' is sometimes the answer. Change need not be the only constant. A free province would be an opportunity, not simply on the issue of women

The establishment of a free province might be said to make honest men of Frank Griswold and George Carey, whose protestations of tolerance can ultimately be realised in no other way.

priests, to get off the escalator reassess the relationship of Anglican tradition to contemporary secular culture. Dis-establishment might be a necessary tool in reassessment; for, as we see from the churches of the Porvoo Communion, in areas such as abortion, euthanasia and marriage discipline, it is the tendency of the Churches to baptise the *status quo*.

I believe that much can be done should be done to secure the benefits of a free province here and now—before constitutional changes are possible or necessary.

First we need to begin, among Forward in Faith parishes, to create a distinctive pastoral and catechetical ethos. A National Pastoral Conference of clergy should

be called to discuss and agree policy on moral and doctrinal issues affecting us. Together with our bishops we should prepare and authorise common catechetical documents for use in preparation for baptism, confirmation and marriage. We should expand our present provision of post-ordination training for younger clergy and initiate in-service training for others. We need agreed courses for readers and for those chosen to be extraordinary ministers of the sacrament. We should put our preordination training programme and conference on a more permanent basis and a firmer financial footing. The National Pastoral Conference should also approve lay training courses for use in the parish and establish 'mission teams' to work in areas of special need and at the request of the parish priest.

Another pressing need is to conduct an audit of the assets and resources of our parishes. It is often said that a free province would founder simply because it was not financially viable; and that indeed might prove to be the case. But we should not assume so without first making a business-like assessment of property, assets and stewardship potential. This could be arranged through the National Pastoral Conference and the bishops, in a cooperative and user-friendly way. Teams of experts, clergy and lay, involving lawyers, surveyors and architects, should be made available as a resource to parishes to advise on maximising income from and use of property, and to stimulate giving at every level.

The ordination of women was achieved by its proponents as a result of years of careful preparation and diligent work. We do not have as much time; but we have already achieved a great deal. The PEV system, whilst not ideal, and considerably short of what we demanded (and need), is a firm basis on which to work. We need now to resolve to use it to the utmost in the creation of a free province *de facto* if not *de jure*; one which is ready, in every aspect of its corporate life, for the *kairos*, which will assuredly come, when what is implicit in the present liberal programme can no longer be hidden or denied.

This article is Fr. Kirk's conflation of three articles he wrote on this subject for England's New Directions, which he serves as an editorial board member.

First Promise Raises Global Stakes With Vow To "Fight For The Faith!"

Report/Analysis

Robert Stowe England describes how a determined resistance to the liberal revisionism dominating the Episcopal Church is spreading nationally and internationally.

AT A NATIONAL CONFERENCE in Houston, leaders of the First Promise movement vowed to "fight for the faith," even if that requires defying bishops of the Episcopal Church (ECUSA).

For some, it even means fighting under the protection of Third World Anglican bishops who are in communion with the Archbishop of Canterbury.

Such unprecedented measures reflect the central message of the one-day First Promise Lay Leaders Conference on March 24: it is more important to obey God and preach the Gospel than to obey ecclesiastical authority, if that authority has abandoned the faith.

"Fight with everything you have in you for this faith entrusted to us as a gift to guard and cherish," said the Rev. Geoffrey W. Chapman, rector of St. Stephen's in Sewickley, Pennsylvania, and a key conference speaker.

"If the things that were raised up by God to support and extend his Gospel are now being used to undermine and oppose it, you do not have to support them anymore," Chapman said. "Your higher call is to be faithful to God and to his revealed faith."

Chapman's spirited address brought nearly 600 lay leaders and clergy to their feet in a standing ovation in the Parish Life Center at St. John the Divine in Houston's prosperous River Oaks subdivision.

The size and enthusiasm of the crowd was a big boost to First Promise. In only six months, "we have grown from being a document to being a movement," says Thaddeus Barnum, assistant rector of All Saints, Pawleys Island, South Carolina.

First Promise emerged at Pawleys Island in September 1997, when 30 clergy signed a statement to uphold their ordination vows to "be loyal to the doctrine, discipline and worship of Christ as this Church has received them." Today nearly 200 clergy—whose congregations number an estimated 75,000—have signed on to that statement.

What it means is that a willingness to confront and defy liberal ECUSA authorities—already established last summer by the Episcopal Synod of America (ESA)—has now spread to the church's Evangelical wing. The addition of First Promise, in addition to the "mix," and its close working relationship with the Evangelical and some other conservative groups, seems to have brought resistance movement from a simmer to a boil.

"Let's Kick Butt And Bring In The Kingdom!"

One of the front lines of the movement is St. Andrew's Church in Little Rock, Arkansas, home of a new orthodox ministry, unauthorized by the local diocese. Two years ago, a group of Trinity Cathedral parishioners asked Arkansas Bishop Larry Maze to support their vision for a new church, a biblically orthodox parish focused on fulfilling the Great Commission.

Maze declined, saying the group was focused only on the homosexual issue.

Maze also opposed the church's call of an Episcopal priest from South Carolina in November 1997, saying he may file charges that could lead to the priest's defrocking.

The Rev. Thomas "T.J." Johnston, who, after months of prayerful consideration, became St. Andrew's rector in January, told the gathering in Houston that he was not intimidated by the potential charges. "I'd rather face the wrath of a bunch of cranky old bishops than to see Jesus eyeball to eyeball one day and have him ask, 'What did you do to bring in the Kingdom?'"

"Let's kick butt and bring in the Kingdom!" Johnston exclaimed, waving an arm in the air and raising a roar of approval from the audience.

The Rwandan Connection

Johnston had reason to be joyful in adversity. He expected that he would soon come under the episcopal authority of an African bishop, which would hinder attempts to bring him to trial for breaking ECUSA's canons.

On April 6—three weeks after the conference—the Diocese of South Carolina sent Johnston's letters dimissory to the Diocese of Shyira in the Province of Rwanda. Letters dimissory establish the canonical residence of a priest and who has episcopal oversight of his ministry. Now, Johnston says his letters have been accepted and affirmed by Bishop John Rucyahana of Shyira, by Rwandan Archbishop Emmanuel Kolini, and all of the province's other bishops. At deadline, Johnston was awaiting only a letter from Rwanda to South Carolina to finalize the move.

The transfer means that Johnston and St. Andrew's remain in communion with Canterbury, but not with ECUSA's Diocese of Arkansas. Nor is Johnston's the first such transfer: it followed that by another South Carolina-based cleric to the oversight of Archbishop Moses Tay of South East Asia (on

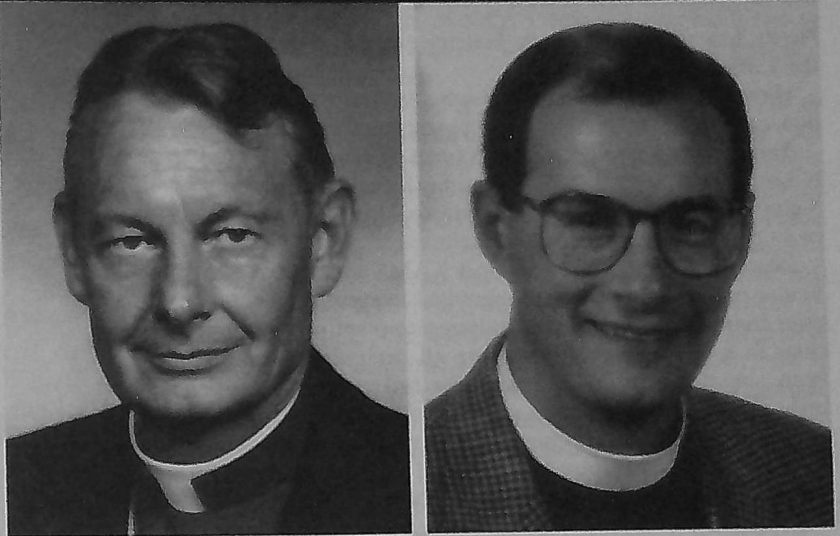


NEARLY ALL ECUSA bishops appear to have succumbed to the notion that "the greatest sin is schism, greater than heresy," retired Texas Bishop Maurice Benitez (pictured) lamented in Houston. But it is heresy which leads to schism, he said.

which more later).

This could lead to pressures against Rwandan (and South East Asian) bishops to cease and desist, but leaders of St. Andrew's are not concerned. "It puts the whole matter an ocean away," said federal judge David Young, senior warden of St. Andrew's.

One leading ESA cleric also sees a key difference in the international links now developing and a similar situation a decade or more ago, when a former Bishop of London, Graham Leonard, accepted oversight of a traditionalist priest and parish in Oklahoma for a few years. The action caused a firestorm of criticism against Leonard. Now, however, most of the provinces—awakened to ECUSA's liberal direction on homosexuality and other matters—"are behind the actions of the bishops who have received these men," the Synod cleric noted. "So it's a different ball game."



AMONG PRINCIPAL FIGURES on the front lines of the now-globalized orthodox-revisionist struggle are the Rt. Rev. William Wantland (left), leader of the para-church body, PECUSA, Inc. and the ESA-aligned Bishop of Eau Claire, Wisconsin; and the Rev. Dr. Jon Shuler, executive director of the North American Missionary Society, which is now part of an international missionary effort under the oversight of South East Asian Primate Moses Tay, the New American Missionary Society.

A Broad Alliance

First Promise's allies include not only ESA, but the North American Missionary Society (NAMS), a church-planting agency that (until recently) had the cachet of ECUSA bishops, and the Protestant Episcopal Church in the United States of America, Inc. The alliance formed amid the furor that surrounded PECUSA Inc. last December, when former ECUSA Presiding Bishop Edmond Browning discovered its existence and (unsuccessfully) demanded its dissolution.

A Wisconsin corporation founded in 1996 and now registered in nearly every state, PECUSA, Inc. reclaims the historic name of the church, largely abandoned by ECUSA after 1979, and is the brainchild of Bishop William Wantland of Eau Claire (WI).

The preamble to PECUSA Inc.'s constitution states that its purpose is to be a steward of the Gospel to insure that there always remains in the U.S. a church which "is a constituent member of the Anglican Communion...upholding and propagating the historic Faith and Order as set forth in the **Book of Common Prayer**."

Wantland hopes that PECUSA Inc. "will be the vehicle by which the present national structure is reformed. No one wants division or separation unless things are beyond hope." But PECUSA Inc. offers the legal and organizational framework for what could become a separate orthodox province of the Communion in North America, a goal adopted by ESA last year. This led Browning to accuse Wantland, an ESA bishop, of being schismatic. But Wantland says the national church is schismatic by departing from the faith. A growing number of Anglican leaders internationally agree with him.

First Promise and NAMS leaders saw the potential need for a structure like PECUSA Inc., believing that ECUSA is poised to abandon biblical morality, and that a revisionist assault on the Nicene Creed itself will likely follow. Although women's ordination finds support among leaders of all three organizations, they oppose ECUSA's coercive policy on the matter.

Leaders of the former two groups decided to help rescue PECUSA Inc. last December, even as two of the bishops originally named as trustees—John Howe (Central Florida) and

John-David Schofield (San Joaquin)—left the board. The organization was subsequently hit with a lawsuit filed by the bishops and dioceses of Newark and New Jersey, charging trademark infringement, unfair competition and false representation.

"The first imperative was that PECUSA be kept alive," said retired West Tennessee Bishop Alex Dickson. He was one of three new members who joined PECUSA's board during the crisis. The other two are the co-founders of First Promise: the Rev. Chuck Murphy, rector of All Saints, Pawleys Island, and the Rev. Jon Shuler, executive director of NAMS.

PECUSA Inc. thus seems to have emerged as an umbrella organization working with First Promise, NAMS and the Synod to protect the orthodox base at home and secure support from orthodox Third World provinces.

Liberal Backlash

Meanwhile, NAMS has suffered major setbacks in its mission efforts because of its association with PECUSA Inc. and the assistance it gave St. Andrew's in Little Rock after it was launched.

While 20 projects were in process last summer, only about two or three remain, Dickson said.

The troubles began for NAMS immediately after St. Andrew's called Johnston as its rector last November. Maze, who evidently saw NAMS behind the start-up of St. Andrew's, said he was alarmed that NAMS, an officially recognized missionary society of the church, would defy his authority. "That puts us all on a collision course," he said.

Soon after, Maze brought the matter before a meeting of his fellow bishops from ECUSA's Province VII in Austin, Texas. There, a majority of the bishops passed a resolution expressing "full support of the Bishop of Arkansas in the issue of the

North American Missionary Society extending oversight" to the Little Rock church.

However, both Dickson and Young, St. Andrew's senior warden, confirmed that NAMS did not plant the Little Rock church.

Young says he initiated the contact that eventually led to NAMS when he called his longtime friend, Bishop Edward Salmon of South Carolina, who sponsored Young as a confirmand more than 20 years ago. Salmon referred Young to NAMS.

Describing the backlash against NAMS in a recent e-mail, Shuler reported that he was "uninvited to speak to three diocesan conventions"; denied permission to plant new congregations in a southern diocese where all preliminary work had been completed by NAMS with the full cooperation of the bishop; privately "urged to get out of 'politics' by friendly bishops; 'forbidden' to enter one province and 'warned' by another"; and "categorized widely and falsely as the primary source of the 'serious trouble' in the Diocese of Arkansas."

In response to the Province VII action against NAMS, Shuler wrote: "In not one case did any of those bishops talk to me to find out the facts."

The South East Asian Connection

While it has been pushed out of formerly-friendly U.S. dioceses, NAMS has, however, scored a major, unprecedented victory on the international front.

As reported in the last issue, Archbishop Moses Tay of the Province of Southeast Asia has agreed to provide episcopal oversight of a new world missions effort—the New Anglican Missionary Society (also NAMS)—to be based in Singapore. Shuler has transferred his letters of dismission to Singapore and is under Tay's oversight as well.

The North American Missionary Society is now an autonomous unit of the New Anglican Missionary Society, Dickson said.

The unusual new arrangement was the result of a meeting early this year involving Tay, Shuler, Dickson, Wantland and FitzSimons Allison, the retired Bishop of South Carolina. When they described their idea for a world missions society, Archbishop Tay endorsed it, Dickson said.

Shuler, now in Bangkok, where he is interim vicar at Christ Church, is slated to tour Vietnam, Laos, Cambodia and Singapore during May and return to the U.S. June 1, Dickson said. Beyond that, he added, it is not yet clear whether Shuler will resume the reins of the American NAMS or return to Singapore to head up the world NAMS.

And the impact of the new NAMS in the U.S.? In Houston, Dickson said that, with Tay as "global guardian," NAMS may in future plant new orthodox congregations in liberal dioceses.

In other words, the battle of Little Rock may be only the first skirmish in a full-fledged global confrontation.

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The foregoing is similar to a report from *United Voice*, the national newspaper of Episcopalians United, and is used by permission.



Episcopal Synod Expands Visiting Bishop Provisions

By Robert Stowe England

Following last summer's General Convention, the 24,000-member Episcopal Synod of America (ESA) organization announced a policy of providing orthodox episcopal care, where requested, to likeminded parishes in liberal dioceses—with, and sometimes without, the support of the local Episcopal bishop.

The new policy began to be implemented in September 1997, when St. Paul's in Brockton, Massachusetts came under the oversight of ESA and retired Quincy (IL) Bishop Edward MacBurney. St. Paul's, which opposes the Diocese of Massachusetts' support for the ordination of non-celibate homosexuals and the blessing of same sex-unions, withdrew from the diocese in 1996, but the diocese denies that the parish has seceded. The Synod had previously sought to provide a visiting bishop to St. Paul's, but Massachusetts Episcopal Bishop Thomas Shaw refused to allow it.

More recently, the Synod has struck an agreement with Atlanta Bishop Frank Allan, under which Bishop MacBurney will visit the Church of Our Saviour, led by the Rev. Warren

BISHOP KEITH ACKERMAN of Quincy, Illinois, is one of two ESA bishops who has been visiting orthodox parishes outside his diocese.



Tanghe, ESA's secretary. Bishop Allan also will continue to visit the parish.

In the Diocese of Eastern Michigan, Bishop Keith Ackerman, who now leads the Quincy diocese, visited, celebrated mass and confirmed at St. Bartholomew's, Swartz Creek, in March, under an agreement with Bishop Edwin Leidel. The Synod is working out final details of the pact with Leidel, who also will continue his visits to the parish.

Most unusual, though, is that ESA, which opposes the ordination of women as priests, is arranging alternate episcopal care for a parish led by a female cleric, albeit one who opposes her diocese's sexuality policies and has refused visits from her liberal bishop. The bishop is again Thomas Shaw, and the cleric is the Rev. Judith Gentle-Hardy, rector of Holy Trinity, in Marlboro, Massachusetts.

ESA is working to provide oversight for Holy Trinity without Shaw's blessing, and in spite of its views on women priests, because the Synod "has no intention of standing by and letting good faithful Christians be hung out to dry by an apostate bishop," said ESA President Pete Moriarity. "We will find out a way to work out the differences with the parish."

There have also been some setbacks for Synod parishes. A successful system of alternate episcopal ministry for over half a dozen ESA parishes in the Diocese of Pennsylvania collapsed last year in the face of opposition by the diocese's new bishop, Charles Bennison.

But a voluntary visiting bishop arrangement has survived in Rhode Island under the diocesan, Bishop GERALYN WOLFE, who has allowed Bishop Ackerman to visit St. John's in Newport.

News Of The Weird

AN EPISCOPAL CHORUS LINE? Efforts to get Episcopal bishops to put aside the vexing issue of doctrinal unity and play nice together have been in full swing since a rancorous gathering of the House of Bishops at the 1991 General Convention. The result has been a series of interim meetings of the House which eschewed a legislative approach in favor of more retreat-type sessions at North Carolina's Kanuga Conference Center.

But, clearly, those efforts reached new heights at the House's recent Kanuga gathering, the first with Frank Griswold as P.B. Word of the apogee reached by the prelates came not from the official church press, but from embattled liberal New Jersey Bishop Joe Doss—whose diocesan convention did everything short of pelting him with tomatoes recently to try to get him to resign (see p. 21).

In his convention address, Doss reiterated his determination to stay on, and then cheerily revealed that the House of Bishops had spent the previous Saturday evening "circle dancing."

"With the help of two professionals we stood in a large circle, held hands and stepped into a variety of traditional dances from different periods and cultures through which communities of people have expressed their sacredness in creation," Doss reported.

"Earlier our new Presiding Bishop shared with us an ancient image of the Trinity as the circle dance of dispossession...He was describing the inner life of the Trinity, the inner life of God. It is a...joy-filled relationship, in which each person of God abandons personal possessiveness—the holding of ultimate power and privilege which is God's by definition—so that each person of the God-head can enter into fullness of unity, of communion."

Doss, of course, wasn't about to give up his "power and privilege," even by popular demand, but at least we know he can dance. The House of Bishops, however, has denied that it will help alleviate Episcopal Church (ECUSA) budget woes by embarking on a multi-city tour as "Lords of the Dance," or the Episcopal "Soul Train."

ANOTHER FORAY INTO THE STRANGE took place not long after in nearby South Carolina. There, retired ECUSA-tumed-Continuing Bishop Charles Boynton, 92, astonished the Anglican Church in America (ACA) by unilaterally consecrating two ACA priests as bishops, reportedly within the context of a heretofore unknown order called the Corpus Christi Fathers, of which Boynton is "Provincial General."

Apparently operating on the principle that bishops are best when neither seen nor heard, though, the new prelates—Kenneth E. Duley, rector of St. Francis, Spartanburg (SC) and Arthur C. Rushlow, rector of St. George's, Ocala (FL)—indicated they wouldn't be dressing or functioning as bishops much, except as directed by Boynton within their own parishes and "the confines of the Community," which Duley told *TCC* includes other,

unidentified, clerics. The two bishops' parishes also are among four in the east that, aptly, are part of an "ecclesiastical peculiar" under the oversight of ACA Primate, Louis Falk, due to unresolved differences with ACA's eastern diocese, as well as a vacancy in the latter see.

Boynton linked the private March 25 consecrations not to the purported order, however, but to his longstanding (but unmet) request for a bishop to succeed him in overseeing a study center (St. Anselm's) he and his wife, Dori, founded not long ago in Spartanburg under the auspices of the Traditional Anglican Theological Seminary. The center has produced a one or two clergymen and has c. three part time students. Reportedly relying in part on a section of *The Affirmation of St. Louis*, Boynton felt that a bishop was needed on-site to protect the catholic and academic integrity of the center from outside influences (like, well, other bishops). Thus, Falk's suggestion that the center be overseen by bishops already serving elsewhere in the international Traditional Anglican Communion (TAC), to which ACA belongs, fell flat.

Boynton also indicated that the consecrations were a response to calls by the "Fathers of the Peculiar," who cite flagging support by Falk which they feared might leave them and their flocks in an untenable position. One "Peculiar Father," however, Siegfried Runge of St. Matthias, Arlington, Virginia, criticized the consecrations, as well as ACA leaders' lack of response to Boynton's request and other important matters in the east. Hence the impetus for the "spiritual jurisdiction" of the order under Boynton and for the consecrations, which Duley claimed were mapped out months before March 25.

An ACA release, however, said that Boynton never formally applied to ACA or TAC bishops for the "extraordinary appointment" he desired, as Falk had advised him to do, and never—before March 25—mentioned the order, or desiring more than one bishop.

Bewildered as to why a "staunch defender of Catholic principles" had deviated from them in a solo consecration lacking the wider church's assent, ACA bishops had not initiated any disciplinary action against Boynton, Duley or Rushlow at dead-

line, and were seeking more information from Boynton directly. However, the Department of Making Things Worse (every Continuing Church seems to have one) managed to circulate letters among the two new bishops' parishioners—during Holy Week—urging them to "dissociate themselves in every way" from the unsanctioned consecrations.

And ACA officials may find the attempt to exercise discipline in this case a little like nailing jello to a wall. Falk said it was not immediately clear whether Boynton was acting March 25 as an ACA bishop, as a senior bishop of ECUSA (he is the former bishop of Puerto Rico and Suffragan of New York), "or privately as a principal in a previously unknown monastic body." Duley and Rushlow, meanwhile, do not claim to be bishops of ACA/TAC, only of the order, but say they remain clerics of ACA, leading ACA parishes, at least until recently, when Rushlow and his vestry decided to leave ACA, except that the action may not be valid until affirmed by a parish meeting. Last but not least, Duley, reportedly, is the order's "Abbatial Provincial," which might be actionable as soon as everyone figures out what it is.



FOCUS

Lambeth Keynote Speaker Urges Gays To Choose Celibacy

By David W. Virtue

International evangelist Tony Campolo—keynote speaker for the Lambeth Conference this summer—expresses compassion for gays and lesbians, but urges them to choose celibacy.

Speaking to a United Methodist gathering in West Chester, Pennsylvania, recently, the 62-year-old author, sociology professor, Evangelical social activist and pastor to President Bill Clinton said he would never forget Roger, his gay West Philadelphia High School classmate who was so severely taunted by his peers that he finally hanged himself.

"If I was a Christian, I would have stood with Roger, I would have befriended Roger. In the end that's why they hung Jesus on the cross, you know, because he loved the wrong people."

But Campolo still believes gay sex is a sin, and quotes Scripture to back that up. He encourages his homosexual friends to abstain.

"We do not choose our orientation, but we do choose our behavior," he asserted, adding: "Being a Christian is not always easy."



Campolo

Campolo's wife, Peggy, disagrees with him strongly. She interprets Scripture differently, and believes the key to attracting gays to the church is to accept them as they are. "People live in closets because they're afraid to admit who they are," she said shortly after Campolo gave his speech.

The couple came to West Chester not so much to debate gay acceptance as show that they can disagree on a potent issue and stay happily married. Like the Campolos, the Eastern Penn-

sylvania Methodists hope to stay united while discussing how to minister to gays and lesbians in their midst.

"I don't know of a denomination that isn't being torn apart on this issue," Campolo said. "This upsets me, because I believe people can have differing opinions without divorce. And we haven't gotten a divorce—yet," he added, to laughs.

He suggested that Christian gays should approach homosexuality in much the same way as Alcoholics Anonymous members have approached alcoholism: not as a shameful label but as an inclination that may be curbed through daily struggle.

Though Campolo did not mention it, support groups like Homosexual Anonymous, HARVEST USA and Regeneration do exist to help homosexuals overcome the temptation. They report considerable statistical evidence that homosexual orientation can be changed, with many homosexuals going on to marry and lead normal lives.

The discussion on homosexuality, hosted by the Eastern Pennsylvania Conference of the United Methodist Church, encompasses nearly 500 churches and 120,000 members in the region.

"Lambeth Walk-Out" Over Female Bishops Begins

It appears that Anglican bishops will be buffeted by more than just the homosexual issue when they meet at the Lambeth Conference July 18-August 9 at Canterbury's Kent University.

Church Times reports that opposition to the women bishops coming to Lambeth is starting to surface as well.

"At least two bishops have said that they will not come; others are refusing even to be photographed with them," the newspaper reported.

So far, it appears that perhaps as many as 50 bishops will limit their participation in Lambeth activities in some manner over the issue.

Eleven women bishops are expected to attend: two from Canada, one from New Zealand, and the rest from the U.S., all consecrated since the last Lambeth Conference in 1988.

The two Anglo-Catholic prelates who have already indicated they will not come because of the presence of women bishops are both expatriates in Madagascar, Bishop Keith Benzies of Antsiranana and Bishop Donald Smith of Toamasina.

Another traditionalist, Bishop Noel Jones of Sodor and Man, has said he will not attend any service, Bible study or working

PENPALS NO MORE

THE EPISCOPAL BISHOP OF NEWARK, JOHN SPONG (left) CLAIMS HE AND THE ARCHBISHOP OF CANTERBURY, Dr. George Carey, have cordially ended their testy exchange of correspondence on the gay issue, triggered by Spong's late 1997 mailing to all Anglican primates, in which he ripped "prejudice" and "ignorance" about the subject. Spong now says that, following a suggestion from Dr. Carey, he and a conservative South African bishop have reached a compromise which could avoid a split on the incendiary homosexuality issue at the Lambeth Conference. Under the proposal, conservative bishops would agree that homosexuals should receive the church's ministry as well as "justice" before the law. Liberals, he said, could support a state-

ment against "predatory" or "promiscuous" sexual behavior. According to a Lambeth Palace spokesman, though, no such compromise has



been agreed. Nor is Spong going to make a quiet entrance to the Lambeth Conference. He apparently plans to take part in meetings with clergy and gay activists before and during Lambeth, and to promote his new book, *Why Christianity Must Change or Die*. (Combined news reports)

Archbishop Stephens Laid To Rest

Some 150 persons gathered at Christ Church, New Orleans, April 3, to bid farewell to Archbishop M. Dean Stephens, who died suddenly of a heart attack March 29 after less than six months as Metropolitan of the Anglican Catholic Church (ACC), a leading Continuing body.

The congregants filled the main church to capacity, and overflowed into the parish hall, where they observed the requiem Eucharist on closed circuit TV.

Mid-Atlantic States Bishop John Cahoon, acting Metropolitan, presided, and the celebrant was the Ven. Donald Rice, Archdeacon and now Vicar General of the Diocese of New Orleans, of which Stephens had been ordinary.



Archbishop Stephens

In his sermon, Canon John Hollister described Stephens as "a man of prayer, a man of deep spirit, a man who knew Jesus, and could bring others to know Him."

He said there was "no satisfying answer" as to why Stephens was called home just as his important new ministry was beginning. But he noted the fruits of Stephens' total ministry, which included an evangelistic emphasis that impacted the whole ACC, from his own parish to the national church level. And, he said that, during the ACC's past difficult year, Stephens played a critical role, providing "the leadership to bring us through that wilderness and out of it, safely, to the other side."

Those attending included a representative of Archbishop Louis Falk, primate of the Anglican Church in America.

Interment was in Metairie, Louisiana. Stephens is survived by his wife, Wanda, and a son, David.

group in which a woman bishop is taking part (much of the three-week conference's work will be done in small groups). Nor, he said, will he walk in a robed procession or be photographed with the women bishops; a number of other bishops plan to follow the same policy.

With pressure mounting, Bishop Jones said he had been assured by Lambeth Palace that there would be no "great robed gatherings" during the Conference, in order to spare him and likeminded bishops embarrassment. Lambeth Conference Manager David Long confirmed that the Archbishop of Canterbury was anxious to be sensitive, "open and hospitable" to all the bishops, whatever their views. He confirmed that, for the opening service at least, the procession into Canterbury Cathedral will be low-key, with the bishops in cassocks (though it was not clear what difference this would make).

Bishop Jones is president of the International Bishops' Conference on Faith and Order (IBCFO), the body at the center of opposition to the women bishops, which will meet for at least three sessions during the Lambeth Conference, when the latter is in recess. IBCFO was founded in 1990 by former Fort Worth Bishop Clarence Pope (now a Roman Catholic), together with the former Bishop of London, Graham Leonard (also now a Roman Catholic), and the Bishop of Chichester, Eric Kemp. It was set up, Bishop Jones said, to enable the Catholic wing of the Anglican Church to discuss the implications and effects of women's ordination.

Though initiated by English and American bishops, its membership is widely spread across the Anglican Communion, noted *Church Times*. Among the 50-plus members who have already assured Bishop Jones that they will be joining him are the Bishops of Singapore, Zululand, Tanganyika, Victoria, Fort Worth, Kilimanjaro, Ballarat, the Windward Islands, and those of Papua New Guinea. Bishop Kemp will also be one of their number.

Bishop Jones did not know how many other of the IBCFO bishops will boycott Lambeth activities that include women. But he has rented Kent University's Catholic centre and Franciscan study centre, where they can "hold masses if need be."

The story said a church in the nearby village of Harbledown, led by the Rev. Michael Morris, a member of the traditionalist Forward in Faith movement, is to be made available for any of the IBCFO bishops desiring to celebrate the Eucharist outside the university campus.

Mass. Parish, Priest, Ignore ECUSA's "Dredd Scott" Decision

Report/Analysis By Robert Stowe England

The Rev. James R. Hiles, rector of a conservative New England parish long at odds with liberal Massachusetts Episcopal Bishop Thomas Shaw, is ignoring his March 25 defrocking by Shaw.

The 300 members of St. Paul's, Brockton, Massachusetts—which withdrew from the Episcopal Church (ECUSA) in 1996 and registered as an independent church—are firmly supporting Fr. Hiles' decision, parish leaders say. St. Paul's Junior Warden James A. Hinds said that the parish will continue services as always and that Fr. Hiles will remain its rector.

The deposition of Hiles, which strips him of the right to be an Episcopal priest, followed a March 20 decision by the Court of Review for ECUSA's Province I. The decision upheld the Massachusetts diocesan trial court's earlier conviction of Hiles for three alleged extramarital affairs, two of them 20 years old and the third denied by the woman supposedly involved.

From the start, the congregation has viewed the charges as part of a battle to eradicate opposition to the diocese's pro-gay and other revisionist policies. A diocesan spokesman, the Rev. Canon Edward Rodman, has repeatedly denied that the charges against Hiles are part of an ideological or theological battle.

S. Lester Ralph, Hiles' attorney, said the defrocking was "irrelevant" and would "just be ignored" since St. Paul's no longer considers itself part of the Diocese of Massachusetts but under the oversight of the Episcopal Synod of America (ESA). Diocesan officials deny that St. Paul's has left the diocese, asserting that the parish must have formal permission to leave.

Shaw placed Hiles under inhibition just before Palm Sunday, 1996, barring him from performing any priestly functions. Hiles, however, returned to St. Paul's last October to resume his duties as rector and priest after ESA President Pete Moriarty confirmed that the Synod had assumed oversight of the parish and its clergy. Retired Quincy (IL) Bishop Edward H. MacBurney, who preached and celebrated the Holy Eucharist at St. Paul's last September 28, was appointed interim bishop.

The diocese informed St. Paul's members by letter of its decision to depose Hiles and invited them to an April 16 meeting.

Holloway: Opponents Shouldn't Block Gay Ordinations

Echoing a similar insistence by Newark Bishop John Spong, Scottish Primate Richard Holloway recently contended that those who disagree with ordaining active homosexuals should not oppose those who do agree with it.

Holloway's contention apparently reflects growing concern among liberals that the 1998 Lambeth Conference may consider placing some limits on provincial autonomy, largely in response to alarm in the wider Anglican Communion that some church leaders or provinces are abandoning scriptural authority on the homosexual issue.

Holloway predicted that Lambeth will achieve a "holding operation" on the gay debate through the appointment of a proposed study commission, which he thought might be the best course.

Some conservatives, however, are urging attempts to settle the matter, contending that the commission option will leave the question open and allow further liberal drift on the issue, notably in the American Church, where ordinations of noncelibate homosexuals regularly occur with impunity.

***THE RECENT ANNOUNCEMENT THAT ACTIVE HOMOSEXUALS WILL BE ALLOWED TO SPEAK AT LAMBETH** has upset some conservative Anglican prelates, according to a well-placed source. The Archbishop of Cape Town, Njongonkulu Ndungane, said gays and lesbians will have the chance to "share their own experiences," evidently as part of hearings on homosexuality by the "Full Humanity" section of Lambeth, which Ndungane will chair. The section will also look at other subjects, such as biotechnological developments, international debt, the environment, human rights, and euthanasia.

Sources included *Church Times*

HILES Continued

No parishioners were planning to attend, parish sources said.

On April 7, *The Boston Globe* reported that an unnamed diocesan official had said the diocese may take civil court action if St. Paul's lay leaders do not comply with Shaw's decision regarding Fr. Hiles. Canon Rodman, however, said that the *Globe* report was inaccurate. "No one said it, we haven't threatened it, and we don't intend to threaten them," he said.

Limited Protections

In deciding the Hiles case, the Court of Review agreed with the claim of the diocese's brief that Episcopal priests have only the due process protections cited by Title IV canons, and are not protected by constitutional rights to due process and fair play, or against self-incrimination and double jeopardy. The brief cites Canon IV.14.1, which states, in part, that clergy "may not claim in proceedings under this Title constitutional guarantees afforded to citizens in other contexts."

The Court of Review's decision—from which there is no appeal—was sharply criticized by Troy L. Harris-Abbott of the new Anglican Lawyers Guild, Inc. (ALG) based in Riverside, Illinois, who had filed a brief in support of Fr. Hiles. "It will go down in history as the Episcopal Church's answer to the *Dredd Scott* decision," he said, referring to the famous 1857 Supreme Court ruling which stated that slaves are not citizens and have no civil rights.

"It really sends a signal that clergy don't have any rights except what General Convention chooses to give them, and even those are on shaky ground," Harris-Abbott said.

Two of the three charges against Hiles involved alleged sexual relationships that were older than the ten-year statute of limitations that existed prior to 1994 amendments to Title IV canons. Those changes allowed a "window of opportunity" to bring older charges which expires July 1, 1998.

Ralph described the "window provision" as an *ex post facto* law—a change which alters the statute of limitations after it has passed and "revives what was dead" for prosecution—and thus a violation of constitutional guarantees.

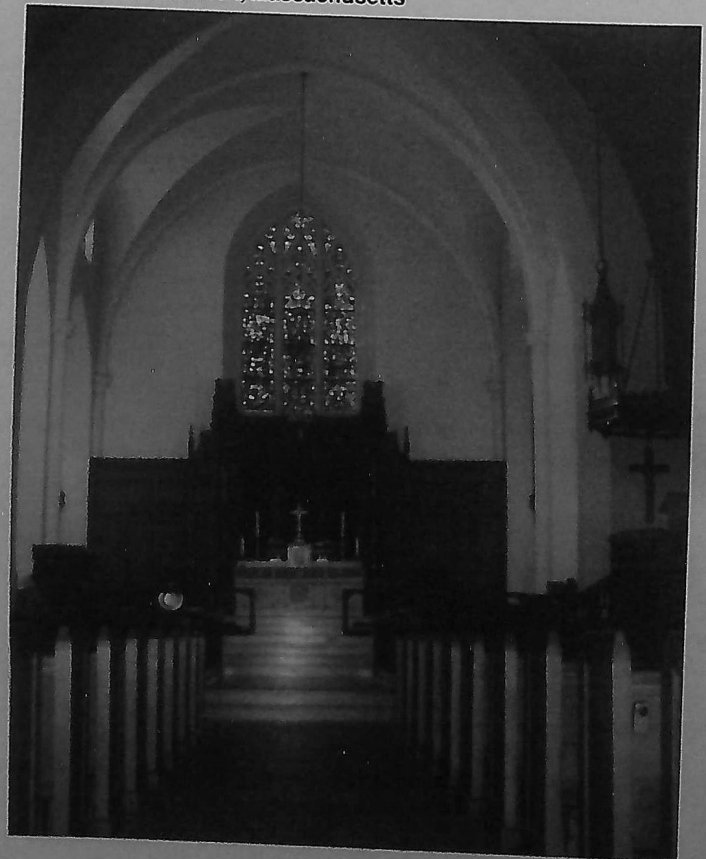
Ralph also noted that the diocese actually accused Hiles not of adultery but of "sexual exploitation," a term undefined by Title IV and an offense which did not exist at the time Hiles' alleged misconduct occurred. Ralph said the "hopelessly vague" term, born of modern feminism, allows officials to define it as they wish. He said it parallels, in some ways, the different interpretations applied to sexual harassment in the Anita Hill and Paula Jones cases.

The 1994 canonical changes also allow bishops to inhibit priests even before they are formally accused, which Ralph said violated the constitutional right to a presumption of innocence until guilt is proven.

Fr. Hiles refused to attend his trial on the charges in May 1997, alleging that a bias had been created when members of the trial court were sent a summary of the evidence against him ahead of the trial. The Massachusetts diocese did not deny that this occurred, but claimed it did not prejudice the trial court. Ralph tried in vain to get the entire court to recuse itself.

Ralph blasted the trial court's irregularities. "Convictions' are hardly any wonder when the judge and jury are in the em-

ST. PAUL'S, Brockton, Massachusetts



ploy of the prosecutors, in this case the Diocese of Massachusetts, and the institutional church. What began as a drive to destroy an orthodox priest whose teaching had imparted the classical Christian faith mutated into a campaign by the corrupt institution itself to vindicate its actions," he claimed.

The Review Court's Presiding Judge, Connecticut Suffragan Bishop Andrew D. Smith, refused to comment on that court's ruling, which was written by Edwin G. Hebb, Jr., the diocese's lay assessor and principal in the firm of Hebb & Gitlin, Hartford, Connecticut. The written opinion found no errors in the conduct of the trial and dismissed every objection that Ralph raised about the procedure and the constitutionality of the canons themselves. The decision claimed that Fr. Hiles' failure to attend his own trial voids any objection to its fairness.

Secret Memo Calls For Reshaping "Boring" C Of E

The Church of England has become, well, just plain boring, and needs to get with it.

A "radical internal memo" says the C of E is culturally backward because of its innate conservatism and resistance to change, and that the General Synod is in danger of consigning the institution to irrelevance. The memo, submitted to the Synod's Policy Committee, urges the use of spin doctors and "Blairite modernisation" for the church. The C of E, among other things, needs to use the media more effectively and produce "media-friendly bishops," it says.

The recommendations of the memo, reportedly penned by the Archdeacon of Northolt, Pete Broadbent, were likely to rile church members "who are angry about the hostile coverage they receive and who believe such moves have no theological validity and would compromise the integrity of the institution," said *The Guardian*.

Indeed, just before deadline, *Church Times* reported that Synod members weren't warming very well to Broadbent's idea of using spin doctors. Synod House of Laity Vice Chairman, Dr. Philip Giddings, said there was a need for a communications strategy to identify the principal messages the church wished to convey, but he opposed the use of spin doctors, indicating that individuals and dioceses want freedom to express their own opinions. He added that Synod's purpose was not to entertain, and that those who found it boring need not come.

Broadbent's memo, however, contends that: "The agenda of Synod will need to be radically reshaped. We are a hostage to fortune on so many issues; our agenda is terminally tedious; we have become a refuge for the pedant, the bureaucrat and the bore...much of our agenda panders to the concerns of small minorities." The memo concludes: "It is imperative that we recognise the way in which the whole synodical process can lock us into total irrelevance."

The memo reveals sharp divisions at senior levels of the church over the nature and scope of the high-impact internal reform program which Synod finally approved in February and which will be in place by the end of 1998, noted *The Guardian*. Under the reforms, the new Archbishops' Council will have unprecedented power to decide the church's priorities and how to fund them. Heavy backing for the reforms by the Archbishops of Canterbury and York has muted dissent, but there has been anxiety among Synod members, church officials and rank and file members that democracy is being diluted and accountability weakened in the reform process, known as "Working as One Body."



TRAFFIC JAM AT WESTMINSTER

SINCE THE FUNERAL OF DIANA, PRINCESS OF WALES, tourist traffic at Westminster Abbey has increased so much that it has forced the introduction of crowd controls. At peak times, more than 17,000 visitors attempt to cram into the Abbey, resulting in "bedlam." Many of the tourists were using the Abbey as a free waiting room—a place to have a cup of coffee and chat—be-

fore walking over Westminster Bridge to catch the Eurostar at Waterloo. Entry charges of 35 pounds a time were introduced recently in an attempt to limit visitor numbers. An extra 18 marshals have been recruited to patrol entrances, security cameras have been installed to monitor logjams, such as at the tombs of kings and queens, and tour group sizes have been cut in half, to 26, which is half a busload. Some visitors who actually do come to pray are allowed free admission if this is the case, and can either pray in the nave or an area roped off from tourists. Most visitors are on sightseeing tours, however. (The most-asked question of abbey tour guides at present is: "Where is the piano that Elton John played at the Princess's funeral?" It's not there.) But the new measures have restored some sense of the spiritual for visitors to the abbey. Said Dean Wesley Carr: "We have removed the chaos. And already we are finding that visitors whisper to each other, instead of shouting." (*The Times/The Daily Telegraph*)

The process was initiated by the Archbishop of Canterbury, after two financial scandals in the early 1990s—the loss of 800 million pounds in property speculation and a huge miscalculation of pension commitments—put the financial security of the church in jeopardy.

Religious, Bank Officials Discuss Global Poverty

A campaign to secure debt relief for many developing countries—a topic expected to headline this summer's Lambeth Conference—appears to have received a boost with an international consultation that began at Lambeth Palace in February.

The head of the World Bank and senior figures from the world's major faiths, including the Archbishop of Canterbury, Dr. George Carey, met for a dialogue described as a "huge potential breakthrough" in moves to alleviate global poverty.

The meeting brought World Bank officials, including its president, James D. Wolfensohn, face to face with some of the most prominent critics of the World Bank's policies in the developing world. The meeting included Roman Catholic, Orthodox and Lutheran representatives, as well as Baha'is, Buddhists, Hindus, Jains, Jews, Muslims, Sikhs and Taoists.

The World Bank was set up in Washington immediately after World War II to help raise living standards in developing countries, using loans funded by rich nations.

A spokesman indicated that the World Bank's sister organization, the International Monetary Fund (IMF), was not officially represented at the meeting. Both organizations have been criticized by aid agencies and others for what they see as unequal terms imposed on developing countries.

Wolfensohn said he and the 10,000 people working for him "do the best job we can to alleviate poverty" and don't seek to "put people in chains." Wolfensohn put the total debt of developing countries at \$2 trillion.

Joint working groups are to continue different aspects of the dialogue.

Source: *Ecumenical News International*

Meeting For Traditionalists Set In Victoria, British Columbia

A conference for Anglican traditionalists August 20-24 in Victoria, British Columbia will focus on the study of biblical, patristic and Anglican sacramental theology, as well as worship and devotion to Christ in the Holy Communion.

Open to all traditional Anglicans, the Victoria Eucharistic Conference will be sponsored by the Order of Servants in Adoration within the Anglican Catholic Church of Canada (ACCC) as a memorial to the foundress, Sister Pax. ACCC is part of the international alliance of Continuing Churches, the Traditional Anglican Communion (TAC).

The theme of the conference is "The Bread of Life." Speakers will include the Rt. Rev. Donald Parsons, former Bishop of Quincy (IL) and former dean of Wisconsin's Nashotah House Seminary; the Rev. J.R. Porter, Professor Emeritus of Old Testament at Exeter University (England); the Most Rev. Louis Falk, Primate of TAC; the Rt. Rev. Robert Mercer, CR, former Bishop of Matabeleland, Zimbabwe and now Metropolitan of ACCC; and the Rt. Rev. R.C. Crawley, SSC, Suffragan of the West within the ACCC. A representative of one of the Prayer

Book Societies also is expected to speak.

"There will be no ecclesiastical politics or controversy, only the sharing of a common faith, heritage, and fellowship," said Conference Coordinator, Fr. Stanley Sinclair. The Canadian **Book of Common Prayer** will be used for worship throughout the meeting.

The conference will be held at St. Ann's, a former Roman Catholic cathedral and academy now owned and fully restored by the Province of British Columbia. It is close to Victoria's Inner Harbour, Parliament, and the Empress Hotel. Tours will be provided, and events may include a sacred concert in Christ Church Anglican Cathedral.

"Those attending will have the chance to enjoy one of Canada's most picturesque and lovely cities at a time when the exchange rate is especially favourable for U.S. and U.K. residents," said Fr. Sinclair. "The conference lectures, services, and events for these four days, and the conference banquet and Sunday buffet at the Empress Hotel, will cost \$200 Canadian" (about \$130 U.S., or 80 British pounds). And while this will be in the "high" tourist season, he said special rates have been secured for good to excellent accommodation within a two-block walk of the meeting site.

Reservations may be made by contacting The Coordinator, Victoria Eucharistic Conference, c/o 207-1157 Fairfield Road, Victoria, B.C. V8V 3A9 Canada.

LATE NEWS: AUSTIN MAY RESIGN

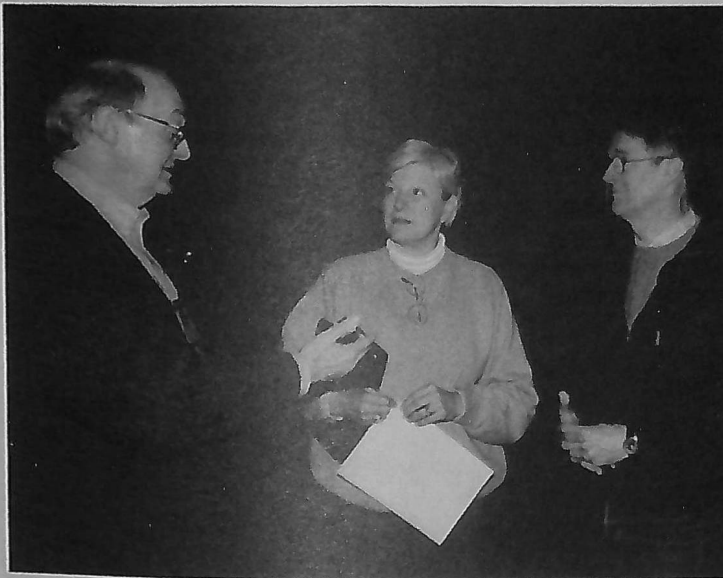
At deadline, it appeared that a leading traditionalist, the Archdeacon of York, George Austin, may resign his post over the Church of England's decreasing adherence to the historic faith and its discrimination against orthodox clergy. Austin expressed despair over the C of E's liberal agenda, from feminism to homosexual rights, and its failure to keep pledges of fairness toward opponents of women's ordination. He asserted that almost all recent senior appointments have been awarded to liberal clerics.



TWO BISHOPS were to be consecrated April 26 for the new Church of the Torres Strait, which includes some 5,000 orthodox Anglicans who left the Anglican Church of Australia (ACA) for the Traditional Anglican Communion (TAC), an international Continuing Church fellowship, late last year. Representatives of the large group—all Melanesians living on, or hailing from, a strip of islands off the northeast coast of Australia—recently elected **THE REV. GAYAL HANKIN** (left) to be their bishop, and Hankin chose **THE REV. DAVID PASSI** (right) as assistant bishop. Highly re-

BISHOPS FOR TORRES STRAIT CONTINUERS

spected by the Islanders, both men are well-educated, experienced clerics who have served as parish priests and cathedral deans. In addition, Hankin has been principal of St. Paul's College since 1989. The Torres Strait group's transfer from ACA to TAC—one of the largest ever to the Continuum—stems from "unhappy divisions" between (mainly white) ACA authorities and Islander communities, including a dispute over the selection of a bishop for the Torres Strait, and the amalgamation of its orthodox diocese, Carpentaria, with the liberal Diocese of North Queensland. And 5,000 may be a "conservative estimate" of the group's numbers, said Bishop Albert Haley of TAC's other province in the region, the Anglican Catholic Church in Australia (ACCA). Haley, who, as a former priest-director of the Torres Strait Mission, is quite familiar with the Melanesian Anglicans, said he felt numbers would become clearer after the two bishops are in place. Hankin and Passi were due to be consecrated on Badu Island April 26 by TAC Primate, Louis Falk; Bishop Haley; ACCA Bishop John Hepworth; and Bishop Robert Mercer of the Anglican Catholic Church of Canada.



NEW EPISCOPAL PRESIDING BISHOP FRANK GRISWOLD (right), Indianapolis Bishop Catherine Waynick and Western Michigan Bishop Edward Lee chat at the recent House of Bishops meeting in North Carolina. *Episcopal News Service photo by Frank Ballard*

Bishops Claim "Breakthrough" At North Carolina Meeting

The Episcopal Church's bishops emerged from a closed retreat in the mountains of North Carolina brimming with optimism that they had experienced a "breakthrough" in their pursuit of collegiality.

The March 5-10 meeting at the Kanuga Conference Center was the seventh gathering since rancor in the House of Bishops over homosexuality at the 1991 General Convention led former Presiding Bishop Edmond Browning to move the prelates into an unprecedented series of executive sessions and later propose the Kanuga retreats. These have focused more on discussion, often in small groups, and moved away from a legislative model.

As he waited for his van to the airport, Bishop Ted Gullick of Kentucky seemed to express the feelings of many of his colleagues. "We just experienced five days of transformation," he said, "where we climbed out of our liberal vs. conservative trenches and met each other in a deeper spiritual place, a place of gifted honesty."

Introducing a group of about 20 bishops who had agreed to meet with the press when the House of Bishops gathering concluded, Presiding Bishop Frank Griswold said that the bishops had experienced "a deeper level of community" and spent more time discussing "blessings than impediments." He noted that 155 bishops attended, "the largest number ever."

As the microphone moved around the circle, the bishops recited a litany of hope for the future. GERALYN WOLF of Rhode Island said that the meeting proved to her that "collegiality is possible, community is possible, hope is here." Catherine Roskam of New York attributed the "fulfilling time together" to a difference in tone and pace, making possible conversations in "some surprising configurations."

Frank Gray of Northern Indiana said that it was the "best time I've had in a House of Bishops meeting in 12 years." He said that it was "a time of unity when our spiritual roots were plumbed."

Mary Adelia McLeod of Vermont said that she had been "nurtured by this meeting in a way I have not felt before."

"The church at large should rejoice," said Roskam, "because this meeting will help disperse cynicism" and show that the bishops were determined to "exercise spiritual leadership."

The "Gift" Of Ambiguity

Gray and others gave most of the credit to a series of presentations by Griswold. Charles Bennison of Pennsylvania said that he was "overwhelmed" by the presiding bishop's "gifts of intellect and his ability to teach." And he strongly endorsed Griswold's observation that "our ability to live with the tension of ambiguity is our gift to American society."

But several bishops also said the spirit of this year's meeting reflected Browning's groundwork at previous Kanuga gatherings.

The effort has not been without its difficulties, or detractors. In recent years some bishops had expressed frustration with the agenda of meetings at Kanuga—or had stopped attending altogether. And Bishop Wallis Ohl of Northwest Texas, who became a bishop in 1997, said he "had heard the horror stories of working from 7 in the morning until 10 at night, with great animosities arising."

And the optimism this time remained tempered with realism. Bishop David Bowman of Western New York and others warned that "the road won't be all smooth, we will face challenges in the future." The bishops committed themselves, for example, to continue their struggle against racism.

But even conservative bishops praised the recent meeting as achieving more of what has been its stated goal since 1992: building trust and unity among bishops.

"This is the most encouraging meeting of the House of Bishops I have ever attended," said Bishop John-David Schofield of San Joaquin, California. "I have had deep and meaningful conversations with bishops I have seen at a distance for ten years."

Bishop Robert Ihloff (Maryland) described being reconciled to a conservative bishop, with whom he had disagreed strongly about the attempt to try Bishop Walter Righter for ordaining a noncelibate homosexual.

Schofield credited Griswold's emphasis on "meeting each other in vulnerability, rather than in each other's conclusions." He added that he thought "people are sick to death of bickering and fighting, rather than looking for ways that truth and mercy can work together."

Schofield said no bishops confronted him about his now-ended role in PECUSA Inc., the new conservative "shadow" body that bears the historic, but never-incorporated, name and shield of the Episcopal Church. During his final days in office, Browning pressed for PECUSA to be dismantled, and the organization has now been sued by the Bishops of Newark and New Jersey. Griswold, however, has offered little comment on the conflict, saying he planned to meet with PECUSA, Inc. leader Bishop William Wantland (Eau Claire, WI), which he recently did.

Colorado Bishop William Winterrowd thought the non-mention of PECUSA was "miraculous." He said he believes "there is a new movement of the Holy Spirit in the House of Bishops" that could lead to changes at General Convention 2000 in Denver, for which Winterrowd will be the host bishop. Sources: *Episcopal News Service, United Voice*

Openly Gay Man Among Nominees To Succeed Spong

A homosexual priest, and a female cleric, are among five nominees chosen to succeed ultra-liberal Newark Episcopal Bishop John Spong.

The Rev. Gene Robinson, 50, is the first openly gay priest to appear on a list of candidates for bishop in the Episcopal Church (ECUSA).

According to *The New York Times*, Robinson, 50, has been a top official of the Diocese of New Hampshire for more than a decade, is active in AIDS organizations and supporting homosexual youths, has led racism-education projects, and raised funds for low-income housing.

In a statement to the diocesan nominating committee, Robinson noted that he was the divorced father of two daughters and lived in Weare, New Hampshire, with a partner, Mark Andrew, a program manager for the New Hampshire Department of Health and Human Services.

Dale Gruner, a Newark diocesan spokeswoman, said that besides Robinson, the nominees are the Rev. Rosemary Sullivan, 51, rector of St. Clement's, Alexandria, Virginia; the Rev. Jack Croneberger, 59, rector of the Church of Atonement, Tenafly, New Jersey; the Rev. Gray Temple Jr., 56, rector of St. Patrick's, Atlanta; and the Rev. Will Wauters, 48, chaplain of the private Lawrenceville School in New Jersey.

Sullivan, if elected, would be the sixth female bishop chosen to head an ECUSA diocese. Croneberger has long been active in the church struggle over gay rights. Temple has led church dialogues on same-sex marriages and the ordination of homosexuals. Wauters, who has served ministries in New Jersey, California and Texas, was active in struggles to unionize farm workers and end gang violence, and served on a governor's council in Texas on work force and economic development.

Additional nominations, which could be made by petition before April 15, were expected to include Newark's Suffragan Bishop, Jack M. McKelvey, whom one Newark source predicted would be highly favored at voting time.

The new bishop will be elected by the diocesan convention in June and—if confirmed by the wider church—be consecrated November 21 to succeed Spong at his retirement January 31, 2000.

Benitez Refutes Righter's Trial Expense Claim

One of the bishops behind the 1995-96 attempt to try retired Bishop Walter Righter for ordaining a noncelibate homosexual has denied Righter's claim that the Episcopal Church (ECUSA) shelled out a large amount to cover costs of the proceeding.

In a recent letter to the Archbishop of Canterbury, Righter, the former Assistant Bishop of Newark, claimed that ECUSA's national treasury "paid the bills for those who charged me with heresy—\$140,000 at last count."

Benitez, one of ten bishops who presented (filed charges against) Righter, also scored his colleague's use of the word "heresy"—the term applied to the Righter case by liberals, but never by Righter's accusers.

In a response circulated electronically, Benitez told Righter his statement to the Archbishop "is significantly in error. The ten of us presenter bishops attended the trial entirely without charge to the national church," from which "[w]e neither requested nor received one cent..."



Bishop Benitez

Benitez added that the "attorney who represented us, Mr. Hugo Blankingship, informed us that he would represent us *pro bono*, and even to do so covering his own expenses." However, when he learned that ECUSA would cover some of his trial-related costs, "he asked for and was reimbursed for something like \$2,300-\$3,000, for the expense of his travel, hotel, meals, and some for mailing, printing and telephone, etc."

Recognizing that the costs to Blankingship and his law firm, "were substantially beyond that," Benitez said the ten bishops raised about \$60,000, much of it from their own pockets, to defray Blankingship's expenses, with any extra to serve as an honorarium. "He received no legal fee...nor was he compensated in any way" by the national church, Benitez wrote.

Benitez said he could not imagine how a total bill of \$140,000 for ECUSA, cited by Righter, might have resulted. "All I can estimate would be the cost of bringing the nine judges, and their support staff, including their attorney, together for several days for the two gatherings of the trial court, for lodging, food, and travel. Of course there was a fair bit of printing, and mailing expense associated with the trial, but...\$140,000 would seem a lot more than necessary to cover those expenses." He conceded that there may be

San Joaquin Gets First Woman Priest

Following the Episcopal General Convention's 1997 mandate for women priests churchwide, a female priest has been allowed to begin functioning in the Diocese of San Joaquin, California—one of four dioceses led by bishops aligned with the traditionalist Episcopal Synod of America.

The rector and vestry of Holy Family Church, Fresno, requested that Bishop John-David Schofield allow the Rev. Linda Gail Robinson to serve at the parish. Robinson was ordained a priest in 1986 and served in a number of congregations in Alabama, where she is canonically resident, before moving to Clovis, California, in 1994 with her husband.

A *Living Church* story said that, following discussions between Holy Family's rector, the Rev. Stephen Mills, Robinson, and Schofield about how to respect the consciences of everyone involved, it was "mutually agreed" that Schofield would grant formal permission for Robinson to serve.

Schofield, however, says Robinson remains canonically resident in Alabama, is under the "pastoral care" of Northern California Bishop Jerry Lamb, and is functioning in the Fresno parish "without a license but with a promise from me not to pursue her canonically."

unknown expenses linked with the case.

"However, my point is that not one dime was spent on those whom you describe as, 'those who charged' you with heresy!"

Further challenging Righter's use of the latter term, Benitez reminded Righter that the "very word 'heresy' did not appear anywhere in the presentment. You were charged with... violating your ordination vow... 'to conform to the doctrine, discipline, and worship of the Episcopal Church.' We still believe that you departed from 'the doctrine, discipline, and worship of the Episcopal Church', and thereby violated your ordination vow, in the ordination that precipitated the filing of the presentment!"

Despite Hostile Convention, Doss Still Refuses To Leave

A long-festering feud between liberal New Jersey Bishop Joe Morris Doss and many clergy and lay leaders in his diocese erupted at the diocesan convention March 13-14 with a resounding defeat of the bishop's supporters for diocesan appointments and committees, a \$650,000 drop in the 1998 budget, and a renewed call for Doss' resignation.

Doss, however, still says he won't go.

The bishop was asked to step down last fall by the diocese's standing committee and council, amid numerous complaints about Doss which the committee summarized as "questions of character, trust, and financial impropriety."

In his address to the 214th convention in Atlantic City, Doss said the resignation call "is one of the more extreme actions taken in the history of the Episcopal Church."

"My decision to stay the course," he said, "is the result of a desire to fulfill my call and my vocation"; it "has to do with what it means to be an Anglican...with a sense of mission."

Drawing upon his experience at the House of Bishops meeting a week earlier, during which the bishops engaged in circle dancing, he said it was time for members of the diocese "to attest to that which is at the center of our Christian identity...to join hands and follow the Trinity in a circle dance of dispossession." (See more on this in "News of the Weird"!)

"We do not find our truth in the spirit of division and separation and personal possessiveness. We find truth in communion," Doss said.

Unlike last year, when Doss received a standing ovation after admitting to the convention that he had made mistakes, his address was greeted with stony silence. A sprinkling of applause rippled among the 750 delegates and some stood to show their support.

The majority defeated every candidate put forward as part of a "restoration coalition," a widely circulated listing of candidates who support the bishop.

While the diocese suffered without a treasurer and a chief financial officer in the months leading to convention—both resigned last year—it appears that it may now be without legal counsel. The standing committee declined to approve Richard D. Catenacci, the bishop's nominee for chancellor.

Doss is now faced with a treasurer (the newly elected Peter Hausman) who does not support him and a diocesan coun-

cil and standing committee which want his resignation.

During the closing hours of convention, the Rev. Roger Hamilton, who retires as standing committee chairman to become a member of diocesan council, reiterated the committee's request for the bishop's resignation. "Many of us rose [last year after Doss' address] to thank God for an opportunity to heal as the body of Christ," Hamilton said. "However, the truth is that as the year progressed we saw not only a greater projection of blame on others, but also an increased exploitation of people and process."

Hamilton continued: "Recent revelations of his contempt toward our black brothers and sisters have made it clear that there is no hope for change. It is evident to me that the bishop uses the faith of the Christian community as a weakness to manipulate and coerce. In Bishop Doss we see one for whom the church has become a means to power and control." Hamilton sat down to sustained applause.

Seven representatives from the diocese recently met with Presiding Bishop Frank Griswold to discuss the impasse, and were planning another meeting, though his authority is limited in such a case.

Criticism of Doss increased days prior to the convention when the *Trenton Times* reported that the bishop had misused his discretionary fund as a source of interest-free loans to himself. A report by the diocesan audit committee, which the committee claimed Doss tried to block, cited "inappropriate expenditures" for the bishop's personal use. The funds were subsequently repaid, in whole or in part.

Source: *Episcopal News Service*

Legal Group Defends Continuing Anglican Chapel

A Continuing Anglican priest who is being pressured to relocate the chapel he has in his home is now being represented by the American Center for Law and Justice of Texas (ACLJ).

The Rev. Kenneth G. Walsh Jr., a cleric in a small Continuing jurisdiction and a high school Latin teacher in Conroe, Texas, near Houston, converted the garage of his home in the River Plantation subdivision into what is now the Anglican Chapel of St. Jerome. He has been conducting weekly 1928 prayer book services there for about a dozen people. Walsh says there are no other homes located adjacent to his, and no parking or traffic problems created by the service and fellowship, which last about one and one-half hours each Sunday.

Members of the River Plantation Community Improvement Association demanded that Walsh to cease conducting "public church services" in his home and relocate the chapel, citing a "restrictive covenant" governing the subdivision that requires buildings within it to be used for residential purposes only. Noting that the priest is also advertising to attract attendance at the services, the Association said it would seek an injunction against Walsh if he failed to comply.

In a letter to Association lawyer Don Stocking, ACLJ attorney Monika Manor maintained that Walsh is complying with the subdivision's "restrictive covenants" because he and his wife, Eileen, clearly use the house for "residential purposes." Manor asserted that Walsh and his family, as well as any other family residing in the subdivision, are free to have guests in their home anytime they choose, and to engage in worship and Bible study in their own home, as long as they do not violate the rights of any other individuals.

It appears, moreover, that the Association made no similar

Continued next page, right column



Doss

ANGLICAN WORLD BRIEFS:

***THE RECENTLY FORMED, 500-STRONG CLERGY SECTION** of England's white-collar Manufacturing, Science and Finance Union (MSF) has followed its secular counterparts by demanding a 4,000-pound salary rise. In making the unprecedented call, the clergy union said that this year's national minimum stipend, which has been set at 14,340 pounds (c. \$23,000 U.S.), is too low for many vicars with families whose wives are not wage earners. The union is asking for parity with residentiary canons at cathedrals, who receive 18,600 pounds. The Rev. Stephen Trott, leader of MSF's clerical section and a rector in Boughton, Northampton, said morale is "very low" among clergy, and many are on the brink of, or are, claiming state benefits. "Our job is at least equal in responsibility to the cathedral clergy," Trott said, adding that there will be more demands on active clerics in the next few years as significant numbers of clergy retire. He said: "The money made available by the loss of these posts ought, we believe, to be directed towards those remaining in the full-time ministry." One clerical member of the union, the Rev. Andrew de Berry, vicar of Thurgarton, Nottinghamshire, said that "there needs to be action if we are to retain our self-esteem." A spokesman for the Church Commissioners said the pay claim would be "considered carefully." - *The Daily Telegraph*

***THE CARE AND FEEDING OF CHURCH OF ENGLAND BISHOPS** rose 12 percent in 1995—to a record 13.7 million pounds—causing a consequent rise in irritation among those who think some church figures lead unnecessarily lavish lifestyles. But one Church Commissioner denied that bishops are "fat cats, over-salaried and over-resourced." The increase is largely due to the unprecedented repair and refurbishment of episcopal palaces and the C of E's bid to join the technological age. The biggest single expense is Lambeth Palace, where Archbishop George Carey lives and works. In 1996, the palace's running costs are understood to have exceeded one million pounds for the first time. This year, the Archbishop's stipend will exceed 50,000 pounds, and his staff has expanded by four persons in the past ten years. - *The Independent*

***AN "EVANGELICAL WHO DELIGHTS IN THE OTHER TRADITIONS OF THE CHURCH" HAS BEEN APPOINTED AS BISHOP OF LIVERPOOL.** The appointment of the Rt. Rev. James Jones, currently Bishop of Hull, ends a protracted vacancy in the see following the retirement of Bishop David Sheppard that increased concern over the Church of England's method of appointing bishops. But *Church Times* observed that Liverpool was likely a hard spot to fill in light of the city's political profile, a desire among churchgoers for a northern bishop, and the close relationship between the Anglican and Roman Catholic Churches fostered by Sheppard and the late Archbishop Derek Worlock. Married with three daughters, Jones, 47, studied at Wycliffe Hall and served congregations in Bristol and South Croydon before becoming Bishop of Hull in 1994. He serves on the Liturgical Commission and the Urban Bishops Panel. Shortly before his appointment, he verbalized the disappointment many felt about the private lives of politicians, reportedly making reference to Britain's Foreign Secretary (Robin Cook) and America's president. In a diocesan newspaper article, Jones questioned how politicians



Former Washington ECUSA Rector Serves Continuing Body

THE REV. CANON JAMES DAUGHTRY (pictured), former rector of the noted Washington Anglo-Catholic parish, St. Paul's, K Street, and an "early retiree" of the Episcopal Church, is currently serving in the Anglican Province of America (APA), a Continuing Church body. Fr. Daughtry has been appointed to APA's Ecumenical Committee and is assisting priest at St. Paul's Anglican Church, Melbourne, Florida. (*DEUS*)

CHAPEL Continued from previous page

request of the former owner of Walsh's home, who reportedly operated an interior decorating business at the residence.

The stand-off between the two parties evidently remained at deadline for this issue.

Walsh holds a bachelors degree in economics and philosophy from Georgetown University, a masters in finance and marine resource management from Texas A&M University, and has held U.S. Navy and government positions. He attended Trinity Episcopal School for Ministry and (*inter alia*) was a missionary to the Anglican Diocese of Liberia, Africa, under the late Bishop George Daniel Browne from 1979-82. His wife of 33 years teaches special education, and also is theologically trained. The couple has four adult children and five grandchildren.

Sources included *The Houston Chronicle*, *The Courier*

RC Priest Gets Life Sentence In Landmark Sex Case

Suspended Roman Catholic priest Rudolph "Rudy" Kos was sentenced April 1 to life in prison for sexually assaulting altar boys in hundreds of attacks that earlier resulted in a record \$119.6 million civil judgment against Kos and the Dallas diocese.

Kos, 52, was convicted on three counts of aggravated sexual assault and was sentenced to life imprisonment on each. The same Dallas jury also convicted him of one count of indecency with a child, for which a 20-year jail term was imposed.

In addition, Kos was sentenced to 20-year terms on each of three other charges to which he pleaded guilty at the start of the trial. He also must pay \$10,000 in fines for each of the seven counts.

Four victims told police they were molested about 1,350 times over five years.

Under parole guidelines in effect at the time the crimes were committed, Kos will be eligible to seek parole in 15 years. He could have been sentenced to probation because

he has no previous felony convictions.

Last year, a civil suit produced the staggering \$119.6 million judgment against Kos and the Catholic Diocese of Dallas. Witnesses testified during an 11-week trial that Kos sexually abused boys from 1981 to 1992 at three Dallas-area churches. Three of the plaintiffs in that case were accusers in the criminal case.

Source: *Associated Press*

Historic Mideast Meeting Notes Falling Christian Numbers

A historic gathering in Cyprus of 20 leaders of Middle Eastern Orthodox, Roman Catholic and Protestant churches resolved to "speak publicly" about a "widely whispered" topic—the falling numbers and resources of Christians living in the region where Christianity began.

The church leaders attending the high-level meeting also promised to cooperate with each other and with their Muslim neighbors to overcome difficulties faced by indigenous Christians.

The meeting—held in Nicosia, Cyprus January 23-24, during the Week of Prayer for Christian Unity—was significant in itself, because it was only the second meeting of such high-ranking church representatives from the region since the Council of Ephesus in the year 431. (A similar meeting was held in Nicosia in 1985.) The gathering was organized by the Middle East Council of Churches, and hosted by Archbishop Chrysostomos, primate of the Church of Cyprus.

While taking care to avoid "alarmism" over the issue, the church leaders released a pastoral letter at the end of the meeting calling attention to the falling number of Christians living in the Middle East, while also indicating that they were not calling for outside intervention to ensure a continued Christian presence. Problems are to be solved by those in the region itself, they believe.

The church leaders showed their willingness to cooperate in that endeavor, stating: "We cannot properly carry out our mission nor are we even be able to carry it out at all, unless we strengthen our bonds of love and cooperation. We are all responsible for that which Christ the Lord has entrusted to us."

The pastoral letter reflects the growing level of concern among Christians as well as Muslims about "the problem of Christian emigration and the erosion of various aspects of the Christian presence in Middle Eastern societies," said Dr. Tarek Mitri of the World Council of Churches' Office on Inter-religious Relations. "It has become an issue of public debate in the region and beyond. In the U.S., for example, this is addressed as a question of religious persecution."

But the church leaders also warn "against sweeping statements of those who predict the imminent eradication of Christianity in the Middle East," Mitri noted. And while numbers of Christian residents are important, the leaders don't "get into a fever" about them. "Faithfulness is more important than numbers," he said.

"Symbolically the meeting was extremely powerful," said Dr. Mitri. "There was a higher concentration of patriarchs than ever seen before. That all these people were there is in itself a breakthrough. They also discussed the need to meet every two years. If this is implemented, it will give the ecumenical movement a different pace."

***A LARGE, INTERNATIONAL THEOLOGICAL CONFERENCE IN BETHLEHEM** recently expressed horror at

Continued at top of next page

can reasonably expect the electorate to trust and vote for them "when the moral ground on which they stand is slipping away." Jones said morality is not something that can be compartmentalized. "The very nature of the moral law is that it has a claim on every aspect of our lives," he said. - *Church Times/The Times*

***THE CHURCH OF ENGLAND'S NEW BISHOP OF SOUTHWARK**, Tom Butler, says "now is not the time to be making decisions" on the homosexuality issue, which has received a liberal push in Southwark in recent years. Butler, currently Bishop of Leicester, says he stands behind the 1991 House of Bishops statement, *Issues in Sexuality*, and advocates "a period of reflection and patience" on homosexuality. Married with two grown children, Butler, 58, obtained a doctorate in electronics before training for the ministry at Mirfield; he was ordained in 1964. After serving in the Dioceses of Ely and Canterbury, and in Zambia, he was made Archdeacon of Northolt in 1980, and Bishop of Willesden in 1985. He has been at Leicester since 1991, and has been chairman of the C of E's Board of Mission since 1995. He took his seat in the House of Lords last year. He succeeds Bishop Roy Williamson in Southwark. - *Church Times*

***AS EXPECTED, THE BISHOPS OF THE (ANGLICAN) CHURCH IN WALES** have lifted their ban on the remarriage of divorcees in church. The 800 Welsh clergy now have the freedom to conduct such services if their consciences allow it. The church's Governing Body narrowly defeated a bill to permit the practice in 1996. The bishops said their action now was based on legal advice that the church cannot issue a blanket prohibition against the secular law in Wales, which, as in England, allows divorced people to remarry. However, the law gives individual priests a statutory right to decline to perform such marriages. A Church of England panel is considering the same question. - *Church Times*

***THE CREATION OF A NEW ANGLICAN PROVINCE OF CONTINENTAL EUROPE HAS BEEN PROPOSED**, to unite four parallel (overlapping) Anglican jurisdictions on Europe's mainland. There, the Church of England's Diocese in Europe co-exists with the Spanish Episcopal Reformed Church and the Lusitanian Church in Spain and Portugal, as well as with the Convocation of American Churches in Europe in Belgium, France, Germany, Italy and Switzerland. All the Anglican/Episcopal bishops on the continent have given the proposal their backing, and a "process of consultation" has been launched with affected clergy and laity and other Anglican leaders. The bishops envision a "gradual growing together," but opined that, "Catholic order requires there to be only one bishop in each place," an assertion Communion officials have made in recent years to dismiss proposals by traditionalists for a separate, parallel jurisdiction. The matter of European consolidation is to be brought before the 1998 Lambeth Conference. - *Anglican Communion News Service/Episcopal News Service*

***THE SEAL OF THE CONFESSORIAL IS NO LONGER ABSOLUTE IN THE DIOCESE OF SYDNEY, Australia.** Late last year, Sydney's diocesan synod repealed a 1993 General Synod canon on confession which had been described by a Sydney rector, the Rev. Dr. John Woodhouse, as a "move back towards a Roman Catholic idea of ministry," rather than "the reformed doctrine of the **Book of Common Prayer**." (In Australia, individual dioceses can

MIDEAST Continued from previous page

the oppression experienced by Palestinians because of the Israeli occupation. More than 900 people—mainly Christians but also Jews and Muslims—from many parts of the world came to the Roman Catholic-sponsored Bethlehem University to spend five days discussing how the biblical theme of jubilee could help them promote justice in the Holy Land. They said that “the benefits of God’s jubilee are for all the inhabitants of this land, Israelis and Palestinians, Muslims, Jews and Christians.” The conference identified ten steps that the vision of jubilee required in the region. These included the return of all Arab and Palestinian lands occupied after the war of 1967, and the right of return for the refugees who had been expelled; and a “guarantee of free access” to Jerusalem, which is regarded as sacred by members of all three monotheistic religions. Most Muslim and Christian Palestinians are unable to visit the Dome of the Rock or the Church of the Holy Sepulchre because of closures imposed by Israel’s military forces.

Source: *Ecumenical News International*

LATE NEWS: GAY ACTIVISTS DISRUPT EASTER SERVICE AT CANTERBURY

Peter Tatchell, organizer of the gay group Outrage, has been arrested and charged with “riotous or violent behavior in a church” after he and other gay activists disrupted Archbishop George Carey’s Easter sermon in Canterbury Cathedral.

Tatchell, accompanied by ten banner-carrying protesters, climbed into the pulpit, jostled the Archbishop, and loudly decried Dr. Carey’s “discrimination” against homosexuals, which he said is “not Christian teaching.”

Gay activists are upset that Carey has opposed a proposal to lower the legal age of consent for homosexual sex from 18 to 16, the same as for heterosexuals. He also is against allowing gays to adopt children.

While some congregants shouted for them to leave, some of the demonstrators yelled “shame” while pointing at Dr. Carey.

Stewards and policemen intervened quickly to eject the campaigners from in and around the pulpit and from the cathedral. Dr. Carey reportedly remained calm during the two-minute protest, and quickly resumed his sermon, in which he urged peace in Northern Ireland.

(Combined news reports)

choose whether or not to adopt General Synod legislation.) Woodhouse contended that, while clergy and all church workers should respect confidences, clergy should be free to report criminal offenders to the authorities, if they thought it appropriate. He argued that the obligation to the victim and potential victims should take precedence “over any supposed obligation of confidentiality towards the perpetrator.” - *Church Times*

***FEMALE ANGLICAN THEOLOGICAL EDUCATORS FROM AFRICA** recently appealed for a series of actions by both the church and its theological education programs to demonstrate greater concern about justice for women. The women were delegates from Ghana, Kenya, Lesotho, South Africa, Tanzania, Uganda and Zimbabwe, attending the consultation, “Nurturing Our Calling...Strengthening Our Ministry,” in Harare, Zimbabwe. They said that women theological educators in African society should be “in solidarity with women in other areas of society to...work for justice for women.” Their final communique also declared that women “must...challenge aspects of traditional African culture and church practices that are used to oppress them, and to risk making changes for equal opportunities for women and men.” - *Episcopal News Service*

***THE CHARISMATIC EPISCOPAL CHURCH (CEC)**, a now-international, neo-Anglican body founded in the U.S. by Evangelicals and Pentecostals in 1992, became an officially registered denomination last year in Germany, where it has two congregations and nine missions, and in Estonia, where it has some 15 parishes and missions, and is planning a monastery. In Kenya, two CEC bishops consecrated last year shepherd nearly 60 congregations. The burgeoning CEC also has work beginning or expanding in several other countries, including Austria, Switzerland, Great Britain, and Uganda, and sees openings for its mission in Canada, India, Burundi, Tanzania and Malawi.

- *Sursum Corda*

ANGLICAN USA BRIEFS:

***A BROOKLYN EPISCOPAL PRIEST CAUGHT LAST YEAR SMOKING CRACK COCAINE** will have to get drug treatment and perform 500 hours of community service. That’s the sentence handed down in March for the Rev. Chester LaRue, arrested in January 1997 when police caught him smoking a crack pipe while typing his sermon on a computer in the rectory of St. John’s Episcopal Church.

- *United Press International*
***A FEMALE EPISCOPAL PRIEST HAS BEEN SUSPENDED** while a church team investigates sexual and ethical misconduct allegations against her. The Very Rev. Sandra Wilson, 45, rector of St. Thomas Episcopal Church, Denver, and a member of the Episcopal Church’s Executive Council, has been accused by three women, according to a church bulletin. The three women are not members of the church, but it was unclear whether they were former members or were being counseled by the priest. The bulletin said Wilson is accused of violating the boundaries between a “person in a position of trust” and parishioners. A church spokesman said “we just don’t know enough about the charges” yet and empathized with Wilson. “It’s very terrible thing for her. She’s a very able priest, and she serves her diocese very well.” - *Rocky Mountain News/Associated Press*

***THE EPISCOPAL CHURCH’S EIGHTH FEMALE BISHOP**, Chilton Richardson Knudsen, became the eighth bishop of Maine in March 28 rites at the Cathedral of St. Luke, Portland. Joining the chief consecrator, Presiding Bishop Frank Griswold, in his third consecration since his investiture were 15 other bishops, including Massachusetts Suffragan Barbara Harris, and Rhode Island Bishop GERALYN WOLF. Griswold, who also preached at the service, is a former colleague of Knudsen in the Diocese of Chicago, where Knudsen served as canon for pastoral care. She is married with one son. - *Episcopal News Service*

***THE CONSERVATIVE DIOCESE OF DALLAS HAS**

ITS FIRST FEMALE RECTOR, the Rev. Nancy Hood, who is now leading the 110-family St. Paul's Episcopal Church in South Oak Park. While acknowledging the honor, Hood said gender is not an issue at the parish. Nor was the congregation interested in making history. "Our challenge here at St. Paul's," Hood said, "is to provide spiritual leadership to a diverse and vibrant congregation and to develop a strong Christian education program, especially for youth." She said the racially mixed congregation wants "a place that doesn't compromise with the secular culture around them." Hood was formerly associate rector at St. James' Episcopal Church in Dallas, where she was principal of the parish's Montessori School. A priest since 1992, she also is a licensed professional counselor and teacher. She is currently chairman of the diocesan Commission on Marriage and the Family, and involved with her husband, Charles V. Smith Jr., in the International Marriage Encounter program. The Bishop of Dallas, the Rt. Rev. James Stanton, is an Evangelical who opposes the ordination of active homosexuals but supports the ordination of women. In other news, the Dallas diocese decided last fall to increase its giving to the national church, raising its contribution from 50 to 78 percent of the asking, or \$352,000. - *Espirit/The Living Church*

nium celebrations, when more than four million Christian pilgrims are expected to visit the Holy Land. - *The Washington Times*

***INTERNATIONAL CONTROVERSY WAS TRIGGERED WHEN U.S. PRESIDENT BILL CLINTON AND HIS WIFE TOOK COMMUNION** in (Roman Catholic) Regina Mundi Church March 29 in Soweto, during the couple's recent visit to South Africa. Fr. Mohlomi Makobane, the parish priest who administered the sacrament to Clinton, a Southern Baptist, asserted that his action was in line with a recent ecumenical directory published by his nation's Catholic Bishops' Conference. Members of Clinton's staff reportedly cleared the president's reception of Holy Communion in advance with the priest, who said he did not consult his bishop on the matter. South African bishops said Makobane made a "mistake in judgment." While they said non-Catholics may receive the Eucharist from a Roman cleric under certain conditions of "pressing need," generally this is not allowed because "the sacraments, in particular Holy Communion, symbolise the unity (of belief) among us." Salesian Father John Coleman, the Johannesburg diocesan vicar for liturgy, said organizers of Clinton's visit appeared to have misjudged the effect of the action, which "surprised and hurt many Catholics, especially American Catholics whom Clinton wouldn't want to alienate." The incident evoked criticism from Vatican spokesmen and at least two American cardinals. Even *The New York Post* weighed in, commenting in part that, while Clinton "no doubt believed...he was somehow showing respect for Catholicism...by availing himself" of one of its sacraments, "[w]e think he was doing precisely the opposite...When it comes to religious observance in the presence of those who profess a different faith, reticence is always the rule. But reticence is foreign to Bill Clinton—except, that is, when it comes to elaborating on his relationship with Monica Lewinsky." - *Catholic News Service/other sources*

***SOUTH AFRICA COULD BECOME THE FIRST**

OF GENERAL INTEREST:

***BETHSAIDA, THE PLACE WHERE JESUS MULTIPLIED THE LOAVES AND FISHES**, was opened to the public March 25 after 11 years of joint excavations by Israel and the University of Nebraska at Omaha. The Bible identifies Bethsaida as the site of several of Jesus' miracles and the home of at least three of the 12 Apostles. In the time of King David, Bethsaida was a large Jewish community, bigger than Jerusalem, archaeologists said. The 22-acre site was opened as part of preparations for millen-

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The Afterword

A Rwandan Bishop Speaks

By happy coincidence, we find that Rwandan Bishop John Rucyahana of Shyira—whom we note (on pages 10-11) has taken a conservative ECUSA cleric serving an independent Arkansas parish under his wing—is an alumnus of Trinity Episcopal School for Ministry (TESM), and recently visited and spoke in various parts of the U.S. Since he has boldly stepped into the now-globalized struggle for the faith, we were grateful to receive an account (originally from TESM's web page) of some of his remarks, which we pass on here in abridged form.

By way of background, it was noted that the diocese led by Rucyahana—a bishop only since last June—is the largest of nine in strife-torn Rwanda. “It has 600 congregations with two to three hundred people in each. But he had only 40 priests to begin with, and four have been massacred since his consecration. His diocese is a stronghold for the rebel forces.”

Here are some of Rucyahana's remarks to a Nashville group:

On current division in the Anglican Church: “If you believe in the liberal way you need to be distinct and clear that...you believe that the decay of morals is not an issue to you. People can be what they want to be. Say that. But we Evangelical members of the church, people who believe in Jesus Christ as the Savior who came and died, who incarnated God in humanity with a mission to save us from death and the grip of sin, we need to remain in the propagation of that truth and that gospel of our Lord Jesus Christ. You cannot pretend that you are in union with someone who says, “Jesus is not the Son of God,” “Jesus is not raised from the dead,” and “The Bible is not the active Word.” It's not schism, it's not separating the church. Conviction and conscience already separate the church.”

Love versus lust: “They are using the language which is

very cunning. ‘Love, God loves and accepts everybody. Let people who lust satisfy their lusts. Fornication is good; adultery is a fulfillment of love. Therefore God loves it. Bless it.’ So the country is decaying...families are being broken...So you see the destruction...There is no more love for each other. Instead it is love for self...There is no human decency. And to be decent...you have to have discipline...You must say ‘no’ to some things...So the nation is under destruction, the church, everything because the attack is from within. They are speaking the language people love, and people don't know they are being enticed into death.”

Meaningful pain: “Love is responsible. We need to...love the church, to love the people in our congregations by telling them the truth...By telling them that the wrong will lead to pain somewhere. But sometimes our people need to know that there is meaningless pain, and purposeful pain. When people become engaged in redeeming mission, they suffer a lot, but end up liberating and saving many, many people. That is meaningful pain. And the church leaders today need to know that they may engage in a mission which may involve them in some pain, but they will be able to liberate and to save, and that is the pain that Jesus suffered at Calvary. Hanging on the cross, going into the pain, the rejection...but knowing that it's...going to lead into the salvation of humanity. This is what the church leaders should go into NOW to save this church!”

Is Jesus a small thing? “[A certain] bishop...was talking to...a clergyman who went to see him about...issues of faith. He asked his bishop, ‘What do we...hold to be true, what communion...do we have with each other in the diocese when people don't believe in Jesus as the Son of God, as God? When some of the clergy don't believe in the Bible as the Word of God, what do we teach?...What leadership are you giving us?’...This bishop said, ‘My friend, you are quarrelling with small things.’ And this clergyman said, ‘My Lord Bishop, when I talk about Jesus, when I talk about the Bible, do you call that “small things”?’”...

A challenge to believers in ECUSA: “You need to be able to engage your leaders, your priests, your vestries, your pastors...tell them to tell you where they stand...This business of ambiguity, politics, dialogue, speaking double minds should stop forthwith. You should demand the truth. It's up to you!”

AFRICAN COUNTRY TO LEGALIZE SAME-SEX MARRIAGE, though the proposal is likely to face strong opposition from some churches. South Africa's constitution outlawed discrimination based on sexual orientation. The African National Congress resolved earlier this year to back legislation “establishing the equal right to marry for people of the same sex,” and Nelson Mandela's government is expected to introduce draft legislation on the matter soon. While church resistance is mounting, strong support for legalizing same-sex unions came from at least one prelate, the Roman Catholic Auxiliary Bishop of Cape Town, Reginald Cawcutt. - *Ecumenical News International/Windy City Times*

***ZIMBABWE SHOULD BE DECLARED A CHRISTIAN NATION**, says the Zimbabwe Council of Churches (ZCC), which planned to make a formal request to Zimbabwe's president, Robert Mugabe. ZCC's general secretary, Densen Mafinyane, said “it would only be proper and logical to declare [Zimbabwe] a Christian country. Other countries have declared themselves Muslim countries, and why should we not be proud to declare our country a

Christian nation?” Zimbabwe, which became independent in April 1980, is at present a secular nation with freedom of worship enshrined in its constitution. Mafinyane said Zimbabwe's designation as a Christian nation should allow for the continued existence of other religions. But for most of Zimbabwe's 12 million citizens—some 65 percent, Mafinyane estimated—indigenous religion was integrated with Christianity. He said that “harmonious” links between African religion and Christianity meant that it was inevitable that the nation would officially become a Christian state. The director of a leading Roman Catholic organization in the nation disagreed, saying that traditional religion “is still a strong force in the minds and hearts of the majority of Zimbabweans. I think it would be very unfair to force Christianity on them.” - *Ecumenical News International*

***KENYA'S CHURCH LEADERS** have called for the United States and Britain to bring pressure to bear on the Kenyan government to ensure that the recent tragedies in Rwanda, Burundi and Somalia are not repeated in Kenya. Behind the call is a sense of alarm as Kenya's ethnic, social and economic problems worsen, following

Continued on Back Cover

CHURCH DIRECTORY

ARIZONA

Phoenix

Church of the Epiphany

(*Anglican Church in America*)
8433 N. 12th St.; Sun HC 7:30a, 10a;
The Rev. Canon Frederick Rivers;
602/870-3638

CALIFORNIA

Los Altos Hills

St. Luke's Chapel in the Hills

(*Independent*)
26140 Duval Way; First Sunday/
Feast Days HC 10a; All other
Sundays MP 10a; Sunday School all
Sundays 10a; 1928 BCP;
650/941-6524

Los Angeles (Loz Feliz area)

St. Mary of the Angels

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

Orange County

Church of Saint Mary Magdalene

(*Anglican Catholic Church*)
205 S. Glassell St., Orange; Sun
7:30a HC, 8:30a MP, 9 a.m. Sung
Mass; Wed 9:30a Mass & Healing
Service; Thurs 7p Mass; Prayer Book
Holy Days as announced; The Rev.
James Wilcox, Rector; the Rev. C. R.
Henstock, assisting; 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

DISTRICT OF COLUMBIA

Church of the Ascension and St. Agnes

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

FLORIDA

Jacksonville/Orange Park

Church of St. Michael & All Angels

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

GEORGIA

Savannah

St. John's Church

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

ILLINOIS

Quincy

St. John's Parish

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

IOWA

Des Moines

St. Aidan's Pro-Cathedral

(*Anglican Church in America*)
4911 Meredith; Sun 9:10a Matins,
9:30a HC & Church School; Wed
5:45p EP & HC; The Most Rev.
Louis Falk; The Rt. Rev. Wellborn
Hudson; 515/223-1591

MICHIGAN

Detroit

Mariners' Church

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

OREGON

Bend

St. Paul's Anglican Church

(*Anglican Church in America*)
900-D SE Wilson Ave; Sun 8 Low
Mass, 10a Choral Eucharist, Chureh
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

Rosemont

The Church of the

Good Shepherd

(*Episcopal Church/ESA*)
Lancaster and Montrose Avenues;
Sun 8a Low Mass, 10a High Mass,
Nursery 9:45a, Sunday School
10:45a, Adult Forum 11:45a;
Weekday Holy Eucharist: Mon (at
Haverford State Hosp) 10a, Mon-Fri
12:05p, Wed 7a, Thurs (with healing)
6p, Sat 9a; Daily Offices: Morning
Prayer, Mon-Fri 9a, Sat 8:30a;
Evening Prayer, Mon-Fri 5p; Organ
Recital and Choral Evensong 4p on
1st Suns of Feb, Mar, May, Nov;
The Rev. David Moyer, rector;
610/525-7070; fax 525-7514

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;
1928 BCP; The Rev. Jack Cole;
864/232-2882

Spartanburg

St. Francis Church

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

TEXAS

Alpine

Holy Cross Anglican Church

(*Anglican Church in America*)
N. 2nd at Brown; Sun HC 10a; Wed HC
noon; Holy Days HC noon; 1928 BCP;
The Rev. A. Saxton-Williams;
915/837-7463

Houston

St. Thomas' Episcopal Church and School

(*ECUSA*)
4900 Jackwood; Sun 8a HC, 9a SS all
ages, 10:15a HC (MP 2nd Sun), 6:15p
EP (Evensong 6p 4th Sun); Mon-Fri 9a
MP (school days only); The Rev.
Wayland Coe; 713/666-3111, fax
713/668-3887

VIRGINIA

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, call for
EP times; the Rev. Elijah White;
540/338-4357

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